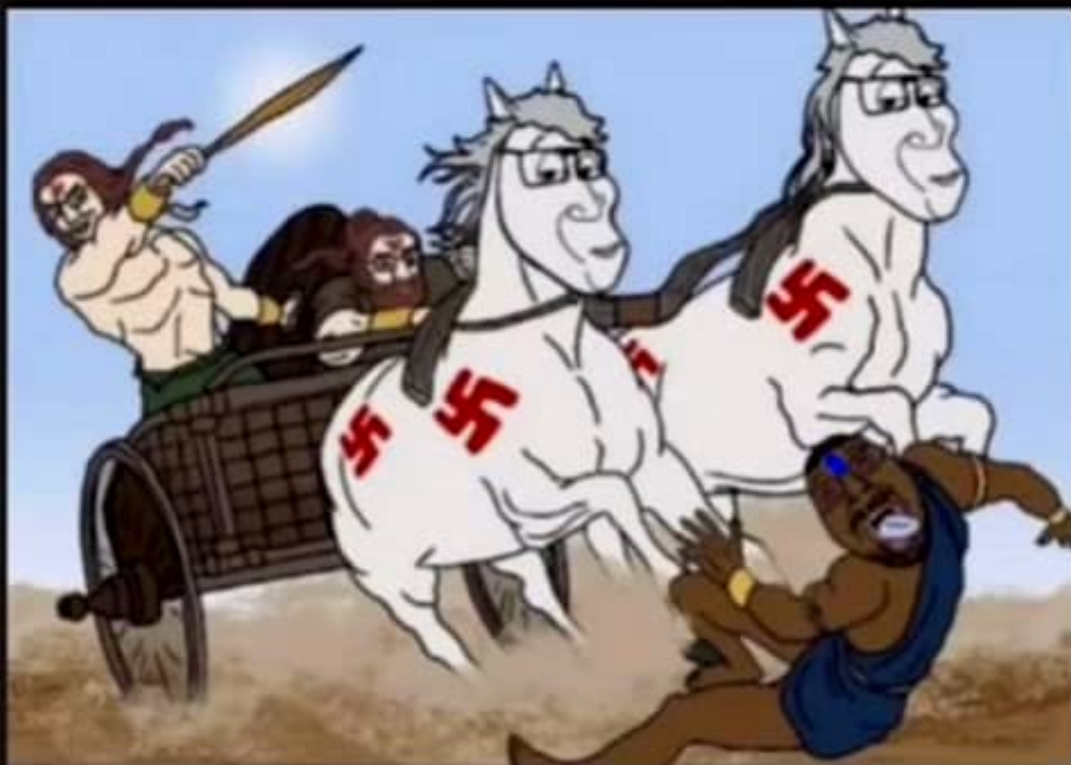


# Aryan Invasion and Migration Theory.



*Debunking the modern  
manmade theories*

सदैव *Hindu* & @kalkithemalechaslayer2.0

# First of all we have to understand what is Aryan invasion/migration theory

The Aryan Invasion theory was created by British Missionary Max Muller to create distrust among Hindus for Vedas so they can rule over us . He wrote a letter to his wife in which he clearly told that he wanted to destroy the Vedas

In any critique of Christian bias, the name of Max Müller invariably arises, as does his often-quoted statement: "This edition of mine . . . the Veda . . . will hereafter tell to a great extent on the fate of India. . . it is the root of their religion, and to show them what that root is, is the only way of uprooting all that has sprung up from it during the last 3000 years."<sup>37</sup> Monier Williams is another target of indignation: "When the walls of the mighty fortress of Brahmanism are encircled, undermined, and finally stormed by the soldiers of the cross, the victory of Christianity must be signal and complete."<sup>38</sup> Resentment of such attitudes still resonates in Hindu religious discourse today.

## The main postulates of Aryan Invasion Theory are as follows

- 1- The Aryans, migrated into the Indian subcontinent from the Central Asian steppes around 1500 BCE. This migration is often described as an invasion, leading to the decline of the existing Indus Valley Civilization.
- 2- Ancient people of IVC did not have any horse and it was the Aryan Invaders who brought the horse in 1500 BCE into India aka IVC
- 3- Vedas were composed by the Aryan Invaders in 1500 BCE when they entered into India

These are the 3 main postulates on which entire Aryan Invasion theory stands on



# GENETIC STUDIES

DNA Speaks . The science of genetics has revolutionized the study of ancient history and given researchers an unprecedented ability to uncover the details of humanity's past. DNA Studies totally demolishes and destroys the Aryan Invasion/ Migration Theory

These are the research papers published by **National Library of Medicine run by USA govt** in which they **rejected Aryan Invasion/Migration** on basis of Genetic Studies

## No support for the Aryan invasion

Even though there is a continued debate on the Aryan migration into India, detectable gene flow from west Eurasia has been shown by many studies [13,16,23,24,30-32,44,51,53]. Interestingly, we have detected gene flow from the west prior to the Aryan invasion [30,32]. There is now universal agreement that various Indian populations share a common late Pleistocene maternal and paternal ancestry, along with detectable east and west Eurasian ancestries [31,54]. Using hundreds of thousands of autosomal markers, we illustrated that the Indian populations have two major distinct ancestry components; one restricted to southern India, the second one restricted to the northern region of India [30,32]. It is noteworthy that both of the ancestry components show higher haplotypic diversity than those predominant in west Eurasia [32]. This rejects the idea of an Aryan invasion/migration and suggests an ancient demographic history and/or higher long-term larger effective population size in India than in west Eurasia.

## Conclusions

Go to: ►

Based on the extensive genetic studies carried out on different Indian populations, we infer that each of them is a genetically distinct ethnic population in part due to high levels of endogamy. High resolution genetic studies revealed the *in situ* origin of several deep-rooting mtDNA lineages in India, suggesting that Indian populations are genetically unique and harbour the second highest genetic diversity after Africans. The genomic complexity brought on by endogamous practice for thousands of years, language shifts and sex-specific admixture are highly challenging to study and need further, extensive genetic characterization. The complex genomic architecture of Indian

Vasant Shindeji a renowned Indian Archaeologist **dismissed Aryan Invasion/Migration theory** based on genetic Studies done in Rakhigarhi and Mohenjo daro and various Indus Valley sites

by the invading Aryans. These all were plausible hypotheses and myths prior to the ancient DNA findings.

1. The ancient DNA results completely reject the theory of Steppe pastoral or ancient Iranian farmers as source of ancestry to the Harappan population. This research also demolishes the hypothesis about mass human migration during Harappan time from outside the South Asia or even before.
2. The hunter-gathers in South Asia have independent origin and they are the authors of the settled way of life in this part of the world. They do not contain any genome from either Steppe region or ancient Iranian farmers. The genetic continuity from hunter-gatherer to the modern times is visible in the DNA results. The same hunter-gatherer communities developed into agricultural communities around 7000 BCE and they are the authors of the Harappan Civilization that was founded in the middle of the third millennium BCE. The genetic identity remained the same throughout but the development in the material culture continued as an ongoing cultural process resulting into the transformation from hunter-gathers to the agriculture communities and from rural culture to urban civilization.

3. This important breakthrough research completely sets aside the Aryan Migration/Invasion Theory. The skeletal remains found in the upper part of the Citadel area of Mohenjo daro belonged to those who died due to floods and not massacred by the Aryans as hypothesized by Sir Mortimer Wheeler. The Aryan Invasion Theory is based on very flimsy ground.
4. This research also establishes the fact that the Vedic culture was developed by the indigenous people of South Asia. Our premise that the Harappans were the Vedic people thus has received strong corroborative scientific evidence based on ancient DNA studies.
5. This research for the first time established the fact that the people of the Harappan Civilization are the ancestor of the most of the population of South Asia. For the first time this research indicates that there is a movement of the people from east to west. The Harappan people's presence is evident at sites like Gonur in Turkmenistan and Sahr-i- Soltan in Iran. As the Harappans traded with Mesopotamia, Egypt, Persian Gulf and almost all over South Asia, there is bound to be movement of the people resulting into a mixed genetic history. India had heterogeneous population right from the beginning of settled life and all of them have contributed to the development of this region.
6. The idea of farming in South Asia did not come with the people from Middle East. It was developed by the indigenous people of South Asia. There is a hint that the South Asian ancient farmers began to move towards Middle East. Probably the idea of settled life and domestication went from South Asia to the Middle East and not the vice versa.

**Vasant Shindeji**  
clearly said that  
**Vedas are ours and  
were composed by  
Indigenous Indus  
Valley people** rather  
than some Invaders  
as claimed by leftists



# EVIDENCE OF HORSE IN ANCIENT INDUS VALLEY CIVILISATION

The second most imp postulate of Aryan Invasion Theory is that there was no Horse in Indus Valley civilisation and **that outsiders Aryans brought these horses with them**. So we shall provide evidences of **existence of horse in Indus valley civilisation**

Jagat Pati Joshi

Published in 1990 as a centenary volume in memory of Sir Mortimer Wheeler, this nearly 400 page illustrated volume is the principal investigator's report on the excavations in 1971-72. These led to the first incontrovertible but limited discovery of horse bones. "The most controversial and sought after animal in Indian archaeology has been the horse," writes the author. "At Surkotada from all three periods [roughly 2100-1700 BCE] quite a good number of bones of horse (*Equus Caballus*) and ass (*Equus asinus*) have been recovered" (p. 381).

Horse remains are about 1% of all animal remains, with cattle at 40% comprising by far the most, and sheep and goats the second-most, about half that much; rodents at 6% seem to be the next largest category, with deer (2.4%) and dog (4%) and pig (3%) also found.

There are a large number of plates, mostly black and white. In early 2017, the volume was not available on Amazon India.

Publisher: The Director General Archaeological Survey of India (1990)

Buy: [Amazon US](#)

OCLC: [27275691](#)

This report published by ASI in 1990 says that they have **found horse bones and remains** in some IVC **sites dating back to 2100-1700 BCE**

The indigenous horse, on the other hand, although not known from many sites in contexts earlier than the Harappan, yet is also reported from south India, albeit with a time frame that falls within the Mature Harappan period. The evidence of the earliest domesticated horse comes from Baghor in Siddhi district of Madhya Pradesh, datable to 4500 BC (Badam 1989). Mahagra, another early Neolithic site located in Allahabad district has also produced

### *Purātattva 35*

Khanpur (Thomas *et al.* 1996). Evidently, in the Harappan Civilization, rhinoceros was very much in vogue both in the portrayal and the food economy. In fact, at Harappa, excavations (Dales & Kenoyer 1993) have shown the number of rhinoceros figures (6.3%) to be more than double than that of sheep and goat (2.8%), which shows its popularity as an object for portrayal among the masses.

Evidence regarding horse is noticed from many Harappan sites. Among them, those known from Surkotada, Lothal, Malvan, Ropar, Kalibangan, Harappa, Mohenjodaro, Rana Ghundai (Badam 1989) belonging to mature and late Harappan phases, needs no re-enumeration. A terracotta figure of horse from the Harappan levels has been reported from Nausharo. More recently, a terracotta figure of horse has been reported from Rakhigarhi (Nath

Even the  
Purutattva Vibhag  
has said that it **has**  
**got the remains of**  
**horses in various**  
**IVC sites including**  
**Harappa and**  
**Mohenjodaru**

Sir John Marshall in his book Mohenjo daru and the Indus Civilisation Volume 2 page 654 admitted the presence of Horse remains in Mohenjo daru

		R.	L.	R.	L.	R.	L.
		mm.	mm.	mm.	mm.	mm.	mm.
Premolar 2	Length	34-5	32-3	32-5	—	33-3	32-3
	Breadth	18-0	20-2	18-0	—	19-0	18-0
Premolar 3	Length	28-0	29-2	27-0	—	27-5	29-0
	Breadth	21-0	21-5	17-5	22-0	21-0	21-0
Premolar 4	Length	27-0	27-0	—	25-0	27-0	26-0
	Breadth	21-0	21-0	—	18-5	21-2	22-2
Molar 1	Length	24-0	23-0	—	23-0	23-0	24-2
	Breadth	18-3	19-0	—	16-0	19-3	19-3
Molar 2	Length	22-0	23-0	—	24-0	25-0	23-0
	Breadth	17-2	18-0	—	14-0	19-0	19-0
Molar 3	Length	30-3	30-3	—	—	31-3	31-3
	Breadth	16-0	15-3	—	—	15-3	16-0

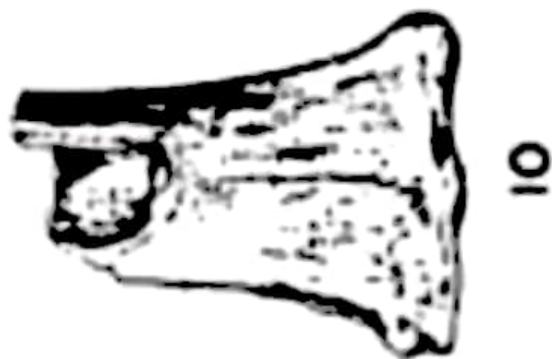
It will be seen that there is a considerable degree of similarity between these various examples, and it is probable that the Anau horse, the Mohenjo-daro horse, and the example of *Equus caballus* of the Zoological Survey of India, are all of the type of the Indian "country-bred", a small breed of horse, the Anau horse being slightly smaller than the others.

PELVIS  
Family: BOVIDÆ

## Lothal 1500 BCE Teracotta found in Lothal



Fig. 4. A horse-like figurine from Lothal (circled, as part of a set of "chessmen").





10. Order - Perissodactyla  
*Equus Caballus* Linn.  
The Horse  
Present in Period I A, I B, I C.

*Equus asinus* Linn has been reported from other Harappan sites like Harappa, Rupar, Rangpur and Kalibangan (*E. hemionus* pallas). The bones of horse (*Equus Caballus* Linn) recovered from Surkotada belong to the animal of medium height but strong build. Earlier evidence of horse was reported from a late level at Mohenjo-daro. The finds from Harappa were earlier disputed but later on Bhola Nath<sup>1</sup> reported the remains of horse (*Equus Caballus* Linn) from the unworked collections from Harappa, where he found the fragmentary mandible with teeth and limb bones belonging to true horse. He declared that it was the first record of true Horse!. He had also reported the presence of horse from the late period of Harappa culture at Rupar and Lothal. Subsequently, after the discovery of the horse from Surkotada was declared, it has also been reported from Kalibangan. Dr. Alur<sup>2</sup> reported the presence of horse from the Neolithic-Chalcolithic levels at Hallur (1600 B.C.). Alur and Sharma (unpublished) could identify some *Equus Caballus* Linn. bones from the late-Harappan site of Malvan (Gujarat).

## BHIMBETKA HORSE WITH RIDING 10000 BCE, PREMENDRA PRIYADARSHI

Capturing the Wild Horse by a group of men



Fig: This freshly captured horse has been roped at several places. The belly has been tied, and head and neck too. The legs have been tied with the shoots of the creeper plants. The man on the right is holding bow and arrows to clarify his status of a hunter. There is no evidence of any object related with the farming

There is a scene in a  
cave named  
Bhimbekta in India  
where some people  
are trying to control  
Horse before going  
into forest - 10000  
BCE



# Dating of Vedas and When were Vedas composed

The third postulate of Aryan Invasion Theory is that Aryans invaded Indus civilisation and composed the Vedas in 1500–1200 BCE

There are many references to Astronomical events in Vedas such as Solstice and Equinox which provide the most accurate dating of Vedas and when they were composed

## ASTRONOMY OF THE ŚATAPATHA BRĀHMAṆA

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(Received 1 May 1992)

### ON THE ASTRONOMICAL BASIS OF THE DATE OF ŚATAPATHA BRĀHMAṆA: A RE-EXAMINATION OF DIKSHIT'S THEORY

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(Received 26 May 1999, after revision 10 September 1999)

A statement in Śatapatha Brāhmaṇa (SB) declares that *Kṛtikās* never deviate from the east. This statement was interpreted by Dikshit to mean that *Kṛtikās* rise exactly in the east, an event which could occur if *Kṛtikās* were on the celestial equator. Dikshit calculated that *Kṛtikās* were on the celestial equator at about 3000 BC and he proposed this date for the age of Śatapatha Brāhmaṇa. Pingree rejected this theory on the basis that other *nakṣatras* besides *Kṛtikā* were also on the equator on this date, a fact which would contradict the statement in SB that only *Kṛtikās* never deviate from the east. Dikshit's theory has been confirmed by the use of a planetarium software which is capable of generating views of the sky at any place on earth and at any time between 4000 BC and 8000 AD. Pingree's objection to this theory, when examined in the ritual context of SB, has been shown to be without basis. Furthermore, the statement about *Saptarṣis* in SB that they rise in the north, implies that the observations may have been made around 3000 BC, from a location whose latitude is well to the south of Delhi.

## Flogging a Dead Horse: A rejoinder to R.S. Sharma

Michel Danino

This intersection of the ecliptic with the equator is called the "vernal point" and is the point occupied by the sun at the vernal (or spring) equinox. Why is this so important? Because, owing to the precession of the equinoxes, which takes place over a 25,800-year period, each of the 27 *nakṣatras* stays near the vernal point for almost a millennium (25,800 divided by 27). The *Śatapatha Brahmana* (2.1.2.3) notes, for instance, that "the *Kṛtikās* do not swerve from the east, while other constellations move away from it." This unambiguously records a time when the *Kṛtikās* were near the vernal point, which happened between 3200 and 2200 BCE. Yet, if the Aryans entered India around 1500 BCE, as Sharma believes, the *Śatapatha Brahmana* could only date from 1000 BCE at the very earliest—a whole millennium and a half after the recorded position of the *Kṛtikās*. That the *Śatapatha Brahmana*'s statement is not a freak occurrence is confirmed by the fact that the *Kṛtikās* head various lists of the 27 *nakṣatras*,<sup>6</sup> starting from the Yajur-Veda, then move to second position in the *Vedāṅga Jyotiṣa* (dated around 1300 BCE), finally to the third in a historical text such as the *Sūrya Siddhanta*—a perfect reflection of their movement away from the vernal point, owing to the precession of the equinoxes.

Satapatha Brahmana 2.1.2.1–10 contains astronomical events which took place between 3200–2200 BCE

These Astronomical Events in **Sataptha Brahmana** provides the dating of this text upto 3000 BCE and Satapatha Brahmana being commentary text on Vedas , **places Vedas before 3000 BCE** atleast . **Michel Danino** a professor of IIT Gandhinagar in his book " **The Invasion that never was**" Page 78 and 79 mentioned that there are astronomical events in **Krishna Yajur Veda** such as Solstices which took place **about 8500 BCE** which places the Rig Veda **older than 8500 BCE** and the other 3 Vedas **between 6000-4000 BCE at least** . This again disproves the 1500 BCE dating of Vedas and that Vedas are much much older and **Disproves AIT**

## The Invasion That Never Was



Is further proof needed? Well, there is still plenty of it.

From astronomy, since the Vedic symbolism is shown to refer to celestial events such as solstices and equinoxes which can be dated to between 4000 and 6000 BC.<sup>18</sup> An Indian astronomer, B. G.

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### *The Evidence*

Siddharth, finds in the Krishna Yajur Veda a clear reference to solstices around 8500 BC,<sup>19</sup> which would of course make the Rig-Veda older than that. As for the Brahmanas and Sutras, which followed the Veda, they yield dates in the vicinity of 3000 BC.<sup>20</sup>