ETHNOLOGY OF ANCIENT BHĀRATA

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TO

THE SRAMANIC AND THE BRAHMIC RṢIS

WHO GAVE US

THE RGVEDA
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The whole universe, the unknown and the known, moves in an ordered progress. The whole Nature, the living and the anti-living, moves in a dialectical orderliness. The whole world, the human and the physical, moves in accordance with the inherent laws of nature. The human society, yet known since C. 4000 B.C., has also moved in accordance with the laws of dialectical society. The interpretations at the historical existence of the human society, so far, have failed to present the true historical reality as they have not been made in accordance with the real laws of nature and society.

Before the advent of the age of Science, the history of the human society and its components was a futile exercise in feudal eulogies. The laws of the newly discovered natural sciences reacted in the sociological sphere and resulted in the origin and advancement of the scientific outlook. They exercised a healthy influence on the literary field and the social scientists, like their compatriots, the natural scientists, developed a realist perspective, though within the limits set by the limitations of science. The result was the emergence of the science of Orientalism with a historical and critical method. Its limitation was the then ruling universal scientific belief, under the magic influence of the great Darwin, that the man and the human society have advanced from primitivity to civility.

But this state of knowledge was negativized by the fresher and fuller discoveries in the fields of archaeology, linguistics, anthropoplogy, geography, geology and the allied sciences and the truth became revealed that civility had also preceded the primitivity and thus arose the dilemma, from primitivity to civility or from civility to primitivity or what?

The origin and growth of the Āryan problem in the eighteenth century A.D. further aggravated the elusiveness of this dilemma and the starkness of this challenge. No serious
scholar today denies the existence of the Āryan problem. Almost all the orientalists agree that the Āryan political hegemony over the world became supreme by the beginning of the first millenium B. C. The military and the political conquest of the semi-barbarian Āryan hordes of history was an epochal one. It substituted one set of values by another set. The archeologists of India, Iraq, Egypt and Greece are unanimous on the point that the Āryans completely annihilated a culture and civilization far superior, far advanced and far humane than their own. These materialists of the mountains subjugated the spiritualists of the plains. This was an epochal universal phenomena from Greece to Bhārata.

If we concede that the Āryanism forced its mastery over the pre-Āryanism which I call Śramaṇism, then we have to further advance our scientific attitude. The reality emerges in quite a new form. There had been certain parts of the world where the human society advanced from primitivity to civility. In other parts, it denigrated from civility to primitivity. The Āryan world represented the former and the Śramaṇic World the latter. The political supremacy of the former over the latter resulted in cultural coalescences, the dialectical developments of which have brought into existence the human society as we find it today. The advent of Āryanism marks the end of an outgoing epoch and the beginning of a new one. If we re-interpret the historical existence of the human society and its constituents within defined and undefined national boundaries through this newly emerged reality, we would be nearer truth. For the discovery of this truth, the historical and critical method has become obsolete. We have to re-interpret the history of the culture and civilization of the human society from the dialectical, chronological and historical perspective with the organic critical method. I have fully discussed this new perspective and this new method in my research work, “The Most Ancient Āryan Society.”

We today need the re-interpretation of the history of the culture and the civilization of the human society as a whole as well as of its national constituents. Bhārata had been, is
and shall be the epi-centre of the culture and civilization of the human society. We, hence, need this re-interpretation of the Bhāratiya culture and civilization first and most. We have founded the Institute of Bhāratalogical research for this epochal purpose and the published and to-be-published research works of the Institute have been designed, planned and executed in the light of this new science of Bhāratalogy.

The groups of people who made, unmade and remade the Bhāratiya cultural patterns at various determining periods of its history need our first attention. The present research work is an attempt to meet this cultural challenge. The Āryan intruders in Bhārata may, for exactness, be epitheted as the Brahmāryans. The foreign Brahmāryan military conquest of Bhārata was complete C. 1000 B. C. The new masters of Bhārata, under local pressures, were forced to coalesce with the vanquished original masters of Bhārata. This coalesced cultural pattern first emerged as the Brahmaṇa which, in due course of time, developed into the Brāhmaṇa. The Brāhmaṇa ethnological group, thus, comes out as a coalesced creation of the foreign Brahmāryans and the original Bhāratiyans. If we keep in view this historical reality, much many problems of Bhārata would get automatic solutions. Whatever content in the Bhāratiya culture is materialistic, that is a foreign import. Whatever is spiritual in it, that is its original possession. It is original possession that accounts for the much appreciated, and much advertised too !, ages-long cultural continuum of the Bhāratiya heritage.

The ancient Brāhmaṇa literature is a confluence of two mutually opposite cultural streams. The authors who were śramaṇic converts to the Brahma society eulogised spiritualism and deprecated materialism. The case was quite reverse with the original Brahma authors. These two streams are clearly visible in the Vedas, the Brāhmaṇas and the Upaniśads. The original ethnic groups, in this literature, are depreciated by the Brahma composers while the convert composers eulogise these ethnic groups. These two clear streams very rightly help us in determining the real origin of these ethnic groups.
The ethnic groups of the Pūrus, the Yadus, the Turvaśas, the Anus and the Druhyus, so far declared to be belonging to the Āryan-blood, clearly come out as the non-Āryan pre-Āryan ethnic groups. So is the case with the Ikṣvākus. The emergence of this historical reality would solve several historical problems arising between beginning of the first millenium B.C. and the first half of the first millenium A.D. of the Bhārattyya history. The annihilation of the Nāga political power by the Guptas may alone be understood rightly with this historical perspective. This revelation also throws fresh light on the diluted republican institutions of the Mahāvīra and the Buddha era.

If we like to discover one fundamental cause of the continuing degradation of the Bhārattyya culture and civilization, the existence of the Varṇic system is that one basic cause. It is, hence, of utmost importance to the Bhārattyya historian to rightly understand the origin and growth of the Varṇic system. This work presents quite a new approach to the problem. The Varṇic ethnological groups played the most important historical roles in Bhārata and historian perversely understanding this problem would never find the reality of Bhārattyya culture and civilization.

The Dravidian problem, like the Āryan one, is another most vexing problem of the Bhārattyya heritage. The scholars, so far, unanimously hold that the Dravidian ethnic groups preceded the Āryan ones. The one-sided historical and critical method is responsible for this mistake. The Mediterraneans, identified with the Dravidians, came to Bhārata in two waves. We are indebted to the recent archaeological and anthropological researches for getting this truth. The first wave came from the Mediterranean regions, through the west Asian land routes, to Bhārata in the first quarter of the third millenium B.C. and indistinguishably got amalgamated with the pre-existing proto-Australoid ethnic stocks. They developed into the famous Ahi and the Ahi-Ikṣvāku stocks. The famous Panchajanaḥ of the Bhārattya history owe much to this ethnic immigration. The second Mediterranean wave came in the
first quarter of the first millenium B.C. They are the famous Dravidians of the Bhāratīya history. They superimposed their hegemony over the original proto-Australoids of the Deccan. The Dravidian problem, here, emerges in a new light. It demolishes the myth of their pre-Āryan immigration to Bhārata. The Dravidians came long after the Brahmāryans set their foot on the Bhāratīya soil. What culture and civilization we ascribe to the assumed pre-Āryan Dravidians really belongs to the post-Āryan Dravidians. This discovery claims to correct several puranic myths and places the continuous flow of the Bhāratīya history in the right perspective.

The scheme of the work illustrates the dialectical, chronological and historical perspective and the organic critical method. The first five chapters, excluding the Introduction, deal with the pre-Āryan Bhāratīya ethnic stocks. The seventh chapter deals with the foreign Brahmic ethnology. The eighth chapter deals with the hybrid ethnic stocks. The organically amalgamated ethnology of the Varnic system finds place in the ninth chapter. The latest foreign immigrants, the Draviḍas, have been discussed in the last chapter. This brings us to the middle of the first millenium B.C. when we enter the historical period. This work really presents the pre-historic and the proto-historic people who played decisive roles in their respective ages. This work has tried to discover light not only from the literary sources but also from the other sciences which throw relevant lights on the particular subjects. The aids of the sciences of archaeology, anthropology, and the other ones have amply been invoked. This saves this work from the fault of one-sidedness. The pictures of the various ethnic stocks presented here is coherent and organic. They appear as inseparable parts of the flowing Bhāratīya history through the ages.

We Indians are very very sentimental, are prone to false ideas and tenaciously stick to them. Any critical scholar, and much more an organic critical scholar, is dubbed as anti-Indian even without enquiry. Sir R.G. Bhandarkar bemoaned this natural failing of the Indian scholars more than fifty
years ago and we cannot claim to have learnt anything from his warnings. Rather we have gone down and are persistently and continuously going down in critical scholarship. It is specifically for this failing that the whole mass of the Indian scholars is today entertaining unhistorical and false beliefs. And if any one needs proof of this thesis, he needs only to attend the sessions of the All India Oriental Conference, the Indian History Congress and the several States History Congresses. We could forgive Indological chauvinism led by K. P. Jayaswal during the period of freedom struggle but the continuation of this cultural chauvinism is an unpardonable crime in independent India. We have to re-learn our culture and civilization very rightly so that we may rightly plan over future. This chauvinism is responsible for dismal degradation of research standards. In this stagnating and gruesome atmosphere, the wily eyes may look askance at this work. I do not claim to present anything new. I only follow up the realities discovered by various modern sciences which the modern Indian scholars do not like to do far various reasons, fear from the traditionalists being one amongst the many. We had been complaining against the history books written by the foreigners and hence, the Bharatiya Vidyā Bhavan planned the writing of a history and culture of the Indian people, as seen through the "Indian" eyes. I have adopted some basic findings of the first volume of this series. It supports the theory of the foreign origin of the Āryans. It places the redation of the Rgveda C. 1000 B. C. The orientalists and the historians shall never rightly understand the culture and civilization of Bhārata unless they accept, without any reservation, the great historical event of the foreign Brahmāryan military conquest of Bhārata in the fourth quarter of the second millenium B. C. If the scholars follow up these basic historical truths with integrity, they shall have to arrive at the truths discovered in this research work. One-thing this work claims to have achieved. It opens the way for the coming young scholars to boldly and fearlessly follow up the hard truths brought to light by the modern sciences.
We had gone down to the farthest limit in cultural degradation under the successive Brahmic, the Muslim and the British foreign dominations; tribal, feudal and imperialist; and we, today, are witnessing a colossal cultural degradation and stagnation. We need great courage and wisdom to break this stagnation and usher in the era of freedom and equality in culture. We can not achieve this purpose unless we rightly understand our cultural heritage. We shall then wage an incessant war against what is traditional, obscurantist, ritualist and parochial, other names of materialism, in our culture and re-win what is permanent, enduring, freedom and equality, other names of spiritualism, in our culture. We shall, then, win the cultural revolution that would wide open the floodgates of truth, progress and happiness.

The right re-interpretation of the origins, growth and the historical plays of the various ethnic groups through the incessant flow of the ancient Bhāratiya history is the purpose of this work. The author humbly claims to have achieved this purpose for his own as well as for the Bhāratiya nations balanced movement forward.
INTRODUCTION

The World Ethnological Problem

The ethnological problem of the ancient world is still shrouded in mystery. The ethnological composition of ancient Egypt, ancient Sumer, Ancient Crete and Argos, ancient South America and ancient Bhārata is still only faintly known to the scholars of ancient cultures and civilizations in spite of the more than two centuries of researches in the field. Only a fringe of the problem has been touched so far. The archaeologists have excavated the material relics of these ancient cultures and civilizations for us. They have given us their human remains and the languages of the people. The languages and scripts of Egypt and Sumer, the Hieroglyphics and the Cuneiform respectively, have satisfactorily been deciphered but the linguists have not touched the ethnological aspects of the people speaking these languages. The anthropologists have rendered better service, though limited, by examining their body-structures. The anthropological division of mankind roughly into the the Negroids, the Australoids, the Mediterraneans, the Mangoloids, the Western Brachycephals and the Nordics is more or less a geographical conception. It does indirectly help the ethnological problem but does not solve it. The scripts and the languages of Crete and Bhārata have not satisfactorily been deciphered. The pre-Āryan ethnological problem of the ancient world fruitfully deserves better attention than it has so far received from the research scholars.

Ethnological Problem of Bhārata

The world ethnological problem assumes the most complex form in Bhārata. The linguists, the historians and the indological scholars have touched upon this problem. The earlier savants like Kern, Burgess, Fleet, Abbott, Kirfel, ii B.
Pargiter, Lassen, Martin, MacCrindle, Cunningham and some others attempted the problem, though critically, but only from a view of the discovery of the ethnic groups and their geographical habitat. B. C. Law and D. C. Sircar have treated the problem from the factual point of view. The line of research up to now has been to discover a particular ethnic group or tribe, to collect facts scattered here and there regarding that tribe, lump together those facts and give a picture of that tribe and its habitat. But the ethnic problem goes much beyond this simple treatment. The prime necessity is to discover the origin of the particular ethnic group. Its social structure, economic behaviour, political organisation and ideological directions are far more important than has presently been appreciated. The nature, character, tradition and history of the different ethnic groups has moulded the progress of the Bhāratiya numanity and they have to be comparatively analysed and scientifically examined. All these factors mould the way of life of a particular ethnic group and that directs the determining trends and periods of history. It is true that the purity of blood is a myth but it is also true that the people of a particular predominant blood move in a specific direction. The might of the blood cannot be under-rated without peril. The blood conditioned by geography and inheritance has proved a mighty force in history. The ethnological problem, hence, has to be subjected and scrutinised according to a scientific plan with a purpose. The scientific plan should prescribe the treatment of the subject in its origin, growth, inheritance, geography, coalescences and materiality to determine the nature, character and ideology of a particular group. We have to be very clear and specific in our purpose also. Varṇa and caste are the most exercising factors on the Bhāratiya minds but they have outlived their historicity and have been assigned, like the Indian Princes, to the sanctuaries of the museums. Any one of the Brāhmaṇa and the other respective descending Varṇas and castes follow the occupations and professions of all the rest of the Varṇas and the castes. The Varṇas and the castes do not exist in practice though they are still the weapons of
exploitation and aggrandisement. Our purpose today is not to subject the problem of Varṇa and caste from its utility or disutility, scientific or unscientific and traditional or non-traditional point of view because the problem does not exist in that aspect. The purpose should be the heritage, the ideology that it has introduced in our national life and thinking. The purpose of our research should be to unravel facts, trends and directions sifting them from the huge mass of unearthed material; linguistic, archaeological, anthropological, geographical, geological and otherwise; with the organic, critical and scientific method. A Man is slave to none else than his ideology. The materiality in our ideology is the cause of the ruin of humanity. We have to banish that materiality from the real human thinking. This foreign element in human thinking is introduced by some historical ethnic group, hence the historic importance of the analysis and diagnosis of the ancient ethnology. Our Bhāratiya ideology, along with that of the rest of humanity, has become perverted and tempered with due to historical causes fashioned by particular ethnic groups. Humanity is incessantly attempting to right its ideology for further progress and that should be the endeavour of every scholar and statesman. The scientific treatment of the subject in this work with this purpose is this my first humble attempt in this field.

Two Antagonistic But Basic Races in the Rgveda

The Rgveda is the first written Āryan record. The Rgveda is the most ancient written word in India. I love the Rgveda most and the Rgveda influences my mind most the Rgveda is the mine of jewels for historians. But the teaching that the Rgveda contains no history pains me. These lovers of the Rgveda attempt to air off the grounded feet of the Rgveda and want to uproot it without rehabilitating it because nothing can be rehabilitated in the air. The Rgveda is the most important source that throws flood of light on the ethnic problem of Bhārata. The Rgveda is the history of the two mutually opposed ethnic groups, the Āryans and the Bhāratiyans. The former are white-skinned; the later are dark-skinned. The former are
village people, the later are city-people. The former are tribalists, the later are republicans. Both spoke languages unintelligible to each other. The former are devoid of wealth and riches and the later are rich and the wealthy people. The former knew no art and architecture; the latter knew them to the point of perfection. The former are materialists and the later are spiritualists. We may add many more instances to this list. This mutually opposed nature, character and ideology of these two contenders suggests them to be two mutually opposed groups, not the two sections of one ethnic group. If the Āryans and the Dāsa-Dasyus (the Bhārattyans) had been of the one and the same ethnic stock; both the sections should have been white-complexioned and black-complexioned; both should have been village and city people; both should have been the poor and the rich people; Indra should have been both the Purandara and the Pura-Pati; also Vṛtra and Śambare should have not only been pura-pati but Purandara also as they also broke the Āryan habitats defeating them several times in war; both must have understood the language of each other if they were brothers though warring; both should have worshipped Śiśnadevas and Munis. Both should have been Yājnīcs and both should have followed the same way of life. The war might have been necessitated owing to the uncontrolled materialistic greed of the one against the other but that could not have been the cause of these fundamental and foundational differences. This clearly suggests that the two Rgvedic contenders belonged to two mutually opposed ethnic groups having nothing in common; the former ethnic group with military might and materialistic ideology bent upon subjugating the material richness of the latter militarily weak ethnic group. This discussion also silences the jingoistic savants who advocate the theory of Sapta-Sindhu as the original Āryan home. The Rgveda clearly postulates and unequivocably echoes the factum of the foreign invasion and occupation by the Āryans over the western Bhārata-land, later to become Brahmāvarta. It definitely negates all other theories to the contrary. This Rgvedic light solves many knotty problems of our ancient ethnoLOGY.
The Brahma and the Austric

Archaeological excavations at pre-Aryan Bhāratiya sites in Punjab have yielded inscriptions and human skeletal remains. The proto-Brāhmī script of Mohenjodaro and Harappa has not yet satisfactorily been deciphered hence its help is not available to the ethnological problem. The skeletal remains suggest Australoid ethnic stock with Mediterranean influences. Anthropology has thrown some light on the problem but not yet decisive. The linguistics attracted the earliest oriental scholars but they remained too much engrossed in the Sanskrit language and that also particularly with the Vedic Sanskrit. That gave them only the post-Aryan vision. The Dravidian language and script, next, attracted them. The fundamental differences between the Āryan and the Dravidian language led them to believe that the Dravidian language was pre-Āryan and hence the Dravidian ethnic stock populated the whole of Bhārata before the Āryan invasions. The traditions once believed as true always die hard. The oldest Dravidian written record does not go beyond the middle of the first Millenium A.D. and the Drāviḍī script beyond the second century B.C. Archaeology could not take the Dravidian remains before the third century B.C. Anthropology has not helped the Dravidian problem either. But none of these self-revealing truths have been successful in killing the traditional beliefs even of the comparative, critical scholars. Scholars like Sylvain Levi, John Perzyluski, Jules Bloch and others went into the basic substratum of the Āryan languages and advocated the theory that the pre-Āryan and the pre-Dravidian Austric languages could as well provide the substratum to the foreign words in the Āryan languages. The foreign words in Sanskrit can be explained by the Austric language also along with the Dravidian language. This revelation is of great importance for the study of the ethnological problem. If the present day Dravidians, as has been shown in this work, intruded into Bhārata in the post-Āryan period, our whole vision changes. Then there are no Dravidians, no Dravidian language and no-Drāviḍī script in the pre-Āryan Bhārata. This thesis revolutionizes our whole outlook. We then have
to fall back upon solely upon the Austric culture, civilization, language, script, traditions and history in the pre-Āryan Bhārata. Bhārata has not yet been studied from the Austric point of view which is an imperative necessity for the oriental scholars and scientists who are dying to unearth the oriental truth in the ages gone by. The Āryan and the Dravidian provide no solution to the Bhārattyā ethnic problem. The Austric is the master-key to Bhārattyā ethnology and hence of Bhāratiya culture and civilization. The Rgveda gives us glimpses of pure pre-Bhārattyā Brahma society, of pure pre-Āryan and pre-Dravidian Bhāratiya society and of the coalesced Brahmo-Bhārattyā society. The coalesced culture continues through the Brāhmaṇas, the Upaniṣads, and the Sūtras. The Brahmo-Bhāratiya coalesced culture is a historical development of north India. Then an other factor forces itself. The Dravidians occupy Dravidāvarta or the Deccan in the middle of the first millenium B. C. The Dravido-Bhārattyā coalesced society evolves in the Deccan. Both the coalesced societies meet in the third century B. C. and within a century or so both the north Indian and the south Indian coalesced societies evolve a further coalesced society. This coalesced society finds its presentation in the Purāṇas. The Vedic, the Brāhmaṇa, the Upaniṣadic and the Sūtra cultures belong to north India but the Purāṇic culture-creation keeps the whole Bhārata in view. That is the beauty of the Purāṇas if we only can divest them of the transferences, transpositions and the fabrications of the times, events and personalities, i.e., if we can only unbrāhmaṇise these brāhmaṇised versions of the true events and traditions of pre-Āryan and pre-Dravidian Bhārata.

**Austric Interpretation of Purāṇas**

The Purāṇas still exercise the greatest influence on the Brāhmaṇa society in spite of Swami Dayanand. Next come the Brāhmaṇas of the magico-ritualistic sacerdotal order. The Vedic and the Upaniṣadic literature has the least hold on them. The Rgveda has only come to occupy the position of the British monarch in the multiracial commonwealth. Its utility, along with those of the Upaniṣads, has completely ceased. The Purāṇas are the creations of the
pre-Brāhmaṇic and pre-Dravidian elements of the coalesced society in the Brāhmaṇic commonwealth under the monarchy of the Ṛgveda. This brahmaṇised and Dravidised Austric Vāk betrays its original traditions and historical events. The ethnic material in the Purāṇas has been studied from the Brāhmaṇic point of view. Though conscious of the fraudulent Brāhmaṇic version of the Kṣatriya or pre-Brahma Purāṇas, Pargiter, even then, falls prey to the Brāhmaṇic fraud. The ethnic history of Bhārata was largely constructed by him from the brahmaṇised Purāṇas. Pusalkar betrays a Brāhmaṇic bias. S. B. Chowdhari does not recognise the constituents that go to make the Purāṇas. Our critical researches into the Purāṇas is very meagre. It has thoroughly been studied from the Brāhmaṇic point of view. It has very little been studied from the Dravidian point of view. It has not at all been studied from the pre-Āryan and the pre-Dravidian Austric point of view. The Austric interpretation of the Purāṇas is very very essential for the true construction of the Bhārattyya ethnological history in particular and the Bhārattyya history in general. The present attempt at the construction of the ethnology of ancient Bhārata is generally based upon these foregoing observations.

Basic Origins

I have gone in this work to the basic origins of the ethnic composition of Bhārata since the first foreign invasions on Bhārata in the fourth quarter of the second millennium B. C. It is almost impossible to construct the chronological ethnic history of various regions of Bhārata at the present state of our knowledge. Only the true Austric interpretation of the Purāṇas, at some future date, may help us in constructing the Northern, the Eastern, the Western, the Far Western, the Central and the Southern Divisions of Bhārata. We can only vaguely assert that the Ikṣvākus and the Ahis or the Nāgas or the Nāgas populated the whole of Bhārata and far-western Bhārata in the pre-Āryan period. The Ikṣvākus have been acclaimed as the original masters of the whole of
Bharata unanimously by the Jaina, the Brahmantic and the Buddhistic traditions. This unanimity is continued for the Bharatas also but with a difference. Though the Brahmantic tradition accepts the Ikṣvāku Bharata giving his name to this land of ours but an other competitor to Bharata is fabricated in certain Purāṇas to dislodge at some future date this Ikṣvāku Bharata and this Brahmantic fraud proved fruitful as designed. The Goeblised Dauṣyanti Bharata is a pure Purānic fabrication. Dauṣyanti Bharata has been dismissed by all the serious scholars. The Ikṣvākus and the Bharatas appear to be of the pre-Aryan Austric ethnic stock. The Ahis or the Nāgas have unanimously been accepted even by the Brahmaṇas and the Dravidas belonging to the Austric race. The Austric supremacy of Bharata continued till twelfth century B.C. in western Bharata, till seventh century B.C. in Uttarapradesh, till roughly second century B.C. in Eastern Bharata and till fifth century B.C. in Deccan. The ethnic history of Bharata after the complete Brahmatisation and Dravidization of Bharata circa second century B.C. is the history of the coalesced Bhāratīya ethnology. The nebulous ethnic formations took their roots within this period, i.e. circa 1100 B.C.–200 B.C.

Evolution of Ethnology

The Purāṇas transmit to us a vast unmanageable list of the ethnic stocks occupying one or the other regions of Bharata. It is generally believed that the ethnical names were given to geographical units; big or small, according to the bigness or smallness of the ethnic unit. The Brhat-saṁhitā gives 49 and the Vāyu Purāṇa 91 ethnic names for northern division of Bharata. They respectively give 33 and 41 ethnic names for central division of Bharata, 33 and 48 ethnic names for eastern division of Bharata. North western division has 21 ethnic names according to the Brhat-Saṁhitā and north-eastern division 35 according the Brhat-Saṁhitā and 44 according to the Vāyu Purāṇa. The western division had 17 and 36 ethnic names respectively according to the Brhat-Saṁhitā and the Vāyu Purāṇa. Very few ethnic names of the Deccan have been given. Whatever names have been given belong to the historical period. The
Purāṇas could not give any ethnic names of the Deccan because the Ahi or Nāga ethnic stock continually remained in complete mastery of their land till the Dravidian military conquest and the Brāhmaṇas had not by then intruded into the Deccan. Bhārata had witnessed the Greek, the Scythian and the Huna foreign military invasions after the Brahmr̥yān and the Dravidian foreign military invasions and the Purānic lists of these ethnic names include many of these new elements also. These later violent intruders had merged themselves completely in the Hindu society of Bhārata, as the earlier Brāhmaṇic and the Dravidian violent intruders had merged themselves in the Austric society of Bhārata. From Austric society to Hindu society, is an interesting chapter of Bhāratīya history. If we rightly know the nature and character of this transition, we would rightly assess the nature and character of the Hindu society. This gives added significance to the formation of the ethnic groups in this transitional but formative period of the Bhāratīya history.

**Ahi Problem**

The Ikṣvāku and the Bharata problem is a bit easier than the Ahi or the Nāga problem. The Ahis were definitely non-Āryans. The Purāṇas have made Kaśyapa a Brāhmaṇa and gave his fatherhood to the Ahis or the Nāgas. The whole brunt of the Rgvedic wars fell upon the Ahis. Their progenitor Kaśyapa, son of Marichi, has not been accepted by the Brāhmaṇa hierarchy as the progenitor of a true Brāhmaṇa race and gotra. He progenated the race of the Dānavas and the Daityas. He was associated with the Dānava system of matriarchy. Though Kaśyapa Māricha has been made a Rgvedic Rṣi but that is after Dāsarājña-War coalescence when several Dānava and Daitya wise men rose to the ranks of Rṣis in the Rgveda. Dānava Kaśyapa had similarly also been raised to the Rgvedic Rṣi-hood and the Purānic Brāhmaṇa-hood. Kaśyapa; father or no father; Ahi or Nāga race has not been accepted by any scholar as a Brāhmaṇic race or an Āryan tribe. Then, who are these Ahis? Are they Dravidians or the Austrics? This is the real problem.
Ahis are Austrics

The Dravidian literature does not know of Kaśyapa or the Ahī or the Nāga race. The real Dravidian literature belongs to the post-Gupta age and the Nāgas had been completely annihilated in the Golden Age of the Brāhmaṇic Gupta era. The linguistic study of the Drāviḍī suggests that it superimposed itself on the pre-existing Austric language. That is the conclusion arrived at by the Dravidian linguists, archaeologists and the anthropologists. The whole Deccan was populated by the Nāgas and the Haihayas when the Dravidian hero Parasūrāma destroyed their power. He subjugated them physically and imposed his Drāviḍī language culturally. Thus the Nāgas and the Austric language become inseparable. The conclusion becomes irresistible that the Nāgas and the Haihayas of the Deccan spoke the Austric language.

Deccan Ethnology

We now enter the knotty problems of our history. There are riddles. The complexity increases. It becomes diversified and many-sided. The north increases the complexity; the south helps to solve it. We have brought down our Drāviḍic subject till the establishment of the Sātavāhana rule in the third century B. C. we then enter the historical period. The ethnic formations, if any, in Deccan were complete by that time. The Deccan inscriptions have revealed the existence of the Rgvedic Anu and the Ikṣvāku tribes. These inscriptions belong to second century A. D. The Ikṣvākus—the servants of the Āndhras, on the disintegration of the Sātavāhana rule, established their power in Āndhradesa. The Purāṇas have mentioned some other ethnic groups of the Deccan. Here the ethnic names are identical with the geographical names. The Purāṇas call Deccan Dakṣiṇāpatha, the whole region located south of Narmadā. The Āndhras, the Śabaras, the Pulindas, the Puṇḍras, the Mutibas, the Aśmakas, the Mūlakas, the Cholas, the Pāṇḍyas, the Cheras or Keralas or Keralaputras or Ketalputras, the Kuntalas and the Damilas have been mentioned in the Purāṇas as the ethnic groups of the Deccan. The first five tribes the Pañcha-Kuśikas, descended from the
Dasyu-chief Viśvāmitra, and have been mentioned earliest in the Aitareya Brähmaṇa of the seventh century B.C. The Aśmakas and the Mūlakas are of the Ikṣvāku origin. The Chola, the Pāṇḍya and the Chera are geographical names. Their people were so named as they resided in these regions. Their non-association with any ethnic groups shows them of later origin. The Kuntalas may be associated with the Ikṣvākus of the later historical period. The Damilas later came to be identified with the particular eastern region of the Deccan and its residents, the Tāmilas. The word Damila, at the beginning, denoted the whole country of Deccan and its population but by and by it came to be displaced by the word Draviḍa and its connotation came to be limited to the Tāmilaland and the Tāmila-people. The post-Dravidian Deccan ethnology, thus, appears only an offshoot, a branch of the northern ethnology. The problems and the riddles, hence, have to be solved in relation to the northern ethnology.

Northern Ethnology

The Pañchajātaḥ are the most important Rgvedic ethnic groups. This problem reveals its complexity in the opposite order. They are definitely non-Dravidian. The Purāṇas do not associate the Pūrus, the Yadus, the Turvaṣas, the Anus and the Druhyus with Deccan. The Draviḍas do not claim them as their kith and kin. Nobody associates them with the Dravidian ethnology. The problem is: are the Pañchajātaḥ Austics or Brahmaryans? Their earliest habitat is the Sarasvatī region which included the modern states of Afghanistan, Baluchistan, Punjab Sindh, Rajasthan, Saurāstra and a part of Gujerat. The Purāṇas claim them to be of the Āryan ethnic stock. The Vedic and the Brähmaṇa evidences go counter to the Purāṇic claims. They are deeply associated in blood and territory with the Ikṣvāku and the Ahi ethnic stocks. The Haihaya Yadus are the Austic people speaking the Austic language. Their progenitors could not be otherwise. Viśvāmitra, one of the greatest Austic progenitors, descended from Pūrus, the Aikṣvāku-Ahis. The Turvaṣas always accompany the Yadus. The Anus and the Druhyus also belong to this ethnic stock. The descendands of these ethnic stocks now occupy
the above referred regions. If a critical and scientific study of the languages of these regions is made to discover their substratum and their influences on the language of the Ṛgveda, I believe, that the Austric culture, civilization, traditions and history will triumphantly reveal themselves with unrivalled glory than we may even presently conceive. The Pañchajātāḥ people, the Dāsas and the Dasyus of the Ṛgveda and the Asuras of the Purāṇas, were the Austric people speaking the Austric language. All other ethnic stocks of northern Bhārata may be traced to the Ikṣvāku race or its Ahi sub-race. The Austric people, speaking their Austric language, were the masters of the whole of Bhārata before the Brahmāryan and the Dravidian military conquests.

Brahma Ethnology

I have treated the subject of the Brahmāryan ethnology with some wider view point in order to unmix the later ethnic mixtures and in order to understand their original purer state. The treatment of the Devas and the Asuras, like the treatment given to the Vṛtras, the Paṇis, the Rākṣasas and others, is of historical significance because the Brahma Devas later in the Śatapatha age become the Brāhmaṇas and the Asuras are transmitted as their adversaries, the Kṣatriya’s and their associates. The Brahma was the one undivided ethnic whole and the historians should not minimise the power and prestige of the united one race, the Brahma race. The Aṅgirasas and the Vasiṣṭhas are not separate ethnic stocks. Some specific classified groups were so called for their professions and achievements. They got ethnic names later. They are the only pure Brāhmaṇa ethnic groups, if we take the liberty to so call them. The Bhṛgus had heralded the origin of the mixed ethnological stocks; the mixture of the two mutually opposed ethnic stocks. So were the Kurus.

Varnic Ethnology

The objection may be raised that some tens of thousands of the Brahmāryan invaders could not subjugate and brāhmaṇise a land of tens of millions in a few centuries; that
history may understand the political subjugation but the wholesale cultural conversion is undigestible. The history does not afford any parallel to this peculiar phenomenon. The objection at the first sight appears to be invincible but the deeper comprehension of the Brahmāryan diplomacy gives us some light. The Brahmāryans after their political victory in the Dāsarājña war did not pursue their military career of conquests further. They adopted the more subtle diplomacy. They chose the strategy of cultural triumph through distribution of political gains, also to their erstwhile adversaries, within the ambit of the Brahma social machine. They, thus, won the wisdom of their adversaries. The large scale conversions of the Bhāratīya people to the Brahma fold gave new vigour, new power and newer prestige to the conquerors and the coalesced society was the result. The coalescence of the two mutually opposed ethnic races is at the root of the origin and growth of the Varnic ethnology. The Brahma race transforms itself into the Brāhmaṇa race. The non-Āryan non-sacrificing Bhāratīya race known as the Kṣatriya race (also comprising within them the so-called Vaiṣyas and the Śūdras of the Brāhmaṇic conception) stood against this Brāhmaṇa race. They are the Dāsas and the Dasyus of the Rgveda, also, otherwise called the Śūdras in the Atharvaveda. The Brahmāryan-Dāsa Dasyu dichotomy of the Rgveda became Brāhmaṇa-Kṣatriya dichotomy in the later Vedic literature. But far and far more numbers from them had continued to be drawn into the Brāhmaṇic fold. The conquerors’ society was growing while the conquereds’ society shrinking not only territorially, politically, socially and economically but also culturally. The conquered society then was very powerful in all the fields and only cultural penetration could bear fruits in the other fields. The coalesced society in this process assimilated much of the original culture and civilization and the conquerors became one with the conquered in eulogising the land as their own, the Bhāratīya culture and civilization as their own and the Bhāratīya script and language as their own. This attitude in course of time obliterated all the past memories of the conqueror and the conquered.
and the former became more and more vehement in claiming the land of their adoption as their own. They suffered rule of their adversary Kṣatriyas for full one thousand years, i.e. from 1100 B.C. to 150 B.C., when the first Brāhmaṇa ruler assumed kingship to himself. The Brāhmaṇas by this time had won the greatest and the farthest cultural integration. The diplomacy of the cultural conquest proved right. Its most efficient weapon was the Varnic system with Brahma and Yajña at its foundation. The history of Bhārata in this age; i.e., between circa 1100 B.C. and 150 B.C., is not only the history of the Brāhmaṇisation of Bhārata. It is really the history of the Śramaṇisation of the Brāhmaṇa race and the Brāhmaṇisation of the Śramaṇic people or the victory of the Āryan and the Austric over each other. The assumption in the objection that the minority Brāhmaṇas brāhmaṇised a far greater majority proves to be wrong and one-sided. The minority successively and successfully succeeded in turning itself into a majority for which it had to pay heavily in culture-coins. The Brāhmaṇisation of the Śramaṇic people went side by side the Śramaṇisation of the Brahma system. The Varnic ethnology is the living example of this cultural assemblage. The Varnic ethnology originates over the ruins of the two ethnic stocks and itself becomes the origin of the later Jātvāda or caste-system. The one divides into many and we have the resultant numerous and innumerable ethnic groups, now, warring with each other. When this successful diplomacy intruded into Deccan in the third century B.C., the history repeated itself. Deccan joined the main current of northern Bhārata. The history of Bhārata proceeded more or less as a continuation of this diplomacy throughout its length and breadth after second century B.C. The process of cultural assemblage and assimilation, side by side the destruction and annihilation of the dissenters, continued unabated till the intrusion of the Muslim power in Bhārata. The Scythians, the Hunas and a few others came and submerged themselves in the main current. This study of the ancient ethnology of Bhārata would help us in correctly assessing the nature and character of the later Muslim and European invasions, by land or by
sea, and in correctly deciphering the cause of the movement of the Indian history as it did.

**Austriatics**

The Austric, the Brahma and the Draviḍa are the three oldest main ethnic currents of Bhārata. These three ethnic currents had their distinct ideologies and the ways of life. Our national constitution was forged by the actions, reactions and interactions of these three currents. The nature and the character of the evolved culture and civilization of our national life before the Muslim invasion was forged by these forces. A distinct break then occurs. The subsequent Muslim and the European invasions complicated the matter. The earlier Jewish, Christian and Iranian immigrations though peaceful still maintained their separate entities. They did not merge themselves in the national life. We have today become a noisy conundrum of multiple ideas and ideologies introduced in our national life by these various ethnic groups. The ideas and ideologies and the ways of life of the European, the Muslim, the Dravidian and the Brahmic ethnic races have amply been studied. The ideas, the ideology and the way of life of the Austric race has very scantily been studied. The scientific rediscovery of the Austric culture, civilization, tradition, history and way of life is the historical necessity of the age. The dialectical and chronological study of the cultural and scientific development of the Bhāratīya people from the Austric to the British would reveal much more truths and correct many more accumulated untruths. The scientific study of Austriatics, as I would like to name this Science, would also put in proper perspective the researches done, being done and to be done regarding the aforesaid Brahmic, Dravidian and other races.

**The Purpose**

The disagreeers may point us a danger, the danger of the disintegrating forces scaring up. I do not believe in this danger, in this scare. The institutions of the race and the religion since long are dead leaving us the legacy of the
disintegrating forces of casteism, ritualism, regionalism and parochialism. These our disintegrating forces are the results of history. We have to unantiquate and modernise and also to antiquate and unmodernise ourselves. Modernisation means the unhindered fulfilment of the individual in freedom. Antiquitisation means the consignment of the forces of hindrances and obstructions, in the due fulfilment of the individual in freedom, to the oblivion of history. Freedom, peace and unity belong to antiquity but they have to be modernised. Violence, exploitation and disintegration belong to the modern but they have to be antiquated. This we cannot successfully accomplish in Bhārata till we rightly understand Austriatics, the culture and civilization of the pre-Āryan people of Bhārata. The deviations and perversions in our national thinking and consequential conduct are the gifts of the post-Austric foreign people. The study of Austriatics itself and the later history in Austriatic light would suggest us as to what we have to discard from our ideology and way of life as foreign to our innate making and help us in the reconstruction of our true and real innate way. This our purified national thinking and conduct would alone bring us out of the morass of our present chaos, turmoil, disaster and disintegration. This study of the ethnology of ancient Bhārata is a part of the science of Austriatics and hence a force for our national integration. This study reveals to us the making in history of the collective institutions of violence and exploitation and their human bearers. This study needs to be supplemented by organical critical researches in other branches of the Science of Austriatics. This is a gigantic task but gigantic ends can not be achieved without gigantic right efforts.
ETHNOLOGY OF ANCIENT BHĀRATA
CHAPTER I
THE PROBLEM
1. INTRODUCTION

The factum of the foreign Brahmāryan invasion of Bhārata in the later part of the second millenium B. C. has generally been accepted. It has also been admitted that the Bhārattyans and the Brahmāryans belonged to two different and distinct races clearly distinguishable from each other. It has also been conceded that the victorious Brahmāryans converted en masse their vanquished adversaries to their fold and thus swelled their minority ranks by large numbers. But, unfortunately, so far, the necessary logical deductions resulting from these widely accepted premises have not satisfactorily been worked out. The problem of the composition of the Bhārattya race and the Brahmāryan race, like Asura-Māyā, is still deluding inspite of the best and the most perseverent works of the great pioneers in the field. F. E. Pargiter carried on monumental researches in this field and in spite of many advanced studies by various scholars in the field subsequent to him; his theories still offer the only fair basis for further research work in the field.¹ Pargiter accepted the trustworthiness of the Purāṇas too literally for constructing the traditional history of India that he, an eminent judge of the Calcutta High Court, did not judicially pursue his own tests to their logical relevant results. He establishes the date of the composition of the Rgveda circa 980 B. C. ² Dauşyanti Bharata, the forty-fourth King in the Dynastic list prepared by him, is said to have fought the Satvants but Satvant appears as sixtyfifth king in the same list after the Dāśarājñā war. He has formulated a test, along with several others, that the Brāhmaṇas did not always distinguish between different periods and often misplaced-

¹ R. C. Majumdar; The Vedic Age; 1957; Page 26.
² F. E. Pargiter; Ancient Indian Historical Traditions; 1952; Page 318.
persons chronologically in chapter V of his book. Bharata, according to this test, has to be brought down after the Dāsāraṇḍa war. Bharatas are the Brahmāryan opponents in Dāsāraṇḍa war. Pargiter should have searched for another Bharata in the Purāṇas. And there exists one Bharata in the Purāṇas. He is the grandson of Priyavrata, a son of Svāyambhuva Manu. The synchronism of Dausyanti Bharata with Kāśi-vant son of Dīrghatamas, thus also stands disproved. Next, Dāsas, Dasyus and Asuras belonged to a certain race but that has not rightly been appreciated. He equates Ikṣvākus with Dravidians and Saudyumnos with Mundaśas or Kolarians. Were the Dravidians Ikṣvākus and the proto-Australoid Mundas Dāsas, Dasyus and Asuras? Pargiter has treated them as if they were the component tribes of the Aīlas.

These glaring inconsistencies and contradictions necessitate research into this problem afresh. The problem of ancient Indian historical tradition has not been satisfactorily solved. The problem even after the strenuous efforts of many savants in the field is still a burning one. The traditional history is a clue to understand the life of the people of that age and their convictions, beliefs and their way of life. The traditional history does not exist in a coherent form. It only exists in fragments. The interpretations of the various events of the traditional history is of supreme importance to understand the directions of the ancient cultures and civilizations. But these events cannot satisfactorily be interpreted till we understand the true picture of the races, tribes and personalities partaking in these events. This necessity prominently throws to us the problem of the ancient ethnology. The ethnology as such, today, is in the melting pot. No pure ethnic group exists. We can not distinguish between different groups of the human society. No pure Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra exist. We have all become one. But our ideologies and convictions draw us sometimes to opposite directions. We have, hence, to understand the forces that drive us to these opposite directions. These forces are the resultant growths of the dialectical actions and reactions of different ways though now they have coalesced into one unit. That is of supreme importance
to meet the challenge of ideology. The true understanding of the nature of ancient ethnology would provide us the master-key to interpret the various traditional historical events of pre-Āryan and post-Āryan Bhārata.

The problem has been tackled by Pargiter from the Āryan and non-Āryan standpoint. He equates the Māṇavas, principally the Ikṣvākus and their branches, with the non-Āryan Dravidians and Saudyumnas with the non-Āryan Mūndās or the proto-Australoids. He, in his researches, was largely influenced by the linguistic researches of G. Grierson. The acceptance of the dicta of Griersonian linguism misdirected Pargiter’s researches. His theory fails to explain some glaring events of traditional history. In the decisive Dāsarājña war, Paurava Sudās of Pargiter’s Aila dynasty is opposed by Ailas and Saudyumnas. No Ikṣvākus figure here. If Pūrus were Ikṣvākus, as they rightly were, the whole theory of Pargiter topples down. There would be no Āryans then. We may add many more instances to the wrong ethnology enunciated by Pargiter. Pusalkar, on the contrary, deals with the problem on the assumption that all are Āryan. All the races and tribes have descended from the Āryan Manu. The Rgveda itself demolishes this assumption. The Rgveda records the history of two hostile races. Both the assumptions are faulty and do not solve the problem.

We need a fresh approach to solve this vital problem. The Rgveda holds the key. The Rgveda records the Brahmāryan history of conquest over their adversaries, the Bhāratiyans. If we logically follow the natural consequences of this historical truth the whole truth shall reveal itself to us. For this purpose, new principles have to be discovered; new tests have to be formulated.

2. THE TESTS

Neo-Bhāratiya tradition.

The Division of the Bhāratiya tradition into Brāhmaṇic and Kṣatriya appears to be prima facie wrong. The Purāṇas

took their present shape in the Gupta period. The Brahmāryan society, by then, had assimilated largely vast sections of the original population whom they had earlier conquered. The Purāṇas depict the culture and civilization of this mixed society. We have to understand the Purāṇas in a dialectico-chronological way. The Paurāṇikas believe that the Brāhmaṇa, who may know the four Vedas with the Aṅgas and Upaniṣads, should not really be (regarded as) having attained proficiency, if he should not thoroughly know the Purāṇa. He should reinforce the Veda with the Itihāsa and the Purāṇa. The Veda is afraid of him who is deficient in tradition, (thinking) 'he will do me hurt.'

The students of the Purāṇa have now to change this guiding principle into quite another guiding principle. It would be like this, "He who has not attained proficiency in the Vedas, the Aṅgas and the Upaniṣads shall not rightly know the Purāṇas. He should reinforce the Purāṇa from the Veda, the Brāhmaṇas and the Upaniṣads. The Purāṇa fears him who knows not the Vedas. He shall not meet the Truth in the Purāṇas."

When we accept the factum of the foreign Āryan invasion of India, we, obviously, concede that the Āryans had their own tradition and their Bhāratīya adversaries, their own tradition. The Āryan (Brahmāryan) tradition on their entry in Bhārata was based on the social system of Yajña and Brahma. That may be called the Brahmic tradition. The tradition of their Bhāratīya adversaries was founded upon the social system of Jana and spirituality. We call it the Śramaṇic tradition. The Brāhmaṇical and Śramaṇic traditions coalesced together after the Brahmāryans settled permanently in Brahmatva and adopted the policy of mass-scale conversions of their adversaries to their fold. The two traditions reacted and interacted upon each other. The Śramaṇic ideology influenced the Brahmic way so much that, apart from the Brahmic base the Brahma way adopted most of the elements of the Śramaṇic way. Ritualisation of Brahmic institutions and the Celestialisation of their heroes in the Rgveda start the

CHAPTER I

process culminating in the Upaniṣadic spiritual (though perverted) tenets. The Vedic literature contains more of its adversaries than of its own. The foreigners had not history of thier own going to antiquity. The Bhārattyans had their history since immemorial antiquity. The Brahma way exercised unlicensed freedom in twisting this history to bring it in consonance with the basic Brahmic ideolgy. They freely used the art of transmissions and transfers. Roughly we may speak of the Yajñic Brahma way as the Brahmic tradition, with very little of tradition in it and the Jana Śramaṇic way as the Bhārattyya tradition, with very little true tradition allowed to be left in it. The Śramaṇised Brahma becomes Brahmaṇa. The adoption of the word “N” to form the compound with the word Brahma denotes the victory of asceticism or spiritualism on the materialistic Brahmic way. The follower of the Brahmaṇa way is a Brähmaṇa. The Śramaṇic influenced, Brahmānic way retained its basic institutions of Yajña and Brahma and within this framework assimilated some necessary events, personalities, traditions and beliefs of the Jana Śramaṇic way, the Bhāratiya way. This Brähmaṇic tradition, of necessity, could be small-statured in comparison to the very tall-statured Bhārattyya tradition. Hence the Rṣis of the coalescence age felt the necessity of re-writing the ancient Bhārattyya history within the Brähmaṇic framework. They chose to adopt fully and comprehensively the ancient Bhārattyya tradition to themselves to complement the small statured Brähmaṇic tradition. This is the genesis of the hybrid Itihāsa and Purāṇa tradition born of the Brähmaṇic and Bhārattyya traditions. The hybrid tradition born of the two opposing coalesced traditions was vastly predominated by the later, hence it naturally glorified the subjects of the later tradition. This new tradition evolved after the Dāsarājña war cannot be termed either the Brähmaṇic tradition or the Bhārattyya tradition. I do not also prefer to call it, like Pargiter, the Kṣatriya tradition. We do not find Kṣatriyas in the kernel of the Rgveda. Kṣatriya is first mentioned in the Tenth Manḍala of the Rgveda, composed circa 800 B. C. The pre-Āryan Bhārattya race, the Ikṣvāku race and the important Bhārattya tribes such as
Pūrus, Yadus and others, along with important Bhāratya personalities like Viśvāmitra, Purukutsa and others are not mentioned as Kṣatriyas in the Vedic literature. Kṣatra or Kṣatriya as a race or a tribe is a later development. The coalesced tradition had started to evolve much before the origin of the Kṣatriya tribes. I would prefer to call this coalesced tradition as neo-Bhāratya tradition owing to preponderance and predominance of the Bhāratya tradition in it. This neo-Bhāratya tradition is handed over to us in a jumbled state. The truth has to be sifted from the mass of untruth. We have to understand the basic principles and apply them in this historical process of analysis. We may now formulate the basic principles for the right understanding of the neo-Bhāratya tradition.

First test of the Rgvedic evidence

Firstly; the actual contacts between the Bhāratyanas and the Brahmāryans took place in the later part of the first millenium B.C. The Rgveda, thus, affords evidence nearest to reality. The Rgveda was composed circa 1000 B.C. It is not relevant here whether the Rgveda contains certain hymns going a few centuries earlier or not. The relevant factor is the actual statement of a fact in the Rgveda. If anything contradictory to it appears in later literature that should be accepted as an innovation and hence should be generally discarded unless other factors go to corroborate it. The cases of Viśvāmitra⁵ and Bhṛgu are in point. Viśvāmitra fights the Tīrṣus in Dāsarājña war along with Ahīs, Dāsas and Asuras. He is the progenitor of Daśyus who ruled over wide parts of Bhārata. If any later literature describes him as a Brāhmaṇa, that statement should not be accepted. Bhṛgus⁶ also fight against Sudās in Dāsarājña war. Apart from this single event, they are always depicted as Brāhmaṇas in the pre-Dāsarājña and post-Dāsarājña tradition. The only conclusion here that we may draw is that as certain pre-Āryan and non-Āryan tribes

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⁵. Rgveda 3. 3. 5. 11-12, 7. 2. 16. 5-6-7. 5. 134, 8, 7. 2. 1. 18.
⁶. Rgveda 7. 2. 1. 6.
helped Sudās against their own kinsmen, similarly a few of people belonging to the invaders also helped against their own kinsmen. The evidence of the Ṛgveda should be given utmost credence. The Purāṇic evidence may be permitted to explain the Ṛgvedic evidence but not to contradict it.

**Second test of Yajña**

Secondly, the Brahmāryan culture centres round Yajña. The foundation of the Brahmāryan society is well-laid on the institution of Yajña. If certain tribes are A-yajñic before the Brahmāryan invasion and later they are found to have adopted the Yajña way; that may only be explained by the event of their conversion to the Brahmāryan fold. For example, the ten confiderated Jana-leaders comprising of Pūrus, Anus, Druhyus, Śigrus, Yakṣus and others have been termed as A-yajñic. 7 If any of these tribes appear as performing Yajñas in later literature we should understood that it, after its defeat in the Dāsarājña war, coalesced with the invading tribe or joined their fold and adopted their Yajnic way.

**Third test of restoration of twisted history**

Thirdly, the Brahmāryans have twisted history. It is only a travesty of truth to state that they lacked historical sense. They had a very short history of their own and that was the history of violence, exploitation, loot, and plunder. That could not be a fit subject for preservation in the new, changed set of circumstances. Their new adherants had brought with them rich and valuable historical records. These historical records could be brahmāryanised only by the twisting of real facts. The untruth gained supreme. The unholy method of Māyā or cover was adopted. The case of Madhu and Dhundhu is in point. Dhundhu 8 was son of Madhu. Madhu reigned from Madhuvana on the river Yamūnā to Saurāstra and Ānarta (Gujerat). His daughter married Ḥaryaśva, a scion of the Ikşvāku race and their son was Yadu. Madhu was a Dāitya and Dānava, 9 His son Dhundhu was killed.

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7. Ṛgveda 7. 5. 13. 7.
by Kuvalāśva, ancestor of Haryaśva, two degrees above near a sand-filled sea. Kuvalāśva had to cross the whole Rajputana desert. He found Dhundhu on the sea shore. This was exactly the region which the later Yadus and Turvaśas populated on the southern part of the desert about the Rann of Cutch. Dhundhu is also known as a king who abstained from eating meat as were Nahuśa and Yayāti. A descendant of Yayāti Pūru, Prāchīnvant had carried on invasions to the east. The Pūrus till the final redaction of the Rgveda are associated with Sindh-Punjab region only. The incursions of Prāchīnvant thus appear to be on Ikśavāku territories. Paurava Sudhanvan flourished during the time of Kuvalāśva. Pargiter places Dhundhu with Sudhanvan. The historical event now crystallises like this. Madhu was a Pūru scion. There might have been some ancestral rivalry between the Pūru and the Ikśvāku houses. His son Dhundhu was killed in battle with Kuvalāśva. Dhundhu’s sister was given in marriage to Kuvalāśva’s descendant Haryaśva. Yadu sprang from Ikśvāku-Pūru blood. It will later be noticed that the Pūrus and the Yadus originally belonged to the Ahi sub-race of the Ikśvāku race. This event appears to be the first historical conflict between the then two sections of the Ikśvāku race of Bhārata. Matrimonial alliances of the Pūrus and Yadus; Matinārā’s daughter Gaurī’s marriage with Yavanāśva II and Šaśābindu’s daughter Bindumati’s marriage with Māndhātra, the son of Yuvanāśva II, with the Ikśvāku scions brought them again still closer.

Fourth test of unravelling of jumps

Fourthly, we discover certain great jumps in the Pūrāṇas. The Brahmaryans had largely converted the Dāsas, Dasyus and Rakṣas to their fold. Their historical tradition could not be literally digested by their new masters. The important

12. Mahābhārata (Cr. Ed.) 1. 70. 24, 28.
13. Mahābhārata (Cr. ed.) 1. 90. 8–9.
personages had to be given new parentages, new events and new traditions through historical jumps. Nahuṣa affords an example of such great jump. Nahuṣa is a son of Kaśyapa and Kadru. 15 Nahuṣa has also been given the parentage of Āyu, son of Pururavas. The Ṛgveda knows Pururavas, Āyu and Nahuṣa but does not know of any relationship between them. The Ṛgveda knows Nahuṣa associated with pre-Āryan people as shown later. The assigning of Āyu’s fatherhood to Nahuṣa is an abrupt change. Nāga Nahuṣa is elevated as Paurava Nahuṣa. But Paurava had earlier belonged to the Ahi sub-race. The unravelling of such historical jumps would shed much light in dissipating darkness from real events.

Fifth test of unmaking of transferences and transpositions

Fifthly, the names of persons, places, times and tribes have consciously been intermixed in such a way that the truth remains deposited in deep dark caves. Aikṣavāka Trayaṛuṇa is the descendant of Trasadasyu in seventh degree. Viśvāmitra’s father Kuśa, leave apart Gādhi, is contemporary of Vasumata, descendant of Trasadasyu in fourth degree. Viśvāmitra, son of Kuśika, 16 is contemporary of Sudās and Purukutsa, father of Trasadasyu in the Ṛgveda. The Ṛgvedic Purukutsa is a Puru who is also spoken of as an Aikṣavāka in Satapatha Brāhmaṇa. The synchronism of Trayaṛuṇa, Viśvāmitra’s father Gādhi, Jamadagnī’s grandfather Urva and Arjuna’s father Kṛtavirya given by Pargiter appears to be unfounded. The Ṛgveda does not know any branch of the Yadus, the Haihayas or the Satvants. Only undivided Yadus are known to the Ṛgveda. The Purāṇas have unscrupulously jumbled these names.

Various synchronisms with Sagara are still more interesting. Sagara is made contemporary of Kāśi King Pratardana son of Divodāsa II but Divodāsa also later appears in North Pañchāla line. Sagara is contemporary of Turvaśa Marutta and one degree lower to Marutta Vaiśāla. Turvaśas populated Punjab while the Vaiśālas populated north Bihar. Paurava

15. Mahābhārata (Cr. ed.) I. 31. 9.
16. Ṛgveda 3. 3. 4. 6.
Duṣyanta is two degrees lower to Sagara and contemporaneous of Kakṣivant, son of Dr̥ghatamas. Kakṣivant and Dr̥ghatamas appear in the R̥gveda, Kakṣivant is contemporary of Kutsa who is contemporary of Divodāsa Atiṁgīva. Divodāsa is separated from Sagara by twenty-two degrees. Turvāsa Marutta’s Punjab is separated by thousands of miles from Vaiśāla Marutta’s Vaiśāli (North Bihar). The Ahi, the Ikṣvāku and the Brahmāryan races have ingeniously been intermixed. This paurānic way has covered the reality and mixed up together the contrary elements which have to be sifted from each other.

Duṣyanti Bharata is said to have seized the sacrificial horse of Satvants. Satvant son of Madhu is contemporary of Rāma, son of Daśaratha. Aśvapati Kaikeya is contemporary of Rāma. Satvants are unknown to the R̥gveda. Satapatha Brāhmaṇa was composed in the sixth or seventh century B.C. after the composition of the R̥gvedic Aitareya and Kauṣitakī Brāhmaṇas. Satvants, hence, come into existence between 1000-700 B.C. Aśvapati Kaikeya is mentioned in Satapatha Brāhmaṇa and Chhāndogya Upaniṣad. He is contemporary of Uddālaka Āruṇi of the Upanisadic fame who flourished in the seventh century B.C. Here the confusion has been created between two Bharatas, two Aśvapatis. Persons of long antiquity have been mixed up with comparatively persons of later age. Sindh-Punjab region has been mixed up with the Uttarapradesa region. Ānava King Bāli is called a Dānava.

17. R̥gveda 1. 5. 1. 1; 1. 18. 6. 2, 3, 4, 1. 16. 7. 11.
18. R̥gveda 1. 22. 2. 6; 8. 2. 4. 10.
19. R̥gveda 4. 3. 5. 1.
20. R̥gveda 1. 10. 3. 10; 2. 2. 3. 7.
21. Satapatha Brāhmaṇa 13. 5. 4. 9, 21.
22. A. A. Macdonell; A History of Sanskrit Literature, 1958; page 202–203
23. (1) Satapatha Brāhmaṇa 10. 6. 1. 2.
   (2) Chhāndogya Upaniṣad 5. 11. 4.
Pargiter calls it a confusion of different persons of the same name. But really this is no confusion. Pargiter did not pay due attention to reactions and interactions of the two races, the Brahmāryan and the Ahi races, upon each other. Āṇvas belonged to pre-Āryan Ahi sub-race. Ahis are called Daityas and Dānavas. When the converted Āṇvas twisted their history, Bālt Vairochana became Ānava Bālt and a confusion was sought to be created that two were two different persons. But Ānava Bālt and Dānava Bālt are one and the same person. This is a case of the intermixture of two hostile tribes. Truth dawns through the dialectical interpretation of history.

Sixth test of severance of mythology and history.

Sixthly, the mythology has been converted into history and history has been mythologised. Manu and Iḍā afford the instances of the former; Indra, Brahaspati and other Brahmāryan leaders, the instances of the latter.

The word Manu has been used in the Rgveda in the general sense of man or mankind. But it has also been used for a proper person. Manu is a new Brahmāryan leader. He does not belong to the hierarchy of old Āryan leaders (Devas). Manu like other Āryan Devas, is the leader of men. Manu drinks soma and is triumphant over the Dasyus. Viśvedevas helped Manu to achieve victory against his adversaries. Indra is Manu. Manu overcame his noiseless enemies. After the Brahmāryan victory in Dāśarājña war, Manu rose to still more prominence. He was the main agency in ritualising the institution of Yajña. He instituted ritualised Yajña.

25. Pargiter; op. cit; pages 63, 64.
26. Rgveda 1. 20. 6. 9.
27. Rgveda 10. 5. 2. 11.
28. Rgveda 9. 5. 7. 5.
29. Rgveda 6. 2. 6. 11.
30. Rgveda 4. 3. 5. 1.
31. Rgveda 5. 4. 1. 6.
32. Rgveda 10. 4. 9. 6.
He appointed Agni to be the invoker of gods, the most wise bearer of oblations. This Manu then, becomes father and progenitor. This Manu like Indra and Bṛhaspati does not appear in association with or as an adversary of any historical personage like Divodāsa, Sudās and Vaśiṣṭha or Śambara, Viśvāmitra and Purukutsa. He is throughout in the Ṛgveda a pure mythical being. This mythical Manu is further celestialised in the Anukramaṇī age circa 500–200 B.C. Manu becomes the son of Vivasvān Āditya or Samvarṇa or Apsu. Manu is assigned the revelation of several Ṛgvedic hymns in the last three Manḍals. This son of sun is made the mythical father of Ikṣvāku and his nine brothers, Ikṣvāku, Nābhaṅga, Śaryāta and Nābhānedeśṭha are mentioned in the Ṛgveda but they have not been given the fatherhood of Manu. By the time of the Anukramaṇī tradition, only Śaryata and Nābhānedeśṭha got Manu's fatherhood but the rest still were not regarded as his progeny. Manusmṛti does not know nine of his ten sons. It knows only his daughter Ilā. It knows Manu only as inventor of the sacrificial rites, not the progenitor of various tribes. He is given the fatherhood of various tribes in the Gupta age when some of the Purāṇas took their present form.

The problem of Manu's son or daughter Ilā is simpler. The Ṛgveda does not know of any Ilā, daughter or son of Manu, Ilā of the Ṛgveda has Dakṣa as her father. Ilā is a goddess along with Saraswatt and Mahī. She is the protector of and participator in sacrificial rites. Ilā is Vāk. Ilā is

33. Rgveda 6. 2. 1. 9; 8. 3. 7. 24; 8. 3. 7. 21; 7. 1. 2. 3, 10. 6. 1.
   3, 10. 5. 3. 7.
34. Rgveda 1. 16. 9. 2, 87. 4. 1.
35. A. A. Macdonell; op. cit., pages 39, 244, 373.
36. George Buhlar, The Laws of Manu; 1886; page LVIII.
37. George Buhlar; op. cit., page LIX.
38. Rgveda 3. 2. 15. 10
39. Rgveda 1. 4. 3. 9; 1. 21. 3. 9; 5. 1. 5. 8.
40. Rgveda 2. 1. 3. 8; 3. 1. 4. 8; 7. 1. 2. 8; 9. 1. 5. 8; 1. 24. 9.
   8; 7. 3. 11. 2.
41. Rgveda 3. 1. 7. 5.
Earth. 42 Ilā is food, 43 productive of descendants. 44 Ilā is cattle. 45 Ilā is milk. 46 Ilā is attended by brave warriors, inflicting much injury, receiving none. 47 Ilā is butter-handed. 48 Ilā is altar. 49 Ilā is mother of the herd, and Urvasi, 50 Agni is Ilā of hundred winters. 51 Agni is placed upon the earth in the centre, in the place of Ilā. 52 Ilā is born of wood, of attrition and dissipates darkness. Agni is Ilā's bright blazing son. 53 This description of Ilā equates her with the material wealth of the Āryan Gaṇa or Brahma. The Ṛgveda gives her association with Manu but not as his son or daughter. She is the instructress of Manu. 54

The above description of Ilā establishes that they have nothing to do with origin of any human race. The origin of Solar and Lunar races from them is a pure Brāhmaṇic fabrication to cover the truth of the pre-Āryan and non-Āryan origins of the races of their converts who swelled up their ranks. We do not hear of any Solar or Lunar race before the Purānic age, i.e. the early centuries of the Christian era. The banishment from history of Manu and Ilā, the pure myths, as the progenitors of races and tribes would help us in discovering the truths about them.

Indra and Bṛhaspati, the two of the most important Brahmāryan military leaders are real human beings in the Ṛgveda.

42. Ṛgveda 3. 1. 1. 23; 3. 1. 5. 11; 3. 1. 6. 11; 3. 1. 7. 11; 3. 2. 3. 7; 3. 2. 10. 5; 3. 2. 11. 5; 4. 5. 5. 8; 5. 5. 6. 5. 6.
43. Ṛgveda 5. 4. 9. 2; 6. 1. 10. 7; 7. 1. 3. 7; 7. 4. 10. 4; 7. 4. 9. 2; 8. 5. 1. 4; 9. 3. 2. 3; 9. 7. 5. 13.
44. Ṛgveda 6. 5. 3. 16.
45. Ṛgveda 1. 9. 5. 16.
46. Ṛgveda 7. 1. 3. 7.
47. Ṛgveda 1. 8. 5. 4.
48. Ṛgveda 7. 1. 16. 8.
49. 1. 19. 2. 7, 3. 2. 12. 2.
50. Ṛgveda 5. 3. 9. 19.
51. Ṛgveda 2. 1. 1. 11.
52. Ṛgveda 3. 2. 17. 4.
53. Ṛgveda 3. 2. 17. 3.
54. Ṛgveda 1. 7. 1. 11.
We may leave aside their wars with Vṛtras and Paṇis but their associations with Divodāsa, Sudās, Kṛṣṇa and other important historical personages who played important historical roles in Āryo-Bhārata wars makes them important historical personalities. The Rgveda is full of such historical human feats of Indra and Bṛhaspati. These human beings were later celestialised. History was mythologised. We will go into the reasons of mytholisation of history later.

Seventh test of acceptability of common traditions

Seventhly, the statements of events common to Brāhmaṇical, neo-Bhāratiya, Jaina and Buddhist traditions should generally be accepted. Rṣabha, Bharata and Nemi are accepted as historical persons in Brāhmaṇical and Jaina traditions. Sagara is accepted by all the three traditions. Viśvāmitra, Jamadagni. Māṇḍhārtya, Uṣṇara, Śivi, Dītapa, Muchukunda, Bhagīratha, Aštaka, Dhṛtarāṣṭra, and Uparichra are accepted by the Brāhmaṇical and Buddhist traditions. Daśaratha, Rāma, and Śitā, Haryasva and Kṛṣṇa are accepted by all the three traditions. Ikṣvāku, as the most important race of Bhārata, is accepted by all the three traditions. All the traditions unanimously agree that Ayodhya was the most ancient city.

These tests shall help us in analysing the nature of the races and their component tribes. It is of great historical significance to know as to which race or tribe is Brahmāryan and which race or tribe is pre-Āryan and Bhārattyan. The knowledge about the truth of the Bhāratiya and Brahmāryan races and their traditions would help us much in unravelling the numerous knotty problems of history of the later ages.
CHAPTER II

THE IKŚVĀKU RACE

1. THE ORIGINAL RACE

Neo-Bhāratiya Tradition

The neo-Bhāratiya tradition holds that Ikśvāku had one hundred sons, chief of whom were Vikukṣi, Nimi and Daṇḍa. (or Daṇḍaka). Vikukṣi succeeded Ikśvāku and reigned at Ayodhya. Nimi established his dynasty at Videha. Daṇḍaka named the great Daṇḍaka forest after his name. Ikśvāku's fifty sons under Śakuni ruled over Uttarāpatha (Northern India) and his rest forty-eight sons under Vaśāti were the rulers of Dakṣiṇāpatha (the Deccan or Southern India). Ikśvākus occupied the whole of Bhārata.¹

Jaina Tradition

The Jaina tradition maintains that Rṣabha son of Nābhi was the first social leader who gave law to the people. He was the progenitor of the Ikśvāku race.² He ruled at Ayodhya. The Jaina tradition knows only two races; the Ikśvāku race and the Hari race. The twenty-two out of twenty-four Jaina Tīrthānakaras belong to the Ikśvāku race; only two to the Hari race. Rṣabha and his son Bharata ruled over the whole of Bhārata. The neo-Bhāratiya tradition also corroborates this Jaina tradition. Nābhi was the sole ruler of Ajanābhadha or Himavārṣa.³ His son Rṣabha ruled over the whole of his father's country. His son Bharata gave his name to Ajanābhadha or Himavārṣa as Bhārata.⁴ Most of the Purāṇas maintain that Bhārata son of Rṣabha

¹ Fargier, op. cit; pages 257, 288, 292.
² Helen M. Johnson; Trīśaṅkālīk Purūṣācharita; Vol I page 132.
³ Bhāṣagata: Purūṣa (Gita Press) 5, 2, 10.
⁴ Viṣṇu Purūṣa 2, 1. 15–22.
⁵ (1) Bhāṣagata Purūṣa 5, 4, 9.
(2) Viṣṇu Purūṣa 2, 1, 32.

2 B.
gave Himavant country his name. 6 Ṛṣabha and Bharata appeared before Vaivsatva Manu’s age. The neo-Bhāratiya tradition, thus, places the progenitor of the Ikṣvāku race before Manu, the father of Ikṣvāku who is said to have originated the race of his own name.

Buddhist Tradition

The Buddhist tradition traces the origin of the Śākyas to one Okkāka who is identified with Ikṣvāku. 7 Buddhist tradition is in live with the Jaina and neo-Bhāratiya traditions. All acclaim that Ikṣvāku was a great race continuing through history since unknown antiquity.

Vedic Evidence

The earliest literary evidence of the Ikṣvāku race appears in the Rgveda. King Ikṣvāku a great protector, protects the five territories of the Pañchajānāh. 8 Pañchajānāh were non-sacrificing pre-Aryan non-Āryan Bhāratiya people. They were Pūrus, Yadus, Turvasas, Anus and the Druhyus. 9 They along with the other Ahi tribes took part in the Dāśarājña war against Sudās and Indra. The earliest reference of the Ikṣvākus in the Rgveda associates them with the anti-Brāhmāryan forces.

The Atharvaveda mentions the association of Kuśṭha disease with the Ikṣvākus of old along with its associations with Vāyasa and Matsya. 10 Matsya was a pre-Āryan non-Āryan Bhāratiya tribe of the Ahi race. Vāyasa was a prince of olden times. 11 Vāyasa is associated with Suparna. 12 ‘Suparṇa is son of Kaśyapa from his wife Muni or Prādhā. 13

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6. H. C. Roychowdhari; Studies in Indian Antiquities, 1958; page 76.
7. B. C. Law, The Tribes of Ancient India, 1943; page 245.
8. Rgveda 10. 4. 18. 4.
11. Ralph, T. H. Griffith; The Hymns of the Atharvaveda; 1917; page 297.
12. Rgveda 1. 22. 8. 52.
13. Mahābhārata (Cr. ed.) 1. 59. 41; 1. 59. 45.
He is the brother of Mayūra, Asura the Great.14 Kaśyapa was the progenitor of the non-Āryan Ahi people.15 Vāyasa was a non-Āryan Asura prince. Here also Ikṣvākus appear along with Ahi tribes.

The Rgveda mentions an Aikṣavāka Trayāruṇa, son of Trivṛṣṇa who has been identified with Trayāruṇa son of Tridhanvan and with Trayāruṇa Trasadasyu,16 Trasadasyu, the Pûru, is the son of Purukutsa who was an Aikṣavāka.17 Trasadasyu was born after the conclusion of the Dāsarājña war. Ikṣvāku Trayāruṇa must have flourished in the beginning of the eleventh century B. C. Trayāruṇa’s chariot ran over a Brāhmaṇa child who lost his life.18 Ikṣvākus had not come under the Bāhmanical influence even during the later part of the second millenium B. C.

Purukutsa and Trasadasyu

Purukutsa and his son Trasadasyu are Ikṣvākus according to all the Purāṇas. But the Rgveda represents them as the Pûrus.19 Purukutsa, the Pûru is also an Aikṣavāka. Pûrus have also been referred as Asura-Rākṣasas.20 The association of Asura Pûrus with Asura Ahis in the Rgvedic times is very significant. the Yadus were related to the Pûru Asuras.21 The Yadus descended from Pûru-Ikṣvāku blood or Ahi-Ikṣvāku blood. The Yadus and toe Turvaśas are treated as Dāsas in the Rgveda.22 The Anus23 and the Druhyus24 are Mlechchhas. But the Yadus are also given to have sprung from the

14. Mahābhārata (Cr. ed.) 1. 61. 33. 34.
15. Mahābhārata (Cr. Ed.) 1. 159. 40.
17. Śatapatha Brāhmaṇa 13. 5. 4. 5.
19. Rgveda 7. 2. 2. 3.
21. A. Banerjee Shastri; Asura India, 1926, page 82.
22. Rgveda 10. 5. 2. 10.
23. Mahābhārata (Cr. ed.) 1. 80. 26.
24. B. C. Law, Tribes in Ancient India, 1943; page 12.
daughter of Dānava Madhu and Ikṣvāku Haryana. The Yadus, thus, may claim their descent from Ikṣvākus. The Kekayas, the descendants of non-Āryan Ānavas, even in historical period had matrimonial alliance with the Ikṣvākus. These Dalitias, Dānavas and Rākṣasas are known as Ahi people in the Rgveda. They were the spearhead and backbone of the Bhārattyān resistance to the Brahmāryan invaders. The whole of western Bhārata comprising Iran, Arachosia, Gedrosia, Kaśmira, Sindh and Punjab was populated by the people who were either Aikṣvākas or closely allied to Aikṣvākas.

Prāchya Ikṣvākus

The Brahmāryans had finally settled in their new colony of Brahmāvarta by 1000 B. C. They consolidated their power by that time. They then advanced towards the east and brahmanized eastern parts of Bhārata as far as Videha and Aṅga circa 900 B. C. They could brahmanise south Bihar and Bengal by the middle of the third century A.D. which represents practically the last period when the original Purāṇa was recast. The east was populated by the peoples of Kāśi and Kośala, the Lichchhavīs and Mallas. They all belonged to the Ikṣvāku race. The people of Videha were of the Ikṣvāku descent. The Vaiśāṅī people were also predominantly Aikṣvāka. The Ikṣvākus had occupied the whole of Eastern India with whom the Brahmāryans had to contend with for political supremacy in the first part of the first millennium B. C.

We do not know much about the Deccan people in this age. Aitareya Brahmaṇa informs us that the Dasyu descendants of Viśvāmitra populated the far eastern and southern Bhārata. The descent of Viśvāmitra family is traced to

the Pûrûs as we later see. Thus we find that at the time of Āryan penetration of India; the whole of Bhârata was populated by the Ikṣvâkus and their branches.

**Pûru vers us Ikṣvâku**

The close association of the Ikṣvâkus and the Pûrus has led to the erroneous view that the Ikṣvâkus were originally a branch of the Pûrus. The internal evidence of the Purâñas do not lead to any such conclusion. The Vedic evidence makes the Pûru warriors as Aikṣvâkus. The Purânic evidence glorifies the Ikṣvâkus more than the Pûrus. The Pûrus identified themselves with the Ikṣâkus and adopted the name Ikṣvâku to themselves. This certainly makes the Pûrus a branch of the Ikṣvâkus.

The Ṛgveda distinctly mentions that the Pûrus were settled on both the banks of Saraswatt along with other constituents of Pañchajananâ. The Pûrus lived on the upper parts of Saraswatt. The Purânic tradition maintains that Prâchînvant, a Pûru scion, marched towards the east. Ikṣvâku Kuvalâśva killed Dânava Dhundhu. He is equated with Sudhanvân, the descendant of Prâchînvant. Dhundhu is a Dânava as well as Pûru and the marriage of his sister with Ikṣvâku Haryaśva fructified in the birth of Yadu who originated the Yadu line. These salient facts go to establish the supremacy of the Ikṣvâku race.

**Ikṣvâkus are not Dravidians**

The Ikṣvâkus was the great pre-Āryan Bhâratīya race. Pargiter has tried to establish that the Ikṣvâkus should be equated with Dravidians. The Purâñas do not know any Dravida tribe. It appears that the Dravidians had not gained any importance by the Purânic age circa 300 B.C. The Purâñas give a preface which throws much light upon the
nature of the various tribes. The preface asserts that Āndhras, Śakas, Pulindas, Chūlikas Yavanas, Kaivartas, Ābhīras, Śavaras and others are of Mlechchha origin. Pauravas, Vitiḥotras, Vaidiśas, Five Kośalas (Pāñchālas), Mekalas, Kośalas (Mahākośala), Paunḍras, Gaunardas, Svaphras,33 Sunidharmas, Śakas, Nipas and others will be of Mlechchha race. This catalogue obviously includes in itself various Ikṣvākus, the Pūru, Yadu and some Ahi tribes. The descendants of, Ikṣvākus, and Ilā are spoken of as non-Āryans. This clearly establishes the mythic character of Manu and Ilā. The Ailas and the Ikṣvākus still remain non-Āryan Mlechchhas in the Pūrāṇas circa 300 A.D.

The Āryans despised Vṛāyas. Bhūrjakaṇṭaka, Āvantya, Vāṭadhāna, Puṣpadha, Śeṣa, Jhalla, Mallā, Lichchhavi, Naṭa, Kāraṇa, Khasa, Draviḍa, Sudhanvan, Kāruṣa, Vijanman, and Sātvanta, are termed as Vṛāyas. Śūta, Vaidēhaka, Māgadhā, Kṣaṭri, and Āyogava and placed along with Chandālas.34 Here also the Ikṣvākus, the Pūru and Ahi tribes have been mentioned as degraded people. The Draviḍa caste is mentioned separately but is not so important that it may be called a race constituted of many tribes. Pargiter may be partially right in his conclusion that in the Purāṇas, three different myths have been blended together in an attempt to unify the origins of the three different dominant races...... constituting three separate stocks.35 But he has not adduced any evidence to prove that the Dravidians existed in Bhārata before the Āryan invasions. He has also failed to unearth any Dravidian tradition to prove that the Mānavas or Ikṣvākus were Dravidians. He would have been nearer to truth if he had propounded the theory that in the Purāṇas, two different myths, the Brahmaryan and the Bhārattyān have been blended together in an attempt to unify the origins of the two different dominant races of Bhārata in their coalesced state.

33. F. E. Pargiter; The Purāṇa Text of the Dynasties of the Kali Age; 1957; pages 2, 67.
34. Manumṛti, 10, 21, 23, 26.
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When the Brahmrtyans invaded Bhdrata, there were no Dravidians inhabiting the land of Bhdrata. The whole of Bhdrata was populated by the Proto-Australoids. 36 These Proto-Australoids had named the various regions of their land as Košala-Tośala, Aṅga-Vaṅga Kaliṅga-Tilīṅga, Mekala-Utkala, Pulinda-Kulinda (with the group Udra-Pundra-Mundra), Bhuliṅga, Sālvās, Kamboja and Tāmruliṅga. These words do not belong to the families of Indo-European or Dravidian languages. They are characteristic of the vast family of languages which are called Austro-Asiatic and which covers in India the group of Muṇḍa languages, often called also the Kolarian. 37 Purāṇas give the twisted versions of these Proto-Australloid traditions.

Ikṣvākus are Proto-Australoids

The gourd myth is prominently an Austro-Asiatic myth. Several Austro-Asiatic people call themselves issues either of a gourd or a melon of which every seed gave birth to a man. The same myth has passed to the Indian tradition. The wife of Sagara, King of Ayodhyā, named Sumati to whom 60000 sons were promised, gave birth to a gourd from which 60000 children came out. 38 Jaina tradition places Sagara in remoter antiquity than the Brāhmaṇic tradition. He is the second chakravartin just after Bharata. The transposition of the legend to Sagara proves its still prior antiquity. This gourd myth, prior to Sagara, was current in Ṛṣabha’s age. The Sanskrit word for gourd is Ikṣvāku. The existence of the gourd myth in Ṛṣabha’s times proves him to be a Proto-Australoid scion. The tradition of Rāma and Sītā also belong to the proto-Australoid age. The whole of Bhdrata at the time of Brahmrtyyan invasions was populated by people known as Proto-Australoids to the anthropologists and as the Ikṣvākus to the historians. We may safely identify the Ikṣvākus with the Proto-Australoids. Great heroes of India; Ṛṣabha, Bharata,


37. Sylvain Levi & others; The Pre-Āryan and Pre-Dravidian in India; 1929; page 95.

38. Sylvain Levi; op. cit.; page 154.
Sagara, Rama and host of others belonged to the Proto-Australoid ethnic stock.

Iksvaku Domain

The Iksvaku race at one stage of history dominated the whole of Bharata. It is only later, in the first part of third millennium B.C. that the Ahi sub-race of the Iksvaku race, became prominent in western Bharata which later migrated to eastern Bharata after their crushing defeat in the Dasarajna War. The domain of the Iksvakus may further be traced beyond the frontiers of Iran, the Far Western province of Bharata, in Babylonia. In the language of Assyria, the word for a vassal is “Isakku” and the Assyrians in the initial stages of their political development acted as the “Isakkus” or vassals of the Babylonian kings. The Isakkus have been identified with the Iksvakus. Ekwesh or Akauza people of Egypt and the Greek Akhaioi have also been identified with Iksvakus. These identifications can not be carried too far. The existence of the Iksvakus in the Assyrian ethnic stock appears very probable. The name might have travelled to Egypt and Greece also. The Iksvaku Papis referred as Ahis in the Rgveda carried the Nagna or Sramanic culture of Bharata to distant lands of Sumer, Egypt and the Mediterranean in the fourth millenium B.C. Nagnas, as shown later, were associated with the conception of Ahi or serpent; serpent being a dominant art motif in the material relics of Bharata, Sumer, Egypt and Crete. The first Mediterranean immigration to Bharata, took place in the first part of the third millennium B.C, Ahi sub race of the Iksvaku race had by that time gained more prominence and established supremacy in the western regions of Bharata.

All this foregoing discussion conclusively proves that the Iksvaku race was the sole race that populated Bharata since immemorial antiquity. It was at some stage in the heavy past that its Ahi sub-race separated from it though it gratefully remembered its lineage from the Iksvaku even in the historical times. The other important tribes; the Purus, the Yadus and others; traced their origins either to the main Iksvaku stock.

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or to the Ahi stock. The Ikşvāku race was the pre-Āryan non-Āryan Bhārattyya race.

2. THE BHARATAS

Bharata Problem

Sylvain Levi has rightly observed that India has been too exclusively examined from the Indo-European stand point. 40 Like the Europäryan brother scholars, Brahmāryan scholars have also too exclusively examined the life and culture of Bhārata. An exclusive view gives only the partial truth from which arise various ambiguities and absurdities. Rgvedic Bharatas are a case in point. They played the most important part in the Dāsarājña War. Who were they? Whether they were the conquering Brahmāryans or the conquered Bhārattyans, has been much debated. Prejudices have played no less important part in up-holding one view or the other.

Bharatas in the Rgveda

Bharatas are alluded to in the Rgveda only once going to war under the leadership of Viśvāmitra. Bharata troops came to the jointstream of the Vipās and the Śutudrī which they crossed over. 41 During the times of the Dāsarājña war at about 1150 B.C. The Beas and Satluj ran in parallel beds for a long distance below their present junction. 42 The ancient junction would be some where North East of Harappa to the East of the Ravi (Vedic-Paruṣṭ) but not far from it. The joint stream might have been a little below the junction of the two rivers opposite Harappa which was crossed over by the Bharata forces. After crossing the joint stream, the Bharatas advanced West to the town of Hariyupiya situate East of the Paruṣṭ where a constituent of Bharatas the Vṛchivants had complete military preparations for the combat 43 with the Āryan forces. They

40. Sylvain Levi, Pre-Āryan and Pre-Dravidian in India, 1929, page 125.
41. Rgveda 3. 3. 4. 11, 12.
42. M. N. Wadia-Geological Background of Indian History (Vedic Age) 1957, page 93-94.
43. Rgveda 6. 3. 4. 5.
joined the military command of Bharatas. Some scholars connect Hariyupiya with Harappa.\textsuperscript{44} The Brahm\=aryan T\=rtsus lived to the West of the river Paru\=shi which was made fordable by Indra for a naval battle with the Bharatas.\textsuperscript{45} The opposing combatant forces met on the flowing waters of the Paru\=shi as well as on land. The first battle of the D\=asar\=a\=na War was fought very severely,\textsuperscript{46} and the enemies of Sud\=as, speaking a foreign language, were routed and subjugated.\textsuperscript{47}

There is a great divergence among the scholars about the relations of Bharatas and Sud\=as, the T\=stu King.\textsuperscript{48} Zimmer and Bloomfield hold that T\=rtsus and Bharatas were enemies.\textsuperscript{49} Oldenberg and Weber held that Bharatas were victorious with Sud\=as.\textsuperscript{50} Rapson\textsuperscript{51} Keith\textsuperscript{52} and Filliozat\textsuperscript{53} believe Bharatas and T\=rtsus identical. R. Shafer holds Bharatas and T\=rtsus as enemies.\textsuperscript{54} Gokhale\textsuperscript{55} Pradhan\textsuperscript{56} and Macdonell\textsuperscript{57} maintain that Bharatas were defeated by T\=rtsus and Sud\=as.

Bharatas appear only in relation to Sud\=as. They do not at all appear in relation to Divod\=asa, the grand-father of Sud\=as. Association of Bharatas with Divod\=asa has been wrongly suggested.\textsuperscript{58} The cause of this confusion is a joint reading

\textsuperscript{44} Majumdar \& others—An Advanced History of India, 1958, Part I, page 26.
\textsuperscript{45} \Rgveda 7. 2. 1. 5.
\textsuperscript{46} \Rgveda 7. 2. 1. 11, 12.
\textsuperscript{47} \Rgveda 7. 2. 1. 9.
\textsuperscript{48} (1) \Rgveda 7. 2. 1. 13 \& 24.
\textsuperscript{50} Macdonell \& Keith; op. cit., Vol. I page 321.
\textsuperscript{51} Rapson—The Cambridge History of India, 1955, page 42.
\textsuperscript{52} Macdonell \& Keith, op. cit.; page 73.
\textsuperscript{53} I. Filliozat-Political History of India, 1957, page 94.
\textsuperscript{54} R. Shafer; Ethnography of Ancient India, 1954; page 29.
\textsuperscript{55} Gokhale; Ancient India, 1959; page 23.
\textsuperscript{56} Sitanath Pradhan-Chronology of Ancient India, 1927; page 97.
\textsuperscript{57} A. A. Macdonell; op. cit.; (H. S. L.); page 154–155.
\textsuperscript{58} \Rgveda 7. 2. 6. 5, 6. 2. 1. 4–5.
of the Rgvedic Hymns 6. 2. 1. 4 & 6. 2. 15. These two Hymns are quite independent of each other and one complete hymn does not speak of both the Bharatas and Divodāsa. The first only alludes to Bharatas and stops there. The second refers only to Divodāsa without any relation to Bharatas. Independently interpreted they give the picture of life of two different ages i.e. one of the thirteenth century B. C. and the other of eleventh or tenth century B. C.

This is a queer piece of amalgamation of two different facts of history by the rhapsodist who composed these hymns more than 150 years after the events took place but this is not uncommon with the Brahmāryan rhapsodists who continued this process of falsification of facts till the time of the composition of Mahābhārata in its final form more than 3000 years afterwards. Sukathankara is conscious of this mosaic of old and new matter in the Mahābhārata. This might have been a continuing process, the lead having already been given by the Vedic composer.

When Indra was Commander-in-chief of the Brahmāryan forces during the time of Divodāsa, he waged wars against Dāsas and Dasyus. The Yadus and the Turvaśas also appear in relation to him in certain context but nowhere the Bharatas. The Bharatas appear only in relation to Sudās. The Rgveda does not allude to any defeat of Tṛṣṇa Sudās by his enemies nor any loss of territories he had earlier wrongfully usurped or inherited. The interpretation of this hymn RV. 7. 2. 16. 6 accepted by Majumdar and others does not seem convincing. They hold the view that Bharatas were at first admittedly inferior to their foes and were shorn off their possessions which they could not long endure and engaged themselves in deadly struggles against their rivals. Their dealing with the subject shows uncertainty and indecisiveness. They refer to the struggles of the Śrīñjayas with the Turvaśas and Vṛchivants and to the Battle of Ten Rājās without bringing in the Bharatas in

59. Mahābhārata (Cr. Ed.); Vol. I. P. CIII.
60. Majumdar & others op. cit.; page 27.
these battles. This is due to their lack of dialectical historical perspective.

_Bharatas are not Tṛṣus_

We find the Bharatas involved in military conflict only on the banks of Paruṣṇi. In the battle, the Druhyus were drowned in the river. Fort of the Anus was annexed and Kavi son of Cha-yamana was killed in ground battle. All the eminent authorities agree that one battle of the Dāsarājña War was fought on the banks of the Paruṣṇi and that the Pūrus, the Anus, the Druhyus, the Yadus, and the Turvasas were definitely the five constituents of the Ten Republics confederacy. This battle indicates the victory of the Tṛṣus and if Tṛṣus be deemed identical with Bharatas, then the victory of the Bharatas but the Bharatas were definitely defeated here; therefore they cannot be equated with the Tṛṣus nor can be treated as their allies but can be explained only as enemies of Tṛṣus. As some members of Pañcachajanā or Ten Republics Confederacy also fell in this battle, hence they cannot be accepted as hostile to the Bharatas. The view of various scholars, who equate Bharatas with Tṛṣus, that Bharatas were enemies of the Pūrus and other members of the Confederacy is based on this false assumption and hence clearly untenable.

What, rational interpretation, then, may be given to the Rgveda 7.2.16.6. The first part of the hymn alludes to the defeat of Bharatas at the hands of Tṛṣu king Sudās in the first phase of the Dāsarājña War. The second part of the hymn refers to the prosperity of the Tṛṣus under the Purohitaship of Vasiṣṭha. This was before the Dāsarājña war took place. This is amalgamation, pure and simple, of two different events of history. This again is a glaring illustration of a mosaic of old and new matter.

Joint reading of the Rgveda 7.2.16.5 & 7.2.16.6. throws a new and very important light on the present enquiry. The truth of the above thesis curiously but automatically appears in the scheme of the hymn collections. The word "Dāsarājña" does not appear in the actual battle hymn. The aforesaid former hymn speaks of the War of Tṛṣu chief Sudās with the
Ten Rājās. And in the following hymn the defeat and subjugation of the Bharatas is alluded to. Though the Rgveda does not give a list of Ten Rājās who formed the Confederacy; various scholars give differing lists. All the scholars include among them the Pūrus, the Yadus, the Turvasas, the Aṇus and Druhyus, the Ajās, the Shigrus and the Yakṣas, are also included. I would add with them the Vṛchivants and the Matsyas. Some include the Pakthas, Bhalanas, the Alinas, the Viśāṅins and the Śivas but they have clearly been referred to as friends and allies of Sudās and not as his enemies. 61 Their inclusion in Dāsarājñā Confederacy would also take the number of the members of the Confederacy to more than Ten which is unwarranted. Bheda is the personal name of the leader Commanding the forces of the Ajās, the Sigrus, and the Yakṣas. The Ten-Members of the confedcracy were jana republics of Bhārata. It has been agreed by all the scholars without exception that it was Viśvāmitra who led the Dāsarājñā War. They also rightly agree that it was also Viśvāmitra who led the Bharatas. But no scholar maintains that Viśvāmitra led two battles of the Bhārattyans against Sudās. And the Rgveda also knows only one war, the Dāsarājñā War, in which Sudās was engaged. We do not find Sudās fighting two different wars with Bharatas or Ten Rājās. The conclusion therefore is irresistible that Bharatas and the Dāsarājñā constituents are one and the same. They can rightly be equated. It appears certain from the critical study of all the aspects of the Dāsarājñā War that the Bharatas was the collective name of all the constituents of the Dāsarājñā Confederacy.

This is clearly borne by the further references in later literature. Bharatas are very prominent in Satapatha Brāhmaṇa. They are the core of the epic poem, Jaya, Bhārata and Mahabhārata. Paṇini knows Bhārata Janpada 62 and Patañjali knows Bhāratas. 63 Jayaśwal on the authority of Āpastambha, Baudhāyana and Kātyāyana maintains that Bharatas were a.

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61. Rgveda 7. 2. 3, 7.
62. V. S. Agarwal, India as known to Panini, 1955, page 37.
nation. It, therefore, appears almost certain that the Rgveda understands by Bharatas the collective name of the peoples inhabiting Bharata then known to it.

The Brahmāryan foreigners, when they first set foot on Bharatīya soil, came in contact with people who in anthropological parlance are termed as Proto-Australoids. They inhabited Indus and Gangetic Valleys. They spoke a speach un-intelligible to them. They have been referred as Vadhrvāchaḥ and Mrdhṛvāchaḥ. The reference to their hostile language is made in Satapatha Brāhmaṇa. The enemies of the invading Brahmāryans used the word “HALAYO.” This is a non-Dravidian word and this appears to be a word belonging to ancient Prākṛt language now lost to humanity. It thus appears that they spoke non-Dravidian language. Some of them were later converted to “Āryanism” between 1100 B. C. and 800 B. C.

It has been urged by some scholars that the Tṛtsus (equating with Bharatas) resided in the Brahmāvarata region, the land between Saraswatt, Apāyā and Drṣadvatī and they went West to fight the Dāsarājña War. This confusion has occurred for not paying heed to the chronological aspect of historical events. No doubt they resided in Brahmāvarata region but they did not reside here during or prior to the period of the Dāsarājña War. The Dāsarājña War was followed by an amalgamation of the Tṛtsus and the Bharatas into a single nation wherein the Pūrūs also finally merged themselves. It is only after the Brahmāryan Victory in the Dāsarājña War that they advanced towards this region and settled there. This region in later times became the most important centre of the growth and junction of the Brahmāryan culture and civilisation.

67. S. K. Chatterjee; Vedic Age; 1957; page 154.
68. Rgveda 3. 2. 11. 4.
69. Gokhale, op. cit.; page 23.
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One piece of evidence from the Rgveda corroborates this fact. And this is a very important piece of evidence. Āryan Agni has been represented as born of Dyaus and Pṛthvī or Tvaṣṭr and Waters. It has been brought into existence by Indra or Indra and Viṣṇu or by the Dawn and is the son of Iḍā. It is the personification of sacrificial food. Agni is said to have been born in Heaven and brought down by Mātriśvāna. This description of the conception of Agni receives a realistic touch after the merger of Brahmāryans with Bharatas. The Bharata Agni is not born of Dyaus and Pṛthvī but is born of Ten-Fingers. This fusion of two different ideologies and ways of life make a world of difference in the development of later thought and life of the Brahmāryan-Bhāratiya coalesced people.

After their defeat in the Dāśarājña war, the Bharatas largely coalesced with the Brahmāryans and accepted their Yājñic way. Two Bhāratas, Devaśravas and Devavāta, churned the powerful and wealth-bestowing Agni. Bharata Agni became undecaying and felicity-giving. Bharata-Rṣabha Viśvāmitra prayed Indra for the protection of the Bhārata race. The enthusiastic rhapsodist set the first example for the later Paurāṇikas of mixing up different events of different periods of history. Divodāsa never came in contact with the Bharatas but the Bhārata Agni was made the destroyer of the enemies of Divodāsa. Two events of two hundred years apart have been made to appear as one event by the Ṛṣic magic.

*Bharatas = People of Bhāratavarṣa*.

These Rgvedic references leave no doubt that the Bhārata race was the sole occupant of Bhāratavarṣa, when the Brahmāryans invaded her. The brunt of the total war fell upon them and

70. A. B. Keith; The Religion and philosophy of the Veda and Upanishads 1925, pages 155–156.
71. Rgveda 3. 2. 11. 3.
72. Rgveda 3. 2. 11. 2.
73. Rgveda 6. 2. 1. 45; 4. 3. 6. 4.
74. Rgveda 3. 4. 15. 12.
75. Rgveda 6. 2. 1. 19.
they were utterly routed. Some elements of the Bhārata race made peace with the Brahmāryans, got converted and accepted their way of life. The Bhārata race is Pre-Āryan non-Āryan, non-Dravidian; the original master of Bhārata-land.

This account of the Bhārata race leaves no necessity for going into the problem of the origin of the Bhārata race. But this problem has also been made shrouded in mysteries, hence it also needs some clarification.

Bharata, son of Rṣabh

The neo-Bhārattyā tradition asserts that Rṣabha son of Nābhi, was the sole master of Bhārata known as Ajanābhakhaṇḍa during his times. He became an ascetic and sponsored a religion of Digambara Munis. He did not believe in Āśrama way. He practised austerities in the Āśrama of Pulaha. His son Bharata named this Ajanābhakhaṇḍa as Bhāratavarṣa after his name. The jaina tradition corroborates the fact that Bharata, son of Rṣabha, gave his name to this our land. There is no Brahmic or Brāhmaṇic tradition about this problem.

The Purāṇas make Dauṣyanti Bharata also as the progenitor of the Bhārata race. He is alleged to have given his name to this land. But the Purāṇas do not tell us the name of Bhāratavarṣa before she was given this name by Dauṣyanti Bharata. Dauṣyanti Bharata performing sacrifices seized the sacrificial horse of the Satvants. Satvants are not known to the Rgveda. They first appear in the Aitareya Brāhmaṇa. Dauṣyanti Bharata does not appear in the Aitareya Brāhmaṇa but first appears in the Satapatha Brāhmaṇa. It appears that Dauṣyanti Bharata, if at all, appeared in seventh century B.C. and not before. He can not be the progenitor of the Bharatas mentioned in

76. Bhāgavata Purāṇa 5. 3. 20; 5. 4. 9; 5. 6. 10–12.
77. Viṣṇu Purāṇa 2. 1. 32.
78. (1) Bhāgavata Purāṇa 5. 7. 2. 3.
    (2) Viṣṇu Purāṇa 2. 1. 32.
79. Satapatha Brāhmaṇa 13. 5. 4. 11, 21.
80. Aitareya Brāhmaṇa 8. 14, 2. 25.
the Rgveda. Bharatas are the chief people of the Rgveda. Bharata, son of Rśabha and not Dausyantī Bharata gave his name to this country. Satapatha Brāhmaṇa, first of all, introduces Dausyantī Bharata and gives the epithet Dausyantī to Bharata purposely to discriminate the two Bharatas. Some one not liking the idea of a jaina ruler being so exalted, hit upon another Bharata but the majority of the Purāṇas have not accepted the claim of this Bharata—the son of Dausyantī, Bharata, son of Rśabha, ruled for a very long time in an exemplary manner. This memorable event was immortalised by the country being called after Bharata. It seems beyond question that India got its original name after a Jaina prophet.

Rśabha-Father of Ikṣvāku race

Rśabha is the orginato of the Śramaṇic way. The Āryan way as depicted by the Vedic literature is a materialistic way, opposed to the Śramaṇic way. The Śramaṇic way of Bhārata and other allied regions is certainly pre-Āryan. The association of Rśabha with Dānava Pulaha in the Brāhmanic literature leaves no doubt that Rśabha was pre-Āryan Bhāratiya certainly not descended from mythical Manu. He was the progenitor of that great race whom the Brahmāryans called Ikṣvākus and later dubbed as Asuras.

Ikṣvāku is the great race that populated Bhārata before the Brahmāryan military invasions. Bhārata is not the name of a race but designates the territoriality of the country. The inhabitants of the country may sometimes be identified with the country itself and it is only in this sense that we have to understand the Bhārata race. Bhārata race means Ikṣvāku race. Bharata-Rśabha means Ikṣvāku-Rśabha; i.e. the greatest Ikṣvāku. Bhārata in the pre-Āryan times, was the land of the great Ikṣvāku race.

82. R. D. Karmarkar; The Original name of India; A. B. O. R. I. Vol. 36 page 118.
83. R. C. Jain; The Most Ancient Aryan Society, 1954; chapters I & II.
CHAPTER III

THE AHI SUB-RACE

1. THE ORIGIN

Ahi problem

The Ahi people are very prominently mentioned in the Rgveda. Indra is the most prominent Brahmāryan hero in the Rgveda, so is the great Bhāratiyan hero, Vṛtra. The Rgveda really is the historical record of Indra-Vṛtra battles. And Vṛtra was an Ahi and the greatest Ahi. The Ikṣvāku race does not figure prominently in the Rgveda but Ahi, though a sub-race of the Ikṣvāku race, figures as a race in the Rgveda and certainly more prominently than the Ikṣvāku race. The Ikṣvāku race gains historical importance in the Rgvedic age only through its Ahi sub-race, The problem arises; who are the Ahis? How they have originated?

Kaśyapa—the progenitor of Ahis

One Dakṣa, before the age of Purānic Manu Vaivasvata, had only two daughters in Satyayuga. They were Vinatā and Kadru who were married to Kaśyapa,¹ Vinatā gave birth to Ariṣṭanemi and other four sons. Kadru gave birth to Ahis; Śeṣa, Ananta, Vāsuki and others.² The Purānic tradition also declares that Marichi begot a son, the prajāpati Ariṣṭanemi who afterwards became Kaśyapa.³ All the Purāṇas unanimously declare Marichi to be the father of Kaśyapa. Ariṣṭanemi, then, and his brothers born of his mother Vinatā, can not be the sons of Kaśyapa. It appears that the name of Ariṣṭanemi and his brothers have been fabricated to gloss the reality as Ariṣṭanemi son of Marichi is none else than the progenitor of the Ahis, the celebrated Kaśyapa himself. Kaśyapa was married to Kālakā and Pulomā, daughters of Asura

3. F. E. Pargiter; op. cit.; page 189.
Vaiśvānara who bore him sixty thousand Dānavas. The epithet Asura was given to the Dānavas, Daityas and Rakṣas of the Ahi race later. Earlier the Asuras were the kinsmen of the Āryan Devas; themselves the former Devas. Kaśyapa, therefore, appears to be a Dānava and son of a Dānava. Kaśyapa, son of Marichi, is pure and simple, the progenitor of the Ahi race.

Marichi in Jaina tradition

Jaina tradition gives an interesting story of Marichi. Rṣabha and Sumanāgalā were born as twins, a pair of son and daughter who became husband and wife when they came of age. One such twin lost the male counterpart, for the first time, in Rṣabha’s times. The remaining female twin was named Sunandā by her parents. She was married to Rṣabha. Twin system of sexual union was then discontinued by Rṣabha. Sumanāgalā bore Bharata and Brāhmī and Sunandā, bore Bāhubali and Sundarī. Rṣabha gave Brāhmī to Bāhubali and Sundarī to Bharata in marriage, their half brothers only, not to their real brothers, Marichi was son of Bharata. He founded a heretic Dharma. Ajita, the second Tīrthankara married hundreds of magnificent royal maidens.

Rṣabha had discontinued twin unions and the boys and girls of different families had begun to be given in marriage in other families. Woman, so far, was the equal partner of man but now her social position was dwindling and she was fast becoming only the junior partner of man. Some social system for maintaining the social status of women as equal partners of men had to be evolved. Marichi came to disagree with Rṣabha. Jaina tradition stops there. It does not associates Marichi with any social system for womanhood.


9. Helen. M. Johnson; op. cit.; 1937; Vol. II. page 73.
Origin of Matriarchy

The neo-Bhāratiya tradition supplies the lacuna. Dānava Kaśyapa son of Marichi becomes the progenitor of Ahi race not to immortalise his own name. He immortalised the name of his wife Kadru. Her sons were called Kādraveyas. Arbuda Kādraveya is the Rṣi of Śūkta 10. 8. 4 of the Tenth Maṇḍala of the Ṛgveda. Kaśyapa was not only the progenitor of Ahi race but also the founder of the Matriarchal system of society. Rṣabha was the founder of the Ikṣvākū race. Marichi was an Aikṣvāka. His son Kaśyapa was an Aikṣvāka. Ahi race, thus, is only a branch of the Ikṣvākū race. Purukutsa is called a Rākṣasa and an Aikṣvāka. This only means that Purukutsa belonged to the Ahi branch of the Ikṣvākū race. The Ahi branch is called a race simply because it assumed as much greatness and importance as the Ikṣvākū race enjoyed. A suggestion, in some quarters, has been made that Ikṣvākū race was a branch of the Pūrus. 10 The scholars who hold this view really did not consider the Pūru problem in the light of the pre-Aryan society. They did not pay sufficient attention to the association of Pūrus with Dāsas, Dasyus, Vṛtras, Dānavas and Ahis. Purukutsa is called an Aikṣvāka belonging to the Ikṣvākū race; not a Paurava, belonging to the Pūru tribe. The truth reveals itself in the other way. Pūrus are a branch of the Ikṣvākū race.

Later on, some group belonging to the Ahi race assumed the proper name of Kaśyapa. We find mention of Kaśyapa, 11 and Kadru 12 in the Ṛgveda. Rṣi Kaśyapa is said to have adored Soma. Kadru is a priest offering soma to Indra. Kaśyapa and Kadru have no relationship in the Ṛgveda. We do not know of any Kaśyapa Jana or people in the Ṛgveda. The Kaśyapas begin to appear in the Brāhmaṇa period. Though Kaśyapa Māricha is the Rṣi of many sūktas in the Ṛgveda, specially of the

10. (1) E. J. Rapson; The Purāṇas, The Cambridge History of India; 1936; page 275.
(2) Macdonell and Keith, Vedic Index; 1958; Vol. I. page 75.
11. Ṛgveda 9. 7. 2. 11.
Ninth Maṇḍala, they were not viewed with favour by the Brāhmaṇa priests. Some of the Kaśyapas had been assimilated by the Brahmaryan society, but still they were not permitted to partake in sacrifices. Janamejaya Pārīksita excluded Kaśyapas from Yajña. Kaśyapas are mentioned with Syāparṇas who were associated with the non-Āryan Sālvas. It was only in the late Brāhmaṇa period circa 650 B.C. or so that the Kaśyapas were allowed to officiate in Yajñas. One Kaśyapa officiated in the sacrifice of Viśvakarman Bhauvana. Dānava Kaśyapa was completely assimilated in the Brāhmaṇa society only in the Anukramaṇī period circa 500–200 B.C.

Ikṣvāku lineage

The Ahi people descended from Kaśyapa, the Aikṣvāka. There may be deep reasons for Kaśyapa to separate from the original stock. They have to be discovered elsewhere as that enquiry here would be beyond the scope of our present purpose. As we just now discuss, the Vṛtras, the Asuras, the Rākṣasas, the Paṇis and their other associate tribes belonged to the Ahi stock. The pūrus, the yadus, the Anus, the Turvaśas and the Druhyus had Ahi blood in their veins. And they are the most prominent Brahmaryan adversaries in the Rgveda. They rightly deserve to be called a Race. They appear in the Rgveda as a race while Ikṣvākus only as a very minor tribe. But the organic critical enquiry proves the Ikṣvākus at the origin of all the above mentioned peoples; hence, the Ikṣvāku is the original race. We may, at best, call the Ahi stock only a sub-race of the Ikṣvāku race.

2. THE AHI PEOPLE

Purpose of Indra

When Indra was born, he asked his mother about the mighty and renowned people whom he had to destroy. His strong mother answered that Aurnavābha and Ahiṣuva are

13. Altareya Brāhmaṇa; 7. 27.
14. Śatapatha Brāhmaṇa; 10. 4. 1. 10.
15. (1) Altareya Brāhmaṇa 8. 21.
   (2) Śatapatha Brāhmaṇa 13. 7. 1. 15.
the mighty foes whom Indra shall overcome.\textsuperscript{16} Ahiśuva was a Dāsa having associations with Śribinda, Anarśani, Pipru and Arbuda,\textsuperscript{17} the Dasyus. Aurṇavābha the descendant of Urṇavābhi, was a great teacher belonging to the school of the Aitiḥāsikas who relied on traditional legends.\textsuperscript{18} He appears to be a wise, learned and experienced spiritual leader with high intellect; the embodiment of the culture and civilization of the Brahmāryan foes. He was a doctor in pre-Āryan ancient history. Indra killed both Aurṇavābha and Ahiśuva along with Vṛtra and Arbuda.\textsuperscript{19}

\textit{Ahi-hā}

Indra is Ahi-hā.\textsuperscript{20} The word Ahi denotes the enemies of Indra in general.\textsuperscript{21} Indra alone and with Soma\textsuperscript{23} destroys the Ahis. Ahis were powerful people, possessing great wisdom.\textsuperscript{25} The great wisdom (Ahi-Māyā) of the Ahis was an object of adoration which Brhaspati himself learnt.\textsuperscript{26} They possessed very high knowledge.\textsuperscript{27} They were spiritually so much advanced that splendour issued forth from their bodies which even the Devas could not resist.\textsuperscript{28} Maruts borrowed their splendour from Ahis.\textsuperscript{29} They were swift as thought.\textsuperscript{30} They considered themselves immortals.\textsuperscript{31}

\begin{footnotes}
\item[16.] Ṛgveda 8. 8. 1–2.
\item[17.] Ṛgveda 8. 5. 2, 2–3.
\item[18.] Macdonell & Keith; Vedic Index; 1958; Vol. I, page 128–129.
\item[19.] Ṛgveda 8. 5. 2, 26.
\item[20.] Ṛgveda 2. 2. 8, 3.
\item[21.] Ṛgveda 1. 17. 2. 9. 1. 1. 7. 3. 9.
\item[22.] Ṛgveda 2. 3. 8. 1; 6. 2. 3. 14; 3. 3. 4. 7; 6. 2. 2. 9.
\item[23.] Ṛgveda 6. 6. 3; 9. 5. 3. 4.
\item[24.] (1) Ṛgveda 5. 3. 1. 5.
\item[25.] (2) Ṛgveda-Samhitā (V. SM.); Vol. II, page 819.
\item[26.] Ṛgveda 6. 5. 3. 15.
\item[27.] Ṛgveda 1. 24. 11. 4.
\item[28.] Ṛgveda 1. 11. 7. 8–9.
\item[29.] Ṛgveda 8. 9. 13. 14–15.
\item[30.] Ṛgveda 1. 23. 8. 1.
\item[31.] Ṛgveda 2. 1. 11. 2.
\end{footnotes}
CHAPTER III

Mountaneous people

The Ahis lived in mountains. 32 They presided over watery regions. 33 The Ahis owned Water, 34 i.e. canals and tanks flowing full of waters. Their dwellings were covered by waters. 35 Ahis were water-born, sitting amongst the waters of the rivers. 36 Vṛtra was an Ahi 37 whom Indra killed. Indra killed the first born or the greatest leader of the Ahis. 38 He slew Ahi the Great. 39 Ahis were Dāsas and Dasyus. 40 Indra killed Ahi when he was sleeping, not in open combat. May be, these high spiritual people believed in meditation. The Brahmrāyans might have thought them sleeping, when they might have been in meditative mood with closed eyes. These meditative Ahis were sons of Danu. 41

Peaceful people

This description of Ahis reveals that they were a highly developed peaceful people with great intellectual and spiritual powers. They were so much intellectually advanced that Bṛhaspati, master of the Brahma, had to learn sciences and humanities from the Ahis. They were the great spiritual leaders who though physically subjugated taught metaphysics to their victors. They never attacked even the invading Āryans. The word Ahi primarily must have denoted peace. But the word Ahi is generally given the meaning of killer, slayer or murderer. But the Ṛgvedic Ahis committed none of these sinful acts. They even did not retaliate. The word Ahi must have

32. Ṛgveda 1, 7, 2, 1.
33. (1) Ṛgveda 2, 1, 11, 2; 7, 2, 4, 3.
(2) Ṛgveda Samhitā (VS. M.) Vol. II. page 37.
34. Ṛgveda 4, 2, 7, 1.
35. Ṛgveda 2, 1, 11, 5.
36. Ṛgveda 7, 3, 1, 16.
37. Ṛgveda 1, 10, 1, 4.
38. Ṛgveda 1, 7, 2, 3-4.
39. Ṛgveda 2, 1, 11, 5.
40. Ṛgveda 2, 1, 11, 2; 5, 2, 17, 7.
41. Ṛgveda 1, 15, 10, 7; 2, 2, 1, 11; 4, 2, 9, 2, 3; 5, 2, 18, 2.
denoted something quite opposite to violence. Sāyaṇa provides some clue to this connotation. He comments the word Ahi as Atna, Utkṛṣṭa. 42 He has given the meaning of the word ‘hi’ with ‘a’ as prefix in the negative sense; the word ‘hi’ may be derived from √Han in the sense of killing, slaying, violence. With “a” prefix in the negative sense the word Ahi shall mean a Non-Slayer. 43 Yāska gives the word Ahi, the sense of cloud on account of its motion, it moves in the atmosphere. This other ( meaning of ) Ahi, i.e., serpant, is derived from the same root also, or from a √han ( to attack ) with its preposition shortened, it attacks. 44 The etymologies of this word given by Yāska are absurd. He gave this absurd etymology under popular pressure in sixth century B. C. when he flourished. 45 Yāska had no historical sense and the facts of history had become obliterated in his times. Had he known the true history of the Second Millennium B. C., he would certainly have derived the word Ahi from √Han with prefix ‘a’ in the negative sense, meaning ‘Non-Slayer.’ Yāska fell pray to the twisted facts of history. The Ahis of history never attacked, they were the attacked. The Ahis were a peaceful, non-violent people inhabiting Bhārata at the time of brutal Brahmāryan invasions.

3. THE VṛTRAS

Human Vṛtras

Vṛtra was an Ahi. 47 Vṛtra was born of Danu. 48 Vṛtra was a human being with head, hands, jaws and other limbs. 49

42. Rgveda Samhitā ( V. S. M. ); Vol. I, pages 440–441.
43. Dr. P. L. Vaidya, of the Bhandarkar Oriental Research Institute, Poona, in reply to my letter dated 12–6–1961, writes in his letter dated 14–6–1961 as follows—
“If for any reasons these senses ( cloud or serpent ) do not suit a particular context, it ( Ahi ) can be interpreted as non-Slayer deriving it from, Han with a negative sense.”
44. Lakshman Sarup; The Nighanṭu and the Nirukta; 1962; p. 32.
45. Siddheswer Varma; The Etymologies of Yāska; 1953; page 118.
46. Lakshman Sarupa; op. cit. page 54.
47. Rgveda 1, 10, 1, 4.
48. Rgveda 1, 7, 2, 9; 2, 1, 11, 18; 4, 3, 9, 7.
49. Rgveda 13, 7, 5; 8, 2, 1, 6; 8, 8, 7, 2; 8, 2, 1, 13; 8, 2, 2, 23; 1, 11, 4, 6; 1, 10, 2, 10.
Vṛtra is the collective name of a tribe composed of Vṛtra members. Indra slew ninety times nine Vṛtras. 50 When the Brahmāryan military forces invaded Bhārata; they had to contend with their principal enemies, the Vṛtras; the most important tribe of the Ahi race. The Brahmāryan enemies in general are known to the Rgveda as Vṛtras. 51 Innumeral Vṛtras were slain. 52 Not only Indra 53 but Agni 54 Bṛhaspati 55 and Soma 56 are Vṛtra-hā. Indra and Varuṇa, Indra and Agni, Indra and Viṣṇu, Maruts, Mitra and Varuṇa and Soma are slayers of Vṛtras. 57 They are not only slayers of Vṛtras but they are their utter destroyers (Vṛtrahantamaṁ). 58

Vṛtra region

The domain of the Vṛtras was very wide and extensive. They populated the whole of Iran, 59 the far western province of Bhārata, Arachosia, Gedrosia and North-West mountainous regions of Punjab. They were mainly mountainous people. 60 Indra had to cross ninety-nine streams to kill the Ahi Vṛtra. 61

50. Rgveda 1, 13, 11, 13.
51. Rgveda 1, 3, 1, 2; 1, 10, 3, 6; 1, 15, 9, 7; 3, 4, 12, 5; 4, 3, 3, 10; 4, 3, 1, 9; 6, 2, 1, 34; 6, 2, 4, 13; 6, 4, 1, 14; 6, 5, 8, 3; 6, 5, 11, 6; 6, 3, 2, 1, 8; 7, 2, 3, 10; 7, 1, 1, 10; 7, 2, 15, 15; 7, 2, 14, 6; 7, 5, 13, 9; 7, 5, 15, 3; 7, 6, 3, 4; 8, 3, 3, 3-11; 8, 3, 5, 8, 9; 8, 9, 10, 5; 8, 10, 2, 9; 9, 1, 1, 10.
52. Rgveda 4, 4, 10, 7; 7, 2, 5, 2; 7, 2, 6, 3; 7, 2, 13, 2; 8, 4, 9, 4.
53. Rgveda 1, 4, 5, 8; 1, 15, 7, 2; 1, 24, 7, 6; 3, 3, 1, 5; 5, 3, 8, 4, 6, 4, 6; 8, 1, 2, 26; 8, 1, 4, 11; 8, 2, 1, 40; 8, 9, 13, 2; 8, 7, 7, 3.
54. Rgveda 6, 2, 1, 19; 2, 1, 1, 11, 3, 2, 8, 4; 1, 13, 1, 3.
55. Rgveda 6, 5. 12, 2.
56. Rgveda 9, 2, 13, 5; 9, 2, 4, 3; 9, 2, 1, 3; 9, 5, 4, 7.
57. Rgveda 4, 4, 9, 2; 7, 6, 5, 11; 6, 4, 5, 21; 9, 3, 1, 20; 9, 7, 7, 2; 9, 1, 17, 1; 6, 2, 5, 2; 6, 6, 7, 3.
58. Rgveda 5, 3, 8, 1, 3; 8, 9, 13, 16, 30; 8, 10, 4, 5; 8, 2, 1, 37; 8, 6, 4, 8; 8, 9, 13, 32; 8, 1, 3, 17; 6, 2, 1, 48; 8, 8, 5, 4; 8, 4, 0, 7; 8, 9, 9, 1.
60. Rgveda 1, 7, 2-8; 4, 2, 7, 3.
61. Rgveda 2, 7, 2, 15.
Indra shattered ninety-nine cities of Vṛtra and occupied the hundredth as his abode. 62 Vṛtras covered vast territories. Indra had to kill Vṛtras in the east, in the west and in the north. 63

Vṛtras were dark people. 64 They were the masters of large rivers and vast treasures of the mountains. Indra snatched violently for the Āryas the vast regions irrigated by rivers and formerly possessed by Vṛtras. 65 The Brahmāryans invaded the Vṛtras for their lands and wealth.

The Vṛtras did not offer any military resistance to the invaders. One single Deva Vṛtra is referred to have returned the blow. Indra and Ahi are referred to have contended, 66 but Vṛtras were generally resistless in combats. 67

Matriarchal people

Vṛtras were matriarchal people. Vṛtra’s mother Danu was the matriarch of the Dānava race. 68 Vṛtras are referred to in the Ṛgveda not only as Ahis but also as Dāsas and Dasyus like the Ahis. The epithets Dāsas and Dasyus are non-ethnic terms which carry different connotations as discussed just later.

Republican administrators

Vṛtras were a constituent tribe of the Ahi sub-race. They were wise and intelligent people with their own culture, civilization, science, language and ideology. It appears that they constituted the self-effacing, self-less and ascetic hierarchy of the wise administrators of Bhāratiya Janarepublics. They were almost saintly people. It is for this reason that they were accepted in later literature as equals to the Brāhmaṇas

62. Ṛgveda 7. 2. 2. 5.

63. Ṛgveda 1. 18. 1. 11; 3. 4. 15. 11.

64. Ṛgveda 2. 2. 9. 7; 3. 3. 3. 6; 3. 3. 2. 21.

65. Ṛgveda 4. 2. 1. 7; 4. 2. 9. 8; 1. 10. 2. 4; 1. 16. 5. 5; 4. 3. 11. 21; 4. 3. 3. 2; 8. 5. 2. 11.

66. Ṛgveda 1. 7. 2. 12-13.

67. Ṛgveda 3. 3. 5. 3.

68. Ṛgveda 3. 3. 1. 8.
and Vṛtra-hatyā by Indra was considered as abominable as Brahma-hatyā. 69

The Ahi-power was finally crushed on the confluence of Vipāś and Sutudri. 70 This perhaps refers to the Brahmāryan victory in the Dāsarājña War. The Brahmāryans contended with the remnants of the Vṛtras after their final victory in the Dāsarājña War. Indra’s son Trasadasyu from Purukutsānī, the widow of Purukutsa, was a great destroyer of the remnant Vṛtras. Indra helped him in battles with Vṛtras for the possession of the earth. 71 It appears that Vṛtras wielded immense political power as high administrators of the Bhāratiya republics. The Vṛtras were self-less and saintly administrators who dedicated their lives in the service of the people and for the good of the people.

4. THE RAKŚASAS

Human people

The Rakṣasas were a class of the Ahi sub-race. 72 They formed a class 73 reputed for its valour and physical might. 74 Sāyaṇa also understands by Rakṣasas a tribe. 75 Rakṣas means a defender, a repeller of violence. 76

Rakṣo-hā

The Brahmāryan Devas are the killers of the Rakṣasas and the Rakṣa class. Indra, 77 Bṛhaspati, 78 Soma, 79 Aświns 80 and Agni 81 are Rakṣo-hā, the destroyers of the Rakṣasas.

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69. Taittirīya Samhītā 2. 5. 1.
70. Rgveda 3. 3. 4. 6.
71. Rgveda 7. 2. 2. 3.
72. (1) Rgveda, 7. 6. 15. 9.
(2) Rgveda-Saṁhitā (V. S. M.); Vol. III page 511.
73. Rgveda 7. 6. 15. 4.
74. Rgveda 1. 4. 1. 5; 8. 1. 29; 8. 7. 1. 8, 20.
76. (1) Nirukta, 4. 18.
(2) Rgveda 1. 8. 1. 15.
(3) Rgveda Saṁhitā (V. S. M.); Vol. I. page 275.
77. Rgveda 1. 19. 3. 6; 1. 19. 3. 11; 6. 4. 2. 18.
78. Rgveda 2. 3. 1. 3.
79. Rgveda 9. 1. 12; 9. 2. 13. 3; 9. 3. 7. 20.
80. Rgveda 7. 5. 3. 4.
81. Rgveda 7. 1. 8. 6.
Violent annihilation of rakṣasas

The Rgveda records various Brahmāryan battles with the Rakṣasas. Agni overcomes the great and exulting Rakṣasas. Indra and Soma afflict and destroy the Rakṣasas. Indra alone is a destroyer of the Rakṣasas. Some scatters the Rakṣasas and drives away these Brahmāryan adversaries, confers wealth and demolishes the strong dwellings of the Rakṣasas. Savitṛ drives away the Rakṣasas. Parjanya also destroys the Rakṣasas and Bhṛhaspati, consumes them. Agni destroys the Rakṣasas and wins their wealth. Agni, the especial destroyer of Vṛtra, who carried off the treasures of the these people, also annihilated the Rakṣasas. King Purupantha granted horses to Nāsatyas for slaying the Rakṣas. The Rakṣasas fought against the Brahmāryan along with the Ahi people.

Military power

The Rakṣasas had confidence in their purity of means and also so asserted. They were the enemies of the Veda. They possessed good houses, vast wealths and populated cities. As they strongly repelled and offered resistance to the Brahmāryan violent attacks, they were termed by them mischievous.

82. Rgveda 4, 1, 3, 14; 4, 1, 3; 4, 1, 14; 4, 1, 4, 15; 8, 4, 3, 14; 8, 7, 1, 19.
83. Rgveda 7, 6, 15, 1; 7, 6, 15, 4.
84. Rgveda 6, 4, 2, 18; 1, 19, 3, 11; 7, 6, 15, 19; 7, 5, 15–5.
85. Rgveda 9, 2, 29, 1; 7, 6, 15, 17; 9, 3, 3, 28, 29; 9, 5, 1, 48; 9, 5, 6, 4; 9, 1, 17, 3; 9, 2, 13, 1; 9, 2, 25, 5; 9, 2, 32, 1.
86. Rgveda 9, 6, 1, 10.
87. Rgveda 1, 7, 5, 10.
88. Rgveda 5, 6, 11, 2.
89. Rgveda 2, 3, 1, 14.
90. Rgveda 6, 2, 1, 29.
91. Rgveda 6, 2, 1, 48.
92. Rgveda-Saṁhitā; Vol. III. page 228.
93. Rgveda 6, 6, 2, 10; 8, 5, 16, 18.
94. Rgveda 7, 3, 5, 7.
95. Rgveda 7, 6, 15, 16.
96. Rgveda 3, 3, 1, 17.
97. Rgveda 1, 23, 10, 3.
and oppressive. It is significant that Vasiṣṭha, a hero of the Dāsarājñā war, refers most about the Rakṣasas in the whole body of the Ṛgveda. The Brahmāryan military forces under him were directly met by the Rakṣasas in the battlefields hence this direct testimony of one who participated in that war. The Rakṣasas appear to be the martial class of the Bhāratiya people who defended their motherland, against the foreign, Brahmāryan invasions.

_Human rakṣas_

Rakṣa, in the Ṛgveda, means to protect, to preserve. The people whose primary duty in the pre-Āryan society was to protect and preserve the country and her people were known as Rakṣasas. They were a specific unit by themselves; they constituted the Rakṣa tribe.

The Rakṣasas had strong dwellings. They might have developed the art of fortifications due to the Brahmāryan military onslaughts. The massive fortifications developed and protected by the Rakṣasas were later destroyed by Purandara Indra. The Rakṣasas, the protectors of cities and forts, were very mighty and strong people. Rakṣasas people were numerous. Their race was a developing one.

Rakṣasas were great and exulting people. They were the enemies of the Veda and what that implied. They were the

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98. Ṛgveda 7, 6, 15, 9.
99. Ṛgveda 1, 5, 1, 3; 1, 7, 5, 11; 1, 10, 4, 11.
100. Ṛgveda 9, 5, 6, 5.
101. Ṛgveda 7, 6, 5, 12; 8, 4, 2, 18; 8, 6, 5, 12; 8, 7, 1, 8; 2, 1, 11, 18.
102. Ṛgveda 1, 5, 4, 5; 1, 14, 2, 9; 1, 19, 7, 5; 3, 3, 1, 16; 6, 2, 3, 10; 7, 6, 15, 13; 1, 13; 3, 3; 1, 13, 6, 6; 3, 2, 3, 1; 5, 3, 10; 10; 7, 1, 13; 7, 6, 15, 21–22; 8, 7, 1, 10; 9, 3, 6, 19; 9, 4, 4, 1; 9, 7, 1, 6; 1, 13, 6, 12; 7, 1, 15, 10; 8, 4, 3, 13; 8, 6, 1, 26.
103. Ṛgveda 7, 6, 15, 4.
104. Ṛgveda 4, 1, 3, 14.
105. Ṛgveda 3, 3, 1, 17.
adversaries of the Brahmarýans. The Rakṣasas were wealthy people, possessed treasures and cattle.

Indra, Agni and Soma are Rakṣo-hā. Asvins, Savitṛ, Bṛhaspati, Indra, Agni, Parjanya, Maruts, Dydus, Pṛthvi and Adityas slay the Rakṣasas. The Rakṣasas concentrated against Indra and they were destroyed on the east, on the west, on the south and on the north.

Defence power

The Rakṣasas organised the military defences of the Bhāratiya people against the Brahmarýan invasions. They also offered befitting onslaughts. They also marched upon the Āryan military troops to strengthen their defences. The Brahmarýans were afraid of the Rakṣasas military onslaughts and they were always cautious above the Rakṣa penetrations into their military organisation. They organised the prevention of the entry of Rakṣasas and the Brahmarýan war leaders protected their troops from the Rakṣasas. May be, Rakṣasas had also developed the technique of guerrilla warfare. Indra and Agni played the most important part in annihilating the Rakṣa-power.

The Rakṣasas belonged to the Ahi race. Sāyaṇa translates Ahi as Rakṣasa. Rakṣa was the military organisation of the Ahi State or the Ahi people. They by themselves formed the Rakṣa tribe, a constituent of the Ahi sub-Race. They usually

106. Rgveda 9, 2, 29, 1.
107. Rgveda 6, 2, 1, 19; 6, 2, 1, 48; 7, 1, 8, 6; 9, 6, 1, 10.
108. Rgveda 1, 19, 3, 6.
109. Rgveda 7, 1, 8, 6.
110. Rgveda 9, 1, 7, 2; 9, 2, 13, 3; 9, 3, 7, 20.
111. Rgveda 6, 6, 1, 8; 7, 5, 3, 4; 1, 7, 5, 10; 1, 19, 3, 11; 2, 3, 1, 14; 4, 1, 4, 1, 15; 8, 4, 3, 14; 5, 6, 11, 2; 7, 6, 15, 17; 9, 3, 3, 20; 9, 5, 1, 48; 1, 10, 3, 11; 2, 3, 13.
112. Rgveda 6, 2, 6, 7.
113. Rgveda 7, 6, 15, 19.
114. Rgveda 8, 7, 1, 20; 1, 8, 1, 15.
115. (1) Rgveda 7, 6, 15, 9,
(2) Rgveda-Saṃhitā (V. S. M.) Vol. III. page 511.
appear with the Ahis and the Vṛtras also along with the Dāsa and the Dasyu. The Rakṣasas were the main spearhead and backbone of the Ahi defence, to the Brahmāryan military invasions.

5. THE PAṆIS

*Human Paṇis*

The Paṇis were renowned for their wealth and treasures. The richest section of the Ahi race were known as Paṇis. The Brahmāryan military leaders were always after the wealth of the Paṇis. Soma won the wealth of kine from Paṇis. Soma destroyed the voracious Paṇi who was verily a wolf. Soma discovered the wealth of the Paṇi. Puṣan pierces the hearts of the Paṇis and renders the complacent towards the Brahmāryans. The wealth of the Paṇis was detrimental to them in two ways. It made them luxurious and complacent and invited the greed of the foreigners. Aśvins also take the life of the Paṇis and discard the disposition of the Paṇis. Agni recovered the kine from the Paṇis. Agni baffles the intelligent and might of Paṇi. Rājā Aśmati gained victory over Paṇis.

*Economic power*

Indra wields supreme power in the liquidation of the Paṇi economic power. Indra along with Soma crushed the Paṇis by force whose wealth Agni and Soma had looted. The slayer of Vṛtra overpowered the Paṇis who probably were the followers of Vṛtra. Indra, then, plundered the wealth of the Paṇis.

*Annihilation of Paṇi power*

Aṅgirasas were no lesser enemies of the Paṇis than Indra. Indra, associated with Aṅgirasas, determined to recover cattle

116. R̄gveda 9, 1, 22, 7; 6, 5, 2, 14; 9, 7, 8, 2.
117. R̄gveda 4, 5, 4, 5, 7.
118. R̄gveda 1, 25, 3, 3; 3, 5, 5, 2; 1, 24, 5, 2.
119. R̄gveda 7, 1, 9, 2; 6, 1, 13, 3.
120. R̄gveda 10, 4, 18, 6.
121. R̄gveda 6, 4, 1, 22; 1, 14, 9, 4.
122. R̄gveda 8, 7, 7, 10.
123. R̄gveda 5, 3, 2, 7.
hidden in the mountain, overwhelmed the Paṇis. Indra with Aṅgirasas had slain the Paṇis. And then Aṅgirasas acquired all the wealth of Paṇis, comprising horses and cows and other animals. The Paṇis had immense treasures of wealth. The Aṅgirasas looted the Paṇis’ wealth to their hearts desires and sufficient still remained to be appropriated by the other remaining followers of Indra. 124

Agni, the most efficient Brahmāryan weapon, played no lesser part in utterly routing the Paṇis. The Aṅgirasas had searched the wealth of the Paṇis on every side. The wealth was hidden in caves of mountains. They pursued it through the main road. It was with great difficulty that the precious treasures were discovered. Even, then, they were not available to the Brahmāryans. They set destructive Agni to the rock, which till then was not there, and thus won those precious treasures. 126

The Paṇis were the offsprings of Brśaya. 127 Brśaya is a name of Tvastṛ whose son was Vṛtra. 128 The Paṇis, thus, were the real brothers of Vṛtras. The Paṇis appear in the Rgveda as related to Ahi and Vṛtra. 129

Ayāṅjnas

The Brahmāryans detested the Paṇis because they were a-Yāṅjnas and did not allow them any share in their treasures. The Paṇis are frequently called misers in the Rgveda. They wanted them to be liberal in donating 130 their wealth to the Brahmāryans. They eulogised these Paṇis who munificently donated them vast wealths. Bṛbu stood in high esteem with the Brahmāryans for his liberal donations. 131 The Paṇis had strongly

124. Rgveda 6, 3, 16, 2; 6, 3, 10, 2; 1, 13, 10, 4.
125. Rgveda 7, 2, 2, 9.
126. Rgveda 2, 3, 2, 6-7.
127. Rgveda 1, 14, 9, 4; 6, 5, 12, 3.
129. Rgveda 1, 7, 2, 11.
130. Rgveda 6, 4, 5, 3, 6.
opposed Yājñic civilization and culture. Yajñas when ritualised were the main source as bringers of donations. The Brahmāryans therefore strongly despised the non-offerer Pañis. The Pañis when awoke were reluctant to make holy offerings and to offer Dānas. The Brahmāryan R̥ṣis pray Uṣā to keep the Pañis slept and unawakened for ever.\textsuperscript{132} Indra is asked to contract no friendship with the Pañi who offers not any libation but he is requested to take away his wealth and destroy him.\textsuperscript{133} Pañis had sufficient Gḥi but did not offer it for libations which the Āryan leaders discovered.\textsuperscript{134} Aśvins are to destroy the withholders of offerings, the Pañis. They take the life of the Pañi who makes no oblation.\textsuperscript{135} The Pañis evoked the historical Brahmāryan wrath for their opposition to the Yajña, and for possessing immense wealth.

\textit{Slaying of Vala}

Vala was the greatest leader of the Pañis\textsuperscript{136} when the Brahmāryans moved towards Bhārata from West Asia. Trita is the predecessor of Indra from whom Indra took over his functions. Before Indra, Trita had his combats with the Pañis. Indra, with his allies, warring against the forces of Vṛtra, broke through the defences of Vala as did Trita.\textsuperscript{137} Thus we find Vṛtras and Pañis together bearing the brunt of the Brahmāryan violent onslaughts. It appears that Pañis came in conflict with the Āryans even before the emergence of Indra as the supreme war-lord.

Indra, aided by Aṅgirasas, had slain Vala and won the cows.\textsuperscript{138} The cows of Vala were kept hidden in the caves of the mountains. He had to force his way through the passes of

132. Ṛgveda 1. 18. 4. 10; 1. 21. 12. 9.
133. Ṛgveda 4. 3. 4. 7.
134. Ṛgveda 4. 5. 13. 4.
135. Ṛgveda 1. 24. 5. 2; 1. 24. 3. 3.
136. (1) Ṛgveda 6. 3. 16. 2.
(2) Ṛgveda-Saṁhitā (V. S. M.) Vol. II. page 44.
137. Ṛgveda 1. 10. 2. 5.
138. Ṛgveda 2. 1. 11. 20; 2. 2. 3. 3.
the mountains and broke their artificial defences.  

139 Bhāspati also played a very prominent part against the might of Vala. Bhāspati was the leader of the Āṅgiras-Gaṇa. He destroyed Vala and won the kine.  

140 Bhāspati brought out the cows, after slaughtering the Pānis, from the mountain of Vala.  

141 Indra forced open the gates of the cities of Vala so that his wealth may be bestowed upon the Āṅgirasas.  

142 The killing of Vala and the plunder of his wealth frustrated the activities of the Vṛtras.  

The Pānis are also referred as Dasyus in the Rgveda. They constituted the economic power of the Ahi sub-race. The Vṛtras represented the political and administrative power of the Ahi sub-race. By destroying them Indra became invincible in battle and the lord of all the wealth and the lands comprised in the region watered by seven rivers.  

6. THE DĀSAS

Human Dāsas

The Dāsas were human beings having head, breast, heart, and shoulders. Dāsa Śambara is spoken of as born of Kulitāra. He was born of a human mother, hence he must have been a human being, a terrestrial foe of the Brahmāryans. The Dāsas like the Āryas were a people. Dāsa, like Vṛtra, was also the personal name of a leader of the Dāsas. He might have been their supreme leader. Dāsa

139. Rgveda 2. 2. 4. 8.  
140. Rgveda 4. 5. 5.  
141. Rgveda 10. 5. 8. 6; 10. 5. 8. 9; 10. 5. 8. 5.  
142. Rgveda 6. 2. 3. 5; 8. 3. 2. 7-8.  
143. Rgveda 1. 11. 10. 1.  
144. Rgveda 2. 2. 4. 9; 7. 1. 6. 3.  
145. Rgveda 2. 2. 1. 3.  
146. Rgveda 1. 22. 2. 5; 2. 2. 9. 6; 4. 2. 8. 9; 5. 2. 6. 7. 8; 6. 2. 5. 6; 10. 10. 8. 2.  
147. Rgveda 4. 3. 9. 14.  
148. Rgveda 6. 5. 10. 3; 8. 5. 13. 1; 10. 5. 9. 6; 10. 6. 15. 1.  
149. Rgveda 7. 2. 2. 2; 8. 4. 4; 27. 2. 2. 9. 6; 5. 3. 1. 4.
people were the enemies \textsuperscript{150} of the Brahmr\textigrave{y}ans. V\textigrave{r}tra, the great leader of the V\textigrave{r}tras, was also a D\textigrave{a}s\textigrave{a}. \textsuperscript{151}

The word D\textigrave{a}s\textigrave{a}, as also the word D\textigrave{a}syu, is derived from √Das. Its Indo-European (Europ\textigrave{y}r\textigrave{a}yan) parallel is des 'to divide' 'to decrease'. Y\textigrave{a}ska traces the word D\textigrave{a}s\textigrave{a} to √Das in the sense of 'to finish' but this is a later development. \textsuperscript{152} To Divide means to Distribute. The Division in the sense of Giving is the connotation of the word D\textigrave{a}s\textigrave{a} in the Rgveda. S\textigrave{a}ya\textigrave{a}\textigrave{a} gives the meaning of Giving to this word.\textsuperscript{153} Its derivative word D\textigrave{a}sv\textigrave{a}n means a donor, a liberal donor. Agni is the invoker of the god on behalf of the D\textigrave{a}svata\textigrave{h}. U\textigrave{s}\textigrave{a} is D\textigrave{a}svati. Agni is bounteous to the D\textigrave{a}svat of offerings. The Rgveda refers to D\textigrave{a}svat Indra. D\textigrave{a}svatam (Donor) Agni is giver of dwellings. The birth of a firm and D\textigrave{a}sv\textigrave{a}n (liberal) son has been cherished. Indra is lauded to grant a son who shall be most vigorous, lighter, a pious sacrificer and a liberal D\textigrave{a}sv\textigrave{a}n (giver) who shall conquer opposing enemies in combats. He who spontaneously presents, Indra and Varu\textigrave{\=a}, is D\textigrave{a}sv\textigrave{a}n (liberal), wealthy and upright, he shall prosper with the food of his adversary and possess riches and opulent descendants. \textsuperscript{154}

D\textigrave{a}s\textigrave{a} Balb\textigrave{u}th\textigrave{a} is eulogised as a great giver of gifts. \textsuperscript{155} D\textigrave{a}s\textigrave{a} Yadus and Tur\textigrave{v}as\textigrave{s}as were conquered in the D\textigrave{a}sar\textigrave{\=a}\textigrave{\=a} war circa 1150 B. C. The vanquished Bharatas and some of their constituent tribes had been converted to the Brahmr\textigrave{y}yan fold. Some Yadus and Tur\textigrave{v}as\textigrave{s}as had also coalesced with the invaders who had now settled in Brahmv\textigrave{a}rta. The D\textigrave{a}s\textigrave{a}s, the Yadus and the Tur\textigrave{v}as\textigrave{s}as, as before, were the great donors and they donated cows for the meals of Manu S\textigrave{\=a}var\textigrave{\=a}. \textsuperscript{156} The Tenth Man\textigrave{\=a}dala

\textsuperscript{150} Rgveda 10. 4. 4. 7; 10. 4. 12. 1.
\textsuperscript{151} Rgveda 10. 4. 6. 7.
\textsuperscript{152} Siddheswar Varma; The Etymologies of Y\textigrave{a}ska; 1953, pages 56–57.
\textsuperscript{153} Rgveda Sambhita (V. S. M.) Vol. IV. page 527.
\textsuperscript{154} Rgveda 5. 1. 9. 2; 1. 9. 5. 1; 2. 1. 4. 3; 10. 11. 16. 2; 1. 19. 1. 1; 4. 1. 2. 7; 6. 3. 10. 1; 6. 6. 7. 5.
\textsuperscript{155} Rgveda 8. 6. 4. 32.
\textsuperscript{156} Rgveda 10. 5. 2. 10.
of the Rgveda was not composed before 800 B.C. It appears that the Dāsas as such were not hated till 800 B.C. They were hated only as enemies otherwise they as liberal doners were held in very high esteem by the Brahmāryan Rṣis.

**Custodians of Social Wealth**

The Dāsa treasures and riches are very famous with the Brahmāryans. Sūkta 8. 5. 10 of the Rgveda contains a refrain "May all our enemies perish." Indra and Agni are to win victories over the Dāsas and to loot their accumulated wealth, to bestow that wealth upon their followers so that the enemies may further be destroyed. The Brahmāryans wanted to obtain the ample wealth of the Dāsas. Indra conquers the treasures of the Dāsas. The strength of the Dāsas was based on their accumulated treasures which Indra won and divided amongst his followers.

We have two Rgvedic references to the "Accumulated Treasures" of the Dāsas. The state controlled the social production in pre-Āryan times. A sufficient part of the agricultural and industrial produce was owned by the society. Internal trade was controlled by the state. International trade was the monopoly of the state. The excavations in the Śrāmanic region reveal the existence of large granaries at Harappa and Mohenjodaro and also in Egypt and Mesopotamia. The combined floor space of the Harappa granaries was something over 9002 Sq. ft. and approximates closely to that of Mohenjodaro granary. The Rgvedic and archaeological evidences combine to prove that the Dāsas were in charge of the state economy of the region. The public wealth was under their superintendence which they ‘divided’, according to state rules and regulations, for use of the people and for international trade. Because they handled and managed

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157. Rgveda 8. 5. 10. 1. 6.
158. Rgveda 1. 14. 8. 8; 3. 3. 5. 1; 8. 5. 10. 6.
159. R. C. Jain, The most Ancient Āryan Society, Chapter I.
160. Sir Mortimer Wheeler; The Indus Civilization, 1953; Pages 21, 22, 28, 31.
the “accumulated treasures” of the society; they, by and by, came to know as the ‘givers’ of that wealth, the Dāsas.

_Destruction of Dāsa power_


The Dāsas were lustrous people. It is for this reason that Indra assumed the epithet Dāsa. The Dāsas considered themselves immortal. It appears that they believed in the high spiritual truth of immortality. Dāsa-Māyā or the wisdom of the Dāsas in sciences and humanities was great. They were dark-skinned people. Dāsa-Varṇa stands in contradistinction to the Ārya-Varṇa. The Dāsas belonged to the Ahi sub-race.

161. Ṛgveda 4, 3, 9, 14; 7, 2, 2, 2; 5, 2, 16, 7, 8; 6, 2, 5, 6; 6, 4, 21; 2, 2, 2, 8; 8, 5, 2, 2; 4, 3, 9, 15.
162. Ṛgveda 6, 3, 10, 3; 8, 5, 13, 1; 10, 5, 9, 6.
163. Ṛgveda 1, 15, 11, 2.
164. Ṛgveda 7, 6, 10, 4.
165. Ṛgveda 4, 3, 9, 15.
166. Ṛgveda 5, 2, 16, 8.
167. Ṛgveda 4, 3, 9, 21.
168. Ṛgveda 3, 3, 5, 1.
169. Ṛgveda 2, 1, 11, 2.
170. Ṛgveda 7, 6, 10, 4.
171. Ṛgveda 1, 19, 4, 8; 2, 2, 1, 4; 7, 1, 5, 3; 9, 3, 11, 2.
172. Ṛgveda 1, 15, 11, 2; 1, 15, 7, 18; 3, 3, 4, 9.
173. Ṛgveda 2, 1, 11, 2.
Dasī Culture

The Dasī-people, as depicted in the Rgveda, are subordinate to the Dāsī-culture. Dāsīs enjoy more power, prestige and honour than the Dāsas. Dāsis were not the wives of the Dāsas; they stood on their own independent rights. The wives of Dāsas, in the Rgveda, are specifically mentioned by the word Dāsapatni. This subject, so far as I know, has not till now been dealt with in this light.

The Rgveda refers to the cities or forts of the Dāsis. Indra had gone on destroying the cities of Dāsis.174 Indra shattered seven cities of Sāradī and killed the Dāsis.175 Sāradī was perhaps a relation of Asura Sarata.176 Indra destroyed the seven cities of Sāradī and humbled the people (Viṣa), speaking hostile speech (Mrdhvāchā). Indra destroyed Viṣtra.177 Indra destroyed the cities of Sāradī, the mortal, who offered no sacrifice.178 Indra and Agni, with one united effort, overthrew ninety cities ruled over by Dāsapatniḥ.179 Indra and Aświns demolished various cities of Dāsis.180 The Rgveda does not know of any fort or city of any Dāsa destroyed by Indra. It knows only the forts or cities of Dāsis which Indra annihilated.

Dasī-People

The Rgveda also knows about the Dāsi people (Dāsi-Viṣaḥ) but of no Dāsa people (Dāsa-Viṣaḥ). Indra overpowers Dāsi-Viṣaḥ.181 Indra made the Dasyu and the Dāsi people devoid of all and abject.182 Indra overthrew, on the part of the Ārya, all Dāsi-Viṣaḥ, everywhere abiding.183 Dāsi-Viṣaḥ are every-

174. Rgveda 1. 15. 10. 3.
175. Rgveda 6. 2. 5. 10.
176. Rgveda-Samhitā (V. S. M.) Vol. III. page 82. Sāyaṇa considers these forts belonging to Asura Sarata but the context shows that they belonged to Sāradī, probably his relation.
177. Rgveda 1. 25-10. 2.
178. Rgveda 1. 19. 5. 4.
180. Rgveda 4. 3. 11. 10; 8. 1. 5. 31.
181. Rgveda 2. 1. 11. 4.
182. Rgveda 4. 3. 7. 4.
183. Rgveda 6. 3. 2. 2.
CHAPTER III

where conquered by Indra.\(^{184}\) It appears that the reminiscences of the conquest of the Dāsi-people were still fresh with the Brahmaryans even in the early part of first millenium B.C.

Matriarchy

An important social factor of great historical importance emerges from the existence of Dāsi-cities and Dāsi-people in the pre-Aryan Bhārata. It conclusively proves that matriarchal social system was widely prevalent at least in the Ahi sub-race. The social inheritance went by the matrilineal descent. Dāsi and Dāsa concepts are suggestive of social pattern where women had the final say. They ruled. The Vṛtras, the Rakşas, the Pānis and others assisted them in various administrative and social capacities for the efficient running of the Ahi local republics that were widely dispersed in Western Bharata comprising the provinces of Iran, Arachosia, Gedrosia, Kashmir, Sindh, Punjab and Rajasthan.

7. THE DASYUS

Total War on Dasyus

Indra was born from remote times for the destruction of Dasyus. He had destroyed Dasyus Šuṣpa, Šambara and great Arbuda.\(^{185}\) Indra sallied forth to destroy the Dāsyus.\(^{186}\) Indra by Māyā humbled the people possessed of Māyā, destroyed the cities of Piprū and defended Rjīsvān in the Dasyuhatyā (Dasyu-destroying) contests.\(^{187}\) Indra slew the Dasyus and demolished their cities and iron cities.\(^{188}\) Indra overcame dasyus by Māyā.\(^{189}\) Indra slew the humbled Dasyus and recovered the kine for the Brahma,\(^{190}\) the Āryan unicollectivity. Indra attacked the Dasyus and the Simyus, slew them with his thunderbolt and then divided the fields belonging to them and plundered by him, with his

\(^{184}\) Rgveda 10. 11. 20. 2.
\(^{185}\) Rgveda 1. 10. 1. 6.
\(^{186}\) Rgveda 1. 15. 10. 4.
\(^{187}\) Rgveda 1. 10. 1. 4.
\(^{188}\) Rgveda 2. 2. 9. 8; 10. 8. 9. 7.
\(^{189}\) Rgveda 3. 3. 5. 6.
\(^{190}\) Rgveda 1. 15. 8. 5.
white-complexioned friends. Indra enslaved the Dasyus for Dabhiti. Indra slew Viśvarūpa son of Tvastṛ through friendship for Trita. Viśvarūpa was the real brother of Vṛtra. Indra slew the Dasyu Śuṣṇa for Kutsa, also Kuvaya and swiftly destroyed the Dasyus and cut them to pieces in the battle. Indra slew Ahi, arrested Māyā of Śuṣṇa urging the combat and had overcome the Dasyus. He put to sleep the Dasyus, Chumuri and Dhuni for Dabhiti. Indra, the azure-chinned, destroyed the Pūru, the Vṛtras and the Dasyus. It appears that the Vṛtras and the Dasyus connotated two categories. Indra hurled down the Dasyus. Indra destroyed the Dasyus. Indra by destroying the Dasyus wiped off their existence from the earth. Indra slew the Dasyu and stormed their numerous hostile cities. Indra is not only Amitra-hā, Vṛtra-hā, Rakṣo-hā, Asura-hā, Sapatna-hā but also Dasyu-hā; nay; Dasyuhantamam, the utter destroyer of the Dasyus.

Agni, the second in command to the supreme commander Indra, does not lag behind Indra in destroying the Dasyus. Agni, the arrester of the Dasyus, the Vṛtra-han, slew the Dasyu. Agni destroys Dasyus and thus protects his own people. Agni, destroying the Dasyu has discovered the

191. Rgveda 1. 15. 7. 18.
192. Rgveda 2. 2. 2. 9.
193. Rgveda 2. 1. 11. 19.
194. Rgveda 4. 2. 6. 12.
195. Rgveda 5. 2. 17. 7; 7. 2. 2. 4.
196. Rgveda 6. 3. 6. 6.
197. Rgveda 8. 3. 2. 14.
198. Rgveda 10. 4. 13. 8; 10. 8. 9. 8.
199. Rgveda 3. 4. 11. 2.
200. Rgveda 8. 10. 5. 6.
201. Rgveda 10. 6. 15. 3; 1. 15. 7. 12; 6. 4. 2. 24; 1. 19. 3. 6; 8. 8. 8. 3.
203. Rgveda 1. 8. 1. 18; 1. 11. 2. 6.
204. Rgveda 5. 1. 4. 6.
cows. 205 Agni expels the Dasyus, 206 and also confounds them. 207 Agni also, like Indra, is Dasyuhantamam; 208 the utter destroyer of the Dasyus. Soma, 209 Aśvins, 210 Atri, 211 Maruts, 212 Mitra and Varuṇa, 213 the Brahmāryan Devas, had been very active in destroying the Dasyu power.

Dasyu = Bhūratiya people

The Brahmāryans had waged a total war against the Bhūratiyans. They destroyed the Dasyus to protect the Ārya-Varṇa. 214 Ārya-Varṇa, in this context, means, the Āryan people. The Dasyu, in contradiction to the Ārya-people, signify, in this context, the Dasyu people. Indra took the Vajra, the thunderbolt, for destroying the Dasyus and their leaders like Šuṣṭa. He went on destroying the cities of Dāsīs, casting his shaft against the Dasyus. He accomplished these feats to augment the strength and glory of the Āryas. 215 Dasyus were the inhabitants in general of the cities ruled over by Dāsīs and along with their rulers suffered complete annihilation. Indra always discriminated between the Āryas and the Dasyus. 216 Dasyus always and everywhere remained his enemies. He never gave the name Ārya to Dasyus. 217 He always clearly kept the unbridgeable antagonism of the Ārya-people and the Dasyu-people in his mind. Dasyu, in the Rgveda, thus, stands for the general mass of the people of Bhārata and Ārya, for the general mass of the foreign invaders.

206. Rgveda 7. 1. 5. 6.
207. Rgveda 7. 1. 6. 3.
208. Rgveda 6. 2. 1. 15; 8. 5. 10. 8.
209. Rgveda 9. 5. 7. 6; 9. 5. 3. 4.
210. Rgveda 1. 17. 2. 21; 1. 17. 2. 3.
211. Rgveda 5. 1. 7. 10.
212. Rgveda 5. 2. 17. 5.
213. Rgveda 5. 5. 14. 3.
214. Rgveda 3. 3. 5. 9.
215. Rgveda 10. 9. 6. 7; 8. 2. 1. 14; 1. 15. 10. 3.
216. Rgveda 1. 10. 1. 8.
217. Rgveda 10. 4. 7. 3.
Dasyus were the masters of the manifold treasures which had been the main attraction of the foreign invaders against Bharata. These Dasyus were utter opponents of the foreign institution of Yajña. The Brahmaryans treated them as following no religious rites because the Dasyus never accepted the Yajñic way. Indra is to consume such Dasyus and triumph over them. The Dasyus opposed the Yajñas and paid no loyalty to the Devas. They followed the other Vratas; hence they were dubbed as non-men (inhuman beings).

The Dasyus were Mrdhvachas; speaking a hostile speech. The speeches of the Dasyus and the Āryans were quite distinct. Dasyus spoke some ancient form of Prakṛta. The Dasyus in the Ṛgvedic times spoke a distinct tongue foreign to the Āryans which had little use for nasal sounds.

Two important concepts emerge from our discussions so far in this chapter. The two concepts, Dasyu and Ahi, assume special significance. The Vṛtras, the Rakṣas, the Paṇis, the Dāsas and the Dasyus are all Ahis. The Vṛtras, the Rakṣas, the Paṇis and the Dāsas are all Dasyus. All of them are not Vṛtras. All of them are not Rakṣas. All of them are not Paṇis. All of them are not Dāsas because Dāsas themselves are subordinate to Dāsis. The Vṛtras, the Rakṣas, the Paṇis and the Dāsas are distinct categories but all of them converge in the genus Ahi and the genus Dasyu. The Paṇis have been referred to as descended from Vṛṣaya whose another name was Tvāṣtri. The Vṛtras also descended.

218. Ṛgveda 6. 1. 14. 3.
219. Ṛgveda 1. 10. 1. 8.
220. Ṛgveda 1. 23. 11. 3; 9. 2. 17. 7.
221. Ṛgveda 8. 8. 1. 11.
222. Ṛgveda 5. 2. 18. 10. The word 'Anāsa' in this Ṛc has been translated generally as snub-nosed. This is anthropologically wrong. The Mediterraneans and the proto-Australoids both were not snub-nosed. The language of the Dasyus has been referred in this Ṛc which has been generally held by the scholars to be some form of Ancient Prakṛta. Prakṛta language has very little use for nasal sounds. Anāsa, means 'devoid of nasal sounds.'
CHAPTER III

from Tvasṭṛ. This shows that Tvasṭṛ was an Ahi who was the progenitor of numerous Ahi people. The word Ahi, thus, becomes associated with blood. The Ahi blood gave rise to the Ahi people. The Ahi people constituted the ethnic Ahi sub-race.

The Dasyus are the adversaries in general of the Brahmāryan invaders. The cities are ruled by Dāsīs and the Dasyus inhabit these cities. Dasyus belong to the Dāsi-people (Dāsi-Viśāḥ). The Dasyu people were destroyed so that the Āryan or Brahmāryan people may live. It appears that the territorial population, the general mass of the people inhabiting Bhārata, were called by the Brahmāryan invaders as Dasyus, with no stigma attached to the word. The concept Dasyu gives territorial significance while the concept Ahi gives racial significance.

8. CHARACTERISTICS OF THE AHI SUB-RACE

Functional Division of Ahi sub-race

We have noticed in the foregoing discussions that the Bhāratiya people of the mountains offered strong resistance to the foreign invaders. They were the people upon whom the main burden of the Brahmāryan annihilation and ruination fell. These people belonged to the Ahi sub-race. They were a matriarchal people. The Bhāratiya Jana-republics were ruled by Dāsīs. Dāsas superintended the social wealth. The Paṇis controlled the economic power. The administrative and defensive power was respectively in the hands of the Vṛtras and the Rakṣas. They, as inhabitants of the land, were known as Dasyus.

Iran—Far Western Bhārata

The epithet Dāsa is equivalent to the Iranian epithet Dahai of the Caspian steppes. Dasyu corresponds with the Iranian Danhu and Dakyu in the sense of a ‘province’ whence the

223. Ṛgveda 1. 10. 3. 4; 9. 2. 17. 2.
224. Ṛgveda 4. 3. 7. 4.
Iranians developed the sense of ‘hostile country,’ the conquered country. The word Dasyu or Dahyu originally signifying a particular people inhabiting the Irānīryan world became a common noun meaning a country or people in old Irānian. The Paṇis and their progenitor Vṛṣaya have also been located in Iran. The Paṇis are Parnians of Strabo and the Vṛṣaya, the Barsecuties of Ḥerriān. The archaeological excavations in Iran have brought to light a civilization in the earliest period, which only reflects a civilization developed in a more eastern region on the Irānian plateau... A matriarchal society and female inheritance and similar customs of matriarchal origin ruled in Iran. The discovery of Ahis in Iran is also significant. Plate 32 of a nude captive, a kind of Nāga, points towards original India. Figure 304 depicts one person with two back and two forehead horns having coiled snakes under his feat. The other person is sitting behind him with four horns visible. Both of them are covered by a long and large cobra over their heads; the front man catching the mouth of cobra and the third man behind the second horned man catching its tale. Three persons are shown standing infront of the first sitting man or deity or king placing his hand on the cobra. Three men wear long robes. They are followed by 29 men standing with folded hands. The poisonous Ahi under the control of the powerful Lord is depicted as peaceful and non-violent. This figure recalls the three headed, horned powerful Lord in control of the Ahis and other violent animals in a Mohenjodaro figure. This Mohenjodaro figure has its counterpart in the Sumerian figure of Ān, a nude figure with horns in control of Ahis. Harappa nude figures, the cult objects, have their counterparts in Sumerian nude figures having tridents or horns. Nude figures with

229. Ernst E. Herzfeld; Iran in the Ancient East; 1941; pages 11, 189–190.
tridents and coiled snake are prominently displayed in ancient Egyptian relics. The Vṛtra of the Ṛgveda is Ahi the great. He is also horned. 231 The Vṛtras were also very prominent in Iran. Aryans of Iran also had veretherghna as the Aryans in Bhārata had the Vṛtrahan. The nude figures and Ahis, in association or separately, have abundantly been found at Mohenjodaro and Harappa. The Harappa culture extended as far as Sukkagendor, near the coast of the Arabian Sea 300 miles west of Karachi. It is situate just on the border of Iran. 232 The culture and civilization of Iran and Bhārata appear very similar in pre-Āryan times. Iran was the Far Western province of Bhārata.

Immigration of Mediterraneans Circa 2800 B. C.

The Bhāratiyan Paṇīs of the Ahi sub-race had sea-voyages to Sumer in the early and to Egypt in the middle of the fourth millenium B. C., colonised those lands and implanted Bhāratiya culture there. 233 They were anthropologically of the proto-Australoid racial stock. 234 They remained pure pre-Āryan and pre-Dravidian proto-Australoids speaking Munda or Kol speech till the arrival of peasant farmers from the high plateau of Iran. 235 These peasant farmers had come from the Mediterranean Sea. The contacts of Sumer with the Mediterranean sea and the Paṇī migrations to Sumer, Egypt and the Ægean accelerated the process of two way traffic. Earlier the migrations had been from the east to the west but in the early part of the third millenium B. C., we witness eastward movements of the Mediterranean people. Scarlet ware appears in the Baghdad region having affinities with its predecessor, Jamdat-Nasr pottery. This pottery turns up again at Susa and in south Baluchistan. We witness the

231. Ṛgveda 1, 7, 3, 12.
233. R. C. Jain; The most ancient Āryan society, chapter I subchapter 7.
234. R. C. Jain; op. cit.; chapter II subchapter 6.
earliest agricultural communities in the region of Baluchistan, Makran and Sindh which show from the beginning links with the ancient Bronze age cultures of the regions of farthest west. These peasant farming communities from the Mediterranean region had as their neighbour the remarkable urban civilization of the Punjab-Sind Rajasthan regions watered by the Saraswati system. These people from the Mediterranean racial stock merged with the pre-existing proto-Australoid racial stock who completely assimilated them. They commingled together in perfect harmony and complete homogeneity. Most of the skulls found at Mohenjo-daro can be traced between these racial types. When the Aryans met them in Iran and Bharata they were all black-skinned (Krṣṇatvach), of the black Dāsa-Varṇa. The arrival of the Mediterranean racial stock made no difference in the racial constitution of the original proto-Australoid stock. The complete assimilation of the former with the later, made no racial change and the people continued to be of the proto-Australoid racial stock as before when the Aryans first entered the Far Western Province of Bharata circa 2000 B.C.

Ahi-Nagnas

The Ahis were people of the mountains as the Ikṣvākus were the people of the plains. They are associated with Nagna people. The Nagna spiritual leaders par excellence were their supreme leaders. The greatest spiritual leaders of Bharata, Sumer and Egypt; the Śiśnadeva, Ān and Rā respectively, are nude (Nagna). Nudity suggests perfect harmony with nature. Only the very high spiritual personages with no material or sexual desires can be tolerated by the society in their nagna state. The Nagna symbolises the victory of spirit over matter,

236. S. Piggot; Pre-Historic India; 1950, page 60–67.
237. D. N. Majumdar; Races and cultures of India; 1951; page 60–67.
238. Rgveda 1. 19. 4. 8; 9. 2. 17. 1.
239. Rgveda 2. 2. 14; 2. 2. 9. 7; 7. 1. 5. 3.
240. S. Piggot; op. cit; page 63.
the victory of peace over violence. Nagna is a pacified personality. The Nāga is poison or matter incarnate. He comes nearest to phallus, the matter, the poison of the spirit, incarnate. The Nāga in the presence of Nagna spiritual person becomes pacified; he loses his poison and becomes Ahi, the non-slayer. Ahi is Matter pacified. The Nagna personality is the matter pacified. Hence the association of Nagna and Ahis is of great significance to the students of the history of cultures.

The Ahi problem may rightly be understood if we keep the topography of a mountaneous country like Kaśmīra in view. The roads, tracks and paths of the mountains are zigzag, curvy and snirling like the Nāgas. The greatest river Vitastā (modern jhelum) of Kaśmīra is not born of the mountaneous snows but of the mountaneous under-land. When I saw the Vitastā flowing from under-land at Verinaga; I was simply exhilarated to see the sight. It also solved the Ahi problem for me. The river was coming out like a Nāga from its cave. Nāga lores of Kaśmīra as contained in Nila-mātā Purāṇa depict the destructive power of the Nāgas. One such legend throws light on certain Ahi problems.

Kaśmīra was ruled by Kaśyapa's son Nila, the king of the Nāgas. No. human beings could live there during winter. One day a Brāhmaṇa Chanderadeva went to his subterranean palace. He willed from the Nāga king to allow the people to reside in the region for the whole of the year and he consented. This legend proves that Nāgas were great experts in subterranean architecture. They invented the science of the use of under-world waters for irrigational purposes and thus constructed rivers and large bunds. As they were the masters of the zigzag under-land spheres; they came to the regarded as Nāgas whose activities were very similar to theirs. The pacified Nāgas are a boon of humanity. The Mohenjodaro inscriptions reveal the fact that Nāgas in association of the Nagna supreme power are always venerated. Perhaps they derived their name from the Nagna high personages.

241. A. P. Karmarkar; An Early attempt of the Āryāns against the Nāga cult; New Indian Antiquary Vol. 5 page 187.
The archaeological evidence of the Nude figure of supreme Deity associated with pacified Ahis is amply corroborated from the Rgveda. The Vṛtra is a single Deva and hence he may be regarded as an Ahi par excellence; Ahi the Great. Śiṣṇadevas were the holy spiritual leaders of the Ayājnic Vṛtras or Dasyus. Indra along with the Vṛtras and the Dasyus, murdered them also.

Śiṣṇadevas

Who are those Śiṣṇadevas? Most of the scholars, mis-following Yāska, have understood by the word Śiṣṇadeva as a phal-lus worshipper or non-celitate. Yāska etymologies the word as a brahmacharyāḥ tracing the word Śiṣṇa to √snathī ‘to pierce’. The analysis and right understanding of ‘snath’ is necessary before we take up the word Abrahmcharyāḥ.

According to Dr. Prannath, the word Śiṣṇa does not seem to be a Sanskrit word, for there is no possible etymological explanation of it in any Āryan language. Dr. Prannath reads word “ssnah” on Indus Seal No. 80. According to him, the god probably referred to by this word is ‘sissna’ which is found is Sanskrit literature as ‘Śiṣṇa’. The Rgvedic Rṣis used a corrupted form of the word used by their Dasyu neighbours.

The word “Deva” means shining, powerful, the supreme. The Rgveda is replete of this meaning of the word Deva. The word Deva everywhere means “The worshipped,” nowhere it does mean “the worshipper” Dr. Pusalkar has cited evidence adduced by V. Bhattacharya wherein he has tried to prove from later Samhitās that words Mātrdeva, Pīṭdeva, Atithideva, Āchāryadeva and Śrāddhadeva in the Upaniṣads and Strīdeva in the Brahmāṇḍa-Purāṇa and Sassudeva in Pali do not mean “Worshipper of’ but the word Deva is used in the secondary

242. Rgveda 1. 7. 2. 12.
243. Rgveda 7. 2. 4. 6; 10. 8. 3. 3.
244. (1) Nirukta 4, 19.
(2) Lakshman Sarup; The Nighanta and the Nirukta, 1957; page 66.
(3) A. A. Macdonell; Vedic Grammar; 1958 page 143.
245. Father Heras; op. cit.; page 32.
or metaphorical sense of ‘devoted to or addicted to.’ He along with V. Bhattacharya does not accept even the meaning, given to the word, of phallus-worshipper but gives the meaning “one addicted to sexual gratification, lustful, non-celibate.” 246 He concludes that their was no phallus-worship in the Indus Valley civilization. These authors are right in holding that the sense of ‘worshipper of’ does not appear from the Rgveda. I also agree with Dr. Pusalkar that there was no phallus-worship prevalent amongst the inhabitants of Indus valley. But the meaning given to the word as non-celibate or sensuous person is also not warranted by the Rgveda. But the way in which the word Deva has been divorced from the compound word and prefixed to a silent word is quite-arbitrary. He translates the sentence Pitṛdevo Bhava as ‘a person whom the father is just like a god.’ 247 But if we take the word Pitṛdevo as one word, which it surely is, then, it should mean ‘a person who reveres his Pitṛdeva.' The word Deva only qualifies the inherent respect that the father is entitled to from his son and it only lays emphasis upon the qualities of father. Similarly the word Śiśnadevo bhava should mean “a person who reveres Śiśnadeva, the nude deva’ just like the father-deva, mother-deva, Āchārya-deva and so on and so forth.

The scholars who have given these two interpretations of phallus worship or non-celebacy did not pay attention to the aspect of the word Deva as an object of worship. I need not cite any Rc of the Rgveda to prove that gods Indra, Agni, Varuṇa and others are ‘objects of worship; the worshipped’ of the Aryan followers and later the Aryan worshippers.

Yāśka had led the later scholars to give the word, a meaning of phallus-worshipper. The etymology of this word is obscure. 248 As the word is a corrupted form of some

247. Viddhushekhar Shastri; Vedic Interpretation and Tradition; Proceeding and Transactions of the Sixth All India Oriental Conference, Patna session 1930; page 501.
248. Siddheswar Varma; The Etymologies of Yāśka; 1953, page 242, 244.

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pre-Aryan word borrowed by the Aryans from their Dasyu adversaries, Yāska only gave a popular and current etymology or he himself misunderstood the etymology inherited by him from his predecessor lexicographers. The Snatha, to pierce in the moral sense, a sense to be given to a Deva, to an object of worship, is to pierce the heart of the follower. The leader has the extraordinary quality of 'piercing' the mind or soul of his followers. If snath is given the ideological meaning of piercing or influencing, the truth unfolds itself. Śiśnadeva would, then, mean that deva who has complete control over his Śiśna, his carnal desires. The punning upon words had been a great Brāhmaṇical virtue. Yāska has used the word Abrahmacharya not in the sense of unchaste or non-celibate, as twisted by later prejudiced pundits, but in the sense of "one who does not follow the Brahma way." The Brahma way is no doubt, the Yajña way. The Ayajñic leaders of the Brahmāryan adversaries did not subscribe to faith to the institutions of Yajña and of Brahma; hence they were Abrahmacharyas. Yāska himself was in a dilemma. He gives both the moral and the material senses to the word. Perhaps the historical sense of the word "Abrahmacharyāḥ" had become obscure in his age. But the word "Abraham" used in a different context gives some corroboration to our interpretation. Dasyu, in this Śc, has been called 'Abrahmā' devoid of the Brahma way or the Vedic or the Yajñic way. Sāyaṇa also lends support to this interpretation.249 Abrahmā here means non-Brahmā. Brahmā is that priest who follows Vedic injunctions. Abrahmā is he who does not follow Vedic injunctions. Similarly Abrahmacharyāḥ are those persons who do not follow the Brahma way of conduct or injunctions. Śiśnadevāḥ, in simple grammatical sense, mean only "nude gods." The word has been given a hostile interpretation by the hostile invaders who did not and could not, at that stage of their civilization and culture, adore such a spiritual institution. This sort of hostile interpretation was rather a curt

249. (1) Ṛgveda 4. 2. 6. 9.
(2) Ṛgveda-Samhitā (V. S. M.) Vol. 2. page 565.
manner of abusing the gods of the indigenous people of India. Śiśnadeva was the supreme god of the Nāgas or the Ahi people; the Dāsas and Dasyus who were destroyed by Indra. We meet here also only an abusive interpretation.

**Avaidic Spiritual Lords**

These Śiśnadevas were the supreme spiritual personages whom the pre-Āryan Bhārattyans paid their highest reverences. They were saints or Munis par excellence. The association of the people with them made the people peaceful and non-violent. Their followers in the mountains derived their names from their Nagna-ship; the spiritualism par excellence. They became the Nagnas. They were Ahis, the non-slayers. The close association of the Ahi people with their Nagna supreme spiritual lords; as depicted in the Ṛgveda and as found in material relics unearthed from archaeological mounds of various pre-historic sites; gave them their racial epithet Nagna. Nagna means Avaidic. Nagnas, by and by, became the Nāgas of history.

The Ahi race basically opposed the Āryan Yajñic way. Varuṇa is invoked to exterminate the non-sacrificers. Agni is invoked to confound the Dasyus who are riteless, unbelievers, non-honouring and non-sacrificers. Indra chastised and drove far the non-sacrificers. Brahmaṇaṣpate appropriates the food (wealth) of the non-sacrificers for the sacrificers. Indra is offered soma libation because he holds respect for wealth and plunders the wealth of the non-sacrificers. The sacrificers overcome the non-sacrificers. Mitra and Varuṇa are to keep the non-sacrificers without male progeny.

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250. A. P. Karmarkar; Fresh and Further Light on the Mohenjodaro Riddle; ABORI Vol. 21 page 122.
251. A. P. Karmarkar; op. cit.; N. I. A. Vol. 8 page 185.
252. A. D. Pusalkar studies in Epics and Purāṇas; 1955, page LXII.
253. Ṛgveda 6. 6. 9; 7. 1. 6. 3.
254. Ṛgveda 1. 19. 5. 4; 1. 18. 1. 13.
255. Ṛgveda 1. 15. 10. 6.
256. Ṛgveda 8. 5. 1. 15–18.
257. Ṛgveda 7. 4. 6. 4.
killed the Dasyu and the opposers of sacrifice perished. The opposers of sacrifice contending with the sacrificers, fled with averted faces. Indra blew off the non-sacrificers. 258 Dasyus follow the religion opposed to the Āryans, are against the Āryan Devas and are non-sacrificers. 259 The Ahi people were non-sacrificers and their associates in Dāśarājñā war and especially the Paṇḍavaḥ; the Pūrus, the Yadus, the Turvaṣas, the Anus and the Druhyus were also non-sacrificers. 260

Prākṛta Language

These non-sacrificing Ahi and Ikṣvāku people were Mṛdhra-vāchaḥ and Vadhri-vāchaḥ. They spoke a language hostile to or opposed to the Āryans. They spoke a non-Āryan language. The Vṛtras are Mṛdhra-vāchaḥ. 261 The Dasyus are Mṛdhra-vāchaḥ. 262 Śruta, Kavaṣa, Vṛddha, the Druhyu and the Anu are Mṛdhra-vāchaḥ. 263 The Pūrus are Mṛdhra-vāchaḥ. 264 All the enemies of Sudās and Indra in the Dāśarājñā war are Vadhri-vāchaḥ. 265 The word Anāsa occurs with the word Mṛdhra-vāchaḥ. 266 As discussed earlier, it means that the language of the Mṛdhra-vāchaḥ people had very little use of nasal sounds as in Prākṛtī. The word, in this context, has no reference to nose, the limb of the human body. It qualifies the word signifying the language of the Dasyus. The main dividing line of the language of the Brahmāryans and their adversaries was the use of “I” for “r.” 267 It appears that the Dasyus spoke some form of Ancient Prākṛta now lost to humanity.

We, thus, find that Ahi was the great sub-race inhabiting the western and the far western provinces of Bhārata, especially

258. Rgveda 1. 7. 3, 4–5.
259. Rgveda 8. 8. 1. 11.
260. Rgveda 7. 5. 13. 7.
261. Rgveda 1. 23. 10. 2; 5. 2. 18. 8.
262. Rgveda 5. 2. 15. 10; 7. 1. 6. 3.
264. Rgveda 10. 2. 7. 5; 7. 2. 1. 13.
265. Rgveda 7. 2. 1. 9.
266. Rgveda 5. 2. 15. 10.
267. Śatapatha Brāhmaṇa 3. 2. 1. 23–24.
in mountaneous regions, before the Āryan invasions. They were not the Asuras, the kinsmen of the Āryans but their staunch adversaries. They had their political, administrative defensive, social and economic organisations respectively known as Dāśi, Vṛtra, Rakṣas, Dāsa and Paṇi classes. The people of racial Ahi stock were the real inhabitants, the Dasyus of their mother-land; the Bhārata. The Ahi society had only functional classifications in the beginning. In course of time some separate tribes of the Ahi race sprang. Some kindred tribes had very close and deep associations with the Ahi race. The Ahi race played a very important role in Bhāratiya history since earliest times.
CHAPTER IV
THE PAŃCHAJĀTĀH

1. FIVE PEOPLES

The word jana has been generally used in the Rgveda in the sense of a hostile person or hostile people. Pańcha-janāḥ denote five peoples or five republics of the Brahmāryan adversaries, the Pūrus, the Yadus, the Turvasa the Anus and the Druhyus. The territorial boundaries of these five republics were known as Pańchakṣitis. 1 They are racially referred to in the Rgveda as Pańcha-jātāh. The words Pańcha-janāḥ, Pańchakṣitināḥ and Pańcha-jātāh denote respectively the political, territorial and racial designations of the people inhabiting the region. These Pańcha-jātāḥ people resided on the banks of Saraswati. 2 These five tribes inhabiting the jana republics of Bhārata are the Pūrus, the Yadus, the Turvasas, the Anus and the Druhyus. The Saraswati, along with seven sister rivers, joined the sea in that age. The Pūrus inhabited the northern region in the Punjab; the Anus and the Druhyus in the middle region in Rajasthan and Sindh and the Yadus and Truvasas in the southern region of Sindh extending up to the sea coasts, on both the sides of the banks of Saraswati. These five tribes constituted an important element of the Bhāratīya people before the Brahmāryan invasions and they played a very important role in opposing the invaders.

2. THE PŪRUS

The People

We have earlier noticed that the adventurous people of the Mediterranean racial stock had come in large numbers through the land routes of West Asia and settled in Bhārata

1. R. C. Jain, The Most Ancient Āryan Society, 1964; chapter I sub-chapter V.
2. Rgveda 6. 5, 12, 12.
by the side of the prosperous cities. They were assimilated by the original proto-Australoid population. They completely merged in the local population and adopted their culture and civilizations, customs and manners, art and architecture. They became one with the people. They were the most virile section of the community. These people who came to Bhārata in the first part of the third millennium B.C. came in large numbers. They began to be called Pūrus on account of their large numbers. This name, in course of time, came to signify this distinct group. These people became the Pūrus of history. They became widespread over the whole western and far-western regions of Bhārata. Pūru means much, abundant, manifold.

Puruṛavas

When the Brahmāryan military forces advanced from west to Bhārata in the east from their homeland in West Asia; they met the Pūrus along with the Ahis in initial stages. When they first met them in the hilly tracts of northern Bhārata, Puruṛavas was their most important leader. Puruṛavas is a compound word formed of Pūru and Ravas. Pūru means much, abundant. Rava means roar; thunder. Puruṛavas means crying much or loudly. The word is traced to Puru+√Ru, lit; one who cries a great deal. This word is used in this

3. Ṛgveda 1. 11. 5. 10; 1. 13. 8. 7; 1. 17. 2. 9; 1. 19. 1. 3; 1. 20. 6. 10; 1. 21. 5. 10; 1. 21. 5. 4; 1. 21. 11. 1; 1. 23. 2. 3; 1. 23. 2. 13; 1. 24. 12. 9; 2. 2. 5. 3; 3. 2. 15; 3. 4. 13. 5; 3. 5. 5. 5; 4. 3. 7. 3; 4. 3. 10. 8; 4. 4. 5. 8; 4. 5. 10. 9; 5. 1. 2. 4; 5. 1. 3. 4; 5. 1. 9. 4; 5. 2. 9. 3; 5. 3. 1. 4; 5. 3. 5. 3; 5. 6. 1. 1; 5. 6. 1. 2; 6. 2. 1. 5; 6. 2. 3. 13; 6. 6. 1. 2; 6. 6. 2. 8; 7. 4. 7. 1; 7. 5. 11. 3; 7. 6. 3. 7; 8. 1. 1. 22; 8. 1. 2. 32; 8. 1. 4. 1; 8. 3. 4. 7; 8. 4. 3. 27; 8. 4. 5. 16; 8. 5. 9. 7; 8. 5. 11. 5; 8. 7. 1. 14; 8. 7. 2. 8; 8. 9. 3. 3; 9. 9. 12. 9; 9. 1. 16. 2; 9. 3. 2. 2.

4. Monier Williams; Sanskrit-English Dictionary; 1866; pages 636-668.

5. Yāsaka 10. 46.

6. Ṛgveda 1. 7. 1. 4.
literal sense in the Ṛgveda as an epithet of Manu. Apart from legends, it means “a most renowned Pūru.” Purūravas may not be the actual name of the most renowned Pūru leader. It appears only to be his epithet. The Purānic legend says that Purūravas had declared war on the Brāhmaṇas, robbed them of their jewels and coveted the golden sacrificial floor of the Naimiṣa sages, who were performing sacrifices. The sages in revenge killed him. Shorn off Purānic travesties, the legend simply means that Purūravas was an adversary of the Brahmareyans and their most important institution, the Yajña. The Pūrus under Purūravas met the Brahmareyan forces under Agni. Agni overcame the Pūrus in battle. Purūravas even then did not submit. Urvaśi, the Brahmareyan Miss Universe, was ambassador to entice and win over him to their side. She performed this task quite admirably. Purūravas after his historical itinerary to the Āryan cradle-land Uttarakuru through Himalayan, Meru and other mountaineous regions and Harivarṣa and other countries, returned with her to the Brahmareyan military posts in Gandhāra and was converted there to the Brahmareyan fold. He was initiated to the Yajñaic way to fight his own kinsmen in Gandhāra.

Āyu

Purāṇas give Āyu, Nahuṣa and Yayātī as the descendants of Purūravas. Āyu is a very unimportant figure in the Ṛgveda. Indra made Āyu, along with Kutsa and Atithigva, subject to the mighty youthful Suśravas. Indra destroyed the assailants of Āyu. Indra quickly humbled and gave Dasyu, to the Ārya. He married Prabhā, the daughter of Dānava Svarbhānu. Āyu was a Dasyu who belonged to the Ahi race having matrimonial alliance with Dānavas, also of the Ahi race.

7. A. D. Pusalkar; Traditional History from the Earliest Times
   (in Vedic Age); 1957; page 273.

8. Ṛgveda 7. 1. 8. 4.

9. R. C. Jain; op. cit.; (M. A. A. S.); pages 126–127.

10. Ṛgveda 1. 10. 3. 10; 2. 2. 3. 7; 6. 2. 3. 3.

11. F. E. Pargiter; Ancient Indian Historical Tradition; 1962;
    page 306.
Nahuṣa

Nahuṣa is the name of a minor person or tribe in the Rgveda. Nahuṣas appear along with Pañchakṣitīnāṁ. They, thus, become associated with Saraswatt region. Saraswatt, chiefest and purest of rivers, flowing from the mountains to the ocean, understood the request of Nahuṣa and distributing riches among the many existing beings, milked for him butter and water. 12 Indra recognised the Nahuṣa people or descendants of the Nahuṣa people. Indra gave benefits to Varṣagiras after looting Dasyus and Simyus. Indra divided the fields amongst his white-complexioned friends. 13 Nothing was given to Nahuṣas. Agni baffled the devices of his adversaries and coerced the Nahuṣa people (Nahuṣa Viṣāḥ). 14 Indra destroyed the seven cities of the Nahuṣa people. 15 Nahuṣa people also appear with Dasyus. 16 Nahuṣa married his sister (Pitṛ-Kanyā) Virajā and had six or seven sons by her. 17 Simyus people were a member of the Ten-Republics confederacy against Sudās and are coupled with Dasyus. 18 Nahuṣa was a son of Kaśyapa and Kadrū. 19 The descendants of Kadrū from Kaśyapa, like Arbudā, are known as Kā德拉vēyas on account of the matrilineal system of inheritance. Matriarchy never obtained amongst the Āryans. They had always, from the very beginning unto the present times, followed the patriarchal system. The descendants of Kadrū are known as Nāgas. Nahuṣa, thus, appears to have belonged to the Ahi race, Purānic tradition makes Nahuṣa also a son of Āyu. That is an abrupt change. This is another glaring instance of falsification of history by the Brāhmaṇic priests.

12. Rgveda 7. 6. 2; 6. 4. 3, 7.
13. Rgveda 1. 15. 7, 16–18.
14. Rgveda 7. 1. 6, 5.
15. Rgveda 10. 4. 7, 8.
17. F. E. Pargiter; Ancient Indian Historical Tradition; 1962; page 86.
18. Rgveda 7. 2. 1. 5; 1. 15. 7. 18.
19. Mahābhārata (Cr. ed.) 1. 31, 9.
Kādraveya Nahuṣa was a staunch opponent of animal food while the Brahmāryans remained beef-eaters till seventh century B.C., still Nahuṣa Nāga was transformed into Nahuṣa Ārya. Nahuṣas had close connections with the Dasyus and their social way. Nahuṣa people were of the Ahi race.

Yayāti

Nahuṣa had six or seven sons from his sister-wife amongst whom Yati and Yayāti were the most important. Yayāti appears only twice in the Ṛgveda. He is associated with Manu in one hymn. Manu was the progenitor of ritualised sacrifices after Dāśarājña war. Yayāti, therefore, appears to be an obscure late figure. He had been given the fatherhood of Nahuṣa when the Tenth Maṇḍala of the Ṛgveda was appended to the main Book circa 800 B.C. Yayāti married Devayānti; daughter of Uṣanas-Sukra, the high priest of Dānavas and Daityas. He also married Śarmiṣṭhā, daughter of Dānava Viṭṭaparvan. Yayāti of the Ahi race had his matrimonial relations with Dānavas and Daityas, also of the Ahi race. All the Purāṇic traditions ascribe the fatherhood of Pūru, Yadu, Turvasa, Anu and Druhyu to Yayāti.

Fabrication of Genealogy

The Purāṇas unanimously make Purūravas the ancestor of the above five tribes. The genealogical table given is Purūravas; Āyu; Nahuṣa; Yayāti. But the Ṛgveda does not know of any such relationship. None of these persons have any sort of connection with one or the other. This genealogy was fabricated several hundred years after the actual historical events to suit the Brāhmaṇic purposes of the changed times.

Purukutsa and Trasadasyu

The Ṛgveda knows two very important Pūrus; Purukutsa and Trasadasyu. Purukutsa was son of Durgahā and father of

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20. V. M. Apte; The Age of Re-Saṁhitā (in Vedic Age); 1957; page 520.
21. Ṛgveda 1, 7, 1. 17.
22. Ṛgveda 10. 5. 3. 1.
23. Mahābhārata (Cr. Ed.) 1. 90, 8–9.
24. F. E. Fargiter; op. cit.; pages 144–145.
Trasadasyu. Purukutsa was made a prisoner of war, probably in the Dāsarājña war, and he appears to have died in captivity. His wife Purukutsānī gave birth to Trasadasyu through the favour of Indra and Varuṇa. Trasadasyu, thus, appears to be the posthumous son of Purukutsa. Varuṇa and Indra were living leaders of the Brahmāryan forces in that age. Indra had won the Dāsarājña war and the supreme hero of Dāsarājña confederacy. Purukutsa, had been murdered. Varuṇa was a peaceful man. The lustful Indra took to concubinage the widow of Purukutsa and Trasadasyu was born of their physical union. Trasadasyu, thus, appears to be the levirate son of Purukutsa from Indra on Purukutsānī. Purukutsa and Trasadasyu are Pūrus.

It appears that after the destruction of Pūru power by Agni, both entered into mutual treaty and became allies. Purukutsa, in his youthful days, helped Indra in his historic battles against the Vṛtras. Indra destroyed the Vṛtra power for the sake of youthful Purukutsa. Purukutsa, perhaps, got the booty of war. Indra, warring on behalf of Purukutsa, overthrew the seven cities. Indra cut off for Sudās the wealth of Anhas and gave it to him. Indra shattered seven cities of Sāradī Dāsī and gave the spoils to Purukutsa. Asvins preserved Purukutsa. Purukutsa son of Durgahā belonged to the line of Girikṣita. The Brahmāryan invaders were successful in the beginning in sowing the seeds of disunity amongst the Bhāratiya people. Indra, the progenitor of the Āryan policy of Divide and Rule, won many Bhāratiyans to
play the role of fifth columnists. Purukutṣa was a favourite of Indra. But the truth soon dawned upon him. Indra was strengthening the military forces of the Brahmāryan invaders under the commander-ship of Sudās. Purukutṣa saw the Brahmāryan game. When Viśvāmitra organised the Dāsarājña confederacy, he was prevailed upon to join the confederacy against Sudās and in the war that followed he was probably taken prisoner and died in captivity. 35

Pūrus now had fallen from the Brahmāryan favour. Aśvins, the preserver of Purukutṣa previously, now discomfited them. 36 Indra thinned his enemies in battle and conducted the Dāsa at his pleasure. He plundered the wealth of his adversaries. He turns away from him who offers no libation. Pūru-jana is involved in great difficulty on provoking the might of Indra to wrath. 37 Pūru-jana refers to the Pūru republic, a constituent of Pañchakṣitīnāṁ. The azur-chinned Indra, the giver of wealth and possessing unequalled strength, destroyed the Pūrus, the Vṛtras and the Dasyus. 38 Indra in the exhilaration of Soma, destroyed the Pūrus and the Vṛtras. 39 Indra quickly demolished in Dāsarājña war all the strongholds and seven cities of his adversaries. He gave the dwelling of the son of Anu to Trtsu and proceeded to conquer the Mṛdhra-vāchaḥ Pūru. 40 The Pūru-Jana or Pūru republic was situate on the northern Punjab regions on both the banks of Saraswati. 41 Pūrus had become affluent on both the banks of Saraswati. 42 The Purāṇas make Allahabad, the original habitat of the Pūrus. That was simply impossible. The Purāṇas fabricated

35. A. C. Das; op. cit.; page 355.
36. Rgveda 5. 6. 2. 8.
37. Rgveda 5. 3. 2. 6. 7.
38. Rgveda 6. 3. 6. 6.
40. Rgveda 7. 2. 1. 13.
41. R. C. Majumdar & A. D. Pusalkar; Vedic Age; 1957; Map of Ancient India on page 545.
42. Rgveda 7. 6. 7. 2.
the myth of the Pūru seat at Allahabad, on the Purānic versions current about 300 A. D. 43

Pūru Trasadasyu was born of the mixed Brahmiāryan-Bhāratiyan blood. He carried on extensive wars in exterminating his own kinsmen, the Dasyus. Heaven and Earth gave him weapons for the destruction of the Dasyus. He was Agni's favour. Aśvins protected him in war. Indra helped him in battles for the possession of the earth. Aśvins helped him in the acquisition of wealth. He became a liberal donor. He gave five hundred Vadhis to Rṣi Sōbhari and ten bright horses to Rṣi Saṁvarṇa. He was Ardha-deva, 44 the half god as only half of his blood was of an Āryan god, the Indra. Trasadasyu son of Purukutsa was still a Pūru. Later on his descendants, coalescing with the Trātsus and other constituents of the Bharata race gave birth to the Kuru tribe. 45

Ayājñics

The Pūrus, like other constituents of the Dāsaraṇṇa confederacy were non-sacrificers. 46 They were Mṛdhравāchaḥ and Vadhrivāchaḥ, 47 speaking the Ancient Prākṛta, the hostile speech, unknown to the Brahmiāryans. The Pūrus had associations with the Vytras, the Dasyus, the Dāsas and other members of the Dāsaraṇṇa confederacy. They belonged to the Ahi sub-race.

The people of the Ahi race, as observed later, were transferred the epithet Asura, in a bad sense by the end of the Rgvedic age. These Pūrus have been called Asura-Rākṣasa during the Satapatha age circa 600 B. C. The Satapatha Brāhmaṇa knows that Pūru, by name, was an Asura-Rākṣasa. 48 Agni

44. Rgveda 4. 4. 6. 1; 5. 2. 13. 3; 1. 16. 7. 14; 8. 3. 7. 36; 7. 2. 2. 3; 8. 2. 3. 21; 8. 5. 6. 7; 8. 5. 7. 7; 5. 3. 1. 8;
4. 4. 10. 8-9.
45. R. C. Jaiś; Origin of the Kuru Tribe, Jain Bharati Research Number; 1965; page: 11.
46. Rgveda 7. 5. 13. 7.
47. Rgveda 7. 2. 1. 13; 10. 2. 7. 5.
overthrew him in battles. The Śatapatha Brāhmaṇa recalls the truth, with approval contained in the Ṛgvedic Rch 7. 1. 8. 4. The association of the word Rākṣasa with Asura still preserves the memory of the Pūru tribe having descended from the Ahi race. But Purukutsa, the Pūru, is also called an Aikṣvāka in the same Brāhmaṇa. 49 This reference raises a historical problem.

Purāṇas do not know any Purukutsa or Trasadasyu belonging to the Pūru tribe. Purukutsa and Trasadasyu, as father and son respectively, appear in the Ikṣvāku dynasty. 50 Who were these Aikṣvāka Pūrus then?

**Pūru-Ikṣvāku Contacts**

Pūru’s grandson Prāchinvant 51 conquered the East. He is contemporary of Aikṣvāka Yuvanāśva I. The Pūrus were living on the banks of the Saraswati; hence their eastern expedition must have been against the Aikṣvāka supremacy. Then a great Aikṣvāka Kuvalāśva arose. His Paurava contemporary was Sudhanvān-Dhundhu. 52 He was son of Dānava Madhū and an opponent of animal food. 43 Kuvalāśva killed this Rākṣasa, Dāitya and Dānava Dhundhu, near a sand-filled sea. The Saraswati had flown into sea in that age. 54 Kuvalāśva had to cross the whole Rajasthan desert to the mouth of Saraswati. He killed him on the sea-shore. It appears reasonably certain that Pūru supremacy extended through the whole region watered by Saraswati system. This Sudhanvān-Dhundhu is a Pūru and a Rākṣasa. When Dhundhu was vanquished or killed; his sister, daughter of Dānava Madhū, was married to Haryāśva I from whom the Yadus sprang. 55

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49. Śatapatha Brāhmaṇa 13. 5. 4. 5.  
50. F. E. Pargiter; op. cit.; page 145.  
52. F. E. Pargiter; op. cit.; pages 144–145.  
54. F. E. Pargiter; op. cit.; page 260.  
55. F. E. Pargiter; op. cit.; page 122.
CHAPTER IV

The earliest Puru-Ikṣvāku contacts, according to Purānic tradition, occur in the age of Puru son of Yayāti on his marriage with Kauśalyā, presumably an Aikṣvākī. His son Janamejaya married Anantā, a daughter or descendant of Madhu, whose descendant was Sudhanvan-Dhundhu? It appears that Madhu and his descendants formed a part of Puru group till Yadu was born of Ikṣvāku-Madhu blood. It might be possible that Prāchinvant having descended from a Mādhavī might have himself been called a Madhu. His military raids on the eastern Ikṣvāku kingdom of Ayodhya might have flared Ikṣvāku opposition. The Ikṣvākus might have remained silent during the age of Madhu. They appear to have retaliated during Dhundhu's time and defeating him, also won his sister. But beyond Puru's age, we do not find any recorded Ikṣvāku Ahi contacts. But one thing has become very clear. We find Puru republic and Puru territory in the Rgveda but we do not find any Puru dynasty in the Rgveda. The Purus are just only a constituent of the Pañcha-jātāḥ; the collectivity of five tribes. They might have won special distinctions amongst the Ahi race and formed one separate Pañcha-Jātāḥ group but the separate tribes as such are still not visible. They are all post-Vedic phenomena. The Ahi race, including the Pañchajātāḥ, was still unitary and undivided in spite of some separate groups assuming distinct territorial names.

Ahis and Ahisthala

When we enter recorded history in the Rgveda, though in a mutilated form, we find the Ahi dynasty pre-dominating. Sudās and Indra fought the last battles of Dāśarājña war on the banks of the Yamuna against Ajas, Śigrus and Yakṣas under the leadership of Ahi Bheda. The capital of the Ahis was Ahisthala which in Janamejaya's times became Āsandivat. Āsandivat is equated with Ahisthala by Kāśikā. Janamejaya is placed in the ninth century B.C. having his royal seat at

56. Rgveda 7. 2. 1. 19.
57. V. S. Aggarwal; India as Known to Pāṇini 1953; page 71.
58. H. C. Roychowdhari; Political History of Ancient India 1950; page 36.
Āsandhyat. 59 This name continued its existence till Pāṇini's time circa 450 B.C. The Ahis were also known as Nāgas. The Brāhmaṇa priests played pun upon the word Nāga which was given the meaning of elephant also along with Ahi. Pāṇini gives the word Nāga for Hastin. 60 In the Brāhmaṇas and Upaniṣads, the words Hastin 61 and Nāga 62 both have been used. Pāṇini uses the word Hastinapura 63 for the first time. Pāṇini flourished during middle of the fifth century B.C. 64 It appears that Hastinapura was known as Ahisthala till 800 B.C and as Āsandhyat till 450 B.C. when its new name, Hastinapura began to force its way. Mahābhāratic bards further punned upon the word Nāga and changed Ahisthala or Āsandhyat or Hastinapura into Nāgapur, Nāga-sāhvaya, Gajapur, Gajāhya and Gaja-Sāhvaya between 200 B.C. and 200 A.D.

Thus the earliest name of Hastinapura appears to be Ahisthala. The Purānic tradition makes always Hastinapur, the capital of the Pauravas. Paurava was always applied to the main branch at Hastināpura. 65 Whatever the later transfers and transpositions have made of historical events; it appears quite certain that Pūrus were Ahis and were associated with Ahisthala till Dāsarājña war.

Aīkṣvāka Ahis

Though the Pūrus are much exalted in the Purāṇas, their Ahi parentage had never been foregiven. The Purāṇas contain a

59. (1) Altareya Brāhmaṇa 8. 21.
(2) Śātapatha Brāhmaṇa 13. 5. 4. 2.
(3) Pāṇini 8. 2. 12.
60. Pāṇini 2. 1. 62.
61. (1) Śātapatha Brāhmaṇa 3. 1. 3. 4; 14. 8. 15. 11; 14. 7. 1. 20.
(2) Altareya Brāhmaṇa 4. 1; 6. 27.
62. (1) Śātapatha Brāhmaṇa 14. 4. 1. 24.
(2) Altareya Brāhmaṇa 8. 22.
(3) Brāhadāraṇyaka Upaniṣad; 1. 3. 22.
64. V. S. Aggarwal; op. cit.; page 74.
65. F. E. Pargiter; op. cit.; page 274.
Preface where the Sūta gives a full account of the Kali age; the accounts of the Aila and the Ikṣvāku dynasties. There is a curious anachronism in this preface about the Aila dynasty. Under the Aila dynasty, the genealogy of the Paurava kings is given. Pargiter equates Ailas with Pauravas. But the Pauravas have been declared in this very preface as descended from the Mlechchha race. The Pauravas could not both be the Āryans and the non-Āryans as the word Mlechchha, unlike the word Asura, solely and definitely indicates the non-Āryan. The scholars so far as I know have offered no solution of this riddle. History explains this riddle. The Pūrūs, a part of Bhrāratas, along with other constituents of the Dāsarājṇa confederacy had coalesced with the Tṛtus to form the new hybrid Kuru tribe. But all the Pauravas had not been converted to the Brahmāryan fold. Those who joined the Brahmāryans were extolled as of high blood. The rest continued to be decried as the Mlechchhas. The reference to the Mlechchha Pauravas along with the Mlechchha Kośalas (Ikṣvākus) and Dasyu Śavaras, the descendants of Dasyu-chief Viśvāmitra; only betray the Brāhmānic sub-conscious reminiscences about these peoples having belonged to the non-Āryan Ikṣvāku race and the Ahi sub-race. The Pūrūs of the Rgvedic Pañcha-jātāḥ were the Aikṣavāka Ahis.

3. THE YADUS

Sea-Faring Yadus and Turvaśas

The second most important constituent of the Pañchajātāḥ were the Yadus. In their most important deeds, they appear usually associated with the Turvaśas. They were a Jana republic amongst the Pañchajanāḥ holding territory amongst Pañcha-Kṣititis. Their republic was known as Yādva-jana. The Yadu and the Turvaśa people were the sea-faring people and good navigators. They occupied the southern and the southwestern portion of Saraswatī region including north-west

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67. Rgveda 8. 2. 1. 48.
68. A. C. Das; Rgvedic culture; 1925; page 353.
6 B.
Rajasthan and Sindh territories extending upto the mouth of the Saraswatti, close to the sea-shore. 69 West to the mouth of Saraswatti flourished the international sea-port city of Sutkagendor which was under the control of the people who were masters of this part of the Harappan state. Nearest people to them were the Yadus and the Turvaṣas; hence it appears all the more probable that Yadus and Turvaṣas, the masters of sea-borne trade and expert navigators, extended their decentralised republican system upto Sutkagendor on the borders of Iran and Gedrosia.

Archaeological Evidence

Sutkagendor could not have easily been surrendered by Yadus and Turvaṣas as it was the life-line of their foreign trade. A well fought naval battle must have been waged here by the contending forces in which the Bhāratīya forces seem to have been annihiliated by the foreign Brahmāryan invaders. The battle-ships of the Yadus and Turvaṣas were drowned by the naval forces of Indra who inflicted large-scale casualties on them. But Indra seems to have been very much pleased by the naval power, adventurous spirit and the qualities of organisation of his adversaries and he, a shrewd politician, planned to make them his allies. He brought the drowning Yadus and Turvaṣas, having crossed the ocean, safe to the sea shore so that he may know something of the country he was in near future to conquer for the sake of wealth. 70 Jiwanry people who were very near to the Sutkagendor people must have come to their assistance and shared the same fate. After its destruction, it was occupied by the Brahmāryan invaders. We find the cemeteries of the Brahmāryan war-lords at Jiwanry dated circa 1100–1000 B. C. 71 Not only the Yadus and Turvaṣas of the sea-shore were defeated; the Yadus and Turvaṣas, living in the upper mountaneous and plain regions, as allies of

69. Rgveda 6. 2. 5. 12; 4. 3. 9. 17.
70. Rgveda 6. 5. 12, 5 and several others.
71. S. Piggot; Pre-historic India; 1950; Page 240–156.
 CHAPTER IV

Śambara, were also defeated by Divodāsa and Indra. Indra for Divodāsa overturned the cities of Śambara, Yadus and Turvaśas. 72 Indra now had completely won over the Yadus and Turvaśas on the west of the mouth of the Sarasvatī in plains and mountains and on the sea. He made his vanquished adversaries his friends. 73 He extended his protection to them. 74 Aświns cemented the alliance forged by Indra with the Yadus and Turvaśas. They sojourned with the Yadus and Turvaśas along with Anus and Druhyus. They also accepted their superiority. 75 Yadus and Turvaśas were upgraded and placed at par with the second Brahmāryan commander-in-chief—Agni to fight against their own kinsmen, the Dasyus. 76 Yadus, the former kinsmen and allies of Śambara, helped Indra in demolishing the cities of Śambara. 77 The Yadus and the Turvaśas along with the Pūrus, the Anus and the Druhyus were later permitted to drink Soma with Indra and Agni. 78 The Yadus and the Turvaśas helped Indra in overcoming Ahnavāyya in battle. 79 The shrewd politician Indra had permitted the lands of the Yadus and the Turvaśas which was rendered agreeable to them by fertilizing waters, to be retained by them. Indra might have got their assistance against Śuṣṭa, Kutsa and Uśanas. 80 Great and glorious Indra was much lauded by his followers for winning the might of the Yadus and the Turvaśas against their own kinsmen. The progenitor and past-master in the state art of Divide and Win and then Rule, Indra practically exhibited his supreme political wisdom in the case of the Yadus and the Turvaśas. 81

72. Ṛgveda 9, 3, 1, 2.
73. Ṛgveda 6, 4, 2, 1.
74. Ṛgveda 8, 2, 2, 18; 1, 23, 10, 9.
75. Ṛgveda 8, 2, 4, 14; 8, 2, 5, 5.
76. Ṛgveda 1, 8, 1, 18.
77. Ṛgveda 1, 10, 4, 6.
78. Ṛgveda 1, 16, 3, 8.
79. Ṛgveda 8, 6, 3, 27.
80. Ṛgveda 5, 2, 17, 8.
81. Ṛgveda 8, 1, 4, 7.
Constituents of Dāšarājña confederacy

But Yadus soon learnt the political game of Indra and fell out from him. Divodāsa Atithigya’s military expeditions had not yet come to a final close; his military forces were still advancing to the east from the regions of Arachosia and Gedrosia. The Yadus and the Turvaśas turned against their present allies and former adversaries the Brahmāryans. They also suffered humiliation at the hands of Indra. 82 They finally confederated with their Bhāratya kinsmen under the leadership of Viśwāmitra in Dāšarājña confederacy against Sudāś in which the Bhāratīya military opposition to the foreign invaders was finally offered and crushed.

Ahi Yadus

The Yadus and the Turvaśas were the original non-Āryan Bhāratya people. They have been referred as Dāsas 83 like other Brahmāryan adversaries. The Epics and Purāṇas call them Asuras, an epithet applied to Dānavas, Daityas, Rakṣas and others of the Ahi subrace in post-vedic period, and class them with the tribes of north-west and west among the Nichyas and Apāchyas; 84 i.e. the low and undigestible people. In the post-Vedic period, we find Sātvants and Haihayas as the branches of the Yadu tribe. Vitihotras, Bhojas, Śaryātas, Avantis, Tūṇḍikaras and Tālajaṅghas were the branches of the Haihayas. The Yadus are considered as Vṛāyas. 85 Manu considers Sātvata Yadus as Vṛāyas. 86 Manusmṛti was probably composed not later than 200 A. D. 87 Vitihotras were thought of as foreigners in the Vāyu-purāṇa and the king of the Avantis as Vṛāya and the people mostly

82. Ṛgveda 7. 2. 2. 8.
83. Ṛgveda 10. 5. 2. 10.
84. A. D. Pusalkar; Traditions History from the Earliest Times to the Accession of Parikṣita ( in Vedic Age ); 1967; page 315.
85. H. C. Roychowdharī; Political History of Ancient India; 1950; page 142.
86. Manusmṛti; 10. 23.
87. A. A. Macdohell; History of Sanskrit Literature; 1958; page 428.
Sūdras. Purāṇic preface dubbs the Yadus (Vṛtihotras) as of Mlechchha race. 88

Origin of the Yadus

Purāṇas give origin of the Yadus, and also the Turvāsas, from Devayānī and Yayāti. But Harivaṃsa strikes an interesting dissenting note. It says that Madhu was a king who reigned from Madhuavana on the river Yamunā to Surāṣṭra and Āvarta (Gujerat). His daughter married Haryaśva, a scion of the Aikṣvāka race, and their son was Yadu and from this Yadu descended the Yādavas. Madhu was a Daitya and a Dānava. Pargiter; so much obsessed by the literal truth in Purāṇas though conscious of their absurdities and confusions, terms it as a spurious genealogy based on mass of absurd confusions. If he had applied his own standards of sifting the truth from the mass of Brāhmaṇical falsehoods, he could have come to a right conclusion. The mention of Madhu as a Yādava and also the progenitor of Yadus is not peculiar. Pargiter himself has found several such other instances in the Purāṇas. Yayāti is a descendant of Purūravas and hence a Paurava and the progenitor of Pūrūs. Duṣyanta is a Bharata and progenitor of Bhārata race. The mention of Madhu as a Daitya and Dānava is also not unexpected. The Purāṇas know Bāli as an Ānava and a Dānava. The transference of genealogies, transpositions of relationships from father to son and vice versa and avoidance of distinction between different periods are the discrediting but real features of the Purāṇas. 89

In this state of affairs, we should formulate a fresh standard. The Purāṇa that directly deals with the immediate problem should be given preference over the rest. The Harivaṃsa Purāṇa has been created to deal with the Kṛṣṇa and the Yadu traditions. The author of this Purāṇa was naturally an expert at this tradition and was primarily interested in giving all the known facts about the subject of his Purāṇa. The Harivaṃsa Purāṇa than any other should be relied on regarding the origin of the Yadu tribe. Madhu, thus, appears to be a historical

88. F. E. Pargiter; op. cit. (Kali Age); page 2–3; 54–55–56.
89. F. E. Parhiter; op. cit. (A. I. H. T.); Chapter V.
person belonging to the Daitya and the Dānava section of the Ahi race. Yadu, the founder of the Yādavas, was an Aikṣvāka born of the daughter of the demon Madhu.  

*Aikṣvāka-Ahi Yadus*

The Yadus, thus, appear to be Ikṣvākus. It appears that the Kuvalāśva, the ancestor of Yadu, had annexed the realms of Pūru-Dānava Dhundhu son of Madhu. Yadus occupied the southern Saraswatt regions after the death of their maternal relation Dhundhu and, by and by, extended their sway to the west. The Turvaśas joined them. May be, Madhu’s daughter, following the matriarchal system of her father’s Ahi race, remained at the seat of her father’s or brother’s domain; Haryaśva I married her there, implanted Yadu in her and came back to Ayodhyā. And Yadus flourished in their own matriarchal home. Yadus were matriarchal people till the Upaniṣadic Age. Kṛṣṇa Devakīputra 91 reminds the ancient matriarchal system of the Yadus. If that had happened; Yadus still belonged to the Ahi race; the seed being unimportant in the matriarchal system of society. Anyway, Yadus spring from the Ahi-Ikṣvāku blood. They were an important constituent of the Pañcha-Jātāḥ.

As noticed in the preceding section, it appears that the whole Saraswatt region was at one time populated by the Pūrus. Dhundhu is son of Madhu and also a Paurava. It appears that Madhu might have been a descendant of Prāchīvant or this might have been his another or transformed name. If Madhu is a Pūru, the Yadus, then, would have descended from Pūru-Ikṣvāku blood and carved out a separate republican region from the Pūru-Jana. The Yadus, along with the Turvaśas, occupied the southern Saraswatt region where Paurava Dhundhu was killed. Yadus also, like the Pūrus, are Aikṣvāka Ahis.

4. THE TURVAŚAS

*The People*

The Turvaśas were a people. 92 They also appear as Turvaśa-

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90. Robert Shaffer; Ethnography of Ancient India; 1954; page 10.
91. Chhāndogya Upaniṣad 3. 17. 6.
92. R̄gveda 6. 3. 4. 7; 8. 1. 4. 1; 1. 8. 1. 18; 1. 10. 4. 6; 6. 2. 5. 12.
Yadu. 93 They appear with Ānava. 94 The feats of Turvaśas and Yadus in common have been dealt with in the previous sub-chapter. They had formed temporary alliance with the Brahmarṣyas at the initial stages but they soon fell apart from them. The Turvaśas and the Yadus had attacked Divodāsa and fought battles with him. 95 They were defeated in Dāśarājña war along with other constituents of the Dāśarājña confederacy. They were drowned in the river Paruṣṭi, killed in naval battle on the waters of Paruṣṭi, alongwith Bhṛgus and Druhyus. 96

Iksvāku-Ahi Turvaśas

The Turvaśas were given over by Indra to his allies the Sṛṇjayas. 97 The Turvaśas remained allies of the the Sṛṇjayas for a long time 98 and merged with them to form the Pāṇchāla people. 99 They were considered Yavanaś 100 till very late.

The Turvaśas, like the other constituents of Dāśarājña confederacy, were non-sacrificing people. They closely appear with Yadus. Purāṇic tradition makes Turvaśa, the real brother of Yadu. That gives them, like the Yadus, Ahi-Iksvāku lineage. It is quite certain that they were the non-Āryan Bhāratīya peoples arrayed against the Brahmarṣya invaders.

The Turvaśas; under the leadership of Viśvāmitra, lost the Dāśarājña war circa 1100 B.C. Marutta is the last Turvaśa king, according to the Purāṇas. He adopted Duṣyanta of Pauravas and the Turvaśas then merged in the Paurava line. 101 Marutta is removed from Viśvāmitra by two degrees. The Brāhmaṇa and Purāṇic evidences agree together about the extinction of the Turvaśa line in the first quarter of the

93. Ṛgveda 5. 2. 17. 8; 7. 2. 2. 8; 4. 5. 9. 17; 10. 5. 2. 10.
94. Ṛgveda 8. 1. 4. 1.
95. Ṛgveda 7. 2. 2. 8; 9. 3. 1. 2.
96. Ṛgveda 7. 2. 1. 6.
97. Ṛgveda 6. 3. 4. 7.
98. Satapatha Brāhmaṇa 13. 5. 4. 16.
100. Mahabhārata ( Cr. Ed. ); 1. 10. 26.
101. F. E. Pargiter, op. cit.; ( A. I. H. T. ); page 108.
first millennium B.C. Whether they merged in the Pauravas, themselves the Ahis, or Paṅchālas, is immaterial. They were extinct in Indian history by middle of the first millennium B.C.

5. THE ANUS

The People

The Anus are the fourth constituent of the Paṅchajātāh. They formed a part of the republican confederacy, the Paṅcha-janāh. The Anus appear in the Rgveda alongwith the Pūru, the Yadu, the Turvasa and the Druhyu; 102 along with the Druhyu, the Turvasa and the Yadu 103 and along with the Turvasa alone. 104

The Anus took prominent part in the battles against Sudās. They do not appear during the time of Divodāsa. The warriors of the Anus and the Druhyus, hostile to Sudās, perished to the number of 66000 in Dāsarājña war. 105 Varuṇa and Mitra hurled their weapons against the Rākṣasāh and against the malignant Ānava, 106 an Anu leader.

Origin of Anus

The Rgveda associates the Ānavas with Rākṣasas. The Brahma and Harivāṃśa Purāṇas make Anus lineage descend from Kakṣeyu, one of the sons of Raudrāśva of the Paurava line. Raudrāśva is two degrees down to Haryāśva I of the Ikṣvāku line, the progenitor of the Yadus. Raudrāśva is a descendant of Sudhanvān-Dhundhu of the Paurava line. 107 This Dhundhu has previously been identified with Dānava and Daitya Dhundhu son of Madhu. The Ānavas, thus, appear to have sprung from the Paurava blood just by the time of the origin of the Yadus. Mahābhārata calls the Ānavas Mlechchhas. 108 This clearly indicates that Ānavas belonged to the Ahi race.

102. Rgveda 1. 16. 3. 8.
103. Rgveda 8. 2. 5. 5.
104. Rgveda 8. 1. 4. 1.
106. Rgveda 6. 6. 1. 9.
The Ānavas till the times of Uśīnara occupied eastern border of Punjab. Sibi extended his conquests west-words and his sons founded the four kingdoms of Vṛṣadarbhās, Sauvīras, Kekayas and Madrakas or Madras. Sauvīras were in the middle Saraswatī region. Titikṣu, the seventh descendant of Anu, brother of Uśīnara, founded a new kingdom in the east which was divided among Bali’s five sons Aṅga, Vaṅga, Kaliṅga, Puṇḍra and Suhma. This Ānava king Bali is also called a Dānava. Pargiter sees confusion in Ānava Bali and Daitya Bali. This confusion of Pargiter is the result of his presumption that Ānavas were the Āryans and Dānavas their adversaries. He ignored the Rgvedic association of the Ānavas with the Rākṣasas and their descent from the Pūru line. Bali is called both Ānava and Dānava. One Dirghatamas was the husband of a Dāsti, Uṣijā by name and begot from Bali’s queen the above five sons Aṅga and his other four brothers. 109 As noticed earlier, Aṅga, Vaṅga, Kaliṅga, Puṇḍra and Suhma are pre-Āryan pre-Dravidian proto-Australoid people. This region remained detestable to the Brāhmaṇas until the earlier part of the first millennium A.D. The Āryans were able to Brāhmaṇise South Bihar and Bengal by the middle of the third century A. D. Aṅga, Vaṅga, Puṇḍra, Kaliṅga and Suhma were populated by Asuras. Bihar continued to be under the Asuras till the advent of Śiśunāga to power. 110 Śiśunāgas came to power circa 430 B.C. 111 This evidently proves that Bali if ever he existed, was a Dānava, later termed as Asura and he was called Ānava because Ānavas had descended from the Pauravas of the Ahi race.

Eastern Ānavas a Fabrication

The Ānavas do not appear in the post-Vedic Brāhmaṇa literature. It appears that the assignment of the Eastern Bhārata to Ānavas and to Bali’s five sons is a pure Brāhmaṇical

109. F. E. Pargiter; op. cit. (A.I.H.T.); page 158.
111. Radhakumud Mookerji; Rise of Magadhan Imperialism (in The Age of Imperial Unity); 1953; page 38.
fabrication. Western Ānavas disappear after Śibi and his sons even before the Purānic Dāsarājñā War. Even the Eastern Ānavas disappear after the so-called Bhārata battle circa 900 B.C. Even Videha was not Brāhmaṇised before 900 B.C. The whole of the Eastern India was non-Āryan by 900 B.C. It, therefore, appears quite reasonable to assume that there was no Bali, Ānava or Dānava. It is only a case of wrongful transference of Ānava history of western Bharata to Eastern Bhārata. The Ānavas populated only western Bhārata when the Brahmāryans colonised it circa 1000 B.C. The Ānavas afterwards either coalesced with the Brahmāryans or with some other tribe. The Ānavas were a minor people, perhaps descended from Pūrus, playing only subsidiary role under the Pūrus. They were non-sacrificing people and were Mṛdravāchaḥ, speaking a non-Āryan hostile speech. The Anu people were the pre-Āryan Bhāratiya people of the Ikṣvāku-Ahi stock.

The descent of Ānavas from the Pūru blood indicates the further division of the Pūru territory in the Saraswatī region. The Anus along with the Druhyus occupied the middle Saraswatī region. The Pūrus followed the matrilineal system and might have carved out a separate region from their ancestral home. This is of great historical importance. We see the great Pūru-jana developing into the great Pañchajananāḥ of the Rg-vedic fame. The Anus, along with the Druhyus, played a great part in Dāsarājñā War.

6. THE DRUHYUS

Anus and Druhyus

The Druhyus were a republic within the Pañchajananāḥ. They occupied a territory within Pañchakṣītis. They were the people who along with the Anus had settled in the middle Saraswatī regions, i.e. southern Punjab and northern Rajasthan together with some portions of upper Sindh.

The Druhyus appear together with the Anu, the Turvaṣa and

112. D. R. Bhandarkar; op. cit.; page 113.
the Yadu\textsuperscript{113} and with the Püru, the Yadu, the Turvaśas and the Anu. \textsuperscript{114} They were valorous people like the Pürus. Indra is prayed to bestow the Druhyu power so that the enemies in war may be destroyed.\textsuperscript{115} Their principal act, recorded in the Ṛgveda, is their participation in the Dāśarājña War. \textsuperscript{116} They fought the forces of Sudās at the Paruṣṭi and also on land. Some of them were drowned in the Paruṣṭi. They, along with the other constituents of the confederacy, lost the war.

\textit{Origin of Druhyus}

The Purāṇas make Druhyu real brother of Pūru and Anu from Śarmiṣṭhā, daughter of Dānava Vṛṣaparvan. The Brahma and Harivamśa Purāṇas divide the Druhyu genealogy in two parts and assign Dharma son of Gāndhāra to Anu.\textsuperscript{117} The Anus had lineal relationship with the Pūrus. The Druhyus, therefore, also appear to have some blood relationship with the Pūrus. The Druhyus were Mlechchhas.\textsuperscript{118}

It does not stand to reason that the Druhyus ever populated Gāndhāra as so prominently mentioned by the Purāṇas. Divodāsa and Indra waged many battles in Arachosia, and Gedrosia. We find the Yadus, the Turvaśas and the Kṛṣṇas fighting the Brahmāryan invaders there but nowhere the Druhyus. The driving of the Druhyus to the north west by the Sibis is only a Purāṇic fabrication. The Druhyus never pressed beyond the middle Saraswati region.

The Druhyus, also, like other members of the Dāśarājña confederacy, were non-sacrificing people. They were Mṛdhra-vāchaḥ. We do not find them playing any part after the Dāśarājña war. According to the Purāṇic tradition; they went out of history even before the Purāṇic Dāśarājña War. The Purāṇic tradition about the Druhyus is wholly unreliable and untrustworthy.

\textsuperscript{113} Ṛgveda 8. 2. 2. 5.
\textsuperscript{114} Ṛgveda 1. 16. 3. 8.
\textsuperscript{115} Ṛgveda 6. 4. 3. 8.
\textsuperscript{116} Ṛgveda 7. 2. 1. 6; 7. 2. 1. 12; 7. 2. 1. 14.
\textsuperscript{117} F. E. Fargiter; op. cit. (A. I. H. T.); page 108, 264.
\textsuperscript{118} B. C. Law; The Tribes in Ancient India; 1943; page 12.
Aikśvāka-Ahi Lineage

It appears that a very large part of the Ikṣvāku race first separated from the main stock at some point of time in the hoary past due to certain reasons; ideological and geographical. They came to be known as Ahis and due to their power and prestige constituted the Ahi sub-race. Later on, the advent of the Mediterranean people in the early part of the third millennium B.C., made a significant change. They were assimilated in the Ahi sub-race. They appear to have advanced in the east and occupied the whole Saraswatī region. They were now nearer to the main Ikṣvāku stock. As they had newly come in large numbers, they assumed the epithet Pūru. The contacts of these Ahis with the Ikṣvākus distinguished them from their elder brothers of the west, the Vṛtras and others. These Ahi Pūrus due to matrimonial alliances with the Ikṣvākus, became divided in the Yadus, the Turvaśas, the Anus and the Druhyus. Chronologically, the Yadus sprang from the Pūrus first; then the Turvaśas, then the Anus and possibly after all the Druhyus. The later four peoples were the lineal branches of the main Pūru racial stock. Pūrus were Aikśvāka Ahis. The Yadus, the Turvaśas, the Anus and the Druhyus, hence, were also Aikśavāka Ahis. They jointly constituted the great Pañchajānaḥ who offered strong opposition to the foreign Brahmāryan invaders in the Dāsarājña War. These five peoples, ethnically, became known as Pañchajātāḥ.
CHAPTER V
THE IKSVĀKU-AHĪS OF WESTERN BHĀRATA

1. THE KUŚIKAS

Viśvāmitra

Viśvāmitra was the supreme Commander-in-chief of the Dāśarājña confederacy. He led the main attack of the united Bhāratiya opposition to the Brahāryan forces under Sudās and Indra at Harīyūtpīya situate west across the confluence of the Vipāś and the Śutudrī in the Punjab. He crossed the rivers to meet the enemy with boat-loads of the Bharatas, the collective name of the peoples constituting the Dāśarājña Confederacy, 1 along with their possessions. 2 This Viśvāmitra who led these Bhāratiya troops was the son of Kuśīka. 3 This Dāśarājña War was fought on the waters of the river Paruṣūpi, on the plains of the Punjab and northern Rajasthan and finally near the Yamunā. The Bhārataśas finally were defeated and subjugated. 4 This great servant of the Bhāratiya people, Viśvāmitra, was Bharata-ṛṣabha, 5 the great Leader of the Bharatas.

Conversion of Viśvāmitras

After the defeat of the Bhāratiya peoples in the Dāśarājña War; the Brahāryans colonised the land of their conquest and settled here. They renamed the region they colonised as Brahāvarta, covered by the Brahma people. They embarked upon the policy of large scale conversions of the local population. The utter ruination of the political power and the great destruction of the social system forced the Bhāratiyans to be coerced to make peace with their victors. They

1. R. C. Jain, Pre-Ārtyo-Brahma Bharatas of Bhārata; read before the 1960 Aligarh Session of Indian History Congress.
2. Rgveda 3. 3. 4. 11–12.
3. Rgveda 3. 6. 4. 5.
4. Rgveda 7. 2. 16. 5. 6.
5. (1) Altareya Brāhmaṇa; 7. 17.
(2) Śākhyāyana Śrauta Sūtra; 15. 25.
voluntarily or involuntarily coalesced with them. The house of Kuśikas could not remain united for long. It disrupted. The moety under the leadership of Madhuchandas son of Viśvāmitra joined the Brahmāryans, Viśvāmitra himself siding with his peace-loving sons. He glorified Indra and thus protected the Bhārata people. 6

Viśvāmitra and his fifty sons were the greatest spoil of war for Sudās and Indra. The foreign victors wanted to firmly establish and cement their hard-won victories. For that the utmost cooperation of the original people was the first and prime condition. Vasiṣṭha fell from the favour of Sudās, who for political reasons, appointed Viśvāmitra his High Priest. Viśvāmitra crossed over from the Śramaṇic way to the Yajñic way. He, on being appointed High Priest, sacrificed for Sudās. Sudās and Indra were pleased with the Kuśikas who also won from them the right of drinking Soma with them. 7 Now the race of Kuśikas began to invoke Agni. They initiated Bhārata-Agni. Agni, son or father of Āṅgiras, became Bhārata Agni. 8 This Bhārata-Agni became beloved of Indra, the leader, the friend of man and the chief leader amongst leaders. 9 Two Bhārata leaders Devaśravas and Devavāta, also patronised this new born Agni, generated by them with ten fingers. They churned the very powerful and wealth-bestowing Agni for vast riches. The vanquished Bhārattyans adopted the Agni or the Yajñic way. Agni or the Yajñic way thus established itself on the frequented banks of the Drṣadavatī, Apāyā and Sarasvatī; 10 the Brahmāvarta.

The Kuśika quislings by rendering this significant service to the Brahmāryan invaders in strengthening their hold on their colonised county, now made a permanent home, won highest favours from their new masters. They were raised to the highest status in the Brahmāryan society. They

6. Rgveda 3. 4. 15. 12.
7. Rgveda 3. 4. 15. 9. 10.
8. Rgveda 2. 1. 7. 1; 2. 1. 7. 5.
9. Rgveda 4. 3. 4. 4.
10. Rgveda 3. 2. 11. 2–4.
became first born of the Brahma. The Kuśikas desirous of protection, became the faithful followers of Indra. Kuśikas identified themselves so much with the policies and acts of Indra; that Indra himself became one with them. He himself took pride in calling himself a Kuśika; the highest favour on the Kuśikas. Rṣi Madhuchhandas (son of Viśwāmitra) was abundantly endowed with possessions by Indra. It appears that Kuśikas saw the utility of coalescing with the foreigners for saving their people from utter extinction. The main motives were the physical necessity of the preservation of existence and economic subsistence.

The Purāṇas derive the genealogy of Kuśikas from Kuṣa, a descendant of Jahnu. We find several accounts of Jahnu’s origin in the Purāṇas. One account traces him from Purūravas’ son Amāvasu. The other account makes him the son of Ajāmiḍha of the Paurava line who happens to be nine degrees below Bharata son of Duṣyanta. Pargiter in attempting the synchronism of Trayyārṇua, Gādhi, Urva and Kṛtavirya holds that Kuśika, father of Gādhi, married Paurukutst, may be a daughter of Purukutsa and she was Gādhi’s mother and Viśwāmitra’s grand mother. This Purukutsa, as noticed earlier, is an Aikṣvāka and a Rākṣasa. This makes the descent of Kuśikas from the Ikṣvāku-Ahi blood. But Jahnu was not the contemporary of Purukutsa or his son Trasadasyu, as presumed by Pargiter, and Paurukutsi could not be married to him. May be, she was married to Kuśika, the father of Viśwāmitra, and this blood relationship of Viśwāmitra, and Trasadasyu, the levirate son of Purukutsa, might have facilitated the coalescence of the Viśwāmitra’s with the Brahmarshins. Such transpositions and substitutions of different persons is not uncommon in the Purāṇas.

11. Rgveda 3. 2. 17, 15.
12. Rgveda 3. 4. 4. 9.
13. Rgveda 1. 3. 3. 11.
14. F. E. Pargiter; op. cit.; (A. I. H. T.); page 99.
15. F. E. Pargiter; op. cit.; (A. I. H. T.); page 102.
Historical Importance of Śunahśepa Legend

The legend of Śunahśepa throws very significant light on the problem. Viśvāmitra had a hundred and one sons, fifty older than Madhuchhandas, fifty younger. Those that were older did not think this (the adoption of Śunahśepa by Viśvāmitra and the acceptance of his sovereignty by his sons) right. Then he cursed them (saying) "your offspring shall inherit the ends. These are the (people), the Āndhras, Puṇḍras, Śabaras Pulindas and Mutibas, who live, in large numbers beyond the borders; most of the Dasyus are the descendants of Viśvāmitra." Madhuchhandas and his fifty younger brothers accepted the superiority of Śunahśepa who was renamed Devarāta. Shorn off legendary gloss; this narration discloses a great historical event. The Viśvāmitras were in a dwindling position after their utter annihilation in Dāsarājña war. The Āṅgirasas pursuaded them for coalscence. The Kuśika elders opposed the move and remained Dasyus. The younger Kuśikas surrendered to the Brahmāryan power and accepted one of the Āṅgirasas as their sovereign. Trasadasyu might also have used his influence with his Kuśika relations in this mone.

Ikṣvāku-Ahi Kuśikas

Viśvāmitra has been called Bharata-ṛṣabha in the above stroy of Śunahśepa. Pargiter sees a historical confusion in this title of Viśvāmitra because the first Viśvāmitra was long anterior to Bharata Daushyanti. This epithet of a later Viśvāmitra has been wrongly transferred to the first on account of the Brāhmanical lack of historical sense. Pargiter's confusion is due to two reasons. First, he took too literally the Purāṇic evidence. Secondly, he wrongly presumes Bharatas to be the Āryans and descended from Daushyanti. Even according to Pargiter, the first Viśvāmitra son of Gadhi is contemporary to Satyavrata-Triśaṅku whose son Hariśchandra.

16. (1) Aitareya Brāhmaṇa; 7. 18.
(2) A. B. Keith; Rgveda Brāhmaṇas; The Aitareya and Kauśitaki Brāhmaṇas of the Rgveda; 1920; page 307.
17. F. E. Pargiter; op. cit. (A. I. H. T.) page 64.
purchased Āṅgirasa Ṣunḥśeṣa for homicide in the Puruṣa-medha. Thus Viśvāmitra is long posterior to Purukutsa of Purānic tradition; though he is his contemporary in the Ṛgveda and there we also find the Bharatas. No Bharata Dausyaṇti ever flourished after the Ṛgvedic Dāsarājña War. This makes Bharata Dausyaṇti a pure myth. There remains, then, no confusion in Viśvāmitra being called a Bharata-ṛṣabha. This Ṣunḥśeṣa legend unearths more historical events than has so far been believed.

We, thus, find that the Kuśikas were the Pūrus, the Dasyus, and the Ikṣvākus on the maternal side. They have also been reckoned amongst Paulastya Rākṣasas. 18 All these legends unanimously prove that the Kuśikas were the pre-Āryan, non-Āryan Bhāratiya people. They, like the Pūrus, belonged to the Ikṣvāku Ahi race.

2. THE PAṆCHA-DASYU-KUSIKAS

Post-Harappan Cultures.

Marshall, Wheeler, Piggot and other archaeologists have suggested the limits of the Harappan civilization between 2500 and 1500 B. C. Fairservis has extended the date of the fall of the Harappa culture to 1200 B. C. 19 The Āryan speaking people were present in Asia in the fourteenth century B. C. as is evidenced by the Boghaz-Keui inscriptive evidence. Moving eastwards; they are likely to have reached the Ghagghar and the Sutlej valleys during the following couple of centuries. The explorations at Hastinapur reveal the existence of Painted Grey ware in Period II dated by B. B. Lal circa 1100 to circa 800 B. C. 20 If we accept the upper limit at 1100 B. C. for the appearance of the Grey ware people and if they are identified with the Āryans, as is very much probable, then the annihilation of the Harappan civilization may be dated circa 1100 B. C.

19. B. Subbarao; The Personality of India, 1958; Page 96.
20. B. B. Lal; Excavation at Hastinapur and other explorations in the upper Gaṅgā and Sutlej Basins 1950–52; Ancient India No. 10 & 11 (1954 & 1955); Page 23, 150.
The destruction of the Harappan state influenced largely the way of the Harappan people. The descendants of the Harappans, after the end of their glorious days, lived somewhere in India, still holding to their culture, if in a modified form, to contribute its traits to the pattern of Indian culture, either directly or through the Aryans or some other agency. Otherwise, the existence of Harappan elements in Indian culture will remain unexplained. 21 In the new dried up Ghagghar bed, the ancient Saraswatī, about three dozen or more Harappan sites have been located. The holy rivers, the Saraswatī and the Dṛṣadvatī had their confluence three miles north of Raṅgamahal, the epi-centre of Raṅgamahal culture, in Ganganagar District of Rajasthan State. Numerous grey ware sites have been located in this archaeologically very important region, but no grey ware settlement is found on the Harappan settlements. It seems that the people who used Grey Ware pottery as a rule avoided settling on the Harappan sites. 22 The post-Harappan culture has also been traced in this region. 23

The survival of the Harappan, post Harappan and the Aryan cultures side by side is of great significance. All the streams of proto-historic cultures mingle in the pivotal point the proto-historic trijunction, the old Brahmvarta (the Saraswatī and the Dṛṣadvatī Valleys) and north-eastern Rajputana. Discoveries at Ukhilina in Meerut District of Uttarpradesh disclose Harappan ‘fabric.’ Greyware levels have been found at Kauśambī. So the possibility of these being either very late Harappan or being derived from the Post-Harappan cultures has to be stressed. The clear evidence for slightly later dates for the Harappan, and the close inter-links of its direct descendant, Post-Harappan cultures of Kathiawad, with the Pre—N. B. P. proto-historic chalcolithic cultures of Central India (Madhyapradesh) suggest the possibility of Harappan survival in the peripheral regions to the east, West and south of the main Indus basin. The Harappans might have some direct contacts with the Post-Harappan cultures of the

21. A. Ghose; Ancient India No. 10 & 11; Page 3.
22. Hannath Rydh; Raṅgamahal, 1959, Figure 8, Page 42.
23. B. Subbarao; op. cit page 100.
sub-continent. This Ganganagar area appears to be some sort of rendezvous with various elements converging, but in fact diverging from this point. The significance of this proto-historic trijunction; the existence of the Harappan, Post Harappan and Grey Ware sites in the same area; cannot be over-emphasised. The Indian archaeologists have not so far given any final verdict whether the Cemetery-H people or Ravi people or Painted Grey Ware people or Narmadā people were the Āryans or not; still they all do suggest, provisionally only on what they call circumstantial evidence, that they may be connected with the Āryans, scientifically, the Brahmāryans. I think the Greyware people claim the credit of being equated with the Āryans. The seat of the proto-historic trijunction, the Brahmāvarta region, is of great historical significance. Three routes trifurcated from here. One went direct to the east. The second went to north and then to east below the Himalayan valleys. The third went to the south via Gujerat and Malwa. The Harappans after their final destruction by the Grey Ware people diverged from here through these three routes. The remaining Harappans and the victorious Grey Ware people had conjointly evolved a mixed society in course of time in this region. They first converged here and after their historic fusion diverged from here in these three directions through these three routes on the footsteps of their vanquished enemies, the Harappans, who later, were called Post-Harappans.

If Greyware people have correctly been identified with the Brahmāryans, we may safely identify the Harappans with the Bhāratīyans. The Bhāratīyans whom the Rgvedic Āryans finally annihilated in the Dāśarājña War belonged to the Ikṣvāku-Ahi blood. The constitution of the Dāśarājña confederacy clearly indicates this fact. If the archaeologists speak of pre-Āryan Bhāratīyans as Harappans, the sociologist may call the people of the Ikṣvāku-Ahi blood as Harappans. The Harappans are Pre-Āryan non-Āryan Bhāratīyans of

24. B. Subbarao; op. cit; page 101, 111, Figure 31.
25. R. C. Jain; The Most Ancient Āryan Society, 1964; Chapter 2, Section IV.
the Ahi Blood. The Āryans exactly pursued the three routes traversed by the post-Harappan people after the Āryan military conquest. The archaeological evidence referred to above has been corroborated by the linguistic evidence so ably provided by Grierson. He divides Bhārata exactly into these three linguistic regions. Rhys Davids has rightly held that the course of the Āryan immigration did not alone lay along the valleys of the Gaṅgā and the Yamunā. He postualates at least two other lines of equal importance, one down the Indus round the Gulf of Kutch and so upto Avanti; and another along the foot of the mountains from Kashmir by the way of Kośala, to the Śākya country and River Son as through Tirhut to Magadha and Aṅga. The archaeological evidence of Harappan and Post-Harappan sites prove the validity of the eastern and the southern routes.

Emigration of Non-Cooperating Bhāratiyans

Three factors emerge from the foregoing discussion. First, the Bhāratiyans suffered military invasions of the foreigners and were finally defeated by them. Second, that the foreigners and a section of the original peoples coalesced together and evolved mixed culture in Brahmāvarta. Third; the non-cooperating Bhāratiyans left their West Bhārata home for other regions of their own kinsmen. The Rgveda corroborates these conclusions. The Bhāratiyans had been annihilated and subjugated in Dāsarājña War circa 1100 B.C. at the hands of the Brahmāryans. After their defeat, a section of the Ikṣvāku-Ahi peoples coalesced with the Brahmāryans such as the Kuśikas, the Pūrus and other constituents of the Bhārata people. Those who did not accept the Brahmāryan suzerainty; like a moety of the Viśwāmitra’s sons who accepted Śunahṣēpa as their super-lord; were forced to seek fresh homes and pastures new beyond the frontiers of the colonised far-western and western Bhārata.

Pañcha-Dasyus

Dasyu-chief Viśwāmitra’s fifty sons had accepted the Brahmāryan suzerainty. His fifty sons did not accept the

26 Rhys Davids; Buddhist India; 1969; Page 16.
foreign slavery. They and their progeny remained Dasyus as before. They were forced to live beyond the borders of the Āryan settlements. These Dasyus were the Āndhras, the Puṇḍras, the Śabars, the Pulindas and the Mūtibas. The Brahmarshīyans did not come in contact with these Dasyu descendants of Viśwāmitra till the composition of later Vedas circa 800 B.C. They came in their contact during the period of Aitareya Brāhmaṇa circa 700 B.C. The Brahmarshīyans had first followed the eastern route. They knew the country of Bhārata to the north of the Vindhya. Southern Bhārata remained unknown to them till Pāṇini’s time circa 450 B.C. The country of the Āndhras, the Puṇḍras, the Śabaras, the Pulindas and the Mūtibas covered central and eastern Bhārata. These Dasyus were Ikṣvāku-Ahi people.

Their Territories

Āndhras were the non-Āryan tribes residing originally in Eastern India between the Kṛṣṇā and Godāvari rivers. They are the modern Telugu people. The Puṇḍras resided in the country whose boundaries were Kāśi on the north, Aṅga, Vaṅga and Suhma on the north east and the east, and Oḍra (Oḍra-Odradesa-Utkala; modern Orissa) on the south-east, inhabited the territory which forms today Chota Nagpur less its southern portion. This region is still the habitation of the Muṇḍas. The Śavaras (a numerous section of Kolarian race) are the southern most of any tribe that still speak a Kolarian language and they have maintained their distinctive title from very ancient times. These Śobars or Śavaras descended from Viśwāmitra. This large tribe of the Śavaras inhabited in Shahabad and Bihar, Ghazipur and Mirzapur and part of central India. Western border of India was the home of Khonds and Śavaras. They had a very illuminating civilization and culture of their own. The Śavalar institutions of

27. R. G. Bhandarkar; Early History of the Dekkan; 1957; Page 15.
29. Sylvain Levi; The Pre-Āryan and Pre-Dravidian in India; 1909; Page 86.
30. W. H. P. Driver; The Sobors; Journal of the Asiatic Society of Bengal; Vol LX (1891) page 32.
religion, sociology and politics were of the most developed type. They still live in Orissa, Bihar, Bengal, Uttar Pradesh, Vishala, Andhra and Madras. Their language so:ra: has special affinities with the Oriya language. It appears that they were widely dispersed over vast area stretching from Eastern Districts of Uttar Pradesh to South Bihar and Orissa: Orissa was their special home. The Pulindas are located in the hills of the Satpuras, the Vindhyas and the Arvalli. The country of the Mūtibas, as known to me, has so far not been identified. They might have just been the neighbours of the Pulindas. May be, they inhabited Bengal as it has not been included in any of the above territories. The territories covered by these Pañcha-Dasyu-Janāḥ is predominantly a proto-Australoid area. They so remained till they first met the Brahmarāyas after Pāṇini’s time; i.e. circa 300 B.C. These post-Vedic Kuśikas; the descendants of the Dasyu-chief Viśvāmitra of the Iksvāku-Ahi race, were classed as Dasyus even during the historic period and even now. Many of the modern Adivāsī tribes may be traced to have descended from the Kuśikas and Kuśika Viśvāmitra.

3. THE PAÑCHA-ĀNAVAS

Five Peoples of North-West

The Pakthas, the Bhalānas, the Alinas, the Viśāṅins and Sivas were the five peoples who glorified Indra who had earlier recovered the cattle of the Ārya from these Tṛtsus, who slew the enemies in battle. Three facts emerge from this Ṛgvedic hymn. First, Indra fought a battle with them and plundered their wealth. Second, they joined the Brahmāryan society and adopted the name of the biggest social group of the Brahmāryan invaders; the Tṛtsus, who played the most important part in the Dāsarājña War. Third; they accepted the foreigner’s way and accepted Indra’s leadership. The word Tṛtsus, in this hymn, is commented by Śāyaṇa as ‘Violent

31. Siddheswar Hota; So: Ra: Loans in Oriya; Journal of the Oriental Institute; Vol XI No. 4 (162); Page 328-329.
32. Sylvain Levi; op. cit; Page 91.
33. Ṛgveda 7. 2. 1. 7.
people. This epithet could not be applied to Indra’s own people. Indra nowhere fights the Tṛṣus. These Tṛṣus must have been his enemies at some time. The word then can reasonably be applied to Tṛṣu converts. The word Tṛṣu here, signifies the enemy people converted to Tṛṣu society. This sūkta gives very important details of the Dāsarājña War fought between Sudās, Indra and Tṛṣus on one side and Pañcha- Janāḥ, Ajās, Sigrus, Yakṣas and others on the enemy side. The Tṛṣu, in this context, can not mean plunderer. He may mean a ‘former plunderer’ but not a Tṛṣu of the Brahmāryan society. These five peoples belonged to contiguous geographical territories in northern Arachosia.

Pakthas

Pakthas are mentioned in three Ṛgvedic hymns. In one, they are mentioned as a protege of Aświns. The second reference is in Bālakhilya section which may not be relied upon. The third reference is very late when even the reminiscences of the Dāsarājña War were forgotten. The Ṛgveda remembers them as peoples allied to the Brahmāryan people. Zimmer holds that they were a northern tribe. They may be identified with modern Pakhoons of Eastern Afghanistan. Turvāyaṇa was a king or leader of the Paktha people. These Pakthas were the enemies of the Tṛṣus at first; as Divodāsa’s fight with Turvāyaṇa, king of Pakthas, goes to show. Sudās in view of impending danger, formed a new alliance with them.

Bhalānas-Alinas-Visāmins

The Bhalānas were closely allied to Pakthas, Their original home, as suggested by Zimmer, on the comparision of the
name with Bolan Pass, in east Kabulistan appears to be correct. Roth considers them as allies of Tṛṣṇus. Viṣṇuśins were a tribe of the north west. Alinas were also their neighbours in the north-west of Kafirstan.

Śīvās

The fifth allied tribe to the Pakthas and others were the Śīvās. They have rightly been identified with the Śibis or Śivis. Śivapur or Sibipur is situate in Shorkot region of Chang in Punjab. The Śibis were a republic. They extended their habitat as far south as Nāgari, Mādhyamikā and Chittor in southern Rajasthan. The earliest reference of a Śivi King, Amiratāpána is found in the Aitareya Brāhmaṇa. Anukramaṇi mentions a Rṣi Śibi Auśīnara. Uśīnara in not mentioned in the Ṛgveda but an Uśīnara lady is mentioned. The Uśīnaras are mentioned with the Kuru-Paṇḍavās and the Vaśas. The Vaśas and the Uśīnaras were a united people. The Vaśas were connected with the Matsyas. Uśīnara descended from the Ānavas. The Ṛgvedic Śivas, thus, are Ānavas of the Ikṣvāku-Ahi racial stock. Their associations with the Matsyas, the Pakthas, the Bhalānas and others testifies to their pre-Āryan non-Āryan blood. After the defeat of the Bhāratīyans; they, like other constituents of the Bharatas, coalesced with the foreigners. Their later association with the Kuru-Paṇḍavās may be traced to their earliest conversions in the North-West Frontier regions.

41. Macdonell & Keith; op. cit.; Vol II Page 99.
42. Macdonell & Keith; op. cit.; Vol I Page 39.
43. Macdonell & Keith; op. cit.; Vol II Page 313 Vol I Page 39.
44. B. C. Law; op. cit ( A. T. A. I ); Page 82–83.
45. Aitareya Brāhmaṇa; 8. 23.
46. Ṛgveda 10, 12, 28.
47. Ṛgveda 10, 4, 17, 10.
( 2 ) Kaushītaki Upaniṣad; 4. 1.
49. Gopatha Brāhmaṇa 1. 2. 9.
50. Kaushītaki Upaniṣad; 4. 1.
51. F. E. Pargiter; op. cit ( A. I, H. T. ); Page 88.
Pañcha-Ānavas

The Purānic tradition says that Śivi Auśīnara originated the Śivis in Śivapur and extending his conquest westwards founded through his four sons the kingdoms of Vṛṣadarbhas, Madras (or Madrakas), Kekayas (or Kaikeyas) and Suviras (or Sauviras). The Druhyus ruled in the Punjab at that time. Śivi and his sons must have driven them back into that corner which became known as Gandhāra. The extension of the Śivi republic up to the borders of Afghanistan is very important. The Śivas and the other four peoples must have been on the frontiers of Western Bhārata when the Brahmāryan forces had entered the region of Arachosia. It might be quite possible that Śivi people and their associates the Pakthas, the Bhalānas, the Viśāṅins and the Alinas were related in blood. They prominently appear together in the Rgveda. The idea might have been caught upon by the Purānic rhapsodists of late and these people might have been transferred with transformed names and territories. We find Anus in the Rgveda along with the Śivis, definitely the Ānavas. Without pressing the Purānic genealogy too much, it may be gathered that the five sons of Uśīnara pressed their way to the Arachosian regions and their descendants later came to occupy certain other regions of Punjab and Sindhu. It seems quite reasonable to assume that the Śivas, Pakthas, Alinas, Bhalanas and Viśāṅins belonged to the Ikṣvāku-Ahi people. They were, as later known, of the Ānavāca ethnic stock.

4. SOME OTHER ĀNAVAS

Ambaṣṭhas

Apart from the several Anu tribes, we notice in the post-Rgvedic age, some other Anu tribes which played some historical role. The Ambaṣṭhas, a leading branch of the Ānavas, lived in the eastern borders of the Punjab. They are mentioned with Śivis and Kṣudrakas. One Ambaṣṭha prince

52. F. E. Pargiter; op. cit. ) A. I. H. T. ); Page 264.
53. ( 1 ) F. E. Pargiter; op. cit ( A. I. H. T. ); Page 109.
( 2 ) B. C. Law; op. cit ( T. A. I. ); Page 96.
54. Mahābhārata (Cr. Ed. ); 205. 2. 14–15.
is mentioned in the Aitareya Brāhmaṇa who performed an Aśwamedha. He is mentioned with Indra Tura Kāvaṣeya and Janaimejaya Pārikṣita.55 This Ambaṣṭha prince appears to have performed this Aśwamedha in the ninth century B.C. The non-Āryan Ambaṣṭhas of east Punjab finally merged in the Brahmāryan society in the ninth century B.C.

Kekayas

The Kekayas descended from the non-Āryan Anus. Their territory at one time extended from Vipās (Bias) to Gandhāra. They had matrimonial alliances with the Ikṣvākus.56 During the Vedic times, the Kekayas resided between the Sindhu and the Vitastā.57 Aśvapati Kaikeya was a great Kekaya king during the Upaniṣadic age who imported the knowledge of Ātman to five Brāhmaṇa priests.58

Śrījayas

The Śrījaya people had come in contacts with the Brahmāryans during the age of Divodāsa. Śrījaya was son of Devavāta.59 Devavāta was Bhārata.60 It appears quite reasonable to assume that the Śrījayas were non-Āryan pre-Āryan Bhāratiya people. The tradition that they descended from the Ānavas is 61 here corroborated by the Rgvedic evidence; hence this Purānic tradition is trustworthy. Śrījaya is the ancestor of Uṣñara and Śivi and a north-West Ānava. Prastoka was the son of Śrījaya.62 When we meet the Śrījayas in the Rgveda, we find them allies of the Brahmāryans.

55. Aitareya Brāhmaṇa; 8. 2. 1.
56. B. C. Law; op. cit (T. A. I); Page 77–78.
57. F. E. Pargiter; Journal of Royal Asiatic Society; 1908; Pag 317–332.
58. (1) Satapatha Brāhmaṇa; 10. 6. 12. 2.
(2) Chhandogya Upaniṣad; 5. 11. 4.
59. Rgveda 4. 2. 5. 4.
60. Rgveda 3. 2. 11. 2.
61. F. E. Pargiter; op. cit (A. I. H. T.); Page 145.
62. (1) Rgveda 6. 4. 4, 25.
(2) Śankhyaśyana Śrauta Sūtra; 16. 11. 11.
We do not know whether they were subjugated after battles or they made peace without any combat. The Śrūjayas appear closely associated with Divodāsa; hence it appears that they made peace with the foreign invaders in the initial stages. The Śrūjayas were held in high respect by Indra. He defeated the Turvaśas and gave them up to Śrūjayas. He subjected the Vṛchīvants to them. Prastoka, son of Śrūjaya, has been lauded with Divodāsa for his munificences. Prastoka gave ten purses of gold and ten horses in Dāna (gifts), along with Divodāsa, who donated the treasure won from Śambharas as spoil of war. We thus, find the Tṛtsus and the Śrūjayas closely allied at the initial stages of the Brāhmāryan military invasions. The Śrūjayas were the non-Āryan Ānavas who forged the alliance with the foreign invaders earliest.

Madrakas

The Madrakas, along with the Sindhu-Sauviras, were born in a sinful country. They were Mlechchhas. The PurāNIC tradition makes them Ānavas. Madra, the progenitor of the Madrakas, was a son of Śivi Auśinara. The first reference to Madras appears in the Aitareya Brāhmaṇa. The country of Uttaramadra is mentioned along with the country of Uttarakurus. It appears that this Uttaramadra country was beyond the borders of the Himalayas. The PurāNIC Madra is located between Paruṣotar and Vitastā (Ravi and Jhelum respectively). A Kāmboja Aupamanyava, pupil of Madragāra, is mentioned in the Vaṁśa Brāhmaṇa. This points to a possible relationship of the Madras or more probably the Uttaramadras with the Kambojas, who probably had Irānian as well as Indian affinities. The Madras had become experts in the art of Yajña. The Madras, an unimportant people in the Vedic age, gain importance in

63. Rgveda 6. 3. 4. 7.
64. Rgveda 6. 4. 22.
65. H. C. Ray; Madra; Journal of the Asiatic Society of Bengal (N. S.); Vol XVIII (1922) Page 260.
67. F. E. Pargiter; op. cit (A. I. H. T.); Map facing Page 368.
the Brāhmaṇa and the Upaniṣadic age. Uddālaka Āruṇi and Bhujyu Lāhyāyani had received instructions in sacrificial lore from one Patañchala Kāpya of the Madras.69 It appears that the Madrakas made alliance with the Irānāryans even in pre-Divodāsa times when they were struggling for supremacy in northern Iran. The Ambaṣṭhas, the Kekayas, the Śṛṇjayas and the Madrakas were Ānavas of the Ikṣvāku–Ahi race.

5. SOME FAR-WESTERN AHIS.

Irānian Ahis

The earliest battles of the Āryans when they descended over Iran through Pamir range from their northern home were fought on the borders of northern Iran. The military combats had taken place long before the times of Divodāsa and Sudās. The Irānāryan adversaries in that age have been referred to as Ahis in the Rgveda. They have also been referred to as the Rakṣas, the Pānis, the Dānavas and the Dasyus. These peoples existed in ancient Iran; the far-western province of Bhārata and Western Bhārata. The scholars unanimously agree that they were the pre-Āryan non-Āryan peoples of ancient Iran and Bhārata. They have generally been referred to as Ahis.

Kambojas

We have earlier seen that the Uttaramadras lived beyond the borders of the Himalayas. Kamboja was a country in the vicinity of the Uttaramadras. The Kambojan people had evolved the republican political system. Kamboja was a Janapada and so continued till Mahavira’s time. It is classed as republic amongst the Sixteen Mahājanapadas.70 These celebrated peoples had their Janapada in the upper, Oxus region. Its capital Dvārkā has been identified with Darwaz in Pamir-Badakshan region.71 Yāśka considered the Kambojas as non-Āryans. He maintains that word Śavati meaning to go is used by the Kambojas only......Its modified form Śava is used

69. Bhadāryaṇyeka Upaniṣad; 3. 3. 1; 3. 7. 1.
70. T. W. Rhys Davids; The Early History of the Buddhists (in Cambridge History of India); 1955; Page 153.
71. S. B. Choudhari; Ethnic settlements in Ancient India; 1955; Page 138.
by the Āryans. This north eastern tribe of the Kambojas had always been mentioned in connection with the Yavanas, Śakas and the like. The Kambojas, hence, were non-Āryans. The Kambojas along with Pahlavas, Nāgas, Niṣādas, Dāsas, Dasyus, Rāksas, Pāradas and Pulindas had always been outside the Āryan fold. Their association with Nāgas is not without historical significance.

Pāṇini belonged to the north-west quarter of India and hence had an accurate knowledge of the customs and dress of the Kambojas. Pāṇini speaks of the Kambojas as Muṇḍa or shaven headed. The Kambojas were in the habit of completely shaving their heads. We also find Muṇḍa people in eastern India along with Mallas, Magadhas and Videhas. The Muṇḍa custom of completely shaving the head is an Austric custom. The Kambojas, thus, appear to have belonged to the proto-Australoid racial stock.

Gāndhāras

The Gāndhāra people are mentioned only once in the Rgveda. The actual word used is not Gāndhāra but Gāndhārin. Rājā Bhāvya, Bhavāyayya of Śāṅkhyaśana Śrāuta Sūtra, is the husband of Lomaśā, daughter of Bṛhaspati. She, when her desires are assented to, clings as tenaciously as female weasel and who is ripe for enjoyment; yields Bhāvya infinite delight. Lomaśā replied and prayed her husband to approach her and not to deem her immature as “I am covered with down like a ewe of the Gāndhārins.” This Bhāvya dwelt on the banks of the Sindhu. Bhāvya was a patronymic of Svanaya who was the patron of Kakṣivant. Ludwig thinks that Svanaya was

72. Yaska; Nirukta; 2, 2.
73. G. P. Grierson; The Language of the Kambojas; Journal of the Royal Asiatic Society; 1911 Pages 801-802.
74. A. D. Pusalkar; op. cit (V. A.); Page 313.
75. B. C. Law; op. cit (T. A. I.); Page 3.
76. Sylvain Levi; op. cit; Page 87.
77. Śāṅkhyaśana Śrāuta Sūtra; 16. 11. 5.
78. Rgveda 1. 18. 6. 1.
connected with the Nahuṣas. The Sindhus were Mlech- 
chhas. Nahuṣas were Ahis. Kakṣivant, son of Dirghatamas, 
was a Dāsa. Daughter of Bṛhaspati was married to a non-
Āryan leader of Sindhu region.

Zimmer thinks that the Gāndhāra people were settled in the 
Vedic times on the south bank of the Kubhā upto its mouth 
in the Indus and for some distance down the east side of the 
Indus itself. Purānic tradition maintains that Gāndhāra, 
from the line of descent from Druhyu, gave his name to the 
Gāndhāra region. The Ānivas, also according to the Purānic 
tradition, had pushed west the Druhyus upto Gāndhāra and 
established their suzerainty there. The Druhyus are given two 
lineages. The majority of the Purāṇas trace the Druhyus from 
Druhyu himself. The Brahma and Harivamsā Purāṇas divide it 
into two; assigning to Druhyu the successors down to Gāndhāra; 
and Dharma and the remainder to Anu. It appears quite 
probable that when the Anus pushed west and established 
the regions of the Śivas, the Pakthas, the Bhalānas, the Alinas 
and Viṣāpins, they also extended their sway over the Gāndhāra 
proper. The Druhyus merged in the Anu's and the Anu's 
lineage was given to these mixed people also. The descendants 
of Anus or Druhyus; the Gāndhāra people belonged to the 
pre-Āryan non-Āryan Ahi sub-race.

Though Gāndhāra was forced into submissin in the early 
period; it appears to have gained its freedom soon after. 
Gāndhāra, like Mūjavants, An̄gas and Magadhas, was a 
disfavoured region for the Brahmāryans. They cursed 
Gāndhāra to be visited by Takman febr. Gāndhāras were a 
Dardic people. The Daradas were linked with Gāndhāra and 
Śivapur. They lived in the north-west frontier of Kāśmīra. 
Darad means mountain; hence, Dardic peoples and also the

79. Macdonell & Keith; Vedic Index; Vol. II Page 103.
81. F. E. Pargiter; op. cit ( A. I. H. T. ); Page 108.
82. Atharvaveda; 5. 22, 14.
83. R. Shaffer; op. cit ( E. A. I. ); Page 29.
84. B. C. Law; op. cit ( T. A. I ); Page 86.
Gāndhāra people were mountaineous people. One Nagnajit, king of Gāndhāra, is reported to have been a contemporary of Nimi, king of Videha, Durmukha, king of Pāṇḍāla, Bhīma, king of Vidarbha and “Karkanḍu” king of Kaliṅga. His views did not conform to traditional Brāhmaṇism. \(^{85}\) Uttarādhayayana Sūtra states that Nagnajit; also the other kings; belonged to the Jaina faith; after having placed their sons on the throne, they exerted themselves as Śrāmaṇas.\(^{86}\) Durmukha, king of Pāṇḍāla, may be referred to the period of sixteen Mahājanapadas which may be placed probably early in the sixth century B.C. \(^{87}\) Nagnajit, hence, may be placed in the sixth century B.C. He appears to have adopted the faith of Pārśva Jina. The name of the person may here also be suggestive of his blood. Looking to the nature of the territory, it would not be a hazardous presumption if we give Nagnajit Ahi nationality. Gāndhāras, as just referred, belonged to the Ahi race. Ahi race appears to have a very close association with the Jaina faith since the dawn of history. Nagnajit was Nāga. Mahāvīra was Nāga-putra. The Gāndhāras were the Nāgas. It appears that some Gāndhāras had adopted the Brahmāryan faith as the above Devastuti of Bhāvya suggests. But the stigma against the Gāndhāras still continued with full vehemence. This event suggests that the Gāndhāras, to a very large measure, had retained their freedom and their way. They did not give unto the Brahmāryan pushes and presses. The Gāndhāras remained Ahi people till at least the middle of the first millennium B.C.

**Pārāvatas**

The Pārāvatas were a people settled on the northern border of Gedrosia. They were originally mountaineers. Ludwig holds a similar view and Geldner recognises a people in

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85. H. C. Roy Chowdhari; Political History of Ancient India; 1950; Pages 146-147.
86. H. Jacob; Jain Sūtras (Sacred Books of the East Series), 1895; Vol. 45 page 97.
87. H. C. Roychowdhari; op. cit; Page 95, 135.
them.\textsuperscript{88} The Saraswati has been referred to as Pārāvataghnī.\textsuperscript{89} This shows that the mountaneous people living about the origin of the Saraswati in the Himalayas upto its entrance in the plains near the Yamunā were also called Pārāvatas. One Pārāvata was an enemy of Indra. Indra plundered his wealth and distributed it amongst the kinsmen of the Rṣī,\textsuperscript{90} a worshipper and follower of Indra. The Pārāvatas have been included in the list of the victims, who were presumably all Brahmāryan adversaries, at the Aśwamedha.\textsuperscript{91} The Pārāvatas were known as people residing on the banks of the Yamunā in the Brāhmaṇa period.\textsuperscript{92} The Pārāvatas appear to have lingered in history till the Anukramṇi period. One Pārāvata Kaṇya has been made the Rṣī of the Rgvedic Śūktas 8. 2. 7; 9. 7. 1 and 9. 7. 2. The Kaṇyas were the dark non-Āryan people as shown later. The association of the Pārāvatas with the mountains of Gedrosia and with those to the east of Kāsmīra clearly shows that they belonged to the Ahi racial stock.

\textit{Bālhikas}

The Bālhika, along with Gāndhāra, Kāpiṣa and Kamboja, was a famous country of the trans-Indus region of India. Kāpiṣa related to Kafiristan, between the Kunar river and Hindukush mountain which separated it from Bālhika. The epic Bālhikas have been located somewhere near the Kuru-land but the Vedic Bālhikas are to be located far away in the north.\textsuperscript{93} This location of the Bālhikas further north beyond the Hindukush would place them somewhere near the Uttaramadras. In the epic and later literature, a country and its people, Bālhikas or Bālhikas are also mentioned. They have been located around Sialkot region in Punjab.\textsuperscript{94} They were different people from

\begin{itemize}
\item \textsuperscript{88} Macdonell & Keith, Vedic Indix; Vol I page 519.
\item \textsuperscript{89} Rgveda 6. 5. 12. 2.
\item \textsuperscript{90} Rgveda 8. 10. 7. 6.
\item \textsuperscript{91} Śukla Yajurveda; 24–25.
\item \textsuperscript{92} Paśchaviśā Brahmaṇa; 9. 4. 10.
\item \textsuperscript{93} S. B. Choudhari; op. cit; Pages 108–133.
\item \textsuperscript{94} S. B. Choudhari; op. cit; Page 117.
\end{itemize}
the northern most Bālhi kas, living in the Punjab and the Indus regions in Brāhmaṇic times. 95

The Balhikas have not been referred to in the Rgveda. The Atharvaveda mentions them along with the Mūjavats and the Mahāvrṣas. They are cursed with the visitations of fever Takman.96 The Bālhi kas and the Vāhikas were outside the pale of Āryandom. 97 Their association with the Mūjavats and the Mahāvrṣas connects them with the Ahi racial stock.

Mūjavants

The Mūjavants were a people residing in the country of the same name to whom the fever Takman may visit along with the Balhikas and the Mahāvrṣas. 98 Soma is called Mūjavant as having born on the mountain Mūjavant. 99 Mūjavant is equivalent to Muñjavant, 100 a mountain in the Himalayas. Rudra is asked to go beyond the Mūjavatas rejoicing with his portion of offerings. 101 Sukla Yajurveda gives Mūjavatas for Mūjavats, meaning, thereby, apparently a hill tribe in the north-west. 102 Mūjavant appears to be a mountain in the north-west Himalayas near Kambojas and Bālhi kas. The Mūjavant people did not find favour with the Āryans of Irān and Bhārata. They appear to have belonged to the mountainous Ahi racial stock.

Mahāvrṣas

The Mahāvrṣa people are also cursed with the Mūjavants and Balhikas to be visited by fever Takman. The Mahāvrṣas were a neighbouring tribe, looked down upon as gatherers of

95. Sa t apatha Brāhmaṇa; 1. 7. 3. 8.
96. Atharvaveda; 5. 22. 5, 7, 9.
97. B. C. Law; op. cit (T. A. I.); Page 71.
98. Atharvaveda; 5. 22. 5, 7, 8, 14.
99. Rgveda 10. 3. 5. 1.
100. Yaska; Nirukta; 9. 8.
101. Taittitriya Samhita; 1. 8. 6. 2.
102. (1) Sukla Yajurveda; 3. 61.
(2) Ralph. T. H. Griffith; The Texts of the White Yajurveda; 1957, Page 29.
dung for fuel, on account of the lack of wood in their country. This shows that the Mahāvrśa country was in mountainous regions. The women of the Mūjavants, the Mahāvrśas and the Bālhikas are called Dāsī and Śūdrā. The Takman fever is sought to be relegated to these regions not to seek the Dāsī and the Śūdrā. This shows that the peoples of Bālhika, Mūjavant and Mahāvrśa were under the patriarchal social system. They belonged to the racial stock of the Dāsis and the Dāsas. They belonged to the Ahi race.

6. SOME WESTERN AHIS

_Hariyupiya_

It has earlier been noticed that the military troops of the Dāśarājna confederacy, collectively called Bharatas, under the leadership of Viśvāmitra, crossed the joint stream of the Vipāś and the Śutudrī. The junction of the Vipāś and the Śutudrī, in earlier times, was a bit lower than at the present site. The famous archaeological site of Harappa is very near to it in the west. The Bharatas lived in eastern Punjab, specially round the banks of the Sarasvatī and the Drśadvatī, and had marched to west to meet the Brahmāryan foreign invasion. This word Harappa had contained in itself the old reminiscences of the important city of Hariyupiya mentioned in the Ṛgveda.

_Vṛchivants_

The city of Hariyupiya was situate on the eastern part of the river Yavyāvati. Sāyaṇa considers Hariyupiya and Yavyāvati as identical. He gives Hariyupiya as a city or a river. Sāyaṇa appears to be confused here. It appears that Hariyupiya was a city on the river Yavyāvati. Yavyāvati has also been mentioned as a river in the Pañchviṁśa Brāhmaṇa. Hillebrandt identifies Yavyāvati with one in Iran,

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103. W. D. Whitney; Atharvaveda Samhita; 1962; Page 259.
104. Atharvaveda 5. 22. 6-7.
105. Ṛgveda 6. 3. 4. 5.
106. Ṛgveda Samhita ( V. S. M. ); Vol. III, page 106.
107. Pañchavimśa Brāhmaṇa; 26. 7. 2.
the Djob (Zhobe), near the Iryāb (Haliab) but there is no reason to accept this identification.  

Yavyāvatī is Paruṣūti

The internal evidence from the Rgveda provides us with a clue which may help us in identifying the river Yavyāvatī. The reading of the two Rgvedic Sūktas 6. 3. 4 and 7. 2. 1 provide us the clue. The Rgvedic Sūkta 7. 2. 1. narrates the actual events of the Dāsarājña battle at Paruṣūti and elsewhere. Chayamāna was a descendant of Pṛthvi. Abhyavartin was son of Chayamāna. Indra favoured Abhayavartin. He destroyed the race of Varasikha, killing the descendants of Vṛchīvants. Indra subjected the Vṛchīvants of Abhyavartin and gave up Turvaśa to Śṛṇjaya, the ally of Indra in this battle. This event happened on the river Yavyāvatī. In the battle hymn given in the Rgveda 7. 2. 1. we find that Kavi, son of Chayamāna, was killed by the opposing Bhāratīya forces. The evil-disposed and stupid (enemies of Śūdās) crossing the humble Paruṣūti river had broken down its banks and killed Kavi. Turvaśās preceded the army; i.e. the Turvaśās had been in front line of the combating army; but they, like the Matsyas, Bhṛgus and Druhyus were quickly assailed and perhaps taken as prisoners of war. The joint reading of these passages in the two sāktas lead us to believe that when the Dāsarājña battle began between the Brahmāryan forces under Sudās and Indra and the Bhārattyan forces under Viśvāmitra; the Chayamānas and the Turvaśās were on the front lines and faced each other. Kavi Chayamāna was killed. Turvaśās were annihilated and captured. Hariyūptya was given to Abhyavartin Chayamāna in compensation of his real brother’s sacrifice in war and the captive Turvaśās were handed over to another ally, the Śṛṇjayas. This battle was fought on the banks and on the waters of the famous river Paruṣūti. This is a very reliable piece of the Rgvedic evidence that helps us in identifying the Yavyāvatī with

108. Macdonell and Keith; Vedic Index; Vol. II. page 188.
109. Rgveda 6. 3. 4. 5. 7. 8.
110. Rgveda 7. 2. 1. 6. 8.
the Paruṣṭi. Yāska maintains that Irāvati is called Paruṣṭi, i.e. having joints, (shining) winding. Pischel suggests that the name is derived from the “flocks” (Paruṣ) of wool, not from the bends of the river, as understood by the Nirukta, or from its reeds, as Roth suggests. But the view of Pischel also appears to be wrong. The Paruṣṭi was a great river. It had irrigated vast lands and grown good crops. The Harappans were mainly an agricultural people and not the pastoral people like the Āryans. It may be true that they might have flocks of sheep also but that was only a secondary profession with them. The name, if at all it has certain geographical suggestion, must be related to some agricultural product. The name Yavyāvatī itself suggests the crop mainly grown in the region watered by the Paruṣṭi; i.e., the yava or barley. The Yavyāvatī was so called because it helped the people to grow good cereal crops of barley. The earlier name of Paruṣṭi was Yavyāvatī as its later name had become Irāvatī. It appears that the Rāvi was known as Yavyāvatī before the Brahmarāyan invasions, Paruṣṭi after the Brahmarāyan victory and Irāvatī in later times which became Rāvi in modern times. Yavyāvatī, Paruṣṭi, Irāvatī and Rāvi is the chronological sequence. The Yavyāvatī was the Paruṣṭi in the Rgvedic age. Hariyāpya was the capital of the Vṛchīvant; constituent of the Dāsarājña confederacy.

Vaikaraṇas

Vaikaraṇa people appear only once in the Rgveda in the narrative details of the events that happened in the Dāsarājña War. Sudās overthrew twentyone Jana of the two Vaikaraṇa republican leaders. Sāyaṇa comments the word Vaikaraṇa as a Janapada. It appears that twentyone small local republics; a part of the two Pańchakṣitis; or their leaders had been killed by Indra in the Dāsarājña war. Druhyus had

111. (1) Lakshman Sarup; op. cit. (N & N); page 147.
(2) Yāska, Nirukta; 9. 26.
113. Rgveda 7. 2. 1. 11.
114. Rgveda Samhitā (V. S. M.); Vol. III. page 508.
been drowned in the waters. The cities of the Anus and the Druhyus had been demolished. This clearly connects the twentyone Jana with the Anus and the Druhyus. The Anus and the Druhyus were two great republics; the two of the Pañcha-kṣitis. The two Vaikarna may, here, be identified with the two Anu and Druhyu Janapadas. Zimmer’s conjecture that they were a joint people, the Kuru-Kravis, appears improbable. The Kuru tribe did not exist during the Dāsarājña period. The Kuru tribe was evolved as a hybrid mixture of the victors and their vanquished people who coalesced together. The Kravis never were a constituent of the Dāsarājña confederacy. They resided in the Sindhu and the Askini regions where no battle of the Dāsarājña war was fought. The Kuru-Kravis were never associated with the Dāsarājña war hence they can not be identified with the Vaikarna. The only possible interpretation of the Vaikarna, in the present context, makes them the republican Anu and Druhyu people.

Kravis

The Krivi people were settled on the Sindhu and the Aksini. The word Krivi has been used in the Rgveda for about a dozen times. It has mostly been used in the sense of a well but the sense of people is also quite clear. Indra struck Krivi with thunderbolt and consigned him to eternal slumber on the earth. Indra has overcome Krivi in conflict by his prowess. The Kravis appear to be a minor people who had some uneventful skirmishes with the foreign invaders. They were soon subjugated. They joined the foreign invaders in the regions, of the Sindhu and the Aksini and prospered there under Maruts patronage who bestowed happiness upon them. The Kravis appear to be non-Āryan adversaries of the Sindhu region, later dubbed as a Mlechchha country.

116. Macdonell and Keith; Vedic Index; Vol. II page 327.
118. Rgveda 2. 2. 6. 6.
Dirghatamas, Leader of Krivis

Sāyaṇa associates Gotama with Krivi where he translates the word as “well.” Dirghatamas who later became Gotama, was the son of Uchathya and Mamatā. He married Dāsi Usijā and had Kakšiyant as son. **Dirghatamas is famous as Māmateya and Kakšiyant as Ausija. Dirghatamas, the blackest and the darkest, and his son, thus, appear to have been associated with the matrarchal social system of the Dāsi people. The matrarchal social system to which Dirghatamas belonged was a pre-Aryan non-Aryan social institution.**

When the Krivis were defeated; their leader Dirghatamas entered in treaty of peace with the victors under Maruts who provided or preserved him for the Krivis. **Some of the Dāsas, the kinsmen of Dirghatamas, did not relish the idea and hurled Dirghatamas down in maternal waters. He was saved to become the Brahma of those who seek to obtain the object of their works.** The maternal waters, according to Sāyaṇa, may mean the well-waters associated with Dirghatamas, the Gotama. It appears that Dirghatamas was thrown into a well by the Dāsas. He was not thrown into any river. The assumption of a river appears to be absurd. This event took place in the Sindhu region. The river associated with Dirghatamas in the Purāṇas took him to Anāga country. No river goes from the Sindhu to Anāga. The Purānic rhapsodists could as well have thrown him into the well following Sāyaṇa. The association of Krivis with Dirghatamas is well established.

One legend about Gautama given in the Śaḍvīṁś-Brāhmaṇa throws much light on the Gotama’s race problem. The Devas and the Asuras contended with each other. Between them Gotama practised austerities. Indra went up to him and spoke.

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120. Ṛgveda Saṁhitās (V. S. M.); Vol. III. page 648.
121. F. E. Fargiter; op. cit (A. I. H. T); page 158, 161.
123. Ṛgveda 8. 3. 8. 24.
124. Ṛgveda 1. 22. 2. 2. 5-6.
“Do you act as spy for us here?” “I can not do so,” he answered. “Then let me go in your shape” said Indra. Indra went in the shape of Gotama. Indra in the shape of Gotama deceived them. Asuras considered Gotama their own kinsman. The association of Dirghatamas, the Gotama, with matriarchal system, with the Dāsas, the Dāsīs and the Asuras and with dark, black skin clearly makes him a scion belonging to the Ahi racial group. Dirghatamas was a Krivi leader. The Krivis, therefore, were the non-Āryan Bhāratiya people belonging to the Ahi race residing in the Sindhu and Aksinī regions.

Matsyas

The Matsyas were a people of note. They took part in the Dāsarājña war. They along with the Bhṛguś and the Druhyus,127 with the Turvasas in their front, offered opposition to the troops of Sudās and Indra but they were routed. They were connected with the Vaśas and the Śalvas.128 The Matsyas do not find place amongst the Purānic tribes. The conjecture of Pargiter that they were probably Yādavas does not find any corroboration and sound proof. The Matsyas were associated with the non-Āryan Śalvas. They were also associated with Uśinaras. The Vaśa might have been an Ānava tribe. The Matsyas are not related to any of the Pañcharajātāḥ. It appears reasonable to assume that, like Ajās, Śigrus and others, they belonged to the Ahi race. The Matsyas, the non-sacrificing people, later coalesced with their victors. In the Brāhmaṇic period, we find Dhvasan Dwaitavana perfor-

125. W. B. Bellee; Śaḍvyini Brāhmaṇas; 1. 1. 24; page 19.
126. (1) Gopatha Brāhmaṇa 1. 2. 9.
(2) Śatapatha Brāhmaṇa 13. 5. 4. 9.
(3) Kauśāntaki Upaniṣad 4. 1.
(4) A. C. Das; Ṛgvedic culture; 1925; pages 162-163.
127. Ṛgveda 7. 2. 1. 6.
128. Gopatha Brāhmaṇa 1. 2. 9.
129. F. E. Pargiter; op. cit (A. I. H. T) page 118.
130. Gopatha Brāhmaṇa 1. 2. 9.
The Matsya territory comprised of Alwar, Bharatpur and Jaipur. The Matsyas, after coalescence, are alleged to have become, along with the Kurus, the Pāṅchālas, and the Śursenās, a constituent people of the Brahmārṣi-deva. 132 They were not a constituent of the Brahmapurāṇa country which comprised of the holy land between the Sarasvati and the Drāḍadvatī. It shows that the Matsyas coalesced with the Brāhmaṇyans long after their defeat in the Dāsarājña war, probably in the seventh century, B. C.

Śalvas

The Śalvas are not mentioned in the Rāgveda. They were closely associated with the Matsya people. The Śalvas inhabited the vicinity of the Kuru and the Trigarta at the western foot of Aravalī. 133 Their territory was situate near Mt. Abu. The Śalvas were a people of note and were called as Dānavas and Daityas. 134 The Śalvas, thus, appear to have belonged to the Ahi race.

Śīṃyus

The Śīṃyu people were defeated by Sudās in the Dāsarājña battle at the Paruṣā. 135 Indra attacked the Dasyus and Śīṃyus, slew them with his thundurbolt. The association of Śīṃyus with the Dasyus clearly indicates that they were pre-Āryan Bhāratiyans belonging to the Ahi race.

Ajās : Sigrus : Yakṣus

The associated peoples; the Ajās, the Sigrus and the Yakṣus, under the leadership of Bheda, met the forces of Sudās and Indra in the Dāsarājña war near or on the Yamunā and they were defeated. 136 This battle marked the final phase of the Dāsarājña war and the combined military opposition of the Bhāratiya confederating peoples, under the leadership

132. Manusmṛti; 2, 19, 7, 193.
133. S. Levi; op. cit; page 80.
134. F. E. Fargiter; op. cit; ( A. I. H. T ) page 290.
135. Rāgveda 7, 2, 1, 5.
136. Rāgveda 7, 2, 1, 19.
of Viśvāmitra, was finally annihilated here. This final battle was fought near Ahisthala, the capital of the Ahi people, and the military conquest of Bhārata by the foreign invaders was complete here. Śigrus and Yakṣus were the non-Āryans.\textsuperscript{137} The Ajās, the Śigrus and the Yakṣus were the non sacrificing people belonging to the Ahi race.

\textit{Kaṇvas}

The Kaṇvas appear in the Rgveda associated with Atri and Kakśīvat.\textsuperscript{138} They also appear along with Dadhyāṅch, Aṅgiras, Priyamedha and Manu.\textsuperscript{139} Kaṇva had gone blind. Nāsatyas rendered effective aid to Kaṇva when blinded.\textsuperscript{140} This evidence of Kaṇva’s blindness and Nāsatyas help to him in the time of distress comes from Kakśīvat Gautami of the Ahi race who is the Rṣi of this Sūkta. The Kaṇva-Nāsatya contacts took place during the age of Kasu Chaidya whose donation has been eulogised in this hymn. Kaṇva was, in the beginning, an embryo-eating and life-obstructing evil being. The association of Kaṇva with Kakśīvat, Atri and Chedi suggests him to be of pre-Āryan non-Āryan origin. Manu was the father of Brāhmaṇical institution of ritualised sacrifices after the Dāsarājña war. Kasu Chaidya is also a post-Dāsarājña war figure as earlier noticed. Hence the first association of the Kaṇvas appear to be in the eleventh century B. C.

\textit{Dark Pre-Āryans}

The Purānic tradition maintains that the Kaṇvas sprang from Ajamiḍha and the first mentioned Kaṇva is called a Kaśyapa.\textsuperscript{142} Ajamiḍha was a Paurava and Kaśyapa was the progenitor of Ahi. Kaṇva belonged to the non-Āryan Ikṣvāku—Ahi race. Kaṇva, the progenitor of Kaṇvas, was a dark pre-

\textsuperscript{137} Hopkins; Notes on Dyaus, Viṣṇu, Varuṇa and Rudra; I.A.O.S. Vol. 16 page CLIV.
\textsuperscript{138} Rgveda 5. 3. 9. 5.
\textsuperscript{139} Rgveda 1. 20. 6. 9.
\textsuperscript{140} Rgveda 8. 1. 5. 23; 1. 17. 3. 7.
\textsuperscript{141} Atharvaveda; 2. 25. 1, 3. 5.
\textsuperscript{142} F. E. Pargiter; op. cit. (A. I. H. T.); page 227.
Äryan. Those Kāṇvas who adopted the Brahma way were hailed and those who did not were demonized. The Vedic literature affords evidence of both the kinds of treatments meted to the converted and the unconverted Kāṇvas.

Their Habitation

The Kāṇva's association with Kasu Chaidya suggests that their habitation might be around the Sarasvatī-Drśadvatī region. It should have been some desert region as suggested by the Ṛgveda. Kāṇvas are spoken to have attracted Indra by their praises. Indra, like the Gaura hastening to the pool filled with water in the desert; goes quickly and drinks freely with the Kāṇvas. The Ṛṣi of this Sūkta is Devatithi of the family of Kāṇva. Two words Gaurāḥ and Iriṇām are very important in this Ṛc. Śāyaṇa comments upon Iriṇa as a desert ( Nistriṇam Taṭākadeśam ) which is correct. He comments upon the word Gaura as deer ( Gaura mṛgāḥ ) which is wrong. White deer are seldom found in deserts. The word Gaura is a Rajasthani colloquial word which means the "grazing herd of cows." The Raj asthanis residing south of Suratgarh town in Gang anagar District of Rajasthan State still today use the word Gaura for "a grazing field of fodder" or for "the herd of cows going to a grazing field." It appears reasonable to assume that the Kāṇvas inhabited the desert region to the south of the Sarasvati Drśadvatī joint stream which still is and had been a desert region since the Ṛgvedic age.

Yajña becomes a Peaceful Weapon

The Kāṇvas became great exponents of ritualised sacrificial system of Manu in the beginning of the eleventh century B.C. They helped Indra who, through their aid, became accomplisher of sacrifice. The Kāṇvas declared all weapons

144. Ṛgveda 8. 1. 4. 2. 3.
145. Ṛgveda Saṁhitā ( V. S. M. ); Vol. III page 548.
needless. This Ṛc reflects a great historical event. The black skinned Kaṇva converts had brought with them their spiritual experiences of the land. They helped Indra to evolve a policy of peace and win. The military might was no longer necessary and it always reacts in a violent opposition. The hearts and minds instead the bodies of the vanquished had to be won for making the victory permanently secure. The Kaṇvas prevailed upon Indrajit to see the futility of military arms in the then context in Bhārata. The Yajñic way could become an effective weapon to win the hearts and minds of the defeated adversaries. Retualised Yajña now took the place of weapons of violence in cementing the political victory won by the Brahmāryans.

The Kaṇvas, on the admission of their own progenitor, were a timid people and wealth desiring. The Aświns present fairskinned women to black Kaṇva. On the fulfilment of this event, Kaṇva regains his sight. The regaining of sight, shorn off the gloss, simply means that he regained the Brahmāryan sight and being unable to see (through distress and turmoil), abandoned his old Bhāratīyan sight. The event narrates the social conversion of the Kaṇvas to the Brahmāryan Yajñic way. The Kaṇvas were black skinned and Kaṇva was Kṛṣṇa ṛṣi. They, the Kaṇvas thenceforward; became great protégé of Indra. They glorified him and through him obtained the friendship of all the minor Devas. They offered Soma profusely to Indra and the other Devas. The Kaṇvas not only became subjects of Indra, they also began to magnify Indra’s wisdom, manhood and strength. The element of falsehood surreptitiously is introduced. Indra and the minor Devas, in return, extended

146. Ṛgveda 8. 2. 13.
147. Ṛgveda 1. 8. 4. 7; 1. 9. 6. 4; 8. 2. 2. 18.
148. Ṛgveda 1. 17. 2. 8; 8. 9. 5. 3-4.
149. Ṛgveda 8. 2. 1. 3. 4; 8. 1. 2. 38.
150. Ṛgveda 1. 9. 4. 10; 8. 1. 2. 22; 8. 2. 3. 4; 8. 2. 1. 8; 8. 2. 1. 43.
151. Ṛgveda 8. 2. 1. 31; 8. 2. 3. 8.
their protection to Kaṇva for accepting the Agni or Yajña way of life. \(^{152}\) They were also bestowed upon great material prosperity. \(^{153}\) The dark Kaṇvas of the Ahi race rendered great services to their new masters.

**Bharadvājas**

The Bharadvājas are a people of note in later times, though they are very insignificant in the Rgvedic times. Bharadvāja is mentioned only once in the Rgveda though the whole sixth Mandala of the Rgveda is generally ascribed to Bharadvāja or his descendants. The word Bharadvāja is used only as a simile. The Uśas is prayed to dawn upon the worshipper with riches as she did on Bharadvāja. \(^{154}\) Bharadvāja appears to have been bestowed upon the riches Uśas possessed. Bharadvāja of the Rgveda is not associated either with Dirghatamas or Brhaspati or Bharata.

Bharadvāja, according to the Purānic tradition, is the son of Māmatā, wife of Uchathya, mother of Dirghatamas, not from Uchathya, but from Brhaspati, who consorted with her, possibly against her will, when she was heavy with Dirghatamas and she had to carry and develop two embryos implanted on her by Uchathya and Brhaspati and gave birth to both possibly at about the same time. This Brhaspati and Bharadvāja are made to have belonged to Vaiśāli where Marutta of the Ikṣvāku dynasty ruled. This Marutta was adopted to the Turvāśas. Marutta adopted Paurava Duṣyanta. This Duṣyanta had a son named Bharata who adopted Bharadvāja. \(^{155}\) The racial stock of the Pūrus and the Turvāśas has been earlier established. This Bharadvāja is also referred as a purohita of Divodāsa of Kāśi. \(^{156}\) The Rgveda knows no Divodāsa, either of Kāśi or of Pañchāla but knows only Trstu Divodāsa, the supreme commander under Indra, of the

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152. Rgveda 1. 8. 1. 10–11; 1. 8. 4. 9; 1. 9. 4. 5; 1. 16. 7. 5; 8. 2. 2. 18; 8. 2. 3. 20; 1. 9. 2. 5; 1. 4. 3. 2. 8. 1. 19.
153. Rgveda 1. 8. 1. 17; 1. 8. 1. 8; 8. 5. 3. 3.
154. Rgveda 6. 6. 4. 6.
155. F. E. Pargiter; op. cit (A. I. H. T.); pages 158–169; 163–164.
156. F. E. Pargiter; op. cit (A. I. H. T.); page 154.
invading Brahmaryan forces. The Rgveda does not mention Bharadvaja either with Divodasa or with his grandson Sudas. Bharadvaja is associated with the age of ritualised Yajnas which developed in the post-Dasarajna times. He is not mentioned as a Rshi but only as a minor worshipper. The association of Bharadvaja with Dirghatamas or Purus or Vaisalis leads us to believe that he belonged to the dark pre-Aryan Iksvaku Ahi blood.

Atris

The Atris claim an important position in the Rgveda. As many as fortytwo Atri Rsis are Mantra-seers. The Atris do not belong to the four original Brahma Gotras. The Atri racial group descended from one Prabhakara who married ten daughters of Bhadravsa or Raudrasva, a Paurava king.\(^{157}\)

They stood in close relationship with Priyamedhas.\(^{158}\) The Priyamedhas belonged to the Paurava line.\(^{159}\) They were associated with Kanvas,\(^{160}\) Gotamas\(^{161}\) and Kakshivants.\(^{162}\)

The Atris (Rshi Syavasa of the Suka is an Atreya) were spread over from the Parushni to the Yamuna.\(^{163}\) The Atris are not associated with any major or minor historical event. They were minor people in the Rvedic times. Their association with the Iksvaku, Purus or Ahis leads us to presume that they belonged to the non-Aryan pre-Aryan Bharatya racial stock. They appear in the Rgveda during the post-Dasarajna period. They are priests and worshippers of Agni. The Atris, along with the large mass of the Bharatas, joined their new masters and adopted their way.

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157. F. E. Pargiter; op. cit (A. I. H. T.); page 228.
158. (1) Rgveda 1. 9. 2. 3; 1. 20. 6. 9; 8. 1. 5. 25.
(2) Aitareya Brhamana 8. 22.
159. F. E. Pargiter; op. cit (A. I. H. T.); page 245.
160. Rgveda 1. 17. 3. 7; 5. 3. 9. 4.
161. Rgveda 1. 24. 4. 5; 5. 4. 8. 12.
162. Rgveda 10. 11. 15. 1.
163. Rgveda 5. 4. 8. 9; 5. 4. 8. 17.
CHAPTER VI
THE PRĀCHYA IKṢVĀKUS

1. THE PĀṆCHĀLAS

Prāchya Bhārata

When the Brahmrāyans conquered the western Bhārata and settled in the Brahmravarta region; the policy they adopted was to win over their vanquished adversaries to their way of life so that the victory won may be consolidated. For three hundred years or so, they did not take to military expeditions in the east. King Janamejaya, of the hybrid Kuru tribe, ruled from Taxila to Āsandivat or Ahishala circa 850 B.C. ¹ The whole of the Prāchya Bhārata was populated by the proto-Australoid Ikṣvākus by this time.

The dwellers to the east of Ahishala were known to the Brahmrāyans as Prāchyas. The word Prāchya does not occur in the Vedic literature. It first occurs in the Aitareya Brāhmaṇa, composed in the seventh century B.C., mentioned in the list of the peoples. ² The nearest noted Prāchya people to the Kurū region apart from the minor Chedi and Vaśa peoples, were the Pāṅchālas. There were no Udichya Pāṅchālas. The Prāchya Pāṅchālas ³ would therefore, refer only to the Pāṅchālas of the East; belonging to the eastern region. Oldenberg includes only Kāśis, Kosalas, Vīdehas and perhaps Magadhas as Prāchyas. ⁴ Till the Śatapatya Brāhmaṇa times circa sixth century B.C., ⁵ all the Prāchyas were considered by the Brahmrāyans as Āsuras i.e., non-Āryans. The word Asura had now become transferred from

¹. H. C. Roychowdharia; Political History of Ancient Indra; 1960; pages 36, 39.
². Aitareya Brāhmaṇa 8, 14.
³. A. Weber; The History of Indian Literature; 1961; page 34, Note 25.
⁴. A. A. Macdonell and A. B. Keith; Vedic Index; 1958; Vol. II page 46.
⁵. Śatapatya Brāhmaṇa 13, 8, 1, 5; 13, 8, 2, 1.
the Brahmāryan people to their adversaries, the Bhāratiyan people. In these Prāchya Asura regions, Agni was very
difficult to be built up; i.e. it was very difficult to establish
the Yajñic way of life. The peoples of Aṅga, Vaṅga, Kaliṅga,
Puṇḍra, Suhma and Prāgjyotiṣa were all Asura regions as
noticed earlier. The word Prāchya, thus, refers to the whole
of eastern Bhārata from Pañcchāla to Prāgjyotiṣa. All the
people from Pañcchāla to Prāgjyotiṣa were Asuras.

The Prāchyas may be divided into Madhyadesa Prāchyas
and the Purāṇa Prāchyas. The Madhyadesa Prāchyas in-
cluded Pañcchāla, Kāśi, Kośala, Videha and Magadha regions.
This region comprises Oldenberg’s Prāchya minus Pañcchāla.
The Pañcchāla is the first important Prāchya territory.

Federation of five Peoples

The word Pañcchāla denotes a federation of five peoples.
The chemical fusion of these five peoples made them one
nation; but the separate identity of each of the five peoples
afterwards went out of history. History knows them no
more after this period. The Śatapatha Brāhmaṇa maintains that
Krivi was the older name of the Pañcchālas. But it also inclu-
des the Turvaśas among the Pañcchālas. This shows that Krivi
were not the only people who constituted the Pañcchālas;
they might have been a predominating constituent of them.
They probably constituted of five peoples—the Krivis, the
Turvaśas, the Kesins, the Śṛṇjayas and the Somakas.

Pañcchālas are Ikṣvāku-Ahīs

We have earlier noticed that the Krivis belonged to the
Ahi racial stock. The Turvaśas were of the Ikṣvāku-Ahi race.
The Śṛṇjayas were a branch of the Ānavas who belonged to
the Ikṣvāku-Ahi race. The Purāṇas make the Pañcchālas a
younger branch of the Pūrūs. The Kesins and the Somakas
might have been some unimportant sections of the Pūrūs. The
constitution of the Pāñchāla people make them a people pre-Aryan and non-Aryan. Perhaps it was for this reason, that the neighbouring Kuruks forged an alliance with them. The Pāñchālas were peacefully converted. They were not conquered by military might. The Pāñchālas entered in close alliance with the Kuruks and pursued common objectives. They both became famous in history as Kuru-Pāñchālas. Kuru-Pāñchāla alliance was effected in the Aitareya Brāhmaṇa period in the seventh century B.C. It knows kings of Kuru-Pāñchālas. Pāñchāla king Durmukha made extensive conquests in every direction. Jaina tradition knows one Brahmadatta, king of the Pāñchālas and one Dvimukha, also a king of the Pāñchālas. This Dvimukha may be identified with Durmukha. Double mouthed (Dvimukha) is always a bad-mouthed (Durmukha). Pravāhaṇa Jaivali was the most famous Pāñchāla king in the Upaniṣad period. The earliest Upaniṣad period may be placed in the middle of the sixth century B.C. Pravāhaṇa Jaivali engaged in philosophical discussions with the Yajñic scholars. Śvetaketu went to the Pariṣad of the Pāñchālas overduring which Pravāhaṇa Jaivali was presiding. Pariṣad was the executive organ of the pre-Aryan Bhārattya Jana-republics. Śvetaketu is also spoken of as going to the Samiti of the Pāñchālas. He imparts the Yajñic scholar Śvetaketu the Doctrine of Transmigration of Soul. This Jaivali, a Pāñchāla, belongs to Kaśyapa Gotra. The Pravāhaṇeyas are still found in the list of

10. Aitareya Brāhmaṇa; 8, 14.
11. Aitareya Brāhmaṇa 8, 23.
12. Hermann Jacobi; Jain Sūtras (S. B. E. Series); Vol. 48 pages 60, 61, 87.
13. Cṛhadraṣṭayaka Upaniṣad 6, 2, 1.
15. Chhāndogya Upaniṣad 5, 3, 1.
Bhārḍvājas. Bhārḍvāja was the son of Mamatā, mother of Dīṛghatamas; not from his father Uchathya but from his brother Brhaspati who consorted with her and his son was Bhārḍvāja.18 Dīṛghatamas as noticed earlier, belonged to the Krivi section of the Ahi race. Dīṛghatamas was a great spiritual leader who gave spiritual contents to the Brahmānical institutions. There is nothing strange in it that his descendant Pravāhaṇa Jaivali imparted the knowledge of the transmigration of soul to the Yājñic scholars. Pravāhaṇa Jaivali was a great Krivi who belonged to the pre-Aryan non-Aryan Bhāratiya Ahi sub-race. The Pāṇchālas, thus, appear to have been constituted of the Ikṣvāku and Ahi elements wherein Ikṣvāku appear to have been in the majority while the more important intellectual role was played by the Ahis.

2. THE MADHYADES'A IKSVĀKUS

Region of Pure Ikṣvākus

When we proceed further east of the Pāṇchāla region, we meet the region of pure Ikṣvākus. Kośala had been the seat of the Ikṣvākus since remotest antiquity. Ayodhyā had always been acclaimed as the most ancient city. The Brāhmaṇical, the Jaina and the Buddhist sources all hold Ayodhyā as a holy city. It had rivalled Harappa and Mohenjodaro in the third and second millennia B.C. Jaina tradition establishes the origin of the Ikṣvāku race at Ayodhyā in Kośala even before Manu Vaivasvata. The Brāhmaṇical tradition maintains that Kośala had been an Ikṣvāku region after Manu Vaivasvata. The epic Kośala comprised the territories of modern Oudh which lay to the east of the Kurus and the Pāṇchālas and to the west of the Videhas from whom it was separated by the river Sadānirā, probably the Gandāk.19 Kośala was divided in two parts in Vedic and the pre-Vedic times; the northern and the southern. While the northern Kośala is the country of Oudh

18. F. E. Pargiter; op. cit. ( A. I. H. T. ); page 158.

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to the north of the Ganges, the southern Kośala extends on one side upto Berar and Orissa and on the other upto Amarkantak and Bastar. The region of Chattisgarh along the upper course of Mahānadi is its nucleus.  

**Kośalas**

The earliest reference of an Ikṣvāku prince is given in Tenth Manḍala of the Rgveda, and also in the Atharvaveda. The earliest Ikṣvāku leaders are Purukutsa and his levirate son Trasadasyu. Tryaruna was also an Aikṣvāka. The most important Ikṣvāku personages, known to the Bhāratiya tradition, are Daśaratha and Rāma. They find mention in the Brāhmaṇical, Jaina and Buddhist literature. The word Daśaratha finds mention in the Rgveda but it is not a proper name here. Sāyaṇa translates Daśaratha as ten chariots. Rāma is mentioned as Asura in the Tenth Manḍala of the Rgveda. Buddhists Daśaratha Jātaka makes Daśaratha; a ruler of Vāraṇasī or Kāśi; who was father of Rāma and Sītā. It appears that Kāśi was a part of Kośala in the age of Rāma. The Kośalas were connected with Kāśi and Videhas. Suḍdhodana and Siddhārtha were Ikṣvākus. Buddha has been referred as Kośalan. The Ikṣvākus ruled over the land of Kośala. Branches of the family are represented as ruling at Kuśinārā, at Mithilā and at Viśalā or Vaishālī. Kośala Videhas are also said to be the offsprings

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20. S. Levi; op. cit page 64.
22. Atharvaveda 14. 3. 9. 9.
24. Rgveda 1. 18. 6. 4.
27. B. A. Kaushalyayana; Daśaratha Jātaka (461); Jātaka; 1951; page 326.
28. Sāṅkhyaṣṭa Śruting Sūtra; 16. 29. 5.
29. H. C. Roychowdhari; op. cit; page 102.
30. Majjhima Nikāya; 2. 124.
31. H. C. Raychowdhari; op. cit; page 100.
of Videgha Māthava. 32 This very important Brāhmaṇic statement negatives the Purāṇic theory of Ikṣvākus' decent from Manu. This legend of Manu's descent had not been fabricated till the sixth century B.C. This simple statement of the Śatapatha Brāhmaṇa establishes the historical event that Videgha Māthava was the first Brahmāryan leader who first Brāhmaṇised Kośala and Videha. 33 The Brāhmaṇisation of Kośala, a bit earlier, and of Videha, a bit later, took place in the seventh century B.C.

Kāśī

Kāśī was bounded by the rivers Varuṇā and 'Asi respectively on the north and the south which gave rise to the name of its capital city Vāraṇaṣī. Kāśī was an important Mahājanapada in the sixth century B.C. It was conquered by Kośala some time before Buddha. 34

Kāśī is the birth place of Pārśva, the twenty third Jaina Tīrthaṅkara. He was son of Vāmādevī, queen of the mighty Ikṣvāku king Aśvasena of Vāraṇaṣī. 35 He flourished circa 877 B.C.–777 B.C. 36 Vedic literature does not know Kāśī before the period of the Śatapatha Brāhmaṇa. The Kāśīs are not mentioned with favour even in this period. The Kāśīs were raided by the Yajñic people. The Kāśī people did not kindle sacred fire in this age. 37 We have no evidence to believe that they kindled the sacred fire before. The Ikṣvākus of Kāśī were not subjected to the sacred fire till Śatapatha times. Even in the Upaniṣadic age; the kings of Kāśī did not take up to sacred fire. Ajātaśatru, king of Kāśī; imparts the

32. (1) Śatapatha Brāhmaṇa; 1. 4. 1. 10.
(2) J. Eggeling; The Śatapatha Brāhmaṇa, 1953; pages XLII & 104.
33. Śatapatha Brāhmaṇa; 1. 4. 1. 10.
34. B. C. Law; North India in sixth century B.C. The age of Imperial Unity; 1953 page 4.
35. M. Bloomfield; The Life and stories of the Jain Saviour Pārśva- nātha; 1919; page 108.
36. H. C. Roychowdhar; op. cit; page 97.
37. Śatapatha Brāhmaṇa 13. 5. 4. 19.
knowledge of Ātman to Dṛpta-bālāki of the Gārgya clan; but he is in no way still associated with the Yajñic fire. It appears that independant Kāśi was never brāhmaṇised. Independant Kāśi rather opposed the brāhmaṇisation of Kośala and Videha. Janaka of Videha had accepted the Yajñic fire. Ajātaśatru of Kāśi really disapproved of the persons going to Janaka of Videha whom he did not consider a fit man to impart spiritual knowledge. Ajātaśatru considered that he rightly knew Brahman as self which Janaka perhaps did not know. Janaka, for his personal ends, had established monarchy in Videha in place of republic which event was disliked by the other republican powers of the region. They conferred together and the Vajjian confederacy overthrew the Videhan monarchy. The Kāśi people had a share in the overthrow of the Videhan monarchy. The Lichchhavis who succeeded Janaka’s dynasty as the strongest political power in north Bihar and formed the most important element of the Vajjian confederacy, were the offsprings of a queen of Kāśi. These Lichchhavis had later, in Mahāvīra’s time, formed a league with nine Mallakis and eighteen Gaṇa-rājās of Kāśi-Kośala to collectively guard their republics against the rising monster of monarchy in Magadha. The mention of eighteen Gaṇa-rājās of Kāśi Kośala reveals that Kāśi during these times, had become a part of Kośala. It also appears that after the fall of Videhan monarchy, Kośalan monarchy also diluted itself and restored partially the republican character of the sate. Though the king was retained; the republican leadership (Gaṇa-rājāship) was restored. King Chetak; the central figure of the confederation of Vajjis, Mallas and Kāśt-Kośala; actually assembled this confederation including the Gaṇa-rājās of Kāśi and Kośala, to ask whether they should surrender to Ajātaśatru or fight

38. (1) Bṛhadāraṇyaka Upaniṣad; 2. 1. 1.
(2) KaUSHtaki Upaniṣad; 4. 1.
39. (A) Bṛhadāraṇyeka Upaniṣad. 2. 1. 1.
40. H. C. Roychowdhari; op. cit; page 83-84. 125.
him. 41 Kāśī remained non-brāhmaṇised till it was absorbed in the Magadhan rule.

Videhans

The Videhans belonged to Ikṣvāku dynasty according to both the Jaina and the Brāhmaṇic traditions. The Videhans are called Prāchyas (Asuras) in the Śatapatha Brāhmaṇa: The legend of the Māthava’s brāhmaṇisation of Kośala and Videha 42 is also narrated in the Śatapatha Brāhmaṇa. The Great King Janaka flourished in Videha in the seventh century B. C. 43 These historical events collectively prove, that Brāhmaṇic yajñic civilization did not reach Videha before seventh century B. C. It was only during the age of Janaka that sacred fire could establish itself in Videha. Janaka has been termed as a Saṁrāt. This shows that monarchy was established. It appears that Videha, along with Kāśī, Vaisālī and other neighbouring regions had republican system which was displaced by monarchy of Janaka, at the instance and with the support of the Brahmāryans which event was disliked by the rest of the neighbouring republics who finally joined together to overthrow the Janaka’s new-born monarchy in the region. The Brāhmaṇical yajñic civilization reached Kośala and Videha in the seventh century B. C. and not earlier.

Magadhans

The Brāhmaṇical tradition concedes that the Dānava dynasty of Jarāsandha ruled over Magadha till the times of Rupaṇjaya. Then, according to some scholars, the Pradyotas succeeded them and they were themselves succeeded by the dynasty to which Bimbisāra or Śreniṅka belonged. Some scholars hold that Jarāsandha’s line was directly succeeded by ancestor of Bimbisāra. Bimbisāra according to Puraṅgas belonged to Śiśunāga dynasty established by a chieftain of Kāśī named

41. Radhakumud Mukerjee; Rise of Magadhan Imperialism (in A. I. U); pages 23-24.
42. Śatapatha Brāhmaṇa; l. 4. 1. 10. etcsq.
43. H. C. Roychowdhari; op. cit. page 52.
Siṣunāga. The latest view is that Bimbisāra belonged to Mahā-Nāga dynasty and Siṣunāga dynasty succeeded this Mahā-nāga dynasty. Jaina tradition, as noted earlier, makes the Mallas, the Magadhas and the Aṅgas belonging to the Ikṣvāku race. These Ikṣvāku people have been termed by the Brahmarāyans as Prāchyas, Asuras and Dānavas. We have also noted earlier that the vanquished people of the great Ahi sub-race had migrated to the east via Gujerat and Madhya-pradesh to the Aṅga and other adjoining regions. The establishment of Nāga rule in Magadha in the seventh century B.C. might commemorate that historical event. The Nāgas appear to have wielded power in the east since this period. Magadha remained under the Ikṣvāku rule till the times of Bimbisāra who afterwards established Nāga power in Magadha. This Nāga power was succeeded by the Śūdra power of the Nandas. Nandas were succeeded by the Mauryas; Chandragupta Maurya being the founder of this dynasty. The Mauryas originated from the Moriya clan. The Moriyas sent a messenger to the Mallas claiming a portion of the relics of the Buddha. The Śākyas and the Mallas both belonged to the Ikṣvāku race. The Moriyas, thus, appear to have been a clan of the Ikṣvāku race. The Śuṅgas under Puṣyamitra, the Brāhmaṇa, finally displaced the Ikṣvāku power in Magadha in the second century B.C. Magadha (South Bihar) was not Brāhmaṇised till the middle of the third century A.D.

The Vedic evidence does not view Magadha with favour. The Ṛgveda makes reference to the Kīkaṭas who do not mix milk with Soma. They do not need any vessel for libations. The Kīkaṭas were a non-Āryan non-sacrificing people. Yāska declares that Kīkaṭa is the name of a country where non-Āryans

44. B. C. Law; The Magadhas in Ancient India; 1946; page 6.
45. Radhakumud Mukerjee; op. cit (R. M. I.) page 19.
46. Mahāparinibbāṇasutta;
47. B. C. Law; op. cit (M. A. I.); page 18.
49. Ṛgveda 3. 4. 15. 14.
dwell. 50 Yāśka flourished in the seventh century B. C. Kīkṣa has been identified with Magadha. 51 The Śukla Yajurveda decries Māgadha as of excessive noise and classes him with a harlot, a gambler and a eunuch. 52 The Atharvaveda associates Māgadha with Vṛātya. 53 Manu decries him as a Vṛātya. 54 Purāṇas associate Māgadhas with the Dānavas. Magadha throughout the long course of Brāhmaṇical history has always been disliked. Magadha had been an Ikṣvāku region throughout with an interception of the Ahi race for three centuries circa 620–324 B. C; the Bimbisāra-Nanda period.

It, thus, becomes quite clear that Madhyadeśa comprising Kośala, Kāśi, Videha and Magadha continued to be under the Ikṣvāku power, sometimes independantly, sometimes under the Magadhan power; more or less till third century A. D. The brāhmaṇisation of Kośala and Videha in the seventh century B. C. was only a temporary phenomenon. The Brāhmaṇical yajñic way could not firmly establish itself even in these regions. It actually waned in the following centuries. The eastern frontiers reexamined safe till the advent of the Christian era.

3. THE PAṆCHA-PRĀCHYAS

PaṆcha-Prāchyas

The Madhyadeśa Ikṣvākus were closely related with the territories of Aṅga, Vaṅga, Kaliṅga, Puṇḍra and Suhma which may be collectively termed as PaṆcha-Prāchyas. These regions overlap the regions occupied by the PaṆcha-Dasyu-Kuśikas who immigrated from Udichya to Prāchya. Purāṇic tradition makes Dānava Ānava Bālī the progenitor of peoples of Aṅga, Vaṅga, Kaliṅga, Puṇḍra and Suhma. Purāṇic tradition places Bālī before the Purāṇic Dāśarājña war but the Vedic literature neither testifies nor suggests such a fact.

50. Yāśka; Nirukta; 6. 32.
51. H. C. Roychowdhari; op. cit; page 112.
52. Śukla Yajurveda; 30. 5. 30. 22.
53. Atharvaveda 15. 2. 1-4.
54. Manusmṛti; 10. 11.
The post-Dāśarājñā history has more or less been well-constructed. We do not find any Bāleyas in the first millennium B.C. occupying the above region. Bāli and Bāleya-Kṣetra are pure myths.

Their five Territories

Āṅga corresponds to the District of Bhagalpur and Vaṅga to the districts of Birbhum, Murshidabad, Burdwan and Nadiya in Bengal. Kaliṅga comprised all the Eastern coast between the Utkals, on the north and the Teliṅgas on the south. The Vaitaranī flowed through it. The Mahendra mountains (The Eastern Ghats) were within its southern limits. Kaliṅga comprised, therefore, the modern province of Orissa, the district of Ganjam and probably also that of Vizagapatam.\(^{55}\)

The ancient Pupīra; as already noticed in the previous sub-chapter; comprised the region of Chhota Nagpur and whose boundaries were Kāṣī on the north, Āṅga, Vaṅga and Suhma on the north-east and east and Oḍra on the south-east.\(^{56}\) Pupīras inhabited the territory of Chhota Nagpur less its southern portion. In the epic, their country corresponds with Bengal and Bihar.\(^{57}\) Pargiter also places the Pūrānic Pupīra south of Āṅga and north of Suhma and Vaṅga.\(^{58}\)

This transference of name of one geographical region to another is glaring instance of Brāhmaṇical freedom of wishful transferences. Suhma is situate to the east of Utkala, west of Vaṅga, south of Āṅga and north of Kaliṅga.\(^{59}\)

The territory occupied by the ethnic group of Pāncha-Dasyu-Kuśikas overlapped the above geographical region and extended far more to the west and the south. The Śabaras, a part of Pupīras and Mūtibas occupied the territories of Pāncha-Prāchyas. This region was never a Bāleya Kṣetra.

\(^{55}\) F. E. Pargiter; Mārkaṇḍeya Purāṇa P. 334 quoted from Sylvin Levi; op. cit.; page 74.

\(^{56}\) F. E. Pargiter; op. cit.; page 329; quoted by Sylvin Levi, op. cit.; page 86.

\(^{57}\) Macdonell & Keith; Vedic Index; Vol. I page 536.

\(^{58}\) F. E. Pargiter; op. cit (A. I. H. T.); Map facing page 368.

\(^{59}\) F. E. Pargiter; op. cit (A. I. H. T.); above map.
CHAPTER VI

These geographical names have been exploited by the Purānic bardic lords for fabricating an edifying religious tale.\(^{60}\) This region was occupied by the Brahmāryan adversaries; the Ṛgvedic term for whom is the Dasyu, the Brahmānic the Prāchya, and the Purānic the Asura. They were finally brāhmaṇised only about the middle of the third century A. D. \(^{61}\)

**Pañcha Prāchyas were Ikṣvākus**

Aṅgas and Vaṅgas were non-Āryans. \(^{62}\) Aṅga and Vaṅga had long remained suspect to the Āryans of India. Baudhāyana \(^{63}\) prescribes in the fourth century B. C. a sacrifice of expiation after a travel amongst the Āraṭṭa, the Kāraskara, the Puṇḍra, the Sauvīra, the Vaṅga, the Kaliṅga and the Prānīna. This chain of hatred was started during the Atharvanic times. These people were unknown to the Brahmāyans before Atharvanic times. Aṅgas along with Gāndhāras, Mūjavants and Magadhans are cursed to be visited by Takman desease. \(^{64}\) Aṅga-Magadhah \(^{65}\) and Vaṅga-Magadhah \(^{66}\) are also mentioned. Vaṅga-Matsyaḥ are also referred together. \(^{67}\) These people were despised because they were Brahmāryan adversaries. Baudhāyana maliciously calls them half breeds. \(^{68}\)

Aṅga and Magadha were the territories of the Vṛjji-Lichchhavis and Mallas. Champā was the capital of Aṅga and was conquered in Mahāvīra’s time by Śreṇīka Bimbisāra. \(^{69}\) Champā was the most flourishing city of the region. The

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60. F. E. Pagiter; op. cit (A. I. H. T.); page 71.
62. C. V. Vaidya; op. cit (Solar & Lunar races); I, B. B. R. A. S. Vol 23 page 56.
64. Atharvaveda; 5. 22. 14.
65. Gopatha-Brahmaṇa; 2. 9.
66. Altareya Āraṇyeka; 2. 1. 1.
67. Atharvaveda Pariśīta; 1. 7. 7.
68. Baudhāyana Dharmā Sūtra; 1. 1. 29.
69. B. C. Law; Mahāvīra; 1937; page 7. 53.
Dīgha Nikāya refers to it as one of the six principal cities of India. The Kaliṅga as a tribe had always been associated with the Āṅgas and the Baṅgas. Kaliṅga was ruled by a Jaina King Khārvela circa 170 B.C. Kaliṅga was unknown to the Brahmāryans till Mahāvīra’s age. The Puṇḍras were linked with the Āṅgas and the Vaṅgas. It appears very probable that the Āṅgas, the Vaṅgas, the Kaliṅgas, the Puṇḍras and the Suḥmas belonged to one ethnic group. The Mallas and Lichchhavis belonged to the Ikṣvāku race. The Pañcha-Prāchyas were, therefore, of the Ikṣvāku race. When the Pañcha-Dasyu-Kuśikas migrated from western Bhārata to southern and eastern Bhārata; they, the Ikṣvāku-Ahis; came to their own kinsmen and intermixed with them. Their culture and civilization were the same. The Pañcha-Dasyu-Kuśikas; after their coalescence with the Pañcha-Prāchyas” became full-fledged Ikṣvākus as they originally were.

Mahāvīra Nāgaputra

The corroborative evidence of this Ikṣvāku-Ahi and Ikṣvāku coalescence comes from a curious quarter. Mahāvīra, the twentyfourth Jaina Tīrthaṅkara, belonged to the Ikṣvāku race. He was of Kaśyapa Gotra and Nāyaputra, a scion of the Nāyas. Nāyaputra has wrongly been translated as jñatṛputra so far. The correct translation of the Prākṛta word “Nāya” is not jñatṛ but Nāga. Nāya means Nāga and Nāyaputta means Nāgaputra. Mahāvīra was not jñatṛputra but he was Nāgaputra. All the three epithets of Mahāvīra are of great historical importance. He was an Ikṣvāku, a Nāga and a Kaśyapa, the descendant of Kaśyapa, the progenitor of the Nāga or Ahi race. It appears that when the Pañcha-

70. B. C. Law; North India in the sixth century B. C. (in the Age of Imperial Unity); 1953, page 4.
71. B. C. Law; Tribes in Ancient India; 1943; page 158.
73. B. C. Law; op. cit. ; page 278.
74. B. C. Law; Mahāvīra; page 19.
75. Āchārya Tulsi & Muni Nathmal; Jain Bharati (Hindi) Vol 10 Number 46 dated 18, 11, 1962; page 832.
Dasyu-Kuśikas, the Ikṣvāku-Ahis; had finally merged in the Pañcha-prāchyas, the pure Ikṣvākus; the epithet Nāga assumed importance also in this region. Mahāvīra immortalised this historical event by assuming to himself the epithet Nāga.

Aṅga and Vaṅga, so much detested by the Brahmāryans were very holy to the Jainas. They top the list of the sixteen Mahājñnapadas \(^{76}\) and the first two amongst the “Pure Regions.” Their capitals respectively were Chapā and Tāmralipti. \(^{77}\) The word Tāmralipti is of Aucric origin. It bordered the territories of Kāmarūpa. The word Kāmarūpa is also of Aucric origin. \(^{78}\) The words Aṅga, Vaṅga and Kaliṅga might have their origins in the Aucric language. \(^{79}\) These pre-Āryan and pre-Dravidian proto-Australoid people were of the Ikṣvāku race. Aṅga, Vaṅga and Kaliṅga, the most impure regions to the Brahmāryans, were the purest regions for the śramaṇic Ikṣvākus. The people of Aṅga, Vaṅga, Kaliṅga, Pupāra and Suhma were not the eastern branches of the Ānavas who never migrated from the west to the east. They were the pure Ikṣvākus, termed as Prāchyas and Asuras; who held their sway till the Gupta period when they were utterly routed. The Brāhmaṇa power advancing from the west to the east forced them into political and cultural submission circa 300 A. D.

4. THE MINOR PRĀCHYAS

Kuru-Pāñchala Alliance

When the Brahmāryans settled in the Brahmāvarta and, in association with their converts, redacted the Rgveda circa 1000 B. C., the whole of the country east to Ahisthala was populated by the Prāchyas or the Dānavas. The Brahmāvarta people occupied the territories around the Saraswatī and Dṛṣadvatī

\(^{76}\) B. C. Law; op. cit (N. I. S. C. in A. I. U.), page 1.

\(^{77}\) Āchārya Vijayendrasuri; Tirthamākara Mahāvīra Vol I, 1960 page 42.

\(^{78}\) Sylvain Levi; op. cit; page 116, 119.

\(^{79}\) B. Kikati; Certain Aucric-Sanskrit, Word—correspondence; New Indian Antiquary Vol VI (1943–44); page 50.
regions. It comprised the regions of Kurukṣetra and Kurujāṅgala; the modern eastern Punjab and northern Rajasthan. The Kuru king Janamejaya in the ninth century B.C. had not extended his sway beyond the Brahmāvarta region though he exercised political authority in the west and the north up to Taxila. The Pāṇḍhāla King Durmukha made extensive conquests in every direction. ⁸⁰ Pāṇḍhāla, thus, appears to be an independant country in the earlier part of the seventh century B.C. Durmukha’s military expeditions appear to have touched the Kuru. We may also conjecture some combats between the Kuru and the Pāṇḍhālas. But ultimately the peace was forged between the two contending parties and the Kuru and the Pāṇḍhālas became allies. It appears that both formed a sort of political confederation. The Aitareya Brāhmaṇa that extols the military activities of Durmukha also mentions the kings of Kuru-Pāṇḍhālas. ⁸¹ The Kuru-Pāṇḍhāla alliance might have been effected in the later part of the seventh century B.C.

Śūrasenakas

The Śūrasenakas had their capital at Mathurā, a great city of long antiquity. They occupied the territory of Mathura district and possibly some of the territory still farther south. ⁸² The Śūrasena country lay to the east of the Matsyas. They claimed their descent from the Yadus mentioned in the Rgveda. Śūrasena was one of the sixteen Mahājanapadas. The Śūrasena Janapada was occupied by Vṛṣṇis and Andhakas, branches of the Yadu tribe. Śūrasena janapada was a republican corporation. Śūrasena was an independant republic till it merged in the Magadhan empire in the third century B.C. ⁸³ Śūrasena has not been mentioned in the Brāhmaṇical literature before Pāṇini’s time circa 450 B.C. It appears that Śūrasena did not come under the Brāhmaṇical influence till the fall of

⁸⁰ Aitareya Brāhmaṇa; 8, 23.
⁸¹ Aitareya Brāhmaṇa; 8, 14.
⁸² B. C. Law; op. cit ( T. A. I ); page 39.
⁸³ B. C. Law; North India in Sixth century B. C. ( A. I. U. ); page 12.
the Magadhan empire. The brāhmanization of the Yadu territory of Śūrasena republic can not be placed before second century B.C.

The Matsyas had belonged to the Ahi race. We find one Dhvasana Dwaitavana, a king of Matsya following the Brāhmaṇic yajñic way. 84 The Matsyas were brāhmaṇised in the seventh century B.C.

Brahmaṇidesa

Manu defines Brahmāvarta as the holy land, created by gods, which is between the two divine rivers Saraswatt and Dṛṣadvatt. 85 This is perfectly true. The country which lies between the Himavat and the Vindhya mountains to the east of Prayāga and to the west of Vināśana (the place where the river Saraswati disappears) is called Madhyadeśa. 86 Manusmruti was compiled circa 200 A.D. The Brahmrāyans held no sway beyond Prayāga till 200 B.C. This statement also appears to be correct. The plains of the Kurus, the country of the Matsyas, Pāñchālas and Śūrasenakas the formed indeed the country of the Brahmārśis (Brāhmaṇical sages) according to Manu, immediately after Brahmāvarta. 87 This statement of Manu appears to be partially wrong.

Śūrasenakas not in Brahmaṇidesa

The Śūrasenakas were not brāhmaṇised till the second century B.C. The conception of brahmārśis ceased to exist after the period of the early Upaniṣads in the sixth century B.C. The Brahmārśis denote those Rṣis who composed the basic Vedic literature which concept may in no case be extended beyond the early Upaniṣadic age. Śūrasena was anti-brāhmaṇical till this period. The Brahmaṇidesa till the Upaniṣadic period could comprise only of Kurukṣetra, Pāñchāla and Matsya regions. Brahmaṇidesa of the Purāṇic age could include the republic of Śūrasenakas but that is not

84. Śatapatha Brāhmaṇa; 13. 5. 4. 9.
85. Manusmruti; 2. 17.
86. Manusmruti; 2. 21.
87. Manusmruti; 2. 19.
what Manu means. He perhaps included the Śūrasena territory in his definition of Brahmarṣidesa as Mathurā, the ancient city of great repute having significant associations with the Śrāmanaṛīc religion, could not be obliterated from history and the Brahmāryans could not control the temptation of such a city of high intellectual and spiritual repute from inclusion in the territory of the Brāhmaṇa sages. This inclusion of Śūrasena republic in Brahmarṣidesa gave Brāhmaṇical literature edifying religious legends; so pointedly mentioned by Pargiter; that helped them in constructing their false history on the ruins of the true history of their vanquished adversaries. The association of Śūrasena with Brāhmaṇical culture is just like the association of Purūravas and Puru, son of Yayāti, with Prayāga and Kāśi. Prayāga was associated with them because it was the centre of their culture in the Purānic age circa 300 A.D. The subsequent position of Prayāga misled the Purāṇas' last editors in associating Prayāga with them. Similarly the last position of Śūrasena in the second century B.C. led Manu to wrongly associate it with Brahmarṣidesa. Brahmarṣidesa, by this time, had been replaced by Madhyadesa and had already gone out of history. Śūrasena was wrongly tacked afterwards with Brahmarṣidesa. Śūrasena republic was never a constituent of Brahmarṣidesa.

Sātvants

The Sātvants are a branch of the Yadu tribe. They belonged to the south. The Sātvants are said to have prepared for an Āśvamedha. They were defeated by Bharata who carried away their horse. Bharata Dausyanti existed long before Sātvant and his son Bhīma Sātavata and could not come in conflict with the Sātvants. Sātvant stands down by twentyone degrees from Bharata. Rāma's brother Sātrughna

89. Aitareya Brāhmaṇa; B. 14. 3.
90. Śatapatha Brāhmaṇa 13. 5. 4. 21.
91. F. E. Pargiter; op. cit (A. I. H. T.) page 146.
killed Lavaṇa son of Madhu. Lavaṇa was a Rākṣasa as his father was. But Satvants was four degrees down to Madhu. Hence Satvants could not have been defeated during Rāma’s age. The legend of the carrying of the sacrificial horse of the Satvants is a pure myth without any historical foundation. The Satvants, further, could not perform the Yajña. It appears that the Satvants did not find favour with the Brahmāryans till Śatapatha times, i.e. the sixth century B.C. The Satvants are not allowed to perform Aṣvamedha. The bringing in of Bharata Dauṣyanti or Rāma’s brother Śatrughna is only a fairy tale. The Satvants appear in history later in post-Vedic age. They were largely associated with the southern regions. They played their part in historical times. Their association with the past is only a case of Brāhmaṇical transferance for creating edifying religious legends.

Chedis

The Chedi people are mentioned in the Ṛgveda. One Kasu Chaidya is a liberal donor. He gave in Dāna 100 camels, 10000 cows, ten slaves and gold. There was no other pious man, a more liberal benefactor. The Chedis under Kasu Chaidya appear to have been brāhmaṇised in the eleventh century B.C. before the redaction of the Ṛgveda. The epic Chedis lived in Bundelakhand. It is suggested that in the Vedic times they were probably situated in much the same locality. But this identification appears to be wrong. The Ṛgveda does not know the Śūrasenasakas and the Satvants. The Ṛgvedic people had not advanced beyond the Matsya region either to the east or to the south. It was certainly impossible for them to know the people beyond these boundaries. The Ṛgvedic sages did not know the Chedis of Bundelakhand. Bundelakhand was not the home of the Vedic Chedis and their leader Kasu Chaidya. The Chedis in the epic are associated with the Matsyas. According to the the Purāṇic tradition; the Chedis were Yādavas and the Paurava Vasu Uparichara conquered

92. F. E. Pargiter; op. cit (A. I. H. T) Page 170.
94. Mecondell & Keith; Vedic Index; Vol 1 page 263.
Yādava kingdom of the Chedi. The Chedi is also said to have
descended from Paurava Vāsava. 95 Thus the Chedis become
associated with the Yadus and Pūrus of the Rgvedic fame
who were Dānava and belonged to the Ikṣvāku-Ahi race.
The Pūrus of the Rgveda inhabited the upper Saraswatī region
and the Yadus the lower Saraswatī region. It appears that the
Chedis inhabited the region lying east of the joint Saraswatī-
Drśadvatī stream and south-west of Matsya.

Matsyagandhā legend

The Rgveda associates two important historical events with
the Chedis. One Parāśara played active role in the Dāsarājñā
war. Parāśara was the destroyer of hundreds of Rākṣasas. 96
Parāśara was such a great destroyer that his name became
equated with violence. Indra is Parāśarā, the discomfiter. 97
His alleged son purānic Vyāsa does not find any place in the
Rgveda. The Rgveda was redacted 100 years after the conclu-
sion of the Dāsarājñā war. The purānic tradition maintains that
Achhodā was born as a Dāseyi from king Vasu of Chedi as a fish
and she became Satyavatī, mother of Vyāsa by Parāśara and of
Vichitravīrya and Chitrāṅgadā by Śāntanu. 98 Her virgin
name was Matsyagandhā. She was born from a fish in the river
Yamunā. Her twin brother was Matsya. She was a glamorous
girl. She was driving Parāśara in a boat to the other bank
of the Yamunā. Parāśara fell in love with her in the boat and
had sexual intercourse with her. She became the virgin mother
of Vyāsa and became Gandhavatī from Matsyagandhā. 99 The
legend centres round river Yamunā and the Matsya region.

Vegetarian Yajñas

The Brahmāryans had been offering living animals in the
Yajñas. When they converted many of the original people

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95. F. E. Pargiter; op. cit (A.I.H.T.); pages 104, 118, 281, 294.
96. Rgveda 7. 2. 1. 21.
97. (1) Rgveda 7. 6. 15. 21.
(2) Rgveda Samhitā (V. S. M.) Vol. III page 515.
98. F. E. Pargiter; op. cit (A. I. H. T.); page 69–70.
following the faith of non-violence; the practice of offering animals in Yajña became repulsive and reprehensible. Yādava or Puru Kasu had become a Brahmarṣya convert after the Dāsarājña war. He made a great Yajña in which nothing living was offered, though he donated his wealth and possessions liberally. The Vedic Kasu Chaidya may be identified with Vasu Chaidya. Such a change in name was not improbable in the Purānic age. Vedic Lomaśā became Purānic Romaśā, and Vedic Kasu became Purānic Vasu. The Vedic, the epic and the Purānic evidences go to prove that the Chedis lived near the Matsyas near Yamunā and they introduced the element of non-violence in the violent Vedic sacrifices. The Chedis, of the Ikṣvāku-Ahi race, coalesced with the Brahmāvarta people in the eleventh century B.C.

Eastern Migration of the Chedis

Vasu’s descendants appear to have migrated to the east in the early part of the first millennium B.C. They settled in the eastern part of Bundelkhand. The epic speaks of these Chedis of Bundelkhand. According to Chetiya jātaka, Upachara was grandson of Mandhātā. His five sons established kingdoms of Hathipura, Assapura, Sīhapura, Uttarapāñchāla and Daddarpur. They may be identified with kingdoms of Kuru, Gāndhāra, Aṅga, Pāñchāla and Nāga kingdom of Dardistan. Assapura has been identified with a town in Aṅga also. Then the Chedi migration to Gāndhāra becomes improbable. All other regions lie to the east of the region of the Vedic Chedis. This Buddhist Upachara has been identified with the Purānic Paurava Vasu Uparichara. After Upachara, the Chedis sunk into unimportance since with Bṛhadratha, the eldest son of Vasu, according to the Purāṇas, Magadha takes a prominent part in traditional history. Though Chedi was one of the sixteen Mahājanapadas

100. F. E. Pargiter; op. cit. (A. I. H. T.) page 316.
101. F. E. Pargiter; op. cit. (A. I. H. T.) page 316.
102. B. A. Kausālayyana Chetiyā jātaka (422); Vol. IV page 114.
103. Ratilal N. Mehta; Pre-Buddhist India; 1939; page 18.
104. H. C. Roychowdhari; op. cit.; page 130.
10 B.
in sixth century B.C., it appears to have been of smaller importance. No Chedi king or leader plays an important role in this age.

**Vaṣas**

The Vaṣas are a people mentioned in the Ṛgveda. Their country lay to the east of Kurukṣetra. The Vatsas or Vaṣas of Kauśāmbī are a later and different people. Vaṣas were connected with the Matsyas and the Śalvas. Elsewhere Vaṣas are connected with Matsyas, Kurus, Uśīnaras and Pāṇchālas. These Vaṣa people are associated with the Ikṣvāku Ahi or Ahi people. They appear to be a minor people. They coalesced with the Brahmāryans in the Ṛgvedic age. Vaṣa son of Aśva is protected by Aśvins. He also receives gifts. The later Vatsas of Kauśāmbī belonged to the Ikṣvāku race. Macdonell and Keith place the Vaṣas just in the north of Kuru region and south of the Uśīnaras between the rivers Yamunā and Gaṅgā.

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105. Gopātha Brāhmaṇa 1. 2. 9.
107. Ṛgveda 1. 16. 7. 10; 1. 17. 1. 21; 8. 2. 3. 20; 8. 4. 4. 14.
108. Ṛgveda 8. 6. 4–21–23.
109. Macdonell and Keith; Vedic index; Vol. I Map facing the front page.
CHAPTER VII
THE BRAHMA ETHNOLOGY

1. THE DEVAS

Characteristic of Devas

The undivided Āryans were divided into Gaṇas; the tribal collectivities. The leader of a Gaṇa was known as Gaṇapati. Gaṇapati presided over Devas; his sub-leaders. The rest were the common members of the Gaṇa. Devas constituted the Gaṇa aristocracy. The Devas were ordinary human beings taking birth, growing young, decaying old and finally dying just like any living object on earth. The Devas possessed head, face, eyes, cheek, hair, shoulders, chest, abdomen, hands, feet and fingers just like ordinary men. They wore clothes and had their chariots, horses and weapons of war. They were very violent, exploitative and cruel war-lords. Their main activity was to win wealth and riches for their followers. 1

Historical Interpretation of Henothesim Theory

The Āryan leaders and sub-leaders had derived their names from the phenomena of nature. They imitated these forces in the belief that they would imbibe in themselves the powers possessed by these forces. The words Indra, Agni, Varuṇa, Mitra, Dhyaus, Prāśvī, Rudra, Saviṭ and others represent one or the other force of nature. The supreme leader of any one Gaṇa assumed any one of these names and his sub-leaders the rest of them. Varuṇa and Sūrya are subordinate to Indra. 2 Varuṇa and Aśvins prostrate before Viṣṇu. 3 Indra, Mitra, Varuṇa, Āryamān and Rudra do not transgress the edicts of Saviṭ. 4 All the Devas are supreme at some places and subordinate at others. No Deva is the first always

1. R. C. Jain; The Most Ancient Āryan Society; 1964; Chapter III;
2. Rgveda 1. 15. 8. 3.
4. Rgveda 2. 4. 6. 9.
and no one is the last always. Even the Devas of a decidedly inferior and limited character assume occasionally in the eyes of a devoted poet a supreme place above all other Devas including the highest like Indra, Agni and Varuṇa. This was quite natural in the very nature of the basic Āryan society. A particular Gaṇa was presided over by Agni but it also had sub-leaders like Indra, Varuṇa and others. The other Gaṇa was presided over by Aryaman but it also had Indra, Agni and Rudra as sub-leaders. The different Gaṇas were presided over by Gaṇapatis assuming one or the other name of the forces of nature. No name was considered a great or low. All the names inspired the primitive Āryans equally. When one Gaṇa assumed sovereignty over the other Gaṇa in war or through peace; the ideas of great or low began to arise. The Gaṇapatis of the defeated Gaṇas began to be degraded and given inferior positions in the amalgamated higher Gaṇa. This historical fact has not so far been observed by the oriental scholars. Maxmuller read in the celestialised Devas the worship of one god after another. The gods worshipped as supreme by each sect stand still side by side. He proposed the name Kathenotheism or Henotheism to this aspect of Deva-hood. He missed the real historical significance of the early Āryan life due to the Vedic gloss of the ritualisation and celestialisation. The primitive tribal collectives of the undivided Āryans had various Gaṇas headed by different military war-lords who, under the strong impact of spiritual culture of their adversaries, were later celestialised which led Maxmuller to wrongly propound his Henotheism theory.

The Āryan Gaṇas, headed by Gaṇapatis and supported by the sub-leaders, the Devas, penetrated west Asia circa 2000 B.C. They came from the north and first occupied Cappadocia in Asia minor and Iran. They, by and by, extended their sway over the rest of west Asia. The supreme Āryan sovereigns supported by the nobility class politically subjugated the whole of west Asia by the middle of the second millennium B.C. The whole of west Asia crawled under the violence of the Hittites, the Kassites and the Hurrians and

5. F. Maxmuller; The Vedas; 1956; page 85.
other minor groups of the Āryans. When the Āryans in West Asia mingled with the indigenous people, they found their culture superior to their own which could withstand the influences of the original culture. The original culture of west Asia triumphed over that of the foreign Āryan invaders.

The original Āryan society that advanced to Bhārata from west Asia was a homogenous unit. It was a universal tribal collective termed as Brahma. The undivided Brahma society constituted mostly of the Āryan blood though some minor non-Āryan blood might have crept in due to social contacts or conversions. Devas were the prominent leaders of the Brahma society who later became Rṣis and Brāhmaṇas. They stand at the foundation of the Brahma, the Brāhmaṇa and the later Varnic ethnology.

2. THE ASURAS

Triumph of Śramaṇic Culture

When the Gaṇapatis, Devas and their military hordes won political victory in west Asia and settled to peaceful life; they came in contacts with the original people. The original people had also to make peace with their political masters. This amalgamation of the two peoples brought their cultures face to face. The Materialists of the Mountains had brought their Materialistic culture and civilization. West Asia was then, under the influence of the Śramaṇic culture. The Materialist and the Śramaṇic cultures reacted upon each other and when history records the celebration of the triumph of the original culture upon that of the peoples of the mountains, it refers to the victory of the Śramaṇic culture over the Materialistic culture of the foreign masters.

Origin of Asura

When the Asiāryans poured down upon West Asia; Varuṇa was their supreme leader. Varuṇa was a leader of the undivided Āryan society. Indra is only a late Irānāryan leader.

6. Rgveda 1. 22. 8. 15.
7. Śatapatha Brāhmaṇa 2. 2. 2. 6; 2. 4. 3. 14.
8. S. Moscati; The Face of the Ancient Orient; 1960; page 156.
subordinate to Varuṇa who enjoys his sovereignty over the whole Irānāryan society till circa 1400 B. C. Varuṇa and his subordinate Devas had established their political sovereignty by methods of violence, exploitation and knaivity. The Rgveda records that in ancient times Varuṇa slew Vṛtra. 9 Varuṇa, alongwith Indra destroyed Vṛtras, 10 Varuṇa was destroyer of foes. 11 Varuṇa possessed all wealths. 12 The culture of peace of west Asia had begun slowly penetrating the rulers. Varuṇa and Mitra renounced methods of violence and became righteous, peaceful and moral leaders of their society. They adopted the epithet Asura. Varuṇa and Mitra were great sovereigns and Asuras amongst the Devas. 13 They remained Asuras amongst the Devas, 14 possibly even after the final cleavage. The Asuras became weaponless.15 They renounced the Cult of the weapon. The violent Āryans became peaceful, non-violent people due to the impact of the culture of their adversaries; the Śramaṇic culture.

These Śramaṇised Devas adopted the epithet Asura to denote their changed way of life. The epithet Asura in the Rgveda is used in the sense of wise, illustrious, powerful, mighty, supreme knowledge, life-bestowing, great renown, life-giver, invigorator, irresistible, strong, great, lord and conqueror. The Zend Avesta uses the epithet Ahura in the same sense. The word Asura or Ahura in the sense of most supreme, the greatest, goes to the undivided Irānāryan period.

The word Asura is alleged to be a compound word with prefix ‘A’ to the word ‘Sura’ in the negative sense. But we do not meet with the word sura either in the Rgveda or the Zend Avesta. The word “surā”, in the sense of intoxicant, appears

9. Rgveda 6. 6. 7. 3.
11. Rgveda 2. 3. 5. 10; 2. 3. 6. 7.
12. Rgveda 8. 5. 12. 1.
13. Rgveda 1. 21. 12. 4; 7. 3. 3. 2; 8. 4. 5. 4.
14. Rgveda 7. 4. 10. 2.
15. Rgveda 1. 10. 3. 9.
in the Ṛgveda. Varuṇa himself was a great Soma-drinker in the initial stages. The new influences sharply reacted upon him and he led the revolt against Soma-drinking. He degraded the word Soma to the word Surā and classified it along with wrath, gambling and ignorance, the causes of sin. Soma-drinking had deeply ingrained in the exuberant Irānāryan victors, the vices of wrath, gambling and ignorance. The equivalent word “Hurā” also appears in the Avesta. Yāska also understands the word in the sense of an intoxicant. Soma was a very good intoxicant and was not associated with evil, as later on, in these days. It was positively associated with good. Surā was an object of use for people. The good Surā was used by the good people. The good people were known as Devas who drank Soma. The word “Sura” has not at all been used in the Ṛgveda but Yāska etymolises this word. It appears that this word came in popular vogue during his times in the seventh century B.C. He traces the word Sura to √Su in the sense of good. The good people came to be called suras. The good drink of the suras was Surā. The Surā-drinkers were the suras. The Soma-drinking Devas were Suras. That section of the society which adopted the original Śramaṇic way renounced Soma-drinking. Varuṇa and Mitra, along with their followers, gave up Soma-drinking. These Devas who did not drink surā or Soma came to be called Asuras. No reproach or calumny was attached to the word Asura in this age but Soma-drinking definitely came to be looked down in west Asia till the continuance of Varuṇa sovereignty. The goodness of the Surā-drinkers was transferred to the non-Surā-drinkers. An objection may be raised that when we do not meet the word Sura either in the Ṛgveda or the Avesta, why this arbitrary for-

16. (1) Ṛgveda 7. 5. 16. 6.
(2) Ṛgveda Sambhita (V. S. M.); Vol. III. page 469. Surā. Framāṇakṛitiṇī the Intoxicant.
17. A. F. Khabardar; New Light on the Gathas of Holy Zarathustra, 1931; page 768.
18. Nirukta; 1. 11.
mation of Asura from Sura in the negative sense? The word Surā is a Vedic word, hence we may not doubt that the word Sura could also be a Vedic word. The word Sura was not given prominence in the Vedic literature as the word Deva was then reigning supreme. Surā had not divided the homogenous Irānāryan society. The non-Surā-drinker Devas were raised to a high social status in the society. The Surā-drinker Devas accepted a junior position but the society still remained homogenous. The word Surā was only a derisive word for Soma but the wise leaders of the Irānāryan society did not permit the disruption of their society on that count. The word Sura was not given prominence to keep the social unity intact. The Surā-drinking Devas favourably reacted to this change and voluntarily accepted the superiority of the non-Surā-drinking Devas. To say that the word Sura is a classical Sanskrit word only is to ignore the Ṛgvedic history. The stress was meant to be given on to a particular way, not to the person. The word Sura gained prominence in later history when the cleavage was complete and the emphasis was transferred from the way to the persons or their social groupings. But the √Su gave birth to the word Surā and to the word Asura in the negative sense, not in a bad sense but in a qualitative and illustrious sense reflecting the then social conditions. Varuṇa and Mitra had now become the righteous and moral leaders of the Āryan society in west Asia. The word Asura became a dignified and illustrious word with them and all the leaders of the society adopted this word. The word Asura to the undivided Irānāryans meant great power, great prestige and great glory.

Asuras are Pūrva-Devas

The Devas of the undivided Āryan society became Asuras in the Irānāryan age. The Ṛgvedic record keeps the chronology of the Devas and the Asuras intact. Devas are former and ancient to Asuras in point of time. The former Devas later became Asuras under the impact of the Śramaṇic culture. The Asuras are former Devas.²⁰ Agni is a former Deva

²⁰ Ṛgveda 7. 2. 4. 7.
proceeding to the place of the aggregation of wealth and Agni, as later noted is an Asura. The ancients have been equated with Devas who kindled Agni and Agni is true to them. It appears that the Irānāryans had brought their Agni cult with them. Neither the ancients, nor their successors, nor the recents attained the prowess of Indra. This Rg contains in itself all the three stages of the development of the Irānāryan society. The first are the ancients, the Devas. The second are their successors, the Asuras. The third are the new additions, the recents, the converts from the original people. The ancient followers of Indra, the Devas, were exempt from blame and were irreproachable and unharmed. The memory of the pure Āryans and the new converts has also been preserved at another place in the Rgveda. The ancients and the recents both originated praises for Indra. Asuras are remembered as former Devas till very late times. Sāyana also identifies Asura with Deva and Deva with Asura. The Pūrva-devas have now become the Deva-Asuras.

Deva-Asuras

The Irānāryan Asuras had inherited great qualities of head and heart from their adversaries. They became non-violent people by abjuring force of the sword. Sons of Asuras are very powerful and generous. Asuras were endowed with Māyā. They were wisdom all. Asura Varuṇa is possessor

21. Rgveda 5. 1. 3. 8.
22. Rgveda 5. 2. 11. 2.
23. Rgveda 5. 3. 10. 6.
24. Rgveda 6. 2. 4. 4.
25. Rgveda 7. 2. 5. 9.
27. (1) Rgveda 5. 6. 11. 6; 7. 1. 4. 7.
   (2) Rgveda Samhita (V. S. M.); Vol. II page 986; Vol. III page 321.
28. Rgveda 1. 10. 2. 2; 3. 4. 15. 7; 8. 10. 4. 1.
29. (1) Rgveda 5. 5. 7. 3. 7.
   (2) Rgveda Samhita (V. S. M.); Vol. II. pages 938–939.
of all wealth. 30 He mitigates evil. 31 Asura Indra is scatterer of foes, possessor of wealth and giver of strength. 32 Asura Indra is giver of wealth. 33 Asura Indra is repelled of enemies and giver of rain. 34 Asura Dyauś excludes the wicked and bows to Indra. 35 Rudra is Asura, the life bestower. 36 The Maruts, sons of Rudra, are Asuras, the conquerers of their foes. 37 Asura Agni is productive of food and progeny. 38 Agni is Rudra, the expeller (Asura) of foes from heaven. 39 Asura Agni is parent of sacrifice. 40 Agni is Asura, the invigorator of the wise. 41 Agni is Asura, strong. 42 Agni sends his voice upwards and downwards as Asura (Sun) disperses his rays. 43 Asura Savitṛ, expeller of foes from heaven, drives away Rākṣasas and Yātudhānas. 44 Asura Savitṛ grants dwelling to the offerer. 45 Asura Suparṇa has illuminated the three worlds. 46 Asura Vāyu is bestower of happiness. 47 Asura Pūṣan is scatterer of foes and bestower of prosperity. 48 Asura Soma has made the three

30. Rgveda 8. 5. 12. 1.
32. Rgveda 1. 23. 10. 1.
33. Rgveda 8. 8. 9. 10. 6.
34. Rgveda 1. 10. 4. 3.
35. Rgveda 1. 19. 5. 1.
36. Rgveda 5. 3. 10. 11.
37. Rgveda 1. 11. 7. 2.
38. Rgveda 4. 1. 2. 5.
40. Rgveda 3. 1. 3. 4.
41. Rgveda 5. 2. 1. 1.
42. Rgveda 7. 2. 13. 3; 7. 1. 2. 3.
43. Rgveda 8. 3. 7. 23.
44. Rgveda 1. 7. 5. 10; 5. 4. 5. 2.
45. Rgveda 4. 5. 8. 1.
46. Rgveda 1. 7. 5. 7.
47. Rgveda 3. 3. 10. 1.
48. Rgveda 5. 4. 7. 11.
worlds exalted. 49 Viśvedevas, the Asuras, are possessors of wealth and distributors of riches. 50 Maruts grant male perogeny vigorous and intelligent (Asura). 51 These activities and functions of the Deva Asuras significantly depict their peaceful character. They are very little associated with violence and plunder so characteristic of the Āryans.

Schism

The Deva Asuras in West Asia stood united under the leadership of Varuṇa till 1400 B.C. Hittite-Mittani war was fought circa 1365 B.C. 52 The Mittanis lost the war. This event is recorded in Boghaz-Keui inscriptions which reveal the supremacy of Varuṇa and Mitra over Indra and Nāsatyas. 53 Varuṇa and Indra and all other subordinate Devas were united in a single Brahma or their universal tribal collective and they were all Asuras. The defeat of the Mittanis gave a new upsurge to the Irānāryans. That section of the Irānāryan society who did not fully subscribe to the peaceful ways of Varuṇa set a dissenting note and started considering afresh the ways and means of again establishing their political supremacy. They reorganised for fresh military victories. The violent and aggressive section of the undivided Irānāryans denounced the leadership of peaceful Varuṇa and Mitra. They accepted the leadership of war-loving, aggressive and adventurous Indra and Agni. Indra and his associates, the Deva-Asuras; the leaders of the Brahmāryans; an offshoot of the Irānāryans, could not keep company with the peaceful weaponsless Deva-Asuras and abandoned them. 54 They again took to the weapon-cult. The Asuras also began to prepare the Soma juice. 55 The initial schism has occurred but there was no final schism in

49. Rgveda 9. 4. 6. 1.
50. Rgveda 8. 4. 7. 20.
51. Rgveda 7. 4. 1. 24.
52. S. Moscates; op. cit.; page 190.
53. James, B. Pritchard; Ancient Near Eastern Texts; Relating to Old Testament; 1955; page 206.
54. Rgveda 8. 10. 3. 9.
55. Rgveda 1. 16. 3. 6.
culture. Indra and his associate Devas advancing east to Bhārata still remained. Deva-Asuras. The word Asura has been used in the Ṛgveda for more than 115 times but ninety percent, it has been used in good sense. It is used in a bad sons only in a few cases. It appears that Deva-Asura culture had so dominated the Āryans in Irān that they could not altogether do away with it. The use of the epithet Asura had been made in an illustrious sense and that tradition could not die so soon. The Brahmāryans won final victory in the Dāsarājna war circa 1100 B. C. and settled in their new home. The followers of their arch-enemy Viśvāmitra, along with others, had coalesced with them. Sons of Asura had begun bestowing riches upon Viśvāmitra now.

Fall of Asura

We have earlier noticed that Indra had to contend with enemies whether Āryas or Dāsas. He might have to contend with his erstwhile Asura brothers. The Ṛgveda preserves the reminiscences of such conflicts. The word Asura has been used in the Ṛgveda only 10 or 15 times in the sense of an enemy. Rṣi Vasiṣṭha started the process. He made Asura Agni, the Astūraghnā Agni. Bharadvāja, the Bārhaspatya, originally a convert and later an Āṅgirasa Rṣi, makes Asura Indra, the Asuraraghnā Indra, the subduer of foes, abounding in wealth. Bṛhaspati, the chief of Asura warriors (Asurasya Virān), is represented as piercing the Asura warriors with his shaft in the like manner as he did formerly slay Vṛtra by his prowess. He is now prayed to destroy the enemies. The Asuras are rendered here as enemies. They also now appear as related to Vṛtras. The Soma plant in its original form has Asura-like colour which he loses in the process of extractation and becomes green-tinted. He guards against the Rākṣasas.

Indra and Viṣṇu demolished the 99 strong cities of Śambara:

56. Ṛgveda 3. 4. 15. 7.
57. Ṛgveda 7. 1. 13. 1.
58. Ṛgveda 6. 2. 7. 4.
59. Ṛgveda 2. 3. 8. 4.
60. Ṛgveda 9. 4. 4. 1–2.
they slew at once without resistance the hundred thousand heroes of Asura Varchin.\textsuperscript{61} We have earlier noticed that Sambara and Varchin are Dāsas and also Dasyus. Dāsas and Dasyus are, here, equated with Asuras. The most peaceful Varuṇa, endowed with real Asura wisdom, is also made the destroyer of Asuras or their relations.\textsuperscript{62}

*Final Cleavage*

The Asura Brahmāryans of Bhārata had engaged in minor skirmishes with their erstwhile kinsmen, the Asura Irānāryans of Iran. The west Asian Asuras were vying with the political power of the Deva-Asuras of Bhārata. Asura queen Sāmuramat of Assyia in west Asia led an expedition into Bhārata in the later ninth or earlier eight century B.C.,\textsuperscript{63} where she was offered a desperate resistance and her forces were utterly routed with only twenty soldiers alive. This great event finds a minor place in the historical records but it played the most important part in the future Irāno-Brahma relations. This historic battle gave a very revolting experience to the Bhāratīya Deva-Asuras. This battle widened further the schism earlier effected in the Irānāryan society and brought the final cleavage.

The Rgveda clearly depicts this final cleavage. The Asuras, after their defeat, lost all their wisdom. The Devas overcame them. They preserved their Deva-hood after killing the Asuras.\textsuperscript{64} The Tenth Maṇḍala of the Rgveda composed circa 800 B.C. refers Indra not only as Vṛtra-hā, Amitra-hā, Sapatnā-hā and Dasyu-hā but also as Asura-hā.\textsuperscript{65} Indra is not depicted as Asura-hā in the main body of Rgveda. He becomes Asura-hā very late. Asura, enjoying great power, prestige and glory, was “dethroned in the Tenth Maṇḍala of the Rgveda, an influence of time.”\textsuperscript{66} The Tenth Maṇḍala of the Rgveda was

\textsuperscript{61} Rgveda 7. 6. 10. 5.
\textsuperscript{62} Rgveda 5. 6. 13. 5.
\textsuperscript{63} Buddhaprakasha; Vṛtra; A. B. O. R. I. Vol. 30 page 177.
\textsuperscript{64} Rgveda 10. 4. 11. 4; 10. 10. 12. 5; 10. 12. 6. 4.
\textsuperscript{65} Rgveda 10. 12. 19. 2.
\textsuperscript{66} Siddheswar Varma; The Etymologies of Yaska; 1953; page 3.
appended to the main body circa 800 B.C. This historical cleavage has also been echoed in the religious literature of the two peoples. Zoroastrianism extols the Asura and decries the Deva. Asura is a beneficent god and Deva, a destructive demon in Zoroastrianism. The opposite occurs in the Tenth Maṇḍala of the Ṛgveda. Here Deva is a beneficant god and Asura, a destructive demon. This cleavage between the Ṛgvedic religion and the Zoroastrianism happened towards the end of the Ṛgvedic period. The enmity became bitter and bitter in the post-Ṛgvedic times. 67 Varuṇa reigned supreme in Iran and Mitra travelled even upto Europe in the later part of the first millennium B.C.

Linguists on Asura

We thus find that the process of abomination of the word Asura started circa 800 B.C. The evil sense began to be attached to it. The linguists were not far off to justify the popular bad sense of the word Asura. Yāska clearly saw the good and the bad sense of the word Asura; he derived both the meanings of the word Asura from the word itself. He had no idea of time and was ignorant of historical outlook. He gave popular etymology to the word Asura in its later pejorative sense—as a+Su+ratāh “not very happy.” The word has been traced to ṚAs, lit, “thrown out of their positions.” He has also given the real correct derivation of the word to ṚAs “to throw” “life being thrown into the body.” It is interpreted as “Powerful Lord,” having connection with Avestic “Ahū” “Lord.” The word is also traced to “Asū” with a possessive suffix ‘r’ lit, “full of energy of spirit.” 68 If “body” is taken to be an inanimate object, the “throwing of life” into it means the association of the body with the soul or the union of spirit and matter. Here the spiritual aspect is emphasised. Asura means a person full of spiritual qualities. The later Brahmāryan Pundits arbitrarily created the word ‘Sura’ in an unjustified manner by isolating the

67. V. K. Rajavade; Asura; Proceedings and Transactions of the first Oriental Conference; Poona; 1922; page 19.
68. Siddheswar Varma; op. cit.; pages 3, 27, 126.
initial ‘a’ from the word Asura. 69 This Brähmanic arbitrariness betrays the rules of grammar and brutally twists history. Yāska led this process of twisting of history in the linguistic field. There was no need of giving any popular etymology to the word Asura in this arbitrary manner. Had he fully known and appreciated real history, he could have derived the good sense of the word Asura from ज्ञ/Su; also deriving the word Sura from the same root. But he fell pray to false popular stories in ignorance of history. The words Sura and Asura both carry in the Brahmāryan sense, good meanings. The illustrious word Asura was degraded very late for which no grammatical pun was necessary. The analysis of historical events could have done the task. Yāska fell in this error on account of the absence of the word Sura specifically in the Rgveda. The absence of the word Sura in the Rgveda had led several scholars to give mechanistic meanings to the word Asura. It has been suggested that the primitive conception of “magic” “occult” power underlies the word Asura. The Vedic word Asura is much older than the classical Sanskrit word Sura; Asura does not represent the opposite of Sura, (= god.). The word was originally used in the Vedic literature in the sense of a being possessing the highest occult power. 70 This is only a partial truth. It is right to maintain that the word Asura does not represent the opposite of Sura. The Asura stood not only at par with Sura but very much above him. But the assumption that Sura is a classical Sanskrit word and Asura a Vedic word leads to some wrong conclusions. Sura may as well be a Vedic word. The prefix ‘a’ to the word ‘Sura’ in the negative sense refers only to the difference of qualities. It, in the present context, does not denote contradiction or contrariness, The Asuras alone did not possess the highest occult powers. The Devas also possessed such occult powers. The difference between the Asura and the Deva sections of the undivided Irānāryan society were much more fundamental than this. The former

69. Sylvaın Levi; Pre-Āryan and pre-Draivdian in India; 1929; page 132 Note 1.

renounced the cult of the weapon and Soma while the latter still adhered to them. This spiritual sense of the word Asura clearly proves that the Asuras were "Śramañised Devas." Both belonged to the Āryan racial stock.

Devāsura-Saṅgrāma a Myth

The Brāhmaṇa literature throws illuminating light on the Deva and Asura problem. Though Asuras had begun to be looked down by the Devas they do not yet join the array of the Irānāryan adversaries, the Dāsas, the Dasyus, the Paṇis and the Vṛtras. Aitareya Brāhmaṇa records a family found between the Devas and the Asuras but also records an arrangement entered between them. The family feud between the Devas and the Asuras appears to have been insignificant or the memory of the Deva-Asura battle might have been obliterated by the Satapatha times. Satapatha Brāhmaṇa definitely records that the tales and legends relating the fight between Devas and Asuras is not at all true. The Asuras are still distinct people from the Vṛtras and the Rākṣasas. Mitra and Varuṇa smote not only Asuras but also Rākṣasas. Both the Asuras and the Rākṣasas impede the oblations. The slaying of Vṛtra has numerous been averred; but the Vṛtras and the Rākṣasas have nowhere been equated with Asuras. The Dāsas, the Dasyus and the Paṇis have not been referred in the Brāhmaṇa literature. The earlier Upaniṣads, the Brhadāraṇyaka and the Chhāndogya, do not refer to the Vṛtras, the Rākṣasas, the Paṇis and the Dasyus. They refer to the Dāsas and the Dāsis but not in the sense of an adversary.

71. Aitareya Brāhmaṇa; 6. 15.
72. Satapatha Brāhmaṇa; 11. 1. 6. 9.
73. Aitareya Brāhmaṇa 6. 4.
74. Kausitaki Brāhmaṇa 28. 2.
75. (1) Aitareya Brāhmaṇa 1. 26; 2. 4; 3. 16; 3. 20; 3. 21; 4. 22; 7. 28.
76. (2) Kausitaki Brāhmaṇa; 7. 2; 8. 2; 16. 2; 18. 9; 23. 2.
(3) Satapatha Brāhmaṇa 13. 4. 1. 13.
77. (1) Brhadāraṇyaka Upaniṣad 6. 2. 7; 4. 4. 23.
(2) Chhāndogya Upaniṣad 5. 13. 2; 7. 24. 2.
They have been used in the sense of slaves. It is, therefore quite clear that the Asura Āryans were slowly assuming a low position in society. They were also considered as enemies by the Deva Āryans but they still remained in the Brahmr̥yan society till, at least, the sixth century B.C. The Purānic tradition records great battles between the Devas and the Asuras. No battle between the Devas on one side and the Vṛtras, Rākṣasas, Dāsas, Dasyuś and Paṇis on the other is recorded in the Purāṇas. The Purāṇas, like the Rgveda, also do not record any battle between the Asuras and the Vṛtras, and their allies. The Purāṇas record battles only between the Devas and the Asuras. The ancient Purāṇas had wholly been recast in the Gupta period and imagination and fancy had played no lesser part in the fabrication of the Gupta recensions of Purānic history. Asura Indra, Asura Agni and other Asura Devas are recorded in the Rgveda to have vanquished their adversaries the Vṛtras, the Rākṣasas, the Dāsas, the Dasyu and the Paṇis. This genuine history was brutally and ruthlessly falsified in the Purānic tradition. The Brahmr̥yan adversaries, the Vṛtras and their compatriots were equated with Asuras. Ahi Vṛtra becomes Vṛtrāsura; Dasyu Śambara becomes Śambarāsura; Paṇi Vala becomes Valāsura and Dāsa Varchin become Varchināsura in the Purāṇas. It is in the Purānic age in the beginning of the Christian era that the epithet Asura was transferred to the Rgvedic adversaries of the Brahmr̥yan foreign invaders in a mischievous attempt to cast thick gloss on the real historical events. The Purānic tradition makes the Āryan Asuras non-Āryans to which racial stock they never belonged. The Asuras were never non-Āryans.

Non-Āryanisation of Āryan Asuras

The cause of this transference of the Āryan Asuras to the non-Āryan racial stock is very obvious. A section of the Irānāryans, as stated earlier, had adopted the Śramaṇic culture of non-violence, peace and penance and had become moral and righteous people. The Asuras in the Purāṇas and Mahābhārata are associated with penance, self-control and other spiritual qualities. Vṛtra was a great penance-practising sage. Vṛtra, his son, belonged to a peaceful family and
practised penance for 60000 years.\textsuperscript{77} Vala was his real brother.\textsuperscript{78} Madhu, the father of the Asura race, practised great penances and possessed very high spiritual values.\textsuperscript{79} Dhundhu, his son, was a great Tapasvi sage.\textsuperscript{80} We may multiply these instances by hundreds from the Mahabharata and other Puranic literature where we find Asuras, Daityas and Dānavas practising penance. The Brahmāryan Devas never practised penance. Penance divided the Asuras from the Devas. It has been suggested that Indra incurred the sin of Brāhmaṇicide by killing Vṛtra and Namuchi and these two famous Dānavas were Brāhmaṇas.\textsuperscript{81} But when Vṛtra and Namuchi were killed, the Brahmāryans did not believe in the sanctity of penance and certainly they did not slay the Brāhmaṇas of their own racial stock. It is only a later shrewd attempt to associate peace, non violence and penance with the Brāhmaṇic culture that they are called Brāhmaṇas and Indra is dubbed as a sinner for Brāhmaṇicide. Vṛtra and other non-Aryan adversaries of the Brahmāryan foreign invaders had in their society the Śiśadevas and Munis who practised peace and penance and hence they were held in high esteem by their followers. These amongst them converted to the Brahmic way took the memories of their erstwhile Gurus into their new fold with force and influence, Brāhmaṇa represented the new equivalent office. These new converts held Indra guilty for Brāhmaṇicide, or, may be, that when a section of the Irānāryan and Brahmāryan society adopted the Śramaṇic way; these Brahmas became Asuras. The Asuras were a section of the Brahma tribal collective. The Asuras were thus Brahmas also, the Brahmāsuras. When the epithet Asura was transferred to non-Aryans, it was transferred with its Brahmic association. The non-Aryan Vṛtras became not only Asuras but Brahmāsuras. The two different events of history became amalgamated together and this

\textsuperscript{77} Mahābhārata (Cr. Ed.); 5. 9. 42; 12. 272. 36.
\textsuperscript{78} Mahābhārata (Cr. Ed.); 1. 59. 32.
\textsuperscript{79} Mahābhārata (Cr. Ed.); 3. 194. 24.
\textsuperscript{80} Mahābhārata (Cr. Ed.); 1. 59. 32.
\textsuperscript{81} F. E. Pargiter; op. cit. (A. I. H. T.); page 307.
coalesced concept was then ceremoniously transferred. The later descendants of the pre-Āryan Śramaṇic culture in Bhārata; the Buddhists and the Jainas have also been made Daityas and Asuras by the Brāhmaṇical sages. 82 The association of the Āryan Asuras with Śramaṇic culture had to be obliterated from history by the later separatist Brāhmaṇa Rṣis and the easiest way discovered by them was to transfer the epithet Asura itself to the people of Śramaṇic culture with whom, according to them, they had eternal conflict. This was the state of affairs till circa 150 B.C., the age of Patañjali. 83 We may thus safely conclude that the Asuras belonged to the Āryan racial stock. They were despised by their own kinsmen for their Śramaṇic associations. They were finally ex-communicated from the Brāhmaṇic society circa 200 A.D. They henceforward began to be identified with the non-Āryan Śramaṇic peoples; a clear case of historical transposition.

3. THE ĀNGIRASAS

Āṅgiras Scientists

The Āṅgirasas were a distinct people within the Āryan fold. They were the first Āryan scientists to separate living coal from the mass fires in their original home, the Uttarakuru-land. 84 They derived their name Āṅgiras from Āṅgāra, a live charcoal. 85 Āṅgāra became Āṅgirasaḥ. 86 The Europāryan (Indo-European) parallel of the word Āṅgāra is “Āṅgirasa” in the sense of messenger. The Greek parallel word “Āṅgalke” also conveys the same sense. 87 Āṅgāra was a messenger of the mass fires to the human society. It carried the message that Agni was of great service for the material development of the human society. The scientific use of

82. F. E. Pargiter; op. cit. (A. I. H. T.); page 68, 291.
83. B. N. Puri, India in the time of Patañjali; 1957; page 191, 11.
84. R. C. Jain; The Most Ancient Āryan Society; 1964; Chapter 4 section 1.
85. Nirukta, 3. 17.
86. Aitareya Brāhmaṇa, 3. 34.
87. Siddheshwar Varma; op. cit.; page 27.
Agni, thus, originated, for the Āryans, in their undivided social stage.

Āṅgiras and Agni

The Āṅgirasas are sons of Agni. 88 The Āṅgirasas first discovered Agni, hidden in secret, taking refuge from wood to wood. They churned it with great force; hence Agni is called son of strength. 89 The Āṅgirasas, thus, become the fathers of Agni. It appears that the Āṅgirasas carried on twofold scientific experiments. Some attempted to separate a living charcoal from the mass fires. The others churned it from wood. Both the set of scientists were successful. The savage Āryan society benefitted much from the discovery of Agni.

The morphotheistic Āryan leaders were in the habit of assuming to themselves the names representing Natural Powers. 90 That Deva scientist-in-chief who led the Āṅgirasas to this discovery assumed to himself the epithet Agni. 91 Āṅgiras, thus, became identified with Agni. 92 Agni is Āṅgiras, son of strength. 93 Agni is Āṅgiras, augmented with fuel and butter. 94 Agni is Āṅgiras, son of food. 95 Agni is chief of Āṅgirasas. 96 Agni is the first, and the chiefest and the eldest of Āṅgirasas. 97 Agni was the chief weapon of the Āryans during their extensive military conquests of Europe and Asia. Agni was a great Āryan military commander who wielded fire and other weapons in battles against the Āryan adversaries. The military importance of commander Agni to the Āryans is next only to Indra in West Asia and Bhārata.

88. Rgveda 10. 5. 2. 5.
89. Rgveda 5. 1. 11. 6.
90. R. C. Jain; The most Ancient Āryan Society, 1964; Chapter 8.
91. Rgveda 1. 7. 1. 1.
92. Rgveda 1. 1. 1. 6; 4. 1. 3. 15; 4. 1. 9. 7; 5. 1. 8. 4; 5. 1. 10. 7; 6. 1. 2. 10; 6. 2. 1. 11.
93. Rgveda 1. 13. 1. 5; 8. 7. 1. 2.
94. Rgveda 6. 2. 1. 11; 8. 5. 1. 11; 8. 8. 6. 5.
95. Rgveda 8. 9. 4. 4.
96. Rgveda 1. 13. 2. 2; 8. 4. 3. 10; 8. 6. 1. 18; 8. 6. 2. 8.
97. Rgveda 1. 7. 1. 2; 1. 19. 1. 1.
CHAPTER VII

Though Agni is the first and the chiefest Aṅgiras; other Āryan Devas soon acquired efficiency in the use of fire and fire weapons. Indra, in due course of time, also became chief of the Aṅgirasas. 98 The intelligent Soma also became chief of the Aṅgirasas and sprinkled oblation with exhilarating juice. 99 Indu dropped butter and juice on the Aṅgirasas. 100 The Aṅgirasas were thus associated with the Soma-drinking Āryans. Uṣas was also an Aṅgiras chief. 101

Aṅgirasas are very ancient people. They are remembered in the Rgveda as father, 102 our father 103 and forefathers. 104 They had DadhiKravan, the swift steed, in front of their chariot. 105 They were great supporters of Indra and praised his deeds. 106 Indra or Viśvedevas bestowed wealth upon the race of Aṅgirasas. 107 Uṣas bestowed riches upon them. 108

**Military expeditions of Aṅgirasas**

The Aṅgirasas were great military warriors. Agni, the chief of Aṅgirasas, consumed Rakṣasas. 109 The greatest military feat of the Aṅgirasas was directed against the Paṅi leader Vala. Aṅgirasas praised Indra. 110 Praised by the Aṅgirasas, Indra broke open the defences in the mountains and destroyed Vala. 111 He forced open all his gates, destroyed cities and
slew Vala. 112. Indra hurled Vala headlong and liberated cows for Aṅgirasas. 113. Bhṛhaspati is son of Aṅgiras and belonged to his gaṇa. It appears that the whole of the military might of the Aṅgiras gaṇa was employed for the destruction of the Vala power. The destruction of the Vala power opened the way for the Aṅgirasas to acquire all the wealth of the Paṇis comprising horses, cows and other cattle. 115. The second military encounter of the Aṅgirasas was against Āśva. Aṅgirasas obtained the help of Indra and Uṣas for the demolition of his ancient cities and won cattle. 116. The third military encounter of the Aṅgiras gaṇa leader Bhṛhaspati was with Parvata. Bhṛhaspati under the leadership of Indra, set free the herd of kine concealed by Parvata. 117. In the fourth encounter, Aṅgirasas themselves preceded Āświns to the cavern and recovered the cattle. 118. It appears that their adversaries fled and did not throw any opposition. Indra assisted Aṅgirasas in opening the herd of cattle. 119. So did Soma. 120. Indra and Aṅgirasas, with the help of Saramā, set on the search of cattle 121 of the Paṇis and plundered them. The Aṅgirasas, with the help of their compatriots, undertook these military and pillaging activities for winning the wealth and riches of their adversaries.

Aṅgirasas as Asura Warriors

The Aṅgirasas were great Asura warriors. 122. It appears that when the Irānāryan society became divided in Surā-drinking and non-Surā-drinking sections; led respectively by

112. Rgveda 6. 2. 3. 5; 2. 1. 11. 20.
113. Rgveda 8. 3. 2. 8; 8. 7. 4. 3.
114. Rgveda 4. 5. 5. 5.
115. Rgveda 1. 13. 10. 4.
116. Rgveda 2. 2. 9. 5.
117. Rgveda 2. 3. 1. 18.
118. Rgveda 1. 16. 7. 18.
119. Rgveda 1. 10. 1. 3; 1. 19. 6. 4.
120. Rgveda 9. 5. 1. 23.
121. Rgveda 1. 11. 5. 3.
122. Rgveda 3. 4. 15. 7.
Indra and Varuṇa; the Aṅgirasas sided the former. They afterwards maintained their supreme position in the military hierarchy of the Brahmāryan section under the supreme commandship of Indra. They were reckoned only next to Indra. Asura Aṅgirasas played significant historic role in Brahmāryan victories over Vṛtras, Dāsas, Dasyus and Paṇis in far western and western Bhārata. The efficient fire-wielding commanders, the Aṅgirasas, owe an explanation to the history of mankind for ruthless, inhuman and barbarous burning of important ancient cities in these regions. The archaeological explorations in these regions supply evidence of burning at the end of the Rana Ghundari III c phase. The Sohar-Damb settlement at Nal was so violently burnt that its name Sohar-Damb meaning “burnt red” still persists for more than three millennia and stands testimony to the Brahmāryan brutality and savagery. At Dabarkot, the upper feet of the tell showed no less than four-thick ash layers, implying repeated destructive conflagrations of the later settlements. One of the later settlements at this site was that of Harappa people. Asura Indra could not have accomplished these great military feats without the active participation of his efficient Aṅgirasas scientists. Asura Aṅgirasas, the great military commanders of the Brahmāryan Fire-Brigade, played a decisive role in subjugating these regions.

Beginning of Retualisation of Yajña

The Brahmāryan final victory in Dāsarājña war circa 1100 B.C. securely established their political power in Bhārata. The Aṅgirasas, who played a very important historical role in undivided Āryan and Irānāryan times, maintained their supremacy in the Brahmic hierarchy in the post Dāsarājña period. They rendered yeomen service in cementing the Brahmāryan foundations in Bhārata. Yajña, as previously, still was their great weapon. They were the masters of the original Yajña. They, in the changed circumstances, continued to be the masters of the ritualised Yajña. The moety of the Viśvāmitras, under the Bhṛgu influence, had joined the

123. S. Piggot; Pre-historic India; 1950; pages 123, 125.
Brahmāryan fold. They soon recognised the importance of the Āṅgirasas in the Brahma society and developed friendship with them. The Āṅgirasas also appreciated the historical significance of the powerful Viśvāmitras in furthering their political and social supremacy in Bhārata. Viśvāmitras, along with other Bhārattyya convert Rṣis, helped the Brahma Rṣis in the ritualisation of the Yajña. The institution of Yajña was ritualised within the Brahma framework. The ritualised pattern of Yajña, as finally evolved under the leadership of the Āṅgirasas, had the final stamp of the Āṅgiras way. Every Rṣi and worshipper, thenceforward, performed Yajñas in the Āṅgiras way. Viśvāmitras were the first to popularise this Āṅgiras way of Yajña. Viśvāmitra worshipped like an Āṅgiras.\(^{124}\) Āṅgirasas, priests at the magico-ritualities bestowed great riches upon Viśvāmitra at the magico-rituality.\(^{125}\) The non-Āryan convert Rṣi Bharadvāja became the most earnest adorer amongst Āṅgirasas.\(^{126}\) The adorer of Maruts praised like Āṅgiras.\(^{127}\) The new convert Rṣi Nābākā addressed new prayers as by Āṅgiras.\(^{128}\) The vast mass of the adorers adored Agni like Āṅgirasas.\(^{129}\) The Brahmāryan society was still a universal tribal collective, the Brahman. The Brahma Rṣis; like Āṅgirasas, Vasiṣṭhas and others; and the convert Brahma Rṣis like Viśvāmitra, Bharadvāja, Kaṇva, Kaśyapa and others, jointly evolved the institution of the ritualised Yajña, under the leadership of Āṅgirasas. Devas gave to the Āṅgirasas the milch cow which Aryaman milked for Agni\(^{130}\) for the advancement of Agni, i.e. Yajña. We, thus, find that the Āṅgirasas played a very great historical role from the very beginning. They are significantly associated with the Āryan

124. Ṛgveda 3. 3. 2. 19.
125. Ṛgveda 3. 4. 15. 7.
126. Ṛgveda 6. 1. 11. 3.
127. Ṛgveda 6. 4. 6. 11.
128. Ṛgveda 8. 5. 10. 12.
129. Ṛgveda 1. 7. 1. 17; 1. 9. 2. 3; 1. 11. 5. 1; 1. 13. 6. 3; 2. 2. 6. 1; 8. 6. 1. 13.
130. Ṛgveda 1. 20. 6. 7.
progress in Europe and Asia through all the stages till the beginning of the first millennium B.C.

4. THE ATHARVANS

Iranāryan People

The Atharvans are a lesser people than the Aṅgirasas. They are also lesser criminals in history than the Aṅgirasas. The Atharvaveda is known as Atharvāṅgiras Veda. The Atharvans are, here, the priests of white magic while the Aṅgirasas of black magic. The Atharvans are Iranāryan people. The Atharvans are known to the Avestic literature. They are associated with Agni. 131

The Atharvans are nowhere associated with Soma or Surā. It appears that when the Iranāryan society was divided into the two-sections of Surā-drinkers and non-Surā-drinkers; the Atharvan joined the non-Surā-drinking Varuṇa people. Hence, they enjoy more prestige in the Avestic literature than the Aṅgirasas. Indra for this very reason entertained hostility towards them. Indra admits that he slew Atharvan Dadhyaṇeh, son of Atharvan. 132

Agni People

The Atharvanas are fathers like the Aṅgirasas and the Bhṛgus. 133 They generated Agni. 134 The Agni generated by Atharvan is the messenger of Vivasvān. Vivasvān in this context, appears to be a human votary, a follower of Atharvan. He could have been an Atharvana Ṛṣi. The "messengership" of Agni begins in the post-Dāśarājña war ritualistic age. Atharvan, first by. Yagñas discovered the path and then the Śūrya was born. 135 Vivasvān and Śūrya both have the same meaning and hence may be identified. Vivasvān is known to the Avestic literature 136 but not Manu. After the

131. Rgveda 7. 1. 1. 1.
132. Rgveda 10. 3. 17. 2.
135. Rgveda 1. 13. 10. 5.
136. A. F. Khabardar; op. cit.; page 364.
Dāsarājña war, it appears, that the Atharvans made peace with them and along with Manu and Dadhyañch engaged in making hymns in praise of Indra.  

Atharvan-Vivasvān Manu

Atharvan, in Avestic literature, has been identified with prophet Zarthushthra himself. Atharvan, thus, becomes deeply associated with Ahura Mazda. Vivasvān is father of Yima or Yama 139 Tvaṣṭr is mentioned there but not as father-in-law of Vivasvān but as Ahura Mazda himself, the motion giver. 140 Ahura Mazda and his messenger Zarthushthra were against animal sacrifices and soma-drinking. Manu is not at all mentioned in the Avestic literature. Atharvan and Yama are the only connecting links. Atharvan, in the Vedic literature is father of Vivasvān. Atharvan Agni is his messenger. 141 Yama is real brother of Manu. 142 Manu, in the Ṛgveda is Vivasvān himself. 143 But he is better known as son of Vivasvat or Vivasvant. 144 Vivasvat married Sarañyu alias Savarnā. 145 Manu, after her, is also called Sāvarṇi, a matriarchal epithet. Sarañyu or Savarnā was daughter of Tvaṣṭr. She was also the mother of Yama. 146 It appears that Vivasvant married the daughter of Tvaṣṭr in the Irānāryan age and only Yama was born to her. Manu is only a Brahmiryan leader. It may, hence, fairly be assumed that Manu was, not the son, only a descendant of Vivasvant. He was associated with Yama very late in the Tenth Manḍala of

137. Ṛgveda 1. 13. 7, 16.
139. A. F. Khabardar; op. cit.; page 363.
140. A. F. Khabardar; op. cit.; pages 182–183.
141. Ṛgveda 8. 2. 4. 7.
142. Ṛgveda 10. 1. 10.
143. Ṛgveda 8 Balakhilīya 4. 1.
144. (1) Atharvaveda 8. 10. 24.
(2) Śatapatha Brāhmaṇa; 13. 4. 3. 3.
(3) Mahābhārata (Cr. Ed.); 1. 10. 11.
145. Nirukta; 12. 10.
146. Ṛgveda 10. 2. 1. 1–2.
the Ṛgveda. Tvaṣṭr was father of pre-Āryan non-Āryan Ahi Vṛtra. 147 Ahi Vṛtra was the arch-enemy of the Irānāryan foreign invaders in Far Western Bharata who was killed not by Indra but by Varuṇa who himself and his followers were later conquered by the Vṛtra culture. Irānāryan (Indo-Irānian) Indra is not Vṛtrahan. 148 Tvaṣṭr, father of horned Vṛtra, 149 is three-horned. Horn was the emblem of power and prestige with the non-Āryan dignitaries. Tvaṣṭr is considered an Asura by Sāyaṇa 151 as late as fourteenth century A.D. Vivasvant or Tvaṣṭr have been described, as sons of Kaśyapa, the father of the Ahi or Nāga sub-race. Tvaṣṭr appears as independantly associated with the Ahi  sub-race. Manu, on the maternal side, if not on the paternal side, is associated with the pre-Āryan non-Āryan Ahi blood.

Ātharvāṇa Manu-prophet of Yājñā Ritualisation

Ātharvāṇa Manu, a descendant of Vivasvat is the first magico-ritualist. 152 He is the inventor of magico-ritual rites. 153 Aṅgiras alone has been given in the Ṛgveda the fatherhood of Yājñā. What, then, is the significance of Manu, Agni, being the father of Yājñā. Aṅgiras was the originator of the Yājñā, the tribal activity of the undivided Āryans. 154 When the institution of Yājñā began to be ritualised during the post-Dāsarāṇa period; it still remained associated with the human Yājñā. The convert Brahma Ṛṣis had taken with them the ideology of non-violence into their new fold. That ideology sharply reacted upon rituals associated with violence in

147. Mahābhārata (Cr. Ed.) 4 Śūra 43.
148. B. K. Ghose; Indo-Iranian Relations (In Vedic Age); 1957; page 222.
149. Ṛgveda 1. 7. 3. 12.
150. Ṛgveda 5. 3. 11. 13.
151. Ṛgveda Samhita (V. S. M.); Vol. I page 578 (RV. 1. 14. 9. 4); Vol. IV. page 218 (RV. 6. 5. 12. 3.), Vol. II page 414 (RV. 3. 4. 10. 4.)
152. Ṛgveda 10. 5. 3. 7.
153. G. Bühler; The Laws of Manu; 1886; page LIX.
154. R. C. Jain; The Most Ancient Āryan Society; 1964; Chapter IV. section I.
the then Yajñas. The new doctrines with the passage of time gained wide acceptance. Viśvāmitra saved Śunaḥśepa from ritualistic death. 155 Manu originated the new form of Yajña along with seven Purohitas. The seven Purohitas included Viśvāmitra, Kaśyapa, Atri and Gotama also. Manu became the father of Yajña ritualisation in the newer form without human oblations though; under the influence of Indra and old Brahma Rṣis animal sacrifices and Soma-drinking continued even at these reformed Yajñas. Manu was a departure from old Aṅgiras way of Yajña. The later Yajñas followed the Manu way of Yajña ritualisation. 156 Manu perfected the art and science of ritualisation of the institution of Yajña. Yajña, in the Manu form, became divorced from the old Brahmic (tribal) activity though its Brahmic foundation was kept in tact. Ritualisation of the institution of Yajña, was the effect of the spiritual reaction due to the strong impact of the original Śramaṇic culture. Yajña in the olden days, signified the tribal activity of violence and exploitation in its brutal way. The primitive Āryan society had developed the social institution of Puruṣamedha with tribal dances and promiscuous matings. The Gaṇapati himself willed his death. This volition was not ego-centred but a collective impersonal volition. The tribal collective willed the death of its supreme leader and he voluntarily sacrificed himself. Puruṣamedha was performed on the occasions of grave "national" emergencies either when some enemy gaṇa was to be conquered or the tribal collective had to defend itself from some foreign invasion. The eating of the flesh, blood and bones by the tribal collective was either the Federation-Feast or the Unification-feast. The ultimate aim was to establish or strengthen the oneness of the original or the augmented tribe. Convert Brahma ṛṣi Viśvāmitra, the former Dasyu chief, joining the Brahmāryan fold with his fifty younger sons led by Madhucchandas, had given death blow to the Puruṣamedha. The ritualisation era of Yajña had been inaugurated and Puruṣa was ritualised into Horse. It was a great revolution in the

156. Ṛgveda 1, 13. 3, 5.
history of Yajña. Aśvamedha took the place of Puruṣamedha. Tatttirīya Brāhmaṇa manifestly narrates the purpose of Aśvamedha like this. 157

"After he (Prajāpati) had created the creatures, Prajāpati through love entered into them. He could not disengage himself from them and re-assemble his parts together. He said, "He shall prosper who shall disengage me from these and restore me to unity." Then they prospered. Whosoever offers the Aśvamedha, he restores Prajāpati to unity and (consequently) prospers." The sacrifice of Prajāpati is known only to the Tenth Maṇḍala of the Ṛgveda. The conception of Gaṇapati, now, in the changed circumstances, had been transferred to Prajāpati. Gaṇapati was transformed as Prajāpati. Gaṇapati (Puruṣa) or Prajāpati represents the whole will of the tribal collectivity. Horse, now, was identified with Gaṇapati or Prajāpati. Horse, hence, came to represent the whole will of the tribal collectivity. All had to be sacrificed to activate the whole. The Horse could be arrested by somebody at the cost of military engagement with the whole society, the horse represented. Aśvamedha was the latest invention of the Brāhmaṇic society to keep its homogeneity and unity in tact and to further increase its strength and power. Janamejaya, called son of Parikṣit, in the post-Ṛgvedic period circa the ninth century B. C., performed a great Aśvamedha. 158 Aśvamedha ritualisation appears to have gained supremacy in the first two centuries of the first millennium B. C. The ritualisation of Yajña placed the Brahmic social exploitation on a human basis and in a rational form. The violence associated with Puruṣamedha became very much diminished though the horrors of animal sacrifices still continued. Social changes do not come in a day. The Aśvamedha, still, was a great advance on the Puruṣamedha. The Aṅgiras way of Yajña had given way to the Manu way of Yajña. Manu was the prophet of this great social revolution in

158. (1) Altareya Brāhmaṇa 8. 2. 1.
(2) H. C. Roychowdhari; Political History of Ancient India, 1950; pages 36–37.
the history of Yajña, Manu, hence, may rightly be called the father of Yajña ritualisation.

Age of Manu

The Aryan Gaṇapatis, Devas and Rṣis all took active part in military combats with their adversaries. The Aṅgirasas, Vasiṣṭhas and Bhṛgus, along with Indra, Bṛhaspati, Maruts and others, had played glorious roles against Vṛtras, Paṇis and others of their stock. We do not find Manu taking part, actively or constructively, in any military combat. This is very significant. Manu appears in the Ṛgveda along with Aṅgiras and Yayāti, Bhṛgu and Aṅgiras, Atharvan and Dadhyaṇch and Dadhyaṇch, Aṅgiras, Atri and Kaṇva, the old and the new Brahma Rṣis. But he himself is not an old Rṣi. No Brahmāryan leader reamed in aloof from military activities before Dāśarājña war. Manu, hence, may be placed in the post-Dāśarājña period. Manu had Usanas Kāvya as his Guru. Usanas, son of Kavi, established Agni as the ministrant priest, as the offerer of magico-rituality for Manu. Usanas Kāvya may be identified with Usanas-Śukra belonging to the Bhṛgu tribe. Usanas Kāvya was the preceptor of Daityas and Dānavas. Bhṛgus, though originally pure Aryan, had become a mixed tribe. They had fought along with the Dasyus and the Dāsas against Sudās in the Dāsarājña battle at Paruṣṭi. Usanas-Kāvya could have imparted the learning of the Yajña rituals to Manu only after the Dāsaraṇa war when the victors and the vanquished had amalgamated. Manu perfected the art of Yajña ritualisation with scientific expertness and won many followers who began to be called followers or sons of Manu. He could not yet

159. Ṛgveda 1. 7. 1. 17.
160. Ṛgveda 8. 6. 1. 13.
161. Ṛgveda 1. 13. 7. 16.
162. Ṛgveda 1. 20. 6. 9.
163. Ṛgveda 8. 4. 3. 17.
164. F. E. Fargiter; op. cit (A. I. H. T.) page 18, 194.
165. Ṛgveda 7. 2. 1. 6.
166. Ṛgveda 4. 4. 5. 1.
with the title of fatherhood of all the ritual priests in the kernal of the Rgveda. He himself is still a minor rishi contributing only an insignificant part in the making of the Rgvedic hymns. He is called the progenitor of Yajña ritualisation only in the Tenth Manḍala of the Rgveda composed and added to the kernal of the Rgveda circa 800 B.C. We may, thus confidently place the Manu way of Yajña ritualisation between circa 1000–800 B.C.

5. THE VASIŚTHAS

Vasiśtha of Tṛṣṇa Tribe

Vasiśtha was born of the common seminal effusion of Mitra and Varuṇa from the womb (Water-jar) of Urvāṣī, the fairest of the Āryan Apsarasas. Vasiśtha belonged to the race of white-complexioned people. Vasiśtha, thus, belongs to the pure Āryan racial stock. He was very popular amongst his own people. He did not overlook even the very lowest amongst his own people. Vasiśtha and his descendants were Tṛṣṇas. Divodāsa, grandfather of Sudās, was a commander who rose to the status of Indra. Sudās became senior of Indra. It appears that Divodāsa was the founder of the Tṛṣṇa tribe which attained great power and prestige during the times of Sudās. Vasiśtha rose to great eminence in the Tṛṣṇa tribe. He was Vasiśtha; eminent, creator and the first; amongst his Tṛṣṇa people. He became the Pura-etā or Purohitā of the Tṛṣṇas. The Tṛṣṇa people, thenceforward, greatly prospered.

Vasiśtha and Daśarājña War

Vasiśtha was on a great masterplan for the strength and glory of his people. He sought the help of Indra, who, at

167. Rgveda 7. 2. 16. 11. 13.
168. Rgveda 7. 2. 16. 1.
169. Rgveda 7. 4. 4. 3.
170. Rgveda 7. 5. 13. 8.
171. Rgveda 7. 2. 1. 16.
172. Rgveda 2. 1. 9. 1; 2. 4. 4. 1; 9. 1. 2. 3.
173. Rgveda Saṃhitā (V. S. M.); Vol. III. page 350.
174. Rgveda 7. 2. 16. 6.
the instance of Pāsadymna Vāyata, was helping the Pṛthus and Parsus in Far Western Bharata. Indra understood Vasiṣṭha and hastened to the help of Tṛṣus. Sudās had to encounter a minor opposition on the river Sindhu, but he, through the help of Indra and Vasiṣṭhas, easily slew his foes. Sudās and his Tṛṣus encamped between Sindhu and Paruṣṇi. The famous Dāsarājña war between the Brahmāryan-Bhāratīya forces was then fought. Sudās through the help of Indra and Vasiṣṭhas, won the Dāsarājña war; annihilated the Bharatas and conquered their vast country.

Vasiṣṭha-Viśvāmitra Rivalry

Viśvāmitra led the Bharata forces of Dāsarājña confederacy and took his forces from east to west crossing the joint stream of Vipās and Šutudrī. The Sudās forces had come from west to east. Both the opposing forces first met at Hariyupīya. Several scholars consider that Sudās was the leader of the Bharatas and his forces crossed from east to west in the Dāsarājña war. This is manifestly wrong. The Bharatas were quite different from the Tṛṣus. A wrong and mechanical interpretation of certain Ṛgvedic hymns have led the scholars to such fallacious results. The Dāsarājña war sūktas clearly gives the right directions. Vasiṣṭha of the west and Viśvāmitra of the east stood face to face against each other in the first fateful war fought on the present Bhāratīya soil that for the next three thousands years or more led to the chain of foreign invasions leading consequently to peoples enslavements, time and again. The rivalry between Vasiṣṭha and Viśvāmitra is

175. Macdonell & Keith; Vedic Index; 1958; Vol. I. page 523.
Ludwig sees in Pāsadymna Vāyata a priest of the Pṛthus and Parsus. This view is very probable.

176. Ṛgveda 7. 2. 16. 2.
177. Ṛgveda 7. 2. 16. 3.
178. Ṛgveda 3. 3. 4; 7. 2. 16; 7. 5. 13; 7. 2. 1; 6. 3. 4.
Dāsarājña War is mainly described in these Ṛgvedic Sūktas.
179. Ṛgveda 7. 2. 16. 5. 6.
180. Ṛgveda 3. 3. 4. 11–12.
181. Ṛgveda 6. 3. 4. 5. 6.
very true and this historical rivalry has rightly been referred in the later Brāhmaṇical literature. Only its true, historical significance had never been rightly appreciated. Viśvāmitra has been described as a Kṣatriya prince who practised great penances and austerities to win Brahma-hood. Vasiṣṭhas always opposed his getting the Brahmakehood. This Brāhmaṇic and Purānic legend contains in itself a great historical truth. He has been denounced as a Kṣatriya because he belonged to the pre-Āryan non-Āryan racial stock. The Brahma, at this period of Brahmāryan history, was an undivided universal tribal collective of the foreign invaders; having no Kṣatriya class at this stage. Though the Vasiṣṭhas opposed the move of the admittance of the Viśvāmitras to the Brahma fold; Bṛgus, the earstwhile enemies of Vasiṣṭha and Tṛtsus; along with the Aṅgirirasas, supported the move and Viśvāmitra and his fifty younger sons led by Madhuchchhandas, who contributed much to the creations of the Rgvedic hymns, were converted to the Brahma way. Viśvāmitra and his sons, along with the older Brahma gīṣis, became the first convert Brahma gīṣis. They did not primarily belong to the Brahma fold. They adopted it. These black-skinned convert Brahmans were cleverer, wiser and more intelligent than the white-skinned ones. The Vasiṣṭhas opposed the conversion of the Bhāratiya people because they were superior to them. They also feared the loss of monopoly to tribal wealth and riches which was exclusively preserved for them. The fears of Vasiṣṭha proved true. Viśvāmitra won Purohita-ship of Sudās. Vasiṣṭha overcame the sons of Sudās in revenge for the slaying of his sons. Material loss could not be left unrevenaged. The Viśvāmitras, inspite of the Vasiṣṭhas and in face of their active opposition, grew more in their adopted society.

183. Śatapatha Brāhmaṇa; 12. 6. 1. 41.
184. (1) Nirukta; 2. 24.
(2) Śāṅkhāyana Śrauta Sūtra; 26. 12. 13.
12 B.
Pančāgniṣ

The Vasīṣṭhas were great sacrificers. They were the first to profit by the spoils of war won in the Dāsarājña war and from the later chain of exploitations of the original people. They glorified Indra, Varuṇa, Agni who art also Mitra and Varuṇa, Uṣas, Indra and Vāyu, Aśvins and Heaven and Earth. The Vasīṣṭhas settled on the banks of river Saraswatti and established Vasiṣṭha Agni. The Vasīṣṭhas, on the banks of auspicious Saraswatti, set open the two doors, (the east and the west) of sacrifice. It appears that Vasiṣṭhas, the conservative non-progressive people, evolved two forms of sacrifices; one for the pure Brahmas and the other for the convert Brahmas as generally happens in history. History has witnessed such social and religious differences between the Muslims and their converts and the Christians and their converts. Vasiṣṭha may be credited with the fatherhood of the historical differential treatments. It appears that in opposition to Vasiṣṭha Agni, Bhārata Agni was invented by the convert Brahmas. We also know the most ancient Aṅgiras Agni, Aṅgiras Agni, as shown earlier, was invented from the separation of Aṅgāra from the mass fires. Vasiṣṭha Agni is the Tṛṣṭu edition of Aṅgiras Agni. Bhārata Agni was generated with ten fingers by Devasravas and Devavāta, sons of Bharata on the excellent banks of the Dṛṣadvatti; Āpayā and Saraswatti. Bhārata Agni displays a human aspect being associated with ten fingers. It is not a Deva

186. Ṛgveda 7, 2, 6, 1; 7, 3, 4, 4; 7, 2, 6, 6.
187. Ṛgveda 7, 5, 16, 5.
188. Ṛgveda 7, 3, 9, 6; 7, 1, 7, 7; 7, 1, 8, 7.
189. Ṛgveda 7, 1, 12, 3.
190. Ṛgveda 7, 5, 10, 1.
191. Ṛgveda 7, 6, 1, 7; 7, 6, 2, 7.
192. Ṛgveda 1, 16, 7, 9; 7, 4, 15, 6.
193. Ṛgveda 7, 3, 6, 7; 7, 3, 7, 7.
194. Ṛgveda 7, 1, 1, 8.
195. Ṛgveda 7, 6, 6, 6.
196. Ṛgveda 2, 1, 7, 1, 5; 4, 3, 4, 4; 6, 2, 1, 19.
197. Ṛgveda 3, 2, 11, 2–4.
Agni but it is a human Agni. It is significant that this reference occurs in the third Maṇḍala of the Ṛgveda composed by a convert Brahma Ṛṣi. Bhārata Agni may, therefore, well mean Viśvāmitra Agni. We have already alluded to the Atharvan Agni and the Bhṛgu Agni. All these Pañchāgnis merged and developed into Manu Agni which, thenceforward, became the universal pattern for all the Brahma followers all alike.
CHAPTER VIII
TWO EARLIEST MIXED TRIBES

1. INTRODUCTION

Purity of blood is a myth since eternity. We may tentatively speak of this or that blood but that is indicative only of certain groups, territorial or social. The fusion of cultures, civilizations, ideas and ways along with their bearers is a historical truth. Hindu society is the mixture of the Āryan and the Pre-Āryan bloods. The admission of the existence of Hindu society presupposes a proto-Hindu society divided into the Bhāratīyan and the Brāhmaṇic societies. Hindu society was the result of the fusion of the two societies. There were mixtures in the two aforesaid societies since their contacts in the later part of the second millennium B.C. Their earliest contacts were primarily on the battlefields. But when the sounds of the war-drums receded, both settled down to peace and mixed together. This mixing was a two-way traffic, joined by manifold streams.

We today witness thousands of mixed castes in India. But inspite of our casteic diversities into the Brāhmaṇas, the Kṣat-riyas, the Vaiśyas and the Śūdras and their unaccountable and unaccounted divisions, we are all one. We do not differ. This is an ever-going phenomenon of Indian history. Our earliest mixtures may be traced to the dawn of the Rgvedic history 3000 years ago: History records the two earliest ethnic mixtures which became the fore-runners of the later mixtures. The earliest mixture of the Brahmāryan and the Bhārattya blood resulted in the origin of the Bhṛgu ethnic group with the former elements predominating. The second earliest mixture of these two resulted in the origin of the Kuru ethnic group with the later elements pre-dominating. We discuss the origin of these two mixed ethnic groups in the following sections.
CHAPTER VIII

2. THE BHARGUS

Archaeology and the Rgveda

D. H. Gordon, a sympathetic archaeologist who also draws upon the literary sources to find out truth, has made very pertinent remarks in establishing some relationship between archaeology and the Rgveda as follows—

“These invasions appear to have been the result of the movements of warlike people exemplified by those of Giyan II and Hissar III. Such movements and in fact the general unrest at the start of the second millennium B. C. which spread throughout all the countries south of the Caucasus from Anatolia to Elam, must be associated with the appearance of the Aryan upon the historical scene...... The hymns of the Rgveda indicate that some of the invaders came to terms with the Harappans...... It seems likely also that these Aryan or semi-Aryan tribes of Turvasa, Vrchivants and Yadus, who were located in the south-west and called Dasa in one passage of the Rgveda (Rv. 10. 62. 10) and who are referred to as having been brought by Indra from across the sea (Samudra - Indus ?), were descendants of the Jhukar people. They fought the true Vedic clans of the Trstu Srjaya from the time of the battle of Haryupiya, which may well indicate Harappa to the decisive battle many years later when the confederacy of Ten Kings, an alliance of all the western clans under the leadership of the Yadus and the Turvasas, was beaten by the Trstu and the Srjaya under Sudas.”


D. H. Gordon includes the disintegration of the Harappa culture during the period of invasions. He suggests the resistance of Harappan people to invaders Circa 1700-1650 B.C. and the fall of Mohenjodaro Circa 1550 B.C. thus slightly amending the chronology of Mortimer Wheeler from Circa 2500-1500 B.C. to Circa 2600-1550 B.C. ⁴

Stuart Piggot parallels one ornamented stone bead from Lohunjodaro to one found at Hissar III c and Anau III. He also maintains that Shahi Tump cemetery, which is pretty well dated, is contemporary with the end of the Harappa culture in the Indus Valley. ⁵ Mackay excavated seven bronze or copper pins and suggested that they are in the nature of a Harappa survival into the Jhukar period. Stuart Piggot, disagreeing with him, maintains that they are the type of the Jhukar culture, and in no way associated with that of Harappa. He accords it chronological position of Hissar III and Anau III. Wheeler finds fallacy in equating objects in date on the basis of level. ⁶

Aryans in West Asia

Piggot and Gordon agree that the great Āryan movements began from Russian Turkistan Circa 2000 B.C. ⁷ The first division of the Āryans had taken place before this period and the Europāryan brother might have migrated to Europe south of Urals from their undivided home, the northern parts of the South Russian Steppes, which part in Bhārattya mythico-geography may be called Uttarakuru. ⁸ The remaining Asiāryans migrated South of Caucasus to Anatolia and Northern Mesopotamia and South of Pamirs to Iran Circa 2000 B.C. Those Asiāryans who went to Anatolia founded

⁵ Stuart Piggot, Pre-historic India, Pelican, 1952, pages 225, 114.
⁶ Mortimer Wheeler-Technical Section, Ancient India, No. 3 pages 145 to 147.
⁸ R. C. Jain, The Most Ancient Āryan Society; 1964, Chapter II.
the Hittite Power. Those who went to northern Mesopotamia came to be known as the Hurrians in history. They founded their powers at Alepo, Mukishe and other sites chief of which was the Mittani power. They joined into Hurri confederacy with Mittani at their head. The capital of the Mittanis was at Wassukani which still remains unidentified. Those Aryans who crossed the Pamirs to Iran had to wage hardest battles with the local inhabitants and their early history still remains obscure. Hammurabi was a great king who ruled Babylonia Circa 1700 B. C. who defeated Rimsin, the Elamite King of Larsa. By the time the Irānāryans had gained supremacy in north and west Iran; Great Hammurabi’s dynasty came to an end about 1530 B. C. in Babylonia and she entered a long period of decadence during which power went in the hands of Kassites, the occupants of nearby Iranian mountains. These Irānāryan Kassites took over power in Babylonia about 1500 B. C. and remained there for nearly 400 years. They used the word “Surias” to designate the sun. The Historians generally assign the date Circa 1750 B. C. to Kassites in establishing their power in Babylonia. Then we may travel back by 200 years and understand the above chronology in this light.

It appears that these semi-cultured, nomadic, barbarous Asiāryans had trifurcated from southern Russia according to a plan. These catalysts of history set up three independent states in western Asia but never fought amongst themselves till they consolidated their power in the middle of the second

S. Piggott, op. cit., page 280 (He gives Circa 1600 B. C.)
millennium B.C. (About 1500 B.C.) They took five centuries to consolidate their rule. The Asiâryans in Iran, who may be called the Irânâryans were the latest in establishing their state. It may be due to three reasons. Firstly that the original inhabitants were better organised; secondly, that their culture was far superior to the culture of the original inhabitants whom the Hittites and the Hurrâins had to deal with; thirdly, that Babylonia possessed only a little lesser quantum of culture than the Iranians but had a better political and military organisation.

All these people of the mountain, as these Asiâryans were called, had formed only the upper ruling classes of the population, the major base remaining indigenous. The Hittite upper classes, the Hurrian noble classes and the Kassite leaders had brought with them their language and their divinities but they could not thrust them on the original inhabitants; rather they succumbed to their superior language and culture. Despite its political decadence, Mesopotamia in the age of the peoples of the mountains celebrates the triumph of its culture, effecting the Asiâryans of the west and the east. The Irânâryans of the east were largely ‘converted’ to the superior original Śramānic culture.

*Internecine Aryan Conflicts*

After the consolidation of power in the above mentioned three States, the greed and ambition of these States came in conflict with each other. Though we little find the Kassites in military involvements, the Hittites and the Mittaneies (leader of the Hurrian confederacy) came in conflict more often till the latter finally accepted the overlordship of the former as is evidenced by the record of Boghaz-Keïu treaty concluded between Hittie King Suppâlûlûmûs and the Mittani King Mattiwaja son of Dusharatta or Tusharatta in 1400 B.C. or 1380 B.C. or 1365 B.C. This treaty mentions the Aryan

17. S. Moscati, op. cit., page 156.
18. B. K. Ghose, op. cit., page 204.
   S. Piggot, op. cit., page 250.
   S. Moscati, op. cit., page 190.
leaders Varuṇa, Mitra, Indra and Nāsatyas along-with Babylonian Ishtar, which clearly shows that the Asiāryans including the Irānāryans were still an undifferentiated people.\(^{19}\) The Irānāryans in Anatolia, Babylonia and Iran were adopting the superior culture of the land but a portion of Asiāryan society did not reconcile with this state of affairs and gave the former tough opposition. Boghaz Keui treaty accelerated the process and the differences became acute. Till now Varuṇa enjoyed more power and prestige than Indra, the leader of the oppositionists. After this time, a permanent schism occurred in the undivided Irānāryans and Indra-led Āryans (the Brahmarāyans) planned to advance towards the much famous east, the land of peace and plenty. The Brah-marāyans after the schism, advanced towards the east through two routes, one through Arachosia and the other through Gedrosia. Piggot refers to the times of troubles, of insecurity and raiding, arson and pillaging in north Baluchistan (Arachosia), in Rana Ghundaii where we witness repeated destructions. The last phase of Zhob-ware settlement at Nal was so much burnt down that the Tell is still called Sohr Dumb, the Red Mound, from its fire-reddened soil. At Dabarkot, the upper 6 feet of the Tell, exposed in section, showed no less than four thick ash layers, implying repeated destructive conflagrations of the later settlements and here occurred abundant fragments of the encrusted ware of Rana Ghundaii V Type on the surface. Piggot gives this period as about 1400 or 1350 B. C. in his chronological table II.\(^{20}\) He gives the same period to the destruction of Harappa as he gives to Rana Ghundaii III and to Mohenjodaro little later from which D. H. Gordon has arrived at his chronology.

It appears that Indra-led Brahmarāyans bi-furcated to the East somewhere from the Elamite mountains. They must have drawn their land forces from northern Mesopotamia and northern Iran. The southern wing must have included some expert mariners and good navigators as the Brahmarāyans of the Gedrosian wing had waged one or more naval battles also.

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The Aurvas

During this period, Circa 1400 B.C., Babylonia was governed by the Kassite King, Kuri-galzu II who was an impassioned builder.21 Kassite Kingdom was enjoying a great era of peace and prosperity and she had no battles to win. A great call from the 'mountains of Elam' was roaring in west Asian sky. The great navigators of the port-city of Ur, who had no martial activities to perform at home and were the beneficiaries of the lucrative trade with Bhārata joined these Brahmāryan forces probably with the blessings of the Kassite ruler. These people owned a good navy and had sufficient experiences of naval warfare and the oceans. The inhabitants of the port city of Ur, the Aurvas played a very important part in this military expedition. The Kassite Aurvas had learnt the art of metallurgy from the former inhabitants of Ur who were taught the art of metallurgy alongwith the art of writing and agriculture by one Oannes22 who alongwith his comrades had earlier colonised the land of Sumer. They were very efficient in the technical know-how of the use of fire since their journey from south Russia. Bhārata had her industries at Sutkagen-dor, the trading Harappan outpost and at some other towns of Sumer. The Aurvas learned from them the metallurgical art, and they had become excellent fire metallurgists at Ur. With such Brahmāryan ground and naval forces, Indra advanced through Gedrosia to Bhārata.

Beginning of Brahmāryan Invasions

Sutkagen-dor was the far western trading outpost of Harappan State 300 miles west of Karachi.23 It was a fortified station for sea-borne trade up the Persian gulf.24 Jiwanry is another sea-port in south Baluchistan. At these ports, naval battles were fought between the Brahmāryan and the Bhārattya forces. Who were in occupation of this Harappan region during those times?

We learn from the Rgveda that peoples known as Pañchajanañāḥ inhabited the river Saraswati region. The River Saraswati crossed right up to the ocean and joined it. The Saraswati was the most important river to the Rgvedic people. The Rgveda speaks of seven sisters or seven tributaries of the Saraswati. It appears probable that Sindhu (Indus) with its five tributaries Vitastā (Jhelum), Asinkā (Chenab), Paruṣāṭ (Iravati or Ravi), Vipās (Beas) and Śutudrī (Sutlej) joined the great Saraswati river a little above the sea-shore near about Chanhu-daro, a few miles south of Mohenjodaro and this great Saraswati river joined by other rivers flowed to the ocean. This literary evidence is corroborated by the geological evidence that this sacred Saraswati river in the Vedic times flowed to the sea through the eastern Punjab and Rajputana. The Pañchajananāḥ who inhabited the Saraswati Valley region were the Yadus, the Turvaśas, the Pūrus, the Anus and the Druhyus. The Yadus and the Turvaśas were the sea-faring people and good navigators. The Pūrus, the Anus and the Druhyus were the plains people. The Pūrus occupied the northern part of the Saraswati region. The Anus and the Druhyus had their strongholds in the middle of the Saraswati region. The Yadus and the Turvaśas occupied the southern and south western portion of the Saraswati region occupying north-west Rajasthan and Sindh territories extending up to the mouth of the Saraswati, close to the sea-shore. West to the mouth of the Saraswati flourished the sea-port city of Sutkagendrur which was controlled by the people who were masters of the Harappan State. Nearest people to them were the Yadus and the Turvaśas, hence it appears all the more probable that the masters of the sea-borne trade and export navigators, the Yadus and the Turvaśas, extended their decentralised re-publican organisation up to Sutkagendrur. These five peoples

25. Rgveda 6, 5, 12, 12.
26. Rgveda 7, 6, 2.
27. Rgveda 6, 5, 12, 10.
30. A. C. Dass—op. cit; page 353.
or five republics (Pañchajanaḥ) were non-Āryan pre-Āryan people of Bhārata. 31

Naval Battles

Sutkagen-dor could not have easily been surrendered by the Yadus and the Turvaśas as it was the life-line of their foreign trade. A well-fought naval battle must have been waged here by the contending forces in which the Bhāratiya forces seem to have been annihilated by the invaders. Their battleships were drowned and they suffered large-scale casualties. The victorious Brahmāryan Commander-in-chief Indra, also a shrewd politician, brought some of the Yadus and the Turvaśas, having crossed the ocean, 32 safe to the sea-shore. He entered into an alliance of friendship with them so that he may know something of the country he was in near future to conquer for the sake of wealth. 33 Jiwanry people who were very near to the Sutkagen-dor people must have come to their assistance and shared the same fate. After its destruction, it was occupied by the Brahmāryan invaders and we find their cemeteries here which have been dated 1100–1000 B.C. 34 In the same period, the Brahmāryan land forces occupied Shahi Tump. Shahi Tump cemetery of the Āryan warrior is contemporary with the fall of Harappa culture and it has its nearest parallel, significantly enough, with the princely graves of the chieftains of barbarian tribes beyond the fringe of the oriental urban civilizations at Maikop and Tsarkaya in south Russia. 35 This conclusively proves that they were the same Asiāryans who had entered Iran from Russian Turkistan Circa 2000 B.C. After these battles, we witness a peaceful era. The Brahmāryan armies felt a little fatigued and some of them were summoned to the north where ferocious conflicts were in full swing. The Mohenjodarians might have sensed the ensuing danger and the

31. R. C. Jain, Chapter IV Supra.
32. Ṛgveda 6. 2. 5. 12.
33. Ṛgveda 6. 5. 12. 5.
34. S. Figgot, op. cit.; pages 240–256.
35. S. Figgot, op. cit.; pages 62, 114, 219, 220.
adjoining belt might have stood in unity which might have halted the advance of the invading forces. But some of the components of the Brahmaryans specially the Aurvas, who might have developed some intimate contacts with the Yadus and the Turvasas pushed their peaceful penetration to the east. The Aurvas peacefully occupied the cities of Jhukar, Lohumjodaro and Chanhu-daro without any opposition and without any burning or violent destruction of these cities. These people, in archaeological parlance, are known as the Jhukar people.

The Jhukar People

As shown earlier, Piggott parallels Hissar III, Anau III and Jhukar and D. H. Gordon accepts his conclusions and assigns the date Circa 1800 B. C. for the period of Invasions. He later modifies his chronology and assigns the date Circa 1750-1300 B. C. to the Āryan invasions. The Jhukar people had peaceful friendly relations with the people of Mohenjodaro and did not take part in its destruction, when Mohenjodaro fell to the invading forces. They came to Bhārata before the invaders of Mohenjodaro came. Hence he presumes that the Āryans occupied Jhukar Circa 1800 B. C.

This hypothesis is full of inherent internal contradictions even from the archaeological standpoint. The conventional date of the first incursion of the Āryan invaders into India has generally been accepted by eminent scholars including Wheeler, Woolley, Majumdar and Piggot, Circa 1500 B. C.

36. D. H. Gordon—op. cit; (Ancient India No. 10 & 11), page 168.
(2) Leonard Woolley—History Unearthed, 1938, page 82.
(4) S. Piggot—op. cit., page 241.
first incursion (into Harappa State) not the final destruction, that is very important here.

Occupation of Jhukar by the Brahmāryans Circa 1800 B.C. is imporable on the following grounds—

1. Mohenjodaro, according to Gordon himself, fell Circa 1550 B.C. There is no explanation of the hiatus of 250 years in between.

2. Piggott compares certain spiral headed pins, animal headed pins and rods from Jhukar sites and a mace head from Chanhu-daro with certain west Asian parallels, dates them a few centuries earlier to 2000 B.C. 40 from which Gordon comes at the dating of 1800 B.C. for Jhukar culture as given above. But at another place, Piggott states that Jhukar people came as the destroyers of the Harappan civilization or following hard in the wake of the first raiders. 41 The Harappan culture was destroyed not earlier than 1500 B.C. hence this contradiction remains inexplicable.

3. Piggott has earlier said that the Shahi Tump cemetery is contemporary with the fall of the Harappa culture. Then it obviously cannot belong to circa 1800 B.C.

4. The dating of Hissar III is 2300–2100 B.C. 42 Anau III is paralleled with Hissar III. If Jhukar is paralleled with them, the situation becomes ludicrous.

5. This dating betrays the other conclusions the west Asian archaeology has arrived at. When the Elamite Mountains were subject to the hardship of Babylonian Hammurabi’s dynasty Circa 1700 B.C., the weaker people could not have advanced to the east. They were busy consolidating their power in the northern and the southern Iran to wrest power from Babylonia.

6. This dating has not given due value to the significant historical remarks of Mortimer Wheeler. The area of the

40. S. Piggot—Notes on certain metal pins and a mace head in Harappa culture, Ancient India No. 4 page 39.
41. S. Piggott, op. cit. (Pre-Historic India), page 226.
42. S. Piggott—op. cit. (Pre-Historic India), page 63.
region that the Brahmāryans had to cover was so vast that no succession of invaders from the little lands of the western plateaux could fill such a vastness...... It was a question simply of pushing forward until impetus ceased and initiation supervened. The sole frontier was that imposed by the stamina and discipline of the invader...... He acknowledges the triumph of sheer acreage over the puny efforts of man whose delimiting factor was not only mountain, desert, vast acreage but also human fatigue.43 The Asiāryans could not also simply walk from Maikop and Tsarkaya in south Russia to Chanhu-daro on the Saraswati river within 200 years.

Indian archaeology also does not corroborate the view of D. H. Gordon. Mohenjodaro after its fall was not occupied by the invaders. We find cemetery H at Harappa which belongs to some foreign invaders. There is a clear debris that intervenes the ruined city and those foreign graves. It does not show the occupation of the invaders whom Gordon calls Ravi people but only that these people buried their dead there. It is more probable that their settlement was just near the ruined Harappan city and they used the Harappan site only for the disposal of their dead. Cemetery H people, on the strength of their pottery, are called the grey-ware people. At Ruper on the Sutlej river in the Punjab, the Harappan habitation is succeeded after a distinct break by the grey-ware culture.44 At Hastinapur, the grey-ware culture is found in period III which has been assigned the date Circa 1100 to Circa 800 B.C. If we take the mean date, we come to the conclusion that the grey-ware people came to occupy Hastinapur Circa 1000 or 950 B.C. We also witness a distinct break of occupation between periods II and I.45 In the new dried up Ghaggar bed, the ancient Saraswati, about three dozen or more Harappan sites have been located. The holy rivers. Saraswati and Dṛṣadwati had their confluence three miles

43. Mortimer Wheeler—Editorial, Ancient India No. 4, page 3.
44. B. Subbarao—Personality of India, 1958, page 100.
45. B. B. Lal—Excavations at Hastinapur and other explorations, Ancient India No. 10 & 11, page 23.
north of Rangmahal, the epi-centre of the Rangmahal culture, in Ganganagar District of Rajasthan State. Numerous grey-ware sites have been located in this archaeologically very important region, but no grey-ware settlement is found on the Harappan settlements. It seems that the people who used grey-ware pottery as a rule avoided settling on the old Harappan sites. It is most likely that it was a general habit of the grey-ware people that they avoided settlement or immediate settlement on the ruins of the cities they destroyed in their battles with the Bhāratiyans. Even if some of the sites have been occupied, they had been occupied after distinct breaks.

The scholars are veering round the view, though hesitatingly due to circumstantial nature of the evidence, that the cemetery H people or Grey Ware people or Ravi people were none else than the Āryans who had ruthlessly destroyed the Bhāratiyan strongholds. To the criticism that it is premature to identify these people with Āryans, the remarks of A. Ghose that it is doubly premature to say that the Āryans had nothing to do with the disappearance of the Harappans are very significant. The existence of the grey-ware people in Bhārata during the period of violent destruction of Harappan State and the non-existence of any other foreign power in this period in this region clearly proves and should be accepted as clearly proving that these people were none else than Āryans.

Then, how can we explain the general habit of the Brahmrāyans avoiding settlements on the ruined Harappan cities? There may be three reasons for this situation. Firstly, the Brahmrāyan military onslaught was planned on a grand scale for the purpose of whole-sale simultaneous extermination of their adversaries, and the destruction of their strongholds. They were constantly on the move without preferring any fixed abode or settlement. They took to settlement only after their final victory became secure. Secondly, the wholesale massacre of the Bhāratiyans by the foreign invading army

46. Hannah Rydh-Rangmahal, 1959, Figure 8. The number has now increased to more than fifty.
47. Hannah Rydh, op. cit., page 42.
on the battle-fields led them to abandon their towns and cities and they fled in the directions they found secure. Before fleeing, they pulled down their houses whereby the streets were filled with filth and debris. The ruined cities presented the pictures of dead cities. After this almost wholesale abandonment, the ruined cities were plundered by the victorious invaders where stray cases of arson and murder also occurred. That is the evidence Mohenjodaro and Harappa provide us. It appears that the vanquished followed the scorcht-earth policy before they left their dear homes for ever, never to occupy them in future. In this process, the ruined cities became unfit for habitation and they did not remain attractive to the Brahmāryans for their dwelling. Thirdly the Brahmāryans wanted to avoid any contact with the Bhāratiyans and their culture in the beginning. This separatist mentality is clearly visible in the Rgveda. The Brahmāryan ṛṣis prayed Indra to keep the darkskinned Dasyus and Rākṣasas away from them. Indra crushed Vṛtra but did not occupy his town and leaving it on the left hand advanced forward. Indra after slaying the Dasyus did not occupy their towns. He only divided their fields amongst his white-complexioned friends. These Rgvedic references 49 clearly prove the truth of the hiatus existing between the ruination of the city and the future contact of the ruiner with it. Apart from corroborating the existence of this archaeological truth, they also definitely explain the causes of this state of affairs. Even if we assume the negligible military opposition of the Bhāratiyans to the Brahmāryans, this evidence of Indian archaeology clearly establishes that it was very hard and tough affair for the Brahmāryans to scatter and settle over this vast area. It took sufficiently long time.

In this discussion for the fixation of chronology, Hastināpura gives the final judgment. Hastināpura was occupied last circa 1000 B. C. by the Brahmāryans after they had destroyed Harappa and other connected places during the Dāṣarājña war. Lalli concludes from the inscriptive evidence from Boghaz

49. Rgveda 7, 2, 4, 5; 2, 1, 11, 18; 1, 15, 7, 18.

13 B.
Keui that the Āryan-speaking people had made their appearance in western Asia by the fourteenth century B.C. Moving eastwards they are likely to have reached the Ghaggar and Sutlej Valleys during the following couple of centuries. 50 This dating would resolve all the inherent contradictions and improbabilities that have arisen due to the wrong assumption of the aforesaid date.

The Rgveda is the nearest narrative of the Brahmāryan military victories and it may be appropriately designated as the commemoration volume presented to Indra for firmly establishing the Brahmāryan hegemony in Bhārata. The Rgveda was redacted in its present final available form circa 1000 B.C. 51 It narrates times without number the martial exploits of Indra. He enjoys more power and prestige than Varuṇa in Bhārata whose inferior he was in western Asia where Varuṇa’s supremacy over Indra is unmistakably established by the said Boghaz Keui treaty. We find a colloquy between Varuṇa and Indra in the Rgveda. 52 Here Varuṇa’s previous glory as a peaceful leader had given place to the martial exploits of Indra. He had to give in to Indra and accept a position subordinate to him. A. C. Das also holds that abilities of Indra to lead men to war and victory gave him the position of supremacy over Varuṇa who was the upholder of the eternal laws and order of the universe. 53 This clearly establishes that Varuṇa was the supreme leader of the Asiāryans till 1400 B.C. but after this date his position began to dwindle. Indra took over the supreme leadership of the more aggressive section of the undivided stock and consolidated their supreme power in Bhārata within 300 years.

To fix up the chronology of Jhukar people within this broad ambit, we need now to explain the important fact i.e. who are the Jhukar people? May they be identified with

50. B. B. Lall, op. cit. page 160.
51. (1) B. K. Ghose, op. cit. (Vedic Age), page 225.
   (2) A. S. Altekar—Presidential Address printed in proceedings of Twenty-second Indian History Congress, page 100.
52. Rgveda 4. 4. 10.
any of the Brahmāryan tribe? Who were the successors of these Jhukar people, the expert mariners, the good navigators, the efficient firecraftsmen, the experienced traders and the excellent naval soldiers?

**Jhukar People became Bhṛgus**

In the Ṛgveda, we have certain references to a Brahma tribe called the Bhṛgus. Bhṛgu is father of Agni; also his friend. The Bhṛgus cherish and glorify Agni. They knew the use of Agni in waters and on earth. Agni gave them wealth. Agni was their benefactor. The Bhṛgus placed Agni by the strength of all beings upon the naval of the earth. 54 The Bhṛgus were great navigators, expert mariners and enterprising tradesmen. They were the agents of the foreigners. 55

The Bhṛgus were connected with Anus, one of the constituents of the people who formed the Dāsarājña or Ten-Republics confederacy. The Anus were led by them in the Dāsarājña war. 56 After the destruction of Mohenjodaro; I discuss just below that Mohenjodaro fell before Harappa, Ten Bhārattya Republics including the Pañchajanaḥ already alluded to and the Ajas, the Śigrus, the Yakṣas, the Matsyas and the Vṛchīvants combined together and formed a confederacy under the leadership of Viśvāmitra. They were collectively called the Bharatas. 57 Their troops crossed the Paruṣṭi (Modern Ravi) to the west of which was the seat of the Harappa state, the Hariyūpiya (Modern Harappa) where Vṛchīvants joined them. The first battle of the Dāsarājña war was severely fought on the waters of Paruṣṭi.

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54. (1) Ṛgveda 6. 1. 15. 2; 1. 11. 1. 6; 1. 19. 1. 7; 4. 1. 7; 1; 3. 1. 2. 4. 1. 21. 4. 4.
55. (2) Atharvaveda 18–1–58; 20. 10. 2; 4. 14. 5.
56. (3) Talītirīya Sāṁhitā 1. 5. 5. 1; 2. 12. 6; 4. 6. 5. 2; 6. 5. 8. 6.
57. A. D. Pusalkar; Purāṇa; Volume 3 Part I Page 19.
56. Radhakumud Mukerjee, op. cit., page 55.
57. R. C. Jain, Pre-Āryan Bharatas of Bhārata; read before the Twenty-third Session of Indian History Congress at Allgarh in Ancient India Section on 27. 12. 1960.
The Bhṛgus took part in this naval battle on the side of the Bhāratiya forces. 58

These qualities of the Bhṛgus appear suprisingly similar to those of the Jhukar people. I have no hesitation in identifying the Jhukar people with the Bhṛgus. This identification here would help us in appreciating better the evidence that further corroborates this identity.

The Bhṛgus are associated with the southern region of the Saraswati valley. They are closely associated with the Yadus. They took to the southern direction for their activities. They founded the port of Bhṛgukachchha. Later the Bhṛgus had much to do with the Narmada valley. The archaeological explorations in the Narmada valley have yielded a widely distributed influence of the Jhukar people over the chalcolithic culture of the south. This shows the spreading of the influence of the Jhukar people to the south. 59 We do not find any evidence of the spreading of the influence of the Jhukar people in the north from any archaeological site.

Gordon maintains that even after the occupation of these towns by the Jhukar people, Mohenjodaro continued to hold its own against the invaders. The expert navigators and experienced tradesmen saw big possibilities of profit by coming to terms with the people of Mohenjodaro as it was international commercial port during those times. They came to terms with them and established peaceful contacts. They might have also allied with the citizens of Mohenjodaro. 60 The Rgveda provides us with clearer evidence of such compromises and influences. Before Āryan invasions, Bhārtaiya people followed the culture and civilization of Munis and Śramaṇas. The Brahmāryans came in contact with this pre-Āryan culture of Munis and Śramaṇas. 61 The Auravas, the progressive section of the Brahmāryans, tended

58. Rgveda 3, 3, 11-12; 7, 2, 1, 6.
to mingle with this culture. They, like other Brahmāryans, were the wealth-seeking, power hungry and materialistic people that they could not adopt the complete non-violent conduct of the munis and the śramaṇas. They mixed some of the spiritual qualities of a Muni to their materialist way and became Yatis. These Yati Bhṛgus had not renounced wealth. Indra plunders the wealth of his non-sacrificing adversaries and gives that over to Yati Bhṛgus. The institution of Yati-ship is a compromise between spiritualism, of the original inhabitants of Bhārata and, materialism, of the invading foreigner Brahmāryans. The Bhṛgus were the first Yatis. It was under the influence of the spiritual culture of Bhārata that Jhukar people maintained friendly relations with the Bhārattyans.

The Ṛgveda and the Ṛgvedic Brāhmaṇa, the Aitareya Brāhmaṇa, know Aurva Bhṛgus. Taittiriya Saṁhitā mentions Aurva Bhṛgus. Aurva Bhṛgu means Bhṛgu descended from Aurva. The Pañchavimsṭha Brāhmaṇa considers Jāmadagnyas as Aurvas, the descendants of Urva. Authors of Vedic Index corroborate him. Jamadagni is mentioned in the Ṛgveda and later scriptural literature several times but nowhere he has been given the fatherhood of Rṣhika from the Ṛgveda down through the Upaniṣadic literature to Pāṇini. Rṣhika as father of Jāmadagni is a pure fabrication of the Mahābhārata though Rṣhika has also been admitted to be a son of Aurva, which admission perhaps could not be avoided. It was not earlier than second century B.C. when the Bhārgava recension of the great epic was under sway. Before this great epic,
Jamadagni is, significantly enough, remembered as an Aurva only, never son of Rchika.

The Bṛgus are mentioned in some of the late post-Mahāvīra Upaniṣads but they have not been connected either with Rchika or Aurva. This shows that Aurva was getting to be forgotten and Rchika had not yet been speculated. The evidence from the Vedic and the Brahmanic literature does not make reference to any mythical Rṣi Bṛgu belonging to hoary past in the good old days when the Āryans were still undivided people and the Aurva descending from Bhārgava Chyavana or any other descendant of Bṛgu. But it clearly proves the descent of Bṛgus from Aurva. These references to Aurva-Bṛgus are very significant and they are directly corroborated by the archaeological evidence. The settlers on Jhukar sites were also Aurva; the citizens of the Babylonian city, Ur. Archaeology and literature happily find a meeting place here.

Did Jamadagni flourish before or as contemporary to the Dāsarājña war? Vasiṣṭha was the leader of the Tṛtus. He gave a great helping hand to Sudās in organising Brahmāryan forces against Ten-Republics confederacy under Viśvāmitra. The River Sarasvati is spoken of being glorified by Vasiṣṭha. Before him, Saraswati was glorified by Jamadagni. It proves the antiquity of Jamadagni to Vasiṣṭha. It appears that Aurva Jamadagni was member of the invading Brahmāryan military forces and was the leader of those Aurvas who settled in Chanhudaro and other sites before Vasiṣṭha rose to power.

We know from the Rgveda that Indra wielded his war weapon, the thunderbolt. Whatever may be the other weapons with the Aurvas, we definitely find them wielding an ancient weapon of war, the Axe. Gordon Childe and S. Piggot maintain that Copper Shaft-Hole Axes have been found at Jhukar culture sites and at Shahi-Tump cemetery. Jamadagni, though later a peaceful rṣi, was earlier a wielder of the Axe. Bhārgava

70. Rgveda 7. 6. 7. 3.
72. S. Piggot, op. cit. (Pre-historic India), Figure 27, page 225.
Paraśurāma was the Axe hero par excellance. The association of Axe with the Bhṛgus and the Jhukar people goes a long way to prove their identity.

Mohenjodaro Conquered Prior to Harappa

Incidentally one mistake of history often committed by oriental scholars stands corrected here. It is generally assumed, though mistakenly, that Harappa fell first and then Mohenjodaro. Gordon believes this theory.73 We definitely find the Bhṛgus partaking in the Dāsarājña war but we do not find any Bhṛgu or Jhukar settlement in the north nor the influence of the Jhukar culture on the cultures of the Sutlej Valley, the Saraswati Valley or the Yamuna Valley. If Bhṛgus would have gone south after the Dāsarājña war; they must have had some settlements alongside the settlements of the Brahmrāyan adversaries from whom they laid down their lives in the battle.

We also find the Jhukar culture as the successor of the Harappa culture after the extinction of the former at Jhukar, Lohumjodaro and Chanhudaro unlike the Brahmrāyan settlements in the north where we do not find their cultures as the immediate successor culture of the extinct Harappa cultures. Further the Dāsarājña war was the last in which the Bhṛgus took part. There was no further war fought between the Brahmrāyans and their adversaries the Bharatas; hence the battle in which Mohenjodaro fell must have been fought before the Dāsarājña war in which Hariyūpīya (Harappa) fell. The Saraswati Valley and Punjab explorations reveal that the Brahmrāyans advanced to the east after their Punjab and Rajasthan battles to fight the last battles of the Dāsarājña war with the Ajas, the Śigrus and the Yakṣas under the leadership of Bheda 74 and not to the south. All these factors point to the conclusion that Mohenjodaro fell prior to Harappa. It seems that after the fall of Mohenjodaro; the Yadus and the Turvašas, alongwith their allies the Bhṛgus, the successors of the Jhukar people, went to the north to join the other members of Pañchajanaḥ, the

74. Ṛgveda 7. 2. 1. 18-19.
Anus and the Druhyus, where Viśvāmitra was busy organising the last opposition to the advancing Brahmāryan foreigners.

The foregoing discussion thus discloses that the Bhṛgus, not the Yadus, the Turvaśas or the Vṛchīvants, were the successors of the Jhukar people. It would be more correct to say that these Jhukar people which is only an archaeological epithet, were called the Aurvās in the beginning and later they began to be known as the Bhṛgus. How did that happen?

*Origin of the Bhṛgus*

Dr. Herman Weller has made an attempt to prove that the word Bhṛgu goes back to the Āryan (Indo-European or Indo-Germanic) origin. He believes that the Bhṛgu was originally a surname (Or nickname) coined by the Āryans. He has given detailed study of various Indo-Germanic, Latin and Greek roots and has come to the conclusion that those different roots may be traced back to the Zero grade form bhlg. It appears that Weller was misled by the association of fire with the Bhṛgus and hence some such word was sought to be traced which gave the sense of “sparkle, conflagration or inflammation.” We do find the association of fire with the Aurvās, the predecessors of the Jhukar people, but this quality of the Aurvās did not continue with their successors, last we do not find any such material evidence after they occupied the three Jhukar towns. They did not burn any of the town. Word Aurvā does not connote any sense of “sparkle or conflagration.”

Dr. Weller, contradicting himself, gives Indid Origin to the Bhṛgus by which he means pre-Āryan origin. He is only partially correct here. The Bhṛgus were the result of the Brahma-Bhārattyā ethnic mixture. But he is correct so far as the philological aspect is concerned. Though he considers Yāśka as decidedly mistaken yet it is the etymology of Yāśka that corroborates his thesis.

75. Dr. Hermam Weller—Who were Bhṛguids? Annals of Bhandarkar Oriental Research Institute, Volume 18 page 299-300.
76. Dr. H. Wheeler, op. cit. page 301.
CHAPTER VIII

Before we trace the Indid origin of the word Bhṛgu; we must know the language the Bharatas spoke during that age.\(^{77}\) Sylvain Levi, Prezyluski and Jules Bloch made a special study of the Bhārattya language before the advent of the Āryans (Indo-Europeans) in Bhārata. Levi maintains that Pulinda-Kulinda, Kokala-Mekala, (with the group Udra-Puṇḍra-Munḍa), Kośala, Tośala, Aṅga, Baṅga, Kaliṅga-Taliṅga form the links of a long chain which extends from the eastern confines of Kashmir upto the centre of peninsula. The process of formation is foreign to Indo-European, it is foreign to Dravidian; it is on the contrary characteristic of the vast family of languages which are called Austro-Asiatic.\(^{78}\) Beyond the peninsula, the southern Bhārata is referred to as Udāntya; outside the Brahmaprīyan limits in the Aitareya Brāhmaṇa. The Andhras, the Puṇḍras, the Šabaras, the Pulindas and the Mutibas\(^{79}\) inhabited the land. They were the Dasyus born of the blood of Dasyu-Chief Viśvāmitra. The Aitareya Brāhmaṇa belongs to circa 800–700 B.C. Archaeology is liberal to literature at least in this case. Sankalia dates pre-Dravidian chalcolithic age circa 1000 B.C.\(^{80}\) The pre-Dravidian chalcolithic people were Munḍa-speaking.\(^{81}\) Thus we find that the whole of Bhārata during the age of the Brahmaprīyan invasions spoke Austro-Asiatic languages and its variants.

Word 'Bhṛgu' is the Sanskritized form of the Austric word 'Bharu.' Word 'Bharu' is a word of folk dialect still spoken by the people of Rajasthan and Gujrat. Word 'Bharu' in local dialect means 'endowed with much, full of many qualities.' When Auvras became influenced by the spiritual culture of their neighbours; they became Yatis and hence imbibed many good qualities according to the local spiritual standards. The local inhabitants began to call the Auvras 'Bhṛgus' and

\(^{77}\) Jean Prezyluski; Pre-Āryan and Pre-Dravidian in India, p. 37.
\(^{78}\) Sylvain Levi; Pre-Āryan & Pre-Dravidian in India, 1929, p. 95.
\(^{79}\) A. B. Keith; Rgveda Brāhmaṇa; 1920, Aitareya Brāhmaṇa 7. 18. p. 307.
\(^{80}\) H. D. Sankalia; op. cit., Preface page XIII.
\(^{81}\) D. H. Gordon; op. cit., (P. B. I. C.) page 172.
gave them this name. One other explanation is also possible. The Aurvās migrated from south Saraswatt region to Kachchh which lay in its vicinity and from there, they advanced towards the non-Āryan Bharu-Land. Bharu, in the pre-Vedic days, was the name of a non-Āryan country. It also signified the non-Āryan people of this land. Aurvās mixed with the people of this region. They became one with them, adopted their name and Sanskritized it to Bhṛgu. This Bharu land was in the Narmada region and it had an important sea-port named ‘Bharu-achchhha’ or ‘Bharukachchhha.’ As earlier shown, these non-Āryan people spoke the Austro-Asiatic word ‘Bharukachchhha’ 82 of the people and land of Bharus was later Sanskritized into Bhṛgukachchhha.

The meaning of the Sanskrit word ‘Bhṛgu’ is merely the extension of the meaning of the Austric word ‘Bharu.’ Yāska traces the word Bhṛgu to स्वर्य ‘to roast’ in the light of a legend. It may also be used in the sense of स्वर्य (परिपक्वे) ‘to be ripe’ or स्वर्य (तैयथे) ‘Sharpened.’ They all give almost identical senses. One who has ‘roasted’ his physical needs by self-control like a Yati or one who has become ‘ripe’ in the practise of spiritual virtues or one whose spiritual conduct has ‘sharpened’ or sublimated his material way would be called a Bhṛgu. Though the Bhṛgus could not totally renounce their martial activities but in the end they always felt sorry for that and to expiate the sins of violence they invariably took to ascetic penances. It appears that the Aurvās, after their acceptance of the spiritual institution of Yati-ship, came to be known as ‘Bharus’ or Bhṛgus. Philology thus establishes the ‘Indid’ origin of the word ‘Bhṛgu.’

It seems to me that the Aurvās after they were christened Bharus or Bhṛgus took their new ethnic surname to Mediterranean after the disturbed conditions in Bhārata settled

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(2) H. D. Sankalia—Studies in the Historical & Cultural Geography of Gujrat; 1949 page 162-163.
and the external trade again began to flourish. The Bhṛgus, the expert mariners and excellent tradesmen through the sea-routes, must have revived their trade through the ports of the Persian Gulf to Egypt and the Mediterranean. It may seem probable that the corrupt forms of this word in Greek and Latin roots might have been derived from the Zero-grade form Bhīg. But peculiarly enough, we do not find any word approaching the word Bhṛgu in the languages of Iran, Assyria and Anotolia. It was due to the reason that the Bhṛgus never took to trade through land routes and hence the word ‘Bhṛgu’ did not travel through these lands. Had the word Bhṛgu been of Āryan origin (Indo-European or Indo-Germanic Origin), we must have found some word identical with it in these languages as we do find equivalent words for Varuṇa, Aṅgiras, Indra, Mitra, Nāsatyas, Yajña and a host of other words. It conclusively establishes that the Bhṛgus got their name in Bhārata and not anywhere else outside Bhārata and this word travelled from Bhārata to the Mediterranean.

One knotty problem still remains to be analysed before we determine the date of the advent of the Bhṛgus into Bhārata. We have Purāṇic genealogies which assign traditional dates to different families. Of course, they have to be scientifically examined in the light of other sources; viz. West Asian Archaeology, Indian Archaeology and the Vedic or the primarily Rgvedic tests.

Chronology

It appears that the traditional history began to take some shape in the third century B. C. Magasthenes knew the Indian tradition which believed that to the days of Alexander the Great; their kings were reckoned at 154 whose reign extended over 6451 years and 3 months. Arrian gives the tradition of 153 Kings and a period of 6042 years. 83 But the Purāṇic chronology differently worked in different Purāṇas contradicting each other, later went beyond the beginning of the hypothetical Kali age at 3102 B. C. and covered the

83. I. W. Mecrindle—Ancient India as described by Megasthenes and Arrian. 1960, pages 116, 208.
Satya, the Tretā and the Dvāpar ages. We get fantastic dates in the Purāṇas. The Dvāpara covers a longer period than yet the unfinished Kali. The Tretā and the Satya cover still longer and longer periods taking us to the unknown hoary past. Pargiter was the first critical scholar who gave rational interpretation to the Purānic chronology. A. D. Pusalkar has brought the beginning of the Manu Vaivasvata era of the Satya age to 3102 B. C., the beginning of the Kali Age. To Bharugu he assigns the same date though he places Paraśurāma period Circa 2550-2350 B. C. or Circa 2150-1950 B. C. 84 A. S. Altekar further brings down the Purānic chronology to 2000 B. C. 85 Jamadagni and Paraśurāma came after 31 generations from Manu and calculating at the average of 15 years, proposed by Altekar, we get the age of Jamadagni (31 × 15 = 465 = 2000 - 465 = 1535) at a 1535 B. C. The traditional historians are now veering round the view arrived at by critical scientific historians. Altekar forgets the factors of vastness of acreage and of human fatigue when he differs from the conventional archaeological date of 1500 B. C. and arrives at 2000 B. C. which is totally wrong and unfounded, particularly when he assumes the entry of the Āryans into Iran from South Russia also Circa 2000 B. C. His theory of separate independant migration to Bhārata has no force. Rāma appeared 65 generations after Manu and the Dāsarājña war took place four or three generations after Rāma. 86 The date of the Dāsarājña war is thus (68 × 15 = 1020 = 2000 - 1020 = 980) arrived at circa 980 B. C. Altekar assumes the date of the Mahābhārata war at 950 B. C., hence making liberal allowance for some intervening mistakes, we may advance the age of the Dāsarājña war to 1100 B. C.

Now we are in a position to fill in the details of the broad ambit of our chronology. The sporadic Irānāryan contacts with Bhārata began Circa 1500 B. C. They, in the

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85. A. E. Altekar, op. cit. (Presidential Address), page 25.
86. A. D. Pusalkar, op. cit., page 270.
natural way of the invaders, began their peaceful penetrations into Bhārata by this time; partly through land routes and partly through oceanic routes. They carried on this process for about 100 years. The defeat of the Mittanies in the Hittite-Mittani War circa 1400 B.C. divided the rank and file and also the leadership of Varuṇa and Indra. The heroic, adventurous and all through victorious people could not swallow the ignominous defeat and fall in their martial standards. The internal bickerings and dissensions, though till now not apparent under the clock of ethnic unity, accelerated the process of disintegration and division. Indra and his associate leaders unified their people and efficiently organised their war machine somewhere about 1350 B.C. nearabout the Elaimite Mountains. Aurtas were the commanders of their navy. They reached the borders of western Bhārata circa 1300 B.C. and took a pause. The Aurtas in the company of the Yadus and the Turvaśas proceeded to Bhārata and settled themselves on the three Jhukar sites in south Saraswatī Valley circa 1275 B.C. After the pause, the Brahmrāyas renewed their military operations circa 1240 B.C. or so and Mohenjodaro fell circa 1225–1200 B.C. After the fall of Mohenjodaro; the Brahmrāyas organised themselves under Sudās, Indra and Vasiṣṭha and the Bhāratiyans formed the Ten-Republics confederacy under the leadership of Dāsarājña war was fought and lost circa 1150 B.C.

Br̥gu Agni

The Br̥gus were a great people. They have intimately been associated with Agni. Agni-Br̥gu relationship may be placed at par with Agni-Aṅgiras relationship. The Aṅgirasas had invented Land Agni. The Br̥gus discovered Agni latent in waters. The Br̥gus worshipped Agni in waters and established amongst men. The Br̥gus saluted Agni after its generation. The Agni discovered from waters may be christened Br̥gu Agni.

87. Rgveda 10. 4. 4. 2.
88. Rgveda 2. 1. 4. 2.
89. Rgveda 1. 19. 1. 7.
**Hybrid Bhṛgus**

The Bhṛgus had joined the Dāsarājña confederacy as Purohita of the Anus. They are associated with the Druhyus and the Turvasas against Sudās in the Dāsarājña war. It appears that some of the Bhṛgus in association with the Turvasas of the south came to the Anu-Druhyu people in the north and coalesced with them. They had so much identified themselves with their new masters that they, at their instance, fought against their own kinsman in the Dāsarājña war and suffered defeat at their hands. They had been converted to the Bhāratīya way of life. They were convert Bharatas. But Indra, the shrewd politician, appreciated the value of the patronage of the Bhṛgus who had become Yatis and poured on them his blessings and all material benefits. That facilitated the conversion of the Bhāratīyans through the Bhṛgus. The Auravas may be pure Āryans but the Bhṛgus are a mixed tribe born of the Āryan and the non-Āryan blood. The association of the Aura (Bhṛgu) Uṣanas-Sukra as Purohita of the non-Āryan Daityas and Dānavas is of great historical significance. He fought against the Brahmāryan Devas on the side of the Daityas and the Dānavas. The Uṣanas-Sukra legend may have been developed form RV 7. 2. 1. 6. Sukra is son of Bhṛgu. He married his Pitṛ Kanyā Go and had four sons, one of them being Tvaṣṭṛ, the Ahi, from her. The son of the Bhṛgu is, thus, associated with the matriarchal system and also with the Ahi race in Bhārata. This hybrid Bhṛgu tribe, under the strong influence of the Bhāratiya Śramaṇī culture, enjoyed a privileged position with the Bhāratiyans and laid the foundation of the Brahma-Bhāratiya culture. They, in later history, became the pioneers of the fusion of the two different ethnic peoples, two distinct cultures and two mutually opposed ways of life.

**3. THE KURUS**

**Pūru-Purukutsa**

The Pūrus were a leading constituent of the Ten-Republics confederacy (Dāsarājña war) which gave the last stiff oppo-

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90. *Rgveda* 7. 2. 1. 6.
91. F. E. Fargiter; op. cit. (A. I. H. T.); page 194, 196.
sition to the Brahmagyan forces under Sudás, Indra and Vaisyha. The Satapatha Brahmana speaks of them as'Alkvsákas. The Mallikas, the Sakyas, the Kaśis, the Kośals, the Videhas, the Licchavis and the Vaisálies also descended from Ikṣváku, the Manusmrti terms then as Vrāyas. The Pürus were the pre-Aryan Bhāratiya people.  

The Purāpas mention Puru as a son of Yadáti, descendant of Nahuṣa. The Rgveda mentions both Yadáti and Nahuṣa but does not relate them as father and son. Nahuṣa is referred as a mortal or a man in the Rgveda.  

Nahuṣa has also been mentioned as a proper person. Nahuṣa people residing on holy river Saraswati are also alluded to in the Rgveda. It appears that the Nahuṣas were people of minor importance compared to the Pürus, the Yadus, the Turvaśas and other constituents of the Dāśarāja confederacy and they had no relation whatsoever with the Pürus. The Pürus appear in the kernel of the Rgveda; the sixth and seventh Maṇḍals. Yadáti is a very late addition to the collection of the Rgvedic hymns occurring only in the first part of the First Maṇḍala and the Tenth Maṇḍala. They can in no case be equated with the Purānic Nahuṣa and Yadáti. Purukutsa is the most noted Puru warrior in the Rgveda. He was son of Durgaha and father (?) of Trasasayu and belonged to the race of Girikṣit. Authors of Vedic Index contract his chronology as Durgaha-Girikṣit-Purukutsa-Trasasayu but this appears to be erroneous on the very face of it. Durgaha is mentioned as father of Purukutsa but Girikṣit is mentioned only as his predecessor. The correct chronology would therefore be Girikṣit-Durgaha-Trasasayu.

The Pürus, the Aṇus, the Druhyus, the Yadus, the Turvaśas, the Ajas, the Śigrus, the Yākṣas, the Matsyas and the Vychivants

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92: R. C. Jain, Chapter 4 Supra.
93: Rgveda 1. 18. 2. 8. 10. 11; 1. 5. 7. 16; 7. 1. 6. 5; 8. 2. 3. 3; 5. 6. 1. 3; 6. 3. 3. 7.
94: Rgveda 1. 7. 11. 11; 8. 6. 4. 27; 7. 6. 6. 2.
95: Rgveda 8. 2. 1. 24.
96: Rgveda 1. 7. 1. 17; 10. 5. 2. 1.
97: Rgveda 1. 7. 1. 17; 8. 3. 1. 8; 7. 2. 2. 3; 8. 3. 7. 3. 6.
in the Dāsarājña war were collectively called Bharatas.\(^{99}\) After their defeat at the hands of Sudās, the Brahmāryan Tṛṣṭu chief, Bharatas became his subjects.\(^{100}\)

**Trasadayu, the Levirate son of Purukutsa from Indra**

Purukutsa, the Pūru Chief, was taken a prisoner of war in the Dāsarājña war. He died in captivity;\(^ {101}\) probably he was murdered in the war-camp. He was the husband of the beautiful princess named Narmadā\(^ {102}\) belonging to the Avedic non-Āryan Nagna or Nāga tribe of the stock of Vṛtras, the Ahis.\(^ {103}\) She, on the advice of seven Brahmāryan ṛṣis, worshipped Indra and Varuṇa in consequence of which Trasadayu was born to her.\(^ {104}\)

The birth of Trasadayu has been narrated in two Rgvedic ṛṣis.\(^ {105}\) Seer Ṛṣi is Paurukutsya Trasadayu himself. Trasadayu narrates his auto-biography in these ṛṣis. This literature can rightly claim to be the earliest auto-biography known to mankind.

Reference has been made to the worship of Purukutsāni. Worship, not sacrifice, has been alluded to here. Indra and Varuṇa were human beings in this age and they had not yet been celestialised and raised to the status of abstract deities. They were the kinsmen of the Āryan people.\(^ {106}\) Their worship appear to be a physical worship resulting in the submission of Narmadā, the Purukutsāni, the widow of

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99. (1) Rgveda 3. 3. 4. 12.
(2) R. C. Jain, Pre-Āryan Bharatas of Bhārata. Read before Ancient India Section of Twenty-third Session of Indian History Congress held at Aligarh on 27. 12. 1960.

100. Rgveda 7. 2. 16. 6.


102. A. D. Pusalkar, Traditional History from the Earlier Times in the Vedic Age, 1957, page 278.


105. Rgveda 4. 4. 10. 8–9.

106. Rgveda 1. 6. 7. 9; 1. 16. 4. 1.
Purukutsāni, the widow of Purukutsa, to them. It has nowhere been suggested that she conceived and gave birth to Trasadasyu by sacrificial propitiation of abstract gods Indra and Varuṇa. The Ṛgveda and the Purāṇas both agree in giving Trasadasyu a human parentage. The Brahmāryan war-lords and leaders in the Ṛgvedic times were in the habit of taking beautiful Dāsīs (wives of Brahmāryan adversaries) as their wives or concubines. Widow Purukutsāni was also taken as such but by whom? By Varuṇa or by Indra?

Though Varuṇa had enjoyed superior powers and prestige to Indra in western Asia in the fourteenth Century B. C.; he had accepted subordination to Indra during the period of the Dāsarājña war in the twelfth century B. C., but he was still an important Brahmāryan leader. He was a bit morally and righteously inclined man. It appears that Indra, the immoral and voluptuous Brahmāryan war-lord, took Purukutsāni as his concubine with the blessings of Varuṇa. It was the physical union of Indra and Purukutsāni that gave birth to Trasadasyu, the posthumous levirate son of Purukutsa. As Trasadasyu was begotten for Purukutsa, he was known as Paurukutsa.107 This conclusion is also otherwise corroborated by the internal evidence of the Ṛgveda. The Ṛgveda 4. 4. 10. 9. refers to Vṛtrahan qualities of Trasadasyu. Wilson on the authority of Sāyaṇa translates this r̥ch. as “Slayer of foes, dwelling near the gods.” This translation is erroneous. Trasadasyu has nowhere been given the epithet of Vṛtrahan. Vṛtras were long ago annihilated under the leadership of Varuṇa in Iran and under the leadership of Indra in Bhārata. Even Varuṇa does not enjoy the epithet of Vṛtrahan in Bhārata. Trasadasyu became very famous in wars and victories that he was looked upon by the people as equal to Indra in prowess and glory. He was an Ardhadeva or Half-God like Indra.108 Wilson agrees that, Indra is declared to be one half of gods.109 Hence he cannot be called as a son of Varuṇa, but only that

107. A. C. Das; op. cit., page 354.
108. A. C. Das; op. cit., page 355.
of Indra though with Varuṇa's blessings. In the Rgveda 4. 4. 10. 8. he is compared to Indra. He is “like Indra.” He inherited the Śrtrahan qualities of his father, the Indra. This refers to the physical prowess which he inherited from Indra, and which have been autosung by him elsewhere also. 110 This clearly establishes blood relationship of Trasadasyu with Indra and there remains no doubt that Trasadasyu was born to Purukutsāni, the widow of Purukutsa from Indra.

*Kuruśravaṇa, Levirate son of Trasadasyu from Mitrātiṭhi*

Trasadasyu was father of Trkṣi 111 and Kuruśravaṇa is also given the fatherhood of Mitrātiṭhi. 112 Mitrātiṭhi, Mitra+Atithi = Guest-friend, was a Trṣu prince. It appears that his wife could not get a son from him and she begged of her husband to permit her to have a leverate son and Kuruśravaṇa was born of the physical union of the wife of Mitrātiṭhi and Trasadasyu, hence he is referred to as son of Mitrātiṭhi also but Kuruśravaṇa was better known as Trāsasaṃyava. Kuruśravaṇa had a son Upamaśravas. The reference of Kuruśravaṇa and his son Upamaśravas appears only in the tenth Maṇḍala of the Rgveda. 113

The tenth Maṇḍala of the Rgveda is a later addition Atharvanic in character. 114 The existing collections of Atharvan belong to a very late period of Vedic productivity. They were the final product of a redactorial activity much later than that of the Rgveda. 115 The Rgvedic Brāhmaṇas do not mention Atharvaveda at all and the Śatapatha Brāhmaṇa does not recognize it as a Veda. 116 It was redacted just a little earlier to the

110. Rgveda 4. 4. 10. 6.
111. Rgveda 8. 4. 2. 7.
112. Rgveda 10. 3. 4. 7.
113. Rgveda 10. 3. 3. 9; 10. 3. 4. 4.
114. B. K. Gose; Vedic Literature-General View ( in Vedic Age ); 1967; page 228.
compositions of the Brāhmaṇas circa 750 B.C. It appears probable that the Atharvaveda along with other later Saṁhitās was re­dated the circa 800–700 B.C.117 The R̄gveda depicts Brahmā­ryan culture of Brahmāvarta whose easternmost border was unto Hastināpura. The R̄gveda was re­dated circa 1000 B.C.118 It must have taken the Brahmāryans at least 200 years to āryanise the eastern Bhārata up to Magadha and their pre­sence in Madhyadeśa circa 800 B.C. seems quite certain. It app­ears therefore that the tenth Maṇḍala of the R̄gveda was added to the already existing collection circa 800 B.C. The process of ethnic mixture had begun in full force after the Brahmāryan victory in the Dāsarājña war. The Śṛtsus and the Bharatas had coalesced together. The historical fusion of the two tribes, the Bharatas and the Śṛtsus, after two generations from Purukutsa, gave sufficient strength and prestige to the newly developed hybrid tribe to establish its hegemony in the western Madhyadeśa. Prince Kuśravaṇa proved a successful and victorious ruler and gave his own name to this hybrid tribe. Kuśravaṇa is the father and founder of the Kuru tribe.

Identity of Vedic Kuśravaṇa with Purānic Kuśravaṇa unsfounded

A. D. Pusalkar has tried to identify Kuśravaṇa of the R̄gveda with Ku­ru-Saṁvaraṇa of the Purāṇas and Mahā­bhārata.119 He advances three arguments to prove his thesis. Firstly, that both came from the family of the Pūrus or the Ku­rus, the opponents of Sudās, secondly, that both belong to the Dāsar­ājña war; thirdly, that both are connected with Kavaṣa Ailūṣa as his patrons.

Prince Saṁvaraṇa, the alleged father of Kuru, according to the Purāṇas, belonged to the lunar Paurva family. The Purāṇas do not mention the Pūru kings Purukutsa and Trasadasyu of

117. A. B. Keith; The Religion and Philosophy of the Veda and Upaniṣads, 1925; page 20.
118. (1) B. K. Ghose; op. cit., page 225.
   (2) A. S. Altekar; Presidential Address printed in Proceedings of Twenty-second Indian History Congress, page 100.
lunar Paurava family. The Ṛgveda several times mentions Purukutsa and Trasadasyu as Pūrus. The Satapatha Brāhmaṇa mentions [Purukutsa as Aikṣvāka].\textsuperscript{120} Ikṣvāku, according to the Purāṇas belonged not the lunar line but to the solar line. The Ṛgveda mentions the rṣi Saṁvarana who was the seer of one Ṛgvedic Sūkta where Saṁvarana mentions Paurukutsya Trasadasyu and two others as his patrons. This rṣi Saṁvarana had absolutely no chance of being mixed up with Kuruśravana or being mistaken for the other in the Vedic literature.\textsuperscript{121} We do not come across any Saṁvarana, the Prince, in the Ṛgveda. Word Saṁvarana is not unknown to the Ṛgveda. The absence of Saṁvarana in the Ṛgveda negatives any theory that would connect him as the progenitor of the Kuru tribe.

The Purāṇas mention solar Aikṣvāka Purukutsa and Trasadasyu but do not connect them with Kuruśravana. Pusalkar concedes Trasadasyu the father-hood of solar Aikṣvāka Kuruśravana. If lunar Paurava Kuru-Saṁvarana is equated with solar Aikṣvāka Kuruśravana, then solar Aikṣvāka Trasadasyu, the father of Kuruśravana, and lunar Paurava Saṁvarana, the father of lunar Paurava Kuru-Saṁvarana, must be identified with each other that the Purāṇas and Pusalkar are not prepared to do. Even if they like to do that, that equation becomes impossible as the later is connected with the Dāsarājña war while the former is not so connected. Pūrus are not mentioned in the oldest Brāhmaṇa's, the Pañchavimśa, the Aitareya and the Kauśitaki. They are mentioned in the later Satapatha Brāhmaṇa along with Pūru Purukutsa, but that only confirms a past memory. It appears that after the total or near-total fusion of the Pūrus with the Tṛṣṇus which began circa 1000 B.C., the Pūrus did not exist as an independent tribe and hence its memory as such was getting obliterated along-with the passage of times. We do not find any mention of the Pūrus as a tribe, kingdom, janapada or people in the Upaniṣads, Pañini or Patañjali. They were banished from history after sixth century B.C. The Purāṇas tried to resuscitate them, though in a perverted manner, after more than seven centuries.

\textsuperscript{120} Satapatha Brāhmaṇa; 13. 5. 4. 5.
\textsuperscript{121} A. D. Pusalkar; op. cit., page 45.
We find mention of the Ikṣvākus, the Kuras and the Bharatas in Pāṇini and Patañjali. Pāṇini mentions Ikṣvāku and Patañjali mentions Kuru and Ikṣvāku janapada which is obviously the same as Kośala janapada. Pāṇini mentions Kuru gotra amongst both the Brāhmaṇas and the Kṣatriyas, Kuru janapada, in south-east of the Punjab contiguous to the Bhārata Janapada, Kuru kingdom having its capital at Hastināpura having a monarchical system of governance. It appears that the republican system continued up to district level. Monarchy was established only at the central level in Patañjali’s time. Chronology of Pāṇini and Patañjali respectively is generally placed at 450 and 150 B.C.

Pāṇini and Patañjali both mention Bhārata territory and Bhārata janapada. Pāṇini mentions them as an Āyudha-jīvi Saṅgha of warrior people in the Kuru region on the border land of Udtchya (North) and Prāchya (East) divisions of India. Mention of Bhārata as janapada clearly establishes that they preserved their identity and their republican form of Government till the times of Patañjali though largely decrepit in strength and glory.

Authors of Vedic Index maintain that since the Bharatas appear so prominently in the Brāhmaṇa texts as a great people of the past, while the later literature ignores them in its lists of nations, it is difficult to avoid the conclusion that they became merged in some other tribe. They are of the view that the Tṛtsus, the Bhāratas and the Pūrus coalesced together to form the Kuru people. In the light of above conclusions,

122. (1) V. S. Aggarwal; India as known to Pāṇini 1652, page 60.
123. V. S. Aggarwal, op. cit., page 37, 38, 54, 77, 425.
124. (1) V. S. Aggarwal, op. cit., page 475.
(2) B. N. Puri; op. cit., page 7.
125. (1) V. S. Aggarwal; op. cit., page 37.
(2) B. N. Puri; op. cit., page 69.
126. V. S. Aggarwal; op. cit., page 451.
127. Macdonell & Keith; Vedic Index; Volume I, 1958; page 167.
the views of the learned scholars appear to be incorrect. They did not sufficiently pay attention to the late literature mentioned above which definitely mentions Bharatas as a people and a nation (janapadas may be so called). It may be that some of them may have joined this ethnic fusion.

The Brähmaṇas, the Upaniṣads, Pāṇini and Patañjali do not mention any solar Kula or family and lunar Kula or family. Kula and Gotra are frequently mentioned in this literature. Words Sūrya and Chandra with other adjuncts, except the adjunct of Vaṁśa or Kula, also do appear in this literature. This clearly shows that the Sūryavāṁśa and the Chandravāṁśa is only a Purāṇic fabrication.

We find that the Ikṣvākus, the Bhāratas and the Kurus were independant tribes in the post-Vedic period. The unscientific and irrational inter-mixture of the Vedic and the Purāṇic personalities and tribes by Pusalkar has led him to impossible and irreconcilable situations. It is hence definitely erroneous to assert that purāṇic Kuru-Sāṁvaraṇa and Vedic Kuruśravaṇa both belonged to the same Pūru or Kuru tribe.

It is also not warranted by Vedic history to assert that both belonged to the Dāśarājṇa period. Rishi Saṁvaraṇa is contemporary of Trasadasyu who was definitely born after Brahmaryan victory in the Dāśarājṇa war. It must have taken him at least twenty five years to be young enough to claim a priest in rishi Saṁvaraṇa. Kuruśravaṇa was the son of Trasadasyu and could not, as A. D. Pusalkar suggests, belong to the side of the Dāśarājṇa confederacy. He must have come of age at least after 50 years of the end of the Dāśarājṇa war. The Purāṇic Saṁvaraṇa is alleged to have been defeated by the Pañchāla King Sudās whence he fled to Sindh and regained his lost kingdom—through Vasiṣṭha’s help.128 Pargiter equates this episode to the Rgvedic Dāśarājṇa war. The Rgveda knows only Purukutsa,129 the Pūru, in the Dāśarājṇa war and none else of other heroes. Pusalkar owing to the contemporaneity

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129. Macdonell and Keith; Vedic Index; Volume I; 1958; p. 542.
of Kuruśravaṇa and Kavaṣa Ailūṣa, has brought in Kuruśravaṇa, the grandson of Purukutsa, in relation to the Dāśarājña war. Even if we concede Saṁvaraṇa in relation to the Dāśarājña war; we can not so relate his son Kuru-Saṁvaraṇa. Saṁvaraṇa after regaining his lost kingdom arranged big sacrifices. He married Tapati, the mother of Kuru after he regained his lost kingdom. Kuru was born\(^{130}\) to her from Saṁvaraṇa after the alleged Dāśarājña war. It was impossible for unborn purānic Kuru-Saṁvaraṇa to participate in this Dāśarājña war. No Purāṇa including the Mahābhārata maintains that Kuru, son of Saṁvaraṇa participated in the Dāśarājña war with Sudās. Hence the alleged contemporaneity of Kuru-Saṁvaraṇa and Kuruśravaṇa during the Dāśarājña war does not stand historical tests.

Was Kavaṣa Ailūṣa the patron of both Kuru-Śravaṇa and Kuru-Saṁvaraṇa? The great grandson of Saṁvaraṇa, the purānic Janamejaya, was consecrated as a king by ṛṣi Tura Kāvaṣeya.\(^{131}\) Kavaṣa Ailūṣa is the ṛṣi of Sūkta 32 and 33 of the tenth Maṇḍala of the Rgveda. Here Kuruśravaṇa is referred to as still living. It proves the contemporaneity of Kavaṣa Ailūṣa and Kuruśravaṇa. Kavaṣa was drowned in river Paruṣṇi naval battle in the Dāśarājña war.\(^{132}\) He appears to be contemporary with Purukutsa. The Brāhmaṇas of the Rgveda\(^{133}\) reproached Kavaṣa Ailūṣa as he was born of a female slave. Ilūṣā appears to be the wife of Kavaṣa; himself a Dāsa who fell in war at the hands of the Brahmarshyan. The son of this Kavaṣa would have been contemporary of Trasadasyu and he might have effected compromise with the Tṛṭsus. Though he was admitted to the Brahmarshyan fold as a priest, he was still derided as the son of a slave woman (Dāst) as her mother rightly was. As ṛṣi Saṁvaraṇa was contemporary to Trasadasyu; it appears reasonable to assume that ṛṣi Saṁvaraṇa

130. Mahābhārata (Cr. Ed.); 1. 163. 23; 1. 89. 41. 42.
131. Aitareya Brāhmaṇa; 7. 34; 8. 21.
132. Rgveda 7. 2. 1. 12.
133. (1) Aitareya Brāhmaṇa 2. 19.
(2) Kauṣṭhaki Brāhmaṇa 12. 1. 3.
was priest of Trasadasyu and after his death; Kavaṣa Ailūṣa became his priest and after the death of Trasadasyu, he continued to be the priest of his son Kuruśravaṇa Tura Kāvaṣeeya, the son of Kavaṣa Ailūṣa, thus becomes the contemporary of Upamaśravas, the son of Kuruśravaṇa. A.D. Pusalkar, following the authority of Sāyaṇa, is clearly wrong in denying relationship of Trasadasyu with Upamaśravas. The statement of ṛṣi Kavaṣa Ailūṣa cannot lightly be brushed aside who definitely mentions Upamaśravas as son of Kuruśravaṇa Trasadasya. ṛṣi Kavaṣa Ailūṣa enjoys an enviable status of eminence in the Brāhmaṇic literature. There is no doubt that Prince Upamaśravas was a real personality.

The Purāṇas and the Mahābhārata speak of Vasiṣṭha being purohita of Saṁvaraṇa. We do not find any evidence in the Vedic and the post-Vedic literature assigning Saṁvaraṇa’s priest-hood to Kavaṣa Ailūṣa or any other priest. Janamejaya is alleged to have Indrota Daivāpi Saunaka as his priest according to the Satapatha Brāhmaṇa and Tura Kāvaṣeeya according to Aitareya Brāhmaṇa. But none of these Brāhmaṇas maintain that Janamejaya was grandson of Saṁvaraṇa or son of Kuru-Saṁvaraṇa. Kavaṣa Ailūṣa has also been mentioned in these Brāhmaṇas but nowhere in relation to any alleged Kuru. It is difficult to hold that Kavaṣa Ailūṣa had Saṁvaraṇa as his patron. He had Kuruśravaṇa as his patron is self-evident from the Rgvedic evidence itself.

Pusalkar, to prove contemporaneity of Kuru-Saṁvaraṇa with the Dāsaraṇa war has equated Kavaṣa Ailūṣa, the patron of Kuruśravaṇa, with Kavaṣa who was drowned in Puruṣṇi during the Dāsaraṇa war. Tura Kavāṣeeya was the priest of Janamejaya and as Tura Kavaṣeeya was the son of Kavaṣa Ailūṣa; the later had to be equated with Kavaṣa to give contemporaneity to his grand-father Kuru-Śaṁvaraṇa so that he may be brought in relation to the Dāsaraṇa war. Words Vṛddha and Śruta are proper names alongwith Kavaṣa in the Rgveda 7. 2. 1. 12. Even if we concede these two words meaning of ‘Old and famous’ qualifying Kavaṣa, that only indicates that Kavaṣa was held in high esteem by the Brah- māryan adversaries. We do not know from the Rgveda whether
Kavaśa was a priest or not; but we definitely know him as a military hero. Kavaśa Ailūsa, though a son of a non-Āryan Dāsi, had transferred his allegiance from the Bhāratiyans to the Brahmrāyans after Tttso-Pūru ethnic fusion had begun. He might have been hated as the son of Dāsi, still he was regarded as a great and famous ṛṣi. Kavaśa, the Brahmrāyan adversary, could not win their recognition. It appears certain that Kavaśa and Kavaśa Ailūsa belong to different periods of history and they acted under different sets of social conditions. Kavaśa and Kavaśa Ailūsa, though father and son, were definitely two different persons. Thus we find that Pusalkar is wrong in holding that Kavaśa Ailūsa, the priest of Kuruśravaṇa, an enemy of Sudās, was thrown into waters by Indra. The person thrown into waters was the father of the priest of Trasadasyu and Kuruśravaṇa both of whom did not exist during the Dāśarājña war. He has made confusion worse confounded by ignoring dialectical chronological history Kavaśa Ailūsa of Pusalkar died during the Dāśarājña war in old age and could not be the patron of the Ṛgvedic Kuruśravaṇa. If he was patron of the purānic Saṁvaraṇa; then, his son Tura Kavaśeyya could not continue so long as to be the patron of Kuru-Saṁvaraṇa, Parikṣit and Janamejaya. It is therefore impossible to prove the identity of Kuruśravaṇa by bringing in ṛṣi Kavaśa Ailūsa.

**Historicity of Parikṣit and Janamejaya**

Kuru analysis would be incomplete without examining the historicity of Parikṣit and Janamejaya. They are problem persons in the Brahmanical literature. Both are not mentioned in the Ṛgveda. The Atharvaveda mentions a Kuru Rājan Parikṣit but does not mention Janamejaya. This Atharvanic reference is in the twentieth book which is a late addition. The chronology of this book may be placed circa 700 B.C. We do not know the names of the father or son of Parikṣit. This Parikṣit has been accepted by Roy Chaudhary as a Kuru King.

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135. H. C. Roychowdhari; Political History of Ancient India, 1950; page 12.
The word used in the Atharvanic hymns is ‘Rājñō’ (राजो) or ‘Rājñah’ (राजः). In the Atharvanic age, the whole people elected and re-elected the Rājan.\(^\text{136}\) It appears that the Atharvanic Parikṣit was either an elected leader of the Brah- māryan people or he was a great sacrificer held in high esteem. The Aitareya Brāhmaṇa makes this ambiguity clear. The priest recites the Parikṣit verses; for Parikṣit is Agni, for Agni dwells around (Parikṣetī) these creatures, for round Agni these creatures dwell.\(^\text{137}\) It appears that the word Parikṣit came to be used as an apheth for a great sacrificer and hence he has been equated with Agni. Word Parikṣit occurs only once in the Aitareya Brāhmaṇa and that also in the sense of Agni or sacrificer. Hence the Atharvanic references appear to be in praise of a great sacrificer who might have been elected by the people or who might have claimed the universal respect of the people.

Word Parikṣit is used several times in the Aitareya\(^\text{138}\) and the Śatapatha Brāhmaṇas.\(^\text{139}\) Parikṣit means the son of Agni. Hence the word ‘Pārikṣita’ is also used in the sense of a sacrificer. Janamejaya Pārikṣita in the Aitareya and the Śatapatha does not mean Janamejaya, the son of Parikṣit but it only means Janamejaya, the Sacrificer. The Bṛhadāraṇyaka Upaniṣad bemoans the fading away of the Pārikṣitas.\(^\text{140}\) It does not here bemoan a few descendants of a man named Parikṣit but bemoans the fading out of history of the by-gone sacrificers. This Upaniṣad was composed in the Madhyadeśa in 6th century B.C.\(^\text{141}\) These were the times of Mahāvīra and the Buddha in Madhyadeśa who were very successful in organising opposition to the Brāhmanical bloody sacrifices.

\(^{136}\) Atharvaveda; 7. 4. 2; 6. 8. 7. 1.

\(^{137}\) Aitareya Brāhmaṇa, 6. 32.

\(^{138}\) Aitareya Brāhmaṇa 8. 11; 8. 21; 7. 27; 4; 7. 34.

\(^{139}\) Śatapatha Brāhmaṇa 13. 4. 4. 1; 13. 5. 4. 3; 4. 6. 3. 2.

\(^{140}\) S. Radhakrishnan; Principal Upaniṣads, 1953, Bṛhadāraṇyaka Upaniṣad; 3. 3. 1; pages 218–219.

\(^{141}\) (1) A. B. Keith; op. cit. (R. P. V. U.) page 20.

(2) Radhakrishnan; op. cit., page 22.
and this gave the priest sufficient cause to bemoan the fading out of the bygone sacrifices. Thus I hold along with Roth and Bloomfield 142 that Pariksīt was not a human being till sixth century B.C. It was only an epithet for a great sacrificer. 143

Janamejaya is definitely a human being. In the oldest Brāhmaṇa, the Pañchavimśa, he is referred as only an Adhvaryu priest.144 His martial activities are referred to in the Aitareya Brāhmaṇa.145 The Kaurvyas or the Kuru people appear in the Atharvaveda but do not appear in the Pañchavimśa and Aitareya Brāhmaṇas. Nowhere Janamejaya has been referred as Kuru nor the Kauravas are brought anywhere in relation to Janamejaya. The Pañchavimśa and the Aitareya Brāhmaṇas were composed circa 750 B.C. It is the later Śatapatha Brāhmaṇa that Janamejaya has been associated with the Kurus. The Śatapatha Brāhmaṇa was composed circa 600 B.C. 146

It is significant that the Atharvaveda, the Pañchavimśa, the Aitareya and the Śatapatha Brāhmaṇas do not mention the name of the father of so called Pariksīt. They also do not mention Saṁvaraṇa, Kuru-Saṁvaraṇa, Kuru-Śravaṇa and Upamaśravas at all. Epic Arjuna and Abhirmanyu also do not find any reference in these texts. We find only two solitary figures, one doubtful and one certain standing quite apart from each other having no relation with the Kurus for five centuries after the Dāśarājña war.

We have two purāṇic genealogies of Pariksīt and Janamejaya. The first genealogy is Saṁvaraṇa-Kuru-Pariksīt-Janamejaya. The second genealogy is Arjuna-Abhirmanyu-Pariksīt-Janamejaya. The former is said to have belonged to the

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143. Macdonell and Keith; Vedic Index, Vol. II page 77-78.
144. W. Calland; Pañchavimśa Brāhmaṇa, 1931, 25, 15, 3; page 641.
145. A. B. Keith; op. cit., (A. B.); 4, 27 (page 217); 7, 27 (page 314); 8, 21 (Page 336).
146. A. A. Macdonell; op. cit. (MSL), page 202. He puts the chronology of the composition of Brāhmaṇas circa 800-800 B.C. These dates have been inferred from his observations.
alleged Dāsarājñā war and the later after it. The scholars hold divergent views regarding the historicity of one set or the other. Roy Chowdhary maintains that the later set existed and the former did not. 147 Pusalkar forcefully controverts this view and holds that the former set had existed but complains that the former set had been transferred 148 by traditions and inventions of stories in the legends of the Epics and the Purāṇas in a perverted manner paying scant heed to the truths of history.

Traditional Transferences and Transpositions

Who were the figures that were transferred by tradition and bardic stories to the later generations? I have earlier alluded to the Ṛgvedic ṛchs giving autobiography of Pīrā Tuṣadasya. The first six ṛchs of that Sūkta have twofold character. A. C. Das treats it as a colloquy between Indra and Varuṇa showing in result the supremacy of Indra over Varuṇa. 149 I agree with him. But apart from this, these ṛchs also narrate the further events of the auto-biography of Trasadasya. He says, “I rule over all men and the whole Kṣatriya race. I have all the principal energies for the destruction of Asuras. I have inherited the greatness of both Indra and Varuṇa. I, the affluent Indra, have been selected by the warriors mounted (on horsebacks) as their commander in battle and with victorious prowess. I have raised up the dust. I had been exhilarated by the sacred songs during sacrifice.” 150 This clearly shows that Trasadasya, son of Indra for Purukutsa, was a great martial hero like Indra. His son Kuruśravaṇa, the founder of the Kuru tribe, had a famous ṛṣi Kavaṣa Ailūṣa as his priest and must have also been a great victor and a great sacrificer though we do not find details of the activities of this prince. Tura Kāvaṣeya, son of Kavaṣa Ailūṣa, a greater and more important ṛṣi than

147. H. C. Roy Chowdhary; op. cit. (P, H, I, A.); page 18.
148. A. D. Pusalkar; op. cit. (S, E. P.); page 45.
149. A. C. Das; Ṛgvedic Culture, 1925, page 85.
150. Ṛgveda 4. 4. 10. 1. to 6.
his father, had as his patron also a great sacrificer. Upama-
śravas was his contemporary and he cultivated intimate con-
tacts with him during the priesthood of his father. If we
read jointly the history of Trasadasyu, his son and grandson
alongwith the history of their priests Kavaṣa Ailūṣa and
Tura Kāvaṣeya; we can not resist the conclusion that they
must have been the leaders of their age and they must have
greatly consolidated the Brahmāryan power by military con-
quests and horse-sacrifices. Looking to the political and social
activities of these high personages, it appears that they lived
a sufficiently long life to enable them to accomplish all that.
The Dāśarāja war was fought and lost circa 1100 B.C.\textsuperscript{151} We
may allow the reasonable period of 150 years to the three
royal personages and the two priestly personages. It appears
that they accomplished all that circa 1000 B. C.

When the Brahmāryans took to the brāhmaṇisation of the
eastern Bhārata after 1000 B. C., the conventional date of the
composition of the Ṛgveda, the Brahmāryan rhapsodists took
with them their propaganda lores to influence the masses. The
bardic propaganda poetry always makes her theme beauti-
ful and attractive by the use of allegories and similies,
rhetorics and other forms of figures of speech. The whole
Brahmāryan life was centred around Agni and sacrifice. The
great sacrificers were respected by all people. They dwell
in the hearts of all. It appears quite plausible that the
great deeds of the great sacrificers were sung by the
rhapsodists as dwelling in the hearts of all the creatures.
They thus began to be called Parikṣit. It appears that
Kṣatriya leaders who became famous for organising great
sacrifices began to be called Parikṣits or Pārikiṣitas. If we
read the above Atharvanic reference in this light, we better
understand the truth contained in the epithet ‘Rājña Pāri-
kṣitaḥ.’

Word ‘Janamejaya’ means one who is victorious throughout
all his life since the time of his birth. Pūru Trasadasyu was
such a prince. He might have \textit{been} rhetorically called in

\textsuperscript{151} R. C. Jain; Previous Section.
the beginning a reputed prince who was never vanquished on
the battle-field and who always annihilated Brahmāryan
adversaries, the Dasyus or the Asuras in the battles. The
rhapsodists might have given the title of Janamejaya to
Trasadasyu and began to call him Trasadasyu the Janamejaya.
History knows Alfred the Great, Akbar the Great, William the
Conquerer, Gandhi the Mahātman, and Tagore the Gurudeva.
Proper names Gandhi and Tagore might be forgotten some
day and the titles Mahātman and Gurudeva may live still
longer even in this dreary prose age. Let history know one
more great prince Trasadasyu the Janamejaya. Trasadasyu
afterwards might have been consciously and purposely left
out. But his title name Janamejaya continued. It seems that
two groups of rhapsodists led by Indrota Daivāpi Śaunaka
and Tura Kāvaṣeya sung the heroic deeds of Trasadasyu the
Janamejaya. They ascribed to him two different horse-sacri-
fices officiated by one each of the two leaders or head-priests.
This discrepancy in the Brāhmanical lore grows all the more
numerous in later times when the great Epic was composed.

The change in dropping out the name of Trasadasyu may
also be traced to changes in social outlook brought out by
the passage of advancing centuries. The hateful deeds of
violence and immorality of Indra and Trasadasyu, not looked
down as such in their age, might have begun to be looked
down detestable four centuries later due to the reactions and
inter-actions of the original spiritual culture of Bhārata on
the materialist Brahmāryan way of life. That might have
given cause to the popular singers to change the names and
contents of persons, places and events to suit their needs in
changed times.

Ṛṣi Tura Kāvaṣeya was a very famous ṛṣi of his age.
According to the Ṛgvedic evidence, he happens in the age of
Upamaśravas. Kavaṣa Ailūṣa was living during the latest
period of the Ṛgvedic redaction circa 1000 B. C. His son Tura
Kavaṣeya in the presence of his father might not have attained
that fame and prestige which he later enjoys. It may be
possible that Kavaṣa Ailūṣa need not have mentioned his son
Tura. But his mentioning of Upamaśravas is of very great
significance and it leads to the conclusion that during the end of this period; he had sufficient sacrifices to his credit to claim a place in such an important book. He must have been as great as his immediate predecessors. Tura Kāvaśeya lent no small help to his greatness. It may also be possible that like his grandfather Trasadaysu; he also might have been known as Upamaśravas, the Janamejaya. He comes in the age of Janamejaya. His historicity is also impliedly conceded by the Purāṇas and the Mahābhārata. The post-Mahābhārata genealogy is Arjuna-Abhimanuyu-Parikṣit-Janamejaya. The pre-Mahābhārata genealogy is Sañvaraṇa-Kuru-Parikṣit-Janamejaya. The Rgvedic genealogy is Indra (Arjuna)-Trasadaysu-Kuruśravaṇa-Upamaśravas. These genealogies point to respective equations.

Ahīsthāla

The capital of Janamejaya of the Mahābhārata and the Purāṇas is said to be Āsandīvat. The Aitereya and the Sātpatha Brāhmaṇas and Pāṇini corroborate this fact. He is also said to have conquered Taxila. The location of Āsandīvat would give us a clue to the reignal boundaries of Janamejaya. Āsandīvat is equated with Ahīsthāla by Kāśikā. Ahīsthāla means the capital of the Ahi people. It was Ahi race that the Rgvedic Brahmāryans annihilated. The Ahis were also called Nagnas or Nāgas. Hastināpura was also called Nāgapura, Nāgahva, Nāga-Sāhvaya, Gajapura, Gajāhva and Gaja-Sāhvaya Janamejaya's capital was not named Hastināpura till the end of Janamejaya’s rule. The Purāṇas ascribe the name of Hastināpura to one Hastin who, according to the Purāṇas was the predecessor of both the sets of the Purānic genealogies of Janamejaya. Hence the Purānic Hastin cannot be brought in relation to Hastināpura. Hastināpura is not at all mentioned in the Brāhmaṇas and the Upaniṣads and the Vedangas. Pāṇini mentions Hastināpura and uses the word Hastin. He also gives word Nāga

152. (1) Aitereya Brāhmaṇa 8. 21.
(2) Sātpatha Brāhmaṇa 13. 5. 4. 2.
153. H. C. Roy Chowdhari; op. cit. page 37.
154. V. S. Aggarwal; op. cit., page 71.
155. B. C. Law; Tribes in Ancient India; 1943; page 399.
156. Pāṇini 6. 2. 101 (Aggarwal—op. cit. page 54).
for Hastin meaning elephant.\textsuperscript{157} In the Brāhmaṇas and the Upaniṣads, the word Hastin\textsuperscript{158} and Nāga\textsuperscript{159} both have been used. Hastin means an elephant. Word ‘Nāga’ sometimes has been given this meaning but meaning ‘slave or serpant’ suits better in the context. To enter into those details here would be an irrelevant digression. The Nāga people were very powerful. They had their elephant in war as the Brahmāryans had their horse. It appears that power and strength of the Nāga people and their association with elephant inspired Pāṇini to use the word Nāga for Hastin. Pāṇini does not know the word Gaja. It did not occur to him to change the name of Āsandīvat or Ahisthala into Nāgapura, Nāgahva, Nāga-Sāhvaya, Gajapura, Gajāhva and Gaja-Sāhvaya. The Mahābhāratic bards punned upon the word Nāga and armed with the authority of Pāṇini changed the name of Āsandīvant (Ahisthala) into Gajapura and Nāgapura circa 200 B.C. or after. We do not find the name Hastināpura used in pre-Pāṇinian literature.

It gives us a very important clue to our present enquiry. Janamejaya did not advance to the eastern Bhārata to brāhmaṇise it. He only consolidated the already won Brahmāryan power from Taxila to Hastināpura and laid the steel foundation of strong and famous Brahmāvarta. This is definitely the Ṛgvedic region called Brahmāvarta (territory spread over or covered by the Brahmās) though particularly the region of the Saraswati, the Āpayā and the Drṣadvati was the heart of it. Hence the person known as Janamejaya must be the Ṛgvedic person but the Ṛgveda does not mention him.

\textit{Upamaśravas Transferred as Janamejaya}

Upamaśravas and Janamejaya, as just shown, belong to the same age. It appears that Upamaśravas was first transferred as Janamejaya the priest and afterwards with the

\textsuperscript{157} Pāṇini 2. 1. 62 (Aggarwal—op. cit., page 218).
\textsuperscript{158} (1) Śatapatha Brāhmaṇa 3. 1. 3. 4; 14. 8. 15. 11; 14. 7. 1. 20.
(2) Altareya Brāhmaṇa 4. 1; 6. 27.
\textsuperscript{159} (1) Śatapatha Brāhmaṇa 8. 22.
(2) Altareya Brāhmaṇa 8. 22.
(3) Bṛhadāraṇyaka Upaniṣad, 1. 3. 22.
addition of the martial feats of his grandfather developed into full fledged Janamejaya of the Aitareya and the Satapatha fame. Thus the legendary Janamejaya was created to suit the rhapsodist's changed purposes in changed times. But there are no rare instances of such perverse and topsy-turvy changes in the Vedic events transferred to later times through ingenious legends and effective stories. No standards to keep the true names, true tribes, true qualities and true events in tact need be observed in propagandist literature and this principal was faithfully followed by the Brahmāryan bards. Facts of one event could be divided into two or three events and two, three or four events could be amalgamated into one. The Purāṇas stand a glaring example of such transferences of events, names and places by traditions and inventions of ingenious stories, as truly remarked by A. D. Pusalkār. That appears certain in the case of Parīkṣit and Janamejaya. They never existed in history. They are a pure fiction.

But in spite of Parīkṣit and Janamejaya; the Kurus exist in history. Tṛtiso-Pūru prince Trāśadasyu accelerated the process of ethnic mixture of the Brahmāryans, the Bharatas and the Pūrus. Kuruśravaṇa gave the new tribe his own name. The Kuru tribe came in existence circa 1000 or 950 B. C.
CHAPTER IX
THE ORIGIN OF VARNIC ETHNOLOGY

1. THE PROBLEM

We find territorial and ethnic groups in the Pre-Brahmāryan Bhārata before the Brahmrāyan military invasions. But they were not the conservative and separatist hierarchical organisations. They were fluid and mobile groups only bound together by ideological one-ness, not by any superficial rules and regulations. The Bharatas, the Pūrus, the Yadus, the Āpus, the Vṛtras, the Paṇis, the Ikṣvākus and a host of others were only ethnic and territorial groups. They were collectively termed by the Brahma invaders as belonging to the Dāsa-Varṇa. Varṇa, during the Rgvedic age, indicated only the colour, the colour of the two mutually opposing groups; the Āryas and the Dasyus and the Dāsas. It had no reference to social hierarchical organisations of the Brahma and the Bhāratīya peoples. The Brahmrāyan invaders had no sort of hierarchical organisation. They were single Brahma and Brahma only. Really, one of the most significant features of the Brahma conquest and colonisation of Bhārata, from the point of view of social history of ancient Bhārata, may be regarded the coalescence of the two Varṇas, the Āryan Varṇa and the Dāsa Varṇa; the bifurcation of the one coalesced Varṇa into two Varṇas, the Ārya-Varṇa and the Śūdra-Varṇa; the bifurcation of the Ārya Varṇa into the Brāhmaṇa Varṇa and the Kṣatriya-Varṇa and that of the Śūdra-Varṇa into the Śūdra-Varṇa and the Vaiśya-Varṇa; the later upgrading itself joined the Brāhmaṇa Varṇa and the Kṣatriya-Varṇa to form the Traivarṇa of the Brāhmaṇa, the Kṣatriya and the Vaiśya to the permanent and non-returnable historical exclusion of the Śūdra. Varṇa now becomes a sociological institution. This is a peculiar institution nowhere found amongst any people in any part of the world.

The Brāhmaṇas are terrestrial Devas. It means that the true lineal descendants of the Āryan Devas are the Brāhmaṇas. This is a concession. The original Brahmas were themselves
the Devas. When the Brāhmaṇa and the Brāhmaṇa class originated; the original Devas were transferred to svarga; their place being usurped by the Brāhmaṇas in our world, at least in Bhārata. They are the only Devas. The Kṣatriyas and the Vaiśyas, much less the Śūdras, are not the Devas and also can never hope to be Devas. This clearly indicates that the non-Āryan converts who could not raise themselves to the status of the Brāhmaṇas remained the dissatisfied lot and could not forget their non-Āryan origin while the convert Brāhmaṇas soon forgot their non-Āryan origin. This is very important in the growth of the Varṣic ethnology.

2. THE ORIGIN OF BRĀHMAṆA CLASS

Unitary Brahman

When the Brahmr̥yanas invaded Bhārata, they constituted a single race, the Brahma race. Theirs was the universal tribal collective; the colossus social machine, the Brahman. There were no functional divisions also. All the members of the Brahman discharged all the function of the society, ideological, military, social and economic. There might have been some groups originally known as Gaṇas but the groups did not indicate class or social divisions and distinctions. The distinctive names signified some political or social functions or activities. The Angirasas were individually known so for their discovery of Agni. The Br̥rgus became famous for having fathered Agni from waters. The Atharvans indicated non-Soma-drinking fire scientists. The Tr̥tsus (Vasis̥thas) formed a distinct military group. But they all were indivisible parts of the Brahma society. The members constituting the Brahma society were also known as the Brahmas. The conquering Brahma militarists gave their ethnic name to their new-colonised land in Bhārata, the name of Brahmvarta; the land covered by the Brahma people. The Brahma society remained unitary at least for some time after the conclusion of the Dāsarājha War circa 1100 B.C. This unitary nature of the Brahma society is fairly fresh even upto the Upaniṣadic age circa 600 B.C.

1. R.C. Jain; The Most Ancient Āryan Society; 1964; Chapter VIII.
2. Brhađāraṇyaṇa Upaniṣad, 1. 4. 10.
**Convert Brahmas**

As has been noted earlier, when the Brahmarayans peacefully settled in the Brahmapurna; they had to make peace with the original inhabitants of Bhārata. They forced conversions and enticed numerous groups to accept conversions. The new people brought new ideas. There was no necessity now for the Yajña and the Brahman to continue their materialistic activities of exploitation and violence. They were now the masters of a rich and prosperous land. The mass scale conversions had brought to their fold many pre-Aryan priests, a convenient word for spiritual leaders. Viśvāmitra and his fifty sons led the chain and many more joined. We have learnt earlier that the Kaṇvas, the Bharadvajas and many other Rṣis were drawn from the pre-Aryan Bhāratiya fold by the Brahma masters. The newly borrowed spiritual order forced the Brahmans to transform their institutions. The tribal activities gave way to more civilized activities. The institution of the Yajña began to be ritualised.

**Origin of Brāhmaṇa**

The convert Brahmas raised the status of the original Brahman. The Brahman united with the word “N” and became Brāhmaṇa. “N” means knowledge. Knowledge is another name of Ātman or spirit. It is related with asceticism and spirituality. “N” means wisdom, rather spiritual wisdom. The pre-Aryan spiritual leaders of Bhārata followed the śramaṇīc way. The Bhāratiyan converts had taken the Śramaṇīc way to their new fold. The Brahmarayans had physically conquered Bhārata but they stood completely conquered by the Bhāratiya Śramaṇic way. The Brahman became śramaṇised. The śramaṇised Brahman became the Brāhmaṇa. The laurels to śramaṇise the Brahmas go to the Dasyu-chief Viśvāmitra.

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5. H. D. Setha; Patasaddamahāpavā; 1928; page 467.
Viśvāmitra was the leader of the Dāsarājña confederacy but he along with his fifty sons (the rest fifty were driven to south and south east for not compromising with the Brahmas) made peace with the new victors and he was accepted by the victors with all glory and prestige. He could have been, as he proved to be, a very effective tool to strengthen the Brahmāryan hold on the newly vanquished peoples. He could be the right medium of understanding the customs, manners, ideas, institutions and the whole way of life of the Bhāratīyans. He became the Prathamā Brahmana or the Foremost Brahmana in the coalesced society. He uttered the first prayer accompanied by the oblation. 7 Viśvāmitra (himself the Rṣi of sūkta 3.2.17) was the first discoverer of the oblationary Agni-cult. Soon after the poets emerged 8 and Soma extended them his protections. 9 The Brahmanas, thus, got protections of all the Soma-drinking Brahmāryan leaders; Indra, Agni, Brahaspati and others. The followers of the Brahmanā-cult came to be known as the Brahmānas. The word Brahmana is used nine times in the Rgveda out of which in five places it consistently stands for Brāhmaṇāḥ. 10

Origin of Brāhmaṇa class

The word Brāhmaṇa has been used about 15 times in the Rgveda. In the beginning the Brāhmaṇas, like other Devas, are progenitors, presenters of Soma and extenders of the Yajña. The Brāhmaṇas had introduced the institution of penance in their society. The penance was non-existent in the Brahmic society. They uttered sacrificial storas very loud and offered Soma libations. 12 Mitra and Varuṇa accepted Soma from Brāhmaṇas. 13 Indra drinks Soma juice from the spacious

7. Rgveda 3.2.17.15.
9. Rgveda 6.5.3.3.
11. (1) Rgveda 6.6.4.10.
   (2) Rgveda-Saṁhitā (V. S. M.); Vol. III page 269.
13. Rgveda 2.4.4.5.
vase of the Brähmanas. The Brähmanas were the wiser men, the knowers of the Veda.\textsuperscript{15} The Brähmanas raise their status in the society by and by and they gain prominence in the age of the tenth Manḍala of the Rgveda circa 800 B.C. Now the Brähmaṇa becomes identified with Bṛhaspati.\textsuperscript{16} They became the masters of the ritual formule.\textsuperscript{17} The Brähmaṇa becomes the mouth of the Puruṣa.\textsuperscript{18} He has now raised himself to the position of the chief spokesman of the whole society as he has by this time been acknowledged the mind and the head of the society. Though the Brähmanas had gained social superiority, they are still a fluid social group. They, in the Rgvedic age, are neither a solidified class, nor a member of the Varga system. Any member of society who could attain proficiency in Stotraism could be acknowledged as the Brähmaṇa. The Brähmaṇa functionaries had not yet been compartmentalised. The above description of the functions of a Brähmaṇa indicates that he was now choosing to adopt to himself certain special duties. In the former times, he socially performed, as a part of the social machine, all the functions of the society but it could not be so in the changed circumstances. Though the Yajña was still the centre of their activities; political, social and economic; its form has changed. The Yajñic activities had also become extensive. The tribal Yajña became divided in political Yajñas, such as the Rājasūya and the Aśvamedha; social Yajñas such as Soma, Vājapeya and others and domestic Yajñas. The Brähmaṇa became the reservoir of all the intricate knowledge for the due fulfilment of these Yajñas. This ritualisation of the Yajña needed a special social group. This social necessity gave birth to the Brähmaṇa class. The Brahman developed into the Brähmaṇa and the Brähmaṇa into the Brähmaṇa class. The origin of the Brähmaṇa class disturbed the unitary Brahmic society. The rule of inequality

\textsuperscript{14} Rgveda 1. 4. 4. 5.

\textsuperscript{15} (1) Rgveda 1. 22. 8. 45.

\textsuperscript{16} (2) Rgveda-Samhita (V. S. M.); Vol. I. page 1609.

\textsuperscript{16} Rgveda 10. 9. 10. 4.

\textsuperscript{17} Rgveda 10. 6. 3. 8. 9; 10. 7. 4. 19; 10. 2. 7. 22.

\textsuperscript{18} Rgveda 10. 7. 6. 12.
set in. The burden of the existence of the Brahmaṇa class fell on the rest of the society. The historical necessity of the Brahmic society created a Brahmaṇic class.

3. THE ORIGIN OF KŚATRIYA CLASS

Social Impasse

The social impasse soon obstructed the progress of the newly evolved Brahmaṇic society. Powerful leaders of the vanquished society had joined the new society. There emerged many powerful leaders in the original society also. The impact of the Bhāratīyan institutions of freedom, family and inheritance had penetrated the Brahmaṇic society. The collective dictatorial power of the Gaṇapatis and the Brahmaṇas-patis began to fade. Individual chieftains with their private properties had arisen. The institution of the Yajña was ritualised to continue the collective Brahmaṇic exploitation but that could not endure for long. It met stiff and strong opposition from those sections of the society who suffered the brunts of the Yajñic exploitation and also from those who could not win a share in the Yajñic loot. The assimilation of the original inhabitants of the land accelerated the process. This internal contradiction provided by the Kṣatriya (or Vṛtric) elements soon came to the fore. The victors had celebrated their triumph in distributing among themselves the spoils of the war. The gold, the land, the slaves went to the shares of the powerful leaders and their associates in the Brahmic society. Those who still wielded economic, political and social power in the vanquished society but allured to the new fold also asserted their supremacy. The collective tribal way began to disintegrate. The old and the new struggled for growth. The healthy elements of both evolved a new pattern, the pattern of Varṣic tribalism. The Ārya-Varṣa and the Dāsa-Varṣa of the Rgvedic fame now had coalesced together. The powerful elements of the newer mixed society imposed ruthless violence and exploitation over the masses. They devised the fraud of religious magico-ritualism. One section took upon itself to provide the intellectual base to the newer state and the other the duty of its protection. This tribal
loot and plunder was sought to be maintained by the realignment of the unity of the Brähmanic society.

R̥gvedic Kṣatra

The Kṣatra was not a separate function, a separate entity in R̥gvedic times. The Kṣatra was also not a social group. Word Kṣatra and its derivatives have numerously been used in the R̥gveda. Kṣatra means physical prowess. Kṣatra means wealth. Kṣatra also means strong people. Word Kṣatra occurs in the R̥gveda in close relationship with Indra, Agni, Vāruṇa, Brahmāṇaspati, Mitra, Aśvins, and Dyaus-Pṛthvi. They themselves possess Kṣatra; strength or wealth; and they also bestow Kṣatra upon their favourites. The Kṣatra is only a quality, an attribute of the Brahmāryan Devas. The Brahmic Devas effectively wielded Kṣatra, hence they are also called Kṣatriyas. Kṣatriya, in this context, means a power-wielder. Indra and Agni are such Kṣatriyas. It is a very significant R̥gvedic statement that attributes the quality of a Kṣatriya to Agni also. Agni was a weapon with the R̥gvedic Brahmāryans and he was also the wielder of fire missiles. He actively took part in battles. He, therefore, rightly claims the epithet of a Kṣatriya from the R̥gvedic rṣis. It is only in the Atharvanic times circa 800 B.C. that Agni along with Bṛhaspati becomes associated with Brahmā and Indra, along

19. R. C. Jain; op. cit. (M. A. A. S.); 1964; chapter 9 section 2.
20. R̥gveda 1. 6. 1; 1. 6. 2; 5; 1. 8. 5; 8; 1. 10. 4; 8; 1, 10, 4, 11; 1. 20. 3, 1; 1. 20. 3, 3; 1. 22. 1; 2; 1. 22, 1, 6; 1. 22, 4, 5; 1. 22, 6. 22; 4. 2, 7, 1; 4. 2, 11, 1; 5. 5. 8, 6; 5. 5. 10, 2; 5. 5. 11, 1; 5. 5. 12, 3; 6. 3. 2, 8; 6. 5. 1, 3; 6. 6. 5. 6; 7. 2. 1, 28; 7. 3. 1, 11; 7. 4. 11, 11; 8. 3.; 7. 33; 8. 5. 7; 8. 5. 7, 7; 10. 2. 2, 9; 10. 4. 18, 5; 10, 12, 29, 3.
21. R̥gveda 1. 16. 8; 6; 3, 3, 9, 3; 3, 3, 9, 5; 5, 2, 13, 7; 5, 5, 6, 6; 4, 1, 4, 8; 6, 1, 8, 6; 7. 2. 11, 3; 8. 4, 2, 7.
22. R̥gveda 8, 5, 5, 17.
23. R̥gveda 8, 4, 5, 8; 10, 5, 6, 8.
24. R̥gveda 4, 2, 2, 3; 5, 5, 13, 1; 7, 4, 9, 2.
with Aditya, with Kṣatra. Kṣatra, hence, in the Rgvedic age, denotes only the military and economic power of the undivided Brahman. It has not yet become an ethnological epithet.

Non-Āryan Kṣatriyas

The word Asura has also been used in the sense of physical prowess in the Rgveda. The Brahmāryan Devas are Asuras. The word Asura has been used in the Rgveda for more than 115 times and about 100 times it has been used in good sense. Indra, Agni, Varuṇa and other Devas are all Asuras. The word Asura has nowhere been used in relation to the Brahmāryan adversaries the Vṛtras, the Rākṣas, the Paṇis, the Dāsas, the Dasyus and other in the Rgveda. Vṛtrāsura, Śambarāsura, Varchināsura and other such Asuras are only the epic and the Purāṇic fabrications. This epithet Asura stands in contradistinction to the word Kṣatṛa in the Rgveda. Asura, in the Rgveda, indicates the strength of the Devas and Kṣatra, the destructive power of their adversaries. The vigour of Indra is called Asura which is superior to Kṣatra of his adversaries.25 Asura power here implies constructive power and Kṣatra power, the destructive power.26 The destructive power of Indra has at one place also been alluded as the Kṣatra.27 The Brahma Rṣi Vasiṣṭha associates Kṣatriya with Rākṣasas. Soma instigates not the Kṣatriya dealing in falsehood. He instigates not the wicked. He destroys the speaker of untruth. He destroys the Rākṣasa. Both remain in the bondage of Indra. The Rākṣasa says that he himself is pure and calls me (Vasiṣṭha) a Yātudhāna.28 The Atharvaveda also re-echoes these statements of Vasiṣṭha.29 These events echo the rivalry between Vasiṣṭha and Viśvāmitra. Viśvāmitra called Vasiṣṭha, and truly, a magician. He knew his Śramaṇic way as pure.

26. (1) Rgveda 7. 2. 4. 7.
   (2) Rgveda-Saṁhitā (V. S. M.); Vol. III. page 321.
27. Rgveda 7. 2. 13. 1.
28. Rgveda 7. 6. 15. 13-16.
29. Atharvaveda; 8. 4. 12-16.
Vasiṣṭha denounces this Kṣatriya and wills his death through Agni. Brāhmaṇa is a speaker of truth and Kṣatriya is a speaker of untruth. These important facts further reveal that the Kṣatriya and the Rākṣasa were forced to Indra’s bondage. Kṣatriya is an ethnological epithet here. Rākṣasas were an ethnological group. The bondage of Kṣatriya with Rākṣasas proves him also to be of an ethnological group. The word Kṣatra or Kṣatriya has so far appeared only as a qualifying epithet. It is only here that it occurs for the first time in the ethnological sense. The Kṣatriya group stands in rivalry to the Brāhmaṇa group. This clearly indicates the avaidyic and ayājīc character of the original Kṣatriyas, who included the Vaiśyas and Śudras amongst them also. The original Kṣatriyas, thus, appear to be pre-Āryan non-Āryan Bhāratiya people.

Meaning of Kṣatra

The members of the unitary Brahma society were known as the Brahmās. The Brahma victors in their migratory stages were not attached to any particular dominion. The Brahma society in its earlier stages had assimilated in itself several influential elements of their conquered lands. These indigenous elements were the dwellers of lands. The word Kṣatra may be traced to ṇks, “to dwell” with “tra” suffix in the sense of “protective.” The indigenous inhabitants of the land whose duty was to protect the people of the land began to be called Kṣatra. The word Kṣatra was coined or elevated, from being qualifying epithet, to connote a distinct group that became a part of the unitary Brahma society during the process of coalescence. The Kṣatras, like Viśvāmitra, became brāhmāised. Kṣatra, in the new Brahmic context, meant the original powerful leaders of Bhārata, spiritual like Viśvāmitra or temporal like Balbūtha.

The Great Coalescence

It appears that after the conclusion of the Dāśarājña war, the convert spiritual and political leaders were harmoniously

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31. Monier Williams; op. cit., pages 325, 457.
assimilated in the Brahmic society. Viśvāmitra, one time Kṣatriya rival of Brahmic Vaṣiṣṭha, was accepted with honours in the Brahmic hierarchy. The Bharata and Pūru Kṣatriyas had coalesced with the Tṛṣus to form the Kuru tribe. Trasadasyu, the levirate son of Purukutsa, the Pūru, upon Narmadā, the Purukutṣāṅi, widow of Purukutsa, from Indra, accelerated the process of the ethnic mixture of the Brahmāryans and the Pūrus. Trasadasyu ruled over the whole Kṣatriya race. Several Kṣatriya leaders organised great Yajñas and became famous as Parikṣits or Pārikṣītas. It appears that Brāhmanic society was a homogenous unitary society till the final redaction of the Ṛgveda circa 1000 B. C.

Borrowing of Śramaṇa Culture

The story of the causes that led to this homogeneity of the diverse Āryan and non-Āryan elements is narrated in a Satapatha Brāhmaṇa parable. A cake on twelve potsherds is prepared for Indra and Viṣṇu in the Rājasūya. The reason of this is given like this. Of old, everything here was within Vṛtra, to wit, the Rṣeya, the Yajus, and the Śāman. Indra wished to hurl the thunderbolt at him. Indra said to Viṣṇu, “I will hurl the thunderbolt at Vṛtra, stand thou by me”—“So be it;” said Viṣṇu, “I will stand by thee: hurl it;” Indra aimed the thunderbolt at him. Vṛtra was afraid of the raised thunderbolt. Vṛtra said, “There is here a source of strength: I will give that up to thee; but do not smite me;” and gave up to him the Yajus formulae. Indra aimed at him a second time. Vṛtra said, “There is here a source of strength: I will give that up to thee; but do not smite me;” and gave up to him the Rṣeya verses. He aimed at him a third time. Vṛtra said, “There is here a source of strength: I will give that up to thee; but do not smite me;” and gave up to him the Śāman hymns, Indra tore the Vṛtra’s seat, his retreat, that he shattered,

32. (1) R. C. Jain, Origin of the Kuru Tribe, Jain Bharati; 2020
S. Y. pages 4, 9.
(2) Ṛgveda 4. 4. 10. 1.
grasping it and tearing it out. The inherent potentialities of these verses are very great. Vṛtras were highly cultured, greatly civilized and very learned people. They were the masters of sciences and humanities. Indra subdued the Vṛtras by physical power. Vṛtras had surrendered to him afraid of total annihilation. Indra looted their country, their power, their wealth and their material happiness but it was beyond the power of Indra to understand their culture, art, philosophy and ideology. He, hence, sought the aid of Viṣṇu, a lover of art, peace and philosophy, to learn the Vṛtra ideology. The Vṛtras, out of fear, imparted their secret knowledge to their new masters. The Vṛtras were the Śramaṇic people inhabiting the Śramaṇic region of Bhārata following the Śramaṇic ideology. This Śramaṇic ideology was borrowed by the Brahmāryans from their Bhārattyan adversaries through the physical power of Indra and the intellectual power of Viṣṇu. How was it effected? The Śatapatha Brāhmaṇa narrates a second parable to explain this process.

Viṣṇu is yajña. He who is consecrated indeed becomes both Viṣṇu and a Yajñic. The gods had the Mind and the Asuras the Vāk. The gods said to yajña “That Vāk (Speech) is a woman: backon her and she will certainly call thee to her.” Or it may be, he (yajña) himself thought, “That Vāk is a woman. I will beckon her and she will certainly call me to her.” He beckoned her and she called him to her. The gods reflected, “That Vāk being a woman, we must take care lest she should allure him.” The gods then cut her off from the Asuras and having gained possession of her and enveloped her completely in fire, they offered her up as a holocaust, it being an offering of the gods. The Asuras being deprived of speech, were undone, crying, “He lavaḥ; He lavaḥ.” According to Sāyaṇa, “He lavo” stands for ‘he rayo’ (i.e. ho;

33. (1) Śatapatha Brāhmaṇa 5. 5. 1-6.
(2) J. Eggling; Śatapatha Brāhmaṇa; 1963; Part III. p. 138–139.
34. Śatapatha Brāhmaṇa 5. 2. 3. 6.
CHAPTER IX

the spiteful) enemies. The story, bereft of allegories, becomes very simple. Yajña was the military, social and economic tribal activity of the Brahmāryans. It was only Mind. It was not Wisdom. It needed the cooperation of Wisdom which was not with them. They took it from their adversaries. But how did they use this Wisdom, is the subject of the third parable.

Ritualisation of Yajña

The Yajña (Viṣṇu) lusted after Vāk, the unintelligible Mlechchha speech, thinking, “May I pair with her.” He united with her. Indra then thought within himself, “surely a great Monster will spring from this union of Yajña and Vāk. (I must take care) lest it should get the better of me.” Indra himself then became an embryo and entered into the union. Now when he was born after a year’s time, he thought within himself, “Verily of great vigour is this womb which has contained me: (I must take care) that no greater (Monster) shall be born from it after me, lest it should get the better of me.” Having seized and pressed it tightly, he tore it off and put it on the head of the Yajña (Viṣṇu). This womb was the seat, the retreat of Vṛtra as alluded to earlier. Here completes the story of the ritualisation of yajña. Viṣṇu brought the Śramaṇic knowledge to his fold. If that knowledge would have been accepted in pristine purity as given by Vṛtra and learnt by Viṣṇu; the course of history of Bhārata would have been otherwise. But Indra could not and did not permit that. He and his victor society could not accept the pure śramaṇic ideology. They had to keep their Brahmic base in tact. Indra tore off the seat where Vṛtra resided and being himself there; tore it off for all times. The Brahmic base of yajña was to remain in tact in the Vāk-ised or the śramaṇised yajña. That base is exploitation and violence as Indra represents exploitation and violence of the Brahma society.

35. (1) Satapatha Brāhmaṇa 3. 2. 1. 17-23.
(2) J. Eggling; op. cit. Part II p. 29-31 & Note 3 on p. 31.
36. (1) Satapatha Brāhmaṇā 3. 2. 1. 24-28.
(2) J. Eggling; op. cit., Part II page 32.
The Vṛtras imparted their adversaries the knowledge, the wisdom of the arts of advanced agriculture, industry and social sciences. Their military masters learnt from them the science of peace and freedom. The Vṛtras also imparted them the revolutionary wisdom, so far unknown to the materialistic Āryans, of the ever-growing progress of the human society. They learnt for the first time that there is some permanent substance known as the Ātman. It attains blissful abode by good deeds and gloomy abode by deeds of violence. The man has to live in a civil state with his fellow brother. It is penance, renunciation that awards blissful state. Vṛtras, in substance, taught their new masters the science of Śramaṇa-logy; the existence of soul, its transmigrations, good and bad future life, penance and the fundamental five tenets of Non-violence, Truth, Non-stealing, Continence and Non-attachment. But the new masters could not digest the śramaṇic ideology in fullness. They appreciated most the idea of the ever-growing progress of man and attainment of blissful state the svarga, by him. They borrowed these ideas and applied them to their institution of yajña. They knew the efficacy of material possessions and hence they accepted the idea of renouncing a part of their material possessions for bountiful pleasures in svarga. They made yajña the vehicle for svarga. Viṣṇu and through him the Brāhmaṇic society, by accepting śramaṇic ideas though in a perverted form, gave the naked exploitative Yajña a civilized form. The oblation of material objects, accompanied with chanting of stōtra, in main the magical formulae, became the driving social force of the new Brāhmaṇic society. The contacts with the culture and ideas of the Brahmagryan adversaries necessitated the ritualisation of Yajña.

Homodeithism

The ritualisation of yajña led to another important phenomenon. Trasadasyu, of mixed Āryan and non-Āryan blood, had assumed the status of Indra. He established for himself a position equal to Indra. The non-Āryan constitutions of

37. Rgveda 4. 4. 10. 3. 8.
the Brähmaṇic society were coming to their own. The social atmosphere of the Brähmaṇic society had largely changed and was still changing. The hateful deeds of violence, cruelty, murders, exploitation and frauds of Indra and other Brahma leaders had begun to be looked down contemptuously. This hierarchy had to be given a glorious burial. There was a time when the Āryan leaders needed the vitality and energy of the forces of nature. The forces of nature were made to descend for them. The time now has come for the Āryan leaders to ascend to the forces of nature. Indra, Agni, Varuṇa Rudra and others were ceremoniously sputniked to heaven. The vestiges of their human existence were sought to be obliterated. I have previously termed the theory of descent as the theory of Morphomotheism. I term this theory of ascent, the theory of Homodeitism. Real man becomes an ephemeral deity. The Gaṇapatis and Brahmapaspati of the human race became Gaṇapati and Brahmapaspati of the unreal, unknown world, the svarga. The Brähmaṇic ideology, here, completes with the ritualisation of the Yajña and celestialisation of the Brahma leaders.

**Ascendancy of Dark-skinned Brāhmaṇas**

The Bhārattyān intellectual leaders, it appears, that joined the Brāhmic society, soon became very influential in the society. These dark-skinned Bhārattyā Brahmaṇas, who came from the un-Āryan stock of Dasyu-Vṛtras were cleverer and more intelligent than the white skinned ones. 38 These are the spiritual leaders whom Stuart Piggot conjectures as the priesthood of some religion that were the potent forces behind Harappa organisation and who played a very important part in the regulation of Harappa economy. 39 These are the spiritual leaders of Indus civilization whom Sir Mortimor Wheeler could not identify but who, he thinks, transmitted to its successors a metaphysics. These śramaṇic metaphysicians soon triumphed over the materiatic culture that

39. Stuart Piggot; Pre-historic India; 1950; page 201.
had physically subjugated them. 40 This situation could not be to the liking of the new masters.

Yajña-Agent

The Indras and the Vṛtras, the Brahmas and the Kṣatriyas could not keep the unity of the Brāhmaṇic society in tact for a long time. The ascendancy of the Kṣatriyas was envied by the Brāhmaṇas in the mixed society. Kṣatriya Brāhmaṇas faired better than the Brahma Brāhmaṇas in the mixed society. The powerful Kṣatriya section became more dominating. The Kṣatriyas began to oppress the Brāhmaṇas and snatch away their cattle. 41 The Kṣatriya Brāhmaṇas began to monopolise the yajnīc activities. 42 The powerful Kuru tribe, with predominance of Bhārattyā Pūras and Bharatas, along with Tṛṣus was formed circa 950 B. C. Soon after Janamejaya flourished in the ninth century B. C. 43 Janamejaya was a great conquerer. He performed a horse-sacrifice with Turā-Kāvaśeyya as his priest. 44 Turā Kāvaśeyya was son of Kavaśa Ailaśa. This Kavaśa Ailaśa was derided by the Brāhmaṇa Rṣis as the child of a slave woman, a cheat, no Brāhmaṇa; 45 with whom the Brāhmaṇas will not eat. 46 Such non-Āryan priest could not be tolerated by the Brahma priests. Janamejaya, himself a Kṣatriya, though of mixed blood, being a descendant of Trasadasyu, patronised the convert priests and that flared up the hostility of the Brahma priests. They opposed him under the leadership of Vaiśampāyana, a Bhārgava. 47 This

40. Sir Mortiner Wheeler; The Indus Civilization; 1953; page 93.
41. Atharvaveda 12. 5. 5; 12. 5. 45–46.
42. R. C. Jain op. cit. (O. K. T.); page 11.
43. H. C. Roychowdhari; Political History of Ancient India, 1950; page 56.
44. Altareya Brāhmaṇa 8. 21.
45. (1) Altareya Brāhmaṇa 2. 19.
   (2) A. B. Keith; Rgveda Brāhmaṇa; 1920; page 148.
46. (1) Kauśṭikaki Brāhmaṇa 12. 3.
   (2) A. B. Keith; op. cit. page 414.
47. (1) H. C. Roy Chowdhari; op. cit. page 38–39.
   (2) F. E. Fargiter; op. cit. (A. I. H. T.); page 192.
historical event suggests the coming into being of a new office; an independant office of the priest, a medium of sacrifice and his deity. Upto this time, the sacrificer himself conducted the sacrifice. There was no agent of sacrifice. In the Rgvedic age, Vasiṣṭha and Viśvāmitra sacrificed for themselves, not for any other king. Trasadasyu sacrificed for himself for getting progeny but he had no priestly agent. We do not find the priestly agency of Yajña in the Rgveda. It is only in the ninth century B.C. that we find the office of the priest who sacrificed, not for himself, but for somebody else, a prince or a householder. The creation of the office of the Yajña-agent and usurpation of this office mainly by the erstwhile non-Āryan converts led to the disruption of the unitary Brahma society.

Origin of Kṣatriya Class

In this family struggle, the Brāhmaṇa came victorious. The Kṣatriya sacrificers lost the right of sacrificing for themselves. They could sacrifice only through the agency of the Brāhmaṇa priest. They lost the Yajña. They could only claim the fruits of the Yajña through the agency of the priest. This revolutionary change has been mythologically recorded in a Satapatha Brāhmaṇa parable which goes like this. Indra was thus moving on (in pursuit of Vṛtra), he addressed Agni and Soma, “Ye belong to me and I belong to you. That one is nothing to you. Why then do ye support that Dasyu against me? Come over to me.” And for reward and consideration, they went over to him and after them went forth all the gods, all the sciences, all glory, all nourishment, all prosperity. Indra, then, cut Vṛtra in twain. Shorn off the gloss, the story becomes simple and intelligible. We may equate Indra with Brahmā and Vṛtra with Kṣatra as we well know that Indra-Vṛtra dichotomy was later transformed into

48. Pañchavimśa Brāhmaṇa; 25. 16.
49. (1) Satapatha Brāhmaṇa; 1. 6. 3. 12–17.
(2) J. Eggling; op. cit., Part I Pages 166–167.

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the Kṣatriya-Brāhmaṇa antagonism 50 or the Kṣatriya-Brāhmaṇa antagonism was glossed over as the Indra-Vṛtra dichotomy. The Kṣatriyas lost the right of performing yajñas themselves where they could profusely drink Soma. Agni went to those whom it belonged; the Brāhmaṇas. The Kṣatriyas lost all glory, prosperity and nourishment won through the yajñas. Now these material boons became the exclusive Brāhmaṇa privileges. It is for this reason that Janamejaya denounces the priests who fling the sacrificer into a pit; like outcasts, robbers and evil-doers; who run away seizing the wealth of the sacrificer. 51 But the Brāhmaṇas and the Kṣatriyas, both apprehending severe danger due to mutual disharmony, soon made up. The Brāhmaṇas accepted Janamejaya and consequently all the Kṣatriyas superior to themselves and seated them foremost, themselves sitting below the Kṣatriya during sacrificial ceremonials. The Kṣatriyas assured Brāhmaṇas not to injure them, their own source of power. The memory of this state of affairs is preserved in the Bṛhadāraṇyaka Upaniṣad of the Šatapatha Brāhmaṇa, a Brāhmaṇa of Śukla Yajurveda. Brahman, in the beginning was only one. That, being one, did not flourish, He created further an excellent form, the Kṣatra power. Indra, Varuṇa, Soma, Rudra, Parajanya, Yama, Mṛtyu and Iśāna are Kṣatras. Brahman created Kṣatra superior to himself and himself accepted his subordination. He acclaimed that nothing is higher than Kṣatra. 52 The Kṣatriyas have now won superiority and suzerainty over the Brāhmaṇas. They having celebrated the triumph of their ideology over the Brahmic ideology now celebrate the triumph of their physical power. Of course, they now extended their full physical protection to their new subordinates, the Brāhmaṇas who extended to the new masters their full ideological support. Janamejaya, in return,
celebrated a horse sacrifice with Indrota Daiyāpi Śaunaka, a Bhārgava Brāhmaṇa as his priest. Afterwards, we find Kṣatriyas and Brāhmaṇas eulogising each other. The unitary Brahma society has become twained. The Brahman and the Kṣatra have come to stay independantly. It was in the ninth century B.C. that the unitary Brahman faced the great social impasse. It could not flourish. The Kṣatra was created out of the Brahman, i.e. the unitary Brāhmaṇa society became divided into the Brāhmaṇa and the Kṣatriya classes. The post-Janamejaya literature records this division of the unitary Brahma society in Brahman and Kṣatra. Brahman and Kṣatra, as noted earlier, become separated in the Atharvanic age. Agni, the Rgvedic Kṣatriya, has become Atharvanic Brahman. Indra is an Atharvanic Kṣatriya. The Brāhmaṇa accepted the supremacy of the Kṣatriya and he agreed to protect his origin, the Brāhmaṇa. Kṣatriya stands in full glory, power and prestige in the Atharvanic age and after, an unemployed Brāhmaṇa seeks monetary boons from a Kṣatriya prince in reward of the performance of the sacrifice for a long life to him in heaven. The Brāhmaṇa has begun to strengthen the arms and lustre of the Kṣatriya. Kṣatriya has now become entitled to radiance. We now notice perfect peace and harmony between the two warring sections of the unitary Brāhmaṇa society for common aggrandisement and common exploitation of the common peoples.

Brāhmaṇa and Kṣatriya Gotras

The Brāhmaṇas, to make the fusion of Brāhmaṇas and the Kṣatriyas real, further invented the device of creating identical gotras for both the constituents of the Brāhmaṇic society. The word gotra and its derivatives have been used in the Rgveda

53. Śatapatha Brāhmaṇa; 13. 5. 4. 1.
54. F. E. Pargiter; op. cit. ( A. I. H. T. ); page 192.
55. Atharvaveda; 7. 103. 1.
56. Sukla Yajurveda; 9. 10; 40. 4; 11. 82; 30. 5.
57. Taittirīya Śaṁhitā; 1. 8. 11. 1.
in the sense of an animal stall or herds of animals.\footnote{The 
use of the word Viśvagotryāh, in the sense of, "belonging to 
all the gotras," according to John Brough, in the sense of 
clan,\footnote{in an Atharvānic reference, \footnote{does not appear to 
be correct. The war-drum in the battle is addressed as Viśva-
gotryāh. It refers to the event of the Gaṇa or Brahma 
tribal collective as a unit going to the battle-field. The word Gaṇa, 
in its origin, applied to the herd of cattle and later came to be 
applied to the peoples.\footnote{Similarly, the word of gotra which 
applied to the herd of animals came to be applied to the people 
who owned these animal herds. The word, in this Atharvānic 
reference, is not used in the sense of clan but only figuratively, 
in the sense of all the people marching to the battle-front. 
The word gotra, in the sense of clan, became quite frequent 
in the Brāhmaṇa period circa 600 B.C. The pure Brāhmaṇaś 
traced their origins to the Rgvedic Rsis Aṅgiras, Bhṛgu, Marīchi, 
Atri, Vasiṣṭha, Pulaha, Pulastyā and Kratu who are considered 
original gotra-kāras. The last three did not produce true 
Brāhmaṇa stock.\footnote{Anukramaṇic Saptarśis are: Bharadvāja, 
Kaśyapa, Gotama, Atri, Viśvāmitra, Jamadagni and Vasiṣṭha.\footnote{The 
gotra-founder Rṣis are: Jamadagni, Bharadvāja, Gotama, 
Kaśyapa, Vasiṣṭha, Agastyā and Atri.\footnote{Agastyā is only a 
later Purānic intruder. He is the real brother of Vasiṣṭha, 
born of the joint semen of Mitra-Varuṇa from Urvāśī; and

\footnote{Rgveda 1. 10. 1. 3; 2. 2. 6. 1; 2. 3. 1-3-18-21; 3. 3. 1. 21; 
3. 4. 5. 7; 4. 2. 6. 8; 6. 2. 2. 2; 6. 6. 4. 5; 3. 4. 1. 4; 
8. 7. 4. 5; 9. 5. 1. 23; 10. 4. 6. 2; 10. 9. 4. 6-7; 10. 
10. 8. 8.

\footnote{John Brough, The Early Brāhmaṇic Gotra and Pravara; 1953; 
page 25.

\footnote{Atharvaveda; 6. 21. 3.

\footnote{R. C. Jain; op. cit. ( M. A. A. S. ); 1964; Chapter IV.

\footnote{A. D. Pusalker; Traditional History from the Earliest Times 
(in Vedic Age ) 1957; page 276.

\footnote{C. V. Vaidya; Gotra and Pravāra; Proceedings of All India 
Oriental conference; First Session ( Poona ); page 34.

\footnote{D. D. Keshambi; Origin of Brāhmaṇa Gotras; A. B. O. R. I. 
Vol. XXVI page 25.}
may safely be included in Vasiṣṭha. Gotama replaces here Āṅgiras. The others are non-Āryan Rṣis. Āṅgiras, Bhṛgu, Kaśyapa and Vasiṣṭha appear in all the lists. The Mahābhārata significantly maintains that there were only four original gotras; Āṅgiras, Bhṛgu, Vasiṣṭha and Kaśyapa. The other gotras became renowned later on account of the great deeds of their founder Mahaṛṣis. 65 Kaśyapa belonged to the non-Āryan black-skinned stock. Bhṛgus also were not pure Brāhmaṇas. They had some non-Āryan blood in their veins though they may primarily be classed as Brāhmaṇas. Āṅgiras and Vasiṣṭha were the pure original Brahmaṇḍis. The rest of the gotra Rṣis are non-Āryans. Thus we find that the Brahma and the Kṣatria Rṣis who became Brāhmaṇas were the founders of the Brāhmaṇa gotras. The Kṣatriyas had no gotras of their own. Their gotra and Pravara was the gotra and Pravara of their Purohitas. 66 As the gotras included both the Brāhmaṇa and Kṣatriya progenitors, no necessity was felt for separate gotras of each. The gotra of the Brāhmaṇa purohita and the Kṣatriya yajamāna came to be treated identical. The Brāhmaṇa-Kṣatriya historical unity, thus, was laid on the strong and secure foundations.

This is the history of the origin of the Kṣatriya class from the unitary Brāhmaṇa class. The Brahma class twained itself into the Brahman and the Kṣatra so that they jointly may efficiently keep up their supremacy and suzerainty over the masses for material benefits. This great event also proves the disintegration of unitary tribal collective under the impelling forces of human freedom where it now admits the new forces to the share of its collective loot and plunder under mutual arrangements.

4. THE ORIGIN OF VAISHYA CLASS

Vṛś

Yāska has not etymolised the word Vaiśya. The word Vaiśya may be traced to ṛ/vṛś, to “enter or settle.” Vaiśya

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is the man of the soil, of the land. The word Vaiśya denotes the inhabitant of a territorial unit. The earliest derivation of the word from the root Viś is the word Viṣaya in the sense of the peoples. The word Vaiśya is later than the word Viṣaya. The word Vaiśya appears to be a development upon the word Viṣaya. The word Viś and its derivatives have amply been used in the Rgveda but Yāska has also not etymolated this word. He gives the word Viśpaiti in the sense of the lord of the universe, lords of all and the lord of the house. Yāska analyses it as Viṣāḥ + Paiti, "All-protector. Sāyaṇa renders it as the protector of the subjects. The first two interpretations of Yāska betray the burden of his age. They may signify Viśvapaiti, not Viśpati. His third interpretation is nearer truth. The word Viśpati is used in the tenth Maṇḍala of the Rgveda composed and added to the main body circa 800 B.C. It appears that the word Viś in the sense of a house, a settlement, a grāma was current and popular circa 800 B.C. Sāyaṇa, in the fourteenth century A.D., had lost all memory of original real sense of the word. He interprets the words also as yajamāṇa, hotā, parichāraka and Āsuri Prajā.

    (2) Śukla Yajurveda 18. 48.
68. Nirukta 4. 26; 5. 28; 12. 29.
69. Lakshman Sarup; The Nigamaṇu and the Nirukta; 1920; pages 70, 89, 193.
70. Siddhesvar Varma; The Etymologies of Yāska; 1953; page 172.
71. (1) Rgveda 1. 12. 8. 1.
    (2) Rgveda Saṁhitā (V. S. M.); Vol. I page 978.
72. Rgveda 10. 11. 7. 1.
73. (1) Rgveda 2. 1. 8; 5. 1. 8. 23.
    (2) Rgveda Saṁhitā (V. S. M.); Vol. II page 4.
74. (1) Rgveda 3. 1. 63.
    (2) Rgveda Saṁhitā (V. S. M.); Vol. II page 203.
75. (1) Rgveda 4. 1. 2. 3; 6. 4. 4. 16.
    (2) Rgveda Saṁhitā (V. S. M.); Vol. II. page 503.
76. (1) Rgveda 2. 1. 11. 4.
    (2) Rgveda Saṁhitā (V. S. M.); Vol. II page 37.
The word Viś in the Rgveda has generally been used in the sense of peoples. The Rgveda has also mentioned Daśi-people, Deva-people, Āryan people and Dasyu-people. It appears that the Rgveda used the word Jana for the totality of people in a given sovereign territory as a whole and the word Viś in the sense of inhabitants of a part of limited territory. The word Viś has also been used in the sense of "settlement or dwelling." The distinction between the institutions of Jana and Viś appears to be that the former is primarily an ethnic concept while the latter primarily is a territorial concept. Pre-Āryan Bhārata was constituted of autonomous local republics. Viś played important part in such local republics. The leader of Viś has been equated with a Grāmanī. This territorial concept of Viś distinguishes it from the concept of Jana. The people related to autonomous local republics were only a part of higher bodies, the Jana-republics such as Pañchajanāh. The institution of Viś, like the institution of Jana, originally appears to be pre-Āryan and non-Āryan.

Vaiśya

The word Viś has been mentioned in the Rgveda about 170 times but its derivative word Vaiśya appears only once in the Rgveda and that also in the late tenth Maṇḍala. Vaiśya here is...

77. Rgveda 1. 6. 2. 1; 1. 7. 1. 5; 1. 7. 5. 8; 1. 9. 1. 7; 4. 3. 3. 4;
7. 5. 8; 5. 4. 12. 1; 6. 1. 1. 7; 6. 1. 8. 4; 6. 1. 14. 2;
6. 3. 2. 2; 6. 4. 6. 15; 7. 1. 5. 3; 7. 1. 6. 5; 7. 1. 7. 6;
7. 2. 14. 10, and several others.

78. Rgveda 6. 3. 2. 2.
79. Rgveda 6. 2. 1. 9.
80. Rgveda 10. 1. 11. 4.
81. Rgveda 4. 3. 7. 4.
82. (1) Rgveda 2. 3. 4. 3.
(2) Rgveda Samhitā (V. S. M.); Vol. II. page 107.
83. Rgveda 4. 1. 4. 3; 5. 1. 3. 5; 6. 2. 6. 4; 7. 4. 1. 22; and several others.
84. R. C. Jain, op. cit. (M. A. A. S.) page 28.
85. Taittirīya Samhitā 2. 5. 4. 4.
spoken to have sprung from the thighs of Puruṣa. This version regarding the origin of Vaiśya has been accepted in the Śukla Yajurveda. The Atharvaveda mentions the Vaiśya to have sprung from the waist of the Puruṣa. The springing of Vaiśya from Puruṣa is only a parable merely signifying the position of Vaiśya in the Aryan tribal collectivity now signified by Puruṣa or Prajāpati. It raises the interesting question of this class to the two other higher classes.

Arya and Śūdra sections

We have earlier seen that the Brahman was the original universal tribal collective whose members were also known as the Brahmas. The Kṣatra were the original powerful indigenous leaders of Bhārata. After the historical coalescence, the two racial stocks, the white Ārya-Varna and the black Dāsa-Varna, fused into one transformed varṇa which after some time qualitatively bifurcated into the Brāhmaṇa and the Kṣatriya Varṇas. Their fusion was ethnic. Their new growth was functional. One could become the other by adopting the function of the other. The Brāhmaṇa-class and the Kṣatriya-class in the Vedic age were mobile and fluid. The class was determined by the actions of the individual. One could become a Brāhmaṇa by adopting the magico-ritualistic functions and a Kṣatriya by adopting the protective functions. Both the classes unitarily joined together for spiritual supremacy and temporal hegemony and the necessary confluence of this phenomenon was the division of the society into two sections; the rulers and the ruled in the political field, high and low in the social field and the exploiters and the exploited in the economic field. The rise of the Brāhmaṇa-class and the Kṣatriya-class disrupted the unitary tribal Brahma collective dividing it into the lordly Brahma-Kṣatra class and the subject, Śūdra class.

Subjection of Viśāh

Viśāh were originally free citizens of the land. After the conclusion of the Dāśarājña war, the free republics were annihi-
lated and the alien rule at the apex was forced. The free people became subjects. Viśāḥ became prajās, the subject people. The Tr̄ṣṇu victors in the Dāsarājña made the vanquished people their, not of their own, Viśāḥ or subjects. The subjection of the members of the autonomous local settlements or Grāmas created a subject Vaiśya class. The Vaiśya class in the beginning was included in the Śūdra class. It appears that the Brahma society, in the beginning, was twained in two classes only; the Brāhmaṇa-Kṣatriya exploiting class and the Vaiśya-Śūdra exploited class. The Vaiśya-Śūdra exploited class was known by the general name of the Śūdra only. The Śūdra meant the lower people, the service people. The exploiting Brāhmaṇa-Kṣatriya class assumed to itself the name of Ārya, previously applied to Brahmas only, thereby raising the status of the Kṣatriya exploiters. The Atharvanic Ārya-Śūdra references denoting two socially opposed rival groups had recoiled upon the Brāhmaṇic society. This twained social situation of the Brāhmaṇa society continued, at least, till the Aitareya Brāhmaṇa age circa seventh century B. C. This important parable precisely narrates this social situation. Soma is the food of the Brāhmaṇas. With this food thou wilt strengthen the Brāhmaṇas; in thine offspring will be born one like a Brāhmaṇa, an accepter of gifts, a drinker ( of Soma ), a seeker of livelihood, one to be moved at will. When evil happens to a Kṣatriya, one like a Brāhmaṇa is born in his offspring; the second or third from him may become a Brāhmaṇa; he is fain to live as a sort of Brāhmaṇa. This clearly establishes the identity of the Kṣatriya and the Brāhmaṇa. The Vaiśya is a tributary to another to be eaten by another, to be oppressed at will. The Śūdra is born a servant of another, to be removed at will, to be slain at will. This description establishes the identity of the Vaiśya class and the Śūdra class. Both are subordinateto “another” master. The Śūdra is born a servant of another as Vaiśya is born a tributary

89. Ṛgveda 7. 2. 16. 6.
90. Atharvaveda; 4. 20. 4. 20. 4. 8. 8.
91. ( 1 ) Aitareya Brāhmaṇa 7. 29.
( 2 ) A. B. Keith; op. cit. ( A. K. Brāhmaṇas ); page 315.
to another, but Śūdra is not born as a servant of Vaiśya. This “another” does not include a Vaiśya, This “another” refers to the Brāhmaṇa class and the Kṣatriya class only. The Vaiśya-like and the Śūdra-like offsprings born to Kṣatriyas when evil happens to them remain Vaiśyas and Śūstras only.

Origin of Vaiśya class

The Brāhmaṇa-Kṣatriya exploiting gunta-had reduced the whole subject peoples to their servitude, but that could not continue for long. The numerous sections of the subject people carried on the avocations of agriculture, industries and trade. The historical coalescence of the two opposing racial groups, the Ārya-Varṇa and the Dāsa-Varṇa, had changed the nature and character of the new society. The powerful sections of both the races commanded the positions of power and supremacy. Many of those Āryans who remained unupgraied joined the Bhārattyān Viśāḥ, the Dāsas 92 and the Dasyus.93 The Bhrgus had joined the Dāsa-Viśāḥ even in the pre-Dāśarājña age. They sided with the Brahmrāyan adversaries in the Dāṣarājña war against Sūdās, Indra and Vasiṣṭha. The Brahmrāyan tribal collective in the Atharvanic age stood disrupted. The common Brhma people, who could not usurp the positions of the Kṣatriyas and the Brāhmaṇas, took to agriculture, trade, commerce and industry. They joined the cadre of their freedom loving erstwhile adversaries. The Śūdra section included both the Brahmic and the Bhūrattyān Vaiśyas and the service-people. The Brhma section brought its megro-ritualism and the Bhūrātiya section its freedom. They strenuously struggled for raising their status vis-a-vis the Brāhmaṇa-Kṣatriya exploiting class. The Brhma-Bhūrattyān Śūdras now had begun to live in families. The freedom in social life and the possession of the means of production and acquisition of wealth far widened the frontiers of the freedoms of this class. The Śūdra section in the Brāhmaṇa society came to be divided into the class owning freedom and

92. Rgveda 6, 3, 10, 3; 6, 5, 11, 6; 7, 5, 13, 1; 8, 4, 4, 27;
10, 3, 9, 3; 10, 5, 9, 6; 10, 6, 16, 1; 10, 9, 3, 3.
93. Rgveda 10, 7, 2, 19.
the class "selling" freedom. The freedom of the owning class asserted itself which had in due time to be recognised by the ruling class. These contradictions in the subject Śūdra section came soon to the fore. This class as a whole could not be kept under servitude for long. The exploited class disrupted, the owning class "progressing" from the servile status to the exploiting status. The Śūdra section became divided in the Śūdra proper and the Vaiśya classes.

The Vaiśya class was admitted to a higher status than the servile Śūdra class though to a lower status from the Brāhmaṇa Kṣatriya classes. The dividing line of the two cultures and civilizations; the Brahmāryan and the Bhāratiyan, was Yajña, which, at this age, had become ritualised. The right to migico-ritualism was the measure of the conferment of a higher status. This right of magico-ritualism, which was already possessed by the Brahma Viṣāḥ, was extended to their Bhāratiyan compatriots who joined the Brāhmaṇa society. The conferment of the ritualistic right on the Vaiśyas and its withdrawal from the Śūdras raised them to a higher status than the Śūdras. But the Vaiśyas could not use the sacrificial ritual for the attainment of kingdom or supreme over-lordship; they could sacrifice only for prosperity and for wealth. The Vaiśyas became members of the Brāhmaṇic hierarchy and won their way to the Ṛṣya materialistic exploitation. Their position in the Brāhmaṇic society was somewhere in the middle between the arch-exploiters, the Brāhmaṇa-śatriya class and the common Śūdra people. They were now admitted to the exploiting Brāhmaṇa society but were themselves also exploited by the higher classes. The Vaiśyas, therefore, became a curious mixture of the freedom-bearer, as an exploited and the Brahma-bearer, as an exploiter. The Vaiśyas consistently followed, through long chequered history of Bhārata, their this dual role of reaction and reform. The Vaiśyas separated from the common Śūdra class in the post-Ṛṣya Brāhmaṇa age somewhere in the middle of the seventh century B. C.

94. Rgveda 7. 2. 1. 6.
95. Taittirīya Saṁhitā; 2. 5. 4. 4.
96. Taittirīya Saṁhitā; 2. 5. 10. 2.
5. ORIGIN OF THE SŪDRAS AND THE ANTĀH

Etymology of Śūdra

The word Śūdra has not been etymolised by Yāska. Bādarāyāṇa divides the word in two parts Śuṣ “Grief” and dra from ḍru “to rush.” 97 Śaṅkara gives three explanations of this derivation, one of which is “grief rushed on him.” 98 The word Śūdra may be a compound of two words śuṣ and dra. The word śuṣ means “became dry or withered, fade, languish, decay, injure, hurt, extinguish, destroy.” 99 The word Dra has not satisfactorily been explained. The word Dru means “run” hasten, attack, assault, to become fluid, dissolve, melt, drive away, put to flight.” 100 The word Dra has been used with the word Kṛṣṇa; Kṛṣṇapada. 101 Griffith considers this word as unintelligible. 102 The Atharvaveda uses the word also in some other context. 103 It speaks of Prajāpati and Death respectively as real and non-real. Thereon depend the worldly ones, meaning the human race and in me are glory Dra and Vra. This is an instance of comparative Vedic method. We may relate Dra to Prajāpati and Vra to Death. Dra, then, may mean glory, great and large. Griffith understands this word probably corrupt. 104 If Dra be taken a compound word formed of Da+Ra, with the vowel of the former shortened; Dra would suggest the meaning given to these two words. Da means “giving, granting, offering.” 105 Ra means “gold.” 106 This is also the connotation of the

97. Vedānta Sūtra 1. 3. 34.
100. Monier-Williams; op. cit., page 502.
101. Atharvaveda 9. 7. 4.
103. Atharvaveda 11. 7. 3.
104. Ralph T. H. Griffith; op. cit., Vol. II page 75 Note.
106. Monier-Williams; op. cit., page 859.
word Dāsa, traced to J/daś, in the sense of giving. The association of the word Dra with Kṛṣṇa, the black, may indicate its relationship with the Dāsa-Varṇa or the Kṛṣṇa-Varṇa. The word Dāsa, as seen earlier, has the connotation of the distributor, giver or supervisor of social wealth. The word Śūdra, according to Bādarāyaṇa, may mean “grieved by violence.” If we take Dra in the above sense, the word Śūdra may mean “withered, destroyed, extinguished or violently overthrown people, existing in large numbers and one time the givers of gold.” In short, it may mean “grieved Dāsa.” Śūdra indicated the pre-Āryan and the non-Āryan large population violently overthrown and subjugated.

Ārya-Śūdra Dichotomy

The Rgveda informs us that at the beginning of the Vedic history, Bhārata had two mutually opposed racial groups; the Āryans and the Dāsa-Dasyus; the Ārya Varṇa and the Dāsa-Varṇa, the white-complexioned and the black complexioned. The Rgveda is the history of the war of extermination of the Dāsa people at the violent hands of the Āryan people. When the indigenous people and their leaders coalesced with the victor society, both underwent a qualitative change. The erstwhile Dāsas became Āryans. Indra prescribed the mode of Dāsa conversions. Indra himself converted Dāsas into Āryas. Sāyaṇa explains it that Indra taught the Dāsas the Āryan yajñic way. When the Dāsas were coerced to the Āryan way, they could not remain the same detestable people as they were in the early Rgvedic period. The memory of the earlier Ārya-Dāsa conflicts had to be obliterated for the harmonious growth of the mixed society. This social reason led the composers and the redactors of the post-vedic literature to substitute the word Dāsa with some other word. They coined the word Śūdra for Dāsa. The Ārya-Varṇa and the Dāsa-Varṇa coalesced into one Varṇa; the transformed Ārya-Varṇa now including the Dāsa converts also. This

107. Rgveda 6. 2. 7. 10.
108. Rgveda-Saṁhitā (V. S. M.); Vol. III page 91.
109. Atharvaveda 5. 22. 6. 7.
coalesced single varṇa had the Bhāratiyans within its fold. This coalesced single Āryan-Varṇa had the rest of the Bhāratiya people, as their opponents which they now termed the Śūdra. The Śūdra-Varṇa replaces the Dāsa-Varṇa. Fever is ordained to go to Dāsi-girl and Śūdrā-girl in Śaunakīya Atharvaveda. In Paippalāda, the word Dāsi has been substituted for the word Śūdrā. The two words were considered interchangeable. The word Dāsa has also been used in the sense of a slave doing menial work just like Śūdra.

When Dāsa came to be replaced by Śūdra, we no more hear the Ārya-Dāsa dichotomy. The Ārya-Dāsa dichotomy becomes replaced by Ārya-Śūdra dichotomy. The Śūdra man stands opposed to the Āryan man. The man with a charm for the acquisition of superhuman powers of sight looks on everyone therewith, each Śūdra and each Āryan man. He looks on the Āryan and the Śūdra man alike. The creation of the Śūdra is averred along with the creation of the Ārya. In this the Ārya-Śūdra dichotomy, Śūdra is a non-Āryan. The Sukla Yajurveda speaks of sinful act done to the Śūdra or the Ārya. The Atharvaveda speaks of Takman going to the Śūdra. The Taṅtirīya Saṁhitā compares the Śūdra to a horse, an animal. This reminds us of the Rgvedic abhorrence of the Dāsas as amānuṣas. The wrong to the Śūdra or the Ārya is placed along with wrongs to others. The post-Rgvedic Saṁhitās are very clearly conscious of the Ārya-Śūdra dichotomy as the Rgveda Saṁhitā is of Ārya-Dāsa dichotomy in the sense of two separate independant mutually opposed racial blocks.

110. Atharvaveda (Paippalāda); 13. 1. 9.
111. Rgveda 1. 14. 8; 1. 22. 28; 7. 5. 16. 7; 10. 5. 2. 10.
112. Atharvaveda 4. 20. 4.
113. Atharvaveda 4. 20. 8.
    (2) Taṅtirīya Saṁhitā 4. 3. 10. 2.
    (3) Śatapatha Brāhmaṇa 8. 4. 3. 12.
115. Sukla Yajurveda; 20. 17.
116. Atharvaveda; 5. 22. 7.
117. Taṅtirīya Saṁhitā; 7. 1. 1. 6.
118. Taṅtirīya Saṁhitā; 1. 8. 1. 3.
CHAPTER IX

Brâhmaṇised Śūdra

The Ārya-Varṇa (transformed) now indicated the new ruling class. The Śūdra Varṇa signified the ruled class, the rest of the Bhāratiya humanity. The Ārya-Varṇa was a unitary class. The other word in use in this age is the Brahma-Varṇa which on transformation becomes the Brāhmaṇa-Varṇa. The Brāhmaṇa-Varṇa signifies the sociological aspect. The Brāhmaṇa-Varṇa till the rise of the Kṣatriya-Varṇa is unitary. The creation of the Kṣatriya class within the Brāhmaṇa class with clear-cut partition of the spheres of yajña exploitation, created a totally new situation. There were certain Āryan dissenters who could not satisfactorily participate in the yajña exploitation. They, hence, took to avocations followed by the Dāsas and joined their ranks. The Āryan violence fell on them alike their Dāsa compatriots. This process also continued from the Ārya-Dāsa times to the Ārya-Śūdra times. The residue from the Brāhmaṇa and the Kṣatriya classes had raised a new class within the Brāhmaṇa fold as distinguished from the non-Āryan Śūdra racial stock. This class was constituted of the Brahma dissenters, Brahmic yajña-phala-excludeds, Brahmic Viśāh, non-Āryan Bhāratiya Viśāh, vanquished Dāsas and Dasyus turned slaves and the other Brāhmaṇic and the Bhāratiyan have-nots who had become aggregated within the Āryan pale. This residue class within the Āryan fold has been termed in the previous section as the Śūdra class originally including the Vaiśya class also within it. The post-Rgveda Samhitās are a bit sympathetic to this new social group which was heading towards a division into classes. The chanter requests the Darbha to make him dear to Brāhmaṇa and Rājanya, dear to Śūdras and dear to Ārya.¹¹⁹ This Atharvanic hymn appears in the later nineteenth Kāṇḍa which may only be placed at the end of the Atharvanic period.¹²⁰ This hymn puts all the four classes on equal status. The love of the Śūdra is as much aspired of as that of a Brāhmaṇa. These sentiments have

¹¹⁹. Atharvaveda 19. 32. 8.
further been repeated. Charm made by a Śūdra or a Rājanya is placed on equal footing with that made by a Brāhmaṇa or a woman. The Brāhmaṇa, the Vaiśya and the Śūdra have been at one place, lumped together and made obedient to Rājanya, in the Taิต्तिर्त्यa Saṁhitā. The Śukla Yajurveda provides us with heartening evidences of Brāhmaṇa-Śūdra equality and the two Ārya-Śūdra divisions within the Brāhmaṇic fold. The Śūdra woman has an Āryan lover and an Āryan woman a Śūdra lover, an undiscriminating state of social equality. The salutary speech is addressed to the Brāhmaṇa and the Kṣatriya, to the Śūdra and the Ārya. The Ārya in this context means a Vaiśya. In this significant hymn, the Brāhmaṇa society is clearly shown to have two divisions. The Brāhmaṇa and the Kṣatriya lumped together as one section and the Śūdra and the Vaiśya lumped together as another section. We thus find that the post-Rgvedic Saṁhitās mention two types of Ārya-Śūdra dichotomies; one within the Brāhmaṇic society and the other between the Brāhmaṇic society as a whole standing against the Bhāratiyan society as a whole.

The Śūdra section within the Brāhmaṇic society though exploited by the Brāhmaṇa-Kṣatriya clique had the right to yajña in this period. The Rgveda and later Vedic Saṁhitās along with the Brāhmaṇas equate Agni with yajña. Agni and hence yajña gives lustre to the Śūdras along with the Brāhmaṇas, the Kṣatriyas and the Vaiśyas. The Yajurveda equates the Śūdra with penance, remembering his Bhāratiya spiritual heritage. The Yajña places brilliance in the Brāhmaṇas and the princes. It also places brilliance

122. Atharvaveda; 10. 1. 3.
123. Taित्तिर्त्यa Saṁhitā; 2. 5. 10. 1.
124. (1) Śukla Yajurveda; 23. 30. 23. 31.
(2) Taित्तिर्त्यa Saṁhitā; 7. 4. 19. 3.
125. Śukla Yajurveda; 26. 2.
126. (1) Ṛgveda 3. 1. 3. 4. and others.
(2) Atharvaveda; 13. 4. 8 and others.
(3) Śatapatha Brāhmaṇa 5. 2. 3. 6 and others.
127. Śukla Yajurveda; 18. 48.
128. Śukla Yajurveda; 30 5.
in Vaiśyas and Śudras. 129. Here in this hymn Vaiśyas and Śudras are grouped together. The Yajñas confer lustre and brilliance upon those who perform them. The Brāhmaṇas and the Kṣatriyas admittedly performed yajñas and won lustre and brilliance. Similarly the Vaiśyas and the Śudras also performed yajña and obtained lustre and brilliance. These two hymns unequivocally prove that the Śudras along with the Vaiśyas had the right to yajña. This appears perfectly natural also in the formation of the Śudra group in the Brāhmaṇical society. The several constituents of the Brāhmaṇic society, already having right to Yajña, had joined or were forced to join the Śudra section within the Brāhmaṇic society and they naturally could not be disinherited from their already acquired yajnic heritage. This element of Aryan-yajnic ritualism later became the main cause of the disruption of this Śudra section within the Brāhmaṇic society. The main socio-economic function of the Vaiśya now became trade and commerce. Agriculture and industry became degraded to be followed by the Śudra working classes. The Vaiśya became an intermediary and an agent of the yajnic exploitation of the Brāhmaṇa-Kṣatriya monopoly. The Vaiśyaic yajña was for the acceleration of his wealth. He became higher and religious by performing domestic yajñas that gave him social right of exploitation to the fruits of agriculture and industry. The Vaiśyas joined the hierarchy of yajnic exploiters as a junior partner. The Śudras became divided as the Brāhmaṇic Śudras and the non-Brāhmaṇic Śudras. They are the bearers of the inhuman brunt of the total exploitation of the three upper classes, the three Varna. The non-Brāhmaṇic Śudras never aspired for yajña. The Brāhmaṇic Śudras were deprived of the right of yajña and consequently of lustre and brilliance, for being better exploited by the three higher Varna.

The upgrading of the Vaiśya constituent of the Śudra section of the Brāhmaṇic society materially changed the character and nature of the residue portion. The Śudra met his to be or not to be in the age of the Taittiriya Saṃhitā, the

129. Taittiriya Samhitā 5, 7, 6, 4.
17 B.
latest of all the Vedic Saṁhitās. The Śūdras enjoy the right to yajña during the age of the Atharvaveda and Yajurveda. They also have this right in the earlier part of the Taittiriya Saṁhitā age but appears to have been on the road of losing it in this very age. The Śūdra is declared not fit to yajña. 130 He has been historically debarred from the yajña ritualism. The transitional process goes on for some time during the early Brāhmaṇa period. This varṇic division solidifies during the age of the Śatapatha Brāhmaṇa circa sixth century B.C.

The Aitareya Brāhmaṇa leans towards the social division of the Ārya-Śūdra dichotomy. The Brāhmaṇa-Kṣatriya section stands against the Vaiśya-Śūdra section within the Brāhmaṇic society. The Paṁchaviṁśa Brāhmaṇa equates Śūdra with a non-Brāhmaṇa but within the Brāhmaṇic society. Vatsa and Medhātithi both are sons of the black-skinned Kaṇva of the Rgvedic fame to whom the Āsvins had offered white-complexioned girls. Medhatithi reproaches his brother (as if not to himself) with the abuse that he (Vatsa) was the son of Śūdra mother and hence a non-Brāhmaṇa. The Jaimini Brāhmaṇa equates Vatsa with Triśoka and calls him the son of an Asura-mother. 131 This clearly indicated that the Śūdra and the Asura stand interchangeable. The epithet Asura, as seen before, was transferred to the Āryan adversaries in the later Vedic period and hence we may equate Asura with the Rgvedic Vṛtras, Rakṣas, Paṇis, Dāsas, Dāsīs, Dasyus and their kinetic stock. The Śūdra thus becomes the lineal inheritor of these Āryan adversaries. This Brāhmaṇa also reflects the Ārya-Śūdra dichotomous state within the Brāhmaṇic society. 132 The Śūdra has here also become excluded from the Yajña, 133 We, in this Brāhmaṇa have a comprehensive story of the gradual degradation of the Śūdra class. This degradation becomes

130. Taittiriya Saṁhitā; 7. 11. 1. 6.
131. (1) Paṁchaviṁśa Brāhmaṇa; 14. 6. 1.
(2) W. Calland; Paṁchaviṁśa Brāhmaṇa; 1931; page 367.
132. (1) W. Calland; op. cit., page 82.
(2) Paṁchaviṁśa Brāhmaṇa; 5. 5. 14.
133. Paṁchaviṁśa Brāhmaṇa; 6. 1. 11.
complete in the Śatapatha Brāhmaṇa age. The Śatapatha Brāhmaṇa repeats some of the earlier Vedic events and occurrences. The creation of the Śūdra and the Ārya. 134 reminds us of the Ārya-Śūdra dichotomy in the sense of two mutually opposed racial stocks. The Ārya-Śūdra dichotomy within the Brāhmaṇa society is also still afresh. The sin against the Ārya and the Śūdra is placed at par with the sin against any one. 135 The love of an Āryan to a Śūdra woman is referred; 136 but the Śatapatha Brāhmaṇa Rṣi, could not tolerate the narration of the story of love of a Śūdra with an Āryan woman; hence this Vedic truth has totally been concealed from the Śatapatha age people. We are now witnessing the hardening forces against the Śūdras. The Śūdra is finally dispossessed from the right to yajña ritualism. He has now no right to sacrifice, hence he is excluded from entering the sacrifice hall. 137 He along with Vaiśya has become enclosed on both the sides within the Brāhmaṇa and the Kṣatriya clique-cell so that he may be kept submissive to them. 138 If any king puts any Śūdra or whomsoever else, not having the right to sacrifice, to sacrifice; he meets darkness. 139 In Puruṣamedha, the Śūdra is to be sacrificed so that the sacrificer may obtain all the fruits of toil. 140 This clearly establishes the right of the sacrificers to the total exploitation of the fruits of the working classes. The Kṣatra has a right to horse, the Brāhmaṇa to a he-goat but the Śūdra along with the Vaiśya only to an ass. 141 Finally the Śūdra becomes equated with woman, dog, and crow and they are all untruth; 142 meaning non-existent. They do not exist for themselves; they exist only for others. The degrada\'tion

134. Śatapatha Brāhmaṇa; 8. 4. 3, 12.
135. Śatapatha Brāhmaṇa; 12. 9. 2. 3.
136. Śatapatha Brāhmaṇa; 13. 2. 9. 8.
137. Śatapatha Brāhmaṇa 3. 1. 2. 9-10.
138. Śatapatha Brāhmaṇa; 6. 4. 4. 13.
139. Śatapatha Brāhmaṇa; 5. 3. 2. 2. 4.
140. Śatapatha Brāhmaṇa; 13. 6. 2. 10.
141. Śatapatha Brāhmaṇa; 6. 4. 4. 12.
142. Śatapatha Brāhmaṇa; 14. 1. 1. 31.
of the residue Śūdra Varṇa is complete. The Dāsa was an amānuṣa; the Śūdra is untruth (non-existence).

The Śūdras have no right to yajña. They have no right to the knowledge of the Vedas. They have only the right to the knowledge of the Itiḥāsa, the Atharvaveda, the Purāṇa, the Sarpavidyā and the Asura-Vidyā.143 The Itiḥāsa and the Purāṇa relate to pre-Āryan history and legends. The Sarpavidyā refers to the sciences developed by the Ahi people. The Asura-Vidyā indicated the sciences and the humanities known to the Brahmāryan adversaries. The Atharvaveda for long, at least till the Śatapatha times, was not recognised a Veda. The Brāhmaṇas recognised only three Vedas; the Rgveda, the Yajurveda and the Sāmaveda. These limitations to the acquisition of knowledge connect the Śūdras with the pre-Āryan and the non-Āryans.

We have a class known as Anyaajas, Pañchamahas or the Untouchables. They are even today, through the long course of history of 3000 years, outside the pale of the Brāhmaṇic society. Their status is lower than even the Śūdras. The origin of these people has been given in a parable of the Aitareya Brāhmaṇa.144 Viśvāmitra, now a convert to the Brāhmaṇa fold, wrought through the mediacy of Aṅgiras, wanted to adopt Śunaḥsaṃpāda to stop Puruṣamedha. The condition was that he was to be adopted as the eldest son to get the inheritance of Viśvāmitra. Viśvāmitra had 101 sons. He asked his sons to agree to this arrangement. His fifty younger sons led by Madhuchchhandhas accepted their father’s proposal. The elder fifty sons rejected this wrong proposal. Viśvāmitra cursed them, “Your offsprings shall inherit the Antān. These are the (people) the Āndhras, the Puṇḍras, the Sabaras, the Pulindas and the Mūtibas.” Most of the Dasyus are the descendants of Viśvāmitra. The fifty sons and Madhuchchhandhas accepted the overlordship of Devarāta, Kuśika name of Śunaḥsaṃpāda, transferred their inheritance to him along with their sacred lore. And they got material prosperity in return to their submission to the Brahmāryan fold. A. B. Keith has

143. Śatapatha Brāhmaṇa; 13. 4. 5. 7. 13.
144. Aitareya Brāhmaṇa; 8. 18.
translated the word Antāh as "the ends" (of the earth)." 145 This is manifestly wrong. Inheritance goes with blood. The Āṇdhras and others were the proto-Australoid people who already had been living in Bhārata at the time of the Brahmagyan invasions. They were also living in large numbers beyond the borders of the land colonised by them. The curse could have no sense to send the people to regions where they already lived. The word Antāh used as Antān in the Śāṅkhyaśāyana Śrauta Sūtra, would, hence, mean the lowest racial stock. The Dasyus were the greatest adversaries of the Brahmagyanas. They received the most inhuman treatment at their hands. The vanquished freedom-loving Dasyus who did not submit to the Brahma rule had, by sheer force of circumstances, to migrate to the regions beyond the Brahma borders. They began to be called the Antāḥ, later known as the Antyajas, the untouchables. These Antāḥ are the broken men 146 of the Brāhmanic history, lingering on with their sheer physical existence through 3200 years. They honoured their freedom, their soul-right, more than material prosperity. The origin of the Antāḥ may be traced to the indomitable spirit of freedom.

Who are these Śūdras, these Antās? The Andhras and other Dasyus originate from Viśvāmitra who was Bhārata-ṛṣabha belonging to the Pūru tribe of the Āhi sub-race. They are placed along with the Vṛātyas, the non-Āryan tribes, by Manu as earlier discussed. The Vṛātyas include within them the Ikṣvākus. The Ikṣvākus, the Prāchya-Ikṣvākus, āthe tribes of the Āhi sub-race, the Pañcchajanāḥ and other Bhāratya tribes who loved their freedom most and did not submit to the Brāhmanic overlordship were violently and ruthlessly reduced to the states of Antāḥ, like the Rgvedic Dasyus. From them also sprung the Brāhmanic and the non-Brāhmanic Śūdras. They became victims of the graded Vānīc exploitation. It is not only from the Purāṇic solar race alone that the Śūdras descended. They may rightly trace their lineage to both the so-called Purāṇic solar and lunar races and to the Viṣaḥ.

145. A. B. Keith; op. cit, (A. B.); page 307.
146. Dr. B. R. Ambedkar; The Untouchables; 1948; page 30.
They were the members of the great Bhāratiya republics, local and autonomous. They are the original masters of their motherland, the Bhārata.

6. EXAMINATION OF DR. AMBEDKAR’S THESIS ON THE ORIGIN OF THE ŚŪDRAS AND THE ANTĀH CLASSES

Ambedkar’s Thesis

Dr. Ambedkar has given us two monumental theses on the origin of the Śūdras and the untouchables. These are the salient points of his thesis\(^{147}\) on the origin of the Śūdras.

1. The Śūdras are one of the Āryan communities of the solar race.

2. The Āryan society originally recognised only three Varnas; the Brāhmaṇas, the Kṣatriyas and the Vaiśyas. There was no separate Śūdra Varna. They ranked as part of the Kṣatriya Varna of the Indo-Āryan society.

3. There was a continuous feud between the Śūdra kings and the Brāhmaṇas in which the Brāhmaṇas were subjected to many tyrannies and indignities.

4. The Brāhmaṇas, hence, refused to perform the Upa-ṇayana of the Śūdra.

5. The denial of Upanayana degraded the Śūdras below the Vaiśyas to the fourth Varna.

6. The present day Śūdras are not the original Śūdras. The low class Hindus have no lock stock with them. The Śūdras of Hindu society have no connection with the Śūdras of Āryan Society. The following are Ambedkar’s main points of thesis\(^{148}\) regarding the origin of the untouchables.

1. Untouchability has no racial or occupational basis: There is no racial difference between the Hindus and the untouchables.

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The primitive tribal nomadic societies faced continuous internecine tribal warfare and with the settled societies. Defeated tribes gave birth to the groups of broken tribesmen. Untouchables were originally only Broken Men.

3. Antyas do not mean untouchables. They mean people living on the outskirts of the village.

4. Untouchability was born sometime about 400 A.D.

Myth of Ṛṣyān Supremacy

Myth-hunt is the most powerful of all the hunts. The greatest myth of our age, though in the process of explosion, is that the Ṛṣyān culture and civilization is the first civilizing force of the human race. The human society, as so nicely put by Lewis H. Morgan, before the advent of Ṛṣyān civilization was a primitive and barbaric society. Many a great scholar and leader of humanity had been and are today a prey to this great seemingly invincible Ṛṣyān myth. Dr. B. R. Ambedkar is no exception. He fell prey to this Ṛṣyān myth and this great erudite scholar, an eminent advocate and a great leader of depressed humanity dwarfed himself. He gives Sūdras an Ṛṣyān origin. He assumes that the Ṛṣyāns never invaded India and conquered her original inhabitants; that the Dāsas and the Dasyus had no racial distinction with the Ṛṣyāns both belonging to the same race; and that the Ṛṣyāns and the Dāsa-Dasyus were not different in colour. 149

Ṛṣyān origin of Sūdras Unsounded

The Sapta-Sindhu-Ṛṣyān-cradle-land theory has not been accepted by any non-Indian scholar and a majority of Indian scholars. This theory can not explain satisfactorily the several knotty problems regarding the presence of the Ṛṣyāns in different parts of the world, wide apart from each other in the third and the second millenniums B.C. The south-Uralic region may be their original home. 150. Quite apart, the Ṛṣyāns came to India from some foreign land. Otherwise, the whole of the Ṛgveda would be senseless and meaningless.

149. B. R. Ambedkar; op. cit. (W. S.); page 82.
150. R. C. Jain; op. cit. (M. I. A. S.), Chapter II section 2.
The Aryan (technically called the Brahmāryan in India) adversaries own forts, immense wealth, lands, irrigation projects and everything but the Aryans have none of them. They have to win them from their adversaries. They could not have been fortless-wealth-less, land-less, and property-less in their own homeland. Indra is only a Purandara, never, a Pura-pati. Their languages, beliefs, social and political institutions and military organisations are quite opposed to each other. That would not happen in a mutually opposed two sections of a single racial society.

The Dāsa-Varṇa has been used in the Rgveda as opposed to the Ārya-Varṇa. Ambedkar takes this word in the sense of “Faith, Religious doctrine, choice of Creed or Belief,” adopting its meanings from the various uses of the word in Zend-Avesta. The contradictory faiths do not lead to material disparities. They have not been referred to even remotely as a cause of war between the two sections of the Rgvedic society even in the Rgveda. The Rgveda definitely asserts the main cause of Āryo-Dāsa wars the winning of cattle, wealth, riches and lands. The five Rgvedic Rṣis referred by him support this thesis. Indra entered the confiding hostile and heightens the Śukla Varṇa. Soma, the slayer of men, is the slayer of Asura-Varṇa. Rṣi Agastya cohabits with Lopāmudrā. They get progeny and both the Varṇas prosper. Lopāmudrā was a Vidarbhā princess of the dark-skinned Yadu tribe, a Dāsa-tribe. The two Varṇas here refer to two bloods mixing into one. Agastya, son of Mitra-Varuṇa from Uravāśi, was white-complexioned while Lopāmudrā was black-complexioned. Indra’s protection is sought against Dāsa Varṇa. He annihilates Dāsa-Varṇa and seizes triumphant the cherished

151. B. R. Ambedkar; op. cit. (W. S.); pages 79–83.
152. Rgveda 3. 3. 5. 5.
153. Rgveda 9. 4. 4. 2.
154. Rgveda 1. 22. 16. 6.
155. F. E. Pargiter; op. cit. (A. I. H. T.); page 146, 168–169.
156. Rgveda 7. 2. 16. 10.
157. Rgveda 1. 15. 11. 2.
treasures of the enemy. None of these Ṛṣis refer to any faith. They singularly refer to material prosperity.

The Dāsas and the Rākṣasas have been referred to alongwith Āryas as the enemies and opponents of Indra. This only suggests that some of the Āryans had gone over to the Dāsas like the Bhṛgus. The Dāsas and the Dasyus were not a primitive people. They were as civilised as the Āryans and in fact more powerful than the Āryans. Of course, numerous Dāsas and Dasyus were converted to the Āryan fold but they could not be completely absorbed by the Vedic Āryans. These Dāsas and Dasyus were more cultured and more civilized than their Āryan invaders. The Āryan system was not a civilising force but was definitely an evilising force. They are responsible for the present day naked collective violence and collective exploitation. If this thesis could have been prevailed upon the learned savant, he would not have traced the origin of the civilised Śūdras to the evilized Āryans.

Original Masters

The Śūdras are given the Āryan Kṣatriya origin on the basis of the Mahābhāratic Sudās being a Śūdra who has been identified with the Ṛgvedic Sudās belonging to the Bharata race. There are no Śūdras in the Ṛgveda and there is no Sudās of the Bharata race in the Mahābhārata. Sudās of the Ṛgveda is not a Bharata but a Tṛṣṭu, the enemy of the Bharatas. The Bharata was the collective name of the Ten-Republics confederacy that fought against Sudās, the Tṛṣṭu, as earlier shown in chapter II. The Purānic Sudās belonged to the North-Paṇḍchāla Paurāya line. Vedic or Purānic literature does not know of any śūdra tribe of any Kṣatriya race. The solar race or the lunar race is a Purānic fiction. The Śūdras need not trace

158. Ṛgveda 2. 2. 1. 4.
159. Ṛgveda 6. 3. 10. 3; 6. 5. 11. 3; 7. 5. 11. 1; 8. 4. 4. 27;
10. 3. 9. 3; 10. 7. 2. 19.
161. F. E. Pargiter; op. cit. (A. I. H. T.); page 148.
their origin only to the non-Āryan and the pre-Āryan solar race. They can trace their origin to the non-Āryan and the pre-Āryan lunar race also. Really they are the descendants of Bharatas, the collective name of these so-called lunar and solar tribes along with the Ahi tribes. The Śūdras are rightly the descendants of the Bharatas, the most civilized and the most cultured pre-Āryan and non-Āryan original masters of Bhārata.

Śūdra-Varga

It is not true to assert that the Āryan society originally had three Varna. The Āryan society originally had only one Varga, the Brahma or the Āryan Varga. The non-Āryan Dāsa-Varga stood opposed to it. The Ārya-Dāsa Varnas became Ārya-Śūdra Varnas during the post-Rgvedic age. The Ārya-Varga twained into the Brāhmaṇa and the Kṣatriya Varnas and the Śūdra-Varga into Vaiśya and Śūdra Varṇas. We have fully detailed the processes of the formation of these four Varṇas in the foregoing sections.

Brāhmaṇa-Śūdra Feuds

Ambedkar is correct in his statement that there were continuous feuds between the Brāhmaṇas and the Śūdras. We have noticed continuous feuds earlier during the Rgvedic age between the Āryans and the Dāsas. The feuds of Purūravas and Nahuṣa with Brāhmaṇas, if at all happened, are pre-Rgvedic. Nimi, Kalmāśapāda and Ambariṣa are purely mythical figures. The feuds between Vasiṣṭha and Viśvamitra took place in Rgvedic times. But all these feuds, so ably narrated by Ambedkar, are not post-Dāśarājña events which concluded circa 1100 B.C. After that great historical event, we definitely find coalescence between the two feuding contenders. The Śūdras are placed at par with the Brāhmaṇas in the post Rgvedic Saṁhitās and are a highly exalted people owning the lustre and brilliance of the yajña. The Varṇas were fluid and mobile till the Satapatha age circa sixth century B.C. They, by then, had not solidified into the castes. It is, therefore, not justified to arrive at the conclusion that the Brāhmaṇa-Śūdra feuds ended in the degradation of the latter.
Upanayana, a late Phase

The Upanayana argument of Ambedkar is also not convincing. The Yajña and the Veda have not become associated with Upanayana in the pre-Sūtra period. The Vedic, the Brāhmaṇa, the Āraṇyaka and the Upaniṣadic literature do not know the Upanayana. It is only in the Sūtra period that we meet the Upanayana and associated with the study of the Vedas, and the performance of the yajñas. The Sūtra period has been fixed circa 400 B.C.\(^{162}\) We do not find any Brāhmaṇa-Kṣatriya, conflicts between 1100 B.C. and 400 B.C. Rather, the Brāhmaṇa-Kṣatriya axis has been forged and strengthened for deepening down the graded Vārpić exploitation. It is no doubt true that the Brāhmaṇas refused Upanayana to Śūdras but that was the phenomenon of the age circa 400 B.C. There was no Upanayana before 400 B.C. The Upanayana after 400 B.C. was conferred on the Kṣatriyas. The denial of Upanayana has nothing to do with the degradation of the Śūdras.

Crucible Uncrucibled

Ambedkar has made an astounding statement that the present day Hindu Śūdras can not be identified with the Āryan Śūdras. Whom does he himself represent, the Āryan Śūdras or the Hindu Śūdras? His Āryan Śūdras constituted a very thin minority, probably 6000 only.\(^{163}\) They are no more in sight and Dr. B. R. Ambedkar has worked out a long thesis for the Śūdras who have vanished from history. He maintains that the disabilities of the original Āryan Śūdras have been transferred to the present-day Śūdras by the clever and ingeneous Brāhmaṇas. But who are the present-day Śūdras? Dr. Ambedkar has not given us the origin of the present day innocent Śūdras. The history of the origin of the original culprits is not at all relevent according to him for knowing the origin of the present day innocent Śūdras. What did Dr. Ambedkar attempt then? What had been the purpose of the whole thesis: Who were the Śūdras?

\(^{162}\) A. A. Macdonell; A History of Sanskrit Literature; 1958; page 259,

\(^{163}\) D. R. Ambedkar; op. cit. (W. S.); pages 236-237.
Antāḥ broken men of Brāhmaṇic History

Ambedkar’s thesis on untouchability is better than his Śūdra thesis. Only he has not given it in a dialectical historical way. The untouchables or the Antāḥ are the Broken Men of the Brāhmaṇic history. They are the Dasyus descended from the Bharata-ṛṣabha Viśvāmitra of the Pūru line of the Ikṣvāku-Ahi origin and the other Bhāratīyans. They are not the result of the primitive internecine tribal wars nor the remnant groups of the defeated tribes. There was no primitive tribal society in Bhārata before the advent of the Āryans. The extensive domains of Bhārata had a network of widely dispersed autonomous and settled republics. There was no nomadic population in Bhārata, the most developed country in agriculture and industries during that period. The violent struggles between the nomadic semi-barbarian Brahmāryans and the peacefully settled Bhāratīyans which culminated in the final annihilation of the latter in the Dāsarājña war rendered a most numerous Bhāratīya population dejected, ruined and homeless. Those who patiently suffered and accepted the loss of their freedom and slaved themselves by joining the Brahma society could gain livelihood and shelter. Those who cherished their freedom most were cruelly pursued and driven away to the last and the lowest status and they ultimately formed the army of the Broken Men. These Broken Men of the long drawn Brāhmaṇic history are the people who are today known as the untouchables, the Śūdras, the Aborigi-nal Tribes and the Criminal or the notified Tribes.

Still a Burning Problem

The fog of the Āryan cultural supremacy dimmed the sight of Ambedkar and hence he could not give a true historical origin of the Śūdra and the Antāḥ problems. The inhuman and degraded plight of these sub-humans of the Indian society dates back to the Rgvedic period thirty centuries before. These victims of history have awfully preserved their existence at animal level through this long course, starting from the Brahma conquest to the end of the British rule. The rediscovery of this historical truth is the most urgent and primacy of our age.
7. ORIGIN AND GROWTH OF THE JĀTIVĀDA

(CASTE SYSTEM)

Essential Features

The problem of caste as obtaining in the present Hindu society has baffled many scholars, reformers and revolutionaries. It appears to be a very complex and complicated problem. It has become as inexplicable as Brahma-māyā. The essential features of the caste system as it operates in India of today are very peculiar to it. There is no parallel, past or present, to this system in any of the society in any part of the world. The membership of the caste is essentially determined by birth. Caste by custom and usage has formulated strict and rigorous rules and regulations, incorporated in the Śāstras, regarding marriage, diet and occupation of its members. The supremacy of blood in the caste system has given rise to gradations of castes stratigraphically high and low. The caste system has grown round the central theme of the prestige and supremacy of the Brāhmaṇa-Varna, originally the Ārya-Varna. It has pervaded the whole body structure of the Hindu society and influenced other neighbouring societies also. The caste system is essentially the economic organisation of the Hindu society.

Varṇa and Jāti

We have earlier seen the growth of sociological Varnas. The dialectical development of the white complexioned Ārya-Vaṁśa due to the impact of conversions to it of the Dāsa Varna, the formation of a transformed Ārya-Varna, its division in Ārya and Śūdra Varnas within one social unit gave birth to the system of hierarchical social organisation. The Brahma is not single, undivided, unmixed, unpolluted now. The Ārya Varna again disintegrates into the Brāhmaṇa and the Kṣatriya Varnas which further instigates the division of the Śūdra-Varna; the dissenting Vaiśya Varna forcing its way to the hierarchy of the two higher Brāhmaṇa and Kṣatriya Varnas. Varna, a one time colour concept, changes into a sociological concept. But this sociological Varna till the end of the Satapatha
period circa sixth century B.C. is a fluid and mobile concept. It has not yet hardened into a segregated, exclusive social institution of Casteism or Jāti-Vāda, The Śāstric word for this novel phenomenon is Jāti. The word Jāti has not been used in the Vedic literature though the words Jana and Jāta have abundantly been used. Janas or Jātas of the Vedic age did not form Jātis. The classification of social groups on the basis of blood was quite unknown to the Vedic seers. We first witness the word Jāti in the Aitareya Brāhmaṇa\(^{164}\) in the sense of Vedic Prajā.\(^{165}\) Prajā in vedic literature means progeny, offspring. It has no blood or ethnic sense. The multitude of Vedic offsprings was the result of the social form of promiscuous sex-relationship. Blood is important only in family relationship; the individual relationship of one-wife, one husband. This was the influence of the Bhāratiya institution of family that the word Prajā in Aitareya times begins to be replaced by the word Jāti. The second use of the word Jāti, in the sense of kinsfolk, appears in the Śatapatha Brāhmaṇa.\(^{166}\) We do not notice the use of this word in any other pre-Mahāvīra Vedic, Brāhmaṇic and Upaniṣadic literature. Jāti was unknown to the Indian society in the middle of the first millennium B.C.

*From Varṇa to Jāti*

We find the Jāti in the Śūtra period which may be placed in the second half of the first millennium B.C. The word Varṇa became identified with the word Jāti in this age. Varṇa, a concept denoting fluidity and mobility of social organisation, came to be replaced by Jāti, a hardened, immobile and sterile social organisation. The Jāti springs from the Varṇa, is its lineal descendant inheriting all that was owned by the Varṇa. The most ancient Śūtras and Smṛtis speak of four Jātis; the Brāhmaṇa, the Kṣatriya, the Vaiśya and the Śūdra, each preceding

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164. Aitareya Brāhmaṇa; 2. 39.
165. A. B. Keith; op. cit. (A, K. Br.); page 162.
166. Śatapatha Brāhmaṇa 1. 8. 3. 6.
caste being superior by birth to the one following.\textsuperscript{167} The Jāti is transformed Varna.

The growth of Vedic Varṇa-वर्णa into Hindu Jātiवर्णa in its extreme exclusiveness is the history of conquest of a conservative, reactionary priestly class armed with the ideology of an antiquated pedantic magico-ritualism over a healthy and living nation that taught to that priestly class the metaphysics that has been the historical pride of numerous scholars and statesmen: including Mahatma Gandhi; Maxmüller, Jawaharlal Nehru and Radhakrishnan; that India displays the continuity of history of its culture and civilization while several other renowned cultures and civilizations of the World lie buried under the debris of time. The conquered contributed the forces of permanence and integration while the conquerors brought the fissiparous forces of disintegration and degradation. The forces of peace and non-violence are continuously living in India. The forces of disharmony and violence are also visible by their side. The growth of the caste system (Jātiवर्णa) is a glaring example of this social force of Evil.

\textit{Varṇa-Dharma-Jātiवर्णa}

It has generally been agreed that the caste system has grown out of the Varṇa system. The Varṇa-Dharma rules and regulations of Manu rather give the rules and regulations of the caste system which was declared to be the very essence of Dharma.\textsuperscript{168} The Jāti-Dharma or the Jātiवर्णa came to be identified with the Hindu Dharma. If a Hindu observed Varṇa-Dharma, which in practice meant the practice of caste rules and regulations, he was an ideal Hindu. The following of the Jātiवर्णa in India is an interesting chapter of history. We can not do better than to draw upon the views given in the History and Culture of the Indian people, prepared under the guidance of a staunch Sanātana Hindu who believes in

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\textsuperscript{167.} (1) आपस्तम्ब धर्मासूत्र; 1. 1. 1. 4-5.  
(2) \textit{Vasiṣṭha Dharma Sūtra}; 2. 1-4.  
(3) \textit{Manuśmiṛī}; 1. 31.

the Saptā-Sindhu cradle-land of the Āryans and described by her (Indian) sons so that the world might catch a glimpse of her (India's) soul as Indians see it. 168 This is how we see the growth of our caste system, our Jātivāda. 169

**History of growth of Jātivāda**

The Ṛgveda was redacted circa 1000 B.C. 170 It was redacted after the Āryans had successfully made India their homeland. The military victory was won but the original race-feeling or the contrast which the Ārya-Varna (Vedic Āryans) felt between themselves and the Dasyu-Varna (aborigines), and which was sought to be mitigated by the incorporation of the conquered population into the frame work of the Āryan society by admitting them into the fourth class or caste. 171 We witness a casteless, though classified, society in the bulk of the Ṛgveda 172 The period of the Sūtras witnessed the gradual hardening of the caste-system in general and the deterioration of the position of the Vaiśyas and the Śūdras in particular. The chronological strata in the Sūtras; the Śrauta-Sūtras, the Gṛhya-Sūtras and the Dharma-Sūtras; depict a gradually hardening status of the Vaiśyas and the Śūdras. The power of the Brāhmaṇa is growing. The Śūdras are divided into Niravasita and Aniravasita. A class of Śūdras were forced to reside outside the limits of the village or the town. The Rāṣṭra or nation consisted only of the three higher castes, the Śūdras being excluded from it. The Gṛhya-Sūtras clearly differentiate the status, occupations, obligations, duties and privileges of the four principal castes in matters both spiritual and secular. The sacrament of Upanayana is invented. The Brāhmaṇa class and the Kṣatriya class were closest in power and the two together being as it were the moral and material props of society. The

169. K. M. Munshi; History and Culture of the Indian People (Vol.) The Vedic Age; 1957; Foreword page 7.

170. (1) R. C. Majumdar; op. cit. (V. A.), Preface page 27.

171. V. M. Apte; op. cit. (V. A.); page 450.

172. V. M. Apte; op. cit. (V. A.); page 386.
cultural and social status of the Vaiśyas gradually deteriorates and they come close to the Śūdras. They are placed in one and the same category along with women and Śūdra in Bhagavadgītā (9.32). There is a wide gulf between the Śūdras and the three higher classes. The mixture of non-Āryan elements was probably responsible for this, as the word Ārya has a racial as well as moral connotation. in this period and meant practically "reborn," that is, a member of the three higher classes. The Dharma-sūtras show that the caste distinction has outstripped its proper limits and has even invaded the field of civil and criminal law. It has to be recognised, however, that the caste-system even in this period had not become as wooden and exclusive as it is now. Inter-dining and inter-marriage (in anuloma form) were not prohibited. Even outcaste could be readmitted to the Āryan fold. Nor were the castes so strictly separated or ramified into so many caste divisions as are obtaining today. But we see in the Dharma-sūtras the beginning of the formal theory of defilement resulting in the taboo of all contact on the part of a pure man of the upper castes with an impure man, namely, a member of the lower caste. \(173\) Graded inequality develops into graded impurity. We may place the Sūtra period circa 400–100 B. C.

During the age of Kauṭilya, we find the same stereotyped castes as in the Dharma-sūtras. Manusmṛti implants the final seal on the fate of the Śūdras. Manusmṛti may be placed circa 200 A. D. \(174\) The Śūdra had few privileges and many obligations. The discriminating laws against him and his social disabilities, uttered with brutal frankness, were an inheritance of the past. Manu treats Śūdras exactly like a slave and prescribes barbarous punishments for him. To crown all, it is laid down that a Brāhmaṇa shall perform the same penance for killing a Śūdra as for killing a cat, a frog, a dog or a crow. But interdining and inter-marriage (in

\[173\] V. M. Apte; op. cit. (V. A.); page 507–510.

\[174\] G. Büblar; The Laws of Manu; Sacred Books of the East Series Vol. XXV; 1886; Introduction page CXIV.

18 B.
anuloma form) is not absolutely prohibited. The idea of untouchability or impurity even of the Śūdras as a caste, was generally growing but had not yet become a rigid law or practice. The numbers of mixed castes grew. The old theory of caste adumbrated in the Vedic, especially the Śutra texts, was developed and elaborated in this age. Though the caste system was becoming more rigid, and the lot of the Śūdra was becoming harder and harder, it had not yet reached the stereotyped form in which we find it today. 175

By the beginning of the Gupta age, a strong Brāhmanical reaction had set in against the ascendency of rival faiths like Buddhism and Jainism. In the field of social life, this movement manifested itself in a tendency towards intensification of the social division into four fundamental Varnaś with its corollary of the pre-eminence of the Brāhmaṇaś. 176 As a result we find that, within India’s borders at any rate, the reform movement started by...... Buddhism and Jainism had lost much of its momentum, while the Brāhmanical Counter-Reformation had become a power to reckon with. The Smṛti laws are followed and the Brāhmaṇa enjoys his added supreme power and prestige. The mixed castes grew numerous. The class of untouchables comes into existence. The members of the untouchable caste lived in the dwellings marked by a distinctive sign and lying outside the city. There were also aboriginal tribes. They existed since the Rgvedic age but their conditions further deteriorated in this age. The rules regarding slavery were developed in the Gupta age.

In the later part of the first millennium A.D., we find the old spirit of caste segregation reflected. The later Smṛtis follow and even surpass their predecessors in emphasising the social and religious disabilities of the Śūdra class. Even the sight of a lower class member has become pollutive. Even the Jainas, Pāśupatas, Baudhhas, Kaulas and so forth are

175. Radhakumud Mookerji and R. C. Majumdar; The Age of Imperial Unity (H. C. L. Vol. II); 1953; pages 544-546.

classed with Śūdras as untouchables and impure. The caste system is in the process of hardening. In the early part of the second millennium A.D.; the caste differences become increasingly rigid. The attitude towards the Śūdras is getting increasingly narrow. The Smṛtikāras brand them with the stigma of untouchability. Food, touch and sight taboos are enforced. The ban of untouchability is extended to Buddhists, Jainas, Lokāyatas, Nāstikas, followers of Kapila, Śaivas and Śāktas outside the Vedic pale or Śāktas of the left-hand sect. There were a number of historical instances of individual Brāhmaṇas and Brāhmaṇa families normally following the occupations of the Kṣatriyas. The Śūdras for the most part conformed to the rules and regulations laid down for them by the Brāhmaṇa canonists. But there are a few instances where Śūdras take up the functions of the higher classes and assumed the Kṣatriya’s occupations of ruling and fighting. The mixed castes, new Kṣatriya dynasties and Kāyasthas emerge. Slavery is the well-known institution in this age. The aboriginal tribes are further degraded. The caste system has further hardened in this age. The social exceptions help the hardening processes more and still more.

The middle of the second millennium A.D. witnesses a new historical force. The Muslim invasions of Bhārata had begun in the later part of the first millennium A.D. The Muslim rule entrenched itself strong and firm by the fourteenth century A.D. The Islamic conquest was attended by extensive settlements of the foreigners whose number was being increased by constant migrations from the Islamic lands as well as by occasional mass conversions of the indigenous people. The social structure of the indigenous people still consists of four primary castes with diminishing rank and status, an indefinite number of the so-called mixed castes of varying status and finally of a group of despised castes.


at the bottom of the scale. Social disabilities and prohibitions for the Śudras vary from comparative laxity to extreme rigidity. The Smṛti-rules are further hardened. Discriminatory clauses, caste-wise, are noticed in the Smṛti penal law. There were groups of mixed and despised castes and also the slaves. This social pattern varied according to the conditions prevailing in different regions of the country, specially in the south. The operation of the Smṛti laws was necessarily restricted by the occupation of large tracts of the country by arms of Islam. Islam appears to be a liberalising force though, in course of time, it itself became influenced by it, against the Brāhmanic caste tyranny and violence. The caste system took its present shape in the middle of the second millennium A. D. This state of the Hindu society continued through the Moghul and British rules.

Causes of Growth

We have now to seek the causes, in general, of the ever-hardening and ever-segregating growth of the caste system. The Vedic Varṇic society, as we have earlier noticed, was a fluid and mobile society. The Varṇic coalescence was almost complete by the end of the Upaniṣadic age in the middle of the first millennium B. C. Magico-ritual exploitation is at the foundation of the Varṇic system. After the resolution of the Brāhmaṇa-Kṣatriya rivalry in the division of the fruits of communal sacrifices and the severance of the Vaiśya class from its parent the Śudra class and its joining the magico-ritual exploitative classes, the ruling classes achieved all what they had to achieve. There was no hindrance, no obstruction, now, in plans and designs of economic exploitation of the productive Vaiśya and Śudra classes, a part of the Vaiśya class acting as the agent of the exploiting masters. Now this state of social organisation had to be solidified and laid on a securer and permanent basis. This social necessity led the Varṇic system transforming itself into the caste system. These satanic social designs of the caste-ists were staunchly

179. U. N. Ghoshal; The Delhi Sultanate (H. C. I. P. Vol. VI); 1960; pages 578–582.
opposed by the indigenous population outside the pale of the Brāhmaṇic fold. Mahāvīra and Buddha led the revolutions against the caste-ics violence and exploitation. Mahāvīra declared that no one was high or low on account of mere birth. A man was high or law; a Brāhmaṇa, a Kṣatriya, a Vaiśya and a Śūdra, in consonance with the actions he pursues.\footnote{180} Chāṇḍāla Harikeśī was an honoured member of the monastic order of Mahāvīra.\footnote{181} Buddha considered the caste system as artificial and propounded that all Varna are equal; the superiority of the Brāhmaṇa class over others is a shallow cry.\footnote{182} Indeed, Mahāvīra and Buddha both were totally against the Varna or caste system, and much more against its graded inequalities. This assertion of human freedom by the leaders of the indigenous people interfered with the magico-ritual loot and plunder of the caste-ites. Next, Mahāvīra and Buddha had organised Śramaṇa Samghas consisting of ascetics who had renounced everything materialistic in the world. They preached the freedom of soul and its ultimate ascendance to perfection. Siddhi (Final Attainment) and not Swarga (Heaven) was their ultimate goal. This was the highest human aim but it cut at the very roots of the magico-ritual practices of the caste-ites. The impact of the indigenous system over the social organisation of the caste-ites based on magico-ritualism drifted the evolution of their system in the direction of hardening and secularization. The forces of violence and exploitation got the upper hand. The forging of unity between the warrior and the priest gave added power and strength to these forces. The anti-forces of freedom and peace could not triumph over this social system and the result was the segregated caste system of the Sūtras and the Smṛtis. The triumph of economic exploitation cleared the way for the social and religious, exploitation of the caste-ites. Jainism and Buddhism failed to root out the civilization of Varṇism or caste-ism.

\footnote{180}{Uttarādhyāyana Sūtra, 25. 31.}
\footnote{181}{Uttarādhyāyana Sūtra, chapter XII.}
\footnote{182}{Majjhima Nīkāya; 2. 5. 8; 2. 4. 4.}
India suffered the Scythian and Huna invasions in the early centuries of the Christian era. They were amalgamated into the local population but they imparted the elements of taboos, pollutions and unadjusted behaviours that furthered the sterilisation of the caste system. The Puranic renaissance of the Gupta age enhanced the power and prestige of the Brähmanic supremacy. The deliberate economic and administrative policies of the Gupta rulers annihilated the remnants of the caste-ite opposition which led to the further consolidation of the caste system. The rise of various religious schools, the fear of the loss of material opportunities, the secrets of trades, the rules of various guilds and the sense of individualism engendered by the disintegrating philosophies and doctrines further divided the Indian mass of humanity into further secularised caste groups. The ruling Brähmana class of the north had developed separatist mentality in the political sphere and the ruling Dravidian class in the economic sphere. Both the currents joined together in strengthening the separatist and divisive institution of caste. The factors of the coalescence of two opposed races giving birth to mixed castes, the patrilineal and matrilineal systems, anuloma and pratiloma marriages, colour occupations, modes of worship, differences in rituals, variety of religious and philosophical beliefs, ideas of magic, taboo, mana and matter, vastness and varieties of geographical factors, foreign immigrations of various peoples, chaos in political and economic order and instability of existential factors, disunity and lack of strong political organisation combined together to create this vulgar and ugly monster of caste before the Islamic conquest of Bharata. The advent of Islam introduced a new factor. The uncompromising religion of Islamic monotheism could not make peace with the cowardly religion of Hindu Polytheism; and hence arose the clashes of religions and cultures. The intolerant attitude of the Islamic rulers and their policy of mass conversions led to the fear-stricken tightening of the caste system for the preservation and security of its members. The racial arrogance of the British far outstripped and outwitted the racial arrogance of the original Brahmas. The history took the revenge in the shape of the Aryan smiting
his elder brother, the most ancient Āryan, the giver of the most ancient Āryan record. All these various factors; political, economic and social; went into the factory of the Hindu social system in the production and consolidation of the full-fledged artificial caste system of the present day. The aggrandisement of the higher caste at the cost of the lower caste continued unabated to be the motive force of Hindu social organisation till the end of the British imperialistic rule.

Annihilation of Caste-Ideology

The twentytwo years of our freedom and the four democratic elections on the basis of adult suffrage have further hardened the caste system to the benefit of the exploiting classes. This is the high time that we change our way and system and finally and completely annihilate the demon of this rejuvenating caste system. The poison of caste is recoiling on all the spheres of our activities; political, social, economic and administrative. Our political parties have bogged down into the mire of caste system. The caste-pulls are clearly discernible in our trade and commerce; national and international. Our social endeavours have been blighted by this caste-craft. In spite of the Himalayan efforts of Swami Dayanand and Mahatma Gandhi; the demon of caste is gaining health day by day. It is drawing its life from its foundational source; hence we have to annihilate this source; the ideological basement of the caste-system. This ideological source, contained in the Šāstras; that is repugnant to the standards of Truth and Non-violence has to be firmly rooted out. It demands nation-wide creative effort of the whole Indian society; governmental as well as private. Every moment lost is to nation's peril. Jātivāda is Non-Existence. Untruth and non-existent we have to make it.
CHAPTER X
THE DRAVIDAS

Dravida Problem

The ethnic compositions that we have earlier discussed cover northern Bharata from Afganistan and Beluchistan to Bengal and Assam and from Kashmir and Himalayas to Vindhya mountains including Andhra to the south of Vindhyas and Orissa to the east. The rest of the southern Bharata, called Deccan, still remains untouched. The Deccan including Andhra is presently populated mostly by the ethnic stock called the Dravidas by the sociologists and Mediterraneans by the anthropologists and the archaeologists. The Dravidian problem had always been and presently is a complex problem of the Bharatiya history.

The Dravida, as an ethnic stock, unknown to the Brahmanical literature before 200 A. D., the date of the compilation of Manusmrti. Manu mentions the Dravida along with the Ikshvakus Mallas and Licchavis as a Vrtya. The Dravida has again been mentioned along with the Austric Paunderakas and Kambojas and the non-Aryan Yavanas, Sakas, Pardhas, Pahlavas and Daradas. The Dravidas have been associated with the non-Aryans. The Dravidas were themselves the non-Aryans. The land of these non-Aryan Dravidas was unknown to the Brahmaryans in the age of Panini circa 450 B.C. and vaguely became known to Katyayana circa 250 B.C. It became known to them intimately only in the age of Patanjali circa 150 B.C.

Dravida

The oldest extant literature of the Deccan, the cen-Tamiz or old Tamil literature of the Sangam period, cannot be,
from the form of the language, be anterior to the middle of the first millennium A. D. although some of the extant works in their original forms, may go back to the centuries immediately after Christ. 4 But the literature of a people generally portrays, not only contemporary life and events, but also just preceding traditions and events. We may take it that what the Sangam literature portrays is the culture which existed in the extreme south between the third century B. C. and the third century A. D. The Sangam literature gives us the custom of urn-burial and the manner in which the royal funerals were performed in those times. The material relics of this social custom are preserved in the megalithic burial and urn-field culture so predominant in the Deccan. The megalithic and urn-field culture seems to have been a dominant factor of early Tamil civilization, in the pre-Sangam epoch, i.e. earlier than the last three centuries B. C. and earlier, too, than effective Āryan contact with South India. 5 The excavations at Arikamedu by Mortimer Wheeler have yielded eighteen potsherds bearing graffiti. Their language appears to be Early Tamil (as distinguished) from the Tamil found in the early Tamil literature, as well as modern Tamil with a sprinkling of Prākṛt. They seem to be more akin to the ancient Drāviḍi script than the regular Brāhmī as found in the edicts of Aśoka and other early inscriptions. The script found on the graffiti has been dated to the third and second centuries B. C. 6 The pre-Aśokan ancient Drāviḍi script appears to have affinities with the Brāhmī script. It separated from the Brāhmī at the latest in the fifth century B. C. 7 The Brāhmī was derived from

4. S. K. Chatterji; Indo-Āryan and Hindi; 1960; page 43.
5. K. R. Srinivassan, The Megalithic Burials and Urn-fields of South India in the Light of Tamil Literature and Tradition; Ancient India; Number 2; pages 13, 15.
6. Sir Mortimer Wheeler; Arikamedu; Ancient India; Number 2; page 109.
7. G. Bühl; Indian Palaeography; Indian Studies; Past and Present; Vol. 1 No. 1; 1959; page 22.
pictographs, ideographs and phonetic signs, the earliest specimen of which are to be found in the Indus Valley inscriptions. 8 This Indus Valley script, also called the Ancient Sindh Punjab script, has been proposed to be read by Father H. Heras through Cen-Tamiz or Old Tamil which he christens as Proto-Dravidian. 9 But his system has not been accepted by the linguists as it lacks all sound philological methods. This Sindh-Punjab script appears to be like the earlier forms of Maurya Brāhmi of the 4th-3rd century B.C. 10 It appears reasonable to assume that the original Brāhmi script bifurcated into the Maurya Brāhmi and the Drāviḍi scripts in the middle of the first millennium B.C. The Brahmrāyan conquerers of Bhārata adopted this Indus Valley or Sindh-Punjabcript for their Aryan speech probably in the tenth century B.C. 11 We do not still find any evidence of the adoption of this script by the Dravīḍas in this age. It appears that they adopted this script and the language later than the Brahmrāyan foreigners.

Iron-Using Megalithicians

The ancient Tamil civilization is the representative civilization of the Deccan at the opening of the Christian era. The megalithic and urn-field culture is a dominant factor in the early Deccan or Dravida civilization. The megaliths are the huge stone structures constructed to the burials of the dead. They prominently appear in the Deccan and very rarely in the northern India. The megalithic burials have yielded also iron implements. The introduction of iron cannot be dated in India earlier than the beginnings of the first millennium B.C. The megalithic monuments in India have been dated earliest in the third century B.C. though their counterparts in other parts of Asia, in Africa and in Europe have been dated upto 2000 B.C. These iron-using

8. R. B. Pandey; Indian Palaeography; 1967; page 51.
9. Father H. Heras; Studies in Proto-Indo-Mediterranean Culture; 1953; page 158. The whole chapter one is useful for this study.
megalithic people migrated to Bhārata from the Mediterranean region between 700 B.C. and 400 B.C. 12 The Dravidas belong to the Mediterranean stock. The language of the region had been in this age Dravidī. The literature of the Dravidas also eulogises the megalithic burial. We may be safe in identifying the megalithic folk with the Dravidas on the strength of the evidence that we presently possess.

Linguistically, the oldest word for the word Tamil appears to be the Prākrit word Damila. The word Damila might have some association with its parent, the original or Proto-Brāhmi, the pre-Aryan national alphabet of Bhārata. We find that the Lycians of Asia Minor, who originally belonged to the island of Crete in this Mediterranean Sea, called themselves Tammili. The Hellenic Greeks wrote it as Termilai. The words Termilai and Damila appear to belong to the same speech-family. The Hellenic Greeks had established their final suzerainty in the Greek Mainland and the Aegean circa 1000 B.C. The Greeks in Bhārata noted a people called Arabitai, they might very well have been the Dravidian speakers of the southern Sindh in the fourth century B.C., and the name suggests the one which the Telugus apply to the Tamilians-Aravalu: and Arava is explained scholastically as the Sanskrit word arava “speechless, voiceless,” suggesting the unintelligibility of Tamil as a language for the Telugus. 13 The Telugus are the Āndhras. The Āndhras were the progeny of the Dasyu-chief Viśvāmitra, 14 the hero of the Dāsarājña war, who may safely be associated with the Indus Valley or Harappa culture which I call the Bhāratiya culture. The Āndhras were the proto-Australoid people who did not understand the language of the Mediterranean Dravidas. The Harappan Brāhmi script has affinities or resemblances outside India.

12. K. R. Srinivasan and N. R. Banerji; Survey of South Indian Megaliths; Ancient India No. 9; Page 114.
13. S. K. Chatterji; Race Movements and Pre-Historic Culture (in Vedic Age); 1957; page 59.
with the Elamite script and with those of ancient Crete and Cyprus and it looks very probable that the people using this script and language had connections with the people of Eastern Mediterranean world. The Hellenic Greeks violently annihilated the indigenous inhabitants of the Greek Mainland and the Aegean. Their peaceful life was disturbed and they were uprooted from their national home. The great historical dispersal set in. They earlier had intimate contacts through international trade with the peoples of the east. They were great voyagers and sea-faring people. They sailed towards the land of their old friends and entered Bhārata through the southern fringes of Baluchistan and Sindh. They discovered the alien Āryan people in possession of the country to the north, hence they followed the route to the south, the south that was known to them for centuries. They proceeded through the coastal regions of the lower Indus and Gujerat to the Decan. 15 Though they were the speakers of the sister language; the Cretan script and language and the proto-Brāhmī script and language may have originated from a common source; but both the sisters had remained separated for long due to second millennium B. C. international trouble and chaos wrought by the Āryan militarism, that both could not recognise each other; hence the proto-Australloid Bhāratiyans, in the later first part of the first millennium B. C., could not understand the language of these intruders. Some of them might have come a bit earlier for peaceful trade. Their earlier peaceful penetration might have facilitated this historical onrush of these people. The local people assimilated them and the languages of both resulted in cultural assemblage giving birth to the Drāvidī script and language, an offshoot of the Brāhmī script and language. These Mediterranean people might have been joined by the Phoenician and the Arabian sea-faring people who, with commercial stimulus, might have come to Bhārata and taking advantage of its chaotic conditions decided to colonise

15. Jules Bloch; Sanskrit and Dravidian (in the Pre-Āryan and Pre-Dravidian in India); 1920; page 37.
it. This might have happened between the 10th and 7th centuries B. C. 16

**Mediterraneans**

The anthropologists 17 and the linguists 18 have accepted the division of the Indian ethnology into main races with nine sub-types, advocated by Dr. B. S. Guha. Dr. Guha sub-divides the Mediterranean race into three: (1) Palaeo-Mediterranean, (2) Mediterranean and (3) The so-called Oriental Type. Guha attributes the megalithic traits to the Palaeo-Mediterraneans. 19 He defines Palaeo-Mediterranean as medium-statured, dark-skinned and of slight build found largely in the Kannaḍa, Tamil and Malayalam tracts. The other two types are taller, fairer and of long build, generally found in North India. This division of the Mediterranean race into two mutually opposed and contradictory types raises an interesting ethnological problem.

Archaeology provides us with a clue to this problem. The West Bhāratiyans had contacts with West Asia and the Mediterranean regions in the fourth and third millenniums B. C. The Paṇis of Bhārata carried on extensive international trade with these regions. As discussed earlier, it appears that a large mass of people from the upper parts of the Mediterranean region came to Bhārata via land routes in the early part of the third millennium B. C. The arrival of the peasant potters from Iran in this period is also significant. This mass scale peaceful immigration of these Mediterranean people gave great impetus to the village economy of the Western Bhārata. 20 They had as their neighbour the remark-

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16. D. H. Gordon; The Pre-Historic Background of Indian culture; 1958; Page 181.

17. (1) L. D. Krishna Iyer and L. K. Bala Ratnam; Anthropology in India; 1961; page 86–87.
(2) D. N. Majumdar; Races and Cultures of India; 1958; page 32.

18. S. K. Chatterji; op. cit. (R. M. P. C.); pages 142–143.


20. B. Subbarao; The Personality of India; 1958; page 122.
able urban civilization of the Indus Valley. They were welcomed and assimilated by the proto-Australoid population of the region.

The international trade amongst these civilized communities of Bharata, Mesopotamia, Egypt and the Aegean came to a stand-still in the second millennium B.C. due to violent disruptions by the semi-barbarous Aryan militarists. The inter-communications between different parts of this Sramanic region had almost ceased. The exodus of the people began when there were largescale upheavals wrought by foreign occupations of the different parts of the region. The linguistic evidence produced by the words Termilai and Arbitai does not go beyond the first part of the first millennium B.C. This linguistic evidence may, therefore, relate to the later branch of the Mediterranean people rather than the earlier branch. The geographical conditions made the proto-Australoids of the north fairer than the proto-Australoids of the south. The Mediterraneans who merged in the proto-Australoids of the north remained of fairer colour. The geographical conditions of the south remained less favourable hence the inhabitants of the south remained darker. The Mediterraneans who passed through lower Sindh and Gujerat to Deccan and mixed with the darker proto-Australoids there developed the physical features of the Dravidians that we meet today. We wrongly call them palaeo-Mediterraneans only because of their colour and skin without taking into account the geographical environment. The Palaeo-Mediterraneans of Guha came later than his pure Mediterranean and the so-called Oriental types who, in fact, were the ancient or palaeo-Mediterraneans. The Mediterraneans who may be connected with the Megalithic culture are the Mediterraneans who intruded into Bharata in the first part of the first millennium B.C., who superimposed their culture on the indigenous population and developed a script and language, distinct of its own, but joining the main stream of Brâhmā culture-world only to separate in due time, developing its

22. D. N. Majumdar; op. cit., page 45.
own individuality. This discussion clearly indicates that the people whom we today call Dravidians is a post-Āryan phenomenon in Bhārata. They, the Dravidians, did not exist in any part of Bhārata or Greater Bhārata during the age of and Brahmāryan conquest of Bhārata and till many centuries after. This raises the problem of Dravidianism vis-a-vis Proto-Australoidism.

Mythic Antiquity of Draviḍas

The oriental scholars, almost without exception; the linguists, the archaeologists, the anthropologists and others; have fallen prey to the hypothesis that the Draviḍas occupied the whole of Bhārata, north as well as south, at the period of Āryan invasions and they were gradually thrown out of the regions occupied by them. They are the Dāsas and Dasyus of the Rgveda, the owners of the big forts, great wealth, vast riches and the superior knowledge of sciences and humanities and the successors of a great spiritual heritage. This picture of the past has wrongly been reflected on the image of the present. The advanced state of the present-day Dravidians over their proto-Australoid compatriots has misled the scholars to construct that image. The veil of this ignorance has started to be lifting owing to the researches in the Austric culture, civilization, language and traditions. A comparative understanding, hence, of the Austric and the Dravidian cultures and civilizations would be fruitful.

The Austrics and the Dravidians

On the material side, the Austrics had invented the art of pottery and agriculture. They knew the cultivation of rice and cotton, raising of some important vegetables and the manufacture of sugar from the cane. The art of weaving silken and cotton cloths was invented by them. They had learnt to domesticate and train the elephant. They knew the uses of charcoal and wood. Moustaches beautified their faces. They knew a variety of birds and animals. They knew counting by twenties. They knew the sciences of mathematics, medicine and astronomy. The Austrics were a peaceful democratic people. They had no kings dwelling in palaces and ruling
over small districts and their inhabitants. The Dravidians, on the otherhand, of the so-called pre-Āryan age, as given by Bishop Caldwell, had kings dwelling in strong houses ruling over small districts of country. They knew alphabetical characters written with a style on palmyra leaves bundled together in a book. They were armed with bows, arrows and spears and knew the horse. They delighated in war. Agriculture, weaving and medicine were also known to them. They knew canoes, boats and ships. 23 Horse was quite unknown to the pre-Āryan people of Bhārata. The invention of alphabet is conventionally dated circa 1000 B.C. These two significant factors make these Dravidians a people of the first millennium B.C. The institution of kingship is a feudal phenomenon which began to take its shape all over the world by the middle of the first millennium B.C. These Dravidians appear to be the post-Brahmāryan intruders of Bhārata.

The Austrics had names for all the parts of Bhārata designated by special nomenclature. The geographical names of the different parts of Bhārata depicted by the words Pulinda-Kulinda, Mekala-Utkala (with the group Udra, Puṇḍra, Muṇḍa), Kośala-Tośala, Aṅga-Vaṅga, Kaliṅga-Tilīṅga form the links of a long chain which extends from the eastern confines of Kashmir upto the centre of the peninsula. These are the non-Āryan non-Dravidian Austric words. 24 Udumbaras were the Austric people of northern India. 25 Kāmarūpa and Tāmrālīpti belonged to the east. 26 Drāviḍī does not give us any geographical names of any part of Bhārata.

The philosophical beliefs of these two ethnic stocks are divergently different. The Austrics believed in the plurality of souls; they had some notions of future life and had active

23. These observations are based on S. K. Mukerji’s chapter “Race Movements and Pre-historic culture” in Vedic Age.
24. Sylvain Levi; Pre-Āryan and Pre-Dravidian in India (op. cit.); page 95.
faith in the doctrine of transmigration of soul. 27 The Dravidians believed in the existence of god whom they styled kōr king, a realistic title little known to orthodox Hinduism. They created to his honour a "temple" which they called Ko-il, god's house ( koyil or kovil ). They had also developed the Pūjā ritual. 28 This Pūjā ritual is distinct from the Brahmāryan yajñic magico-ritualism and the Austric spiritualism. The philosophical beliefs of the Dravidians are superior than those of the Brahmāryans but inferior than those of the Austric people.

Myth of Palaeo-Mediterraneans

Two arguments are advanced to prove the pre-existence of the palaeo-Mediterraneans or the so-called Dravidians before the Āryan military invasion: One is anthropological and the other is linguistic. The anthropological argument is based upon the discovery of certain Mediterranean skeletal remains at Mohenjodaro. The anthropologists are veering round the view that the mixture of the Mediterraneans with the proto-Australoids in the Indus Valley region occurred fairly early 29 and both became amalgamated. It would, therefore, be presumptuous to accept the existence of the pure Mediterraneans at Mohenjodaro before the Āryan invasion. This anthropological factum has further been otherwise corroborated by the archaeological evidence. The Deccan has yielded several sites representing chalcolithic cultures before the violent intrusion of the Megalithic folk. The beginning of the chalcolithic culture is dated at circa 1500 B. C. at Nevasa. 30 It continues at Brahmagiri between 1000–200 B. C. The Megalithic culture here superimposes itself after circa 200 B. C. 31 It reigns at Nasik between 400 B. C.

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27. S. K. Chatterji; op. cit. ( I. A. H. ); page 39.
29. D. N. Majumdar; op. cit.; page 36.
30. H. D. Sankalia; From History to Pre-History at Nevasa; 1960 pages 67–68.
31. R. E. M. Wheeler; Brahmagiri and Chandravall 1947; Megalithic and other cultures in Mysore state; Ancient India no 4 page 202.
and 1000 or 1500 B.C. It existed up to the first half of the first millennium B.C. at Maheswar and Nāvadātoli. The excavations on the numerous chalcolithic sites in the Deccan have yielded similarities of form and fabric between the chalcolithic cultures of Nāvadātoli, Nāgdā, Prakāśa, Bahal, Navasā-jorve, Māski, Piklihal, Sangankallu, Brahmagiri in the upper and lower Deccan, Ahar in the Rajputana and Rangpur, etc. in Saurashtra. It appears that Saurashtra, Rajasthan, Malwa and the Deccan were definitely in contact with each other at a certain period in their life. We may recognise the vague Harappan influences in certain form in them. This peninsular chalcolithic complex has been located along with the Harappan and the Painted Grey-Ware sites in the Saraswatt region of the Ganganagar District of Rajasthan which projects itself as the proto-historic trijunction which appears to be some sort of rendezvous with various elements apparently converging but in fact diverging from it. This is the meeting place of the East, the West and the South. It appears that this region, the heart of Brahmāvarta, was the prime capital of the foreign intruders from where three routes diverted to the east to the Ganjetic basin, to the south to the Deccan and to the west to Indus. The annihilated Harappans had their kith and kin in all these, three regions. When the Brah- māryans settled in this region in the beginning of the first millennium B.C., they were surrounded by their adversaries in the east and the south.

The people of the south had enjoyed continued chalcolithic culture till at least 500 B.C. when they were violently subjected by the iron-using megalithic people. The introduction of iron, hence, assumes great significance here in the beginning of the first millennium B.C. The Harappans and

34. H. D. Sankalia; op. cit. (M. & N.); page 247-249.
35. B. Subbarao; The Personality of India; 1958; page 111 Fig. 31 facing page 113.
the invading Āryans did not know the use of iron. The Dāsarājña War was fought without iron weapons of war. Iron reached the borders of Pakistan by circa 1000 B.C. and it reached central India by the middle of the first millennium B.C. None of the megalithic remains can be reasonably dated prior to 500 B.C. It appears that the iron-using megalithic people reached the Deccan at the earliest by 500 B.C. Now the greatest riddle of the present problem faces us. If the Harappans and their kinsmen, the southern chalcolithic people are of the Mediterranean or Dravidian ethnic stock, who, then, are these iron-using new imposters? Are they non-Mediterraneans or the another wave of Mediterraneans? If they are non-Mediterraneans, who, then, are they? The chalcolithic culture is so distinct from the Megalithic culture that both the people cannot belong to one stock so as to regard their contacts an internecine event. Nobody proposes them to be the Brahmāryans. The linguists agree that the Dravidian language superimposed itself on the Austric language. If the chalcolithic people were Dravidian-speaking, what language, then, did these megalithic people speak and did their language also super-impose itself on the chalcolithic people's Dravidian language? The factum of the foreign intrusion of the iron-using megalithic people, itself, solves this Dravidian problem. They, then, are the people different and distinct from the people of the north. The chalcolithic people, hence, could not be the Mediterranean or the Dravidian ethnic group. The imposters on their culture were the another wave of the Mediterraneans who later became the Dravīḍas of the Bhārattyā history.

Archaeology affords us evidence of the Iranian contacts with the central India somewhere in the later part of the second millennium B.C. or the first part of the first millennium B.C. The north had welcomed a mass Mediterranean wave in the beginning of the third millennium B.C. but there is no evidence that this wave penetrated the south. The southern Austric ethnic stock, unlike its counterpart of the north,

36. B, Subbarao; op. cit; page 113–114, 121.
hence, remained, in this respect, pure from any Mediterranean mixture. These original, not aboriginal, Austric people of Bhārata populated the Deccan before the intrusion of the Mediterranean people. They are the Nāgas, Pre-historic Āndhras, Pulindas and Sābaras of the Aitareya fame and the Ahi of the Ṛgvedic fame. Māhiṣmatī, the modern Maheswar in central India was the seat of the Nāgas, the successors of the Ahi; and the other chalcolithic people being their kinsmen; we may safely assign the pre-iron-using-megalithic chalcolithic people of the Deccan to the Ahi ethnic stock—the pre-Dravidian Austric people.

Delusion of the Linguists

The linguists, like the anthropologists, have tentatively accepted the existence of the Dravidian-speaking people in Sindh and the Punjab before the Āryan invasions. They have been deluded to this hypothesis; like the Bhāratīya philosophy deluded by Brahma-Māyā and the anthropology by Skull-Māyā; by the Vāk-Māyā of the existence of the Brahuī language in Baluchistan in the vicinity of Sindh. Chatterji advances only this Brāhmī linguistic argument for his presumption of the habitation of the Dravidians along with Austric people in north Indian plains. He later adds to this argument the further argument of the presence of a strong Dravidian element in the Āryan language from the Vedic downwards. Burrow accepts the Brāhmī argument but concedes that the main influence of the Dravidian on the Indo-Āryan was concentrated at a particular period of history, namely, between the Late Vedic and the formation of the classical Sanskrit. The majority of these influences are post-Vedic. The Dravidian of Chatterji knew the horse. Ghutra is a word formed from the oldest Dravidian speech of India. The horse was first introduced in Bhārata by the Brahmrāyan invaders.

37. H. D. Sankalia; op. cit. ( M. & N. ); page 5–6, 252.
38. S. K. Chatterji; op. cit. ( N. A. I. A. ); page 46–47.
40. T. Burrow; The Sanskrit Language; 1954, page 387.
41. S. K. Chatterji; op. cit. ( N. A. I. A. ); page 49.
The Harappan people did not know the horse. This Dravidian word Ghutra appears to be a loan from the Sanskrit speech-word Ghoḍā. The existence of the Brahmi language does not warrant the conclusion that its parent Dravidian language ruled over the whole north India from Sindh to Bengal before the Ṛṣyan invasions. The Brahmi language may, at best, be related to Draviḍ which cannot be dated earlier than the fifth century B.C. Its existence may as well be explained by the intrusion of the Mediterranean people in the southern fringes of Baluchistan and Sindh in the seventh or eighth centuries B.C. from where it travelled to the Deccan via coastal regions of Gujarata. This theory may also explain the post-Vedic Dravidian influences on the Indo-Ṛṣyan, as suggested by Burrow. The remarks of Professor Antoine Meillet that the basis of the Ṛgveda’s literary speech was a western dialect in the Ṛṣyan-speaking tracts, assume significance in this context. This basic dialect of the Vedic speech had only the sound-Indo-European r and l both featuring in it as r—as in Old Iranian (Old Persian and Avestan). The matter of r and l formed an important point in dialectical diversity in the Old Indo-Ṛṣyan speech. There was thus one dialect that of the west, which had no l, but only r. There was another, which seems to be represented by Classical Sanskrit and Pali in this matter, which had both r and l. And there was a third dialect of the Indo-Ṛṣyan which eliminated the r and possessed only l: this dialect was probably of the extreme east, and it was pushed on further into the interior of the country as far as eastern Uttarapradesh and Bihar Province of the present-day, before the second stage of Ṛṣyan expansion and Ṛṣyan linguistic development, and became the Asokan Eastern Prākṛt (which is believed to be the older form of the Ardha-Māgadhī Prākṛt of the Jainas) and the later Māgadhī Prākṛt, both of which had no r but only l.42 The dialectic diversity referred to here refers to two distinct and probably antagonistic linguistic systems. This is not an internal phenomenon of the one language, the Old Indo-Ṛṣyan speech. The r and l denoted the dividing line of the two warring speech

42. S. K. Chatterji; op. cit. (N. A. I. A.); page 51.
families, the former representing the Brahmāryan language and the latter the language of their adversaries who spoke an unintelligible speech. The victorious Brahmāryans finally succumbed to the language of their adversaries and adopted their Vāk or language.\textsuperscript{43} The Ṛgveda informs us that this speech was spoken by the Dāsas and the Dasyus, the Mrdhra-vāchaḥ or the Vadhri-vāchaḥ, the adversaries of the invading Brahmāryans. It was this Vāk, the Sindh-Punjab language or the proto-Brāhmi language, which was the parent language of the Aśokan Prākṛt language and the Drāviḍī language. When the Brahmāryans came into Bhārata, they, undoubtedly, brought with them a number of hymns and other poetry. The tradition continued in Bhārata and when non-Āryan speakers joined the Āryan fold; it may be supposed that their poets also essayed hymns in this ready made literary speech. They also learnt the art of writing from their non-Āryan compatriots, or that the people of mixed Āryan and non-Āryan origin adopted the non-Āryan system of writing obtaining in India from the beginning to the Āryan (Brahmāryan) language.\textsuperscript{44} This parental language and script, the proto-Prākṛt and the proto-Brāhmi, is the mother of all the languages and scripts of later India. Its culture-contacts with the Dravidian languages have left some marks on the latter but it has its distinct and independant personality. The Dravidians, like the Brahmāryans, adopted for their literary use the proto-Brāhmi script in the beginning. Their distinct Drāviḍī script separated from the mother script in the fifth century B.C. as noted earlier.

It has been emphasised that numerous words in the Ṛgveda are not connected with any known Indo-European roots and were evidently borrowed from the natives,\textsuperscript{45} the original masters of Bhārata. The Dravidians, like the Āryans, had imposed their language on Bhārata. The plains of the Punjab and the valley of the Ganges which are pre-eminently the lands

\textsuperscript{43} Satapatha Brāhmaṇa; 3. 2. 1. 23-24.

\textsuperscript{44} S. K. Chatterji; op. cit. (N. A. I. A.) Pages 52, 46.

\textsuperscript{45} A. L. Basham; The Wonder that was India; 1957; page 33.
of Sanskrit had been occupied by the non-Draavidian languages before the Indo-European (Brahmāryan) invasion. The pre-Draavidian Munḍā or Austric language could provide the substratum to such Rigvedic or Āryan speech as it did to the Draavidian speech. The Vedic language has not been examined from this point of view. If the influence of the Austric language on the Vedic language is chronologically studied from this aspect, it may reveal more possibilities than we can even possibly dream today.

Megalithicians = Dravidians

It has been suggested that the megalithic culture moved from north to south. Megalithic culture has been reported from Baluchistan, Pakistan, Rajputana, Uttaraprades, Bihar, Kashmir and Nagpur. The archaeological evidence suggests their southward movement and their longer survival in Gneissic areas of south India. The question of its movement straight to south India by sea is not supported by our present knowledge since none of the megalithic remains can reasonably be dated prior to 500 B. C. These megalithic people appear to have moved towards north India from south India after the disintegration of the Aśokan empire after 200 B. C. This period is also marked by the historic contacts of the Āryans of the north with the Dravidians of the south.

This survey points us to certain tentative conclusions. The megalithic Mediterranean people came by sea up to the ports of Baluchistan by circa 800 B.C. They moved eastwards along the southern borders of the Indus Valley to Gujarat. There they might have come in contact with the Jhukar people, the Bhrigus of the Indian tradition. Some of them might have migrated also to the north but the bulk, sensing the powerful hegemony of the new masters of the land, preferred rather more peaceful and attractive southern route. No part of these immigrants advanced towards the Gangetic

46. Jules Bloch; op. cit; page 49, 36, 58, 59.
47. B. Subbarao; op. cit. pages 120-121.
basin. They might have come in contact with the proto-Prākṛt language and the proto-Brāhmi script in the Indus Valley region. This was the region still predominantly occupied by the pre-Brahmāryan original people of the land, the Austrics and their Brahmrāyan compatriots in minority. They might have made the Narmadā region their base for further political consolidation. These megalithic Mediterraneans are the Dravidians of later Bhāratiya history who firmly implanted themselves on the Bhāratiya soil by circa 500 B.C.

_Military conquest of the Deccan_

The problem that now faces us is whether these Dravidians peacefully penetrated the region or did they make themselves the masters of the region by violent occupation? The latter, is my answer. Paraśurāma was the hero of this Dravidian military conquest of southern Bhārata.

_Paraśu and Paraśurāma_

The Ṛgveda, the post-Ṛgvedic Saṁhitās, and the Brāhmaṇa literature knows Paraśu, in the sense of hatchet, axe and battle-axe; 49 but not the wielder of the axe, the Paraśurāma. Pāṇini knows Paraśu as a weapon and Pāṛśavaḥ as a class of Paraśu-wielders, the warrior-class (Āyudhajīvi Saṁgha) and Pāṛśavaḥ as an individual weapon-wielder. 50 Pāṇini also does not know Paraśurāma in the fourth century B.C. Patañjali in 150 B.C. does not know Paraśu nor Paraśurāma nor Bhārgava Paraśurāma though he knows the Bhṛgu caste. 51 Paraśurāma remains completely unknown to the

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49. (1) Ṛgveda 1. 19. 1; 3. 6. 13. 4; 7. 6. 15. 21; 9. 3. 7. 30; 3. 4. 15. 22; 4. 1. 6. 8; 1. 19. 4. 4.

(2) Atharväveda; 3. 19. 4; 7. 28. 1; 20. 17. 9; 8. 4. 2.

(3) Taittirīya Saṁhitā 3. 2. 4. 1.

(4) Aitareya Brāhmaṇa 2. 35.

(5) Chhāndogya Upaniṣad 6. 16. 1; 6. 16. 2.

50. (1) Pāṇini 5. 3. 117.

(2) S. C. Vasu; _The Aṣṭādhyāyī of Pāṇini_; 1962; Vol. II. 980–981.

51. B. N. Puri; _India in the time of Patañjali_; 1957; page 109.
Brahmarshis till the redaction of Mahābhārata where he surprisingly enough springs into prominence, without any historical foundation whatsoever.

We may put these biographical bits of Paraśurāma in order for the purpose of our present enquiry. He was son of Bhārgava Jamadagni from his wife Reṇukā, daughter of Prasenjit, the Aikṣvāka king of Ayodhyā. The principal military conquest of Paraśurāma was achieved against a noble, righteous brave king Kārtavirya, king of Anūpadesa. (Malwa), of the Yādava Haihaya tribe. Then he went to Śūrprākha, capital of Aparānta country and the South sea. He annihilated Kṣatriyas twentyone times. He performed an Aśvamedha for the atonement of his sins of violence and donated all his land and wealth but still could not completely become sinless. He then undertook severe austerities and attained the final aim. The result of his activities was to strengthen the Dravidians of the South.\(^{52}\)

The Vedic literature knows Jamadagni as a Bhārgava-Aurva priest.\(^{53}\) The descendants of Jamadagni, the Jámadagnis are also known.\(^{54}\) Paraśurāma has no relation,

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52. A. D. Pusalkar; Traditional History from the Earliest Time to the Accession of Parikṣita (in Vedic Age); 1957; pages 280–283.

53. (1) Rgveda 3, 5, 9, 18; 8, 10, 8, 8; 9, 3, 2, 24; 9, 3, 5, 26; 9, 6, 1, 51; 3, 4, 15, 15; 3, 4, 15, 16; 7, 6, 7, 3; 8, 10, 9, 4.

(2) Atharvaveda 1, 8, 3; 15, 16; 2, 32, 3; 4, 29, 3; 6, 137, 1.

(3) Taittirīya Samhitā 2, 2, 12, 4; 5, 2, 10, 5; 4, 3, 2, 2; 3, 1, 7, 3; 5, 4, 11, 3; 3, 3, 5, 2; 7, 1, 8, 1; 8, 10, 9, 4.

(4) Brhadāraṇyaka Upanīṣad 2, 2, 4.

(5) Aitareya Brāhmaṇa 7, 16; 4, 26; 6, 33.

54. (1) Śukla Yajurveda; 3, 62; 13, 56.

(2) Taittirīya Samhitā; 7, 1, 9, 1.

(3) Paṁchavīṁśa Brāhmaṇa 21, 105, 6–7; 13, 5, 15; 27, 7, 2; 9, 4, 14; 13, 5, 15.

(4) Brhadāraṇyaka Upanīṣad 2, 2, 4.
whatsoever, of blood or otherwise with the Bhṛgus, the Auravas, Jamadagni or Jāmadagnis. Jamadagni may be placed prior to 1000 B. C. His descendants continued his line up to 600 B. C. but Paraśurāma does not figure anywhere. Jamadagni's wife Reṇukā was the daughter of the Ikṣvāku king of Ayodhya, Prasenjit who flourished in the sixth century B. C. 55 Jamadagni could not possibly live for more than five hundred years to marry any daughter of Prasenajit or any other prince of the sixth century B. C. Reṇukā, hence, was neither the wife of Jamadagni nor the mother of any Paraśurāma. The alleged parentage of Paraśurāma does not stand historical tests.

*History of Dravidian conquest of the Deccan*

The summum bonum of the life of Paraśurāma is his alleged famous battle with Haihaya king Sahasrabāhu Arjuna, son of Kṛtavira of Anūpadesa. Arjuna is a great and virtuous Kṣatriya warrior prince. He attacked Laṅkā, shot 500 arrows which bewildered it and made Rāvaṇa, the lord of Laṅkā, his captive. He conquered the Karkoṭaka-Sabhā in the city of Māhiśmati (together with) the thousand Nāgas. Along with bow and arrow, Khaḍga (sword) was also his weapon. He was a great king, a Rājarṣi, 58 following righteous path. 56 Vāyu-Purāṇa knows Paraśu 57 and Paraśurāma. 58 He is an expert in archery and a great annihilator of Kṣatriyas. But Vāyu-Purāṇa does not depict him as a conquerer of Arjuna. His annihilation of the whole Kṣatriya order twentyone times has also not been narrated here and also in the Brahmāṇḍa Purāṇa 59 which is so powerful a theme in the Mahābhārata, a favourite slogan with the bards of the great epic. 60 This

55. H. C. Roychowdhari; op. cit. (P. H. A. I.); page 102.
56. D. R. Patil; Cultural History from the Vāyu-Purāṇa; 1946; pages 10, 22, 48, 52, 105.
58. Vāyu Purāṇa 91. 91.
59. D. R. Patil; op. cit. page 137.
60. V. S. Sukthankar; Epic Studies (VI); A. B. O. R. I. Vol. 18. page 6.
omission raises a great doubt in the historicity of battle between these two warring groups but a majority of the Purāṇas do give this story of great battle, hence we can not dismiss it as a mere fiction. It must have had some historical nucleus though not exactly the same as given by the Purāṇas and the Mahābhārata.

The iron-using megalithic people were war-like people who intruded Bhārata through Baluchistan. The remains of the megalithic people have been noted in Shah Billawal in Baluchistan and also in the hills on the direct road from Karachi to Kotri. They are generally known as Kaffir's graves. Megaliths have also been noted at Deosa in Jaipur district of Rajasthan, Deodhoora in Almora district of Uttar-pradesh. Leh in valley of Ladakh, Delhi, Mirzapur and Orissa. 61 The Baluchistan and Pakistan megaliths lie on the route of these intruders. The other north Indian megaliths are only later stray instances of late contacts. The megalithic culture is most conspicuous in south India in the provinces of Mysore, Madras and Travancore-Cochin. These megalithic people subjugated the original inhabitants by military conquest. They used weapons of war made of iron. The megalithic culture that displaced the chalcolithic culture is distinguished from the latter by the possession of the iron weapons. Iron daggers and axes have been excavated at Brahmagiri and Chandragiri, 62 Chingleput 63 and Maski. 64 Maheswar has yielded iron weapons of war used by the people who displaced the chalcolithic people. Object M 734 on figure 112, may well be the remnant of an iron axe. 65 shafe-hole axe though of copper and of iron, has been excavated at Jhukar. 66

61. R. E. M. Wheeler; op. cit. ( A. I. no. 4 ); page 302-303.
62. R. E. M. Wheeler; op. cit. ( A. I. no. 4 ); page 254-283.
63. N. R. Banerji; The Megalithic Problem of Chingleput in the Light of Recent Exploration; Ancient India no. 12; p. 26.
64. B. K. Thapar; Maski 1954; A chalcolithic site of the southern Deccan Ancient India no. 13; page 115-119.
65. H. D. Sankalia; op. cit. ( E. M. N. ); page 211-215.
66. Stuart Piggott; op. cit. ( P. H. I. ); page 227.
The presence of war-weap on and of Axe from Sindh to Cochin in the middle of the first millennium B.C. is of great historical significance.

Arjuna Kārtavīrya, the Sahasrabāhu, the renowned Yādava (Haihaya) hero, the leader of the Kṣatriya adversaries of Paraśurāma Bhārgava, ruled at Māhiśmatī, the capital city of Anūpadeśa, when his encounters with Paraśurāma began. The history of Māhiśmatī is shrouded in great secrecy. The Purāṇas know only two masters of Avantī before its occupation by the Haihaya Yadu power. Forty-eight sons of Ikṣvāku ruled Dakṣināpātha. Among them his tenth son Dāśāśva reigned at Māhiśmatī on the river Narmadā. 67 Then we know its Nāga rulers who were annihilated by Arjuna Kārtavīrya. He conquered Māhiśmatī from the Karkoṭaka Nāgas. 68 The Purāṇas abound in the various narrations of the glorious rule of the Haihayas over Māhiśmatī, and chiefly by Arjuna.69 The country of Anūpa was situated on the river Narmadā in the vicinity of the country of Avantī. 70 The Buddhist literature of middle first millennium B.C. mentions two capitals of Avantī, Ujjayinī and Māhiśmatī. Ujjayinī was ruled over by king Chaṇḍa Pradyota of Avantī and Māhiśmatī by king Vessabhū. D.R. Bhandarkar accounts for this discrepancy by the assumption that the country of the Avantis was divided into two kingdoms, one placed in the Dakṣināpatha having Māhiśmatī for its capital and the other, i.e. the northern kingdom, having its capital at Ujjayinī. The north and south Avanti was divided by the river Vetravatī. 71 The Mahābhārata distinguishes between Avantī and Māhiśmatī. 72 It appears that the Māhiśmatī region was not included in the

67. F. E. Pargiter; op. cit. (A. I. H. T.); page 257.
69. F. E. Pargiter; op. cit. (A. I. H. T.); page 153, 155, 242, 262–263, 266, 280, 288.
70. D. C. Sircar; Studies in the Geography of Ancient and Medieval India; 1960; page 35 Note 4, 214–215.
71. B. C. Law, North India in the Sixth century B.C. (in The Age of Imperial Unity); 1953; page 18.
72. B. C. Law; Tribes in Ancient India; 1943; page 387.
Avanti country. It was also not included in the sixteen Mahājanapadas of north India known to the Jaina and the Buddhist literature. The Māhiṣmati region was included, then, in the Deccan and the Purānic bards coined the word Anūpa for its country which we do not come across in the more trust-worthy Jaina or Buddhist literature.

The Yadus had been annihilated in the Dāsarājña War. They had witnessed the efficacy of horse in war which was an important part of the Brahmāryan military machine. Some of them might have adopted the horse for military purposes and they came to be known as Horse-riding or Haihaya Yadus. Some of them might have migrated to the south after meeting their misfortune in the north and established themselves in the Narmadā region. The megalithic Mediterranean people might have come in contact during their advance with the Jhukar people, known to Vedic literature as the Bhṛgus. 73 These Bhṛgus 74 were very popular with the indigenous races of Bhārata and had established their hegemony upto the regions of Bhṛgukachchha. The megalithic mediterraneans appear to have forged some sort of alliance with the Bhṛgus which facilitated their easy advance upto the Narmadā regions. To the east of Bhṛgukachchha region, lay the mighty kingdom of Avanti of Chaṇḍa Pradyota who had his alliances and engagements with the kingdoms of Kośala, Vatsa and Magadhā. They might have also forged an alliance with their mighty Avanti neighbour thus associating themselves with the Kośalans. We may reasonably assume that one of the best of these people might have won a princess in matrimonial alliance from an insignificant Kośalan prince Prasenjit who gave birth to the most important military hero. The Pradyotas of Avanti were engaged in their struggles with the Magadhans and the Vatsas. They had no eye on the Deccan. This political

73. R. C. Jain; The Bhṛgus (Supra).
74. A. D. Karmarkar; Dr. V. S. Sukathankan’s Theory of the Bhṛgusisation of the Original Bhārata and the Light it Throws on the Dravidian Problem; A. B. O. R. I; Vol. XX page 23.
situation afforded golden opportunity to these megalithic people to violently force their way in the Deccan. Māhiṣmatī held the key to Deccan, otherwise unconnected and unconcerned with the north. Hence the main brunt of the megalithic violence fell on Māhiṣmatī. It was burnt but it did not yield. It was burnt the second time but it still held steadfast. It was burnt the third time. Three conflagrations have been noticed at Māhiṣmatī. These repeated military onslaughts annihilated the Māhiṣmatī power. The key was won and the gates to the Deccan opened.

The megalithic army, then, under the military commandship of Paraśurāma advanced southwards and made Sūrpara, their military base. Sūrpara is modern Supara in Thana District of Bombay. It was the capital of Aparanta. His military onslaughts then covered the whole south. He carried on his military invasions to various strategic vantage points of Āndhra, Karnata, Tamil-deśa and Kerala. Brahmagiri, Chandragiri, Chingleput, Sangankallu, Piklihal, Sanur, Porkalam, Adichchanallur, Puddukotai, Cochin and other megalithic sites of the iron-weaponed megalithic invaders are only a few representative witnesses out of the hundreds of the vanquished chalcolithic towns and cities. The megalithic conquest went right upto Kanyakumāri in the farthest south where the purpose of the supreme axe achieved fulfilment, Paraśurāma threw away his Paraśu at Kanyakumāri. Then the supreme spiritual knowledge dawned upon him. The light of wisdom was imported to him by the Nagnikā or Nagnā or Nāga virgins. He forsook the cult of violence, accepted the cult of non-violence, and took to severe austerities at Mahendra Parvata, the modern Eastern Ghats mountains. That climax gave relief to a great materialistic

75. B. Subbarao; op. cit. page 107.
76. B. C. Law; Historical Geography of Ancient India; 1954; page 299.
77. Mahābhārata ( Gita Press; Southern Recension Version ); 1955; page 793.
78. ( 1 ) Mahābhārata ( Cr. Ed. ) 1. 58. 4.
( 2 ) D. C. Sircar; op. cit. page 54.
violent career. That is the permanent influence, continuing since eternity on everything gross and material. This is what the historians know as the unbroken continuity of the Bhāratiya culture. The physically vanquished culture celebrates its spiritual triumph.

Dravidāvarta

The Deccan history proper opens circa 230 B.C. with the establishment of the Sātavāhana power. The megalithic invaders had consolidated their conquests by then. The chalcolithic culture survives at least till circa 500 B.C. and the megalithic culture cannot be pushed at the present state of our knowledge beyond 400 B.C. It is safe to assume that the Megalithic foreign invaders won and consolidated their military conquest between 500–225 B.C. The history repeats itself. After the Brahmāryan victory in the north circa 1100 B.C. in the Dāsarājṇa War, Trasadaysu, the Pūru, became supreme power. After the Megalithic or Dravidian victory in the south circa 500 B.C. and after the receding of the chaos and turmoil wrought by extensive battles; the Āndhra or Āndhrabhṛtya Sātavāhanas assumed supreme power. The victors and the vanquished coalesced together and gave birth to a new culture and civilization in the south. The Deccan becomes the Megalith-āvarta or the Dravidāvarta.

The conquest of the Deccan by the Dravidians, after the conquest of western Bhārata by the Brahmāryans, within less than a millennium, is the greatest event of history of ancient Bhārata. The Rgveda is the epic of the destruction of one of the great culture of the ancient world; the Harappa or the Indus Valley or the Bhāratiya culture and civilization. Where are we to look for the great epic of destruction of that great culture in the Deccan? Is there any literary monument to this Dravidian violence and destruction?

79. K. A. Nilkantha Shastri; A History of South India; 1958; page 88.
80. Jacquetta Hawkes and Leonard Woolley; Pre-History and the Beginnings of Civilization; 1963; page 389.
The Deccan knows two heroes: Parasurama and Agastya. Agastya is of the Rigvedic fame. He is the real brother of Vasishta. Agastya occurs in the Vedic and the Brāhmaṇa literature as a priest, also as the husband of Lopāmudrā. He does not at all occur in the principal Upaniṣads. Agastya and Lopāmudrā become associated with the Deccan in the Mahābharatic age between circa 200 B.C.—200 A.D. He is made the father of Tamil language in the ninth century A.D. This false assertion of the derivation of the entire culture of the Tamil country as derived from a Vedic seer met with counter-assertion and opposition. The superficial case of Agastya may be dismissed in limine.

The case of Parasurama stands on a stronger footing. Parasurama's mother Renukā is worshipped as the Dravidian deity Ellanimā. Several places in the Deccan are associated with the name of Parasurama. Almost all the exploits of Parasurama are associated with the Deccan. His famous weapon, the axe, has only been excavated in the Deccan. It has not at all been discovered in the Saraswati region with which the legends associate him. The accumulated burden of all the available evidence make Parasurama the greatest hero of the Deccan. His deeds are great. This great event of Bhāratiya history could not and has not gone unrecorded. Megalithism or Dravidianism has also got its epic of destruction of the great Bhāratiya civilization and culture.

*Dravidisation of Bhārata*

The Rigveda records the Brahmāryan wars and battles with their adversaries, the Bhāratiya people. The bards and rhapsodists topsy-turvyed the events and names of the original combatants and transmitted the Jaya epic with transmissions and transpositions. The continuous and growing coalescences of the victors with the vanquished people changed the character of these events and personalities time and again. The

81. K. A. N. Shastri; op. cit., page 72, 75.
CHAPTER IX

Jaya epic completely transformed itself in the Bhārata epic. Bhārata epic of Vaiśampāyana included in itself only the events and characters pertaining only to north India. This character of the Bhārata epic continued till circa 200 B.C. When the coalesced Brāhmaṇa society āryanised the Deccan, the whole picture of the society further changed. There were further coalescences and amalgamations. There were mutual fusions of legends, traditions, myths and ideas. This dialectical development stirred fresh literary activities. The limited north Indian Bhārata epic had to be made broad-based and all-inclusive. Deccan was asserting itself and the circumstances forced the due recognition of the entire revision of the epic. The literary activity in this age had become monopolised in the hands of the Bhṛgu poets who maintained their supremacy amongst the Brāhmaṇas and also wanted to be liberal and responsive to the original people. They had also earlier assimilated the Śramaṇic culture of the land. This gave them great power from both sides. They made the great Dravidian hero Paraśurāma, the best of the Bhṛgu. He along with Varṇa, gotra and caste also needed a parentage. The Bhṛgu rhapsodists brought down the Ṛgvedic Jamadagni to sixth century B.C., wedded him Reṇukā, daughter of Prasenjit, king of Kośala, at his capital-city Ayodhya and attached their parentage to Paraśurāma. These Bhṛgu bards have sung the Bhṛguised Paraśurāma’s twentyone annihilative battles with the Kṣatriyas, times without number in the Mahābhārata. They could have as well sung forty-two or more annihilitative battles because that was a historical truth.

The iron-axe-using Dravidians had given more than twenty-one battles to the Austric people of the Deccan. These Austric people are none else than the Ahis or the Dāsa-Dasyus of the Ṛgveda and the Nāgas of later history who could finally be annihilated only in the Gupta age in the fifth century A.D. The Mahābhārata represents the story of the Āryo-Dravidian militarism. We may call it the Bhṛguisation of the Bhārata epic. But we would be nearer truth if we call it the Dra-vidāiśation of the Bhārata epic. The Āryan and the Dravidian militarists completed the annihilation of the spiritual Austric
people of Bhārata. The Mahābhārata is the great epic of destruction of the great culture and civilization of Bhārata from Afghanistan, Baluchistan to Bengal and from Himālaya to Kanyākumārī. The Austric people are the true Indians to whom the Āryans\textsuperscript{84} and the Dravidians owe an explanation at the bar of history for the destruction of their great spiritual culture and civilization.

\textsuperscript{84} J. Hawks and L. Woolley; op. cit., page 389, 406.
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