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The Rigvedic Culture Series IV



THE LAST DAYS OF HENJODARO

SWAMI SANKARANANDA

The Rigvedic Culture Series. No. IV

THE LAST DAYS OF MOHENJO-DARO

Swami Sankarananda

ABHEDANANDA ACADEMY OF CULTURE
CALCUTTA

1959

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PREFACE

In this small book I have tried to trace the whereabouts of the deserters from the Indus valley, specially from Mohenjodaro. The Indus sites above Mohenjodaro has very little relation with the city and its culture. The cultures of those areas were probably of the earlier migration from the Vedic settlements.

The real Mohenjodaro settlements are to be sought downwards and I think the most conclusive evidence of Mohenjodaro migration is its seals and perforated jars. The sites without either of the two cannot belong to the Mohenjodaro-brand Indus civilization. In this respect the coasts of Guzrat and the Euphrates valley have proofs of the Indus settlements by the presence of Mohenjodaro seals.

In this 'Last Days of Mohenjodaro' I have been able to trace the Indus script in no less than 26 systems of scripts of Asia, Africa, Europe and America. Most of them are reproduced here from different sources. Those, who are familer with the Indus sign-list of Prof. Langdon only, will be startled to find a host of unknown signs. For their guidance I refer them to the sign-list in Marshall's book, Vol III, sign-list in the book on Harappa by Vatsa and the seal-inscriptions in the 'Further Excavations' by Mackay.

The number of the total Indus signs are still unknown, because, seals, which may contain all the Indus signs are not yet discovered : every new excavation is revealing newer and newer signs.

Besides the script, the existence of the Indus religious and mythological symbols also have been traced in different countries. I have taken the help of many works on scripts and religion and mythology. I offer my hearty thanks to the authors of those works and acknowledge my debt to them.

The illustrations of the book are from the brush of Acharya Shri Nandalal Bose, Varen Neogi., Varada Lala and B. K. Ghorai. I offer my heartiest thanks to all of them.

In spite of our efforts there remained some spelling mistakes, for which an errata has been added.

Janmasthami,
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19B Raja Rajkrishna Street.
Calcutta—6.

Sankarananda

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The Last Days of Mohenjo-Daro

INTRODUCTION

With the ushering in of the Nineteenth Century, India witnessed a great change within herself. The dark night of self-delusion and self-hypnotism was fast passing off. The Fort William College was started in 1800 bringing with it the modern English education and scientific outlook of European intellect. Gradually it captivated the mind of the Young Bengal. The introduction of English education, supported by Rammohan, is the turning point in the history of India.

Thus the impact of the Occidental way of life and education roused the slumbering faculties of the Young India. Rammohan was the pioneer of the ushering in of the dawn, making way for the advent of Vivekananda, as Usha paves the way for the brilliant morning sun.

Two great and epoch making discoveries of this century were the Rigveda and the Comparative Indo-European Philology. These two discoveries revolutionised the entire world-outlook. The Rigveda was searched out and published at a great cost to help the Christian Missionaries for the propagation of the Christianity among the Hindus.¹

For the study of the Hindu scriptures, which so long remained a sealed book and a hinderance to the propagation of the Christianity, the Royal Asiatic Society of Bengal was established in 1784 by Sir William Jones. Jones hit upon

1. Sir Herbert Riseley. K. C. I. E., C. S. I. : *The People of India*, Second Edition, 1916. P. 249-256 (First Edition 1908).

the hypothesis of a common source of Sanskrit, Greek, Latin, Gothic, Celtic and Persian'. He was followed by Schlegel (1808), Franz Bopp (1816), Maxmuellar and a host of Orientalists. The last named scholar did a great deal of work on the comparative Indo-European philology. He also found out hypothetically the date of the compilation of the early hymns of the Rigveda and as a sequence to that, the date of the Aryan immigration to India. Since then, his hypothesis is treated as the settled historical fact and all the cultural and historical events in India are being related and linked to his hypothesis.

In the meantime, in the first quarter of the present century, new lights were thrown on the ancient civilizations, cultures and the world-history owing to the discovery of the ancient sites in the Nile, the Euphrates and the Indus valleys, as well as in Crete. Accordingly many of the theories about the origin of races and cultures are to be revised. The very Aryan theory of Prof. Maxmuellar was in danger because, the Greeks, one of the members of the Indo-European Family, were found to have received all their cultures from Crete, consequently, they were not living with the Indo-Aryans in a common ancestral home.

The discovery in India was far more revolutionary. Contrary to the guesses and expectations of the European Indologists, the spade of the archaeologists has unearthed the cultural relics of a very highly civilized people dwelling in the Indus valley in the fourth Millennium B. C., where, according to the Maxmuellarian hypothesis, the Aryans were to appear by 1500 B. C.

It created a great flutter among the foreign Indologists. Their cherished idea was about to be perished by the new

discovery, because, the Aryans of Maxmuellar do not fit in the new set up. Consequently, new hypotheses were to be made. Marshall was most intelligent of the group, and he allowed the Indus civilization to disappear 500 years prior to the advent of the hypothetical Aryans in the arena, so that, they might not have to cross sword with the people of Mohenjodaro or Harappa. In this way he tried to keep up the appearance. As to the culture of the people, he branded it non-Aryan. So, the coast was kept clear for the entrance of the Aryans by 1500 B. C.

But this equilibrium was disturbed by Wheeler and Piggot. They brought down Indra with his legions and had him destroy the cities. But all the early diggers were in doubt about a foreign invasion causing the destruction of the civilization. Now, to fit in the newcomers in the new set up, they were branded as without any culture.

In this hypothesis Wheeler discounted the language in which the Vedic hymns were composed. No nomad can bring out such an exquisite language within three hundred years. It was more difficult for them when we take into consideration the fact that the major part of this 300 years had to be spent in the war of occupation and in settling down.

Moreover, if we take the hints of Wheeler then we have to imagine that these maruders led by Indra after conquering the Dasas and Dasyus, who were living in Harappa and Mohenjodaro, went into a voluntary exile to live in wattle houses cultivating fields for wheats, barley etc., while the conquered folks were allowed to live in their citadels ! The Aryan horsemen had to break their war-horses to draw the plough and transform the javelins to ploughshares ! which was absurd.

From the evidences of the Archaeology we do not find any sign of a foreign invasion. The groups of skeletons branded as belonging to the murdered persons, were, in two cases (13 in a house and 9 in a pit), burials; one was a house burial, similar to the burials discovered in Crete and the second was post-cremation and post-exposure¹ burial current among the Vedic people and which is still practised by the modern Parsees. Only one case, in which the two skeletons were found, one on a stairway and the other at its foot, may be recognised as the result of an outrage, probably of the local bandits.

Though the Vedic Rishis lived in wattle houses in general, they were not ignorant of brick-built buildings. The Rishis mention hundred armed, thousand armed palaces supported by thousand pillars. There is no contradiction in the existence of palaces simlutenously with wattle houses. A few miles outside Calcutta, the greatest city of the Orient, are still to be found well-built wattle houses. In the ancient Indian society, in which the Vedas arose as a priestly literature,

1. Post-exposure burial was a Vedic custom. As the Parsees still observe the custom, the reasonable conclusion is, that the ancestors of the Parsees were living with the Vedic people in the Indus-Sarasvati valley, their presence in Mohenjodaro has proved this beyond doubt.

Their presence in Mohenjodaro is also the trace of their Southward movement. Those who went up the Indus appeared in Persia with the army of Indra during his campaign to Persia for the conquest of the Dasas and Dasyus.

The Mohenjodaro branch migrated and appeared in the Eastern india with their peculiar phonetic change of 'sa' into 'ha': a portion of them went westward and are found in Etruscan, with this phonetic peculiarity.

brick-built palaces for the kings and merchant princes were not impossibilités.

The Aryans.

Prof. Maxmuellar fixed arbitrarily 200 years for the evolution of each of the literature, the Mantra, Brahmana, Aranyaka and Upanishada. Adding the total to the date of the advent of the Buddha, he declared that 1200 B. C. was the commencement of the cultural age of India. But he admitted that this was an assumption. Later, to make perfect his assumptive theory he evolved the following ideas in the presidential address delivered in the Ninth International Congress of the Orientalists. 1892 :—

“I confess I do not like the expression prehistoric. It is a vague term and almost withdraws itself from definition. If real history begins only with the events of which we possess contemporaneous witnesses then, no doubt the whole period of which we are now speaking, and many later periods also, would have to be called prehistoric. But if history means, as it did originally, research, and knowledge of real events based on such research, then the events of which we are going to speak are as real and as truly historical as the battle of Waterloo. It is often supposed that the students of Oriental languages and of the science of language deal with words only. We have learnt by this time that there is no such thing as ‘words only’, that every new word represented a new thought, that is a most momentous event in the development of our race. What people call ‘mere words’, are in truth the monuments of the fiercest intellectual battles, triumphal arches of the grandest victories won by the intellect of man. When man had formed names for

body and soul, for father and mother, and not till then, did the first act of the human history begin. Not till there were names for right and wrong, for God and man, could there be anything worthy of the name of human society. Every new word was a discovery, and these early discoveries, if but properly understood, are more important to us than the greatest conquests of the kings of Egypt and Babylon. Not one of our greatest explorers has unearthed with his spade or pickaxe more splendid palaces and temples, whether in Egypt or Babylon, than the etymologist. Every word is the palace of a human thought : and in scientific etymology we possess the charm with which to call these ancient thoughts back to life. It is the study of words, it is the Science of language, that has withdrawn the curtain which formerly concealed these ancient times and their intellectual struggles from the sight of the historians. Even now, when scholars speak of languages, and families of languages they often forget that families mean speakers of languages, and families of speech presuppose real families, or classes, or powerful confederacies, which have struggled for their existence and held their ground against all enemies. Languages, as we read in the book of Daniel, are the same as nations that dwell on all the earth. If, therefore, Greeks and Romans, Celts, Germans, Slavs, Persians and Indians, speaking different languages, and each forming a separate nationality, constitute, as long as we know them, a real historical fact, there is another fact equally real and historical though we may refer it to a prehistoric period, namely, *that there was a time when the ancestors of all these nations and languages formed one compact body, speaking one and the same language, a language so real, so truly historical, that*

without it there would never have been a real Greek, a real Latin language, never a Greek republic, never a Roman Empire : there would have been no Sanskrit, no Vedas, no Avesta, no plato, no Greek New Testament. We know with the same certainty that other nations and languages also, which in historical times stand before us so isolated as Phoenician, Hebrew, Babylonian and Arabic, presuppose a prehistory that is, an antecedent powerful Semitic confederacy, held together by the bonds of a common language, possibly by the same laws, and by a belief in the same gods. Unless the ancestors of these nations and languages had once lived and worked together, there would have been no common arsenal from which the leading nations of Semitic hisitory could have taken their armour and their swords which they wielded in their intellectual struggles, and many of which we are still wielding ourselves in our wars of liberation from error, and in our conquests of truth. These are stern, immovable facts, though from a distance we must often be satisfied with seeing its gigantic outline only, not all its glaciers and its crevasses. What I mean is that we must not attempt to discover too much of what happened thousands of years ago, or strain our sight to see what, from this distance in time, we cannot see.

“When we are asked for, instance, in what exact part of the world these *ancient consolidations took place*, every true scholar and every honest historian knows that such a question is almost idle, because it does not admit of a definite or positive answer. It is easy to fix on this or that indication in order to assign with the greatest confidence the original home of the Aryas to this or that *place in Asia or Europe*. The very *North Pole* has been pointed out by a learned and

ingenious *American scholar* as the most probable home of the whole of mankind. All true scholars, I believe, admit that we must be satisfied with the general statement that the *consolidation of the Aryan speakers* took place '*somewhere in Asia*', for they know that this '*somewhere in Asia*', is not quite so vast and vague as it sounds, there being a number of countries which no scholar would ever dream of as possible homes of Aryas at the early time, such as *Siberia in the North, China in the East, India in the South, Arabia and Asia Minor in the West.*

"Nothing has shaken the belief, for I do not call it more, that the oldest home of the Aryas was in the East. All theories in favour of other localities, of which we have heard so much of late, whether in favour of Scandinavia, Russia or Germany, rest on evidence far more precarious than that which was collected by the founders of Comparative Philology. Only we must remember, what is so often forgotten, that when we say Aryas, we predicate nothing—but language. We know of course, that languages presuppose speakers; but when we say Aryas, we say nothing about skulls, or hair, or eyes, or skin, as little as we say Christians or Mahomedans, English or Americans. All that has been said and written about the golden hair, the blue eyes, and noble profile of the Aryas, is pure invention, unless we are prepared to say that Socrates, the wisest of the Greeks, was not an Arya but a Mongolian. We ought, in fact, when we speak of Aryas, to shut our eyes most carefully against skulls, whether dolichocephalic or Brachycephalic or mesocephalic, whether orthognathic, prognathic or mesognathic. We are completely agnostic as to all that, and, we gladly leave it to others to discover, if they can, whether the

ancestors of the Aryan speakers rejoiced in a neanderthal or any other kind of skull that has been discovered in Europe and Asia. Till the people will learn this simple lesson, which has been inculcated for years by such high authorities as Horatio Hale, Powell and Brinton, all discussions on the original home of the Aryas are so much waste of time and temper.

"There is the same difference of opinion as to the original home of the Semites, but all Semitic scholars agree that it was somewhere in Asia. The idea that the Semites proceeded from Armenia has hardly any defenders left, though it is founded on an ancient tradition preserved in Genesis. An eminent scholar, who was at the last moment prevented by domestic affliction from attending our Congress, professor Guidi, holds that the Semites came probably from the lower Euphrates. Other scholars, particularly Dr. Sprenger, place the Semitic cradle in Arabia. Professor Noeldeke takes much the same view with regard to the home of the Semites, which I take with regard to the home of the Aryas. We cannot with certainty fix on any particular spot, but that it was somewhere in Asia, no scholar would ever doubt.

"It is well known also that some high authorities, Dr. Hommel, for instance, and professor Schmidt, hold that the ancestors of the Semites and Aryans must for a time have lived in close proximity, which would be a new confirmation of the Asiatic origin of the Aryas. But we hardly want that additional support. Benfey's arguments in favour of a European origin of the Aryas were, no doubt, very ingenious. But, as his objections have now been answered one by one, the old arguments for an Asiatic home seem to me to have considerably gained in strength. I, at all events, can

no longer join in the jubilant chorus that, like all good things, our noble ancestors, the Aryas, came from Germany. Dr. Schrader, who is often quoted as a decided supporter of a German or European origin of the Aryas, is far too conscientious a scholar to say more than that all he has written on the subject should be considered 'as purely tentative'.

"With regard to time, our difficulties are greater still, and to attempt to solve difficulties which cannot be solved, seems to me no better than the old attempt to square the circle. If people are satisfied with approximate estimates, such as we are accustomed to in geology. then we may say that some of the Aryan languages, such as Sanskrit in India, Zend in Media must have been finished and used in metrical forms about 2000 B. C., Greek followed soon after. And when it is said that these languages were finished 2000 B. C., that means simply that they had become independent varieties of that typical Aryan language which had itself reached a highly finished state long before it was broken up into these dialects. This Typical language is called the Proto-Aryan language. We are often asked why it should be impossible to calculate how many centuries it must have taken before the proto-Aryan language could have become so differentiated and so widely divergent as Sanskrit is from Greek or Latin from Gothic. If we argued geologically, we might say, no doubt, that it took a thousand years to produce so a small divergence as that between Italian and French, and that therefore many thousands of years would not suffice to account for such a divergence as that between Sanskrit and Greek. We might therefore boldly place the first divergence of the Aryan languages at 5000 B. C., and refer the united Aryan period to the

time before 5000 B. C. That period again would require many thousand of years, if we are to account for all that had already become dead and purely formal in the proto-Aryan language, before it began to break up into its six ethnic varieties, that is, into Celtic, Teutonic, Slavonic, Greek, Latin, and Indo-Eranic. The whole grammatical frame-work of that proto-Aryan language must have been finished before that time, so that but little had to be added afterwards. Not only was there a common stock of roots, but all thematic suffixes for the formation of nouns, adjectives and derivative words had been settled, the termination of declension and conjugation had become fixed, the formation of feminines was recognised as well as the degrees of comparison, and there was a whole treasury of words, many of them already with secondary and tertiary meanings. All this must have been finished before there was a Sanskrit language different from Greek, or a Greek language different from Latin. These common Aryan words have often been used as reflecting the state of thought and civilization previous to what I call the Aryan separation, previous to 5000 B. C., nowhere more completely than in Schrader's useful work "Prehistoric Antiquities". The original elaboration of that wonderful work of art which we call language must have required even more time than its later differentiation. When I say that the elaboration of the whole system of grammatical forms must have taken more time than its later differentiation; what I mean is that many of the features which distinguish Sanskrit from Greek and Greek from Latin, need not be considered at all as new creations, but should rather be looked upon as remnants of a great mass of dialectic variety which existed in the common Aryan speech, and

were retained some by Sanskrit, others by Greek. It has been clearly established, for instance, through the labour of Brugmann, Osthoff, Collitz, Fick, and others, that the proto-Aryan language possessed three varieties of the short vowels ; which had been differentiated before the Aryan separation took place into a, e, o. In Sanskrit we have no short e and o, at least not in classical Sanskrit. But it must be remembered that in Sanskrit the short vowel a is never written after consonants and that we know nothing whatever of its peculiar pronunciation at different times, except as Panini says, that it differed from that of all the other vowels. That at one time it was in Sanskrit also pronounced like e, we know by the effect which the palatal vowel has produced on a preceding ka, by imparting to it the palatal character ch. The fact that in Sanskrit the copula which corresponds to Latin *que* and Greek *te* is *cha*, and not *ka*, shows that the vowel must at one time in Sanskrit also have been pronounced e, and not a or o, as it was in the interrogative pronoun *ka*.

“If we find the verbal augment in Sanskrit and Zend and then again in Armenian and Greek, we may be quite certain that these four languages did not invent it independently, but that it existed as an optional element in proto-Aryan times.

“Even the Greek passive aorist in ‘*then*’, which has often been pointed out as a piece of purely Greek workmanship, has many analogies in other Aryan languages, as Curtius has shown in his excellent work on the Greek verb.

“If then we must follow the example of geology and fix chronological limits for the growth of the Proto-Aryan language, previous to the *consolidation of the six national languages*, 10,000 B. C. would by no means be too distant, as the

probable limit of what I should call our knowledge of the existence of Aryan speakers 'somewhere in Asia'.

"And what applies to those Aryan speakers applies with even greater force to the Semitic speakers, because the earliest monuments of Semitic speech, differentiated as Babylonian, Phoenician, Hebrew and Arabic, go back, as we are told, far beyond the earliest documents of Sanskrit or Greek. Here also we must admit a long period previous to the formation of the great national languages, because, thus only can the fact be accounted for that on many points so modern a language as Arabic is more primitive than Hebrew, while in other Grammatical formations Hebrew is more primitive than Arabic.

"Whether it is possible that these two linguistic consolidations, the Aryan and Semitic, came originally from a common source, is a question which scholars do not like to ask, because they know that it does not admit of a scholarlike answer. No scholar would deny the possibility of an original community between the two, during their radical period, and previous to the development of any grammatical form.¹

Thus Maxmuellar brought down to India a highly civilized people with a perfect language able to compose the hymns of the Vedas after three hundred years of settlement in India. In this hypothesis Maxmuellar totally ignored the ancient Indian traditions as recorded in the Rigveda and Dharmasutras.

The Indian Traditions.

Who and what were the people among whom the Vedic

1. F. Maxmueller : Chips from a German Workshop vol I, (New edition) P. P. 40—49

hymns arose ? From the mention of the riverine system in the Vedas, specially in the first Mandala, we find that the Indus and the Sarasvati were the main rivers of the people. This region cannot be placed in the upper reaches of the Sindhu or the Sarasvati, as the two rivers were separated there by four Tributaries of the Indus, naturally, the people in their early days did not know the tributaries of the Indus. Why ? I think, the people were living in a place where the two rivers, the Sarasvati and the Sindhu were close to each other. This can be only in the place where both the rivers met the sea. So, the earliest Vedic hymns were composed on the banks of the Sarasvati and the Sindhu ; the very place where the rivers entered the sea. This view is also supported by :

(i) The stories of shipwrecks of Bhujyu, Yadus, Panis and many other people.

(ii) The knowledge of sea-winds, one that takes out and the other that brings in.

(iii) The conception that the wealth comes from the ocean.

(iv) The gods Indra, Varuna, Pushan, Nasatya and Aditi travel in boats.

(v) The knowledge of the lions, that are still to be found in Girner hills nearby.

(vi) The reference of the elephant, and the tiger, the dwellers of the marshy forests in the delta, in the Rigveda.

So, all the facts point to the lower Indus valley, the delta formed by the Sindhu and the Sarasvati, as the earliest known locality where the Vedic people lived. If we accept the Maxmueller's conjecture of time then the Aryan speaking people who later on became the reciters of the Vedic hymns,

lived in this area since 10,000 B. C. along with the ancestors of the later Persians and the Tantrikas.

When we come to the Dharmasastras, the picture is quite different. The entire Indus valley has been placed outside the Aryavarta, the country of the Vedic priest-hood. And the Indus valley has been branded as the western "Samkirna Yoni", the place of heterogenous cults and sects. By that time the Sarasvati has become the western boundary of the Vedic culture.

So, though the Indus was mentioned again and again in all the mandalas, it was vanquished in the battle with the Sarasvati in the Brahmanas. The Brahmanical priesthood did not extol the Sindhu. What was the cause of such a change of mind? I think, one of the causes might be the religious and social schism. The people, who were the producer of food, cloth, utensils and everything, in other-words, the agriculturists, traders, bankers, boat-swains, potters, smiths, weavers, hunters and fishers were left totally out of the Vedic society. The Vedic society was composed only of the Brahmins and the warriors. Thus in the very commencement of the intellectual age and at the beginning of the composition of the Vedic hymns all other people except the priests and the warriors were excluded. In the entire Rigveda we do not hear anything about the people other than the two aforesaid classes. Other people are mentioned as the enemies of the reciters, and they are branded as Avrata, Anyavrata, Adeva, Anyadeva, Sisnadeva, Mridhravaca, Kuovaca and by many other such derogatory terms.

So, from the Rigveda we know the religious life of the Vedic priests and their supporters, the Ksatriyas

only. But we do not know anything about the religious life of the people other than the priests and the warriors.

Now, in this very area, where the early Vedic hymns were said to have been composed, a very ancient civilization of bronze age has been discovered by Rakhaldas Banerjee. This city appears to be of a later date than the early Vedic settlement, because, here we find the evolution of metallurgy, and the copper of the Vedic people has been alloyed to manufacture bronze. That the Vedic people did not know the alloy is amply proved by their latter usages. They do not use bronze in their religious practices. Even in ceremonious shavings they still use a copper razor. Copper is not a secular metal and is still exclusively used in rites and rituals.

The religious emblems, used by the people of Mohenjodaro appear to be common both to the edic and the later Hindu pantheons.

According to the tradition of the Rigveda, the bull represents, the Sun and Indra ; the elephant represents Indra ; the spotted deer, called Prishatio represents Maruta : the goat, buffalo and sheep represent Agni. The peacock represents Rudra and Ratri : the eagle represents the sun. The boar represents the cloud.

When we come to the Tantras, we find that the Vedic and Indus Bull has been appropriated by Siva, the elephant by Ganesa and Visvakarma ; eagle, unicorn rhinoceros, boar and tortoise by Visnu ; the tiger by the mother ; peacock by Kartikeya and ratri or Kumari ; buffalo by Yama. But ram and goat, the symbols of fire, are wanting. It appears, that the entire tribe using the above two symbols

went out of India and appeared in Egypt and Libiya with their religious emblems the ram and the goat.

It is evident that the Indus and the Vedic people had a common religious symbolism. If we recognise the Indus people as belonging to the non-priestly brethren of the Vedic reciters then we are to admit that they inherited all their religious cults from a common ancestry i. e. when they lived in the delta of the Sindhu and the Saraswati as one people. In spite of separation they continued worshipping the same gods, probably under different names.

The Vedic people also are found to have used images. Here a reference may be made to the most famous story of a person who auctions an image of Indra for ten cows. But it was not a solitary instance. There are hundreds of instances of the use of images in the Rigveda. It is recorded in the Rigveda that in the sacrifice, in the ingathering of the harvest, in the battle, in the sea, the people would be accompanied by their gods. Surely by gods, the images were meant. All success was thus ascribed to the gods who accompanied them.

The earliest Vedic images were probably of animal forms made of clay, because, in that age the human forms did not evolve. The use of idols by the Vedic reciters brings them closer to the people of the Indus, the Euphrates and the Nile Valleys.

This custom was also prevalent in the Jewish society. It is told that once they left their god in the battle-field during their flight, and the god was later on sent back to them by the victors. In the Padma Purana, we find that Chandradhara went with the Siva-linga during his voyages to other lands.

The main difference between the two groups of the people is probably intellectual. The use of fire in the worship by the Vedic priests is another important point of difference. Since then, the fire became the most important of all the Vedic gods. Moreover, these Vedic priests were most materialistic in their ideas. They did not believe in a life beyond death. All the sacrifices and offerings were meant for earthly gains, such as, son, gold, land, servants, cows and a long life.

The Tenth Mandala of the Rigveda, which in itself is a compilation, did not belong to the Vedic priests of the other nine Mandalas. Here we come across the conception of a *hereafter*, the *motherhood* of the Divine Existence and many other ideas which were foreign to the other Mandalas. Moreover, the excavation at Harappa shows that the representations on the burial urns really reflects the idea depicted in this Mandala. It is, most probable, that this Mandala was composed by the Rishis of the non-ritualistic group. They evolved the conception of a *hereafter*, the science of Yoga, and philosophical thoughts.

Now we are in a position to identify the Indus citizens with the second group of the people, other than the Brahmins and Kshatriyas. The deities of Mohenjodaro who are recognised as Siva, Vishnu, Kartikeya, Ganapati, Mother and Kumari were indeed worshipped by the people of the second group. These kins of the Vedic reciters have been branded as the people of Samkirna Yoni by Bodhayana. There are two Samkirna Yonis, one on the West and the other on the East of the Aryavarta, with a common culture and a common language.

With the commencement of the decline of Mohenjodaro

the people left the city by boats. Their earliest outposts are discovered on the lower Indus. Outside the Indus valley the first evidence of their movements has been discovered from Guzrat.¹ These people moved on and in course of time they circumnavigated the peninsular India and arrived at the mouth of the Ganges and thence pushed their way upwards to Banaras hence is the similarity between the two Samkirna yonis. The titles, features and languages of the two wings are very much similar.

Our discussion has shown that neither the Vedic reciters nor the people of Mohenjodaro have come from outside through the Western passes, as has been proposed by the European Indologists. Both these people were the autochthones and both the cultures grew and developed on the very soil of the Indus-Sarasvati Valley.

The excavation of the city of Mohenjodaro has clearly shown that its culture did not originate within its area. No trace of evolution has been detected in the course of excavation ; on the contrary a gradual decline of the culture is evident. It appears that the people came to this place with a full-fledged civilization. This people could not have come from the south because all the Indus sites south of Mohenjodaro are post-Mohenjodaro. So, these people with a common religious symbols as with the Vedic people must have migrated downwards from their earliest settlement where the Sarasvati and the Sindhu merged with the ocean.

1. Traces of Indus Jar burials have been discovered from Travancore and Jars with holes in the bottom from Arikamedu (Pondicherry.)

Moreover, the study of the culture of the Bronze-age cities of the Indus valley shows that this civilization is to be placed between the Vedic on the one hand and the Brahmanical and the Tantrik on the other. At Mohenjodaro we have already noticed that the emblems of all the prominent Vedic gods are present. While in the Tantras, all the symbols except that of the Vedic Agni appear, symbols are totally absent from the Brahmanical rituals of Aryavarta.

Besides the composite society depicted in the Rigveda there might have been stray communities which observed their respective religious rites. I think, the Brahmanical people who called themselves Aryas, were mainly the worshippers of Agni and they did not use any symbol. They also stuck to their ancient social traditions. Thus when the Vedas record a social reform of giving up the burning of the widows, the Brahmanical people retained the practice.

It appears that all the religious sects of the Vedic people were present in the city of Mohenjodaro. There were fire worshipping Rishis who used to burn their deads in the houses. Besides, the Rishis of the Tenth Mandala, particularly Yama and Yamyanas, also appear to have lived in the Indus Valley cities. Their concept regarding the after-life becomes clear from the paintings on the funeral urns discovered at Harappa. The ancestors of the modern Persians also appear to have lived in these cities. They practised the post-exposure burials. But the bulk of the people of Mohenjodaro belonged to the trading community. They had left their ancestral home and proceeded downwards following the river course and settled at Mohenjodaro.

Those who went upwards the Indus after leaving the ancestral home founded Harappa. Here we find the new and novel concept of a life after death in the realm of Yama and Pitris and the idea that the gods are the carriers of the souls to that realm¹. Being inland people they conceived that the route to the kingdom of the Pitris was laid over the earth and hence they offered carts as vehicles for their departed. They also conceived of bridges on their path, probably over that stream now known as the Vaitarani.

Those who proceeded following the course of the Sarasvati had only retained the memory about the place at the confluence of the Sarasvati with the Indus near the sea. The land that came out of the sea towards further South by the silt carried by the Indus was unknown to them. The land on the north that lay around the Indus and its tributaries, also was unknown. So they had no knowledge about the upward and down-ward movements and settlements of their kins left at home hence, all the places downwards and up-wards of the confluence of the Sarasvati with the Indus were not considered sacred though the banks of the Indus and its tributaries were inhabited by the same people. The settlers on the banks of the Indus were therefore branded as unorthodox.

1. The conception of Pitriloka arose amongst the People in unknown past. It is recorded in the Vedas. But the later sacrificial people totally gave up the idea. But it remained with the people in general. They worshipped different gods only as path-finders, the carriers to the realm of the deads. Hence, the god in the form of Peacock is seen carrying his devotee either in his belly or on his back. In the Puranas the God Vishnu has been turned to a boat-swain to carry his devotees beyond the ocean of death to the Realm of Eternal Bliss.

But a great difference was already created in their original home by the appearance of the metaphor or allegory in the language. With the help of these metaphors a new language was created by the priests which became the mother of the Vedic language.

It is clear that though the Rigveda does not throw much light on the life and manners of all other people except the Priests, the Vedic people did not deviate from their common ancestral religious heritage and they were still using profusely the images as was done by the non-Vedic non-priests. It is the Brahmanical priesthood of the Aryavarta that deviated from their ancestral customs by forsaking the use of images in sacrifices and adhering entirely to the fire as the main and only symbol.

This observance of fire worship also was adopted by those people who went to Persia. The peculiar phonetic change of "Sha" into "Ha" in Persian is also marked in the East-Bengal dialect. It is also detected in the ancient Etruscan dialects. Most probably, the custom of the disposal of the dead by exposure was carried to Persia by some of the Indus tribes. And the remaining members of this tribe must have moved downwards and in course of time arrived in East-Bengal on one and in Etruscan on the other hand carrying with them their peculiar phonetic characteristics in the language.

The Fire-god represented by the ram and the goat, does not appear in any later Indian religion, either Tantrik or Pauranik. Most probably, the people of Mohenjodaro worshipping the ram and the goat went out of India and settled in Egypt, Libiya and Crete with these emblems. This theory of migration of the tribes worshipping the aforesaid

emblems is supported by a study of the comparative mythology. Besides the worshippers of the goat and the ram, the devotees of the Mother goddess Danu of the Rigveda, who were called Mridhravaca, and who are mentioned in the Puranas as Danavas, migrated to Ireland along with their deity.

Thus from analysis of the evidences of the Vedic literature we arrive at the conclusion that the Vedic people did not come from outside by following the land route through the western passes. They were autochthones. So :—

1. The hypothetical Aryans of Prof. Maxmuellar, who were to enter India on horseback by 1500 B. C. must have been dismayed to find that the real Aryans were dwelling in that place, speaking an Aryan dialect and worshipping Vedic gods.

These hypothetical Aryan-horsemen had nothing to do with the Vedic people because :—

(a) The Vedic people did not know horse. The asva of the Rigveda was either (i) a mythical animal with golden horns and wings or (ii) a bull.

The discovery of the Indus valley culture also has given a severe blow to the Indo-European language theory. Because, the Vedic people of Mohenjodaro cannot be identical with the later Indo-Europeans of Maxmuellar as they did not live in a common place together with the Greeks and the Latins. Moreover, the Indo-Iranians lived with the Indo-Aryans in the very Indus valley. Consequently, the languages of Europe could not have originated from the same non-Indian Indo-European mother language from which Sanskrit also arose. On the otherhand, the European dialects appear to be similar to the Prakritas

and Apabhramsas of Sanskrit. Besides, there are the following differences between Sanskrit and the European languages :

1. Presence of aspirates in Sanskrit. The earliest European language Greek was without any aspirate upto the seventh century B. C.

2. The Phoenician language was also without any aspirate. Therefore early Greek and the Phoenician languages belonged to one and the same group. Now, the Greek civilization is traced to Crete. The Cretans, the Phoenicians and the Egyptians belonged to the same Hamitic race. Hence, the similarity between the Greek and the Phoenician phonetics includes Greek in the Hamitic group of the languages instead of in the Indo-Aryan group.

3. The German group of languages is governed by the Dravidian and Prakrita Phonetic rules and hence, they cannot be considered as sister languages of Sanskrit.¹

So, the effort of the German philologists to bring out all the European languages along with Sanskrit and Zend from a common unknown mother is no better than Germanism or the national Chauvinism of the Teutonic speaking Races. There is no truth in this theory. The similarities of the European languages with Sanskrit are due to later contacts, about which we have historical records.

It can be proved definitely that before the third century B. C. the Sanskrit form of speech did not reach Europe. Of course the Indian words were carried there long ago by the Vedic Panis known as the Phoenicians and the Kshatriyas known as the Celts. But the modern structure of the

1. Vide Grimm's Law.

European languages which is similar to the Indian Prakritas is of later origin. It was never the result of a common origin with Sanskrit. We know the origin of Sanskrit which precludes all the theories of the western Scholars, specially the German philologists.

Most probably, the Panis and the Kshatriyas, the people of the Indus valley, whose seals have been discovered from the Euphrates valley, were the earliest people to carry the Aryan culture and language to the lands of the barbarous non-Aryan whites of Europe.

Indo-European Philology.

In the hands of the German scholar Brugmann, the Indo-European philology received the present tempo. Contradicting the early theory propounded by Bopp and others he brought down Sanskrit to the level of all other Indo-European languages as their sister. In this way Sanskrit was removed from the Pedastal of Mother-hood.

The Pedastal is now empty or seated by some venerable lady who does not intend to show her face.

The search for this unknown mother, who must have concealed Herself among her daughters, is the greatest and grandest contribution of Brugmann to the Indo-European philology ! All the modern philologists trace the parents of Indo-European words to Brugmann's list.

Inspits of the glamour that surrounds the theory and inspite of the drumming of the same by the European philologists, the problem of the lost Mother is still remained unsolved.

There is strong reason to suspect that all is not well with this theory. It smells of Germanism. And an attempt

to drown the voices which were raised in praise of Sanskrit as the mother is well marked. It is obvious that Brugmann was sanguine to make Greek and Latin, two later and inferior languages equal to Sanskrit. To attain this object, he selected the mother of Indo-European words equally from Sanskrit, Greek and Latin.

But, where the Greek, Latin and Sanskrit words do not agree, the method employed is novel and noteworthy :

Take for instance the Indo-Germanic roots Bhaghus and Gomsco.

1. Bhagus—This root gave rise to the Sanskrit word “Bahu” Greek word ‘Pekhus’ and German word “Buog.”

How the parent was traced ?

I think, the parent word was traced out of the first syllable “Ba” of Bahu and the second syllable ‘khus’ of Pekhus. The resultant word was Bakhus, now to obliterate all signs of the attempt, ‘Ba’ was turned to Bha and ‘Kha’ to Gha.

But, these three words, whose parent was sought in Bhaghus, really are three different independent Sanskrit words meaning ‘an arm’. They are, Bahu, Paksha and Bhuja. Paksha may be easily transformed to Greek Pekhus and Bhuja to German Buog. The German phonetics do not possess the second aspirate. Consequently all efforts in this direction is meaningless.

2. Gomsco—It is the Parent of Sanskrit Gam and Greek Bosco, meaning to go.

Here, Gam has been taken entirely and to it is added the second syllable ‘sco’ of Bosco.

But both Gam and Baska are two different and independent Sanskrit roots. I do not think there is any

scientific or reasonable background in this way of selection of the parent words out of the daughters.

So, I would rather stick to the view of the early European philologists and place Sanskrit on the pedestal of the Mother of all Indo-European languages.

In our previous discussion we have observed that the people who evolved the Vedic or the Indo-European Mother language were the autochthones to India.

With an autochthone Indian Vedic people new lights are shed on the Indo-European Language group. Let us take up most important of them one by one :

1. Zend.

Zend was the language of the ancient Persians. It is nearer to the Indian Prakrita than to Sanskrit. During the Indus civilization the forefathers of the Persians were found living in Mohenjodaro, disposing the deads by post exposure burial. Moreover, we were at a loss to account for the change of 'Sha' into "Ha" in the dialect of East Bengal, because, this change occurs only in the Persian language. Between Persia and East Bengal there is the entire North India where this change is never seen. The mode of the disposal of the deads in the Indus Valley which the Persians still follow proves clearly that the people of Persia and of East Bengal were living as one tribe, speaking one dialect, in Mohenjo-Daro. Those who went up the Indus gradually moved to Persia, and those who left Mohenjodaro in boats arrived in the Gangetic plains and from thence to East Bengal. The Persians took Indian popular language with them when they went out from India

to Persia as the soldiers of Indra in his conquests of those areas.

2. Greek.

The earliest Greek inscriptions of seventh century B. C., show that the use of the aspirates was unknown to them. It indicates that they had a language similar to that of the Phoenicians from whom they learned the art of writing. The first appearance of the Aryan words in Greek was probably with the conquest of the Asia Minor by the Persians. A study of the vocabulary will show that the first change from Sanskrit took place in Zend and the second in Greek. For instance :'

Sanskrit	Zend	Greek
Dogdhri	dugdha	Thugater
Data (Datri)	data	doter
Sindhu	Hindu	Indu
Saptama	heptatha	Ebdoma
Tistasi	histahi	iste
Syas	hyas	eies
Sa	ha	O
Saa	haa	aa

I think, though Persia gave the Greek language her Indo-Aryan vocabulary, Persians could not have given the language her Sanskritic form, for which she had to wait till the Ptolemies, during whose regimes she recieved the Sanskritic form (Prakrita) in Alexandria.

3. Latin.

The Latin had to wait another two centuries for the appearance of the Indo-Aryan form in it. It was given by

the Indian priests residing in Rome known as the Flaman Dialis. Hence is the closer relation of Latin to Sanskrit words. Below are given some instances :

Sanskrit	Latin
Mama, me	mei
Dasham	decem
Shatam	centem
Syas	sies
Dadaso	das
Tisthasi (Stha)	stas
Vahati	Vehit

4. German.

The German group of languages got their Sanskritic form from the Druids, the Dravida priesthood. They controlled the whole of Germany, England and Gaul. The princes would send their sons to them for learning. They maintained schools where everything was taught orally. Twenty years was the time for a complete course. The Dravidian phonetic system of the German language, the *Grimm's law*, indicates clearly the influence of Dravidian dialect over the German languages.

The Indo-European bases of the European languages were supplied by the Phoenicians, the Vedic merchants, known in the Rigveda as the Panis and also by the Kshatriyas known as the Celts.

Thus we find that our scrutiny has transformed the European languages as the daughters of Sanskrit instead of her sisters.

With these findings we close the narrative repeating once again that, both the reciters of the Vedic hymns and the people whom they decried belonged to one and the same family and were the autochthones of India.

LAST DAYS OF MOHENJO-DARO

1

WHAT THE ARCHAEOLOGISTS SAY

All the diggers of Mohenjodaro are not unanimous about the causes of the destruction of the civilization and culture of the city. From the senile decay to the violent end range the opinions of the diggers. Below are given all the representative views about the catastrophae,

1. According to Hargreaves.

Hargreaves dug out the H. R. Area. He discovered a good number of skeletons, fourteen of which were found in one room. Thus he says :

"The remains of fourteen bodies found in room 74 appear to indicate some tragedy, in the manner in which the skeletons are intermingled points rather to simultaneous death than synchronous burial, for, the position of the individuals are rather those likely to be assumed in the agony of death than those of a number of corpse thrown into a room. Nevertheless, it must be recalled that skeleton 2 was 6 inches above the legs of skeleton 8 (M. I. C., vol. I ; pp. 185-186)

2. Marshall.

Marshall writes regarding the probable causes of the disappearance of the civilization in the following words :

"Are we to assume that the Vedic followed directly after the Indus civilization in the Punjab, or that there was an interval between them ? In Chapter XIII, Prof. Langdon expresses the view that the Aryans in India are far more ancient than history has hitherto admitted. "Their migration", he

writes "across Anatolia where traces of them are found in the inscriptions of the Hittite capital as early as the seventeenth Century B. C., is an hypothesis entirely contradictory to the new situation revealed by the discoveries in the Indus valley. Far more likely is it that the Aryans in India are the oldest representatives of the Indo-Germanic race." Prof. Langdon does not seek to identify the Indo-Aryans with the authors of the Indus civilization, but he is lead by his theory on the derivation of the Brahmi from the Indus script to infer that the Aryans must have been established in India and in contact with those authors long before the middle of the second millennium B. C., when, according to the majority of the Vedic scholars, they first entered India. With this view of Professor Langdon's I must confess, I find it difficult to agree. His derivation of early Brahmi from the Indus script may or may not be substantiated. Granted, however, that it is well founded, and granted, too, it was the Indo-Aryans who evolved the Brahmi script out of the Indus pictographic signs, is there any evidence that they did this before the latter half of the second millennium B. C. ? So far as I am aware, not a shred. The remains of Mohenjodaro may not carry us later than the first quarter of the third millennium B. C., but we cannot suppose, because this particular city ceased to exist then or because Harappa may have followed suit a few centuries afterwards that therefore the Indus civilization was totally eclipsed at that time. On the contrary, the remains at Jhukur only a score of miles or so from Mohenjodaro seem to indicate that this civilization lingered on long after the disappearance of both Mohenjodaro and Harappa. The days of its glory doubtless had passed ; but,

even so, there is no justification for supposing that so all important an art as that of writing would have ceased to be practised. In my own view nothing has yet been found either at Mohenjodaro or Harappa that conflicts with the orthodox theory that the Indo-Aryans entered the Punjab about the middle of the second millennium B. C. ; but from the picture we get in the Vedas of the Pre-Aryan population, I incline to think that the Indus civilization could then have been but a mere shadow of its former self" (M. I. C., Part I., p. 112)

3. Mackay.

Mackay's story is as follows :

(i) "We have, indeed come upon a striking example of the decay of a once honourable city, the cause of which we suspect to be the vagaries of the Indus rather than pressure by invaders, of whose existence we have, in fact, little positive evidence." The skeletons found in the street between blocks 10A and 11 and those on the staircase in Block 8A are thought to be those of people murdered by small parties of raiders from the heights of Baluchistan.

(ii) "In the last phase of the city, this well-room (DK. Block 8A) was the scene of a tragedy, which involved four deaths. On the stairs were found the skeletons of two persons, evidently lying where they died in a vain endeavour with their last remaining strength to climb the stairs to the street. Of one of them, the badly crushed skull lay on the partly missing top step facing north, the pelvis was on the step below and the vertebrae in position between the two. The left leg which had been flexed and drawn up rested on the same step as the pelvis, and the right leg was still extended.

From the bones, even before expert examination, we may surmise that this was a young person, possibly a woman. The second skeleton lay at the foot of the stairway, but the bones were so badly preserved that it was difficult to determine the position of the body. In the photograph (Pl. xliii, c), the skull is seen to lie on the bottom step between the bones of the legs, which suggests that this second victim fell over backwards just prior to death. The remains of a third skull lay in the lane outside, but no trace was to be seen of the other bones of the body. In a brick-lined sediment pit 2ft. 8ins. square and now 4ft. 8ins. deep just outside and a little to the north of the entrance to the well-room the skull of a fourth body was found.

"There seems no doubt that these four people were murdered, but who the murderers were, whether raiders or decoits, it is difficult to say (we now suspect the former.)"

(iii) In the Long lane, DK Area, Block. 10A, a group of nine skeletons in a very bad state of preservation was discovered. They were unearthed at levels from 18.8 to 23ft. below datum and at an average distance of 5.9ft. below the surface of the mound. With this group of the skeletons there were two elephant tusks also.

"It is difficult to say how these people met their death. Mr. Roy has thought that he has detected charring of the bones of bodies 2 and 5 substantiated by Dr. Guha. (see Chapter XVIII), and from a mark on one of the bones he suspects that one of the legs of the body 6 was severed. I would suggest that these were the remains of a family who tried to escape from the city with their belongings at the time of a raid but were stopped and slaughtered by the raiders (The proximity of these bodies to an exit from the

city is itself suggestive). One or more of the family may have been ivory workers, and only the tusks for which the raiders had no use were not taken, as a loot. The bodies were thrown pell-mell into a hurriedly made pit ; if they had been left exposed, the bones would have been scattered by carrion-eating birds and beasts. This theory that the city was raided in the last period of its existence is corroborated by the peculiar circumstances of the deaths on a staircase in Block 8A."

4. Vats (Harappa, vol. I. p. 7)

Recording the cause of the destruction of Harappa, Mr. Vats observes :

"The southward recession of the Beas, which now joins the Sutlej above Ferozepur, must have had a very destructive effect on what is now known as Beas bar (This is a Punjabi term denoting an uncultivated land). For not only did it cease to irrigate the country south of the Dhaya ridge, but, on the contrary, when combined with the mighty Sutlej began to be productive of great havoc..... The recession of the Beas was seemingly the direct cause of the destruction of the pre-historic site at Chalk Purbane Syal which stands at the south end of the Bahlolwala minor at the opposite edge of the Dhaya ridge from where Harappa is not more than 12 miles.

"Similarly, the destruction of Harappa is apparently due mainly to the change in the course of Ravi which now flows some six miles north. There was nothing to sustain a flourishing city like Harappa after the river had shifted far away."

5. Wheeler.

Wheeler differs from all his predecessors and asks :

“What destroyed this firmly established Civilization ? Climatic, economic, political deterioration may have weakened it. Certainly there was a marked degeneration in civic standards during the later phases of Mohenjodaro. Nevertheless the ultimate extinction of such a society would be expected to have come from without. And so it was. In the last phase of Mohenjodaro, men, women and children were massacred in the streets and houses, and were left lying there or, at the best crudely covered without last rites.” He thinks “Indra stands accused” for the catastrophe. (Indus Civilization : p. 9.)

2

THE SCRUTINY

We have studied all the five views of the diggers regarding the cause of extinction of the highly developed and matchless civilization of Mahenjodaro and Harappa. Of all the diggers, Wheeler alone is however sanguine about a violent end of the Civilization. He thought that the last days of the cities dawned by the sound of the war cry of Indra and his army, and were illumined by the light of ‘brimstone and fire.’ Let us scrutinize the facts on which the different archaeologists have based their opinions about the ushering in of the last days of the Indus cities.

1. There are remains of fourteen human bodies in a room in H. R. Area.

The following is the result of the scrutiny :

(i) The Skeletons are of ;

(a) Male. —9

(b) Female —3

(c) Child —2

14

(ii) The heads of the corpses laid to wards :

(a) South —3

(b) South-west—2

(c) West —2

(d) North —2

(iii) Parts of the Skeletons 2, 5, 9 and 16 are on the southern wall of the room no. 74.

(iv) The skeleton 2 lies six inches above the legs of the skeleton 8.

(a) The scrutiny shows that the people of all ages are represented among the skeletons. It may indicate a normal interment.

(b) The position of the heads indicates a normal interment than a catastrophe. Because, the East was, as if, carefully averted. Had the corpses been the victims of a common catastrophe, such scrupulous avoidance of the East would not have taken place. South, south-west, west and north are regarded as the places where the dead goes according to different conceptions. According to the Hindu mythology the dead passes by the south door of Yama. It indicates that the house of Yama is on the North and hence, in Bengal the deads are kept with their heads towards the North. Being the place of the setting-sun, the west also is known as the quarter for the deads. The Indus people very scrupulously followed these conceptions.

The East being the birth-place of the sun was scrupulously avoided, because, it has no relation with degeneration or decay, on the contrary, it is related with new life and youth. Death, therefore, has no claim on the East.

(c) The position of the skeletons 2, 5, 9 and 16 having their limbs on the southern wall indicates that when the dead bodies were put in the house, the southern wall was non-existent. In fact, the wall was razed to the level of the floor. Hence, the corpses were left in a place where parts of their bodies fell on the plinth of the southern wall.

(d) The position of the skeleton 6 above the legs of the skeleton 8, separated by six inches of debris indicates that these two skeletons were not contemporaneous.

These two facts that the existence of some of the skeletons on the wall of the house and the laying of one above the other separated by six inches of debris indicate clearly that the people to whom belonged these skeletons did not enter into the house in the same day during their life-time. The house was not a dungeon or a shelter for refugees because one of its wall was absent when the so called catastrophe took place. These skeletons were of those people who met with normal death.

This place was used as a cemetery of three groups of people, who differently laid by their dead relatives. A similar house of the dead has been discovered in Crete. From a very big cave of Crete no less than 250 Skeletons have been recovered. In India, still the Sadhus and the Vanaprasthas are interred in the very houses where they lived.

2. The group of four corpses mentioned before is probably the only instance of violence, and Mackay explains it as the result of a raid by the nearby hill-tribe. The

incident of Nanigopal Majumdar's death is still green in our memory,

3. The group of nine skeletons in the long lane may be scrutinised as :

- (i) Five complete skeletons.
- (ii) Four are represented by the skulls and bones.
- (iii) Five skeletons belong to Children.
- (iv) Four belong to adult male.
- (v) Two skeletons show signs of charring.

This pit was used for the post-cremation and post exposure burials. The cremation was partial and may be identified with the similar post-cremation burial custom of the Vedic people as pointed out by Dr. B. N. Datta. ¹

Similar post exposure burial is observed by the Parsees of Bombay. They leave the dead body on a hill. The vultures then come down and eat up the flesh and tendons leaving the bones, which are then collected and thrown into a very deep well.

These human remains of Mohenjodaro are not the result of some raids as opined by Mackay. The presence of the elephant tusks in the pit appears to be a present to the dead.

Our analysis of the three groups of the skeletons has proved beyond all doubts that the two main groups of the skeletons are of the usual method of the disposal of the dead.

I cannot understand how could Wheeler bring down Indra with his legions to sack and destroy the cities of Harappa

1. Dr. Bhupendranath Datta : Foreword, to The Rigvedic Culture of the Pre-historic Indus vol I. : Swami Sankarananda.

and Mohenjodaro. The other excavators however did not think in that line.

From the above discussions it is proved that the Indus civilization as represented by Mohenjodaro and Harappa was not destroyed by foreign invasion. No trace of such foreign invasions could be discerned, either in the ruined cities themselves or in literary records.

3

THE CAUSES OF DESTRUCTION

Once the foreign invasion is ruled out, the destruction of the cities and cultures of the Bronze-age then must have been due to normal causes. It is needless to mention that a prolonged prosperity had already eaten into the vitals of the society. The people became indolent, the arts and crafts dwindled, the heyday of the civilization departed.

This indolence of the people was slightly reduced as soon as the Sindhu began to shift its course. The bigger traders foresaw the imminent danger and began to move out of the town in batches. Thus the senile decay combined with the shifting of the Sindhu in one and the Ravi on the other hand ruined the Bronze-age civilization of the Indus valley.

Hence, the destruction was caused by a gradual evacuation. The cities were served by rivers, and their prosperity depended entirely on the riverine traffic. But as soon as the rivers Indus and the Ravi moved away from the cities, the traders started moving out of these cities. The earliest migrators were the biggest merchants. The excavation of Mohenjodaro has shown that at least for seven periods the desertion of the city continued. Even the lowest stratum shows signs of decline ; so the original stratum in which

the city was in its flourishing stage still remains beyond the striking contiguity of the archaeologist's spade.

This decline continued for at least 1200 years. So, the desertion was slow and very gradual. The people moved southwards and founded new emporiums. The string of settlements on the lower course of the Indus testify this, while the recent discoveries in Guzrat showed the first settlement of the migrators outside the Indus valley.

From the lower to the upper level of Mohenjodaro the digger's spade has unearthed nothing but signs of senile decay inspite of the fact "lower are stratum the better are the masonry and workmanship as well as the use of materials."

It tells the whole story. The sign of decadance in the middle periods indicates the desertion of the city by the wealthier people, no doubt, to seek new emporiums for their merchandise. As they left the city, it gradually lost its past grandeur. The authority was weakened and squalor replaced the orderly state of the things. In the later phases, the municipal authority appears to be totally absent. Due to desertion, the streets were choked by the debris that fell from the adjacent ruined buildings. Most of the parts of the city were desolate and overgrown with weeds and bushes and even trees. Those who continued to live in the city could eke out their livelihood very precariously. They could not maintain the thoroughfares. In some cases they had included portions of the streets within their premises. It indicates that the use of those roads were long forsaken and that they were so choked as to be easily included within the premises.

The desertion was so protracted and slow that the people

could take away everything with them. For this reason nothing but useless or broken objects only were discovered during the excavations. Not a single complete statue could be found in all the excavated area. The one or two jewellery hoards found were probably left there long before the desertion by persons who died suddenly.

Thus we find that the Bronze-age civilization of the Indus valley did not fell a victim to a violent death, due presumably to a foreign attack. The last days of the city was not lit up by the light of 'Brimstone and Fire' but by the benign light of the sun. It is evident from the facts mentioned above that last days of the cities were hastened by the senile decay and the diversion of the courses of the rivers on which the cities stood.

4

THE FATE OF THE DESERTERS

What happened to the deserters ? Did they perish outright ? The archacology says No. From the archaeological finds we are able to trace the people from their home to their settlements in new lands. Those settlements were ;

1. in the South and the Eastern India.
2. in the Euphrates and the Nile valleys, the Medteranean area and Europe.
3. in China, South America, Easter and Caroline Islands in the Pacific.
4. in Siberia etc.

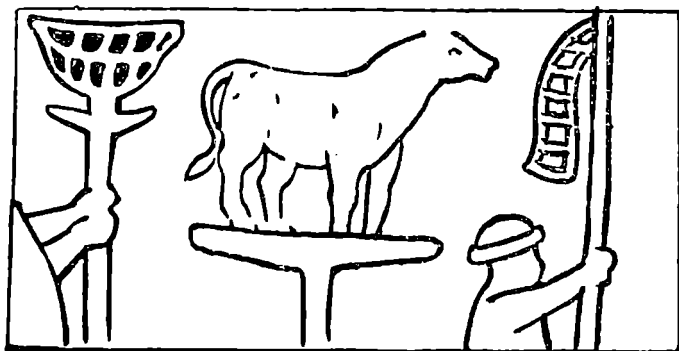
1. The settlements in India.

(a) The Religion.

The religion of the modern Hindus is the direct offshoot of the Indus religion. The traces of the Indus gods are

discernible in the modern Hinduism in Siva, Visnu, Ganapati, Kartikeya and the Mother. The religious symbolism also has been appropriated with the gods. Thus we find :

- (i) The Indus bull has been appropriated by Siva.
- (ii) The elephant by Visvakarma and Ganesa.
- (iii) The peacock by Kartikeya, Kumari and Srikrishna.
- (iv) The godha (lizard) by the mother Candika.
- (v) The tortoise, unicorn, eagle, rhinoceros, and boar by Visnu.
- (vi) The tiger by the mother and Daksin Roy, the king of the South (Sundarbans).
- (vii) The Svastika and the equal armed cross as religious symbols.
- (viii) The sacred trees by Siva, Visnu, Durga, etc.
- (ix) The use of the frame work for the installation of the clay images of the deities.
- (x) Animal sacrifice.
- (xi) The Yoga cult.
- (xii) Sacred Kundas.
- (xiii) Human sacrifice.



Procession of the God with flags and incense burner.

- (xiv) The procession of the gods

(xv) The Indus mother has elaborated herself into, Kali, Candi, Lalita, Sarasvati, Lakshmi, Sashti and many other forms.

(xvi) The Indus composite form of the gods are discovered in Varaha and Nrisimha, the two incarnations of the Vishnu ; in Garuda, the Syena Garutmana of the Rigveda ; in Ganesa ; in the mother shasti with the head of a cat and human body.

By far the most interesting form is of Visvarupa.¹ It is a composite animal-form, built of the head and the beak of a peacock, the mid portion of a bull, hind part of a spotted deer, a foot of a man, a foot of an elephant and a foot of a tiger. This is a pure composite Indus form. It contains,

Rudra or Agni by the peacock.

The sun by the bull.

Maruta by the spotted deer.

Vishnu by the man.

Indra by the elephant.

The Mother by the tiger.

xvii. The Jora Hilsa (double Hilsa,² Painted on potteries.

(b) The Statuary and Paintings

According to Shri Nandalal Bose, the Indus art is of the Realistic School and has come down to the present day. This Indus Realistic School also had influenced the Assyrian and the Greek Realistic Art.

(1) It belongs to Orissan Art and the representation is in the Ashutosh Museum, Calcutta University, shown by Shri D. P. Ghosh, Curator of the Museum.

(2) In East Bengal a special ceremony is observed with Jora Hilsa or double Hilsa.

The two types of the Medieval statuary, viz. the Deva type and the Yaksa type arose out of the bronce standing figures and the nude torso of Mohenjodaro respectively.

The Bengal Alpana is the direct descendant of the Indus paintings which, according to Shri Bose, belongs to the Alpana type, with profuse tree and creeper motifs, four spired pyramid houses, jora hilsa, bird and fish motifs.

The materials used for the statuary are Bronze, stone and clay. These three materials are still used for this purpose. Bronze is now called "Astadhatu," an alloy made of eight metals. Clay as a material is still used in Bengal. It is here that the use of this material survives.

Clay Survived in Eastern India as a material. A number of Nalanda Buddha images are made of clay mixed with lime etc.

In addition to above materials, there might have been used also wood, which we find used in Vaishnava statuary of Bengal and Orissa. Jagannath is Daru-Brahma.

(c) The Social Customs.

The only social custom discernible is the disposal of the deads. The modern Hindus observe all the types of the disposal of the deads observed by their Indus ancestors. They are :

- (i) The cremation.
- (ii) The interment or Samadhi.
- (iii) Burning in the house (Vide Bodhayana, Dharma-sutra : the burning of the Agnihotri).
- (iv) The collection of bones after cremation. (They are thrown later in some sacred rivers like the Ganges).

- (v) Post-exposure burial. (Observed by the Parsees of Bombay).

(d) The Life Beyond Death.

The gods are worshipped for their help in the passage from the Earth to some other Realms. They are seen :

- (i) Carrying the deads in their bellies.
- (ii) Carrying the deads on their backs.

There are some who belived that the deads had to go by the land route riding some vehicle, hence, they offer toy carts with the deads. They also belived that the land-journey was along a road which is cut in places by rivers or water courses which are supplied with bridges.

It is evident that something like the conception of a Pitri or Yamaloka was current among the people. Hence, they are supplied with goats which are burned with them, for the sentinel-dog at the door of the king of the Hades.

In one funerary urn a skeleton of a tortoise is discovered. This was offered probably to carry the dead, to the opposite shore of the Ocean of Death.

That the gods were really the pathfinders is well illustrated by the popular conception of Vishnu as a boat-swain. He is there in the ocean of the world with his boat to carry his devotees to the Svarga or the Heaven.

(d) The Vehicles.

The Indus vehicles are still used in India. The very forms of the land-vehicles, the carts and the water-vehicles the boats still retain their Indus Characteristics. viz.

(i) The Carts,

The carts are of two varieties, the solid-wheeled and spoke-wheeled. The solid wheeled carts are still to be seen in Rajasthan and upper India. The spoke-wheeled carts are of

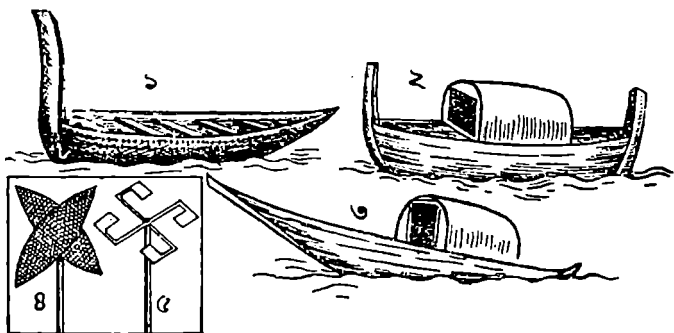


1. Sacred boat (Buddhism)

two varieties, one with six spokes and the other with eight spokes in the wheels.

The carts with six-spoke wheels are still used in West Bengal. The cart with eight-spoke wheels is the common type which exists all over India.

(ii) The Boats.



2. The Indus boats and Sails 1, 2, Indus boats, 2, 3 in East Pakistan, 4, 5, Indus Sails.

There are at least eight or nine types of boats used by the



3. Sacred boat (Puri Temple)

Indus people. It was natural. Because, the people needed boats for riverine as well as marine traffic.

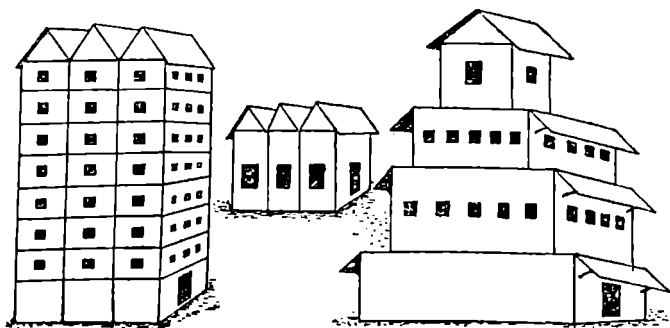
1. The high-prow Indus boats exist still in Travancore, Chittagong and Sylhet. (fig. 2 : 1, 2)

2. The boat represented in the potsherd is the country-boat. This type is still in use in Bengal.

3. The high-prow religious boat of Mohenjodaro is represented in the Buddhist sculpture and the sculpture of the Puri-Temple. (figs. 1, 3)

(e) The Buildings.

The buildings of the Indus cities were of Pagoda type. The roofs were probably corbelled, as is seen in the roof of the drain of the Great Bath.



4. Buildings of Mohenjo-daro.

This is the arch-type of the Indian national buildings. Some of the Indus buildings had as many as four consecutive roofs. This type of the building is represented in the Bengal Alpana, and was built as high as eight and nine storeys. This Type is observed :

(i) In the Shaiva and other temples, which are pyramids and their spires are made by corbelling.

(ii) In Sirpur there is a very big building with corbelled roofing.

(iii) The Bengal Atchala is the direct descendant of the Indus Pyramids. Here we also find in Bengal at least two consecutive pyramidal roofs in the "Jor-Bangla," surely a remnant of the four such consecutive roofs of the Indus Valley buildings.

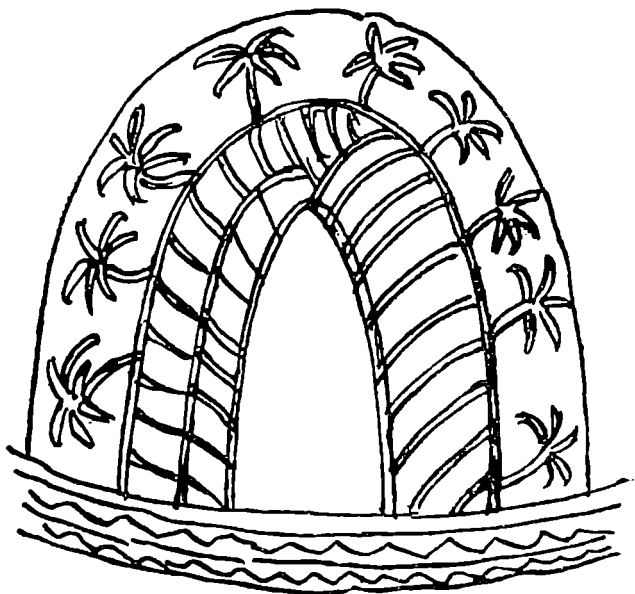


Fig. 5. The Indus Bridge

(iv) The Indus type of round bridge has come down to Modern India. All the Pre-British bridges of India are round or oval.

According to Huen Tsang,¹ all the buildings of India

1. Huen Tsang : Towers and Buildings, The different buildings have the same form as those in China.

were of Pagoda or Pyramid type. It is a sufficient evidence of the persistence of the Indus Pyramid type in India. In South India all the buildings are of this type. The flat-roof type has been brought to India by the foreigners. Outside India, the British Isles is full of this Indus Pagoda-type houses.

(f) The Food.

The staple food of the country was bread made of wheat and barley or some sort of gruel made of the broken wheat and barley. The wheat is still the staple food of entire Northern India except Bengal, part of Bihar, Orissa and Assam.

The fish and meat eating people of the Indus valley are still to be met in Bengal, Mithila and Kanauj. In this list, the people of Orissa and Assam also are to be included.

The vegetarianism in the Hinduism is a foreign importation? Neither the scriptures of the Hindus,² nor those of the Buddhists or Jainas³ prohibit taking of the fish or animal food.

(g) The Ornaments.

The Ladies of the Indus valley were not less fastidious in the choice of their ornaments than their modern sisters. They used ornaments made of copper, silver, gold and precious stones. The poorer classes were to remain satisfied with the coloured clay replicas of those valuable jewellery. They used bangles, chains in the neck together with garlands, anklets, earrings and nosegays.

The two types of the Indus bangles are made sacred in Pungal and are worn as the sign of wifehood. They are :

2. Though Bodhayana records the custom of taking of fish and meat by the Priests of the Aryavarta, the two edibles are now not allowed to enter their kitchens : Vide, Dharmasutra by Bodhayana,

3. Acharanga Sutra.

(i) Shankha bangles. (Made from Conch Shells).

(ii) Copper bangles.

It is the custom of the human mind to spiritualise the ancient customs, so, the ancient custom of wearing the bangles made of shankha shells and copper is made the sacred sign of wifehood of the Bengali Hindu ladies.¹

(i) The Toilet.

In the toilet of the newly married couple, the Bengali Hindus still use the Indus bronze mirrors and combs made of horns, bones and wood.

They also use flesh rubbers. The hair is plaited into pigtails.

(j) The Dress.

In the dress the people is still copying the Indus people. They are used to a loin cloth and a chaddar. In ceremonies this chaddar is worn around the body passing under the right arm. They still use a number of head-dresses, some of which are very similar to the head-dresses of the Indus people. They use both the cotton clothes and the clothes made of wool like their bronze-age ancestors.

The upper part of the body from naval is nude both among the males and the females, which form has come down from the Indus valley and still persists in the South.

(k) The Seals.

The Indus custom of using seals in mercantile affairs continued in India for a long time and at Vaisali a large number of such seals have been discovered.

(l) The Script.

The mixed type of the Indus script gave rise to the later mixed scripts the Brahmi and the Kharosthi. It is to be

9 remembered that only the pictographic
 5 characters of the Indus valley may be traced
 p into these systems. The stroke characters
 U being later made into formations have ceased
 to look like the Indus signs. With these
 two we find a system of Pictograms in which
 there are also Indus signs, so we find :

7 1. Brahmi.

П All the pictographic characters numbering
 twenty four of the Brahmi script are traced
 + in the Indus signs. (fig 2)

2. Kharosthi.

Y There are seventeen Kharosthi characters
 y among the Indus signs. (fig 1)

3. Punch-mark signs.

Z There are twenty four Indus signs in the
 C signs on the punchmarked coins. (fig 3)

J The names Brahmi and Kharosthi are
 given arbitrarily to the two systems of
 the Asokan scripts. Though the names do
 X occur in the Lalita Vistara together with
 sixty-two other names of scripts, there is no
 I indication about the form of the scripts.

М The word Brahmi might have been derived
 from Brahma, the fire. Most probably the
 A script was of the Vedic priesthood, the
 worshippers of the fire or Agni. As such,
 the Brahmi script was probably pictographic
 in form like the Egyptian pictograms. So,



we may assume that the pictographic script laid on the silver and tribal coins represents the priestly or the Brahmi script.

2. Sumer.

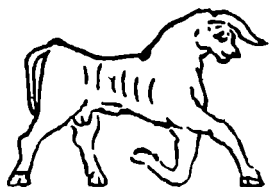
Sumer was the nearest western port of call for the Indus mariners. They halted there and gradually settled in the place. By far the largest number of the Indus antiquities were discovered from Sumer. About the origin of the culture and the people the Sumerian legends say: "We have come from the East with the art of writing, language, wheel-made pottery, agriculture, and the knowledge of navigation from our mother country. Since then there is no improvement made in our culture."

Hall intends to identify this "East" with the Indus valley, some other scholars with South India. But Leonard Wooly was sceptic about the Indian origin of the people.

The following are the most important of the innumerable Indus antiquities discovered from the Sumerian sites:

(i) A number of seals bearing inscriptions in the Indus characters.

(ii) The Indus unicorn also was there. It underwent some changes and has been found in three forms;



(a) Bull type. It was the usual Indus form minus the head of the Rhinoceros. (fig. 6.)

Fig. 6. Bull Type Unicorn

word "Ayas", from "Copper" to "Iron", the Bengali wives now wear the "iron bangles" in the place of the copper bangles of their Indus sisters. (Foot Note of Page 51.)

(b) Fish type. With the head and two feet of a horse and the body of a fish. (fig. 7.)

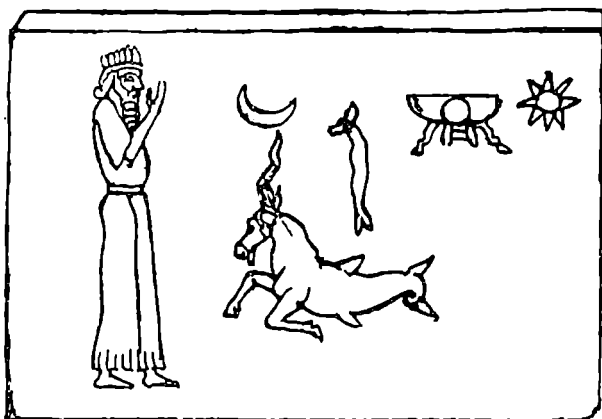


Fig. 7. Fish Type Unicorn

(c) Tortoise type. In the Indus valley we have a tortoise type unicorn. (fig. 8.)

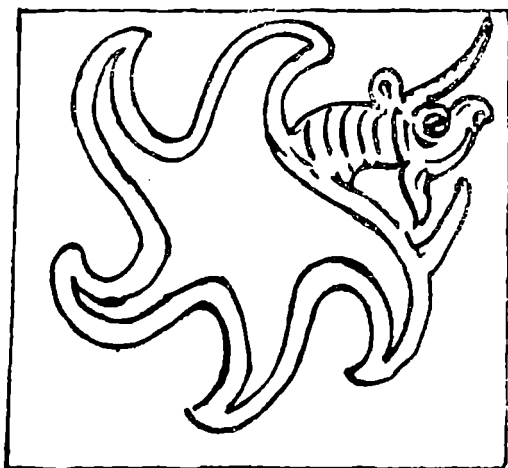


Fig. 8. Unicorn—Tortoise Type (Indus)

(d) The Horse type. It is furnished with wings and one horn. It has some relation with the Vedic Asva with



Fig. 9. Horse Type Unicorn

wings and horn. This horse type has also been found in Scandenavia and later in England. (fig. 9.)

(iii) The Indus pyramid houses are represented by the Ziggurats. Being the type of the house of their ancestral home the ziggurat-pyramid was deified and made the home of their deity.

(iv) Indus stroke and pictographic characters are in the art of writing.

3. The Phoenicians.

The phoenicians were the well known trading people and mariners of the Mediterranean area. They are identified with the Panis, mentioned in the Rigveda. They retained their Indian name in their settlement in Carthage, the ancient Karthadisa. Stories of the shipwrecked Panis are in the Rigveda.

They settled in Tyre and founded the town somewhere

nearabout 2730 B. C. ¹ From this place they spread all over the Eastern Mediterranean. The Greek God Pan was probably their God. After the founding of the City of Carthage they dominated both the Eastern and the Western Mediterraneans. From the Western Mediterranean they emerged by the Pillars of Hercules to the Atlantic Ocean and colonised the entire western coast of Europe, Great Britian and Ireland. They dug the tin mines of Cornwall and of Spain and were able to alloy copper to manufacture bronze, for which metal they were more or less dependant on India.

Thus the Vedic merchants Panis with the scale in one and the sword in the other hand ruled the entire Mediterranean area for a considerable time. They taught the Europeans the rudiments of civilization, the art of writing, agriculture, boat-building, navigation, wearing of cloth etc. These Europeans became so enlightened as to be able to compete with their teachers and eventually were able to conquer them.

They gave Europe the substratum of the Indo-Aryan language and laid the foundation stone of the later conquest of Europe by Indo-Aryan language, by supplying the Indo-Aryan word-bases.

The following are the traces of the Indus cultural relics so far discovered in the land of the Phoenicians.

- (i) The jars with holes on the sides and bottom.
- (ii) Handled jars and bowls.
- (iii) Three-footed jars and bowls.
- (iv) Jars with pedastal.

1. Rigvedic culture of the Pre-historic Indus vol I, by the same author.

- (v) Net sinkers.
- (vi) Beads.
- (vii) Awls and needles.
- (viii) Horned gods and mother goddesses.
- (ix) Script contains twelve unchanged Indus signs.

4. The Arameans.

The Arameans were found in the sea-board of Syria and Palestine by the eleventh century before the Christian Era. By that time all the mighty Empires of the Western Asia and Egypt were on the wane. The Arameans took advantage of this situation and by force of arms and number they were able to establish a chain of petty kingdoms all over Mesopotamia and Western Syria. Their important trade centres were Palmyra, Damascas, Aleppo and Carchemish. Of these Palmyra was the foremost city.

As to the origin of the people, all efforts of the European scholars were total failure. The earliest notice of them is found in the Amarna Tablets, in which they are mentioned as a wandering tribe. According to the Rabbinic literature, the term 'Aramean' is equivalent to 'Heathen', they were not of Semitic extraction.

The only tangible fact known about this people is the existence of their inscriptions over a very wide area. Their inscriptions are far more numerous in the East than in the West. These inscriptions are scattered over India, Afghanistan, Persia, Assyria, Cappadocia, Lycia, Lydia, Cilicia etc.

In the early Indian literature, the Rigveda, we meet with Aramis as a sea-faring people. These Aramis of the Rigveda may be the ancestors of the later Arameans. They penetrated into the Western Asia from the spring-

board on the Euphrates, where they were carried by the race movements noticed in the Rigveda, which also carried out the Yadus, the Panis and many other people. The provenance of the largest number of the Aramic inscriptions in the Euphrates valley prove clearly that they were living in that place for a very long time. They took with them the art of writing from their homeland which was similar to the Phoenician writing being originated from the same mother script used by the people of the Indus valley.

In later epochs, these Aramis are traced by a seal dedicated to their god 'Aramikisvara' in Vaisali, the city of a mercantile Oligarchy.

They have 15 Indus signs in their system.

5. The Hittites.

The Hittite is an Indo-European people. Their chief city Boghazkui has been discovered in Asia Minor. The word Hittite is the Hebrew form of the word 'Khatti.

They rose to power in the epoch 1400-1200 B. C. They were powerful enough to negotiate by arms with the Pharaohs of Egypt. They were mentioned in the Bible as a pre-Israilitish people of Syria and Palestine. The origin of the people is still shrouded in mystery. From the Archaeological Reports we learn that ;

(i) They had Indus type of pillard Hall in front of the temple.

(ii) Twenty Indus signs are discovered from their inscriptions.

(iii) The names of Indra, Varuna and Nasatya are discovered from the document relating to a treaty with the Mittanians, who worshipped those gods.

The word Khatti may be derived from the Sanskrit word

Kshatriya. They were probably carried in the same race movement by which the Indus people were carried to Sumeria. They moved west-ward and eventually settled in the Mediterranean coast from Syria-Palestine to Asia Minor.

6. Phrygians.

In the eighth century B. C., the Phrygians had the strongest kingdom in Asia minor. It was situated to the west of the river Halys on the sea coast.

The word Phrygia has been derived from "Bhrigu" by Sri Haridas Mitra of Visvabharati. This derivation may not be incorrect, for in the first centuries of the Christian Era, the cult of Parasurama, the Bhargava, was current not only in Asia Minor but also in Malta, Crete, Sicily, reaching as far as Scandenavia.

Eusebius, the writer of the History of Christianity, branded them as heretic Christians, who did not recognise Jesus the Christ but pay allegiance to the unknown Christ Borcoph or Barcabbas. Both of these two words appear to be the corrupt forms of the word Bhargava.

There are twelve Indus signs in the alphabet of the Phrygians.

7. Pamphyllian.

Pamphylia was a small state situated in the coast of South-West Asia Minor between Lycia and Cilicia.

There are seventeen Indus signs in the Pamphyllian alphabet.

8. Lycian. (5)

The Lycians were an ancient people mentioned as Ruku or Luku in the Egyptian monuments (13th

†X

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‡

↑

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+X

A Century B. C.). According to Herodotus, (1, 173.),
 their indigenous name was Trimli, in Greek, Termilai,
 9 Tremilai. They were said to have migrated from Crete.
 Some Tamil scholars try to equate tremilai with
 the Tamils. ¹

X Ruku may be a corruption of the Sanskrit word
 Riki, meaning, one versed in the Riks or the Vedic
 0 hymns.

+ The Lycians had ten Indus signs in their alphabet. (5)

⊕ 9. Lydian.

0 The state of Lydia occupied the west coast of Asia
 Y Minor between Mysia on the North and Caria on the
 South. After the fall of the Phrygian Kingdom it was
 (the strongest in Asia Minor during the seventh and
 sixth centuries B. C. Croesus, the last Lydian king
 7 fell into the hands of Cyrus in 546 B. C.

14 The Lydian alphabet contains thirteen Indus signs.

7 10. Carian. (6)

△ The Historical Caria lay on the west coast of Asia
 Minor between Lydia on the North and Lycia on the
 East. According to the ancient traditions, the Carians
 0 occupied many of the Aegean islands and a portion of
 Y the mainland of Greece.

The Carian inscriptions are of the middle of the
 7 Seventh Century B. C. It contains seventeen Indus
 6 signs. (6)

1. Vide Author's, Western Buddhism or Christianity.

11. Cyrillic.

It is the system of script passed under the name of the Christian saint Cyril (826-869 A. D.), who used the signs for writing the religious treatises. The presence of the Indus signs in the system, indicates that the monk caught hold of an Indus system of script and built his system on it.

This system contains no less than nineteen Indus signs.

12. Byblos. (7)

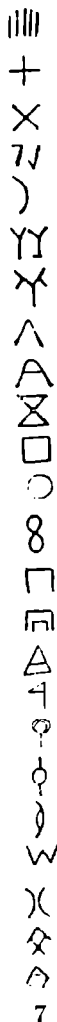
There are Twentyfour Indus signs in the script of Byblos.

13. Glagolithic.

The Glagolithic is the second Slavonic script. It is made up of 40 signs. Thus it differs both from the Phoenician and the Greek systems of scripts which contain only 22 letters. There are twenty-two Indus signs in the system.

The South Semitic alphabets.

There are altogether five South Semitic alphabets, which may be identified as the offshoots of the Indus script. They are :



14. Sabeen. (8)

It belongs to South Arabia. The inscriptions of this script are divided into five groups, viz, Minean, Himyaritic, Qatabanic, Sabeen, and Haudramautic.

It is a very elegant script of 29 letters, of which 14 are of Indus origin.

15. Thamudine. (9)

It belongs to North Arabia. Eighteen are Indus signs of which only eight signs, which are peculiar to it, are represented.

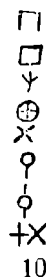
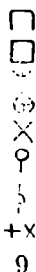
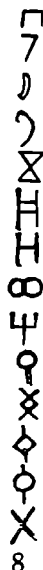
16. Lihyanian. (10)

It also belongs to North Arabia. Seventeen of the total signs are of Indus origin. In this case too, the special signs are illustrated.

17. Script of Safa. (11 a, b, c, d)

About this script thus says Isac Taylor in his celebrated work "The Alphabet":—

"The barren soil of Safa as well as other places are covered with rounded fragments of black basalt varying from the size of the fish to that of a man's body. On many of these blocks, specimen of which may be seen in the



1°		Louvre, inscriptions are engraved. The	X
	HH	inscribed blocks may be counted by	□
	Y	thousands and they are found not only	5
	A	in the neighbourhood of inhabited	✓
	◇	places, but also near the tracks leading	H
••	Z	through deserts. They rarely occur	9
••	Y	singly, being usually found in groups,	†
••	Y	collected on huge tumuli, called Rign.	□
••	Y	which cover the country. These mounds	✓
••	Y	are supposed to owe their origin to an	ψ
••	Y	ancient custom frequently mentioned in	□
••	Y	the Bible of raising the monumental	✓
••	Y	cairons, a practice still employed by	ψ
••	Y	the Bedouins to mark the site of a	□
••	Y	battle-field or the tomb of a chief. The	✓
••	Y	records found in the region are occa-	ψ
••	Y	sionally accompanied by illustrative	□
••	Y	designs executed with considerable	□
••	Y	graphic skill. 700 of these inscriptions	□
••	Y	were copied by Cyrill Graham."	□

Safa is a volcanic area South-East of Damascus and nearly due East of Jebel Harun. Cyrill Graham visited the place and discovered the inscriptions in 1877.

Six years later, in 1883, Charles Huber followed his track. But he changed his site of operation. Leaving aside the trodden path to Safa, he moved south-ward in a curve line with

its two ends in Damascus on the North and Zedda on

the South. From the centre of the curve he moved westward in a straight line. Eventually he came to a place where there were more inscriptions on boulders, some with pictorial representations. He copied a large number of them till his work was made short by his assassination in the hand of a bigoted Beduin.

The inscriptions are both short and long and are couched in a script which appears to contain the elements of the Phoenician, Greek, Brahmi and Indus characters. The presence of the Indus signs in an overwhelming majority, that is eighty five, indicates that the script was brought there by some Indus people. They were either absorbed in the Arabic population or probably were formed into some Beduin tribes.

There are eighty-five Indus characters in the inscriptions.

18. Ethiopia.

Ethiopia is the state on the South of Egypt on the Red-sea. It is the only Christian state that survived the onslaught of Islam. The kings of Ethiopia were always friendly towards the Prophet of Islam and his followers.

About the original source of the script of Ethiopia there is a score of theories, none of which has been accepted. There are the protagonists of Indian, Greek, Syriac, Coptic, and Samaritan origin theories.

It is observed that the largest number of the signs of the alphabet can be traced to the Indus characters, therefore, we may claim the system as an offshoot of the Indus-valley script.

The system contains fourteen Indus signs among its twenty-seven characters.

19. Egypt : (12)

Egypt had a close relation with India in the historical times. In the pre-historic times the relation surely was the same. We learn from different sources that half the population of Alexandria during the Ptolemys were the Hindus.

In the pre-historic times with which we are concerned Egypt had relation with the Indus valley by commerce and trade. The traces of Indus-valley culture in Egypt, besides the number of articles of trade are :

(i) The evolution of the religious symbolism is the same as we have noticed in the Indus valley, viz.

(a) The earliest stage is of solar and lunar discs.

(b) They are then represented by animal forms.

(c) Composite animal : the "Eater of the Dead" is a composition of a crocodile, a leopard and an elephant.

(d) Composition made of human body and animal head.



(e) Human form with horns. (fig. 10).

(g) Human form.

(h) Human form with two lions replacing the tigers of Mohenjodaro. Fig 15.

(ii) The Apis and the Menvis Bulls, the sacred bulls to Osiris may be equated with the Indus bull.

(iii) The Indus Eagle representing, Osiris, Ra, Horos etc.

(iv) The Indus Ram as the Ram of Mendes representing Amen or Khemnu.

(v) The Scorpion goddess Isis-Selqet, representing the scorpion deity of the Indus valley.

(vi) The Indus deity on tree is represented by Hathor in the tree supplying the dead with drinks and food. (fig. 11)



Fig. 10 Isis with horns

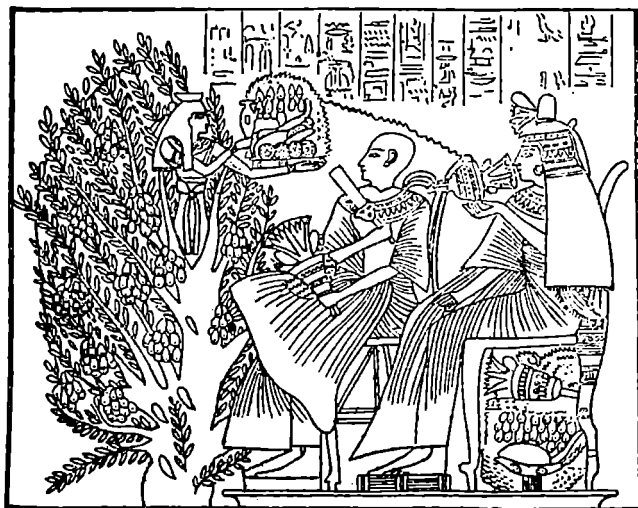


Fig. 11. Tree Goddess, in the path to the Heavens supplying food and drinks to the deads

(vii) Indus symbol, the circle with animal-heads is

represented by the circle ridden by five animals. (fig. 12)
 (From an ancient drawing on the wall : Pre-dynastic Egypt).
 It is earlier in form than the Indus Symbol. (fig. 13)

(viii) From the very place is also discovered the figure of a person with a club wearing the Indus head-dress. (fig. 14)

(ix) From the same place is discovered the representation in which a man is between two lions. In the Indus valley the animals are tigers and the head of the man emits effulgence. (fig. 15.)

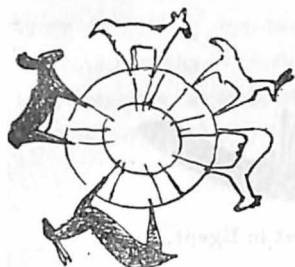


Fig. 12.



Fig. 14.

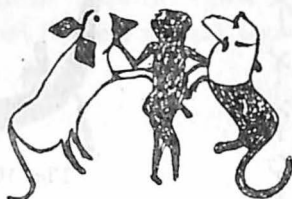


Fig. 15,



Fig. 13. Six heads of animals around a circle (Indus)

(x) From this place is also discovered an Indus type of high-prow boat. (fig. 16) Similar high-prow boats are still found in the coasts of Kerala and Chittagong, as well as in the rivers of Sylhet, E. Pakistan. Similar high prow boats are also seen in the Buddhist art and the temple art of the Temple of Jagannath. (figs. 1, 2, 3)

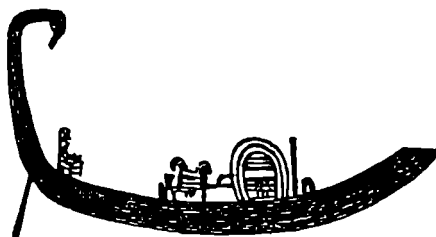


Fig. 16. High-prow boat in Egypt.

20. North Africa. (13)

North Africa was peopled by the Libiyans. In the Egyptian Monuments they are known as Ribu. Earlier they settled in the Delta of the Nile, later by the pressure of fresh groups of immigrants they had to move westwards. Later, one of their king, Sasanka by name, became the Pharaoh of Egypt. We do not know what happened to him from the history. But



Fig. 16a. Satvat Ramu Rakhan, Rasa (son of) Amma Sasanka Hana.

a scarab seal (Fig. 16 a) in the British Museum gives the following legend, "Amma Sasanka hana", Amma the

killer of Sasanka. Is this Sasanka represent the Egyptian Pharaoh ? All records are silent in this regard.

The relation of the Indus with the North Africa or Small Africa is traced by the rock paintings only. In the rocks, overhanging the graves, are drawn the figures in ochre of Indus mythology. They are :

(i) Indus unicorns in the rock paintings. In some cases the unicorns are shown as one-horned animal in groups of bigger and smaller ones, indicating the unicorn family. That there was real existence of the unicorn as an animal is informed in these pictures. The mythical unicorn which is a composite animal was derived from the real animal form the unicornus rhinoceros of India. (fig. 17)

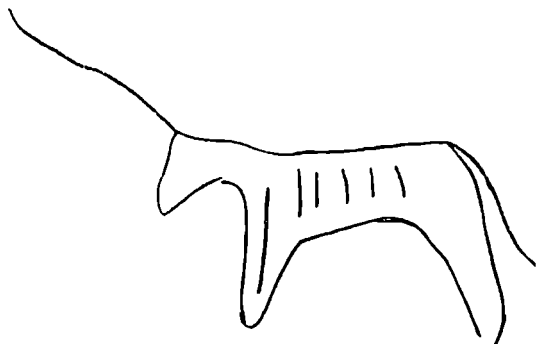


Fig. 17. Unicorn.

(ii) Indus or rather the Indian elephants on the rock paintings. Here it may be mentioned that in some Indus seals there are represented African elephants. The representations of the African elephants in the Indus valley and of the Indian elephants in North Africa indicate the colonisation of the North Africa by the Indus traders.

Those who lived in North Africa used the portrait of African elephants as insignia in the seals. (fig. 18)

(iii) The Indus cross with four circles on the tips of the hands also is represented in the rock paintings. (fig 19).

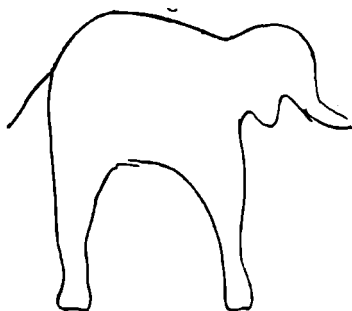


Fig. 18. Elephant.

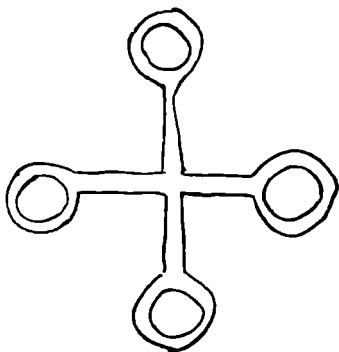


Fig. 19. Indus Cross.

(iv) The Indus Svastika is also there. (fig. 20).

(v) The Indus ram with a solar disc between its horns is also there. There are spaces marked in the picture for inlay. Similarly the amulet seals in the Indus valley, represent the animals inlaid in its different parts. (fig. 21).

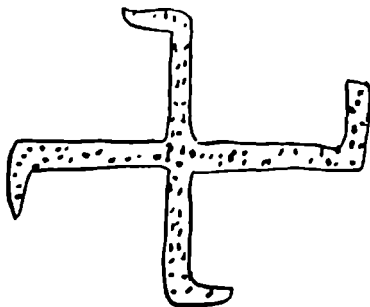


Fig. 20. Svastika.

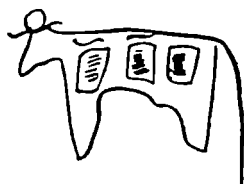


Fig. 21. The Ram.

(vi) The Indus goat, the vehicle of the Vedic Agni reappeared in North Africa with a rounded disc on the head and the flames coming out from it. (fig. 22).

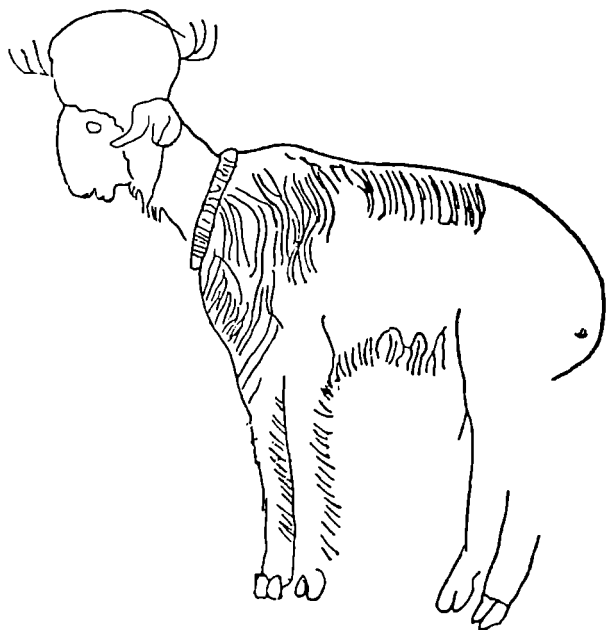


Fig. 22. The Goat.

(vii) There are Seventeen Indus characters in the Libiyan script. (13)

21. Tifnis. (14).

The script of Tifnis is the remnant of the early Libiyan script still used by the Berbers, the descendants of the early Libiyans.

There are fifteen Indus signs in the script of Tifnis. (14)

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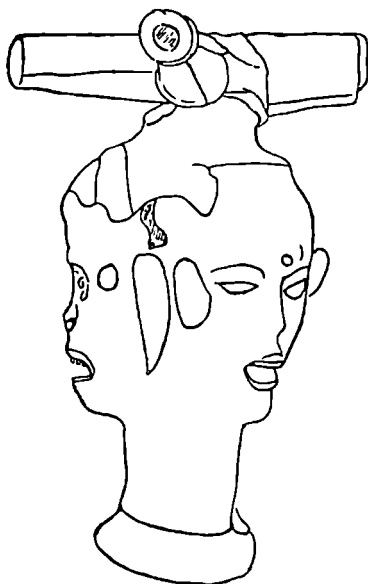


Fig. 23. Three-face horned mask.

22. West Africa¹

In west Africa the following cultural relics of Indus valley origin are discovered.¹

1. Two-face horned mask.
2. The three-face horned mask. (fig. 23).
3. The Brahmachari mask.

South Europe.

Besides the Greek script which has received majority of its signs from the Indus script through the Phoenician system of alphabet, there are two other south European offshoots of the Indus script, viz, the scripts of Etruscan and Iberia.

22. Greece. (15)

(a) The Greeks received their alphabet from the Phoenicians. But there are some signs which they took from other sources. These extra signs were of Mohenjodaro origin and are five in number. (15)

C
D
H
M
X
15

1. The Art of West Africa : Cross River.

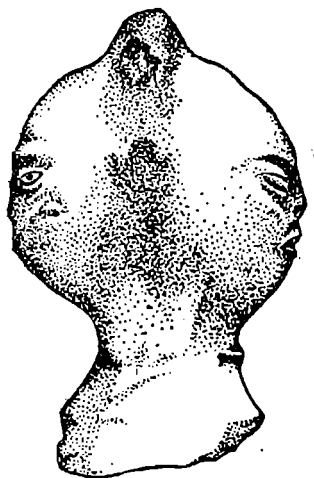


Fig. 24. Two-head Indus
Terracotta (Janus).

(b) The Greek Realistic school of art is an offshoot of the Indus Realistic school of art. The Greeks learnt the art through the intermediary of Assyrian Realistic School of Art.

(c) The Greek Janus was of Indus valley origin. (fig. 24)

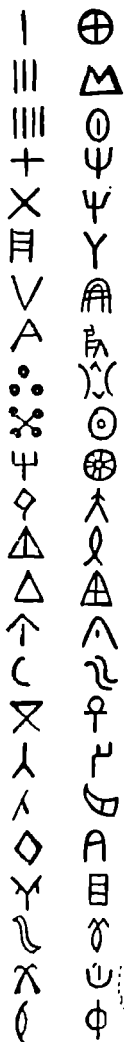
(d) The Mohenjodaro technique of painting plant-life and creeper also was borrowed by the Greeks.

23. Etruscan. (16)

The region of Etruscan lies on the West coast of Italy to the North of Rome. The people of Etruscan were a very powerful mercantile community and in their heyday they were the premier people of Italy. The decipherment of an Etruscan inscription has brought out the name Pani. So they were same as the Phoenicians but probably of a separate migration, because, many of the signs of the Etruscan Alphabet do not agree with the phoenician signs.

There are nineteen Indus characters in the alphabet of Etruscan. (16)





18

24. Iberia. (17)

Iberia is the modern Spain and Portugal. The Iberian characters are discovered from the inscriptions on stone monuments, pottery, lead, silver or bronze utensils etc.

There are Nineteen Indus characters in the script of Iberia, the most important 15 characters are shown in the plate. (17)

In the Mediterranean Sea, the Indus cultural relics have been discovered from Crete and Cyprus.

25. Crete. (18)

The Crete is a very big island in the Eastern Mediterranean. During the reign of Minos it was the mistress of the Mediterranean. It has been excavated thoroughly by the English, French, Italian, Greek and American Archaeologists. From the excavation its relation with India has been discovered. According to Arthur Evans, the Indian bird Pea-cock made its appearance in Crete by the third Millennium B. C. The following are the Indus antiquities discovered from the place :

- (i) The peacock is represented in art.
- (ii) Indian bronze.
- (iii) The seals (fig 25) with composite animals, an



17

Indus-valley device : the following representations of the Cretan seals will prove their association with the Indus art of seal-making.



Fig. 25. The Cretan Seals

(a) The first seal contains a composite figure, formed of the neck, beak and wings of a bird and the body and the feet of a lady.

(b) The second represents an animal-head with branched horn, like that of a deer, to which are added, two upraised human hands, a spear and two balls.

(c) The third is a composition formed of a woman's crowned head and breasts, wings of a bird and the feet of a lion.

(d) The fourth shows five round citadels and four balls.

(e) The first in the second row represents a composite figure made of a human body with a unicorn-goat's head and the wings of a bird. (Eagle ?)

(f) The second seal represents a composition, built of the face of a girl, the wings of an owl and the feet of a lion.

(g) The third represents a head of a goat with a three-fringed head-dress.

(h) The fourth represents three moving persons.

In the use of the composite animals, the Cretan seal-carvers are nearer to their Indus brethren.

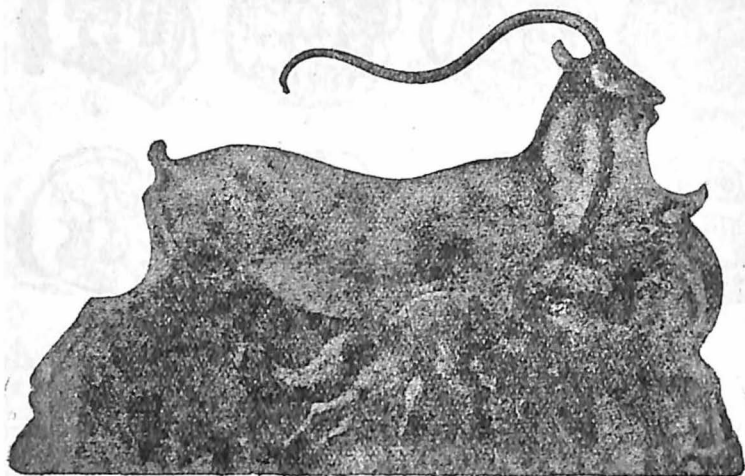


Fig. 26. Cretan Goat-unicorn

(iv) The Goat-unicorn. (Fig 26.) In Crete, the Indus-valley conception of the unicorn took the form of a goat.

(v) The Cretan Scripts contain 48 Indus signs. (18.)

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26. Cyprus. (19)

There are nine Indus characters in Cypriote syllabary. (19)

The Indus cultural relics are also traced in Western Europe. Most of these relics belong to the Celts. The Celts, possessing the Indus cultural relics, migrated surely from the

Indus valley with the culture of that area. The word 'celt' might have been derived from "Kshatriya". The transitions are "Khatri", "Khetli", "Khelti", "Kelt". Their cultural relics are discovered from France, Jetland, England, Ireland and North Europe.

27. France.

The largest number of the Indus antiquities have been discovered from Gaulish France, viz :

(i) The statue of a three-face horned deity, presumably the European form of the three-face Siva-Pashupati. (Fig 27.)



Fig. 27. Three headed God with horns. Horns are broken, Representation of a statue in Louvre.

(ii) Three-face horned deity on a jar, discovered from a Gaulish city on a tributary of the Rhone of c. 600 B. C.

(iii) A horned head with torques in the horns. There is some similarity in the form of the horns of this head with the horns on the head of the Indus Siva Pashupati. (Louvre)



Fig. 28. Horned God with torques in the horns. The horns look something like the horns of the Indus Siva Pashupati. (Louvre).

(iv) Three-face horned deity on a seat, with some human heads as decorations all over his body. He holds a Trident surmounted by a human skull. (In a French

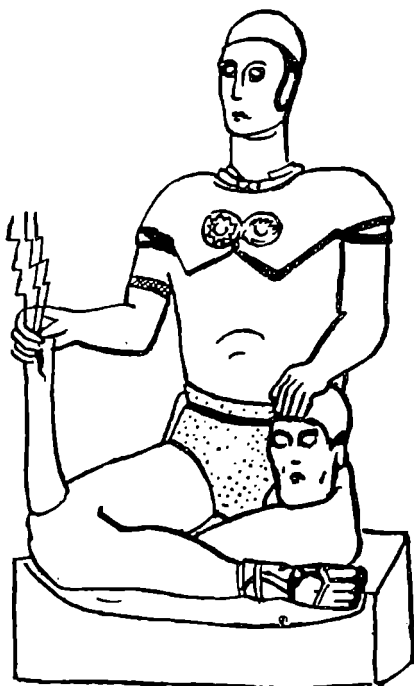
Miniature of XVth century.) Shalmoni' identifies the representation as that of the Satan. But I think it is the representation either of Rudra-Shiva or Agni. The garland of Skulls in the neck of the Rudra-Shiva has been transformed into this untidy form of representation. The adornment with human heads all over the body has made Him one with the God of death, Rudra-Shiva.



(v) A horned God is seen to have loosened a bag full of paddy. The paddy is seen falling. Under his seat are two deer who are being fed by this paddy. The God appears to be the Greek God Pan, with goat's horn and Pug-nose. Statue, Louvre. Fig 29.

Fig. 29. God Pan feeding the deer, Wearing horns like the Indus gods.

(vi) Rudra¹ with Trisula-vazra, wearing leopard skin and sitting in a meditation posture with a human head on his left thigh on which he had placed his left hand. (Fig 30.) There is a story about this posture of Rudra. Once being



angry with Brahma, Rudra cut one of his heads which clung to his hand. In this figure the head is probably of Brahma on which Rudra has placed his hand. The meditation was for the absolution from the sin, after which the head was loosened from his hand and he was Known as "Kapala Mochana".

Fig. 30. Rudra with the Trisula (Trident) or Three Thunderbolts, in meditation. He wears a leopard's skin in Indian fashion. His left hand is on a human head probably of Brahma which he chopped.

1. He is discovered during a post-second world war excavation from an ancient city of the Gauls on a tributary of the Rhone in France of c. 6th century B. C. : Monument Et. Tresors. De la gaule, by Henry-Paul Eydraux ; Fig 10. Fouilles d'Entremont.



(vii) Statue of Vishnu with two hands, holding a gada (club) in one and the Cakra (wheel) in the other. There is something hanging from his shoulder, which may be identified as the Shankha or conch shell. The spokes of the wheel are six in number. This type of wheel with six spokes is characteristics of the Indus-valley carts. Fig. 31 (Louvre)

Fig. 31. Vishnu holding a cakra or wheel and a Gada or club. On his back is hung probably his conch-shell, (Statue in Louvre.)

28. Juteland.

The Indus Siva-Pashupati is represented by an one-face

horned deity surrounded by animals. The Siva sits in a



Fig. 32 Siva-Pashupati in Juteland



Fig. 32a Pashupati (Indus)

yogic meditation posture holding a snake in his left and a

circular object in his right hand. He is a god of the Celts.
Fig. 32.

29. Scandinavia.

Horned Vishnu with club and a wheel. Fig. 33.



Fig. 33. Horned Vishnu with club and wheel



Fig. 34. Unicorn (Sweden)

(ii) Horse unicorn. Three unicorns represent the three stages of the sun in the sky. The dogs are seen fleeing in the opposite direction. The dogs represent the dawn. With the advent of the sun as the Unicorn, the dog-dawn is seen fleeing away. Fig. 34.

30. England.

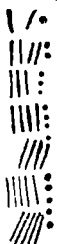
The culture of Ancient England has a great affinity to that of India. It could not have been otherwise, because, this small Island was colonised by three groups of the Indian people, the Panis or the Phoenicians, the Ksatriyas or the Celts, and the Dravida priests or the Druids.

The following are the Indus-valley relics ;

- (i) Jars with holes in the bottom.
- (ii) The pottery.
- (iii) Horse-unicorn.

29. Ireland. (20)

In the whole of Europe this is the only place which bears a name that can be derived from the Sanskrit



word 'Arya'. The following are the chief Indus finds:

(i) The horned head-dress of the warriors.

(ii) The Indus stroke characters as the Ogham script. The maximum strokes used are five in three poses. Both the strokes and the dots are used in this system. The number of dots are also used like the number of strokes from one to five. (20)



30. North Europe. (21)

In the North Europe the Indus signs are in the Runic script.

(i) The script is known as the Runes. There are thirteen Indus signs in this system of script. (21)

In North Asia there are two centres of the Indus cultural penetration. The one is a zone from Turkestan to Siberia and the other is in the North China.



21

31. Turkistan. (22)

Kok-Turki is the name of the Asiatic Runes used in the region from Turkestan to Siberia.

There are Seventeen Indus signs in the system. (22)

22

32. Huang-ho Valley. (23)

In the Huang-ho Valley are discovered many Indus objects, among which the following are note-worthy. viz:

(i) Indus unicorn as Chi-lin, a one horned, winged deer.

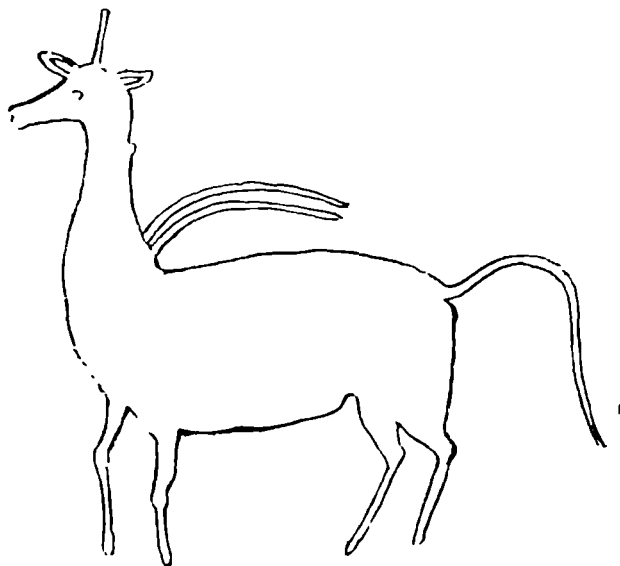


Fig. 35. Chi-lin, the Unicorn of China

- (ii) The Indus offering stands (material stone).
- (iii) The pyramids representing the storied houses.
- (iv) Use of lotus as the symbol of words.
- (v) Stroke characters, in the form of eight diagrams.
- (vi) Cremation of the dead.
- (vii) There are ten Indus characters in the chinese script. (23)

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In the Eastern Pacific, the relics of the Indus civilization are found in the Easter Island, the Carolina Island, and in Peru.



24. A Comparative table of the Indus and Easter Island Scripts.

These islanders have a script which is highly pictorial. Prof. J. Macmillan Brown has collected as many as 51 symbols of this script. The script is known only to five persons, indicating that the script is a monopoly of a group of the priests.

33. Easter Island. (24)

The main similarity with the Indus culture is the script. There are 48 Indus Characters in the Easter-Island script recognised by Hevesy.¹ (24)

Tables I, III, V, VII bear the Indus signs, while tables II, IV, VI, VIII, bear the Easter-Island signs. The similarity is striking.

34. Caroline Island. (25)

Wolea, Uleai or Olei is a small reef island belonging to the western group of the Caroline Islands. Its population does not exceed 600 souls.

1. G. De Hevesy : *Ecriture de l'île de Paques*, "Bull. De La Soc. Des. Amer. De Belgique, 1932. The Easter Island and the Indus Valley Script, "Anthropo's 1933.

"The syllables are either open (na, ro, pu, ma, bo, ru etc.) or closed (bag, warr, tilt etc.) like the Indian languages. The further relation to the Indian languages are the diphthongs, boā, doo, pui, raa, etc. and consonants followed by vowels as in Shro, nga, chroa, Gkaa, and so forth."

The script is predominantly pictographic with the exception of only four stroke characters. Of the 51 signs five are duplicates. So, the system contains only 46 signs, which number is the same as the number of the Nagri script.

Out of these forty-six signs there are twenty-six Indus signs.² Of which 17 are represented. (25)

35. Peru (South America). (26)

In some parts of Peucartambo valley in Peru, fragments, painted in red and blue Dutch paper or in dark brown material in light red, have been found. These contain in pictographic characters stories connected with the New Testament.

There are as many as thirty four Indus signs among the characters. (26)

We have now come to the end of the recital of their fate, to what good or bad fortune the migrators fell. We have traced at least 35 places, spread all over Asia, Europe, Africa and Eastern Pacific, where the migrators have left their foot-prints. From the

2. J. Macmillan Brown ; A New Pacific-Ocean Script. "Man" ; London. June, 1914. The writer has supplied the values to the signs. The values of some of the signs can be corroborated by the values of the similar signs in other Pictographic systems.

evidences thus gathered, it is evident that they did not perish sooner they left their home. On the other-hand they gave rise to newer Cultures and Civilizations, States and Empires both at Home and Abroad.

These early torch-bearers of the civilizations and cultures, civilized the whole of Asia, Africa and Europe on the one and the island territories of the Indian ocean and the Pacific on the other hand reaching as far East as Peru in South America.

They imparted to those half civilized and savage peoples the first principles of the corporate life, spinning and weaving, agriculture and animal husbandry. They taught them to build boats to venture the waves and to trade with the foreign lands.

The study of the provenance of the Indus signs in a large number of script of the above mentioned areas will show how close and deep was the relation, because, the knowledge of the script cannot be imparted unless the learners live in close proximity of the teacher.

It is most astonishing that wherever we have searched and found the traces of the cultural relics of the Bronze age civilization of India, there we have also come across Indian cultural relics of earlier epochs. This indicates an earlier exodus from the Indus valley. The untraced signs of the scripts of those places among the Indus signs therefore must have been brought there by the earlier migrators.

PRE-MOHENJODARO MIGRATION

During the study of the exodus of the Indus people to foreign lands we have come across pre-Mohenjodaro relics of Indian culture wherever there were found Indus cultural relics. Most of these pre-Mohenjodaro cultural relics can be interpreted with the help of the Rigveda. So, it is clear that there were maritime people among the Vedic reciters who could venture the seas and build Emporiums in foreign lands, where in later epochs the people of Mohenjodaro also appeared. It further presupposes that the exodus of the Mohenjodaro people was continuous with the exoduses of the Vedic reciters ; there was no gap.

Now these findings make the Vedic reciters the dwellers on the coastal areas. The stories of ship-wreck of Bhujyu Jadu, Turvasu, Pani and many other people indicate clearly that the people among whom the Vedic hymns arose were mariners. We have stated elsewhere in this book, how the Rigveda supports this view. To make the theme more explicit we shall make a thorough scrutiny of the riverine system mentioned in the Rigveda. Altogether fourteen Rivers are mentioned in the 10th Mandala of the Rigveda. They are distributed differently in different Mandalas, some has two, some three, some five and so on, but all the fourteen rivers are mentioned only in the 10th Mandala.

The rivers are distributed as :

Arjikiya	= 8th. 10th
Asikni	= 4th. 7th. 8th. 9th. 10th.

The rivers are distributed as :

Kubha	=	5th. 10th.
Gomati	=	10th.
Purusni	=	4th. 7th. 8th. 10th.
Vitasta	=	10th.
Ganga	=	10th.
Marutbridha	=	5th. 10th.
Sarayu	=	4th. 5th. 10th
Sarasvati	=	1st, 2nd, 3rd. 5th. 6th. 7th. 8th, 9th. 10th.
Sindhu	=	1st. 2nd. 3rd. 4th. 5th. 6th, 7th. 8th. 9th. 10th.
Sutudri	=	3rd. 10th,
Susama	=	8th. 10th.
Yamuna	=	5th. 7th, 10th.

The Mandala-wise distribution.

First Mandala	=	Sarasvati, Sindhu.
Second	„	= Sarasvati, Sindhu.
Third	„	= Sarasvati, Sindhu, Sutudri, Marutbridha.
Fourth	„	= Sindhu, Asikni. Purusni, Saraju.
Fifth	„	Sarasvati, Sindhu, Kubha, Sarayu, Yamuna.
Sixth	„	Sindhu, Sarasvati.
Seventh	„	Sindhu, Sarasvati, Asikni, Purusni, Yamuna.
Eighth	„	Sindhu, Sarasvati, Purushni, Asikni, Sushamaya, Arjikiya.
Ninth	„	Sindhu, Sarasvati, Asikni.

The Mandala-wise distribution.

Tenth Mandala Sindhu, Sarasvati, Asikni, Arjikiya,
Purushni, Marutbridha, Susama,
Sutudri, Kubha. Vitasta, Gomati.
Yamuna, Ganga. Sarayu.

Let us scrutinise the result of the analysis. If we are to accept the current theory of the immigration of the Aryans from the West, then the present order of the Vedic Mandalas will be disturbed. Because, the western-most river Kubha has been mentioned only in the fifth and the 10th Mandalas. As Kubha is not mentioned in the first four Mandalas, the Mandala bearing the name of Kubha is to be made the first to fit in the hypothesis of an immigrant Aryans from the West. But the Western-most river Kubha mentioned in the fifth Mandala has companions, because, in the same breath the name of the Easternmost river Sarayu also is mentioned there, together with the Yamuna. What happened to the other intermediary rivers that lay between these? If we have to take this Fifth Mandala as the earliest composition then we have to assume that the Vedic people entered India both from the West and from the East !

Now let us see if we take the existing order of the Mandalas as correct what results are obtained. The first Mandala becomes the earliest compilation not only for its first position but also on the ground that the anecdotes recorded in this Mandala are more detailed. For instance the story of the ship-wreck of Bhujyu is given in this Mandala in full and in every details, while in the subsequent Mandalas, the story is only referred to. Moreover, it is a compilation

and is not a family book and as such it appears to be the earliest compilation.

This earliest compilation of the Vedic Suktas mentions the names of only two rivers, the Sindhu and the Sarasvati. So, the composition of the Vedic hymns of this Mandala could not have been done in the upper reaches of the Sindhu and the Sarasvati where the two rivers are separated by four tributaries of the Sindhu. It is where the Sindhu and the Sarasvati poured their waters in the Ocean that the two rivers came in close contact. So, the early Vedic hymns recorded in the First Mandala of the Rigveda were composed and sung in the delta created by the Sindhu and the Sarasvati in their confluence with the sea.

This view is supported by the stories of ship-wrecks, mention of sea-winds and by the conception that the wealth is the product of the sea, that is the wealth comes by sea-bourne trade. It is further supported by the stories of the gods Indra, Varuna, Asvina and the goddess Aditi, who travelled in boats ; it is the conception of a sea-faring people. In Egypt the god Ra travelled in the ocean of the sky in a boat.

Thus from the Rigveda we come to know that the earliest Aryan home was in the delta created by the Sarasvati and the Sindhu. From this place a three fringed movements carried the people all over India and abroad.

1. Those who went upwards entered the upper courses of the Indus and its tributaries. In this way they entered the Sutudri, Asikni, Purusni Vitasta etc. and Kubha from the main stream of the Indus and pushing Westwards some of them gradually entered Persia and Afghanistan (Gandhara). Some of them again pushed Northwards till

they arrived on the banks of the Ravi and founded the city of Harappa, still further north they entered Kashmir and settled there.

2. Those who entered the Sarasvati spread Eastwards and in course of time entered into Yamuna, Ganga and Sarayu.

3. Those who went downwards with the Indus as the new lands were snatched out of the sea eventually founded the city of Mohenjodaro. The people who went out in boats colonised the entire South and Eastern India at Home and founded the ancient Empires of Babylon, Egypt, Crete and Phoenicia abroad.

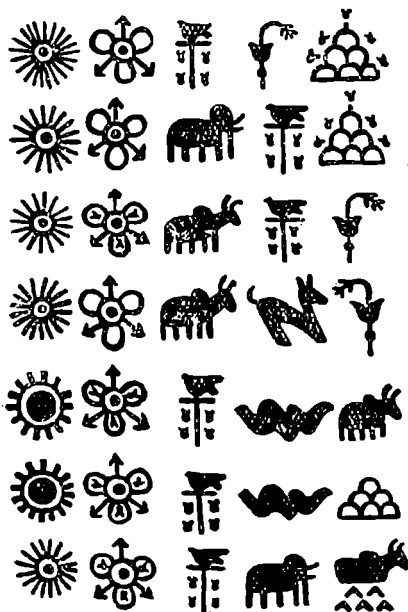
Thus the migrations mentioned in 1, and 2 covered the entire Rigvedic area from the Kubha on the West to the Sarayu on the East. This area was the stronghold of the Vedic ritualism. Of course in later literature of the priests, the Dharmasastra, this area was gradually decreased so much so that the entire Indus valley was left out of the Vedic zone. In fact there arose two schools of the Vedic ritualism after the bifurcation from the delta, those who entered the Sarasvati gave up the image worship and stuck to the only Vedic symbol, the fire. The Vedic conception of the after-life was gradually given up by them. But those who went upwards by the tributaries of the Indus and those who went downwards with the river and colonised the entire South and Eastern India retained the worship of images and the idea of the here-after recorded in the Rigveda.

A. The Spread of the culture within India.

Within India the relics of this earliest upheavels are scanty and mostly literary. Most of the secular achievements

of the people were appropriated by their descendants living in Mohenjodaro and Harappa and through them those cultural achievements have entered the entire Hindu society. They are :

- (i) The Language.
- (ii) The Rigveda.



The Pre-Mohenjodaro Indian
Pictograms (Script)

(iii) The Pictograms.

The pictographic script on the Indus seals and the silver and the tribal Punch-marked coins¹ are the creation of the people, the dwellers of the early Aryan home in the delta of the Sindhu-Sarasvati, because, the pictographic script is peculiarly priestly in origin as we find in Egypt. The mention of a thousand lettered Rik in the Rigveda indicates that they were using at least one thousand letters, a

number which can occur only in pictographic script.

1. The annexed table shows the pictographic characters in the inscriptions punched on the silver coins. As the inscriptions are not mixtures of Strokes and Pictograms, they retain the ancient Pre-Mohenjo-Daro tradition of using the Pictograms alone as characters in the writing art.

(iv) The religious symbols used by the Vedic people were appropriated by the people of Mohenjo-daro and Harappa and from them by the modern Hindus.

(v) The sacred tree, the Vanaspati, of the Rigveda, appeared as a tree in railing in the Indus valley and has been appropriated by the people: in the Buddhist regime this sacred tree took the name "*Bodhi*", which was "*Vilva*", '*Asvattha*' and '*Udumvara*' in the Brahmanas, '*Kalpavriksha*' and '*Kalpalatika*' in the Tantras, to the Vaishnavas it is the "*Tulasi*".

(vi) The Vedic Fire symbols the Goat and the Ram appeared in Mohenjodaro, but the worship of Fire did not migrate to the South and the East, but only to the Aryavarta.

(vii) The knowledge of winds, navigation. boats and oars of the Vedic People came down to Mohenjo-daro and from thence to the South and to the East India.

(viii) The land vehicle, the cart, came down from the Vedic reciters to the people of Mohenjo-daro on the one and to the migrators to the Sarasvati and the tributaries of the Sindhu on the other hand. From Mohenjo-daro the cart went with the migrators to the South and to the East India.

(ix) The disposal of the dead by (a) burning (b) by interment and (c) by post exposure burial have come down from the Rigvedic settlements to the people of Mohenjo-daro and Harappa and from them to the modern Hindus (a and b) and the Parsees (c).

(x) The cremation in the House in Mohenjo-daro must

be a Vedic custom, because, it was also observed by the Agni-hotri priests of the Gangetic valley.¹

(xi) The use of the hand-made potteries for the offerings to the gods and the manes came down to Mohenjo-daro from the Vedic priest-hood, and is still used in the Gangetic valley and the places influenced by the culture of that place.

(xii) The use of Sahasradhara and Shatadhara jars for the percolation of Soma, mentioned in the Rigveda, appeared in Mohenjo-daro and Harappa. In modern Hindu society it is still the Sahasradhara and is used as a *shower bath* for the gods and goddesses.

(xiii) The use of copper also came down to Mohenjo-daro from the early Vedic home and went up to Harappa; the metal is now regarded as sacred and the ceremonial shaving is still done with a copper razor.

Copper bangles used by the ladies of Mohenjo-daro as ornaments have come down to Bengal as the sign of the wife-hood. The meaning of the word 'Ayas' for copper being changed, to 'iron,' the copper is now replaced by iron as the metal.

(xiv) The conception of the realm of the Yama in the 10th Mandala appeared in Harappa and is recorded in the Garuda Purana.

It will be observed from the above discussion that the culture of the early home of the Indian people in the delta of the Sindhu-Sarasvasti is still the guiding force of the entire Indian culture of modern times.

1. Bodhayana : Dharma-Sutra.

B. Spread of the culture Outside India.

The earliest migration of the Vedic people outside India has been recorded in the tales of Yadu, Turvasu, Bhujyu, the Panis and the Aramis and their ship-wreck, the knowledge of winds and the conception that the wealth was of marine origin. The number of relics of those ancient migrations are many and are spread over a very wide area indicating the wide range of the commercial and cultural influence the early home of the Indo-Aryans exerted upon.

In the West, they are traced by Indian pre-Mohenjodaro cultural relics in the Euphrates, and the Nile valleys, in Western Asia, Libiya and Crete. On the East their outposts have been discovered in the Carolina and the Easter Islands and in Peru.

1. Spread in the Western Asia.

In Western Asia the Vedic mythological conceptions together with the Indian Pauranik and the folk stories are materialised in Sumer and Assyria. They are :

- (i) The Vedic conception of the composite animals.
- (ii) The Vedic Asva as the winged bull of Nineveh.
- (iii) The Vedic Syena Garutman or the Garuda of the Puranas as a human-headed winged bull in the act of

plundering of Soma or Amrita. The Bowl containing Soma or Amrita is seen on its back. (fig. 37)

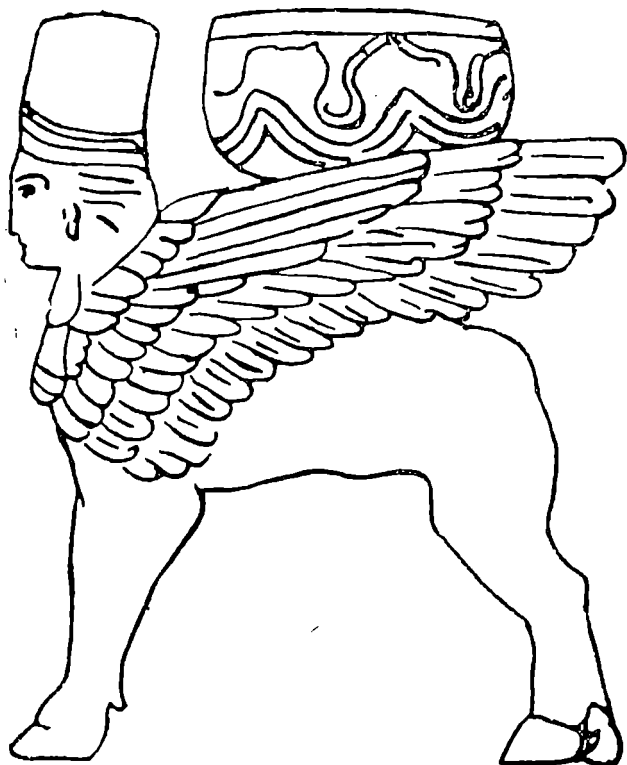


Fig. 37. Amrita Harana, the loot of Nectar, (Syena Garutman R. V.)

(iv) The story of the bringing down of the celestial river Ganges to the earth :—There are many representations of the story. (a) In the picture (fig. 38.) below is seen Bhagiratha recieving the Soma jar (kamandalu) from which

are sprouting the three Ganges, one of the Heavens, the Alakananda ; one of the Earth, the Bhagirathi ; and one of

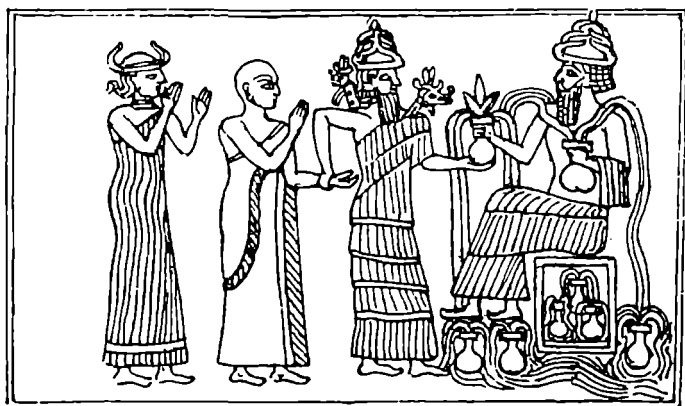


Fig. 28. Horned Brahma handing the Kamandalu over to Bhagiratha.

the under-world, the Bhogavati. The Brahma as the god of water is seen seated on a stool under which are three Kamandalus with sprouting water currents. He has put his foot on two such kamandalus. On the back of his stool is the sixth jar on which a current from the jar in his left-hand is seen falling coursing over his shoulder by his back.

He wears a head-dress with three pairs of horns and is with beard and long hair. The personage that has brought the shaven-head and shaven-face Bhagiratha appears to be the priest, He also wears, like the god, three pairs of horns. His dress is peculiar. The garment that covers his upper part passes through the right armpit. It is the Vedic custom of wearing the Uttariya. This mode of wearing the garment is also marked in all the three except the god, whose upper part is nude.

Bhagiratha wears a shawl and is drawn by the priest by his left hand, he raises his right hand in salute to the god. The third person wears only one pair of horns indicating that he is a temple servant. He raises two of his hands in adoration.

The twig of the tree in one of the jars represents the Celestial Tree.

It is interesting to note that the priest wears the heads of the unicorn on his two shoulders. It indicates that, the god seen on the pedestal is none but the Solar deity. According to the Rigveda and also according to the later Pauranik tradition the sun is the reservoir of water from which the rain comes to the earth.

(b) From the upper Euphrates is discovered its second representation. It was of later date and by that time the idea is already lost and the picture has been stylised and has been used as a decorative motif (see the cover.)

(v) The Vedic Varuna is one of the death-triad of the Rigveda. Varuna catches the living beings in his net.¹ Here (fig. 39.) he is seen holding the solar bird in his left hand which was caught in his net together with a number of human beings. He is in the act of killing the victims with his club. He is about to kill the solar Eagle whom he has extricated from the net and holds it in the middle of the body by his left hand.

According to the Rigveda, he is the nocturnal sky, hence, he is called thousand-eyed, the stars being regarded as his eyes. Later this Varuna, who was the nocturnal

1. The Pasha, noose or a net is the weapon of Varuna, according to the Rigveda and the Puranas,

sky, became the presiding deity of the ocean. From the ruler of the celestial ocean, the Kshirode Sagara, or the



Fig. 39. Varuna, the killer. (Rigveda.)

sky, he has been dragged down to the Earth and has been made the ruler of the seas and oceans by the storytellers of the Puranas. His function as the giver of rain together with his thousand eyes have been appropriated by

the Pauranik Sahasra-lochana Indra, the god of the cloud and thunder.

(vi) The pure pictograms of Sumerian script were carried there by the Vedic priests.

(vii) The stories in pictures of Mitralabha and Mitrabheda : The first scene shows the court of the King-lion. He is attended by his lion courtiers, ministers and others. All the animals are seen as his servants carrying food and drink for the assembly. In the second scene the 'bull' is brought in and the lion and the bull became friends with a mutual friendly embrace and a kiss. The third and the last scene shows the murder of the 'bull' by the lion-king.

(viii) The king is shown as a lion-headed Eagle, standing with two legs on two different animals, a lion and a deer who kiss one another in affection. It indicates that by the prowess of the king all the different peoples live in amity and peace.

3. Egypt.

Egypt was colonised by the Indian mariners from a very early date. These Indian emigrants to Egypt remembered for a long time and maintained close relation with their home-land known as Punt (The land of the gods). We hear of the queen Hetshepsut's expedition to the land of the gods. This land of the gods was India. The word Pu-ent, will become Pun-Ta of Indian origin. "Pun" means pure ; "Ta" means land or country,¹ 'the pure or holy land', the

1. 'Pun' is an Indian word used in dialects for Punya. 'Ta' is a mono-letter word and according to monosyllabic dictionaries of India 'Ta' means 'land.'

land of the gods. The people from India went there in batches and spotted the entire lower Egypt with small townships. Each township had its own tutelary deity. During the Empires, the conception of a Celestial Empire also arose, because, at that time all the local gods came together. A celestial hierarchy with the god of the ruling dynasty as the king of the gods was created. This King or Supreme God was for the time being Osiris, Amen, or Ta, all other tutelary gods of different towns were put in different places within the hierarchy.

Following are the traces of that ancient contact of India with Egypt.

(i) **Traces of the Satvatas.**

The following are the archaeological and mythological remains of the ancient civilization of Egypt which directly refer to the existence of the Satvatas in Egypt.

(a) There are more than seventy Scarab seals in the British Museum which bear the title 'Satvata'.² of which three are represented below :

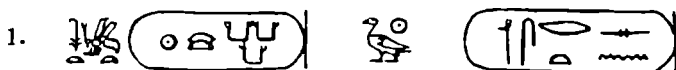


Fig. 40a. Kha-kau-Ra son of the sun Usersten (III)

40b. Satvata Rakkha rasa (son of) usartsana

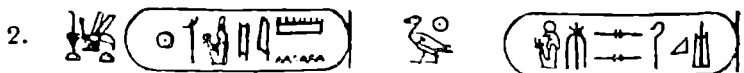


Fig. 41a. Usr-Maat-Ra-Meri-Amen Son of the sun Ra-meses-heq-Anu (Ramessis III)

41b. Satvata Rumma Amana rasa (son of) Ramasasa Haka

2. Sir Wallis Budge : A Guide to the British Museum : The Fourth, Fifth and Sixth Egyptian Rooms and the Coptic Room.



Fig, 42a, Usr-en-Ra son of the sun An

42b. Satvata³ Ranusara rasa (son of) Adhana

Two readings of each of the above three scarab seals are given, one of Sir Wallis Budge and the other of the present writer. It will be noted that Sir Wallis Budge has left out the first four signs though they have phonetic values. By supplying values from the sign list prepared by Budge, the legend "Satvata" has come out from the left-out signs.³ Similarly, values of the two signs between the cartouches are also not supplied, an idea is supplied in its place. These two signs according to Budge's sign-list have the values ra and sa. The word is "Rasa".

These two left out words appear to be of Indian origin and give the following meanings according to Indian lexicons.

Satvata—It is the name of a clan of the Yadus. Srikrishna is called a Satvata.

Rasa = happiness, juice, etc. In this place it stands in the place of the Sanskrit word "Nandana", the giver of happiness, a son. So, "Rasa" means, the son.

In the decipherment of the inscription within the cartouches, he employed a completely new and novel method.

3. The four characters outside the cartouche on the left side have the values Sa, t, va, t, when combined, they build the word 'Satvata'. Though the signs have phonetic values they were not supplied with the values, god knows why.

In all the cases the value of the solar sign has been displaced.¹ It is sometimes put in the last place and sometimes in the middle. In the first and the last seals it is taken to the last place, but in the case of the second it has been taken to the third place. Moreover, in the third seal the second sign has been carried to the fourth place.'

Sir Wallis Budge's manouvre indicates clearly that according to the Egyptologists, the Egyptian scribes did not know how to put the signs in proper order, and these scholars of the Nineteenth century have discovered the real sequence of those characters! The very idea is notorious on the face of it. The only conclusion that can be arrived at from this attitude is that the European scholars were sanguine to suppress something which would have attracted the eyes even of a casual on-looker. Hence is the attempt to change the place of the values of the characters in the legends. In the decipherment proposed by the present writer the order of the values of the hieroglyphs is kept intact and undisturbed.

The method of the decipherment by Budge is also anomalous, because, he does not follow the same system everywhere. To the second part of the first seal he gave the legend "Usertson", while it should have been according to his own method, U^sr-s-re-t-s-en. In this case he has taken all the characters as letters or has taken the 2nd and the

1. This method of Sir Wallis Budge has been adopted by Allan in the arrangement of the signs of the Punch marked coins, with this difference that while Budge did not disturb the actual sequence of the signs in the inscriptions, Allan did it. He changed the order of the character (vide : Catalogue of Ancient Indian Coins).

3rd as characters without values. But to my view the first sign for U_{sr}, has been used in this place for the value "U" only. The two other sounds 's' and 'r' are supplied by the 2nd and the 3rd signs. So, this inscription proves that the Egyptians knew to write with phonetic signs.

In the case of the legend of the second part of the third seal he left off the value of the fish sign. This sort of decipherment can bring out nothing from an unknown script.

In the general method applied by Budge the following anomaly has crept in. In the first Part of the third seal the legend according to Budge is U_{sr-en-Ra}, which he got by displacing the values of the signs of the sun and the river. If we keep the order intact then according to the sign list of Budge we get Ra-en-usr; i. e. Ranusar. So, the first name was not U_{sr-en-Ra} but "Ranusar." This is also my reading. In the second part I supplied the value Dha for the fish from the dictionary of letters and got the legend Adhana in the place of An.

In the first seal (40), Budge's decipherment brought out Kha-Kau-Ra by the displacement of the solar sign. If the existing order is retained then the legend will be Ra-Kha-kau, The word is Rakhkau or Rakkha, which is also brought out by the present writer. Rakkha appears to be the popular form of the word Raksha, a non-sacrificing tribe in ancient India : about the second part of this seal we have discussed before.

In the second seal I have taken recourse to a new method developed from the above decipherment. We have seen that the sign for 'U_{sr}' was used only for the sound value "U". We may deduce from this that the sound values of all the

Egyptian signs will be the first letters of their names. Hence, we get :

Ra = R	Amen = A	Setep = S.	Ra = R
Anu = A	Maat = M	en = N	Usr = U
Mes = M	Ra = R	Heq = H	Ses = Sa Sa

Applying these values to the signs as they are in the seals we get the legend, 1st. Rumma Amana 2nd. Ramasasa Haka.¹

In the deciphered legends we find that the father's name is told together with the son's. This custom of writing one's name is still prevalent in Guzrat.

(b) The serpent, the insignia of Valarama, a scion of the Satvata clan, was worn on the crown by the Pharaohs.

(c) The sceptre of Valarama, known as '*Hala*', the plough, was held in the hands by the Pharaohs.

(d) The water-lily, a symbol of the Lunar Dynasty, which belongs to the Satvatas, was used freely in the decoration and worship in Egypt,

(ii) The Indian conception of Rajchakravarty or Emperor is seen in the representation of Asur, who holds the three insignia of Rajchakravarty, (fig. 42.) namely the Dhvaja (flag), the Vazra (a piercing weapon) and the Ankusa (an elephant goad). The use of the Valarama's Vazra (hala) shows that Asur also belonged to the Satvata clan.

1. I may assure my Indian friends that the Egyptians spoke and wrote in an Indian dialect, so any one who will apply the above method in the decipherment of the Egyptian hieroglyphs possessing a moderate amount of knowledge of Sanskrit and Indo-European philology will be able to read the Egyptian papyri correctly. In this place I remind them that the language is very archaic and a knowledge of the Chinese language will be of great help

The Satvatas were the people of the Lunar dynasty and they formed one of the many clans of that dynasty. Practically speaking they belonged to the Yadus. The Yadus were well known as early as the time of the Rig-veda. There are stories of their ship-wreck indicating that they were a maritime people and traded with foreign lands. The last story of these people has been recorded in the Mahabharata as the Mahasamadhi of Valarama, in which it has been alleged that His Soul taking the form of a thousand-fanged snake went West-ward and entered the sea. Does it imply the migration of the entire tribe of Valarama?

The last trace of the Satvatas in Egypt is met with in the Rosetta Stone. In that stone, this Indian title appears to have been linked with the names of the Greek Emperors of Egypt. It is observed that

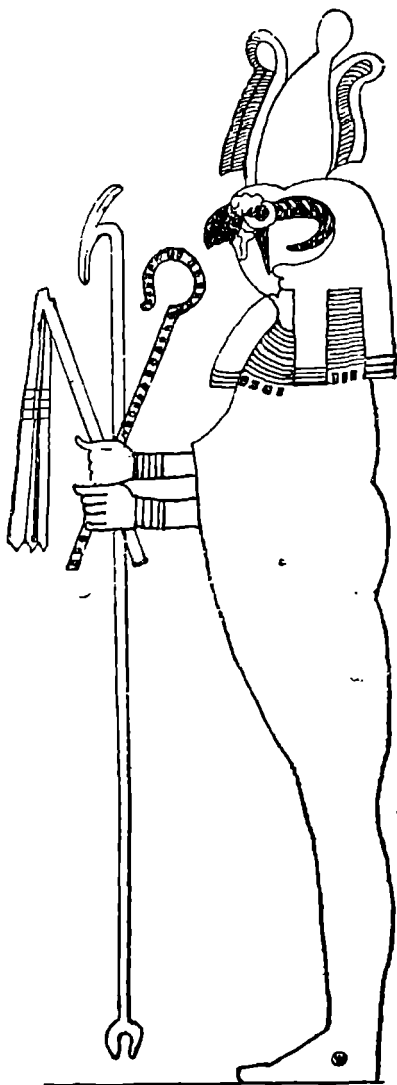


Fig 42. Asur (Osiris) as Rajchakravarty.

(22, 23, 24) form the name of Ptah, then the sign which follows them must mean loving or 'loved'. Here again the Coptic helped the early decipherers in assigning a phonetic value to no 15(25)¹ for the Coptic word for 'to love' is 'mere' and they assumed that the value of the sign is 'mer'. Now in the Cartouche of Ptolemy on the Rosetta Stone after the name Ptah nos. 12, 13, 14 are the signs 15, 16, and these are clearly a variant of 15.

The interpretation of the second part of the inscription within the long cartouche offered by Sir Wallis Budge appears to be phantastic. It remains a mystery why phonetic values are not supplied to the signs of this part when all of them possessed phonetic values. It is not that the scholar did not know the fact. The only explanation of his attitude is that he was not willing to disclose something which will be detrimental to the Western view about the origin and development of the Egyptian Civilization of which he was an exponent.

The conjecture that the Egyptians used ideographic signs or mixed ideographic and phonetic signs together is absurd on the face of it. When a people has been able to discover the phonetic signs they need not take recourse to ideographic characters.

In the Chinese language there has been used some signs to indicate or limit some idea, there the language is monosyllabic and the same sign is used for a host of different ideas. For instance there is an ideogram for precious stones. It preceeds all words representing precious stones, their counterfeits etc., similar are the cases of the trees, gods,

1. For the sign in bracket see fig. 44.

men and everything. But this necessity arose only in the Chinese monosyllabic ideographic script, all other contemporary scripts were purely phonetic, consequently, there was no need in the hieroglyph writing for the use of ideograms.

Besides, there are some characters which preceded and followed the longer inscriptions. These groups of characters have surely some sorts of relation with the inscription within the cartouch. These characters also were left out. But, the entire decipherment of the groups of hieroglyphs of longer cartouch and the inscriptions that preceded and followed it are to be taken together.

The entire inscription is displayed on page 109. Here we display the same having separated and numbered each of the pictograms.

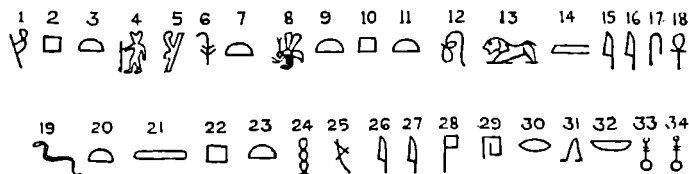


Fig. 44. The separated signs of fig. 43.

1. The signs 1 to 9 precedes the cartouche. They have the values : 1=X ; 2=Pa ; 3=Ta ; 4=Pa ; 5=Ta ; 6=Sa ; 7=Ta ; 8=Va ; 9=Ta. The legend is "Xapata Pata Satvata."

2. The signs 10=27 are within the cartouche. They have the values ; 10=Pa ; 11=Ta ; 12=Tha (0) ; 13=R(L) ; 14=Ma ; 15, 16=Ai. 17=Sa ; 18=A : 19=Ta ; 20=Ta : 21=Ta ; 22=Pa ; 23=Ta : 24=Ha : 25=Na (Ma) ; 26. 27=Ai.

The legend is "Pata Tharmai Satatta Pat-hanai."

3. The signs 28 to 34 are on the left side of the cartouche. They have the values : 28=Na : 29=Ha : 30=Ra : 31=I : 32=Na ; 33. 34=Nana. The legend is "Naharina Nana."

The meaning of the third portion of the inscription is "Emperor of Naharin." Naharin means 'The land of rivers'. It designates the country from Orontose to the Euphrates and beyond, merging into Asia Minor. This was the Eastern extent of the Egyptian Empire in its highest glory during the Ramesses. So, the first word of the preceding inscription must mean 'Thebes.' But the word deciphered is Xapata. So, either Xapata was the name of ancient Thebes or the value of the first sign should be changed to "Tha". Then the legend will be Thapata pata, the King of Thebes, (Pa = Ba.)

The legend within the cartouche appears to be the Prakrita form of "Bhata Dharmaya Satatya Bardhanaya." The Greek first and second letters represent, the third and the fourth letters of Nagari. Such also is the relation between the Tamil and the Sanskrit languages. The word "Paddhana" is the Prakrita form of "Bardhana".

Na = Svarat, Emperor.

Now the entire legend of the cartouche and the inscriptions adjuncts to it is :

"*Thabata Pata, Satvata, 'Bhata Dharmaya, Satatta¹ Bardhanaya, Naharin Nana*" "In honour of the king of Thebes, Satvata, Bhata Dharmi Satatya¹ Bardhana, the Emperor of Naharin (Euphrates valley)."

1. The word Satatta, was the corrupt form of the Indian word Satatya meaning "always, everlasting, long lived" from the word 'Satata'.

1. In these decipherments of the Egyptian hieroglyphs I have taken help exclusively from the sign list, "Easy Lessons in Egyptian Hieroglyphs" by Sir Wallis Budge. The language in which the inscriptions are written appears to be of Indian origin and is a Prakrita of Sanskrit. So, to fit in the new decipherment I have to change some of the values and put values to signs to which no values are assigned. These are given below :

1. "Tha" in the place of "X." 4. "Pa". 12. "Tha" in the place of "O" 13. "Ra" in the place of "La". 25. "Na" in the place of "Ma"

I have used first letter of the names where the letter, is not indicated.

1. Xen="X" 5. Teser="T." 18. Ankh="A."
28. Neter="Na." 32. Neb="Na." 33. 34. Nefer="Na".
An elaborate treatment of this usage has been given in my book "The Indus People Speak".

One word to the method of decipherment followed by Sir Wallis Budge. It is incomprehensible why he

(i) changed place of the sound value of the solar disc, always bringing the value at the end of the inscription. Were the Egyptian scribes so fool as not to be able to put the signs in their proper order? Why they should place them at random wherever they pleased? This method of Budge has been physically applied in the display of the Punch-marked inscriptions by Allan. He always has brought the solar sign at one of the ends.

(ii) did not supply values to many signs which had values according to his own list. I have seen by supplying values to such left-out signs, Indian ideas and even Indian words have come out. In page 231, second line,¹ the

sign of the phallus and the sign of the spear are not supplied with values. The values of those two signs are : 1. The phallus=ba, mai, tai, ka. 2. The spear=aa. Now putting the values of the two signs in the word we get the legend 'Ata'. This word is preceded by 'na' and followed by 'hana'. The legend is "Na Ata Hana." The meaning is "I have not committed suicide". It is an Indian idea. A suicide, according to Indian religious tenets, is debarred from salvation, no shraddha ceremony is performed for him.

In the line 3, a cross and a human figure¹ are not supplied with values. 1. The cross=Sa. 2. The man=Na. (the value is given from the Indian lexicon as no value is recorded against this figure in Budge's list.) The legend then becomes "Hapta saran" in the place of "Hept ren". The next word is Meteru by supplying the value 'M', to the phallic sign but we have supplied the value 't' in the previous inscription, so, for the sake of uniformity we also supply the same value to this sign. The word is then "tatarua" in the place of "meteru". The word "tatarua" is of Indian origin and means 'dwellers on the banks of rivers or lakes'. Now taking the two words together we get the legend, "Hapta Saran Tatarua", the dwellers on the banks of the seven rivers. This expression points clearly to the region of the Indus valley as the original home of this pharaoh. The papyrus in question belongs to chapter cxxv of the "Book of the Dead." Here is incorporated the prayer of the deceased, who asserts that he has not committed suicide and at the same time he says that he has come from the land of the gods, so that he may get a greater privilege hereafter.¹ Thus we

1. Sir Wallis Budge : The Easy Lessons on Hieroglyphs,

find that, what has been assumption about the ancient home of the Egyptians from the name Pu-ent is substantiated by the words of the deceased pharaoh and this has been possible only by supplying sound values to 'left-out' signs and by supplying alternative values to the signs with values.

So, it is not far-fetched to assume that the record of India's influence on Egypt in the writings of the latter country had non-plussed the great scholar and he tried his

utmost to keep concealed some of the great achievements of India's glorious past.

(iii) The Vedic Asura, a solar deity, as Osiris in Egypt.

(iv) The Vedic conception of the Sapta-rashmi Vrishabha, the seven-rayed bull, representing the sun, is displayed in Arts as a bull.

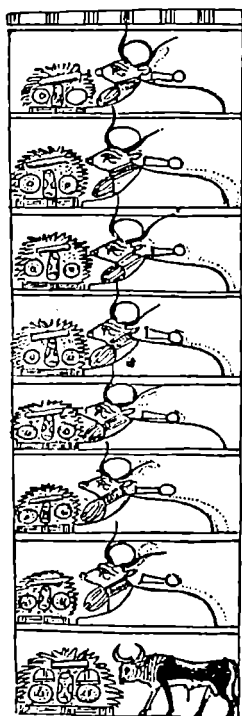


Fig. 45. Sun-bull with seven kine as his seven rays.

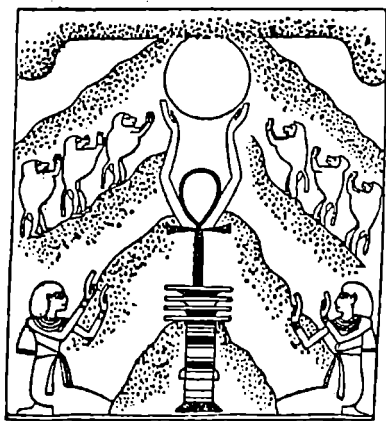


Fig. 46. Vrishakapi or the solar ape.

accompanied with seven kine, (Fig. 45) who are adorned with

a solar disc within their horns like the disc within the horns of Isis. In modern India, the bull that represents the sun in Vrishotsarga is accompanied with four kine.

(v) In the Rigveda, Rudra has been represented as a powerful monkey. He is known there as Vrishakapi. In Egypt the monkey-god is also a solar deity. Fig. 46.

(vi) The Vedic Syena Garutman, the sun-eagle, as Ra and Osiris.

(vii) The Ram of Mendes represent the Vedic Fire or Agni.

(viii) The Vedic sun-bull as the Apis and the Menvis bulls.

(ix) The Vedic mythical cloud-snake appeared in Egypt as Apapa (Apa + Pa) (Fig. 48) the drinker of celestial or rain water and was killed by the sun-cat, the Egyptian symbol for the Vedic Indra.

(x) The Vedic fiery Ahi (snake) as the fiery Asp of



Fig. 47. Horned Fiery Asp.



Fig. 48. Sun-Cat killing the snake-fiend Apep.

Egypt with a solar disc on its head within the horns of a ram. (Fig. 47).

(xi) The Vedic custom of the disposal of the dead was followed by the pre-dynastic Egyptians.¹

(xii) The Indian pyramid type of buildings was sanctified and was made the home of the deified departed monarchs.

(xiii) The pictograms used by the Egyptian priesthood were taken from their Vedic home-land, the Indus valley.

(xiv) The language used by the Egyptians was of Indian origin. I have discovered no less than 400 Sanskrit verbal roots from the Coptic, the last phase of the Egyptian language written in Greek characters.

(xv) We have seen before that the Pu-nt or the land of the Gods, from where the Egyptians arrived in Egypt, was India, the holy-land, the land of gods, the Deva-bhumi in Sanskrit. It is the Hindus, who call themselves devas. We still use the word in connection with the father, the mother or the spiritual preceptor, as Pitri deva, Matri devi, Guru deva etc.

The Egyptians maintained their relation with their ancestral home till the Twelfth century B. C. There are some records of this relation in Egyptian annals, though scapy, they will give insight into the entire picture.

1. The earliest known record of an expedition to India was that of Pharaoh Sahure who sent an expedition to Punt

1. "The Excavations of the cemeteries of the Predynastic Egypt has revealed the fact that its pre-dynastic inhabitants disposed the dead by, (a) Burning and (b) by burial; in burial, the bodies are either (i) buried whole or (ii) by dismembering or cutting the bodies in pieces." ; Sir Wallis Budge : The Book of the Dead, vol I, Introduction. Swami Sankarananda, The Rigvedic Culture of the Pre-Historic Indus vol I. (Second Ed. P. 65.)

in c. 2750 B. C. By this expedition he got from the God's land, (a) 80,000 measure of myrrh. (b) 6,000 weight of Electron. (c) 2,600 staves of some costly wood. (d) gums. (e) Fragrant resins for incense and ointments.

2. The king Isesi had a dwarf from Punt.

3. By c. 2475 B. C., the lords of Elephantine had intercourse with Punt. An official of a lord of Elephantine recorded that he went and came back safe with his master to and from Punt not less than eleven times.

4. It is told that Henu, an official, built a boat and sent it to Punt in c. 2100 B. C.

5. The traffic to Punt seems to be the exclusive prerogative of the crown by c. 2000 B. C.

6. Amenhet sent an expedition to Punt c. 1938-1903 B. C.

7. The distant shores of Punt gradually became familiar in the epochs c. 2000-1788 B. C. The Egyptian folk and popular tales are now full of stories of Punt. There was the famous tale of the ship-wrecked Egyptian, a prototype of Sindabad of the Arabian Nights. He was thrown on an island ruled over by the Serpent Queen. He was sent back safely loaded with presents by the queen.

8. The most detailed account of the expeditions to Punt has been recorded in the walls of the buildings at Der-el-Behri. The boats, at anchorage, under sail and when at Punt under loading are painted on the walls with a full descriptions, weight and number of the materials brought by the expedition.

It is told that the Queen Hetshepsut recieved the command of her god, Amon, to open the road to Punt and make a Punt for him in Egypt. So, to bring all that are needed to transform the desert country into Punt, an

expedition was sent in the seventh year of her rule in c. 1508 B. C.

The expedition brought home from Punt :

(a) Fragrant woods of the God's land (Sandal wood).
(b) Heaps of Myrrh resins. (c) Fresh Myrrh trees of which 30 were presented to Amon. (d) Pieces of wood, some of which were offered to the temple. (e) Pure ivory. (f) Gold of Emu. (g) Cinnamon wood. (h) Incense. (i) Eye-cosmetics. (j) Monkeys. (k) Cattle of which 3,300 were presented to the temple. (l) Dogs. (m) Panther. (n) Skins of panther. (o) Natives with their children. (p) Throw-sticks. (q) Ivory shells (Shankha) ?

9. During the reign of Thutmose III. c. 1525, B. C., an expedition to Punt brought home the usual cargo of ivory, precious wood, panther-skin, resins, myrrh resins weighing 223 bushels, slaves and many cattle.

10. The last notice of the relation with Punt is found in the records of Ramesis III. c. 1198-1167 B. C.

The fragrant wood was surely the sandal-wood, myrrh might be a some sort of aromatic resin a number of which are used by the Hindus from time immemorial.

The innumerable cattle were surely of India, because, cattle in such numbers were not available in any other country outside India. Moreover, the Egyptian type of cattle, represented in paintings, are still to be found in Guzrat. Guzrat was probably the place from which the last batch of the emigrants went out of India to Egypt. The story of Mahabharata recording the demise of Valarama details that, the great snake Ananta, of whom Valarama, was considered an incarnation, emerged out of the mouth of the hero and went into the western sea. This may

indicate that Valarama with the remnant of his clan after the battle of Kuruksetra left India. This interpretation can account for ;

(a) The Valarama's hala-sceptre in the hands of the Pharaohs.

(b) Valarama's insignia, the snake, on the fore-head of the Pharaohs.

(c) The use of water-lily profusely in decoration which is a flower of the moon. (Valarama belongs to the Lunar dynasty).

(d) "Satvata" the clan-name of Valarama, used by a host of Egyptain Pharaohs even upto the time of Ptolemys.

The large number of pieces of wood were surely not ebony, as some scholar opines. What was the use of so many logs of ebony ? I think, the wood was Indian teak or sal, still used in the building of the boats, doors and furniture. The wood taken from Punt was probably for the building of the boats, both of the king and of the temple.

Cinnamon, ivory, cosmetics are all of Indian origin. Somali-land was never sufficiently civilised to invent cosmetics and manufacture them in a commercial scale to export.

Electron an alloy of silver with copper was queried from the Indian mines of South India at least by 3000 B. C., because, we find its presence in the Indus valley.

The ivory shells were probably the conch-shells (Shankha).

The monkeys, dogs and panthers are all of Indian origin. So, the Punt or the Land of the Gods was India.

(xv) The Vedic conception of the celestial tree with the

sun on it (fig. 49) is also taken in their colonies by the Indian people.

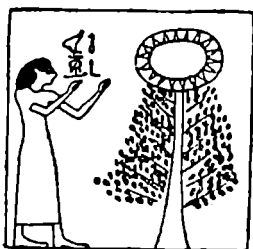


Fig. 49. The sun on the Tree (V. S.)



Fig. 50. Yupa, with a bull trampling the cloud-snake.

(xvi) The Vedic Yupa, the seat of the sun, surmounted by the sun-bull, also appeared in Egypt. (fig. 50). The modern custom is to carve a bull on the Yupa.

3. Libiya¹.

Earlier, we have traced the Indus valley relics in Libiya. There was a pre-Indus-valley relation too. The following are the relics of that ancient connection ;



Fig. 51. Libyan warrior, with two Pea-cock's plumes the insignia of Rudra.

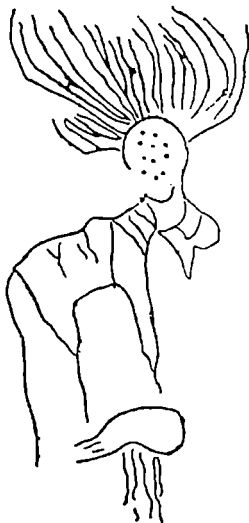


Fig. 52. The Sun as the thousand horned bull of the ocean.

(i) The Vedic Ribhus as the Libiyan 'Ribus',

(ii) The worshippers of the Vedic Rudra or Agni wearing the Fire or Rudra-insignia, the double plumes of Pea-cock. (fig. 51).

(iii) The thousand-horned bull of the Rigveda as the composite animal, formed of the body of the bull and the head of the goat. The thousand horns are represented on the head by innumerable branchings of the horns. The Vedic thousand-horned bull emerged out of water, here also a lake is shown below the bull from which water is seen dribbling down.

(iv) The rain-bull, the Vrisha of the Rigveda is represented in one figure as a bull from whose horns and the tail rivers are flowing. (fig. 53).



Fig. 53. The Rain Bull.

(v) The rain bull in the second representation is shown as a bull over whose back a river is flowing from which¹

water is taking the forms of rivers as it dribbled down its sides. (fig. 54)

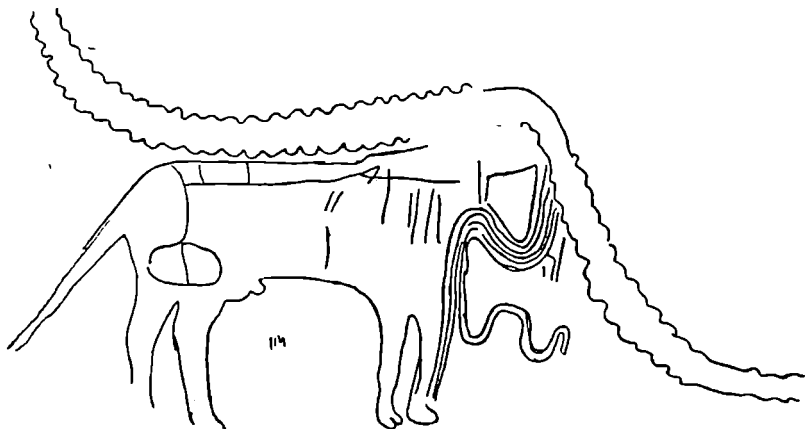


Fig. 54. The Rain Bull.

(vi) The Rain elephant, (fig. 55) dig-gaja of the Hindu

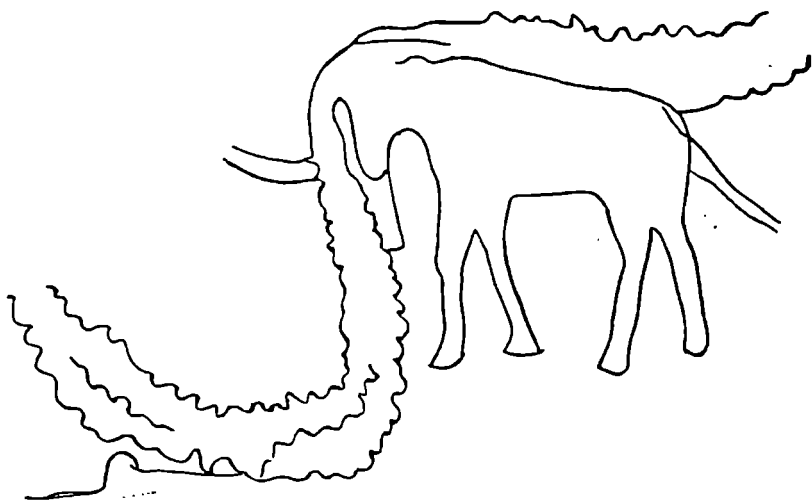


Fig. 55. The Rain-Elphant.

mythology is also there and the river is seen flowing over its body and coming down on the earth by its trunk.

(vii) Indra or Vishnu hurling the disc. (fig. 56).

The disc was in the chariot of the sun. Indra loosened one of the sun-disc or wheel and hurled it against the

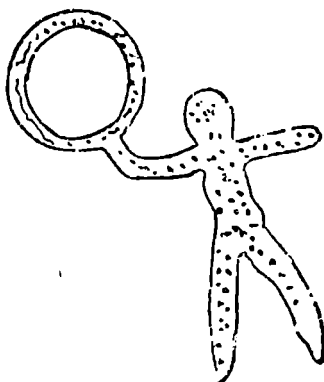


Fig. 56. Vishnu or Indra with the discus.

enemies. He was propitious to offer the chakra or the disc to Divodasa (Rigveda).

(viii) The Vedic goat, the vehicle of the fire, with a disc within the horns. (fig. 22. P. 71).

(ix) The Vedic Ram, (fig. 21.) the vehicle of the fire, with a disc between the horns. There are spaces in the body, indicating that it was a pictorial representation of an amulet. Such was also the custom in Mohenjo-daro. The Mohenjo-daro technique of inlaying the amulet is represented by the empty spaces in the body.

(x) An Indian priest, sitting wrapped in a chaddar on a charpai showing his back.¹ (fig. 57).



Fig. 57. Indian Priest sitting on a charpai showing his back.

1. Hugo Obermier : Hadschra Muktaba. Rock Paintings in Sahara Atlas, North Africa.

4. Crete.

Crete exhibits a great deal more similarity to the ancient Indian customs, religion and culture than any other country. It has retained some such unalloyed specimens in :

(i) The nudity in the upper part of the body of the Cretans, both the males and the females, is a peculiarly Indian custom still observed in the country. Due to the influence of Islam, this custom has partly vanished from the North. The breast of the women was looked upon as

the reservoir of nectar for the child and as such it was regarded holy or sacred in India. Hence, the Hindu ladies did not want to conceal it. It indicates that the motherhood was extolled in India than the wifehood. This Indian conception went to Crete with the Indian mariners.

(ii) The pre-Mohenjo-daro pictographic script of the Indian priesthood also appeared in Crete.

(iii) In the Brahmanas, the earth has been mentioned as the queen of the serpents. The queen of the serpents of Crete, therefore, must be the Earth-goddess, the Vedic Aditi. Most probably their residence in the holes in the earth gave rise to the conception of the earth as the queen of the serpents. In modern

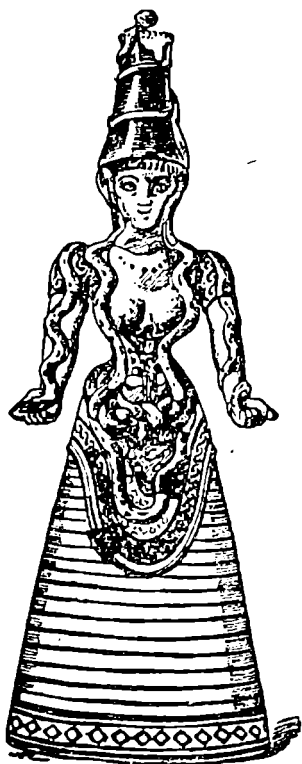


Fig 58. Aditi in Crete.

India, the serpent goddess is worshipped as Manasa. It is a localised cult and the goddess Manasa is worshipped in Bengal only. From an Egyptian story of the ship-wrecked sailor we hear of a serpent-queen who ruled in an island near Punt. The sailor was sent back by the order of the Serpent-Queen to his country. This island was probably somewhere near Kerala, where the snake is also worshipped universally.

(iv) Like the modern Hindu ladies, the ladies of Crete were in the habit of dancing and singing during a religious ceremony. In the annexed representation (fig. 59) four ladies



Fig. 59. Indian dance during Serpent worship.



Fig. 61. Usha, killing the Asura of darkness.

are seen dancing, presumably during the worship of the snake-deity. The snake deity is seen drinking something from a cup. During the worship of Manasa, the snakes are offered milk and plantain in Bengal.

(v) The Goddess appears as (fig. 60) sitting under a tree and the votaresses are offering flowers. Over the tree is the solar disc. There is also the emblem of the double axe and a man clad in the shield is seen. The goddess and

all the votaresses also are nude in their upper part. The shield is similar to Indus double-shield.



Fig. 60. Aditi, the mother Goddess in Crete.

(vi) The goddess on the hill (fig. 61). She is killing a man, probably the fiend of darkness, with an arrow. On her two sides are the lions of the dawn and the sunset. She may be identified with Uma Haimavati of Upanishad or Usha of the Vedas.

(vii) The god in a boat (fig. 62). The celestial barge

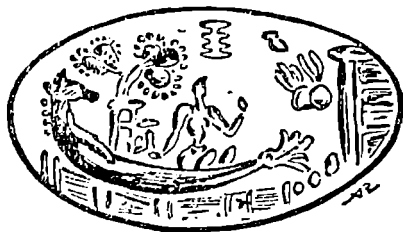


Fig. 62. Indra on the boat with the sacred tree,

has on it the celestial tree. The god is probably, the Vedic Indra, the solar deity.

(viii) The four men in the representation are the fishermen of Crete. They wore the loin cloth just like their Indian



Fig. 62. Indian fishermen in Crete wearing Indian costume, brethren. Their stature brings them closer to the Nulias of the Indian coastal areas.

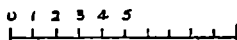
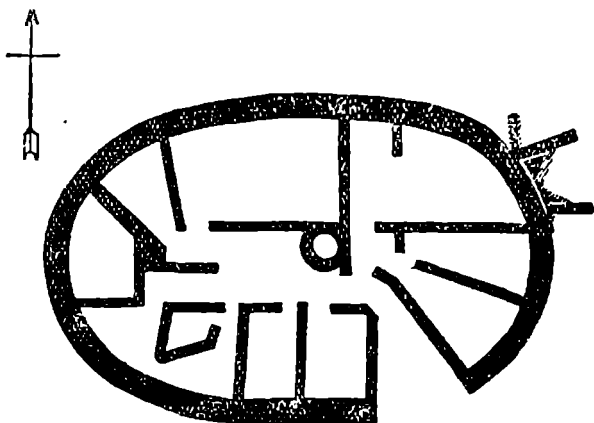


Fig. 63. Oval house with a doorless room.

(ix) This is the diagram of an oval house facing the

south (fig. 63). The similarity of the house with the Indus

buildings is in the closed room and the oblique passage.

Like the Indus closed room, this room was probably reached from above. Following the Indus custom they also had a well within the house.

(x) The Tenth is a procession, (fig. 64) probably of harvest, the people appear to carry on their shoulders bunches of sugarcane and one and all of them are in a very hilarious mood singing all the while.

6. Easter Island.

The native name of the island is Te Pito (naval) Te Henua (earth) or Ropai nui (Great Ropai). It is a small island in the Pacific, 70 sq. miles in area. It is a small triangular piece of land nearly symmetrical all over. It



Fig. 64. The Indian musical Procession with Pataka, the branches, here Probably the bundles of sugarcanes. An agrarian festival.

is 2500 miles East of Chille, to whom it belongs and 1750 miles West of Gambier islands. There are 200 colossal stone images some of whom are 30ft. high. They are carved out of the reddish brown trachitic lava queried in the island. They stand in rows facing the sea.

There are also immense walls of large flat stones, likewise facing the sea upon slopes and headlands, while some 250 huge stone pedestals, burial places, known as 'Ahu', are placed on the land-side of the walls on a broad terrace. There are also remains of stone houses 100 feet long and 20 feet broad in ruins. Only 200 persons are the living descendants of this people.

According to their traditions, Hatu-Matua, the leader, accompanied with 300 sailors, warriors and their families came to the island in two big boats. They brought with them wooden tablets inscribed in a pictographic character with the shark's tooth. These tablets, according to the tradition of the natives, contain the rites and rituals, of religious ceremonies, chronicles of war and treaties, compilation of prayers etc. The relation with the ancient Indian culture is traced in :

(i) **The script.**

The script is purely pictographic. So, the migration was surely of pre-Mohenjo-daro date. The Indus signs are 18 in number in the inscriptions, which were discovered by a Hungarian scholar. I have detected some punch-marked signs also in the inscriptions.

(ii) **The name of the script.**

The name of the script is Kahau Ranga Ranga. It is an Indian name.

Kahau=From "Ka to Ha." It is the term used to mean the system of the Nagri script from the alphabet Ka to Ha.

Ranga = Varna = a letter.

So, the Kahau Ranga Ranga means the "*Varnamala*" of modern Sanskrit.

(iii) The Teachers of the Script and the Language.

The teaching of the Alphabet and the language is a monopoly. The teachers are called "Tangata Rango Rango men."

The word 'Tangata' is a compound of Tan and Gata.

Tan = the spread of the voice, the musical note.

Gata = is the corrupt form of Gatha. Visvamitra was called a Gathi, because, he used to sing in the Gatha metre. So, the gata or Gatha is a metre and indirectly it means the singer in the Gatha metre. Gatha metre was very early. It was earlier than the Sama. So, these deserters of their homes left the Indus-valley in the hoary past. They must have settled earlier in some islands of the Indian ocean and gradually pushing eastward arrived eventually at the Easter Island. Most probably, the movement that carried the Yadus, Panis and the Aramis to the West carried the Easter Islanders to the East. Ahu = is a Vedic word, meaning a brewing place for sacrificial Soma ; from "Su"

6, The Caroline Islands.

The script of the Caroline Island is pictographic, hence it was pre-Mohenjodaro.

7. Peru.

The script of Peru also is pictographic and was of Pre-Mohenjodaro age.

The people of Easter Island, Caroline Islands and Peru were carried probably in one and the same race migration.

The Rigvedic migration was on two fronts. There was a migration inside India and a migration outside India. The inside migration carried the Vedic people to the entire upper reaches of the rivers of the Indus valley, reaching as far up as Kashmir on the North, the group that entered the Sarasvati settled in the entire Gangetic plain upto the Sarayu, those who went downwards settled all over the Western and Eastern coasts and gradually penetrated into the Eastern India upto Banaras.

Those who went out of the country took two routes one by the land and the other by the water.

The people who went by the land route were led by Indra in his conquest of the western Asia and a part of Mongolia. This wave carried the Persians, the Hittites, the Kassites and the Mittanians. The Hittites or Khattis became the Celts in Europe and over-running the entire Europe and imparting the rudiments of civilization to the barbarous aboriginals, reached the west coast of Europe and crossed over to the British Isles.

Those who went by the sea, founded the Empires of Sumer and Akkad, Egypt, Crete and Phoenicia. The people went by batches, the later batches displacing the earlier settlers. Thus we hear that Asura with his legions displaced the Libiyans, the worshippers of the Vedic Rudra.

Some of these sea-voyagers went Eastwards and they are found in the Easter and Carolina Islands as well as in Peru in the Pacific and in the Huang-ho valley in North China.

The migrators from the Indus city of the Bronze age were surely astonished to see the sitting Indian people in those

areas. The only differentiating signs between the two Indus civilizations were the use of bronze and the evolution of the mixed type of the script in Mohenjo-daro and Harappa. In all other Indus cultural relics one overlaps the other.

The close resemblance between the two cultures, the cultures of the copper and the Bronze ages of India, prove beyond all doubt that both the cultures grew among the same group of the people, whatever differences there are they are due to the mercantile characteristics of the latter.

Thus it is the Indian people who distributed civilization and culture all over the world. It is needless to say that the Pauranic conception of Jambudvipa, which was bound on all sides by the salt-Ocean, fits in the Old Hemisphere, composed of Asia, Africa and Europe ; every culture within this area originated in India.

THE CONCLUSION

In conclusion I wish to point out that the story of the original home of the cultures and civilizations has changed from epoch to epoch. According to the ancient Indian traditions, India was the homeland of *Sadachara* or culture.

In the present era the idea of the original home of culture also is changed in every centuries, for instance :

(1) The earliest European theory made Greece the cradle of human culture.

(2) In the second place this place was assigned either to Egypt or to Crete.

(3) The modern trend is to identify the Orient, that is, the Euphrates valley as the cradle of civilizations and cultures.

I, on the other hand, identify India as the cradle of ancient cultures on the following grounds :

1. In India are found the existence of all the types of human Races, so India was the cradle of mankind.

2. The Race migrations of the ancient world were from the Orient. I identify that Orient with India for the following reasons : the Sumerians, the Egyptians, the Phoenicians, and the Hebrews claim that all of them went to those places from their ancestral homes in the East.

3. The result obtained by our study of the fate of the Indus civilization is unique and revolutionary, because, the Indus cultural relics of Pre-historic ages are discovered from all over the globe.

During the search two consecutive civilizations, one the mother of the other, have made their appearance. The earlier civilization, which I intend to brand as the 'Vedic', was actually of a composite nature. The Vedic culture was only a part of the whole. But later use of the word has a wider sense, since, the 'Vedic' and the 'Hindu' have become synonymous. This earlier civilization grew in the delta created by the Indus and the Sarasvati with the sea. We have traced elaborately the migration of the people from this place and have observed that these early settlers of the Indus valley were responsible for the propagation of the Indian culture abroad. Their outposts are still discernible in the Euphrates and the Nile Valleys, in North Africa and to Western Asia. In India they spread to the North, to the South, to the West and to the East by following the courses of the rivers Indus and its tributaries and the Sarasvati. The city of Harappa was the creation of a section of these people who went up the Indus. Those who went down with

the river as fresh lands were snatched from the sea, founded the city of Mohenjo-daro.

So, the civilization of the Indian bronze age was in direct continuation of the Vedic civilization of the Sindhu-Sarasvati delta. Thus the bronze-age civilization of Mohenjo-daro and Harappa, branded as non-vedic, was really a post-Vedic settlement. It is clear that the mariners and the traders, who were intimately connected with the seas came down from the early settlements and built the city of Mohenjo-daro on an island of the delta of the Indus. Among the settlers there were the Vedic priests, the traders, carpenters, weavers, smiths, fishermen, hunters, and boat-men all of whom came from the Vedic settlement above.

Like its parent city, Mohenjo-daro was also attacked by senility and succumbed to it. The effect was augmented by the gradual shifting of the course of the Indus. The people began to move out with the first indication of the shifting of the course of the river,

Though some of the excavators are sanguine for a violent end of the city, the human remains tell a different tale. No sign of violence could be discerned from the majority of the human remains. In fact, all of them save two (which have been suggested as the work of the local bandits) are the subjects of normal disposal of the dead.

The archaeological remains also tell the same tale. No sign of violence could be discovered either from the buildings or from the objects recovered. It is a startling fact that the people of the city left no object of any importance. All the statues discovered are either broken ones or discarded bits. It indicates a peaceful and protracted evacuation.

Sir John Marshall, the chief of the excavators was also

of opinion that the city was deserted at least 500 years prior to the advent of the Aryans. He did not find any trace of a violent end of the civilization.

But later diggers, Sir Mortimer and Piggott held quite different opinion. They sought in the destruction of the civilization the hand of Indra and his barbarous legions, presumably the Angirasas, Vasisthas, Bhrigus, Kasayapas and all other big Rishis. (1) In their conjecture they have deviated from the current traditionally accepted view. (2) They substituted a barbarous nomadic people¹ in the place of the highly civilized Aryans.² Even the Indian tradition does not support this view. The very word Arya stands not for barbarism but for culture, honour, civilization etc., so, the word Arya cannot be a synonym of the word barbarous, consequently, 'barbarous Aryan' is a self contradictory expression.

Moreover, in their haste they did not consider the language problem. The Vedic hymns are composed in a highly developed conventionalised language, bound by strict grammatical rules, well-developed phonetic laws and a large number of varied metres. Such language cannot be the creation of a barbarous nomadic people within three hundred years. The very character of the Vedic language vouchsafes a continuous peaceful, settled and undisturbed social environment for a considerable length of time. Thus we find that the hypothetical barbarians of Wheeler and Piggott had nothing in common with the Vedic people or the Indo-Aryans.

The similarity between Sanskrit and the European languages is to be interpreted not by wild guesses and phantastic theories but by the light of the historical facts and sober reasonings. As the language of the Indo-Aryans grew

and developed in the delta of the Sindhu-Saraswati, there remains no possibility of the existence of an outside-India mother of the Indo-Aryan languages. So, the most rational conclusion arrived at from the above discussion is that Sanskrit is the mother of all the Indo-European languages. The European languages have the same-structure as the Indian Prakritas and Apabhramsas. In reality it is the concoction of the Indo-European philological theory, based on some similarities between the Sanskrit and the European languages, that was the root of all sorts of false and faulty theories regarding the origin and development of the people and culture of India. We have proved beyond doubt that the original homeland of the Vedic people was in the Sindhu-Saraswati delta. The discovery of the Indus civilization of the bronze age has given the final blow to the theory of an immigrant Aryans by the Western passes, which has disconcerted Wheeler and Piggott.

Finding that Maxmuellarian theory² has been out-dated by the discovery of the Indus civilization they were sanguine to bring down to India some other folks who may be put forward as the fore-fathers of the Vedic people. In this endeavour they under-estimated the Indian genius. They thought that they would be able to whood-wink everybody. Of course they have been able to whood-wink some no doubt, but not all.

Both Wheeler and Piggott¹ knew that their days are

1. The Aryan advent in India, was in fact, the arrival of barbarians in a region already organised into an Empire based on a long established tradition of a literate urban culture. "Piggott: The Pre-historic India.

2. Prof. Maxmueller : Chips from the German workshop. See Pp. 5-15. of the present book.

numbered. This knowledge has made them try frantically to resuscitate the dead snake. But it is too late, the snake is already dead. I hope here will end the myth-making tendencies about India and her problems to maintain lost ground. The ground is lost and here should be cessation of further concoction of hypotheses and fables about the Aryans, the composers of the Vedic hymns.

The only people who may be identified as the brethren of the Indo-Aryans are the Persians. These Persians again are traced in Mohenjo-daro by the existence of the method of disposal of the deads still practised by them. So, both the Vedic and Avesthic people lived in the same Indus valley before they parted,

The Aryan invasion, as the cause of the destruction of the cities, being thus discounted, we may visualize the ease and tranquility with which the people left their paternal home, unharassed by maruders, to seek fresh emporiums for their commodities and homes for their families.. Their migration was so slow that they could take with them at leisure everything they possessed, even the doors, windows, shafters, and bricks were not left behind.

They went out of the city in boats, with the knowledge of arts, crafts, religion and religious symbols, language and writing art. The earliest notices of these migrators have been dug out in the chain of their settlements in the lower Indus. From thence, the people moved onward towards the South and founded colonies on the coasts of Guzrat, They moved on and at last reached the mouths of the Ganges. There they settled. Fresh batches appeared and gradually pushing upwards they settled all over the Gangetic plain upto Banaras. In this way the culture of the Indus valley

found its way in the Eastern India. This is the cause of the similarity of the languages and titles of the people of Guzrat and the people of the Eastern wing.

From Patna are discovered a number of Indus valley terra-cotta when a 30 feet deep ditch was dug behind the court premises.

The alpina with profuse tree and creeper motifs, four consetcuive pyramid-roofs in Bengal are of the Indus-valley origin. Moreover, the titles of the Trading people, Da, Ta, La, as well as the use of fish and meat as food bespeak their Indus-valley origin.

In Bengal the composite popular deity is the Shasti, a lady with the face of a cat. The Indus custom of wearing the Shankha and Ayas bracelets is still observed in Bengal, the jar with pores now known as the Sahasradhara is used in Bengal in the bath of the deities.

The Indus composite animal, made of the eye of a man, the trunk of the elephant, front part and the horns of the bull, and the hind part of the tiger, re-appeared in Orissa a bit changed, as the Visvarupa of Vishnu. It is composed of the head of the pea-cock the mid-portion of a bull, the hind part of a deer, a foot of a man, the second foot of the elephant and the third foot of the tiger.

This Eastern Zone of the Indus cultural colonization gave birth to the greatest of the religious preachers of the world, the Buddha. It is here in this zone also arose Mahavira, the founder of the Jaina religion. Here in this very area were the founding of the first model of the universities of the world. Here again were founded two other universities

indicating the glory and the prosperity of the descendants of the Indus valley people in their new settlements. It is sure that the descendants of the Indus people far surpassed their ancestors in grandeur and glory. What were simple faiths in the Indus valley were clothed with flesh and blood of devotion and reason and became schools of philosophies in their new settlements.

The Indus cult of the Mother has been divided into the Western, the Southern and the Eastern Schools, covering the original home and the new settlements of the Indus People in the South and the East.

The people of the Indus-valley, specially of pre-Mohenjo-daro migration did not finish by settling in the Eastern India. they settled in the Indian archipelago and moving Eastward reached near south America and settled in small islands now known as the Easter Island and Carolina Islands as well as in Peru in South America. The Easter Islanders carried the Indus script with them. Their system of script is called 'Kahau Ranga Ranga'. "Kahau" means from Ka to Ha. It is a Sanskrit term. Ranga is colour and is the synonym of the word Varna. The Indian system of scripts is called Varnamala. So, the word Ranga was used in the same meaning as we use Varna.

The settlers in the Carolina Island and in Peru have left their traces in the script they carried from the Indus valley. They used the pictograms exclusively in their scripts indicating that they belonged to the priestly class. So, the scripts of Easter Island, Carolina Islands and of Peru were carried by the people from the pre-Mohenjo-daro settlements of the Sindhu-Sarasvati delta,

Circumnavigating Burma and Indo-China the people

of Mohenjo-daro went northward and founded colonies in North China in the Huang-ho valley. They have left their traces in the cremation of the dead bodies, the Indus offering stands (the material used was stone), the conception of a unicorn, known as Chi-lin in Chinese, it is an one horned mythical deer.

Towards the west, they first settled in the Euphrates valley. Their presence has been marked by the discovery of the Indus seals used by those migrators. Next we find them in Asia Minor. There they have left their script and were known as the Khattis, derived probably from Kshatriya. These people moved westwards and reached the western limit of Europe. There they were known as the Celts. They have left their traces in their gods who had once held their sway over the entire western coasts of Europe from Scandenavia to France. Siva Pashupati has been discovered in Zetland, and the three beaded horned deity in a statue in France, several horned deities in France. A recent excavation on a tributary of the Rhone has brought out the figure of Rudra and horned Siva with three faces.

In Western Asia, the Phoenician script contains as many as 12 Indus signs (4) in its system of 22 characters. This finding cuts to the root of the phantastic European theory of the origin of the Brahmi from the Phoenician script. It is noteworthy that in the place of 12, of the Phoenician script the Brahmi system possesses as many as 23 Indus characters besides numerous duplicates and triplicates. It is clear that the Brahmi and the Phoenician scripts are the offshoots of the same Indus script.

In Egypt, the Indus composite deities abound. In one representation five animals are shown surrounding a

circle, similar figure with six heads has been discovered from the Indus valley. Like the Indus bull, Apis bull was adored in Egypt, the Ram of Mendes was well known and may be identified with the Indus Ram.

There are the compositions of bird and man, ram and man, cow and man, cat and man. The most important of the compositions is the eater of the deads. It is composed of the hind part of an elephant, middle portion of a leopard and the head of a crocodile.

In North Africa, in Libiya are discovered, in the rock paintings, the Unicorn, and the Indian elephant. The composite animal with the face of a goat and the body of the bull with many horns may be equated with the Vedic thousand horned bull representing the sun. The Vedic rain bull and the rain elephant also are represented.

In West Africa the traces of the Indus influence are the presence of horned masks with two and three faces as well as a Brahmachari mask.

In Crete are the goat Unicorn, the peacock, the Indus mode of disposal of the dead, in the Mediterranean shores in Phoenicia there were the Vedic panis. They have left the trace of their Indus origin in the jars with pores in the bottom. In England, jars and tumblers with pores in their bottom, the Indian ornaments, spoons, bronze mirrors etc are found.

In this way the entire ancient world (Asia, Africa, Europe) came under the influence of the Indian culture by the two groups of the migrators from the Indus valley. The Indus people taught them the rudiments of culture, the religion with image worship, language and script, brought from the Vedic priests, not to speak of the lessons in agriculture,

arts and industries navigation etc. In short they imparted to the aboriginals of those areas the first principles of a civilized corporate life !

At home they settled all over the Indian sub-continent with their culture, hence, I remarked in my earlier work that, "The Indus people still live in their cultural descendants the Indians and their culture permeates the whole of India or modern Vedic Society from Kashmir on the West to Assam on the East, from Himalaya on the North to Kanyakumari on the South."¹

This has been found true by our later researches. It is curious enough that some of the cultural conceptions were retained by the people of the Aryavarta and some by those whom these Aryas denounced as the dwellers of Samkirna yonis. Thus, while the Vedic conception of a hereafter, depicted in the Dasama Mandala, was retained by the people of Harappa and which appeared in the modern time in the Garuda Purana and is followed by the non-Vaidikas the people of the Aryavarta completely gave up the conception. While the Vedic custom of using images in sacrifices was discarded from the religious practices of the Aryavarta, it has been retained by the other group of the people together with the worship of the sacred trees.

In society also there are differences, while the early Vedic society did away with the burning of the widows, the people of Aryavarta retained that practice. In Bengal nearly all the cases of burning the widows were among the Vedic priesthood who came to Bengal from Aryavarta. These differences may also reflect the tribal character of the

1. Rigvedic Culture of the pre-historic Indus, vol I, 2nd. ed, 1946.

different groups of the same people. In this way the same Vedic society was bifurcated it is true, but both of them upheld the same Vedic customs.

Though the people of the Aryavarta aggrandise themselves as the upholder of the true Vedic doctrines, it is the people living outside Aryavarta, who were the real cultured people. All the Universities, all the big Scholars, all the Religious Preachers were from outside Aryavarta. This Aryavarta was a cultureless zone in the historic times and I think it was so in the pre-historic time also.

Outside India the migrators of the two epochs are traced in the Euphrates, the Nile and the Huang-Ho valleys; around the Mediterranean: in Libiya, Phoenicia, Crete, Malta etc. The existence of the evidences of the two sets of migrations in the same place indicates the overlapping of the earlier by the later migrations.

The survival of the Indus culture are detected both by the existence of the script and the religious or mythological symbols in those areas. Indus characters in predominating numbers are detected in no less than 30 systems of scripts all over the globe. It indicates that the original home of the script was the Indus valley.

Thus the fate of the deserters of the two Indus cities put them in possession of wealth, power and privileges wherever they went and is well-worth to be envied. They survive still in their descendants by the culture they still retained.

Thus the ancient India still survives at home and abroad among Her cultural children. She is still the Supreme Mother of cultures. She hails her long-lost children from Her high pedestal. Let Her children recognise the voice of their Mother, in whose domain the sun never set in the past, never sets in the present and will never set in the future.

P. S. (Read after 3. v. page 38), The nine skeletons mentioned are not the result of the same catastrophae, because, they are found in the levels from 18.8 ft. to 23.1 ft. below datum. The skeletons are found on a wall indicating that the place was long deserted and the people who still lived in that area used the place as the grave-yard of their deads, Moreover, out of 9 skeletons, eight are with their heads towards the North, while the head of the remaining skeleton is towards the south. So, in this case also, like the previous case of 13 skeletons, the East has been scrupulously avoided. So it is a case of normal disposal of the dead.

ERRATA

Read	For	
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Voluntary	voluntary.	p. 3.
earliest	erlierst	p. 14.
since	sicce	p. 15.
later	latter	p. 16.
Prishati	prishatio	p. 16.
In spite	inspite.	17, 40.
type	ype	p. 44.
custom	custon	p. 63.
Cairns	cairons	p. 63.
Cartouche	cartouch	p. 111.
right	left.	p. 112.

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