

THE OUT-OF-INDIA THEORY RECORDED HISTORY

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IE MIGRATIONS: HISTORY OR PREHISTORY?

- ✘ The beginning of the dispersal of the IE languages from the PIE homeland is estimated by linguists to be in the early third or the late fourth millennium BCE: **“The date of dispersal of the earliest, western IE languages... can be estimated in the early third millennium BCE. Further dates supplied by a study of important cultural features... point to the end of the fourth or the beginning of the third millennium as a date ad quem, or rather post quem for the last stage of commonly shared PIE”** (Witzel).
- ✘ These are not dates from unreachably remote *prehistoric* eras. The Egyptian and Mesopotamian civilizations have left us records of around this time. Surely the IEs also must have left us some records of the history of these IE dispersals.
- ✘ But archaeologists, linguists and historians have not even been able to pinpoint the exact location of the PIE homeland with certainty. The question of locating actual historical records in that homeland, much less any people who have maintained such records to this day, just not arise at all.
- ✘ This gives proponents of different homeland theories full and unrestricted freedom to speculate without having to worry about substantiating their theories with recorded data.

OIT AS RECORDED HISTORY

- ✘ However, in an OIT scenario, the homeland was in India, a land with a historical tradition going far back into the remote past. The old books of the Rigveda, as we saw, go back into the late fourth or early third centuries at the very least: the very period estimated by linguists for the dispersal of the IE branches. The Puranas carry traditional memory considerably further back. So the dispersal of the IEs from India *has* to be recorded in this traditional memory.
- ✘ Obviously, the evidence will not be in terms of modern linguistic terminology, but in traditional terminology. But the evidence has to be unmistakable in its testimony.
- ✘ The traditional history in the Puranas divides the population of ancient northern India into different peoples or tribes. All these tribes are identified in terms of their ruling clans, and are mythically connected together as descendants of the (mythical?) first ancestral king Manu Vaivasvata.
- ✘ The first thing is to identify the different IE groups from among these various peoples or tribes described in the texts.

THE SOLAR AND LUNAR RACES

- ✘ Modern AIT analysts of the traditional texts treat all these different tribes as *descended* from the Vedic IA “invaders” (post-1500 BCE).
- ✘ However, in an OIT scenario, these different tribes are the different people of ancient India (long before 1500 BCE), only one of them being the speakers of the Vedic IA dialect.
- ✘ All the tribes are mythically identified as descendants of the ten sons of Manu Vaivasvata. However, the only important tribes whose history is described in detail are the Ikshvaku and the Aila, identified as the “solar” and the “lunar” race respectively.
- ✘ The Ikshvaku in the Puranas are identified with the eastern areas: eastern U.P, Bihar and areas further east and southeast. Therefore, they are clearly not the Vedic Indo-Aryans, whose geographical area lay to the west of this area. In the Rigveda, the word Ikshvaku occurs only once, in **X.60.4**, where it is a name for the sun.
- ✘ A small dynasty of kings (Mandhata, Purukutsa, Trasadasyu), who are called Trkshi in the Rigveda but are named as Ikshvaku in the Puranas, appear incidentally in the Rigveda as important allies of the Vedic Aryans.

THE TWO SOUTHERN TRIBES

- ✘ In the Puranas, the Aila or lunar race are primarily divided into five tribes, the Yadu, Turvasha, Druhyu, Anu and Puru. The Yadu and Turvasha are mythically identified as descendants of one mother (and the other three as descendants of another), and they are geographically located in the southern parts of north India (while the other three are located in the northern parts).
- ✘ The Rigveda frequently refers to five tribes (panchajana, etc.) and names them in one verse (I.108.8). Here also, the Yadu and Turvasha are named in one line, and the other three in another. The Yadu and Turvasha are described as living in far off areas (I.36.18; V.31.8; VI.20.12; 45.1) and as having to cross many rivers (I.174.9; IV.30.17) to reach the Vedic area. They are also “**regularly paired**” (Witzel), which is always a sign of geographical distance. Finally, they are “**at times friends and at times enemies of the Puru-Bharatas**” (Witzel).
- ✘ From all this it is clear that they are not the Vedic Aryans: they are inhabitants of interior India to the south of the Vedic area.

THE THREE NORTHERN TRIBES- 1

- ✘ The three northern tribes, the Puru, Anu and Druhyu, are described in the Puranas as inhabitants originally of the central region (in traditional terms Brahmavarta or the Kurukshetra region, i.e. modern Haryana and bordering areas of western U.P.) and of areas to the north and west of this region.
- ✘ The Puranas describe the original location of these three tribes as follows: the Puru were located in the central region (Haryana and bordering areas of U.P.), the Anu in the lands to their north (Kashmir and surrounding areas), the Druhyu to the west (the areas of present day northern Pakistan).
- ✘ The Puranas further describe early historical events (wars between expansionist Druhyu tribes and the tribes to their east) which led to a change of area: the Anu expanded southwards and occupied the original areas of the Druhyu, pushing the Druhyu further west into Afghanistan.

THE THREE NORTHERN TRIBES- 2

- ✘ In The Rigveda, the Druhyu and Anu, outside references enumerating tribes, are mentioned only a few times: in all the references in the old books (**VI.62.9; VII.18.6,12,13,14**) they figure as enemies of the Vedic Aryans. The references in the new books are only to the Anu, and they are neutral references (**V.31.4; VIII.74.4**), identifying them with the fire-priests.
- ✘ Therefore it is clear that the Anu and Druhyu are not the Vedic Aryans. Their geographical location to the west of the Vedic Aryans indicates that they were the ancestors of the IE groups found outside India in later times. In fact, the evidence in the Rigveda and the Puranas establishes the following:
 - + 1. The Puru were the Vedic Indo-Aryans.
 - + 2. The Anu were the ancestors of the later IE groups: Iranian, Armenian, Greek, Albanian.
 - + 3. The Druhyu were the ancestors of the earlier IE groups: Anatolian, Tocharian, Italic, Celtic, Germanic, Baltic and Slavic.

THE PURU: THE VEDIC ARYANS- 1

- ✘ All the evidence clearly shows that the Puru are the Vedic IAs, and that one particular branch of the Puru known as the Bharata are the particular Vedic IAs of the family books:
- ✘ 1.
 - + In sharp contrast to the other four tribes, the Puru are referred to everywhere in the Rigveda in a first-person sense which makes it clear that they are the people of the book in the Rigveda. All the Vedic Gods are identified as the Gods of the Purus:
 - + *Agni* is described as a “fountain” to the Puru (**X.4.1**), a “priest” who drives away the sins of the Puru (**I.129.5**), the Hero who is worshipped by the Puru (**I.59.6**), the protector of the sacrifices of the Puru (**V.17.1**), and the destroyer of enemy castles for the Puru (**VII.5.3**).
 - + *Mitra* and *Varuna* are described as affording special aid in battle and war to the Puru, in the form of powerful allies and steeds (**IV.38.1,3; 39.2**).

THE PURU: THE VEDIC ARYANS- 2

- + *Indra* is described as the God to whom the Puru sacrifice in order to gain new favours (**VI.20.10**) and in whose worship the Puru shed Soma (**VIII.64.10**). *Indra* gives freedom to the Puru by slaying *Vrtra* or the enemy (**IV.21.10**), helps the Puru in battle (**VII.19.3**), and breaks down enemy castles for the Puru (**I.63.7; 130.7; 131.4**). He even addresses the Puru, and asks them to sacrifice to him alone, promising in return his friendship, protection and generosity (**X.48.5**), in a manner reminiscent of the Biblical God's "covenant" with the People of *that* Book, the Jews.
- + The *only two* unfriendly references to the Puru are to sections of *non-Bharata* Puru who entered into conflict with the Bharata clan or sub-tribe of the Puru, in **VII.8.4** (which talks about "Bharata's Agni" conquering the Puru) and **VII.18.3** (which talks about conquering "in sacrifice" the scornful Puru who failed to come to the aid of the Bharatas in the Battle of the Ten Kings). The Bharata are undoubtedly the unqualified heroes of the hymns in the Family Books 2-7 (*all but one* of the references to the Bharata appear only in the Family Books).

THE PURU: THE VEDIC ARYANS- 3

- + In many of the references even the Gods are referred to as Bharata: Agni in **I.96.3**, **II.7.1,5**; **IV.25.4** and **VI.16.9**, and the Maruts in **II.36.2**. In other verses, Agni is described as belonging to the Bharata: **III.23.2**; **V.11.1**; **VI.16.45** and **VII.8.4**. There is not a single reference even faintly hostile to the Bharata.
- + The identity of the Puru, and particularly the Bharata Puru, with the Vedic IAs in the hymns of the Rigveda is so clear that even Witzel notes that the Bharata are “**a subtribe**” of the Puru, that it is “**the Puru to whom (and to... the Bharata) the Rigveda really belongs**”, and that the Rigveda was “**composed primarily by the Purus and Bharatas**”.

✘ 2.

- + The area of the Sarasvati was the heartland of the Vedic Aryans. It is the only river to have three whole hymns in its praise (**VI.61**; **VII.95,96**), besides numerous other references. But the Rigveda (**VII.96.2**) tells us that it was a purely *Puru* river, running through *Puru* territory, with only *Purus* dwelling on *both* sides of the river.

THE PURU: THE VEDIC ARYANS- 4

× 3.

- + The three Great Goddesses worshipped in the apri-suktas (family hymns) of all the ten families of composers in the Rigveda are **Ila** (ancestral Goddess of the Puru and all the five Aila tribes), **Sarasvati** (the deified *Puru* river) and **Bharati** (the family deity of the *Bharata Puru*) [Significantly, the two families, Atri and Kanva, which originated in the period of the new books replace Bharati with Mahi, meaning simply “Great Goddess”].

× 4.

- + The ten families of composers in fact consist of nine priestly families (Angiras, Bhrgu, Grtsamada, Vishvamitra, Vasishtha, Atri, Kanva, Agastya, Kashyapa) and one non-priestly family (Bharata).

× 5.

- + The Puru identity of the Vedic IAs is so clear that Griffith translates the word Puru as “man” in five verses (**I.129.5**; **131.4**; **IV.21.10**; **V.171.1**; **X.4.1**). In his footnote to hymn **I.59**, he defines “**Puru’s sons**” as “**men in general, Puru being regarded as their progenitor**”.
- + In fact the Rigveda itself directly identifies Purus with mankind in general in **VIII.64.10**: “**Purave ... manave jane**”.

THE PURU: THE VEDIC ARYANS- 5

- + Further, the Rigveda coins a word *puru-sha* for “man” from *Puru*, on the analogy of the earlier word *manu-sha* from *Manu*, to indicate that the Vedic IAs were general descendants of Manu and particular descendants of Puru.
- × 6.
 - + The word *arya* (found in 34 hymns in the Rigveda) is used by the Vedic Aryans to define themselves in the sense “of our tribe” (not in the sense of “linguistically IE”). It is used *only* in reference to Puru kings: the Bharata king Divodasa is referred to as *arya* in 3 hymns (I.130.8; IV.26.2; VIII.103.1), but the Trkshi kings Purukutsa and Trasadasyu, although praised to the skies for their aid to the Purus (Trasadasyu is even called *ardhadeva* or demi-god) are never called *arya*.
 - + Two hymns **I.59** and **VII.5** specifically identify the word *arya* as equivalent to *Puru*: **I.59.2** and **VII.5.6** contain certain references using the word *arya*, which are found again in **I.59.6** and **VII.5.3** with *Puru* instead of *arya*.

THE PURU: THE VEDIC ARYANS- 6

- + The word *arya* is used in 9 verses to refer to enemies: in 8 of them to both “*arya* and *dasa*” enemies. 7 other verses refer similarly to “*jami* and *ajami*” enemies, and 1 verse to “*sanabhi* and *nishtya*” enemies (“kinsmen and non-kinsmen” enemies).
- + Does all this mean IA composers vs. other non-IA IE and non-IE enemies, or Bharata Puru composers vs. non-Bharata Puru and non-Puru enemies? Does *arya* mean IE or Puru?
- + All these references are found only in hymns composed by Bharata Purus and the two priestly families affiliated to them (Angiras and Vasishtha):
 - × 4 by Bharata composers: **X.69.6**(*arya*),12 (*jami*); **102.3**; **133.5**.
 - × 10 by Angiras composers: **I.100.11**; **111.13**; **IV.4.5**; **30.18**; **VI.19.8**; **22.10**; **25.3**; **33.3**; **44.17**; **60.6**.
 - × 3 by Vasishtha composers **VII.83.1**; **X.38.3**; **83.1**.
- + The Vishvamitras, temporarily affiliated to the Bharata kings in the earlier conquests of Sudas, categorically affirm in hymn **III.53.24** that the Bharatas, when bent on war and conquest, do not distinguish between kinsmen and non-kinsmen.
- + Obviously *arya* in the Rigveda means only *Puru*.

THE ANU: THE PROTO-IRANIANS- 1

- ✘ The Anu were the ancestors of the *later* IE groups: Iranian, Armenian, Greek, Albanian. But first we will examine the substantial evidence showing that the Anus were definitely the ancestors of the Iranians:
- ✘ [As we already saw, the Anus are not Vedic Aryans, but a separate tribe who are actually *enemies* of the Vedic Aryans in the only non-enumerational references to them in the old books: **VI.62.9; VII.18.13,14**. But they are the *closest* western neighbours of the Purus, and this *prima facie* qualifies them to be the ancestors of the Iranians, who, as we have already seen, shared a common culture with the Vedic Aryans (the Puru) in the period of the new books of the Rigveda]
- ✘ 1.
 - + In the most important Vedic historical event described in the old books of the Rigveda, the expansionist activities of the Bharata king Sudas in the Punjab led to an alliance of all the Anu subtribes (and the residual, and probably Anu-ized, Druhyus) against the Bharatas in the “Battle of the ten kings” described in a few hymns in book 7.

THE ANU: THE PROTO-IRANIANS- 2

- + Hymns **VII.18** and **83** name these Anu subtribes: *Parshava* (Persians), *Prthu/Parthava* (Parthians), *Paktha* (Pakhtoons), *Bhalana* (Baluchis), *Alina* (Alans), *Shimyu* (Sarmatians) and *Shiva* (Khivs/Khivas). They were led by a king named *Kavi* (c.f. Avestan *Kauui*) and a priest named *Kavasha* (c.f. Avestan *Kaosha*). [The Puranas name two other Anu subtribes whose Puru-ized remnants continued in the Punjab long after: *Madra* (Madai or Medes/Medeians) and *Kekaya* (not identifiable, but typically Iranian-sounding name)].
- + All these Anu subtribes with names of western Iranian tribes of later historical times are inhabitants of the Central Punjab area in the old books, and their alliance is led by a king and a priest with Iranian names also found in the Avesta.
- × 2.
 - + Later historical records also testify to the “Anu/Anava” identity of the Iranians: Greek texts (e.g. *Sthatmoi Parthikoi* 16, of Isidore of Charax) refer to an area and people in southern Afghanistan as the *anauon* and *anauoi*. And *Anau* is the name of a prominent Iranian archaeological site in Turkmenistan.

THE ANU: THE PROTO-IRANIANS- 3

✘ 3.

- + The *deva-asura* conflict in the Puranas (*daeva-ahura* conflict in the Avesta) is recognized (Humbach, Goldman, etc) as mythologization of earlier Vedic-Iranian conflicts. In the Puranas, this is also an Angiras-Bhrgu conflict: the priest of the devas is an Angiras and the priest of the asuras a Bhrgu. This indicates that the priests of the Iranians were Bhrgus. The Iranian priests are still called athravans (Vedic Atharvan, son of Bhrgu).
- + Further, Goldman notes that Indian tradition indicates one group of Bhrgu priests “**going over to the side of the gods**” and the “**absorption of this branch of the Bhrgus into the ranks of the orthodox brahmins**”.
- + In fact, in post-Rigvedic times, Bhrgus became the single most important family of Vedic brahmins. This group was led by Jamadagni and his son Parshuram. In later texts, Bhrgu is a synonym for Jamadagni. But both Jamadagni and Parshuram are names of Iranian origin: linguistically, the *j* in Jamadagni is Iranian, it would be *g* in Indo-Aryan as per “**the Rgvedic normalization in g- of the present stems beginning in j/g... Avest. *jasaiti*:Vedic *gacchati*. Note that j is retained in... Jamadagni**” (Witzel). Likewise the *Parshu-* in Parshuram indicates *Persian*. *Parashu* is a late *post-Rigvedic* Sanskrit word for axe.

THE ANU: THE PROTO-IRANIANS- 4

- + The Rigveda testifies that the Bhrgus in the Rigveda are Anu: the word is used interchangeably with Anu in **VII.18.6.** and **VII.18.14,** and in **V.31.4** and **IV.16.20.** Griffith also comments: “**Anus: probably meaning Bhrgus who belonged to that tribe**”. This confirms the identification of Anu with the Iranians.

- ✗ 4.

- + Finally, in the Rigveda just as *arya= Puru, dasa= Anu* or the proto-Iranians. In the old books, the Anu were the main non-Puru rivals of the Bharata Puru Vedic Aryans. But in the new books, this hostility has cooled down and the IAs and Iranians share a common culture. In the new book **VIII,** there are four hymns, **5,6,46,51,** which share certain special features which set them apart from other hymns in this book and in the Rigveda itself: **5,6,46** are the only hymns which have kings who gift *camels* to the composers, and whose names have been identified by western scholars (including Witzel) as “**Iranian names**”, and **5,46,51** are the only hymns in the Rigveda which refer to *dasa* in a friendly sense.

THE ANU: ANCESTORS OF THE LATER IES- 1

- ✘ But the Anu were not just proto-Iranians, they were ancestors of all the *later IE* groups: Iranian, Armenian, Greek, Albanian.
- ✘ 1.
 - + As per linguistic analysis, the last IE dialects to remain in the PIE homeland after the earlier ones had departed were the Indo-Aryan, Iranian, Armenian, Greek and Albanian (Winn). These dialects developed many important linguistic features in common which are missing in the earlier dialects.
 - + But there are some linguistic features shared by the other four, but which are not shared by Indo-Aryan: e.g. in “**cases in which a morphological element ends with a dental consonant, and the following element begin with a *t***”, these other dialects show *st* while “**Sanskrit regularly shows *tt***” (Meillet). Similarly, Greek, Armenian and Iranian share “**a shift from *s* to *h*... before the date of the oldest texts... in all three, the distribution pattern is exactly the same: *h* develops from initial **s* before a vowel, from intervocalic **s*, and from some occurrences of **s* before and after sonants; **s* remains before and after a stop**” (Meillet).

THE ANU: ANCESTORS OF THE LATER IES- 2

- + These four dialects developed these innovations in common in the old Rigvedic period, **“before the date of the oldest texts”** (i.e. of the Avesta). Speakers of the three other dialects (Albanian, Greek and Armenian) departed from India early in the period of the old books, while speakers of the only remaining dialect, Iranian, continued to develop a culture in common with the Puru Vedic Aryans in the period of the new books, which is reflected in the Avesta: **“Two branches, Indic (Indo-Aryan) and Iranian dominate the eastern cluster. Because of the close links between their classical forms – Sanskrit and Avestan respectively – these languages are often grouped together as a single Indo-Iranian branch”**, but this close link was only because this **“period of close contact between Indic and Iranian people brought about linguistic convergence, thus making the two languages appear misleadingly similar”** (Winn).
- + Therefore it is clear that Iranian, Armenian, Greek and Albanian belonged together in one group *distinct* from Indo-Aryan, before the common “Indo-Iranian” culture of the new books. The proto-Iranians were Anus. Obviously, the Greeks, Armenians and Albanians were also Anus.

THE ANU: ANCESTORS OF THE LATER IES- 3

✘ 2.

- + There is evidence for this in the Rigveda. The hymns which describe the battle of the ten kings name the ten Anu tribes which fought against Sudas. Among these were the *Bhrgu*, *Alina* and *Shimyu*. *Bhrgu* can be identified with the Phrygians (*Phryge*), one of the Armenian tribes (the Armenian branch is also called the Thracio-Phrygian branch). *Alina* and *Shimyu* can be identified with the Greeks (*Hellene*) and Albanians (*Sirmio*).
- + But, *Alina* and *Shimyu*, as we saw, are also names of western Iranian tribes of later historical times, the *Alans* and *Sarmations* (*Sairima* in the Avesta).
- + We see here the phenomenon of *remnant-assimilation*. For example, after the Iranians migrated westwards, the remnants of Anu tribes in the Punjab (the *Madra* and *Kekaya*) were assimilated into the Puru Sanskrit culture, and the Sanskritized *Madra* of later Indian history became distinct from the still Iranian *Madai* of the west. Similarly the *Sarmations* and *Alans* are the Iranianized remnants of the *Sirmios* and *Hellenes* in West Asia.

THE DRUHYU: ANCESTORS OF THE EARLY IES- 1

- ✘ The Rigveda gives explicit evidence to show that the *Puru* were the Vedic IAs, and that the *Anu* were the ancestors of speakers of the Later IE dialects (Albanian, Greek, Armenian and Iranian). But the Rigvedic evidence for the identity of the Druhyu tribes is necessarily scanty. The Druhyu had already expanded into areas just outside the Vedic horizon by the time of composition of the old books.
- ✘ The *Anu-ized remnants* of the Druhyu are recorded in the old books (VII.18) as allies of the Anu tribes (enemies of the Bharatas) in the Battle of the ten kings.
- ✘ Apart from this, the only other reference to the Druhyu in the old books is in **VI.46.8**, already as the westernmost and most distant of the known tribes. Likewise, the only two references to the Druhyu in the new books are as a traditional component of the “five tribes”: **I.108.8** names all the five tribes, and **VIII.10.5** names all except the Puru. Both the hymns symbolically ask the Gods to abandon all the other tribes and come to *their* (Bharata Puru) sacrifice. Otherwise, the Druhyu are already outside the Vedic horizon. Even the Yadu and Turvasha of the distant interior are referred to with greater familiarity.

THE DRUHYU: ANCESTORS OF THE EARLY IES- 2

- ✘ However, their position automatically makes them the only candidates for the post: if the *Puru* are the Vedic IAs and the *Anu* are the ancestors of the speakers of Iranian and the other later IE dialects, the *Druhyu* further to the northwest of the *Anu* outside India are the only remaining component of the three related northern tribes, and they must logically be the ancestors of the speakers of the early IE dialects (Anatolian, Tocharian, Italic, Celtic, Germanic, Baltic and Slavic).
- ✘ The only clue we have for investigating the identity is the name Druhyu itself. For evidence, we must examine IE material outside India with the help of this clue.
- ✘ We get important evidence from the information we have of the IE priestly system. This has survived only in three branches, Indo-Aryan, Iranian and Celtic: **“Celts, Romans, and Indo-Iranians shared a religious heritage dating to an early Indo-European period”** (Winn). The Roman aspect is however obscure, and based only on the close affinity between the Italic and Celtic branches (sometimes clubbed together as Italo-Celtic).

THE DRUHYU: ANCESTORS OF THE EARLY IES- 3

- ✘ The Celtic priests were known as the *Druí* (genitive *druad*, hence *Druid*), and their tradition was strikingly similar to the Vedic and Avestan traditions: their curriculum “**involved years of instruction and the memorization of innumerable verses, as the sacred tradition was an oral tradition**” (Winn).
- ✘ From this, we can surmise that the three northern tribes each had their own priestly class, The *Puru* had the *Angiras*, the *Anu* had the *Bhr̥gu*, and the third tribe to the west had the *Druhyu*. As this third tribe or conglomerate of tribes had already moved out of the ken of the *Puru* by the time of composition of the old books, they are remembered collectively by the name of their priestly class, the *Druhyu*.
- ✘ That these were indeed the names of the three (rival) priestly classes is proved by references in the Rigveda and the Avesta. In Vendidad 19, the *Athravan* (*Bhr̥gu*) Zarathushtra is sought to be tempted away from the path of Ahura Mazda by an Angra and a *Druj*. The Angiras and Druhyu are thus demonized in the Avesta. In the Rigveda, the root *druh*- itself is demonized, and it is the Bhr̥gu and Druhyu who are clubbed together as the enemies of the Bharatas in **VII.18.6**.

THE DRUHYU: ANCESTORS OF THE EARLY IES- 4

- ✘ Just as the demonization of *deva* in Avestan tradition and of *asura* in later Indian tradition (in the Rigveda, *asura* originally means “god”) is treated as evidence of mythologization of early Indo-Iranian conflicts, the demonization of the root *druh-* (as “enemy”) in the Rigveda and the Avesta is evidence of early IE conflicts. In the early European languages, the related root has exactly the opposite meaning: in Baltic (Lithuanian *draugas*) and Slavic (Russian *drug*), the root means “friend” (and related words in Germanic languages mean “soldier”).
- ✘ The Bhrigu are not actually demonized in Indian tradition, since a branch of the Bhrigu joined the ranks of the Vedic priests and in fact later became the dominant priests of the Vedic tradition. The memory of their being enemy priests is only retained in the deva-asura myths. But these are so striking that Goldman, in his detailed study of the subject, points out about the later Bhrigu redactors of the Mahabharata that the fact that **“the myths ... unequivocally mark the Bhrigus as a group set apart from their fellow brahmans”**, and that **“the greatest of the Bhrigus is everywhere said to have served as the priest and chaplain of the asuras... was evidently puzzling to the epic redactors themselves”**

THE DRUHYU: ANCESTORS OF THE EARLY IES- 5

- ✘ Though the *Bhrigu* were originally the priests of the *Anu*, they seem to have been universally regarded as the oldest priests or teachers. In the Rigveda, right from the oldest books, they are respected as the originators of the fire ritual as well as the soma ritual, two rituals central to the Vedic religion.
- ✘ In Celtic tradition, two of the three Great Goddesses are named *Anu* and *Brigit*, and “**Brigit had additional functions as a tutelary deity of learning, culture and skills**” (Larousse Encyclopedia of Mythology), and in her main temple at Kildare in Ireland, eternal fires were maintained by the priestesses.
- ✘ In Germanic, the Norse god of poetry and wisdom is *Bragi*, and his name is derived from the same IR root as *Bhrigu*.
- ✘ In Greek tradition, the fire priests were called the *Phleguai*, the exact Greek equivalent of *Bhrigu*
- ✘ Incidentally, Greek mythical tradition remembers the other two priestly classes as well, *Angelos* (as divine messengers) and *Dryad* (tree spirits, retaining the original meaning of the word *druhyu* as “tree-worshippers” from the IE root *dru-* for “tree”).

THE DRUHYU MIGRATIONS- 1

- ✘ The Druhyu migrations from India are actually recorded in traditional memory:
 - + 1. The Puranas record the earliest location of the Druhyu as being to the west of the central Puru region in Haryana: i.e. the Druhyu were originally the inhabitants of the Greater Punjab or northern Pakistan.
 - + 2. The traditions then record early upheavals in this region when the Druhyu started conquering eastwards. This led to a united front of different tribes against the Druhyu which drove them out westwards, so that **“the Druhyus were cornered into the north-western portion of the Punjab”** (Pusalker) and the whole of the Punjab was gradually occupied by the Anu. **“The next Druhyu king Gandhara retired to the northwest and gave his name to the Gandhara country”** (Pargiter). So the centre of the Druhyu population shifted into Afghanistan.
 - + 3. The Puranas then mention only four or five kings after Gandhara, thus making it clear that the Druhyu were slowly moving out of the traditional horizon. Prachetas and his son Suchetas are the last Druhyu kings recorded in the Puranic lists.

THE DRUHYU MIGRATIONS- 2.

- + 4. Even more positively, after this the Puranas actually record a tradition that the Druhyu after Prachetas migrated north out of Afghanistan, and started a process of migration to distant lands (Vayu 99.11-12, Brahmanda III.74.11-12, Matsya 48.9, Vishnu IV.17.5, Bhagvata IX.23.15-16):
- + **“Indian tradition distinctly asserts that there was an Aila outflow of the Druhyus through the northwest into the countries beyond, where they founded various kingdoms”** (Pargiter).
- + **“Five Purāṇas add that Pracetas’ descendants spread out into the *mleccha* countries to the north beyond India and founded kingdoms there”** (Bhargava).
- + **“After a time, being overpopulated, the Druhyus crossed the borders of India and founded many principalities in the Mleccha territories in the north, and probably carried the Aryan culture beyond the frontiers of India”** (Majumdar).

THE ANU MIGRATIONS- 1

- ✘ The Anu migrations are recorded in the Puranas as well, from the earliest historical times, beginning with their expansions within Indian territory:
- ✘ 1.
 - + The Puranas record the earliest location of the Anus as being to the north of the central Puru region in Haryana: i.e. the Anu were originally the inhabitants of a region in or around Kashmir.
 - + The Avestan records confirm this: the oldest Iranian land is *Airyana Vaejah*, a land characterized by “severe winter”. Vendidad 1 names the 16 Iranian lands, past and present. The list begins with *Airyana Vaejah*, moves in an anti-clockwise direction coming back close to the starting point again. About the last three lands, Gnoli writes: “**with Varena, Rangha, as of course with Hapta Hendu, which comes between them in the Vd.I list, we find ourselves straight away in Indian territory**”. The last two lands, *Varena* and *Rangha*, are identified with the areas of the northeastern NWFP in Pakistan, immediately to the west of Kashmir, and the last land, *Rangha*, is again characterized by “severe winter”, like the first land. *Airyana Vaejah* is therefore clearly a land in the close vicinity of *Varena* and *Rangha*, further east.

THE ANU MIGRATIONS- 2

✘ 2.

- + In the aftermath of the early Druhyu conquests and their subsequent banishment westwards, Anu tribes moved south into the Punjab, first occupying the eastern parts and then the whole of the Punjab: **“One branch, headed by Ushinara established several kingdoms on the eastern borders of the Punjab... his famous son Shivi ...extend[ed] his conquests westwards... occupying the whole of the Punjab except the northwestern corner”** (Pargiter). [*Ushinara*, cf. *Avestan Aoshnara*].
- + The Avesta confirms this early occupation of the eastern border areas of Punjab in more ways than one: as protection against the severe winter, Yima the king of Airyana Vaejah builds a Vara (“enclosure”) at “the centre of the earth”. This is clearly the mythicization of a migration from a severely cold land to a more congenial one. The two indirect names of the Haryana region in the Rigveda are Vara a Prthivyah (“the best place on earth”) and Nabha Prthivyah (“the navel/centre of the earth”).

THE ANU MIGRATIONS- 3

- + The Avesta (Zamyad Yasht 19.1) tells us that the first two mountains that rose up out of the earth were *Haraiti Barez* and *Zeredho*, both were outside *Manusha* “**along the shores of the land washed by waters towards the east**” (Darmetester). This *Manusha* is the eastern lake mentioned in the Rigveda: “**Manusha [is] a location ‘in the back’ (west) of Kurukshetra**” (Witzel).
- + Therefore not only does the Avesta name *Hapta Hendu* (*Sapta Sindhu*), or the Punjab, as one of the sixteen Iranian lands, along with *Varena* and *Rangha* to its north, all three in “**Indian territory**” (Gnoli), but Avestan tradition traces the oldest links of the Avesta back to places identifiable with Haryana to the east of the Punjab.
- + In the oldest period, in **VI.27**, an Anu king Abhyavartin Chayamana (called a Parthava or Parthian) is an ally of the Bharatas led by Srnjaya (an *ancestor* of Sudas) in a battle on the Hariyupiya (Raupya, an eastern tributary of the Sarasvati in Haryana). He is the ancestor of Kavi Chayamana of the Battle of the ten kings in the time of Sudas.

THE ANU MIGRATIONS- 4

+ The Punjab was exclusively Anu territory in the period of the earlier old books of the Rigveda. In the Battle of the ten kings in book 7, Sudas conquers the land and possessions of the Anu (**VII.18.13**). Although this led to a westward expansion or migration of the Iranian tribes named in this battle, the Punjab continued to be basically Anu territory even in the period of the later new books: “**The Anu live on the Parushni in 8.74.15**” (Witzel). And in *later* times as well (the Sanskritized *Madra* and *Kekaya* of later history are Anu tribes).

× 3.

+ The bulk of the Iranian tribes expanded westwards after the period of the earlier old books, and Afghanistan became the centre of Iranian activity. The geographical area of the Avesta covers the whole of Afghanistan and areas east. But it still does not know any part of present-day Iran, nor any except the southernmost part of Central Asia.

+ The dominant dynasty in the Avesta is the Parthian Kavyan dynasty descended from the Parthava Kavi Cayamana of the Battle of the ten kings in the old books of the Rigveda.

THE ANU MIGRATIONS- 5

✘ 4.

- + The Iranians expanded further west into modern day Iran only *much later*: **“By the mid-ninth century BC two major groups of Iranians appear in cuneiform sources: the Medes and the Persians... What is reasonably clear from the cuneiform sources is that the Medes and Persians (and no doubt other Iranian people not identified by name) were moving into western Iran from the east”** (Encyclopaedia Britannica).
- + Likewise the expansions into Central Asia: **“There are no literary sources for Iranians in Central Asia before the Old Persian inscriptions... 521-519 BC... by the mid-1st millennium BC tribes called Sakas by the Persians and Scythians by the Greeks were spread throughout Central Asia, from the westernmost edges (north and northwest of the Black Sea) to its easternmost borders”** (Skjærvø).
- + At the height of Iranian expansions, they had expanded right up to Europe: the Croats of the Balkan areas are of Iranian origin.

THE ANU MIGRATIONS - SUMMARY

- ✘ The evidence for the migrations of the Druhyu, being pre-Rigvedic and located to the west of the Vedic area, is restricted to the potent word Druhyu itself and its connections in the traditions of the earlier IE dialects. But it is backed by the actual recorded mention of the migrations in the Puranas,
- ✘ The evidence for the migrations of the Iranian Anu tribes, because of the common Indo-Iranian culture developed in the period of the new books of the Rigveda, and its representation in the Avesta and in records from West Asia, is detailed and voluminous.
- ✘ Between the two, the migrations of the non-Iranian Anu tribes (Albanian, Greek and Armenian), have left us evidence in the trail of tribal names leading from the Punjab to the west:
 - + a) The *Shimyu*, *Alina* and *Bhrghu* Anu tribes of the battle in the Punjab.
 - + b) The Iranianized *Sarmatian* (cf. Avestan *Sairima*) and *Alan* tribes, and the semi-Iranianized Armenians north and east of the Black Sea.
 - + c) The *Sirmio* (Albanian), *Hellene* (Greek) and *Phryge* (Phrygian) people south west and west of the Black Sea.

THE IE MIGRATIONS: CONCLUSION

- ✘ The history of the proto-IE homeland, and the dispersal and migrations of the different IE groups from that homeland is not the history of nameless, faceless people in some unknown and yet to be discovered land, which seems to have sunk to the bottom of the sea without a trace like the mythical Atlantis.
- ✘ It is a documented history recorded in clear, unmistakable and identifiable terms and narrative in the records of an ancient civilization. This is in spite of the fact that:
 - + 1. It is not recorded in terms of modern linguistic terminology, but in traditional terminological terms.
 - + 2. It records the earlier history within the homeland only, and naturally does not track the migrating groups right up to their entry into, and settlement into, their earliest historical habitats.
 - + 3. It is only part of a larger historical narrative, and therefore as optimum as one could hope for, considering that the recorders of this history could not foretell that these events and details would be of such vital importance for future historians.

Questions?