

INDIA (BHARAT) - IRAN (PERSIA)

AND ARYANS

PART - 1



Dr. Gaurav A. Vyas

This book contains the rich History of India (Bharat) and Iran (Persia) Empire. There was a time when India and Iran was one land.

This book is written by collecting information from various sources available on the internet.

ROOTSHUNT

15, Mangalyam Society, Near Ocean Park, Nehrunagar, Ahmedabad – 380 015, Gujarat, BHARAT.

M : 0091 – 98792 58523 / Web : www.rootshunt.com / E-mail : hunt2roots@yahoo.com

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1. Who were Aryans :

Aryans of the Avesta and Rig Ved :

The Indo-Iranian group whose members composed the Zoroastrian scriptures, the Avesta, and the Hindu scriptures such as the Ved, called themselves Aryans (Airya/Airyan in the Avesta and Arya/Aryan in the Ved).

The Zoroastrian and Hindu scriptures are the only known ancient texts that contain references to Aryans. Of these two sources, the Avesta contains the preponderance of references to being Aryan, a concept central to the Avesta and Zoroastrian heritage.

Similarity in Avestan & Rig Vedic Languages :

The languages of the two scriptures, the Zoroastrian Avesta and Hindu Rig Ved, are similar but not identical, indicating that at the time of their composition, the people of the Avesta and the Rig Ved were related and close neighbours - in a fashion similar to two provinces within one country - provinces where the people spoke two dialects of the same language.

Old Iranian/Avestan: aevo pantao yo ashahe, vispe anyaesham apantam (Yasna 72.11)
Old Indian/Rig Vedic: abade pantha he ashae, visha anyaesham apantham
Translation: the one path is that of Asha, all others are not-paths.

[The Rig-Vedic translation of the Avestan was provided to this writer by Dr. Satyan Banerjee.]

Aryan Homeland :

At the time the earliest sections of the Avesta and Rig Ved were composed, the Aryans were residents of the Aryan lands or Aryan nation, called Airyan Vaej or Airyanam Dakhyunam in the Avesta and Arya Varta in the Hindu scriptures. In the Avestan and Hindu texts, Airyan Vaej or Arya Varta was a beautiful but mysterious mountainous land. While the precise location of the original Aryan homeland is lost to us, we have been left with ample clues which allow us to draw reasonable conclusions about its likely location, the mountain regions of Central Asia.

The name Airyan Vaej was contracted over the years to Airan Vej, Iran Vej (in Middle Persian texts) and finally to Iran.

The two Indo-Iranian Aryan groups eventually ceased to be close neighbours. They separated and migrated to present day India and Iran, becoming Indians and Iranians in the process.

Therefore, as an added definition, the Aryans were those members of the Indo-Iranian family who originated in Airyan Vaej or Arya Vart, the Aryan homeland.

Reasons for Aryan Migration :

The reasons for the separation of the two Aryan groups could have been a widening difference in their religious beliefs - beliefs that were antithetical to one another, but beliefs that nevertheless shared common roots. The separation is discussed further in the page on Aryan

Religions. Climate change and a degradation of the food production capability of the original homeland could also have been a reason or an added reason.

Aryan History :

The history of the Aryans is found in the scriptures of the original Aryans, the Avesta, the Veds, supporting religious texts, and the legends as well - legends such as the Shahnameh of Ferdowsi. Historical evidence of Aryan trade and conquests provide supporting information.

Source :

<https://www.heritageinstitute.com/zoroastrianism/aryans/index.htm>

2. Prehistory of Aryans :

We find the prehistory of the Aryans recorded in the Zoroastrian scriptures, the Avesta (in particular the Zamyad Yasht 19), in Middle Persian texts, in the poet Ferdowsi's epic, the *Shahnameh* or *Book of Kings*, and in the Hindu Scriptures, the Veds.

The significance of the prehistory contained in these texts, is not necessarily a sense of recorded time, but rather a record of sequential human development that is unique amongst existing ancient literature. Unlike other ancient myths and legends, the individual reign of a legendary Aryan king, at times thousands of years in length, includes developments that correspond to archaeological / historical ages such as the Stone and Metal Ages. For instance, the developments during the reign of the first Aryan king, Gaya Maretan parallels what archaeologists and historians now call the Stone Ages. Therefore we can refer to the legendary reign of Gaya Maretan as the Stone Age of Aryan history.

It would be unreasonable to expect the prehistory to contain a detailed record of individual kings from the dawn of history. The names of the kings that were preserved by legend, were in all likelihood those whose reigns were noteworthy in some fashion, and the length of their reigns would have been expanded to include that of their less noteworthy predecessors and successors. As a consequence, the length of a legendary reign often spans the length of several human lifetimes.

In addition to a being a sequential record of human development, Zoroastrian texts also provide us with a sequential listing of early nations associated with the Aryans. Together with archaeological records, this information can be combined to construct a history of the Aryans.

Aryan Stone Age :

Age of Gaya Maretan :

[Gaya means life and maretan means mortal. In some sources, Gaya Maretan is the first mortal or human being. The name Gaya Maretan evolved to Gayomard (Pahlavi), and then Kayomars or Kaiumars (Persian).]

Ferdowsi's *Shahnameh*, complemented by the Farvardin Yasht 13.87, recounts that Aryan

prehistory started with Gaya Maretan, founder of the Aryan nation. The Shahnameh states that he was the first Aryan King and that during his reign, people lived in the mountains and wore animal skins and leaves. They gathered fruits and other plant foods. Animals were first domesticated, and the herding of cattle began.

During the age of Gaya Maretan, religion and religious rites were developed. According to the *Avesta* and the *Shahnameh*, Gaya Maretan was a Mazdayasni, a worshipper of Mazda or God. In the oldest Hindu scriptures, the Rig Ved, worship in a supreme God, Asur Varun, preceded dev or polytheistic worship amongst the Aryans.

The *Shahnameh* tells us that Ahriman, the leader of the dev worshippers was envious of Gaya Maretan and wanted to seize Gaya Maretan's throne, the throne of the Aryans. As a result, the first religious wars between the Mazda and dev worshippers took place during this period. At first the dev worshippers were victorious in a battle in which Gaya Maretan's son Siyamak was killed. Gaya Maretan regrouped, assembled an army under the command of his grandson Haoshyangha, and defeated the dev worshippers. While this second battle established the Mazdayasni as the dominant religious group between the Mazda and dev worshippers, the two groups continued to live together in close proximity. (Later, at the end of the Jamshidi / Yima era, dominance would shift to the dev worshippers, after which it would move back and forth between the two groups.)

Implicit in the references to ancient Aryans in the literature, is the development and establishment of national governance through the establishment of a hereditary kingship and a royal line. In this system of governance, Aryan kings had a sacred responsibility to protect the people, establish and uphold the law, encourage human development and lead the progress of society to a better life. When Aryan kings maintained this sacred trust and ethical compact (what in modern days we call a social contract), they were said to rule in grace in keeping with their khvarenah.

Aryan Metal Age :

Pishdadian Era :

Age of Hushang :

Civilization came to the Aryan world during the age of Haoshyangha (Hushang), Gaya Maretan's grandson.

Some texts state that Hushang was the first Aryan king. In any event, Hushang developed governance according to the rule of law and as a result he was called paradhat (first law giver).

The title paradhat evolved to peshdat and then pishdad, a title that became the name given to the dynasty started by Hushang. Allied to the rule of law was the concept of common justice.

During the Age of Hushang, the Aryans developed agriculture and furthered the domestication of animals and - two elements essential for the development of settled, civilized societies.

The domestication of animals that had started with the herding of cattle during the Age of

Gaya Maretan, now developed to include animal husbandry and the domestication of horses, ass and sheep. The domesticated animals were used for ploughing, as beasts of burden, for transportation, and for the making of dairy products. The animal and dairy products were used to pay taxes - and taxation was born.

To support agriculture, the Aryans during the age of Hushang dug irrigation canals and ducts. They learnt to bake bread as well.

Discovery of Fire-Making :

Jashne Sadeh / Festival of the Hundredth Day :

The Hushang Age also saw the discovery of how to make fire. This discovery is celebrated annually by people of Iranian (Persian) descent at the Jashne Sadeh, meaning the festival of the hundredth day. Yazdi Zoroastrians celebrate Sadeh 100 days before the New Year's day (Nowruz), while Kermani Zoroastrians celebrate the festival 100 days after the Ayathrem gahambar.

The discovery of fire also led to the extraction metal from ore. According to legend, during this era, people acquired the skills of blacksmithing, crafting axes, saws and mattocks (a tool like a pickaxe with one end of its blade flattened at right angles to its handle and used for loosening soil and cutting through roots.)

The Age of Hushang was therefore the start of the Metal Age in Aryan history. However, unlike other metal ages which started with the processing of copper, Aryan and Saka legends place the use of gold before the use of copper in Central Asia - possibly even a few thousand years earlier. In Central Asia, gold was the more readily available and accessible metal. The Shahnameh of Ferdowsi states that gold was used in ancient times to make surgical knives used to perform Caesarean operations.

The Age of Hushang was also the start of the agricultural age and the age during which the Aryans began to establish an international trade network. In general, it was the start of the age of civilization.

Age of Tahmuras :

Haoshyangha was succeeded by his son Tahmuras during whose reign, the art of shearing sheep, weaving and the making of clothes and draperies were developed. The reared animals were fed barley, grass, and hay, indicating that rather than leaving reared animals to graze in pasture, the animals were fed a diet that increased their strength and productivity. As a result, the horses became strong and swift. Fowl and other birds were added to the list of reared animal. Falconry and the taming of hawks were also developed during this age. The law of the land developed to include laws that required the animals be reared with kindness. These are probably the first records of animal humane laws in history.

Art too developed under the patronage of the king.

During the age of Tahmuras, the dev worshippers rose in rebellion, a rebellion that was put

down. As part of the agreement to spare their lives, the dev-worshippers taught Tahmuras thirty different alphabets from different nations to east, west and south, thus teaching him the science of delineating sounds. From this account, it would appear that the dev-worshippers were the original travellers who had knowledge of the lands of China, Asia Minor, Arabia, Sogdiana and other neighbouring states. Aryan international trade would have been firmly established during the age of Tahmuras.

To the structure of Aryan governance, Tahmuras added a prime minister charged with the administration of justice.

Age of Jamshid :

The Name Yim and Yam in the Avesta and Veds :

In the Avesta, Jamshid is called Yim-Srira or Yim Khshaeta, meaning Yim the radiant, son of Vivanghat. In an Old Persian tablet found at Persepolis, he is called Yam-kshedda, and eventually in Middle Persian Pahlavi, his name is transformed to Jam-sheed (to this day, the Parsees of India continue this penchant for converting the Y sound to a J sound). In the Veds, he is called Yam, son of Vivasvant.

The Avestan references to Yim are found in Vendidad Fargard 2, Gatha 32.8, Yasna 9.4-5, Avan Yasht 5.25-6, Ram Yasht 15.15-6, Ashishvagh Yasht 17.28-31 and Jamyad Yasht 19.30-44.

While in the Avesta, Gaya Maretan is the first mortal, in the Rig Ved, Yam is the first mortal. This might indicate that for the Avestan people history started with Gaya Maretan, while for the people of the Rig Ved, their history as a people - as an identifiable or sovereign group - started with Yama. The Avesta and Veds start to share prehistory with Yim / Yam.

Start of the Tragic Aryan Epic Cycles :

In the legends, the legendary king who follows Tahmuras is Yim Khshaeta (later called Jamshid). As we have done previously, in an effort to extract historical developments from the myths and legends, we will say that the Jamshedi age followed the age of Tahmuras.

During the Jamshidi age (the age of Yim), the rule of law - a law grounded in grace and justice - developed and heralded a golden age during which time Airyan Vaej, the Aryan homeland, became a paradise on earth. In legend, Jamshid is considered one of the wisest and greatest kings ever, but one who would nevertheless fell from grace, thus heralding the start of tragic epic cycles in Aryan history, cycles that rotated between good and evil times. Regrettably, subsequent monarchs did not learn from past errors and declines, dooming themselves and the Aryan nation to repeat the tragic epic cycle.

Since the Jamshedi age in legend lasted for over one thousand two hundred years, it would be unrealistic to expect this to be an accurate time period. Rather, it could indicate a long period of history that may have spanned several dynasties. Within this age, an early king, perhaps an eponymous Yima, would have ushered in a golden era - one that was sustained by subsequent

Jamshedi age kings who may have continued presiding over significant societal change for the better. However, later kings might have become arrogant and complacent.

We have examples of this scenario in later times where we have more historical information. For instance, in the last of the tragic epic cycles - the age of the Persian kings - we have historical records of an age that lasted about a thousand years from the Achaemenians to the Sassanians (about the same span of time as the Jamshidi age). During the Persian age, there was a golden era brought on by the rule of Cyrus the Great. Later, there came a time when the kings became arrogant. The dissension from within weakened the Persian Empire making it vulnerable to foreign aggression. Ultimately, what followed was the destruction of a historic civilization.

Zoroastrians need to pay heed to the lessons of history, least those who have sacrificed so much to preserve these legends have done so in vain. History has been kind to Zoroastrians when they gained grace, but cruel and unforgiving when Zoroastrian leaders lost their grace. Arrogance, internal bickering, dissension and a loss of fundamental ethical principles are some of the symptoms of a fall from grace.

Metal Age Developments :

During the Jamshidi age, iron was used to manufacture helmets, chain-mail tunics, breastplates, and coats of armour both for man and horse. Weaving was developed to a high art and included silk, cotton, and animal hair to produce finely woven and brocaded fabrics.

Calendar, Nowruz and Weather :

The age saw the establishment of a calendar with the spring equinox being set as New Year's day - Nowruz. Holidays were promulgated and music began to be composed.

At the outset of the Jamshedi era, the weather in the Aryan homeland, Airyan Vaej was fair and equitable, with the spring equinox heralding the start of spring and a renewal after the winter.

However, a thousand two hundred years after the start of the Jamshedi era, there was a sudden climate chill (Vendidad 2.22-25) and a drastic cooling - a mini Ice Age of sorts.

Knowledge of Central Asia's climate and climate changes during the past 12,000 years can assist in an understanding of the historical periods in Central Asia. For instance, in an event called the Younger Dryas, the earth is known to have experienced a sudden cooling starting 12,800 years from the present, with the cooling lasting about 1,200 years. In addition, there is evidence of more recent and shorter cooling spells of, say, 100 years. Different regions could have experienced different degrees of change and a severe cooling event could also have been regional rather than global. If the location of Airyan Vaej was an area like the Pamirs, a 5° to 10°C drop in average temperatures would have been sufficient to make winter life very harsh (Vendidad, a book of the Zoroastrian scriptures, chapter 1.2 and 2.22). We are informed by the Avesta, that after the change in climate, the warm months (the rapithwan months) in Airyan Vaej were shortened from the normal seven months to two months in duration

(Vendidad 1.3, notes in Vendidad Sada and Bundahishn 25 - the warm months being those when the ground waters are cooler than the surface).

The Vara Settlement :

The sudden cooling and the onset of severe winters required the construction of a new kind of settlement and dwellings called a vara (Avestan Vendidad, a book of the Zoroastrian scriptures, chapter 2.25 - part of Zoroastrian scriptures). Vara is both the name of a settlement and the dwellings that made up the settlement (from vara, enclosure).

The concept of the vara enabled sustainable living for a people and their live-stock in a mountainous region beset with harsh winters. Surviving severe winters without migrating to warmer regions must have been an incredible challenge and a profound development for the people of those days.

If we put the mythological aspects of the legend aside, the description of the vara in the Vendidad indicates the start of settlement / urban planning in Aryan history. The Jamshidi concept was for the vara to be a self-contained, self-sustaining communal dwelling area built according to a set of uniform principles. There were to be separate areas for humans and animals, as well as for seed and hay storage. Fruit trees and crops were to be planted within the vara area. Water for the inhabitants and crops was to be brought to the vara via a channel and stored in a reservoir. Designated festivals also included a sharing of food resources. In addition, during the Jamshidi era, clay began to be used as a building and construction material for the first time. The houses of the vara were to be constructed using clay and wooden pillars.

The vara settlement was to be of three sizes: a settlement of a thousand inhabitants with nine streets, six hundred inhabitants with six streets, and three hundred inhabitants with three streets.

Territorial Expansion :

The Avesta tells us that during in the first thousand two hundred years of the Yima / Jamshedi era, the territory of Airyan Vaej expanded up to four and a half times "southwards, on the way of the sun" (prior to the climate change), presumably into Afghanistan and possibly even the upper Indus valley. The people who remained in the original mountainous Aryan homeland appear to have dealt with the severe winters by staying in the varas for the entire winter, snowed in and cut off from the rest of the world, in the same manner as the Yagnobi in Tajikistan (close to the Pamir region) live through the winter to this day.

Professional Guilds & Initiation :

King Jamshid developed the concept of specialized professions. He instituted the four main professional guilds of priests and learned (athravan), nobles and warriors (rathestaran), farmers (vasteryosan), and artisans (hutokhshan), with members of each profession working in freedom and dignity. Farmers had their own land free from dispute. King Jamshid also instituted the tradition of the wearing the sacred thread or belt as an mark that the wearer had been initiated into the guilds.

The Hindu Veds list four similar professions called varnas (from var, to enclose, cf. Av. vara meaning enclosure): the priests and learned (brahman), nobles and warriors (kshatriya), merchants and farmers (vaishyas), labourers and artisans (sudra). Each varna has its own dharma or system and rules (also called laws) which included an initiation ceremony called the upanayan (meaning bringing within).

The Vedic name for the systems of professions, varnas, and the Avestan name for the Jamshedi settlements, varas - both from the root vara meaning enclosure is significant and bears further examination.

The Hindu initiation ceremony like the Zoroastrian initiation ceremony is also called a thread ceremony. Hinduism calls the initiate a dvijas meaning twice born signifying that the initiate is "born again" into spiritual life. Zoroastrianism uses the term navjote meaning new life. The Hindu initiation is conducted during a person's teen or early adult years. The Zoroastrian age for initiation was the age or reason, deemed by tradition to be fifteen years of age.

Hinduism developed the professional guilds into a caste system, a development that violated principles that Zarathushtra would promote. The initiation ceremony in Hinduism is now limited to men of the first three castes, while the initiation ceremony in Zoroastrianism is available to all women and men. In Zoroastrianism, the initiation ceremony is an initiation into the faith and a coming-of-age ceremony for all Zoroastrians - rather than an initiation into a guild or caste.

Start of Human History in the Hindu Veds :

In the Veds, human history starts with Yama and Hindu reverence for Yama, King Jamshid, grew while he lost favour with the Mazdayasni Aryan predecessors of the Zoroastrians. The Avesta tells us that the once wise, noble and honoured King Yima grew too proud, thought himself a god, and lost his place and grace - his khvarenah. In his hymns (Gatha 32.8), Zarathushtra laments that King Jamshid lost his way and became a sinner.

It is within the realm of possibilities that the Jamshidi king at that time abandoned the Mazdayasni faith in favour of becoming a dev worshipper, thereby becoming the first dev-worshipping Aryan king.

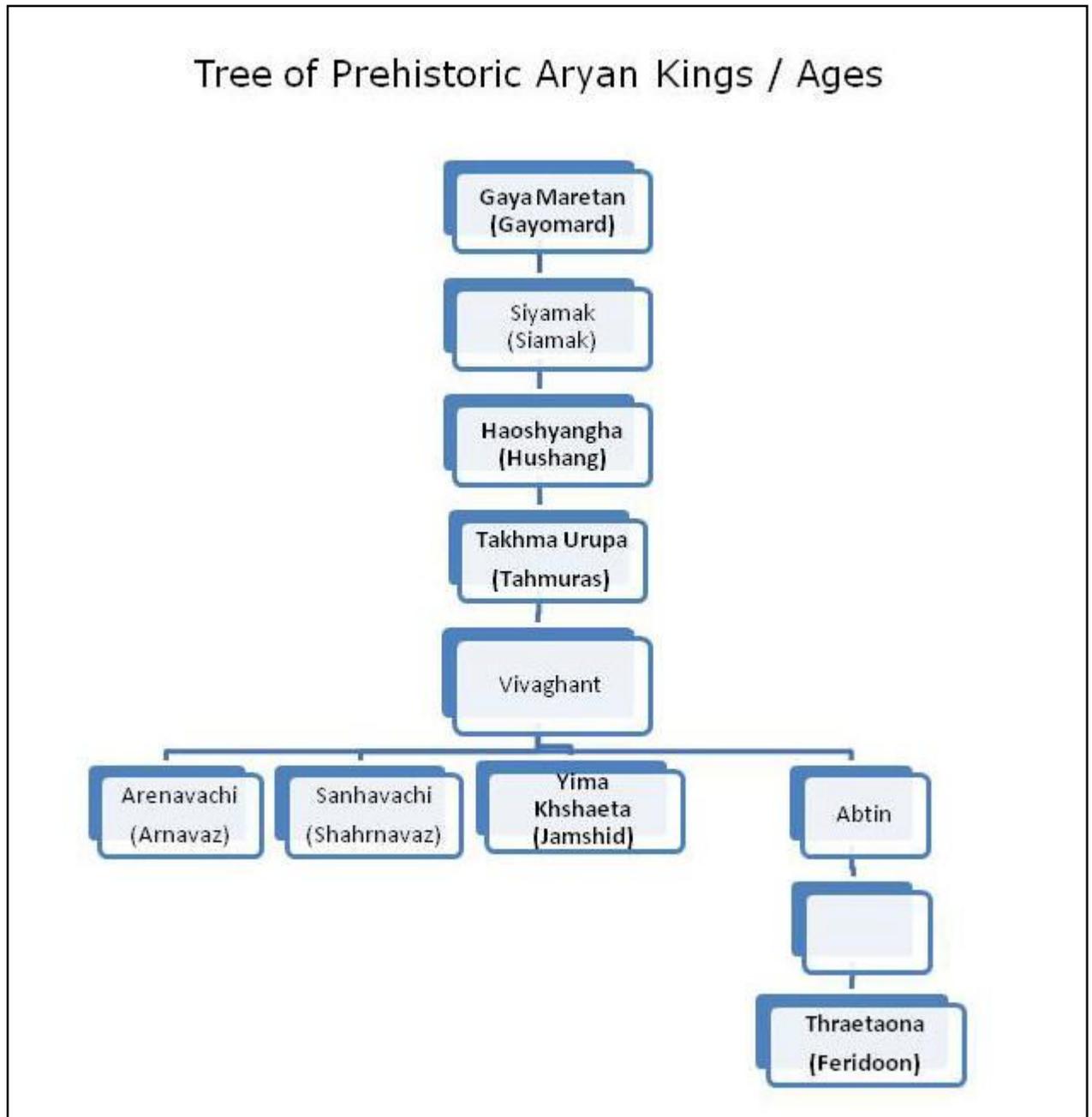
End of the First Tragic Aryan Epic Cycle :

Following Jamshid's loss of grace, the vassal kings and lords of Airyan Vaej withdrew from the court of Jamshid and Airyan Vaej. A hundred years later, weakened by internal dissention, Airyan Vaej was invaded by an evil foreign king, Zahak (also spelt Zahhak and called Azi Dahaka in the Avesta). That event marked the end of the first tragic epic cycle in Aryan history and also the end of the first part of Pishdadian royal rule. The foreign domination supported by the dev worshippers lasted for a thousand years.

The Jamshidi loss of grace and arrogance had resulted in a nation that became weak from within and one that fell prey to conquest and domination by a foreign king for a thousand years until their liberation by Feridoon.

Regrettably, the Aryans would not learn from this painful lesson in history. In eras yet to come, the Aryan nation would rise and fall with epochs of golden ages followed by despair brought about by an abdication of the ruler's sacred trust and ethical compact to rule for the benefit of the people.

Our examination of the Aryan's prehistory continues on the page [Legendary History](#).



Source :

<http://www.heritageinstitute.com/zoroastrianism/aryans/prehistory.htm#aryanmetal>

3. Aryans - 1 :

This article is about the cultural and historical concept. For other uses of "Arya" and "Aryan", see [Aryan \(disambiguation\)](#).

"Aryan" has as its root a term that was used as a self-designation by Indo-Iranian people. The term was used by the [Indo-Aryan people](#) of the [Vedic period](#) in India as an ethnic label for themselves and later refer to the noble class as well as the geographic region known as [Āryāvart](#), where Indo-Aryan culture is based (in this region). The [Iranian people](#) used the term as an ethnic label for themselves in the [Avesta](#) scriptures, and the word forms the etymological source of the country name Iran. It was believed in the 19th century that Aryan was also a self-designation used by all [Proto-Indo-Europeans](#), a theory that has now been abandoned. Scholars point out that, even in ancient times, the idea of being an "Aryan" was religious, cultural and linguistic, not racial.

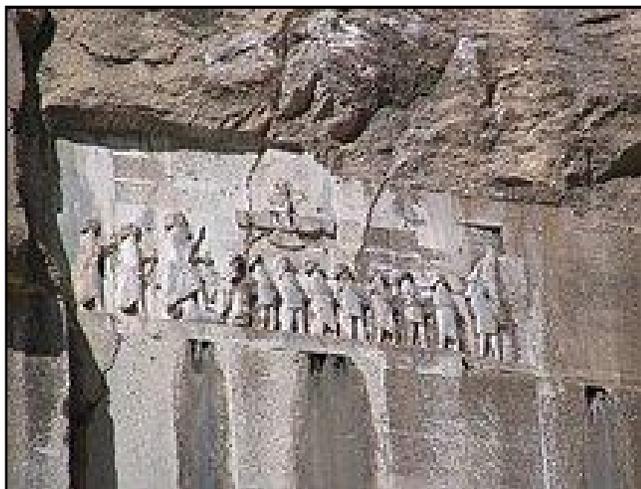
Drawing on misinterpreted references in the [Rig Ved](#) by Western scholars in the 19th century, the term "Aryan" was adopted as a [racial category](#) through the works of [Arthur de Gobineau](#), whose ideology of race was based on an idea of blonde northern European "Aryans" who had migrated across the world and founded all major civilizations, before being diluted through [racial mixing](#) with local populations. Through the works of [Houston Stewart Chamberlain](#), Gobineau's ideas later influenced the [Nazi racial ideology](#) which saw "[Aryan peoples](#)" as innately superior to other putative racial groups.

The atrocities committed in the name of this racial ideology have led academics to avoid the term "Aryan", which has been replaced, in most cases, by "[Indo-Iranian](#)".

Etymology :

The English word "Aryan" (originally spelt "Arian") was borrowed from the Sanskrit word [ārya](#), [आर्य](#), in the 18th century and thought to be the self-designation used by all [Indo-European people](#).

Origins :



One of the earliest epigraphically attested reference to the word [arya](#) occurs in the 6th-century BC [Behistun inscription](#), which describes itself as having been composed "in [arya](#) [language or script] (§ 70). As is also the case for all other Old Iranian language usage, the [arya](#) of the inscription does not signify anything but "[Iranian](#)".

Philologist J.P. Mallory argues that "As an ethnic designation, the word [Aryan] is most properly limited to the Indo-Iranians, and most justly to the latter where it still gives its name to the country Iran.

Sanskrit :

In early Vedic literature, the term Āryāvart (Sanskrit: आर्यावर्त, abode of the Aryans) was the name given to northern India, where the Indo-Aryan culture was based. The Manusmṛti (2.22) gives the name Āryāvart to "the tract between the Himalaya and the Vindhya ranges, from the Eastern (Bay of Bengal) to the Western Sea (Arabian Sea)".

Initially the term was used as a national name to designate those who worshipped the Vedic deities (especially Indra) and followed Vedic culture (e.g. performance of sacrifice, Yajna).

Proto-Indo-Iranian :

The Sanskrit term comes from proto-Indo-Iranian *arya- or *aryo-, the name used by the Indo-Iranians to designate themselves. The Zend airya 'venerable' and Old Persian ariya are also derivatives of *aryo-, and are also self-designations.

In Iranian languages, the original self-identifier lives on in ethnic names like "Alans" and "Iron". Similarly, the name of Iran is the Persian word for land/place of the Aryans.

Pre-Proto-Indo-Iranians :

The Proto-Indo-Iranian term is hypothesized to have proto-Indo-European origins, while according to Szemerényi it is probably a Near-Eastern loanword from the Ugaritic ary, kinsmen.

It has been postulated the Proto-Indo-European root word is *haerós with the meanings "members of one's own (ethnic) group, peer, freeman" as well as the Indo-Iranian meaning of Aryan. Derived from it were words like

- The Hittite prefix arā- meaning member of one's own group, peer, companion and friend;
- Old Irish aire, meaning "freeman" and "noble"
- Gaulish personal names with Ario-
- Avestan airya- meaning Aryan, Iranian in the larger sense
- Old Indo-Aryan ari- meaning attached to, faithful, devoted person and kinsman
- Old Indo-Aryan aryá- meaning kind, favourable, attached to and devoted
- Old Indo-Aryan árya- meaning Aryan, faithful to the Vedic religion.

The word *haerós itself is believed to have come from the root *haer- meaning "put together". The original meaning in Proto-Indo-European had a clear emphasis on the "in-group status" as distinguished from that of outsiders, particularly those captured and incorporated into the group as slaves. While in Anatolia, the base word has come to emphasize personal relationship, in Indo-Iranian the word has taken a more ethnic meaning.

A review of numerous other ideas, and the various problems with each is given by Oswald Szemerényi.

Scholarly usage :

Proto-Indo-Europeans: during the 19th century, it was proposed that "Aryan" was also the self-designation of the Proto-Indo-Europeans, a hypothesis that has been abandoned.

"Aryan language family": the Indo-Aryan languages (including the Dardic), Iranian languages and Nuristani languages, Nazism and white supremacy :



Arno Breker's sculpture Die Partei (The Party), demonstrating the ideal characteristics of a Nordic Aryan.

During the 19th century it was proposed that "Aryan" was also the self-designation of the Proto-Indo-Europeans. Based on speculations that the Proto-Indo-European homeland was located in northern Europe, a 19th-century hypothesis which is now abandoned, the word developed a racist meaning. James Joyce, among others, claimed that "the Aryan genius" was eminently productive in culture thanks to its special natural gifts.

The Nazis used the word "Aryan" to describe people in a racial sense. The Nazi official Alfred Rosenberg believed that the Nordic race was descended from Proto-Aryans, who he believed had prehistorically dwelt on the North German Plain and who had ultimately originated from the lost continent of Atlantis. According to Nazi racial theory, the term "Aryan" described the Germanic peoples. However, a satisfactory definition of "Aryan" remained problematic during Nazi Germany.

The Nazis considered the purest Aryans to be those that belonged to the "Nordic race" physical ideal, known as the "master race" during Nazi Germany. Although the physical ideal of the Nazi racial theorists was typically the tall, fair-haired and light-eyed Nordic individual, such theorists accepted the fact that a considerable variety of hair and eye colour existed within the racial categories they recognised. For example, Adolf Hitler and many Nazi officials had dark hair and were still considered members of the Aryan race under Nazi racial doctrine, because the determination of an individual's racial type depended on a preponderance of many characteristics in an individual rather than on just one defining feature.

In September 1935, the Nazis passed the Nuremberg Laws. All Aryan Reich citizens were required to prove their Aryan ancestry, one way was to obtain an Ahnenpass by providing proof through baptismal certificates that all four grandparents were of Aryan descent.

In December 1935, the Nazis founded Lebensborn to counteract the falling Aryan birth rates in Germany, and to promote Nazi eugenics.

Usage and adaptation in other languages :

In Sanskrit literature :

In Sanskrit and related Indo-Aryan languages, ārya means "one who does noble deeds; a noble one". Āryāvart "abode of the āryas" is a common name for North India in Sanskrit literature. Manusmṛti (2.22) gives the name to "the tract between the Himalaya and the Vindhya ranges, from the Eastern Sea to the Western Sea". The title ārya was used with various modifications throughout the Indian Subcontinent. Kharvel, the Emperor of Kaling in second century BCE, is referred to as an ārya in the Hathigumpha inscriptions of the Udayagiri and Khandagiri Caves in Bhubaneswar, Odisha. The Gurjar-Pratihara rulers in the 10th century were titled "Maharajadhiraj of Āryāvarta". Various Indian religions, chiefly Hinduism, Jainism and Buddhism, use the term ārya as an epithet of honour; a similar usage is found in the name of Arya Samaj.

In Ramayan and Mahabharat, ārya is used as an honorific for many characters including Hanuman.



Indo-European language throughout Europe and the Middle East, c. 500 BCE

In Avesta and Persian literature :

Unlike the several meanings connected with ārya- in Old Indo-Aryan, the Old Persian term only has an ethnic meaning. That is in contrast to Indo-Aryan usage, in which several secondary meanings evolved, the meaning of ar- as a self-identifier is preserved in Iranian usage, hence the word "Iran". The airya meant "Iranian", and Iranian anairya meant and means "non-Iranian". Arya may also be found as an ethnonym in Iranian languages, e.g., Alan and Persian Iran and Ossetian Ir/Iron. The name is itself equivalent to Aryan, where Iran means "land of the Aryans, and has been in use since Sassanid times.

The Avesta clearly uses airya/airyan as an ethnic name (Vd. 1; Yt. 13.143-44, etc.), where it appears in expressions such as airyāfi; daiŋ'hāvō "Iranian lands, peoples", airyō.šayanəm "land inhabited by Iranians", and airyanəm vaējō vaŋhuyāfi; dāityayāfi; "Iranian stretch of the good Dāityā", the river Oxus, the modern Āmū Daryā. Old Persian sources also use this term for Iranians. Old Persian which is a testament to the antiquity of the Persian language and which is related to most of the languages/dialects spoken in Iran including modern Persian,

the Kurdish languages, Balochi, and Gilaki makes it clear that Iranians referred to themselves as Arya.

The term "Airya/Airyān" appears in the royal Old Persian inscriptions in three different contexts:

1. As the name of the language of the Old Persian version of the inscription of Darius I in Behistun,
2. As the ethnic background of Darius I in inscriptions at Naqsh-e-Rostam and Susa (Dna, Dse) and Xerxes I in the inscription from Persepolis (Xph) and,
3. As the definition of the God of the Aryans, Ahura Mazdā, in the Elamite language version of the Behistun inscription.

For example in the Dna and Dse Darius and Xerxes describe themselves as "An Achaemenian, A Persian son of a Persian and an Aryan, of Aryan stock". Although Darius the Great called his language the Aryan language, modern scholars refer to it as Old Persian because it is the ancestor of modern Persian language.

The Old Persian and Avestan evidence is confirmed by the Greek sources. Herodotus in his Histories remarks about the Iranian Medes that: "These Medes were called anciently by all people Arians" (7.62). In Armenian sources, the Parthians, Medes and Persians are collectively referred to as Aryans. Eudemus of Rhodes apud Damascius (Dubitationes et solutiones in Platonis Parmenidem 125 bis) refers to "the Magi and all those of Iranian (áreion) lineage"; Diodorus Siculus (1.94.2) considers Zoroaster (Zathraustēs) as one of the Arianoi.

Strabo, in his Geography, mentions the unity of Medes, Persians, Bactrians and Sogdians :

The name of *Ariana* is further extended to a part of Persia and of Media, as also to the Bactrians and Sogdians on the north; for these speak approximately the same language, with but slight variations.

The trilingual inscription erected by Shapur's command gives us a more clear description. The languages used are Parthian, Middle Persian and Greek. In Greek the inscription says: "ego tou Arianon ethnous despotes eimi" which translates to "I am the king of the Aryans". In the Middle Persian Shapur says: "I am the Lord of the EranShahr" and in Parthian he says: "I am the Lord of AryanShahr".

The Bactrian language (a Middle Iranian language) inscription of Kanishka the Great, the founder of the Kushan Empire at Rabatak, which was discovered in 1993 in an unexcavated site in the Afghanistan province of Baghlan, clearly refers to this Eastern Iranian language as Arya. In the post-Islamic era one can still see a clear usage of the term Aryan (Iran) in the work of the 10th-century historian Hamzah al-Isfahani. In his famous book "The History of Prophets and Kings", al-Isfahani writes, "Aryan which is also called Pars is in the middle of these countries and these six countries surround it because the South East is in the hands China, the North of the Turks, the middle South is India, the middle North is Rome, and the South West and the North West is the Sudan and Berber lands". All this evidence shows that the name arya "Iranian" was a collective definition, denoting peoples (Geiger, pp. 167 f.; Schmitt, 1978, p. 31) who were aware of belonging to the one ethnic stock, speaking a common language, and having a religious tradition that centered on the cult of Ahura Mazdā.

In Iranian languages, the original self-identifier lives on in ethnic names like "Alans", "Iron". Similarly, The word *Iran* is the Persian word for land/place of the Aryan.

In Latin literature :

The word Arianus was used to designate Ariana, the area comprising North-western India, Afghanistan, Iran and Pakistan. In 1601, Philemon Holland used 'Arianes' in his translation of the Latin Arianus to designate the inhabitants of Ariana. This was the first use of the form Arian verbatim in the English language. In 1844 James Cowles Prichard first designated both the Indians and the Iranians "Arians" under the false assumption that the Iranians as well as the Indians self-designated themselves Aria. The Iranians did use the form Airya as a designation for the "Aryans," but Prichard had mistaken Aria (deriving from OPer. Haravia) as a designation of the "Aryans" and associated the Aria with the place-name Ariana (Av. Airyana), the homeland of the Aryans. The form Aria as a designation of the "Aryans" was, however, only preserved in the language of the Indo-Aryans.

In European languages :

The term "Aryan" came to be used as the term for the newly discovered Indo-European languages, and, by extension, the original speakers of those languages. In the 19th century, "language" was considered a property of "ethnicity", and thus the speakers of the Indo-Iranian or Indo-European languages came to be called the "Aryan race", as contradistinguished from what came to be called the "Semitic race". By the late 19th century, among some people, the notions of an "Aryan race" became closely linked to Nordicism, which posited Northern European racial superiority over all other peoples. This "master race" ideal engendered both the "Aryanization" programs of Nazi Germany, in which the classification of people as "Aryan" and "non-Aryan" was most emphatically directed towards the exclusion of Jews. By the end of World War II, the word 'Aryan' had become associated by many with the racial ideologies and atrocities committed by the Nazis.

Western notions of an "Aryan race" rose to prominence in late-19th- and early-20th-century racialism, an idea most notably embraced by Nazism. The Nazis believed that the "Nordic peoples" (who were also referred to as the "Germanic peoples") represent an ideal and "pure race" that was the purest representation of the original racial stock of those who were then called the Proto-Aryans. The Nazi Party declared that the "Nordics" were the true Aryans because they claimed that they were more "pure" (less racially mixed) than other people of what were then called the "Aryan people".

History :

Before the 19th century :

While the original meaning of Indo-Iranian *arya as a self-designator is uncontested, the origin of the word (and thus also its original meaning) remains uncertain. Indo-Iranian ar- is a syllable ambiguous in origin, from Indo-European ar-, er-, or or-. No evidence for a Proto-Indo-European (as opposed to Indo-Iranian) ethnic name like "Aryan" has been found. The word was used by Herodotus in reference to the Iranian Medes whom he describes as the people who "were once universally known as Aryans".

The meaning of 'Aryan' that was adopted into the English language in the late 18th century was the one associated with the technical term used in comparative philology, which in turn had the same meaning as that evident in the very oldest Old Indo-Aryan usage, i.e. as a (self-) identifier of "(speakers of) Indo-Aryan languages". This usage was simultaneously influenced by a word that appeared in classical sources (Latin and Greek Ἀριώνης Arianes, e.g. in Pliny 1.133 and Strabo 15.2.1–8), and recognized to be the same as that which appeared in living Iranian languages, where it was a (self-)identifier of the "(speakers of) Iranian languages". Accordingly, 'Aryan' came to refer to the languages of the Indo-Iranian language group, and by extension, native speakers of those languages.

Avestan :

The term Arya is used in ancient Persian language texts, for example in the Behistun inscription from the 5th century BCE, in which the Persian kings Darius the Great and Xerxes are described as "Aryans of Aryan stock" (arya arya chiça). The inscription also refers to the deity Ahura Mazda as "the god of the Aryans", and to the ancient Persian language as "Aryan". In this sense the word seems to have referred to the elite culture of the ancient Iranians, including both linguistic, cultural and religious aspects. The word also has a central place in the Zoroastrian religion in which the "Aryan expanse" (Airyan Vaejh) is described as the mythical homeland of the Iranian people's and as the center of the world.

Vedic Sanskrit :

The term Arya is used 36 times in 34 hymns in the RigVed. According to Talageri (2000, The Rig Ved. A Historical Analysis) "the particular Vedic Aryans of the RigVed were one section among these *Purus*, who called themselves *Bharats*." Thus it is possible, according to Talageri, that at one point Arya did refer to a specific tribe.

While the word may ultimately derive from a tribal name, already in the RigVed it appears as a religious distinction, separating those who sacrifice "properly" from those who do not belong to the historical Vedic religion, presaging the usage in later Hinduism where the term comes to denote religious righteousness or piety. In RV 9.63.5, ârya "noble, pious, righteous" is used as contrasting with ârāvan "not liberal, envious, hostile":

indram vârdhanto aptúraḥ kṛṇvânto víśvam âryam apaghnânto ârāvṇaḥ

"[the Soma-drops], performing every noble work, active, augmenting Indra's strength, driving away the godless ones." (trans. Griffith)

Sanskrit epics :

Arya and Anarya are primarily used in the moral sense in the Hindu Epics. People are usually called Arya or Anarya based on their behaviour. Arya is typically one who follows the Dharma. This is historically applicable for any person living anywhere in Bharat Varsh or vast India. According to the Mahabharat, a person's behaviour (not wealth or learning) determines if he can be called an Arya.

Religious use :

The word ārya is often found in Hindu, Buddhist, and Jain texts. In the Indian spiritual context, it can be applied to Rishis or to someone who has mastered the four noble truths and entered upon the spiritual path. According to Nehru, the religions of India may be called collectively ārya dharma, a term that includes the religions that originated in India (e.g. Hinduism, Buddhism, Jainism and possibly Sikhism).

Hinduism :

"O my Lord, a person who is chanting Your holy name, although born of a low family like that of a *Chandal*, is situated on the highest platform of self-realization. Such a person must have performed all kinds of penances and sacrifices according to Vedic literatures many, many times after taking bath in all the holy places of pilgrimage. Such a person is considered to be the best of the Arya family" (Bhagvat Puran 3.33.7).

"My dear Lord, one's occupational duty is instructed in Śrīmad-Bhāgavatam and Bhagavad-gītā according to Your point of view, which never deviates from the highest goal of life. Those who follow their occupational duties under Your supervision, being equal to all living entities, moving and nonmoving, and not considering high and low, are called Āryans. Such Āryans worship You, the Supreme Personality of Godhead." (Bhagvat Puran 6.16.43).

According to Swami Vivekanand, "A child materially born is not an Arya; the child born in spirituality is an Arya." He further elaborated, referring to the Manu Smriti: "Says our great law-giver, *Manu*, giving the definition of an Arya, 'He is the Arya, who is born through prayer.' Every child not born through prayer is illegitimate, according to the great law-giver: The child must be prayed for. Those children that come with curses, that slip into the world, just in a moment of inadvertence, because that could not be prevented – what can we expect of such progeny?..." (Swami Vivekanand, Complete Works vol.8)

Swami Dayananda founded a Dharmic organisation Arya Samaj in 1875. Sri Aurobindo published a journal combining nationalism and spiritualism under the title *Arya* from 1914 to 1921.

Buddhism :

The word ārya (Pāli: ariya), in the sense of "noble" or "exalted", is very frequently used in Buddhist texts to designate a spiritual warrior or hero, which use this term much more often than Hindu or Jain texts. Buddha's Dharma and Vinaya are the ariyassa dhammavinayo. The Four Noble Truths are called the catvāry āryasatyāni (Sanskrit) or cattāri ariyasaccāni (Pali). The Noble Eightfold Path is called the āryamārga (Sanskrit, also āryāṣṭāṅgikamārga) or ariyamagga (Pāli).

In Buddhist texts, the ārya pudgal (Pali: ariyapuggala, "noble person") are those who have the Buddhist *śīla* (Pāli sīla, meaning "virtue") and who have reached a certain level of spiritual advancement on the Buddhist path, mainly one of the four levels of awakening or in Mahayana Buddhism, a bodhisattva level (bhumi). Those who despise Buddhism are often called "anāryas".

Jainism :

The word ārya is also often used in Jainism, in Jain texts such as the Pannavansutt.

19th century

In the 19th century, linguists still supposed that the age of a language determined its "superiority" (because it was assumed to have genealogical purity). Then, based on the assumption that Sanskrit was the oldest Indo-European language, and the (now known to be untenable) position that Irish Éire was etymologically related to "Aryan", in 1837 Adolphe Pictet popularized the idea that the term "Aryan" could also be applied to the entire Indo-European language family as well. The groundwork for this thought had been laid by Abraham Hyacinthe Anquetil-Duperron.

In particular, German scholar Karl Wilhelm Friedrich Schlegel published in 1819 the first theory linking the Indo-Iranian and the German languages under the Aryan group. In 1830 Karl Otfried Müller used "Arier" in his publications.

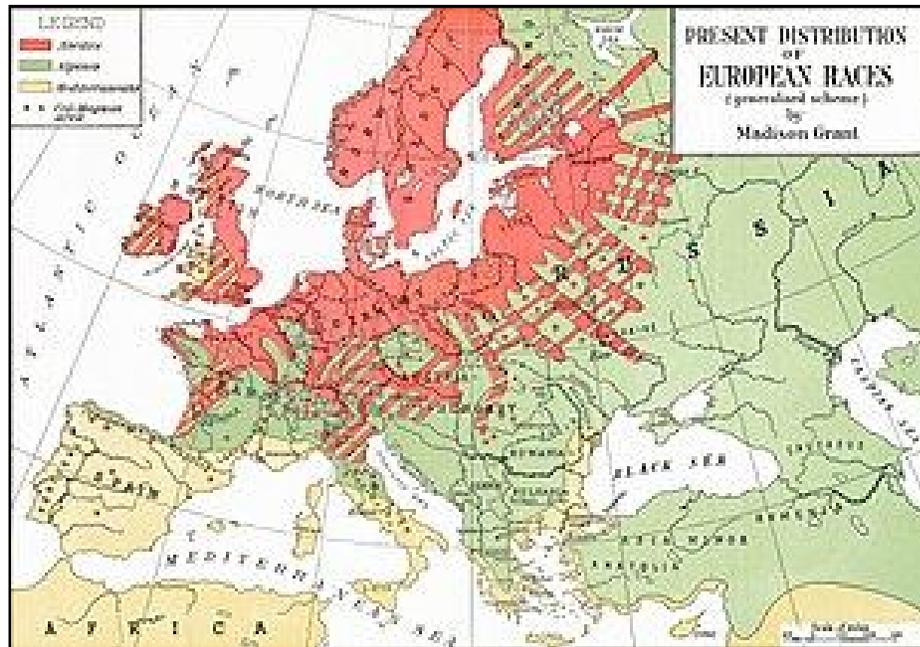
Theories of Aryan invasion :

Translating the sacred Indian texts of the Rig Ved in the 1840s, German linguist Friedrich Max Muller found what he believed to be evidence of an ancient invasion of India by Hindu Brahmins, kshatriyas (Rajput), Vaishya a group he described as "the Arya". Muller was careful to note in his later work that he thought Aryan was a linguistic category rather than a racial one. Nevertheless, scholars used Muller's invasion theory to propose their own visions of racial conquest through South Asia and the Indian Ocean. In 1885, the New Zealand polymath Edward Tregear argued that an "Aryan tidal-wave" had washed over India and continued to push south, through the islands of the East Indian archipelago, reaching the distant shores of New Zealand. Scholars such as John Batchelor, Armand de Quatrefages, and Daniel Brinton extended this invasion theory to the Philippines, Hawaii, and Japan, identifying indigenous peoples who they believed were the descendants of early Aryan conquerors.

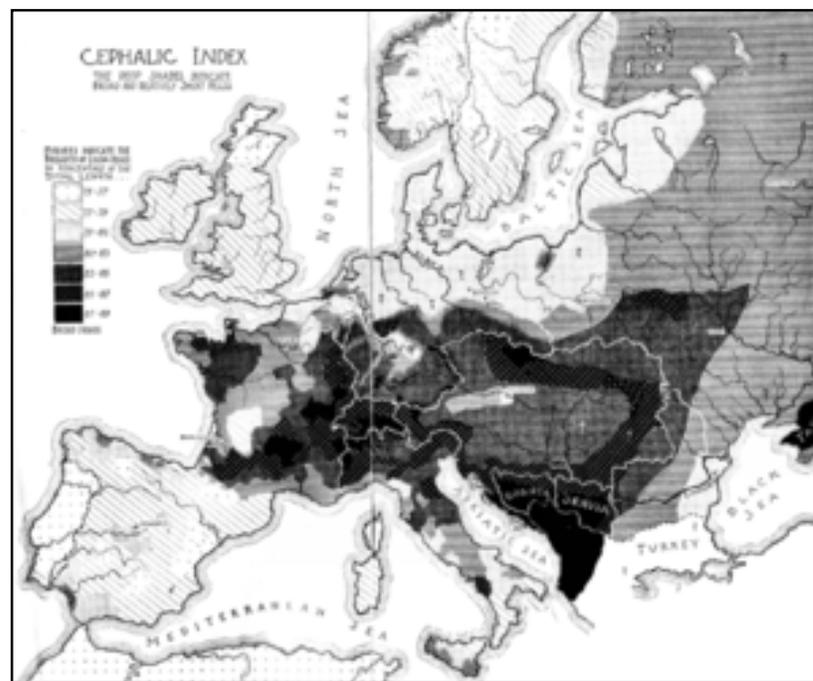
In the 1850s Arthur de Gobineau supposed that "Aryan" corresponded to the suggested prehistoric Indo-European culture (1853–1855, *Essay on the Inequality of the Human Races*). Further, de Gobineau believed that there were three basic races – white, yellow and black – and that everything else was caused by race miscegenation, which de Gobineau argued was the cause of chaos. The "master race", according to de Gobineau, were the Northern European "Aryans", who had remained "racially pure". Southern Europeans (to include Spaniards and Southern Frenchmen), Eastern Europeans, North Africans, Middle Easterners, Iranians, Central Asians, Indians, he all considered racially mixed, degenerated through the miscegenation, and thus less than ideal.

By the 1880s a number of linguists and anthropologists argued that the "Aryans" themselves had originated somewhere in northern Europe. A specific region began to crystallize when the linguist Karl Penka (*Die Herkunft der Arier. Neue Beiträge zur historischen Anthropologie der europäischen Völker*, 1886) popularized the idea that the "Aryans" had emerged in Scandinavia and could be identified by the distinctive Nordic characteristics of blond hair and

blue eyes. The distinguished biologist Thomas Henry Huxley agreed with him, coining the term "Xanthochroi" to refer to fair-skinned Europeans (as opposed to darker Mediterranean peoples, who Huxley called "Melanochroi").



Madison Grant's vision of the distribution of "Nordics" (red), "Alpines" (green) and "Mediterraneans" (yellow)



William Z. Ripley's map of the "cephalic index" in Europe, from *The Races of Europe* (1899)

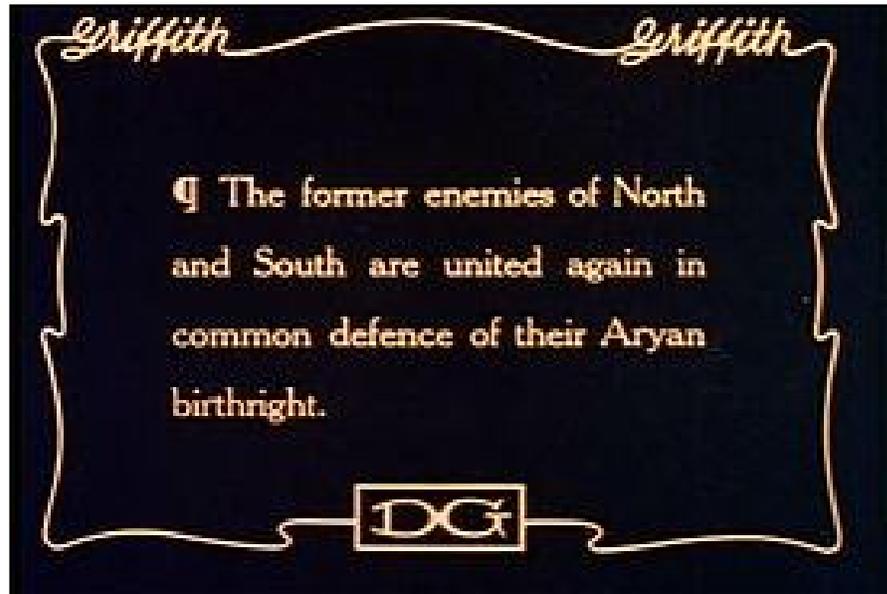
This "Nordic race" theory gained traction following the publication of Charles Morris's *The Aryan Race* (1888), which touches racist ideology. A similar rationale was followed by Georges Vacher de Lapouge in his book *L'Aryen et son rôle social* (1899, "The Aryan and his Social Role"). To

this idea of "races", Vacher de Lapouge espoused what he termed *selectionism*, and which had two aims: first, achieving the annihilation of trade unionists, considered "degenerate"; second, the prevention of labour dissatisfaction through the creation of "types" of man, each "designed" for one specific task.

Meanwhile, in India, the British colonial government had followed de Gobineau's arguments along another line, and had fostered the idea of a superior "Aryan race" that co-opted the Indian caste system in favor of imperial interests. In its fully developed form, the British-mediated interpretation foresaw a segregation of Aryan and non-Aryan along the lines of caste, with the upper castes being "Aryan" and the lower ones being "non-Aryan". The European developments not only allowed the British to identify themselves as high-caste, but also allowed the Brahmins to view themselves as on-par with the British. Further, it provoked the reinterpretation of Indian history in racialist and, in opposition, Indian Nationalist terms, and – in following a special interpretation of Max Müller's identification of "Aryan" as a national name – this gave rise recently among Hindu nationalists to the "indigenous Aryans" or so-called "Out of India" theory, disputed by many scholars in academia, which seeks an Indian origin of the Indo-European "Aryans".

In *The Secret Doctrine* (1888), Helena Petrovna Blavatsky described the "Aryan root race" as the fifth of seven "Root races", dating their souls as having begun to incarnate about a million years ago in Atlantis. The Semites were a subdivision of the Aryan root race. "The occult doctrine admits of no such divisions as the Aryan and the Semite. The Semites, especially the Arabs, are later Aryans — degenerate in spirituality and perfected in materiality. To these belong all the Jews and the Arabs." The Jews, according to Blavatsky, were a "tribe descended from the Tchandals of India," as they were born of Abraham, which she believed to be a corruption of a word meaning "No Brahmin". Other sources suggest the origin Avram or Aavram.

The name for the Sassanian Empire in Middle Persian is Eran Shahr which means Aryan Empire. In the aftermath of the Islamic conquest in Iran, racialist rhetoric became a literary idiom during the 7th century, i.e., when the Arabs became the primary "Other" – the *anaryas* – and the antithesis of everything Iranian (i.e. Aryan) and Zoroastrian. But "the antecedents of [present-day] Iranian ultra-nationalism can be traced back to the writings of late nineteenth-century figures such as Mirza Fatali Akhundov and Mirza Aqa Khan Kermani. Demonstrating affinity with Orientalist views of the supremacy of the *Aryan peoples* and the mediocrity of the *Semitic peoples*, Iranian nationalist discourse idealized pre-Islamic [Achaemenid and Sassanid] empires, whilst negating the 'Islamization' of Persia by Muslim forces. In the 20th century, different aspects of this idealization of a distant past would be instrumentalized by both the Pahlavi monarchy (In 1967, Iran's Pahlavi dynasty [overthrown in the 1979 Iranian Revolution] added the title *Āryāmehr* Light of the Aryans to the other styles of the Iranian monarch, the Shah of Iran being already known at that time as the Shahanshah (King of Kings)), and by the Islamic republic that followed it; the Pahlavis used it as a foundation for anticlerical monarchism, and the clerics used it to exalt Iranian values vis-à-vis westernization.

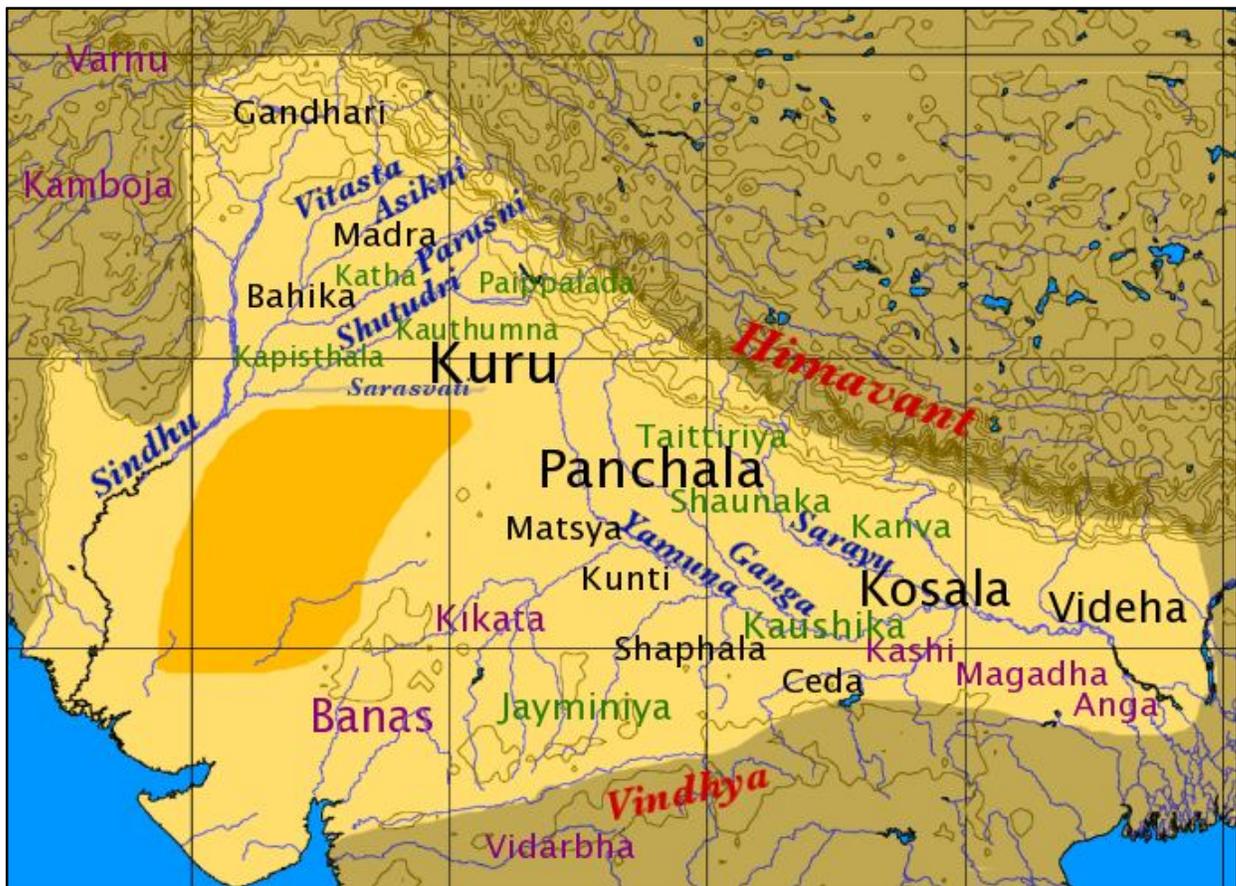


An intertitle from the silent film blockbuster *The Birth of a Nation* (1915). "Aryan birthright" is here "white birthright", the "defense" of which unites "whites" in the Northern and Southern U.S. against "coloreds". In another film of the same year, *The Aryan*, William S. Hart's "Aryan" identity is defined in distinction from other peoples.

In the United States, the best-selling 1907 book *Race Life of the Aryan Peoples* by Joseph Pomeroy Widney consolidated in the popular mind the idea that the word "Aryan" is the proper identification for "all Indo-Europeans", and that "Aryan Americans" of the "Aryan race" are destined to fulfill America's manifest destiny to form an American Empire.

Gordon Childe would later regret it, but the depiction of Aryans as possessors of a "superior language" became a matter of national pride in learned circles of Germany (portrayed against the background that World War I was lost because Germany had been betrayed from within by miscegenation and the "corruption" of socialist trade unionists and other "degenerates").

Alfred Rosenberg—one of the principal architects of Nazi ideological creed—argued for a new "religion of the blood", based on the supposed innate promptings of the Nordic soul to defend its "noble" character against racial and cultural degeneration. Under Rosenberg, the theories of Arthur de Gobineau, Georges Vacher de Lapouge, Blavatsky, Houston Stewart Chamberlain, Madison Grant, and those of Hitler, all culminated in Nazi Germany's race policies and the "Aryanization" decrees of the 1920s, 1930s, and early 1940s. In its "appalling medical model", the annihilation of the "racially inferior" *Untermenschen* was sanctified as the excision of a diseased organ in an otherwise healthy body, which led to the Holocaust.



In academic scholarship, the only surviving use of the word "Aryan" among many scholars is that of the term "Indo-Aryan", which indicates "(speakers of) languages descended from Prakrits". Older usage to mean "(speakers of) Indo-Iranian languages" has been superseded among some scholars by the term "Indo-Iranian"; however, "Aryan" is still used to mean "Indo-Iranian" by other scholars such as Josef Wiesehofer and Luigi Luca Cavalli-Sforza. The 19th-century meaning of "Aryan" as (native speakers of) Indo-European languages" is no longer used by most scholars, but has continued among some scholars such as Colin Renfrew, and among some authors writing for the popular mass market such as H.G. Wells and Poul Anderson.

By the end of World War II, the word "Aryan" among a number of people had lost its Romantic or idealist connotations and was associated by many with Nazi racism instead.

By then, the term "Indo-Iranian" and "Indo-European" had made most uses of the term "Aryan" superfluous in the eyes of a number of scholars, and "Aryan" now survives in most scholarly usage only in the term "Indo-Aryan" to indicate (speakers of) North Indian languages. It has been asserted by one scholar that Indo-Aryan and Aryan may not be equated and that such an equation is not supported by the historical evidence, though this extreme viewpoint is not widespread.

The use of the term to designate speakers of all Indo-European languages in scholarly usage is now regarded by some scholars as an "aberration to be avoided. However, some authors writing for popular consumption have continued using the word "Aryan" for "all Indo-Europeans" in the tradition of H. G. Wells, such as the science fiction author Poul Anderson, and scientists writing for the popular media, such as Colin Renfrew. Notions of the

"Aryan race" as an elite group that is regarded as being superior to other races survive in some far-right European groups, such as Neo-Nazi parties, Russian ultra-nationalists, as well as in certain Iranian nationalist groups.

Echoes of "the 19th century prejudice about 'northern' Aryans who were confronted on Indian soil with black barbarians can still be heard in some modern studies. In a socio-political context, the claim of a white, European Aryan race that includes only people of the Western and not the Eastern branch of the Indo-European peoples is entertained by certain circles, usually representing white nationalists who call for the halting of non-white immigration into Europe and limiting immigration into the United States. They argue that a large intrusion of immigrants can lead to ethnic conflicts such as the 2005 Cronulla riots in Australia and the 2005 civil unrest in France. The invasion theory, has however been questioned by several scholars.

Source :

<https://en.wikipedia.org/wiki/Aryan>

4. Aryans - 2 :

ARYANS. *Definition of the term "Aryan."* The name "Aryan" (OInd. *ā'rya-*, Ir. **arya-* [with short *a-*], in Old Pers. *ariya-*, Av. *airiia-*, etc.) is the self designation of the peoples of Ancient India and Ancient Iran who spoke Aryan languages, in contrast to the "non-Aryan" peoples of those "Aryan" countries (cf. OInd. *an-ā'rya-*, Av. *an-airiia-*, etc.), and lives on in ethnic names like *Alan* (Lat. *Alani*, NPers. *Īrān*, Oss. *Ir* and *Iron*. "Aryan" is thus basically a linguistic concept, denoting the closely related Indo-Aryan and Iranian languages (including Nūrestānī), which together form the Indo-Iranian or Aryan branch of the Indo-European language family, sharing a linguistic and cultural development separate from the other IE. tribes. The use of the name "Aryan," in vogue especially in the 19th century, as a designation of the entire Indo-European language family was based on the erroneous assumption that Sanskrit was the oldest IE. language, and the untenable view (primarily propagated by Adolphe Pictet) that the names of Ireland and the Irishmen were etymologically related to "Aryan." (For the Iranian attestations of the word, see H. W. Bailey on *Arya* above. For the etymological problems see also H. Siegert, "Zur Geschichte der Begriffe "Arier" und "arisch"," *Wörter und Sachen* 22, N.F. 4, 1941/42, pp. 73-99. M. Mayrhofer, *Kurzgefasstes etymologisches Wörterbuch des Altindischen* I, Heidelberg, 1956, pp. 49, 52, 79; III, Heidelberg, 1976, pp. 623, 633f.)

The Aryan parent language. The common ancestor of the historical Aryan or Indo-Iranian languages, called the Aryan parent language or Proto-Aryan, can be reconstructed by the methods of historical comparative linguistics. The Indian group or Indo-Aryan (especially Vedic, the language of the Vedas), Avestan, and Old Persian show some remarkable correspondences, especially in the religious language (one could translate whole Av. sentences word by word according to the phonetic laws into correct Vedic). By comparison of the (Old) Indo-Aryan with the (Old) Iranian languages a Proto-Aryan language can be reconstructed, which must be counted as the most archaic of all IE. languages.

A number of exclusive innovations separate Indo-Aryan and Iranian from the other IE. language, e.g., (1) the merger of IE. **a, e, o* and **ā, ē, ō* into Indo-Ir. **a* and **ā* respectively

(also in the diphthongs), (2) the development of IE. *ə into Indo-Ir. *i, (3) the change of IE. *s after *i, u, r, k into Indo-Ir. *š (Ir. *š, OInd. ś), (4) the gen. plur. ending *-nām in the vocalic stem classes, etc. In addition there are important correspondences in the vocabulary, especially in the field of religion and mythology, including morphological elements, such as suffixes and stem-formations, and phraseology. (See Chr. Bartholomae, "Vorgeschichte der iranischen Sprachen," in Geiger and Kuhn, *Grundr. Ir. Phil.* I/1, 1895-1901, pp. 1-151. A. Erhart, *Struktura indoíránských jazyků* [The structure of the Indo-Ir. languages], Brno, 1980.) *The Aryans in prehistoric times: their coming to India and Iran.* The linguistic history and the history of their religion and culture indicate that the Aryans (Indo-Iranians) must originally have formed one single people. Only about the beginning of the 2nd millennium B.C. did their unity split up, when Indo-Aryans and Iranians went separate ways.

The first appearance of Aryans in history is about the middle of the 2nd millennium B.C. in the Hurrian empire of Mittani (in northern Mesopotamia), where Indo-Aryans at that time at least formed the aristocratic dynasty. It seems that individual groups of Indo-Aryans instead of going eastward to India came via Iran to the Fertile Crescent together with the Hurrians, to whom they soon became assimilated as to language and culture. Thus traces of their language have survived only in a few male personal names (royal names like *Artatama*, *Tušratta*, *Šattiwaza*), names of gods, and appellatives containing technical terms of horse-training. These are attested in cuneiform records of the 15th/14th, and perhaps even 13th centuries B.C. from the empire of Mittani and from later Syro-Palestinian states influenced by it politically and/or culturally. (See most recently M. Mayrhofer, "Welches Material aus dem Indo-Arischen von Mitanni verbleibt für eine selektive Darstellung?" *Investigationes philologicae et comparativae. Gedenkschrift für Heinz Kronasser*, Wiesbaden, 1982, pp. 72-90; idem, "The Earliest Linguistic Traces of Aryans outside India and Iran," *Journal of the K. R. Cama Oriental Institute* 50, 1983, pp. 87-95).

The presence of Indo-Aryans in the Near East by no means proves the theory that the later Indo-Aryans of India migrated through those extremely western countries. Even less probable is the theory held previously by P. Kretschmer and recently by O. N. Trubachov that Indo-Aryan tribes once settled on the Black Sea shore, since their arguments are based upon the unreliable and speculative etymologies of a variety of names.

Also about the middle of the 2nd millennium B.C., the first Indo-Aryans seem to have penetrated into northwest India (the Panjab and adjacent regions) across the passes of the Hindu Kush mountains, from where they spread further after defeating hostile groups of peoples named *Dāsa* or *Dasyu* in Vedic texts. There is no evidence, documentary or archeological, of their routes to the Indian subcontinent and their earlier habitat, but we may assume that they came in several waves of immigrants, who spoke slightly different dialects. Thus the earliest groups may still have distinguished between *r* and *l* (from IE. **r* and **l*, whereas the dialects of the later groups of Indo-Aryans share with (most of) the Iranians the coalescence of *r* and *l* into *r*).

Most scholars consider Central Asia, i.e., roughly the Eastern Iranian steppes of ancient Sogdiana, Chorasmia, and Bactria and the adjacent area to the north of them (between the lower Volga and Kazakhstan) as the original habitat of the nomadic Proto-Aryans. Two important facts speak for this theory: (1) In contrast to other Iranian territories, there seem to be no reliable traces of a non-Aryan, i.e., a pre-Aryan population in that region, (2) several

East-Ir. geographical names attested both in Avestan and Old Persian texts are also found in Old Indo-Aryan sources, e.g., Av. *Harōiua-*, Old Pers. *Haraiva-* "Areia," cf. OInd. *Sarāyu-*, name of a river; Av. *Haraxaitī-*, Old Pers. *Haraupati-* "Arachosia," cf. OInd. *Sārasvatī-*, name of a river, etc. Theories concerning still earlier times are based on too scanty evidence and need not detain us here.

The Indo-Aryans seem to have left the Proto-Aryan homeland about 2000 B.C.; according to R. Ghirshman they went in two groups: the first reached Northern Mesopotamia, the other passed between the Karakum Desert and the great Central Desert, the Dašt-e Kavīr, over Koppa Dāg into Northern Afghanistan, and over the Hindu Kush into India.

The immigration of the Iranian tribes into the Iranian plateau and the adjacent areas must be dated considerably later than that of the Indo-Aryans, according to the common opinion. The scanty historical evidence and archeological remains suggest that it took place through a succession of numerous (groups of) tribes, each tribe speaking its own variety of the Iranian language. The earliest groups contained the "Western" Iranians (Medes and Persians), whose migration is generally placed at the end of the 2nd millennium B.C. (11th or even 10th cent.). However, their exact routes are very hard to establish. There are two possibilities: (1) They went north of the Caspian Sea, crossed the Caucasus and the Armenian Highlands and then went southeast; (2) they came directly from the steppes in the north or northeast, crossed the Dašt-e Kavīr, to be brought to a halt only by the Zagros mountains. Last apparently came the "Eastern" Iranians, who in historical times were settled in the region extending from Margiana and Bactria to Arachosia and Balūčestān.

The Medes are for the first time attested in 836 B.C. in an Assyrian inscription of King Salmanasar III (who fought against the *Matai*). They must have settled in Central Iran, especially in the region around Hamadān, where several archeological sites like Godīn Tepe, Bābā Jān Tepe, Tepe Nūš-e Jān and Tepe Sialk preserve evidence about them. The Persians are first attested some years earlier (843 B.C., which is the date of the first definite evidence for Iranian settlement in Iran proper), under the name *Parsuaš* (Iranian **Pārsva-*). They apparently have to be located to the south and west of Lake Urmia. For the following two centuries one then finds a succession of reflexes of the name-forms **Pārsva-* and *Pārsa-*, which is stepped chronologically as well as locally: Under the Assyrian King Tiglathpileser III the *Parsuaš* region is probably to be sought more to the southeast, in the central Zagros, and under Sanherib (691 B.C.) they are allies of the Elamites and to be located near the Baḳtīārī mountains. In 639 B.C. Assurbanipal destroyed the Elamite kingdom and marched against Cyrus I, who, we are told, ruled over both *Parsumaš* and *Anšan* (i.e., Tall-e Malīān, which means that by then the Persians had almost reached their historical home in Fārs.)

Unless we have to reckon with several tribes of the same name, this evidence can be interpreted as reflecting the Persians' movement from northwest Iran to their final home, thus providing the main argument for a northwestern invasion route. The arguments in favor of a northeastern (or easterly) invasion route, on the other hand, directly from the steppes, with the flat open country of northeast Iran as a natural gateway for nomadic invaders, are (1) similar migrations in later times, (2) the ceramic evidence (e.g., T. Cuyler Young, Jr.; see bibliography), (3) the linguistic affinities between Old Persian (which is a Southwest-Iranian language in the traditional view) and the Northeast-Iranian Sogdian language. The main

objection to this hypothesis is that the archeological evidence would then imply that the Eastern Iranians in Central Asia originally came from the Iranian plateau in the west!

Further theories about these various prehistoric migrations must remain guesswork. They may, e.g., have taken the shape of infiltrations of smaller groups or real mass movements. Several archeological cultures in the Central Asiatic steppes, which have been thoroughly investigated by Soviet archeologists in the last decades (especially the Andronovo culture), may be of Indo-European peoples. However, whether the Andronovo culture or any others are connected with the Proto-Aryans or the Proto-Iranians (or some specific Iranian tribe) can not yet be determined.

Aryan culture and religion. The linguistic similarities between the Old Iranian texts, particularly the Zarathushtrian *Gāthās* (the oldest part of the Avesta), and the Old Indian Ved (especially its oldest part, the RigVed or ṚgVedsaṃhitā, are quite striking and much closer than those between any other two Old Indo-European languages. These similarities concern not only phonology, morphology, and single words, but also compounds and entire phrases (cf. e.g., Vedic *uttānāhastamānasā* [RigVed 6.16.46 etc.] = Gathic Av. *nəamṛhāustānazasta-* [Y. 28.1] "with hands outstretched in reverence;" Vedic *hrdā' mānasā* [RigVed 1.61.2 etc.] = Gathic Av. *zərədāčā manarhāčā* [Y. 31.12] "with heart and mind"). It has rightly been stressed that such correspondences in idiomatic phrases bear testimony to not only linguistic affinity, but also spiritual and cultural community. In particular B. Schlerath has demonstrated how Vedic and Avestan when compared are able to illuminate each other, thus e.g., in his studies on OInd. *kṣatrá-*, Av. *xšaθra-*, Old Pers. *xšaça-* "rule, reign, sovereignty" (*Das Königtum im Rig- und AtharvaVed*, Wiesbaden, 1960, pp. 128-31) and OInd. *ásu-* Av. *ahu-* "life" ("Altindisch *asu-*, awestisch *ahu-* und ähnlich klingende Wörter," *Pratidānam. Indian, Iranian and Indo-European Studies Presented to F. B. J. Kuiper*. The Hague and Paris, 1968, pp. 142-53, especially pp. 152f.). The common elements of the Vedic and Avestan poetic phraseology inherited from Proto-Aryan are most systematically collected in B. Schlerath, *Awesta-Wörterbuch. Vorarbeiten II: Konkordanz*, Wiesbaden, 1968, pp. 148-64 (to be supplemented by J. Duchesne-Guillemin, "L'étude de l'iranien ancien au vingtième siècle," *Kratylos* 7, 1962, pp. 1-44, especially pp. 33-36; Ē. Benveniste, "Phraséologie poétique de l'indo-iranien," *Mélanges d'indianisme à la mémoire de Louis Renou*, Paris, 1968, pp. 73-79).

Both the Indo-Aryans and the Iranians are rather conservative peoples, which means that a good number of their original common beliefs and customs lived on into historical times, perhaps more in Iran than in India, since the geographical and climatic conditions of the regions inhabited by the Iranians on the whole were more similar to those of the Proto-Aryan habitat. This homogeneity of the two Aryan peoples is seen most clearly in matters of religion, mythology, and cult, and is still reflected in their oldest and most archaic texts, though religious reforms, mainly that of Zarathushtra, have caused more or less important changes. This is the case of Indo-Ir. **daiva-*, which has preserved its original meaning "god" in OInd. *devá-*, but has become "demon" in Iranian (Av. *daēuuā-*, Old Pers. *daiva-*).

To the common, inherited traditions of the Indo-Aryans and Iranians belongs the common political, social, economic, and religious terminology, which is almost exclusive to these languages. Suffice it to mention OInd. *kṣatrá-*, Av. *xšaθra-*, Old Pers. *xšaça-* "rule, reign, sovereignty;" OInd. *sénā-*, Av. *haēnā-*, Old Pers. *hainā-* "(hostile) army;" OInd. *kṣétra-* "landed property, soil," Av. *šōiθra-* "homestead," and the characteristic tripartite classification of

human society into three groups, as in OInd. *brāhmaṇá-* "priest," *kṣatriya* "warrior," and *vaśya-* "clansman;" Gathic Av. *zaotar* "priest," *nar-* "man, warrior," and *vāstar-* "pasturer," but Young Av. *āθrauan-/aθaurun-* "priest," *raθaēštā* "warrior," and *vāstriia-fšuiiaṇt-* "fattening pasturer" (cf. especially É. Benveniste, "Traditions indo-iraniennes sur les classes sociales," *JA* 230, 1938, pp. 529-49).

Since most of the sources available to us are religious texts, their common religious terminology (in the widest sense of the word) is what is best known of the Old Aryan languages. This common heritage is reflected, among other things, in the names of abstract concepts, such as the leading religio-philosophical concept of Indo-Ir. **ṛta-*, Vedic *ṛtá-*, Av. *ašaÁj-*, Old Pers. *ṛta-* "truth, rightness, divine order based on truth;" or cult terms, such as Vedic *yajñá-*, Av. *yasna-* "sacrifice" (Indo-Ir. **yaźna-*, Vedic *mántra-*, Av. *maθra-* "priestly utterance" (literally: instrument of thought, i.e., formulated meditation, Indo-Ir. **mantra-*), or the priestly titles Vedic *hótar-*, Av. *zaotar-* (Indo-Ir. **žhautar-*) and Vedic *átharvan-*, Av. *āθrauan-/aθaurun-*. To the Proto-Aryan pantheon there belonged gods of various character, some who symbolized aspects of nature or natural forces (like sun, moon, water, fire, wind, etc.), and some who were personified or deified abstract ideas (like Vedic *Mitrá-*, Av. *Miθra-*, Indo-Ir. **Mitra-* "god Treaty," derived from the Indo-Ir. appellative **mitra* "pact, treaty"). Cultic gods are, e.g., the Fire (Vedic *Agní-*, but Av. *Ātar-*) and the Indo-Ir. **Sauma-*, Vedic *Sóma-*, Av. *Haoma-*, originally a plant from which an intoxicating drink was pressed. Both Fire and Soma (etc.) play important parts in the sacrifice and symbolize aspects of the sacrifice itself. Also inherited from Proto-Aryan is the mythological First Man, Yama, son of Vivasvant (Vedic *Yamá-*, son of *Vivásvant-*; Av. *Yima-*, son of *Vīuaṇṇhant-*), who reigns in the realm of the dead. The close relationship between the oldest Indo-Aryan and Iranian languages and literatures finally entails methodological consequences. In fact, Proto-Aryan religious terms and ideas can not be reconstructed by simply projecting only Vedic data into the Proto-Aryan period; they also have to be confronted with the Avestan evidence (cf. most importantly P. Thieme, "The "Aryan" Gods of the Mitanni Treaties," *JAOS* 80, 1960, pp. 301-17; and T. Burrow, "The Proto-Indoaryans," *JRAS*, 1973, pp. 123-40).

It can not be doubted that the Aryans possessed a poetic tradition (mainly religious poetry cultivated by the priests themselves) and a poetic language, of which fixed formulas and metrical patterns survived in Vedic and Iranian literature. As a matter of fact, both the Ved and the Avesta themselves contain allusions to earlier hymns and singers, such as references to the pride of a singer to have made a song "as never before," Vedic *ápūrvyam*, Av. *apaourvīm* "without a previous one, i.e., without precedent." The evidence indicates that there were songs of praise with shorter, basically octosyllabic verses, beside recitative gnomic poetry with basically hendecasyllabic verses already in Proto-Aryan times. However, to what extent mythological themes and motives (as, e.g., the Yama legend) originate from that period, remains an open question.

Source :

<http://www.iranicaonline.org/articles/aryans>

5. History of the Ancient Aryans: Outlined in Zoroastrian scriptures :

Iran is the ancient name of Persia, and it is derived from the root "Arya" or Aryan, the Indo-European branch of peoples who settled in that land. The Aryans of ancient Iran were *Mazdayasni Zarathushtris*, ie. Worshipers of Ahura Mazda (the name of God in Avestan) as revealed by the ancient prophet Zarathushtra, thousands of years before Christ.

However, all the ancient Zoroastrian scriptures speak of an earlier homeland from where our people came, the lost "*Airyane Vaejahi*" or seedland of the Aryans. From this homeland, the Indo- Europeans or Aryans moved to upper India, Iran, Russia and the nations of Europe such as Greece, Italy, Germany, France, Scandinavia, England, Scotland and Ireland.

Sanskrit, Latin, Avestan are all sister languages, and the present day upper Indian, Persian and European languages are related eg. Baradar in persian = Brata in sanskrit = Brother in english. "Persia" is actually a late European term for the land of "Farsi" language ie. Iran. The Arabic phase in Iran only began 1300 years ago, and we had to escape to India to preserve our Zoroastrian religion.

The "*Vendidad*" is one of the ancient scriptures of the Zoroastrians, actually called the "Vi-daevo-dat" or the law to fight against evil. In the first "*Fargad*" or chapter, the Golden Age of the ancient Aryans is outlined with their greatest king, "*Yim Kshaeta*" (Yam Raj in the Indian Veds) who banished old age and death. Then, the ice age broke on the ancient home and the Aryans were forced to migrate southwards, to the southeast and the southwest.

Mr. Bal Gangadhar Tilak, a great Brahmin (Indian Aryan) scholar of India in the last century studied the Veds and the Vendidad to find an ancient homeland of the Aryans. The Veds are scriptures written by the Indo-Europeans or Aryans after they migrated to India. From the descriptions of the weather patterns mentioned in the Veds, Tilak concluded that the ancient home must be in the Artic regions ie. above present Russia.

The Aryans migrated from the ancient home to Iran and from there to India and Greece and Europe. Tilak also said that the most ancient historical scripture was the Iranian Vendidad, which actually describes the ancient homeland of the Aryans, the Aryan King Yim Kshaeta who ruled over it (Yam Raj, lord of the underworld in latter day Indian Hinduism) and the onrush of winter, sent by ahriman (the devil) which caused the great migration. This is the famous first "Fargad" of the Vendidad which fascinated a lot of European scholars in the last century.

The ancient Aryans believed that the world as created by Ahura Mazda was perfect, with no evil. The first man Gayo Maretan had no disease, no illness, no hunger and thirst. Only the good creation of God existed eg., the Dog, Cow and Bull, Horse, Cock, Birds etc. Then ahriman the evil one attacked the world and caused evil to appear, disease and illness and old age, and the animals and the first man started to die. Night began to fall (before the sun was at the noon position - fixed, so there was no time). The evil brood of animals appeared eg. snakes, insects, and the cat breed. So evil in the ancient faith is an external introduction, which one day will be purged when the world will be bathed with the purification of fire - the latter also found in old German mythology. Paradise itself will be established on the earth, in the form of the Kingdom of Ahura Mazda. The English word "paradise" itself stems from the Avestan "*PairiDaize*", meaning the same. Also, the word "garden" probably stems from the

Avestan "*Garod-man*" meaning the House of songs - the ancient name of heaven for the Aryans.

The Kings of ancient Iran were very proud to call themselves Aryans, their rock edicts indeed say so. "I am an Aryan, the son (Puthra) of an Aryan." This was righteous pride, because the word Aryan occurs time and again in the ancient scriptures of the Aryans - such as the *Yashts* (prayers to the divine elements) and the *Vendidad* (the law against evil).

About a time frame - today, many scholars tend to place Zarathushtra very late in time (around 1500 BC). The Greek historians at the time of Cyrus placed the first prophet at around 8000 years bc, that seems a more possible time to the former. However, the ancient Aryans were much sooner than that. Note that as per the *Vendidad*, Yim Kshaeta (King Yim) is the ancient king of the Aryans in the ancient homeland Airyanam Vaejahi (the seedland of the Aryans), and his memory is retained by even the Indian Veds as Yam Raja (Yam King) because the Indian Aryans still remembered their ancient king after their split up in the migration, but they made him "Lord of the netherworld" later on.

Unlike the Indians, the Iranian Aryans still retained a perfect memory of days gone by -the perfect time in the ancient homeland, when Yiam banished disease, death and hunger from the homeland. This was indeed the true "*Golden age*" of humankind.

So, what about the time? The migration actually started before the ice age struck. When the ice and winter set in (sent by the evil one), the ancient homeland was destroyed. If the home was in the North Pole, look for a time when the North Pole was not covered by ice - that would be thousands and thousands of years before. I have estimated that time when the ice age struck as 20,000 years ago in my book, but the time could be much earlier. There were kings before Yima too, ruling over the Aryans.

Note too that the civilizations of Mohenjo-Daro and Harappa in old India were actually Aryan, and they were starting to decay around 4000 bc. which means they had been in existence for thousands of years before (scholars admit this). They would have been built by the Indo-Aryans much after their initial separation from the Aryans of Iran.

An American friend said :

"Observation: There's an incredible thread here between something I've seen mentioned about a "Golden Age" of humankind..when humans were so close to their Creator they didn't need writing or speech or tools to sustain themselves..and the Zoroastrian story."

Thats right. Zarathushtra was sent by Ahura Mazda to reaffirm the ancient faith (that was taught to Yima Kshaeta and before him, the first man Gayo-Maretan). He was also given the "*AGUSTO-VACHO*" ie revelations unheard before. He was thus the first prophet, to be followed by three Saviours. When the final Saviour comes, the world will be purged by fire and evil destroyed in a final great battle. Then Ahura Mazda will rule. The mightiest words in the religion are in the Ahunavar, a great prayer. The ending words of this prayer in Avestan are, *Kshrethamchai (Kingdom) Ahurai (God) Ayim (will come)*.

"Does the Vendidad have one set of general principles in one place, like the Old Testament Bible, or is it necessary to read the whole..."

The Vendidad is itself the ancient Law against evil. Throughout the book, there are *Fargads* (chapters) which explain the various evils in the eyes of Ahura Mazda. For instance, prostitution and homosexuality are abhorred, so is ill-treatment to dogs. Ahura Mazda praises the Dog as His Glorious Creation, who He created as the guardian of the Aryan household and farm. One Fargad details the ancient history of Yima Kshaeta, and the ancient homeland.

- Migration of the Aryans from the Ancient homeland -
As translated from the Vi-Daevo-Dat, ancient Avestan scripture
of the Aryans of Iran (Avestan is a sister to Vedic Sanskrit)

According to Lokmanya Tilak, one of the great fathers of Indian Independence and a Vedic scholar who had also made a detailed study of other Aryan cultures, the Vi-Daevo-Dat contained the most ancient history of mankind, since it properly explained the origins and the migrations of the Aryans.

In a translation from "*The Saga of the Aryans*", the history of the migration is explained in the form of a talk between the ancient Aryan prophet Zarathushtra, and Ahura Mazda (Avestan name of God in the Vi-Daevo-Dat.) :

Zarathushtra asked Ahura Mazda :

"O Ahura Mazda, righteous Creator of the corporeal world, who was the first person to whom You taught these teachings?"

Then spoke Ahura Mazda :

"YIMA the splendid who watched over his subjects, O righteous Zarathushtra. I first did teach the Aryan religion to him, prior to you.

"Yima spoke to me, and said he would like to spread the religion among mankind by teaching others. It was then that I replied:

"O Yima you are not created for this task by Me. You are not learned enough to increase the religion among mankind - you are not the Messenger of the religion.

"Yima the righteous told me then:

"O Ahura, if I am not created for the task of increasing the good religion, then I would like to advance the world, to increase it and be a righteous king and protector. I ask You this, that in my kingdom there be neither cold wind nor hot wind (neither extreme winter or summer), there be no sickness nor death. That my subjects be undying and unwanting, and gloriously happy under my reign.

"I Who am Ahura Mazda, was pleased with this. I brought Yima a weapon - a Golden plough which was dagger shaped with golden forks, to signify that his authority was divine, sanctioned by Me. He became the mightiest King (KSHAETA) the Aryans had ever known, the most righteous and most splendid Aryan man.

"When Yima's rule extended to 300 years, then the Aryan land had prospered so much that the land became full of cattle, men, dogs, birds and red flaming fire (the fires kept burning in the house of every Aryan). Place could no longer be found for cattle or men.

"I made this known to Yima, and he proceeded towards the south, towards the path of the high sun (west), increasing the land with his golden plough (conquering and cultivating the lands). The boundaries of the Aryan kingdom were thus extended in breadth, one third greater than before. The king stood as an Aryan on the mother earth, praising the country with words fit for prayer.

"When Yima's rule extended to 600 years, the state of abundance reoccurred. This led to Yima proceeding again towards the south and the west, extending the boundaries of the Aryan kingdom two thirds greater than before. Thus happened the second great migration of the Aryans.

"When Yima's rule extended to 900 years, abundance again led to Yima increasing the land with his golden plough, towards the south and west. This third great migration made the Aryan kingdom three times larger than before.

"In the first 1000 years of his rule, Yima the splendid enjoined righteous order on his Aryan subjects. He controlled invisible time itself, making it so much large in size so as to praise and spread the righteous law.

"That glorious age of the Aryans did not last for ever, O Zarathushtra! It was time for the evil one's attack. I Who am Ahura Mazda spoke then to Yima Kshaeta:

"O splendid Yima, towards the sacred Aryan land will rush evil as a severe fatal winter; evil will rush as thick snow flakes falling in increased depth. From the three directions will wild and ferocious animals attack, arriving from the most dreadful sites.

"Before this winter, any snow that fell would melt and convey the water away. Now the snow will not melt (but will form the Polar ice cap). In this place, O Yima the corporeal world will be DAMAGED. Before in this seedland the grass was so soft the footprint of even a small animal could be observed. Now, there will be no footprints discernible at all on the packed sheets of hard ice that will form.

"So, Yima; make a mighty VARA, an enclosure as long as a riding ground, with equal four sides. Here bring the families of Aryan men and women, cattle, dogs, birds and the red flaming fire.

"Inside the Vara, make water flow in a canal, one Hathra long. Keep earth inside the Vara, to grow green vegetables as food. Make cattle pens, to house the cattle of the Aryan people.

"Let love blossom unfailing in the enclosure, among the young couples therein - make for them a residence, with rooms, pillars, long extended walls and an enclosing wall."

And so the ancient scripture continues. From the above, it is quite clear that the migration took place to the South and the West ie. from the ancient homeland (which Tilak said was in the Arctic) to the South ie. Iran, India and to the South-West ie. to Greece and all the countries of Europe.

The cities of Mohenjo-Daro and Harappa were built by the Aryans who migrated to India, when the Veds were written. They flourished for thousands of years, before succumbing to some other catastrophe of nature, or perhaps invasion by non-Aryan tribes.

The book written by the author titled *"The Saga of the Aryans"*, is a historical semi-fictional story, based on the scriptures of the Aryans and the above research on pre-history.

Source :

<http://tenets.parsizoroastrianism.com/histar33.html>

6. Pre-Zoroastrian Aryan Religions :

Our sources for information about the pre-Zoroastrian Aryan religions are the Zoroastrian and Hindu scriptures: the Avesta and Veds respectively, the Middle Persian Zoroastrian texts and the poet Ferdowsi's epic, the *Shahnameh*.

The description of the old Aryan religions, the names of their deities, and the groups that worshipped them, are not uniformly described in our reference texts. However, in reading the texts, some common themes do emerge, themes that allow us to attempt an understanding of the early Aryan religious beliefs, customs, and groupings - as well as the relationship between the different Aryan groups.



Battles between the devs and asurs. The cosmic wars between the deities were symbolic of the earthly wars between the two groups

We will examine three primary pre-Zoroastrian Aryan religions mentioned in our source texts: Mazda worship, Daeva or Dev worship and Asur worship.

1. Mazda Worship :

Mazdayasni :

In the Avesta's book of Yashts, verse 13.87 of the Farvardin Yasht as well as the Middle Persian Denkard at 3.35 mention that Mazda, God, was worshipped by the Aryans from the time of the first Aryan king Gaya Maretan - in other words from the outset of Aryan history. This statement is corroborated by the poet Ferdowsi's epic, the Shahnameh, and by Middle Persian Zoroastrian texts. In these texts, Gaya Maretan and his people were the first Mazdayasni meaning Mazda worshippers, the worshippers of God.

The word 'mazda' is thought by some to be related to the Sanskrit 'medha' meaning intelligent or wise. In usage, the word Mazda was used to mean God, that is, a creator who caused creation through wisdom, indeed, through a divine thought. Mazda therefore can be translated as God.

Paoiryō-Tkaesha :

The opening paragraphs of the Avesta's Farvardin Yasht and the Yasht's verse 13.150 also tell us that Gaya Maretan and the other Pre-Zoroastrian Mazdayasni were called paoiryō-tkaesha meaning keepers of the original ancient law. In order to differentiate early Mazda worship from the later Zoroastrian Mazda worship, we will call this original Aryan religion, Mazdayasni Paoiryō-Tkaesha.

Ahura-Tkaesha :

The Farvardin Yasht's verses 89 & 90 mention that later in Aryan history, Zarathushtra proclaimed the Ahura-tkaesha, the laws of the Lord (Ahura). If the word 'mazda' related to the creative aspect of the divinity grounded in an ultimate concept of wisdom, the word 'ahura' related to the aspect of having dominion over creation through order and laws that are innate in every part and particle of creation (cf. fravashi). Zarathushtra used these two concepts to propound a belief described as Mazdayasno Zarathushtrish Vīdāevo Ahura-Tkaesho, that is, Zarathushtrian Mazda-Worship opposed to the daeva through the laws of the Lord (Ahura). For the sake of brevity, we can call Zarathushtrian Mazda-Worship (i.e. post Zarathushtra) as Mazdayasni Ahura-Tkaesha.

1a. Did the Mazdayasna Religion Precede Zarathushtra?

Since, as we have just observed, both the pre- and post- Zoroastrian religions are called Mazdayasni, many authors have assumed that Zarathushtra was a reformer of a Mazdayasni religion that predated him, rather than the founder of a new religion. While Zarathushtra may have used previous concepts and while his followers may have incorporated elements of a previous religion, or religions, back into Zoroastrianism, Zarathushtra's teachings were different enough for him to have initially experienced great difficulty in getting others to listen to him. Our section on the war of religion further illustrates the radical nature of his teachings - regardless of the words used for divinity. There are other reasons not to assume that Zarathushtra was a reformer. His concept of being a Mazdayasni was quite different from previous concepts labelled as 'Mazdayasni'. There is an explanation for these assertions:

First, Mazda-yasni translated directly simply means God-worship rather than being the name of a religion. The form and doctrine of worship before Zarathushtra was very different from that preached by Zarathushtra, just as religions today who profess a worship of God i.e. God-worshippers, are radically different. Next, it is commonly assumed that Mazda is an Avestan name for God rather than a word for God - an assumption that may lead to incorrect conclusions. The difference is that if Mazda is the Avestan word for God, saying that the Aryans worshipped Mazda since the time of Gayo Maretan is the same as saying that the Aryans worshipped God (a supreme God) from ancient times. Mazda, or God, could have had different names through the ages, or the word for God could have changed with a change in language. For instance, if Varun (also see below), a principle asur in the Veds, was the name for God (Mazda) at one stage in Aryan history, then Varun worship could also be called Mazda worship or the worship of God.

A parallel to this concept is found in the Christian Old and New Testaments as well as the Jewish Torah. There, the worship of Yahweh and Jehovah, or for that matter all the Judeo-Christian words or names for God, are synonymous with the worship of God. Despite the use of different words or names for God in the different languages of the Bible, Christians do not conclude that the Bible chronicles the worship of multiple gods throughout history. Christians say that Abraham worshipped God even though the attributes assigned to the Abrahamic God might be quite different from the more modern Christian assignment of divine attributes - thereby making Judaism and Christianity related but very different religions. Similarly, if we say that Gaya Maretan was a Mazda worshipper, the word or name for God in Pre-Zoroastrian Aryan history could have been Varun or some other word / name, and the beliefs of the corresponding religions could also have been different, but nevertheless related, as would have been Varun and Mitra worship, two asurs mentioned in the Rig Ved. In any event, Mazda worship before Zarathushtra might have been related but was quite different from Zarathushtra's Mazda worship.

The Avesta's book of Yashts, as well as portions of other Avestan books, may give us clues about the pre-Zoroastrian Mazdayasni beliefs, thereby serving a function in the Avesta similar to the Christian Bible's Old Testament.

2. Daeva or Dev Worship :

[Note: The words dev (Vedic Sanskrit), daeva (Avestan Old Iranian) and div (Middle and Modern Persian) are commonly considered to be variations of the same word, div being the more modern (Middle Persian) word. While the different words may at times be applied in a similar fashion, there are times when they have different connotations.]

Dev :

The devs are the gods of the Hindu scriptures.

The earliest of the Hindu scriptures, the Rig Ved provides us with information about pre-Zoroastrian Vedic-Aryan dev worship.

Daeva and Div :

The daeva and div in the Avesta and other Persian texts, are evil qualities, personification of evil qualities and demons. The terms 'demon', evil person and 'negative value' (or 'base quality') are freely interchangeable in the Zoroastrian concept of the daeva or div (as mentioned earlier, div is the later version of the Avestan word daeva).

The demonization of the Rig Vedic dev, primarily Indra, in the Avesta, the naming of a book of the Zoroastrian scriptures, the Avesta as the Vi-daevo-data (modern name: Vendidad) meaning the law against the daeva, as well as the name of the religion preached by Zarathushtra: Mazdayasno Zarathushtrish Vidaevo Ahura-Tkaesho, that is, Zarathushtrian Mazda-Worship opposed to the daeva through the laws of the Lord (Ahura), together signify the strong opposition of the Mazda worshippers to the daeva and the defining of Zoroastrian Mazda worship through its opposition to the daeva.

Not all the daeva in Zoroastrian and Persian texts are the devas mentioned in the Vedas. The Mazda worshippers began to use the word daeva generically to mean all demonic forces of evil. The word daeva and div came to include the personification of vices, other Aryan gods who were not part of the Vedic pantheon, as well as the gods of non-Aryan peoples.

In the chapter 32 of the Gathas, Zarathushtra speaks about the daeva, evil and the lie, a concept he introduces in Y.30.6. In Yasna 32.3 Zarathushtra states:

"At yush deava vispaongha akat manangho sta chithrem."

Translated as :

But all you daeva

Are the progeny of wicked thoughts (thinking).

The manner in which Zarathushtra refers to the daeva is ambiguous. Zarathushtra refers to the daeva as a group who collectively chose evil. He does not name the daeva in his hymns. However, some of the negative qualities he speaks about - such as aeshma, wrath, and achistem mano, evil mind, (Y.30.6) became named as daeva elsewhere in the Avesta.

In the Avesta's Aban (Avan) Yasht (5.94), we read of the Daevayasni, the daeva worshippers. In the Vendidad's chapter 19, the Daevayasni are juxtaposed against the Mazdayasni.

Further, a book of the Avesta, is Vi-daevo-data (the Vendidad), meaning the law against the daeva, mentions (in verses 10.9 and 19.43) Indra, a Rig Vedic dev (see below), by name. Verses 10.9 to 10.16 mention additional daeva: Sauru, Naunghaithya, Tauru, Zairi, Aeshma, Akatasha, Zaurva, Buiti, Driwi, Daiwi, Kasvi, Paitisha, the daeva of Varenya (Varena) and the daeva of Mazana, presumed to be a nation (not mentioned in Vendidad's list of sixteen nations) - modern Mazandaran. Daeva mentioned elsewhere in the Vendidad are Akem-Mano / Aka-Manah (evil mind) (19.4).

Of the daeva listed in the Vendidad, only Indra has a direct Vedic equivalent. Sauru is thought to be the Vedic Sarva (sometimes used in the Veds as a name of Shiv). Similarly, Naunghaithya is thought to be the Vedic Nasatya. In the Vendidad, Indra operates under the auspices of angra mainyu, the evil spirit (in later texts, the embodiment of angra mainyu is Ahriman, the devil incarnate).

Dev Indra :



**The Rig-Vedic dev, Indra,
riding his elephant, Airavat**

Indra is a principle dev in the Rig Ved where he has more verses addressed to him than any other dev. In the image to the right, Indra is seen riding his elephant Airavata. Unlike the invisible, non-anthropomorphic, genderless, non-iconic Mazda, the devs are represented and worshipped as idols or graven images.

Indra's arch foe was the asur Vrita who was "manifested by the father of a youth killed by Indra. The young man had three heads, one for studying, one for eating, and one for watching. Indra was extremely jealous of the peaceful, studious youth. Finally, Indra was so enraged that he hurled a thunderbolt at him and cut of his heads." (p. 502, *Dictionary of Ancient Deities* by Patricia Turner, Charles Russell Coulter). Vrita emerged from the slain youth's body and was granted invincibility during night and day, to materials wet or dry, on land and on water.

Thereafter, in encounters between Indra and Vrita, Vrita was either victorious or succeeded in frustrating Indra's exploits, until that is, Indra was aided by Vishnu as the trickster. On Vishnu's advice Indra feigned a friendship and made a truce with Vrita. Then, after many years, Vishnu and Indra discovered the means to penetrate Vrita's invisibility. One day, while

they were walking on a seashore at twilight - a time that was neither day nor night - the wily Vishnu gathered the froth of the ocean - which was neither wet nor dry - and threw it at Vrita standing at water's edge - a spot that was neither land nor water - engulfing and choking the asur.

We read into the myth, core values of the dev and asur worshippers, as well as the methods the dev-worshippers employed in order to co-exist for generations with the dominant asur-worshippers: bidding their time while plotting to gain power through subterfuge.

Div as Evil People :

In Ferdowsi's epic, the kingdom of King Gaya Maretan was attacked by divs led by Ahriman's son - a battle that is discussed further below.

Div as Vices :

The *Shahnameh* goes on to list in its pages nine principle vices called divs:

- Az - greed
- Niaz - desire
- Khashm - wrath
- Rashk - envy
- Nang - dishonour
- Kin - vengeance
- Nammaam - tell-tale
- Do-ruy - two-faced
- Napak-din - heretic

These divs and vices closely parallel the daeva characteristics - the demonic personification of vices - mentioned in the Avesta. The vices are considered evil by Zoroastrians and the antithesis of the virtues of an ashavan.

Nature of the Div (Evil) :

Book 3 of the Denkard (a Middle Persian non-scriptural text) gives us interesting observations into the perceived nature of the div: Evil has no creative powers. If we extrapolate the statement we are led to the concept that Mazda, God, is creative [Dk 3.40: "The Self-existent is One, and God alone has created"], constructive and pure (cf. Pak Yazdan, a Pure Divinity) while the div is the dualistic antithesis - it is destructive and polluting. Therefore demonic forces cannot create. They can only pollute and contaminate, and thereby cause evil or transform something good to evil - like a drop of poison contaminating pure water and thereby transforming it from something life-giving to something deathly. When entities through an act of choice, choose evil and set about their acts of deception or destruction, they become that element of evil [Dk. 3.144 "Because of wisdom (i.e. choice) that a person is a doer of good or evil deeds". Also see Dk 3.33.]. The consequence is that since divs can only destroy, they will ultimately destroy themselves - that is the promise of Zoroastrian eschatology. However, the good must participate to bring about and facilitate that eventuality.

Other Denkard passages and Middle Persian texts question whether Ahriman and the divs exist at all. Perhaps referring to Chapter 30 of the Gathas, they postulate that existence or being is a result of the creative process from which life and goodness emerged. The evil mind (akem-mano / aka-manah), other aspects of evil, and the personification of evil, are progressions of being or existence's dual aspect - the aspect of not-being or anti-existence. The symbolic analogy here is that darkness is not an independent entity. It is the absence of light - it is not-light. Darkness is banished instantly when light emerges [Dk 3.142: Where there is much shining of light, there is permanence of light and disappearance of darkness]. The banishment of darkness is enduring if the light is enduring as with an ever-burning flame. Yet a flame is fragile. It is extinguished not by darkness, but by the lack of attention by those who must nurture it and feed it pure foods as a mind is fed the food of good thoughts and the body, good deeds. It follows that Ahriman and the divs cannot exist independently, but manifest themselves in the absence of goodness. Therefore evil would cease to be manifest if goodness were all pervasive - an ultimate goal towards which Zoroastrians dedicate themselves. Once again, the good must play an active part for without the spread of light, without the maintenance of an ever-burning flame, the darkness of evil cannot be banished. [cf. Dk 3.27, 33, 34, 40, 50, 130, 132, 142.]

3. Asur Worship :

The Rig Ved or other Hindu religious texts do not directly mention Mazda worship or Mazda worshippers. Rather, they mention a set of deities who carry the title asur.

The word asur is the Vedic equivalent of the Avestan ahura. Avestan words can frequently be changed to their Sanskrit equivalent by replacing h with s. Ahura is in turn said to be derived from the word ahu, meaning lord. As with the English word 'lord', ahu is a descriptive title for both a human lord (e.g. a feudal lord or landlord) and a divine lord. In the Avesta, God or Mazda, is sometimes addressed as Ahura (Lord) and sometimes as Ahura Mazda (Lord God). The use of the words in this manner can also be found in the Judeo-Christian Bible.

It is pertinent to note that in the older Ved, the Rig Ved, the term asur or lord is used (as in the Avesta) for individual gods and for people - but never for a group of gods. In other words,

asur does not define a class of gods. Rather it is a title. In these older Vedic texts, the term dev, however, is used for both individual gods and the group of devs (visve devh). In other words, dev is used both as a title - a superior god - and as the name for the group of gods. Some gods with the title asur are also referred to as devs. This nomenclature changes in the later Vedic texts, where the word asur is used as a title and as the name of a group of gods, gods who had evolved into demons.

There is a considerable difference in the way asurs are treated in the older and younger Vedic texts and the difference may help us understand the manner in which the Aryan religions, and the relationship between them, evolved.

In the earlier Veds, the devs and asurs are said to have been born of a common parent, but the asurs were the older (purva-dev) and stronger siblings - powerful and beneficent gods who merited equal if not greater respect than the devs.

In the later Vedic texts starting with the Atharv Ved, the asurs are referred to in the plural, that is as a group of deities. It is also in these later texts that the asurs are depicted as being opposed to the devs. In conflicts between the two, the asurs were invariably victorious. The devs were victorious when they used a ruse or received the help of a benefactor/trickster such as Vishnu.

In the post Vedic texts such as the Bhagvad-Gita, Purans and Itihas, the asurs are transformed and treated as a group of demons who possess the vices of pride, arrogance, conceit, anger, harshness, and ignorance (Gita 16.4). In the Brahman texts, the asurs are hostile and opposed to the devs with whom they are in constant conflict.

However, no individual god who carries the title asur in the Rig Ved ever appears as an inimical adversary of the dev gods in the later Hindu religious texts, and none of the gods who bore the title asur in the older Rig Ved are mentioned in these later texts. In other words, the asurs of the earlier texts are not to be considered as demons. In one later text, the Upanishad, the new character of the asurs are accompanied with a new word, sur, meaning god, thereby implying that asur meant a-sur or a not-god.

It stands to reason that the change in the way the asurs were perceived by the dev worshippers closely parallels the changes in the relations between the asur and dev worshippers. There is an acknowledgement that the asur worship preceded dev worship and that in the early years, the asur worshippers were the dominant group.

A name that appears to be common to both the Avesta and Veds is the Vedic asur Mitra and the Avestan Mithra. In the Veds, Mitra is often addressed together with the asur Varun.

While the Veds tend to anthropomorphize all its deities, it is probable that the asurs, Varun, Mithra and Agni were originally invisible, non-anthropomorphic, genderless, non-iconic deities (cf. the attributes of Mazda) who may have been worshipped together as Asur worship or exclusively as Mazda worship.

References :

Asur in Early Vedic Religion, Hale, Wash Edward (1986), Delhi, Motilal Banarsidass
Review - Asur in Early Vedic Religion, *Journal of the American Oriental Society*, The, Oct-Dec, 1993 by Stanley Insler.

Differences between Dev & Asur Worship :

In his book, *The Hymns of Atharvan Zarathushtra*, Jatindra Mohan Chatterji calls the Rig Vedic devs the seen gods, and asurs the unseen gods. In other words the devs like Indra were anthropomorphic and capable of representation as idols, while the asurs like Mitra were, for the main part, non-anthropomorphic and formless.

In the Rig Ved, the devs preside over natural phenomena and the exercise of power and might while the asurs preside over the establishment of a moral and social order. For instance, the dev Indra is guardian of the weather and victory in battle earning the title sahasra-mushka, 'the one with a thousand testicles' (Rig Ved 6.45.3), while the asurs Varun and Mitra are the guardians of the cosmic and moral laws of rita (cf. asha).

In the Rig Ved (4.42.1-6), when Varun declares, "I, Varun, am the king; first for me were appointed the dignities of asur, the Lord. I let the dripping waters rise up, and through rta I uphold the sky." Indra replies, "Men who ride swiftly, having good horses, call on me when surrounded in battle. I, the bountiful Indra, provoke strife. I whirl up the dust, my strength is overwhelming... . No godlike power can check me - I who am unassailable. When draughts of Som, when songs have made me frenzied, then both the unbounded regions are filled with fear." The hymns addressed to Varun are more ethical and devout in tone than the others, and form the most noble or high-minded portion of the Rig Ved.

If the qualities of the gods reflect the values of the worshippers, then for asur worshippers building and maintaining a peaceful society based on law and order was a priority. For the dev worshippers, the priority would have been the exercise of power through might and fear. The asurs are ethical where the devs are materialistic. While in the Rig Ved both deities and their respective allies are worshipped, Indra and dev worship clearly take precedence. The largest number of Rig Vedic hymns are dedicated to Indra - nearly 250 out of a total of 1028. Agni, an asur, is invoked in about 200 hymns, a greater number than the number of hymns dedicated to Varun.

In Buddhism, the asurs are seen as lesser deities who are never satisfied and who continuously strive to better themselves. Zoroastrianism sees continuously striving for improvement towards excellence as a fundamental purpose of life.

The characteristics assigned to the devs and asurs reflected what beliefs the rulers and their supporting priests wished to promote in society. The ideal of continuously striving to improve oneself could have promoted ambition amongst the common people, while some rulers and priests may have thought it more desirable to promote satisfaction or resignation to one's lot in life - a life that had been divinely ordained. Rulers and priests so inclined would have promoted dev worship that included the caste system rather than asur worship that saw working to better oneself as a virtue and not a sin.

As in our example above, the differences between what the devas and asuras represented became differences in core beliefs, values, the nature of human beings, and the organization of society. These differences appear to have become strong enough to produce a deep societal divide - a schism - with the dev worshippers on one side, and the asura and Mazda worshippers on the other side. The Mazda worshippers were the Iranian-Aryans, The dev worshippers are generally thought of as being Indian-Aryans though they could have been any of the non-Iranian groups.

Incorporation of Pre-Zoroastrian into Mazda Worship & Zoroastrianism :

Some of the asuras such as Mitra, are included in the Zoroastrian scriptures, the Avesta, as angels (fereshdes or yazatas) and guardians or lords (ahuras/asuras) of core Zoroastrian values and ideals.

In the Avesta, the names of the yazatas are also names for core values and ideals. For instance, as an angel in the Avesta, Mithra is the guardian of the values and qualities associated with friendship. In day-to-day language, Mithra means a friend, the ideals of loyal, trustworthy, caring and kind friendship and the qualities of kindness, helpfulness and benevolence. As a core value Mithra is the value of keeping of promises.

We do not know if the incorporation of asura worship into Mazda worship took place before, during or after Zarathushtra's time. In the hymns of Zarathushtra, the Gathas, Zarathushtra does not accommodate or incorporate the asuras in the manner that we see elsewhere in the Avesta. Indeed, depending on the interpretation of the Gathas being read, Zarathushtra can be seen as preaching an uncompromising monotheism. Regardless of the interpretations that abound, the Avesta taken as a whole together with Middle Persian literature and Ferdowsi's Shahnameh provide the full spectrum of belief and a consistent ethic. The texts are a repository of a rich heritage consisting of some of the earliest literature and history known to humankind - a history interwoven with the references to the asuras and daevas.

Appendix: Hindu Religious Texts :

Veds :

1. The Rig Veda contains hymns (mantras) about the mythology and ancient Vedic practice (At Wikipedia: Description, Translations, also Mandalas. At Sacred Texts: Sanskrit, English.),
2. The Sam Veda consists mainly of Rig Vedic mantras, arranged in the order required to perform the Soma ritual. (At Sacred Texts),
3. The Yajur Veda contains instructions for the soma rituals in prose (at Sacred Texts) and,
4. The Atharv Veda consists of spells against enemies, sorcerers, diseases and mistakes made during the sacrificial ritual. It also outlines royal duties and expounds on spiritual matters.

Each of the four Veds are divided into two sections :

1. The Samhita or mantras, hymns and,
2. The Brahmans - commentaries, interpretation and instructions for the the rituals.

The Brahmans are further sub-divided into two sections :

1. The Aranyakas, description of especially dangerous rituals such as the Mahavrat and Pravargya and,
2. The Upanishads.

Upanishads :

The Upanishad , meaning sitting near (the teacher), are philosophical and metaphysical writings about the relationship between the soul and Brahman. Collectively, the Upanishads are called the Vedant, the end of the Ved, because they appear at the end of each Ved, and because they are considered the culmination of Vedic knowledge.

Notes on the Veds :

The predominant deities of the Veds, headed by Indra, are different from those in later, post-Vedic Hinduism. The central story of the Veds is Indra's battle and eventual killing of the asur Vrit. The ritual focus is that of the yajna (cf. Avestan yasna) - the act of worship. The spiritual focus is in joining ancestral souls in the Vedic equivalent of heaven. The concept of reincarnation would enter Hinduism in the post-Vedic period. Reincarnation is not an native Aryan concept. The doctrinal focus is the purva or original mimamsa - inquiry or investigation.

Post Vedic Scriptures :

1. Itihasas (epics like the Ramayan, Mahabharat). The heroes of the epics are avatars, incarnation of God, Vishnu, as human being: Ram, in the Ramayan, and Krishna, in the Mahabharat. Unlike the gods of the Veds and the mystic all-pervading and formless Brahman in the Brahmans, the avatars are developed loving and righteous personalities (Sacred Texts: Ramayan),
2. Puranas (mythology),
3. Agamas (theological treatises),
4. Darshanas (philosophical texts) and,
5. Dharmashastras (law books)

Bhagavad-Gita :

Also known as the Gita, the Bhagavad Gita (meaning the song of God) is a section of the Mahabharata where Krishna exhorts the devotee to abandon the mortal self and give oneself to the infinite love of God. By loving God a person loves the immortal self, and thereby finds harmony and peace with the universe.

Purans :

The Purans consist of narratives ranging from the history of the universe from creation to destruction, cosmology, philosophy, geography, genealogies and myths of kings, heroes, sages, and demigods. Some individual Puranas feature a particular deity and their exploits such as Durga-Devi and her killing of Mahish-Asur. The Purans are usually written in the form of stories told by one person to another.

Notes on the Post-Vedic Scriptures :

In the post-Vedic scriptures, the focus of veneration of Indra in the Rig Ved, is replaced by the worship of Vishnu, Shiv and (Durga) Devi. Although Vishnu was a Vedic deity, he rises to pre-eminence in the post-Vedic scriptures. The Vedic yajna is replaced by a different religious ritual called the puja. The ritualistic purva mimamsa is replaced by the speculative philosophies of Vednta also called the uttar, or later, mimamsa.

References to Asurs - Chronological Order in Vedic texts :

Rig Ved books I, VIII, X; Atharv Ved; Sama Ved, Rig Ved Khilas (supplementary chapters) and the mantras of the Yajur Ved; Brahmans.

Source :

<http://www.heritageinstitute.com/zoroastrianism/aryans/religion.htm#daevaworship>

7. Evolution of Aryan worship :

In reading the different Zoroastrian and Hindu texts, we are left with the impression that the three different Aryan religions as well as the relationship between them, evolved significantly over time. They could have looked very different at different points in history and also in different locations. The relationship between them also changed from one of coexistence to irrevocable separation.

The communities in which the religions were practiced could have been exclusivist or pluralistic communities. Rulers of exclusivist communities could be expected to acknowledge a single religion or even a single deity within the dev or asur pantheon. Rulers of pluralistic communities could be expected to be more ecumenical.

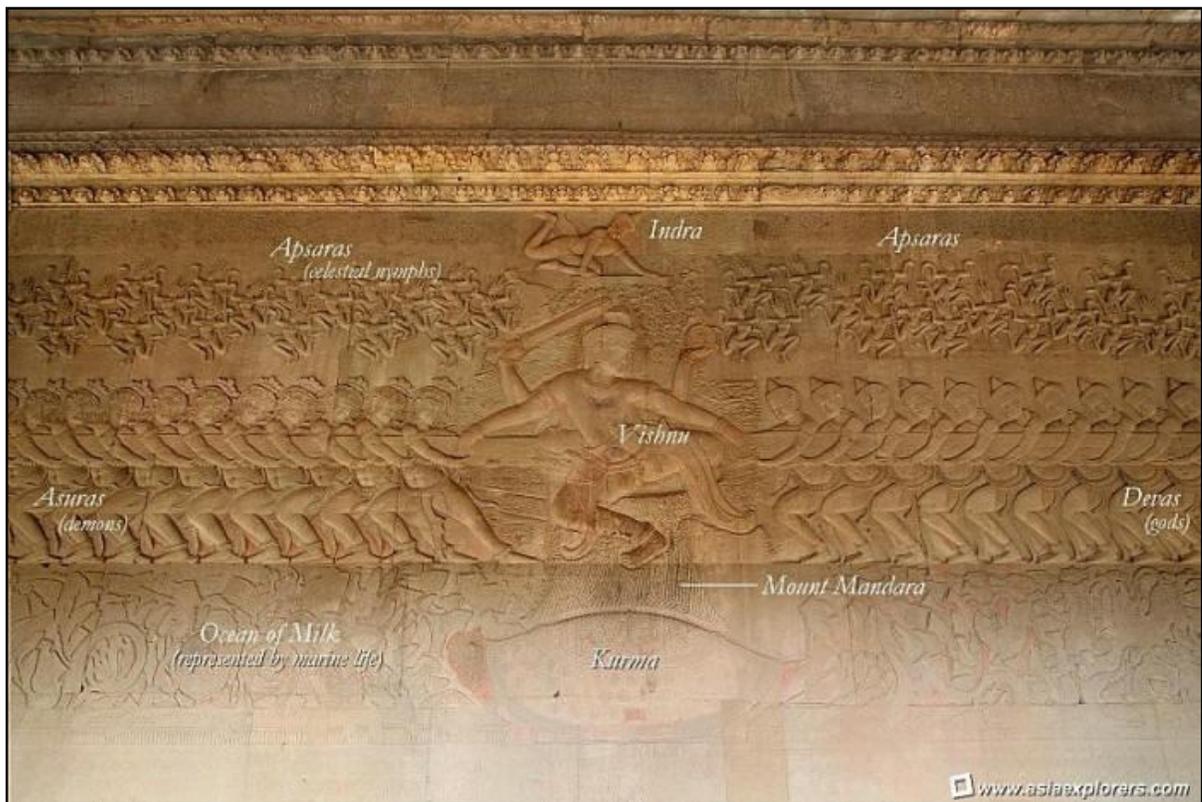
At times the three religious groups coexisted while at other times they competed violently.

Coexistence :

An example of a pluralistic, ecumenical accommodation of the asurs and devs by specific communities is a c. 1400 BCE peace treaty with the Hittites, the rulers of the Hurrian kingdom of Mitanni invoked the Asurs, Varun and Mitra, as well as the devs Indra and the Nasatyas. Mitanni was located southwest of Lake Van, in an area that is part of Southern Turkey and Northern Syria today.

In the Rig Ved, we read that the initial relationship between the asurs and dev was one of coexistence. This relationship would gradually change to one of competition. Nevertheless, some asurs such as Agni (fire) are invited by the dev chief Indra to become devs (Rig Ved 10.124) and Agni is sometimes referred to as a dev. In verse 5, Varun, a principle asur, is also invited by Indra to become a dev.

Cooperation between the asurs and devs is not relegated to the earlier Hindu scriptures, the Rig Ved. Stories of their cooperation can be found in the later Puranas, such as the story of Mount Mandara. However, their cooperation is short-lived. In the story, a catastrophic flood befalls the earth submerging the treasured possessions of the devs and asurs including the elixir of immortality, Amrita (cf. Avestan Amertat, immortality). The peak of the lofty Mount Meru rose above the flood and this is where the gods gathered and caucused on how to retrieve the Amrita. They agreed to a plan proposed by the dev Vishnu. Together, they uprooted the mountain Mandara and placed it on the back of Kurma, the tortoise. The gods then coiled the world serpent Vasuki around the mountain like a rope with the asurs holding one end of the snake and the devs the other end. By coordinating their actions, they used the snake coiled around the mountain to rotate the mountain and thereby churn the cosmic ocean formed by the flood. As the waters churned, the ocean turned to milk and then to butter, revealing the lost elixir of immortality and other treasures. The cooperation soon ended. According to the Bhagvat-Puran, as soon as the Amrit was produced, the devs took possession of it, and broke their promise to the asurs to give them half. As a consequence, the asurs then tried to steal it from the devs. A struggle ensued which the asurs lost and the devs consumed the nectar of immortality all by themselves.



Devs and Asurs using the world serpent Vasuki and Mount Mandara to churn the cosmic ocean

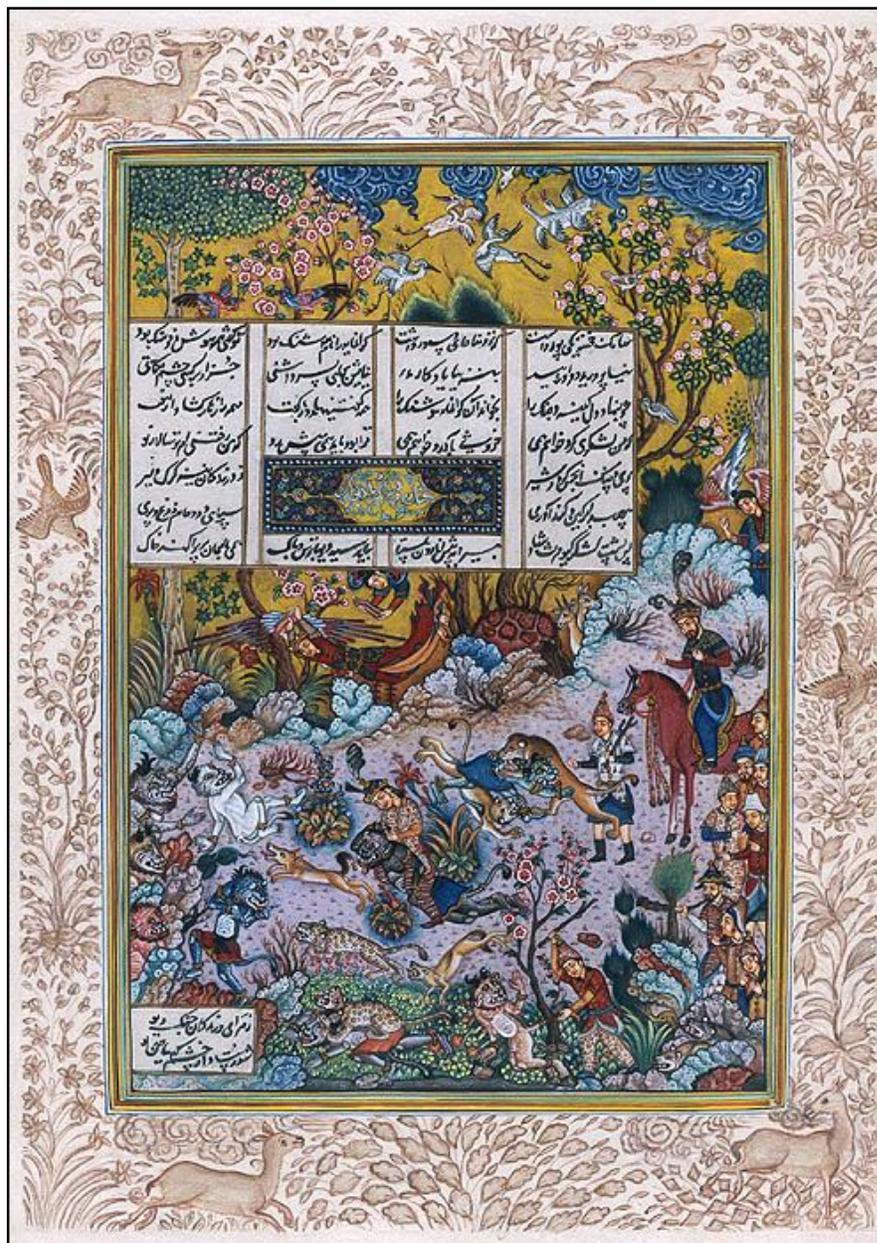
The story marks the end of cooperation between the devas and asuras and the start of a deep and irreconcilable schism between them. Their relationship had deteriorated to the point that they were henceforth bent on mutual destruction.

Schism between Mazda-Asur and Dev Worshipers :

The story of the differences between the asuras and devas were of course a reflection of the differences and the violent conflict between the dev and asur worshippers. While, as we have mentioned, the Hindu scriptures do not directly refer to Mazda worshippers, the Zoroastrian and Persian texts talk about the conflict as one between the dev and Mazda worshippers. We will therefore refer to the conflict as between the dev and asur-Mazda worshippers.

Primordial Battles Between Mazda & Dev Worshipers :

According to the poet Ferdowsi's epic, the Shahnameh, at the dawn of history the Mazda worshippers and the dev worshippers fought two primordial battles. The battles took place during the reign of the first Aryan king, Gaya Maretan (a name later shortened first to Gayo-Mard and then Kayomars in the Shahnameh). The first battle started when the dev worshippers led by Ahriman, attacked Gaya Maretan's Mazda worshippers. During the battle, Ahriman's son killed Gaya Maretan's son Siyamak, and the first battle resulted in the defeat of Gaya Maretan's army by Ahriman's hordes. However, retribution was to follow. After a bitter period of mourning, Gaya Maretan assembled a large army led by his grandson Hushang. The Mazda worshippers then attacked and defeated the dev worshippers in a second battle, a defeat that resulted in a subjugation of the dev worshippers by the Mazda worshippers.



Hushang slays a div - a scene from the Shahnameh

These initial battles were to characterize the relationship between the dev and Mazda worshippers in subsequent millennia. Periodically, one group would win dominance over the other. Nevertheless, until, their separation into the nations of Iran and India, they did coexist, possibly within a community or in adjacent communities.

The War of Religion :

If Gaya Maretan and his successors had asserted the dominance of Mazda worshippers over the dev worshippers, that state of affairs would change over time, and the dev worshippers would turn the table and gradually assert their dominance.

This change in dominance is recorded in Ferdowsi's Shahnameh. The Shahnameh's chapter on King Vishtasp and Zarathushtra opens with the following lines which we have adapted from James Atkinson's translation of the Shahnameh:

I've said preceding sovereigns worshipped God (Mazda)

By whom their crowns were given

To protect the people from oppressors.

God they served, acknowledging God's goodness -

For to God, the pure, unchangeable, the Holy One!

They owed their greatness and their earthly power.

But after times,

Worship of God gave way to idolatry and pagan faith,

And then Mazda's name was lost

In adoration of created things.

At the time of Zarathushtra's birth, Mazda worship had lost ground to dev worship, as had the virtues of honesty and not causing harm to others. A young Zarathushtra, disgusted with the dishonesty, violence, greed and lawlessness that surrounded him, resolved to dedicate his life to changing this state of affairs. He preached establishing an ethical order based on the old Mazdayasni faith - one that would come to be known as the Mazdayasni Ahura-Tkaesha.

The first royal patron of Zarathushtra's religion was King Vishtasp. Ferdowsi's Shahnameh tells us that King Vishtasp was king of Balkh, which at that time had become a tributary state of Turan (Sugd).

When King Vishtasp adopted the Zoroastrian Mazdayasni faith, he also decided to stop paying tribute to King Arjasp of Turan, whereupon Arjasp gave Vishtasp an ultimatum to resume paying tribute and forsake his adopted faith, or face a devastating invasion (cf. Warner & Atkinson translations of the Shahnameh):

"Abandon your ill course,

Be awed before the God of Paradise,

Put far from you that aging miscreant,

And hold a feast according to our customs... .

"If not, in a month or two,

I will enter your kingdom with fire and sword,

And destroy your authority and you.

I give you good advice:

Do not be influenced by a wicked counsellor,

But return to your former religious practices.

Weigh well, therefore, what I say."

Vishtasp rejected the ultimatum and what followed was the War of Religion (cf. Greater Bundahishn 9.36 and Lesser Bundahishn 12.36) in which Vishtasp was apparently victorious.

The conflict and Vishtasp's victory could have resulted in the dev worshippers living in his Central Asian kingdom, leaving or being pushed south through the Hindu Kush mountain passes into the upper Indus valley (today's Pakistan). It is possible that the Indus valley had previously been populated by dev worshippers, and that those from Central Asia migrated to join their co-religionists. The Hindu Kush (meaning Hindu Killer) would from that point, have formed a border between the Zoroastrian Mazda worshippers and the dev worshippers.

The Indus Valley was called Hindu (later Hind or Ind) in the Avesta. The locals called the region Sindhu and then Sind. Replacing 'h' with 's' is a common way of transforming many Avestan words to Sanskrit. The Persians eventually called the people of the region Hindi, a name that would in western parlance become Indie (India). Indians, however, refer to their country as Bharat. In addition, the name for the religion of the dev worshippers, Hindu, is also derived from the Avestan / Iranian / Persian names for the Indus region. Hindu is not a name for their religion used by the ancient Hindus. Hindus refer to their religion by various names such as Sanatan Dharma, meaning eternal law in Sanskrit, or the Vaideeh Dharma.

However, the Greater Bundahishn also records in 9.36, "In the War of Religion, when defeat was with the Iranians." Such a defeat could have pushed the Iranian out of their Central Asian homeland westward. The Lesser Bundahishn in 12.32-33 states, "32. From the same Padashkh-Vargar mountain unto Mount Kumish, which they call Mount Madofryad ('Come-to-help') -- that in which Vishtasp routed Arjasp -- is Mount Miyan-i-Dast ('mid-plain'), and was broken off from that mountain there. 33. They say, in the War of the Religion, when there was confusion among the Iranians it broke off from that mountain, and slid down into the middle of the plain; the Iranians were saved by it, and it was called 'Come-to-help' by them."

Asur Dev conflict in the Hindu Scriptures :

The perpetual war between the asurs and devs form some of the central themes in the later Hindu texts. This might signify that at the time when these texts were written, the relationship between the Arya asur and dev worshippers had deteriorated to such an extent that they engaged in continuous internecine conflict.

The perpetual conflict between the devs and asur described in the Hindu texts found its way into Buddhist literature as well. In Pali Theravada Buddhist literature, the most frequent references to asurs are in connection with the continual war between asurs and devs. Similarly, in Mahayana Buddhist literature the asurs, motivated by envy of the devs, are constantly at war with them. [111: 21-6].



Durga-devi killing Mahish-asur in the form of a buffalo

An example of the transformation in relations between the dev and asur worshippers in Hindu scriptures from a grudging acknowledgement of the onetime supremacy of the Mazda / asur worshippers to violent conflict, is the Hindu myth of the battle between female dev, Durga-devi and the asur, Mahish-asur in chapters 81 to 93 in the Markandeya Purana.

[The Vedic name Mahish-asur may have an Avestan equivalence in mazishta-ahura i.e. the greatest ahura/asur. Mahish-asur could transform himself into a buffalo and the scenes of Durga killing Mahish-asur sometimes depicts Durga killing a buffalo, a scene reminiscent of Mitra killing the bull in Roman mithraeums. (Curiously, Mithra in Iranian tradition is the name of a woman.) Durga carries the title Mahish-asur-mardini, mardini meaning a killer of the feminine gender.]

According to the myth, Mahish-asur was pious and worshipped Brahma, the supreme deity among the devs and asurs. As a reward, Brahma granted Mahish-asur supremacy and omnipotence over all deities and humans - no man or male deity would be able to defeat him or kill him. Mahish-asur used his omnipotence over males to defeat Indra, the king of the devs, and take control of Swarg Lok, Indra's realm in the upper mountainous regions, and Prithvi Loka, the lower regions. In doing so, Mahish-asur drove Indra and all the other devs (in other words, the dev worshippers and temples housing the devs) out of Swarg Lok.

This description of Mahish-asur as an omnipotent god, a god who was supreme over both devas and asuras, is a description shared only by the Rig Vedic asur Varun who is designated in the Rig Veda as the asur who is king of everyone, both gods and mortals (RV II.27.10). "This asur rules over the gods," is a further statement of omnipotence in Atharva Veda I.10.1. No other Vedic god is described in this manner. Asur Varun is often thought to be the Vedic equivalent of the Avestan Ahura Mazda.

Swarg Lok, is the mountainous kingdom where Mount Meru stands. Mount Meru and its companion mountains are the hub from which the Himalayas stem (a possible description of the Pamirs). Bharatavarsha, Ancient India, lay to the south of the Himalayas. The Vedic description of Mount Meru is similar to the Zoroastrian description of Airyan Vaej's Mount Hara.

After an eon-long lament by the expelled devas, Brahma created Durga, a female deity who avenged the devas by killing Mahish-asur whose omnipotence did not extend to females. The killing of Mahish-asur and the defeat of his armies enabled the devas to return to Swarg and Prithvi Lok.



**The Dev and Mahish-asur armies meet in battle
Berkley Art Museum Artist unknown. Karnatak, India
1830-1845 CE. Ink, gouache, and gold on paper**

There are indications in the myth, that while Mahish-asur was in the beginning allied to other asuras, Mahish-asur eventually drove these asuras out of Swarg Lok as well. (This could mean that Mahish-asur was worshipped not just as a supreme God, but as an only God as well.) When the devas prepared to invade and retake Swarg and Prithvi Lok, the other asuras assisted Durga by providing her with weapons.

The myth has embedded in it, the common roots and the schism between the Aryan religious groups: the dev, asur and Mazda worshippers. It may also contain history. For instance, at the outset there are the common roots, shared history and co-existence among the groups. Next, there is the rise to dominance of the Mazda worshippers who drove the dev worshippers out of the upper and lower regions of the Aryan homeland. Later, the Mazda worshippers drove out the asur worshippers as well. Eventually, however, the dev worshippers, assisted by the asur worshippers, assembled a strong army and drove the Mazda worshippers out of Airyan Vaej. The war of religion between the two groups may have therefore taken place in two stages, the second stage ending in the Mazda worshippers being driven out of their traditional lands. The Bundahishn 12.33 states that "They say, in the war of the religion, there was confusion among the Iranians... ."

There is a inexplicable gap in Zoroastrian history this myth might help to fill. The gap occurs after the closing of the Avestan canon and the start of Median and Persian history (c. 800 BCE). Some reason or event caused the Zoroastrians to migrate westward out of the upper Aryan lands. The story is an example of how the schism between the two groups became part of Hindu scripture. Similarly, an entire book of the Avesta, the Vendidad, derives its name from Vi-dev-data, the law against the devs, that is, the law against evil.

Post Seperation relations :

Once the two groups of Aryans had separated, the dev worshippers migrating south across the Hindu Kush mountains into the upper Indus valley, the relationship between the dev and Mazda worshippers appears to have oscillated between peaceful neighbourliness and conflict. However, when conflict did arise, it was more in the nature of kings and ruling groups seeking power (sometimes perhaps at the behest of religious advisors) than animosity between two peoples.

To this day, the two peoples, the Zoroastrians and Hindus, intuitively feel a certain historic kinship. When the Zoroastrians were driven out of their Iranian homeland by the Arabs, it is the Hindus of India who gave the Zoroastrians a home, and the two groups have coexisted peacefully in India for over a thousand years, each honouring the other's freedom to maintain their religious beliefs. Zoroastrians owe a debt of gratitude to their Hindu cousins for having opened the doors of their land for Zoroastrians to enter not just as guests but as members of a family. Even the Zoroastrians who remained behind in Iran benefited from Indian hospitality since the Zoroastrians (the Parsees) who prospered in India were able to provide support and advocate on behalf of their Iranian brethren who were discriminated against and persecuted in the land of their ancestors.

It is on this note: the completion of a full cycle of relations between the Aryan religious groups, that we end this chapter on Aryan heritage - a heritage that started and ended in coexistence and cooperation.

Source :

<http://www.heritageinstitute.com/zoroastrianism/aryans/religion2.htm>

8. Aryan homeland and neighboring lands in Avesta :

The homeland of the Aryans was called Airyan Vaej in the Zoroastrian scriptures, the *Avesta* and Arya Vart in the Hindu scriptures. The collection of first Aryan nations was called Airyanam Dakhyunam. Aryan lands are called Airyo Shayanem.

The books of the Avesta as well as the Middle Persian Pahlavi texts such as the Lesser Bundahishn, tell us that Airyan Vaej, the Aryan homeland, was where Zarathushtra's father lived (20.32) and where Zarathushtra first expounded his beliefs (32.3).

In addition to mentioning Airyan Vaej, the Zoroastrian scriptures, the books of the Avesta, also mention neighbouring nations or lands.

These references, along with references to the terrain and weather in Airyan Vaej, give us clues about the location of the original Aryan homeland, as well as information about the Aryan people, their neighbours, and their relationships.

Earliest Mention of the Lands - Farvardin Yasht :

Lands of Zarathushtra's Ministry :

A chapter of the Avesta that has the most intimate knowledge of Zarathushtra and his first followers, is the Avesta's Farvardin Yasht - chapter 10 of the book of Yashts.

The Yasht (13.143 & 144) lists the names of individuals who were the first "hearers and teachers" of Zarathushtra's teachings. The Yasht memorializes and reveres the fravashis (spiritual souls) of these first "hearers and teachers" of Zarathushtra's teachings. In addition to specific names, it also memorializes all the righteous people in the five nations as well as those "all countries". The five nations mentioned are Airyan Vaej (called Airyanam Dakhyunam in the Yasht) as well as four neighbouring lands. These four lands neighbouring Airyan Vaej are Tuirya, Sairima, Saini and Dahi. Since -nam is a usual ending for many Avestan nouns, the nations are also named as Airyanam, Tuiryanam, Dahinam, Sairimanam and Saininam.

Since the surviving texts of Zarathushtra's teachings, the hymns of the Gathas, are in one language, we can say it is reasonable to assume that the nations in which Zarathushtra spread his message were neighbours and spoke the same language and dialect as well. For his message (which reference pre-Zoroastrian beliefs) to have relevance, these peoples also likely shared the same, or variations of the same, pre-Zoroastrian religion. We may conclude this assumption by saying the five founding Zoroastrian nations likely shared the same culture and ethnicity. In terms of size, we are left with the impression that they can be compared to districts with a province today. The Gathas of Zarathushtra are placed in the Avestan book of Yasna. While their language is the same, the dialect of the other verses is different from that of the Gathas. They were either written by followers at a different point in time or in a neighbouring region that spoke a different dialect.

Other than Airyan Vaej, none of the Farvardin Yasht's nations are mentioned in the Vendidad's list of Zoroastrian nations. The Vendidad is a book of the Zoroastrian scriptures.

Even though the Vendidad list preceded the formation of Media and Persian making it over two thousand eight hundred years old, the nations are for the most part recognizable today and we may conclude that the Vendidad list is far more modern than the list of five nations of the Farvardin Yasht cited in the paragraph above. Those nations either changed their names or became parts of other nations.

Dahi, for instance find mention only once in King Xerxes' list of countries that were part of the Persian empire. But in other lists and by the accounts of Greek writers such as Strabo, it was a part of the Saka nations, two of which find regular mention as part of the Persian Empire.

Tuirya is identified with Turan which later became known as Sugd. Dahi as a name continued to exist, Dahi being one of the Saka nations. We do not as yet know the present identity of the other lands.

Bakhdhi / Balkh (Bactria), which is noted in Ferdowsi's *Shahnameh* (see *Shahnameh* page 30) and other later tradition as a land where Zarathushtra spread his message, is not mentioned in the Farvardin Yasht. However, Kava Vishtasp, Kava being a title of the Kayanian kings of Bakhdhi / Balkh, is mentioned in the Farvardin Yasht.

King Vishtasp of Bakhdhi / Balkh :

Among the Farvardin Yasht's list of Zarathushtra's first "hearers and teachers" is Kavoish Vishtaspah (Kava Vishtasp) (13.99). In the Yasht, Kava Vishtasp has a special place having a verse devoted to him. The common extrapolation is that Kava Vishtasp is the Kai Gushtasp (Gushtasp is a later form of Vishtasp) mentioned in later texts which also state that King Vishtasp's / Gushtasp's capital was Bakhdhi or Bakhd, i.e. present day Balkh in Northern Afghanistan.

Bakhdhi is listed as a nation in the Vendidad but not in the Farvardin Yasht. These later texts also tell us that Zarathushtra died in Bakhdhi/Balkh, killed by a Turanian.

Balkh is directly south of Samarkand over an eastern spur of the Pamir mountains. The predecessors of present day Samarkand and Balkh are among the first nations listed in another (and later) book of the Avesta - the Vendidad.

Nations listed in the Avesta :

In addition to the Farvardin Yasht, two other sections of the Avesta provide us with names of nations associated with the Aryans, the Vendidad and the Meher Yasht.

The Avestan book of Vendidad starts with a list of sixteen nations (Chapter 1, 1-16), the first being Airyanem Vaejo or Airyan Vaej.

Other than the Aryan homeland Airyanem Vaeja (Airyanam Dakhyunam in the Farvardin Yasht), the Vendidad does not mention the four other lands mentioned in the Farvardin Yasht. Nor does the Farvardin Yasht mention any of the fifteen other lands mentioned in the Vendidad. Three of the five Farvardin Yasht nations are not known to us. The nations of the Vendidad can be more readily identified. The only land common to both lists is the Aryan

homeland. This, the other information contained, and the language used in the texts indicate to us that the Farvardin Yasht and the Vendidad were written at very different times, the Farvardin Yasht being the older. The Vendidad itself was probably composed well before 800 BCE since it does not list Persia or Media, making the Farvardin Yasht an ancient composition.

The Meher Yasht also provides names of nations in 10.13-14. Aryan lands are called Airyo Shayanem. Three of the nations mentioned in the Meher Yasht, Mourum, Haroyum and Sugdhem i.e. Margush, Aria and Suguda, are also part of the Vendidad list. Sugdhem is associated with the word Gava in the Meher Yasht.

Depending on whether some of the words in the Meher Yasht are names of countries, one or three additional lands are mentioned in the Meher Yasht which are not part of the Vendidad list: Khairizem (associated with Kharazem i.e. Khvarizem). Khairizem has been touted by a few authors as being the original home of Zoroastrianism. This is unlikely and Kharazem likely gained this reputation because at one time before the rise of Persia, Kharazem / Khvarizem / Khairizem was the dominant nation amongst the Aryan nations - and its lands could have expanded to include ancient Airyan Vaej. The other two possible nations in the Meher Yasht are Aishkatem and Pourutem (some authors believe these are names of nations while others believe they are words that are part of the text).

The list of nations in the Vendidad is the most complete and one that provides us with information we can use in narrowing down the location of Airyan Vaej.

Persia not Part of the Original Listing of Vendidad Lands :

The Vendidad, and indeed the entire Avesta, does not mention Persia or Media. This was because Persia and Media became nations after the Avestan canon was closed. However, The Achaemenian Persian Kings (c. 700 - 330 BCE) repeatedly proclaimed their Aryan heritage.

Sixteen Nations of the Vendidad :

The list of sixteen nations in the Vendidad is as follows :

"Good Lands and Countries" of the Vendidad					
Vendidad Name	Alternative Spelling	Old Persian/ Pahlavi	Greek / Western	Present Name	Features: - Good & - Bad
1. Airyanem Vaejo	Airyan Vaej	Airan Vej (Phl.)		Iran	- Good & lawful - River snakes, climate change to severe winters.
2. Sukhdho (also Tuirya)	Sughdha Turan	Suguda (OP)	Sogdiana	Sugd, Northwest Tajikistan, Samarkand (SE Uzbekistan)	- Good land - fly Skaitya which kills cattle
3. Mourum	Mouru	Margu (OP)	Margiana	Marv / Merv, South Turkmenistan	- Brave, holy - Plunder, bloodshed
4. Bakhdhim	Bakhdhi	Bakhrish (OP)	Bactria	Balkh, North Afghanistan	- Uplifted banner - Stinging ants
5. Nisaim	Nisaya	Parthava (OP)	Parthia	N. Khorasan (NE Iran) & Nisa South Turkmenistan . Bordering Balkh and Marv	- Good land - Disbelief (could have refused to accept Zoroastrianism)
6. Haroyum	Haroyu	Haraiva (OP)	Aria	Hari Rud (Herat), Northwest Afghanistan	- Plentiful water - Grief, poverty
7. Vaekeretem	Khnenta Vaekerata	Kalpul (Phl.)	Sattagydia	Kabul, Eastern	- Good land - Followers of

	/ Vaekereta			Afghanistan	Keresaspa, fairies and witchcraft
8. Urvam	Urva	Uvarazmiya/Uva razmish	Khvarizem/ Chorasmia	Khorezm, Uzbekistan	- Rich pastures - Pride, tyranny
9. Khnente m Vehrkanom	Vehrkana	Varkana (OP)	Hyrcania	Gorgan, Golestan, North- northeast Iran	- Good land - Sodomy with children
10. Harahvaitim	Harahvaiti	Harauvatish (OP)	Arachosia	Kandahar & Oruzan South Central Afghanistan	- Beautiful - Bury the dead
11. Haetumante m	Haetumant	Zraka (OP)	Drangiana	Helmand - SE Afghanistan & Sistan - E. Iran	- Brilliant, glorious - Wizardry & Sorcery
12. Rakham	Ragha	Raga (OP)	Ragai	Rai, Tehran & S. Alburz, North Iran	- Three peoples - Utter disbelief
13. Chakhrem*	Kakhra			Uncertain: Either Ghazni, SE Afghanistan or just west of Rai, N. Iran	- Brave, righteous - Burn corpses
14. Varenem	Varena	Patashkh-vargar or Dailam (Phl.)	Western Hyrcania	W. Mazandaran, Gilan & Northern Alburz (land of Mt. Damavand) North Iran	- Home of Thraetaona (Feridoon) who slew Azi Dahaka (Zahak) - Barbarian (foreign) rule
15. Hapta Hendu**	Hapta Hindu	Hindava (OP)	Indus	Northern valley of the seven Indus rivers** (Upper Indus	- Wide expanses - Violence, rage and hot weather

				Basin) Gandhara (Waihind)*** , Punjab and Kashmir in N. Pakistan & NW India	
16. Rangha ya	Rangha	later part of Arvastani Rum (Phl.) i.e. Eastern Roman empire		Lake Urmia, Upper Tigris, Kurdistan, Eastern & Central Turkey	- Good land - No chiefs i.e. no protector, open to raids, lawless, severe winters

*Chakhrem is used in Yasht 13.89 and means wheel (or revolving; cf. Persian charkh meaning wheel) and is used there as *chakhrem urvaesayata* in the context of Zarathushtra being the first member of every professional guild opposed to the daevas. Avestan *Chakhrem urvaesayata* is similar to the Sanskrit *chakhram vartay* and *chakhravartin* meaning 'chariot over the land' or 'ruler'. The western Mitanni were known for their expertise in chariot-building and this may or may not have relevance.

The seven Indus Rivers, Hapta Hindu (nation #15 above), are: 1. the Indus (Ved-Sindhu), the 2. Kabul and 3. Kurram rivers joining on the west and north banks of the Indus, and the 4. Jhelum (Ved-Vitasta), 5. Chenab (Ved-Asikni), 6. Ravi (Ved-Airovati), and 7. Sutlej/Beas (Ved-Vipasa) rivers joining the Indus' east and south banks. (There is some discussion that the Saraswati River mentioned in Hindu Vedic texts was also an Indus tributary - though this is not clear.) The Hindu texts are mainly concerned with the eastern & southern tributaries while the Zoroastrian texts are concerned with the upper reaches of the Indus and all its tributaries whose valleys would have provided access to the plains - areas north and west of the Punjab (Panj-ab meaning five waters in Persian) - i.e. present-day North-West Frontier Province in Northern Pakistan, Northern Punjab and Kashmir in India and Pakistan.

*** Gandhara/Waihind. The land of the upper Indus basin was known as Gandhara or Waihind. Today, the region has Peshawar, Mardan, Mingora and Chitral as its main cities. It would have extended into all the habitable valleys of the south-eastern Hindu Kush. The Gandhara/Waihind region includes the Indus, Swat, Chitral and Kabul River valleys. It may have extended south to Takshashila (Taxila) (near present-day Islamabad) and present-day Jalalabad, Afghanistan, in the west, thus bordering Vaekerata (Kabul) to the east.



Nations of the Vendidad, Avesta

Pattern in the Listing of Nations :

There is a pattern in the listing :

1. The first three nations listed after Airyan Vaej are in the southern Uzbekistan, southern Turkmenistan, northern Afghanistan area. The balance of the list of nations fan out, moving west and south in steps. The last two nations are the most southeast and west of the initial group.
2. The nations border one another. The nation listed next to Airyan Vaej is Sukhdho/Sughdha - modern day Sugd in northern Tajikistan and southern Uzbekistan.
3. The nations are all along the Aryan Trading routes - what are now called the Silk Roads (also see Tajikistan pages) - an ancient set of trading roads between the Orient, the Occident and the Indian sub-continent.

Relationship Between Airyan Vaej and the Other Nations of the Avesta :

The sixteen nations listed in the Vendidad were selected by the author or authors of the Vendidad from among the nations of the known world. The list is therefore not a list of the world's nations, but a list of nations connected with Airyan Vaej. The Vendidad nations listed after Airyan Vaej, are those to which Aryans migrated from Airyan Vaej, intermingling as they did, with the peoples of those lands. While Zoroastrian-Aryans inhabited these lands, they were not necessarily the majority people in these lands.

All of the Vendidad nations would at some point come together as part of the larger Aryan, Iranian, or Persian empires.

Migration of the Aryans and Expansion of Aryan Lands :

Before the era of legendary King Jamshid, see (Aryan Prehistory and Location of Aryan Homeland), the original Aryan homeland in the Avesta, Airyan Vaej, could not have been very large. However, starting in the Jamshidi era and continuing up to the establishment of the Achaemenian Persian empire under Darius the Great, the Aryan lands did grow considerably in size.

The Zoroastrian Avesta, the Arya Veds and other texts tell us that the Aryans migrated out of Airyan Vaej and that the lands associated with the Aryans increased in size for the following reasons:

1. An increase in population during the Jamshidi era,
2. Climate change to severe winters and short summers,
3. Trading with neighbouring lands and settlement of significant populations in these lands,
4. Establishment of kingdoms through settlement or conquest. A federation of these kingdoms during the Feridoon Era / Pishdadian dynasty,
5. Inter-Aryan wars. The schism between the dev and Mazda worshippers cf. reign of King Vishtasp and life of Zarathushtra and,
6. Establishment of the Persian empire that included the original federation of kingdoms as well as additional lands.

These points are discussed further below.

As the Aryans migrated to the lands of their neighbours, they did not displace the original inhabitants. When the Persian Aryans eventually settled the southern Iran plateau, the area was populated by the Elamites with whom the Persians integrated. An examination of the present linguistic composition of Iran reveals that other, non Indo-Iranian linguistic groups are interspersed among Persian linguistic groups.

1. Jamshidi Era Expansion. Growth of Airyan Vaej :

The Vendidad tells us that in the first part of his reign, legendary King Jamshid had doubled the extent of his lands to accommodate a population increase. (The ancient Avestan name for King Jamshid was Yim-Srira or Yima-Khshaeta, meaning Yim the radiant. He was similarly called Yama in the Hindu scriptures, the Veds.) Depending on how one interprets the texts, the expansion could have been much larger - up to four and a half times in extent. The expansion of lands was "southwards, on the way of the sun," which could mean southward from the east to the west of Airyan Vaej.

The Hindu Veds state that the land procured by Yam (King Jamshid) became the homeland of the Hindus.

Gateway to the Aryan Hindu Lands :

The Hindu Rig and Atharv Veds state :

1. Worship with oblation Yam the King, son of Vivasvat, the assembler of people, who departed from the deep to the heights and explored the road for many and,
2. Yam was the first who found for us the route.
This home is not to be taken from us.

Those who are now born, (go) by their own routes to the place whereunto our ancient forefathers emigrated.

(Atharva Ved xviii.1.49 & Rig Ved x.14.1)

They cross by fords the mighty streams which the virtuous offerers of sacrifice pass (Atharva Ved xviii.4.7).

The Hindu reverence for Yam, King Jamshid, grew at the same time when he lost favour with the Mazdayasni predecessors of the Zoroastrians, who record that King Yim lost his grace, grew too proud and thought himself a god. The Vedic verses appear to state that the lands Yima acquired became part of the permanent home of the Hindus - a land that would grow to include the entire Indian subcontinent, and would become separate from the original Aryan homeland. The comment above regarding a home that "cannot be taken from us," indicates a previous vulnerability of the predecessors of the Hindus in the original Aryan Homeland at the time the Veds were written - a vulnerability either from foreign or internal foes.

It is unlikely that the expansion during the Jamshidi era included the river plains such as the lands that make up the Punjab today. Expansion into the Indus plains would take place later in history. Hapta-Hindu, the seven Indus lands that would include the plains, is the fifteenth, and last but one, nation in the Vendidad's list of nations. The part of upper Indus occupied during the Jamshidi era would include what are today's Eastern Afghanistan, the north of Pakistan and India - the areas on both sides i.e. just north and south of the Hindu Kush and Karakoram mountains. The limited size of the expansion is further indication that the original Aryan homeland was not very large.

During the Jamshidi era, the lands just north and south of the Hindu Kush and Karakoram were united. They would later separate politically and the two mountain ranges, especially the Hindu Kush formed the primary border between the two kingdoms.

There is yet another factor that links the upper Indus, the Hapta-Hindu with the area immediately to the north and north-west i.e. the Badakshan-Pamir region: the Rig Ved is commonly thought to have been written in the Upper Indus region, and the language of the Rig Ved and the Old Avesta are so close that they are commonly thought to be dialects such as that spoken in two neighbouring provinces and that further, they emerged from a common

language philologists call Proto Indo-Iranian, another name for the language of united ancient Aryans. [Also see our page on Languages.]

2. Jamshidi Era Climate Change :

The Vendidad and other texts also inform us that at the outset of the Jamshedi era, the weather in the Aryan homeland, Airyan Vaej was fair and equitable, with the spring equinox heralding the start of spring and a renewal after the winter. However, a thousand two hundred years after the start of the Jamshedi era, there was a sudden climate chill (Vendidad 2.22-25) and a drastic cooling (also see Location of the Aryan homeland) and our page Aryan Prehistory - a mini Ice Age of sorts.

This sudden cooling could have encouraged further Aryan migration to the warmer portions of the expanded Jamshidi lands

3. Aryan Trade :



Trading Roads (later called Silk Roads) c. 2000 BCE

The Aryans started trading between themselves in the expanded Jamshedi lands as well as with their neighbours very early in their history - during the Stone Ages. Aryan trade is closely linked to Aryan migration and the sixteen Vendidad nations. A more detailed discussion can be found on our page on Aryan Trade.

Aryan Trade Routes - the Silk Roads :

The Aryan trade routes would come to be known as the Silk Roads. Aryan trade extended from China in the east, to Asia Minor and Mesopotamia in the west, to the Iranian plateau and the Indus valley in the south.

Sogdian Aryan trading settlements have been found in China. Indeed, the earliest known manuscript of the Zoroastrian scriptures, the Avesta, written in Sogdian, has been found in China.

The pattern of the Vendidad's list of nations we noted above, moves from the Central Asian core, progressively west and south along the Aryan Trading (Silk) Roads into present-day Turkey and Pakistan.

[After the Zoroastrians migrated to India following the Arab invasion of Iran, they revived their tradition of trading between the east and west, becoming wealthy in the process.]

Trading allowed the Aryans to become familiar with, and later settle in, the lands along the Silk Road. As the Aryans established permanent trading posts in neighbouring lands, they also established settlements that became communities.

4. Feridoon Era Federation of Kingdoms. First Aryan Empire. Transformation to Airan :

According to the Poet Ferdowsi's epic, the Shahnameh, during the reign of legendary King Feridoon, the lands he ruled came to include what we know as the sixteen lands mentioned in the Vendidad. Feridoon decided to divide his sprawling empire among his three sons. To his eldest son Tur, he gave the eastern lands with its capital in Turan - a nation that got its name from Tur. To his son Iraj, Feridoon gave Airan (the country that Airyan Vaej had evolved into) and Hind (Hapta Hindu, the upper Indus lands). To his son Salm, Feridoon gave the western kingdoms. Tur, however, felt that as the eldest son he had been slighted, for the lands of Airan and Hind were the gems of the empire and the seat of its power. No sooner had Feridoon divided his kingdom between his sons, that the jealous and ambitious Tur persuaded Salm to join him in a plot to murder Iraj.

Within this legend is history. If we replace the Airan empire with the Airan people, this myth tells us that the Aryans had spread to present day Turkey in the west, the upper Indus valley in the south, to the borders of China in the east and the deserts of the north. Further, the wars between the different Aryan lands were internecine conflicts that punctuate Aryan history. By the time of Feridoon, the centre of the Aryan nation had move to Bakhdhi (Balkh or Bactria).

5. Inter Aryan Wars :

The internecine wars mentioned above included wars between the Aryan religious groups, the Mazda-Asur worshippers and the dev worshippers. The religious groups, their beliefs and the wars are discussed in our page on Aryan Religions.

6. Persian empire :

The Achaemenian king, Cyrus II, the Great (c. 600 to 576 - August 530 BCE), established the Persian empire and the expansion continued under the reign of Darius I, the Great (522- 486 BCE). The sixteen nations of the Vendidad made up the core of the nations that became part of the Persian empire. Indeed, it may be said that the Persians by creating the third Aryan empire, sought to unify all the Aryan lands by continuing the tradition of legendary King

Feridoon who established the first Aryan empire, and the Medes who established the second Aryan empire.

The nations listed by Darius the Great, King of Persia on an inscription at Naqsh-e-Rustam as part of his Persian empire are: Pârsa (Persia), Mâda (Media), Ûvja (Elam), Parthava (Parthia), Haraiva (Aria), Bâxtrish (Bactria), Suguda (Sogdiana), Uvârazmish (Chorasmia), Zraka (Drangiana), Harauvatish (Arachosia), Thatagush (Sattagydia), Gadâra (Gandara), Hidush (Sind), Sakâ haumavargâ (Amyrgian Scythians), Sakâ tigraxaudâ (Scythians with pointed caps), Bâbirush (Babylonia), Athurâ (Assyria), Arabâya (Arabia), Mudrâya (Egypt), Armina (Armenia), Katpatuka (Cappadocia), Sparda (Sardis), Yauna (Ionia / Greece), Sakâ tyaii paradraya (Scythians who are across the sea), Skudra (Skudra), Yaunâ takabarâ (petasos-wearing Ionians), Putâyâ (Libyans), Kûshiyâ (Ethiopians), Maciyâ (people of Maka), Karkâ (Carians). See map of the Persian Achaemenian Empire.



**Darius' listing of Persian Empire nations
Cuneiform Inscription on rock at Behistun, Iran
Column 1 lines 9-17**

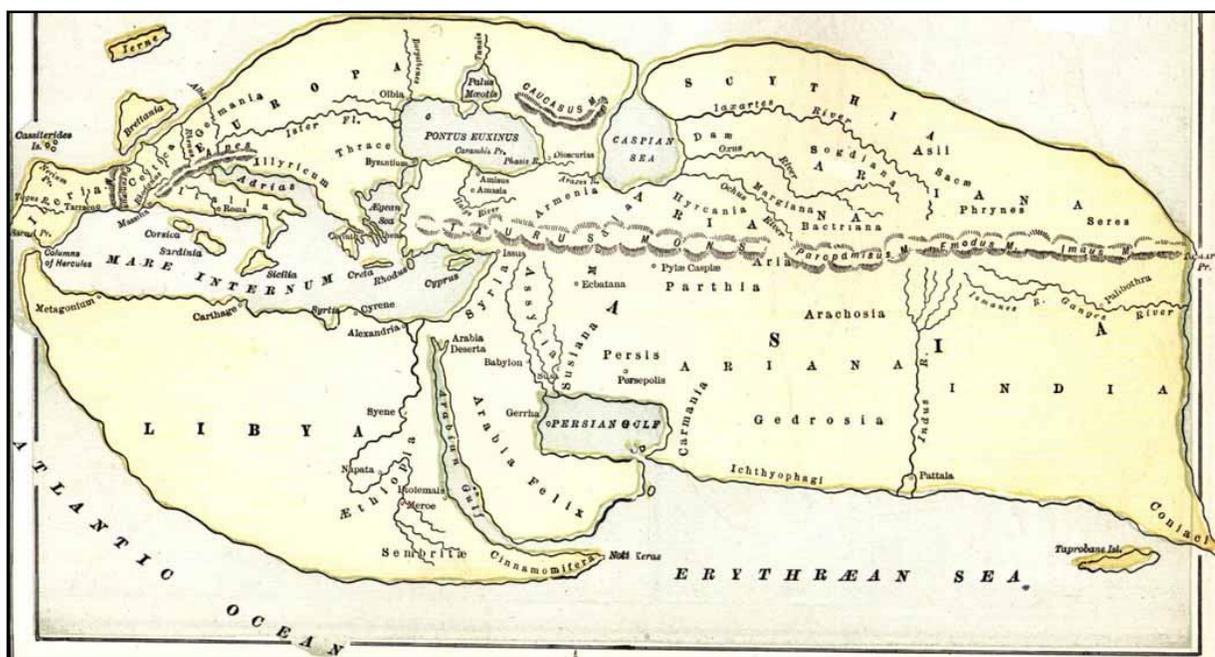
Greater Aryana - Classical References :

Classical Hellenic authors such as Strabo mention the lands of Ariana or Aryana and make a distinction between the collection of kingdoms that formed Aryana and the country or kingdom of Aria.

Strabo (2.1.31) implies that Ariana was a single national group whose members formed the different Aryan kingdoms: "Ariana is not so accurately described (as India being in the shape of a quadrilateral or rhomboid by Eratosthenes), on account of its western side being interwoven with the adjacent lands (of Persia and Media). Still it is pretty well distinguished by its three other sides, which are formed by three nearly straight lines (see following paragraph), and also by its name (Aryana, meaning land of the Aryans), which shows it to be only one nation."

In the estimation of the Hellenic authors, Aryana included the larger group of Aryan kingdoms including Aria, and was bordered by the Indus river in the east (Pomponius Mela 1.12 states that "nearest to India is Ariana, then Aria". Strabo 15.2.1 also states "Next to India is Ariana"), the sea in the south, a line from Carmania (Kerman) to the Caspian Gates in the west, and the Taurus Mountains (the chains for mountains that run west-east from Anatolia and which include the Himalayas) in the north.

The land of Aryana included Media, Persia, the deserts of Gedrosia and Carmania, that is, the provinces of Carmania, Gedrosia, Drangiana, Arachosia (Strabo 11.10.1), Aria, the Paropamisadae, Bactria (called the ornament of Ariana), Apollodorus of Artemita (Strabo 11.11.1) and Sogdiana where Zarathushtra is said to have preached Ahura Mazda's laws "among the Arianoi" (cf. Diodorus 1.94.2). These observations reconfirm the sixteen nations of the Vendidad as being part of the Greater Aryan nation and add to that list of nations the later more modern nations of Persia, Media, Carmania (Kerman) and Chorasmia. This Greater Ariana formed the core of the Persian Empire. Aelianus in *De natura animalium* 16.16, also mentions that there were "Indian Arianians" and there is some suggestion that control of Ariana fluctuated between Indian and Arian Arianians.



Map of Ariana based on Eratosthenes' data in Strabo's Geography

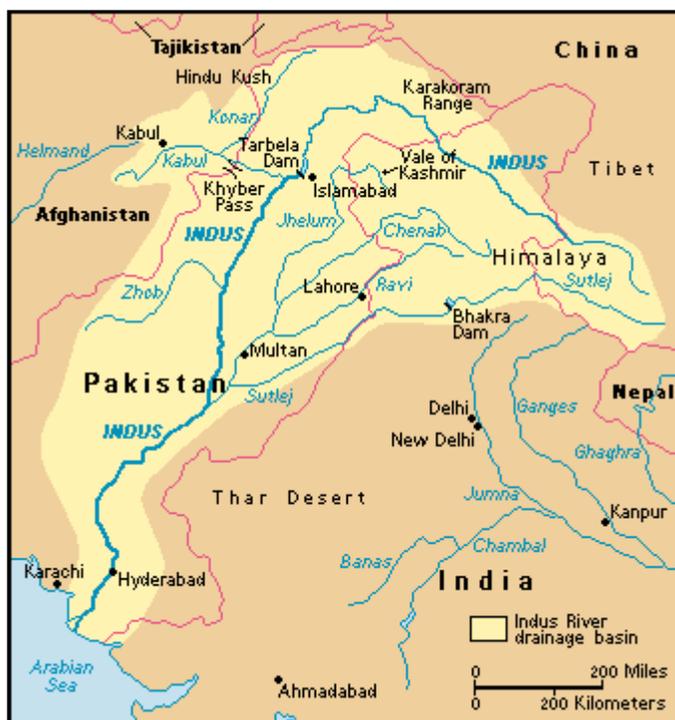
Strabo's Description of Greater Aryana :

Strabo describes the extent of Greater Aryana, a land that stretched about 2,600 km in length from present-day Ray (near Tehran, Iran) in the west to Khotan (presently in Western China), and from the Persian Gulf to the mouth of the Indus River in the south, in his *Geography* as follows:

(Strabo 15.2.1. Translation by H. C. Hamilton & W. Falconer): Next to India (the Avestan Hapta-Hindu, the upper Indus and its tributaries) is Ariana, the first portion of the country subject to the Persians, lying beyond the Indus, and the first of the higher satrapies without the Taurus (Classical Hellenic writers appear to have believed that a single mountain chain, the Taurus, ran east-west through Asia). On the north it (Ariana) is bounded by the same mountains as India (extensions of the Himalayas and mountains radiating from the Pamir knot, i.e. the Taurus), on the south by the same sea, and by the same river Indus, which separates it from India. It stretches thence towards the west as far as the line drawn from the Caspian Gates (Caspiae Pylae) to Carmania, whence its figure is quadrilateral. The southern side begins from the mouths of the Indus, and from Patalene, and terminates at Carmania and the mouth

of the Persian Gulf, by a promontory projecting a considerable distance to the south. It then makes a bend towards the gulf in the direction of Persia.

(Strabo 15.2.1. Translation by Horace Leonard Jones): After India one comes to Ariana, the first portion of the country subject to the Persians after the Indus River and of the upper satrapies situated outside the Taurus. Ariana is bounded on the south and on the north by the same sea and the same mountains as India, as also by the same river, the Indus, which flows between itself and India; and from this river it extends towards the west as far as the line drawn from the Caspian Gates to Carmania, so that its shape is quadrilateral. Now the southern side begins at the outlets of the Indus and at Patalenê, and ends at Carmania and the mouth of the Persian Gulf, where it has a promontory that projects considerably towards the south; and then it takes a bend into the gulf in the direction of Persis.



Present-day map of the Indus River basin

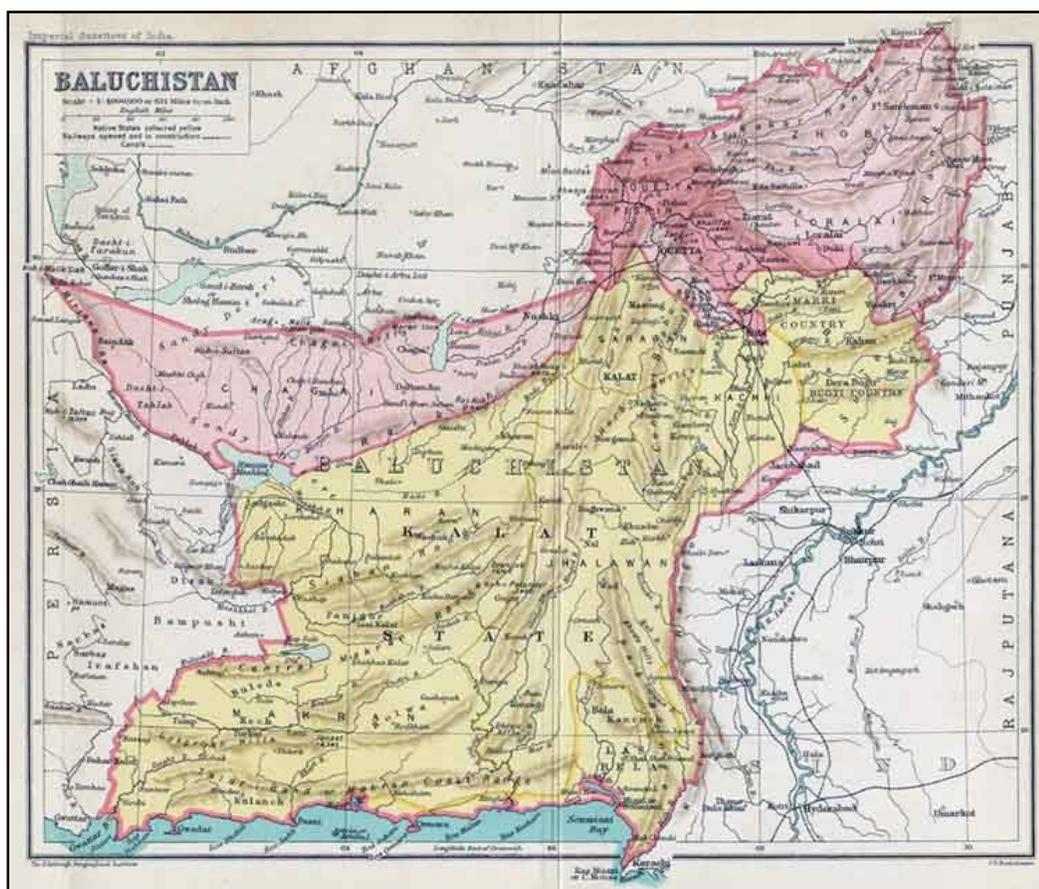
[Our note: the River Indus in the upper section rises to the north-northeast, then turns to the east and eventually rises to the southeast with its headwaters in present day Tibet.

[Note continued: Primary Boundary Between Aryana and Hapta Hindu. It is either the river itself or the mountains, the Hindu Kush and Karakoram on the Indus' left bank, that formed the primary boundary between ancient northern India and Aryana. The name Hindi-Kush which is the Persian word for Hindu-Killer, is significant as it implies a natural barrier to the invading Hindu during any wars between the two groups. Today these mountains form the border between present day Pakistan & India on the right bank and Afghanistan, Tajikistan and Tibet on the left bank.

[Note continued: Just north of the Karakoram mountains (also called Kara Kunlun with the Baltoro Muztagh and Gujerab as sub-ranges) that like the Hindu Kush, stems from the Pamirs mountains (today mainly in Tajikistan). The region south of the Karakoram, that is between

the heights of the range and the Indus River is called Gilgit-Baltistan, a part of Kashmir. A narrow region north of the Karakoram and presently a part of China, is called Tash-Korgan/Tashkurgan, an autonomous Tajik populated region. The Pamiri region includes the Kunlun mountain range that forms the eastern Tajikistan border (with China), and cities east of the range and presently in China: Tashkurgan, Khotan/Hotan, and Kashgar/Kashi. The Tajik and Pamiri inhabited areas line the region north of the Karakoram and Hindu Kush and these areas were all part of Greater Aryana.

[Note continued: The Takla Makan (Taklamakan) desert, nearly 1,000 km in width, would have formed the eastern border of Aryana. The Aryan Trade Roads (Silk Roads) skirted the desert to its north and south. The residents of Kashgar were known to have practiced Zoroastrianism and the ruins of a Zoroastrian temple can be found beside the ruins of an ancient fortress. Indeed, it is possible that residents of areas in western China that practice Islam today could have practiced Zoroastrianism in the past and that medieval Islamic control replaced areas of traditional Persian-Zoroastrian control. The original Indo-Iranian inhabitants of this area have to a large extent been displaced by Turkic peoples. The Shahnameh of Ferdowsi placed Chin (China) to the east of Airan and Turan (Sugd) beyond the desert.



Balochistan / Baluchistan Region 1900s

[Note continued: Strabo's western boundary for Aryana runs north-south from the Caspian Gates (just east of present-day Tehran-Rey) to Carmania (Kerman-Hormuz). Strabo therefore considers the territory of Aryana to include all of present-day Eastern Iran, Afghanistan, Western Pakistan and Tajikistan. This is a Greater Aryana as neither the lesser Aria (present-day Herat Province, Afghanistan) nor a single satrapy of this enormous size continued to exist

during Strabo's or Achaemenian times. The territory described by Strabo includes most of the core Aryan Vendidad nations.]

(Strabo 15.2.1. Translation by H. C. Hamilton & W. Falconer): The Arbies, who have the same name as the river Arbis (today's Porali River, Balochistan, Pakistan), are the first inhabitants we meet with in this country (about 100 km. northwest of Karachi and 200 km west of the Indus River). They are separated by the Arbis from the next tribe, the Oritæ, and according to Nearchus, occupy a tract of sea-coast of about 1000 (200 km) stadia in length; this country also is a part of India. Next are the Oritæ, a people governed by their own laws. The voyage along the coast belonging to this people extends 1800 stadia (360 km), that along the country of the Ichthyophagi (fish-eaters - a generic name but here a Greek rendering of the ancient Persian mahi-khoran, which evolved into the modern word Makran cf. Edward Balfour, Cyclopaedia of India), who follow next, extends 7400 stadia (1500 km); that along the country of the Carmani as far as Persia, 3700 stadia. The whole number of stadia is 13,900.

(Strabo 15.2.1. Translation by Horace Leonard Jones): Ariana is inhabited first by the Arbies, whose name is like that of the River Arbis, which forms the boundary between them and the next tribe, the Oreitae; and the Arbies have a seaboard about one thousand stadia in length, as Nearchus says; but this too is a portion of India. Then one comes to the Oreitae, an autonomous tribe. The coasting voyage along the country of this tribe is one thousand eight hundred stadia in length, and the next, along that of the Ichthyophagi, seven thousand four hundred, and that along the country of the Carmanians as far as Persis, three thousand seven hundred, so that the total voyage is twelve thousand nine hundred stadia.

(Strabo 15.2.3. Translation by H. C. Hamilton & W. Falconer): Above the Ichthyophagi is situated Gedrosia (Makran), a country less exposed to the heat of the sun than India, but more so than the rest of Asia.

(Strabo 15.2.3. Translation by Horace Leonard Jones): Above the country of the Ichthyophagi is situated Gedrosia, a country less torrid than India, but more torrid than the rest of Asia.

(Strabo 15.2.8. Translation by H. C. Hamilton & W. Falconer): The position of the southern side of Ariana is thus situated, with reference to the sea-coast, the country of the Gedrosii (today's Baluchistan) and the Oritæ lying near and below it (eastern Makran coast).

(Strabo 15.2.8. Translation by Horace Leonard Jones): Such, then, on the southern side of Ariana, is about the geographical position of the seaboard and of the lands of the Gedrosii and Oreitae, which lands are situated next above the seaboard.

[Our note: While saying that the Arbis and Oreitae were the first people encountered in Ariana while leaving India, Strabo also seems to say that they are part of India and then again the Oreitae were autonomous. What we may derive is that at one point in time, Arbis and Oreitae were part of ancient Aryana. The distances: 200 km from the Indus (the Arbie, 360 km from the Oreitae coast. A further 1500 km takes us to the head of the Persian Gulf. At this point we cannot reconcile the figure of 12,900 or 13,900 stadia (2,600 km), unless the conversion to km is incorrect or the sailing between the several points undertakes various curved circuitous routes. We can think of the Arbis, Oreitae and Ichthyophagi as coastal peoples living in coastal

districts or principalities that were part of the Makran coastal region, in the provincial kingdom of Gedrosia/Balochistan, in the ancient federated kingdom or empire of Aryana.]

(Strabo 15.2.8. Translation by H. C. Hamilton & W. Falconer): Eratosthenes (276 - c. 195 BCE) speaks in the following manner and we cannot give a better description: "Ariana," he says, "is bounded on the east by the Indus, on the south by the Great Sea (i.e. Arabian Sea, then considered part of the Indian Ocean), on the north by the Paropamisus and the succeeding chain of mountains (today's Elburz in north-eastern Iran) as far as the Caspian Gates (approaching today's Tehran i.e. north-central Iran and then a part of Media), on the west by the same limits by which the territory of the Parthians is separated from Media, and Carmania (today's Kerman) from Parætacene (modern Isfahan?) and Persia.

(Strabo 15.2.8. Translation by Horace Leonard Jones): It is a large country, and even large country, and even Gedrosia reaches up into the interior as far as the Drangae, the Arachoti, and the Paropamisadae, concerning whom Eratosthenes has spoken as follows (for I am unable to give any better description). He says that Ariana is bounded on the east by the Indus River, on the south by the great sea, on the north by the Paropamisus mountain and the mountains that follow it as far as the Caspian Gates, and that its parts on the west are marked by the same boundaries by which Parthia is separated from Media and Carmania from Paraetacene and Persis.

(Strabo 15.2.8 continued. Translation by H.C. Hamilton & W. Falconer): The breadth of the country is the length of the Indus, reckoned from the Paropamisus as far as the mouths of that river, and amounts to 12,000, or according to others to 13,000, stadia (2,400-2,600 km. This is a fairly correct estimate of the length of the Indus and indicates the length of greater Aryana). The length, beginning from the Caspian Gates, as it is laid down in Asiatic Stathmi (a listing of the caravan stations), is estimated in two different ways: from the Caspian Gates to Alexandria (some say Herat, but there are various cities given that name) among the Arii through Parthia is one and the same road.

Then a road leads in a straight line through Bactriana, and over the pass of the mountain to Ortospana (some identify as Kabul, others as Kandahar), to the meeting of the three roads from Bactria, which is among the Paropamisadae (today's northern Afghanistan). The other branch (of the trade/caravan roads) turns off a little from Aria towards the south to Prophthasia (today's Farah in east-central Afghanistan?) in Drangiana (Sistan); then the remainder leads as far as the confines of India and of the Indus (the Indus, i.e. Hapta-Hindu in the Avesta, later India, refers to the northern reaches of the seven Indus tributaries and the area accessed via today's Khyber pass and the passes further north through the Hindu Kush and Pamirs); so that the (southern) road through the Drangae (Drangiana - the watershed of the Helmand river, today's west-central Afghanistan and in many old maps a part of south Aria) and the Arachoti (Arachosia, just east of Drangiana, central-eastern Afghanistan today) is longer, the whole amounting to 15,300 stadia (3,000 km). But if we deduct 1300 stadia (260 km), we shall have the remainder as the length of the country in a straight line, namely, 14,000 stadia (2,800 km.)*; for the length of the coast is not much less, although some persons increase this sum by adding to the 10,000 stadia Carmania (Kerman), which is reckoned at 6000 stadia (1,200 km. in length). For they seem to reckon it either together with the gulfs, or together with the Carmanian coast within the Persian Gulf. (This appears to mean

that Aryana had a long coastline, the length of which was "not much less" than the length of the greater nation, and that some include Carmania (Kerman) as part of greater Aryana.

(Strabo 15.2.8 continued. Translation by Horace Leonard Jones): He says that the breadth of the country is the length of the Indus from the Paropamisus mountain to the outlets, a distance of twelve thousand stadia (though some say thirteen thousand); and that its length from the Caspian Gates, as recorded in the work entitled Asiatic Stathmi, is stated in two ways: that is, as far as Alexandria in the country of the Arii, from the Caspian Gates through the country of the Parthians, there is one and the same road; and then, from there, one road leads in a straight line through Bactriana and over the mountain pass into Ortospana to the meeting of the three roads from Bactra, which city is in the country of the Paropamisadae; whereas the other turns off slightly from Aria towards the south to Prophtasia in Drangiana, and the remainder of it leads back to the boundaries of India and to the p143Indus; so that this road which leads through the country of the Drangae and Arachoti is longer, its entire length being fifteen thousand three hundred stadia.

But if one should subtract one thousand three hundred, one would have as the remainder the length of the country in a straight line, fourteen thousand stadia; for the length of the seacoast is not much less, 125 although some writers increase the total, putting down, in addition to the ten thousand stadia, Carmania with six thousand more; for they obviously reckon the length either along with the gulfs or along the part of the Carmanian seacoast that is inside the Persian Gulf.

[Our note: *2,800 km. This is a tremendous length. Even if we curve the road, the length exceeds the distance between today's Tehran, Iran and Hotan/Khotan that is part of Eastern China today. Significantly, this includes Tajikistan.]

(Strabo 15.2.8 continued. Translation by H.C. Hamilton & W. Falconer): The name also of Ariana is extended so as to include some part of Persia, Media, and the north of Bactria and Sogdiana; for these nations speak nearly the same language.

(Strabo 15.2.8 continued. Translation by Horace Leonard Jones): The name of Ariana is further extended to a part of Persia and of Media, as also to the Bactrians and Sogdians on the north; for these speak approximately the same language, with but slight variations.

Source :

<http://www.heritageinstitute.com/zoroastrianism/aryans/airyanavaeja.htm>

9. Western views on Aryans :

Philology and Linguistics :

Philology is the systematic study of the development and history of languages. Linguistics is the study of the structure and development of a language and its relationship to other languages. Both philology and linguistics have been used to date works, construct the history of peoples, and to determine the so-called 'racial' connections between peoples.

Attempts to Unlock the Mysteries of the Zoroastrian Texts :

The Zoroastrian scriptures and commentaries, the Avesta and Zand respectively, had faithfully been preserved by priests and the laity memorizing the passages in the original languages. Nevertheless, by the 1700s, knowledge of the older languages of the Avesta, had largely been lost. What remained were the memorized texts and rough translations of previous translations. These translations were influenced by the opinions of their day.

Around the time when western travellers and authors such as Anquetil du Perron (1731-1805) came across handwritten manuscripts of the Avesta, philology and linguistics had begun to emerge as disciplines. Western scholars enthusiastically began to reconstruct and retranslate the texts - a process that produced much debate and dissention. While considerable progress was made in uncovering the meaning of the Avestan texts, there is still considerable disagreement about the meaning of many Avestan words and passages. We may never recover the true meaning and wisdom of the older and more obscure passages.

On the one hand the technique of using knowledge of Sanskrit to understand the Avestan languages is clearly valid and has proved very valuable. On the other hand, however, the racial constructs employed by some philologists are full of bias and conjecture, and have resulted in great harm. These individuals, hungry to find some historical proof that European Christians were not Semites, but a separate and superior race, and that Christianity was not based on Semitic roots - appropriated the culture and history of the people of the Avesta, the Aryans, for their own ends. They have used the power of the written word and the credibility of scholarship to create the illusion of fact out of fiction.

Are the Aryans a Racial or National Group? :

When western philologists published their conclusions about the Aryans of the Avesta and Rig Ved (the earliest Hindu scriptures), together with their racial constructs, they fed a speculative frenzy about the Aryan peoples - much of it based on the desire of some Europeans to claim superiority over non-Europeans who were thus worthy of colonization and subjugation, or by Christians to claim racial separation from the Jews and other Semites.

Racialization :

The racialization of the term Aryans, that is defining the word to mean a "race" of people and more specifically the "race" of so-called white-skinned people, otherwise erroneously known as Caucasians, has its roots in a construct by German anthropologist Christoph Meiners as outlined in his *The Outline of History of Mankind* (1785). The concept of "race" in his context

does not just mean ethnicity or physical characteristics, but defines mental abilities, moral characteristics and superiority over other human beings. Meiners racialized human beings and then assigned them into races: Caucasians of whom the most racially pure were the "venerated... ancient Germans" and "Mongolians" who consisted of everyone else. He considered some Europeans to be impure "dirty whites". Meiners excluded Jews from the Caucasian race and ascribed to them instead a "permanently degenerate nature". Meiners claimed that Blacks (Negroes) felt less pain and lacked emotions since they had thick nerves; they had "no human (and) barely any animal feeling. In his book, he relates a story where a Black man, half way through the burning alive asked to smoke a pipe and smoked it like nothing was happening while he continued to burn. Blacks also had perverted sex drives according to Meiners while Whites had it just right.

In his 1853 *Essay on the Inequality of the Human Races*, French aristocrat Arthur de Gobineau (1816-82) further postulated that the "White" race represented a superior branch of humanity and that "Black", "White", and "Yellow" skins were natural barriers between the "races", a position he claimed was supported by the Bible. He believed that "race-mixing" violates those natural barriers and leads to chaos.

The racialization of people is the bedrock of racism.

Racialization, Philology & Max Müller :

The racist speculations of Meiners and Gobineau were further justified by the so-called "science" some saw in the theories of philologists and linguists such as Max Müller (see note below*) - a theory that if languages were remotely connected by the presence of some words that are similar, then the people must have been connected "racially" in the distant past. A tool that had some credibility in establishing a connection between the peoples of the Avesta and Rig Veda was stretched to the limits of incredulity. The Aryans of the Vedas and the Avesta provided these individuals with a convenient group with whom to claim a racial connection leading to the racialization of the term "Aryans". Meiners' so-called Caucasians now had an additional racialized label, Aryans.

Caucasians & Aryans :

Caucasians by definition have their origins in the Caucasus mountain region just west of the Southern Caspian Sea, a handy launching point for a mythical migration of Aryans to Europe. Essential to the maintenance of this construct was the elaborate justification that the Aryans of the Avesta and Vedas also originated in the Caucasus Mountains. Central Asia did not appear to suit their purpose. Some who fancied this notion but who were not satisfied that the Aryans had migrated to Europe from Asia, claimed that the Aryans were native to Germany and that one branch had migrated the other way, that is, from Europe to Asia.

It is quite amazing how an entirely bogus concept based on a fallacy - that blue-eyed, blond haired Europeans have their origin in the Caucasus mountain region - is still currently used as a demographic and racial term, Caucasians (as is the use of the term "Indians" for aboriginal North Americans).

Language & Race :

The weakness of Max Müller's hypothesis of an automatic connection between language and so-called "race" can be seen today in observing that most of the people who speak English have no racial connection - they have linguistic hegemony but anthropological (racial) diversity. Language connections can be spread by conquest, the imposition of a language (and religion) by conquerors, and through commerce - as well as other possibilities.

There are additional considerations. People who migrate do not necessarily maintain their language over successive generations especially when they are in the minority. The Zoroastrians of Iran who migrated to India, soon adopted the language of the province in which they lived and over generations forgot their native tongue. Nevertheless, they maintained a measure of ethnic/racial (sic) separation from the host population even though they spoke the same language.

A significant number of Arabic words found their way into Zoroastrian religious lexicon and there is no claim anywhere that this points to a racial connection. The reason uniformly given is that this incursion of Arabic words into the Zoroastrian lexicon resulted in the years after the Arab conquest of Iran.

Appropriation of a Heritage & Indignity :

One artificial construct regarding the Aryans has led to another and the facts have been skewed to fit this bias. At one extreme, Aryans had to have specific physical characteristics such as blonde hair and blue eyes - characteristics that would have excluded most, if not all, the original Aryans - a final indignity of the expropriation of their heritage.

There is no evidence whatsoever that the term Aryan is a racial term.

In the same manner that people from Iran are called Iranian, the Aryan people were the people of the Aryan nation, Airyan Vaej - a relatively small country at its inception, and one that became the kingdom of Airan Vej, Airan and eventually Iran. The use of the word Aryan can be compared to the use of the word Iranian. The word Aryan is simply an older form of the word Iranian, and Iran is a multi-ethnic country.

Max Müller's Legacy :

*Note: German born philologist and orientalist, Max Müller (1823-1900) is commonly identified as the first writer - European or otherwise - to speak of an Aryan "race". In 1848, he settled in Oxford England and never visited India. In 1853 and again in his 1861 lecture titled *Science of Language*, Müller referred to the Aryans as a "race of people". Even though Müller belatedly professed to backtrack from his racial assertions, unconvincingly saying that he had confined the use of "race" to mean "a group of tribes or peoples, an ethnic group" - it wasn't long before Müller's "Aryan race" was made synonymous with Meiners' and Gobineau's "white race" together with all of Meiners' and Gobineau's racist implications.

Müller wrote a laudatory preface to a book by French missionary Abbe Dubois (1765-1848), who wrote, "...to make a new race of the Hindus, one would have to undermine the very

foundations of their civilization, religion and polity, and by turning them into atheists and barbarians. Having accomplished this terrible upheaval, we might then perhaps offer ourselves to them as lawgivers and religious teachers." In his preface to Dubois' book, Müller extols the author as being "remarkably free from theological prejudice".

In *History of Ancient Sanskrit Literature* (1860), Müller wrote, "History seems to teach that the whole human race required a gradual education before, in the fullness of time, it could be admitted to the truths of Christianity. All the fallacies of human reason had to be exhausted, before the light of a high truth could meet with ready acceptance." In a letter to his wife Georgina, published in *The Life and Letters of Right Honourable Friedrich Max Müller* (1902) edited by Georgina Müller, Müller wrote, "The translation of the Ved will hereafter tell to a great extent on the fate of India and on the growth of millions of souls in that country. It is the root of their religion, and to show them what the root is, I feel sure, is the only way of uprooting all that has sprung from it during the last 3,000 years." Müller wrote to the Duke of Argyll, then British Secretary of Education, "India has been conquered once, but India must be conquered again, and that second conquest should be a conquest by education."

It is within this context that Müller published his series, *The Sacred Books of the East* that included the Hindu Veds and the Zoroastrian Avesta. Müller had scant respect for these texts. In another letter published by his wife he lists the superiority of one religious text over another, starting with the New Testament and Koran as the top two and several texts later ending with the Veds and Avesta as the most inferior. (Source: Wikiquote)

French socialist and professor of anthropology at the University of Montpellier, Vacher de Lapouge (1854-1936) in his 1899 book *L'Aryen et son rôle social* (The Aryan and his Social Role), theorized that the superior Aryan race could be identified anthropologically by using the cephalic index (a measure of head shape), stating that the long-headed "dolichocephalic-blond" Europeans, characteristically found in northern Europe, were natural leaders, destined to rule over more "brachiocephalic" (short headed) peoples. The German origin of the Aryans was especially promoted by the archaeologist Gustaf Kossinna (1858-1931) deeply influencing Nazi ideology, who held Carl Schuchhardt (1859-1943) to be their official Nazi pre-historian.

The appropriation, theft and debasement of true Aryan identity did not stop with philologists, Nazis and other racists. Helena Blavatsky, a co-founder of the Theosophical movement expounded the fantastic notion that "The Aryan races, now varying from dark brown, almost black, red-brown-yellow, down to the whitest creamy colour," are all part of "the Fifth Root-Race", and (dear reader, the best is yet to come) "spring from one single progenitor," who "lived over 18,000,000 years ago, and also 850,000 years ago - at the time of the sinking of the last remnants of the great continent of Atlantis!"

Regrettably, the legacy of Max Müller is that racialization (and by consequence racism) is latent in philology today.

Problems & Bias in Reconstructing Aryan Prehistory :

Paradoxically, there is a problem with western reconstruction of Aryan prehistory that emerges from the bias of an another camp and establishment in western scholarship.

Archaeological findings are often used to make categorical statements about the prehistory of a region and this is particularly true in the reconstruction of the prehistory of Central Asia and the Pamir region - the heartland of Aryan prehistory.

On the one hand, extremely poor and destructive archaeological techniques have been used by Russian and other western archaeologists, and on the other hand there is a strong bias amongst western archaeologists and historians in maintaining the Biblical lands as the cradle of civilization.

When Raphael Pumpelly (1837-1923). a geologist from New York, proposed that Central Asia might be a cradle of civilization rather than Sumer and Mesopotamia, he and his theories were largely ignored by the western archaeological establishment - even after Pumpelly conducted archaeological excavations in what is today Turkmenistan and produced evidence of an early civilization. Pumpelly was trying to tell the world that under the mounds - the tepes or depes that dotted the landscapes in the lower reaches of the Kopet Dag mountains - was evidence of a forgotten civilization and history waiting to be discovered. It was a history that would not be found in western history books, but in Zoroastrian and Hindu religious texts: the Avesta and Rig Ved.

When archaeologists categorically assign a historical time period or era based on incomplete archaeological findings from a particular area, they give the false impression that their assignment of time periods form the history of that region. They do not.

Time periods assigned to archaeological findings at best indicate the earliest findings uncovered so far. New discoveries, discoveries yet to be made, and evidence that has been destroyed completely, make the use of words such as 'the earliest' hazardous. Further, civilizations do not appear out of thin air on a particular date in history. They take time to develop - perhaps thousands of years.

The focus on written history by Greek and western writers has diminished the role of oral history from other parts of the world. These writers consider eastern oral history to be more myth than history. The history in the Avesta for instance is primarily an oral history that was later put down into writing. There is a predisposed bias to discounting the accounts in the Avesta as myth even though the Avesta contains some of the earliest literature known to humankind.

Source :

<http://www.heritageinstitute.com/zoroastrianism/aryans/western.htm>

10. Ancient Aryan trade :



Bezeklik Grottoes, near Turfan along the Silk Road

Aryan trade is intimately tied to Aryan history, migration and the grouping of the sixteen Avestan Vendidad nations. Understanding the nature of the trade also helps us to develop a better understanding of Aryan Homeland, Airyan Vaej's possible location.

Trading required the development of a very special infrastructure, such as roads, bridges, and inns; it required manufacturing and craft industries with related tools and equipment; it required, most importantly, security and the development of laws including contract law; and it required kingdoms and local authorities working collaboratively to assist that trade which was a potential source of revenue through a taxing of the trade.

Stone & Metal Age Aryan Trade :

The Aryans started trading between themselves in the expanded lands formed by their migrations very early in their history, and there is evidence of their trade during the Neolithic (new) Stone Ages, that is, towards the end of the Stone Age some 7,000 years ago.

Precious Stones & Metals :

The immense tectonic forces deep within the earth and upheaval that thrust to great heights the rugged mountains that characterized the original Aryan lands, also produced precious stones, crystals and metals that became sought after all around the world known to the ancient Aryans and their neighbours.

The Aryans began to trade very early in their development and the precious stones and metals such as lapis lazuli, rubies, emeralds, mountain crystal, gold and silver, that they found buried in the earth and mountains was among the very first items they traded.

Amongst these items, lapis lazuli played a very special and significant role, since the Pamir-Badakshan region was home to the only lapis mine known in those early days, and because the

known world developed a hunger for this prized stone, a demand that the Aryans met by carrying the lapis to distant lands.

Badakshan Lapis Lazuli :



Badakshan lapis lazuli

By the second half of the 4th millennium BCE, Badakshan lapis lazuli (stone of blue) was being traded in countries as far west as Sumer and Akkad (Mesopotamia), and the Nile Delta (Egypt) (cf. *Ancient Mesopotamian Materials and Industries* by Peter Roger Stuart Moorey, p. 86). The 2500m / 9,000ft high Sar-e Sang, Badakshan mines, now in north-eastern Afghanistan, were the only known source of lapis lazuli in the ancient world. By the 3rd millennium BC, the lapis lazuli trade had extended south to Harappa and Mohenjo-Daro in the Indus Valley Civilization (Hapta Hindu of the Vendidad's list of nations. Modern day Pakistan and north-western India).

The ancients found numerous uses for lapis lazuli. Among the uses was the making of the expensive pigment ultramarine which was used in illuminated manuscripts and panels. The pigment was made by grinding the lapis to a powder.

The Aryans acquired exotic items from the lands they visited and traded these items in the other countries they visited. Stone age artefacts from the Harappa and the Tigris / Euphrates (Sumer) valleys have been found in the ruins of Central Asian towns presently in Turkmenistan, towns and settlements such as Altyn Depe.



Location of the ancient 6,000+ year-old Sar-e Sang mines lapis lazuli mines

The British Museum site that describes the seal described below also states, "The Sar-i Sang mines in the region of Badakhshan in north-east Afghanistan were probably the source for all lapis lazuli used in the ancient Near East. From here it was carried across Iran, where several lapis working sites have been discovered, and on to Mesopotamia and Egypt. Another source for lapis lazuli exists in southern Pakistan (a region of the Indus Valley civilization) but it is unclear if they were mined at the time of this seal."



**Kokcha River Valley
Leading to Sar-e Sang, Badakshan mines**

Captain John Wood, a surveyor with the British Navy was commissioned to explore the Amu Darya River and in December 1838 came upon the Sar-e Sang mines. He wrote: "Where the deposit of lapis lazuli occurs, the valley of the Kokcha is about 200 yards wide. On both sides the mountains are high and naked. The entrance to the mines is in the face of the mountain, on the right bank of the stream, and about 1,500 feet above its level."

"The workmen enumerate three descriptions of ladjword (lapis). These are the Neeli, or indigo color; the Asmani, or light blue; and the Suvsii, or green. Their relative value is in the order in which I have mentioned them. The richest colours are found in the darkest rock, and the nearer the river the greater is said to be the purity of the stone."

The Afghan word for lapis lazuli is ladjword while the Persian word is lazvard.

Marco Polo visited the Sar-e Sang mines during his travels along the Silk Road. The area is rich in other gemstones such as rubies and emeralds and precious metals such as silver and gold that were actively traded throughout the ages.

» Additional offsite reading (pdf file): Lapis lazuli and the Great Khorasan Road by Y. Majidzadeh at Persee.fr.



**Near East Seal made from Badakshan Lapis
British Museum**

Tepe Hissar :

Tepe Hissar, an archaeological site of largest known urban settlement in the northeast corner of present-day Iran, flourished from 4,500 to 1,900 BCE (Metal Age). It is located ninety kilometres southeast of the Caspian Sea, near the modern city of Damghan, along the south slopes of the Alburz mountains, and south of Turkmenistan. Hissar was strategically and centrally located on the east-west trade route. Amongst the artefacts found at the site, were those made from lapis lazuli turquoise from Badakshan in the east. According to The Shelby White-Leon Levy Program for Archaeological Publications, Harvard University: "Its strategic location along the major East-West trade route, between southern Mesopotamia, Iranian plateau and Central Asia, further heightens its presumed economic and political role in the region. The importation of lapis and turquoise implies connections with the east, and at the same time links with the west have been documented by blank clay tablets reminiscent of

Proto-Elamite tablets, and a cylinder seal. Its importance, therefore, as a cornerstone of chronology, cannot be overemphasized."

According to the British Museum in their description of a Bronze Age, c. 2400-2000 BCE, Lapis lazuli stamp seal from the Ancient Near East (? - placed in Room 52 - Ancient Iran), " Behind the man are a long-horned goat above a zebu. This last animal is related in style to similar creatures depicted on seals from the Indus Valley civilization, which was thriving at this time. There were close connections between the Indus Valley civilization and eastern Iran. One of the prized materials that was traded across the region was lapis lazuli, the blue stone from which this seal is made."

D. Collon, 'Lapis lazuli from the east: a stamp seal in the British Museum', *Ancient Civilizations from Scy*, 5/1 (1998), pp. 31-39

Caravans :



A caravan using Bactrian camels

The principle method the Aryan traders used to travel and carry their wares along the trade routes was the caravan (From Persian karvan). The caravan is a group of individuals and pack animals (or beasts of burden) travelling together for safety in passing through hostile and inhospitable territory such as deserts and rugged mountains. There was safety in numbers to help resist bandits and aid injured fellow traders along the way. Caravans were not just formed by traders. Travellers, and ancient tourists, wishing to go from one place to another would also use the caravans, and these travellers were an additional source of income for the caravan organizers.

Since safety from bandits and even soldiers was an ever present hazard, it was necessary for the travellers to have negotiated safe passage before hand. It was also incumbent on states that relied on trade income to supplement their coffers by taxing the caravans, to ensure the

safety of the caravans, and to therefore assert their authority beyond urban areas. Some kings and local rulers built resting places for the travellers to assist them in their travels.

Herodotus notes the existence of caravan-series, the established stops and rest places for the traders and the animals in his *Histories* 5.52 as does Isidorus Characenus (Isidore of Charax) in his *Parthian Stations*.

Caravanserai :



The ruins of a caravanserai in Behistun, Iran

The inns at which the traders and travellers stayed either overnight or while they conducted their trade, were called caravanserais (from Persian کاروانسرا karvan + sara = caravan + court). In Mesopotamia, they were called khans (for instance, the caravanserai in Damascus was called Khan As'ad Pasha), while in Asia Minor (Turkey), they were called hans and kervansaraylar (for instance, the Agzikara-han Kervansarayları).

The caravanserais were usually built a day's journey, about thirty to fifty kilometres, apart. Isidorus Characenus (Isidore of Charax) calls them Stations.

The caravanserais provided board and lodging, as well as courtyards for the animals and storage areas for their goods.

In the images to the right and below, the caravanserai building is built around a courtyard which it encloses. The upper photograph is of the ruins of the building without the upper floor, which we presume is missing because it was built from wood. The arch shaped cubicles are

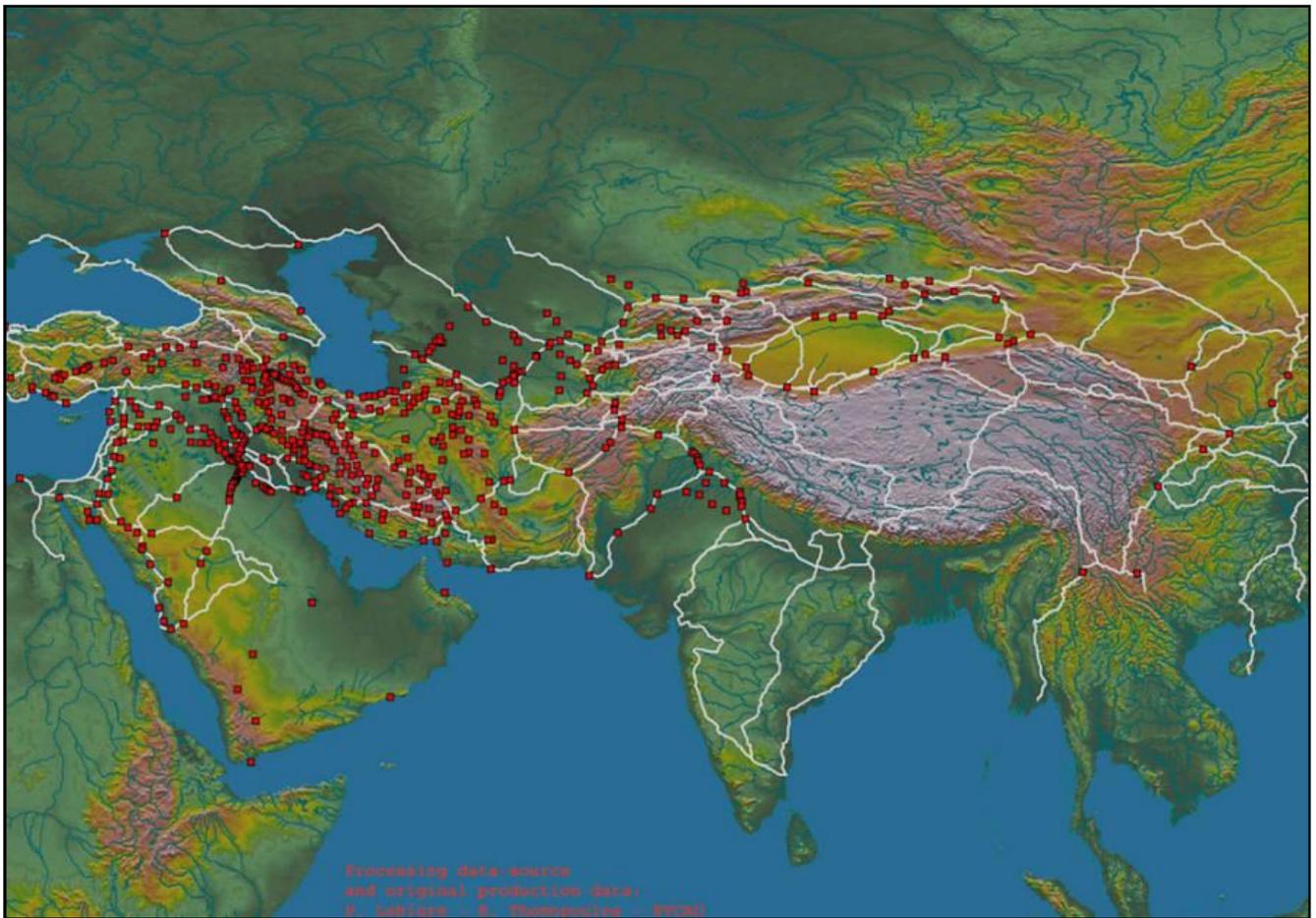
storage areas, above which were the rooms in which the travellers stayed. The animals rested in the courtyard.

An artist's reconstruction of the caravanserai building is in the lower image.

Xenophon (Xen. Cyrop. 8.6, 17) ascribes the institution of way-stations or rest-stations to King Cyrus the Great, who, having found out what distance a horse could cover in a day, divided the roads into corresponding stages depending on the terrain, and at these stage junctions built stations consisting of stables and rooms, and where he stationed horses, couriers and a man in charge.

Below is the section on caravanserais from Herodotus' *Histories*, *Terpsichore* 5.52 giving an account of the Persian Royal Road which ran from Sardes to Susa. The distance between the rest stations along the road varied depending of the terrain and the abilities of local beasts of burden. As can be expected, because of the animals, the distance between caravan stations (average 121 stades or 4 parasangs = 24 km.) was somewhat shorter than the average distance of a day's march by say a soldier (150 to 200 stades or 30 to 40 km.). A stade (length of a stadium is approximately 0.2 km in length). Herodotus notes two kinds of rest stations καταγωγὰὶ σταθμῶν (katagogai stathmon) and σταθμοὶ καταγωγέων (stathmoi katagogeon), κατάλυμα katályma meaning accommodation.

A parasang (Farsang) is according to some references equivalent to about 6-8 km. and by others 3 1/2 miles, i.e. 5.6 km. perhaps an hour's travel by caravan.



Map of caravanserais (red squares) and trade roads (white lines) developed by Prof. P. Lebigre and Dr E. Thompoulos (EVCAU researchers at The Ecole d'Architecture Paris Val de Seine (EAPVS))

EVCAU is their research team (Research Team Virtual Space of Conception in Architecture and Town Design) at UNESCO

(Translation by George Rawlinson:.) Royal stations exist along its whole length, and excellent caravanserais; and throughout, it traverses an inhabited tract, and is free from danger. In Lydia and Phrygia there are twenty stations within a distance Of 94 ½ parasangs (approx. 570 km.). On leaving Phrygia the Halys has to be crossed; and here are gates through which you must needs pass ere you can traverse the stream. A strong force guards this post. When you have made the passage, and are come into Cappadocia, 28 stations and 104 parasangs bring you to the borders of Cilicia, where the road passes through two sets of gates, at each of which there is a guard posted. Leaving these behind, you go on through Cilicia, where you find three stations in a distance of 15 ½ parasangs.

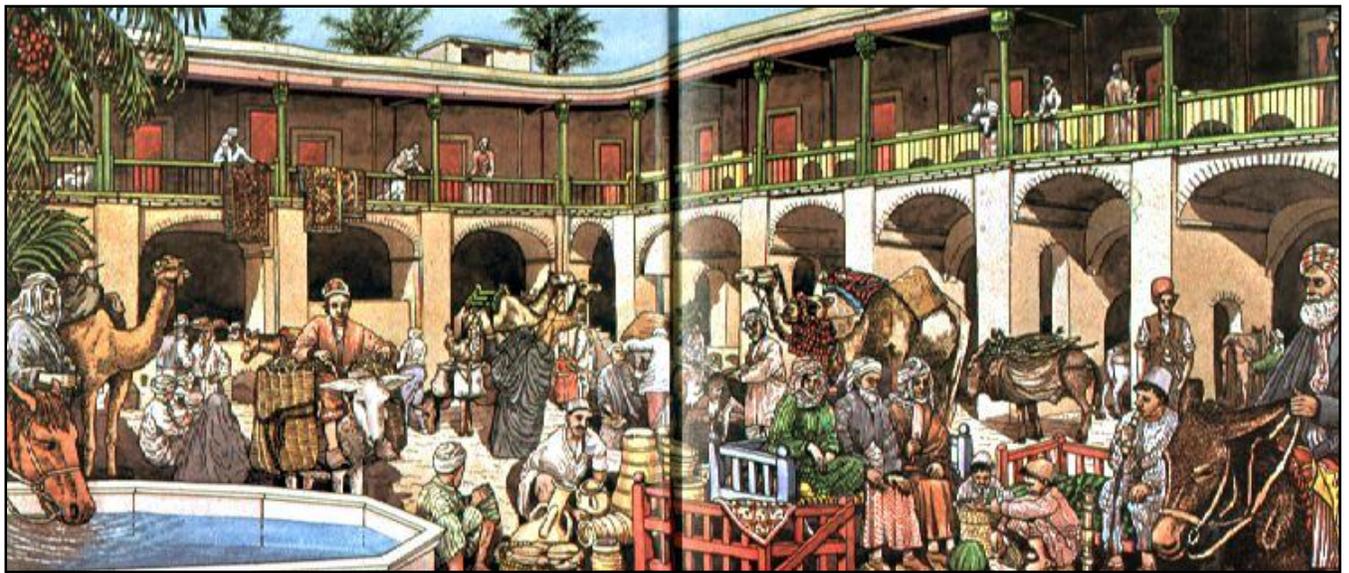
The boundary between Cilicia and Armenia is the river Euphrates, which it is necessary to cross in boats. In Armenia the resting-places are 15 in number, and the distance is 56 ½ parasangs. There is one place where a guard is posted. Four large streams intersect this district, all of which have to be crossed by means of boats. The first of these is the Tigris; the second and the third have both of them the same name, though they are not only different rivers, but do not even run from the same place. For the one which I have called the first of the two has its source in Armenia, while the other flows afterwards out of the country of the Matienians. The

fourth of the streams is called the Gyndes, and this is the river which Cyrus dispersed by digging for it three hundred and sixty channels. Leaving Armenia and entering the Matienian country, you have four stations; these passed you find yourself in Cissia, where eleven stations and 42 ½ parasangs bring you to another navigable stream, the Choaspes, on the banks of which the city of Susa is built. Thus the entire number of the stations is raised to one hundred and eleven; and so many are in fact the resting-places that one finds between Sardis and Susa.

	Stathmi	Paraiangi
In Lydia and Phrygia	20	91 ½
In Cappadocia	28	104
In Cilicia	3	15 ½
In Armenia	15	56 ½
In the country of the Matieni	4	
In Cissia	11	42 ½

(Translation by William Beloe:) In that space of country about which Cleomenes had inquired, the Persian king has various stathmi [Our note: from Greek σταθμός i.e. stathmós meaning station, port or depot], or (also called) mansions [Our note: cf. ma'nsio from the Latin mansus manere "to remain" or "to stay"], with excellent inns*; these are all splendid and beautiful, the whole of the country is richly cultivated, and the roads good and secure. In the regions of Lydia and Phrygia, twenty of the above stathmi occur within the space of ninety parasangs and a half. Leaving Phrygia, you meet with the river Halys, where there are gates which are strongly defended, but which must be necessarily passed. Advancing through Cappadocia, to the confines of Cilicia, in the space of one hundred and four parasangs, there are eight-and-twenty stathmi. At the entrance of Cilicia are two necks of land, both well defended ; passing beyond which through the country, are three stathmi in the space of fifteen parasangs and a half: Cilicia, as well as Armenia, are terminated by the Euphrates, which is only passable in vessels.

In Armenia, and within the space of fifty-six parasangs and a half, there are fifteen stathmi, in which also are guards: through this country flow the waters of four rivers, the passage of which is indispensable, but can only be effected in boats. Of these the first is the Tigris; by the same name also the second and third are distinguished, though they are by no means the same, nor proceeding from the same source: of these latter the one rises in Armenia, the other from amongst the Matieni. The fourth river is called the Gyndes, which was formerly divided by Cyrus into three hundred and sixty channels. From Armenia to the country of the Matieni, are four stathmi: from hence through Cissia, as far as the river Choaspes, there are eleven stathmi, and a space of forty-two parasangs and a half. The Choaspes is also to be passed in boats, and beyond this Susa is situated. Thus it appears, that from Sardis to Susa are one hundred and eleven stations, or stathmi.



Artist's reconstruction of a caravanserai

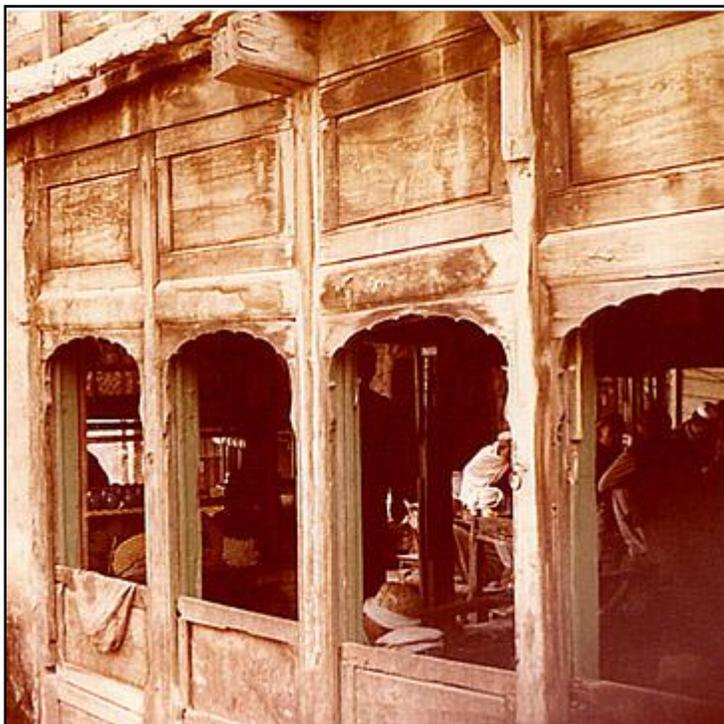
Notes by the translator, William Beloe :

*Excellent inns: There can be little doubt, but that these are the same with what are now called caravanserais, and which abound in all oriental countries; these are large square buildings, in the centre of which is a spacious court. The traveller must not expect to meet with much accommodation in these places, except that he may depend upon finding water: they are esteemed sacred, and a stranger's goods, whilst he remains in one of them, are secure from pillage. Such exactly are also the *choultries* of Indostan, many of which are buildings of great magnificence, and very curious workmanship. What the traveller has there to expect is little more than mere shelter.

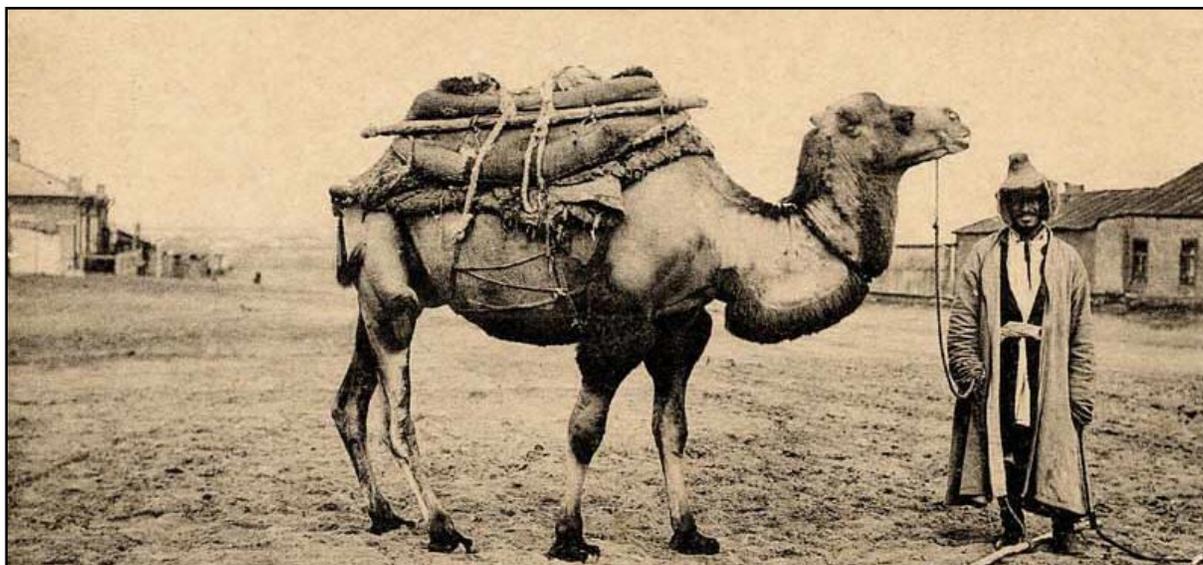
[Other references: Athenæus / Athenæus / Athenaeus (bk. xi, chap. 103, page 800) speaks of Amyntas (of Heraclea? who accompanied Alexander of Macedonia) as the author of a work, *Σταθμοί Περσικοί* or *Stathmoi Persikoi* sometimes referred to as the *Stations of Asia* or *Stathmi of Asia*. Eratosthenes (c 276 - c 195 BCE) based some of his geographical calculations on the *Register of the Stathmi* also called the *Register of Days' Journey*, stathmi being several stages from place to place. Amyntas' *Stathmi of Asia* is thought to be the same as the *Register of the Stathmi*. Athenaeus (10.442 b) also cites Baeto's work on the station used by Alexander of Macedonia.]

Chaikhanas - Tea Houses :

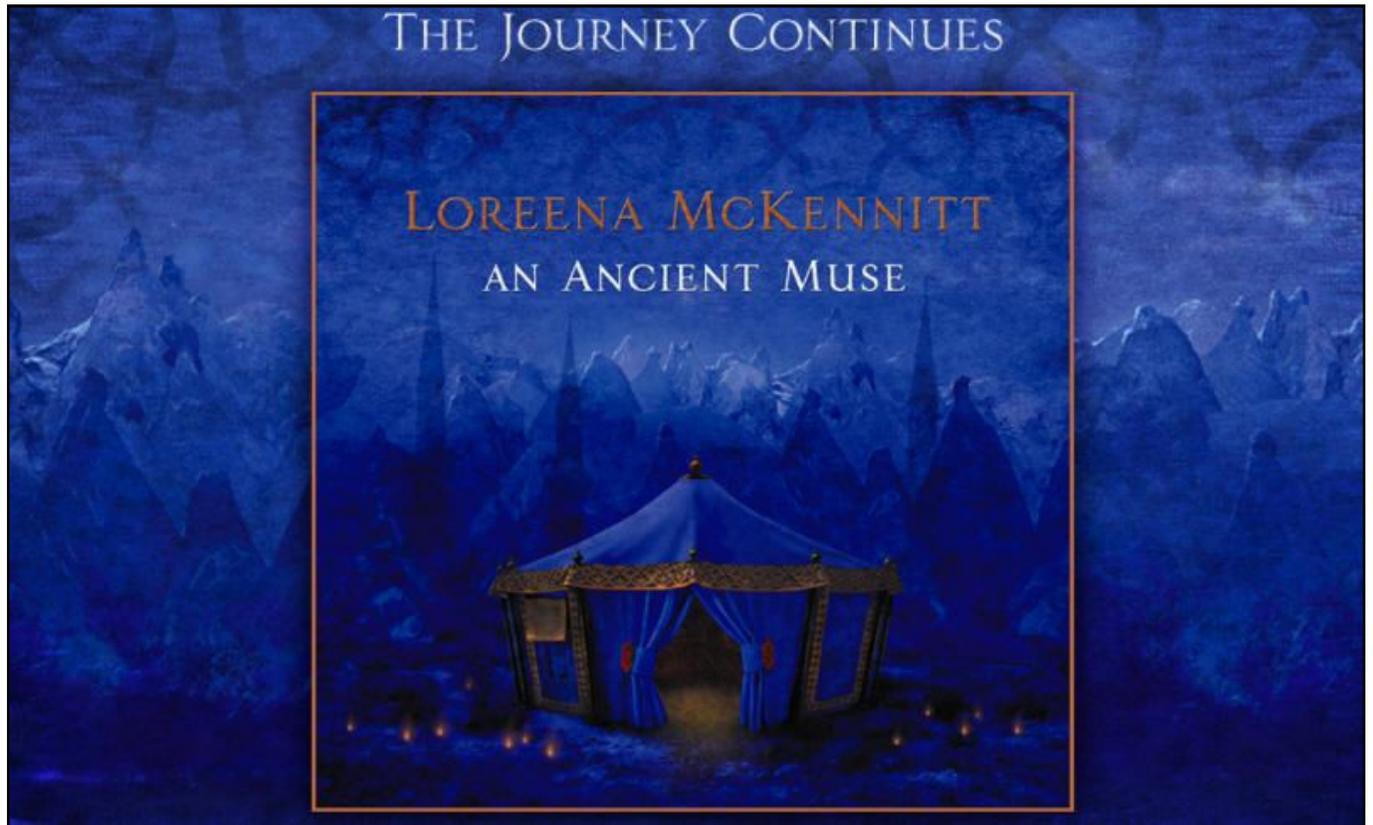
A chaikhana, which in Persian means tea-room or tea-house, is a traditional community meeting place and a place to find inexpensive, but wholesome food, became popular with travellers and a place where the locals and travellers could exchange stories and information.



A chai-khana in the Peshawar (north Pakistan)



Bactrian camel



Loreena McKennitt's Ancient Muse album cover

Loreena McKennitt, (born February 17, 1957) is a Canadian singer, composer, harpist, accordionist and pianist who writes, records and performs world music with Celtic and Middle Eastern themes. McKennitt is a member of the Order of Canada.

One of McKennitt's is the song *Caravanserai*. Its lyrics read as follows :

This glancing life is like a morning star

A setting sun, or rolling waves at sea

A gentle breeze or lightning in a storm

A dancing dream of all eternity

The sand was shimmering in the morning light

And dancing off the dunes so far away

The night held music so sweet, so long

And there we lay until the break of day

We woke that morning at the onward call

Our camels bridled up, our howdahs* full
The sun was rising in the eastern sky
Just as we set out to the desert's cry
Calling, yearning, pulling, home to you
The tents grew smaller as we rode away
On earth that tells of many passing days
The months of peace and all the years of war
The lives of love and all the lives of fears
Calling, yearning, pulling, home to you
We crossed the river beds all etched in stone
And up the mighty mountains ever known
Beyond the valleys in the searing heat
Until we reached the caravanserai
Calling, yearning, pulling, home to you
Calling, yearning, pulling, home to you
What is this life that pulls me far away
What is that home where we cannot reside
What is that quest that pulls me onward
My heart is full when you are by my side
Calling, yearning, pulling, home to you
Calling, yearning, pulling, home to you.

A howdah is a platform placed on the back of a pack animal. It can have a palanquin like covered enclosure of a person to sit in or on which to place goods.

Bactrian Camel :

The two-humped Bactrian camel was, if we may be forgiven this term, the work-horse of the caravans that plied the trade routes. If it were not for the Bactrian camel, the success and sustainability of the trade along the varied terrain and climate of the trade routes, would be questionable. The Bactrian camel was particularly suited to the task of carrying heavy loads over long distances through extremes in climate and temperature - from freezing cold to blistering heat.

The camels have a remarkable ability to go without water for months at a time, but when water is available they can drink up to 57 litres at once. When well fed, the camels store excess food in their humps which become plump and erect. When food is not readily available, the camel uses this stored food and the humps shrink and lean to one side. They are steady walkers and fast runners. They can walk consistently for hours at an end, and they have been recorded as running at speeds up to 65 kmph / 40 mph. As pack animals, they are able to carry 170-270 kg / 375-600 lbs at a rate of 47 km per day, or 4 kmph over a period of four days. They can swim. see well and have a keen sense of smell.

Bones of the Bactrian camel have been found in northern Afghanistan dating back to the first half of the third millennium BCE. By the late third and early second millennium BCE, images of the Bactrian camel were being used in the iconography of copper stamp seals and figurines found in the Kopet Dag hills of neighbouring Turkmenistan, but which are thought have originated further south in Bakhdhi / Bactria.

Royal Roads of Darius :

Herodotus (*Histories* 5.52-54) gives us his account of the Persian empire's roads which he called the Royal Roads. He was familiar with the western Royal roads which he had travelled and which ran from Lydia (Western Asia Minor) at the borders of Ionia and Greece to Susa. These roads passed through Armenia, the Tigris River and Babylon. Branches ran from Susa to Persepolis in Persia, and from Babylon to Ecbatana (Hamadan) in Media and beyond to Ragha and the eastern empire, and the Indus valley.

Herodotus (5.52-54) informs us "Now the true account of the road in question is the following :

Royal stations exist along its whole length, and excellent caravanserais; and throughout, it traverses an inhabited tract, and is free from danger." The road was well maintained, guarded and traversed by a regular courier and postal service.

In book 8.98, Herodotus talks about the couriers: "Nothing mortal travels so fast as these Persian messengers. The entire plan is a Persian invention; and this is the method of it. Along the whole line of road there are men (they say) stationed with horses, in number equal to the number of days which the journey takes, allowing a man and horse to each day; and these men will not be hindered from accomplishing at their best speed the distance which they have to go, either by snow, or rain, or heat, or by the darkness of night. The first rider delivers his despatch to the second and the second passes it to the third; and so it is borne from hand to hand along the whole line, like the light in the torch-race, which the Greeks celebrate to

Vulcan. The Persians give the riding post in this manner, the name of 'Angarum.'" (The angarum were called pirradazish by the Persians.

Perhaps for the first time in recorded history, travellers and traders could traverse the Aryan lands and the entire Persian empire relatively quickly and safely with a uniform law to protect them. Trade flourished and the revenues helped to make the Persian empire one of the wealthiest known to history.

The Silk Roads :

The Royal Roads of Darius became the Silk Roads. As we have seen above, the Aryans expanded the trade between themselves to include their neighbours. Aryan trade extended from China in the east, to Asia Minor and Mesopotamia in the west, to the Iranian plateau and the Indus valley in the south, an east-west distance of nearly ten thousand kilometres. The Aryan trade routes would come to be known as the Silk Roads. Amongst the different Indo-Iranian groups, the Sogdians would become the principle traders along the Silk Roads.

Site with photographs: ECAI Silk Road Atlas.



Aryan Trading Roads (later called Silk Roads) c. 4,000 - 2,000 BCE

Parsi Traders :

The need to preserve and protect Aryan trade to Susa and Babylon from the plundering and murderous Assyrians, may have been a contributing reason for the predecessors of the Persians to move from Parsua to the southeast of the Iranian plateau.

The strong Persian tradition as international traders continued even after the Zoroastrian Persians migrated to India following the Arab invasion of Iran nearly fifteen hundred years ago. As soon as they had established themselves in their new home, the migrants to India who

called themselves Parsees (meaning Persian) revived their tradition of trading between the east and west, becoming wealthy in the process.

According to the Wikipedia page on Parsees :

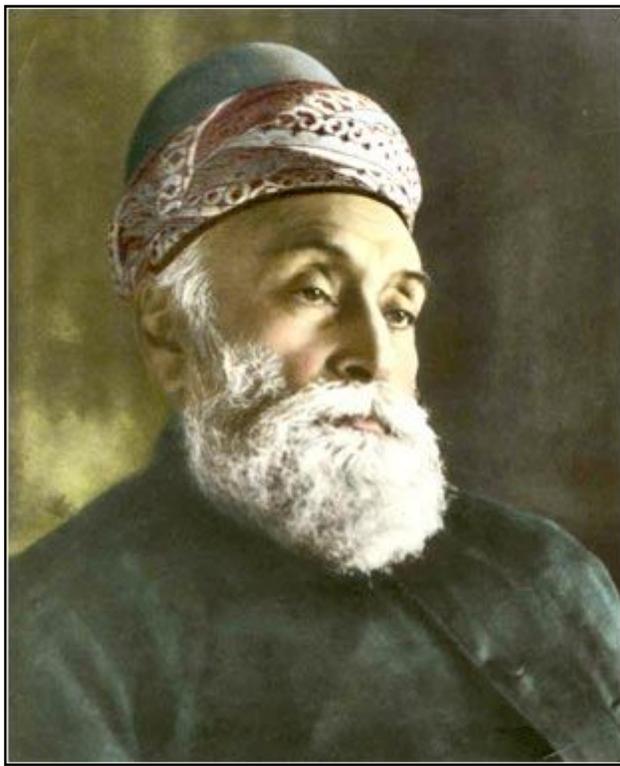
"Western Gujarat, Sind and Baluchistan had once been the eastern-most territories of the Sassanid (226-651 CE) empire, and consequently maintained military outposts there. Even following the loss of these territories (after the Arab conquest in 649 CE), the Iranians continued to play a major role in the trade links between the east and west, and in the light of Brahmanical discouragement of trans-oceanic voyages, which Hindus then regarded as polluting, it is likely that Iranians maintained trading posts in Gujarat (on the west coast of India) as well. The 9th century Arab historiographer al-Masoudi briefly notes Zoroastrians with fire temples in al-Hind and in al-Sind. (Stausberg 2002, p. 1.374) Moreover, for the Iranians, the harbours of Gujarat lay on the maritime routes that complemented the overland Silk road and there were extensive trade relations between the two regions."

The Wikipedia article goes on to state :

"The first Parsis originally came from the north-east (i.e. Central Asia) and had previously been dependent on Silk Road trade (Stausberg 2002, p. 1.373). Even so, in the 17th century, Henry Lord, a chaplain with the British East India Company, noted that the Parsis came to India seeking 'liberty of conscience' but simultaneously arrived as 'merchantmen bound for the shores of India, in course of trade and merchandise."

"Following the commercial treaty in the early 1600s between Mughal emperor Jahangir and James I of England, the British East India Company obtained the exclusive rights to reside and build factories in Surat and other areas. Many Parsis, who until then had been living in farming communities throughout Gujarat, moved to the British-run settlements."

The participation of the Parsi trading families was central to the creation and growth of India's principal trading centre, Mumbai (formerly Bombay). Trading involved the establishment of related businesses such as retailing, banking, finance, wholesaling, warehousing, manufacturing and shipping. (We should not omit that farming and the owning of large land holdings was also a long-standing Parsi tradition.)



Jamshedji Tata, Industrialist

Wikipedia: "an enterprising agent named Rustom Maneck who had probably already amassed a fortune under the Dutch and Portuguese. In 1702 Maneck was appointed the first broker (so also acquiring the name 'Seth') to the (East India) Company, and in the following years 'he and his Parsi associates widened the occupational and financial horizons of the larger Parsi community' (White 1991, p. 304). Thus, by the mid-18th century, the brokerage houses of the Bombay Presidency were almost all in Parsi hands. As James Forbes, the Collector of Broach (now Bharuch), would note in his *Oriental Memoirs* (1770): 'many of the principal merchants and owners of ships at Bombay and Surat are Parsees.' 'Active, robust, prudent and persevering, they now form a very valuable part of the Company's subjects on the western shores of Hindustan where they are highly esteemed' (Loc. cit. Darukhanawala & Jeejeebhoy 1938, p. 33). Gradually certain families 'acquired wealth and prominence (Sorabji, Modi, Cama, Wadia, Jeejeebhoy, Readymoney, Dadiseth, Petit, Patel, Mehta, Allbless, Tata and others), many of which would be noted for their participation in the public life of the city, and for their various educational, industrial, and charitable enterprises.' (Hull 1913; cf. Palsetia 2001, pp. 37-45, 62-64, 128-140, 334-135)."

From India, the Parsi traders fanned out to Aden, South Africa, Kenya, Uganda, China and Hong Kong to name but a few of the more significant places to which they migrated. Once the traders had established themselves, they attracted other Parsees to follow them establishing in the process small colonies of Parsees in these distant lands. The leaders of the communities were the entrepreneurs who employed other Parsees in professional support positions and who used their wealth to set up residential colonies, temples, schools and hospitals for the rest of the community. The Parsi Zoroastrians supported the immigration to India of their Irani Zoroastrian compatriots who also established themselves in business and professional activities - a life style and work ethic that promoted independence, self respect and kindness (meherabani). If the typical Parsi small business-person was a retail store owner, the

typical Irani small business-person was a bakery and cafe owner, reminiscent of the chaikhanas of old. We believe this is was a continuation of same process that Aryans had employed for thousands of years as they fanned out from their Central Asian homeland to the sixteen Vendidad nations along the Aryan trade roads.

One of the principal items imported into India by the Parsees was silk from China. According to *Encyclopedia of Religion and Ethics*, the Parsees were the first traders of India (or for that matter from elsewhere) "to venture to Burma and China and to open branches and firms there.

Source :

<http://www.heritageinstitute.com/zoroastrianism/aryans/trade.htm>

11. History of India - The Subcontinent :

The mountain ranges of Europe and Asia :

When the great land masses of Africa and India collide with Europe and Asia, about 100 million years ago, they cause the crust of the earth to crumple upwards in a long almost continuous ridge of high ground - from the Alps, through Turkey, Iran and Afghanistan to the Himalayas. This barrier will have a profound influence on human history.

To the south and east of the mountain range are various fertile regions, watered by great rivers flowing from the mountains. By contrast, north of the mountain range is a continuous strip of less fertile grasslands - the steppes, on which a horseman can ride almost without interruption from Mongolia to Moscow.

The unsettling and the settled: from 8000 BC :

Only nomads can live on the steppes north of Asia's mountain ranges, moving with their flocks of animals to survive together on the meagre crop of grass. It is a tough life, and the steppes have bred tough people - pioneers in warfare on horseback.

From the Indo-European tribes of ancient times to the Mongols and Turks of more recent history, the people of the steppes descend frequently and with devastating suddenness upon their more civilized neighbours. There are many tempting victims. Beneath the mountain ridges Asia offers ideal locations for civilized life.

On a map showing the fertile plains of Asia, between the mountains and the sea, three such areas stand out: Mesopotamia, watered by the Tigris and the Euphrates; the valley of the Indus; and the plains of north China, from the Hwang Ho (or Yellow River) down to the Yangtze.

Other waterways, such as the Ganges or the Mekong, are in areas too heavily forested to make agriculture easy. But in Mesopotamia, western India and northern China, great rivers flow through open plains, providing ample flood water for the nurturing of crops. These regions of Asia become the sites of three of the early civilizations.

Source :

<http://www.historyworld.net/wrldhis/PlainTextHistories.asp?groupid=353&HistoryID=aa36&track=pthc>

The Indus valley: 5000 - 1800 BC :

Towns of some sophistication are built from the fifth millennium BC by people practising agriculture on the banks of the Indus. They shelter within protective walls; they have drainage systems, and an oven within each mud-brick house. By 3200 BC there are settlements of this kind along the length of the river.

In about 2500 BC the river becomes the lifeline of a much more highly developed civilization, based on two places which are unmistakably cities - Harappa and Mohenjo-daro. These cities, and their civilization, vanish without trace from history until discovered in the 1920s.

Life in the Indus valley cities seems to have been highly regulated. Streets are laid out on a rectangular grid pattern, and there is a sewage system with household drains leading into main sewers of baked brick. These even have inspection holes for maintenance.

The larger houses, of two or occasionally three storeys, show blank walls to the outer world but have an inner courtyard - possibly with wooden balconies giving onto it.

The public buildings of these cities also suggest a high degree of social organization. The great granary at Mohenjo-daro is designed with bays to receive carts delivering crops from the countryside, and there are ducts for air to circulate beneath the stored grain to dry it. The granary at Harappa has a series of working platforms close to barrack-like dwellings, suggesting that workers live here (very possibly government slaves) and that they grind corn on the platforms for the city's supply of bread.

At Mohenjo-daro, close to the granary, there is a building similarly civic in nature - a great public bath house, with steps down to a brick-lined pool in a colonnaded courtyard.

The seals of the Indus valley: from 2500 BC :

As in the other great early civilizations, the bureaucrats of the Indus valley have the benefit of writing to help them in their administration. The Indus script, which has not yet been deciphered, is known from thousands of seals, carved in steatite or soapstone.

Usually the centre of each seal is occupied by a realistic depiction of an animal, with above it a short line of formal symbols. The lack of longer inscriptions or texts suggests that this script is probably limited to trading and accountancy purposes, with the signs establishing quantities and ownership of a commodity.

Cotton, rice and sesame: 2500-1700 BC :

The local produce of the Indus civilization includes three crops of great significance in subsequent history, each of which is possibly first cultivated here.

Yarns of spun cotton have been found at Mohenjo-daro. There is evidence of the growing of rice in the region of Lothal. And sesame, the earliest plant to be used as a source of edible oil, also seems to make its first appearance here as an agricultural crop. Engravings of elephants on the Indus valley seals, sometimes with ropes around the body, suggests that this civilization is also the first to tame the world's most powerful beast of burden.

Peak and decline: 2000 - 1700 BC :

The reach of the Indus civilization is extensive. After the discovery of Harappa and Mohenjo-daro, further sites have been revealed - as far down the coast as Lothal, making the spread of the Indus civilization greater than that of Egypt and Mesopotamia together.

At Lothal there is even a specially designed dockyard, of kiln-baked bricks, from which vessels trade along the coast and possibly up the Persian Gulf as far as Mesopotamia.

The sense of order, so evident in the Indus cities, begins to diminish after about 1900 BC. Less imposing buildings, of more flimsy construction, are inhabited now by a declining population. Many reasons have been suggested - an impoverished agricultural base due to over-exploitation, or a succession of devastating floods. The discovery of several unburied bodies in a street in Harappa has led to suggestions of a sudden and violent end.

Certainly the Indus civilization is followed by a violent intrusion into northwest India, that of the Aryans. But they do not arrive until about 1500 BC. The cities of the Indus seem to have declined before then into their long spell of invisibility.

Source :

<http://www.historyworld.net/wrldhis/PlainTextHistories.asp?groupid=354&HistoryID=aa36>r ack=pthc>

The spread of the Aryans: 15th - 4th century BC :

The Indo-European group known as the Aryans (from their own word for themselves) becomes established in northwest India from about 1500 BC. As a nomadic people of the steppes, fighting with bow and arrow from light and speedy chariots, their advance proves hard to resist on open ground - as proves to be the case with other Indo-European tribes elsewhere. (This has recently become a controversial topic. Some archaeologists claim that the lack of any visible change in the archaeological record disproves Aryan invasion of south Asia. Linguists reply that the Indo-European elements in north Indian languages can have no other explanation.)

Aryan society is divided into three groups - priests, warriors and those who look after the cattle. This division later becomes an important part of India's Caste system.

Little is known historically about the Aryans, other than what can be gleaned from their holy texts called Ved ('knowledge'). The earliest of these, the RigVed, is a collection of more than 1000 hymns in Sanskrit, the language of the Aryans. The hymns are for the use of priests in the temple rituals of sacrifice.

The hymns, dating from well before 1000 BC, survive in oral form for hundreds of years (Sanskrit does not acquire a script until about 500 BC). They are the beginning of a religious tradition which will evolve, with much borrowing from the Aryans' neighbours in the subcontinent, into the complex religion known now as Hinduism.

The region first settled by the Aryans is the Punjab ('five rivers', from the five great tributaries of the Indus which make it fertile), an area now on the border between Pakistan and India. From this secure homeland their influence gradually spreads eastwards along the Ganges and south down the coast of west India.

Throughout its history India has seen a succession of small independent kingdoms developing, fighting each other, coalescing into larger groups (occasionally even large enough to deserve the name of empire), then breaking up again into small units for the process to be repeated. The spread of Aryan influence progresses, over the centuries, in just such a manner.

By about 600 BC the two most powerful kingdoms in India are neighbours on the Ganges - Kosala, and downstream from it Magadha. Both are rigid societies, with the Brahman priesthood wielding a great deal of power through their knowledge of the Vedas and their control of the Vedic rites. Impulses for religious reform develop in these regions in the 6th century, resulting in Jainism and Buddhism.

By the 4th century Magadha has emerged as the dominant power in the whole of northern India, with a capital city at Pataliputra (modern Patna). But any chance of stability is rudely interrupted by the arrival of Alexander the Great.

Alexander in the east: 330 - 323 BC :

For two years Alexander moves through his newly acquired empire (which stretches north beyond Samarkand and eastwards through modern Afghanistan) subduing any pockets of opposition and establishing Greek settlements. Then he goes further, in 327, through the mountain passes into India.

One of the towns founded by Alexander in India is called Bucephala. It is named to commemorate his famous horse, Bucephalus, which dies here at what turns out to be the furthest point of this astonishing expedition. Alexander's troops threaten to mutiny in the Indian monsoon. At last, in 325, he turns for home.

Source :

<http://www.historyworld.net/wrldhis/PlainTextHistories.asp?groupid=355&HistoryID=aa36>r ack=pthc>

Chandragupt Maurya: c.321 BC :

The plains of north India are in a politically unsettled state when Alexander the Great marches into the subcontinent in 327 BC. But it is the dissatisfaction of his own soldiers, rather than any defeat at Indian hands, which turns him back. And for the next twenty years northwest India remains under Greek control.

Soon after the conqueror's departure, one of India's greatest dynasties is established by Chandragupt Maurya. In about 321 he seizes the throne of Magadh (now Patna). By 305 he is strong enough to force the withdrawal of Alexander's successor in the region, Seleucus. The Greek retreat through the Khyber Pass is sweetened by a gift from Chandragupta of 500 elephants.

Ashok: c.272-232 BC :

The Mauryan kingdom is the first in India's history to deserve the broader title of empire. It reaches its greatest extent under Chandragupt's grandson, Ashok, who defeats his brothers in a battle for the throne in about 272 BC. According to later Buddhist chronicles he murders them all, but this may be a pious legend. A great sinner is the most welcome of converts.

More certain is that Ashok brings the eastern coast of India under his control in a campaign of considerable savagery. According to his own inscriptions, disgust at what he sees on this campaign causes him to adopt the Buddhist principle of non-violence. (Ashok's dates, like the dates of Buddha himself, are uncertain and controversial.)

Ashok puts up pillars and rock inscriptions throughout his empire (and particularly round the borders), referring to himself under the title Piyadassi, meaning 'of benevolent aspect'. Most of our knowledge of his reign comes from these inscriptions, which emphasize his care for the welfare of his people.

Official inscriptions by kings on the subject of their own benevolence should be taken with a pinch of salt. Ashok does, nevertheless, preside over a vast empire largely in a state of peace. But benevolence is perhaps not a valid long-term policy in imperial matters. On his death in about 232 BC, after a reign of nearly half a century, the Mauryan empire begins to crumble.

Incursions from Bactria: 2nd century BC - 2nd century AD :

The Mauryan dynasty ends in about 185 BC. The last king is assassinated by one of his own military commanders, who seizes the throne.

During the next four centuries India suffers a series of invasions from the northwest. The first intruders are Greeks from Bactria, a distant outpost of Greek culture ever since Alexander's conquest of Persia. The Greeks sometimes penetrate as far down the Ganges as Patna, but for the most part they are confined to the northwest corner of the subcontinent. It is possible that the Greek influence on this region, seen in its sculpture, begins this early. But a more lasting link between India and the west is introduced in the 2nd century AD by the Kushans.

The Kushan dynasty, founded in Bactria by one of the chiefs of a nomadic tribe, presses southeast into India from the end of the first century AD. Its greatest successes are achieved in about AD 120 by the third king in the line, Kanishk.

His capital is at Peshawar, roughly at the centre of a realm which stretches from Bukhara to beyond Varanasi on the Ganges. This empire straddles the Silk Road, the trade route from China to the Mediterranean - a fact of great significance for Buddhism. The religion finds favour with Kanishka, and his active support (he is a great patron of architects, sculptors and scholars) contributes largely to the spread of Buddhism from India to China.

The classical India of the Guptas: 4rd - 6th century AD :

The first native dynasty of north India since the Mauryas, bringing to an end four centuries of dominance by intruders from the west, is established in the 3rd century. Its central territory is the same as that of the Mauryas, along the lower stretch of the Ganges around Patna. The ruling family is the Guptas.

Chandragupt - coming to the throne in about AD 320 - extends his territory so successfully, to include most of the plain of the Ganges from Allahabad to its mouth, that he begins calling himself maharajadhiraja, meaning king of kings or emperor.

The Gupta empire is further extended by Chandra's son, Samudragupt, who by the end of his long reign receives homage and tribute from regions as far afield as the Punjab in the west, Assam in the north east and Madras in the south.

The coins and inscriptions of Samudra reveal that the India of his time is a culmination of the ancient Aryan traditions, justifying its reputation as India's classical period. Samudra personally performs the ancient Vedic horse sacrifice, but he is also proud of his skills as musician and poet.

Sanskrit literature in the Gupta empire: 4th - 6th c. AD :

The final flowering of Sanskrit literature takes place at the courts of the Gupta dynasty. By this time the spoken languages of India have long been evolving in their own separate directions. Sanskrit has become a literary language, known and used only by a small educated minority - much like Latin in medieval Europe.

The poems and plays of the Gupta period are correspondingly artificial in style, but at their best they have considerable charm. Shakuntala, a play of about AD 400 by Kalidas, has been popular far beyond India's borders ever since its translation into English and German in the 18th century.

Kalidas is the most distinguished of India's Sanskrit authors. He is believed to have lived at the court of Chandra Gupta II, son of Samudragupt, in the late 4th century. This is a time of peace and prosperity in India, and Kalidas's work is sophisticated and courtly.

In epic poetry and drama, often with elaborate metrical schemes, he recreates stories from traditional Sanskrit literature. Raghuvamsh celebrates the exploits of Rama, as described in

the Ramayana. Kalidas's most famous work, Shakuntala, dramatizes in elegantly languid fashion a complex incident from the Mahabharat. A ruler loves a beautiful hermit girl who turns out, happily, to be the daughter of a famous warrior.

Rival kingdoms and a latent threat: 8th - 11th century :

The gradual collapse of the Gupta empire is followed by a period when many small principalities compete for power. The odd one out is a portent of the future - though as yet seemingly insignificant.

In 712 the Arabs move along the coast from Persia, through Baluchistan, to occupy Sind. The region becomes Muslim and has remained so ever since. But this area round the mouth of the Indus, separated by desert from the main body of the subcontinent, is a poor stepping stone for further conquest. Three centuries will pass before the Hindu kingdoms of north India, still lacking any unity, face the real thrust of Islam.

During these unsettled centuries many kingdoms, large and small, struggle against each other, merge, grow and decline. The most extensive in northern India is the dynasty known as Gurjar-Pratihara. From their capital at Kannauj, the rulers of this kingdom control a territory stretching across the subcontinent, in the 9th and 10th century, from Gujarat to northern Bengal.

In the 10th and 11th century, in southern India, the Tamil kingdom of the Cholas is of equally impressive extent - reaching at its peak from the Deccan down to the southern tip of Sri Lanka.

This same period sees the emergence of tribal groups in northwest India calling themselves Rajput, from the Sanskrit raj-putra ('son of a king'). Their origin is disputed among scholars, but they see themselves as the descendants of the warrior caste of ancient India.

Their fierce commitment to warfare and deeds of honour causes the Rajputs to fight constantly among themselves if no alien enemy is available. This leads to chaos in northern India and makes the Muslim incursion of the 11th century relatively easy. But it also means that the Muslim invaders find it impossible to suppress the Rajputs once they withdraw to their desert fortresses in Rajasthan.

Source :

<http://www.historyworld.net/wrldhis/PlainTextHistories.asp?groupid=356&HistoryID=aa36>r ack=pthc>

Muslims from Ghazni: 10th - 11th century :

The long-standing threat to India from Muslim invaders is renewed when an aggressive Turkish dynasty wins power in Ghazni, southwest of Kabul. On several occasions Subuktigin, the first of these Ghazni rulers, makes raids on the region around Peshawar. Under his son, Mahmud, expeditions into India become a regular policy. During a 33-year reign, the number of his campaigns in the subcontinent is somewhere between twelve and seventeen.

Many of them are sorties for plunder and booty among the riches of India, sometimes as far down the Ganges as Kannauj. But Mahmud's most famous undertaking, in 1025, is different in kind. It is undertaken in a mood of religious zeal as much as for plunder.

India is the first place where invading Muslims are confronted with a highly developed cult of idolatry. The Hindu profusion of sculpted gods and goddesses, often provocative or weird in the disposition of their limbs, is well calculated to outrage any attentive reader of the Qur'an - with its prohibitions against idols and graven images. Mahmud's strenuous effort in marching an army across the desert south from Multan, in 1025, has a holy purpose.

His destination is the great temple at Somnath, where Shiv's lingam is washed daily in water brought by runners from the Ganges.

The temple has 1000 Brahmin priests and 600 musicians, dancers and other attendants. Countless pilgrims bring it vast wealth (the removal of which adds to the pleasure of pious indignation). When Mahmud arrives to destroy the place, it is said that 50,000 Hindus die in defence of it. No trace is allowed to remain of the building or its sacred contents.

In the annals of Muslim India, Mahmud acquires a heroic status for this act of destruction. It is the first in the long series of sectarian outrages which have marred the 1000-year relationship between Muslims and Hindus.

Since most of Mahmud's expeditions have been in the nature of raids, he and his heirs never extend their control beyond the Punjab - the territory closest to Afghanistan. But this foothold beyond the Khyber Pass gives easy access to the rich north Indian plain. In leaving the door ajar, Mahmud creates an opening for countless Muslim adventurers from central Asia.

This northwest region of the subcontinent will never again be Hindu. For the next five centuries, Muslim marauders push eastwards through the Punjab to find their fortunes in India. Some of them (in particular the Moghuls) settle down as the most spectacular of India's rulers.

The sultanate of Delhi: 13th - 16th century :

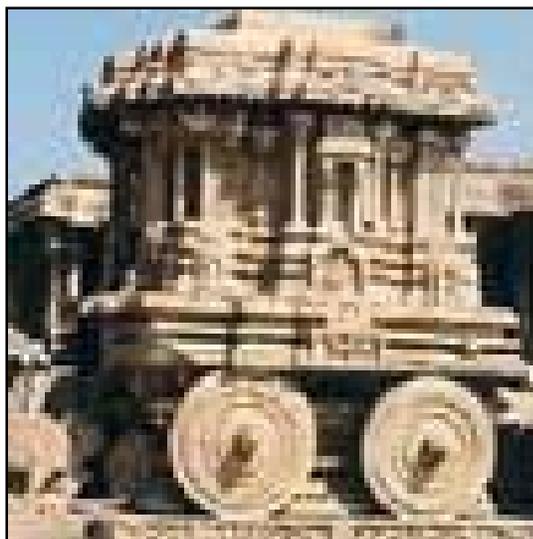
The descendants of Mahmud are expelled first from Ghazni and then from the Punjab by another Afghan dynasty, from Ghor. With their Turkish slave army, this second wave of Muslim invaders presses further east and captures Delhi in 1193. In 1211 a member of the Turkish army sets himself up as an independent sultan.

His dynasty, known as the Slave kings, lasts only until 1290. But the sultanate of Delhi survives much longer, in four successive dynasties (Khalji 1290-1320, Tughluq 1320-1413, Sayyid 1414-51, Lodi 1451-1526), until replaced in the 16th century by the Moghul emperors.

The power of the Delhi sultanate grows during the Khalji period and reaches its greatest extent under the Tughluqs, when most of the rulers in the subcontinent accept the sultan as their overlord.

Delhi itself is devastated by the violent arrival of Timur in 1398. Thereafter the sultanate is little more than one power among many in the north Indian plain - a situation which makes possible the surprisingly rapid success of Babur in 1526.

Vijayanagara: 14th - 16th century :



During the declining years of the Delhi sultanate, a great Hindu empire is established in the south. Founded in about 1336 with its capital at Vijayanagara (meaning 'city of victory'), it is a worthy successor to the empire of the Cholas and controls much the same area (the whole of India south of the Krishna and Tungabhadra rivers).

The site of Vijayanagara is at Hampi - now just a village surrounded by a ruined city of temples and palaces. Deserted in 1565, after a catastrophic defeat by a coalition of neighbouring Muslim rulers in the Deccan, the full extent of this great Hindu city has only been rediscovered in the 20th century.

Source :

<http://www.historyworld.net/wrldhis/PlainTextHistories.asp?groupid=362&HistoryID=aa36>r ack=pthc>



By the early 16th century the Muslim sultans of Delhi (an Afghan dynasty known as Lodi) are much weakened by threats from rebel Muslim principalities and from a Hindu coalition of Rajput rulers. When Babur leads an army through the mountain passes, from his stronghold at Kabul, he at first meets little opposition in the plains of north India.

The decisive battle against Ibrahim, the Lodi sultan, comes on the plain of Panipat in April 1526. Babur is heavily outnumbered (with perhaps 25,000 troops in the field against 100,000 men and 1000 elephants), but his tactics win the day.

Babur digs into a prepared position, copied (he says) from the Turks - from whom the use of guns has spread to the Persians and now to Babur. As yet the Indians of Delhi have no artillery or muskets. Babur has only a few, but he uses them to great advantage. He collects 700 carts to form a barricade (a device pioneered by the Hussites of Bohemia a century earlier).

Sheltered behind the carts, Babur's gunners can go through the laborious business of firing their matchlocks - but only at an enemy charging their position. It takes Babur some days to tempt the Indians into doing this. When they do so, they succumb to slow gunfire from the front and to a hail of arrows from Babur's cavalry charging on each flank.

Victory at Panipat brings Babur the cities of Delhi and Agra, with much booty in treasure and jewels. But he faces a stronger challenge from the confederation of Rajputs who had themselves been on the verge of attacking Ibrahim Lodi.

The armies meet at Khanua in March 1527 and again, using similar tactics, Babur wins. For the next three years Babur roams around with his army, extending his territory to cover most of north India - and all the while recording in his diary his fascination with this exotic world which he has conquered.

Humayun: 1530-1556 :

Babur's control is still superficial when he dies in 1530, after just three years in India. His son Humayun keeps a tentative hold on the family's new possessions. But in 1543 he is driven west into Afghanistan by a forceful Muslim rebel, Sher Shah.

Twelve years later, renewed civil war within India gives Humayun a chance to slip back almost unopposed. One victory, at Sirhind in 1555, is enough to recover him his throne. But six months later Humayun is killed in an accidental fall down a stone staircase. His 13-year-old son Akbar, inheriting in 1556, would seem to have little chance of holding on to India. Yet it is he who establishes the mighty Moghul empire.

Akbar: 1556-1605 :

In the early years of Akbar's reign, his fragile inheritance is skilfully held together by an able chief minister, Bairam Khan. But from 1561 the 19-year-old emperor is very much his own man. An early act demonstrates that he intends to rule the two religious communities of India, Muslim and Hindu, in a new way - by consensus and cooperation, rather than alienation of the Hindu majority.

In 1562 he marries a Rajput princess, daughter of the Raja of Amber (now Jaipur). She becomes one of his senior wives and the mother of his heir, Jahangir. Her male relations in Amber join Akbar's council and merge their armies with his.

This policy is very far from conventional Muslim hostility to worshippers of idols. And Akbar carries it further, down to a level affecting every Hindu. In 1563 he abolishes a tax levied on pilgrims to Hindu shrines. In 1564 he puts an end to a much more hallowed source of revenue - the jizya, or annual tax on unbelievers which the Qur'an stipulates shall be levied in return for Muslim protection.

At the same time Akbar steadily extends the boundaries of the territory which he has inherited.

Akbar's normal way of life is to move around with a large army, holding court in a splendid camp laid out like a capital city but composed entirely of tents. His biographer, Abul Fazl, describes this royal progress as being 'for political reasons, and for subduing oppressors, under the veil of indulging in hunting'.

A great deal of hunting does occur (a favourite version uses trained cheetahs to pursue deer) while the underlying political purpose - of warfare, treaties, marriages - is carried on.

Warfare brings its own booty. Signing a treaty with Akbar, or presenting a wife to his harem (his collection eventually numbers about 300 - see Harems), involves a contribution to the exchequer. As his realm increases, so does his revenue. And Akbar proves himself an inspired administrator.

The empire's growing number of provinces are governed by officials appointed only for a limited term, thus avoiding the emergence of regional warlords. And steps are taken to ensure

that the tax on peasants varies with local circumstances, instead of a fixed proportion of their produce being automatically levied.

At the end of Akbar's reign of nearly half a century, his empire is larger than any in India since the time of Asoka. Its outer limits are Kandahar in the west, Kashmir in the north, Bengal in the east and in the south a line across the subcontinent at the level of Aurangabad. Yet this ruler who achieves so much is illiterate. An idle schoolboy, Akbar finds in later life no need for reading. He prefers to listen to the arguments before taking his decisions (perhaps a factor in his skill as a leader).

Akbar is original, quirky, wilful. His complex character is vividly suggested in the strange palace which he builds, and almost immediately abandons, at Fatehpur Sikri.

Jahangir: 1605-1627 :

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Jahangir: 1605-1627 :



Akbar is succeeded in 1605 by his eldest and only surviving son, Jahangir. Two other sons have died of drink, and Jahangir's effectiveness as a ruler is limited by his own addiction to both alcohol and opium. But the empire is now stable enough for him to preside over it for twenty-two years without much danger of upheaval.

Instead he is able to indulge his curiosity about the natural world (which he records in a diary as vivid as that of his great-grandfather Babur) and his love of painting. Under his keen eye the imperial studio brings the Moghul miniature to a peak of perfection, maintained also during the reign of his son Shah Jahan.

Shah Jahan and Aurangzeb: 1627-1707 :

During the reigns of Shah Jahan and his son Aurangzeb, the policy of religious toleration introduced by Akbar is gradually abandoned. It has been largely followed by Shah Jahan's father, Jahangir - though at the very start of his reign he provides the Sikhs with their first martyr when the guru Arjan is arrested, in 1606, and dies under torture.

In 1632 Shah Jahan signals an abrupt return to a stricter interpretation of Islam when he orders that all recently built Hindu temples shall be destroyed. A Muslim tradition states that unbelievers may keep the shrines which they have when Islam arrives, but not add to their number.



Direct provocation of this kind is untypical of Shah Jahan, but it becomes standard policy during the reign of his son Aurangzeb. His determination to impose strict Islamic rule on India undoes much of what was achieved by Akbar. An attack on Rajput territories in 1679 makes enemies of the Hindu princes; the reimposition of the jizya in the same year ensures resentment among Hindu merchants and peasants.

At the same time Aurangzeb is obsessed with extending Moghul rule into the difficult terrain of southern India. He leaves the empire larger but weaker than he finds it. In his eighties he is still engaged in permanent and futile warfare to hold what he has seized.

In the decades after the death of Aurangzeb, in 1707, the Moghul empire fragments into numerous semi-independent territories - seized by local officials or landowners whose descendants become the rajas and nawabs of more recent times. Moghul emperors continue to rule in name for another century and more, but their prestige is hollow.

Real power has declined gradually and imperceptibly throughout the 17th century, ever since the expansive days of Akbar's empire. Yet it is in the 17th century that news of the wealth, splendour, architectural brilliance and dynastic violence of the Moghul dynasty first impresses the rest of the world.



Europeans become a significant presence in India for the first time during the 17th century. They take home descriptions of the ruler's fabulous wealth, causing him to become known as the Great Moghul. They have a touching tale to tell of Shah Jahan's love for his wife and of the extraordinary building, the Taj Mahal, which he provides for her tomb

And as Shah Jahan's reign merges into Aurangzeb's, they can astonish their hearers with an oriental melodrama of a kind more often associated with Turkey, telling of how Aurangzeb kills two of his brothers and imprisons his ageing father, Shah Jahan, in the Red Fort at Agra - with the Taj Mahal in his view across the Jumna, from the marble pavilions of his castle prison.

Indian and Japanese castles: 16th - 17th century :

By a coincidence of history some of the most spectacular castles of the world date from the same period in India and Japan. These buildings of the 16th and 17th century are fortified palaces, with superbly decorated pavilions rising above secure walls.

The Indian tradition develops from the example of Hindu princes and is brought to a peak by the Moghul emperors. The Japanese castles evolve from the small fortresses of local feudal chieftains, which are a practical necessity during the civil wars of the Ashikaga shogunate.

The best early example of an Indian castle is the fortress of Gwalior, built in the early 16th century. The entrance road, climbing a steep hill, makes its way through heavy walls to an elevated plateau and an exquisite palace of carved sandstone and decorative tilework.

The great 17th-century forts of Rajasthan, such as Amber and Jodhpur, follow the same pattern of delicacy within massively strong defences. The theme is taken to its most famous conclusion in the Red Forts of Delhi and Agra, where the Moghul emperors and their harems dwell in white marble pavilions surmounting vast red sandstone walls.

Europeans in India: 16th - 17th century :

During the first century of the Moghul dynasty three European nations - Portugal, Netherlands, England - gradually establish a strong presence (that of aggressively armed traders) around the coasts of India. The Portuguese are by far the first in the field, with safe ports of call down the west coast of India in the early 16th century and (from 1537) a factory at Hooghly for trading in the Ganges delta.

The Dutch and the English begin to challenge this Portuguese monopoly in the early 17th century. Success depends on maritime strength, and the decisive issue is control of the Indian Ocean.

Until the arrival of the Portuguese the Indian Ocean has been the preserve of Arab ships. Apart from the usual problems of piracy, the Arabs pose no threat to Indian Muslims sailing on pilgrimage to Arabia. But from 1514 the Portuguese control these waters, after seizing and fortifying the island of Hormuz in the Persian Gulf. These new masters even have the effrontery to make Muslim pilgrims carry passports printed with images of Jesus and Mary.

Portuguese sea power goes unchallenged for a century - until, in 1612 and again in 1615, English ships defeat the Portuguese in engagements off the west coast of India.



The English victory of 1615 coincides with the arrival of Thomas Roe, England's first official ambassador to India, at the court of Jahangir. He warns the emperor, with some justification, that 'the King my master would be lord of all these seas and ports to the prejudice of his subjects'.

Jahangir's powerful neighbour in Persia, Shah Abbas, uses to his advantage this perceptible change in sea power. With English help, in 1622, he drives the Portuguese from their fortified island of Hormuz. He builds on the mainland a new port named after himself (Bandar Abbas), where he grants special trading privileges to the English East India Company.

Persia, with its relatively short coastline, resists further intrusion by seafaring Europeans. India proves more vulnerable. The English are established in Surat by 1613. They are joined there by the Dutch in 1616 and by the French in 1668 - after the founding of the French East India Company in 1664. By 1690 the French have six settlements round the coast of India, including Pondicherry in the southeast and Chandernagore in the Ganges delta.

The Dutch also have a settlement on the Ganges (at Chinsura, founded in 1653), but their interests are mainly focussed on southeast Asia. By the end of the 17th century the main European rivalry round India's coasts is between the French and English East India Companies.

Surat remains the English headquarters on the west coast until it is gradually replaced, between 1672 and 1687, by Bombay (given to Charles II in 1661 as part of the dowry of his Portuguese bride, Catherine of Braganza, and leased by him to the company in 1668).

Meanwhile the English are establishing secure footholds on the east coast. Fort St George is begun at Madras in 1640 and is completed in 1644. Calcutta is eventually selected, in 1690, as the best site for a trading station in the Ganges delta; it is fortified, as Fort William, in 1696. By the end of the 17th century the three English presidencies of Bombay, Madras and Calcutta are securely established.

Bombay and the Parsees - from the 17th century :

When Bombay becomes the seat of government of the East India Company in western India, complete religious toleration is declared to be the policy of the new territory. This immediately attracts the Parsee community of Gujarat, eager to adapt their talents to the entrepreneurial skills of commerce, trade and shipbuilding. They become the leading partners of the British in the development of Bombay.

The city has remained the centre of modern Zoroastrianism. The Zoroastrian rituals of sacred fire are maintained, and until recently the dead have been exposed to vultures in Bombay's famous 'towers of silence'.

Source :

<http://www.historyworld.net/wrldhis/PlainTextHistories.asp?groupid=365&HistoryID=aa36>rack=pthc>

The Moghuls after Aurangzeb: 18th century :



When the Moghul emperor Aurangzeb is in his eighties, and the empire in disarray, an Italian living in India (Niccolao Manucci) Predicts appalling bloodshed on the old man's death, worse even than that which disfigured the start of Aurangzeb's reign. The Italian is right. In the war of succession which begins in 1707, two of Aurangzeb's sons and three of his grandsons are killed.

Violence and disruption is the pattern of the future. The first six Moghul emperors have ruled for a span of nearly 200 years. In the 58 years after Aurangzeb's death, there are eight emperors - four of whom are murdered and one deposed.

This degree of chaos has a disastrous effect on the empire built up by Akbar. The stability of Moghul India depends on the loyalty of those ruling its many regions. Some are administered on the emperor's behalf by governors, who are members of the military hierarchy. Others are ruled by princely families, who through treaty or marriage have become allies of the emperor.

In the 18th century rulers of each kind continue to profess loyalty to the Moghul emperor in Delhi, but in practice they behave with increasing independence. The empire fragments into the many small principalities whose existence will greatly help the British in India to gain control, by playing rival neighbours off against each other.

In the short term, though, there is a more immediate danger. During the 1730s a conqueror in the classic mould of Genghis Khan or Timur emerges in Persia. He seizes the Persian throne in 1736, taking the title Nadir Shah.

Later that year he captures the stronghold of Kandahar. The next major fortress on the route east, that of Kabul, is still in Moghul hands - a treasured possession since the time of Babur. Nadir Shah takes it in 1738, giving him control of the territory up to the Khyber Pass. Beyond the Khyber lies the fabulous wealth of India. Like Genghis Khan in 1221, and Timur in 1398, Nadir Shah moves on.

In December 1738 Nadir Shah crosses the Indus at Attock. Two months later he defeats the army of the Moghul emperor, Mohammed Shah. In March he enters Delhi. The conqueror has iron control over his troops and at first the city is calm. It is broken when an argument between citizens and some Persian soldiers escalates into a riot in which 900 Persians are killed. Even now Nadir Shah forbids reprisals until he has inspected the scene. But when he rides through the city, stones are thrown at him. Someone fires a musket which kills an officer close to the shah.

In reprisal he orders a massacre. The killing lasts for a day. The number of the dead is more than 30,000.

Amazingly, when the Moghul emperor begs for mercy for his people, the Persian conqueror is able to grant it. The killing stops, for the collection of Delhi's valuables to begin.

Untold wealth travels west with the Persians. The booty includes the two most spectacular possessions of the Moghul emperors - the Peacock Throne, commissioned by Shah Jahan, and the Koh-i-Nur diamond. Nadir Shah is able to send a decree home from Delhi remitting all taxes in Persia for three years. In addition to the jewels and the gold, he takes with him 1000 elephants, 100 masons and 200 carpenters. The parallel with the visit of Timur, 341 years previously, is almost exact.

Europeans in the fragmenting empire: 1746-1760 :

The raid by Nadir Shah is the greatest single disaster to have struck the Moghul empire, but a more serious long-term threat soon becomes evident. In 1746 open warfare breaks out between European nations on Indian soil, when a French force seizes Madras from the British.

In the south, where Aurangzeb spent his last years trying to impose imperial control, French and British armies now march against each other in shifting alliances with local potentates. India begins a new role as a place of importance to the European powers, and in particular to Britain. The development does not bode well for the Moghul emperors in Delhi.

Both the French and the English East India Companies, to advance their commercial interests, offer military support in dynastic struggles within powerful Indian states. Helping a candidate to the throne opens a new region of influence, a new market.

The death in 1748 of the Moghul viceroy in Hyderabad is followed by French and English assistance for rival sons of the dead ruler. Soon the two European nations are also fighting on opposite sides in a war of succession in the Carnatic (the coastal strip north and south of Madras).

The French candidate succeeds in Hyderabad, and the English favourite prevails in the Carnatic. But the most striking event in either campaign is a dramatic intervention by Robert Clive in 1751. With 200 British and 300 Indian soldiers he seizes Arcot (the capital of the Carnatic) and holds it through a seven-week siege.

His action, and his subsequent defeat of a French and Indian force in battle, wins the throne for his candidate. It also has the effect of diminishing the prestige in Indian eyes of the French army. Until now the French have had the better of the British in India (most notably in their capture of Madras in 1746).

France and Britain remain rivals in southern India for the rest of the century. It is in the north that the balance changes significantly in Britain's favour, after a disaster of 1756. In that year the nawab of Bengal, Siraj-ud-Daula, overwhelms the British settlement in Calcutta and locks some of his captives overnight in a room of the fort. The details of precisely what happened that night are obscure, but the event becomes known to the British as the Black Hole of Calcutta.

To recover Calcutta, Clive sails north from Madras in October 1756. The fort is back in British hands by January 1757. But Clive now decides to intervene further in the politics of Bengal.

He aims to place a more compliant nawab, Mir Jafar, on the throne of Bengal, and he achieves his purpose after defeating Siraj-ud-Daula at Plassey in June 1757. For the next three years Clive virtually rules the rich province of Bengal, using Mir Jafar as his political puppet. In doing so he establishes the pattern by which British control will gradually spread through India, in a patchwork of separate alliances with local rulers.

In 1760 Clive returns to England, the possessor of vast and rapidly acquired wealth. Here too he sets a pattern, this time an unmistakably bad one. He is the first of the 'nabobs', whose fortunes derive from jobbery and bribes while administering Indian affairs.

Hyder Ali and Tipu Sultan: 1761-1799 :

The main threat to British interests in India in the late 18th century remains in the south. It centres on Mysore where two rulers, father and son, use to their advantage the rivalry between the intruding European powers, France and Britain. The British East India Company fights four wars against Mysore between 1767 and 1799.

The Company's first opponent is Hyder Ali, a Muslim officer in the Mysore army. In about 1761 Hyder seizes the Hindu raja and makes himself ruler in his place. In subsequent years he overwhelms several neighbouring states. A campaign against him in 1767-9, by British troops in alliance with the ruler of Hyderabad, results in a peace treaty and a promise of British aid if Mysore is attacked.

In 1771 the British fail to live up to this promise, and by the end of the decade Hyder Ali is making efforts to secure French support. In a second and much more destructive war (1780-84), there is considerable French involvement on Hyder's side. But when Hyder dies, in December 1782, the advantage of the campaign is with the British.

Hyder's son Tipu makes peace with the East India Company in 1784 and is rewarded with recognition of his title as Tipu Sultan. In subsequent years he becomes as uneasy as his father with a British alliance and makes unsuccessful attempts to win French support. But in 1789 he provokes a third war with the Company when he attacks their ally the raja of Travancore.

For two years Tipu proves himself a match for the British, keeping them at bay in a brilliant campaign. But in March 1792 he is forced to come to terms. In his main fort, Seringapatam, he agrees to the terms of a treaty by which he surrenders half his territories.

This humiliation intensifies Tipu's search for foreign allies. Emissaries go to Afghanistan (a major power in the region since the time of Nadir Shah), to Istanbul, to Paris and to Mauritius. They achieve little success except with the revolutionary authorities in the French colony of Mauritius. A small French force arrives from Mauritius early in 1799.

To greet his allies Tipu throws himself into the spirit of French revolutionary symbolism. A tree of liberty is planted and Tipu, now styling himself Citoyen Tipou, exchanges his turban for a cap of liberty when receiving French representatives.

The French find themselves in a highly flamboyant court. Tipu sees himself as the tiger prince, fearless in the cause of Islam (and on one occasion responsible for the forced circumcision of several thousand Indian Christians), and this self-perception is reflected in an obsession with the tiger. Images of the animal feature on a wide range of objects at his court, and there is a living menagerie of tigers in Seringapatam.



No doubt one tiger is shown with particular delight to Tipu's French guests. It is a lifesize toy in which the animal stands over a prostrate officer of the British East India Company. The victim's arm rises and falls in his terror, while his groans are imitated by a hidden mechanical organ.

Tipu's flirtation with the French gives the East India Company good reason for a fourth attack on his kingdom. This time, after a campaign of just three months, Seringapatam is stormed, in May 1799, and Tipu is killed in the fighting. One of the Company's spoils is 'Tippoo's Tiger', which is still today in working order (in the Victoria and Albert Museum).

This History is as yet incomplete.

Source :

<http://www.historyworld.net/wrldhis/PlainTextHistories.asp?groupid=368&HistoryID=aa36>rack=pthc>

12. Varahmihir, a great Iranic astronomer :

Abstract: An account of Varahmihir, father of modern South Asian astronomy, architecture and the arts. His Scythic or East Iranic origin revealed. Varahmihir, an inhabitant of Sakastan or Rajputana, disclosed as a Maga, Magus or Magician, the class of legendary Iranic sun-priests. Varah-Mihir named after Mihir or Mithra, the supreme Iranic Sun-God; his ministry as priest of the primordial Iranic religion of Heliolatry, Sun-worship, or the Saura sect. Surya-siddhant, Varahmihir's system of Iranic astronomy, named after the Iranic Sun-God Surya, Sirius, Cyrus, Ashur or Asshur. Harappan or Dravidian Origin of Vedang Jyotish, ancient Vedic astronomy, disclosed. Iranic Solar or Surya astronomy (Surya-siddhant) contrasted with, and its supercession of, Dravidian Vedic astronomy (Vedang Jyotish).

Who was Varahmihir? :

Varahmihir, also called Varahmir or simply Varah, was one of the most celebrated scientists in South Asian history, having made substantial contributions to virtually all branches of the arts and sciences. Thus, Encyclopedia Britannica notes, "Varāhmihir of the Gupta age was a profound scholar of all the sciences and arts, from botany to astronomy and from military science to civil engineering." (Enc.Brit., "Education, History of," vol.18, p.4, 1990 ed.)

Born in Ujjain, the capital of the Scythian-dominated region now known as Rajputana, he wrote three important books: Panchsiddhantika, Brihat Samhita, and Brihat Jatak. Brihat Samhita is a compilation of an assortment of topics that provides interesting details of prevailing beliefs. Brihat Jatak is a book on astrology.

However, the most famous work by Varahmihir is the treatise on mathematical astronomy called the Pañca-siddhāntikā ("Five Astronomical Treatises") and dated 575 AD. It is a summary of five earlier astronomical systems, namely the Surya, Romak, Paulisa, Vashishth and Pitamah siddhants. (Chakravarty 1991) The famous Iranic scholar Al-Beruni summarised these canons thus, providing slightly different names for the various systems:

"They [the Indians] have 5 Siddhāntas :

Sūrya-Siddhānt, ie. the Siddhānt of the Sun, composed by Lāṭa, Vashishth -siddhānt, so called from one of the stars of the Great Bear, composed by Vishnucandra, Pulisa-siddhānt, so called from Paulisa, the Greek, from the city of Saintra, which I suppose to be Alexandria, composed by Pulisa.

Romak-siddhānt, so called from the Rūm, ie. the subjects of the Roman Empire, composed by Śrīsheṇa.

Brahma-siddhānt, so called from Brahman, composed by Brahmagupt, the son of Jishṇu, from the town of Bhillamāla between Multān and Anhilwāra, 16 yojanas from the latter place.

The authors of these books draw from one and the same source, the book "Paithāmah", so called from the first father, ie. Brahman." (Sachau 1964, vol.I, p.153).

Thus, the Romak-Siddhant was Roman in essence. The Pulisa-Siddhant was, as noted by Al-Beruni above, of Egyptian origin. The Pitamah Siddhant appears to be the ancient Vedang Jyotish of Lagdha, which was of Dravidian origin. However, the Surya Siddhant or Saura-Siddhant was the most accurate and is the system most widely used today. The modern system differs but in minor details from Varahamihir's classical system.

On a more concise note, the Encyclopedia Britannica provides a compact summary of his outstanding achievements:

"Varāhmihir, also called VARAH, or MIHIR (b.505, Ujjain, India -d.587, Ujjain). Indian philosopher, astronomer, and mathematician, author of the Pañca-siddhāntikā ("Five Treatises"), a compendium of Greek, Egyptian, Roman and Indian astronomy.

Varāhmihir's knowledge of Western astronomy was thorough. In 5 sections, his monumental work progresses through native Indian astronomy and culminates in 2 treatises on Western astronomy, showing calculations based on Greek and Alexandrian reckoning and even giving complete Ptolemaic mathematical charts and tables.

Although Varāhmihir's writings give a comprehensive picture of 6th-century India, his real interest lay in astronomy and astrology. He repeatedly emphasized the importance of astrology and wrote many treatises on śakun (augury) as well as the Bṛhaj-Jātak ("Great Birth") and the Laghu-Jātak ("Short Birth"), two well-known works on the casting of horoscopes." (Enc.Brit., vol.12, p.269).

Towering like a colossus on the Indian science scene, it is only natural that the Indian Union should honour Varahmihir with a mural inside the Parliament House at New Delhi.



**Mural painting inside the Parliament House of New Delhi showing Aryabhata (5th Century CE) and Varahmihir (7th Century CE),
Artist: Ms. Kumud Patel, Baroda.**

Maga or Iranic Sun-priestly Descent of Varahmihir Given Varahmihir's immense contributions to science, it is important to ascertain his ethnic origins. In this regard, it is important to note that he was born in Ujjain, a city located within a region later known as Rajputana. As eminent ethnographers such as Col. Tod and Baron Metcalfe have shown, the people of Rajputana or Rajasthan are predominantly of Scythic or East Iranic origin. Indeed, in Varahmihir's age, Rajputana was part of a much larger region called "Sakastan", or "Land of the Scythians", a

vast tract of land which included modern Afghanistan, Seistan, Rajputana, the Punjab and Sindh. From the fact that the word "Sakastan" occurs on the Mathura lion capital inscription, it is evident that Mathura (a name itself derived from Mithra) and Delhi were also included in the vast territories of Sakastan. Having been born in Sakastan, it is only natural that he should himself be of Scythic or East Irano-Aryan stock.

His Iranian origin is further confirmed by his very name: Varah-mihir. The last part, Mihir, is derived from the Persian Mithra. Moreover, the fact that he named his astrological works using the name "Jatak" is significant, for it is identical to the name of the Scythic-Buddhist cycle of legends on the Buddha's former lives. Furthermore, the focus of his research was the Surya-siddhant system, a clearly Iranian school of astronomy, as its name, derived from the ancient Iranian sun-god Surya or Assur or Asshur, clearly indicates. The term "Surya-Siddhant" means "Treatise of the Sun", while the alternative name "Saura-Siddhant" denotes "Treatise of the Sun-worshippers". Since the only exclusive Sun-worshippers in South Asia are Iranian, it follows that Varahmihir was an Iranian sun-priest or Magus (Biswas 1949). The Magii were so famed for their prowess in science and mysticism that the modern words "magic" and "magician" are derived from their noble name. Hence, Mrs. Debala Mitra notes,

"The Magas did not confine themselves to Śāmbapur, identified with the modern Multan, where Hiuen Tsang saw a grand Sun temple in the seventh century. They soon spread over other parts of India. Ptolemy (middle of the second century AD) vouches for the existence of the 'Brachmanai Magoi' in the South. They contributed much to astronomy and astrology. The famous astronomer Varāhmihir was himself a Mag. The descendants of the Mag Brahmins are still interested in astrology, foretelling, divination, propitiation of planetary deities (grah-yāga), etc. As they enjoyed the gifts made for the propitiation of the grahas (planets), they are called graha-vipras (astrologers)." (Mitra 1962, p.614).

Further connections with Iran exist (Upadhye 1933). Davar has an exhaustive description of the Mag "Brahmins" and provides substantial new evidence proving Varahmihir's Iranian origin:

"We shall now review the influence of the Mag Brahmins on India. According to K.N.Sitaram ["Iranian Influence on Indian Culture": an article by K.N.Sitaram in the K.R.Cama Institute Journal] the influence of the Mag Brahmins was considerable in the 6th century AD, when the Iranian form of sun-worship was in full swing in India. Sitaram holds that king Harshavardhan (AD 606-648), his father Prabhākarvardhan, his father Ādityavardhan and his father Rājyavardhan were all sun-worshippers and {p.66} descendants of Mag Brahmins. It is also significant that 'Prabhākar' and 'Āditya' are names of the sun. Sitaram asserts that the famous Indian astronomer Varāhmihir of the 6th century AD was a Mag Brahmin, and that he had referred to his Mag Brahmin ancestors in his works. From his father's name Ādityadās (meaning servant of the sun) and from the fact that Varāhmihir dedicated his great work, the Brihatsamhitā, to Mihir (Mithra or the sun), Sitaram concludes that the astronomer was in some way connected with the Mag Brahmins. In this respect a shrewd argument has been advanced by J.E.Sanjana, ["Varāhmihir - an Iranian name": an article by J.E.Sanjana in the Dinshah J.Irani Memorial Volume] who invites our attention to a certain verse of a Zarathushtrian scripture, named the Meher Yasht (Yasht X), according to which, while Meher (the sun) advances, he is accompanied by Verethraghna (Vritrahan or Behrām) in the form of a "varāz" (varāh or boar). From this Avestan passage one can see the close connection between

Varāh (boar) and Mihir (sun), which words go to form the name of the Hindu astronomer, and thus support the theory that he was a Mag Brahmin." (Davar 1962, p.65-66).

The Mags of Persia were of course subsequently absorbed into Islam as the priestly Sayyid or Syed class. Islam - with its focus on the Kaaba of Mecca, the ancient temple of the Assyrian or Syrian Sun-God Hu-Baal, Bel or Baal - came naturally to the heliolatric Persian Mags, who no doubt regarded Islam as an offshoot of the ancient Iranic Solar religion.

Father of Indian astronomy :

Perhaps the most famous Mag in the East, Varahmihir was the father of modern Indian astronomy, for his system superceded the preceding Vedang Jyotish. Indeed, the earliest Indian treatise on astronomy is the Vedang Jyotish, as a recent popular science article states:

"The first formal treatise on astronomy is the Vedang Jyotish, dated about 1400 BC. It talks of a five-year yug (time span) consisting of 67 lunar months, which incorrectly corresponds to 366 days in a year. But a peculiar concept was of the Rahu and Ketu which eclipsed the sun and the moon. This was later identified as two imaginary points where the path of the moon intersects the apparent path of the sun. For an eclipse to occur the moon should be at one of these two points."

Father of Rajput Art, Sculpture & Architecture :

What is often vaguely and incorrectly called "North Indian architecture", or "Classical Hindu architecture" is in fact more correctly known as "Rajput architecture" or "Scytho-Rajput architecture". Varahamihir was the first person to codify the rules for art, sculpture and architecture which formed the basis for this splendid Rajput school:

"The rudiments of this framework for construction and design can be seen in the Purans, Shastras, Samhitas and Buddhist classics. Matsya Purana, for instance, has much on architecture and sculpture. Natya Shashtra has a chapter on the design and construction of theatres while Padma Samhita covers planning and construction of temples.

But the earliest text codifying rules for art, sculpture and architecture is the early 6th century AD text Brhat Samhita of Varahamihir. Mayamat and Manasar are early texts which are held as standard reference works on Vastuvidya-the science of building."

That Varahmihir codified the norms of civilization for the Rajputs should come as no surprise, for the Rajputs were ethnically closely related to Varahamihir. Both Rajputs and Mags are twigs of the same branch, for they are divisions of the Saka branch of the long-headed Iranic or Iranoid race.

"Varahmihir (c. AD 530), in his work, 'the five astronomical systems' or the Panchsiddhantika, begins with an account of what he calls Pitamah Siddhant or the astronomical system of the grandfathers - evidently a figurative way of indicating its hoary antiquity. Compared to the other systems of astronomy discussed by him, this is considered by Varahamihir as crude and undeveloped, and hence he gives very meagre information about it. (Panch-Siddhantika, verse 4, see also S.B.Dikshit, BJS [Bharatiya Jyotish Shastra, tr. R.V.Vaidya], pt. II, p.3). But the

interesting point is that Thibaut, comparing these information with some of those of the Vedang Jyotish, feels "that the astronomical book quoted by Varahmihir as Pitamah Siddhant must have been either the Jyotish itself or a work very much like it." (G.Thibaut, in SHSI ["Symposium on the History of Sciences in India", New Delhi, Oct. 1968], II, p.488)" (Chattopadhyaya, 1986, vol.I, p.267-268).

Thus, the Surya-Siddhant system of astronomy cannot be of Vedic or non-Aryan origin, and was the creation of Iranic sun-priests or Mags.

Source :

<http://www.iranchamber.com/personalities/varahamihira/varahamihira.php>

13. Al-Biruni :

This article is about the medieval Muslim scientist and scholar. For the lunar crater, see Al-Biruni (crater). For the university, see Al-Beroni University.

Abū Rayhān Muḥammad ibn Ahmad Al-Bīrūnī (Persian: ابوریحان محمد بن احمد البیرونی *Abū Rayḥān Bērōnī*; New Persian: *Abū Rayḥān Bīrūnī*) (973–after 1050), known as Biruni (Persian: بیرونی) or Al-Biruni (Arabic: البیرونی) in English language, was an Iranian scholar and polymath. He was from Khwarazm – a region which encompasses modern-day western Uzbekistan, and northern Turkmenistan.

Biruni is regarded as one of the greatest scholars of the medieval Islamic era and was well versed in physics, mathematics, astronomy, and natural sciences, and also distinguished himself as a historian, chronologist and linguist. He studied almost all fields of science and was compensated for his research and strenuous work. Royalty and powerful members of society sought out Al-Biruni to conduct research and study to uncover certain findings. He lived during the Islamic Golden Age, in which scholarly thought went hand in hand with the thinking and methodology of the Islamic religion. In addition to this type of influence, Al-Biruni was also influenced by other nations, such as the Greeks, who he took inspiration from when he turned to studies of philosophy. He was conversant in Khwarezmian, Persian, Arabic, Sanskrit, and also knew Greek, Hebrew and Syriac. He spent much of his life in Ghazni, then capital of the Ghaznavid dynasty, in modern-day central-eastern Afghanistan. In 1017 he travelled to South Asia and authored a study of Indian culture (*Tahqiq ma li-l-hind...*) after exploring the Hinduism practised in India. He was given the title "founder of Indology". He was an impartial writer on customs and creeds of various nations, and was given the title *al-Ustadh* ("The Master") for his remarkable description of early 11th-century India.

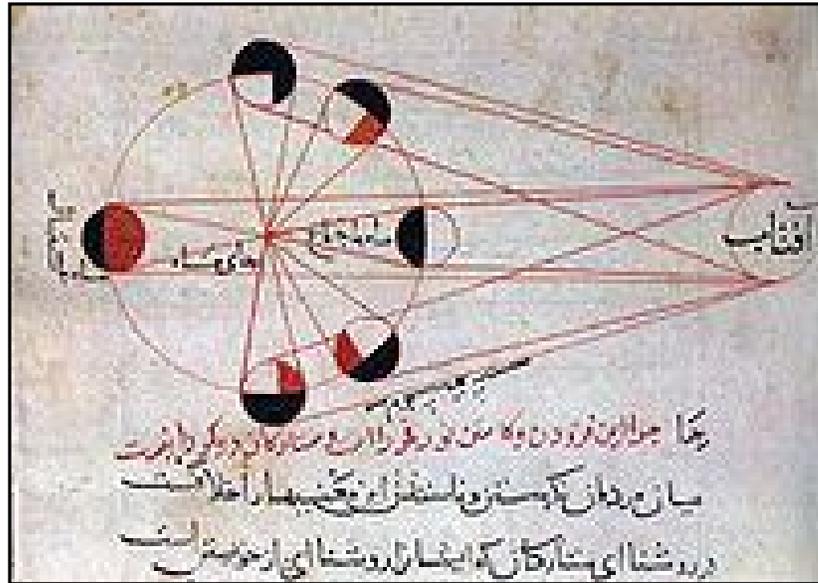
Life :

He was born in the outer district (Bīrūn) of Kath, the capital of the Afrighid dynasty of Khwarezm in Central Asia (or Chorasmia). To conduct research, Al-Biruni used different methods to tackle the various fields he studied. Many consider Al-Biruni one of the greatest scientists in history, and especially of Islam because of his discoveries and methodology. He lived during the Islamic Golden Age, which promoted astronomy and encouraged all scholars to

work on their research. Al-Biruni spent the first twenty-five years of his life in Khwarezm where he studied Islamic jurisprudence, theology, grammar, mathematics, astronomy, medicine, philosophy and also dabbled in the field of physics and most other sciences as well. The Iranian Khwarezmian language, which was the language of Biruni, survived for several centuries after Islam until the Turkification of the region, and so must some at least of the culture and lore of ancient Khwarezm, for it is hard to see the commanding figure of Biruni, a repository of so much knowledge, appearing in a cultural vacuum. He was sympathetic to the Afrighids, who were overthrown by the rival dynasty of Ma'munids in 995. He left his homeland for Bukhara, then under the Samanid ruler Mansur II the son of Nuh. There he corresponded with Avicenna and there are extant exchanges of views between these two scholars.

In 998, he went to the court of the Ziyarid amir of Tabaristan, Shams al-Mo'ali Abol-hasan Ghaboos ibn Wushmgir. There he wrote his first important work, *al-Athar al-Baqqiya 'an al-Qorun al-Khaliyya* (literally: "The remaining traces of past centuries" and translated as "Chronology of ancient nations" or "Vestiges of the Past") on historical and scientific chronology, probably around 1000 A.D., though he later made some amendments to the book. He also visited the court of the Bavandid ruler Al-Marzuban. Accepting the definite demise of the Afrighids at the hands of the Ma'munids, he made peace with the latter who then ruled Khwarezm. Their court at Gorganj (also in Khwarezm) was gaining fame for its gathering of brilliant scientists.

In 1017, Mahmud of Ghazni took Rey. Most scholars, including al-Biruni, were taken to Ghazni, the capital of the Ghaznavid dynasty. Biruni was made court astrologer and accompanied Mahmud on his invasions into India, living there for a few years. He was forty-four years old when he went on the journeys with Mahmud of Ghazni. Biruni became acquainted with all things related to India. He may even have learned some Sanskrit. During this time he wrote his study of India, finishing it around 1030. Along with his writing, Al-Biruni also made sure to extend his study to science while on the expeditions. He sought to find a method to measure the height of the sun, and created an early version of an astrolabe for that purpose. Al-Biruni was able to make much progress in his study over the frequent travels that he went on throughout the lands of India.



An illustration from al-Biruni's astronomical works, explains the different phases of the moon

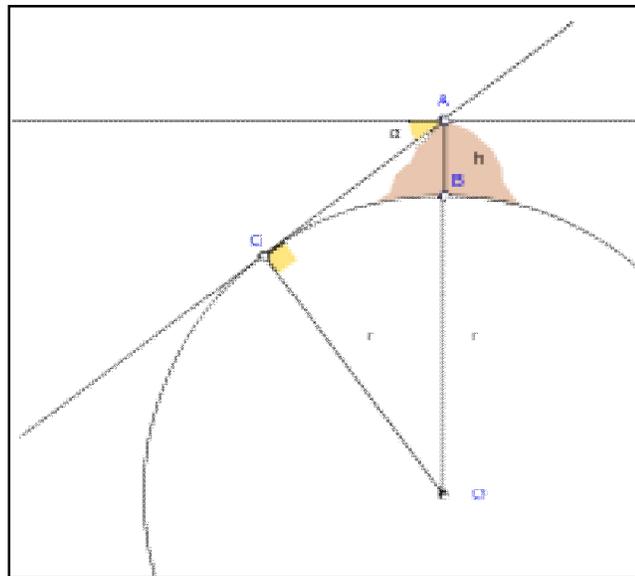


Diagram illustrating a method proposed and used by Al-Biruni to estimate the radius and circumference of the Earth

Ninety-five of 146 books known to have been written by Bīrūnī were devoted to astronomy, mathematics, and related subjects like mathematical geography. His religion contributed to his research of astronomy, as in Islam, worship and prayer require knowing the precise directions of sacred locations, which can only be accurately found using astronomical data. Biruni's major work on astrology is primarily an astronomical and mathematical text, only the last chapter concerns astrological prognostication. His endorsement of astrology is limited, in so far as he condemns horary astrology as 'sorcery'.

In discussing speculation by other Muslim writers on the possible motion of the Earth, Biruni acknowledged that he could neither prove nor disprove it, but commented favourably on the idea that the Earth rotates. He wrote an extensive commentary on Indian astronomy in the *Tahqiq ma li-l-hind* mostly translation of Aryabhata's work, in which he claims to have resolved the matter of Earth's rotation in a work on astronomy that is no longer extant, his *Miftah-ilm-alhai'a* (*Key to Astronomy*):

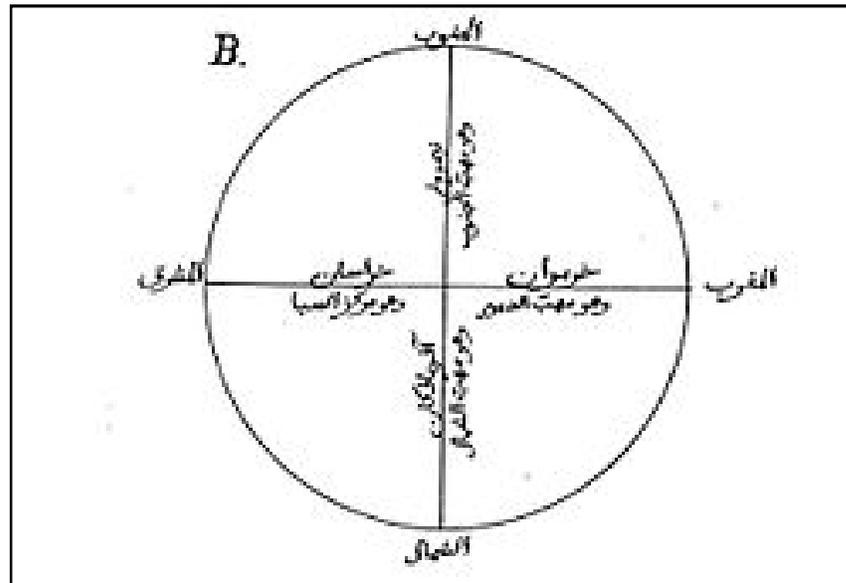
The rotation of the earth does in no way impair the value of astronomy, as all appearances of an astronomic character can quite as well be explained according to this theory as to the other. There are, however, other reasons which make it impossible. This question is most difficult to solve. The most prominent of both modern and ancient astronomers have deeply studied the question of the moving of the earth, and tried to refute it. We, too, have composed a book on the subject called *Miftah-ilm-alhai'a* (*Key to Astronomy*), in which we think we have surpassed our predecessors, if not in the words, at all events in the matter.

In his description of Sijzi's astrolabe he hints at contemporary debates over the movement of the earth. He carried on a lengthy correspondence and sometimes heated debate with Ibn Sina, in which Biruni repeatedly attacks Aristotle's celestial physics: he argues by simple experiment that vacuum must exist; he is "amazed" by the weakness of Aristotle's argument against elliptical orbits on the basis that they would create vacuum; he attacks the immutability of the celestial spheres; and so on.

In his major extant astronomical work, the *Mas'ud Canon*, Biruni utilizes his observational data to disprove Ptolemy's immobile solar apogee. Not only did he perform research on theories, but he also wrote an in-depth analysis and explanation of an astrolabe and how it should work. He drew many different depictions of various instruments that are considered to be the precursors of more modern objects such as clocks and the astrolabe, in which other scientists were able to use to complete these inventions in the coming years. More recently, Biruni's eclipse data was used by Dunthorne in 1749 to help determine the acceleration of the moon, and his observational data has entered the larger astronomical historical record and is still used today in geophysics and astronomy.

Physics :

"Al-Biruni contributed to the introduction of the experimental scientific method to mechanics, unified statics and dynamics into the science of mechanics, and combined the fields of hydrostatics with dynamics to create hydrodynamics. He came up with different methods for exploring densities, weight, and even gravity. Along with those methods, Biruni went so far as to describe instruments that go along with each of those areas as well. Although he never entirely focuses just on physics in any of his books, the study of physics is present throughout many of his various works. Biruni also came up with different hypotheses about heat and light.



Four directions and Political divisions of Iran by Abū Rayḥān al-Bīrūnī

Bīrūnī devised a method of determining the earth's radius by means of the observation of the height of a mountain. He carried it out at Nandana in Pind Dadan Khan in Pakistan. He was heavily interested in the workings of the earth and included research about the planet in many of his works. The result of his discovery of radius measurement was due to Biruni's arduous research about the earth.

In his *Codex Masudicus* (1037), Al-Biruni theorized the existence of a landmass along the vast ocean between Asia and Europe, or what is today known as the Americas. He deduced its existence on the basis of his accurate estimations of the Earth's circumference and Afro-Eurasia's size, which he found spanned only two-fifths of the Earth's circumference, and his discovery of the concept of specific gravity, from which he deduced that the geological processes that gave rise to Eurasia must've also given rise to lands in the vast ocean between Asia and Europe. He also theorized that the landmass must be inhabited by human beings, which he deduced from his knowledge of humans inhabiting the broad north-south band stretching from Russia to South India and Sub-Saharan Africa, theorizing that the landmass would most likely lie along the same band.

Pharmacology and mineralogy :

Biruni's most important work was a major pharmacopoeia, the "Kitab al-saydala fi al-tibb" (Book on the Pharmacopoeia of Medicine), describing essentially all the medicines known in his time. It lists synonyms for drug names in Syriac, Persian, Greek, Baluchi, Afghan, Kurdi, and some Indian languages.

Due to an apparatus he constructed himself, he succeeded in determining the specific gravity of a certain number of metals and minerals with remarkable precision.

History and chronology :

Biruni's main essay on political history, *Kitāb al-musāmara fī akbār K̄vārazm* (Book of nightly conversation concerning the affairs of K̄vārazm) is now known only from quotations in Bayhaqī's *Tārīkh-e mas'ūdī*. In addition to this various discussions of historical events and methodology are found in connection with the lists of kings in his *al-Āthār al-bāqiya* and in the *Qānūn* as well as elsewhere in the *Āthār*, in India, and scattered throughout his other works. Al-Biruni's study of history was not limited to the aforementioned topics, he also touched upon the topic of the earth's creation. He elaborated upon the fact that the earth was created from the elements and not solely through divine creation. Even though Islam did influence his study, he did acknowledge the role of the elements.

History of religions :

Bīrūnī is one of the most important Muslim authorities on the history of religion. Al-Biruni was a pioneer in the study of comparative religion.

He studied Zoroastrianism, Judaism, Hinduism, Christianity, Buddhism, Islam and other religions. He treated religions objectively, striving to understand them on their own terms rather than trying to prove them wrong. His underlying concept was that all cultures are at least distant relatives of all other cultures because they are all human constructs. "What al-Biruni seems to be arguing is that there is a common human element in every culture that makes all cultures distant relatives, however foreign they might seem to one another."

Al-Biruni divides Hindus into an educated and an uneducated class. He describes the educated as monotheistic, believing that God is one, eternal, and omnipotent and eschewing all forms of idol worship. He recognizes that uneducated Hindus worshiped a multiplicity of idols yet points out that even some Muslims (such as the Jabiriyya) have adopted anthropomorphic concepts of God.

Anthropology :

Al-Biruni wrote about the peoples, customs and religions of the Indian subcontinent. According to Akbar S. Ahmed, like modern anthropologists, he engaged in extensive participant observation with a given group of people, learnt their language and studied their primary texts, presenting his findings with objectivity and neutrality using cross-cultural comparisons. Akhbar S. Ahmed concluded that Al-Biruni can be considered as the first Anthropologist, however, others argue that he hardly can be considered an anthropologist in the conventional sense.

Indology :

Al-Biruni's fame as an Indologist rests primarily on two texts. Al-Biruni wrote an encyclopedic work on India called *Taḥqīq mā li-l-hind min maqūlah maqbūlah fī al-'aql aw mardhūlah* (variously translated as "Verifying All That the Indians Recount, the Reasonable and the Unreasonable" or "The book confirming what pertains to India, whether rational or despicable") in which he explored nearly every aspect of Indian life, including religion, history, geography, geology, science, and mathematics. During his journey through India, military and political histories were not of Al-Biruni's main focus. Instead, he decided to document the more

civilian and scholarly areas of Hindu life such as culture, science, and religion. He explores religion within a rich cultural context. He expresses his objective with simple eloquence: He also translated the works of Indian sage Patanjali with the title *Tarjamat ketāb Bātanjalī fi'l-ḳalāṣ men al-ertebāk*.

I shall not produce the arguments of our antagonists in order to refute such of them, as I believe to be in the wrong. My book is nothing but a simple historic record of facts. I shall place before the reader the theories of the Hindus exactly as they are, and I shall mention in connection with them similar theories of the Greeks in order to show the relationship existing between them. (1910, Vol. 1, p. 7; 1958, p. 5)

An example of Al-Biruni's analysis is his summary of why many Hindus hate Muslims. Biruni notes in the beginning of his book how the Muslims had a hard time learning about Hindu knowledge and culture. He explains that Hinduism and Islam are totally different from each other. Moreover, Hindus in 11th century India had suffered waves of destructive attacks on many of its cities, and Islamic armies had taken numerous Hindu slaves to Persia, which—claimed Al-Biruni—contributed to Hindus becoming suspicious of all foreigners, not just Muslims. Hindus considered Muslims violent and impure, and did not want to share anything with them. Over time, Al-Biruni won the welcome of Hindu scholars. Al-Biruni collected books and studied with these Hindu scholars to become fluent in Sanskrit, discover and translate into Arabic the mathematics, science, medicine, astronomy and other fields of arts as practiced in 11th-century India.

He was inspired by the arguments offered by Indian scholars who believed earth must be globular in shape, which is the only way to fully explain the difference in daylight hours by latitude, seasons and earth's relative positions with moon and stars. At the same time, Al-Biruni was also critical of Indian scribes who he believed carelessly corrupted Indian documents while making copies of older documents. He also criticized the Hindus on what he saw them do and not do, like their deficiencies in curiosity about history and religion.

One of the specific aspects of Hindu life that Al-Biruni studied was the Hindu calendar. His scholarship on the topic exhibited great determination and focus, not to mention the excellence in his approach of the in-depth research he performed. He developed a method for converting the dates of the Hindu calendar to the dates of the three different calendars that were common in the Islamic countries of his time period, the Greek, the Arab/Muslim, and the Persian. Biruni also employed astronomy in the determination of his theories, which were complex mathematical equations and scientific calculation that allows one to convert dates and years between the different calendars.

The book does not limit itself to tedious records of battle because Al-Biruni found the social culture to be more important. The work includes research on a vast array of topics of Indian culture, including descriptions of their traditions and customs. Although he tried to stay away from political and military history, Biruni did indeed record important dates and noted actual sites of where significant battles occurred. Additionally, he chronicled stories of Indian rulers and told of how they ruled over their people with their beneficial actions and acted in the interests of the nation. But, his details are brief and mostly just list rulers without referring to their real names.

He did not go on about deeds that each one carried out during their reign, which keeps in line with Al-Biruni's mission to try to stay away from political histories. Al-Biruni also described the geography of India in his work. He documented different bodies of water and other natural phenomena. These descriptions are useful to today's modern historians because they are able to use Biruni's scholarship to locate certain destinations in modern-day India. Historians are able to make some matches while also concluding that certain areas seem to have disappeared and been replaced with different cities. Different forts and landmarks were able to be located, legitimizing Al-Biruni's contributions with their usefulness to even modern history and archeology.

The dispassionate account of Hinduism given by Al-Biruni was remarkable for its time. He stated that he was fully objective in his writings, remaining unbiased like a proper historian should. Biruni documented everything about India just as it happened. But, he did note how some of the accounts of information that he was given by natives of the land may not have been reliable in terms of complete accuracy, however, he did try to be as honest as possible in his writing. Mohammad Yasin compares it to "a magic island of quiet, impartial research in the midst of a world of clashing swords, burning towns, and plundered temples." Biruni's writing was very poetic, which may diminish some of the historical value of the work for modern times. The lack of description of battle and politics makes those parts of the picture completely lost. However, Many have used Al-Biruni's work to check facts of history in other works that may have been ambiguous or had their validity questioned.

Works :

Most of the works of Al-Biruni are in Arabic although he wrote one of his masterpieces, the *Kitab al-Tafhim* apparently in both Persian and Arabic, showing his mastery over both languages. Bīrūnī's catalogue of his own literary production up to his 65th lunar/63rd solar year (the end of 427/1036) lists 103 titles divided into 12 categories: astronomy, mathematical geography, mathematics, astrological aspects and transits, astronomical instruments, chronology, comets, an untitled category, astrology, anecdotes, religion, and books he no longer possesses.

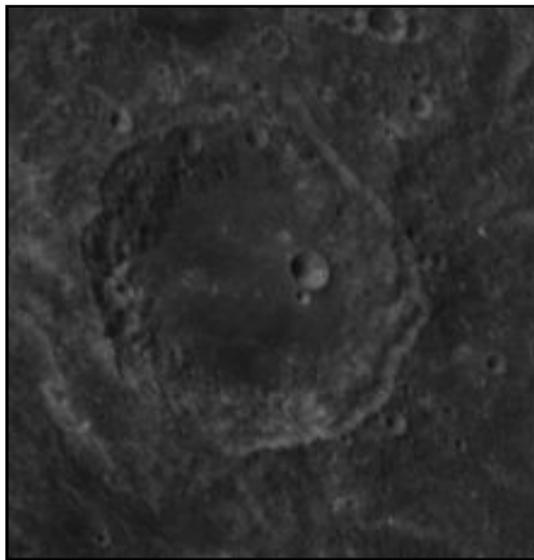
Persian work :

Biruni wrote most of his works in Arabic, as the scientific language of his age, however, his Persian version of the *Al-Tafhim* is one of the most important of the early works of science in the Persian language, and is a rich source for Persian prose and lexicography. The book covers the Quadrivium in a detailed and skilled fashion.

Legacy :

After Al-Biruni's death, in the Ghaznavid dynasty and following centuries his work was not built on, nor referenced. It was only hundreds of years later in the West, that his books became read and referenced again, especially his book on India which became relevant to the British Empire's activity in India from the 17th century.

A film about his life, *Abu Raykhan Beruni*, was released in the Soviet Union in 1974.



Lunar crater Al-Biruni, on the far side of the Moon, as seen by Apollo 14

The lunar crater *Al-Biruni* and the asteroid 9936 Al-Biruni were named in his honour.

In June 2009, Iran donated a pavilion to the United Nations Office in Vienna—placed in the central Memorial Plaza of the Vienna International Center. Named the Scholars Pavilion, it features the statues of four prominent Iranian scholars: Avicenna, Abu Rayhan Biruni, Zakariya Razi (Rhazes) and Omar Khayyam.



The statue of Al-Biruni in United Nations Office in Vienna as a part of Persian Scholars Pavilion donated by Iran.

Source :

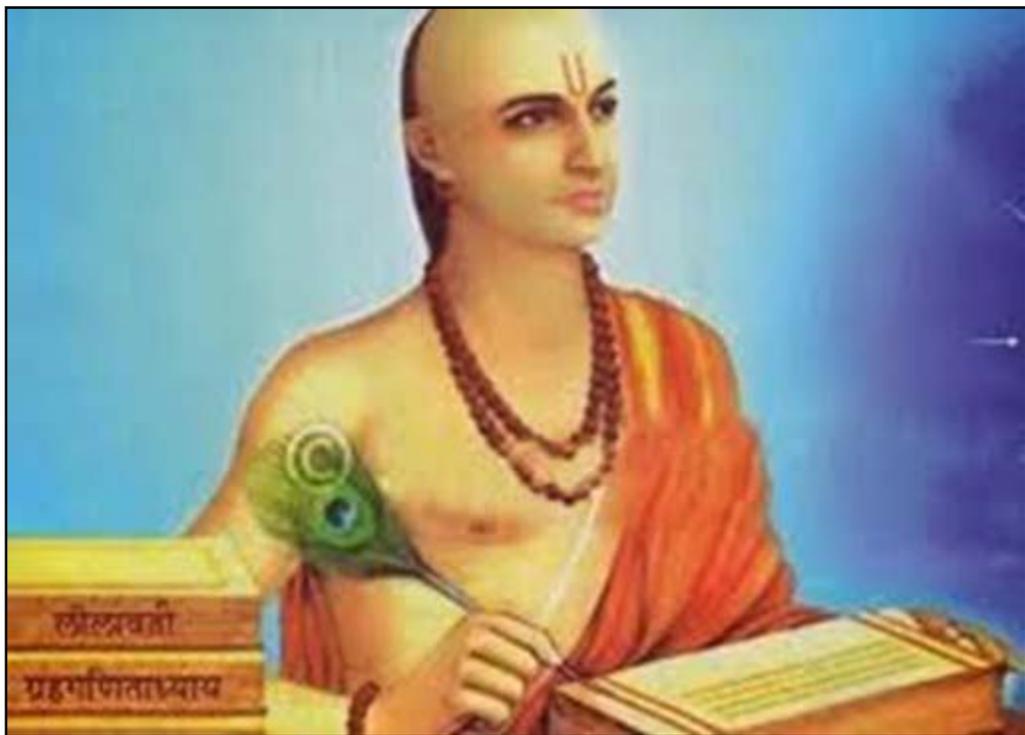
<https://en.wikipedia.org/wiki/Al-Biruni>

14. Ancient Indian Sages who held advanced knowledge on science and technology :

Many modern-day scientists see themselves as the first to create all the technological advancements we use today. Yet many of the so-called discoveries are nothing more than re-inventions created by examining the knowledge of the ancients. Many things related to science and invention have their origins in the thoughts and imagination of the sages of Ancient India.

The Law of Gravitational Force and Bhaskaracharya :

Bhaskaracharya, or Bhaskar the Second, was an Indian astronomer and mathematician who was born in the year 1114 and died around the year 1185. He was born in the village Vijjadit in Mharastra. His surviving mathematical works are called "Bijaganita" and "Lilavati". These have no equal in the scientific world. In addition, the mathematician also wrote the treatise entitled "Siddhant Shiromani". In this treatise, he describes astronomical equipment, mathematical techniques, eclipses, and planetary positions.



Bhaskar the Second was an Indian astronomer and mathematician who was born in the year 1114.

This Indian mathematician and astronomer discovered gravitational force thousands of years ago. In his text "Surya Siddhant", the sage describes gravitational force as follows: "Objects fall on earth due to a force of attraction by the earth. Therefore, the earth, planets, constellations, moon, and sun are held in orbit due to this attraction."

- Speakers at Science Congress says ancient India mastered advanced space flight thousands of years ago
- Ayurvedic Medicine: A Traditional Knowledge of Life from India that Has Endured the Passage of Time

- The Origin of Snakes and Ladders: A Moral Guide of Vice and Virtue

The Airplanes and Flying Objects of Maharshi Bhardwaj :

The achievements of the sage Maharshi Bhardwaj are described in the texts called "Puran". He was one of the Seven Great Sages or Rishi. His wisdom is recognized up to the present day. In the distant past, in the Mahabharata and in the Ramayan, aeronautic inventions were used - a domain which was highly advanced at that time.



Maharshi Bhardwaj

Maharshi Bhardwaj discovered and wrote about the way in which airplanes or space ships appeared and disappeared and the way in which they traveled from one planet to another.

Garg Muni, a Sage of Stars :

Garg Muni was the chief astrologer to King Prithu. This king was thought to be the earthly incarnation of the Hindu god Vishnu.

Few things are known about Garg Muni, but it is known that he was a sage who was very passionate about the study of stars. In his work entitled "Garg Samhita," he included 60% of all the astrological science known today. This sage described the detailed rules of astrology in

his work. (Please note that the line between astrology and astronomy was not as defined in the ancient past).

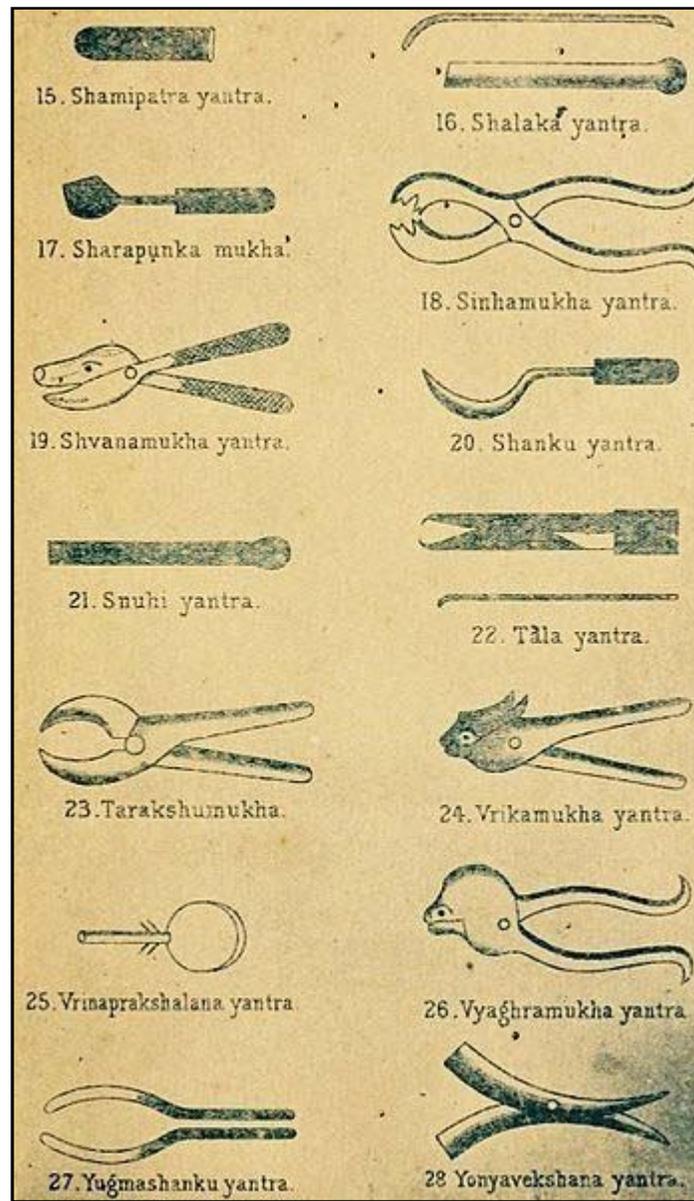
Vishwamitra – The Inventor of Missiles :

Vishwamitra was first a king and then a sage. He ended up becoming one of the most venerated and appreciated sages of India. He is a Rishi in the third book of the RigVed. Thousands of years ago he discovered missiles. He was also a strong warrior, so he taught Rama the way missiles work and function.

The missiles described by this sage were of many types. Some had fire, others had smoke. In addition, there were also missiles like the moon and sun.

Sushrut and Surgery :

Sushrut was an Indian surgeon who wrote the treatise entitled "Sushrut Samhita." In India he is considered to be "the founding father of surgery." Apart from this, his treatise is considered the best scientific commentary pertaining to the domain of surgery.



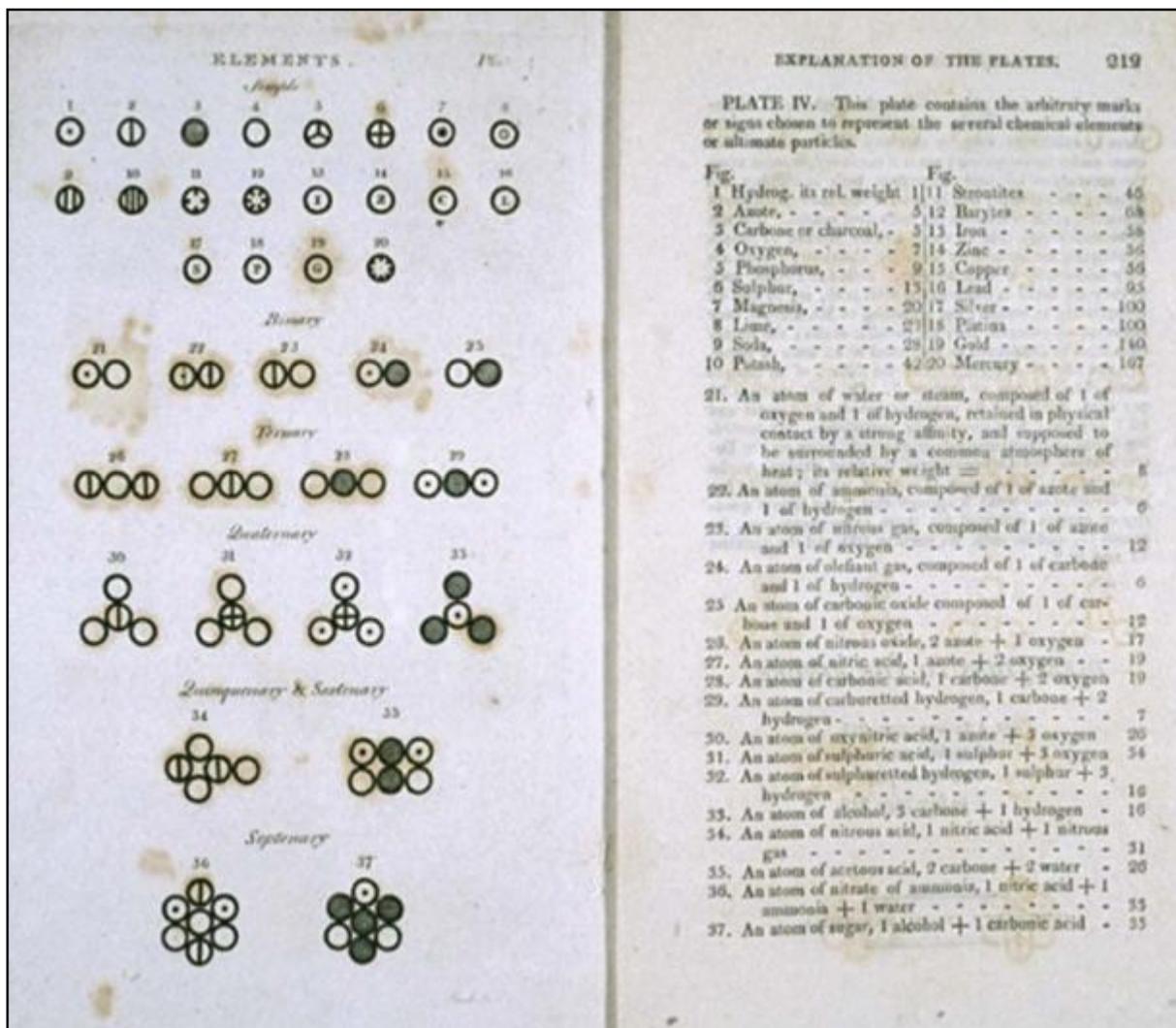
This is Plate 2 of four plates published in the 1907 book, 'An English Translation of the Sushruta Samhita in Three Volumes', (Volume 1)

Sushruta was a doctor who worked in Varanasi. It is said that he lived sometime between the years 1200 and 600 BC. Mythological texts claim that this sage had learned surgery from Dhanvantari, the Hindu god of medicine, himself.

- The Sree Padmanabhaswamy Temple: Secret Cellars Create the Richest Hindu Temple in India
- Incredible Megaliths of India: Star Maps and Headless Goddesses – Part I
- Hippalos: Early Navigation of Deep Sea Routes Between India and Egypt – Part I

The Father of Atomic Theory – Acharya Kanad :

John Dalton is often said to be the inventor of the atomic theory, but this is not true. The concept of the atom and atomic theory appeared 2600 years ago, being invented by the sage Acharya Kanad. He was the first man in history to describe atoms and molecules. He explained that: “every object of creation is made of atoms which in turn connect with each other to form molecules.”



Two pages from John Dalton's 1808 book 'A New System of Chemical Philosophy' in which he proposed his version of atomic theory based on scientific experimentation

Chanakya and Political Science :

Chanakya was a sage and the teacher of Emperor Chandragupta. Archaeological discoveries have indicated that this emperor was the first man in history to have ruled over the entire Indian sub-continent. Chanakya wrote a treatise on political science entitled "Arthshashtra" and he is still recognized as a political and economic thinker even today.

Source :

<https://www.ancient-origins.net/history-famous-people/ancient-indian-sages-advanced-knowledge-science-technology-0010263>

15. Ancient India was the source of ancient Egyptian civilization :

Egyptian Civilization :

The Hindu dharma began as a civilization than the 'dharma' itself. Nowadays, the world's political nature has curved the real meaning of the Hindu dharma. But, there are no present-day anthropologists and historians that may deny what influence the Hindu dharma has around the world. Moreover, there are certain historical positions which related this civilization with the one of Egypt.

The civilization of Egypt :

The word Egypt comes from 'Ajap,' a Sanskrit word which is the symbol of Lord Ram, who was the most distinguished forbearer of the clan Aja. In fact, Aja was his grandfather. In the traditions of the Hindu, some rulers like Ram were believed to be God's descendants. Also, in the Egyptian civilization, the Pharaoh was considered their God and even their descendants too. Their names were Rameses I or also II.

The connection between the two civilizations :

From some ancient sources, it is said that Egypt's history dates back from thousands of years in time, during Yayati's times. He was known as the one with two wives, Sharmishtha and Devyani. When he became old and depressed, he required from his son Yadu, the eldest one, to make an exchange of his youth and his father's old age. However, he refused, just like the rest of his sons did. But, Puru, his youngest son, decided to give his father a helping hand. So, he has been crowned the sovereign of the world. Also, they were called Puravs, later being called the Pharaohs of Egypt. Puarav ruled over the domain of his father.

Comparison of Vedic civilization and Egyptian civilization :

In fact, there are several similarities between the Vedic and Egyptian civilization. Biornsttierna takes into account the transmigration, pre-existence of souls, principal trinity, division of the case into warriors, priests, traders, agriculturists, which are the principal essence of the two of the systems. Also, the symbols of the Nile and Ganga's shores are the same. If you take a look at the Phallus of the Egyptian Ammon temples, you will see Shiv Lingam as well. In the two cultures, the lotus flower symbolizes the Sun and immortality of one's soul. In Shiva's temples, they are said to have the strength to render a barren woman fruitful, and this is also the case of Ammon's temple in Egypt.

The contacts that India has with the western world are quite known, but contacts with some ancient civilizations are still not known.

There is one significant cultural relation, and it is in worshipping of the sun, cow, river, and snake in the two of the cultures.

Evidence from present-day :

Recently, there was proof which shows some contact between the two civilizations: Egypt and India. The connection was understood thanks to the Lothal terracotta mummy which resembles an Egyptian mummy or another similar Mohenjodaro terracotta mummy. The mummies were said to have been wrapped in Indian muslin. Gordon Childe wrote about some Egyptian motifs and objects which indicate the contact which existed between Egypt and India at the time of the so-called Indus Valley Civilization period.

Lotus flower mystery :

Cross-cultural and history contents are not able to explain the authentic parallels made between the imagery and the myths of Egypt and India during ancient days. One German scholar wrote that the lotus, which is a flower sacred to Osiris and Buddha, has its five petals that are the symbol of the head and four limbs; they also symbolize our five senses and the five digits.

But, not just the symbol, even mathematics has shown to have some influence than earlier Christianity. According to one American mathematician, the Shulbsutras, or ancient Vedic mathematics science, constitutes this science in the ancient world of the city of Babylon.

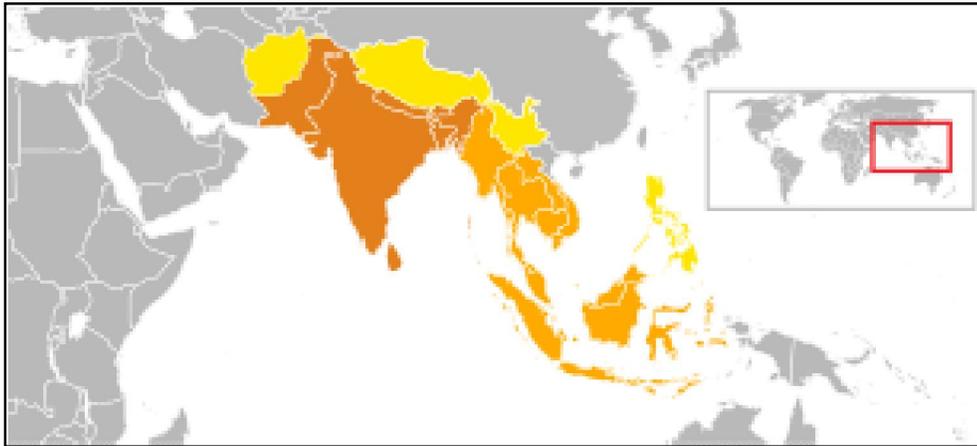
According to imagery, the lotus flower was prolifically shown how it grows out of the water, opening its petals with the help of the Sun's warmth. The flower was associated with the fertility goddess Sri in the Vedic tradition. After that, it invoked the goddess Lakshmi, the one of abundance and wealth.

In the Egyptian tradition, the blue flower was seen among the earliest paintings on the wall of the VI Dynasty, like in the Saqqara pyramid. Then, this flower became the leitmotiv, being the symbol which connects water with the sun, earth with sky, signifying regeneration and fertility.

Source :

https://www.selfdevelopshop.com/shocking-evidence-showing-that-ancient-india-was-the-source-of-ancient-egyptian-civilization/?fbclid=IwAR1Yn4gp3RWq0snV9sk6YC63oue_KLHj8ZGBmCgHxOv3FFOYSjdN64ZrqDE#.XGuDE_J3GuA.facebook

16. List of Hindu Empires and Dynasties :

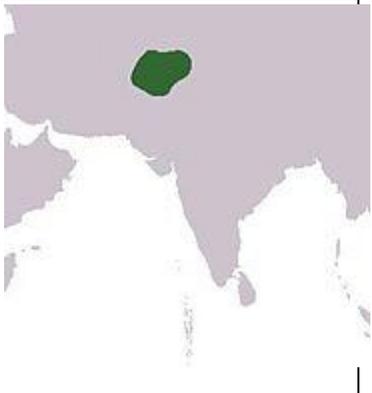


Greater India is a reflection of the historical Hindu realm

Hindu empires rose to power following the birth of Hinduism in the Indian subcontinent. Considered to be the greatest empire of its time in the world, the Maurya Empire under Chandragupta and Ashoka became larger than British India, diplomatically engaging with Greece, Macedonia, Epirus, Cyrene and Egypt.

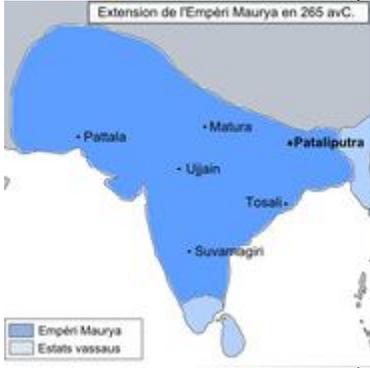
The period of the Gupta Empire under Samudragupta is commonly attributed to as the Golden Age of India. The historical and geographic extent of Indian civilization is referred to as Greater India and encompasses empires that also practiced Dharmic faiths such as Buddhism and Jainism.

The following list enumerates Hindu empires and dynasties in chronological order.

Empire	Established	Disestablished	Capital(s)	Language(s)	Today Part of	Map
Gandhara Kingdom	1500 BCE	535 BCE	Puṣkalavati, Taxila, Purushapura	Sanskrit	 Afghanistan  Pakistan	

Pundravardhana Kingdom	1280 BCE	300 BCE	Mahasthan garh	Pali, Sanskrit	 Bangladesh  India	 <p>Ancient Political Divisions Gangetic Delta Region</p> <p>Pragjyotisha</p> <p>Tirabhukti</p> <p>Kajangala</p> <p>Kankagrama</p> <p>Garha</p> <p>Pundravardhana</p> <p>Vanga</p> <p>Harikela</p> <p>Vangala</p> <p>Samatata</p> <p>Dandabhukti</p> <p>Bay of Bengal</p> <p>Not to Scale</p>
Kuru Kingdom	1200 BCE	525 BCE	Āsandivat, Hastinapura, Indraprastha	Sanskrit	 India	
Anga Kingdom	1100 BCE	500 BCE	Champa	Prakrit, Sanskrit	 India  Bangladesh	
Panchala Kingdom	900 BCE	400 BCE	Ahichatra, Kampila	Sanskrit	 India  Nepal	
Kingdom of Kosala	700 BCE	500 BCE	Shravasti, Ayodhya	Sanskrit	 India  Nepal	
Vrijji Kingdom	700 BCE	400 BCE	Vaishali	Maithili, Sanskrit	 India  Nepal	
Malla Republic	700 BCE	300 BCE	Kusavati, Kushinagar	Sanskrit	 India  Nepal	
Matsya Kingdom	700 BCE	300 BCE	Viratanagara	Sanskrit	 India	
Surasena Kingdom	700 BCE	300 BCE	Mathura	Sanskrit	 India	
Avanti Kingdom	700 BCE	300 BCE	Ujjayini	Sanskrit	 India	

Asmaka Kingdom	700 BCE	300 BCE	Potali	Sanskrit	 India	
Kingdom of Vatsa	700 BCE	300 BCE	Kauśāmbī	Sanskrit	 India	
Magadha Kingdom	600 BCE	300 BCE	Rajagriha	Prakrit, Sanskrit	 India  Bangladesh  Nepal	
Kingdom of Kashi	600 BCE	345 BCE	Banaras	Sanskrit	 India	
Chedi Kingdom	600 BCE	300 BCE	Suktimati	Sanskrit	 India	
Haryanka Dynasty	550 BCE	413 BCE	Rajagriha, Pataliputra	Prakrit, Sanskrit	 India  Nepal	
Kingdom of Tambapani	543 BCE	505 BCE	Tambapani	Sinhalese	 Sri Lanka	
Kingdom of Upatissa Nuwara	505 BCE	377 BCE	Upatissa Nuwara	Sinhalese	 Sri Lanka	
Ror Dynasty	450 BCE	489	Rori	Sanskrit	 Pakistan	
Shishunaga Empire	413 BCE	345 BCE	Rajgir, Vaisali, Pataliputra	Prakrit, Sanskrit	 India  Nepal	

Anuradhapura Kingdom	377 BCE	1017	Anuradhapura	Sinhalese, Tamil	 Sri Lanka	
Nanda Empire	345 BCE	322 BCE	Pataliputra	Magadhi Prakrit, Sanskrit	 India  Bangladesh  Nepal  Pakistan	
Paurava Dynasty	Around 360 BCE	299 BCE	Punjab	Sanskrit	 India  Pakistan	
Maurya Empire	322 BCE	180 BCE	Pataliputra	Magadhi Prakrit, Sanskrit	 India  Pakistan  Afghanistan  Bangladesh  Nepal  Iran  Bhutan  Myanmar	

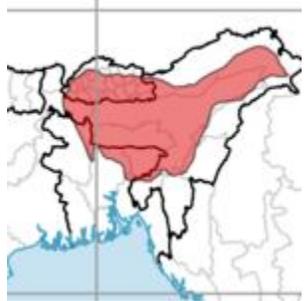
					 Tajikistan	
Pandyan Empire	300 BCE	1650	Korkai, Madurai, Tirunelveli, Vizhinjam	Sanskrit, Tamil	 India  Sri Lanka  Lanka	
Gangaridai Kingdom	300 BCE	Unknown	-	-	 Bangladesh  Bhutan  India	
Mahameghavahana dynasty	255 BCE	450	-	-	 India	
Shunga Empire	185 BCE	75 BCE	Pataliputra, Vidisha	Prakrit, Sanskrit	 India  Bangladesh  Nepal  Bhutan	
Kingdom of Samatata	180 BCE	335	-	-	 Bangladesh  India	
Dev Dynasty	150	10 BCE	Ayodhya	Sanskrit	 India	

of Saketa	BCE					
Satavahana Empire	100 BCE	225	Pratishthana, Amravati	Prakrit, Tamil, Telugu	 India	
Kanva Dynasty	75 BCE	30 BCE	Pataliputra or Vidisha	Sanskrit	 India	
Northern Satrap Dynasty	60 BCE	150	Sagala, Mathura	Prakrit, Sanskrit	 India  Pakistan	
Chutu Dynasty	30 BCE	280	Banavasi	Kannada	 India	
Apracharaja Dynasty	15 BCE	50	Bajaur	Prakrit, Scythian language	 Afghanistan  Pakistan	

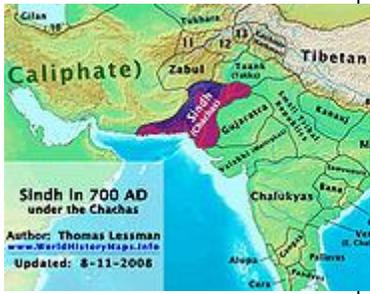
Kshaharata Empire	35	405	Ujjain, Bar yagaza	Pali, Prakrit, Sanskrit	 India  Pakistan	
Nagvanshi dynasty	1st CE	20th CE	Khukhragarh, Navrat angarh	Prakrit, Nagpuri	 India	
Funan Empire	50	550	Vyadhapura	Khmer, Sanskrit	 Laos  Cambodia  Thailand  Vietnam  Myanmar	
Parataraj Kingdom	125	300	Balochistan	Pali, Prakrit, Sanskrit, Scythian	 Pakistan  Afghanistan	
Salakanagara Kingdom	130	362	-	Sanskrit	 Indonesia	
Chera Dynasty	130	1102	Karur, Kodungallur, Kollam	Malayalam, Tamil	 India	

Langkasuka Kingdom	150	1475	-	Malay	 Malaysia  Thailand	
Kingdom of Gangga Negara	150	1025	Beruas	Malay	 Malaysia	
Kingdom of Champa	192	1832	Indrapura, Vijaya, Panduranga	Chamic languages, Sanskrit	 Vietnam  Laos  Cambodia	
Andhra Ikshvaku Dynasty	200	275	-	Prakrit, Sanskrit, Tamil	 India	
Bharashiva Dynasty	205	335	Padmavati	Prakrit, Sanskrit	 India	
Kalabhra Empire	250	600	Kaveripattinam, Madurai	Prakrit, Tamil	 India	

Gupta Empire	275	590	Pataliputra	Prakrit, Sanskrit	 <p>India Bangladesh Pakistan Nepal</p>	 <p>Gupta Empire 320 - 600 (AD)</p>
Pallava Empire	275	897	Kanchipuram	Prakrit, Sanskrit, Tamil	 <p>India</p>	
Kataha	330	1136	Kataha	Old Malay, Sanskrit	 <p>Malaysia</p>	
Kadamba Empire	345	525	Banavasi	Kannada, Sanskrit	 <p>India</p>	 <p>KADAMBA Banavasi PALLAVAS GANGAS</p>

Western Ganga dynasty	350	1000	Talakadu, kolar	Kannada, Sanskrit	 India	
Kamarupa Kingdom	350	1140	Pragjyotishpura, Harappeswara, Durjaya	Assamese, Prakrit, Sanskrit	 India  Bhutan  Bangladesh  Myanmar	
Tarumanagara Kingdom	358	669	Sundapura	Sundanese, Sanskrit	 Indonesia	
Maitraka Dynasty	475	776	Vallabhi	Apabhramsa, Prakrit, Sanskrit, Sauraseni	 India	
Pushyabhuti Dynasty	500	647	Sthanvisvara, Kanyakubja	-	 India  Bangladesh  Nepal  Bhutan  Pakistan	

Rai Dynasty	524	632	Aror	Sanskrit	 Pakistan	
Chalukya Dynasty	543	753	Badami	Apabhram sa, Prakrit, Sa nskrit, Sauraseni	 India	
Kalachuri Dynasty	550	620	Mahishmat i	Sanskrit	 India	
Chenla Empire	550	802	Shrestapu ra, Bhavapura , Isanapura, Shambhup ura	Khmer, Sa nskrit	 Cambodi a  Thailand  Laos  Vietnam	
Chahaman a Dynasty	550	1194	Shakambh ari	Prakrit, Sa nskrit	 India	
Maukhari Dynasty	550	800	Kannauj	Sanskrit	 India	
Kalingga Kingdom	550	650	-	Old Javanese, Sanskrit	 Indonesi a	
Gauda	590	626	Karnasuva	-	 India 	

Kingdom			rna		Bangladesh	
Eastern Chalukya Empire	624	1189	Vengi, Rajahmundry	Kannada, Sanskrit, Telugu	 India	
Karkota Empire	625	885	Srinagar, Parihaspor e, Srinagar	Sanskrit	    Bangladesh	
Brahman Dynasty of Sindh	632	724	-	Sanskrit	 Pakistan	
Srivijaya Empire	650	1377	Palembang, Kewu, Chaiya, Jambi	Old Malay, Sanskrit	       	
Shailendra	650	1025	Batang, K	Old	 Indonesia	

Dynasty			alingga	Javanese, Sanskrit	a	
Galuh Kingdom	669	1482	Kawali	Sundanese , Sanskrit	 Indonesi a	
Sunda Kingdom	669	1579	Kawali, Pa kuan Pajajaran	Sundanese , Sanskrit	 Indonesi a	
Kalachuri Tripuri Dynasty	675	1212	Tripuri	Prakrit, Sa nskrit	 India	
Chavda Dynasty	690	942	Panchasar, Aṇahilavá ḍa	Old Gujarati, P rakrit	 India	
Mallabhu m Kingdom	694	1800	Bengali, S anskrit	Laugram, Pradyumn apur, Bishnupur	 India  Banglad esh	
Gurjara- Pratihara Dynasty	730	1036	Kannauj	Prakrit, Sa nskrit	 India  Nepal	
Mataram Kingdom	732	1006	Mdaṅ i Bhumi Mataram, Mamrati, Poh Pitu, Mdaṅ i Tamwlang, Mdaṅ i Watugaluh	Old Javanese, Sanskrit	 Indonesi a	

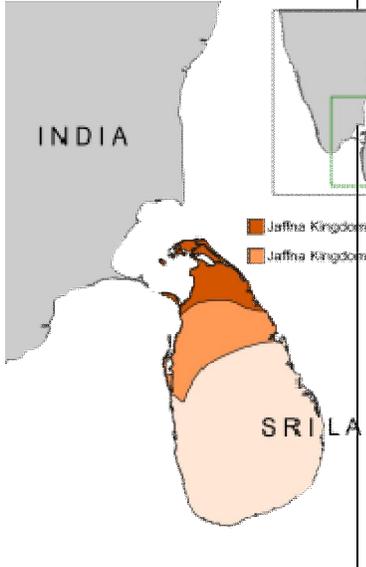
			Mdaṅ i Wwatan			
Saindhava Dynasty	735	920	Bhutamabi lika	Prakrit, Sa nskrit	 India	
Tomara Dynasty	736	1151	Delhi	Prakrit, Sa nskrit	 India	
Pala Empire	750	1199	Bikrampur , Pataliput ra, Gauda, Monghyr, Somapura , Mahipal, Ramavati	Prakrit, Sa nskrit	 Banglad esh  India  Nepal  Pakistan	
Haripunja ya Kingdom	750	1292	Lamphun	Thai	 Thailand	
Rashtraku ta Empire	753	982	Manyakhet a	Kannada, Sanskrit	 India	

Khmer Empire	802	1431	Mahendra parvata, Hariharalaya, Koh Ker, Yasodharapura	Khmer, Sanskrit	 Cambodia  Laos  Myanmar  Thailand  Vietnam	
Chudasmada Dynasty	825	1472	Vamanasthali, Junagadh	Old Gujarati, Prakrit	 India	
Later Chola Empire	848	1279	Pazhaiyasarai, Thanjavur, Gangaikonda Cholapuram	Sanskrit, Tamil	 India  Sri Lanka  Maldives  Indonesia  Singapore  Malaysia	

Pagan Empire	940	1297	Pagan	Burmese, Mon, Pyu	Myanmar	
Yadava Dynasty	850	1334	Devgiri	Kannada, Marathi, Sanskrit	India	
Utpala Dynasty	855	1003	Avantipur	Sanskrit	India Afghanistan Pakistan	
Paramara Dynasty	900	1305	Dhar	Prakrit, Sanskrit	India	
Bali Kingdom	914	1908	Bedulu, Samprangan, Gelgel, Klungkung	Kawi, Balinese	Indonesia	
Khasa Kingdom	954	1450	Sinja Valley	Khas, Sanskrit	Nepal	

Western Chalukya Empire	973	1189	Manyakheta, Basavakalyan	Kannada, Sanskrit	 India	
Rajahnate of Butuan	1001	1756	Butuan	Butuanon, Old Malay	 Philippines	
Lohara Dynasty	1003	1320	Srinagar	Sanskrit	 India  Afghanistan  Pakistan	
Kingdom of Polonnaruwa	1017	1310	Polonnaruwa	Pali, Sanskrit	 India	
Kahuripan Kingdom	1019	1045	Kahuripan	Old Javanese, Sanskrit	 Indonesia	
Hoysala Empire	1026	1343	Halebidu, Belur	Kannada, Sanskrit	 India	
Janggala Kingdom	1045	1136	Hujung, Galuh	Old Javanese, Sanskrit	 Indonesia	

Kediri Kingdom	1045	1221	Kadiri	Old Javanese, Sanskrit	 Indonesia	
Sena Dynasty	1070	1230	Nabadwip	Sanskrit	  India	
Eastern Ganga Empire	1078	1434	Dantapura, Kalinganagara, Kataka	Sanskrit	 India	
Gahadavala Dynasty	1080	1194	Varanasi, Kanyakubja	Sanskrit	 India	
Chero dynasty	12th CE	18th CE		Bhojpuri, Nagpuri	 India	
Sambhuvaraya Dynasty	1150	1375	Rajagambhira, Padaveedu	Sanskrit, Tamil	 India	
Vanni Nadu Dynasty	1150	1803	Vanni	Tamil	 Sri Lanka	
Dev Dynasty	1156	1250	Bikrampur	Bengali, Sanskrit	  India	
Kakatiya Dynasty	1163	1323	Orugallu	Telugu	 India	
Khen Dynasty	1185	1498	Kamarupanagara, Kamatapura	Assamese, Kamtapuri	  Myanmar	

Sutiya Kingdom	1187	1673	Swarnagiri , Ratnapur , Sadiya	Assamese	 India	
Jaffna Kingdom	1215	1624	Nallur	Tamil	 Sri Lanka	
Singhasari Kingdom	1222	1292	Tumapel	Old Javanese, Sanskrit	 Indonesia	
Ahom Kingdom	1228	1826	Charaideo, Garhgaon , Rangpur, Jorhat	Assamese, Tai-Ahom	 India  Myanmar	
Sambhuvaraya Dynasty	1236	1375	Rajagambhiram, Padaveedu	Tamil	 India	

Yajvapala Dynasty	1237	1289	Nalapura	-	 India	
Vaghela Dynasty	1244	1304	Dholka	Apabhramsa, Old Gujarati, Prakrit	 India	
Rajahnate of Cebu	1250	1565	Singhapala	Cebuano, Malay, Tamil	 Philippines	
Majapahit Empire	1293	1527	Majapahit, Wilwatikta	Old Javanese, Sanskrit	 Indonesia  Malaysia  Singapore  Brunei  Thailand  Timor Leste  Philippines	
Reddy Dynasty	1325	1448	Addanki, Kondavidu, Rajahmundry	Telugu	 India	
Musunuri Nayaka Dynasty	1326	1370	Warangal	Telugu	 India	

 Vijayanagara Empire	1336	1646	Vijayanagara, Penukonda, Chandragiri	Kannada, Sanskrit, Telugu	 India	
Oiniwar Dynasty	1353	1526	Madhubani	Maithili language	 India Nepal	
Gajapati Kingdom	1434	1541	Cuttack	Odia	 India	
Koch Dynasty	1515	1949	Chikana, Kamatapur	Kamtapuri, Assamese, Bengali, Sanskrit	 India	
Madurai Nayak Dynasty	1529	1736	Madurai, Tiruchirappalli	Tamil, Telugu	 India	

Thanjavur Nayak Kingdom	1532	1673	Thanjavur	Tamil, Telugu	 India	 Tanjore Nayak Kingdom CIR
Gorkha Kingdom	1559	1768	Gorkha Darbar	Nepali	 Nepal	
Raj Darbhanga	1577	1947	Darbhanga	Maithili	  India Nepal	
 Maratha Empire	1674	1818	Raigad, Gingee, Satara, Pune	Marathi, Sanskrit	  India Pakistan	 Area governed by the Maratha Empire (1707)
Pudukkottai Kingdom	1680	1800	Pudukkottai	Tamil	 India	
Sivaganga Kingdom	1725	1733	Sivaganga	Tamil	 India	
 Kingdom of Nepal	1768	2007	Kathmandu	Nepali	 Nepal	

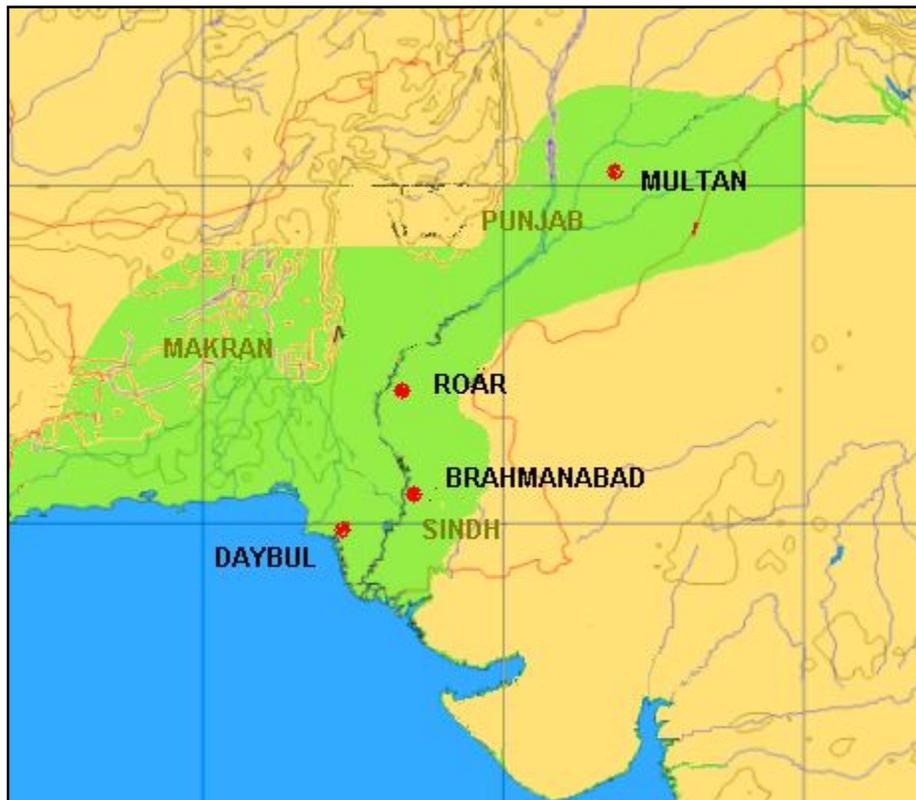
Dogra Dynasty	1846	1952	Srinagar	Kashmiri	 India  Pakistan  China	
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Note: Kingdoms that acted as princely states to the *British Empire* are not mentioned except for the time period when they exercised sovereign control.

Source :

https://en.wikipedia.org/wiki/List_of_Hindu_Empires_and_Dynasties

17. Brahmin kings :



An amazing chapter in the history of India has gone unnoticed for long. The reason being it happened in Pakistan and Afghanistan which are ruled by non-Hindus now. They did not want to glorify anything that is not Muslim. The second reason is that it was Brahmins who are not supposed to rule! But the fact of the matter is Brahmins ruled North Western Parts of India for nearly 1500 years! Brahmins are not supposed to rule. They can only teach archery. But we have read in the Mahabharat how Dron and his son Ashwathama fought in the war. Dron was a fearsome Brahman warrior. He and his son with another Brahmin Krip fought the war on the side of Kauravs under Duryodhan.

Dron's favourite student was Arjun. When Arjun was graduated and wanted to settle his tuition fees, he asked Dron what would be the final fees. Dron asked Arjun to give him in kind instead of gold coins. Dron wanted to exact a revenge on Drupad, King of Punjab, because Drupad insulted him once. When Drupada was brought before Dron by Arjun, he took half of his kingdom. But we did not know whether Dron actually ruled or merged it in to Duryaodhan's kingdom.

We did not see anything like this in the Vedic literature. Seers like Vashisth created weapons and army to defeat arrogant and greedy kings like Viswamitra. Parshuram only took revenge on the Kshatriyas, but never ruled any part of India. Before Dron, Ravan, a Brahmin ruled Sri Lanka. But he was projected as a half Yaksh, half Rakshash and a Brahman which shows that he was not a 100 percent Brahmin.

Pictures of Three Great Tamil Kings. They were together in the Rajasuy Yagna done by a Chola king according to poetess Avvaiyar.

History shows us that as the morality of the Brahmins declined the country also went down. Later in the historical period, we see great Brahmin rulers of the Sunga Vamsa Kanwa Vamsa, Ganga Vamsa, Satavahanas, Vakataks and Kadambas. We see this trend up to the Arya Chakravarthi of Sri Lanka who ruled Jaffna between 1200 and 1600. They were Tamil Brahmins from Rameswaram.

Mohiyals or Mujhaals of Punjab were Brahmin rulers of North West India which are under Pakistan and Afghanistan now. They are Saraswat Brahmins, meaning they are from the River Saraswati, Vedic River. The rulers with the suffix Datta called themselves the descendants of Dronacharya. Pallavas and Kings of Vietnam (Champa) called themselves Brahma-kshatriyas.

Rulers of modern India, Lal Bhadur Sastry, Morarji Desai, P V Narasima Rao and Atal Behari Vajpayee were also partly or fully Brahmins. Five Presidents of India were Brahmins. But I am writing about a Brahmin rule that existed 2500 years ago.

Kautilya's Arthshastra says Brahmins were unfit to rule. An enemy may win over Brahmin troops by prostrating himself before them! Kautilya says an army composed of other three castes is better (Arthshastra: 9-2-21/24).

When the Arab army under Muhammad ibn al-Qasim invaded Punjab-Sind area in 712 AD, a Brahmin king by name Raja Dahir was ruling Sind. Since he denied freedom to Rajputs and Buddhists, they did not support Raja Dahir fully. Some people from inside the fort supplied vital information to the enemy force. Ultimately Muhammad won the war which established foreign rule in India for another 1000 years. Raja Dahir was the third ruler of the Brahmin dynasty. His father Chach founded the dynasty in Sind/Punjab region. The Persian chronicle 'Chachnamah' and other historical accounts of the Arabs give the historical chronology of North West India. Since it is all about Hindu rule in the present Muslim Afghanistan & Pakistan nobody bothered to study them. If someone does proper research we may even be able to trace the kings up to the rulers of Indus valley civilisation.

Brahmin City in Pakistan :

Brahmanabad, now a ruined city in Pakistan, was once a flourishing city. It was the summer capital of Sind Kingdom. After Raja Dahir's defeat, his son Jasiya withdrew to Brahmanabad fort and wrote letters to his relatives for help who were ruling different areas in the region. None of them came to his help.

Great Chola King who constructed eagle shaped Yagya Kund, says Sangam Tamil Literature.

Brahmanabad had a big fort. According to Ain-i -Akbari of Abu al Fadl, there were 1400 bastions each of which was situated at some distance from the other. When the Arab army from Iraq took control of the area, thousands of soldiers were put to death by sword. The town was called al- Mansurah later. The town was destroyed by the Arabs in such a manner that it never rose again.

Before the Chach dynasty, Sind and Punjab were ruled by the Buddhists. It was a big mystery how Buddhists seized power. Dewaji who was a kinsman of Ruler of Chitor established Buddhist rule. It shows that he came to rule with the help of Hindu rulers of Chitor. The Buddhists ruled Sind for over a century. Chinese pilgrim Hiouen Tshang wrote that Dewaji was a Sudra ruler. Though he spoke of the general prosperity of the country he was very critical of the Buddhist monks. They were described as greedy persons and debauchees.

Tamil Hindu King Raja Raja Chola who constructed Big Temple in Thanjavur.

When Alexander invaded India, Shambu, a Brahmin king was ruling the Sind region. Kashmir was also a land of Brahmins. Greek accounts said that Alexander invaded a country of Brachmans. They misspelt Brahmins as Brachmans. Iranians/Persians misspelt it as Bahman. Coin catalogues describe many coins of Brahmin kingdoms of Punjab and Sind. Panini, the greatest grammarian the world has ever produced, lived in 7th Century BC according to great Sanskrit scholars R G Bandarkar and Goldstucker. We can rely on these dates because there is a wide difference in the geography of India as described by Panini and Kautilya. We knew that Kautilya's date was definitely 3rd century BC. More over we find many Sanskrit words in the Bible which are exported items from India. Panini located the Brahmanak country in the Sind area. So we can boldly say that Brahmins were ruling that area from 800 BC till the Arab army dislodged the last Brahmin ruler Raja Dahir in 712 AD.

A lot of materials are available in the Greek, Persian and Arab accounts. Someone has to put them together in chronological order.

I have already explained Panini's tremendous knowledge about ancient India in my post "How Old is Indian Civilisation?"

Picture of great Hindu King Veer Shivaji who established Hindu Empire according to Samarth Ramdas' advice.

Source :

<https://www.speakingtree.in/blog/fall-of-brahmin-kingdoms-in-pakistan-afghanistan>

18. Hindu Kings who ruled Syria and Turkey :

Research paper written by London Swaminathan
Research article No.1341; Dated 11th October 2014.

Foreign "scholars" who wrote Indian history books deliberately hid some glorious chapters of Indian history -- 1500 year rule of the Hindus in South East Asian countries and 2000 year rule of Hindus in Syria, Turkey and Iraq. Though the Bogazkoy inscription mentioning the Vedic Gods, Amarna letters of Dashrath in Egypt, Kikkuli's Horse manual with Sanskrit numbers were discovered long before Indian independence, they never found a place in Indian school and college text books.

The British writers who wrote Indian history books wrote more about their "achievements" and "developments" in India than Indian contribution and cultural expansion. But instead of blaming them now, we have to blame Indian "scholars" who never bothered to correct it or update it. All over the world they updated their past history saying that they had glorious civilization around 1000 BCE or 2000 BCE. Indian history has a huge gap between Mauryan dynasty and Indus Valley.

The Marxist and Dravidian scholars are very happy! They never recognised any of the 153 generations mentioned by Megasthenes and the Hindu Purans.

It is not too late to read about the glorious Hindu rule in Syria and Turkey.

Amarna letters :

Between 1600 BCE and 1200 BCE the major powers of the Near East contended with each other for control of the region by means of war and diplomacy. Much of our knowledge of this period comes from the Amarna letters, a collection of clay tablets containing correspondence between Egyptian rulers of the later 18th Dynasty and their neighbours. They reveal amongst other things, the existence of Mitanni (Amarna is in Egypt).

The Amarna letters date from the reigns of Amenophis III and IV (Akhenaten) and Tutankhamun (1390—1327 BCE). Written in Akkadian, the diplomatic language of the time, in cuneiform script, they include letters from subject princes and regions in the Near East. In the letters we see rulers sending gifts to each other and sometimes entering into dynastic marriages such as that between Amenophis III and Taduhepa, daughter of Tushratt (Dashrath) of Mitanni.

Tushratt wrote to his son in law, "I have sent you , as a present to my brother, five chariots and five yoke of horses, and as a present to Taduhepa my sister, I have sent trinkets of gold, a pair of gold earrings and godly stones". After the death of Amenophis III, Taduhepa was married to his son Akhenaten.

Tushratta twice sent the statues of Ishtar of Nineveh to Egypt to heal the pharaoh of Egypt.

(Ishtar is Goddess Durga. Foreign writers always give their known equivalents instead of original names. All the Greek writers wrote that Indians worship Bacchus and Hercules meaning Shiva/Indra and Vishnu)

Mitanni (Mitranya Desh) appears in history in 1480 BCE, when Parrattarna (Pratardhan) was in control of Aleppo in Syria , By the end of 15th century BCE, Saushatar brought Assyria under Mitannian control. Tushratt was assassinated by his son in 1340 BCE. He was the last king of independent Mitanni. His kingdom was destroyed by the Hittites and Assyrians. A document from the Hittite capital Hattusa records a treaty in which Tushratta's son Shattiwaza is recognised as the ruler of Mitanni as a Hittite vassal. Mitanni's capital was called Washukanni (Vedic god Vasu).

Dasarath / Tushratt letters :

A powerful Hurrian (Surya Vamsa; Hurrian=Suryan)) state in north Mesopotamia and Syria (named after Surya, Hindu sun god) , Mitanni is first mentioned in an Egyptian tomb inscription dating to the early the fifteenth century BCE and last attested at the time of Assyrian king Tiglath-pileasar 1115—1077 BCE.

The name Mitanni comes from a personal name maiita (MITRA for Sun) known from Nuzi In Iraq. Since Bogazkoy inscription mentioned Mitra in Mitannian Peace Treaty, there is no doubt that it denotes MITRA, the Vedic God. Hurriya is also Surya = Sun = Mitra.

Mitra, Surya, Hurya, Solomon, Suleyman, Shulman are all same (H=S)

Mitanni changed in to a geographical name Maittani. The state was also known as Hurri in Hurrian, Khanigalbat in Assyrian and some other texts, Khabigalbat in Babylonian, and Naharina or Nahrma in Egyptian.

Sanskrit word Nagar = Nagarik = City dwellers, Cultured, Posh

Scholars could not identify or locate its capital Washukanni. Its identification with Tell Fekherieh is disputed. By the mid fifteenth century BCE, Mitanni has conquered many parts of Iraq, Turkey, Syria which stretched to the Mediterranean sea. Its kings campaigned against Egypt and Hatti and eventually signed peace treaties with them.

It has been argued that the glass production in the fifteenth century BCE should be attributed to Mitanni and the best early glass comes from Nuzi in Iraq.

After Mitannian contact with Egypt, we see lot of Sanskrit names among Egyptian royals. Tutankhamen's wife was Ankenan. It is the corrupted form of Anjana or Angana (Surangan= Sur + angan= Woman of Devlok)

Mitanni Kings with pure Sanskrit Names :

- Kirt (1500 BCE) = Kreet/Crown or Kirti=Fame
- Shuttarn = Sudhan or Sudharsan (Gautam Buddha's father name was Sudhodan)
- Paratarn = Pratardhan in Vishnu Shashtra Naam
- Shaushtatara = Suacadhara (Pure?)
- Artatam = Like Rudra Daman (130—150 CE), Arta Daman or Arta Dharma
- Shuttarna II
- Artashumara = Arth Kumar
- Artatama II
- Shuttarna III
- Shattivaza/ Kirtiwasa = Sathya vakya, Sathya Vacha, Kirti Vacha, Krittivasan is name of Lord Shiv
- Shattuvar = Satvavar or Sathyavaran
- Wasashatt = Vasu satva or Sathya
- Shattuara II =

(Like India, grand father's name or great grand father's name was repeated. Pandyas alternated with Maran and Sadaiyan; Maravarman and Jadavarman)

Hindu Migration :

Veds mention Panch Jan (five tribes) in many places. Of the five tribes, Druhyus were the people who migrated to West Asia. Now we get lot of proof for this from the 8th Mandala of Rig Ved. The names correlate with the names in Iraq and Iran. It should have happened before 2000 BCE.

"Did Indra Attack Ur in Sumeria?", we have enough proof for the Vedic contact with Mesopotamia (Iraq).

Old Reference:

Following is the piece posted by me under Indus Valley to Egypt: Lapid lazuli Export:

"The contact between Egypt and the Hindu kings of Turkey and Syria is well documented. Thanks to the clay tablets of Amarna letters we know that Dashrath's daughter Taduhepa (Datt

shiv) was married to Amenophis III of Egypt. Dashrath was ruling Syria and Turkey around 1380 BCE. He was assassinated in 1340 BCE. Mitanni kings followed Vedic religion is confirmed by Bogazkoy inscription where all the four major Vedic gods are mentioned in a peace treaty. Pratardhan – name in Vishnu Shashtranaam – was ruling Aleppo now in Syria. Turkey and Syria were ruled by the Vedic kings from 1480 BCE according to the clay tablets.

Dashrath sent Amenophis five chariots, five horses, trinkets of gold, a pair of gold rings and goodly stones, says one of the Amarna letters. We have more Sanskrit names and horse manual with Sanskrit numbers around 1400 BCE in Turkey. Marrying one's daughter with a king of a neighbouring country is a typical Hindu custom followed by kings from Kanyakumari to Kashmir and beyond. Afghan Gandhari and Iranian Kaikeyi were married to Dhritrashtra and Dashrath, because all those countries were ruled by the Hindus in those days.

(Mitannian Dashrath is different from Ramayan Dashrath. Like Tamils, Tamilize Sanskrit words, Mitannians also wrote Dashrath as Tushratt, Pratardhan as Parartan. Even today Sri Lankan Tamils write Damayanthy as Tamayanthy. Mauritius Tamils are still worse and they write Subramanya as Soupramoniamme due to French influence. Greek writer, Chinese visitors and British rulers distorted all place names and people's names beyond recognition. Beautiful Aralvaymozi became Aramboli, Tarangampadi changed to Tranqbar, Tutukkudi changed to Tuticorin Alexander became Alikasunda etc.)

The horse manual written by Kikkuli (Ashwa Sen) runs to 1080 lines on clay tablets. Though it was written in Hittite language the numerals Aik, Ter, Panch, Satt, Nav vartaan (1,3,5,7,9 intervals) and words for colours are in Sanskrit.

Books used: Dictionary of the Near East by the British Museum, Time's World History, Arya Tanagini by A. Kalyanaraman and Wikipedia.)

Source :

<https://www.speakingtree.in/blog/hindu-kings-who-ruled-syria-and-turkey>