



ARYANISATION: AN ARCHAEOLOGICAL AND RACIAL PERSPECTIVE

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ABSTRACT

If we discuss about the Aryans, we have several doubts affections, oscillations, possessions came on to screen. There were many anxieties for the question of their existence of in Indian history. Historians, Sociologists and even politicians also involved in this matter and discussion were arising. Some of them told that Aryans came to North India from outside, and fled the local people to South. And some others believed that Aryans were expanding over the country. Many of them strongly argued that Indian subcontinent was the motherland for the all the modern human races in the world. These arguments not limited to history. This was shaking the politics and gives a chance for obscure and cultural difference among the different classes in India. How this long tangled problem solved? So far researches and historical methods did not solve successfully, so genomic formation researches came into force. Aryan studies continue to be marked by interesting debates. There are no straight forward solutions to many of the archaeological puzzles that persist. Even now world looking towards the subjects like history and Archaeology which were played a unique role form the beginning of the universe.

KEYWORDS : Aryanization, Harappan Civilization, Migration, Invasion, Racism, Genomic Formation, Rig Veda, Nagas, Linguistics, Indus Valley and Waves

INTRODUCTION:

The first sites of this civilization were discovered in the Valley of the Indus and its tributaries. Hence it was given the name 'Indus Civilization' or 'Indus Valley Civilization'. The vast geographical extent of the civilization should make the objection to the terms 'Indus' or 'Indus Valley' civilization obvious. Some of the historians also used the terms 'Indus – Sarasvati' or 'Sindhu- Sarasvati'. This is because a large number of sites are located on the banks of the Sarasvati (Ghaggar – Hakra modern name which mentioned in the Rigveda as Sarasvati. Since the civilization was not confined to the valleys of the Indus or Sarasvati, the best option is to use the term 'Harappan' civilization. This is based on the archaeological convention of naming a culture after the site it is first identified.

By 2500 C.B.C this civilization was in existence, as it had clear relations, at that point of time, with Mesopotamia. The end was staggered in time. Urban decline at Mohenjodaro had set in by 2200 B.C and by 2100 B.C its death knell had been sounded. However, the civilization continued after c. 2000 B.C in other areas and at some sites, survived until c. 1800 B.C.

According to Rama Prasad Chanda, the earliest formulation of the collapse is India's first civilization. The notion of a struggle between newcomers and earlier inhabitants is central to Chanda's view of the destruction of Harappan (culture) at the hands of invading Aryans. Gordon Childe, in his study of the Aryans, tried to conceptually integrate the Aryan invasion of India even with the newly excavated sites. He opined that India could placed a pre-Buddhist culture which provided archaeological sources of a lively interaction with the land that was part of the geographical region from where the Aryans were supposed to have occupied. An ethnic aspect common to India and Mesopotamia seems clear and to it might be ascribed the interrelated cultures, he considered it likely that the Harappan people were racially linked with Sumerians. The possibility of the Harappan civilization being Aryan was discounted by him. The Aryans were the wreckers of the Harappan culture was approximately supported on the grounds of cultural discontinuity, the material culture of the civilization as being qualitatively different from that of Aryan India.

The studies of Chanda and Gordon Childe gives root line from which we can reconstruct the genealogy of the notion that the Harappan civilization destroyed by the Aryans. Incidentally, such an external conquest proposal for urban breakdown

was, around this time, one of the most influential models for researchers dealing with much of the ancient world, and one can see how the Harappan case could uncomplicatedly be, as it were, 'collapsed' into that framework. This is source from one of Marshall's initial writings, where he opined that the Harappan people were largely destroyed in the second and third millennium B.C by invading Aryans from the North – Just as the Aegean culture of the Mediterranean was largely overwhelmed by the invading Achaeans. Recent modern scholars are also aware that the racial approach where transitions from one time to another are understood in terms of the triumph of one race usually rugged, horse backed Aryans over another, of which this is just one example, provided the overarching paradigm for a great deal of Indological writing in the nineteenth century and after. What still comes as a surprise is that a discovery of such momentous dimensions as the Harappan phenomenon could so simply, almost as if by instinct, become a mere appendage in the story of Indian history through the Aryan prism.

Then move on to another early theoretical formulation, what seems to be practically unknown is that, the originator of the idea of the Harappans annihilated by Aryans substantially abandoned original hypothesis within a few years. Chanda did not consider the Aryan immigrants as having swept away the chalcolithic civilization of the Indus Valley. His subsequent study demonstrates that they had now become a powerful minority among the native populations, the priests of the chalcolithic civilization. The Aryans remained a historical people from North –West Asia in Chanda's views. It is just that, he came to believe that his own idea of them as armed marauders was no more than a myth. He no longer believed that one type of culture was destroyed and replaced by another. Instead, he visualized a symbiotic connection between immigrants and aboriginal townsfolk which, he said, resulted in the birth of a mixed Hindu civilization.

PROFILE OF THE RACISM:

Race is biological concept and race is mistakenly used as a alternative for language, culture, religion and a society. It is a wrong to think of one race as belong to one culture. It is false to connect race with intelligence, or regard any race as superior or inferior to others. Societies like India that are spread in a vast area of geographical diversities have been home to several races and have taken various migrant groups from abroad over a course of seven thousands of years. Due to this reason India appeared as multiracial country. Moreover, through intermixing between people of different races, a good

deal of miscegenation has occurred. There are no pure races present but only in theoretical constructs. This is also applied to India also. There is very little fossil source of the prehistoric period to support the ethnic stocks of those who resides the vast subcontinent. All evidences of the Harappan civilization indicate that mixed origins and diverse racial types lived in those days. Different waves of migration from various parts of the globe made the India centre of diverse races. Intermixing between all those groups of different racial stocks has made the task of researches rather difficult in identifying and fixing the racial origin.

CONCEPT OF RACIAL DOMINATION:

What is the evidence of the differences between individuals? This is a very common biological question, for just as there are no two exactly identical persons, so there are probably no two identical individuals of any biological species. Part of this difference we recognized as environmental, and part we know is hereditary or inherited. Individual hereditary variations are a matter of gene differences. As variability within almost every human group is very great, the amateur's comparisons are, except in a few conspicuous characters meaningless. For example 'Irish have red hair and Fijians have black hair', whereas actual counts will show many black haired Irish and red haired Fijians.

No evolution from one created kind of another; each produced after its kind, in its likeness. The fact that we have absolutely no idea what colour Palaeolithic mans skin was or how his hair grew and virtually no idea of his physiognomy. T.D. Stewart rightly pointed out the possibility of reconstructing of hair, eyes, nose, lips or facial expression. The probabilities are that the expression of early man was not less benign than our own'. Each group, order or family seems to be born suddenly and we hardly ever find the forms which link them to the preceding strain. When we discover them they are already completely differentiated. Not only do we find practically no transitional forms, but in general it is impossible to authentically connect a new group with ancient one.

Science told that all the peoples of the earth are a single family and have a similar origin. Science describes the intricate make up of the human body; all its different organs cooperating in keeping us alive, its curious anatomy that could not possibly have 'just happened' to be the same in all men if they did not have a common origin. The fact of the unity of the human race is proved, therefore, in its anatomy all the racial differences among them are in nonessentials such as texture of head hair, amount of body hair, shape of the nose or head, or colour of the eyes and the skin. All of us, if we went back for enough, hundreds of generations, would arrive at the same or one place, the base of the human family tree with the first Homo sapiens.

A race is simply one of the partially isolated gene pools into which the human species came to be divided during and following its early geographical spread. Roughly one race had developed on each of the five major continental areas of the earth. Man did indeed diverge genetically during this phase of history and we can measure and study the results of this divergence in what remains today of the old geographical races. As we would expect, divergence appears to be correlated with the degree of isolation. When race formation took place on the continents, with the bottlenecks of thousands of populations in isolated gene pools all over the globe, the gene frequency differences we now see were established. The paradox which faces us is that each group of humans appears to be externally different yet underneath these differences there is fundamental similarity.

All races due to hereditary factors in original pair; traits became prominent due to geographical isolation and intermixing. When they study racial differences, scientists

investigate the way by which particular traits are passed on from parents to children. The most careful investigations of intelligence have been made in America among Negroes and Whites. The scientists realized that every time he measures intelligence in any man, black or white, his results show the intelligence that man was born with plus what happened to him since he was born. Negroes with better luck after they were born got higher scores than whites with less luck. The white race did badly where economic conditions were bad and schooling was not provided, and Negroes, living under better conditions surpassed them. The differences did not arise because people were from the North or the South, or because they were white or black, but because of differences in income, education, cultural advantages and other opportunities.

A final approach to the crucial problem of racial superiority is a consideration of what each race has contributed to the development of the world's civilization. At first glance, it would seem that today's predominantly Caucasoid Western civilization would win hands down. 'But it's not that simple', Dr. Meighan cautions. 'True, during the past few hundred years the Western European United States culture has been recognized as superior. But this span of time is but a moment in the world's history'. He points out that many former civilizations were non-Caucasoid or only part – Caucasoid. The ancient Egyptian civilization, for instance, had strong strains of Negroid blood. The Mayas and the Aztec civilizations were Mongoloids. No one's ancestry makes him better than others.

WHO WERE INDO-ARYANS?

Who were Indo Aryans? Where did they come from? What was the connection between the Harappan people and Vedic people? These issues have not always been treated as purely academic ones. They have political implication, and have been used to serve diverse political agendas. Aryans migrated to India in 2000-1500 C.B.C from Russia Siberian region as cattle herders and influenced more on the native or settled races of that area. There was a well flourished civilization here even before the advent of Aryans, that is Harappan civilization strongly established on the fertile lands of Indus river valley banks (Present North – Western frontier of India and Pakistan). There was a proof of religious practices from 5500 B.C, agricultural from 4000 B.C and urbanization from 3000 B.C. here. And sources supported that establishment of towns and cities here even before the wave of Aryans from 2000 B.C. It is a great migration (wave) but historians described as invasion, who were responsible for the decline of the Harappan civilization.

WHO WERE THE AUTHORS OF HARAPPAN CIVILIZATION?

There is a typical problem that who was the authors of Harappan civilization who existed before the migration of Aryans. Which was highly advanced civilization of the third millennium, B.C.? The Dravidians?, The Indo-Aryans? Or Still some other? There can be several lines of enquiry, for example linguistic, archaeological, literary, inscriptional, astronomical, and geographical and so on. Presently there is no possibility (availability) of DNA, but we can analysed the samples which similar to them. By the result of this research Harappan people were the mixed races of South Asian primeval food gatherers and hunters and later migrated agriculturists from Iran. Thus the mixer of races appeared beginning from the Harappan civilization in this region.

DIFFERENT THEORIES FOR ORIGIN OF ARYANS:

1. The theory of a superior white, blond-haired and blue eyed Aryan race, they were came on horses to Indian subcontinent invading the all across them and destroying the cities and cultures then occupied the regions, which was a part of Nazi propaganda in 20th century Germany, is a myth and is not based on historical facts.
2. By the studying the Indo- European languages, all of them

originated from Indian sub continent then expanded to Western world. So that some of the Hindu theorists and propagandists strongly propagated this theory. This is called as 'out of India' theory. Finally all the theories that claim that a particular group of people inherently superior to others. Present most anthropologists have abandoned racial categories. It is quite common that people living in various parts of the world look differently. But the ancient, prejudiced type of race, which presented people in various parts of the world as separate, unrelated and unchanging entities, frozen in time, has been replaced by more meaningful and objective ways of categorising and understanding human cultures.

3. It has also been assumed that the original home of the these Indo-European- language- speaking people was somewhere in Central Asia from where one group went Westwards, spreading all over Europe, while another travelled South towards, reaching India via Iran.

INVASION OR MIGRATION:

The original home land of the Aryans is the subject of continuing debate among philologists, linguists, historians, archaeologists and others. Are they really invaders or migrants? Who were Indian sub-continent people? Are they mixed race? If they mixed with any race what that race? The dominant view is that the Aryans came to the subcontinent as immigrants. Another view, profounded mainly by some Indian scholars, is that they were indigenous to the subcontinent. But these problems unsolved to the historians for a long time. Recently some of the international researchers deeply studied and published an article entitled 'the genomic formation of central and South Asia' gives some sort of answers to the above questions and this study get the interest and importance worldwide.

The Results of Aryan Waves:

There were two incidents were placed after the Aryan invasion.

1. Some of the Harappan people travelled towards South of subcontinent and then mixed up with people of the region (hunters and food gatherers of South Asia). They were called as ancestral South Indians.
2. Some of the Harappan people stayed there and mingling with newcomers (Aryans). They were appeared being a different group and they were called as ancestral North Indians. The present each and every one of the subcontinent people maximum originated from the mixed race of ancestral South Indian and ancestral North Indian races.

Importance of Genomic Formation in Historical Research:

So far there were two main important sources played a vital role to reconstruct the ancient history.

1. Archaeological sources: Artefacts, fossils, monuments, burial remains, pottery, weapons, stone tools, coins, inscriptions, more importantly rock edicts through the archaeological excavations.
2. Literature: Ancient literature must be corroborated with Archaeological sources were the standard historical method so far considered. Vedic texts are religious and ritualistic works, not works of history. However, combined with the available archaeological evidence, they can be used a source of information on various aspects of the life of people living in the greater Harappan civilization. The Problem is to incorporate both literary and archaeological evidence, wherever they are available. However, evidence from these two sources does not always match.
3. DNA Analysis: This is the scientific approach (source) to reconstruct the ancient past and give accurate and standard information. To analysed the DNA of people from different time and place and compared the similarities among them. Are they belong to single race,

how they mixed with each other, this analysis will try to solve these problems.

THE RESULTS OF DNA ANALYSIS:

Of this deep study we can understand that the changes appeared in DNA of ancient people who expanded over the globe.

1. Primeval: As far as availability of evidences, South Asian hunters and food gatherers were habitants of South Asian region. They don't know the agricultural and they were still appeared in Islands like Andaman.
2. First Migration: Agricultural people came from Iran in 7000 B.C, they introduced the crops like barley, wheat and paddy and agricultural methods to subcontinent. Admixture of above two races, the new race came into existence in this region. In the latter there was a drastic change is placed in this area, but we could not know anything about this change so far.
3. Another Migration: In the same way cattle rarer came from Afghanistan via Hindukush Mountains in 2000-1500 C.B.C to India. South Asian race people originated from the various mixing up of these three races. DNA analysis clearly indicating that origin of every one of the South Asian people appeared in this mixed races.

LINGUISTIC BASIS:

1. Dravidian language is still spoken by the Brahui people of Baluchistan and even in Afghanistan, and then Telugu was similar with Nepalese language.
2. The Harappan people were well acquainted with the art of writing, the Aryan of the Rig-vedic Age were not at all relating to any type of writing.
3. The Harappan civilization is usually considered as different from and anterior to the culture of the Aryans of the Vedic period. Vedic culture was not related to the Harappa and had an independent evolution.
4. It is also possible that the people of the Harappa might have belonged to an altogether separate race.
5. The Aryan migration into India was gradual. They did not enter India in one stream. This immigration was a prolonged process distributed over a period of a few centuries when the countries were has no boarder lines. They were not invaders but as peaceful emigrants with their flocks of cattle, their families, their household goods and gods; Successive waves of immigrants followed one another at considerable time gap.
6. The Aryans gradually mixed up with non-Aryan and then expanded eastward.
7. The First Telugu word 'Nagabu' revealed from Amaravati Brahmi inscription which shows the 'Naga race' in the ancient period.

It is very much clear that there is no script in the immediately succeeding Aryan period, which is having a vast lore of literature, very much communicable. And there is no Sanskrit literature in the later period, but script is very prevalent. Moreover, if we accept the presence of any script in Indus Valley, there is no literature, to be called virtually by that name. Aryan invasion and time distance between Harappan culture and Vedic period. All such theories about this period were propagated colonial and Marxist historians but the fact is that both were in continuity. All this explains why earlier such a grand Harappan culture had no literature and great Vedic literature had no civilization structure. Practically nothing is known of what might have happened in the long period between roughly from 1500 to 300 B.C. certain random of evidence have been proposed as missing links between the proto-historic and historical writings.

A few inscriptions, or pseudo-inscriptions, have been proposed as specimens of prehistoric writing or missing links between the Harappan script and Brahmi, for instance, the Vikramhol inscription, but none of these examples of

supposed pre-historical writing is convincing. The evidence currently available does not permit us to determine conclusively whether the art of writing simply died out in the second millennium B.C., to be replaced much later by unrelated systems or whether some form of it, as yet undiscovered, somehow survived and re-emerged in the form of the script of historical times.

There is a ban on writing (letters) in Vedic culture, which was opened by Buddhists. Aryans propagated the Vedic religion in Sanskrit language, Buddhists popular by Prakrit language. V.V. Krishna Sastry opined that Sanskrit is a divine language and he accepted that Prakrit is a popular and commoner's language, but Sanskrit is considered as a secret language because of maximum majority of the people strictly restricted to know it and imposed by severe punishments. Harappan culture evidenced by material culture, but Aryan culture depending on doubting literature. Because literature called as 'Vanmayam'(Vakku + mayam) not the Aksharamayam (letters). How can we rely on the words carry forwarded from generation by generations through the centuries? So that we can believe Aryans were destroyed the Harappan script.

NAGAS AS INDIGENOUS RACE:

Naga is a Scythic race who appears to have occupied part of India prior to the appearance of the Aryans. In the mythology of India they are described as true snakes. In the Persepolitan inscription, Xerxes calls himself Nagua or Nuka, the Greek Auax, and some writers have surmised that this may be the true meaning of the Naga dynasties of Kashmir and Magadha. A Naga race seems to have ruled in Magadha until dispossessed by the Aryan Pandavas as the incident of destruction of forest Khandava. Aryans created the cultures for their domination and religions for the protection of their domination in the regions of Nagas. This development further debunks Aryan migration or Aryan invasion theory. The agricultural civilisation in the coastal region of India or what some call Sunda land or Limuria or Kandam existed in the pre-ice age. This was a knowledge rich society of Nagas. It is now believed they were the people who established Pre-Aryan or the Harappan civilization. The Vedic knowledge belongs to them which had been usurped by the Aryans because by that time, say natural upheavals had devastated the Naga civilisation.

Long before the barbarians infiltrated India, the Blacks (Naga, Negrito, Negroid and all those belonging to the Negroid-Australoid Black race, as well as pure Negritic racial types ruled India as well as a substantial portion of Asia from Arabia to China and the South Pacific, as well as the Indian Ocean region. In India, the Blacks built one of the world's most magnificent and glorious civilizations. This civilization had been developing since about 6000 years before Christ. The magnificent cities of Harrappa and Mohenjodaro are two of the many cities built by these Blacks. These cities cover large regions of Northern India and Pakistan.

India's ancient original Blacks (and much of today's Black Indian, Nagas, Black Dalits) belong to the same Negritic race of today. Even India's Pygmy types such as the Andaman Islanders are related to the Pygmies of Africa. The connections between the Blacks of India and those of Africa are so close, that even the names given to the various Naga peoples of India and those of Africa are close in sound. For example groups in parts of Sudan are called Nagas, whereas in India, Black groups with racial features similar to the people of Sudan are also called Nagas. The languages spoken by the Nagas and other Dravidians such as Telugu, Malayalam, Kannada and others are related to the Kushite languages of East Africa, such as Gala and those spoken by the Nilotic peoples. Moreover, it seems that these languages spread far beyond India into Cambodia and South China in the East to

West Africa in the West. Kushitic speaking people migrated in both directions.

CONCLUSION:

If this estimate is correct, the Aryan migration certainly placed in history of subcontinent in 2000-1500 C.B.C as cattle rarer and they greatly influenced the Harappan civilization in many ways. Due to this research 'Out of India' theory may be not true on the basing on Indo-European linguistic theories. At present the people of India certainly a results of mixed races. The earlier works compares only mitochondrial DNA of female which were same in all, basing this believes that all of them resides in subcontinent were one race. But recent studies concentrated on Y chromosomes of males which were different from one to another. Moreover they have close relation to Iran, Europe and Central Asian people. Finally it is clear that we are the mixed race of different races. The Naga devata appeared as a part and parcel of mother goddess of worshippers of India. The names of Indians, towns, places, rivers and lakes symbolises the Nagas and sculptures of Ajanta, Ellora shows the existence of Nagas. There is an Ananthanag in Kashmir, Nagpur in Central India, Nagapatnam nearby Kanyakumari. These details indicating that the Naga race people were the Indian natives. Moreover nagaram (urbanization), nagarikata (civilization) originated from Naga sound because they were the builders of the nagaras and nagarikatas.

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