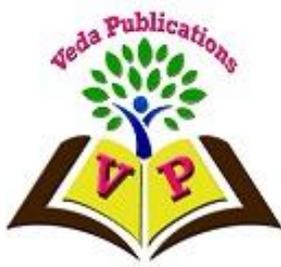


**ORIGINAL HOME OF THE ARYANS**P. K .Tanneru^{1*} , P. G Jadhav²^{1*}(Department of Botany, Lal Bahadur Shastri Mahavidyalaya, Dharmabad Dist Nanded Maharashtra (India)²(Department of Political Science, Lal Bahadur Shastri Mahavidyalaya, Dharmabad dist Nanded Maharashtra (India)**ABSTRACT**

There is a great deal of confusion over the origins of the Aryans. The question bristles with enormous difficulties and still awaits a right solution. Western scholars believe the Aryans to be a race and hence their movement has been supposed to be a migration of an ethnic group. When these scholars sat down to write about India they felt themselves to be judges sent down from some region far away from the world of humanity and the Indian people to be criminals whose case they had to judge. It was pre-eminently a communal and racial cobweb of fortuitous and bumptious theories broadcast to keep under and reduce to servility the oldest and most cultured of the nations are races, as they called. Even so, it is not by accident that India is the only land in the world where ancient civilization has remained a living reality through the millennium despite any number of upheavals.

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The British ruled India, as they did other lands, by a divide-and-conquer strategy. India's history written by Western scholars over the past one century or more, and imitated bluntly by Indian historians of repute has played havoc with established facts. Old values have been systematically and willfully omitted, obscured and deliberately distorted. It was in pursuance of their policy of divide and rule that the Britishers propounded the theory of the foreign origin of the vast majority of Indians, the Aryans. The impact of their vicious propaganda was that even an eminent and patriotic person like Lokamanya Bal Gangadhar Tilak fell victim to their erroneous belief and pleaded that the Aryans came to India from the north pole according to him, some ten thousand years ago, north arctic experienced a storm and for that reason the Aryans left their arctic home and settled in Europe, central Asia, Iran and India. Tilak supported his thesis saying that-- " Soma juice was extracted and purified at night in the Arctic during the Atiratra sacrifice (Yajna) and Indra was the only diety to whom oblations were offered in order to help him in the fight against the Asuras who had taken shelter with the darkness of night". Disputing this statement N.B. Pavagi writes --"but soma plant is not found in North Arctic. It grows in the Munjawan mountain which forms part of the Himalayas"

When Umesh chandra vidyaratna, a renowned scholar from Bengal met Tilak at his house in pune, the latter told him-- "I have not gone through the original text of the Vedas, but have only studied them through their traditional sources by western scholars".

How purely hypothetical and entirely arbitrary chronological fixing of various events in Indian history tends to attain the respect and character of a scientifically proved fact may be best illustrated by referring to the thesis propounded by the late Dr. Tarachand ,who went to the ridiculous extent of solemnly theorizing that Adi shankara charya in propounding his monastic philosophy was influenced by the monotheistic creed of the Arab merchants who landed on the coast of Malabar in the ninth century A.D. According to the records maintained at the five Mathas founded by the Adi shankara charya, born in 509 B.C.

But even if we ignore the traditional date, the date of birth of the Acharya has now generally accepted by modern scholars in the latter half of the seventh century A.D. How could Shankar who flourished in the seventh century A.D. possibly meet the Arabs who first visited India in the ninth century A.D.? It may also be noted that Mohammed's conception of god was purely anthropomorphic monotheism which in no way fits in the monism of Shankara.

The starting point of recorded history in India as accepted by modern scholars is 327 B.C., being the date of Alexander's invasion of India. And this is based on megasthanese 'India' which is not at all reliable. All information in the name of 'Indica' is only hearsay, for nobody anywhere has ever seen 'Indica' itself. In fact 'indica' a myth, for it makes no reference whatsoever to chanakya, the world famous politician and architect of the Mauryan empire. If megastheese had ever visited India and stayed to forget Chanakya, Any account of the Mauryan Empire without Chanakya, would be Hamlet without the Prince of Denmark.

The situation has however, began to ease with scholars rejecting the theory of the Aryan invasion and raising questions on Aryan Dravidian division. It was with the advent of the British that the word 'Arya' received a racial content. It became opposed to Dravidians who were declared to be original inhabitants of India. This idea was readily taken up in England and Germany as it suited the imperialist object of some of the leading scholars there. The absurdity of the idea did not, however take long to be exposed. The result is that in England and America the Phrase 'Aryan race' has almost ceased to be used by progressive writers. But the mischief done, it has succeeded in jeopardising national integrity and solidarity by injecting the virus of suspicion and rivalry between one community and another. In the process it has found some literaray advocates and has been made to appear very flattering to local vanity and is likely to spread, fostered by vested interest.

Prof Wilson who first translated the Rigveda in to English said that the Harappa and Aryan civilizations were contemporary, representing respectively the urban and rural lifestyles. The Aryans



came to India after the collapse of the Harappa civilization, whether by the Aryans themselves or by some natural calamity is not evidenced by the excavations at Harappa and Mohenjodaro.

'There is no conclusive evidence of Aryan immigration into India from outside, according to Indian historians, linguists and archaeologists who participated in the International seminar in Dusambe. The seminar was held under the aegis of UNESCO to discuss the problems of ethnic movement during two millennium B.C. In the seminar, the Indian scholars pointed out that the archeological material associated with the Aryans in different regions and different periods in India did not show any link with the archeological survival of the Aryans in Afghanistan, Iran or Central Asia.

Some of the historians who have dug deeper into the country's past have put back the date of the Rigveda to the tenth millennium B.C. instead of the standard second. The well known archeologist Dr. S.R. Rao has also established fairly conclusively that the so called Indus Valley civilization was Vedic and not pre-Vedic.

A rethinking has set in among historians whatever the proto-historic period represented by the Indus or Harappan civilization was earlier than the Rigveda culture. According to Dr. Srinivas kitti, professor of Ancient History and Epigraphy at Karnatak university, recent marine excavations by the national institute of oceanography (NIO) justify the position that both settlements were identical.

Wherever any people live that habitat or region is necessarily given some name. The oldest name of this country (now Bharat or India) is Aryavarta. If the Dravidians etc had been living in this country prior to the Aryans, mention of its name then must have been made in their language or literature. The absence of any such name clearly shows that the theory of Indians being the original abode of people other than the Aryans is a Myth.

People migrating from one country to another retain and cherish the memory of their origin for centuries. The Parsees of India retain the memory of their original habitat even after the lapse of 800 years. Ancient Egyptians and Pheonacians as also the Jews retained the memory of their original home for several centuries. The Jews have returned to Israel

and rehabilitated there after a few thousand years in exile in different countries. But the Aryans have no memory of their home other than India. From times Immemorial they have been eulogizing Indian, and India alone.

In all the languages of South India, 75 to 90 % words own their origin to Sanskrit. If Sanskrit is the language of the foreign invaders-the Aryans, how is it that 75 to 90 % Sanskrit words came to be incorporated in the languages of those who had been here long before the Aryans came to India, particularly when there could be on love lost between the victor and the vanquished? In fact no Extra Indian origin of the Dravidian languages can be traced and it can be demonstrated that the Dravidian languages developed from the Aryan dialects even as Italians in the result of the breakdown of the Latin. Shri Anantasayanam Ayyangar wrote in his 'sanskrit vimarsha' (part II) –From the beginning the Aryans have traced their origin to Aryan source and provided themselves of their more intimate connection with the Aryans in regard to their script, language, literature, religion and Science. The main strands of the Hindu civilization are the gifts of the Aryan mind. The most striking feature of the Aryan culture is its stability and continuity even up to the present day.

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