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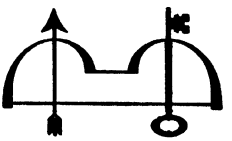

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L. A. WADDELL, C.B., LL.D., *Makers of Civilization in Race and History.* (Messrs. Luzac & Co.)

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PREFACE

WHERE was the original Home of Man? How did primitive *Homo Sapiens*, a creature comparatively defenceless, spread all over the world.

Successive waves of migration from a common centre undoubtedly did introduce the same higher culture, similar root words, and similar place-names, in each age or era, over wide continents. Although the main characteristics of human beings are so similar, why are there such marked differences between the main races? Who invented the cart and wheels, and the hand-mill for grinding corn? Who invented writing and the alphabet? What were the true origins of widely spread myths, folk-lore stories, and fairy tales?

The accepted beginning of the "historical" age is based largely on the early written records of the Egyptians, of Sanskrit and of Greek. These are all full of myths and distorted sacerdotal flights of fancy. In the search for Truth myths must be discarded.

This exposition is an attempt to present the vast problem of humanity from an angle of view which may be novel and which is not usual. The evidence has been sought in the real original meaning of words and root forms, and in the mode of construction and expression of ideas, in groups of languages (pre-Dravidian, Dravidian, pre-Aryan and Aryan) which are far older than Sanskrit or Greek. The ancient dates given are conjectural, and are intended merely as an indication of some form of chronological space and order.

Controversy is unavoidable, but experience of many years in places where ancient languages still are spoken has led the author to record the results of careful examination, in the hope that his readers may find an interest in the facts recorded.

E. F. ORTON.

INTRODUCTORY

Origin of Homo Sapiens.—The branching off of the simian (monkey) type from other types of mammals must be dated far back in the world's history; perhaps to 2,000,000 years B.C. (two million years). See *The Antiquity of Man* by Sir Arthur Keith (1925).

Wallace's *Island Life* contains a reasoned demonstration of the main factors which tended towards, or forced, the development of various genera and species, and the natural laws which govern distribution, and development or extinction. Only a few species and genera of any age ultimately survive; many species and genera become extinct. Nature is prolific in production, and ruthless in elimination. The red tooth and the red claw are everywhere in evidence, on land, in the water, and in the air. Rigours of climate, shortages of food supply, infertility and diseases, are other main factors of elimination. For preservation of a genus or a species, it is essential that the female shall develop those qualities which ensure the production, care, protection, and early instruction of the young. The male, among the higher animals (where the female is specialized) must be able to protect the female and be able to provide food for the family; he must also be able to ensure some measure of security for the family lair or home by finding or contriving a safe retreat, or by defending its approaches, or by a combination of both these methods.

The evolution of the various genera and species of monkeys and apes, and their world-wide distribution, required a long interval of time. In a further long period the various species of anthropoid apes were developed, probably in eastern Asia, brought about by successive migrations (due to ice ages) between north-eastern Asia (Manchuria, Mongolia) and south-eastern

Asia (Malaya). Early in the Miocene Age (or about 1½ million years B.C.) the anthropoid apes began to branch off into various species. The western half of Siberia was then an ocean, and the barren highlands of Tibet and the eastern Himalaya ranges cut off any easy line of migration westwards.

At the present day, most of the existing species of anthropoid apes are to be found in the forests of south-eastern Asia (gibbon, ourang-outang, etc.); with the exception of the gorilla and the chimpanzee which are found in the forests of the Congo, in West Africa, and in Central Africa.

The probable route of the migration of the gorilla and the chimpanzee will be indicated later.

Evidence of Embryology.—The development of the embryo of mankind, from the ovum to the new-born child, records the whole gamut of the evolution of man. A live atom grows in a sac of salt water, folds over to form the spine and nervous system and folds over again to form the alimentary system. Passing through a fish-like stage, with a rudimentary tail, and with gills which subsequently close up, the embryo develops a head at the end of the spinal column, and buds which grow into arms and legs. Passing through the stages of reptile, lower mammal, and higher mammal, the embryo at last reaches a simian or man-like (human) shape, and the rest (nearly a half) of the stages of development of the human embryo mainly are concerned with an ultra-development of brain, and nerves, and the reactions of touch and reason and comprehension. This latter period of development appears to include the anthropoid and human stages. Similarly, the stages of growth and development, from the age (one year) when a child can first begin to walk and talk, through childhood and youth, to maturity, represent roughly the evolution of the body, brain, and senses of mankind after the crossing of the border line which made him *homo sapiens*, to the status of a mature modern man (or woman).

Human races which have lived long in tropical countries mature quickly and age quickly. The colder the habitat, the longer the period of "growing up," and the longer the span of maturity before ageing.

Thus a female in a tropical country is mature at 10 to 11 years, and is frequently a mother at that age. A male in the tropics is mature at 11 or 12 years. The woman is old at 28 to 30 and a man after 35 is past his prime, and ages rapidly.

The development of primitive races of man of tropical countries has always been much retarded, largely owing to isolation and a lack of competition against nature and against rival races.

In the case of the Nordic (Baltic or Scandinavian) race, a woman is not fully mature until 17 or 18, and does not begin to age until nearly 50. A man is not fully grown or fully mature until 20 or 21, and ordinarily remains a vigorous man until the age of 60, or even later.

Embryologists demand a span of about one million years, for the development of modern man, from the first evolution of *homo sapiens*. Archaeologists and geologists, working by other factors, now demand a span of years equally long.

The anti-evolutionists make the following objections:—

(i) If evolution be admitted as a world-factor, continuously at work, why do we not see monkeys nowadays turning into human beings?

(ii) The skulls (brain contents) and skeletons of man, fifty or sixty thousands of years old, discovered nowadays, are very similar to the skulls (brain contents) and skeletons of modern man.

The answers appear to be as follows:—

As the successive ages of the world have progressed, during the past one million years, the conditions and state of the earth's crust has constantly become more stabilized, and the main land areas (continents and

large islands) have constantly become more settled and more permanent. In past geological ages subsidences and elevations of the land areas were measurable in thousands of feet, as is attested by the thickness of rock strata, and sand, gravel, and chalk strata, which were all laid originally under water, and subsequently rose and then sank again, to get another layer deposited on top which in its turn may be either hundreds or thousands of feet thick. Ice ages were caused by a combination of astronomical factors (the slow swinging of the axis of the earth, etc.), and terrestrial factors. The terrestrial factors included (*a*) high land masses near the pole to accentuate the accumulation of snow and ice, and (*b*) the letting in, or the cutting off, of the warm sea currents from the tropical seas to the polar seas. The temporary elevation or depression of some land mass would stop or divert the main ocean currents, from (say) the north pole. Then the northern ice age would follow, as soon as the astronomical and terrestrial (cold-making) factors all happened to coincide. The dispersion of unison of these factors would end that ice age. As the ages progressed, the main land masses were getting more and more permanent, in proportion as the earth's crust was gradually solidifying. Obviously, in the past, ice ages were more frequent, and perhaps more intense, than in more recent times. Adaptation, change, fight for existence, and evolution, were more intense in the remote ages than in the more recent ages. The last great ice age in the northern hemisphere appears to have begun about 300,000 B.C. Asia was glaciated down to the line of the Himalayas, northern Persia, and the Caucasus, and Europe from the Balkans and Alps to central France. The west coast of Europe perhaps was less severely glaciated. The North American Continent was glaciated as far south as a line drawn from the Delaware river, through Kansas City, to Seattle. This long and severe glaciation in four main peaks, appears to have lasted until about 20,000 B.C. and passed away finally about 10,000 B.C.

The objections of the anti-evolutionists can now be answered in greater detail.

Since about one and a half million years B.C. the simian (monkey) race has been distributed in all the continents of the world, *mainly* in tropical and semi-tropical regions, where they have not been exposed to the changes and rigours of a succession of ice ages. Prior to one million years B.C., the whole series of anthropoid species were confined to a narrow crowded corridor of territory in eastern Asia, and were driven northwards and southwards several times, by successive ice ages. Because the simian race is not now being subjected to the same great pressure, in the same or similar circumstances, is a very good reason why the laws of evolution are no longer acting and re-acting, on the simian race, in the same powerful way that happened ages ago under quite different circumstances and conditions. Minor changes and minor variations of circumstances only produce minor evolutions. All species of the domestic fowl are descended from the Indian jungle-fowl, which man has domesticated and carried to all parts of the world. Man has caused the migrations and changes of climate, food, etc., and the natural laws of evolution have caused the various species of fowls. The same thing has occurred in the case of dogs, cats, horses, pigeons, sheep, goats and cattle, when man has taken them to different countries, different climates, and different conditions of food and water. It is the salt contents and the calcium contents of the food and water of a locality, which largely influence the growth, development and appearance of the body of individuals who live in that locality. That is why people of any one country tend to acquire a similar racial or national likeness. The artificial migrations and changed conditions brought about by man can be seen to produce changes in animals, fruit trees, vegetables, cereals, etc., before our eyes, and in comparatively short spaces of time, because man assists nature in the process of selection and the processes of

change of food and climate. Where, then, is the logic of denying these laws of evolution, when migrations and changes of conditions and surroundings happen to be brought about more gradually by natural causes?

With regard to the argument that the skull and brain contents of man some thousands of years ago, was the same in all essential features as the skull and brain contents of a man of the present day, there are several points which show that this line of argument is of but little value.

(i) The skull and the brain of man has been developing for at least a million years; 50,000 or 60,000 years do not form a big proportion of this total.

(ii) There are, however, marked differences in the brain capacities of existing human races. Isolated races, especially races long isolated in tropical or semi-tropical countries, have got less development and less brain capacity. There is almost as much difference in brain development between a highly cultured European and an Australian Bushman, as there is between an Australian Bushman and a gorilla.

(iii) The brain development and capacity of a man who lived 50,000 years ago can only be gauged by the internal measurements and shape of his skull, but brain development is largely a matter of quality as well as quantity. The more highly developed brain invariably is more convoluted. It is more complicated and more "folded over." The skull cavities of remains 50,000 years old show definitely that the brain then was less convoluted and less developed.

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PART I

CHAPTER I

Iranian plateau, the original home of the primitive races. Climatic and geographical reasons for this supposition. Development of the Pigmies—evolution of the race. Beginnings of primitive speech. Mental and physical development. Migration and formation of tribes.

AFTER an examination of many factors, the Iranian plateau has been selected as the locality best fulfilling the conditions called for, as a centre where a primitive race could develop, and whence it could migrate most easily to all parts of the world.

It is essential to remember that the earliest migrations of primitive man, which transported him to almost all parts of the world, occurred during the Pliocene Age, which ended about 200,000 B.C. The earliest migrations probably were carried out between 400,000 B.C. and 300,000 B.C. Primitive man was a coast-dweller, and his diet was drawn largely from the harvests of the sea; fish, shell-fish, etc., eked out by fruits, nuts, and edible plants in their seasons, and supplemented by items such as eggs, young birds, and wildfowl when obtainable. In times of scarcity, snails, lizards, and various small reptiles and animals, no doubt, were hunted and eaten. In Pliocene times, the Sarmatian Sea covered the area now known as Turkestan, the Sea of Aral and the Caspian. Its northern outlet extended from the Sea of Aral to the Arctic Ocean. The Straits of Bosphoros and the Sea of Marmora did not exist. There were water channels and marshes from the Black Sea to the Baltic.

The Iranian plateau and the hilly districts on the eastern side of Turkestan are the home of the wild vine, fig, date, walnut, pistachio and almond, all of which not only provide nutritious food, but fruits which keep naturally for long periods of time. Wild rice, barley

and other food grains are indigenous to Iran. Wildfowl are abundant in the winter, and partridges, hares, and other small game all the year round. In the Pliocene Age and in the Pleistocene Age there was sea on the northern side of Iran and sea on the southern side, and the intervening plateau was dotted with many lakes and marshes. There was, therefore, an abundant supply of food from natural sources available all the year round. What other non-tropical country in the world could produce a similar all-the-year-round natural larder for primitive man?

In the main essentials of structure, brain, senses, habits, food, etc., the various races of man, all over the world, display a remarkable similarity. These facts point not only to a common origin, but also to a long sojourn together, in the same area, in similar conditions, over a very long period, until all the points that are common to all races had become firmly and permanently established. The area must be large enough to allow for expansion in numbers, and to allow some latitude in local movements and migrations, to suit the seasons, and to permit some retreat away from an advancing ice-cap. The area must also be small enough to allow intercommunication and access among the various communities from time to time throughout the most early stages, to pool experience and knowledge, and to maintain a common average of progress. The boundaries should not easily be passable, during the early stages of a common development. The seas on the north and south, and the inhospitable mountain ranges on the east (eastern Afghanistan and eastern Baluchistan) and on the west (Caucasus) were sufficiently deterrent barriers to the early primitive pigmy race.

In addition to these factors, however, it is essential that within the selected limited area, the climatic conditions of the extremities should be so varied, that when in the later stages of evolution the primitive race became dispersed over the whole of the area, the climatic variations should have given rise to the chief differences

which now obtain among the main races of mankind. These climatic conditions are fulfilled exactly by the Iran area, and not anywhere else. The coastal belt of the Persian Gulf and Makran in the summer is one of the hottest in the world, and the sun has great burning power. The negrito race resulted, and survives there to the present day. They migrated southwards and south-eastwards subsequently, into tropical countries, and formed the basis of the negroid and negro branches of the human race. The "almond-coloured" pigmies of the western plateau of Iran descended partly into Mesopotamia and Palestine to become a basis of the brown races; and partly entered the Caucasus and Asia Minor to become a basis of the Armenoid, Caucasian, and Mediterranean races.

The "almond-coloured" pigmies of the Hindukush and Pamirs subsequently developed into the Alpine race, and provided some early elements of the Chinese race. The "almond-coloured" pigmies of northern Iran and the Sarmatian Sea provided some early migrants to Mongolia, where their yellow tinge was stabilized in the Mongolian race. A proportion of the Sarmatian sea-faring pigmies advanced and retreated with successive ice-caps, and became a fair and ruddy race, not unlike the present inhabitants of the steppes of the Ural and Turkoman countries. The majority of European races, and the present Indo-Iran races are descended from the stock of the Sarmatian Sea coast areas.

The Iran plateau, therefore, is ideally situated as the central point of dispersion, with coastal and water channel communications to all the main present locations of the various branches of the human race.

Primitive pigmy man, of the Pliocene Age (prior to 200,000 B.C.) had no domesticated animals to use as beasts of burden. The continental land areas were covered with woods and forests, swarmed with carnivorous animals, and were trackless. Primitive pigmy man possessed no effective weapons to enable him to contend against carnivorous animals, or to enable him

to obtain an assured food supply by hunting. It was only along the sea coasts and up the navigable rivers that he could travel in boats with security, and transport his women and children.

There are potent reasons why primitive pigmy man remained confined to one central convenient area, such as Iran, for a long period of development, which is therefore estimated to have lasted from about one million years B.C. until about 400,000 B.C. (The eoliths of Kent are estimated to date back to 350,000 B.C.) He then discovered the "Pota," or catamaran sailing canoe, and became mobile. Following the coasts and waterways of those days, he formed small communities along the shores and main rivers of the world during the next 50,000 years.

The anthropoid ape of several species almost certainly was developed in eastern Asia, where a succession of ice ages drove all creatures southwards. The retreat of the ice enabled creatures to migrate northwards again into the empty spaces of Mongolia and Manchuria. These struggles for existence compelled adaptation and development, and the non-adaptive species died out. The treeless plains and steppes of north-eastern Asia forced an upright (two-legged) mode of progression on the anthropoids, of various species. The smallest (pigmy) species of anthropoid had to depend on its wits to survive, having comparatively little strength. The larger anthropoids relied on strength, fought their enemies, and did not develop their brains.

The theory that the earliest race of *homo sapiens* was a pigmy race is specially stressed. A pigmy species of anthropoid ape in a country of treeless plains would be forced to develop its wits (brain power) or perish. The larger and stronger species of anthropoids could and did survive in the open treeless plains of north-eastern Asia, and were not subjected to the same vital obligation to develop brain power in order to survive.

The destruction and loss of life, in these conditions, must have been on a colossal scale. Millions of pigmy

anthropoids probably migrated northwards from the overcrowded forests of south-eastern Asia. In north-eastern Asia they had to struggle for existence, without the protection of trees, against tigers, leopards, wolves, and other carnivora, and nearly all gradually became extinct. These pigmy anthropoids sought refuge in the swamps of the Mongolian shores of the inland West Siberian ocean. During this long struggle for existence their wits and brains received great stimulus, and a few survivors, probably only a few small families or family groups, found a special haven of refuge in some island, or group of islands, surrounded by swamps and mud flats, where the carnivora could not follow. These surviving pigmies meanwhile had acquired (say about one million years B.C.):—

(i) An active (*sapiens*) brain.
(ii) The use of thumbs and hands, and the wooden club.
(iii) The art of swimming.
(iv) The first elements of speech.

During their long sojourn of thousands of years in the Siberian swamps, their diet perforce had changed from purely herbiverous, to eggs, crawfish, shell-fish, and frogs, as well as any edible roots and fruits available in the swamps and marshes. It must be stressed that this development of brain and understanding was slow and gradual, and under tremendous pressure of danger and call for self-preservation.

The exact conditions under which these fierce struggles and abnormal brain developments occurred were peculiar to the special age, climate, enemies and surroundings. Some such special conditions were essential, and must have existed, to cause the survivors of one special species of anthropoid ape to cross that vital line of brain development which separated *homo sapiens* from all other species of anthropoids.

The use of the thumb, and of the hands, had helped largely to stimulate the development of the brain, by a process of action and reaction, leading to a growth of

powers of observation, and finally to a reasoned perception of cause and effect.

The use of a stout stick, in self-defence, was the first natural hand-held weapon. The throwing of stones and missiles was an accomplishment already possessed by most species of monkeys. The next step was the fastening of a stone to the end of the stick, and this stone hammer or club was the first effective weapon of primitive pigmy man.

With a safe refuge and an assured food supply, the small group of pigmies increased in numbers, and spread among the marshes and islands, as an aquatic race.

Apart from natural animal instincts, which were highly developed, the brain power and faculties of speech and reasoning of these first pigmies perhaps were equivalent to those of an European child of two or three years of age.

These early pigmies lived in the swamps of north-western Siberia, along the Mongolian shore of the inland Siberian Sea, which then extended all over western Siberia, to the Caspian. This inland ocean of western Asia is known as the Sarmatian Sea.

These first pigmies were hairy, naked, little men, but intelligent and active. They probably were light brown in colour, and perhaps about three feet in height.

It took thousands of years to arrive at the stage of development, when pigmy man had reached the first stage of speech. He had also learnt the arts of rafts and raft dwellings, fishing, snaring wildfowl, and after some centuries even the making of raft-like canoes and paddling, for with the lapse of time, trees were growing in some localities, alongside the swamps, and logs were available.

The geography of Asia and Europe in those remote ages was considerably different from what it is now. All western Siberia was a shallow sea, which extended from the Arctic southwards as far as the northern border hills of Afghanistan and Persia, and included the Sea of Aral, the Caspian Sea, and the Black Sea.

All southern and south-western Russia was a shallow sea, thus linking the Baltic with the Black Sea. Finland was an island, surrounded by shallow seas and vast swamps. The Ural Mountains formed a long narrow island stretching down from the Arctic Ocean. Sind, Punjab and Bengal, all were shallow seas, and southern India (Deccan) was an island.

About one million years B.C. it may be conjectured that early pigmy man had moved southwards to the southern shores of the Sarmatian Sea; and had settled in those districts, which in later ages were known as Semirechia and Bactria. It was not until about 400,000 B.C. that the human race began to migrate from Iran.

The pigmies and two species of anthropoid ape (gorilla and chimpanzee) migrated south-westwards along the shores of the Siberian inland ocean, and the survivors finally reached the southern shores of the Sarmatian Sea, settling in "Bactria," north of the Hindukush range. The remaining species of anthropoid apes retreated via China into south-eastern Asia where all the species of anthropoid apes are now to be found, with the exception of the African gorilla and chimpanzee. Relics of anthropoid apes have been found in India, showing that one or more species wandered (from Iran?) into India, where they did not survive. From Iran, the gorilla and the chimpanzee spread into Africa, where they still survive, as the only anthropoid apes in Africa.

In the early days of pigmy life, along the southern shores of the Caspian-Siberian Sea (the Sarmatian Sea), the summers were long and fairly warm, but the winters cold, with a good deal of snow and ice. During the summer the pigmies took refuge on rafts, on islands in the creeks and estuaries, and later on in caves (ghārā or kāz) among the cliffs and rocks of the coasts. They were as yet greatly afraid of carnivorous animals, and could not easily defend themselves, or their families. In winter they learnt to dig holes, and to roof these over with blocks of snow and ice, similar to the snow-houses of present-day Esquimaux.

The last great Ice Age of the northern hemisphere began about 300,000 B.C. and lasted until about 20,000 B.C., finally passing away about 10,000 B.C.

Geologists have divided this long Ice Age into four periods of maximum glaciation with intermediate warmer intervals, which were diluvial. During these warmer

intervals the ice-cap retreated partially, and there was denudation and scouring out of the gravel and soil deposits laid down by glaciers of the previous period.

The first glaciation is called the Gunz period and was of moderate intensity.

The second is called the Mindel period and was of great intensity.

The third is called the Riss period and was of moderate intensity.

The fourth is called the Würm period, and was of less intensity.*

At this stage of the human race (300,000 B.C.) the last great Ice Age gradually came on in the northern hemisphere, and all living creatures once more were slowly and gradually driven southwards.

First human speech (*prior to* 350,000 B.C.).

ă = arrival, or come.
pā = foot, or go.
jā = living place, lair, or place.
ĭ = this.
dā = that.
dăm = breath, living creature.
dūsh = warning call. (Dūsh, hūsh, hoosh, are to be found in most early languages; dūshmăn, enemy; hūshyār, careful; hŭsh, be quiet.)
ă dăm = birth, or coming of a child.
ūz = water.
măk, măkă = dry land. (Pashtu, zmăkă).

All these roots are in Santāli and the allied languages of the most primitive races in India. They are also in Brāhui, which is one of the oldest of Dravidian languages. They persist on, into Pashtu, Hindi, Baluchi and Persian.†

kăn = eye, or see.
kūn = mouth, or eat.
ămmă, *or* mā = mother.
bābā, *later* bāvăh = father.

* *Vide* plate of these ages at page 99.
† Lists of words of these languages are given further on.

kăt = blow given with club or stone hammer. (kăt = strike, cut = blow, is almost universal in all early languages. Păshtu kătăki = hammer.)

hār, hăr = man. (Santāli, hār.) (The wide-spread word "năr" = male, in early languages, probably was derived from hăr. Greek, anēr = man.)

hūr, hūrī = a woman.

jā–ūz = place, or home, in the swamps. The name "jāhūz" or "jāhāz" perhaps was used subsequently for floating platforms of logs, or bundles of reeds. In modern Asiatic languages, jāhāz is a wide-spread name for a ship or a floating home

dăr = door, shutter, means of closing, is a very ancient root. Swedish, dörr. German, Thor or Tor. Dăr is an ancient Aryan (Persian) word, but its origin is pre-Aryan. Similarly, ănd, or ăng, for "inside," appears as a root in most primitive languages, and persists in modern Aryan languages.

ăndăr = inside the door, or "inside." (Pashtu, Baluchi, Persian, Urdu, etc.). In Pashtu, the word "dănănă" also is used.

băndăr
bā-hăr } =outside the door, or "outside."

ŭnd, ŭng, for "down," or "down under," appears as a root in most primitive languages, and persists in modern languages, including German and English.

ŭng-po, or ŭngo represents the burrow leading *down and under*, into the winter snow-hut or underground house or shelter.

ăngo, or ĕngo, represents the narrow *entrance into* a cave. In Swedish and German, eng = narrow.

ăndăr, dăndăr } also represents a cave. (Santāli, dăndăr).

ghārā is a large natural cave or cavern either vacated by wild animals, or from which wild animals have been ejected; whereas ăndăr or dăndăr may have been a smaller cave hollowed out or enlarged by man himself. Smătz also is a name for a natural cavern, in Pashtu.

In Pashtu, jūngărā means an arbour, or hut made from branches, among trees. This was made in imitation of a conical snow-hut, and given a similar name. The word kāz or kāzăh (Pashtu and Persian, kāz) also means a cave dwelling, from which the word "casa" (house or dwelling) of the Mediterranean races is derived.

The Pathān tribes of the North-Western Frontier of India, who still are cave dwellers to the present day, call their caves "ghārā" or "smătz" and not dăndăr or ăndăr. They use the word "ăndăr" for the inside of a mud-house or hut (kōr) built by themselves, in the open. The Pashtu language is Dravidian in construction and contains many primitive and pre-Dravidian roots and elements. On top of this is a strong over-lay of Aryan words and names. The forefathers of the Pathans have lived in those hills, foothills and valleys of the Hindukūsh mountain range, along the upper waters of the Ox*us* river, and its tributary the Kund*uz* river continuously from pre-Dravidian days. They always have been able to migrate into the Ind*us* valley and Sistan plain for the winter, and they still do so, in large annual migrations.

The Sarmatian pigmies. (*One million* B.C. *to* 400,000 B.C.)

In the winter, the early Sarmatian pigmies may have worn suits of skins to keep themselves warm, or they may have been hairy naked people. They obtained their

food by snaring, hunting, fishing, and by killing seals and similar animals of the Arctic type.* This hard life forced development and growth on the early human race, during the course of centuries, and thousands of years.

From the use of logs fastened together for a raft, it is a natural sequence to the kătămărān, which is a strong but primitive boat, formed by tapering logs with turned up ends, fastened at the ends with thongs. Six logs and two thongs can be converted into a seaworthy boat within a few minutes. The kătămărān was a big canoe, to hold several people. The kata was a smaller boat (cutter) to hold two or three people. With matting and skins on board a boat, it was not long before it was discovered that wind blowing against a matting screen would propel the boat along; so sailing was discovered and utilized by an aquatic race. The matting sail would be "magic," the magic power of the Spirit of the Wind, and this undoubtedly is the foundation of all the Eastern stories of the magic carpet (or mat) which could transport people over long distances or journeys. Folk-lore stories about "spreading a magic carpet (sail) and doing a long journey" would in later ages, among inland tribes, be given a literal meaning. This is the original source of stories of the Magic Carpet.

It was, therefore, the discovery of the art of matting by women which led to the accidental discovery of the virtue of the mat as a sail, which put into the hands of primitive man the means to follow the coast lines of seas and oceans and so to achieve dispersion all over the world. The long early journeys of primitive man could only have been carried out along the coasts, in sailing canoes. The land was covered with forests, full of carnivora, and every conceivable difficulty to prevent long cross-continental journeys or migrations. Primitive man had little or no land transport facilities.

* The seal of the Black Sea is descended from the seal of the Sarmatian Sea. It is nearly related to the Arctic seal and differs from the Mediterranean seal.

Short journeys were possible, but women and children could not possibly perform journeys by land of thousands of miles, even in the course of several generations, except by some such method as transportation by boats which could either be sailed or paddled along the coasts. All settlements and colonies of primitive man were along sea coasts, or up the valley of a big river, navigable by boats.

In those days, the waters of the Persian Gulf extended far more inland than at present, and the head of the sea extended beyond Bāghdād,* to the foot of the mountains of Kurdistan; but this shallow sea, even then, was slowly being silted up. The ancient beaches can still be traced.

When the human race was still in the early pigmy stage, considerable numbers (for some special cause, such as a period of unusually severe winters) crossed the Irānian plateau southwards, and settled along the warmer coasts of the Persian Gulf, and the shallow seas of Mesopotamia, where they remained cut off from the rest of the race for many centuries. As pigmies, they increased and multiplied in their new home along the Persian Gulf. Other contingents of these pigmies followed, from time to time, southwards to the Persian Gulf.

From the Persian Gulf, about 350,000 B.C. and onwards, they spread along the coasts, eastwards into India and south-eastern Asia, southwards into Africa, and up the Red Sea into the Nile valley and along the Mediterranean shores. Subsequently they migrated to the coast of West Africa.

From the Malay archipelago some of these pigmies moved northwards, up the eastern shores of Asia, as far as Japan, where their presence is recorded in the earliest Japanese histories. In a later age, the newly-arrived Japanese called them "the spider folk" and exterminated them. These "spider folk" were dwarfs, who lived in underground holes, the entrances of which were closed by doors or lids.

* *Persian.* Bāgh=garden, Dād=justice. The Garden of Justice.

The original distribution of the early pigmy races of man was confined to the Old World, and not any of them reached America, owing to a lack of any practicable route at that period. The northern hemisphere was glaciated by the Gunz peak of ice (300,000 B.C. to 225,000 B.C.) and access to America was cut off, either via the Behring Sea, or via Iceland and Greenland.

Those pigmies who migrated southwards from the shores of the Persian Gulf, were already of a negrito type, and black in colour, and were well suited to life in the tropical zone, black being nature's protective colour for the human skin, against a powerful sun.

Those pigmies who migrated from the shores of the Sarmatian Sea, westward and north-westward, along the water-courses of the Dnieper valley, Polish marshes, and the Baltic, into western Europe, were of a light brown, or "wheat" colour, having lived for long ages in a climate of cold winters and semi-tropical summers. These earliest migrations, from the Sarmatian Sea, probably occurred about 350,000 B.C. to 300,000 B.C., prior to the onset of the great Ice Age, in its first or Gunz peak of glaciation.

Flints showing traces of human handiwork have been found in East Anglia (Essex, Norfolk, and Suffolk) in deposits of the late Pliocene Age, known as the Cromer Forest Bed and the Sub-Crag deposits. These deposits were laid down prior to the great Ice Age, i.e. prior to about 300,000 B.C. The "eoliths" of Kent are estimated to be older still, and have been given dates which have been variously estimated at 300,000 B.C. to 450,000 B.C., so that 300,000 B.C. to 350,000 B.C. may be regarded as a conservative estimate of the earliest record of man in western Europe. Vide *The Antiquity of Man*, by Sir Arthur Keith (1925).

Similarly, between 350,000 B.C. and 300,000 B.C. prior to the onset of the great Ice Age, colonies of pigmies from the Irān coast of the Sarmatian Sea migrated towards the north-east along the shores of the Sarmatian Sea into the Kashgar (Sinkiang or Tarim) valley (then an

inland lake, or chain of lakes) and into Mongolia. From these localities, following the courses of the Yangtse and Hoangho rivers, it is possible that the earliest human migrants reached the plains of China.

These early pigmy migrants perhaps had slightly prognathous jaws and slightly prominent eyebrow ridges, but in general appearance (shape of head and eyebrows) they probably were not unlike the pigmy races which still survive in various parts of Africa, India, the Andaman Islands and Malaya. These surviving pigmy races exist in tropical forests, where conditions of equable hot climate and plentiful natural food supply have eliminated the struggles and incentives towards progress. The isolation and security of the forests, an assured and constant food supply, a lack of struggle against changes of climate, and the inertia of a tropical temperature, have all militated against progress and development. These tropical pigmies, therefore, are probably now not very different from what they were 300,000 years ago.

These primeval pigmies, however, have neither prognathous jaws nor prominent eyebrow ridges, nor other marked simian traits such as are to be found in the remains of Mousterian man of Europe and Africa (period 40,000 B.C. to 20,000 B.C.) or of Pithecanthropus of Java (period *circa* 200,000 B.C.).

The peculiarly marked simian traits of these two examples, Mousterian man and Pithecanthropus, may perhaps be due to another and a special factor. The markedly prognathous jaws and prominent eyebrow ridges of the larger and stronger species of anthropoid apes were and still are the exaggerated characteristics of a strong fighting animal, which depends on its strength of body and jaw in its struggle for existence. Whereas a pigmy type of anthropoid, from which it is more probable that *homo sapiens* was evolved, depended on its wits and its brain for survival, and not so much on any inherent strength of jaw and frame. In the earliest stages of pigmy man (*homo sapiens*) he was still

a close first cousin of the other species of anthropoids. Similarly, the wolf and the dog are separate species of the *genus canis*, but cross-breeding between the wolf and the dog, with fertility of the offspring, is still possible.

Mousterian (Neanderthal) man appears to have originated, or to have developed in numbers, in the heart of Africa. His earliest remains have been found in the oases of the Sahara and in Northern Rhodesia (Broken Hill Caves). The bones, skull and teeth of the Mousterian type approximate closely towards the gorilla type, and the gorilla is one of the species of the anthropoid ape which found its way into Africa. There is a strong suspicion, therefore, that a cross-bred race was evolved in Africa in the dim past ages. Mousterian man entered southern and central Europe and also Palestine, about 40,000 B.C., and became extinct about 20,000 B.C. The Heidelberg (Neanderthal) remains of western Germany are similar to Mousterian remains, but are much earlier in date. These Heidelberg remains may be the relics of a small earlier migration from Africa of the same race, between the Gunz and the Mindel peaks of glaciation.

The Pithecanthropus type of Java approximates closely towards the gibbon type, and the habitat of the gibbon anthropoid is Malaya. A similar cross-bred race, therefore, may have arisen locally in the dim past ages.

The prognathous jaw of the true negro type, and the prognathous jaw and heavy overhanging eyebrows of the Bushman of Australia, may be attributed to a strain of these ancient cross-bred products.

This theory of cross-breeding, between the earliest pigmy race of "man" and his first cousins, the anthropoid apes, becomes the more convincing, the more closely it be reasoned out. On the shores of the Caspian Sea, the settlements of pigmy man would have been much troubled and raided by the gorillas.

In Pashtu, "Bănr-mānū," and in Sanskrit "Bănmānū*kh*," means a wild man, man of the woods, or

monster. Bănr in Pashtu means rufous (red-haired) and shaggy. These are very primitive and ancient names, and probably referred originally to anthropoid apes. In Pashtu there is a strange tĕrm of abuse, an ancient expression, "Păti Mō," which has a meaning equivalent to "Go to the Devil." Mō may be an abbreviation of Mōnkū (Mānū*kh*), the big monkey or anthropoid.

Especially in winter, the anthropoids would have been tempted to raid the small settlements of the early pigmies, to loot their stores of food; and in isolated cases they may have carried off pigmy women and children back into their lairs in the forests. Thus would arise a cross-bred, half-bred, and later quarter-bred and one-eighth bred mixed race. This danger was one of the factors that forced aquatic habits on the earliest pigmy race. When the increasing cold of the advancing Ice Age forced the anthropoids to migrate southwards from the Irānian plateau, the pigmy race of man (whose wits enabled him to survive the cold in underground shelters, caves, and snow-houses) was freed from the menaces of the anthropoids.

The gorillas, with their half-breeds, retreated via Palestine into northern Africa. The prognathous jaws and simian traits apparent in many negro races may be due to a strain inherited from the survivors of these half-breeds who survived in central Africa. From northern Africa, the half-breeds and quarter-breeds spread across the Malta–Sicily and other bridges of land into Europe, as the Mousterian race (40,000 B.C. to 20,000 B.C.). This mongrel race eventually died out, perhaps partly through inability to conform to the changes of climate in Europe. The Mousterian race disappeared quite suddenly in Europe about 20,000 B.C., being finally exterminated by the modern races of man who entered Europe about 20,000 B.C.

Folk-lore stories about giants and their extermination may be attributed to the struggles which led to the elimination of the Mousterian type. A few survivors may have lingered on in desolate spots such as Exmoor,

and the forests of Germany, to give rise to these folk-lore stories. A quadroon or an octaroon type of this Mousterian race may perhaps have managed to survive through the ages in the remote and isolated swamps and forests of western Ireland, where the Gulf Stream preserved a more equable climate.

CHAPTER II

Advancement of language. Place-names. Ruling factors of daily life of primitive man and their effects upon speech. The beginning of religion, myth, and sacred custom. Worship of the elements. Local gods, Mazda-Ahriman. Serpent and phallic worship. Human sacrifice.

PLACE-NAMES persist through the ages. The early settlements, along sea coasts, and on rivers near the coasts, from which were evolved the Chellean civilization, can be traced by the place-names (river and coast names) containing the root, ūz, water (Ouse in England).

ūz = water (Pigmy migration).
hāūz = water tank (Persian).
kūzăh = water jar (Pashtu).
nĭyūz = flood, deluge (Pashtu).
ōs or ōz = dew, in the Gond language. The Gonds are a pre-Dravidian aboriginal race in Central India.
uis = water (Gaelic); really pre-Gaelic.

Phoenician Coast.

Towns.

Casi*us*
Bargyl*us*
Palt*os*
Antarad*us*
Arad*us*
Marath*us*
Calam*us*
Tarabol*us* (Tripoli)
Bybl*us* (home of parchment books (Biblos), hence Bible)
Beryt*us* (Beyrout)
Tyr*us* (Tyre)
Palaetyr*us*.

Later (*Dravidian*).
ăk = water
ăkkă (Acre)
Later (*Early Aryan*).
āf = water
ăffă
Jaffa = Jā-ăffa

Rivers of Phoenicia.

R. Eleuther*us*
R. Adon*is* (*us*)
R. Lyc*us*
R. Magor*as*
R. Tangr*as*
R. Bostren*us*
R. Bel*us*

Phoenecian legend. The Kabeiri were the gods of navigation and of metal-working. They were depicted as dwarfs, and often as mis-shapen. Perhaps a tradition from the aboriginal pigmy inhabitants.

Asia Minor.

Rivers flowing into the Black Sea.

R. Lyc*us*
R. Hal*ys* (*us*)
R. Sangari*us*

Rivers near entrance of Dardanelles.

R. Simois (Sim*us*)
R. Caic*us*

Towns on Aegean Coast.

Ili*os* (Troy)
Milet*us*
Ephes*us*

Rivers of Cilician Plain (opposite to island of Cypr*us*)

R. Sar*us*
R. Pyram*us*

Greek legend. A mysterious race of dwarfs lived in caves, among the mountains of Asia Minor, east of the River Halys. They were miners, and were among the early suppliers of iron (siderōs) to the Greeks.

The Greek word for iron (siderōs) may have been connected with the Aryan word for star (sidera, sătāra), as the early Greeks thought that all iron ore was meteoric.

Italy.

R. Po—tributaries and lakes.

R. Ticen*us*
R. Pad*us*
R. Tanar*us*
R. Olli*us*
L. Verann*us*
L. Ceresi*us*
L. Lari*us*
L. Sebin*us*

R. Po—tributaries and lakes—*continued.*

R. Clesis (*us*)
R. Mensi*us*
R. Ren*us*
R. Silar*us*
L. Benac*us*

Greece. (Peloponne*us*).

R. Pen*us*
R. Alphe*us*
R. Pamis*us*
R. Inach*us*
L. Stymphal*us*

Spain. Gad*uz* (Gades, Cadiz).

Portugal. Tag*us*.

France. Toulo*use*.

England. R. Ouze (many)
Thamm*uz* (Thames)
(Thammūz was the water-god of the pre-Dravidians).

From the northern shores of the Sea of Aral, northwards along a chain of lakes and swamps, to the middle waters of the River Irtish in the neighbourhood of Tobolsk, the name *uz* (water) occurs in many place-names, especially names of lakes. A Russian word for "lake" is oz, or ozero.

Oz Kug
Oz Batpai
Oz Kurgan T*uz*
Oz Kopasar
Oz Gor
Tug*uz*
Oz Chalkar
Oz Durukla
Oz Sarikopa
Oz Saltaim
Oz Obagan
Oz Ishim
Oz Satijin

River Ox*us* and its tributary the Kund*uz*. River Ind*us*. These place-names indicate settlements of primitive man in these regions in remote ages.

Between the Sea of Aral and the present northern boundary of Persia the place-names are all comparatively modern (mostly Turki). This "Turkoman" area probably

was covered by the Sarmatian Sea, until modern ages; large portions of it perhaps until the time of the Christian era.

There is a strong probability, from these ancient place-names and their persistence to the present time, that a few scattered communities of pigmies remained continuously in habitation of the regions along the foothills of the Ural Mountains. During periods of glaciation they perhaps acquired the habit of living, firstly in natural caverns in the lower hills, and subsequently in deep caves and galleries which they learnt to tunnel into the hill-sides. There was a plentiful supply of fuel from the coniferous forests, and glaciation in the southern Urals probably was not so severe that game could not be hunted, and preserved for winter use. The conditions perhaps would have been similar to those which the Esquimaux can tolerate in present times, along the Arctic regions.

Ŭr = fire (Pashtu); ăl = wood (pre-Aryan).
Ŭrăl = firewood, or fuel.
Fir tree (= fūr or fÿr) = fire tree.

The early pigmy race already had been living for perhaps 750,000 years among the swamps and creeks and estuaries of the Sarmatian (Caspian) Sea, before it had attained the progress already indicated. After the lapse of another period (perhaps 100,000 years) the forms of speech, say by about 150,000 B.C., began to approximate towards that of the earliest races that now survive in the world.

Next progress in speech (up to say, 250,000 B.C.).

kăta	= act, do, put.	Brahui, kăta = put.
dūsha	= enemy.	Pashtu dūshmăn, Persian, etc.
mărăn	= big.	Santāli = mărăn. Baluchi = măzăn.

dé (dy or dăy) = sun, light, or look. { Brahui, dé (dy) = sun. dé, dékh, dīd, in most primitive languages, to see, to look.

ūr, ōr } = sun, light and also fire. Pashtu = ōr = fire. nōr = the sun.

pā, pōts } = foot. { Dravidian pā-dăm, Aryan pā (a pace, a step = kădăm). Pashtu khpā or pōts } = foot.

dūr = far, hard, difficult { Baluchi dūr and Persian.

tā or tār } = dark.

jā ūz = logs tied together (place on the water), (raft).

āl or ăl } = wood, timber. Pashtu and Persian root, āl as in zogh-āl = charred wood.

pāl = pole, for poling a raft along, in swamps, and for anchoring or fixing a raft.

pāl, pālăh } = wooden ploughshare (Pashtu).

wrŭk = loss, lost. Pashtu = wrŭk.

{ Swedish, vrak; English, wreck.

Derivations from Gond (Santāli, etc.) in India, Bushmen of Australia, jungle tribes of the Malay peninsula, and the primitive roots of Pashtu and Brahui. *Vide* Grierson's *Linguistic Survey of India*, Vol. IV.

		Brahui.	*Other Dravidian languages.*
băst	= fastening knot, or to tie.		
det	= gift or give.	et	de, det
hăth	= capture, seizing, or take, seize, or hand.	hălth	
ĭ	= I (or this)	ĭ	ĭ
nĭ	= thou	nĭ	nĭ; nĭnu (*Swedish.* nĭ=you, or ye)
ō	= he (or that)	ō	āh, āvăn
năn	= we	năn	
nūm	= you	nŭm	
ōft	= they	ōft	
ĭnā	= of me, my	ĭnā	ennu
(*suffix* nā = of		kĭnā	nănă
nĭnā	= of thee, thy	nina	unnu
		na	nina
ōnā	= of him, his	ōnā	ōnā; ăvān; ăvāna
nănā	= of us	nănā	
nŭmā	= of you	nŭmā	
ōftā	= of them	ōftā	
ōde	= to him	ōde=to him	
(*suffix* e=to)		e =to	(similar)
ōnān	= from him	ān =from	(similar)
(*suffix* ān=from)			
dāmen	= in that	men=in	men
(*suffix* me, men =in)			
bĭ	= by me	bĭ	
(*prefix* bĭ=by or agentive)			
bĭnĭ	= by thee		
bon	= by him		

(the nasal n is harmonic; the word could not be "bō" with euphony).

In the beginning of language, the noun and the verb were the same. In fact there was no verb in the earliest speech. Adjectival prefixes and suffixes were invented, to express action. Many primitive tribes also used inflexes (insertions in the middle of a noun or verb) to vary or intensify the meaning. The noun was declined or inflected for number and person before verbs were used.

Examples.

ĭnā kăt
of me hammer } = my hammer.

bī kăt
by me hammer } = I struck (with) my hammer.

bōn kăt dŭzd
by him hammer thief } = he stole (my) hammer.

nīnān kăt wrūk
from thee hammer loss } = you lost (your) hammer.

ōnā uz kŭn
by him water mouth } = he is drinking water.

bī pāl băst
by me logs knot } = I tied the logs (together).

bōn pāl det
by him logs gift } = he gave the log (or logs).

bōn pāl bār
by him logs load } = he carried the log (or logs).

bī ōnĕ kăt hāth
by me to him hammer capture } = I took his hammer.

or

bī kăt-e hāth
by me hammer-to-him capture } = I took his hammer.

năn pota dūr po
we boat far journey } = we went far (in the) boat.

pota wrūk
boat loss (wrecked) } = the boat was lost.

The speech of the aboriginal Bushmen of Australia, and of Africa, is in this same form to the present day. Also the language of the primitive tribes of the Malay peninsula, and of India. (Grierson's *Linguistic Survey of India, etc.*, Vol. IV (Munda and Dravidian).)

Dravidian languages have this agentive construction, and a superior and developed form of this method of expression, with the root nouns formed into verbs, some very complicated and polysyllabic.

It is possible that settlements of primitive man, of the late Chellean and the Acheulean civilizations (100,000 B.C. to 40,000 B.C.) were founded among the waterways and swamps of eastern Europe (now Russia). Living an isolated life, without competition, and in comparative security, the inhabitants of these settlements would make but little progress, and would retain primitive forms of speech. In much later ages (3000 B.C. to 1000 A.D.), the addition of strata of Scythians and of Mongolians produced the Slavonic peoples of eastern Europe.

The Finnish language is very ancient, and has some primitive forms of construction, which appear to be derived from the pre-Dravidian Age; relics perhaps from a people descended from Chellean or Acheulean settlements in Russia. Experts have classified Turkish, Magyar (Hungary), and Finnish as the only three languages in Europe belonging to the Turanian or Turki group. The primitive features of the Finnish language point to the long isolation of a primitive stock, to whose primitive language a Turanian element was added, in comparatively recent times (about the beginning of the Christian era). The Russian peasantry, however, of northern Russia (i.e. north of Moscow) are of similar appearance, and of similar race and origin, to the inhabitants of Scandinavia and Germany.

The earliest names of localities, and of animals, were probably as follows:

āl = wood, timber (Pashtu and Persian compounds, i.e. zōghāl, charcoal).

āld or wāld = woods, forests, hills and forests.

dūn = open grazing country (Persian, dūnya = plains = world. Scotch, doons. English, downs).

wā*kh* = rank vegetation, bushes (Pashtu, wā*kh*a).

*kh*ăs = grass (Pashtu khăs = dry grass, hay).

*kh*wīd = green weeds (Pashtu *kh*wīd).

ādăm*kh*ōr = carnivora, man-eater (Pashtu, Persian, ādămkhōr).

*kh*ăskhōr = grazing animal, grass-eater (Latin, păscor).

wākh*kh*ōr = bush-eater (Brahui, mārkhōr = wild goat).

ăk*kh*ōr = water-eater (aquatic) fish, seal, walrus, etc.

păkki = bird (Brāhui, păkki, especially for water birds, other Dravidian languages, păkshi).

ăk-ămbār = cloud (water container).
(modern Persian, āb-ămbār = cistern, tank.)
(Latin, imber = cloud.)

Next after the dog (bing or shpe), the goat probably was the first domesticated animal kept by man. They originated in young kids being captured and tamed. The original name for goat was "psā" (Pashtu psā). This name exactly describes the noise a goat makes, by blowing out its lips. Later on the name became "bŭza" (female) and "bŭz" (male).

From wā*kh*ōr or mā*kh*or (grass-eater), an early name for goat was mek (he-goat), meka (female goat). This name appears to have been adopted by those communities of the Drāvăd race who lived in the valleys of the Irānian plateau, and along the shores of the Persian Gulf; as these names (mek, meka) now only are

found in the Dravidian languages of southern India. Whereas the northern (Caspian shore) branch of the Drāvăd race appear to have adopted more commonly the name psā, from which was derived bŭza and bŭz, which later became the common Asiatic Aryan word. The early Aryan nursing mother would say "tai bŭz ăm" (I am thy goat)—hence the word bosom.

The ruling factors governing the daily life of primitive man have had an effect on the development of his speech, as may be seen from the following laws, and the words which have arisen from these acts and habits.

1. Self-preservation (mainly an element of fear).
   Includes
   (i) Safe dwelling-place.
   (ii) Defence against enemies, leading to organized defence.
   (iii) Adequate water and food.
   (iv) Safety during sleep.
   (v) Revenge is the removal of an enemy.

2. Procreation, or reproduction.
   (i) A physical natural force, possibly set up by chemical reactions, in the body.
   (ii) Sexual attraction.
   (iii) Nurture and care of offspring.
   (iv) Instruction and care of children.

3. Acquisition of property.
   (i) A result partly of instincts 1 and 2. Ease and comfort and well-being follow.
   (ii) Defence and retention of property.

4. Ambition for power and leadership.
   (i) Desire for a selected mate (combined with No. 2 instinct).
   (ii) In primitive man, desire for a maximum of mates.
   (iii) Desire to be ruler of the community.

5. The fighting instinct.
   (i) The strong fulfil their instincts by force, i.e. by fighting.
   (ii) The weak attain their desires by cunning.
   (iii) The clever attain their desires by a combination of force and cunning.

6. Desire to leave property to children.
   (i) Partly an extension of the No. 2 instinct.
   (ii) Partly desire to enhance the standing of the family.

7. Attachment to a community.
   (i) Love of family.
   Strong in man.
   Stronger (guiding instinct) in woman.
   (ii) Love of tribe, or community.
   Strong in man (who hunts and works with other men).
   Less strong in woman.
   (iii) Love of country, or nation.
   Strong in man.
   Less strong in woman.

Ruthlessness is a natural animal instinct. Primitive man possessed this instinct strongly. Fear and panic bring this instinct quickly to the surface in mankind, even to the present day. Civilized races call this instinct cruelty, but primitive man had few abstract feelings yet developed, such as kindness or mercy.

These instincts were the guiding principles up to comparatively recent times (say) until the Middle Ages, especially where the stage of education and civilization was low. Education and civilization bring in many other complex feelings, and abstract qualities, some of which run counter to the natural human (or animal) instincts, such as self-sacrifice and self-denial.

The demonstration of a mother's love for her child found very early expression.

Yo = one = this one = I (Pashtu, Yo = one).
Dwa = two = thou, which early became tau, tĭ (Pashtu, tă; Baluchi, tau; Persian, tū).
Yo ti-ămmă = I thy mother.
Yo ti-ămo = I love thee.

This is almost the exact expression in modern Spanish, and is very near the Latin expression. These words belong to the early stages of human speech, and must have been carried to the Mediterranean by one of the early migrations of mankind.

Women's words and women's expressions (household words, etc.) survive unchanged longer than men's words, because the women's words are picked up by the children and carried on. Water, water-jar, fire, food, meat, cook, son, daughter, child, born, and similar terms and names persist through the ages.

Water (i) ūz = crūze (of oil), kūza (water-jar), hā-ūz (cistern, tank), nĭyūz (flood, Pashtu) uis (water, Gaelic).

(ii) ăk, ăkkă = aqua, aquatic, etc., duck, bătăk, gălăk, lăk (milk), suck, suckle.

(iii) āf, ăfă = kărāf (carafe).

(iv) tăr, wătăr = water, Wasser.

Food (i) kūn, kān = Dravidian languages, etc., khānā, corn.

(ii) khwăr, khōr = Asiatic Aryan languages (to eat), khwărdan, khōr, pascor.

(iii) Et, (?) = Scandinavian Aryan languages (et = give in Brahui), ate, eat, essen, meat.

Cook pūkhăn = Asiatic Aryan languages.
kūkhăn = Scandinavian Aryan languages.

Son so, soë, zoë = zoë (Pashtu), Sohn, son (zŏwăl = to sow, or to beget) (Greek zoë = life).

Daughter (milk-maid)	dŭhitär	= daughter, Tochter, dŭkhtar (Persian, and Asiatic Aryan), etc., thugeter (Greek).
Born	bän (make)	= born, geborn, bän, ben, bĭn, ĭbn, etc.
Widow (without a man)	bī-dhāva, or vī-dhāva	= widow, vidua, Wittwe, bīdwā (Pashtu). bi-dhāwa (Sanskrit and Hindi). bīwā (Persian), vdova (Russian). veuve (French).
Mother	ämmä mädär	= mā mama 'Umm (Arabic). mother, Mutter, mater, mādar (Persian), meter, madre.
Father	pĭdär	= father, Vater, pater, bāvăh, pidär (Persian), petēr (Greek), padre.
Fire	ūr	= ōr or ūr (Pashtu), pūr (Greek), Feuer, fire, feu, foyer (hearth), fyr or für (Anglo-Saxon).

In the early days of the sojourn of the pigmies along the southern shores, creeks, and estuaries of the Sarmatian Sea, great progress was made in the course of many years in the various arts and handicrafts which helped man to struggle against enemies and against the trials of wind, weather, and difficulties of nature. The men developed their weapons, bow and arrow, pike or spear, stone axe (chipped or flaked) (kätäki . . . Pashtu kätäki), and finally a stone knife (kätti . . . Brahui, kätti).

Meanwhile the instinct of the women was to protect, conceal and secure safety for their small children. On shore, caves (ghārā or kāz . . . Pashtu—ghārā, Persian—kāz) would be occupied, among the cliffs and hills near the shore. Stone walls (dĭwāl) and large stones would be used to block the exit when necessary. Skins of animals would be spread on the floor, and skins and grass used for couches. Screens of rushes, grasses, and strips of fibre hanging from a stick or pole would be used

to gain concealment and privacy. In course of time these hanging strips would be twisted and then plaited (three at a time) to form ropes. The women would require ropes for various purposes, such as to hang up meat out of the range of animals, and to hang up a litter made of branches, on which a baby could be placed in greater safety away from ground vermin and animals, when outside the cave in day-time.

Plaiting in threes would soon be extended to criss-cross plaiting of several strips of fibres of a hanging curtain, and plaited mats would soon follow. Plaited mats, rolled in conical shape and fastened, would form the first basket. Basket-work and the weaving of rushes, thin twigs and canes would come next. (băst-ŭbră = wound and bound over. Celtic, basgauda). Gourds, large shells, horns and the jointed lengths of large hollow bamboos would be utilized for water receptacles inside the caves. The cranium of a skull was used by early races, (i) as a magic bowl, (ii) as a drinking-cup.

These amenities would be transferred to the rafts on the water, which would be used as safe sleeping-places, in the creeks and marshes.

The earliest canoes probably were similar to the cătămărān of the coasts of southern India (Dravidian India). This name itself is of primitive origin, which comes from "kăta" = cut or shaped, and mărăn = large. (Baluchi: măzăn = big, large. Santali: mărăn = big, large.)

The primitive fishermen and sailors of the Madras coast have a strong direct pigmy strain in their descent. They are small and very black.

These catamaran (Madras) boats are made up of about four or six logs, about 20 ft. long, thick in the middle (6in. to 12 in.) and tapering to an upward curving point at each end, which finishes off with a small knob. These shaped logs are laid side by side, and the necks of the knobs (at both ends) are securely fastened with a thong. The result is a strong, simple, and seaworthy

canoe or boat, in which the Madras fishermen go out to sea, through heavy surf and swell, paddling out from the shore, and sailing when in the open sea.

SANTALI (MUNDA) AND ALLIED TRIBES.

Aborigine Languages of Bengal.

The aborigine languages of Bengal (Santāli-Gond-Khmer, etc.) are very primitive, but now are full of words and roots taken from the surrounding later arrivals, Dravidians, Aryans, etc. These races seem to have had a pigmy origin, with perhaps some admixture later with Dravidians. It is not easy to decide which words were certainly aboriginal. There are no real aboriginal verbs. Action is expressed by an inflected noun.

one	= mit.	I	= ĭn (ĭ or ĭn = this one.
two	= bār.		
three	= pā.	thou	= ām.
ten	= găl.	he	= ūnĭ (ān or ūn = that one).
twenty	= bār găl, or ĭsĭ.		
this	= ĭn.	cave	= dăndăr.
that	= ān.	man	= hār, or mānwā.
		woman	= māejĭu, māyā.
		big	= mărăn.

ĭn-khān ăm ĕm mărăn-a
me-from thou thou big art
= thou art bigger than I.

tĭ săb tin mā
hand grasp my by thee
= grasp my hand.

jădăm
every moment, continuously (literally "each breath").

timber = kăt-dā.

suddenly = kăt-a.

lĕl lāk in
sight first I
= I saw it first.

water = dăk.

fire = săngăl (săng = stone (sparks), ăl = wood (tinder).

dāl ın kăn-ā-e.
blow me done-by-him.
= he struck me.
dāl et kăn-ā-n.
blow it done-by-me.
= I struck it.

The following translation of a Santali* folk-lore song was recorded in 1903 by the Rev. P. O. Bodding. (*Linguistic Survey of India*, by Grierson, Vol. IV, p. 64.)

Seven day seven night fire raining—he O
Seven day seven night each moment,† each moment O
What-in-you-two were man
What-in-you-two shelter being
Being—being Herata O
Being—being mountain-cave O
That-in-we-two were we-two
That-in-we-two shelter—being.

Free Translation.

It rained fire for seven days and seven nights; seven days and seven nights incessantly. Where were you two then, where did you take shelter? On the mountain Harata, in a cave, there we two were, there we two took shelter.

The nearest volcano, an eruption of which is recorded in this folk-lore song, is the mountain (11,000 ft. high) Koh-i-Taftān, on the southern side of the Sistan swamps, in eastern Persia. This is an active volcano, which continuously emits a little smoke and vapour. The legend is to the effect that only one man and one woman escaped from that eruption. If the Gā-dūn or Great Plain of the River Helmund and Sistan be the scene of the volcanic eruption recorded in this song, it affords a glimpse of the origin of the story of Adam and Eve being driven out of the Garden of Eden by a spirit or angel with a fiery sword, a folk-lore story originally

* A primitive pre-Dravidian tribe of Bengal. Probably a pre-Dravidian migration from the Makran coast.

† Jă dăm = each breath, or each moment.

pertaining to the Persian Gulf area. Hara Barazaiti, or Haraiti, was the sacred mountain of pre-Aryan folk-lore in Persia.

Pigmy coastal voyages, and initial distributions (say, 350,000 B.C. to 300,000 B.C.).

Along the shores of the Persian Gulf and the shallow seas and swamps of what is now Mesopotamia the early pigmies found the date palm, which provided them with

PRE-DRAVIDIAN IRAN

dates and date sugar—portable and long-keeping food for use on voyages. These pigmies increased rapidly in numbers, and then began to migrate in their sailing canoes along the shores of the seas. The northern lands were heavily glaciated, and they would naturally keep to the warmer southern and tropical lands. The easiest line, which was followed continuously by many contingents, was by the sea coast to where Karachi now is situated. Then northwards up the shallow Sind inland sea, to the seas and swamps of Punjab, and the seas and swamps of Bengal. They did not cross the mouth of this "Sind Gulf" nor go down the (western) Malabar coast of India.

They formed colonies and settlements along the shores of these inland seas and waters, and to some extent spread up rivers into the big Deccan island, which at that period, possibly, was free from the larger species of carnivora. They sailed from Bengal down the Coromandel coast to Ceylon. After some years (perhaps centuries) they spread along the coast of the Malay peninsula, into Siam, and into the islands of Sumatra, Java, New Guinea, etc. The remains of Pithecanthropus man of Java have been dated about 200,000 B.C. They also moved, probably in quite small numbers, northwards, up the coasts of China and as far as the southern islands of Japan. (The "Spider" folk.)

Another migration from the Persian Gulf and Muscat sailed gradually southwards down the eastern shores of Africa to South Africa, and up the Red Sea and its coasts into Egypt and the Nile valley. From Egypt they went westwards along the shores of the Mediterranean and to the west coast of Africa.

As already described, the Sarmatian Sea branch migrated north-westwards into northern Europe, and north-eastwards into Mongolia and thence into China.

With changes due to centuries of a particular climate, due to heat or cold, varieties of food, and varieties of salt and calcium constituents in local water and foodstuffs, these wide-spread migrants in course of time developed into the first basis of five main races:—

(i) The Negro (African) race.

(ii) (*a*) The Caucasian and Mediterranean race.

(*b*) The Hamitic race of North Africa and Arabia.

(iii) The Nordic (Baltic) race.

(iv) (*a*) The Negrito race of the Persian Gulf and south-east Asia.

(*b*) The aboriginal (Kherwar, Gond, or Manda) races of India, and their allied aboriginal races in south-east Asia and its islands.

(v) The Mongolian race.

Three other main races (Dravidian, Aryan and Semitic) have still to be traced.

Among the pigmies of the southern shores of the Sarmatian Sea the human factors began to take effect. They increased in numbers, and the leaders came to the front.

Quite early during the Irānian pigmy era the dog had become the friend of man. As soon as the pigmies became "hunters," a common bond of interest was established. The puppies of wild dogs were brought up and trained, and dog and hunting man became inseparable companions. The hunting dog appears to have been called bing, and a pack was called bing găl (Baluchi, but the expression is far older than Baluchi and can be traced in Dravidian, and pre-Dravidian dialects).

The pigmies were primitive nature worshippers and regarded the sun and the moon with awe and reverence, as the source of light and (the sun) of heat and warmth. They believed in spirits and ghosts, and attributed all that they feared, or all that they did not understand, to supernatural powers. Quite naturally, the cleverest men sought for power and control, by claiming influence over the unknown spirits. In this way a class of magicians or magician-priests arose. This prerogative of magic obtains among nearly all primitive human races all over the world.

As soon as the Sarmatian race of pigmies began to explore the inland hills and forests of the southern shores of the Sarmatian (Caspian) Sea, in search of food and in their early hunting for prey, they encountered enemies and dangers. With their acute powers of observation the pigmies soon noticed that those carnivora were best protected from view, which were either striped or spotted, among the thickets and shadows of the jungles and forests. Some clever men discovered

colouring dyes from crushed plants, and "woad" was invented. These clever men painted the hunters in stripes, spots or patches, in order to camouflage them, and so to bestow on them the magic gift of invisibility and its complement invulnerability. In return, the clever men extracted a promise, or oath, of gifts of the best portion of the game obtained.

In Pashtu, wādā is a well-established and old word for "promise," or "oath," used separately, and also as a compound in old and primitive words. Swedish, vad; English, wager = a bet or promise.

wādā kăwăl = to promise, to agree, to take an oath.
wădăwăl = to marry (for a man).
wēdăwăl = to marry (for a woman).
wădēdăl = to be married (for a woman).

The clever magician, or medicine man, who was able to confer invisibility on the hunters, would quite naturally be called the Dwā-wādā, or man of oaths. The power of conferring or of withholding invisibility would give great influence and importance to the Dwāwādā, or Drāwādā sect. The natural cunning of the Drāwādā would lead them to think of other means of increasing, and of retaining, the hold they already had obtained over their more simple tribesmen. They would naturally prepare their "woad" dyes in secret and accompany the painting process with a maximum of mysteries and rites. They would ascribe their magic powers to unseen powerful spirits, who must be obeyed. Any recalcitrant man would be murdered by craft, and his death be attributed to the anger of the unseen spirits. Eventually, some clever Drāwādā conceived the idea of human sacrifice. The tribe would be assembled and told that the unseen spirits demanded that a man should be killed, whose evil or foolish ways were interfering with successful hunting. The Drāwādā would excite the tribesmen by telling of the bad luck and bad hunting, and would then select their victim, who, of course, would be their greatest potential

rival or enemy. The remainder of the hunters would be so relieved individually at not having been pointed out, that they would take no action. The Drāwādā carried out the execution or sacrifice, and their power thenceforth was established.

The Drāwādā would naturally take charge of the invention and carrying out of magic rites (in return for payments in kind) connected with ceremonies for birth, marriage and death. Talismans, charms, medicines and cures would all follow naturally. These rites and customs are common to all primitive people in all parts of the world.

Initiation rites, or admittance into the company of men and hunters, for boys after the age of puberty, are universal among primitive races of men. These rites include some painting, or tattooing (permanent painting), and end with the fastening of a skin bag or skin apron, by a sacred thread or girdle round the waist, as an emblem of admittance to manhood, to the freedom of the tribe, and to a lot and share in the hunting party.

The earliest words for "good" really mean clean, or washed; and the earliest words for "bad" really mean dirty and smelly. It is to the credit of the priest-magicians that a thorough washing (baptism) preceded all the initiation rites.

dĭr = water (Brahui).
(The Dravidian Brahui words are of great antiquity. The Welsh word dūr (water) equally is ancient. It belongs to the Paleolithic Age, and probably far back in the Paleolithic Age).

pāk = clean, or good (Pashtu).
nāpāk = dirty, or bad (Pashtu).
} ancient words from ăk=water.

jomān = "clean person," or good (Brahui).

gănd, găndă, gānda = dirty and smelly, or bad (Brahui).

găndăk, găndāo, găndāfa, găndāb, all mean "smelly water" = sulphuretted water, in Pashtu, Baluchi, and Persian.

Worship of the elements.

The three main elements were Earth, Water, and Fire.

The fourth element of the early races was Air, but this element seldom appears in their religions, except as the spirit that moved on the face of the waters, or as the winds, the good spirits, which bring rain.

Măkă = Earth. (Pashtu, zmăka).
Ŭz = Water.
Ăth = Fire. Originally Ŭr = fire; and later Ăth, Ăthūr, or Ăthăr was "flame," i.e. the spirit or life of fire.

These were the three primary elements, recognised by primitive man, which were worshipped, and to which sacrifices were made in the days long before the development of the Dravidian race.

The great deity who controlled these elements was symbolized by the Sun. The Rū (or light) of the Sun warmed the Earth, and made things grow. The Earth was the original Mother Goddess.

The Gā-wăth (Great Wind) represented the manifestation or breath of the Great Spirit, which moved and controlled the "face of the waters" (i.e. oceans and lakes). The spirit of fire (āth or āthūr) was a manifestation on earth of the Heat Spirit of the Sun.

Man was supposed to be composed of these three elements. His body was moulded from clay or earth, his veins were filled with liquid which represented water, and his life was his "inner fire." His breath on a frosty morning would appear to be the smoke from his "inner fire." In early Aryan, Ăthăm = my fire or my breath; hence in German Athem = breath. Just as fuel was fed to a fire to keep it alive, in the same way food was put into the body to keep the "inner fire" (or life) of a man from dying or going out. Fire was looked upon as having temporary life, so long as it was kept burning. To keep the tribal fire burning (or "keep it alive") was a sacred duty allotted to certain women or girls of the tribe, under the care and direction of the magician-priest.

Persian.

Light the fire = Ātĭsh bĭ-dē.
= Give fire (or life, to the fuel).

Quench the fire / Put out the fire = Ātĭsh bĭ-kūsh.
= Kill the fire.
or Ātish khāmūsh kŭn
= Silence the fire.

Put out the light = Chĭrāgh bĭ-kūsh or Chĭrāgh khāmūsh kŭn.

This Persian form of speech shows how their ancestors had regarded fire as a living thing, or an element with life, and therefore especially sacred.

The salty encrustation of sweat was regarded as a proof that the water (or blood) of a human body was derived from salt water.

The Pashtu word for blood is "wĭnĕh," or "vĭnĕh," and there always has been a close analogy between "blood" and "wine." Blood-shed, both in sacrifice and in warfare, is described in later languages (Assyrian) as "A libation of the wine of life."

The Sun was regarded as the originator of light, warmth, and of life, and was the masculine god, or Father. The earth or clay of the body being held to be produced from Earth, Earth was regarded as the Mother. The Moon was regarded as the consort of the Sun, and both Moon and Earth were feminine deities.

The early Aryans were mainly Sun worshippers, and their "Heaven" was in the skies. The Dravidians were largely Earth, Moon, and Demon worshippers, and their "Heaven" was underground.

The springs of water, which issued from the Earth, were regarded as the children of the Earth goddess. Springs of water were particularly worshipped by women, and were sacred places. The women visited springs and wells daily, as they always have carried the household water in the East.

In Persia, to the present day, there is a special women's spring-time festival, when all the women of a village or

town, unaccompanied by any men, go to some particular spring with garlands of flowers, which they throw into the spring. They spend the whole day there, and take their food and have a regular picnic. The custom of garlanding a well or a spring by women and girls exists in many countries, and it happens in some country localities in Europe and the British Islands. Wishing-wells, or springs, are connected with the same idea, the fundamental basis of which is the desire of a woman to have a child. The idea of fairies or good spirits (really the "spirits of children" or the "dream child") are always connected with springs of water and streams. In Persian, fairy is "părī," plural "părīān," and many springs are called "Āb-i-Păriyān," "Părīāb," "Părī-bănū," etc.

The old early Aryan expression Săr-i-āf (modern Persian, Săr-i-āb) means "Head of the water," and refers to the spring or source where water gushes out of the earth. Winged fairies were always associated with these springs. "Sărāf" therefore is a word which could easily acquire the meaning of "fairy" or "angel." The Aryan plural would be "Sărāfān, which is very close to the later Hebrew word "Seraphim." When the Păthān (Alpine) migration, right across the north of Persia and into the mountains and valleys of western Persia, occurred (6000 B.C. to 4000 B.C.), they introduced many Pashtu words. They were a main element of the later Semitic race, and also furnished a strong element of the Alpine type, which migrated into central Europe during the fifth and fourth millenia B.C. The primitive Pathăn nomadic shepherds and hunters would translate the word Sărāfān, into their own dialect as "Sărūbān" or "Chărūbān." The water-fairies, Sărāfān and Chărūbān, were the later Semitic Hebrew Seraphim and Cherubim.

In course of time (early Aryan) the supreme power over the three elements was called Mazda. This God was always represented by the figure of a man with a pair of large wings, and ancient rock carvings of Măzdă, or Ahūra Măzdă or Lord Mazda (The god of Goodness

and Truth) can be seen in many places in Persia. His counterpart was Ahrīmān (The god of Evil). Ăhrīmān was much feared by the pre-Aryans and the Dravidians; and therefore worship, gifts and sacrifices were offered to Ăhrīmān out of fear, and for purposes of propitiation. This was the god referred to by Naaman, in the Old Testament, when he requested that "It shall not be held against me, if I bow myself down in the house of Rimmon" (or Ăhrīmān); which shows that the worship of Mazda or Hormuzd and Ahrīmān had spread into Syria and almost certainly into Asia Minor, between 2000 B.C. and 1000 B.C.

The winged god "Ahūra Mazda" of the primitive Aryans afterwards became, in Egypt, the winged god Horus, the pictorial representation being almost exactly similar.

In later Persian times the name Ahūra Mazda was shortened to Hōrmūzd, after whom the Straits of Hormuz were named, being the gate by sea to the land of Hormuzd.

Ăk = water.

The earliest traceable word for water was ūz. This was the word left on record in many place-names, by the earliest (pigmy) races of man. When ūz acquired the meaning of mud, or ooze, the word ăk appears to have become the pre-Dravidian word for water, and it is found in many languages, largely in place-names and in compound words. The word ak is pre-historic and very ancient. In Baluchi and in modern Persian, the suffix ăk denotes a diminutive. *Example:* Kălāt, a fort; kălātăk, a little fort.

Santāli (pre-Dravidian race in Bengal), dăk = water.
Sindhi, bătăk = bird of the water = *duck*.
Celtic, ach = water.
Greek, gălăk = milk (găl ăk, literally flock juice).
Latin, lăc = milk.

In Brittany and Auvergne (France) there are a great many place-names ending in ac, such as Carnac.

English, suck = to drink, suck up water.
suckle = to give to drink.

German, bach = a stream. Beck, bech have the same derivation.

Persian and Pashtu, tezăk = water-cress.

Pashtu chĭndăk or mendăk = a frog.

Persian and Pashtu, shŭtŭrăkă = a jet of water.

Persian and Pashtu, *kh*ăndăk or kăndăk = a ditch, a water-channel.

Pashtu, sūndăk or shūndăk = proboscis or trunk of an elephant or of a mastadon or similar prehistoric animal—for sucking up water.

Pashtu and Persian, măshăk = water-skin, i.e. a skin bag for holding water.

Sumerian, Păndăk = sea-priest (early Phoenicians, in Persian Gulf).

Persia and Afghanistan, găndăk = sulphuretted water, literally "Smell water," a common place-name. Similarly, Găndămăk, Saindăk, Jăgdalăk, Haibăk, Gursalăk, etc.

Esquimaux, kăyăk = a boat, canoe.

Mexican (Maya), axolotl = name of the Mexican larval salamander. This name means "play in the water."

There is a curious expression in Pashtu, Păti Mō= Go to the Devil. It is evidently some incantation or saying, surviving from very ancient times, being quite an isolated expression.

"Mo" obviously was a Demon, or Devil, and perhaps originally an abbreviation of Mōnkū (or Mānūkh), a monster, an anthropoid.

In this second period of early man (ak period) Mōlăk (Moloch) represents a "Water-Demon," i.e. an alligator or crocodile, which would frequently carry off women and children going to the bank of a stream for water. The largest-sized crocodile would be called Ăm-mōlăk (= Mother-of-crocodiles, from Ăm or Ămma, mother). From fear of the "Water-Demon," and to propitiate it,

one of the earliest forms of sacrifice consisted of throwing a victim to the crocodiles, or to the "Ăm-mōlăk." In course of time, the act of any sacrifice of a victim was given the name of "ămmōlō" (to sacrifice, Latin "immolo"). In various parts of India, to the present day, there are certain tanks of sacred crocodiles which are fed. Instances of ritualistic sacrifices in olden days to crocodiles have been recorded as far apart as Egypt and Mexico; and the folk-lore of many races has stories of Dragons or Great Worms or Great Serpents, which demanded and took toll of a woman or a girl at regular intervals of time. In ancient speech, most reptiles, or animals that crawled on their bellies, were called worms, or serpents, or dragons.

Ăhrīmān. The God of Evil.

In very primitive languages there were no names for moral qualities, because abstract ideas did not exist.

Thus a good man was simply a "clean" man, and a bad man was simply a "dirty and smelly" man.

Rīm in Pashtu means pus, or filth.

Rīmăn in Pashtu means filthy.

In the first stage of human speech, ūr was fire, and āth was heat, or the spirit of fire. In the second stage the word āth was commonly used for fire, and ūr (as fire) is only found in compound words, handed down from the earlier period; Example, tăndūr, an oven. The ancient name ūr (fire) still survives in Pashtu.

In the second period, ūr acquired the meaning (which is still retained in German) of "original, ancient, ultimate, father-of, or ancestor-of." Thus Ochs (bull), ūr-ochs (Auroch, or wild bull). So, in the second stage of human speech, the god of Evil was called Ūr-rīman, "The Father of Filth"; which name became Ahriman in the following age, and still so remains in modern Persian.

The words rī, rīsh, in Brahui, and also in Baluchi, mean beard and also mean a black bear. In its origin, this word probably meant "hairy and dirty," and it is probable that "Rīman," in the first instance, was a name given to the gorilla, the "Land Demon" of the

pigmies. A Sanskrit and Hindi word meaning "demon" is rākhshā (rīsha, rīkhshā, rākhshā).

There is a children's game, which is played by standing round in a ring, whilst the leader inside the circle points from one to the next, saying "Inī Mīnī Mainī Mo, you're a bad man out you go." The last one pointed out at "go" retires, and the process is repeated. Folk-lore, songs, and nursery games often carry on traditions from remote ages. The origin of this game may date back to the early Drāvăd period, and be copied from the rites performed by the head magician-priest, when he selected his victim or victims for sacrifice.

Inī	=	from me.
Mīnī	=	from mine.
Mainī	=	from us.
Mo	=	(avert) Demon.
Ūra	=	into the fire.
Rīmān	=	evil man or Demon.
Ămmōlō	=	sacrifice (him).

Fantastic perhaps?

The Drāvăd, or early Dravidian race, which developed largely along the shores of the Persian Gulf, and subsequently spread eastwards into India, and westwards into Syria, has distinctively shown, throughout long subsequent ages, the persistent prevalence of (i) serpent worship, (ii) phallic (male and female principle) worship. As a matter of fact, both these forms of worship represent simply the generation of life. The serpent represents the male principle, and in primitive languages the word for serpent and for the male element is the same. The Ishtăr temples of Babylon had the special cult of the female principle. As all reptiles were classed together as worms or serpents, the sacrifices to the "Water Demon," or crocodile, which originated as propitiatory offerings, were continued later with the idea of ensuring fertility and increase to the race. The ancient Pashtu word nākăh means reptile, crocodile, or snake (=snākăh). The Hindi word nāg (from Sanskrit nākā) means snake.

Nāg worship is common in India. The hieroglyphic signs of these cults are unmistakable. The lingam stone of India belongs to the same cult. This cult is essentially Dravidian in origin, and the basic features of Hinduism in India are of Dravidian and not of Aryan origin. Caste, phallic worship, demonology, and subjection to a priest class, are all of Dravidian origin, and are all foreign to Aryan belief and Aryan practice in all other countries where true Aryans predominate.

Mumbo-Jumbo.

Mumbo-Jumbo was the process of controlling and compelling human beings, by inculcating Fear and Dread. It amounted to mental tyranny. It often was dressed up in ceremonial garb, was accompanied by various rites and rituals, and demanded some form of sacrifice. Leninism is the typical Mumbo-Jumbo of the Hammer and Sickle running riot. The Mumbo-Jumbo of the African sorcerer is another extreme form of the same idea. One of the basic principles of the early simple Christian religion was "Cast out Fear," which was an injunction against the extremes of Mumbo-Jumbo.

There was a Mumbo-Jumbo side in all primitive religions. Some religions had more of it and some had less. These Mumbo-Jumbo factors were manifestations of the power of priest-magicians, and had no direct bearing on the basic beliefs or articles of faith of the religion. When, however, the Mumbo-Jumbo factors became extreme, they obscured and debased the spiritual factors of the religion in a corresponding degree.

There is a Mumbo-Jumbo element in most spheres of human activity. The position and authority of the father and mother of a family are upheld by mild doses of Mumbo-Jumbo. The pomps of Legal Courts, of military parades and ceremonies and customs, of Parliaments, of Orders of Fellowship or Brotherhood, of School Prefects, of Commercial Boards, of Town Councils, of Trade Unions, and of Pirate Chiefs, are all based on that dose of Mumbo-Jumbo which has been found by experience to be sufficient and efficient for the purpose

of maintaining discipline, order, and unity of procedure and action. The human race enjoys a show or a spectacle, and a little extra pomp does no harm, but rather does good, as it stimulates ambition and effort. An excess of religious Mumbo-Jumbo, in a priest-magician class which claims and exercises divine power, enslaves a whole nation or race, body and soul. In the old religions, the sacrifice of children was merely a prelude to a licentious saturnalia, the basic idea being that no harvest and no fertility could be expected, without the giving up or sacrifice of a proportion of seed-grains. The Dravidians, the Druid-led races to a less extent, (for there is no trace of child sacrifice by Druids), the Babylonians, the Chaldeans, the Assyrians, the Hittites, the Phoenicians, the Minoans of Crete, and the Carthaginians, all had these horrible cults, and all were ruled and enslaved by a race of priest-magician rulers. Their gods included Moloch, Marduk, Belit, and Baal, who were all the same under different names. The early Hebrews, who migrated from Chaldea, were tainted by the same cult, and up to the days of Ahab and Jezebel, both the nations of Israel and of Judah took readily to the full rites and ceremonies of the Phoenician Baal worshippers, introduced by Jezebel and her band of priests, for Jezebel was the daughter of a Phoenician high-priest of Baal.

The early races of the pre-Aryans performed human sacrifices, but they were led by kings, and their priests did not get the upper hand. They did not sacrifice children. Their religion was of a higher conception, without excesses of sex worship and saturnalia, and tended towards a monotheistic form. All the ideas of primitive races of man were, however, crude to the extreme.

The Dravidian races were mainly agricultural, and the Aryan races were mainly warriors, shepherds and hunters, or were ruled by warriors and hunters. It is a noticeable point that the early agricultural races were all priest-ruled, priest-ridden, and enslaved.

CHAPTER III

Evolution of Dravidian race in Iran. Mental development of primitive man. Pre-Dravidian races of Iran.

The Dravidian or Southern Branch of Iran Stock. Development of speech. Religious instincts. Slavery. Aryan influx into India.

The Central Branch of the Iran Stock. The Pathan and Baluchi tribes. Migration of Iran stock into Afghanistan and Baluchistan. Brahuis of northern Baluchistan. Further development of Dravidian races—Telagu—Kanarese—Tamil—Malayalam—Brahui, and their respective languages.

The Sarmatian or Northern Branch of the Iran Stock. Summary of conclusions and conjectures—the early stages of the human race to end of the Paleolithic and beginning of the Neolithic Age.

FOLLOWING the evolution of the Dravidian race with its greater activities and experiences, and the institution of customs and ceremonies, growth and changes in the language were inevitable.

kār = work. (Pashtu, Persian, and other languages, kār.)
kări = deed, do, done. (Pashtu, mā i kări = By-me it done.)
bĭng = a hunting dog. (Baluchi, bĭng.)
bĭng găl = dog pack. (Baluchi, bĭng găl.)
găl = several, and used as a general plural suffix. (Baluchi, and also most Dravidian languages.)
pā = (foot or) paddle of a boat, as well as foot of a man.
pādăl = movement of boat by paddling.
pota = sailing boat.
bērăh = boat, or raft. (Păshtu, bērăh.)
bī = without.
dărs = danger, fear. (Hindi, dăr.) (Persian, tărs.)

dăr-ūzd = (danger or) robber of the water, = (Persian) dūzd (=thief).
(Applied to the numerous hawks, which carry off dead or wounded duck.)

wăthwān = sail; wăthwān from wath, wind. (Pashtu and Persian, bādwān.)

			Tamil.
ăsĭt	= one	from Brahui, and of ancient Dravidian origin.	orū.
ĭrăt	= two		irū.
mŭsĭt	= three		mū.
khăr	= four.		
pănj	= five.		

The Pashtu words yō, dwā, drē, for one, two, three, also are very ancient.

Very primitive man could not count beyond three. A later development raised the limit to five (fingers of one hand). Next, much later development, was up to ten (fingers of two hands). This was the origin of the decimal system of numeration. Pănjă = claw or hand.

I = one finger.
II = two fingers.
III = three fingers.
IIII = four fingers.
V = five fingers (i.e. one hand).
(Originally five was represented by the extended hand , but this symbol, in time, was shortened to the outline V. A clock-face still shows IIII and not IV.)
VI = one hand + one finger.
VII = one hand + two fingers.
VIII = one hand + three fingers.
VIIII = one hand + four fingers.
VΛ = two hands, subsequently written X.

The holding up of four fingers is an ancient gesture of contempt, still used, and well understood in many Asiatic countries. It signifies "You are a quadruped, a contemptible animal." The European gesture of

placing a thumb against the nose and extending four fingers originated in the simple holding up of four fingers. The Roman spectators who turned *down* a thumb to signify disapproval of a defeated gladiator automatically held *up* the four fingers, which was the original ancient gesture.

One of the earliest known words for stone is ka*nri* (Pashtu, kānrĕ). The whole of the Iranian plateau is dotted with "cairns" of stones, especially in hilly country, and more especially at the top of every pass. These stones are piled at the top in special ways, as guides along main tracks.

The Brāhui words meaning "to sit" and "to beat, or strike a blow," are "tălthing" and "kălthing," the original root nouns (still used) being "tălth" (seat) and "kălth" (blow). To sit and strike blows indicates primitive man sitting and chipping one stone with another, to obtain sharp flakes, to replace the bone splinters he had hitherto chipped, sharpened, and utilized for many purposes—both for weapon heads, and for domestic use (needles, bradawls, etc.). Bone needles would still continue in use, for sewing skins, etc. (Pashtu, skoë, needlework and sīmăk, a needle), but stone flakes would provide better tools for weapons, and for cutting and scraping. A skin with the hair or wool left on it (scraped on the inside only) was called "pō*sh*" (southern Pashtu, and Persian = pō*sh*). A skin with the hair scraped off (i.e. a raw hide) was called "skărm" (Pashtu, skărm).

Persian.

pōshēdăn = to put on clothes.
pōshtīn = coat of sheepskin.

The cătămărān boat was turned upside down, and given a covering of raw hide, to make it more watertight. This would be found a heavy and clumsy boat, to handle over the ice-packs of the severe winters of the Sarmatian Sea, and the inner cătămărān logs would be made lighter and lighter, until a framework boat,

with raw hide outer covering would be evolved, for winter use, especially for hauling over the snow and ice. The coracle of the ancient Britons was of this framework and raw hide type, in a primitive form. Coracle = kār-ăk = waterwork, or contrivance.

The Pashtu word for a stone pillar is "stăn" (Persian, sĭtun; stān means place). Conspicuous stone pillars were shaped and erected to mark the principal routes over the Irānian plateau. Many countries and tribal areas around the Irānian plateau have names ending in . . . istān, which originally were mapped out by these stone pillars: Afghanistān, Baluchistān, Kurdistān, Luristān, Registān, Hindustān, and innumerable other countries and small districts. Some tribes migrated and settled along the inland lakes, which are still numerous, and in those days were larger and more numerous in the valleys of the Irānian plateau. As the years went on, the glaciation was still increasing, and many families and tribes moved southwards into these Irānian valleys, to avoid the long cold winters of the shores of the Sarmatian Sea, during the period of the severe Mindel Glaciation (Early Chellean era, 200,000 B.C. to 120,000 B.C.).

Stone bowls, horns, water-skins, and other receptacles were used by primitive man, prior to the discovery of pottery. The difficulty of boring holes in various materials, hides, bone, wood, etc., was overcome at first by revolving a pointed instrument with the hands. A string was used next, to save trouble, and the use of the bow-string and bow followed, and so the drilling tool was discovered. Working with the drilling tool, on dry wood, the friction would engender heat and finally fire. Fire was regarded as a magic and sacred element, having life. The discovery and use of fire probably came fairly early in the development stage of pigmy man, but there is no trace of how and when fire came into use. It would be noticed that damp clay became hard, when a fire had been burning on its surface. The making and baking of crude pottery would follow later, many

years after fire had been in use for warming and roasting purposes. With the introduction of pottery, grain foods (especially rice) were boiled.

The very early origin of fire, and of crude pottery, is shown by the word "kūza," a water-jar, in Pashtu. This indicates that pottery, for use as receptacles for water and food, in caves and in boats, came into use when the most primitive word for water (ūz) was still in common use, and before the word "ūz" was supplanted by the word "ăk." Yet ăk itself occurs in many primitive, pre-Dravidian languages, for "water." There is, however, no certainty in this argument, because the word "kūza" may have been applied originally to horn or stone water containers, long before the invention of pottery.

The original name for fire was "ūr" (Pashtu ōr or ūr).

Ūr = fire.

Pashtu—ōr or ūr = fire.
ōrăkai = fire-fly.
bālŭ*nr* = fire of logs (wood fire).
tănūr = a furnace.
tăndūr = an oven.

The flame of fire, or spirit of fire, was called āth. The early Persians used to venerate āth or ātīsh, the spirit of fire, until they became Moslems. In a later age, the early Christians used to call unbelievers, or heathen, the Āthe-ists (the Persian so-called fire worshippers, Latin Atheus). The flat (chipped and worked) stone on which fire was moved or carried was called the Āth-stăn = Hearth-stone, or Hot stone. Charred fragments of wood (charcoal) were called zōgh-āl (Persian, zōghāl = charcoal). The receptacle was called āth-ămbār, or ămbār, in which the hot embers (Pashtu, ā*kh*găr = embers) were carried inside a cave, or a hut, for warming purposes. Persian "ămbār" = a container. Stone or earthenware pots were used, for carrying fire on the boats; hence the word "embers." Swedish, embere = a pail, or bucket.

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The fire in an ămbār, when fed with charcoal, and blown to a red heat, was called fūr, or pūr. Hence German Feuer, English fire, French feu, Greek pūr. Fury, furious, furor (Latin = hot anger) contain the same primitive root.

Burn, burnt, brand, brennen, gebrant, all contain this primitive root.

sū*nr*ū = sun, sunlight (Tamil, sūrūdū).

chandrū = moon, moonlight (Tamil, chăndrūdū). The word moon possibly is derived from Mū*nh* chăndrū = the face of the moon. (Mū*nh* (face) is found in primitive (Gond) dialects.)

plān = planet. (Pashtu "plā). The original number of observed planets was 5, and adding the sun and moon, gave the sacred number of 7.

stārā = star. Pashtu, storai.
Persian, istār.
Hindi, sătārā.
Brahui, ĭstār.

sūrū, or sū*nr*ū, the Sun, was the Great Spirit of Light (rū) and Heat (āth), and ruled the day. It was the great masculine god.

chăndrū, the Moon, was The Lesser Spirit of Light (rū), and ruled the night. It was the great feminine goddess.

plān, the planets, were regarded as the children, or sons, of the sun and moon. Their movement across the heavens was noticed.

stārā, or ĭstār, the stars, had various significations. They were regarded as stationary. Ordinarily they were regarded as the spirits of the dead, gone to the "great plains" (fălăk) of the heavens.

An aquatic and seafaring primitive people naturally noticed the heavenly bodies, and noted them for direction.

To mark the progress of time and the seasons, poles were set up, in which notches were cut. At first the obvious dating was by the phases of the moon, and the lunar month was the record of time. If the long lives attributed to Methusalah and his relations be divided by 13, a reasonable span of years is attained.

When this recording of time began, it became necessary to invent numbers: first up to ten, then up to twenty. The Dravidian races for a long period of years (thousands of years) counted in twenties, viz. one twenty, two twenties, three twenties, etc. This system still survives in most Dravidian and Aryan languages.

Compare our rustic notation:—one score, two score, three score, etc., and the French "quatre vingt" for eighty.

Counting also was tallied by tens. Ginti kăwăl (Pashtu) and ginti kărdăn (Persian)= to tally, or count off, usually by tens.

dăh=ten; bĭs-dăh=twice ten, or twenty. In modern Persian, bĭst=twenty.

bĭ-ginti (Punjabi, vi-ginti)=twice ten tallied=20.

seh-ginti, or dre-ginti=thrice ten tallied=30.

Hence the Latin viginti (=20) and treginti (=30), etc.

The time-recording poles were probably the origin of tribal totem poles, and tribal banners.

In lieu of the word dwā or dhāva (for man) now dropping out of use except in compounds, the generic term "Ādăm" was used to denote human beings, or mankind, and the term "Man" was introduced for an individual man.

Possibly a suffix had been added to the word Ādăm, to make it "Ādămăn," and this last syllable was cut off to form the new word. The universal trace of this word in nearly all Dravidian and Aryan languages shows that this word came into common use before the dispersion of the Dravidian branches. The word "man" can be traced in pre-Dravidian languages.

It is interesting to note that the earliest Dravidian branch (Brahui of Baluchistan) has a verbal termination —ing, thus:—

bāning, to come.

māning, to be.

tĭning, to give.

tūling, to sit.

sāling, to stand.

Originally, perhaps, stāling or stāning as stăn was an upright stone pillar.

hăting, hătăring, to bring.

kăning, to do (can, kann).

dăning, to remove.

păning, to say.

Originally, pĕrhaps, pāĭking, as the past tense is pāĭk (hence speak).

bĭning, to hear.

kūning, to eat (cunning. The canny man got most to eat).

kăhing, to die (= dying).

The German and Scandinavian early races had this ending (-ing) in some of their nouns, and the English have it in their verbs and in their verbal nouns. The present participle of German verbs terminate with -end, which is closely related to the English -ing. This verbal suffix (ing) does not occur so commonly in other languages, and it was apparently only an initial and passing phase in the early Dravidian group of languages.

It is possible that a migration, about this time (100,000 B.C. to 80,000 B.C.) carried this verbal form to the Baltic and to England, and established it firmly in those distant lands. A direct opportunity, and a direct line of migration, between the Mindel and the Riss peaks of glaciation (120,000 B.C. to 80,000 B.C.) was available by the Dnieper valley water-course, which connected the Sarmatian Sea with the Baltic. This is the period when

the Chellean and the Acheulian primitive civilizations spread all over Europe and northern Africa.

gā wăth	The great wind. The Great Spirit.
devărū	The spirit of light. The good spirit.
dev, or devvă	The evil spirit.
man	man.
stăn	stone pillar (stone, stein). A shaped (chipped) stone.
ūz	swamp, marsh, ooze.
ăk	water (bach, beck).
răṭ	red (German rōte, English red, Pashtu răṭ), răṭ-gīreh = red beard.
spĭn, sapĭt	white, Pashtu, spĭn, sapĭt.
rū	light.
tār (tōr)	dark, darkness.
dūr	far (fūr).
păik	pike, spear (Pashtu, paikān).
kăt	cut, or a blow.
kăttĭ	flint knife (Brahui, katti).
kătăkĭ or kătăchs	= stone axe (much later in Europe, shortened to achs = axe) (Pashtu kătăki = hammer).
bĭnăl, bĭnăn	= to see, to perceive, in most early Aryan languages.
bĭn, bĭnd	= to hear, in Dravidian languages.

This different meaning proved puzzling for a long time. The solution appears to be as follows:

With the earliest pigmies, at the very beginning of speech, bĭ bĭn was a warning or defensive call. Many animals, and even birds, have special warning calls.

bĭ indicated "detection of presence of an enemy," by use of the senses, by smell, by sound, or by sight perhaps mainly by smell.

bĭn had a similar indication, but was an intensive call, with more certainty in it.

Thus the early pigmy man, sniffing, listening, and peering around, would get suspicious indications conveyed to his brain through one or all of these senses. He would give a low warning call "bĭ, bĭ, bĭ." To his aroused and watchful senses the indications becoming strengthened and confirmed, he would call "bĭn, bĭn, bĭn," and the whole family group would flee to a safe refuge.

As pigmy man became more articulate, the sequence of danger calls or warning calls was probably as follows:

"Dūsh!" an exclamation meaning "enemy!"

"hūsh," low and drawn out, indicating "silence, listen."
English, hūsh; Persian, khāmūsh.
Pashtu, Hindi } chūp (= chush). Persian = hūshyār.

bĭ, bĭ, bĭ, meaning suspicious indications, conveyed through the senses.

bĭn, bĭn, bĭn, meaning "suspicions confirmed," "run to safety."

When the Dravidian speech began its independent development, in the south and east of the Irānian plateau, bĭn became a word for "to hear."

With the Sarmatian–Aryan stock, which was in northern Iran, bĭn acquired the meaning of "to see."

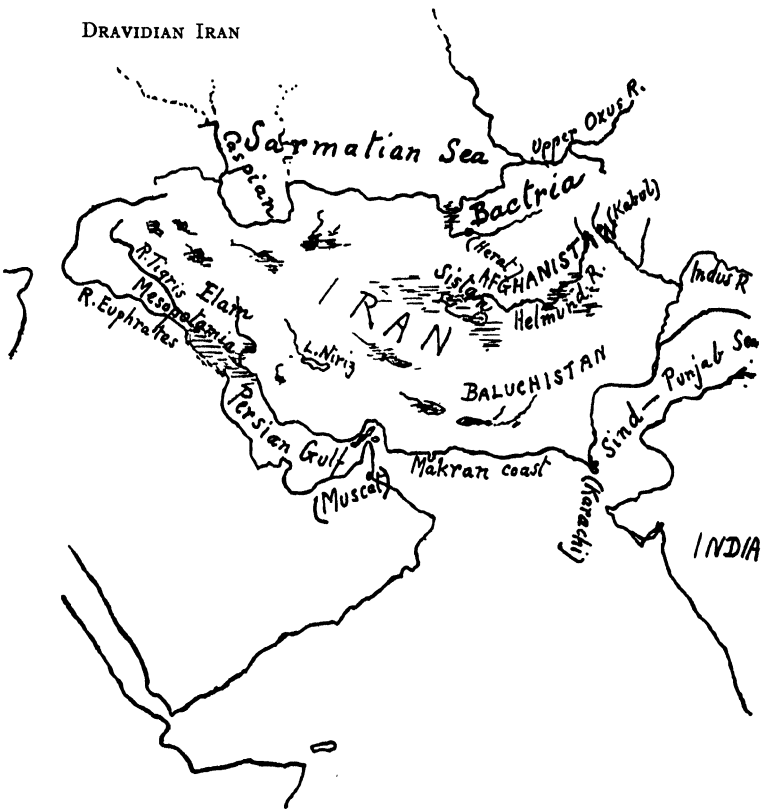
The word "līd," līdăl, to see, began to come into use with the hunting and developed pigmies, on the Irānian plateau, before the separation of the pre-Dravidian and pre-Aryan stocks occurred. As a hunting term, "līd" probably indicated the action of the best hunter of the "găl" or band, who went in front to peer about and spy for game.

With the Dravidian (cultivator) stock, the word līd, līdăl acquired the meaning of "to see," and with the Aryan (hunting) stock it acquired the meaning of "to lead," "leader," etc.

Pashtu, līdal, to see.

mā	ī	wŭlīd	= I saw it.
by-me	it	seen	

The same root (līd, lēl) appears in the pre-Dravidian Săntāli, and in various Dravidian languages.



The Pashtu verb līdăl is very irregular, and the roots of other and probably older verbs "to see" are disclosed. The present indicative has the root wīn.

zah i wīnam (or vīnam) = I it see.
The imperative is gōrah = look!
(Greek, gorao, Irish, bi-gorah = look out.)
The old English expression, I ween = I see, I understand, appears to be derived from the same root *wīn*.

The Irānian Drāvăd race had now (120,000 B.C.) divided roughly into three distince layers, or strata, whose mode of life, habits, and customs, were becoming quite different.

(i) The Sarmatian (Caspian) shore branch. Mainly aquatic, fishers, hunters of seals, walrus, and other ăk-khōr, or aquatic animals. They inhabited the creeks and bays, and made long or short sea voyages along the coasts, according to season and weather. They also hunted on land, especially in the winter, when the seas were frozen.

(ii) The Irānian plateau branch, who lived around the shores of the inland lakes. Their main centre was in East Persia, in the wide open plains around the Sīstān lakes, and the Helmund valley. (gā-dūn = the great plain, or open country.)

Fishing, snaring wildfowl (păkki) and hunting on land were their primary occupations, but they were gradually taking to agriculture. The soil was fertile in the valleys, and more water was available then in Persia.

The Nīrīz valley was another main centre, but most of the larger valleys had a settlement.

(iii) The Persian Gulf coastal belt branch. This coastal belt has a hot climate and a burning hot sun. The inhabitants would not wear much in the way of clothes, and their skins were tanned darker and darker.

Along this coastal belt the Iranians found a race of black skinned pigmies living, of a negrito type. These they turned into slaves and servants, using them as rowers in boats, and as "hewers of wood and drawers of water" on land. The coastal belt and the lower valleys were covered with dense groves of date palms, and the newly-arrived people were introduced to a new form of food (dates and natural date sugar). The rocks and hills of the Persian Gulf afforded every opportunity for the development of the art of making stone tools and weapons (kălth).

The black skinned pigmies were found to be living mainly on a diet of dates and fish (probably raw fish), and the eastern part of this coast is still called Măkrān, which is derived from māhī khōr, or māhī khōrān, the "fish eaters." Along this particular coast, dates and fish are still the chief items of food of the local (very black) population, and also of dogs, jackals, and even partially of the small local camels. Fish are very plentiful in these seas. Fish get left stranded by the tides, and dry quickly in the hot sun.

These pigmy slaves and servants were given the name of Ĭnăk.

Pashtu, lwēsht Ĭnăk = dwarf, pigmy.
Persian, bĭlĭsht Ĭnăk = dwarf, pigmy.

In Pashtu, lwēsht means the length of span between the tip of the fore-finger and the tip of the thumb, when the hand is extended. Taking the equivalent Persian word, which probably is nearer the original, bĭ referred to the man pigmy, bĭlī to the woman pigmy, and bĭlĭsht to the infant pigmy.

There is no doubt about the treatment accorded to these pigmy slaves. At least those who were employed in domestic work were castrated. The practical identity of the words "inăk" and "eunuch" is a fairly sure sign. There is another indication that this was a common practice with the early races of man.

ăs = testicle.
kăs = with testicle = male (Pashtu, kăs, a male person).

lăs = without testicle = female (lass).
kăs-tără = testicle withdrawn (or castrated).

In the East, men in domestic employment were (and in some countries still are) eunuchs, and were referred to as "men of the house," or as "the hewers of wood and drawers of water." ăk-tăr = draw water. In modern Persian, Pashtu, and Baluchi, ăkhtăh = eunuch.

It will readily be understood that the primitive and pigmy-descended aborigines had every inducement to retreat into fastnesses of forests and hills.

In later ages, Arab slave-dealers, raiding in Africa for slaves, used to kill the majority of the men, and to carry off the women and children. The boys were castrated, and in Arab phraseology, "put into the pit," or shallow hole in the sand, to stop the bleeding. Those who recovered were more valuable as eunuch slaves.

Similarly, when Joseph's brethren captured him, they "put him in the pit" and then sold him for a domestic slave in Egypt. It is true that he had a "family" in Egypt; but it is an oriental custom to allot one or more "wives" to the head eunuch of a large house, and their children are politely regarded as "his family."

On the Irānian plateau, the fig tree (ănjīrā) grows in profusion, and in some of the valleys, especially in the Nīrīz valley and other valleys of the Fars province, there are regular jungles of fig trees, where ripe figs can be gathered for several months in the year. The walnut tree, mulberry and pistachio also flourish. The vine grows wild in many parts of Persia. At the present day, the wild plum, wild apple and pear, grow profusely in the hills of Semirechia and Farghana (north-east of the Persian plateau). Also wild barley, wild oats (with a very small grain like grass seed), and according to the accounts of some travellers, wild wheat also.

In the Fars province of Persia, in the mountains around Shīrāz, there is a sort of tamarisk bush, the gum of which is edible and is called "mănna."

Ănjīrā (fig). The word ănjīr, or ăngīl, in Aryan languages has some connection with "Heaven" or the skies, or the abode of the deities (gods or spirits).

The Bible is called "Ăngīl" or "Kitāb-Ăngīl," meaning "Book from Heaven." "Angel," or winged deity, has a similar derivation.

The nutritious fig, which in Irānian countries has two crops on the tree at the same time (small figs coming on and large figs ripening by stages, so that ripe figs can be gathered continuously for several months) would be looked on as a miraculous or "heavenly" tree. The ripe fig dries and preserves in its own sugary juices, and can be stored for a long time.

Similarly, when the Dravad race first crossed the Irānian plateau to the coastal belt of the Persian Gulf, they came across the date palm, with its nutritious and sugary fruit. The long straight trunks of the date palms would strike their imagination forcibly.

āl was wood (timber).
pāl was a pole, or straight wooden stem.
ămmă was "mother." *

The date trees would be called "pāl-ămmă," or "mother-of-poles," subsequently becoming "pālăm," a date palm.

Kŭr was food, in the Drāvăd (pre-Dravidian) language. The date fruit was called Kūr-ămmă, "mother-of-foods," subsequently becoming kūrmă, date fruit. (Brāhui, kŭn = eat; kŭr = eaten. Pashtu, khūrāk = food.)

Modern Baluchi. pū*kh*tăn = to ripen; pū*kh*ta = ripened; pū*kh*ta also now means cooked.

* Mālăyālăm = ămmă, Brāhui = lămmăh. Mālăyālăm is a Dravidian language of southern India.

In modern Baluchi, as spoken in the Makrān district of the Persian Gulf, kūrmă = date fruit. Another name is kăji, or kăjūr.

kūrmă-pāz = season of date ripening.

The fiercely hot summer of Măkrān culminates in August-September, when the dates are ripened or "cooked" by the heat of the sun."

Pashtu.	pō*kh*tăl	= to ripen.
	pō*kh*tăna	= ripened.
	pō*kh*ta	= cooked.

The date palm would certainly be regarded as a sacred or magical tree.

Rice.

The edible seeds of the wild rice-plant were called "rĭjĕ," or kŭr-rĭjĕ (eatable seeds).

Pashtu: wrĭjĕ or ōrĭjĕ = rice.
Greek: oryza or oruza = rice.

Cooked rice was called pūkhta-rĭjĕ or pūr-rĭjĕ. Rice, "worked up" (kār- = work) with cooked meat and cooked herbs, would be called kār-rĭjĕ, whence is derived the universal Dravidian (Indian) food of kār-rĭj = kārri, or curry. The Indians call it kārrī, and "curry" is an anglicised form.

Pūr-rĭjĕ (porridge) originally was boiled rice. The term, much later on, was applied by the Aryan race to any boiled seeds or grains.

The Drāvad of the Irānian plateau, and of the Măkrān appear to have turned gradually into an agricultural race, using spades, hoes and trowels, and similar wooden hand tools (but not the plough). Their fields were small hand-made plots, in terraces revetted with stones, in the hill-sides, and small plots (squares with a side of 10 to 20 feet) in flat alluvial soil. These squares were bounded by earth "bunds" or banks. Water was let

into each field, or each plot in succession, from a water-channel. This still is the normal method of cultivation, in Persia, Baluchistan, Afghanistan, and most parts of India. There are miles of these fields, with stone revetments, in south-western Baluchistan. The climate has changed and become drier, and these valleys are now mostly uninhabited, for there is no water in many areas formerly cultivated.

Rice, barley, wheat, cotton, maize, melons, and even fruit trees, are all cultivated and watered nowadays in this manner. It is a simple method, where rainfall is scarce for many months, and labour is cheap. Even when the Aryans came in later ages and introduced the plough, the fields, when ploughed up, have the "bunds" restored, to facilitate periodical watering from water-channels. Most of the labourers of India are of Dravidian descent.

The Dravidians were nature worshippers. They worshipped water, land, trees, the sun, the moon, etc., and assigned a spirit god to each. They also believed in demons and evil spirits, and made sacrifices and offerings to propitiate these latter. They drank spirits, the fermented juice from date palms, from rice, etc. A Saturnalia (drunken orgie) in the spring was a Dravidian custom.

In the northern and central mountains of Baluchistan, the Brahuis are an isolated Dravidian race, still speaking a Dravidian language. Their nearest language relations now are the Tamils, Telagus, Kănărese, Mălăyāli and other Dravidian-speaking people of southern India.

The mountains of northern and central Baluchistan are bare and uninviting, with waterless deserts on the northern and western sides. The Dravidian Brahuis escaped the later Aryan invasions, which swept the bulk of the Dravidians southwards from the northern portions of India. The Brahuis were converted to the Moslem religion over a thousand years ago. But even to the present day certain pagan (or Dravidian) rites are said to be carried on in secret, in some of the

remote valleys, by a sect called the Zĭkrĭs. These rites are said to include a spring Saturnalia, and dancing by moonlight on hill-tops inside a cleared circle set around with stone pillars.

After enslaving the pigmy inhabitants of the Persian Gulf littoral, the Drāvăd priests began still further to increase their power over the people. This they achieved by instituting the custom of sacrificing children and babes. They had secured complete dominance over the men by the system of periodical victim selection and sacrifice. No one would dare to resist when the Drāvăd began to select babes for sacrifice. This system gave them complete power and dominance over the women. The priests thenceforth held the supreme power among the people of the coastal belt and omitted nothing which would help them to retain that power. They became the priest-magician rulers of the people.

The power of the priests, ruthlessly obtained, and ruthlessly maintained, became absolute and unquestionable.

The Drāvăd race of the Persian Gulf littoral and of Makran became the Dravidian race, the progenitors of the Dravidians of India, the Hamitic races of Mesopotamia and Egypt, and the basis of the Mediterranean races. These races were priest-ridden throughout the ages.

In the earliest stages religion was pure Fear. Fear of the Unknown, fear of spirits, enemies, dangers and death.

Clever primitive man exploited these fears, and encouraged these fears, to grasp power over his fellows.

The clever men (priests) kept all education and knowledge to themselves, and became a secret society. They worked in with and placated the majority of the fighting and hunting leaders; but intrigued and set leaders one against another, if any tended to become too powerful. Priestly hold over agricultural people was always complete and strong.

With increasing secret knowledge, and increasing secret education, the gap between the priests and the ignorant people widened. Priests became fanatical in their beliefs and in their sense of power. They then stopped at nothing (*a*) to preserve their own power, (*b*) to force their own beliefs and creeds on others.

On the other hand, it is beyond doubt that some of the progress achieved in primitive ages was due to the superior intelligence, powers of organization, and the continuous studies and efforts of these priest-magicians. The fact remains, however, that these energies were devoted largely to the construction and embellishment of temples and tombs.

Fear of rivals, fear of oppressed womenfolk, and fear of revenge by slaves and servants, led to the institution, by priests, leaders, and heads of families, of the following funeral rites for mutual protection:

(*a*) The slaughter of widows;

(*b*) The slaughter of slaves and servants.

It therefore became the self-interest of wives not to poison their husbands nor to murder them in their sleep. Similarly, slaves and servants had a lively interest in the health, comfort, and well-being of their masters.

To carry the idea of this principle to its logical conclusion, the priests invented a detailed future state and life (which was always a glorified edition of the life being led at the time being) to which the deceased were gone, where they would require the services of wives, slaves, and servants; a few dogs, weapons, food, drink, and cattle were added, to complete the picture.

So the future life of a hunting race was pictured as "a happy hunting ground, a hunter's paradise." The future life of a pastoral people was in "an undulating grassy country, a land flowing with milk and honey, etc." The future life of town dwellers was to be in "a city paved with gold."

The facts of the life of early man demand to be recorded, as found and displayed by the best evidence available.

The Drāvăd priests of the Makrān coasts became the first powerful priests of India, and the Drāvăd priests of Mesopotamia and Syria became the priests of Baal of the Hivites and Hittites, and later the Druid priests of the Mediterranean Celtic (Iberian) race, after their onward journeys from Palestine and Egypt. The rites and sacrifices of the Minoans and of the Phoenicians and Carthagenians to their gods show the same priests and the same cults.

It has commonly been held that in later ages the early Aryans introduced the caste system into India, enslaved the Dravidians and aborigines, and that the Aryans formed themselves into the three main higher castes of (i) Brahmans, (ii) Soldiers, (iii) Traders and Agriculturalists.

The Aryans, when they came to south-western Asia, overran and conquered various countries. In none of these did they carry out the caste practices and principles attributed to them in India alone. The explanation is that the *early* Aryan influx into India has been exaggerated. Undoubtedly, several successive streams of Aryans did penetrate into northern India, but their numbers were so small in the *early* migrations that they merely became absorbed into the Dravidian population, without even affecting the Dravidian form of language construction, and they merely introduced new words on to the old stock. This process was intensified by later Aryan migrations, but the priests and the caste system were in existence before the first Aryans entered India. The early Aryans merely reinforced the priest and soldier classes and brought them higher education, and so gave them more power. In reality, however, the Dravidian higher castes absorbed the few early Aryans into their own well-established castes. Priestly influence and the caste system is just as strong, and even more rigid in

its exclusiveness, in the vast territories of southern India, where the Aryans did not penetrate, except in insignificant numbers.

The earliest "Aryans" who entered India were Sumerians from Chaldea, who founded colonies in Sind and in southern Punjab (Mohenjo Daro, Harappa, etc.) between 4000 B.C. and 3000 B.C. Their language and that of the Elamites, their neighbours in Mesopotamia, was Sanskrit, or very closely allied to Sanskrit. By about 2500 B.C. the Sumerians had very largely become absorbed into the local Dravidian population of Chaldea, and the Brahman system had developed in Mesopotamia. The later Sumerian migrants to India introduced the Sanskrit language there, and they adopted and strengthened the caste system they found already in existence in India.

The Aryans who entered India from the Irānian plateau were nomadic shepherds and hunters, who clung to the foothills of the Himalayas, to ensure summer grazing for their flocks and herds.

THE PATHAN AND BALUCH TRIBES.

The Central branch of the Irān stock.

The Pathan tribes of Afghanistan, and the Brahuis and Baluchis of Baluchistan, are now all Moslems by religion. Their mullahs have a good deal of influence and can arouse fanatical religious fervour among the tribes; more so among the Pathans than among the Brahuis and Baluchis. In neither of these countries, however, are there any definite traces of former customs of human sacrifices, and it is evident that in the old days they mostly were composed of contingents of hunting men and fighting men, who either did not take any of the magician-priests into their new mountain homes with them, or else they were strong enough to suppress the magician-priests, thereby regaining their unfettered liberty.

The Pathan tribesmen appear always to have been free, democratic, and turbulent. The Pathans and

Baluchis had a wider distribution, before the great Aryan influx from the north (about 2000 B.C.).

The inhabitants of the mountainous regions of Afghanistan and Baluchistan are not mainly agricultural people. For ages they have lived largely on their flocks and herds, eked out by raiding their neighbours. They are not the type of people who would submit to being priest-ridden.

The Semitic races were evolved at a later stage (about 3000 B.C. to 2000 B.C.) from this central branch of the Iran stock.

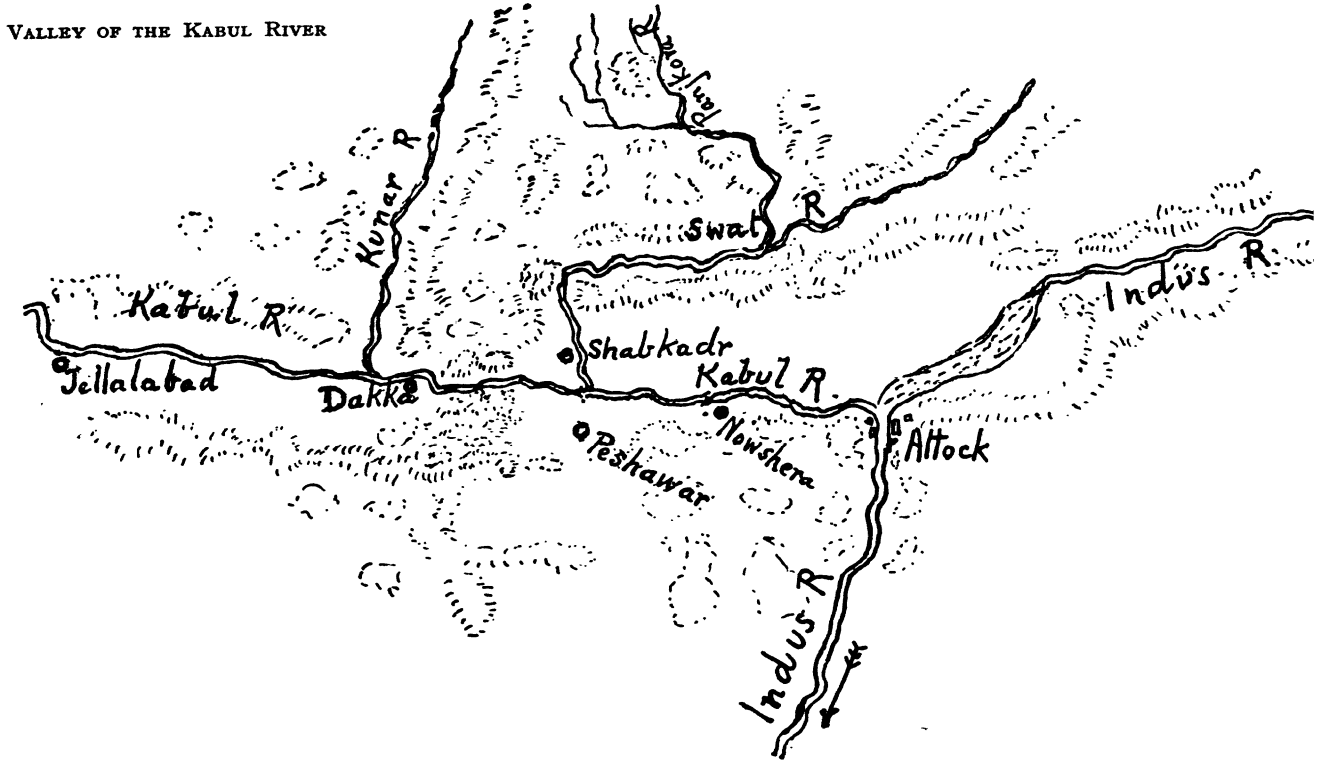
There is the direct evidence of language and of customs, to show that early migrations occurred from Irān into Afghanistan and Baluchistan, and that the races of these mountainous regions have preserved their original basic language and race, in spite of all the subsequent invasions of India, which passed through their valleys.

Mountain races, once established, seldom get dislodged entirely. Defence is easy, and attackers or invaders cannot approach in large numbers among mountains.

The mouth of the Oxus river, where it flowed into the Sarmatian Sea, was in those days probably in the neighbourhood of the present Russian frontier post of Termez. This delta and valley could support a large colony of the northern (aquatic) branch of the Drāvăd race. Up the valley of the Kunduz river, and across the Hindukush range, by the Bămiān Pass, there was access to the Kabul valley, in those days full of lakes and swamps.

Prior to corrosion that cut the gorge at Dakka, the Jăllālābād-Dăkka* valley was a long lake in those days. Similarly, the Swat river was held by the barrier of hills just north of Shăbkădr, where it now emerges through a narrow gorge in the mountains, and the whole of the Swat valley, upper Swat, and the Pănjkōra valleys,

* The original name was Dwā-ăkkă, the two waters, i.e. the lake filled by the Kabul river and the Kundar river.


Valley of the Kabul River
Kunar R
Panjkora
Swat R
Kabul R
Indus R
Jellalabad
Dakka
Shabkadr
Kabul R
Nowshera
Attock
Peshawar
Indus R

was a large lake, and this must have been the case in past ages. Before the Indus river cut its way through the Attock hills, the valley north of Attock, and also the Nowshera and Peshawar valleys were vast shallow lakes. The immigrants, already of aquatic habits, would find ideal surroundings in these valleys, with plenty of ăk-khōr, or aquatic animals for game. One of the largest Pathan tribes, the Khăttăk tribe, lives among the hills near the Indus valley (east of Kohat) and a branch of this tribe, the Akōra Khăttăks, live on the north side of the Malakand Pass, near what were the shores of an old extensive lake. If the name Khăttăk be derived from "Kataki," the Pashtu name for hammer, these men's ancestors must have been in the hills of Afghanistan since the very early Stone Age. The Afridi tribe (who call themselves "Āprīdī") live in the mountains on the southern side of the Khyber Pass. The Latin word for "booty" is praeda, praedae (Apraedae), and this word just exactly describes a main and ancient industry of this tribe. Alexander the Great found the "Aprīdī" there, when he passed through these hills on his march into India (327 B.C.). But they had been there for thousands, and perhaps even tens of thousands of years, before the days of Alexander the Great. Their language, Pashtu, is of a very ancient and primitive Dravidian type of construction, with many pre-Dravidian roots and words. On top of this, Pashtu has an overlying intrusion of many Aryan (Persian) words, but not the Aryan construction. Subsequent to 622 A.D. they were converted to the Moslem faith, and the use of the Qurān has added many modern Arabic words.

From Sistān, the central branch of the Irānian Drāvăds must have spread up the river Helmund, to the wide valley of Kăndăhār, where also lakes and swamps must have existed in those ages. From the Kăndăhār plain or valley, they spread into the Indian border hills eastward, and also southwards into the hills and valleys of the Zhōb, and were probably an element of the present Kākăr tribes. These all speak the

same language (Pashtu), but with a slightly softer intonation of the guttural letters. The Pathans, generally speaking, are a fair race, as fair as the southern Italians, especially those living in the higher valleys. It is practically certain that the language spoken by the very early pre-Aryan people of the Sarmatian Sea was some early form of Pashtu, and it included the earlier strata of the existing Pashtu language. The early migrants from the Sarmatian Sea basin carried some of these "Pashtu" words into the languages of every country in Europe (say between 7000 B.C. and 4000 B.C., and probably even earlier).

The Brahuis of Northern Baluchistan. Their language is purely Dravidian and is noticeably similar to the languages of the Dravidian peoples of southern India, now separated from the Brahuis by a gap of more than 2000 miles. The dissimilarity between the Pashtu and Brahui languages at the present time is greater than the dissimilarity between German and Italian. The highest valleys of northern Baluchistan are 7000 to 8000 feet above sea level and are higher than most of the valleys in which the Pathan tribes live in Afghanistan. Yet the Pathan tribes are fair and the Brahuis are black. The Brahuis were accustomed to migrating with their flocks of sheep and goats, for thousands of years, southwards to the coastal belt in winter for the better grazing. In the coastal belt they were in contact with black coastal belt Dravidians and Makrānis with whom they inter-married, and so became black themselves. Some thousands of years later, the Baluchis, an early Aryan race, occupied the coastal belt, and since then the Brahuis no longer have migrated southwards, as far as the coastal belt, in winter.

THE SOUTHERN BRANCH OF THE DRAVAD RACE.

Towards the end of the paleolithic Age the southern branch of the Drāvăds divided into two main streams of migration. Those of the Persian Gulf and the

Makrān coast began to migrate continuously into India, mainly by boat along the coasts. One migration followed the line of the inland gulfs and seas of Sind, and the Punjab into Bengal, settling on both banks of these inland waters. They also spread southwards, across the Deccan island, into the Central Provinces. Another migration worked down the west or Malabar coast of India and formed colonies which became the Dravidian races of Kanarese, Mălăyālis, Tămils,* and Tĕlăgus. Eastern Bengal, Bihar, and the hills and forests of the east coast of India continued to be inhabited by aboriginal tribes, the descendants of the old migrations of pigmy man. In later ages, contingents of Dravidians from Bengal made their way down the east coast of India and brought about various mixtures of races and tribes. The remainder of the southern branch of the "Drāvăd" race, from the head of the Persian Gulf, the Kārūn river valley, and from the Mesopotamia marshes, went up the Euphrates valley into Palestine and Asia Minor, and into the Nile valley. From this centre onwards they were definitely a separate Hamitic race, led and ruled largely by their priests. From Palestine and Egypt they spread over the southern Mediterranean basin, and along the African shores. These movements perhaps took centuries to be accomplished. From the Persian Gulf, by sea along the coasts of Arabia and East Africa, other contingents spread southwards, and some almost certainly reached South Africa and Rhodesia. Mixture and inter-marriage in Africa with the descendants of aborigine negroid pigmy races may have occurred in some localities and not in others. There is no evidence available as to what did happen, through long ages, in the dark continent of Africa. In the fertile Nile valley the Hamitic people developed largely into an agricultural race, but in North Africa they appear to have been more a pastoral race.

In India, near Aurangābād, there is a very ancient stone-built city, Dăulătābād, now partly in ruins and

* Drāvad, Drāvid, Dravil, Tămil is the usually accepted derivation.

uninhabited. From this city, across a hill, it is about seven miles to the famous Ellora caves. A direct route is marked by pairs of stone pillars, each with a parapet or brazier so that fuel could be laid on top. These evidently marked the way for initiates, and represent the "pillars of fire by night and pillars of smoke by day" in their ceremonies.

Similar pairs of stone pillars exist near Secunderabad, leading to (or from) the ancient (uncut) stone-built citadel of Golconda. The original cities are very ancient and pre-Aryan. These ceremonies appear to be connected with fire or sun worship, or other ancient rites, inherited from primitive man.

Stonehenge probably represents the same cult, spread far and wide by primitive man, of the Drāvăd, or Dravidian, type.

At Carnac, on the Atlantic coast of Brittany (France), there are the finest specimens of megalithic monuments in the world; nearly 3000 huge obelisks are arranged in ten avenues. Karnak, on the Nile in Upper Egypt, is famous for its ancient monuments of stone.

Vocabulary from Dravidian languages. *Vide* Grierson's *Linguistic Survey of India.*

	Telagu.	*Kanarese.*	*Tamil.*	*Malayālam.*	*Brahui.*
One	Okătĭ	Ondu	Ondru	Oru	Asit
Two	Rendu	Eradu	Iru	Randu	Irăt
Three	Mūdu	Mūru	Mū	Mūnnu	Mŭsit
Four	Nālugu	Nālku	Nālu	Nālu	Chār
Five	Ayidu	Eidu	Eindu	Anju	Păn
Six	Āru	Āru	Āru	Āru	Shăsh (later, from Aryan)
Seven	Yĕdu	Elu	Eru	Yēru	Hăft (later, from Aryan)
Eight	Yenimidi	Entu	Ettu	Yetta	Hăsh (later, from Aryan)
Nine	Tommidi	Ombhattu	Onbădu	Onbadu	Noh (later, from Aryan)
Ten	Pădi	Hăttu	Păttu	Pattu	Dăh (later, from Aryan)
Twenty	Iruvai	Ippatu	Irŭbădū	Irŭpădū	Bĭst (later, from Aryan)
Man	Mānishi	Mānŭshya	Mānidăn	Pŭrŭshăn	Bāndăgh (taken later, from Baluchi)
Woman	Ādădi	Hengăsŭ	Stĭrĭ	Strĭ	Zalfăh (later intrusion, Arabic)
Child	Pĭlla	Kūsu	Pĭllai	Kŭttĭ	Chūchăh
Eye	Kānnu	Kānnu	Kānă	Kānnu	Kăn
Stomach	Kadupu	Hotte	Vayaru	Vayara	Pĭd
Father	Tāndri	Tande	Tāgăppānār or Āiri	Āchchhăn	Bāvah
Mother	Tălli	Tāyi	Tāyăr	Ămmă	Lŭmmăh

Vocabulary from Dravidian languages. Vide Grierson's *Linguistic Survey of India.*

	Telagu.	*Kanarese.*	*Tamil.*	*Malayālam.*	*Brahui.*
Slave	Nokărŭ	Dāsa	Adĭmei	Cherŭmăn	Mē (fr. Admĭ or Adămĭ)
God	Dēvudu	Dēvăru	Kădăvul	Deivam	Khūdā (later, Moslem intrusion)
Devil	Dăyyămu	Devva	Pisāsu	Pisācha	Shaitān (later, Moslem intrusion)
Far (distant)	Dūramu	Dūra	Tūrăm	Dūra	Mūr or Dūr
Near	Dăggĭra	Hăttăra	Ărŭgē	Adukke	*Kh*ŭrk
Before	Mundăta	Munde	Mun	Munbe	Mōne-tĭ (Mun = face.)
Behind	Venŭka	Hĭnde	Pinpu	Pinnālē	Pāde-tĭ (Pād or Hĭn = back.)
Who	Yēvadu	Yāru	Yār	Ār	Dēr (*German*, Wēr.)
What	Yēmi	Enu	Enna	Endu	Ănt
Head	Tălă	Tăle	Tălei	Tălă	Tălŭm (Height, *Tall?*)
Foot	Pādămŭ, Kălu	Pādă, Kălu	Pādăm	Kāl	Năt
Sun	Sūrūda	Sūrya, Hottu	Sūrĭyăn	Sūryăn	Dē (Dy or Dăy)
Moon	Chăndrŭdu	Chăndra	Chăndĭrăn	Chăndrăn	Tūbē
Fire	Aggi, Agni	Benkĭ	Neruppu	Tĭ	*Khākh*ăr
Water	Nīllu	Nīru	Tănnīr	Vellăm	Dĭr (*Welsh*, Dur.
Dog	Kŭkka	Năyi	Năy	Năy	Kŭchăk
Donkey	Gādĭde	Kătte	Kărŭdei	Kăruda	Bĭsh (*Persian*, *Kh*ăr.)
Camel	Loṭṭipiṭṭa	Onte	Ottei	Ottăgăm	Hŭch, ŭch (*Urdu*, Oont.)
Bird	Pākshi	Hăkki	Pārăvei	Pākshi	Pākki
Go	Pō	Hōgu	Pō	Pō	Hĭn
Eat	Tĭnu	Tĭnnu	Tinnu	Tĭnnuga	Kŭn
Come	Rā	Bā	Vā	Vā	Bār
Beat	Kottu	Bădĭ	Adi	Ădi	*Kh*ălth
Die	Tsāvu	Sāyu	Sāvu	Chăga	Kăh
Give	Iyyĭ	Kodu	Kodu, Tā	Kodu, Tā	Ētĭ (Det = gift)
Run	Ūrŭku	Ōdu	Ōdū	Ōdūga	Dūding
Yes	Avunu	Haudu	Ām	Āde	Ho
No	Lēdu	Illa	Illei	Illa	Năh, Āhā
Alas	Ăyyo	Ayyo	Eiyo	Kăshtăm	Hai Hai armān
He-goat	Moga Mēka	Hōlŭ	Ădu	Vellāda (*Pashtu*, Psă; *Persian*, Bŭz, Búza.)	Măt
She-goat	Āda Mēka	Mēke	Pen ādu	Pen vallāda	Hēt (Pen or hen = female.)
Male deer	Jinka	Gāndu Chigari	Ăn mān	Ăn mān	Năr-āsk
Female deer	Irre	Hennu	Pen Mān	Pen Mān	Mādăh-āsk

Vocabulary from Dravidian languages. *Vide* Grierson's *Linguistic Survey of India.*

	Telagu. *Brahui.*	*Kanarese.*	*Tamil.*	*Malayālam.*	*Brahui.*
Knife	Kătti				
Tooth	Dăndān				
Good	Jomān (literally "clean person")				
Better	Jōmāntīr				(*Persian, Pashtu and Baluchi*). Găndāk, sulphur
Bad	Găndāo (literally, smelly, dirty)				Găndāb, smell water, i.e. sulphuretted water
Father	Bāvăh				Gănd, smell

	Brahui.	*Tamil.*
beat, blow	Khălth	ădī
to beat	*Kh*ălling	ădīkka
I beat	I *kh*ălīva	Nān ădīkkiren
thou beatest	Nī *kh*ălesa	Nī ădīkkirāy
he beats	Ō *kh*ălek	Avan ădīkkirān
We beat	Năn *kh*ălena	Nāngăl ădīkkirōm
You beat	Nŭm *kh*ălere	Nĭngăl ădīkkĭrirgăl
they beat	Ō ft *kh*ălera	Avărgăl ădīkkĭrārgăl
I beated	Ĭ khălkŭt	
thou beatedst	Nī khăldŭs	
he beated	Ō khălk	

			Kanarese.
I am beaten	Ĭ *kh*ăllingĭva	ădīkkăppădŭgĭren	Nānu hodesĭkondiddēne
I was beaten	Ĭ *kh*ăllingāt	ădīkkăppătten	Nānu hodesikondenu

English	How far is it, from here to Kāshmīr?
Brahui	Kāshmīr dākā ākhkhā dūr-en?
Tamil	Ĭvĭdāttilĭrundu Kāshmīrŭkkŭ evălāvu dūrăm?
Kanarese	Ĭllinda Kāshmīrā eshtu dūrā?

N.B.—The Kanarese lived on the Malabar coast (south-west India) and were a race of coastal seafaring traders. According to tradition they traded in pepper and spices, up to the head of the Red Sea, and were in touch with the early Greeks and Phoenicians. In many respects, Kanarese is a more simple language than that of other (inland dwelling) Dravidians.

There is a colony of white Jews in Cochin, a little south of Kanara, on the Malabar coast. These Jews have ancient Jewish and Indian documents and some inscriptions recorded on brass. They were certainly in Cochin before the Portuguese first discovered the sea route via the Cape of Good Hope. The Cochin Jews claim to have been there since about 300 A.D., but there is some doubt about the authenticity of their recorded dates, some of which are based on rather vague Indian dynasties. These Jews probably reached Cochin by sea,

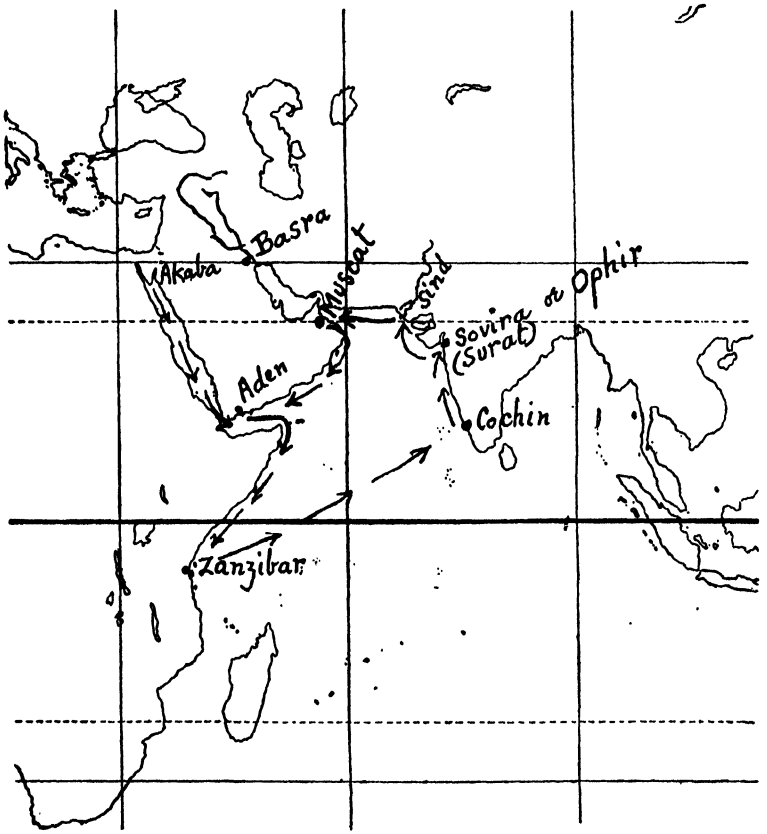
(i) from the Gulf of Akaba to Aden;

(ii) from Aden to Zanzibar;

(iii) from Zanzibar to Cochin.

This was the ancient route for trade in the spices of India.

THE DHOW TRADE ROUTE



(iv) from Cochin to Kathiawar and Sind;

(v) from Sind to Muscat;

(vi) from Muscat to Aden.

This completed the circular trade route of the dhows

THE SARMATIAN OR NORTHERN BRANCH OF THE IRAN STOCK.

At the pre-Dravad stage of progress (say 200,000 B.C.) the race of small men, on the shores of the Sarmatian Sea, was probably of that light-yellowish colour, which is described as "wheat" colour.

This very light wheat colour is the normal colour of any race which lives for any considerable period in northern Persia, or on the high plateaux of Central Asia. Whereas the tribes who live along the hot coastal belt of the Persian Gulf are invariably sun-burnt to a much darker shade, to a black colour for a race which has lived there long and continuously.

By this time, this Sarmatian race had become accustomed to long (dūr) hunting expeditions, during the summer months, and the aquatic hunters were tempted to follow up the seals further and further each successive summer, as they got to know their way along the open ice-free coasts of summer-time. North-eastwards towards Mongolia, and westwards and north-westwards towards the Black Sea and the Baltic. Also due northwards, beyond what is now the Sea of Aral, and along the waterways of what are now the valleys of the Irtish and the Obi rivers, and the basin of Lake Baikal.

Finally (150,000 B.C. to 80,000 B.C., the Tyrolean warm interval), these long-distance hunting parties took their families with them in their boats to summer hunting camps, and in the end formed colonies in the distant lands they discovered. The Danube valley and the plains of Hungary afforded ideal lands for new settlements. Some small parties, year after year, reached the shores of the Baltic, and for winter quarters retreated up the main rivers of Germany. There probably was a chain of islands (including Crimea) along the swamps of what is now the south of Russia.

These early Baltic migrants formed another element of the future Nordic race, turning fair and white under the long influence of a cold climate. A few of them

reached England, France, and the Netherlands. The contingents which formed colonies in Manchuria, between the Mindel and the Riss peaks of glaciation, eventually were cut off from returning, by an ice-bound ocean, on the onset of the Riss peak of glaciation. They were compelled to retreat overland, south-eastwards into the plains of Manchuria and North China, to become the ancestors of the Mongolian Huns, who were a squat but strong and sturdy race.

In Pashtu, there is a tendency to use a word in front of a noun, which can best be rendered by the Chinese equivalent of "piecee."

Pashtu.			*Modern (Pekin) Chinese.*		
yō	kăs	sarī	yĭ	go	ren
one	"piecee"	man	one	"piecee"	man
dwā	kăs	sărī	liăng	go	ren
two	"piecee"	man	two	"piecee"	man
drē	kăs	sărī	sān	go	ren
three	"piecee"	man	three	"piecee"	man
yō	tăn	sărī	yi	qui	chi'en
one	"piecee"	man	one	"piecee"	dollar
dwā	tăn	sărī	liăng	qui	chi'en
two	"piecee"	man	two	"piecee"	dollar
chĕhīl	tăn	sărī	sān	qui	chi'en
forty	"piecee"	man	three	"piecee"	dollar

Early Aryan construction.			*N. Chinese construction.*		
yāvĕ	nă	yāvĕ?	yō	may	yō?
have	not	have?	have	not	have?
or yāvĕ	kăh	nă?	*Cantonese dialect.*		
have	or	not?	yāvăr?		
			have	got?	

The construction is very similar, and supports the theory that the Chinese or Mongolian race branched off about the time that early man, recently grown out of the pigmy stage, had this form of speech, which of course became much more highly developed in this particular form in the Chinese language. It requires a scholar of the

Chinese and Mongolian dialects and languages to trace the connections between Chinese roots and words, and the roots and words of other races of primitive man.

During the relaxations of glaciation (the Tyrolean interval) which occurred between the Mindel and the Riss peaks (say 120,000 B.C. to 80,000 B.C.),* and again between the Riss and the Würm peaks (the Durnten interval) (say 50,000 B.C. to 30,000 B.C.) the Kashgar or Sinkiang or Tarim valley (north of Tibet) became accessible, and from the Kashgar valley migration was possible eastwards to the head-waters of the Hoang-ho and Yangtsi rivers of China. The onset of the Würm peak of glaciation again isolated the plains of China, from (say) 30,000 B.C. until about 20,000 B.C. During these long periods of isolation the Chinese race had time to develop its special Mongolian characteristics.

Tribes living in the highlands of the Pamirs and of the Caucasus during the long semi-tropical interval between the Mindel and Riss peaks of glaciation (sometimes called the "Tyrolean" interval), and again during the shorter semi-tropical interval between the Riss and the Würm peaks of glaciation (sometimes called the "Durnten" interval), acquired the features of the Alpine type of man. This Alpine type migrated into the highlands of central Europe, and contingents from the Pamirs and Kashgar must have migrated into China, because the Chinese races possess a strong Alpine strain. (*Antiquity of Man in Europe*, by James Geikie.)

The language traces, left by these Alpine type of migrants (The Cymri, or Red Celt) all over Europe, are nearly all Pashtu roots and Pashtu words, as will be shown later. Many of these roots and words are peculiar to Pashtu, and do not occur in any other oriental language, so they are quite plain and unmistakable. For example, the Swiss-French word

* 120,000 B.C. to 80,000 B.C., Chellean civilization. 80,000 B.C. to 40,000 B.C., Acheulian civilization. 40,000 B.C. to 20,000 B.C., Movements northwards and entrance of Mousterian man into southern Europe and Palestine.

avalanche is derived from the Pashtu warning shout "bărăfa lāndi shī." Shortening the word bărăfa (snow) to ăfa, we get ăfa lāndi shī = ava lān chē.

In southern (Ghilzai) Pashtu, the accentuation and slurring exactly give the word "avalanche." The Pashtu meaning is "Snow downwards becomes." The very short syllable "di" is lost in the sibilant "shi" which follows. The Pashtu verb shwăl, shīvĕ, shī, means "to become," or "to begin to be."

These parties of early Sarmatian hunters with their families would certainly not be accompanied by any of the Drāvăd magician-priest sect, and in this way the races of northern Europe and the Mongolian and Chinese races escaped the utter domination of a priestly class, which eventually overtook the Dravidian race. They had learnt how to live, to hunt, and to support themselves on land or on water, under severe climatic conditions. They could, therefore, survive and thrive. They knew the use of fire.

The milder spells between peaks of extreme glaciation, which had permitted a limited migration of hunting parties with their families to found colonies of these small, intelligent, and hardy men, in Mongolia, and in parts of northern Europe, now passed away. The pre-Aryan race was confined to the northern edge of the Iranian plateau until about 20,000 B.C.

Along the western coasts of Europe the effects of the Ice Age probably were less severe than elsewhere owing to the Gulf Stream. France and the southern portions of the British Isles were habitable all the year round. The Baltic area and the Scandinavian peninsula were uninhabitable during peaks of glaciation.

It is remarkable how the human race can exist and survive in extremely cold climates. Tibetans can live in the winter at an altitude of 14,000 to 15,000 feet, and Esquimaux can live in Greenland and the steppes bordering the Arctic Ocean.

During this long Ice-Age (300,000 B.C. to 20,000 B.C.) the highlands of Tibet, the Caucasus, the Carpathians

and the Alps were severely glaciated, during the cold spells, but during the semi-tropical intervals the elephant, the rhinoceros and other tropical animals, roamed in the valleys of the northern Alps and of the rivers Rhine and Thames. During the severe glaciation of the Mindel peak of glaciation (say 200,000 B.C. to 150,000 B.C.) the glaciation spread even further southwards than the line of the Himalayas-Caucasus-Alps.

The valleys of Afghanistan, the North-West Frontier of India (tribal Pathan country) and of northern Baluchistan, all contain deep alluvial and gravel deposits, with huge boulders and rocks irregularly embedded. These striated boulders and rocks could only have been conveyed and dropped into position by glaciers and by floating masses of ice. The evidence of complete glaciation is unmistakable. This probably happened during the Mindel peak of extreme glaciation (say 200,000 B.C. to 150,000 B.C.). Even at the present day snow falls and accumulates on the higher mountains of Afghanistan and Baluchistan.

SUMMARY.

It is convenient to summarize here the conclusions and conjectures formed about the early stages of the human race to the end of the Paleolithic and the beginning of the Neolithic Age (8000 B.C.).

Prior to one million years B.C.

A long struggle for existence of a pigmy race of anthropoid apes in Mongolia.

One million B.C. (towards the end of the Miocene Age).

Emergence of "homo sapiens," in the swamps and islands of the Mongolian shore of an inland shallow west Siberian sea. A pigmy race, aquatic in habits, and largely dependent for its food supply on the products of a sea coast, and for security on its aquatic habits.

Driven southwards along the shores, by the gradual onset of glaciation of an Ice Age, this pigmy race found

a home on the southern shores of the Sarmatian Sea, i.e. what is now the northern boundary of Afghanistan and Persia.

In this locality the race developed for about 250,000 years, and acquired those characteristics which are common to all branches of the human race. His main weapon was an unchipped stone bound to the end of a stick.

750,000 B.C. *to* 400,000 B.C.

Urged by increasing numbers and by rigours of climate, there was migration southwards (i) into the valleys and around the lakes and swamps of the Iranian plateau, (ii) to the sea shores of Makran, the Persian Gulf and the shallow Mesopotamian Sea.

The northern branch or Sarmatian branch of Iran was "almond" coloured, and a hardy sea coast race of aquatic hunters.

The central or Iran plateau branch was also "almond" coloured, and lived on fruits, seeds, waterfowl, and small game.

The southern or Persian Gulf littoral branch was black in colour, negrito in characteristics, with curly woolly hair, everted lips, and flat noses. Fish, shell-fish, dates, and other foods are abundant on this coast. The climate is hot, and there was but little struggle for existence. This branch therefore retained primitive development and acquired negrito characteristics under the influence of the hot climate and a burning sun.

400,000 B.C. *to* 300,000 B.C. (late Pliocene migrations).

The catarmaran type of sailing boat was evolved, with matting sails, and was introduced by migrants to all the branches living in northern and southern Iran. Similarly, the stone knife (kătti) and the stone axe-head (kătăki) were evolved and came into general use. The skins of animals were now used, not only for clothing, but also as water-skins, and were cut into strips for thongs and plaited ropes.

The human race was now mobile and able to migrate along the coasts of the world.

The negrito pigmies migrated into India, Malay, and the Malay archipelago, and some of them reached the coasts of China and Japan. The negrito pigmies found their way all round the coasts of Africa, and settled also in Egypt and up the Nile valley, and the valleys of the Congo, the Niger and other large rivers.

The Central race, of the Iranian plateau, found their way gradually into Arabia, the Caucasus, and Asia Minor; and spread also along the Mediterranean coasts.

The Northern race, of the Sarmatian Sea, found their way into Mongolia, into the Kashgar valley, and thence possibly into China along the valley of the Hoangho river. They formed settlements along the foothills of the Ural Mountains, and in what are now the valleys of the Irtish and Obi rivers. They moved westwards along the shores of what is now the Black Sea, and up the Danube valley. The straits of Bosphoros and the Sea of Marmora did not exist in those days, but the waterways of the Dnieper river and the Polish marshes gave access to the Baltic and the North Sea. Stone implements, attributed to man, have been found in Norfolk, Suffolk and Essex, in the Cromer Forest bed deposits and sub-crag deposits dating back to about 250,000 B.C. or 300,000 B.C. The Kentish eoliths are estimated to be older still, and to date back possibly to 350,000 B.C., i.e. into the Pliocene Age, and prior to the onset of the great Ice Age.

300,000 B.C. *to* 200,000 B.C.

This period is known as the pre-Chellean civilization, and is identified only by a few very rudely worked stone implements (artifacts) found in various places in Europe, Asia and Africa. The pre-Chellean people probably were descendants of the first pigmy migrants. The Great Ice Age began about 300,000 B.C. and the Gunz peak of glaciation occurred during this period. Communities living in the northern parts of Asia and

Europe were either exterminated or driven southwards, and all communications in northern latitudes were closed. The severe part of this glaciation may perhaps not have lasted longer than from about 270,000 B.C. to 220,000 B.C., but the northern latitudes probably remained inaccessible and uninhabitable during several thousands of years of diluvial conditions. During this period, therefore, the Iranian plateau must have become more thickly inhabited, from the crowd of refugees driven southwards from northern Asia, and long struggles for supremacy and for existence must have occurred in this congested area, which was shut in by the frozen Sarmatian Sea on the north, and by the glaciated highlands on the east. The Iranian races had now grown out of the pigmy stage, and their average height probably was not less than 5 ft. in the case of men, and 4 ft. 6 in. in the case of women. A similar growth probably had occurred among those pigmy colonists who had settled in temperate climates in various parts of the world; but the pigmy settlers in tropical countries have largely continued as pigmies even to the present day. It is probable, therefore, that the Drāvăds (or Central plateau race) were driven to the Persian Gulf, where they conquered and enslaved the aboriginal negrito race. The Northern, or Sarmatian branches, occupied the northern portions of the Iranian plateau, and overflowed into the Caucasus and the littoral of what is now the Black Sea.

In the North Atlantic a land area existed in those days, stretching from the Shetlands to Iceland. Prior to 300,000 B.C., this land warmed by the Gulf Stream, perhaps was inhabited by a few of the early pigmy communities. At the onset of the Ice Age, these inhabitants *may* have escaped by sea south-westwards into North America, and so have become the first inhabitants of that continent. A few artifacts, found in deposits estimated to date about 250,000 B.C., are said to have been found along the eastern coasts of America, but the evidence is doubtful.

200,000 B.C. *to* 80,000 B.C.

This age is known as the period of the Chellean civilization; 200,000 B.C. to 120,000 B.C. as the early Chellean and 120,000 B.C. to 80,000 B.C. as the Chellean. Men of the Chellean civilization, like their predecessors, lived out in the open, i.e. they were not cave dwellers. They made finely worked and sharp axe-heads of flint and other hard stones. These "eoliths" are usually referred to as "hand-axes," that is to say, a stone weapon with only one pointed and edged front, with the other end smooth, as if for holding in the hand; but it is much more probable that this stone was bound on to the end of a short stout stick for use as an axe. The handle and thong were perishable items.

The skulls and brain contents of Chellean men were very similar to those of modern men, but the cranium was thicker, and some of the lobes and convolutions of the brain were not quite so developed. His jaw was not markedly prognathous.

Relics of Chellean civilization have been found in many parts of Europe, south-western Asia, and Africa. The points of similarity are well marked, and indicate a widespread migration from a common centre.

From 220,000 B.C. to 200,000 B.C. the overflow of the Sarmatian race could migrate via the Danube and via the Black Sea–Baltic water communication, all over central and western Europe, and also via the Euphrates valley and Palestine into the Mediterranean basin. The southern race, from the Persian Gulf littoral, could migrate into India and Malaya, and all round the coasts of Africa and the Mediterranean. The southward migrations would naturally be given a great impetus by the onset of the long and very severe Mindel peak of glaciation, which occurred approximately between 180,000 B.C. and 150,000 B.C.

The later Chellean migrations, into central and western Europe, occurred between about 120,000 and 80,000 B.C., when semi-tropical conditions prevailed on the north side of the Alps and in the Rhine valley, and the

Thames valley. These Chellean migrations may perhaps be called the Ūz migrations, from the numerous place names containing the word ūz = water, which record their settlements. The Gond and Santali aboriginal tribes of India were pre-Dravidian but their name for water = dăk. Ūz is a much older word for water than ăk (or ăc), and therefore very ancient.

There was a general movement of migration northwards during this warm interval, and the plains of the Sahara and the Arabian peninsula again became rainless and desiccated.

80,000 B.C. *to* 40,000 B.C.

This age is known as the Acheulian period of civilization. Man of the Acheulian civilization also lived out in the open and not in caves. Relics of this civilization are fairly numerous, in Europe and in North Africa, especially in the Nile valley. Their finely-worked flint axes, knives, scrapers and other tools are found in the gravel deposits of old river-beds. The skull of the Galley Hill man, found near Gravesend (River Thames), belongs to this period. The type is fully human, with no Simian traits, and the brain cavity is of full modern size, though some of the lobes are primitive in development. This period of civilization began towards the end of the long semi-tropical interval (the Tyrolean interval) which occurred between the Mindel and the Riss peaks of glaciation. The migrations of this age were world-wide, because all water communications were open. These Acheulian migrations are probably marked by the place-names which contain the word ăk (or ăc) = water. The Latin word aqua (water) belongs to this period. It is probable that during this long semi-tropical "Tyrolean" interval the main migrations occurred, of the Mongolian race into North America. They followed the coasts of the Aleutian islands and Alaska to the fiords and islands of the Canadian coast. The Riss peak of glaciation subsequently drove them southwards towards Central and South America. The

Pashtu word săqqāh, a water-carrier, is an ancient word, containing the root "ăk" (or ăq) for water. The carrying of water has always been a woman's daily household duty in the East. The American-Indian name of squaw, for a woman, is suggestive of this period and this derivation.

40,000 B.C. *to* 20,000 B.C.

This period is known as the Mousterian civilization (Neanderthal man), and in several aspects it is a remarkable period. It comprises the short semi-tropical Durnten interval, which followed the Riss glaciation and ended during the Würm peak of glaciation.

About 40,000 B.C. during the Durnten interval there appear to have been some general northward migrations of human races.

The plains of the Sahara probably had become desert areas, and from the interior of Africa the Mousterian type of man passed northwards into southern and central Europe and into Palestine, largely replacing Acheulian man who, in turn, also probably moved northwards into the Arctic Zone, which was then temperate in climate. The remains of Mousterian man have been found in the Sahara, and in the famous Broken Hill cave of Northern Rhodesia. There were three land bridges for this Mousterian migration, via Gibraltar into Spain, via Malta and Sicily into Italy, and via Suez into Palestine. The remains of Mousterian man have been found in caves, in Gibraltar, France, England, Germany, Malta, Austria, and recently in Palestine (Mount Carmel caves). He was a big strong man, with a large skull, and in cubic capacity his brain was larger than the brain of a modern European. The brain, however, was primitive, and singularly lacking in certain normal human developments, such as the lobes of speech and of perception. His jaw was markedly prognathous (jutting out like the jaw of an ape), and his teeth distinctly of a simian gorilla type—flat nose and wide nostrils; low brow, with strongly developed ridges

over the eyes. The semi-gorilla features of Mousterian man point strongly to a possibility that this type was descended from a cross-bred race, evolved in the distant past, between gorillas and primitive human pigmies. The only other parallel to Mousterian man that has been discovered is the Pithecantropus type of Java whose remains are semi-human and semi-simian of the Gibbon type. Pithecantropus man, similarly, may well belong to a half-bred race, evolved locally in the ancient days of the earliest migrations of pigmy man.

A few centuries after 40,000 B.C. subsidence occurred in the Baltic and the North Sea, and Great Britain was cut off from the Continent. There was also subsidence in the Mediterranean. Spain was cut off from Africa, and Malta and Sicily became islands. There was some subsidence in the Aegean Sea, but the Straits of Bosphoros were not yet open. During this diluvial period the half-dried up Mediterranean basin was filled up again, by the rising waters of the Atlantic Ocean, which poured through the Straits of Gibraltar. During this period (40,000 B.C. to 20,000 B.C.) the great changes in the climate must have caused migrations and movements on a large scale, among the parent stock of races, inhabiting the Iranian plateau and the shores of the Sarmatian Sea. During the Würm period of glaciation, the Northern or Sarmatian race must have taken forcible possession of the whole of the plateaux and valleys of Iran and the Caucasus, gradually driving out the Dravad or Dravidian race. The Dravidians then occupied the whole of India, enslaving the aboriginal negrito and pigmy races of that peninsula, who were thenceforth Sudras, Outcastes, and Untouchables. The bulk of the Dravidian people themselves were of the lower castes or classes, including the cultivators, fishermen, boatmen, servants, etc., and it was only the priests and the warriors who belonged to the two higher castes. The bulk of the remainder of the Dravads retreated into Arabia, Palestine, and northern Africa, and became a main element of the Hamitic race and a strong element of the Mediterranean race.

The Cuptas (or Copts), the ancient Hamitic cultivators of Egypt, are related racially to the "Gupta" and allied families of India. The names Egypt and Egyptian are derived from this root name. The Dravidians took with them their magician-priests, their sex-worship and fertility cults; their human sacrifices and immolation of infants; their arts of navigation, trade, weaving, and primitive cultivation and irrigation; their superior language, tribal cohesion, and priestly organization. They had no difficulty in overcoming the primitive and scattered communities they found living in all these countries, and in converting these into slaves and servants. The Brahuis of the isolated Baluchistan highlands were the only Dravidians who survived in this corner of the plateau of Iran. The Dravidians remained in possession of the swamps of Mesopotamia, and relics of the negrito elements survived as slaves along the hot coastal belt of the Persian Gulf, where they are in servitude to the present day.

The Sarmatian race had developed greatly in the arts of peace and of war, during their migrations northwards, their hunting expeditions, their struggles with the Dravad race, and in their struggles and hardships against nature. They had become a bold hardy race of hunting men, by land and by sea; accustomed to hardship, but equally accustomed to individual freedom, and the exercise of initiative and the use of their intelligence. From their contact with the more sedentary Dravad cultivators they acquired sufficient of the arts of peace to provide for their own wants.

20,000 B.C. *to* 15,000 B.C.

In western Europe this period is known as the Aurignacian civilization.

The outstanding feature of 20,000 B.C. is that the modern type of man then entered Europe and exterminated the last of the Neanderthal type of the Mousterian civilization. Their origin is obscure. It may be that the climatic conditions which then obtained

in northern Europe compelled a southward migration of the descendants of the former Acheulian civilization people into south-western Europe, along the Atlantic coasts.

It is more probable that the Aurignacian civilization began in central Asia, and was carried thence into Europe. The recent discovery (1932) of a settlement of the Aurignacian civilization at Maltar, 37 miles west of Irkutsk, near Lake Baikal, has disclosed stone weapons and stone carvings, in many respects more advanced and more artistic even than similar stone implements found in Spain and France. There are not, however, any of the drawings and paintings which are so wonderful a feature of the Altimura and other caves of Spain and France.

An alternative theory is that the Cro-Magnon race developed in the Atlas Mountains of Morocco, and crossed over into Spain. The Tuaregs of the western Sahara are supposed to be descendants of those Cro-Magnons who remained in Africa.

Cemeteries of Cro-Magnon settlements often contain a few negro skeletons (Grimaldi type), and this supports the theory of an origin, or of a sojourn, in the Atlas Mountains. The negroes were the tribal "medicine" men. The Cro-Magnon (Aurignacian) race are said to have first appeared in Spain and southern France. Their drawings and paintings in the Altimura and other caves in Spain and France are well known. The original home of this art of painting has recently been discovered, in oases in the centre of the Sahara, and this art possibly was inspired by the influx there of Dravidian immigrants, via the Nile valley. The Aurignacians were cave-dwellers, and they existed during the passing away of the Würm peak of glaciation. During this period, the pressure of the Sarmatian race in Iran caused a large and continuous migration of the Caucasian—"Alpine" race, which was akin to the Sarmatians, into the Danube valley. In the plains of Hungary this round-headed Alpine race perhaps developed into the Solutrean race.

15,000 B.C. *to* 13,000 B.C.

In Europe this period is known as the Solutrean civilization. The Würm peak of glaciation was now gradually passing away, and the round-headed Solutrean race, emerging from the plains of Hungary, made its way into western Europe. The Solutreans were cave-dwellers (as the Pathans are to the present day).

13,000 B.C. *to* 10,000 B.C.

This period in Europe is known as the Magdalenian civilization. Their relics, and especially their flint instruments, show a definite stage of progress. Fresh waves of immigrants settled in central and western Europe. The Magdalenians were cave-dwellers, and nomadic hunters of reindeer and other animals. They were an off-shoot of the Sarmatian branch.

10,000 B.C. *to* 8,000 B.C.

This period in western Europe is known as the Azilian civilization. The relics are sufficiently distinct to be recognized. Finely-ground bone-tipped harpoons and spears are features of the Azilian hunters.

It should not be assumed that these successive waves of migration exterminated their predecessors. The latest arrivals, with a higher culture or civilization, merely dominated the older race or races and introduced a higher degree of civilization and usually a more highly-developed form of language. The Azilians were cave-dwellers and probably were a later influx from the Sarmatian Sea. About 8000 B.C. the Paleolithic, or Old Stone Age, came to an end, and the Neolithic, or New Stone Age, began.

The Great Ice Age had passed away completely. Estimates made by modern geologists may be averaged as follows:

20,000 B.C. Mongolia and central Asia were ice-free.

18,000 B.C. to 15,000 B.C. the Baltic Sea and southern Russia were ice-free.

12,000 B.C. Southern Scandinavia and Finland were ice-free.

8000 B.C. Northern Scandinavia was ice-free, and the northern coast of Siberia was ice-free except in winter months.

7000 B.C. forests came into existence across northern Europe and extended into England.

The Iranian plateau, as the ancient home and place of development of the human race.

The area must fulfil certain essential conditions.

(i) It must be sufficiently extensive to support a growing population. It must also be of not too extensive a size, because for a very long period the primitive race lived together in sufficiently close proximity to acquire those features, habits, customs, and conditions of life which are common to all branches of the human race.

(ii) The boundaries must be sharply defined, and not too easy to cross, to ensure that in the early stages of "homo sapiens" contingents did not stray away in a half-developed human state. Throughout the Miocene and the Pliocene Ages (or say from one million years to 350,000 B.C.) primitive man, in the Iranian plateau area, would be confined on the north by the Sarmatian Sea, on the south by the Indian Ocean and the Persian Gulf (which extended into Mesopotamia), on the east by the shallow seas of Sind and the Punjab, on the west by the high mountains of the Caucasus and Armenia.

(iii) The moderate sized area must contain within its boundaries those extremes of climate which naturally would bring about the main diversities we now find in the human race:

(*a*) a torrid zone, for the formation of the black races, negrito and negroid.

(*b*) a region of medium heat, for the development of the Hamitic and Dravidian dark brown races.

(*c*) a table-land, or plateau, suitable for the initiation of an "almond" coloured or yellow race;

(*d*) a cold belt for the development of the fairer stock;

(*e*) mountainous areas, where an "Alpine" stock could be evolved, from either (*c*) or (*d*), or a combination of (*c*) and (*d*).

(iv) A plentiful natural food supply, suitable for the needs of primitive (pigmy, aquatic) man, and also for changes of diet, in summer and in winter, as mankind evolved to a higher status and civilization. The plateau of Iran had sea coasts on the north and sea coasts on the south, and lakes and marshes in the valleys of the table-land. It is also the original home of the vine, fig, and of the date palm in the southern regions. Rice, barley and wheat grow wild in these regions. The grazing areas are the home of the wild sheep, wild goat, and many ruminating animals.

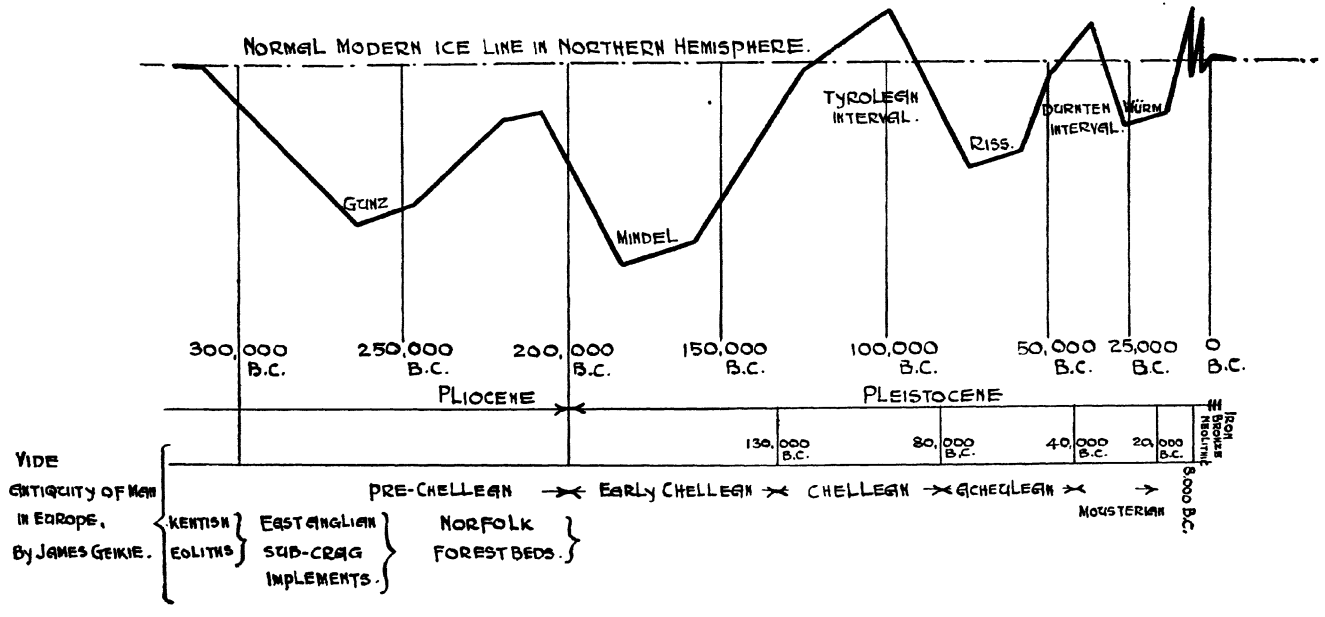
(v) It must be centrally situated, as regards the main distributions of the human race as now found in the world, with lines of communication suitable for the migrations of man, when he was sufficiently developed to disperse and maintain himself under varied conditions. Primitive man needed water communications, as long journeys could only be done in boats and canoes along the coasts.

All these conditions are well fulfilled by the area of the Iranian plateau. This area comprises the modern countries of Persia, Afghanistan, and Baluchistan. There is no other area in the world which fulfils all these conditions in the same degree.

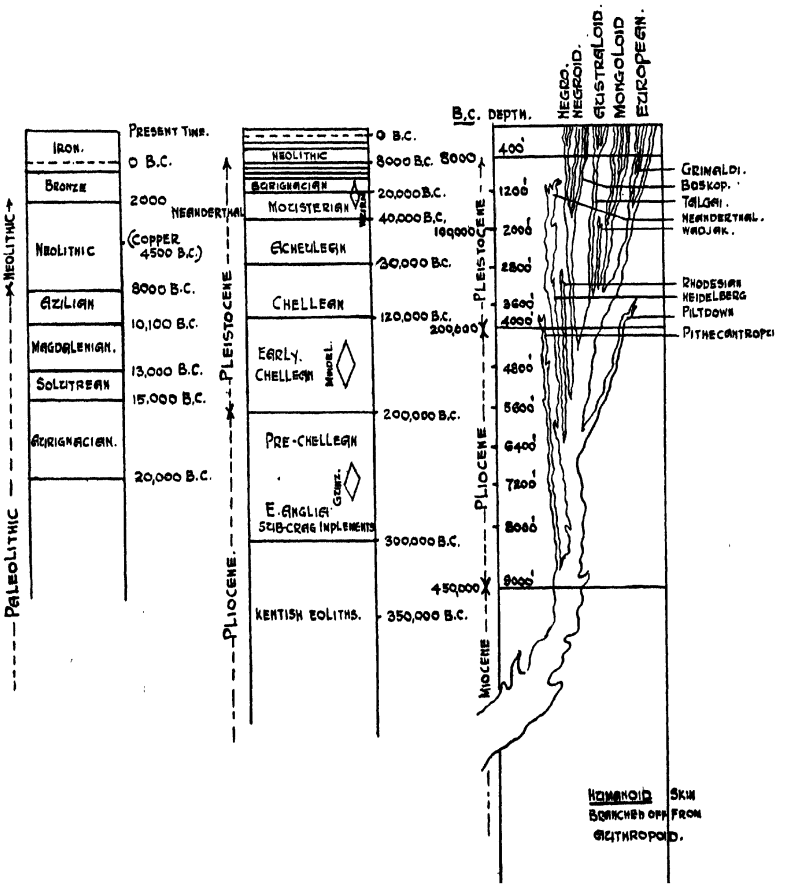
If it be true that Iran was the cradle of the human race throughout the early ages, and that in the later stages the northward and southward migrations (due to peaks of glaciation) brought about changes, developments, and continuous progress, then we must expect to find, in the surrounding mountain ranges, and their more remote and less accessible valleys, some traces of the ancient races and stocks. This exactly is the situation, quite

markedly so in regard to the mountains and valleys of Afghanistan and Baluchistan on the eastern side of Iran, and even more so among the mountain fastnesses of the Caucasus, Armenian, and Zagros ranges on the western side of Iran. Of the Caucasus and Armenian mountains it has been said that there is a different race and a different language almost in every valley. These different races, with their different languages, are like the tidal marks on a beach, showing traces of the flotsam and jetsam of the ancient races and the old races which from time to time have developed and matured in the crucible of Iran, and have then poured out in migrations to various parts of the world. These colonists, in their new homes, repeated the process in a continuous geometrical progression.

THE GREAT ICE-AGE. APPROXIMATELY 300,000 B.C—20,000 B.C.
THE DURATION OF EACH PEAK OF GLACIATION HAS NOT YET BEEN
COMPUTED WITH CERTAINTY OR EXACTITUDE, BUT THIS ESTIMATION IS
GIVEN IN GRAPHIC FORM.



— Extracts from the Antiquity of Man by Sir Arthur Keith. (1925). —



PART II

CHAPTER IV

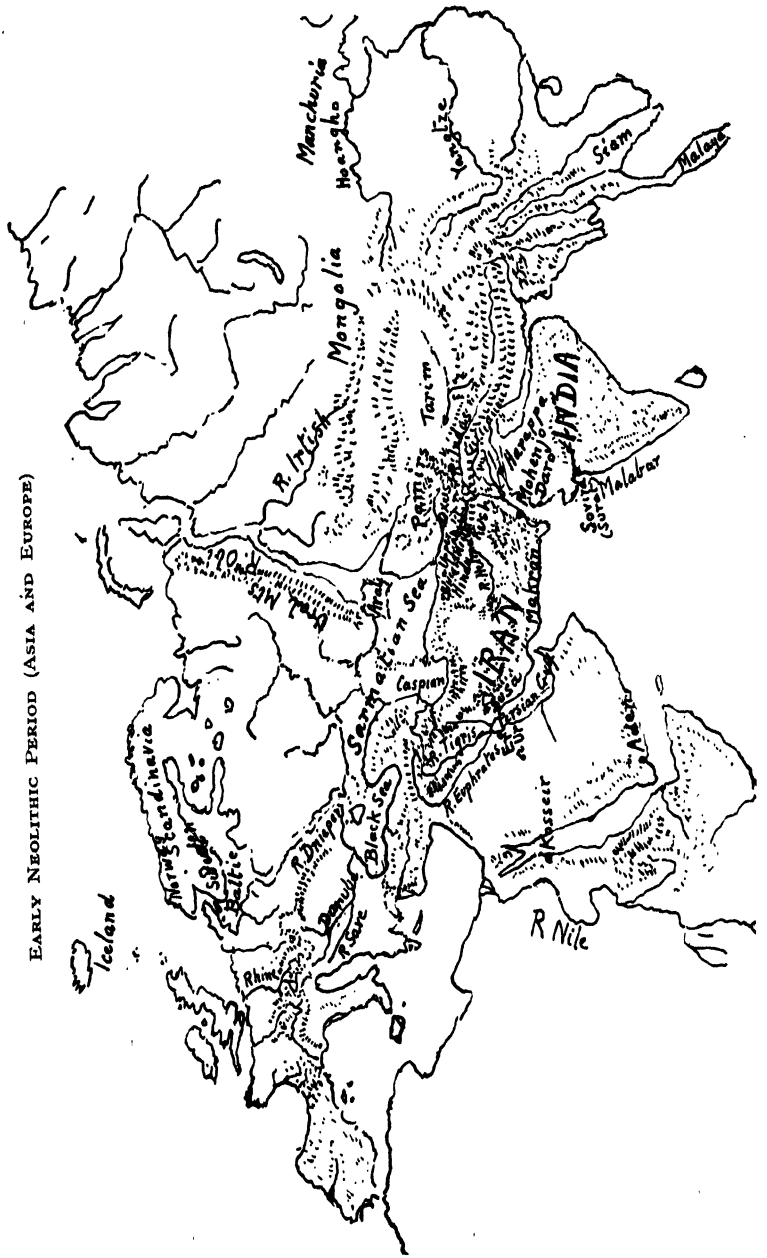
The Neolithic Age (8000 B.C. to 2000 B.C.). General development and climatic conditions at beginning of Neolithic period. Migrations of pre-Aryans to the Baltic—Hungary—Italy (Terre Mare). Progenitors of Scythian race settled in Irtish valley. Origin of Scythians and Sanskrit. Examples of early Hindi and Sanskrit.

Beginning of trading communities—Armenians, Phoenicians, Jews, Arameans—Sanskrit-speaking Hindus.

The "Alpine Race" in Central Europe. Turanians in Kashgar valley. Turanian languages.

True Aryans and their language and its derivatives. Persian as the final development of the Asiatic-Aryan language. Examples of "Aryan" English. Aryan civilization. Further enlargement of Aryan language, giving derivatives to Latin and Greek tongues. Southern Pashtu language.

At the beginning of the Neolithic Age, the northern regions of Europe and Asia had become temperate in climate and a large area lay open for colonization. The Sahara and Arabia again became rainless and desiccated and hot. The result was another general northward movement of population in the northern hemisphere. The human race, too, now was in possession of domesticated animals and beasts of burden. The possession of cattle, sheep, goats, donkeys, poultry, etc., enabled people to migrate by land routes, as well as by the water-ways. Milk and milk products had become staples of food for pastoral races, and these races were becoming accustomed to long migrations by land. (The nomadic flock-owners of Asia even nowadays are always on the move, seeking the best pastures; they go to higher altitudes for a summer camp (yailāk) and to the lower plains for a winter camp (kŭchlāk)). Their weapons were the axe, knife, bow and arrow, and spear, tipped with finely-knapped (chipped) or ground flint or other hard stone. Defensive enclosures were made, either around or alongside the family and tribal encampments, these being essential to the owners of livestock not only for



EARLY NEOLITHIC PERIOD (ASIA AND EUROPE)

herding their animals by night against carnivora, but also as a protection against human raiders. Zaribas of thorn, walls of rock and stone or of mud, earthworks, and palisades or wattlework were utilised for these defensive enclosures. Towers (bŭrj) were built as keeps and also as observation posts.

From the art of plaiting and matmaking, the arts of spinning and weaving had been evolved, and wool, flax, and cotton were utilized for these purposes. Cultivation was still in a very primitive stage and probably was confined to a few small patches of rice, barley, wheat, millet, and Indian corn, cultivated by hand, around the tribal camps and settlements; the ground merely being scratched up with pointed wooden implements. Food supplies were obtained mainly by hunting, by the products of flocks and herds, and by gathering wild fruits, herbs, and grains, according to the locality and climate. Coast dwellers depended largely on the harvests of the sea, and on wildfowl, eggs, and small game.

Baltic. Hungary. Italy (Terre Mare).

From the Black Sea basin of the Sarmatian Sea there was migration to the Baltic regions. Caucasian and Alpine races of Pathan descent migrated from Asia Minor into the plains and valleys of Hungary and Bohemia, and some of these subsequently found their way into Italy and eastern France. The circular moated encampments of the Terre Mare folk of northern Italy have their counterpart in neolithic remains of a similar character in western Persia. There is a notable example in the Firuzabad valley, south of Shiraz.

Scythians.

The Iranian–Sarmatian stock may now be called the pre-Aryans, as this is the stock from which all the so-called "Aryan," or "Indo-European" races emerged during the Neolithic Age. The great northward movements of the pre-Aryans (Iranian-Sarmatian stock) probably had begun as early as 20,000 B.C. These

earlier migrants moved by water beyond the Sea of Aral, found the side of the Ural Mountains still snow-covered and uninviting, and therefore settled in the valleys of the Irtish river and the western spurs of the Altai range. These were the progenitors of the Scythians. The Scythians, one of the subsequent "Aryan" races, later on poured out from the north and during the third millennium B.C. overran southern Russia. Scythian art has well-marked features and their bronze work and pottery is well known to archeologists. Scythian influence is strongly marked in early Chinese art, and articles of bronze and pottery, found in northern China, are in exact replica of Scythian relics found in the Crimea. If the early home of the Scythians be placed in the Irtish valley, it can be seen how one branch was able to migrate into northern China, and the other branch first into the Ural Mountains and thence into southern Russia.

The Scythians later became expert horsemen, and horses and the art of riding were acquired from the primitive Huns of Mongolia. Until about the middle of the Neolithic Age (5000 B.C.) southern Russia was covered with swamps and shallow seas. About the middle of the Neolithic Age the land began to rise slowly, both in southern Russia and in central Asia, and the old Sarmatian Sea began to shrink in size.

The Sūziān (Sanskrit-speaking branch of pre-Aryans).

The origin of the "Scythians," and the differences between them and the later Persian-Aryans, merit investigation. The name "Scythia" is of Greek origin, and as the modern way of pronouncing classical Greek effectually disguises most oriental names, it may be assumed that the real name was not Scythian but some other name more or less remotely resembling Scythian in sound. The coast-dwelling, sea faring Sarmatian race of the period when ăk, ăkka meant water, appear to have been called the Ăkkăyān. Similarly, the coast-dwelling seafaring Sarmatian race of the earlier period,

when ūz meant water, may have been known as the Ūziyān, or Sūziān. As the Greek letter y was pronounced like the English letter "u," the Greek name Scŭthian is not very unlike Sūziān. At the end of the "ūz" era, when the Pathan-Alpine race was developing and growing stronger, during the "ak" era, in eastern Iran, the older Sūziān race may have been pushed westwards, to find a final refuge in western Persia, and the mountains of Armenia.

The Sanskrit-speaking Elamites of south-western Iran appear to have been descended from the Sūziān-pre-Aryan branch; whilst the Alpine-Pathan branch and the Persian-Aryan branch both were descended from the Ăkkăyān-Pathan-pre-Aryan stock. This conjectural theory would account for many philological and physical features which are found in later distributions of the early Aryan races.

The Sūziān pre-Aryan, or early Aryan, language developed towards Sanskrit, where the predominant roots of early Aryan beginning with w, b, or d become vāri, vāshti, vishta, vis, văt, vāti. Sanskrit roots occur largely in the Hindi dialects of the Ganges valley, and the Hindi form of writing, its alphabet and special letters, and sound values, are all taken directly from Sanskrit.

Examples of Hindi–Sanskrit.

srī-năgăr	=	The holy city.
srī-Krĭshn	=	holy Krishna.
gopī nāth	=	cowherdesses.
dhărm, dhărmā	=	duty, faith.
Brāhmăn	=	twice born (priests).
Māhārāj	=	great King.
rākshā	=	demon.
deo, dev	=	a god (also Dravidian).
deva, devī	=	a goddess (also Dravidian).
daeva, devva	=	a demon, devil (also Dravidian).
deva dăsi	=	handmaid of goddess (also Dravidian) (= temple prostitute).

Drāvāda = a name.
Drāpāda = a name.
Drāvāti = a name.
Păt-văr-dhān = a name.
putrā = a son (Brahmaputra = son of Brahma).
Shā-dhrā-nănd = a name.
Prĭth-vī = a name.
păr-yăt-ăn = trial, attempt.

Săth o Gŭrdăth o Sŭdăth o Dātā.
Gŭrŭ ke chărn păr chītă lăgā.
= The call of a priest to his followers to come and sit at his feet and pay attention.

The later capital of the Sūziān–Elamites was Sūza, or Susa. The early Sūziāns were fishermen, hunters, and shepherds, but those who settled inland among the valleys of south-western Iran and Armenia, intermarried to a certain extent with the local Armenoid and Dravidian stocks, and largely became cultivators and traders. The Armenians, the Jews, the Phoenicians, the Arameans or Syrians, and the Sanskrit-Hindu descended banias of India, are the five great trading communities of early recorded history. These five races all had an origin which can be traced to Elam, Chaldea, or western Iran. They all had strong strains of the Sūziān, early Aryan, blood, and of Armenoid blood. The marked and similar characteristics of these five races stand out prominently to the present day, the Arameans and the Phoenicians being represented by the so-called "Levantines" and by the Spanish Jews. In a general sense, they make nothing and produce nothing. They are the middlemen of the world. They are shopkeepers, bankers, moneylenders, pedlars, traders, brokers and grain dealers. The whole of the trade of western Asia and of eastern Europe is in their hands, and the influence of the Jews in trade and in the money market extends over the whole world.

Early Aryan migrations into Syria, Palestine and Asia Minor were largely of the Sūzīān, or semi-Sūzīān, stock. This explains the prevalence of Sumerian and Chaldean cults, mysteries, and mythology among the Minoan and the early Aegean and early Greek races, and also the strong element of Sanskrit roots in the Greek and Latin languages.

The Sūziāns, or Scythians, who migrated from the Armenian (Caucasian) shores of the Sarmatian Sea northwards, beyond the Sea of Aral, into the valley of the Irtish river and the western flanks of the Altai Mountains, probably acquired a tinge of Mongolian blood, from the scattered Mongolian settlements in those areas, whom they either displaced or absorbed. These northern Scythians have been described as a short, plump, clever and virile race. In Mongolia they became expert horsemen, and mobile mounted archers and lancers. They were hardy, persistent, and enduring, but they relied on "tip-and-run" tactics, rather than on close fighting.

The "Alpine" race appears to have entered the highlands of central Europe, via the Danube valley about 5000 B.C. to 4000 B.C. This Alpine race was an overflow of the Pathan, Pashtu-speaking, race of the highlands of north-eastern Iran, who spread westwards along the hills bordering the Sarmatian Sea, until they reached and occupied the valleys of western Iran. The Semitic race developed in western Iran, and subsequently (about 2300 B.C. to 2000 B.C.) began to pour down into Mesopotamia and beyond. The Sūzīān race of western Iran formed a strong element of the Semitic race, but a Pathan strain is strongly represented, not only in the appearance and facial features of the Semitic people, but also in the Semitic languages, which contain a marked proportion of roots and words derived from the ancient Pashtu language.

It can be shown, beyond any shadow of reasonable doubt, that the Alpine (Cymri, or Red Celt) race which occupied the highlands of Central Europe and of eastern

France, was a Pashtu-speaking race, which has left its mark, not only in roots and words, but in the construction itself of many features of the French language and idioms, which word for word are identical with Pashtu idioms.

As mentioned previously, the swarthy, dark-haired Iberian Celts of western Europe had migrated much earlier from the Iran plateau, settling first in the Mediterranean basin, and contingents of them had moved on subsequently into Spain, France and the British Islands.

Another stream of the early pre-Aryan migrants moved by land, through the Pamirs and the hills of Semirechia and Feraghan into the Kashgar (Sin-Kiang, or Tarim) valley, where they absorbed the scattered communities of semi-Alpine semi-Mongolian types, who were dwelling in this isolated mountain-girt basin. These migrants were the ancestors of the Turanian race. The Turanians were closely allied to the Aryans, but were of the Turki or Turkish type.

The place-names of the Kashgar (Sin-Kiang or Tarim) basin are nearly all Turki in origin.

Qara Dagh	=	The black mountain.
Aq Su	=	The white river.
Kizil Agach	=	The red stream.
Qara Qum	=	The black sands.
Aq Tappeh	=	The white hill, or mound.
Qara Koram	=	The black peaks.
Yangi Hissar	=	The new district.

The Turanian (Turki) languages are full of ancient pre-Aryan and Aryan roots and words, which clearly denote the common origin. The outpouring of the Turanian race did not occur until after the Christian era, and they then began to overflow into the Turkoman plains (the old bed of the eastern Sarmatian Sea). The place-names of this new land are all of Turki origin, which tends to show that this plain, between the Sea of Aral and the northern boundary of Persia, was only

becoming habitable about the time of the Christian era; but eastern Turkestan was habitable long before western Turkestan, and has place-names which go back to the ūz (Chellean?) and ăk periods. The original home of the Turanians, between the Altai and Tien Shan Mountains and the Himalayas, can be fixed without much doubt.

The true Persian–Aryans appear to have developed in race and in language, far to the north in western Siberia. They were the last of the migrants from the Sarmatian Sea, who moved northwards, probably between 10,000 B.C. and 7000 B.C. The Aryans essentially were a seafaring race, and had followed the seals and other aquatic game up the narrow water channel which then drained the Sarmatian Sea towards the Arctic Ocean, and which is now the valley of the Obi rivers. (Oba = water, Pashtu). There was a strong strain of Pathan blood in them, and their original language was either a form of Pashtu, or was closely allied to Pashtu. Beginning with a few summer hunting camps, these Aryans gradually built up a large and prosperous colony in the Obi valley, where game and wildfowl were abundant, and where the narrow sea channel was swarming with aquatic game and fish. The Aryans kept in touch with their kinsfolk in northern Iran, and made regular voyages to obtain rice, barley, wheat, raisins, wine and other products of Iran, which they could not obtain in the northern latitudes of their new home. In this way the Aryans became skilful navigators, traders, hunters, and fishermen, and gained experience of different countries and different races. In accordance with the customs of those times, the Aryans also indulged in raiding and freebooting.

The so-called Zend and Pahlavi languages.

Zend is often referred to as the original language in which the Zoroastrian book the Zend-Avesta was written. Zend-Avesta should have been written Avesta-ū-Zend, which means The Law and the Commentary. There never was a "Zend" language.

The Avesta (The Law) and more especially the Gathas (Hymns) were composed originally in the ancient "Old Persian" language. The Commentary on The Law was compiled by the priests, mainly during the period of the Parthian dynasty. The Gathas and the Avesta-ū-Zend were revised, and were recorded in the Pahlavi *script*, but the actual vocabulary was partly "Old Persian" and partly "Middle Persian." Pahlavi was a script, or a system of writing, and in many ways was an extraordinary script, but Pahlavi was not a language. The Parthian kings established their winter headquarters at the twin cities of Ctesiphon–Babylon, having conquered Chaldea and portions of Syria. The cuneiform syllabic system of the Semitic and Aramaic inhabitants of Chaldea and Syria was converted into a system of many letters and sounds by the Zoroastrian scribes. This script was called Pahlavi, a corruption of the name Parthian. For example, the cuneiform syllabic ideograms representing "bisra" (= meat, in Aramaic) were *written*, but by the Persian reader were *pronoúnced* "gūsht." Similarly, the Chaldean words "min" (= from) and "lehna" (= bread) were *written* in cuneiform ideograms, but by the Persian reader were *pronounced* "ăz" and "nān." These points have been made clear in *A Literary History of Persia*, by Professor E. G. Browne, M.A., M.B. In a similar manner, the Japanese have adopted the Chinese ideographs in their system of writing, but the Japanese reader pronounces these ideographs with a rendering or translation into Japanese words. There are examples in English usage: we write the Latin abbreviations "i.e." and "viz.," and read them as "that is" and "namely."

It has been stated by early writers that in Persia, during the Achamenian and Parthian periods, there were seven systems of writing. The rock inscriptions at Bisitun (or Băh-sitūn = good stone), at Năqsh-i-Rŭstăm, and at Persepolis, show tri-lingual versions. The other systems, written on perishable materials, have not survived; but it is possible that they included

the original Persian alphabetical letters, which nowadays are called "Arabic." Tabriz, Hamadan (or Ecbatana, or Hagmatana) and Bokhara were centres of civilization, trade, and learning, more ancient than has generally been realized.

Baluchi of the eastern fringe of mountains, and Kurdish of the western fringe of mountains, are very alike, and undoubtedly are a primitive and archaic form of the same Aryan language from which medieval and modern Persian have been evolved. Whereas Sumerian, Pālī and Sanskrit appear to pertain to the pre-Aryan stage, and to be a mixture of Dravidian, with many pre-Aryan roots and elements. The bulk of the inhabitants of Mesopotamia were of negrito, of Hamitic, and of Dravidian origins, but ruled over by a few Aryan families.

EARLY DERIVATIONS.

Dūr.

In Asia, in practically all Dravidian and Aryan languages the word dūr invariably means "far," "distant." It is a very ancient word.

In Europe, dūr has the meaning, not of far, distant, but invariably of hardness and endurance, or of length of time. Dure, duress, endure, endurance, durance, duration and similar words appear to have come through Latin to French and English.

Whereas the words Nahe (German), neighbour, near, have an affinity with the pre-Aryan (Pashtu) and Aryan word năzdĭ or năzdĭk (near).

The Norman and old English name Durdant probably came from a nickname of Hard Teeth, but it is not easy to account obviously for place-names such as Derwent (Der-by was "By the Derwent"), Durham, etc., unless the word der, dur, has an earlier derivation from the Dravidian (Brahui) word dĭr meaning water. The Welsh word for water is dur.

Far and fern (German) may be connected with the older, pre-Aryan (Pashtu) words lăre (distant), lār (road). Lăre lār dē means (It) is a far road, or a long way off.

Dēr, dēri (pronounced dēhr).

This pre-Aryan (Pashtu) word means "very" or "many." Thus Ōba dērī dī means there is much water. Dēr loë dē means (It) is very big. The German word "sehr" and the English word "very" undoubtedly are derived from this ancient word. German mehr, Swedish mera = more or much.

Loë.

Just as in Baluchi, from the word măzăn (big) is derived the Baluchi word măzār (a tiger, or lion); so from the ancient Pashtu word loë (big) is derived the German word Löwe (a lion) and the Latin word leo (a lion).

Widespread traces of certain words and roots justify the hazard of an old, or ancient, origin in some common centre.

lam	=	a sheep;
ram	=	a ram;
lam-kind	=	a lamb, or baby sheep;
lāmā	=	a shepherd;
man-kind	=	a human child,

appear to be old words, of which little trace now remains in oriental languages.

lama, a priest, originally shepherd-priest, in Tibet;

lamb, lambkin	=	in English;
ram	=	in English;
mannikin	=	in English (little man);
Kind	=	in German (child);
llama	=	in South America (Peru, etc.), for the local sheep-like animal.

The ram is always associated with butting, shoving, and pushing, and the words "to ram," "rammer," in English, are connected with this idea.

Similarly, ram-ăk, to push, or push against, water; ram-ūbō, to push, or push against, water, provide a reasonable derivation for the Latin word ramex, an oar; and the French variation rameau, an oar.

In the Baltic and North Sea areas the German word rudern means to row, and the English word rudder (a steering board) appears to be derived from the early habit of lashing an oar to the stern to guide a boat.

The Latin word for a rudder is clāvus, and for a key is clavis, and a possible derivation for these words is rather interesting. An oriental (Pashtu, Persian, dan Urdu) word for "key" is kŭlf or kŭlāf. Khŭl-āf, or kŭl-āf, really means "water-opener," and refers to the sliding board used in an irrigation channel weir to regulate or to divert the flow of water. The sub-division and regulation of streams and "kănāls" for irrigation has always been a matter of meticulous care and tribal legislation in oriental countries, and especially along all the Iranian plateau. The early Aryan word āf (= water) was in use in the Sarmatian Sea basin about 5000 B.C. to 4000 B.C., about the time when the timber-built "New Boat" was evolved. When a permanent rudder with tiller was attached to the stern post it was natural to call it the water-key, or kŭlāf, of the boat. From kŭlāf was derived the subsequent Mediterranean (Latin) word clāvus, a rudder, and also clavis, a key.

The Scandinavian and Baltic Aryans used the terms steuermann or steersman; and for the right-hand side of a boat looking forrard, steuerbord or starbord, that being the side from which was operated the Ruder (or oar) for steering. The other side of the boat was called larbord (or lee-bord). The name "port" side is comparatively modern, having been introduced to prevent confusion.

Săjji (*Latin, săgitta = an arrow*).

Săjj, or săjji, is an ancient Iranian word, meaning "lush or rank vegetation" such as grows in swamps and marshes. The English word sedge, and the Pashtu, Hindi and Urdu word săjji (meaning greenstuff), both are derived from this old source. The country of Sistan, in eastern Persia, where the Helmand river ends in lakes and swamps, is covered with vast beds of tall

thin reeds. This country originally was called Săjjĭstān, or The Land of Reeds. From these reeds arrows were made, which had the name săjjitta, a name which the Ăskăr (Hunter) or Ŭskăr migrations took to the Mediterranean. Latin, sagitta, an arrow.

The verb "To say."

Pashtu	wāyăl	wāyăle dē (or dăh)	mā hăghăh wāyăle dăh by me it said is
Baluchi	gwăshtăn	gwăshta	mănă gwăshtă by me said *or* măn gwăshtăm I said
Persian	gūftăn	gūft	măn gūftăm I said
German	sagen	gesagt	ich sagte I said
Swedish	säga	sagt	jag sade
English			
(Primitive)	săyen	săyte	I săyte
(Modern)	to say	said	I said

In English, gush, gushed, gushing, refers to a continuous flow of water, or of words.

In the period of Baluchi, and of early Aryan Persian (4000 B.C.), the language was scientifically improved and simplified both in the shortening of words, and in construction of sentences. There was a sharp-cut and clearly defined change in the Persian–Aryan language. The cumbersome agentive case, mainly in past tenses, was given up, and subject, object, and a simplified active verb were used instead. The inflections of the adjective and of the verb to denote gender and number were omitted, as being superfluous and mere obstacles to rapid thought and rapid speech and action.

Baluchi contains most of these latest simplifications, and Persian and English contain all these simplifications. German contains some, but not all. Prior to 800 A.D. Old English (Anglo-Saxon) was much inflected. It was the big influx of Scandinavians (Northmen) and Danes, subsequent to 800 A.D., which introduced the more modern and less inflected Aryan construction into the English language. Practically all languages primarily of Aryan origin omit the agentive construction, and

have a narrative form in the "oratio directa." Constructions, in Aryan languages, which are marked by the agentive case, or by inflections of adjectives and verbs (including verbal participles) for gender and number, show an origin, or branching off of the migrants from the main parent Aryan stock, prior to about 4000 B.C., when all these developments occurred. The older Aryan migrants were then so firmly established in their new countries, that any later Aryans, who joined them subsequently, introduced some later words, expressions, and idioms, but never succeeded in ousting the older and more primitive constructions and inflections. The latest form of Aryan language could oust a primitive language, or could succeed against a minority of early Aryans, but not against a marked majority of early Aryans. An old race, firmly established in a mountainous region, can retain its race and its language however primitive, when the topographical conditions are such that new-comers can only infiltrate in small numbers and the new-comers themselves then become absorbed. Forests, deserts, and marshes also protect old races, and enable them to maintain their identity and their language.

These are important factors, when considering problems of race distribution.

The following extract is given from page 117 of *The Makers of Civilisation in Race and History*, by L. A. Waddell, which is written about Sumerian origin and history:

"In the Sumerian language, Sū-bătі—The good abode. In the Pălī (Indian) language, Sū-vătti—Happiness, blessing, welfare.

"In Sanskrit, Sū.vătі = Heaven.
Sūvătă = Joy or pleasure."

In Persian lōbăt means a doll. This meaning may have been derived from the clay figures or dolls which were buried with a corpse, to represent the servants and slaves to attend the deceased in Paradise. The dolls had become the symbols of the former custom of human

sacrifices. In Arabic, Persian, Baluchi, and Pashtu, wătăn = country, or land.

The following are verses of Hāfiz, the Persian poet, the free rendering of which is intended to preserve the original rhythm.

Bā sănămi chūn lobăti
Khwūsh bi. nĭshīn băh khĭlwăti
Būsa sĭtān băh kām ăz ū
Tāzăh băh tāzăh nū băh nū.

By a companion like a (beautiful) doll
Happily sit in an inner-room
A kiss snatch according-to-wish from her
Fresh on fresh new on new.

More freely rendered, to show its rhythm, the following version is given:

With a companion dolled up so fine
Happily seated heedless of time
Snatch a kiss from her or maybe two
Freshly fresh and newly new.

Sāki i sīm sāki măn
Mĭkŭnăd ăz bărāī măn
Năksh ō nĭgāh ō răng ō bū
Tāzăh băh tāzăh nū băh nū.

Oh silver-limbed companion of mine
Is it for my sake or for thine
This powder and paint all scented too
Freshly fresh and newly new.

There are many verses, and one more is given:

Bād i săbā chūn bŭgzărī
Băr săr i kūch i ān părī
Kĭssăh i Hāfĭz ăsh bi-gū
Tāzăh băh tāzăh nū băh nū.

Oh morning Zephyr when you blow
And adown the lane of that fairy go
Say, "The story of Hafiz I tell to you
Freshly fresh and newly new."

A Persian proverb says:

Rāh i rāst bĭrū ăgărchi dūr ăst
Zăn i bĭwăh măkŭn ăgărchĭ hūr ăst

Go the right way although it be long
Don't marry a widow e'en a beautiful one.

Urdu shows the strong Aryan tendency towards short words, and concise expressions, but although the words are Aryan, these words have been grafted on to an older Indian form of construction of Dravidian origin.

Urd (= Horde) was the Moghul (Mongol) name for a horde, a force, an army; and "Urdu" means "camp." The great predominance of Aryan words in the Urdu or "camp" language, mainly Persian words introduced by the Moghul and Persian soldiery and followers, gives Urdu a strain of the unmistakable and characteristic Aryan rhythm and lilt, which can be detected whenever the sentences contain a minimum of the Dravidian construction.

Example, a verse of an old (pre-Mutiny) Urdu poem. An āyăh (or nurse) speaking to an English child, looking on at a "John Company" battalion marching past with its band:

Dēkhō mērī jān
Kămpăni nĭshān
Chōta sāb bărră sāb*
Bănd kā kăpĭtān

Freely translated, to give the same rhythm and lilt:

Look my little Life
See the flag of strife
Big man little man,
Hear the drum and fife.

Persian is the final development of the language of the Aryan race which developed in north-western Asia. Consequently, the Persian language contains more of the Aryan elements than any other language. Neglecting

* Sāhĭb, vulgarly pronounced sāb.

dialects of localities bordering on western Persia, the "Aryan" languages which have most in common with Persian, in roots, in words, in inflections, and in constructions, are the following:—

(1) Baluchi, which really is an archaic form of Persian, i.e. an early form of the Aryan language. As Chaucer's English is to modern English, so is Baluchi to modern Persian. In those olden days, however, change and progress occurred more slowly. Some European words are nearer to Baluchi than to Persian. The Baluch race itself contains only a proportion of Aryan blood, because the Aryan chiefs and detachments who introduced the language became intermixed with the Dravidian–Iranian people of south-eastern Persia, but the Aryan language and Aryan tribal customs survived.

(2) Pashtu, which was the pre-Aryan language of the Sarmatian Sea people, contains many "Aryan" roots and words. In construction, however, the Pashtu language is very primitive and may be pre-Dravidian. Simple narrative Pashtu is full of ancient roots and words, all different from any other language. On the other hand, by blood, the Pathans are closely allied with the Aryans, with a possible admixture of some primitive Mongolian strain. The Pathans have a Semitic appearance, but this is because the Semitic race is an off-shoot from the Pathan race dating from the third millennium B.C.

(3) Urdu and Hindi. These have a Dravidian form of construction, overlaid with Aryan roots and words, introduced by recent Aryan invaders. In Urdu the vocabulary is mainly Aryan. There is not much Aryan blood in India except in the north.

(4) Sanskrit. This is said to be the earliest written form of Aryan of which records remain. It is believed to have been the ancient language of the Elamites. It is an off-shoot from an early Aryan form, or perhaps is even allied to a pre-Aryan dialect. It is of Mesopotamian origin rather than Iranian.

(5) English, Norse, Danish, Swedish, and Dutch. The basic elements of construction, and a strong strain of roots and words, are of both early and late Aryan origin. Simple (mainly monosyllabic) English is purely Aryan in origin. Polysyllabic English is a later growth of Latin and Greek origins, introduced by priests and monks and scientists. Early English, Dutch, Norse, Danish and the "Plat-Deutsch" of the Rhine valley are all closely allied.

(6) German. As in 5, but many common words in German belong to an earlier Aryan form than their equivalent in English. An earlier wave of Aryan migration was firmly established around the Baltic, before the later waves reached the coasts of the North Sea. These earlier waves date back to the Pashtu-Alpine Age, and perhaps even to the Azilian race (10,000 B.C. to 8000 B.C.).

(7) Arabic and French. The basic construction of these languages is not purely Aryan, but they contain many Aryan roots and words. Although French is largely derived from Latin, it contains some forms of construction which are Aryan, and these constructions probably are a heritage from the Franks, and the Normans, or Norsemen. Pashtu and pre-Aryan roots formed an early element of Arabic. French also contains many Pashtu words, and some of the French idioms and forms of construction were derived from Pashtu, introduced by the Pathan-Alpine race.

(8) Turki. This race sprang from a pre-Aryan stock, and their language contains many Aryan roots and words. Some of these, no doubt, are fairly modern additions, as the Turanians and the Persians were in close contact, and in conflict, for some centuries, after the Christian era.

(9) Latin and Greek. These are highly-developed forms of the Mediterranean group of languages. They are the classical languages, in which a wonderful literature, and an exposition of philosophy and art were expounded and recorded. The "Mediterranean"

race was of very mixed origin. Aboriginal migrants settled and thrived in its temperate climate. The early culture and religions were Dravidian in origin, and the priests were all-powerful. When later waves of Alpine and then Aryan races entered and controlled the Mediterranean countries, they always became absorbed and swamped in due course, and the old customs and religions revived again. Generally speaking, the patrician-ruling class in Greece was outnumbered by the helots of the earlier races, by 10 to 1. The Aryan strain was far stronger in northern and central Italy. A basis of the old Iranian languages, including Persian–Aryan, can be traced in Latin and Greek. Latin and more especially Greek are phonetically different from the other Aryan languages, and the old Aryan roots and words, especially in Greek, are often mutilated almost beyond recognition. Persian names, as rendered by the Greeks, are in some cases, hardly recognizable.

The Glory of Greece and the Glory of Rome began with Aryan invasion and control. The Glory of Greece ended as soon as the Aryan stock became absorbed into the general "Mediterranean" population, but the language was written and so survived. The case of Rome (and Italy) was different from that of Greece. Italy was comparatively sparsely populated when the Aryans came in. Primitive races were in occupation of the valleys of the River Po and its tributaries, but there were no large towns and no thickly inhabited areas. Place-names show that the Pathan-descended "Alpine" race had a few settlements in northern Italy, but these may have been the winter encampments of a nomadic shepherd race who came down to the plains in the winter from the Alps. The later Aryan incomers (Sabines, Venitii, Messapii, etc.) appear to have driven the earlier Aryans (Sicans and Sicels) into Sicily, and there is no reason to suppose that the more primitive people received preferential treatment, at any rate in northern and central Italy. Many of them survived, as cultivators and slaves, but they never attained the

status and power of a majority in northern and central Italy, where a strong Aryan element has always been in control. From Naples, southwards, the end of the Italian peninsula was probably more closely settled by primitive races, of the "Mediterranean" type, and the difference in type is apparent to the present day. The great Roman world empire fell, but northern and central Italy always remained a home of learning, of civilization, and of the arts and sciences, and the spirit of the Roman race survived.

Examples of "Aryan" English (no connection with Latin).

(1) It was a cold night and we had had a hard day's work. Our boots and clothes were soaked from the snow drifts on the road. We went into the house, and told our men to light a big fire. We stood around the fire and warmed ourselves and in a short time our food was cooked and we had a meal. We then went out of the door and had a look at the sky. It was bright and clear in the moonlight and there was a hard frost, so there was no doubt that we should be able to cross the stream the next day over the ice. We could meet our friends in a short time and tell them what we had found. We saw that the horses had been given a feed of oats and that straw was spread in their stalls. The dogs were shut up in a back room where it was warm and away from the wind. When we had seen to all these things, we went back into the house, and were glad to go to bed and get some rest.

(2) We drew the two new boats close up to the ledge of rock, and loaded into them the stores that we were able to spare for the two parties. Half of the rude weapons, the food, and the water stored in skin bags, were given to each leader, and the small crews of six men in each boat were soon aboard. The fresh cooked meat was meant for the first three days, and after that they would have to eat the meat which we had cut into strips and dried in the sun. If they found our friends, all would be well; but if not, they would have to trust

to the sails and to the wind, to escape from the canoes of the enemy. It was all to the good that two of the men knew the way, and it was better to try to help ourselves, than to sit still and do nothing. The sea was not rough, and a steady breeze was blowing off-shore when they started.

Example of English, encrusted with Latin and Greek derivatives.

In spite of the protestation of the multitude of people assembled in the amphitheatre, the immediate necessities of the situation demanded that action should be deferred, until an adequate examination of the financial transactions could be undertaken by those whose superior training qualified them to express an expert opinion concerning this complicated subject. The principal factors involved in this projected investigation, precisely were those which prudence demanded should not be disclosed prematurely to these democratic orators, who were endeavouring to incite to physical violence and incendiarism, those discontented labourers, whose summary dismissal by the officiating commander had aroused the turbulent populace. There was no reasonable alternative except a philosophical resignation to the inevitable.

In scientific and philosophical research, the classical vocabulary and nomenclature has been built up and must be used. In normal spheres of physical activities, however, the simple Aryan form of English is the language of those who *do* things; and the more complicated form is the language of those who talk and write, and explain how or why things are done by others. After a considerable amount of rhetoric, the definite solution proposed by the orator too often is that contained in the last sentence of the example given above. It takes all sorts of men to make a world.

The racial types of the Aryan-speaking peoples are so varied and so widely different, that it is not possible to postulate a high percentage of recent common descent

in all the so-called "Aryan" races. The Aryan heritage mainly is a culture, with its own features of civilization, especially marked in its forms of language, customs, and laws; and it includes a definite freedom of thought and of mind. The Aryans had freedom from priestly domination, and their ideas of religion tended always towards monotheism. The name "Aryan" is derived from Ārī or Ārā (Persian), the plough; the Persian Aryans introduced to the world the plough and the yoke of oxen. The racial similarities which do exist among the bulk of the so-called "Indo-European Aryans" is due to their common origin (from 6000 B.C. to 4000 B.C.) from the pre-Aryan Sarmatian and northern Iranian people, who migrated in successive waves mainly into northern and central Europe,

(*a*) via the Dnieper and the Baltic; a pre-Aryan stock with an early Aryan language;

(*b*) via the Danube and the Rhine; the Pashtu-speaking Alpine stock who were the tall fair Cymri; and

(*c*) the Iranian Caucasian stock; Sūziān, who moved through Asia Minor, into the Mediterranean basin, in small numbers.

About this time (between 6000 B.C. and 4000 B.C.) various communities and small parties passed on from the Iranian plateau into Asia Minor and formed settlements on the Mediterranean and Aegean shores of Asia Minor, where they mixed with the aboriginal inhabitants and became absorbed within a few generations. Hunting parties and raiding parties seldom took their women with them, so if they settled down in any distant locality they intermarried with the local races and soon lost their racial identity. By intermarriages with local people, a foreign strain may lose its identity at the rate of 1/2, 1/4, 1/8, 1/16, 1/32 in five generations.

The Iranian-Caucasian people were mainly hunters called Ăskărs or Uskars (Ăsk = deer), but they

also had flocks of sheep and goats. By race they belonged to old pre-Aryan elements which so long had inhabited the central and western portions of the Iranian plateau, and they had also, by (say) 5000 B.C., acquired a strain of the early Pathan or pre-Semitic influx into this area of Iran. From these Ăskărs, or Uskars, may have been descended various races of the Mediterranean such as the Carians, some of whom passed on from Asia Minor by sea, into Italy as the Etruscans, and into southern France as the Uskarians, the name by which the Basques used to call themselves. To these waves of migration may be attributed the origin of those words in Latin and in Greek, which are derived partly from primitive Iranian roots, and partly from old Pashtu roots.

Examples.

ăk = water (Iranian, in compound words).
tlăl = to go (Pashtu).
ăktlăl = the flowing of water.
kkhătă = down, downwards (Pashtu).
kkhătă.ăk-tlăl = the downwards flowing (or falling) of water.
past participle = kkhăta.ak.ta = cătăr ăctă (Latin and katarraktus (Greek), a waterfall.

The Greek word kătă(r) and the Latin word cătă(r) (down, downwards) are derived from the far more ancient Pashtu word kkhătă.

kăndăk = a water channel, in Pashtu and Persian, and has a very ancient derivation, having the word ăk (= water) in its composition.
kăndăktăl anciently was to lead water, or to irrigate.
kăndăk in Pashtu also is a name applied to that goat, which is the natural leader of the flock.
The words give a clue to the derivation of the Latin words duct = water channel;
duco = to lead;
conductor = a leader.

khās-khōr = grass-eater or ruminant animal in Persian. (Pashtu, wākh-khōr), Latin, pascor.

ōr or ūr = fire in Pashtu. Greek, pūr (fire); Latin, orior (the rising of the sun); ūro, to burn.

găl-ăk = flock—juice (old Iranian roots) = milk (= milăk); gălăk (Greek); lăc (Latin); moloka (Russian), mjōlk (Swedish). māl, in the middle East, among settled people = property, or goods; among nomads = property, or flocks and herds.

ăk or ăkkă = water. This name for water was very ancient, being pre-Dravidian and early Dravidian. Subsequently, was used only in such old compound words as survived. Aqua (Latin) = water, dates a long way back, and is a primitive survival. Cloaca (a drain) has a similar derivation.

kāz or kāză = a cave, cave-dwelling (Pashtu and Persian); casa (Latin), a dwelling, a house.

ōba, or ūbā = water (Pashtu). An old word, and pre-Aryan. hudor (Greek) = water, probably was derived from ūbā, through the Ăskăr or Uskar migrations (5000 B.C. to 4000 B.C.). The name of the River Po was perhaps derived from oba, obo.

In Assyrian records, the people of the sea coast of Cilicia were called the

"khĭlăkku" = khălk-ăkkū, or "people of the water," or aquatic people; khălk = people (Pashtu); ăkkō = of the water; ō is the Pashtu inflection for the genitive or dative or ablative case.

dē (or dăy) = sun, or day (Brahui, pre-Aryan in Iran of the Dravidian period); dies (Latin) = day.

As already mentioned, the old pre-Aryan expression, I-yō ti ămmă, or I-yō tai ămmă, This one (= I) thy mother, acquired the meaning "I love thee" (maternal

affection). This, like many other women's words and expressions, persisted through the ages, and so in Spanish and Latin we find,

yo te amo = I love thee.
ego te amo = I love thee.

new.

The word "new" is common to all Aryan languages, nō, nū, năveh, năwe, nau, neo, novus, neu, etc. It occurs also in some Dravidian languages, and its origin is very remote. It is a commonly used woman's word, and expressions such as new baby, new fig-leaf, new skin-wrap, new frock, and new hat, have come down through the ages.

milk.

Dravidian Languages.

dŭhi, dūdh, dăhi, dūghăn (Pashtu, pāi̇.)

Aryan languages.

gălăk, lăc, lait (milăk), moloka, milk, milch, mjolk.

băh.

băh, bĕh, or băhā = good, in early Aryan, but now obsolete. Applause in modern Persian is "băh, băh, băh (= hear, hear, or good, good). Latin, babae! Greek, babai!

băhādūr = a valiant (good) warrior.
bhā-wăr = trust (Persian).
bhā-wăr-chi = a cook ("the trusted one"). tūp-chi = gunner (modern Persian). tŭfăng-chi = rifleman (modern Persian).

bhāī = brother (Urdu).

păsănd.

In Persian this means pleasure or pleasing. Latin, placens, placentis. French, plaisant. English, pleasant.

băllăm.

băllăm = a spear (Persian). Greek, belos, a spear. Latin, bellum, war. Pashtu, lām, war (second syllable of ballam).

săngīn = stone-tipped = a spear (old Persian) = a bayonet (modern Persian). Latin, sanguis, sanguinis = blood (= speared). English, blood, German, blut, from ballūd = speared.

găni, gănăh.

mōr-gănăh = maternal relations (Pashtu). găni = woman (Sanskrit). gune = woman (Greek).

The original root word was the Pashtu word zān (life), Persian jān. A Pashtu word for a girl is jănāī and the early Persian word for woman is zăn, whence the words zănānī and zănănă.

In early Aryan there probably was a word kŭne or qŭne, meaning "woman," from which were derived the Norse and early English equivalents of quean and queen. Swedish, kvinna = woman.

hărp, or sărp (serp).

Greek, harpo, to creep, to crawl; harpeton, a snake.
Latin, serpo, to creep, to crawl; serpens, a snake.
Sanskrit root, sarp.
Urdu, sāmp, a snake.
Hindi, nāg, a snake.
Baluchi and Persian, mār, a snake.
Pashtu, mār or măngōr (perhaps from man-khōr), a snake.
Pashtu, nākăh, a reptile, a crocodile, or a snake (= snākăh).

In Pashtu, to creep, to crawl, to go on all fours = pă khărpōtsō tlăl. khărpōts = all fours = (French) à quatre pattes. The Greek words harpo, harpeton are derived from the ancient Pashtu word khărpōts, and so also is the Sanskrit root sarp. khăr = donkey or animal = quadruped = four-legged. pă khărpōtsō

tlăl = on quadruped feet-like to go = to go on all fours = to creep, to crawl.

poon = implement.

harp-poon = harpoon = trident, or implement for hunting seals, fish, etc. The symbol of Dagon (Chaldean and Phoenician) and of Neptune (Greek and Roman).

wär-poon or wehr-poon = weapon, or implement for defence.

sup-poon = spoon, or implement for eating, or supping.

mlă-tăr.

mlă = loins (Pashtu).

tăr = fastened, or girded (Pashtu, tărăl).

mlătăr = armed retainer (= loins girded, Pashtu). Latin, miles, miletus. French, militaire. English, military. German, militärisch.

mēz, a table.

The word mēz (or mēză) is common to both Pashtu and Persian. It is an old word, and originally may have referred to any flat surface. It is one of the words about which there is reasonable doubt whether it was in Pashtu before the development of Persian, or whether it was adopted into Pashtu from early Persian. If it really had an original meaning as a flat or a smoothed surface, it probably was an old Pashtu word. The Latin word mensa (a table) is derived from it.

It is quite likely that the words potamus, a river (= boat-water), hippos, a horse (Persian ăsp), hippopotamus (= river horse) were all words belonging to some dialect in Chaldea, partly of early Aryan origin and partly of local Sumerian-Dravidian elements, dating about 3000 B.C. to 2000 B.C., which were carried to the Aegean and so into the Greek language, by the migrants who carried the myths and mythologies of Chaldea into Greece and into Italy.

Grand, great, expensive.

Pashtu, grān = great, heavy; gĭrān = expensive, precious. grān and gĭrān are variations of what really is one word. grandis-e (Latin); grand (French); grand (English = magnificent); gross (German = big); gross (English = fat, excessive, total); great (English); grandpère (French); grandfather (English); Grossvater (German); grandchild (English). The expressions grandfather, grandmother, grandchild have the meaning of "precious" rather than great, obviously so in the case of a small child. Similarly, a grand display is a magnificent and an expensive display, rather than a big display.

The pre-Aryans who migrated to the Baltic area so late as 4000 B.C. spoke a language which contained many of the early Aryan roots and words. This explains the primitive forms of Aryan words, which became firmly established around the Baltic, and which still survive in the Teutonic (German) languages. For example, ich bin, du bist (derived from bĭnăn, to see) are older and more archaic than those derived from the Persian later verb ăstăn, măn ăstăm (or ăm) tu ăstes (or es); namely the Baluchi măn ān, tau en; or the English I am, thou art (= āst), or even the Latin sum, es. The third person singular, from the Persian ăst, is common to Latin (est), German (ist) and English (is); and these pertain to a later, true Aryan, wave of migration. The Baluchi (en) is a variation.*

Similarly, the German words ein, zwei, drei, are slightly older than the later Aryan forms derived from the Persian yăk (or ın, ān), dū, seh; namely Baluchi yăk (or ın, ān), dū, seh; English one, two, three; or Latin unus, duo, tres. This subject of derivations and dates will be discussed later in greater detail.

The word "land" is common to all countries in north-western Europe. This noun probably originated around

* The "English" race was not then in the British Islands, but was living along the continental coasts close by.

the Baltic, among the pre-Aryan and Aryan settlers, and has a derivation from lāndī (Pashtu, lāndī), meaning "low down," "low lying," "lower." This term was applied in Europe to the flat alluvial levels of the sea coasts, river banks, and flat plains which were open to settlement, as opposed to the hills which were covered with forest. The flat alluvial plains in France to the present day are called "les landes." The name Burgundy originally perhaps was Bŭrj-lāndī = the Valley of Towers, or the Land of Towers. Bŭrj is the Pashtu name for the defensive tower which forms a part of every Pathan household enclosure. Latin, Burgandia. Hence from lāndī the names Greenland, Iceland, England, Scotland, Ireland, Holland, Nederland, Rhineland, Deutschland (Germany), Northland (Scandinavia), Gotland, Finland, Switzerland, etc. To this list perhaps may be added "Āthland," the "Land of Fire," as applied to the land which perhaps still was in existence in the ocean area between Iceland and the Shetland Islands. Iceland is a volcanic area (Mount Hecla, etc.), and the whole of Āthland or "Ātlantis" also was a volcanic area. Warmed by the Gulf Stream, Atlantis could reasonably have been one of the original homes of a "Nordic" race, which had settled and developed there when the Baltic became ice-free (12,000 B.C.). Isolation in northern latitudes was essential for the development of a blue-eyed, fair-skinned, flaxen-haired race. Scandinavia, the Baltic, and perhaps "Atlantis" were the original homes of this "Nordic" race. This race was intelligent and hardy, and perforce a seafaring race of fishermen, hunters, and owners of reindeer. Their language certainly was very primitive, and very limited in vocabulary, because they were the isolated descendants of a primitive stock.

The place-names Athens and Etna (Athna) contain the primitive root Āth (= fire), which dates back into the days of primitive nature-worship in Iran. The word ōr, ūr (= fire) is even older than āth, and both these roots survive in Aryan languages as well as in non-Aryan

languages. Neither root affords any safe guide, in any attempt to date a migration.

Examples.

Persian	ātish.	Anglo-Saxon	fÿr
Hindi	āg.		
Telagu	āggi, or āgni.	English	fire.
Sanskrit	āgni, āthra-.	English	hearth.
Pashtu	ōr, or ūr.	French	feu.
Greek	pur and athar-.	French	foyer.
Latin	ignis (= āg nis).	English	to burn, burnt.
Russian	ognia.	German	brennen, gebrant.
German	Feuer.	French	bruler.
		Swedish	bränna.

The name Danube contains the Pashtu root ūba (= water). This was pre-Aryan, and this name was given by the Alpine type of man, who migrated into the plains of Austria–Hungary from the highlands of the Hindukūsh, about the fifth or fourth millenium B.C. It was the same waves of migrants into northern Italy, who gave the place-names of the rivers Rutuba, Porcobera, Vestubia, etc., which may perhaps be attributed to the people called the Ligures (say 5000 B.C. to 4000 B.C.) who then occupied northern Italy and southern France.

Lavo, to wash.

A pure Pashtu construction would be lă ūbo nă, or lă ūbo săkhă, meaning "with water." Lă āf nă would be the primitive (split preposition) Pashtu construction, used with the new early Aryan word āf (= water).

Āf belongs to the early Aryan period in Central Asia, and it survives to the present day in Baluchi. So the expression la āf na must be dated about 4000 B.C. in Iran. This word lavo may have reached Italy (via the Danube valley) with the earliest pre-Aryan, or Aryan, waves of migration, say about 3500 B.C., i.e. the Sicans and the Sicels, perhaps with the later Safines (or Sabines)

who first settled in the valley of the Save (Sāf = "clean"), a tributary of the Danube, and then moved on later into Italy, displacing the Sicens and Sicels, who passed on into Sicily.

Pashtu and Baluchi folk-lore.

Pashtu folk-lore, and more especially Baluchi folk-lore, are full of stories about animals talking to one another, stories very similar to those in *Aesop's Fables*. In Baluchi there are stories of bing the dog, shăkāl the jackal, siyāh mār the black snake, chĭrgh the cock, măzār the tiger, rĭsh the bear, and (rarely) pīl the elephant. The sly villain of the story usually is the jackal. The high-pitched call of the jackal at night is well known in southern and western Asia, and they seem to call to each other "where, where" with the answer "here, here." Primitive, pre-Aryan people credited animals with the power of speech, and with powers of reasoning. Many of the words of mankind originated from imitating the cries and calls of animals.

Onomatopoeic words.

Ma, mama, is the bleating of a lamb or kid.
Caw, cá, call, is the cawing or calling of a raven

An early Aryan, or a Baluchi would say,
Shăkāl hĭrr (here) wāz kutha.
Jackal "here" voice (or call) made.
Shăkāl wĭrr (where) bāz kutha.
Jackal "where" answer made.

So a "Here jackal" = Herr Jackal = Mr. Jackal.

and a "Where Jackal" = Were Jackal = Mrs. Jackal.
English, here, where? German, hier, wo? and Wer?

Similarly, Herr Wulf in early Aryan = Mr. Wolf.
Were Wulf in early Aryan = Mrs. Wolf.

The Aryan folk-lore stories in Europe, and especially in Germany, are full of stories of the Were Wolf.

An early Aryan or a Baluchi would say—

Shăkāl "wāz" kŭtha.
Jackal call made.
Bing "bāz" kŭtha.
Dog answer made.

In the East, when a jackal sounds its call, the dogs immediately bark out their defiance, or reply, to the jackals. Hence, in Baluchi wāz kuthăn is "to make a call," and bāz kuthăn is "to make an answer"; these expressions probably are very ancient.

From "wāz" is derived the Persian, Pashtu and Arabic word ăwāz = call, shout, voice.

Baluchi	bāz kŭtha	he answered.
later	jăbāz kŭtha	,,
Persian	jăwāb kard	,,

To make (or ask) a question,

Baluchi = pōl kŭthăn.
Pashtu = pū*kh*tănă kăwăl.
Persian = pŭrsi kărdăn.
Hindi and Urdu = pūchh-nā.

In southern Pashtu it becomes pū*sh*tănă, and changing the P to a Q gets the word fairly close to quest and question (through Latin).

From primitive speech, the following pre-Aryan derivations appear to be logical. In Aryan languages, the suffix -ive, or -if, denotes "pertaining to," or "belonging to." Thus, act, active; past, passive; fear, furtive; possess, possessive; mass, massive (French, massif).

In primitive (pre-Aryan) speech,

man = a man.
manĭf = belonging to man = a woman.
manĭfăst = she is enceinte (manifest or obvious).
Nouns were declined and used as verbs: manifăm, manifes, manifăst.
manĭfĭ = a daughter.

manĭfo = a son.
manĭfāĭ = children.
manĭfăm = family.
manĭfām = dwelling place, or home.

The Aryan and pre-Aryan tendency always has been to shorten words, reducing if possible to a monosyllable. This applies very markedly to Pashtu, Persian, Baluchi, and Urdu, and to simple Aryan English and simple Aryan German, Dutch, Norse, Swedish, and Danish. It is one of the hall-marks of Aryan derivation. Sanskrit hardly passes this test. Then we get:—

Ĭfe = a woman (Eve). "Woman" was made by cutting off a rib from "man." The legend applies to the *name* and not to the corporate body.
ĭfĭ = daughter.
ĭfo = son.
ĭfāĭ = children.
ĭfăm = family (or, my family).
ĭfām = dwelling place, home.

In the next stage we get:—

ĭf (or Eve) = a woman.
fĭ = daughter. Latin, filia. French, fille. English, filly.
fāĭ = children. French, fée. English, fay (fairy).
fo = son. Pashtu, zoë. Greek, zoë = life. English, son. German, Sohn.
făm = family (or "my wife"). French, femme. Latin, femina.

In the East a man never mentions his wife. He says "my family" meaning "my wife"; or "my house" meaning "my wife."

făm-ĭl = family tribe, or family group. English. family. German, Familie. French, famille, Latin, familia. Swedish, familj. (ĭl = tribe, or party).

fām = home, or enclosure round a house. English, farm. French, ferme. Hence also hām and hāmlet, Heim, and home; and the Swedish hem.

It is interesting to note that a sequence in this list gives "fī, fāī, fō, fām" the tag of the Cornish giant-story, of ancient folk-lore, which probably dates from pre-Aryan neolithic days.

Persian and Turki (of Turki origin).

īl = a tribe.
īl-khān = chief of a tribe.
hăm or hămă = all (Persian).
făm-īl khān = chief of family group.
hăm-īl khān = chief of all the tribes.
Compare the Punic name of Hamilcar.

Adam and Eve.

ādăm (Persian and early Aryan) = a man.
ĭfe (= Eve, pre-Aryan and early Aryan) = a woman.

Northern Pashtu.

khīză = a woman = khā–iză, or khă-īfă (good woman).

Southern Pashtu.

shīză = a woman = shā-iză, or shā-īfă (good woman).
shā-īfă = good woman = good stock = well born. Persian, shărīf = noble.
īfe = woman, lă-īf-nă = from a woman (life).

The shā-man, or goodman, was the "man of property" of those days, and the shā-īfa, or goodwoman, was his wife.

In the pre-Aryan days, in Iran, the term shā-man appears to have been confined mainly to the priest-magician class, who all owned property. The Shaman or priest-magician is so called, to the present day among certain Esquimaux tribes, and his rites and

his "magic" may well have been learnt from the early Aryans who first reached the Arctic circle.

The adjective "good" in primitive days was used mainly to denote "possessor of property" or "person of authority." This usage of this word is apparent even to the present day.

		Property.
English	good	goods.
Swedish	god	gods.
German	gut	die Güte.
French	bon	les biens.
Latin	bonus	bona.
Persian	khūb	khūbiyā (whence the Latin copia and cornucopia).

Similarly, the goodman, goodie, your goodself, der Gute, le bonhomme, la bonne, la bonnemère, were, and still are in many cases, terms of respect used in middle class households, to denote the head of the family, or holder of property.

The shā-ĭfa, therefore, was the goodwoman, the head of the household of a prosperous man. In modern Pashtu, the words khā-ĭfa (northern Pashtu) and shā-ĭfa (southern Pashtu) have become khĭza and shĭza, respectively.

In Arabic, the older primitive Pashtu name shā-ĭfa, carried by the early Pathan-descended Semitic shepherds, from the highlands of Iran, via Mesopotamia into Arabia about 2300 B.C. to 2000 B.C., has now become zăʻĭfa, which is an Arabic word for "woman." From the word zăʻĭfa (a woman) has been derived the Arabic adjective zăʻĭf (weak).

house.

Old English, hūs; Dutch, huis; old German, haus.

Derived from the ancient pre-Aryan word hāūs = water cistern, water pool, or spring of water. When primitive man lived in the open, or in reed huts, the important feature of the family nomadic encampment was the water-supply. (Persian, hāūs = a tank or

pool of water; the word hāūs, however, is a survival from the Paleolithic Age).

husband.

Old English, hūs-bonda, or haus-bonda. Early Aryan, hāūs-bănd̆ăgh, or hāūs-bănda.

bănd̆ăgh (Baluchi) = a man.
bănda (Persian) = a man.

wife.

Middle English and Anglo-Saxon, wi̇f; Danish, wi̇ff; German, weib or wi̇b; Icelandic, vi̇f.
Derived from the early Aryan, i̇f or i̇fe = a woman.

CHAPTER V

The Pathan tribes, and the Pashtu language. Four layers of Pashtu language pre-Dravidian words and roots—words contemporaneous with Dravidian—infusion of later Aryan words, allied to Persian, and layer of modern Arabic words.

Origin of Semitic races, partly descended from ancient Pathan stock. Similarity between Semitic languages and first and second strata of Pashtu language.

Pashtu and Aryan roots and words form the basis of languages of early Aryans, 4000 B.C. to 3000 B.C. in Danube valley.

Development of Arabic and introduction of mathematics. Comparisons between Pashtu, Persian, and Arabic.

Pashtu constructions and words. Primitive roots and forms of constructions. Special characters. Nautical terms in speech surviving from Sarmatian races. Similarity of sentence construction in Pashtu and French. Vegetation and its effects on modes of life and language. Pashtu derivatives in modern languages. Pathan race left marked Pashtu traces in France, Switzerland and Italy, and formed basis of Semitic race. Derivations from Baluchi and Pashtu.

WHEN a race becomes established in a mountainous region it is seldom entirely dislodged by subsequent invaders. Invading races cannot enter and operate in large numbers, and the local inhabitants are well situated for defence. The invaders, when in strength, prefer to pass on, further afield, into more level and fertile countries. Invaders seldom achieve more than a few settlements in some of the main valleys, and in course of time get absorbed into the general local population.

The Pashtu language, carefully analysed, shows four distinct layers. The oldest layer contains very ancient words and roots, which are pre-Dravidian.

Examples.

ūz = water, in words such as—
kūza = water-jar (a cruse).

niyūz = deluge, a flood.
ōr or ūr = fire.
nōr or nūr = sun.
shpĕ = dog, psā = goat, yō = one.
tlăl = to go.
khwărăl = to eat.
khōr = eater.
kkhăta = downwards.
lāndi = down, lower down, low-lying.

The second layer is contemporaneous in origin with Dravidian and appears mainly in the construction and grammar of Pashtu, which is of the Dravidian order, dating back to the age when the Drāvăd, or Dravidian, race was developing in the eastern and southern portions of the Iranian plateau. This may have occurred between 30,000 B.C. and 20,000 B.C. or even earlier.

The third layer shows a strong infusion of later Aryan words, allied mainly to Persian. There has been a constant influx of Aryans into the central *plains* of Afghanistan, from about 4000 B.C. and onwards throughout the ages. These later Aryans have largely overrun the main valleys of central and western Afghanistan (Kabul, Herat, etc.), and the language spoken there now is Persian and not Pashtu. The Pashtu-speaking tribes (Pathans) inhabit the more mountainous and rugged country in southern and eastern Afghanistan. The Pathan tribes are distinctly Semitic in appearance. The Aryan elements which have mingled from time to time with the Pathans never have been of sufficient magnitude to change the language of the Pathans, their customs, their tribal laws, or their general mode of life. Pathans are mainly nomads and shepherds, living in the upper valleys in the summer, and the lower valleys and foot-hills in the winter. Their cultivation is on a small scale, mainly wheat, barley, rice, and Indian corn. The exaction of tolls from caravans using the passes, and raiding the inhabitants of neighbouring plains, have always been the main local industries. Pathans, to the present day, are largely cave-dwellers.

The fourth layer of Pashtu consists of a few modern Arabic words, taken from the Qŭrān, when the Pathans became Musalmans in the seventh and eighth centuries, A.D.

The Pathans are so markedly Semitic and Hebraic in appearance, that a popular theory exists that they are descended from the lost ten tribes of Israel. There is not a single trace of Hebrew in the Pashtu language, and no trace of any Hebrew customs, laws, or traditions, to support this theory. All available evidence points in the opposite direction, namely that the whole Semitic race, including the Hebrews, were partly descended from the ancient Pathan stock. When the pre-Aryans had migrated northwards (between 10,000 B.C. and 7000 B.C.) into north-western Siberia, the aboriginal Pathan stock, living in the valleys of Afghanistan, and the Hindukūsh ranges, spread into north-eastern Persia, and subsequently spread westwards into the valleys and mountains of western Persia (6000 B.C. to 3000 B.C.). The Kurdish tribes who still are living in the more remote valleys of the Perso-Mesopotamian border speak a language so closely allied to Pashtu, that a Pathan can converse with them with comparative ease. These migrants were nomadic shepherds, and they took with them their flocks of sheep and goats. They had only a few cattle, and the donkey was the chief beast of burden. In western Persia they gradually increased in numbers, until the great main influx from the north of Aryans into Persia (2500 B.C. to 2000 B.C.) began to drive them off the central and western portions of the Iranian plateau, into Mesopotamia, and beyond. In Mesopotamia there are place-names, such as Baquba, Dahuba (Pashtu, ōba, or ūba = water; and dăh-ūba means ten-waters), which are shepherds' place-names. The earliest contingents found their way into Arabia, and there in some cases mixed with the sparse Hamitic communities whom they found in possession of the oases and the grazing grounds. The purest Arab stocks are found in the northern and central portions of Arabia, where they exterminated or drove out the Hamitic stock.

In the southern regions of the Arabian peninsula there is still a strong Hamitic element. The Hebrews, Edomites, Moabites, Canaanites, and similar pastoral Semitic races, all entered Syria and Palestine about 2000 B.C. to 1800 B.C. The Hyksos (Shepherd) kings, who invaded and ruled Egypt (1950 B.C. to 1600 B.C.), also belong to this period.

The basic elements of Semitic languages (especially Arabic) are very similar to the words and roots contained in the first and second strata of the Pashtu language, reinforced by the early Aryan roots of Persian. The Persian-Aryan words were acquired on the Iranian plateau, between 4000 B.C. to 2000 B.C. from the first contingents of early Aryans who came in at that time. These early Aryans were greatly superior in civilization, in language and in weapons, to the early Semitic shepherd tribes, and soon established domination over them. It often is argued that because certain words and roots are common both to Pashtu or Persian and to Arabic, that the Persian and allied Aryan languages (Baluchi, etc.), obtained these words and roots from Arabic. All evidence tends to show that early Aryan languages are far older than Arabic.

Modern Arabic is a later development, and there is no real trace or record of Arabic prior to about 1000 B.C. to 500 B.C., or even later: whereas it can be shown that Pashtu and Aryan words and Pashtu and Aryan roots form the basis of the languages of those early Aryan people who migrated into the Danube valley about 4000 B.C. to 3000 B.C., and subsequently moved southwards into Greece and Italy, and introduced their words and roots into Greek and into Latin. These early Aryans also migrated northwards into the Baltic regions. The beginning of the Aryan languages dates back to 7000 B.C. or 6000 B.C.

The great development and progress in Arabic occurred after the introduction of mathematics. Arabic essentially is a "mathematical" language, and its basic roots have been increased and developed by a deliberate

system of mathematical permutations and combinations. This occurred in Arabia, in comparatively recent times (say from 1000 B.C. to 500 A.D.). Words such as—

zŭlm = oppression (Pashtu and Persian, an old word).
kătl = slaughter, killing (from the primitive pre-Aryan and Aryan word kăt).
răhm* = mercy (rahm = my road, i.e. look my way).
ăsăl = real, origin, or original (from yowal or awal, the first,
fĭkr = thought, opinion.
tălăb = a demand or recompense (= pay or share).
tălbĭdăn (Persian) = to demand.
tălāsh (Persian) = search.

in this simple root-form, are old Aryan words, dating back to a period before the Arabic language was in existence. The Semitic Arabs have inherited these words, and in some cases have introduced special Arabic letters such as swād, toē, and 'ain, into their spelling, to suit their own Arabic pronunciation. They have expanded these roots in their mathematically-constructed language, into many Arabic variations, thus—

zŭlm	oppression	zālim	an oppressor or tyrant	măzlūm	the oppressed
kătl	slaughter	kātĭl	a murderer or killer	măktūl	a corpse
răhm	mercy	Rāhĭm	The Merciful One	mărhūm	he on whom mercy has been shown (= the deceased)
ăsăl	origin	āsĭl	thoroughbred or genuine		
fĭkr	thought	mŭtăfăkĭr	= absorbed in thought		
tălăb	demand or search	tālĭb	seeker	mătlūb	object (i.e. what is sought or demanded)

* The word răhm, in Arabic, is spelt with the Arabic letter h, but the Arabs naturally would do this, to denote the Arabic gutteral h sound.

The same process has been applied to words which are perhaps Semitic (Arabic) in origin, such as

'ĭlm = knowledge.
'ālĭm = a wise man.
m'ălūm = that which is known.

This Arabic word 'ilm is, however, derived from the Aryan word kălăm, a reed (Latin, calamus, an arrow), hence a reed pen, or key to knowledge. (Persian, kălăm = a reed pen.)

These permutations of a root-form are so typically Arabic that Aryan root-forms so treated by the Arabs often are alleged to be of Arabic origin.

Pashtu and Persian.		*Arabic.*
ămān	peace	ămān
ămānăt	peacefulness	ămānăt
yăk tāī	unity	
tāīfā	a tribe (= united families)	tāīfā
Pashtu.		
shĭză, primitively shāīfā	a woman	ză 'Ifa (hence ză 'If = weak)
jāmăh	a jaw	j'ămă (joined)
pōrtănăh-jāmăh	upper jaw	
kkhtănăh-jāmăh	lower jaw	
Suhel	the star Canopus (Suhel for Canopus is an ancient Pashtu word)	suhel (the south)
dăngălāī (Pashtu) / shădūf (Persian)	A pole with weight for hanging bucket for raising water	shădūf

Shădūf is derived from the early Aryan word āf (water) (Baluchi āf) and cannot be of Arabic origin.

Pashtu and Persian.		*Arabic.*
zăr bărăkh	mica	ăbrăq
zăr nīkh / sămbăl-khōr (Afridi)	arsenic	—
săfăr	a journey	săfăr safări
săbā	dawn	săbăh
săm (Pashtu)	even, flat, level	săhm
ghĭlāf	cover, sheath (= against wet, from āf)	ghilāf
fāsīl	breastwork, parapet fāsl (Pashtu and Persian) = crop, or what is cut fāsl kărdăn (Persian) = to cut, cut off, separate faīsălă kărdăn (Persian) = to decide	fāsīl

Pashtu and Persian.		*Arabic.*
kābā	coat, cover kabā is an ancient Persian word	ăbbā
kălăm	a reed, a pen	qălăm
kulmăh	entrail, gut	qŭlmā
kĭlĕh	village, fortified village, an ancient Pashtu word	qĭl'a (a fort)
mătăl	proverb, fable mătăl is an ancient Pashtu word	măsăl
măhr	dowry, an ancient Pashtu word	măhr
mŭhr	seal (stamp)	mŭhr
mŭnz or nmŭn*dz*	prayer	nĭmāz
mēchăn (Pashtu)	handmill	mĭjān
mēsht mēshtăh mēshtăh kăwăl	settled, abiding residence, dwelling to inhabit, to colonise. These are ancient Pashtu words	m'aishăt
nrā	roar, bellow (of animals) nrēdăl, to bellow (of animals) The Arabic n'ărā is used in Pashtu by educated Pathans, but only for a human bellow	n'ărā
năg*h*ārăh	a drum	năqārăh
năksh (Persian)	a carving, painting	năqsh
năkhăh (Pashtu)	drawing	
nŭktăh	a subtle point, a mystical meaning. A very ancient Pashtu word	nŭqtăh
năwāhĭ (Persian)	environs, territory	năwāhĭ
năŭs (Pashtu)	spirit, soul, personality năs = stomach, lower nature, or carnal desire	năfs
ūmĭd (Persian) umēd or ŭmēnd (Pashtu)	hope	ūmĭd
ūmĭdwār (Persian) umēdwār (Pashtu)	hopeful	ūmĭdwār
also	=expectant mother	
năhr	a canal, water channel	năhr
wātăn wătăn	distance, space country, homeland	wătăn
wālā (Persian)	dignified, sublime	
wāzhā (Baluchi) wājā (Sindhi)	high	'ālā
wālā jā (Persian)	= of high place	
wāĭ, wāĭ	woe, woe	wāĭ, wāĭ
wăbā	pestilence, plague, mainly used for cholera, which is a waterborne disease (from Pashtu ōbā (or wăbā) = water). They noticed that cholera always travelled downstream to all villages	wăbā
wăzhăh or wājăh (Pashtu)	occiput, back of the neck	
wăzhăl or wājăl (Pashtu)	to kill, slay	
wă*kh*t (Pashtu)	time, season	wăqt

Pashtu and Persian.		*Arabic.*
ābād (Persian)	cultivated, inhabited ābādī cultivation	wādī (water-course)
wrān (Pashtu) wăīrān (Persian)	ruined, desolate waste	ghăīrān ghăībān hăīrān
wăzn	weight, measure wăzn in Pashtu also means measure or tune, in music	wăzn
wăzīr	minister, prime minister	wăzīr
wăfā	fidelity, sincerity, means (Drink) the same water (āf)	wăfā
hăŭl (Persian)	horror, fear	hăŭl
hăŭlnāk	horrible, fearful	
hăībăt (Persian)	panic, terror	hăībăt
yāghī	rebellious	bāghī
åskăr	a hunter (from Brahui and Baluchi åsk, a deer)	åskăr (a soldier) plu = åsākĭr

These are only a few examples. They are sufficient to demonstrate that a large number of Arabic roots and words are directly derived from Pashtu and early Aryan sources, the language of the forefathers of Arab and other Semitic races. Most of the Pashtu examples given are ancient Pashtu words. The age of the first and second strata of Pashtu (words and expressions which do not exist as originals in any other language) must be reckoned in thousands of years prior to 4000 B.C. Baluchi (the primitive or early form of Persian) dates back to about 4000 B.C. The Arabic language possibly began its separate form about 1000 B.C.

The Pashtu language.

Khan Sahib Ahmăd Jān, the great Pashtu teacher at Peshawar, who very kindly checked the Pashtu sentences and words, and gave the author some valuable advice and corrections, has adopted a system of transliteration into English letters, which the author regards as a sound alternative method, but not necessarily the only correct method.

The word dy (dē, dī) means "is"; and in Pashtu can be either masculine or feminine, according to the context. K. S. Ahmăd Jān spells the masculine form as "dăĭ" and the feminine form as dăĭ. (There is an alternative feminine form "dăh.")

In the author's opinion, the letter y is a consonant in the masculine, and could well be written dăy, in transliteration. The letter y is a vowel in the feminine and could well be written as dī in transliteration. Dăy gives the exact masculine sound, but the feminine sound is difficult and elusive, to put into English letters. It is like aimé and aimée in French. The author prefers dē (masculine) and dī (feminine). The word sry (= man) Khan Sahib Ahmăd Jān transliterates as sărăĭ. The author prefers sărī or sărĕ, as being more simple to an English ear.

Mā turăh (feminine) wărkăre dăh (feminine).
By me sword to him—made over is (=was).

Modern Aryan English = I gave the sword to him, or, I made the sword over to him.

The ancient agentive construction, however, still survives and exists in English, and a more exact and literal translation can be made, viz.: The sword was made over to him by me.

Dŭh tōpăk (masculine) rākărĕ dē (masculine).
By him gun to me—made over is (= was).

Modern Aryan English = He gave the gun to me, or, He made the gun over to me.

Translation in primitive form of construction = By him the gun was made over to me.

Dăghăh sărī dă hăghăh kār dă pārā lāīk dăy.
That man of this work (of) purpose fit is.

Lāīk or lāīq = fit, suitable, qualified, likely.

English: Likely, to like, a liking, like to like.

A Pathan, offering a final price to a pedlar would say:

Kīh stā *kh*wă*kh*ā wī wā*kh*lăh; kīh nă wī no zăh; pă mā*kh*ă dī *kh*ā.
If thy pleasure be take (it) if not be then go; in front to thee good (may befall).

Pashtu prepositions are split, and are of an ancient form of construction.

*kkh*ătă = below, down, downwards. (Greek, kata(r); Latin, cata(r).
bāndi = above, upon.
lāndi = below, under.
pă . . . ki = in (noun). Thus pă ōbō ki = in the water.
pă . . . bāndi = on (the noun). pă ghăr bāndi = on the hill.
lă . . . nă = from (noun). lă dē nă = from this.
lă . . . nă lāndi = under (the noun). lă mēz nă lāndi = under the table.
pă . . . săkhă = by, or with . . .
pă . . . sără = with, together with . . .
dă . . . = of . . .
dă . . . dă pārā = for, on behalf of . . .

There are some special letters of the Pashtu alphabet, to represent sounds that do not exist in other oriental language, and some of the gutterals (such as *kkh*, *dz*) do not exist in any other language.

Some really gutteral words of northern Pashtu.

*Kkh*kăr	= a horn, antler.
*Kkh*kŭlăwăl	= to kiss.
*Kkh*kăn*dz*ăl kăwăl	= to scold, abuse (scandal).
*Ghăkkh*tăl	= to twist, to plait.
*Zghākkh*tăl	= to run, flee away (to twist away).
*Kkh*kē*kkh*kăl	= to shampoo.

The two-dotted letter k (ک) of Pashtu, Turki, and Arabic is a half-suppressed gutteral, made by slightly contracting the vocal throat muscles. It is nearer to the European letter q, and usually is represented by q in transliteration.

qāzī = a judge, or expounder of religious law (Arabic word).
qāsid = a messenger (Arabic word).
lāīq = fit, likely (Pashtu word).
qără = black (Turki word).
qūm = sand (Turki word).
Arq = citadel (Persian word).

Examples of Pashtu, showing its primitive roots and words, and its primitive forms of construction.

(i) Shpăg tănă sări dă ghlā kăwălo dă pāră
Six piecee man of robbery to make (of) purpose
*kh*ăhr tă tlălī wē.
city to gone were.
(ghlā or ghălă is early Aryan. *kh*ăhr = *sh*ăhr is Aryan (Persian). Remainder is primitive.)

(ii) Pă lār bāndi mŭng dēr stărī shĭvī wū.
On road (on) we very tired became were.
Dwā tănă sări chĭ pātĕ shĭwī wū wrūk shwăl.
Two piecee man who lagging were lost became.
Drē wrăze păs shŭkr 'ălhāmd 'ul 'illăh
Three days after thanks be by the Grace of God.
kĭleh tă bĭărtăh rāghlăl.
village to back again came.
Shŭkr is Aryan (Persian). Alhāmd 'ul 'illăh is Arabic from the Quran. (Remaining words are very primitive.)

(iii) Pă dăghăh mōsĭm ki făsīlūna hăltă khā nă
In this season (in) crops there good not
păīda kīgī.
produce (= born) make.
(Mōsim, and făsīl are Aryan (Persian). (Remainder primitive.)

(iv) Pă *khk*ār kĭ ghărsăh dāsi wairēgī
In hunting (in) wildgoats so fear
chi tsok zān tă năzdĕ bēkhī nă
that anyone (their) bodies to near entirely not
prēgdī.
allow they.
(All primitive words.)

(v) Zăh chi zū.
Go that we go (i.e. Let us go).
(All primitive words.)

(vi) Hăghăh khō dărōgh wāyī kăh na?
He (lit. = That one) indeed lie tells, or not?

(vii) Dărōgh nă wāyī rīkhtiyā wāyī.
Lie not tells truth tells.

(viii) Tă bă rāshĕ kăh na?
Thou wilt come or not?

(ix) Zărūr bă rāshăm.
Certainly will (I) come.
(Zarūr is Aryan (Persian).)

(x) Tă jōr yĕ kăh na?
Thou well art or not?
(Jōr (well) nājōr (ill) are Pashtu and early Aryan. In modern Persian it is khwūsh and nākhwūsh.)

(xi) Shŭkr dăy jăk jōr yăm.
Thanks be quite well (I) am.
(Shŭkr is Aryan.)

(xii) Nāgăhānă zmŭng pă lār kĭ yō loë prāng rāghălĭ.
By chance our in road (in) one big panther came.
Perhaps from loë prāng may be derived the word leopard (through Latin). Also from lōe (= big) are derived leo (Latin, lion), and Lōwe (German, lion), and lev (Russian, lion).

(xiii) Yō sărĭ rāghălĕ dăy = One man came is.

(xiv) Yōwă khĭză rāghălĭ dăh = One woman came is.
The feminine inflection of adjectives and verbs is a relic of primitive or Dravidian origin and sex obsession.

There are many ancient songs in Pashtu, the words of which belong to the older strata of the language. The best known are Zăkhmi dĭl, "The wounded heart," and Stărgī mi dă Yār, "The eyes (= stars) of my beloved."

The following is an example of an old Pashtu couplet:
Pă kūhī kī dă zănă*kh*dān hsōk chī prēōzī.

In well (in) of chin anyone who falls.
Wāyī dā chī *kh*kătĕ nă shăm nō wălī dāsī dī?
Says that one that escape not can (I) but why thus is (it)?

He who falleth into the pitfall of a dimpled chin
Exclaimeth at once, "I cannot get out, how did I thus fall in?"

The somewhat high-flown Aryan (Persian) word zănăkhdān (chin) was used to complete the rhythm. A Pashtu word for chin is "zănăh." All the other words in this couplet are pure, ancient Pashtu words.

Pashtu is a fine primitive language, in spite of the derogatory comparison by the Persians with "the braying of an ass."

Special letter g or j of Pashtu.

There is a special letter (ﮊ) in Pashtu which in northern Pashtu is pronounced nearly like a hard g and in southern Pashtu is pronounced exactly like the French j. Thus the northern Pathan says mŭng (we) and the southern Pathan says mŭnj (we). Similarly, prēgdā and prējdā (let go). The Ghĭlzāīs (they themselves say Ghĭljāī) and other southern Pathans also pronounce the letter Z like the French j (as in je, jamais).

The Ghĭlzāīs, like the French, speak with their teeth nearly closed, and use their lips excessively to form sounds, so that labial and sibilant sounds predominate.

A Ghĭlzāī, saying
"Ză tă vĭnăm" (I thee see)
and a Frenchman saying
"Je te vois" (I thee see)
pronounce the first and second words exactly alike, and the construction is identical. The Latin word video (to see) may be the source of the French verb voir (to see), but it was derived from this same ancient Pashtu root (vĭn). The early Aryan verb bĭnăn (to see) comes from the same source. The construction, the pronunciation, and

the words themselves, are so identical that it may reasonably be argued that early Alpine migrants carried a good deal of pre-Aryan (largely Pashtu) and early Aryan (Pashtu mixed or modified by Aryan of the Baluchi strata) directly into Switzerland and eastern France; and that Latin was not necessarily the main channel of the derivation of the French language. Latin received similar early words at the same time, and developed those words on Latin lines. It can be shown that many French words are pure Pashtu, or very close to Pashtu. From the early Aryan word "tĭr," an arrow, comes the French (but not the Latin) word tirer, to shoot. Eau is derived from ōba (or ōbō) and not from the Latin aqua, which is much older (Dravidian) and comes from ăk, ăkkă. The Latin soror (sister), and the French sœur, are both directly derived from the Pashtu word (*kh*or (sister) or *shror*).

In Pashtu, the word for water is ōba, ōbo, and the early Aryan (Baluchi) word is āf, or ăfă. Bārān is the word for "rain" in both southern Pashtu and Baluchi, and bărăf is a word for snow or ice, in both these languages. At the present day, if a Ghĭlzāĭ Pathan saw signs of an avalanche threatening danger to flocks, he would shout the warning, "bărăfa lāndi shĭ," which means "The snow is on the point of coming down," or "Snow is beginning to tumble." The Pashtu verb shwăl, shĭve shĭ means "becoming," or "to become," or "beginning to be." The French je suis (I am) is a relic of this verb, to become, to be. The remainder of the French present indicative may be derived from Latin. In the Swiss and the French Alps, the early Alpine (Pathan descended) shepherds used the shortened word "ăfă" (Gothic, ăhvă), for the rain of summer, and also for its equivalent precipitation as snow in winter. The early Alpine shepherd would call out ăfă lāndi shĭ, which even in that form is almost pure Ghĭlzāĭ Pashtu, with the main accentuation on "lān." "Ăfă lāndĭ shi," or "ăvălāndĭ shĭ" slightly slurred into one word, gives "avalanche" exactly, with

the same accentuation, and the same values of each syllable. The name Alp comes from the Aryan (early Persian) word Ălăfi (= Alphi) which means grazing, and Ălăf (Ălph) means a meadow. Helvetia = Ălăftia. The Ghīlzāīs and the Français both speak in exactly the same way, slurring in the same way, and using the same labials and sibilants.

The avalanches in the Alaphs or Alphs occasionally swallowed up their flocks and even their settlements, hence the French word "avaler," to swallow.

The poetic land of "Avalon" of the Alpine-Celts (who were entirely different from the swarthy dark-haired (Iberian) Mediterranean-Celts) probably was Switzerland, with its beautiful meadows, valleys, lakes, and mountains. If there existed a special "Vale of Avalon" it probably was either Geneva, or Aix-les-Bains. There is a suggestive likeness between Jān-afa, or Găn-ava (water of life), and the names Genifer, Guinevere. From Switzerland some of the Alpine-Celts (or Cymri) spread into France, Belgium, and Great Britain.

The Pashtu word oë (or wī) is a strong affirmation equivalent to an oath. The French word "oui" (yes) is exactly identical, and there is not any trace of Latin intervention. The Gothic word "owi" = oath.

To launch a boat.

The Pathan-Alpine race had learnt how to build the "New Boat," or timber-built boat, on the shores of the Sarmatian Sea. All early races—Trojans, Greek, Vikings, etc.—were accustomed to hauling their "galley" type of boats out of the water and up on to the beach. The early boats, used by the Alpine race, in lakes, rivers, and seas, no doubt were small, somewhat clumsy, and heavy in proportion to their size. Smaller sized boats could be pushed straight into the water, by man-power. The larger and heavier boats were launched on a foundation of thin logs as rollers. A heavy boat, pushed by a party of men, would begin to move down slowly, then would gather way and take the water with

a big splash. The effect was very similar to a small avalanche. Just as an avalanche of snow was described as "(băr) afa lāndi shī" = "The snow, *down* she comes," so the launching of a heavy boat was described by the working party as "The boat, *down* she comes" = "pota, lāndi shī." Hence "launching" of a boat. Pōta = boat, = Boote (German). Poti, by the Golden Horn, Constantinople, was a natural boat (pota) harbour. Latin, porta, a harbour. Pota, an Aryan settlement on the river Godavery, where a boat ferry was maintained.

Portus, portum, a gateway = entrance of a boat harbour, defended by a boom.

The Pashtu language is extraordinarily full of nautical terms, considering that at the present day it is the language of a relic of an ancient race, now living in the mountains of Afghanistan. The Pathans are descendants of the early Sarmatian people, who lived for long ages on the Sarmatian Sea, which only recently has shrunk to the Caspian and Aral Seas. The whole of the Turkoman country is the sandy bottom of the Sarmatian Sea, lately left dry by a slight local elevation of the land, and the receding of the glaciers of the Ice Age. A good deal of this final drying up occurred only between 2000 B.C. and the Christian era. The Pashtu nautical terms of ancient origin have been kept alive by the boatmen on the Kabul river, the Indus (= Ind-ūz), and the various lakes which were larger then, but have now been drained off, as the outlet rivers have cut out and deepened their gorges.

Examples.

lăngăr, an anchor. Originally from săng, a stone. A săng-kār was a stone "sinker."

Ăng-khōr, to eat or grip the bottom, is a still more ancient derivation, of great antiquity. Latin ancor, French ancre, English anchor.

pāl, a pole. Originally from "āl" wood, timber. German Wald, English weald.

spāra, a beam, a spar.

khŭlāf, now kulāf, was derived from the early Aryan (Baluchi) stage of language (4000 B.C.). In Persian Pashtu, Baluchi and Urdu, this word now means the ordinary "key" of a lock, or the pin of a wooden door fastener. Originally "kŭlāf" was a "water-opener," or water-key; the wooden door or shutter for regulating a water-weir in an irrigation channel. The kŭlāf, or water-key, of the early boat was the rudder. Hence the Latin words clavus, a rudder, and clavis, a key.

splī, split. The point of junction of two mountain streams in Pashtu is often called Splī Toi. Moving up stream, this is the point where the stream apparently splits into two branches. Splitting timber, with wedges, to make planks would be called splītăn in early Aryan.

kŭlāf, in primitive boat-building, was the term applied to the "key" foundation of the frame-work, the kŭlāf, or keelāf, the opener or cutter of the water, the keel.

naveh pota = The new boat (of timber). Latin navis, navem; Greek naus; a boat; nausea (sea) sickness. Sanskrit nāvā.

nōkăr = servant; nōkări, service. These are old Pashtu and Aryan words. The "crew" of most early boats, especially the rowers, were the servants and often the slaves of the owner. Latin, nauta, a sailor; Greek, nautēs, and nocrati = service. The freemen, who were the men who attended to the sails, and who did the fighting, were the sări or headmen (Pashtu, săr = head, sări = a man), or the "hands," or deck-hands, or handymen.

The crew of rowers were the ăkkă-yān, (watermen), or akka-bān (water bondsmen). The French word equipage (crew) may be derived through Latin (aquapage), but the Latin word aqua itself is derived from ăk, ăkkă = water (an ancient pre-Dravidian word, which has survived in many compound words).

săīl kăwăl = to wander, to roam.

săīlāb = a flood, i.e. wandering water. The Alpine people wandered about in boats, seeking adventures and new lands, hence the verb to sail, to make voyages.

săмbāl = control, management. In Latin, cymbula = a boat.

kār = work, kārūna = works. Kārūn or kārīn was the word used by the sailors of the Sarmatian Sea for the works, or building up of a small boat, by turning the framework upside down, to adjust the planks, etc. Latin, carina = a small boat, small enough to be turned upside down. The English word to "careen" a ship came from the same root.

sīngāwă*nr* = helm of a boat. The Sarmatian Sea sailors would say "singāwănr navelo" for "helm of the boat." Gāwănr navelo bears a strong likeness to the Latin word gubernaculum, a helm; which was the key, or controller, or governor of a boat.

Similarity of construction of sentences in Pashtu and in French.

Examples.

Sōmrā chi zāh i kōshīsh kăwăm zăh ī nă shăm
However much that I it trial make I it not am able
kăwălī.
to do.
Tant que je l'essaie je ne le peux pas faire.
However much that I it trial make I not it am able (not)
to do.

Zā chi (mŭnj)* zū.
Go that (we) go.

Va (*or* Va t'en) que nous allons.
Go that we go.

* The insertion of mŭnj (or mŭng) is not ungrammatical. Idiomatically it is omitted in this Pashtu phrase.

Dā să dĭ chi tă wăyĕ?
This what is that thou sayest?

Q'est ceque tu dis?
What is this that thou sayest?

Sōmrā chĭ kūza pă ōbō kĭ zĭ chi ākhĭr
However much water-jar in water (in) goes that in the
pă khpălă mātēgĭ.
end by herself breaks.

Tant va la cruche à l'eau qu'à la fin
However much goes the water-jar to the water that in
elle se casse.
the end she herself breaks.

Kūza, water-jar, from ūz = water.
Krūg, water-jar (German).
Cruze (of oil) (English).
Cruche, water-jar (French).
A group of words which is one of the oldest in the world.

Pashtu.

pă khpălă = by itself—(early Aryan), āpsălă.

āpse, ipse } later

Sanskrit, Hindi, Urdu: āpse.
Latin ipse.
German selbst.
English my-self, thy-self, him-self, it-self.
Scottish my-sel, thy-sel, his-sel, it-sel.
Swedish själv.

(*A man, speaking to a man.*)

Stā mōr kălăh bă ĭ stă khōr tă wărkăwi?
Thy mother when will it thy sister to-her make over?

Ta mère quand va-t-elle le donner à ta sœur?
Thy mother when goes-she it to give to thy sister?

Mā hăghă (fem.) wārkăre dăh (fem.).
By me it to him made over is.

Je la (fem.) lui ai donnée (fem.).
I it to him have given.

Osier or Willow.

The willow is a very common indigenous tree on the Iranian plateau. In Persia its modern name is bīd, and Dĕhbīd (village of willows) is a common place-name. Water-channels and mill-streams nearly always have willows planted along the banks, as the roots bind the soil, and prevent undue leakage of water. The shoots of the pollarded willow have always been used for basket-making from ancient days.

The invention of pottery was made in the following way:—

The making of baskets is an ancient art, dating back into Paleolithic times (i.e. prior to 8000 B.C.) The inside of a basket was plastered with mud, to obtain a better receptacle for storing grain, etc. When this plastered basket, with its contents, was burnt accidently, by reed huts catching fire, it was noticed that the heat of the burnt grain inside and the heat of the basket-work outside, had baked and hardened the mud lining into pottery. The earliest crude pottery always shows basket-work lines and decorations on the outside surface.

The ancient name for willow was ūzia (from ūz = water), the willow essentially being a water-side tree. Its supple twigs have always been used for basket-work. The making of baskets was a feminine domestic art, and women's household words tend to survive through the ages. So the ancient word ūzia, or osier, survives to the present day.

The Pashtu name for a willow tree is wŭllăh, which becomes wŭllo in the inflected cases, dă wŭllo = of willow, lă wŭllo sără = with willow.

Basket.—Bascauda, ae = a basket. A British word introduced into later Latin. Celtic (Welsh) basget,

basgaud. The original pre-Aryan word was băst-ūbra = bound-over. The words tōbră, tōkră, and tōkrī are in use in Pashtu, Persian, and Urdu.

Up, upper, over.

The Pashtu word is pōrtă, which originally was ŭpōrta.

The early Aryan may have been ŭpōrtă, or ŭpără (ūbră).

German, über, ober.

English, upper, over.

Urdu, ūpăr.

Greek, hyper (= huper).

Latin, super.

Vine and wine.

The Iranian plateau, including Afghanistan, is the home of the vine, which grows wild, and has also been cultivated there from remote ages. The Pashtu word for blood is vīnĕh, and formerly this word was used also for wine (the blood of the grape). Since the Musalman era, and the prohibition of wine, wine in Persia and Afghanistan has been known as "shăr-āb" or evil-water.

In Persian, Pashtu, Baluchi, and in fact in all "Aryan" oriental languages, the letter wāō serves several purposes. It represents w, v, ō and ū. With a little practice, and a fair knowledge of any one of these languages, it is not difficult to tell which value should be accorded to "wāō" in a written word. At the beginning of a syllable, if followed by a vowel, it has the w or v value. If followed by a consonant, only a previous knowledge of the word will make the exact pronunciation a certainty. Thus wāō followed by r may be pronounced ōr or ūr, or wr or vr. Without any other short vowel guide wr = wăr, and vr = văr.

In the word vineh, the initial letter wāō is followed by the vowel "ye," which in this situation has the sound

of ɪ (= ee). In Pashtu and Persian, when wāō is followed by the vowel ɪ, the tendency is to pronounce it as v, making the syllable vɪ, but the sound is very similar if pronounced as wɪ. From the Pashtu word vɪnĕh, which formerly was applied both to the vine and to its produce wine (as is the case in English to the present day, from this same derivation) it is easy to see how this word was spread all over southern and central Europe by the Alpine–Celt (Pathan) migrators of 5000 B.C. to 4000 B.C.

In this way the French got vigne, and vin, also vign*ob*le (vineyard), the watered or cultivated vines; the Latin people got vɪnum; and the Greeks got oinon. The correct pronunciation of this Greek word is vɪnon because the initial o (= wāō) demands the same pronunciation as obtained in the pre-Aryan land of origin of this word. If any modern Greek scholar pronounces the classical word "oinon" as if it were an onion, he merely is mutilating and murdering a rather beautiful word. *In vino veritas.* In the same way, the modern pronunciation of the somewhat horrible-looking names, Phoinike (Phoenicians) and their country Phoinikia (Phoenicia), which the classical Greeks and Romans are alleged nowadays to have applied to the Păndăk (sea-priest, or more correctly sea-adviser) or Pandaki people, may be due to misapprehensions of the true values and pronunciations of the classical Greek letters. The Romans, who had direct enough dealings with these same people at Carthage, applied to them the name "Punic," and this is far closer to their real name. "Pănd" is an old southern Aryan (probably Elamite) word for "advice." It occurs in Sanskrit, and the "Pandits" of India are the ancient Hindu religious-legal advisers. It is quite possible that the classical Greek diphthong-letter PH had two sounds. Primarily, it represented the sound of the letter f; but, secondarily, it may have been pronounced in certain cases just like the letter P followed by a very slight asperate, i.e. almost a silent H. The oi diphthong vowel probably

was a letter o softened to the sound of a short ŭ, and Phoiniki and Phoinikia were pronounced almost as if they had been written Pŭnĭkĭ and Pŭnĭkĭā. The Roman name Punic can thus better be understood. Tunisia is a softer variation of the same name Punĭkia.

The diphthong ph.

In the Sanskrit, Hindi, and Urdu word phātăk (a gate, gateway), the letters Ph are pronounced by nearly all Europeans like the letter F, i.e. as Fātăk, which is not correct. The correct pronunciation is Pă-hā-tăk, the first syllable Pă being very short, like a "grace note" in music.

The letter F (and its equivalent the diphthong Ph) is sounded by first placing the lower lip between the teeth. When Ph is not a diphthong the letter P is given its value by first closing the lips and sounding a faint Pă as the lips open, followed immediately by the strong aspirate hā.

The Greek letter g.

In English the letter g generally is a hard g like the German g, as in go, brig; but occasionally it has a soft sound as in the word bridge* (like the French g, which is practically the same as a j). Almost all "Aryan" languages have the word burj, burjĭ, burg, bourg for "a tower." The Greek word is purgos. The sound of an initial b and initial p is very similar. The Highlanders of Scotland have a tendency to substitute a p for b, and speak of "a pig man" and "footpall."

It is, however, "aye ill to tak ta preeks off a Hielander." The question is whether in Greek the letter g was hard or soft in sound, or whether it varied in different words? Was "purgos" pronounced "purjos," or "purgos"?

The slightly aspirated letter h in the English words "where" and "what" are similar examples. The Irish and the Scots are very fond of trying to teach the English how to pronounce their own language. The aspiration of h by the educated Englishmen in "where"

* The English word bridge, and the German word Brücke, both are derived from "burj," a tower; the primitive Aryan bridge was a suspension bridge, i.e. a tower at each end, connected by ropes, to form a footway across a ravine, or a narrow river.

and "what" is so slight and elusive, that its real sound value evades the Irishman and the Scotsman altogether. It is like the oriental two-dotted k, which hardly one "foreigner" out of one hundred ever learns to pronounce properly; and perhaps even more like the Arabic 'ain, which defeats a larger proportion. The Irish and the Scots say "hwere" and "hwat" and then tell the Englishman that that is the way English should be spoken. The lips of an Irishman or a Scot require to be watched closely when he is about to enunciate his *wh* theory. The sound of h escapes before his lips are fully in position to make the w sound.

To the English ear, the Irishman, with a brogue, who tries to say "what" says quite plainly "*Ph*wăt." So by a somewhat vicious circle we have got back to the possible sound-value of the Greek ph in the word "Phoiniki."

There is another interesting word in Greek, the Pashtu origin of which can be traced directly, after an examination of the sound-value of certain letters. The Greek for "rice" is oryza, and the Pashtu word for "rice" is wrĭjĕ. The Pashtu word can equally well be written in English letters as ōrĭjĕ without any practical difference in the sound of its pronunciation. The accent of the Pashtu word is on rĭj. The main difference now, from the Greek oryza, is the Pashtu j as compared with the Greek z. In northern Pashtu, the letter j is pronounced as in English, and in southern Pashtu as in French (examples, as in je or jamais). The French j (as compared with the English j) is nearly half-way in sound towards z. The question is whether the classical Greek z was pronounced like the English z, or like the French j? The derivation of the Greek word oryza from the ancient Pashtu word orijĕ is beyond doubt.

The Pashtu word for barley is ōrbushĕ and from it the French word orge (= barley) is derived.

The Pashtu word (originally năs) năws, which equally well can be transcribed as nă-ūs, means spirit, personality, understanding. From Pashtu, it has been

introduced into the later Arabic language as năfs, and the Greeks received it in its original form as "naus," with the same meaning.

The Greek word "neo" and the English word "new" both are derived from the early Aryan word "nū." (Baluchi and Persian, nū.)

The French have an expression, which exists also in Pashtu, and is of ancient origin.

The Pathan says—

măkh à măkh	= face to face.
fāī à fāī	= one by one (single file).
pāī à pāī	= foot to foot.
băr à băr	= like by like, i.e. equal, similar, alike.

So the French say—

vis-à-vis	= face to face
peu à peu	= little by little.
cap-à-pie	= head to foot.

Wāshān (wary).

The southern Pashtu and early Aryan word wāshān, meaning wild, or "wary," "on the look out," is the obvious source of origin of words such as to watch, a watch (or guard), in English and die Wacht (watch or guard) in German. The old Aryan verb wäran (or wëran) wär meaning originally "to look out," and subsequently "to defend," comes from the same root. The English words wary, aware, beware, are derived from this ancient root.

Păhăr (a watch, a guard).

The day and the night were divided into four watches, which varied from two to three hours each in length, according to the season of the year. In Urdu, the word is păhrā. In tribal country, and in village life in northern India, the time of day or night usually is described as "during the second watch (păhăr) of the day," or "during the third watch of the night." The

same expression was used in the Biblical story of St. Peter when he denied Our Lord. Similar watches must have been kept on board the ships of the early navigators of the Sarmatian Sea, and subsequently by the Aryan seamen and the Minoan Phoenicians and other seamen of the Mediterranean. "Hour glasses," or Păhăr measures, were invented to measure the duration of these watches. A large ox-horn, with a small hole bored at the pointed end, was an obvious "container." Water was tried first, but even dripping water was not easy to regulate, and it was liable to freeze in winter. Sand was an obvious substitute. Two horns would be used, one above the other, the lower horn being plugged temporarily. As soon as "the sands of time had run out" of the upper horn, the position of the two horns could be reversed. From the word "păhăr" the words Uhr (German), hour (English), and heure (French) may have been derived, as a unit or measure of time. The letter h is mute both in English and in French.

In simple narrative Pashtu, as in simple narrative English or German, the older forms and older words predominate. When more complicated subjects are discussed, a larger proportion of more modern (Persian) words have to be used. The Pathans are musical, and they sing, and the men (but not the women) dance. In these respects they differ from the majority of oriental races, who consider it undignified to play a musical instrument, or to sing, or to dance. These others pay gipsy tribes to sing and dance for their amusement. The Pathans are a race apart from the other peoples who surround them. Their complexions are fair and ruddy. Many of them have blue eyes and reddish hair. The Irānian Aryans (Persians) do not show these features, being a fair complexioned, but a dark-eyed race, with dark hair.

There is no doubt that the Pathan race, about 5000 B.C. to 4000 B.C., had a wider range, which extended across the Irānian plateau, in the days when the early Aryan people had moved northwards into north-western Asia.

This spreading of the Pathan race, with its ancient Pashtu language, occurred by rapid multiplication in their own mountain homes of the Hindukūsh and the present Afghanistan, for they are a prolific race. As the "Alpine" race they have left their marked Pashtu traces in Kurdistan, France, Switzerland, Italy and Greece, and these pre-Aryan migrations occurred prior to 4000 B.C. Subsequently, the same stock, in the mountains and valleys of western Persia, formed an element of the Semitic race, which began to pour into Mesopotamia, Arabia, and Palestine, about 2300 B.C.

Where did the original Pathan race arise? Their fair and ruddy complexions, proportion of blue eyes and reddish hair, indicate an ancestry, or partial ancestry, from the far north, in a remote age.

If the primitive forefathers of the Pathans, and of the ancient Baluchis and Kurds, existed in the highlands of the Pamirs and the Hindukūsh about (say) 20,000 B.C. to 25,000 B.C., it is possible that the fair complexions, and the considerable proportion of blue eyes and reddish hair of this Pathan-Kurd race, may be attributed to a considerable influx from northern Siberia, driven southwards by the onset of the Würm peak of glaciation. Blue eyes and reddish hair in the human race are evolved only by a long sojourn in an Arctic climate. These "Nordic" features, once attained, can be retained for a long period, if residence be in the highlands of a more southern climate; but the eyes and the hair both gradually get darker and darker by contact and intermarriage with more southern races. Blue eyes become grey, grey eyes become brown, and in the tropics, brown eyes become almost black, or black. Hair from flaxen and auburn, becomes light brown, then dark brown, and in the tropics becomes black, in the course of many generations.

Hissă, a portion, a division.

The sharing out of food, of booty, of inherited property, and of irrigation water, has long been a matter of human

endeavour, and human legislation. The provinces or divisions of a country are called Hissar, Hissarlik, in the Turanian or Turki language, and this name occurs near Kashgar, where a small district is called Yăngi Hissār, or "New District." Hissa kăwăl, or hissa kardan, or hissa karna, mean to divide, to apportion, in Pashtu, Persian, and Urdu respectively. Hissāb is a term used for "an account" in all three languages. Hissāb originally meant "apportionment of water," a highly important matter in areas where streams and channels of water are scarce and valuable. Even among the most primitive and uneducated tribesmen, the arithmetic of fractional division and sub-division is well understood, especially of a valuable water supply. A small village may own a half of 1/64 of a stream, and a larger village lower down may own 2/3 of 5/64 of the stream. A Pathan cultivator owning six hours' supply, twice a week, of 1/32 of a water channel, may die leaving three sons, each with a family. This available land and water barely were sufficient to provide sustenance for more than the one (the deceased) man's family, as it was growing up. The sons' families invariably quarrel. Either some must migrate, or else the strongest (or quickest) family kills off the others. The word "cousin" in Pashtu also means "enemy." The migrating and raiding propensities of the Pathans can easily be understood, and they are a prolific race. Blood feuds, and schemes of extermination, are common among Pathan tribesmen. As the modern motor road-hog might say of pedestrians "They are divided into two classes, the quick and the dead."

Derivations from Baluchi and Pashtu.

In Baluchi, mărōshe = to-day.

Originally măn-i-rōshe = in this light, or in this period of light.

Primitively (Drāvăd period) rōsh = light (or daytime)

Măn, or men, for "in" is Dravidian. (Hindi, Urdu, "men.")

The Pashtu for "to-day" is năn.

The Persian for "to-day" is ĭmrōz (from i-rōshe). From rōsh, rōshe (light) is derived the Persian word rōshăn, light (modern Persian rūshn); and the Persian word rū, face or countenance, from the oriental idiom of flattery "light of the countenance" meaning the light or glance of the eyes; also the Persian word rōz, day (modern Persian rūz).

The Persian word nūr (= light) is derived from the Pashtu word nōr or nūr (= sun). In Persian, nūr is used mainly in compound words. *Examples:* Kōh-i-nūr = Mountain of light. Nūr-măhăl = Light of the palace.

Primitively, măkh was a word for "face."
" *Pashtu*, măkh à măkh, face to face.
" gā-măkh (great face, or neck) was a camel.

In Sanskrit, gāmăkh (or Ge) is the letter G, which originated (as gāf and kāf) from a pictorial representation of a camel. The Hebrew for the letter G is gămĭl (whence "camel") and Greek letter gămma. Gām (Persian) = a step, or stride. Gāmăh = strider.

گ ک Gāf, Kāf. In the distance the legs of a camel cannot be seen, but the body and neck stand out, on the horizon.

As will be shown later, the alphabet is of Aryan origin. The Persian letters Alĭf, Bé originally were Alăfă, Benta, or Alăfă, Bēṭa, from which are derived the Greek names of Alpha, Beta.

The following specimens of Baluchi are given, to show its construction and its early form of Persian.

Bĭng găl săkhia wāz kŭthăghān.
Dog pack much voice were making.

Gŭdă mănă dĭstă yăk jăwān chi ăz dūr ārtăghĕ.
Then by me seen one youth who from far was coming.

Gwăsht Hăir M'Hăir ĕn.
(He) said Peace in Peace (it) is.

Ăz ān pol kuthăm ki tău kāī ĕn ăz
From him question (I) made that thou who art from
khō ārtăghĕ?
where camest?

Tăi hāl mănă dĕ.
Thy news to me give.

Bāz kŭthă măn tăi wăthi brādăr ăn tăi nēmăghă
Answer (he) made I thy own brother am thy towards
săkhia tălāsh kŭthăm.
much search have made.

Ān tăi mādī en?
That thy mare is?

Măi ĕn.
My (mare) is.

Chōrăv păchi grēghĕ?
(The) boy why is crying? (= English "greeting";
Swedish, gräta).

Ăz īn chi ān băndăgh ĕshĭa săng-go jăthă.
From this that yon man him (a) stone with struck.

păchi (= why) comes from pă chi (= for what).

In the Middle East, a Persian-speaking man will sometimes end with the following couplet a petition in which he has requested some favour:—

Ăgăr băcheh grīgh nă mīkŭnăd
Māĭ-ăsh khăhăd shīr nă bīdĕhăd.
If an infant cry (greet) not is making
Mother-of-it will milk not be giving.

The old English word "yon" (yonder) is derived from the Aryan (Baluchi and Persian) word "ān" = that one = he.

mān, măi, mī; tău, tăi, tī, are early Aryan words (Baluchi).

mī and tī (or dī) are used in Pashtu, in certain cases.

These old forms survive in Baluchi. The Persian forms have changed to:—

măn, i-măn, mā or mā-rā.
tū, i-tū, tū or tū-rā.

The more primitive Baluchi word "băndăgh" (= a man) in Persian becomes "bănda," a servant, slave, i.e. a banda-man, or bound-man, or bondsman. The Kurdish language, of the mountainous districts of western Persia, has many early Aryan words similar to Baluchi. The Kurds, however, have remained a comparatively fair and somewhat ruddy complexioned race, whereas the Baluchis have become very black, having intermarried with black Măkrānis and Dravidians.

yăktāī = unity (Pashtu and Persian).
ŭltāī = upside down-ness (Pashtu and early Persian) or reverse-ness.
(ŭltī = vomiting; Pashtu, Persian and Urdu).
tāīfā = a tribe (Persian)
(= tāī fămhā, or unity of families).

In Baluchi and early Persian, ān or ŭn (that one) was an alternative for yăk (= one). In English dialects "I saw un," "I told un," are common expressions. Swedish, en = one. Ŭn-tāī was the early Aryan root-word, from which the Latin unitas, unitatis, was derived. The Latin numeral "unus" and the English "one" undoubtedly are derived from the early Aryan ān, ŭn = that one. The German "ein" comes from īn = this one. In yăk-tāī (unity), the root "tāī" had the significance of fastening, or combining, or tying together, and is the origin of the English verb to tie, tying, tied. *Dăf* (Baluchi = mouth).

In early Aryan, dăf = mouth. It is now found only in some Baluchi place-names, such as Pŭrchinān-Dăf, the mouth of the Pŭrchinān river.

Dăfăn meant "to en-mouth," or to cause to be swallowed up = to bury. In Urdu, to bury (a Musalman) is dăfăn kărnā. From dăfăn the words coffin and

coffer may be derived. A "duffer" is a witless man who stands with his mouth open. The Pashtu word for a burial shroud is kăfn.

In the Aryan language there were two common words for a small spring of water, ăĭn and chăshmă, and both are used in modern Persian.

The eye also is a little spring or source of water.

English—eye, een.
Persian—chăshm (= eye).

ăinăk* is a small pool of spring water. In modern Persian ăĭnăh is a looking-glass (also in Urdu); and ăĭnăk = spectacles, or eye-glasses.

A verb "to see."

The Baluchi (early Aryan) verb dĭsthăn, to see; dĭstha, saw; dĭsth, seen, in Persian, becomes dĭdan, to see; dĭd, saw; dĭd, seen. The English word "indeed" means certainly, without doubt, i.e. having been seen, or witnessed.

In western Iran (the Kurdish side) the verb was vĭsthăn, to see; vĭsthă, saw; vĭsth, seen. Some early Aryan (Kurdish) shepherds and hunters migrated in small parties, through Asia Minor, to the Mediterranean shores, and from this verb of theirs are derived the "Latin" words such as vision, visible, vista, view. Also perhaps the French verb voir, vu. The parallel Pathan-Alpine migrations, via the Danube, into Italy, carried the Pashtu root vĭ vĭn (vĭnăm, I see) and the Aryan (Persian) root dĭ, dĭd, which seem to be combined in the Latin verb vi-de-o, to see.

The word "distance" comes from the same source as the Baluchi, dĭsthăn, to see; ăz dūr dĭsthăn, to see from afar off.

In Baluchi both the agentive (Dravidian, or primitive) form of construction, and also the newer (Aryan) form of construction can be used. The Baluchi (early Aryan)

* In *early* Aryan words, the compound ăk = water. In modern Persian words, the suffix ăk is a diminutive.

stage is the era of great changes in the construction of language.

Thus:—mănă eshia distha.
by me him seen.
or măn eshia disthăm.
I him saw.

The Urdu version is
main-ne lărka dēkhă.
by me boy seen.
or main-ne lărki dēkhī.
by me girl seen.

It will be noted that the Urdu verb has a masculine and a feminine form, and that the past participle agrees with the object.

Many European languages retain these features of primitive construction, but in Persian, at the eastern end of the chain of Aryan languages, and in English, at the western end of the chain of Aryan languages, all these primitive features are discarded.

(i) Adjectives and the article remain unchanged for gender and number.

(ii) The "oratio directa" is used in the past tenses for narrative purposes.

(iii) Verbs have no inflections for sex or gender.

Kāl = famine, or misfortune.

kāl = famine, misfortune (blackness).
kāl părgiā = famine fell (occurred) (Urdu).
kāl āmăd ăst = famine is come (Persian).
misfortune is come.
Latin, calamitas.
kāl āmădī = the coming of famine (or misfortune).
French, calamité.
English, calamity.

In Persian there is an idiom connected with "eating." The verb khwărdăn, to eat, is used not merely in the

sense of masticating and swallowing, but more in the sense of "entering the body."

Thus nān khwūrdăm } = I ate bread.
or nūn khwūrdăm } = bread entered my body.
zăkhm khwūrdăm = I ate a wound, or I was wounded, i.e. a wound entered my body.
tīr khwūrdăm = I ate an arrow, i.e. an arrow entered my body.
gŭl khūrdăm = I ate a bullet, i.e. a bullet entered my body.

The Persian even says bă pā-yăm gŭl khwūrdăm = in my leg I ate a bullet.

This idiom evidently is a survival through the ages, from very primitive times, when ideas and words were very limited.

So, when the story says that "Eve was tempted by the serpent and ate an apple from the tree of knowledge," the meaning may be inferred that "Eve was tempted by the serpent* and fruit (or seed) entered into her."

The early Aryan word for apple was mānrā (Pashtu, mānrā). The word mānrā can be given a secondary meaning, "pertaining to a man." If or Eve was an ancient generic word for a woman.

Capēdo = a sacrificial bowl; caput = head.

Latin, căpēdo = a sacrificial bowl.
căpis = a small sacrificial bowl.
căpax = that which can take or retain much.
căput = head.

Greek, kephalos (cephalos) = cranium, skull.
Sanskrit, kăpāla = cranium, skull.
German, Kopf = cranium, head.
Urdu, kōprā = cranium, skull.

The trade name for the dried halves of the coconut kernel is "copra"; they are not unlike little skulls.

Pashtu, kăpărăī = a cranium, skull.

* *Pashtu* lāndi = down below, lăndăī = serpent, lănd = male organ.

In Paleolithic days (prior to 8000 B.C.), and in early Neolithic days (8000 B.C. to 5000 B.C.), before the introduction of copper and bronze, there is no doubt that the crania of skulls were used by mankind,

(i) as drinking vessels;

(ii) as "holy bowls," in connection with sacrificial rites.

Human crania are still in use, in various eastern temples, to hold the oil of lamps, which illuminate the inner shrines.

The English word "skull" is derived from the Pashtu word *ts*kăl, or skăl, to drink, which is connected with the use of crania, as drinking vessels. The Scandinavian words skuld, skold, also have this derivation.

Jāi = a bowstring.

jāī = a bowstring (Pashtu).
jāī trăngăl = to twang a bowstring.
trăngăl, or ăstrăngăl = to stretch, to twang.
trăngăr = a camel loading net (Pashtu). A net made of rope, which is pulled tightly together, to secure a load of small packages.

The bowstring was used for execution by strangulation. Latin, strangulo.

Primitive hunting men (pre-Aryan), after a successful kill, would dance round and round, twanging their bowstrings; and singing "Jāī, jāī trăngăl" = Joy, = Victory. Hence, also the Hindu shout of triumph so common in northern India, "Maharaja ki jāī"; "Mahatma ki jāī," etc.

German, Nacht; Latin, nox, noctis (= night).

Northern line.—Russian, noch (pron: nautch); German, Nacht; Scottish, nicht; English, night; French, nuit.

Southern line.—Sanskrit, nakta; Greek, nux; Latin, nox noctis; Urdu rāth.

Pashtu origin.

wăkht, or wăkhtă = time. The original meaning is daylight time, i.e. time during which work or travel can be undertaken.

wăkhtī = in time, or early.

nā-wăkht, or nā-wăkhtă = out of time = untimely = late hours = darkness = night.

A Pathan traveller, overtaken by nightfall (darkness) would say:

Aŭs nā-wăkhtă shĭvĭ dăh, mŭng nă shū tlălĕ.

Now darkness (= night) beginning is, we cannot go on.

The pronunciation of nā-wăkht is the same as the German "Nacht," because the letter w is slurred over.

The Sanskrit word nakta (= night) obviously was derived from the older Pashtu word nā-wăkhtă. The Greek nux, and the Latin nox noctis, may have been derived from the Sanskrit nakta, or alternatively may have been derived directly from nā-wăkht, nā-wăkhtă. The ordinary Pashtu name for night is shpā.

kŭmān = a bow, or a spring.

In Pashtu, and early Persian,

Kŭmān is the name for a bow, or a spring.

Early Aryan, kŭmāndăn = to control, to actuate.
kŭmāndār = controller, actuator.

Persian, făhmi̇dăn = to know, to understand.
făhmāndăn = to make to understand, or to instruct.

The Latin "maneo," Spanish "mando," etc.: are derived from these early Aryan roots.

CHAPTER VI

Myth, legend and Old Testament stories derived from ancient histories. Noah, Jonah and the whale, Shem, Ham and Japheth, etc. Chaldean mythology. Holy Grail. Evolution of the Semitic race. Development of western Baluchi race into the Kurds of south-west Persia. Conjectural history of Aryans in far north, migration of Aryans into the North Sea Area. Discovery and use of metals—Gold, Copper. Soil excavations, etc.

Aryan inventions and development. Geological changes. Opening of Straits of Bosphoros and Dardanelles. Effects on migration, characteristics of people and language. Agricultural development and inventions. Laws and customs of Aryans. Evolution of the horse. Further use of metals—Bronze, Iron. Monotheistic religion.

Noah.

THE fish-god, or nautical god of the ancient Chaldeans and of the Phoenicians was Ea-Oannes, also called Nunu, and is recorded in their tablets dating back to 5000 B.C. and even earlier. Nunu was also a water-god of the Assyrians. He is represented as half man and half fish. He carried a trident, or three-pronged fishing spear. In the story of the Flood, related in the Qŭrān, Hazrat Nuh, or St. Nuh, is the name of the head of the family that was saved. The sea-god Neptune, of Mediterranean mythology, has a similar origin. The diluvial period which preceded the Neolithic Age was a time of great and widespread floods in many valleys, plains, and low-lying countries, and stories of a great flood and great loss of life are extant in the folk-lore of many races. The story of Noah and his family is an Iranian or a Mesopotamian version of this tradition.

Jonah and the whale.

Nunu-veh or Niniveh had a "fish" as its crest or representative pictorial character. The prophet Jonah went from Palestine to Niniveh to preach and was lost or disappeared there for a period of three years. In the graphic imagery of ancient days, it was related of him

originally that "he was swallowed up by the fish (or great fish, or whale) and was cast up after three years." The later New Testament story is a misunderstanding and a mistranslation of the ancient descriptive imagery, current in Jewish folk-lore of the later days.

Shem, Ham, and Japheth.

In late neolithic times, the pre-Aryans of Iran recognized three main (local) divisions of the human race.

(i) The Hamitic and Dravidian race, which had moved southwards and still occupied the south-eastern and southern portions of Iran and who said "Ham" for "We." In Hindi and Urdu, "Hăm, hămāra" are still used.

(ii) The pre-Aryans of the Iranian plateau who said Shăm, Shŭmā for "You."

(iii) The Aryans, who had gone northwards, but still kept in touch with the Sarmatian shores, who were hunters and seafarers, and belonged to the Jŭfta or twin tribes, whose gods included Castor and Pollux, the twin stars. Jŭft, jŭftă, a pair; jŭftăn, to join (Aryan).

Noah's Ark.

The citadel of Persian and Turki towns is still called the Arq. It is the place of refuge in times of trouble, and the governor and the high officials, with their armed escort, reside in the Arq. When the Neolithic waterside people began to build larger boats of wood, the earliest form was something like a platform or barge of logs, with a roofed hut added on, rather like a primitive house-boat. A large boat of this type would constitute an "Arq," or place of refuge, in any time of trouble or disturbance. A boat of refuge, or Arq, on lakes, rivers, and creeks of the coast, would be a natural development for aquatic races.

The story of Noah and his Ark, and his family (Shem, Ham, and Japheth, etc.), comes from quite natural traditions local in Iran and Mesopotamia, and

discrepancies in chronology were no deterrent to the early scribes who first recorded the local traditions and folk-lore.

Gilgamesh and the underworld.

The ancient folk-lore story of "Gilgamesh," his adventures and wanderings, on earth and in a hell of nether regions, was an epic story current in Mesopotamia and Iran, and is the basis of some of the first chapter of Genesis, and also the basis of some Egyptian and Greek mythology.

The Chaldean mythological story of Gilgamesh, and his journeys and tasks, and adventures and hardships, on land and by sea, and especially his visit to the underworld in search of his dead former companion, is reproduced with considerable fidelity in Egyptian mythology and its underworld; in Greek mythology and stories of Charon and Cerberus; in Vergil's story of a visit to the underworld; and even in Dante's *Inferno.*

The epic Dravidian story of Gilgamesh, in versions given in detail in Chaldean tablet writings of 5000 B.C. to 4000 B.C., and on Sumerian cylindrical records of 3000 B.C. to 2000 B.C., is the basis of all the Dravidian–Mediterranean stories and religious beliefs in a dark and dreadful underworld, underground, abode for the dead. The Chaldean story of Gilgamesh (5000 B.C. to 4000 B.C.) is already so long, and so complete in all its details, that the main features of this epic story even then must have been of considerable antiquity.

Dravidian life and Dravidian religions were obsessed with (i) fertility cults and human sacrifices, (ii) dread of the future underworld; spirits, ghosts, and demons; and tombs. The priests were all-powerful, and the people were held in physical and mental bondage.

The Holy Grail.

The story of the Holy Grail, a sacred vessel for holding water, or perhaps oil for a lamp, is of great antiquity, and as old as the existence of the priest-magician class among primitive mankind. Its origin

was a sacrificial bowl, to hold the blood of the victim. Waddell claims that the Sacred Bowl of the first Sumerian king, which he and his son Azad Bakus had captured from the slain Mesopotamian (Dravidian) priest, was the original of the Holy Grail of the Cornish Knights of King Arthur; and that this story had been taken to Cornwall by the Phoenician tin miners. This sacred stone bowl was buried under the foundations of the first Sumerian royal palace, and subsequently was searched for, dug out, and described in detail by one of the later Sumerian kings. This story, in itself, may be true, but the idea of sacred vessels and sacred or holy bowls, is much older than the Sumerian days. The names kūza, cruse, krug, cruche, date back to an era before the invention of pottery, when water (ūz) was stored and carried in gourds, horns, water-skins, etc. Then for a long period stone bowls also were used. Stone ritual bowls and flint knives continued in use by priests, in sacred caves, groves, and temples, long after the invention of pottery and metals, and stone bowls were used by the Buddhist priests, many being found in Buddhist stupas. The original place-name "Santa" (Spenta) Cruz probably was a survival of an old temple of a "Holy" Bowl, and the idea among early Drāvăd and Dravidian races certainly was connected with human sacrifices.

Magic attributes were ascribed to these bowls, like the widow's cruse, which was always full of oil. Magic properties, and miraculous performances, were part of the ceremonies of all the ancient priest-magicians. The Magi of early Persia were the rivals and enemies of the early Zoroastrian monotheistic priests.

The ground-plan of the ancient cave temples of Malta are very similar to the plan of King Solomon's temple.

6000 B.C.—4000 B.C.

Between the years 6000 B.C. to 4000 B.C. a considerable amount of shifting of population occurred. The "Aryan" races, Aryans, Scythians, etc., already had moved into

the northern Siberian localities, where they developed and increased in number.

The northern mountain fringe of the Iranian plateau was occupied by pastoral tribes from the highlands of Afghanistan, who spread into these excellent grazing areas with their flocks of sheep and goats. These nomadic shepherds (shăpān), of Pathan origin, spread from the neighbourhood of the Hindukūsh Mountains westwards along the mountains, into the mountains and valleys of western Persia. These migrants were the ancestors of the Semitic race. They were big strong men, with bony faces and hooked noses, and the Pathans were the exact counterpart of the Hebrews and allied Semitic people. The Baluchis and Brahuis also are of Semitic appearance.

Derivation of the name Hebrew (Habiru).

The early Sumerians were migrants from the north, via. Cappadocia. They were bearded and had long hair.

Sumerian plaques 2500 B.C. to 2000 B.C. show that the people of Mesopotamia, i.e. the Sumerian and Chaldeans, and probably the Elamites, had become a clean-shaved people, who also cut off most of their hair. The fiercely hot summer climate is sufficient to account for this. The later races of Assyrians and Babylonians, 1800 B.C. to 606 B.C (who had a strong Semitic strain), on the contrary had longish hair and wore beards.

The Semitic people began to enter Mesopotamia, Arabia and Palestine, about 2300 B.C. and onwards, from the highlands of western Iran. The Habiru appear to have entered Mesopotamia and tarried for a short time at or near Ur in Chaldea, about 2000 B.C., subsequently passing on into Palestine. The Habiru had long hair and long beards (like all Baluchis and Pathans of the present day). The appearance of these Habiru (or Hairy-face) shepherds would, in 2000 B.C., seem very striking to the local Sumerian-Chaldean people. The languages of the Sumerians and of the Elamites of

2000 B.C. both were dialects of the Sanskrit form of early Aryan.

In early Aryan, "ăbr" was a cloud, and ăbr also meant shade. The modern Persian word ăbrū (ăbr-rū) = shade of the face (or eyes), means eyebrow. The English word eyebrow itself is derived from ăbrū.

Ăbr-rū (shaded face) = Hairy-face.

Ăbr-rū became Hăbirū, which was the original tribal name of the Hebrew nomadic shepherds.

The western old "Alpine" people are now the Kurds (south-west Persia), and the Kurdish language is very similar to the Pashtu language and also contains many Baluchi words. The present Baluchis have become black, through intermarriage with the black Măkrāni (Dravidian and pre-Dravidian) peoples; but the Kurds are fair and ruddy-complexioned, like the Pathans. The Pathans, aboriginal Baluchis, and Kurds, in the distant past all emerged from the same "pre-Alpine" stock from the highlands of the Pamirs and the Hindukūsh.

Some elements of the pre-Aryans had remained in the northern portions of the Iranian plateau, but in the southern and central portions a considerable element of Hamitic and Dravidian people had come in, with their priests, their religion and their customs. This must have occurred, because when subsequently the Aryans came down from the north the early Persian kings and the monotheistic Zoroastrians had great trouble with these priests and the old nature-worshippers, in Medea and Fars.

The pre-Aryan elements in the Caucasus and highlands of Armenia had developed into the well-marked Caucasian and Armenoid types, and some colonies of these races spread westwards into Asia Minor and south-westwards into Syria.

Some further waves of pre-Aryans from the Black Sea basin moved into the valley of the Danube, and subsequently, during the fourth and third millennia B.C., crossed over from the Illyrian coast into Italy.

The Ligures (perhaps of Pathan origin) already had followed the Terra Mare folk into northern Italy and southern France.

The Sicans and the Sicels from Illyria gradually occupied the central and southern portions of Italy. Later on, the Sicans and then the Sicels moved on to the island of Sicily, the name of which is derived from the latter tribe. The communities of these people were small and scattered.

The final development of the Aryan race.

The history of the Aryans, in the far north, during this period can only be conjectural. We know that their language made great development and by about 5000 B.C., or at latest 4000 B.C., had reached a stage not very different from that which is represented by Baluchi of the present day. The construction, the roots, and the words of that stage of the Aryan language are found in the German and English languages. The early Aryan (Baluchi) word for water is āf .or ăfă, the plural form being āfān. Hence Avon, Hafen, haven, etc., which are so common in place-names in the Baltic and in the British Isles. There must have been some connection and communication between the home of the Aryans in north-western Asia and the localities of north-western Europe. The true Aryan (i.e. later Aryan) influence on a language is quite unmistakable. The words are short and tend towards the monosyllabic. When a word is long the tendency is to shorten it by using only the most important or the most accentuated syllable.

Thus, in English—

> For omnibus we say bus; for bicycle we say cycle; for motor-car we say car; for association football we say soccer.

Some of these modern abbreviations are not beautiful, but they mark a racial tendency.

Gender is omitted as far as possible from verbs and adjectives, and the troublesome inflections for gender

and case and number are omitted as far as possible. The simplicity of construction in these respects applies to Persian at one end of the chain of "Aryan" languages and to English at the other end of the chain. Baluchi is closest to Persian, and Dutch; Norse and Danish are closest to English.

The remaining "Aryan" languages contain roots and words, and even idioms, all derived from Aryan stock, but these roots and words are grafted on to an older form of construction, and they retain longer words and compound words; and they also retain superfluous genders, cases and inflections, in verbs, nouns and adjectives.

The Aryans, living on the waterways which then existed between the Sarmatian Sea and the Arctic Ocean, were compelled to undertake frequent voyages to the coasts of Iran, to obtain rice, barley, raisins, date sugar, and other foodstuffs to which they had long been accustomed. The necessity to build better and bigger boats was soon apparent, as very little cargo could be carried in the catamarans and framework and hide boats which hitherto they had used. The coniferous trees of the Ural regions supplied them with suitable wood, and they soon learnt to split the logs by wedges, just as they already had learnt how to split rocks and stones. The split slabs of timber could be smoothed into planks, even with their primitive tools. It did not take long to evolve a "galley" type of seaworthy boat. During the sixth millennium B.C. the Aryans already were becoming efficient navigators, and by the fifth millennium B.C. they probably had found their way into the Arctic Ocean, and had founded colonies in Scandinavia and in Atlantis, if such a land as Atlantis really existed between the Shetlands and Iceland. It is well within the bounds of possibility that Atlantis did exist, and was the home of a primitive "Nordic" race, and this race would quickly assimilate the superior Aryan language, and a certain amount of intermarriage between the two races would take place.

Among the Pathans of the Indo-Afghan border there are unmistakable signs of a strain of blood from the far north, and almost certainly a strain of a "Nordic" type. Aryan influence is so strong among the races of the shores of the North Sea and the Baltic, that a close communion over a long period is undoubted and quite certain. It is not sufficient to assume that waves of Aryan migration passed direct from Central Asia to the Baltic, and from the Baltic spread to the North Sea and to the British Islands. The pre-Aryans and the earliest Aryans probably did go that way, and did form an early Aryan foundation in north-western Europe. The fact that the greatest similarities in the latest developments of the Aryan language exist at the extremities, namely Persia and the North Sea area, tends to demand a late line of communication which did *not* pass through the Baltic area. The final development of the Aryan race occurred in the far north-west of Asia, whence the Aryans descended southwards in Asia as a conquering race. It was quite feasible for the Aryans, in north-western Siberia, to reach the Arctic Ocean, and it was quite feasible for them to sail along the northern shores of Europe to Scandinavia and the North Sea, in sufficient numbers to found colonies, and to impress their superior language, laws and customs on all the sparse and scattered communities of coast-dwelling inhabitants whom they found living in those areas. The existence of a land of Atlantis merely makes the process easier. The Aryan colonists and traders could "Aryanize" an isolated and primitive race, which would then migrate in considerable numbers into the North Sea area, including Norway, Denmark, Holland and subsequently the British Islands. Like all early races, the Aryans indulged in a good deal of raiding and piracy. Subsequently, the land of Atlantis was destroyed by volcanic action and sank below sea-level, as narrated in later Greek stories. The land of Atlantis is a conjecture, but the Aryan colonization of north-western

Europe is a certainty, whatever route or routes may have been followed.

The Aryans of north-western Siberia also founded small colonies along the northern edge of the Iranian plateau; in the upper valley of the Oxus river, towards the Hindukūsh, and along the shores of what is now the Caspian Sea. From these coast settlements they dominated the people of northern Iran, and introduced into Iran that early form of the Aryan language, which still survives in the mountain fringes of Iran, as Baluchi in the south-east and as Kurdish in the south-west.

Metals.

The first metal, collected and used by mankind was gold. Its use extends back into the distant past. Gold is found in its pure form, and requires no smelting. Whether collected in nuggets or in grains, it can be beaten together, and can easily be hammered into various shapes. Pure gold is too soft to be utilised for fashioning weapons, and in early days it was used mainly for ornaments, and for paying tribute. The surface deposits and nuggets were sought for and collected by primitive man.

Copper was the first metal to be extracted from ore by smelting and it was used for weapons and tools. The smelting of copper is not a difficult process, and the melted copper can be made to flow out at a low furnace temperature. It has until lately been held that copper was first discovered and worked in Cyprus about 4500 B.C., and that the art of working copper was carried from Cyprus to Italy, Sicily, Spain and around the Mediterranean basin area.

Recent excavations at Nineveh have disclosed fragments of copper tools and instruments in strata which may be dated about 5000 B.C.

Mesopotamia contains no metals, and as it was peopled constantly from the Iranian plateau, these primitive copper tools probably were brought to the Nineveh site from Iran.

Excavation of a pit in debris of Nineveh. R. Campbell Thompson. *Illustrated London News*, 16th July, 1932.

Depth in feet.

0 —

Mediaeval Period *c.* 1200 A.D.

4 —

Assyrian Period *c.* 1200 B.C. (606 B.C. to 1800 B.C.)

18 —

Prehistoric Period V, *c.* 3000 B.C. Wheel-made pottery. Contemporary with royal (Sumerian) cemetery at Ur.

26 —

Prehistoric Period IV, *c.* 4000 B.C. Red pottery, or "Erech" ware. First appearance of potter's wheel at Nineveh.

42 —

Prehistoric period III, before 4000 B.C. Hand-made burnished pottery. Reed hut settlements. Infant burials in urns. Fragments of copper instruments—the earliest metal tools in Nineveh. Seal impressions, with finely-executed animal drawings.

66 —

Pluvial interval.

70 —

Prehistoric Period II, probably before 4500 B.C. Brilliantly painted pottery. Obsidian knives. Small stone vases. Small stone instruments and tools.

Prehistoric Period I, *c.* 5000 B.C. Coarse, plain and incised pottery.

90 —

Virgin soil.

100 —Water-level.

Note.—Judging by the depths of the deposits, the ages of the III, II and I Periods appear to be somewhat under-estimated. A fair estimate would appear to be

Prehistoric Period III, *c.* 5000 B.C.
" " II, *c.* 6000 B.C.
" " I before 6000 B.C.

Deposits in Elam, especially at Susa, are thicker and of greater depth than deposits in Mesopotamia, and indicate the human settlements at Susa as being older than those in Mesopotamia. Similarly, deposits at Anau in Turkestan (north of Iran) are thicker and deeper even than those at Susa. The deposits at Susa and at Anau have not yet been scientifically examined and dated, but it has been estimated approximately that copper was in use at Sụsa about 5500 B.C. and at Anau perhaps even before 5500 B.C. There seems to be no doubt that copper was introduced from the north, and its distribution and general introduction to mankind may be attributed to the Aryans. If the folk-lore stories of Aryan races can be trusted, the Aryans themselves appear to have learnt the arts of working metals and polishing precious stones from a race of pigmies and dwarfs.

In a previous chapter, dealing with the distribution of primitive man, when still in the pigmy stage, the possibility was pointed out of a branch of the early Sarmatian pigmies having become isolated in the Ural Mountains, to the north-west of the present Sea of Aral, where the prevalence of Ōz and Ūz in place-names of lakes and rivers gives an indication of habitation by very primitive man. Living in caves, and having an abundant supply of firewood, it was possible for the inhabitants of these Ural settlements to survive, and to thrive even during the peaks of the long Ice Age. Thrown on their own resources, and driven by the necessities of a hard climate, this Ural race developed, in its long isolation, along special lines of progress. Enlarging their caves, and driving tunnels into the hill-sides, in search of greater security and greater warmth, they

were perhaps the first discoverers of the art of working copper, and the art of working other metals at a later stage. The Ural Mountains are particularly rich in metal ores, and with plentiful wood and continual fires, all factors are in favour of an isolated race, in this region, making progress and development along these lines.

The folk-lore of all Aryan races is full of stories of dwarfs and pigmies living among mountains, in caves and mines. They are always represented as having concealed in their caves and mines great treasures of gold, silver and jewels. The underground mode of life would tend to prevent growth and development, and it would be natural for them to become small, hardy, but a timid and secretive race. The entrances to their caves and mine-shafts would be carefully concealed and securely fastened, not only as a protection against rivals and animals, but also to keep out the cold of the arctic winter.

The story of the cave in the mountains inhabited by dwarf miners, who hid their treasures there, to which admittance was gained by overhearing the magic pass-word "Open Sesame," is well known to most Aryan races.

In the early (Neolithic) stage of the Aryan race, "kŭndăh" was the word for door-latch, or door-fastening.

Pashtu.

kŭndăh = hook, or door-latch, or door-fastening.
kŭnzălăh = Sesame plant.

Primitively, this door-latch was a bar of wood, fitting into slots, inside a door. The word "kŭnzălăh" meant the plant Sesame, the seeds of which they used in their cooking, and the plant for a dye.

The original story obviously related to an Aryan who saw a party of dwarf miners enter a cave gallery, but could not find the concealed door. Hiding close by, eventually he saw a dwarf arrive, who said the equivalent of "kŭndăh bāz kŭn" = open the door-latch. The inner guard opened the door, and the dwarf entered,

and then the door was closed again. The following day, the leader went back to the spot, and taking a party of Aryans with him, and repeated the equivalent of "kŭndăh bāz kŭn." The inner guard opened the door, and the Aryans rushed in and captured the hidden treasures.

In subsequent ages, this Aryan folk-lore story was written down, and the word "kŭndăh" was badly written and was mis-read as "kŭnzălăh." In the early Aryan (Persian and Arabic) script there is only the difference of a dot above the line between the letter d and one form of the letter z.

It is quite within the bounds of probability that the Aryans, about 5000 B.C. or even earlier than this, discovered a race of pigmy miners, living in caves and galleries in the hill-sides of the Ural Mountains, and from them learnt the art of mining and smelting copper ore. With the aid of these miners, the intelligent Aryans made further experiments in metallurgy, subsequently discovered tin and bronze alloy, and finally, with improved furnaces, discovered how to smelt iron. It is known that bronze was introduced about 2000 B.C. into Mesopotamia, Greece, and Italy, by Aryan invaders, and that iron was introduced about 1000 B.C. into these countries by later waves of Aryans from the north. Iron was in use in Persia and Asia Minor (Hittites) as early as 1400 B.C.

Some Aryan Inventions and Developments.

I. *Sea-going Boat, built of timber ; framework and planks.*

By about 7000 B.C. to 6000 B.C. the pre-Aryans (early Aryans) were settled along the water channels, which in those days connected the Sarmatian Sea with the Arctic Ocean, along the valley of the Obi river, between the present Sea of Aral and the mouth of the Obi river. These Aryans were an aquatic or seafaring race, but their boats and canoes were still of small and primitive types, with small sails of matting, or of skins, or perhaps by this time of coarsely-woven cloth. Soon after their arrival, along the slopes of the

Ural Mountains, they began to split the trunks of coniferous trees, by means of wedges, in the same way that they had already learnt to split stones and rocks. Primitive and isolated tribes still use this method to extract planks and to build boats. German and Russian "schleipers" or sledge-runners are still split and fashioned in this manner, as the grain of the wood is not destroyed nor weakened by being cut across by a saw.* With the new (coniferous) timber, the Aryans gradually evolved the timber sea-going boat.

The Aryans certainly kept in touch with Iran, across the Sarmatian Sea, originally to obtain supplies of rice, barley, raisins, figs, dates and date sugar, etc. They maintained trading colonies, and for the protection of these "bălūks" or colonial districts the local Aryan colonial chiefs or governors employed local levies, who were called balūkchis. Some of the districts of Persia bear the name bălūk, or bălūq, to the present day. (Example, Sauj.–Bălūk.) It (baluq) is a word now more commonly used by the Turks, but its origin was not necessarily Turanian or Turki, because a good deal of later Turkish administrative nomenclature was taken from Persian sources. These Balukchis (or Balūchis) guarded trade routes, and escorted caravans, and so acquired the early Aryan form of language which they still retain, learnt from their officers and from the Aryan garrisons of the trade routes. By 5000 B.C. to 4000 B.C., the superior "Baluchi" language had spread over some parts of Iran. About 4000 B.C. the Aryan colonies in northern Iran, certainly in north-eastern Iran, must have come to an end, because the Baluchi language remained static in its primitive Aryan form. If the main Aryan colony was in Panjdeh (perhaps at Anau, near Herat), or near Meshed, the main trade route was via Meshed—and Sistan—down to the Makran coast; a main source of supply for dates and date sugar in ancient days, carried by caravans of camels and donkeys.

* Schleipers or sleepers, for railway construction in England, were mostly obtained from the Baltic, hence the name "sleepers." Schleipen, schliep, means to run on a sleigh or sledge.

It is precisely along this long trade route from Meshed to Makran that Baluchis exist to the present day in eastern Persia. The abandonment of the Penjdeh–Meshed Aryan colony, about 4000 B.C., is easily accounted for by the gradual shrinking and drying up of the eastern portion of the Sarmatian Sea about that period, which caused the Aryans to divert their nautical energies, via the Sea of Aral and its Caspian connection, into the regions of the Black Sea. The Kurdish language, with many words similar to Baluchi, may be the relic of another ancient Aryan trade route, from Enzeli, via Hamadan (Ecbatana) to Mesopotamia.

Opening of the Straits of Bosphoros and the Dardanelles.

About this time (5000 B.C.) when the land was slowly rising in central Asia and in southern Russia, some geological changes occurred in Asia Minor and the Aegean. It is known that the main river-courses in Asia Minor, until comparatively recently, flowed from the Armenian highlands westwards towards the Aegean. Their valleys can still be traced. An upheaval in the interior of Asia Minor diverted their courses, and the main rivers now run either northwards into the Black Sea, or southwards into the Mediterranean. It is probable that this upheaval in Asia Minor caused a great crack or fissure, which opened the Straits of Bosphoros, flooded the valley of the Sea of Marmora, and opened the sea-way of the Dardanelles. Henceforth the waters of the Black Sea flowed in a constant current into the Mediterranean, and the swamps of the coasts of southern Russia became drier and more habitable. Prior to about 5000 B.C. the Mediterranean basin had been populated by the southern branches of the human race, who had entered (i) via the Red Sea and Egypt and (ii) via Mesopotamia, the Euphrates valley, and Palestine. The migrations of the northern (Sarmatian Sea) branches had gone north-east, north, north-west (via the Black Sea and the Dnieper water-course) and west (via the Black Sea and the

Danube valley). If the Straits of Bosphoros had been open prior to 5000 B.C. the Sarmatian (pre-Aryan) people would certainly have found their way, by water, in considerable numbers. There is no definite trace of any such movement, and by 5000 B.C. the Mediterranean basin was firmly established as the home of the Mediterranean (non-Aryan) race. All subsequent waves of Aryans who reached Mediterranean countries and conquered and ruled them for a period, were gradually absorbed into the mass of the local race. There have been struggles between patrician Aryan conquerors and plebeian Mediterraneans, and in the end the old Dravidian forms of religion, priestly domination, customs, sex-worship, and fertility cults have prevailed. The same invariable story, and the same inevitable results and consequences, can be traced throughout history in the great Dravidian belt, which extends from India, through southern Persia and Mesopotamia, Palestine (but not Arabia), Egypt and the Mediterranean basin. The Dravidian races mainly are, and always have been, agriculturists. The words in their languages are long, and there is every kind of inflection to denote sex. Talking, eating, drinking, propagating and agriculture are their main activities. A simple and perhaps a natural human life for races sufficiently docile to surrender their identities, their consciences, their will, and their fate in this world and (possibly) the next, into the hands of a few. The Dravidian priesthood always has seen to the rest; has established complete domination spiritually, and has used this continuously to extend it to complete domination temporally; and has shrunk from no measure to ensure that the populace shall remain docile.

Among the true Aryan races the main characteristics are different. An average colder climate perhaps accounts for a good deal. The Aryan words in Aryan languages are short, and inflections for sex are often omitted altogether. They talk less, and usually prefer conciseness to verbosity. They are addicted to

over-eating and over-drinking, a common fault of the whole human race. Adventure, travel, free-booting, colonization, and trade have always had appeal to the seafaring Aryan races. These activities lead to war, conquest, and the leaving of many bones on foreign strands. The Aryans have always been hunters, shepherds, fishermen, and manufacturers of various articles (for use or for commerce), rather than purely agriculturists. The factors of cold climate, and mountainous countries, and grazing areas, have tended to bring about these effects. A free roving or roaming life, and tribal organization and laws, and a strong sense of rights and of justice, have produced a freedom of spirit, will, and individual conscience, which cannot tolerate blind domination by a few, whether by temporal rulers or by a priesthood. It may perhaps be argued that the Aryan, *per contra*, does not lead so simple and so natural a human life. Even so, the average Aryan prefers to be the master of his own destiny. At the worst, he is an intolerable nuisance, especially to those who would lay down a sealed pattern existence for all men. At best, he supplies the driving force, from which all change and progress emanate. Material welfare and progress are perceptible and not too difficult to gauge. Spiritual progress is a sheer matter of opinion, usually of intensely bigoted opinion, and there is but little hope of reconciling divergent opinions on this subject. Fear, terrorism, bigotry, prejudice, and vested interests lie close under the surface. The whole subject is intangible, and much of it is incomprehensible. What is the definition of a good man, a kind man, a just man? It is all comparative. As Pilate said, not "What is Truth," but "What is *the* Truth?"

The gods of the Dravidians, and the gods of the Aryans.

Early Aryan (pre-Zoroaster).

dēv, dēō = god.
pĭdăr (Persian) = father.
dēō-pĭdăr = the father god.

The Latin equivalent should be deus-pater; but both the Greeks and the Romans retained the early Aryan name Jupiter (= dēō-pĭdăr).

The early tribal chiefs of renown were the subjects of folk-lore ballads, and bardic songs. The pre-Zoroastrian early-Aryan tribal heroes had become tribal gods.

The Dravidian conception of a god was a deity to be feared and propitiated. The whole (agricultural) population contributed to the priesthood, tithes in kind, free labour, and many extra gifts, as well as human beings and animals for sacrificial purposes. The words

dēō, dēva, dēv, dēvi = give, give, give.

The Aryan conception of a god was a good and beneficent deity, who accompanied the nomadic tribes in their migrations and journeys, to protect their interests.

	good	*god*
Gothic	gut	guth
German	gut	Gott
Swedish	god	Gott
English	good	God
Persian	khūb	Khuda
Baluchi and Kurdish	jăwān	Javeh
Early Aryan	jōmān or jō (= clean).	Jove, Jovem.

The Aryan "Năvĕh pōta" = New boat.

The Aryans may have founded small trading colonies along the Iranian shores of the Caspian, but it is not a salubrious climate, and this coast is malarious. Their sea-going wooden ships became known in the Black Sea basin, and also later on in the Mediterranean, by the name of Năvĕh Pota or the "New Boat." In the Mediterranean, the name was known as "navis" (Latin, navis; Greek, naus). Aryan words for "new" were năvĕh, nau, năwa, and nū. In the Black Sea basin a sailor in

one of these new boats would be called năveh-gār, and his art would be called năveh-gătăn. The Sanskrit name for boat was nāvā.

II. *The art of smelting and using copper.*

As already mentioned, the Aryans learnt this art from the pigmy miners of the Ural Mountains, and introduced it as an article of trade into Iran and the Black Sea basin, and subsequently into the Mediterranean. The secret of its production perhaps was guarded for some time, but about 4500 B.C. the copper deposits of Cyprus were worked, and from Cyprus the art of smelting copper was carried around the Mediterranean.

The small copper implements found in deposits at Suza and Nineveh, dated about 5000 B.C., probably were imported from the Caspian coast, across Iran. There are rich copper deposits in Iran, and in due course these too were exploited.

III. *The plough and yoke of oxen.*

The plough was the Ārā or Ārī, and the yoke was the jūgh or yōgh. The Aryans were known early as the "Ploughers." The plough and the yoke of oxen were introduced into Iran by the Aryan colonists and traders about 4000 B.C.

IV. *The grindstone and handmill.*

The handmill was first called "Măchăn" or "Mēchăn" by the Aryans, and the grindstone was "Măchănĕh-gătă." Hitherto, grain had either been boiled, or pounded with a pestle. These words are Pashtu, and the grindstone and handmill date back to pre-Aryan days of the Sarmatian people.

About 2400 B.C. the "Aryan" races in the north began to stir. The causes are not definitely known and can only be conjectured. The movement, however, both in Asia and in Europe, was well marked, and it is probable that the main factor was climatic. The Arctic Circle

regions had been open and had enjoyed a comparatively mild climate during the period 7000 B.C. to 2500 B.C., and this mild period now came to an end. There was also a gradual rising of land in progress in north-western Asia, which diminished the water channel flowing northwards from the Sea of Aral. It also drained off some of the lakes and water supplies of Mongolia, and dried up that region more and caused a partial drought. The glaciers of the mountain ranges were melting and were retreating, so that many rivers of Central Asia were becoming dry. The Black Sea and the Caspian became separated about this period. The nomadic pastoral Scythians from the valley of the Irtish and the western flanks of the Altai Mountains were the first to move. Some of them moved eastwards into China and some of them through the Aryan belt, across the Urals, to the steppes of southern Russia. Chinese civilization and records begin from about 2200 B.C. and the influx of the Aryan-Scythians provided China with a strong stimulus towards progress. The Aryan began to move by water to the Iranian shores of the Caspian, and formed settlements on the Iranian plateau, in the valleys around the modern towns of Tehran, Hamadan (Ecbatana) and Shiraz. These were the pioneers of those Aryans who soon afterwards founded the kingdoms of Medea and Anshan. During these early stages of Aryan immigration the (Pathan descended) early Semitic pastoral communities acquired a good many Aryan words, Aryan customs, and some of the Aryan beliefs and civilization.

V. *Laws and customs of the Aryans.*

The Aryans' organization was based on the family, the family group, and the tribe. Heads of families, tribal leaders, and the "elders," have always had a voice in public affairs. The "jirga" or jury system has always been a feature for the settlement of disputes and the administration of justice. A strong sense of individual rights, and of tribal rights, has always obtained, and a strong sense of justice has thereby

been evolved and maintained. This sense of pure justice is one of the main factors which, throughout long ages, has often enabled an Aryan minority to rule and control for considerable periods large majorities of other races. The Păkhtăna wălāī, or laws of the Pathans, have many features which are common to all Aryan laws and customs. The laws of the Medes and Persians became proverbial in the earliest recorded histories. The codified and famous laws of Hammurabi, who reigned in Mesopotamia about 2232 B.C. (Waddell's chronology, which is based on recorded and reliable evidence), is the earliest codified and written system of laws hitherto discovered. King Khammurabi appears to have been an early Aryan leader from Anshan (now the Fars Province of south-western Persia) who overthrew the effete priest-ridden Sumerians of those days, and whose dynasty lasted until about 2007 B.C., when a fresh influx of Sumerians from the northern hills re-established the new Sumerian Kassi dynasty of Mesopotamia. (Waddell produces strong evidence on this point in his book *The Makers of Civilization in Race and History*.) The Sumerian language and Sumerian cuneiform writing continued in use, not only in Mesopotamia, but for all international communications and treaties with Uratu and Mitanni (southern Armenia), with the Hittites of Cappadocia, etc., and with Egypt, for at least another thousand years, or even more. About 2232 B.C. there appears in Sumerian written records the first clear mention of the kingdom of Anshan and its king Ushiabi Gal. Both names, Khamur Abi and Ushi Abi Gal, appear to be not only distinctly Aryan, but Persian-Aryan in origin. The laws of Khammurabi were well known in Mesopotamia, and they are the foundation on which the subsequent Semitic Mosaic law was based. The world-famous Roman law was based on Aryan law and custom. The tribal laws of the Aryan tribes and races of the Baltic and North Sea areas were very similar to the laws and customs of the tribal Aryans of central Asia.

VI. *The wheeled vehicle.*

(*a*) The cart with yoke of oxen.

(*b*) The chariot drawn by horses.

The main migration of Aryans, moving southwards, occurred about 2000 B.C. The Scythians occupied all the steppe region of southern Russia, and pressed forward into parts of Armenia and Asia Minor. They brought with them their flocks and herds, and camels; their ox-carts, their horsed light chariots, and their riding horses; and they were a formidable, mobile, and well-armed host.

The Persian-Aryans, similarly equipped, occupied the plateau of Iran, and those portions of the Oxus valley and the plains of eastern Turkestan, from which the Sarmatian Sea already had disappeared. The Sea of Aral still was connected with the Caspian Sea by narrow channels, but western Turkestan was a marshy swamp, in process of drying up.

The valley of the Obi river by this time was cut off completely from the Sea of Aral by the rising of the land in north-west Asia, and the most northern of the Aryans migrated by the Arctic route to Scandinavia. The Arctic Circle regions acquired that semi-frozen condition which still obtains to the present day.

The cart on wheels was evolved by the Aryans, in the course of their boat-building operations in the foot-hills of the Ural Mountains. The small, early, wooden boats were built at the edge of the water, and then were pushed in by manual labour. When bigger boats were built, they were launched over round logs used as rollers, and for a long period this method sufficed. A cradle was then evolved, on to which a boat could be rested, with less fear of its turning over, or of being damaged, during the launching operations.

During the boat-building operations, and soon after the main keel and framework were in position, long shaped spars were fitted loosely on each side of the

keel, a slender spar next to the keel and a stouter spar next beyond, and shaped so as to take the weight of the growing boat. These supporting "cradle" spars were kept in position by short transverse tie-logs. This cradle, carrying the weight of the completed boat, was then pushed down into the water over rolling logs. As boats grew bigger and heavier, it became necessary to raise the cradle to place roller logs underneath.

The necessity for better and harder metal than copper, for shipbuilding and carpentry, had led to many experiments and alloys being tried, until by about 2200 B.C. to 2100 B.C. the copper and tin alloy was discovered, which produced bronze. Deposits of tin existed in the Ural Mountains. With the bronze axe, chisel, and saw, great progress became possible, and large logs could be sawn to required lengths. So, one day, the idea occurred to some man to affix circular slabs (or wheels) of sawn off log-ends, by a hole bored in the middle of the "wheel," to the projecting ends of the transverse tie-logs of the cradle. The evolution of a cart, on wheels, was now a certainty.

The earliest cart was a cradle or platform with three or four pairs of wheels, and long enough to enable an extra-large boat to be built and moved down, by manual labour, with ropes, to the water. The idea of hitching one or more yoke of plough oxen on to the ropes, to do the haulage, came later. So the cart and its yoke of oxen was evolved. The idea of a small light cart, or chariot, to be drawn at greater speed, by horses, was a natural step in advance, by the same inventive genius which evolved the ox-cart.

The Scythians had learnt the use of the riding horse many years before, from the primitive Huns of Mongolia, and had passed on this accomplishment to the Aryans. The horse, the chariot, and the cart, conferred such mobility and power on the Aryans that the races of the south could not withstand their first big-scale migration of 2000 B.C.

The horse.

Remains found in deposits in North America have enabled the evolution of the horse to be traced, in that continent, from a five-toed animal, about the size of a large dog, to a larger three-toed animal, and finally to a one-toed (hoof) animal, the progenitor of the equine race. This evolutionary period dates back prior to one million years B.C., i.e. to the early Miocene Age.

The horse crossed over from the North American continent into north-east Asia, in the remote past, and then, for some obscure reason, became extinct in North America. Perhaps it was overwhelmed there, in the steppes and prairies of Canada by the sudden onset of some glacial period. In the late Miocene Age, and in the Pliocene Age, Manchuria and Mongolia were the natural home of the equine race, and droves of wild horses roamed over those great grazing areas. From Mongolia, the wild horse spread across northern Asia and northern Europe, including the British Islands, which were joined to the Continent until well into the Pleistocene Age (200,000 B.C. to 8000 B.C.).

In France, the Aurignacian and Solutrean races of man (20,000 B.C. to 13,000 B.C.) lived to some extent on horse-flesh.

The equine race is divided roughly into two main branches.

(i) The Siberian type, to which are allied all the species of horses indigenous to northern Asia and northern Europe, which were the great open grazing plains of those days (one million years B.C. to 15,000 B.C.). The Shetland pony, the cart horse, and all intermediate species, all belong to this Siberian type. Slow, heavy, strong, and with a somewhat straight shoulder, and heavy neck and head. During the glacial periods, these horses had to retreat southwards before the snow-cap, and the survivors migrated northwards again, as soon as the northern grazing plains became accessible.

(ii) The Arab type. This type is of a lighter build, modelled by evolution for speed. A more sloping shoulder, a finer neck and head, and, above all, a distinctly different formation of bone. The leg bones of the Arab type are like ivory, in comparison with the more porous leg bones of the Siberian type. The Syrian and the Barb (North African type) contain a very strong strain of blood from the Arab horse. The English thoroughbred type was based, bred and evolved, from a foundation strain of the Arab.

The Arab type of horse is so different in essential features, from the original Siberian stock, that a long period of isolation, for special evolution, must be allowed, to bring about these marked and characteristic differences. Not less than one million years of isolation probably is called for. It must be assumed that about one million years B.C., the same causes that drove aboriginal pigmy mankind from the regions of Mongolia, into the Iran plateau area, also drove a number of the horses of northern Asia into Iran, whence they spread into Mesopotamia and into the Arabian peninsula. The carnivora of Iran and Mesopotamia exterminated the horse in those regions, but those that reached Arabia found a refuge in the distant and fertile areas of southern and south-western Arabia. Being chased constantly by wolves, and having to travel long distances, from water to water, and from oasis to oasis, and from one grazing ground to another, forced on the horse thus isolated in southern Arabia, an evolution directed towards speed and towards a high degree of equine intelligence. The unfit were eliminated ruthlessly, under the conditions which prevailed, and only the fit, the fleet, and the most hardy and enduring were able to survive.

So the Arab horse, all through the history of early mankind, existed and was undergoing evolution in southern Arabia. Its existence was known only to those scattered Hamitic communities, who eked out a

precarious living in those same oases of southern Arabia, but these Hamitic communities equally were cut off and out of touch with the more progressive races of man, whose doings and whose history have hitherto come within our knowledge.

It was not until after the Aryans had introduced the domesticated Siberian horse from the north (about 2000 B.C.) that the Arab horse was found, and subsequently was domesticated and utilized, by the Semitic Arab tribes, the pre-Aryan element of whose ancestors entered Arabia about 2000 B.C.

VII. *Bronze.*

The "Bronze Age" began in 2000 B.C., when the Neolithic Age came to an end. Bronze was introduced into the "world," i.e. to the races living in countries which lay between India and western Europe, by the Aryan invaders who entered all these countries "from the north."

With their boats, their horses, and their ox-carts, the Aryans already were a very mobile people, even before 2000 B.C., and the discovery and use of bronze was quickly made known to all their kith and kin throughout the northern latitudes. The search for new supplies of copper and especially of tin became an universal search among the Aryans. The western Aryans probably had discovered the rich surface deposits of tin in Cornwall, before 2000 B.C. So it happened, when the Aryan races all along the line began a general movement southwards, about 2000 B.C., that they introduced bronze suddenly to the whole of the then "known world."

VIII. *Iron.*

Prior to 2000 B.C. iron was not unknown. Iron ore was fairly common, and this ore must have been known to the Aryans. But it is not easy to extract the metal with ordinary primitive appliances, nor to get rid of the impurities, phosphorus, etc., which are associated with iron ore. Great heat and a forced draught are required. Small quantities might be obtained from time to time

from rare deposits of high grade iron ore, and be wrought or hammered out with great labour. Small beads and ornaments of iron have been found in various deposits of the third millennium B.C., but no practical use could be made of these very small pieces. The Aryans (Persian) called it ăhăn, the pronunciation of which is almost the same as the English word iron. The German word Eisen is similar. The Pashtu name is ōspănă. The later Mediterranean name was ferrum-fer—quite a different word.

It was not until about 1400 B.C. that iron was introduced by Aryan people from the north.

Iron weapons were used by the Hittites and by the inhabitants of the Syrian (Phoenician) coast between 1400 B.C. and 1200 B.C. It was introduced into Greece, after the Trojan war (about 1000 B.C.), by the Dorians, who brought iron weapons with them, probably from a recent temporary home in the Balkans. The first great centre in Europe for the manufacture of iron appears to have been Halstatt, in Bohemia, but it is uncertain where the method of treating iron ore was first discovered. The earliest working of iron at Halstatt has been dated about 1350 B.C.

The Greeks have recorded that they obtained their early supplies of iron from a country east of the river Alys, a river of Asia Minor which flows into the Black Sea, where it was produced by a race of dwarf (pigmy) miners. Folk-lore stories are also very common in Germany, about dwarf (pigmy) miners. A few pigmy miners may have migrated from the Urals with the Aryans, but they probably were nearly extinct by that time (1400 B.C. to 1000 B.C.).

IX. *Water-power mills, for grinding corn.*

The "Āsīāb" or water-power mill (Pashtu "jărăndăh," Persian "āsīāb") appears to have been an Aryan invention, introduced into south-western Asia about 2000 B.C. or very soon after. These mills are common to every village throughout the Iranian plateau, and in

neighbouring countries, wherever there is a stream for water-power. It is a simple extension of the principle of the earlier Aryan "măchăn" or hand-mill for grinding corn. Ās is the Pashtu word for horse, and ās-i-āb would mean horse-of-water, denoting that water had taken the place of the horse which at first was harnessed to the upper millstone.

X. *Monotheistic religion.*

The earliest recorded monotheistic religion is Zoroastrianism, or the religion of the reformer Zoroaster, by whose name it is known. There is no distinct trace of Zoroastrianism among the Aryan races of the Baltic and North Sea areas, although among the Aryan races of north-western Europe there has always been a predisposition towards a monotheistic religion and a Supreme God. This cult of a Supreme God probably was prevalent in the Siberian home of the earlier Aryans throughout the period when the migrations into and communications with north-western Europe were in progress (5000 B.C. to 2000 B.C.). Whereas Zoroaster himself probably lived in northern Persia (in Medea) among the early Aryan settlers there, about 2000 B.C. or 1800 B.C.

The Zoroastrian religion of the Iranian Aryans certainly is older than 1000 B.C. Various guesses and estimates of the era of the origin of this ancient religion have been made, varying to 2000 B.C., and even as far back as 5000 B.C., based on the primitive form of the earliest "Gathas," or hymn songs of this religion. The monotheistic worship of Ahura-Mazda, in its original form, was a singularly pure religion. The Sun represented the power, majesty, and life-giving beneficence of the One Supreme God. The virtue of truth, in all the dealings and outlook of human beings, was extolled. "The lie," in all its forms, was condemned. The sanctity of the contract, treaty, or bond, whether with a fellow-countryman, or with a foreigner, was insisted upon. The gods and goddesses of nature-worshipping aboriginal

inhabitants of the Iranian plateau were regarded as demons and were condemned. Zoroaster himself was a reformer, who introduced and preached the religion of Ahura-Mazda in Medea, probably in the early days of the foundation of the kingdom of the Medes, in north-western Persia. In spite of the opposition of the local nature-worshipping priests and magicians, Zoroastrianism became the court religion and the predominant religion in the land of the Medes. It soon spread into Ānshān (now the Fārs province of Persia), which was the original home of that branch of the Aryans from the north, who were the Farsān (Parsān) or Persians, or Achaemenians. The Fārsi or Parsee people of India are direct descendants of this race, who migrated to India, and who still follow the religion of Zoroaster.

It is a reasonable assumption that by 1800 B.C. the religion of Ahura-Mazda was firmly established in Medea and in Ānshān.

The religion of Zoroaster was purely monotheistic, and Zoroaster himself insisted on the worship of One Sole Supreme God, namely Ahura-Mazda or Lord Mazda. After the death of Zoroaster, the worship of Mithra was introduced. Mithra was a personification of the divine light of the Sun (i.e. of Ahura-Mazda) and of the All-seeing and Omnipresent power of Ahura-Mazda. In this later stage of Zoroastrianism, Ahura-Mazda was regarded as the Creator, the Supreme God, Omniscient (all knowing) and Omnipotent (possessing all powers). An early Zoroastrian creed laid down that "Mithra is light, and light is truth, and truth is good. The daevas (demons) are darkness, and darkness is lie, and lie is evil." The daevas were the local gods of the pre-Aryan races of the Iranian plateau, the deities of the powerfully established priesthood of the pre-Aryan Magi, or Shamans. In Sanskrit, deva = god, asura = demon. In Zoroastrianism, ahura = god, deva = demon.

The Zoroastrians paid great veneration to fire, which

was regarded as the purest element on earth, and a fitting representation of Ahura-Mazda.

When Cambyses, returning from his expedition into Egypt, committed suicide (522 B.C.) the Magi priests in Medea set up one of their own members as king in Iran. The Magi then tried to exterminate Zoroastrianism and destroyed the books and records of that religion.

Darius succeeded in quashing this usurpation, killed the Magi pretender, and restored the religion of Zoroaster.

The Gathas (hymns) and prayers were subsequently re-written from memory by the Zoroastrian priests, but the whole religion became somewhat obscured, and appears to have degenerated into ceremonies and services, the very meanings of which were no longer clearly understood by those later Zoroastrians who survived the Muhamadan conversions of the seventh century A.D.

There seems to be little doubt, however, that the original conception of One Supreme God and a monotheistic religion arose among the early Aryans, and was codified and reformed by Zoroaster.

This higher form of religion, with the monotheistic idea of One Supreme God, was acquired from the Aryans by the immediate ancestors of the Semitic Arabs and the Semitic Hebrews before these had been ousted finally from the Iranian plateau (about 1800 B.C.).

The migration of Semitic and Aryan people from the Iranian plateau into Elam, Mesopotamia, Syria, and Asia Minor was constantly going on throughout the second millennium B.C., and adherents of this new religion undoubtedly were the originators of the monotheistic tenets which arose about 1500 B.C. to 1300 B.C. among the Semitic races of Arabia and Palestine, including the Habiru, or Hebrews. The conversion of the Egyptian King Akhnaton and his son Tutankhaton to the monotheistic religion of Aton may well be attributed to the followers and priests who accompanied

the foreign wives (Mitanni princesses) of the father and grandfather of Akhnaton. (1400 B.C. to 1300 B.C.)

The points of resemblance between the Zoroastrian worship of Ahura-Mazda and the Aton worship introduced into Egypt by Akhnaton are too marked to be merely the result of coincidence. The Aton, or Sun-Disk, represented a Sole Supreme God, whose rays stretched down to the earth for the benefit and well-being of the human race. The virtue of truth was insisted upon, and the lie was denounced.

The nature-worshipping priesthood of Amon in Egypt, however, proved too strong, and the young king Tutankhaton was forced to abandon the new religion and to revert to the worship of Amon and the other numerous gods and goddesses of the old Egyptian religion. He had to change his name from Tutankhaton to Tutankhamon, and the complete supremacy of the old priesthood was restored.

CHAPTER VII

The Sumerian race and early civilization in Mesopotamia, Egypt and Palestine (Phoenicians). Occupation of Lower Egypt by Sumerians. Sumerian King Menes became first king of first Egyptian Dynasty, 2704 B.C. Sumerian language. Growth of Phoenician civilization. Foundation of Assyrian Empire 1800 B.C. Aboriginal (Dravidian) religions of Mesopotamia and Palestine. Assyrian and Phoenician gods. Priests' rights and demands in Assyrian religion.

The Makers of Civilization in Race and History, by L. A. Waddell, LL.D., C.B., C.I.E., published in London in 1929 by Luzac & Co., 46, Great Russell Street, contains a remarkable account of the origin and history of the Sumerian ruling race of Mesopotamia.

According to his account, which is supported by good evidence, a colony of very early Goths (Teutonic Aryans) settled in Cappadocia, in Asia Minor, about 3378 B.C. They had come from the early Goth (Gøt, or Gut) settlements in south Russia. Their first king in Cappadocia was Dur or Thor, 3378 B.C. The second king was Azag Bakus, who conquered and occupied the northern part of Mesopotamia in 3335 B.C., and founded the kingdom of "Sumer and Akkad," otherwise known from Sumerian plaques as "Kungi and Uriki."* King Thor and his son Azag Bakus had made an expedition from Cappadocia into Upper Mesopotamia, along the Euphrates, and had overcome and killed an aboriginal (Dravidian) priest-king, and had slain the local Water-Dragon, or Demon, the local god to which many human sacrifices were periodically being made. King Thor had other names and titles, one being Gor or Geor. He was the original of the story of St. George and the Dragon, and this incident is illustrated in Sumerian tablets. Azag Bakus introduced an improved method of irrigation and cultivation into Mesopotamia, and he is always depicted in Sumerian tablets with a bunch of grapes

* Urăki or Urĭki (Pashtu) means a fire-fly.

and an ear of corn. He is the original of subsequent Greek legends of Bacchus. The Phoenician, "Panth," or seafaring race, about 3100 B.C., was living not far from Ur in Lower Mesopotamia, and the Sumerian kings by that time were in control of the whole of Mesopotamia. The Sumerians founded a colony in Sind, in India (Mohenjo Daro, now being excavated). Also a colony at Harappa, on the Ravi river, southern Punjab.

This colonization work was carried out by the seafaring "Panth." The sea-priests, or leaders, of the "Panth" race were called the Păndăk, or Păndăki.

Prior to 2760 B.C. the Păndăki led an expedition by sea, round the coasts of Arabia, and up the Red Sea, and formed settlements in the Nile delta, and a port on the Egyptian coast of the Red Sea, Koseir, near the entrance of the Gulf of Suez, whence a route overland led to the Nile.

In 2760 B.C. the Sumerians occupied Lower Egypt, and there were two pre-dynastic Sumerian rulers in Egypt. (The *early* civilization, however, of the Nile valley was of a type quite distinct from the civilization of Mesopotamia.) The duration of the early Egyptian dynasties appear to have been much exaggerated, owing to the common custom of the Pharaoh's son ruling jointly and contemporaneously with his father, so that long periods have been counted twice over, in dynastic reckonings.

In 2750 B.C. the Păndăki from Egypt sailed up the Levant coast, founded Tyre, and later on founded Sidon and other Phoenician coastal towns.

In 2704 B.C. the Sumerian King Menes became the first king of the first Egyptian dynasty, which ruled over Egypt and also over Sumer and Akkad, in Mesopotamia.

This King Menes, with a fleet of the Păndăki, also occupied Crete, and was the same man as the King Menes who founded Crete in 2700 B.C.

Minos appears to have been a dynastic name in Crete; similar to Pharaoh or Caesar (Kaiser) in other lands.

The second Egyptian dynasty (2522 B.C.) was Sumerian, and an offshoot from a descendant of a king of the first dynasty, who set up an independent kingdom in Egypt. A separate Sumerian dynasty thenceforth reigned over Sumer and Akkad, in Mesopotamia.

In 2495 B.C. there was a fresh influx of Guti (or Got, or Goth) rulers into Mesopotamia, who claimed to be descended more directly from the first Sumerian dynasty, and who now established a new dynasty at Ur (called the Ur dynasty) of priest-rulers. This new dynasty favoured the priestly class, and raised them to the leading status in Mesopotamia. All the revenues of the State were spent on temples, and on the gods, and on the priests, who attained a "Brahman" status. The Chaldeans of Lower Mesopotamia became effete and priest-ridden.

In 2232 B.C., Ushi Abi Gal, the King of Elam and Ānshān (this is the first mention of the Aryan-Iranian kingdom of Ānshān), overthrew the Ur dynasty and controlled Chaldea for a time. The Isin priestly dynasty ruled in Chaldea from 2232 B.C. to 2007 B.C. This dynasty was overthrown in 2007 B.C. by Khammurabi, who built a capital at Babylon, which thenceforth became the chief city of Chaldea, or Lower Mesopotamia. The Sumerians were reinforced by more "Guti" from the hills of Uratu, and re-established a Sumerian dynasty, the Kassi dynasty at Babylon, in 1790 B.C., which lasted until 1175 B.C., etc., etc.

The Sumerian language and the Sumerian pictorial script continued in use in Babylon and Chaldea during the days of the Kassi dynasty, and there is evidence tending to show that some relics of Sumerian rule and influence were in vogue. There is no doubt that from about 2232 B.C. onwards, Semitic people and Semitic influence began to invade Mesopotamia from the highlands of western Iran; the old Sumerian stock, moreover, was by that time so diluted by contact and intermarriage with the local Dravidian and

pre-Dravidian population of Mesopotamia, that it already was becoming merged into the common stock.

The founding and building of cities, improvements in cultivation, the founding of distant colonies, and of foreign trade and commerce, were the main contributions to progress of the Sumerians. The modern system of banking, and of international financing of commerce, originated in Chaldea. Having overthrown originally the Demon (Water-Dragon) worship of the aboriginal people, in the end the effete relics of the Sumerians themselves succumbed to the weight of influence of the local priestly classes and faded away. Waddell claims too much for his small band of Guti (Goth) Aryan early reformers in Mesopotamia, and he denies the onset of Semitic influence throughout the second millennium B.C. The Sumerian rulers achieved much, but they were only an early Goth-Aryan drop in a Dravidian (and subsequestly a Semitic) ocean of population in Mesopotamia and inevitably they became absorbed.

Page 336 of Waddell's book gives the following evidence of the origin of the word "Misr," the oriental name for Egypt. Sumerian (early Egyptian) signs translated :—

Mush. sir* = The great serpent.
Mush. sur = The great insect (beetle).
Mush. sir.
Misr.

Waddell and other writers also give some interesting information about Phoenician traces and relics in the British Islands.

Makla, or Lord Makla (= St. Michael), originally was pictured as the winged sun, and represented the god of harvest and fertility. St. Michael's Mount in Cornwall, originally was Makla's Mount, a Phoenician tin-miners' port and settlement. His device was a goose (the September harvest in Great Britain) and an ear of corn.

* *Note.*—The original name probably was sirp, not sir. Derived from harpo or sarpo, to creep. Harpo itself was derived from the older Pashtu word khărpōts.

Later, he was called Tasia, and Phoenician silver coins, pre-Roman, have been found in several places in Great Britain, plainly inscribed with the capital letters "TASIA." Tas-Mikal was the Phoenician name for "The Land of Corn." The Tasia coins are marked with the sun cross, or key of life, the sign of fertility ☥; and on the obverse is the engraving of a goose and an ear of corn. Subsequently the representation of the goose became symbolized as the mythical bird the Phoenix. The goose could fly so high that it was reputed to be able to reach the sun, without being burnt.

Phoenicians. Derivation of this name (from Waddell's book).

Panth = the sea-race.
Păndăk = sea-priest, or leader.

Hence, along the Mediterranean Levant coast, these navigators were called the Păndăki. Subsequently the Greeks called them the Phoiniki, and the Romans called them Phoenicians, or the Punic people.

Waddell claims that the Panth or Păndăki race of sailors who navigated boats on the rivers of Chaldea and along the Persian Gulf were descended from Amorites who had come down-stream from the upper waters of the Euphrates; and also that the Amorites were a branch of the "Gothic Sumerians" who had settled in northern Syria. In reality, all the early races of Palestine and Syria were of mixed origin, with strong strains of the Hamitic and Dravidian branches.

The word "Pănd" in the early Iranian-Aryan language means "advice." Thus the "Pandits" of India are the educated or learned men, who in former days gave advice to the Aryan rulers. The pandits of India nowadays are the educated Hindus, who are the expounders of learning, and of laws and customs.

The Panth or Păndăki, living as navigators in Mesopotamia about 3100 B.C., probably were led and taught by a few Iranian Aryans, who had found their way (in the course of trade, for dates, for rice, etc.) from the

Caspian shores of the Sarmatian Sea, to the rivers of Mesopotamia. The Iranian Aryans already had learnt the art of building the "New Boats" of timber, on the Sarmatian Sea, and they proceeded to build similar boats in Mesopotamia to exploit the trade of the rivers and of the Persian Gulf. The word Păndăk (sea-adviser, or sea-leader) is composed of root words belonging to the early Aryans (or pre-Aryans) of the Iranian plateau, but pertaining to the Elam rather than to the Caspian side of Persia, because "pănd" is a Sanskrit root. The Sanskrit name for a ship is nāvā, obviously derived from the common early Aryan source.

In the Mediterranean, the Păndăki found a primitive hardy race of fishermen and boatmen (with small primitive boats) already established in the small natural harbours of Tyre, Sidon, Acre, etc., and they merely took control over this valuable man-power, and used these inhabitants as servants, crews, rowers, fishermen, and cultivators. The rapid expansion of Phoenician commerce and influence is not difficult to understand. They were first in the field of a valuable trade centre, with a numerous, hardy, and docile population to carry out their ventures. The Phoenician coast became a centre of commerce, for the exchange of goods, between the main populations of the world as then known. Overland caravan routes to Mesopotamia and Iran, and sea routes to Egypt, Crete, the Aegean, Italy, Spain, etc., were soon opened up, and the Phoenicians became rich and powerful. A bold and hardy people, who were not deterred by the unknown, but pressed their voyages and discoveries further and further into uncharted seas and oceans. They visited the British Islands and Scandinavia and they circumnavigated Africa.

About 598 B.C., the Pharaoh Necho sent an expedition of Phoenicians to circumnavigate Africa. They started from the Gulf of Suez, and, after a voyage lasting three years, they got back to Egypt, via the Straits of Gibraltar and the Mediterranean. This long period was due

largely to the necessity to land for several months each year to grow and reap a crop of corn in order to re-provision the ships.

The Phoenicians founded Carthage in 814 B.C., which was 61 years before the foundation of Rome. The Carthagenians obtained control over the local African peoples, a mixed population of Dravidians, Numidians, and Semitic elements. The Carthagenians maintained local mercenaries at the various colonies and trading centres which they founded in the western Mediterranean. The old Dravidian forms of religion and customs were introduced from the parent city of Tyre, including the priests of Baal-Moloch, with all their human sacrifices and especially the sacrifices of children.

Assyrians. The Assyrian empire was founded about 1800 B.C. by a party of migrants from Babylon, who moved northwards up the valley of the Tigris and built the original city of Aushār, or Asshūr, and the name Assyrians (Asshūryāns) was derived from this city. Nineveh and other cities were founded subsequently. These migrants carried the religion, customs, and civilization of Babylon with them to their new colony. This was the period of the first influx of Semitic settlers into northern Mesopotamia and Syria, and the Assyrian nation included a strong infusion of these Semitic elements.

The cuneiform writing of the Assyrians is syllabic, and not alphabetical. The key to cuneiform writing was discovered from the tri-lingual inscriptions on the rocks at Bisitūn in western Persia, and Assyrian cuneiform writings and inscriptions can be read with ease by experts.

Assyrian history is now fairly well known, and there are authentic accounts accessible to the modern historian. The Assyrian kings encouraged and protected the Phoenician overland trade routes and their trade caravans. They received tolls and tribute from the Phoenicians.

One of the earliest known Chaldean gods was "Dŭmūzi," to whom human sacrifices were offered.

At Gebal, in Phoenicia, the local god was Adonis—Thăm mūz. Adonis (meaning lord, or master) was a later Semitic title, corresponding to the old Hebrew title "Adon." Thăm mūz was also one of the principal gods of the Hittites in Asia Minor. The present town of Boghaz-Khui in Cappadocia was an ancient capital city of the Hittites. This god was of very primitive origin, dating back to the first pigmy settlers, who used the primitive word ūz for water. This god was the original demon of the water, or crocodile.

When the Drăvăd, or Dravidian, race occupied the shores of the Persian Gulf and Mesopotamia, and then spread up the valley of the Euphrates into Syria and Asia Minor, they were led by a clan of highly organized and powerful priests, who held the people in subjection, and maintained their power by the system of sacrifices of men, women and children. The sun-god and the moon-goddess were two of the chief Dravidian (Druid) deities, together with a host of minor deities and demons, pertaining to nature worship. The sun-god represented light, day, heat, work, and symbolized the male principle in nature. The moon-goddess represented darkness, night, moisture (dew*) and relaxation from work, and symbolized the female principle in nature.

The Semitic waves of migration from the Iranian plateau, which settled in Assyria and Syria, overcame and subjugated the earlier strata of pigmy and Dravidian inhabitants. It was only the priestly clans which invariably coalesced with the earlier priestly clans, and pooled their magic, their rites, their influence, and their perquisites. Chaldea and Babylon already were too thickly populated and organized, and there the Semitic nomadic pastoral people merely passed through, and proceeded onwards into Arabia and Palestine, where

* After the dry heat of day, there is heavy dew by night along the Persian Gulf, in Mesopotamia, Syria and the Levant coast.

they conquered the aborigines and established their permanent homes.

In Chaldea and Babylon, the sun-god was Bel-Marduk, (Mārdăk = the water-demon, being combined with Bel). The moon-goddess was Ishtăr, and Ishtăr was the chief deity of Babylon. Human sacrifices were offered mainly to Bel-Marduk, and temples of Ishtăr with their priestesses, dancers, etc., were centres of voluptuous rites and licentiousness. The deva-dăsis of the Brahman temples represent the same Dravidian cult.

As the heat of the sun, combined with the moisture of dew and rain, produce germination and fertility in nature, so the sun and the moon were worshipped and offered sacrifices, to ensure fertility and increase.

The emblems of Ishtăr were the pomegranate from the abundance of its seeds, and also the fish, for a similar reason. Ishtăr was represented by a tree (the tree of life), by a crescent (the moon), or by a circle. The tree of life symbolized fertility. Groves of trees invariably surrounded the temples of Ishtăr.

Baal was represented by an altar, by a bull, by the cross-sign of the sun (sun and its rays), or by a lingum stone, or stone pillar. Altar is an ancient name.

āl = wood.

tăr = drawn together, indicating the sacrificial pile.

In Assyria, the goddess Ishtăr at first, in the original city of Asshūr, was the same as the Babylonian Ishtăr; but subsequently became, in addition, the goddess of war, the incentive for men to loot and plunder other nations. She was also called Beltis. The Ishtăr of Nineveh, the later capital of Assyria, then became the replica of the Ishtăr of Babylon.

Among the Phoenicians, the bulk of whom in the early stages were of pigmy and Dravidian descent, with Sumerian and Semitic ruling families, these deities were known as Baalath, Baal-Moloch, and Ashtoreth.

In Sidon, the main temples were two to Ashtoreth, one representing the planet Venus as a morning planet,

and the other representing Venus as an evening planet.

In Tyre, the main temple was to Moloch. Melkarth was a god of the aboriginal inhabitants of Tyre. Herodotus (about 450 B.C.) describes two great pillars in this temple, one of gold and the other of "emerald," the latter probably being of coloured glass, for which the Phoenicians were famous. The chief god of the Carthaginians was Baal-Moloch, and all the gods of Carthage were imitated from the parent city of Tyre.

The early tribal god of the Hebrews was Ja, or Javeh, and this tribal god was similar in nearly every way to the Baal god of Chaldea, Babylon, and Assyria. Similar sacrifices were offered to Javeh, even to the sacrifice of children. In one respect, the priests of the Hebrews, from their earliest tribal days, differed from the rest of the early Semitic priesthood, in that they advocated monotheism and discouraged and denounced any worship of Baal and of Ishtăr (or Ashtoreth), or of various other minor deities such as the golden calf, the serpent, etc.

The early invocations to Javeh, and his alleged replies to his priests, are similar in substance and language to those of the Assyrian and Phoenician gods.

"Smite your enemies;" "Spare neither man nor woman nor child;" "Offer them all up as sacrifices to your god," etc. This policy was carried out ruthlessly.

The Hebrew people themselves, however, were always reverting to the primitive worship, and both in Judah and in Israel set up temples to Baal and to Ishtăr, and carried out all the sacrifices and rites on similar lines to the Phoenicians, Moabites, Canaanites, Hittites and other peoples who dwelt around them.

(2 Kings xxiii. 10; Jeremiah vii. 31; and xix, 5 to 7.)

From the days of Moses onwards, the efforts of the Hebrew prophets display a continuous effort to turn the people of Judah and Israel from local polytheistic religions back to a monotheistic worship.

The Moabites, Edomites, and other pastural races who lived in and around Palestine, were of the same race as the Hebrews, spoke a similar language, and wrote inscriptions in the same script as the primitive Hebrew. The Moabite stone inscription proves this. It is the inscription of Mesha, the Moabite shepherd king, who revolted against the King of Israel, after his people had paid tribute for forty years. The inscription begins: "I am Mesha, the son of Khamoshgad, the Dibonite." He describes how, being attacked and hard-pressed by the King of Israel, he saved his kingdom, and drove back the invaders, by the help of his god Khamosh, to whom he offered up a great sacrifice. He then rebuilt his city.

The story is mentioned in the Old Testament, and the great sacrifice of Mesha consisted of his own son, whom he sacrificed as a burnt offering on the wall of the besieged city.

mēsh, in Aryan (Persian) = sheep.
Mesha = shepherd, or flock owner.
khāmōsh = to silence; găd = ram.
= to kill.
Khamoshgad = ram sacrificer.

The legend of the "Ram caught in the thicket" is common to all these Semitic races, and is recorded in many tablets and carvings of Chaldea (Ur), Babylon and Assyria, dating back to between 2000 B.C. and 4000 B.C. It is older even than that, and dates back to primitive days on the Iranian plateau, when wild rams were caught and sacrificed to ensure fertility to the flocks.

The Ram caught in the thicket (or bush).

A copper ram, entangled by its horns in a copper bush, has been excavated from an ancient temple site in Chaldea. This sacrificial ram, therefore, had become symbolized about 4000 B.C. to 3000 B.C. in Chaldea, as a "gift provided by the gods."

Wild sheep lived among the bare open hills of the Iranian plateau, and exist there to the present day. Wild sheep are never found in country covered with

trees or with scrub or bushes, which would afford cover to their numerous enemies to stalk them. They keep strictly to open hill-sides, and are very watchful and wary, and travel at great speed when alarmed. To catch a wild ram would be a rare and difficult feat, and a captured ram would be a worthy specimen for sacrifice to the gods of neolithic man. The few that could be captured would mostly be very young ones, and they would be kept in captivity until grown up.

The ancient word jăngăl (jungle) in Pashtu and Persian means "desolate and uninhabitated and uncultivated country."

Most of the mountainous "jăngăl" country in Persia, Afghanistan and Baluchistan is treeless, and without scrub or bushes; whereas the jungle (uninhabited and uncultivated land) in flat, or better watered countries, such as the plains of India, or such as the foot-hills which lie between the alluvial valley of the Tigris and the mountains of Persia, are covered with scrub and with trees; but no wild sheep can live there.

Wild rams caught on the Iranian plateau and taken to the Chaldean temples would be described as "very rare wild rams," or "rams caught in the jăngăl."*

To the Chaldeans the word jăngăl conveyed the idea of trees and bushes, just as in India the word jăngăl (jungle) conveyed this idea. Hence to the Chaldean priest, "A ram caught in the jăngăl" = "A ram caught in a thicket" = "A ram entangled by its big horns in a bush" (i.e. miraculously provided).

This allegory symbolizes the abolition in Mesopotamia by the early Sumerian rulers of the cult of Dammuz and human sacrifices. The "miraculously provided" rams were an inducement to the people to accept the substitution.

The Old Testament version of this great reform (Abraham, Isaac, and the ram caught in the thicket) dates from the period of the Captivity in Chaldea, when

* The horns of wild rams are much larger than those of domesticated rams.

the old Jewish traditions and writings were revised and rewritten. It is the old Chaldean allegory in a Jewish setting.

Inscription on the Moabite stone. The language and the letters are the same as early Hebrew.

"I am Mesha, the son of Khamoshgad, the Dibonite. My father reigned over Moab thirty years and I reigned after my father, and erected this sanctuary to Khamosh in Karkha . . . because he assisted me against all my foes, and let me feast my eyes on all my haters. . . . Omri the King of Israel oppressed Moab many days, for Khamosh was wroth with his land. And his son followed him and he also spake: I will oppress Moab. In my days he spoke thus, and I feasted my heart on him and his house. And Omri had taken possession of the land of Medeba* and dwelt in it . . . (in his days and) the days of his son forty years. And Khamosh restored it in my days. And the men of Gad had dwelt in the land Atarot from of old. And the King of Israel had built Oltarot for himself. And I fought against the city and took it and slew all . . . to rejoice the eyes of Khamosh and Moab. . . . And Khamosh spoke to me: Go take Nebo from Israel. And I went at night and fought against it from the rising of the morning dawn until midday, and I took it and slew all 7000 . . . women and maidens I consecrated† to Khamosh's Ashtorath and I took thence the vessels of Yaveh and dragged before Khamosh. And I built Karkha . . . I built its gates and its towers and I built the royal palace . . . and there was not a cistern inside the city of Karkha. Then I spoke to all the people 'Make each a cistern in your houses.' . . . Khamosh spoke to me; go down fight against Khoronan and I . . . Khamosh in my days . . ." (ends, stone damaged).

* Medōba, showing Pathan origin.

† "Consecrated" or "devoted" meant sacrificed.

In the Philistine city of Ascalon, two of the local deities were:

Dagon, the fish-god—a human head, a fish body, and human legs.

Derkato, the fish-goddess. A female figure down to the waist, and the remainder like a fish (a mermaid). These were evidently of very primitive origin, dating perhaps from Dravidian colonists, and represent the god and goddess of fertility. The name Derkato appears to be connected with the pre-Aryan word Dărḳăt, or Dăr*kh*ăt, a tree, i.e. tree of life. The Aryan (Persian) word for tree is dără*kh*t, but an earlier pre-Aryan word dărkhăt exists in Pashtu. The ordinary Pashtu name for "tree" is wănă, wănĕ.

The Chaldean counterpart of Dagon is the fish-god Ea-Oannes, whose representation on Chaldean and Sumerian tablets is exactly the same as Dagon, namely a man with a fish body, and human head, legs, and arms.

Dagon has been credited with the invention of the plough, but it is much more likely that, like Ea-Oannes, he was a patron god of sailors, and so originally was credited with the invention of sailing, or ploughing the seas.

The first "patesi," or high priest, of Asshur (Assyria) was named "Ishmi-Dagon," on a tablet. In Aryan (Persian) ĭsmi = "by name."

An inscription of Tiglath-Pileser, an early Assyrian king, gives a list of the Assyrian gods, worshipped and invoked by him.

Asshur was the supreme god.

1. Asshur, the great lord, who rules the hosts of the gods.
2. Bel, the lord, the king (= god) of all the Annunaki (these probably were the descendants of the aboriginal pigmies, or Inaks).
3. Sin, the wise, lord of the crown (probably the Sumerian god Sin). A vulture, sometimes represented with a man's head.

4. Shamash, the judge of heaven and earth (Shăms, the Sun, Iranian or Semitic god).
5. Ramān, the mighty, etc. (Ăhrimān).
6. Nineb, the strong. (This may have been a local tutelary god of Nineveh, or it may have been Ea-Oannes, or Nunu, the fish-god).
7. Ishtăr, the first-born of the gods. (This seems to refer to Ishtăr as Venus, a daughter of the Sun and Moon.)

The early tablets of the early Chaldeans, 6000 B.C. to 5000 B.C., who were Dravidians (the names Drauvāda, Drāpāda, constantly recur), show a trinity of gods, Anu, the sun; Ea-Oannes, the fish-god; Bel or Bel-Mardak, the god of fertility.

The priests of all these Semitic races appear to have made the following demands from the people:

The first-born of every domestic animal.

The first-born child of every parent.

At least ten per cent. of all produce and harvests. In addition, as much extra in the way of fees for ceremonies and offerings on days of festivals, as they could squeeze out of the king, the chiefs, and the people.

The priests had special grants of land, for which they got forced labour for cultivation.

Their power was supreme, and they could dethrone a king, although they practically never attempted to dethrone a strong or a powerful king.

Most of the knowledge they acquired was kept secret among themselves.

In the later stages, the Hebrews used to preserve the lives of the children "dedicated" to the temple. With this Hebrew exception in the later stages, the children were ruthlessly sacrificed. They were placed, alive, in the arms of the god, and thence dropped into a furnace, in the presence of the parents.

Priests.

In Persian and allied Aryan languages, părăstăn means to worship, to pray, and it is an ancient word.

ātĭsh-părăst = fire-worshipper.
ātĭsh-părăsti = fire-worship.
săg-părăst = dog-worshipper. Now used as a term of abuse. Probably applied by pious people in ancient times to the "hunting" men, concerning the care they took of their hounds. The Zoroastrian early Aryans enjoined care and devotion (i) to mankind, (ii) to dogs, and (iii) to cattle.
būt-părăst = idol-worshipper. Perhaps a more modern compound name, invented by the early Moslems, but the early Zoroastrian religion was monotheistic, and against idolatry.

The early Christian Church was founded in Syria, Armenia, and Asia Minor. There are many clerical terms and names, which appear to have a direct derivation from the Persian dialects of those districts.

priest, and parish, from părăst (worship).
bishop, from bĭsh-ăv (head of twenty priests).
archbishop, from ārqi-bish-av (or head bishop, who lived in the arq or citadel of a big town).
church, from jā-ărz (chā-ărz) (place of supplication).
deacon, from deo-kŭn, or deā-kŭn (to call on God, or intone prayers).
abbot, from abba (or bābā) = father.

Clerical clothes, even to the present day, are an exact copy of the Persian (Aryan) cut and make. The Persian libās-i-răsmī, or official coat, is exactly like a clergyman's long coat. The monk's long coat with girdle resembles the Persian 'abbăh or Arab "jibbah."

kānūn = canon, regulation, rule. (Pashtu, Persian and Arabic, kānūn.)

wĭkār or
vĭkār = dignity, estimation, constancy, modesty. (Pashtu, Persian and Arabic.) Persian title "Vĭkār-ul-mŭlk."

āltăr = originally a sacrificial pile of wood.

Prester John, a fabulous person for traces of whom search was made all over the world even up to medieval days, was probably a missing "părăstăr," or priest, who was known to have been in charge of certain secret books of knowledge; and who got lost and probably perished during some migration. There seems to be no doubt that the ancient orders of magician-priests had a secret code or writing and recorded, not only their own rules, laws and customs, but also recorded the various branches of science and knowledge which they endeavoured always to keep to themselves. The Sybiline books of Roman history refer perhaps to some old priestly books of knowledge. Reading and writing for long ages were regarded as forms of magic and mystery. To spell, and to cast a spell, both were magical arts, to be undertaken only by the Magi, or priests. To read, and to read (rede) a riddle, both involved the elucidation of mystery. Outsiders who ventured to poach on these preserves were branded as wizards or witches, and were eliminated.

In the early Zoroastrian religion, four seasons were marked by the ceremonies of the "chĕhār āfrĭngān," the "four blessings." Compare the four special blessings, with offerings, of the Christian churches:—

Easter offerings.

Whitsun offerings.

Harvest festival offerings.

Christmas offerings.

PART III

CHAPTER VIII

The Bronze Age (2000 B.C. to 900 B.C.). Beginning of Bronze Age coincided with arrival of Aryan races from the north into Mesopotamia, Palestine, Egypt, Greece and Italy. Re-distribution of Aryan races. Dorian-Aryan invaders of Greece, later becoming the Spartans. Migration of Sumerian refugees from Chaldea to Sind (717 B.C.). Change from Sumerian to Elamite (Sanskrit) dialect at time of Great Trek (717 B.C. to 700 B.C.). Distribution of cattle in India. Causes of Great Trek across southern Persia into India, and its direction from Chaldea. Migration at same time of Baluchis into India. Civilization of Crete and Greece. Aryan sea-raiders (1500 B.C. to 1400 B.C.) invaded Aegean Sea. About 900 B.C. Dorians invaded Greece and became Spartans. Troy (1200 B.C. to 1190 B.C.). Aryan and Persian numbers. Later developments of the Aryan language. Comparisons between original pre-Aryan, Pashtu, Baluchi and Persian, Urdu, Greek, Latin, English, German, French, Swedish and Russian word forms.

In Mesopotamia, Palestine, Egypt, Greece, Italy, and the Mediterranean basin generally, the Bronze Age began simultaneously and quite suddenly, and coincided with the arrival of the Aryan races from the north, in numbers sufficiently large to enable these "Aryan" races to establish themselves along the northern fringes of these countries. The bronze relics found in all these countries display a more or less perfect bronze, in the true proportions of one part of tin to nine parts of copper. This shows that the early experiments in this first alloy metal were tried and carried to perfection elsewhere. The distant northern home of the Aryans is the obvious locality. The Aryans also introduced at the same time the horse, the chariot, and the cart with yoke of oxen. The Asiatic Aryans proper (Persians) established themselves firmly, throughout the Bronze Age, in the country which henceforth may be called Persia, and the main three local kingdoms which in turn became prominent were Medea (north-west Persia), Ānshăn (south-west Persia), and Parthia (north-east Persia). Some of the

Scythians, who had been left behind in the north, collected around the Sea of Aral, and soon began to press on to those Persian settlements which at first had been located along the Oxus river and in eastern Turkestan, with the result that these also were pressed forward into Persia. From the Caspian coasts, some tribal communities of Aryans moved across the Black Sea (*a*) into the Balkans and (*b*) up the Danube into the Save valley, the latter finding their way eventually to the Illyrian coast, and across into Italy, as the Venitii in the north, the Messapii along the east coast, and the Brutii in the south (the "heel" of Italy). These were comparatively small communities, but their horses, their bronze weapons, and their superior tribal organization enabled them to gain and to retain a footing in Italy, which then was sparsely populated.

The Aryan contingents which occupied localities along the lower Danube in the Balkans were in greater strength, and included a mixture of older pre-Aryan, or early Aryan elements, who had joined them with their ships and boats, from the eastern shores of the Black Sea. These pre-Aryan seafaring communities of the eastern Black Sea coasts had retained their pre-Aryan name of Akka-yāns, or seafarers, and so perhaps were largely the ancestors of the Achaeans, who subsequently moved down into the Aegean from the mouth of the Danube and from the Black Sea coast of the present country of Bulgaria.

The Golenischeff Papyrus (about 1100 B.C.), which gives details of the journey of Wen-Amen, the Egyptian scribe from Thebes, mentions King Zakar, Zakar-Baal of Byblos, and the Zakaray people of the Phoenician coast. It is known that communities of the Aryan sea-raiders, during the second millennium B.C., had made voyages from the Aegean, and had settled along the coasts of southern Asia Minor, Syria, and Phoenicia. The names Zakar and Zakaray not only are Aryan, but are distinctly of Pathan origin. The Zakar (Zakka) Khel still are an important Pathan tribe.

The Dūrian or Dōrian Aryans ascended the lower Danube, and settled first in the present area of Serbia, and later moved down into Macedonia. The Dorians included some of the Pathan elements who had spread across the Iranian plateau and into Asia Minor, before the Aryan influx; and their earlier infiltration into the Balkans began as far back as 4000 B.C. One of the main sub-divisions of the ancient Pathan race, in Afghanistan, is still known as the Dūrāni clan. The Pathans are a hardy, enduring, and somewhat ruthless race, with a high regard for physical fitness and physical powers of endurance. The Pathans also cultivate a degree of terseness of speech and of expression. The Dorian invaders of Greece, who became the Spartans, had similar characteristics. The earlier Balkan pastoral people, displaced by these "Akka-yāns" and "Dorians," migrated into Asia Minor, as there was undoubtedly an influx of several waves of people of this type (the Phrygians, Lydians, etc.) into Asia Minor, who took with them large herds of cattle of the special "Hungarian" species. The cattle originally came from the Danube area, and spread to Mesopotamia during the third and second millennia B.C. (they are plainly and unmistakably depicted on Sumerian tablets); and eventually were introduced into India by those Sanskrit-speaking people who migrated from Mesopotamia and Elam, into India about 700 B.C. This Hungarian type of cattle has two distinguishing features. A special type of horn which is peculiar and rudimentary, and certain blood vessels in the eye different from all other cattle. (Authority: Colonel A. Olver, C.B., C.M.G., F.R.C.V.S.)

Waddell, who has studied both Sanskrit and Sumerian, brings out the following conclusions in his book, *The Makers of Civilization in Race and History.*

In 717 B.C. refugees from Chaldea, including the remnants of the Sumerians (Waddell writes of them as entirely, or mainly, Sumerians), to escape from the oppression and exactions of the Assyrians, migrated with their families, their flocks, and their herds of cattle.

With frequent halts on the way, it took them sixteen years to cross southern Persia and southern Baluchistan to their old colony (Mohenjo Daro)* in Sind, where they arrived in 700 B.C. From Sind they moved via the southern Punjab (where there was another Sumerian Colony at Harappa) and onwards into the valley of the Ganges. Waddell produces evidence to show that the old Sanskrit books—the Puranas, the Vedas, and the Maha Bharata—are nothing more nor less than an exact account of Sumerian history in Mesopotamia, from their first king in 3378 B.C. until the Great Trek into India 717 B.C. to 700 B.C. These accounts, originally kept by the bi-lingual priests in the Sumerian language, were translated, in India, into Sanskrit, which was the Aryan dialect they adopted in India. He is of opinion that Sanskrit may have been the original dialect of the Elamites, who were the close neighbours of the Chaldeans. This change over to Sanskrit, therefore, would more easily be understandable, if a strong proportion of the migrants across Persia in this Great Trek had been Elamites. The alternative is that the change over from the Sumerian to the Elamite (Sanskrit) dialect had occurred in Chaldea, before the Great Trek started in 717 B.C. There appear to have been many points of resemblance between the Sumerian language and the early Aryan (Sanskrit) dialect of the Elamites. The Elamites certainly disappeared about this time from their old home in south-western Persia.

The dynasties, the king lists, the genealogy and the records generally, are parallel with and confirm the similar Sumerian historical records, as revealed in tablets, plaques, and inscriptions discovered in Mesopotamia. Seals and records discovered in Mohenjo Daro also confirm these conclusions. Controversies and vagueness are due in part to the doubtful sound-values,

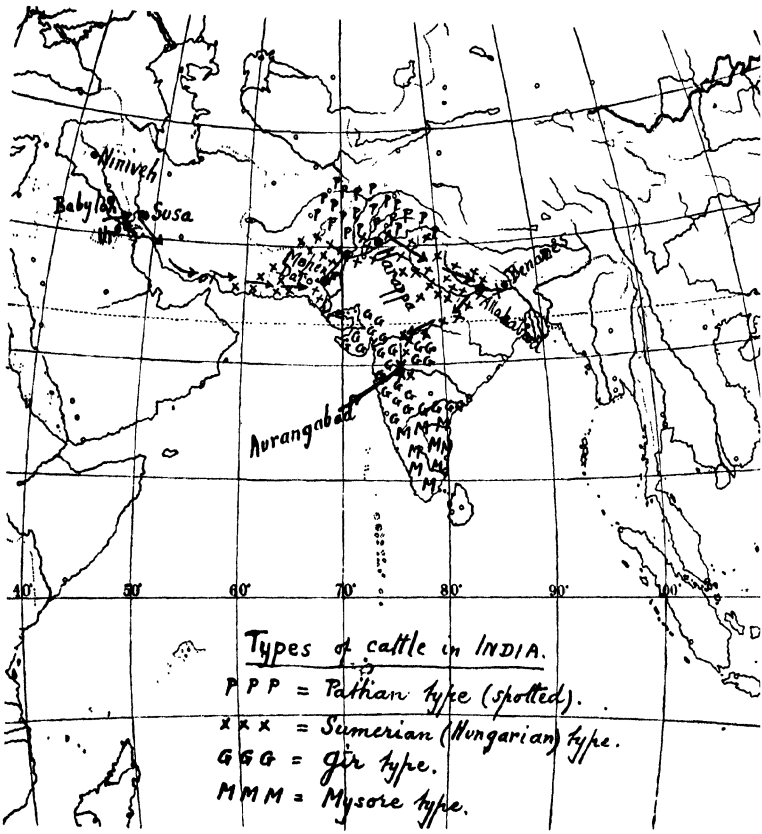
* The Sumerian colony of Mohenjo Daro had been founded about 3100 B.C., and the colony of Harappa (southern Punjab) is almost as old. From these colonies small parties probably had settled further afield, before 2000 B.C., in the Ganges valley, but direct evidence is still lacking.

and doubtful meaning of some of the Sumerian syllabic pictographs. Waddell's conclusions on these points appear to be justifiable, and reliable contrary evidence is not forthcoming. The Vedas and Puranas and Maha Bharata were copied and re-copied by subsequent generations of Brahmans, and local interpellations and some errors crept in. The later Brahmans transferred the scene of action of these old Sumerian histories from Chaldea to India, and added fabulous details to confirm their own later explanations and beliefs. The main threads of the Sumerian histories, however, still are recognizable.

The main divisions and distribution of cattle, by species, in India, have considerable interest. The small, primitive, jungle type of cattle has a wide distribution over central and southern India (the old Deccan island). If a line be drawn from Gujrat (Punjab) to Dera Ismail Khan, this marks approximately the old shore of the Sind-Punjab-Bengal Sea, which for ages cut off the Deccan island. The cattle indigenous to the Punjab north-west of this line, and to the valleys of the Pathan hills, are an ancient type of cattle, which usually are of medium or small size, and in coloration are noticeably spotted or blotched. White cattle with black spots are the most common, but there are also some white or dun cattle with brown spots. They are a distinct species. In southern India the Mysore type is well marked. They are large, strong, white cattle, with a peculiar outward curve of the horns, and both horns look as if they sprouted from a common centre in the middle of the forehead. (Something in shape of curve like the horns of the ibex.)

The Gir type of cattle had its original home in the southern portions of Kathiawar, where pure well-bred cattle of the Gir type still prevail. It is of medium size and has a powerful frame. It is mainly white, with blotches of black or brown which are very sharply defined. The horn outgrowth covers the frontal bone; the two large horns curve back towards the neck, and

turn sharply upwards at their ends, in the proximity of the base of the skull. The distribution of Gir cattle covers the whole of the Bombay Presidency, the north-western corner of Hyderabad State, and down the valley of the Krishna river to its mouth on the Madras coast. The Gujerati cattle of south-western Rajputana



are a cross between the Gir and the Sumerian types. (Authority, Colonel A. Olver, C.B., C.M.G., F.R.C.V.S.)

The most interesting distribution, however, is the large white type, with grey on the hump and back, which is the exact replica of the Hungarian type portrayed in the Sumerian tablets and plaques. This type

is found in southern and central Baluchistan, in Sind, in the southern Punjab, the United Provinces and in Bengal. The same type persists from near Agra into Rajputana (which is the line of the dry bed of the old Gogra river), and along a line leading southwards from Allahabad, through Jubbulpore, to Aurangabad (near which are an old Hindu city, the Ajanta caves, and the Ellora caves). (Authority, Colonel A. Olver, C.B., C.M.G., F.R.C.V.S.) This distribution in India, of the Sumerian (Hungarian) type of cattle coincides with the lines of early Sumerian-Aryan migrations into India, and the Hindu (Brahman) controlled agricultural settlements they formed.

With the Assyrians pressing on one side and the Aryans of Iran pressing on another side, it would not be unnatural for large contingents of Elamites and Sumerians to undertake a great trek across southern Persia, with their herds of cattle, into India; a land with which they were familiar through their old Sind colonies.

In Mesopotamia, these Elamite-Sumerian-Chaldean people were cultivators and owners of large herds of valuable domesticated cattle, and they were at the mercy of the ruthless Assyrians and the growing power of the Aryan-Persians. They had become semi-Dravidian by crossing and inter-crossing with the local Dravidian aborigines of Mesopotamia, and by the adoption of Dravidian forms of religion and customs. Their patesis, or priest-rulers, were all-powerful among them. These patesis were well-informed regarding Sind and the rich open plains of India, and they preferred to go and rule in India rather than to be oppressed and ruled in Chaldea. Small parties of migrants, from the Sumerian colonies in Sind and southern Punjab, probably had settled in the Ganges valley between 2000 B.C. and 717 B.C. The Elamite-Sumerian-Chaldean people made their plans, and started the Great Trek for India in 717 B.C. To avoid the Persians of Ānshān (or Fārs) they followed the coastal belt routes to Bushire. From Bushire the lower valleys of Laristan afforded routes with grazing

grounds towards Bandar Abbas. Here they got into the Baluch country and were harried and looted. The delays of the sixteen years' migration occurred in this latter half of the journey, and on one occasion they lost but subsequently recovered a large number of their cattle. They were not lacking in enterprise and bravery, and these experiences welded them into a homogeneous whole.

It is possible that the Baluchis of south-eastern Persia and of southern Baluchistan also migrated into India at the same time as these Sanskrit-speaking early "Aryan" migrants from Elam and Chaldea. Some of the Baluchis settled in Sind. The Marris and Bugtis moved northwards through Sind and settled in the hill-country lying southward of the Zhob valley. Others passed still further northwards into the Derajat and the hills of western Punjab, settling especially around Shershah and Khushāb. At the present time there are three million people of Baluch descent in the western and south-western districts of the Punjab. They are owners of sheep and goats and of camels and mares, and cultivate in a small way in these not very fertile nor well-watered districts. They are Baluch in appearance, and retain many Baluch customs, and dress in Baluch style of clothing; but they have now adopted Punjabi and Urdu dialects and no longer speak Baluchi. The Baluchis of Baluchistan have a tradition that their original home was Aleppo. This is extremely improbable and they may have picked up this tradition from the Sumerian-Elamite people, who went through with them into India about the same time.

The first king of the Sumerians, Dor, Thor, or Dar, was deified by the later Sumerians under the name of Indar or Indara, or Indra. The gods of the Sanskrit-speaking Brahmans of India were the same as the gods of the early (Brahmanized) priests of the middle and the later periods of Sumerian history-Indra, Varuna, etc. From the time of the Ur dynasty (2495 B.C. to 2232 B.C.) and onwards there were close affinities in language

and in religion between the Sumerians and the Elamites. During this and the earlier periods Sumerian influence and control were also strong in Cappadocia, and the Hittites of Cappadocia inherited much of Sumerian culture and Sumerian religion. Recent excavations by the Germans at Boghaz-Keui in Cappadocia, an old Hittite capital at the period 1400 B.C. to 1300 B.C., have brought to light Hittite tablets which have been deciphered. When confirming treaties with Egypt and Mitanni, the Hittite kings pledged themselves by their own gods, Indra, Varuna, and Mithra. There is not much doubt concerning the location of the original home of the Sanskrit-speaking early Brahmans of India.

Crete.

The civilization of Crete is supposed to have started about 2700 B.C., and the first king was Minos. Waddell claims that King Minos was identical with King Menes, the Sumerian first king of the first dynasty in Egypt. He claims, and produces detailed evidence, that the pictorial script of Egypt of that period was pure Sumerian, and can be deciphered and translated exactly as for Sumerian. Cnossos was the capital of Crete. Recent excavations prove that a high degree of civilization was reached. The people were of the Mediterranean race. The religion was of the usual Dravidian type, similar to that in Mesopotamia, Syria and Phoenicia. Human sacrifices were offered. The Cretan civilization was derived from Mesopotamia, via Phoenicia.

Greece.

Prior to 1500 B.C. the Mycenean race flourished in southern Greece. Their chief city was Mycenae. They were a short, slim, dark-haired and dark-eyed type of the Mediterranean race. They were a cultured trading community, and their pottery was carried overseas to many places. They were dominated by the Cretans, and must have been a poor spirited race, because they submitted tamely to an annual tribute to the Cretans of their selected youths and maidens, who were taken

to Crete and sacrificed by the Cretan priests to the Cretan gods (the Minotaur and the Labyrinth).

The Aryan Sea-Raiders.

Between 1500 B.C. and 1400 B.C. the "Sea-Raiders" from the north invaded the Aegean Sea. They conquered the Myceneans, and burnt the town of Mycenae. They conquered the Cretans, burnt Cnossos, and obliterated the Cretan civilization. They crossed the Mediterranean and invaded and sacked the towns of the Nile delta, but finally were driven out of Egypt.

The invading Aryans then began to form settlements around the coasts of the Aegean. The Ionians settled chiefly along the Asiatic coast and in the eastern islands. The Achaeans settled in and around Athens, and the Phocians (the Sealers, from phoca, a seal) and Boetians further to the north. The local inhabitants were subdued and turned into cultivators, servants and slaves. These were the helots, who outnumbered the Aryan Greeks by 10 to 1.

About 1200 B.C. or 1190 B.C. the Greeks besieged and destroyed Troy. Bronze weapons were still in use during the Trojan war.

About 900 B.C. the Dorians from the north entered, overland, through Macedonia, and became the Spartans. They introduced iron into Greece. They fought the Arcadians† of the Peloponnesus and took some of their land. The Dorians also formed some settlements in Crete and along the south-western coast of Asia Minor.

The Glory of classical Greece now began.

The river Chardra, at the site of the battle of Marathon, is an interesting place-name.

Chehār-dără, or Chār-dără, in the Aryan (Persian) language, means "Four valleys." At the mouth of the river Chardra, where the battle occurred, there actually are four valleys which meet there:

* The Persian and Arabic word meaning "Greek" is Yănūnī, which is equivalent to Ioni or Ionian.

† The Arcadians may have been descended from migrants from Akkad in Mesopotamia (Akkădyāns).

(1) from the north along the sea coast,
(2) from the south along the sea coast,
(3) from Marathon,
(4) from Vrana.

The Greek language contains less of Aryan elements than Latin, and some of the Aryan elements are so mutilated and transformed that they are not easily recognizable. The reason is that the conquering Aryans in Greece formed a bare tenth of the population, and the local peoples of the mainland and of the islands were numerous, civilized, and well-set in their customs and religions. The Spartan contingent at the battle of Plataea 479 B.C. was approximately 1/10 Spartans proper and 9/10 armed helots of the pre-Aryan races. The Aryans initiated and led the wonderful civilization and developments of Greece of the classical period. The Aryan minority kept themselves apart for many years, and during that time their power and their influence remained. Finally and inevitably, the greater numbers began to absorb the less, and the Greeks again became a wholly Mediterranean race. A raised, improved, and superior Mediterranean race, but no longer an Aryan race—well suited, perhaps best suited, to the genial climate and general environments. The Aryan element, and the Glory of Greece, lasted about one thousand years. The stimulus accorded to the progress of mankind is still a living factor in the world.

When the Romans finally overthrew the Macedonian kingdom in 169 B.C. the whole of Greece came under the organizing powers of the Romans. Eventually Constantine the Great set up his capital at Byzantium, which he re-named Constantinople. This Eastern empire was mainly Hellenic in culture, and the language was Greek. There was a strong Armenian influence.

The town of Troy, which was besieged by the Greeks and destroyed about 1200 B.C.,* was the fifth of a series of towns on the same site. It may be conjectured that

* Estimated dates vary from 1200 B.C. to 1190 B.C.

about 2200 B.C. to 2000 B.C. a settlement was formed, on this well-situated site, on the Asiatic side of the exit of the Dardanelles into the Aegean Sea, by certain hunting tribes, or Ils, of the same Aryan descent as the Akkayāns who settled in the Balkans. Being Ils, or hunting and pastoral tribal parties, they may have travelled overland through Asia Minor, or they may have travelled by sea, to a temporary settlement in Asia Minor, near Sinope, and then worked their way southwards overland. Their new settlement (Troy) was called Ilium locally, or the settlement of the Ils. In the strata of the first town of Ilium, a jade axe-head of the late neolithic period (i.e. prior to 2000 B.C.) has been found. The nearest and most likely place of origin of this jade axe-head is the present Chinese Turkestan, near Kashgar, where jade mines existed. By trade, or in the course of fighting, occasional jade axe-heads, knives, etc., would pass into the possession of people living in and around the Hindukūsh mountains, and it is reasonable to infer that Alpine (Pathan) tribes from that locality migrated in small parties to the grazing areas of northern and western Persia, and especially during the fifth and fourth millennia B.C. The jade axe-head found in the debris of the first town of Ilium (or Troy) may have been carried westwards with these hunting and pastoral people. The Aryans who founded Ilium had a strong strain of the Pathan blood. Ilium (or Troy) was the stronghold of a pastoral people, who occupied the valley and the neighbouring grazing grounds. Homer's epic story of the siege and destruction of Troy by the Greeks is called the Iliad. Il-yād, in Aryan (Persian), means "Memory, or Memorial, of the Tribe." There are famous classical accounts (Virgil's Aeneid) of the adventures and wanderings by sea of the relics of the Trojans, who finally settled in Italy and founded Rome in 753 B.C. The hiatus of 450 years is a somewhat long interval and requires some explanation. The Aryan founders of Rome were surrounded by settlements of Sabines and other nearly-related Aryan communities already in Italy, whose language was similar to their

own. These Aryans were the Patricians; and the earlier populations of cultivators, servants, and slaves were the Plebeians.

The Glory of classical Rome now began (753 B.C.).

European languages and their origins.

The split negatives of the French are similar to the split prepositions of Pashtu, and point to an early and primitive state of origin. ne . . . pas, ne . . . rien, ne . . . que. The agreement in gender of the pronoun with the object, instead of with the subject, the uses of the subjunctive case, and the feminine inflections of verbs and their participles, are entirely foreign to the true later Aryan modes of expression. The French pride themselves on their logic, and the logic of their language. To translate "He saw *his* mother" into "Il a vu *sa* mère" does not appear logical to an Aryan mind. In fact, the French cannot differentiate, simply, between "He saw his mother" and "He saw her mother." The French language has some exactitudes, but it also misses many shades. Expressions such as "*Sa* majesté le roi," meaning "His Majesty The King," or "*Sa* princesse," meaning "His princess," are so foreign and out-of-tune to the later Aryan mind, that an educated French-speaking Persian discards expressions which to him are impossible and frankly and deliberately says "Son Majesté le Schah," and a Persian prince refers to his wife as "Mon princesse." "Qu'est que c'est que ca (or cela)?" is an extraordinarily involved way of expressing the simple thought "What is it?" "Va t'en" seems a complicated way of saying "Go" or "Go away." "C'est la plus grande chose que je n'aie vue" (It is the most big thing that I *not* may have seen) contains the following difficulties for an English-speaking or Persian-speaking Aryan.

(1) To remember that an inanimate object has a gender; and it is so often a feminine gender. Chose (thing) is feminine.

(2) The definite pronoun is inflected for gender, so la must be feminine to agree with chose.

(3) The adjective is inflected for gender, so grande must be feminine to agree with chose.

(4) and (5) When using the superlative, the verb must be in the subjunctive case, and be preceded by half a negative. Presumably to indicate that the speaker is not certain of the truth of his own statement.

(6) That even the past participle of a verb must be accorded gender.

There are illogical and idiomatic expressions in all languages. The spelling and pronunciation of English words are difficult, and often quite illogical. The rhythm of English and the rhythm of Persian are almost impossible of attainment to a foreigner. English grammar and Persian grammar both are simple and almost logical. French spelling and pronunciation are not easy, although less illogical than English spelling and pronunciation. French grammar is difficult, illogical, and obsessed with sex; and sex is accorded even where it does not exist. Moreover, the sex of an inanimate object may vary according to locality. Water flowing along one channel may be called La Moselle and the same water, when it reaches another water-course, may become Le Rhin. German spelling and German pronunciation are simple, easy and logical. The language has retained an early and somewhat primitive form of Aryan, but it is undoubtedly Aryan. There is a simple narrative form of German, closely allied to narrative English. The more abstruse forms are rendered cumbersome, by long multiple words, and an involved arrangement of sentences, and of relative sentences. The mind is kept on the stretch too long, waiting for the decisive verbs and impressions. The grammar is logical, but there are unnecessary inflections of the article, the adjective and the verb, for sex and for number. Some of the old German words and German forms of construction are

so ancient that they may date back to the era of the Solutrean race (10,000 B.C.), who were the predecessors of the earliest Aryans around the shores of the Sarmatian Sea. The Solutreans were so firmly established along the Baltic that the subsequent and successive waves of Aryan migrants did not eradicate a good many of the older and more primitive words.

Original (Pashtu) numbers.

(1) yō. yowăl = first.
(2) dwā. dūwăl = second.
(3) drē. drēwăl = third.

Of these three, yōwăl survives in Pashtu, Persian and Arabic, as "ăwăl" = first. Awăl also occurs in the Turkish (Turanian) language. In Turki, qărăwăl = advanced guard. The Turki language is full of the older Aryan roots.

Dūwăl has left no trace in any of these oriental Aryan languages but survives in the English and French word "double," the German "doppel," and the Latin duplus, or duplex, or duplum. Drēwăl survives as treble.

Later (Persian) numbers.

(1) yăk yăkănd.
(2) dū dūkănd.
(3) sĕh sĕhkănd.

If these three ordinal forms ever existed, they have disappeared, except that sĕhkănd may have survived in some curious manner, in the Latin "secundus" whence the English and French ordinal "second."

yăkăm
dūyăm
sĕhyăm
} This was the oriental Aryan form, and survives in modern Persian.

Later (Aryan) numbers.

(1) ūn (from ūn = that, that one) ūnta
(2) dū dū-ta
} No survival.

(3) drē or trē — drē-ta = German, dritte (third).
trē-ta = English, third.

This suffix "ta" survives also in Persian, where it sometimes is used with a noun representing a living being, in the Chinese sense of "piecee."

Thus—dū tă ăsp = two "piecee" horse.
chĕhār tă mărd = four "piecee" man.

There is no doubt that among the western or Scandinavian Aryans, there was a word for a leader, which was Urst and later Furst. From these were derived the German erst (= first); English first; German Fürst (= Prince).

The modern Persian verb "to see" is dīdăn, dīd, but it is very irregular, being combined in some tenses with the older verb bīnăn, bīn. (The Pashtu equivalent being vīnăl, vīn.

Thus—mī-bīnăm I see.
dīdăm I saw.
bī-bīn look.
dīd seen.

In modern Persian, dūr-bīn (far seen) = telescope. Similarly, the Latin verb video, to see, contains both these old roots, from the original pre-Aryan source.

vī–dī–o (video) = seesaw, or looksee.

The Pashtu verb "to see" is very irregular, and discloses a root still more ancient.

zăh vīnăm I see.
mā hăghăh wŭ-līd by me it seen.
gōrah look, or look out.

The Irish expression bi-gorah means look out, beware; (Greek, gorao).

Outstanding examples of the deliberate reformation of the Aryan language, by some unknown school of Aryan wise men, or professors, are the Aryan verb "to be," and some simple adjectives with their new forms of comparative and superlative.

The usage of a verb "to be," in the original primitive Aryan language, developed out of the idea that what can be seen, necessarily exists. So, I see it = it exists = it *is*. Similarly, I saw a man = a man existed = a man *was*.

The irregularities and peculiarities of the verb "to be," in Latin, English, and German, can be traced directly to derivations from the original regular Aryan verb "to be" (ăstăn), and in the case of English (partly) and German (very largely) to arbitrary intrusions or rather survivals of older forms, which had originated in verbs meaning "to see." These older forms, derived from verbs "to see," had become so stabilized that they survived as irregularities.

The oldest verb "to see" of the Iranian group is "gōr-ăl, a Pashtu word which survives only in the Pashtu imperative gōrăh = look, look out, and in the future sense sometimes used, zăh bă gōrăm = I will see.

Next come the ancient Pashtu verbs vīn-ăl and līd-ăl, which survive in various tenses of the irregular Pashtu verb "to see." The early Aryan verb bīnăn (to see) comes from the same old root as vīnăl, and the early Aryan verb dīdăn (to see) comes from the same old root as līdăl.

There were two other ancient Aryan verbs "to see" which have dropped out of use entirely in oriental languages, but of which strong traces exist in English and German, with Aryan forms which cannot be mistaken. One was wărăn "to look out" or "watch." The English word beware still carries the old Persian-Aryan prefix for the imperative, and the words wary and unaware come from the same verb. Among the Baltic-Aryans this verb changed its meaning from "to look out" into "to defend"; hence the German wehren to defend, das Gewehr, the weapon, and Wehrmann, the defender. One reason why it dropped out of use as a verb "to see" was that its various tenses had come into common use as parts of "to be" (was, were, war, waren, etc.)

The other Aryan verb "to see" which may only have come into use among the Baltic and North Sea Aryans was sĭnăn, sĭn; which was a local variation of the older Aryan bĭnăn, bĭn. From this were derived the German siehen, sah, gesehen; the English see, saw, seen; and the Swedish se, såg, sett.

Thus, in their Aryan (Persian) form there were

bĭnăn	dĭdăn	wărăn	sĭnăn	= to see.
bĭn-ăm	dĭd-ăm	wār-ăm	sĭn-ăm	= I saw.
bĭn	dĭd	wăr	sĭn	= seen.
bi-bĭn	bi-dĭd	bi-wăr	bi-sĭn	= look.

Astăn, to be.

About 4000 B.C. the early Aryans evolved a new regular verb "to be," with two tenses, present and past (or perfect).

Original Aryan verb.		*Modern Persian.*	
ăstăm	I am	ăstăm	(or ăm)
ăstēs	thou art	ăstēs	(or ēs)
ăstăt	he is	ăst	
ăstĭmus	we are	ăstĭm	
ăstĭtes	you are	ăstĭd	
ăstănt	they are	ăstănt	
ūrăm	I was	būdăm	
ūrēs	thou wast	būdēs	
ūrăst	he was	būd	
ūrāmus	we were	būdĭm	
ūrātēs	you were	būdĭd	
ūrănt	they were	būdănt	

Ūrăm was a logical and natural Aryan conception, as the prefix ūr (old, former, father of) was so used in old German, as in Ochs, Ur-ochs; Wald, Ur-wald, etc., and in Swedish, as in ur-skog. Ūr-ăm = "in the past I am" = I was. It survives now only in the Latin eram, eras, erat, etc.

The modern Persian, in the perfect tense, uses the verb būdăn to become; būd-ăm I became = I was.

The Latin present tense of the verb "to be" merely is the accentuated syllable of the original Aryan verb ăstăn.

Aryan.	*Accentuated portion.*	*Latin.*
ăstăm	stăm	sum
ăstēs	ēs	es
ăstăt	ăst	est
ăstīmus	stūmus	sumus
ăstītes	ăstis	estis
ăstănt	stănt	sunt

English to be, been (from bĭnăn, bīn).

Original (derived from ăstăn).	*Later, as shortened.*	*Modern spelling.*	*Perfect tense* (derived from wäran, wār, to look out).
ăm	am	am	was
āst	ārt	art	wast
ăst	ist	is	was
āst	ā	are	were
āst	ā	are	were
āst	ā	are	were

Swedish.

jag är	= I am	jag var	= I was
vi äro	= we are	vi voro	= we were

German.

	Perfect tense (from wäran, wār, to see, to look out).
bĭn, from bĭnăn, to see	war
bĭst ,, ,,	wast
ist, from ăstăn, to be	war
sind, from sĭnăn, to see	waren
sind ,, ,,	waren
sind ,, ,,	waren

Thus we see that the German present tense was old and primitive, because forms of the verbs bĭnăn and sĭnăn (to see) had become fixed before the new Aryan verb ăstăn (to be) had been evolved about 4000 B.C. Whereas Latin and English, in their present tense, and Latin also in its perfect tense, were derived from the later Aryan conception of a special verb "to be." The English dialect forms, "I be coming," "Her be going," are relics of Old (or Anglo-Saxon, as opposed to Norse) English, and were derived from bĭnăn, bīn.

Greek.

	Perfect tense (derived from the past participle of bĭnăn, bīn (to see)).	
eimi	ēn	I was
ei		
esti		
eimen		
eite		
eisi		

The tenses of the Greek verb "to be" comes from the same sources, but are more distorted in Greek, one reason being that the exact pronunciation of the letters of classical Greek is doubtful. Another reason is that the minority of Aryans who conquered and ruled in Greece found there an old civilization, with established religions and customs. The Aryans dominated these older races, and infused organization, energy and progress; but the local influences were strong, and the older races grew and multiplied, improved in status, and finally absorbed the Aryan minority. The general level had risen, but the motive power was gone, and by 200 B.C. stagnation prevailed, in the Greek world.

"Măn ăstăm" originally meant "I am standing here" = I am present = I exist = I am. Stā, stăn, sĭtūn, ĭstādă (stand, standing) are ancient roots, even in early Pashtu and early Aryan (early Persian).

The present indicative and the perfect of the Pashtu verb stănăstăl (literally, to stand), to be, are as follows:

Present tense.

zăh yăm	I am	
tă yĕ	thou art	
hăghăh dē	he is	or, hăghăh stā or, hăghăh stādē
hăghăh dăh	she is	or, hăghăh stā or, hăghăh stādăh
mŭng zū	we are	
tāsō yāī	you are	
hăghĕ dī	they are	or, hăghĕ stādī

Perfect tense.

zăh wăm	I was
tă wĕ	thou wast
hăghăh wŭh	he was
mŭng wū	we were
tāsō wāī	you were
hăghĕ wī	they were

The relative antiquity of this Pashtu verb and its declension, in comparison with the early Aryan (early Persian) version, is an interesting question. The Pashtu is very ancient. There are fairly close affinities between them.

There may have been a parallel and simultaneous development, while the two branches of this ancient (pre-Aryan) stock still were in touch (5000 B.C. to 4000 B.C.) near the shores of the Sarmatian Sea.

The original Pashtu verb (present indicative) may have been derived as follows:—

	Hence, by abbreviation.
zăh stādăm, or stāyăm	zăh yăm
tă stādĕ, or stāyĕ	tă yĕ

	Hence, by abbreviation.
hăghăh stādē (masc.)	hăghăh dē, or stādē
hăghăh stādăh (fem.)	hăghăh dăh, or stādăh
mŭng stādū, or stāyū	mŭng yū
tāsō stādāī, or stāyāī	tāsō yāī
hăghĕ stādī	hăghĕ dī, or stādī

The verb "to have."

Latin.	*English.*	*German.*	*Swedish.*
hab-eo	have, had	haben, hatte	hava, hade.

The Pashtu is lărăl, lār; lăr-ăm, I have.

The Persian is dārăn, dār; mīdār-ăm, I have, but these offer no solution to the common root.

A Persian verb exists, of which some compounds are in common use. Nā-yāb = unobtainable; kăm-yāb = scarce. The old verb was yāftăn, yāb, to obtain, to possess, i.e. to have.

Normal declension.

Present tense.	*Perfect tense.*
mi – yāv-ăm	yābăm
mi – yāv-ēs	yābēs
mi – yāv-ăt	yāb
mi – yāv-ĭm	yābĭm
mi – yāv-ĭd	yābĭd
mi – yāv-ănt	yābănt

The derivation can easily be seen, for the Latin

habeo	habeam
habes	habeas
habet	habeat
habemus	habeamus
habetis	habeates
habent	habeant

and also for direct derivations, in German, English, and Swedish.

The Chinese (Pekin dialect) say

Yō, măy yō? Have, not have?

The southern Chinese say

Yāvăr? Have got? and this word is much used in "pidgin" English, which is the lingua-franca in China for business transactions.
"Pidgin" (Chinese) = "business."

This old Aryan root, from yāftăn, yāb, probably was carried into China by the Aryan Scythians, a branch of whom migrated from Mongolia into China about 2500 B.C. to 2000 B.C. Chinese civilization and written pictograph records began about 2200 B.C., and Scythian influence is very marked in early Chinese art, especially in bronze work.

The Turanian (Turki) word "yāvăr," a major, or battalion commander, a man who possesses authority, also is derived from the root of yāftăn, yāb, yāv.

The Chinese word ămăh, a nurse, may be compared with the early Aryan word ămmă, a mother.

In Pashtu, Baluchi, and Persian, the personal pronouns commonly are used with verbs, but in narrative they frequently are omitted, where the suffix of the declension is a sufficient guide.

They are used almost invariably in English, German, and French. In Latin they hardly ever are used.

Derivations of the personal pronouns.

The Aryan personal pronouns appear to have been evolved from the use in the first instance of

ĭ-măn (or ın) this = this person = I.
dū-man = thou (2nd person) = thou.
seh } or ān măn = 3rd person = he or she.
3 } = that one, yon, yonder.
ı mā = we.
dū mā = you.
ān mā } = they.
seh mā }

Pashtu.	*Baluchi.*	*Persian.*	*Urdu.*	*Latin.*	*French.*	*German.*	*Swedish.*	*Russian.*	*English.*
zăh	măn	măn	main	ego	je	ich	jag	ya	I
tăh	tau	tu	tu	tu	tu	du	du	tui	thou
hăghăh	ān, or ū	ān, or ū	wŭh	is, or illius	il	er	han	on	he
mŭng	mā	mā	hăm	nos	nous	wir	vi	mui	we
tāsŏ	shŭmā	shŭmā	tum	vos	vous	sie	ni	vui	you
hăghĕ	ānhā	ānhā (pron: ūnhā)	wĕ	ei, or illii	ils	sie	de	oni	they

There are indications that the primitive Aryan word for "I" was ĭgh. This terminal *gh* guttural is common in Baluchi, which is an early form of Persian dating from 4000 B.C. or earlier. Pashtu is older still and of unknown antiquity.

The Latin ego, from i-yo (Pashtu "this one"). French je from Pashtu zăh (or ză), which has exactly the same pronunciation in southern (Ghilzai) Pashtu. The Latin illius meant "that tribesman." English I from ĭ, "this." The French say "On dit," and the English say "One considers that . . . " and the Germans say "Mann kann es nicht."

Declension of personal pronouns.			*Which What*
Pashtu.			
zăh	tăh	hăghăh	
zmā	stā	da hăghăh	chi
mi	tā, or tă	hăghĕ	
Baluchi.			
măn	tau	ān	chi or ki
mai	tai	ăz ū	
mănă or mī	tī	ĕshĭă	
Persian.			
măn	tu	ān	chi or ki
i-măn	i-tu	i-ū (i-ō)	
mārā	tu rā	ānrā, or ū-rā	

Urdu.

main	tu	wŭh	kis, or kĭh
mera	tera	uskā, or is-kā	
mujh	tujh	uskō, or is-kō	

Latin.

ego	tu	is	qui
meus	tui	ejus	
me	tuum	eum	

French.

je	tu	il	qui
mon	ton	son	
moi	toi	lui, or soi, as in soi-même	

German.

ich (originally man)	du	er (originally seh)	welche or was
meine	deine	seine	
mich	dich	sich	

Swedish.

jag	du	han	
min	din	hans	
mig	dig	honom	

Russian.

ya	tui	on	
moi	tvoi	ego (pron evo)	
mnia	tebia	onikh, or nikh	

English.

I	thou	he	which or what
mine (or my)	thine (or thy)	his	
me	thee	him	

Original reformed Aryan of 4000 B.C.	*Old Persian.*		*Modern Persian.*	*English.*	*German.*	*Swedish.*
Băh (good)	Băh	Bah is only used in modern Persian for applause (Bah, Bah, Bah =Hear Hear = Good Good). The awkward word Bah for good must have been dropped about 4000 B.C. in the Aryan language, and the word Khūb was adopted instead. In Central Asia, this is pronounced "gūb."	Khūb	Good	Gut	God
Bĕhtăr (better)	Bĕhtăr		Bĕhtăr	Better	Besser	Bättre
Bĕhtărĭn (best) or Bĕstărin	Bĕhtarĭn		Bĕhtărĭn	Best	Best	Bäst
Wāh (bad)	Wāh	Wāh is only used in modern Persian to signify disapproval.	Bād	Bad	Schlecht (older word)	Illa
Wāstăr (worse)	Wāstăr	(Wah, wah = Fie, Fie, or Bad, Bad.)	Bādtăr	Worse		Värre
Wāstărĭn (worst)	Wāstărĭn	The awkward word Wah for bad must have been dropped soon after 4000 B.C. in the Aryan language, and the alternative Aryan word Băd was used instead.	Bādtărĭn	Worst		Värst
Dūr			Dūr	Far	Fern	
Dūrtăr			Durtăr	Further		
Dūrtărĭn			Dūrtărĭn	Furthest		

ARYAN NUMERALS

Original pre-Aryan.	*Pashtu.*	*Baluchi and Persian.*	*Urdu.*	*Greek.*	*Latin.*	*English.*	*German.*	*French.*	*Swedish.*	*Russian.*
ān, or ūn = that one										
yō	yō	yăk	ēk	eis	unus	one	ein	un	en	odin
dwā	dwā	dū	do	duo	duo	two	zwei	deux	två	dva
drē	drē	seh	tīn (*Punjabi* trē)	tris	tres	three	drei	trois	tre	tre
khăr	salōr	chĕhār	chhār	tetra / tessera	quattuor	four	vier	quatre	fyra	chetuiry
păn j	pinza	păn j	pānch	pente	quinque	five	fünf	cinq	fem	piat
	shpăg	shĭst	chĕh	hex	sex	six	sechs	six	sex	schest
	ăwă	hăft	sāth	hepta	septem	seven	sieben	sept	sju	siem
	ătă	hăsht	ārţ	okta	octo	eight	acht	huit	åtta	vosiem
	năhă	nū	no	ennea	novem	nine	neun	neuf	nio	dievat
	lăs	dăh	dăs	deka	decem	ten	zehn	dix	tio	diesat
	shĭl	bīst	bīs	eikosi	viginti	twenty	zwanzig	vingt	tjugu	dvatsat
	păn jā	păn jāh	păchās	pentekonta	quinquāginta	fifty	fünfzig	quarante-dix	femtio	piatisiat
	săwă	săd	său	hekaton	centum	hundred	hundert	cent	hundra	sto
	hăzār	hăzār	hăzār	chilioi	mille	thousand	tausend	mille	tusen	tuisatcha

Ginti kawal, or ginti kardan, in Pashtu, Persian, and Urdu, means to tally off or to count. Thus, bīs ginti = twenty tallied off. In Punjabi it is vi-ginti, exactly the same as Latin. Păn jāh ginti = fifty tallied off; whence the Latin quinquā ginta.

Persian.	*English.*	*Pashtu.*	*German.*	*French.*	*Swedish.*	*Russian.*
shĭstăn	to squat; to sit		sitzen		sitta	sidit
shĭst	sat		sass		satt	sidiel
nishĭstăn	to sit down	kĕnāstăl	nieder sitzen	s'asseoir		
nishĭst	sat	kĕnāst	sass	assis		
bi-nĭshĭn	sit down!	kĕnăh!	gesassen	asseyez-vous	sitner	sadities
istāda shŭdăn	to stand, to stand up (to become erect)	wŭdrēdăl	stehen stand gestanden	se tenir debout	stå	stavat
ĭstāda būd	stood	wŭlār de			stod	staval
ĭstāda bāsh	stand up!	wŭlār shăh!				
ŭftādăn	to fall, to fall down	prēwătăl	fallen	tomber (perhaps derived from)	falla	upast
ŭftād	fell	prēwătălĕ dē	fiel	wrūmbe prewătăl, to fall forwards)		
bi-ŭftād	fall down!	prēwătăh!	gefallen			

CHAPTER IX

The Alphabet. Greek Alphabet of Aryan origin. Comparison of characters in Aryan language with those of European languages. Further differences and similarities in Aryan and European languages. Numerals. Early Aryan numerals surviving in Roman notation. Greek derivation of European numerals from Aryan sources. Likeness in root formations between Asiatic-Aryan languages and European languages. Greek derivations from early Aryan roots. Latin numerals. The Goths, their language, and their runic letters.

THE alphabet of Greece was of direct Aryan origin. The early primitive Aryan alphabet appears to have been evolved in north-western Persia, among the Medes and Persians, in Medea. The antiquity of the civilization of Medea is not yet sufficiently realized and has not yet thoroughly been investigated. Early Aryan colonies existed in this locality, based on seaports of the Sarmatian Sea, from about 5000 B.C. From Enzali (Caspian port) there is a natural line of access to the plateau (Medea) at Kazvin. From Astarabad (Caspian port) there is natural access to Shahrud and Bostan, which are in the old Aryan-Pathan kingdom or principality of Hyrcania. (Shahrud = royal river, and Bostan = garden, or bosky grove).

These early Aryan colonies were no more than fortified trading centres, or depots, for the products (largely dates and date-sugar) from Mesopotamia.

In modern Persian, ălăf means grass or herbage, and ălăfi is the grazing fee for horses, mules, camels, or donkeys, and also for sheep and goats, which the modern Persian tribes claim to exact, as an immemorial right, on account of all flocks, caravans and travellers passing through their tribal territory. All Indo-Persian people of true Aryan origin use the "Persian" script, the alphabet of which begins with the two letters ălăf (or ălif) and bē; and their alphabet is called the ălăfbē.

In pre-Aryan (7000 B.C.), ălăf, or ălăfă = a water reed, or swamp vegetation.

5000 B.C., ăl or ălăm	= a reed.
5000 B.C., ăl or ĕl	= an arrow.
1500 B.C. to 1000 B.C., kălăm	= a reed pen; Latin calamus, an arrow.
ălm or ilm	= knowledge, of which the reed pen was the key.

In early Persian and in Pashtu (say 4000 B.C.) ălăf meant a meadow, or the moist bottom of a valley, where rank herbage grew, consisting of grass, bushes, and reeds. This old Aryan word of the Baluch period was adopted into Pashtu, and still survives in Pashtu, with the meaning of meadow.

The pre-Aryan, Pashtu-speaking Alpine race, who entered Switzerland and eastern France about 4000 B.C. with flocks of sheep and goats, called this land of grazing meadows the Alaf or Alph or Alps. Helvetia = Alăfĭtia.

Abbreviation of words is a normal Aryan tendency, and ălăf and bē both are abbreviated forms. Ăf or ăfă meant water, and the first name, in full, was ălăfă, which is identical with the Greek name alpha. There is no doubt that the second name, in early Aryan, in full was bēta, which also is identical with the Greek name. As ăfă means water, the modern meaning of "grazing" (which was an ancient meaning also, because in Pashtu ălăf is an old word for a meadow, or pasture) can only be fulfilled by "ăl" denoting the herbage which grows so freely in the swampy ground of the valley bottoms; and these are normal grazing facilities both in Persia and in central Asia. Camels (entirely) and donkeys and goats (largely) graze on bushes and scrub, and not on grass, so the word "ăl" in ălăfă has a wider meaning than grass only. The "ăl" or herbage in swampy ground in Persia and central Asia always included a copious growth of hard, thin, straight reeds, the obvious source for arrows in a sparsely wooded country.

Primitively, the word alafa was used for "water reed," i.e. "arrow." The word beta, in Hindi and Urdu, means son (= my bow, my cherished possession). In the East, children were either called "seed" or were compared with the bow and arrow (quiverful, etc.) The word beta is derived from "benta," a cane, or young bamboo shoot, and benta is still a current word in oriental languages. The word bent, or reed, exists in English. The primitive bow, made of a cane or canes, was a "bēṅta," which subsequently was shortened to "bēta." The first two letters of the Aryan alphabet were represented as follows:—

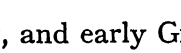
↑ ălăfă, an arrow.
β beta, a bow.

A.—The pictorial representation of an arrow (|) still remains as the letter alafa, or alaf, or alif in Indo-Persian languages and in Arabic as well.

The capital letter A, in European languages, and the alpha or aleph of early Phoenician, early Hebrew, and early Greek, all show, in various formations, three arrows. The Etruscan letter A was .

The Sanskrit and Hindi script, which is entirely different, shows a quiver with three arrows . The Greek letter alpha originally, in early Greek, was written , showing the three arrows. This was slurred into a script more quickly written .

B.—The pictorial representation of a bow (B) still remains as the capital form of beta, or bē, or b in European-Aryan alphabets; and an unstrung bow is the representation of the letter bē or b in the Persian script ب, the dot being a formal representation of the bowstring rolled up. In Sanskrit and Hindi the same idea of an unstrung bow is conveyed, ब.

The same idea of a bow, or an unstrung bow, is conveyed in the letter beta or beth of early Phoenician, early Hebrew, and early Greek  . The

Greek letter beta β merely is a quickly written form of the same idea.

The ălăfmăn, or archer, of the primitive Aryans subsequently became (by Aryan word abbreviation) the ălmăn, or archer. Hence, the Alleman, or Almāni, one of the Gallic names for German-Aryan tribes. The al (arrow) gave derivation to ell and ell-yard.

An English nursery rhyme carries down the traditional truth, in words which are all of Aryan origin, given here in a form which shows the Persian-Aryan line of derivation of the words:

A wār un ălmăn ō shoss ăz un frāg
B wār sehs beta wăs seh kăt ăz un lāg.

The words frāg, frāg, frāg, exactly describe the call of the bull-frog, so well known in the Middle East. The continuous questions put by children may have been likened by their parents to the continuous croaking of the bull-frogs. Hence, the German word fragen, to ask a question.

G.—The letter G; Greek gamma; Hebrew gimel. Originally the old Aryan name was gā-măkh, the great face or great neck, i.e. a camel. Gām (Persian) = a pace, or stride. Gāmmā was the "strider," or camel.

In practically all its forms, the letter G conveys the idea of a long neck, with or without a head. The Persian letter گ (gāf) represents the neck and body of a camel, as seen on a distant horizon, when the legs cannot be perceived.

D.—Greek delta, Hebrew daleth. The Aryan name is dāl, or dē. The origin is uncertain. The pictorial idea appears to be a musical instrument which can be beaten or struck. The original Aryan letter probably represented a dōl (dhōl) or drum. In some alphabets this letter looks more like a triangle, to be struck for a note, Aryan ◁, European D, Sanskrit द.

E.—This letter does not exist in Asiatic-Aryan languages. Its sound is conveyed by using y (ĭ) as a short vowel, but the exact sound of e really does not occur. There is nothing between the short ă and the short ĭ. The letter is called Epsilon in Greek and He in Hebrew. It appears to be of Phoenician origin, and its early form represents fields of cultivation or more probably the water-channels of irrigation. The French word Silon means furrows of cultivation.

I.—The letter I really does not exist in Asiatic-Aryan. The letter Y (ye) is used, and when this is treated as a vowel, it usually is transliterated by ɪ (pronounced like ee).

The letter I (i) of European languages probably was derived from a Sanskrit form of the letter Y, as written in the middle of a word or syllable, viz. (ĭ) = short i; and (ī) = long i. The Sanskrit form of Aryan writing gave this letter to the Phoenicians, who introduced it (later) into Greek. In early Phoenician and early Greek the letter Zēta was written sometimes as Z and sometimes as I.

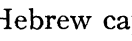
Z.—The Asiatic-Aryan letter Z, or zē, appears to be derived from Serp or Serpent. Originally it appears to have been written as Z or and this form appears in early Phoenician and early Greek, and became established in European languages. The Sanskrit-Aryan equivalent is Dhē and there is no other representation for the sound of z, in Sanskrit. The modern Persian and Arabic form for z is (zē).

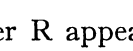
H.—The Hē of Asiatic-Aryan languages was the Eta of early Phoenician and early Greek, and the Heth of early Hebrew. The original letter apparently represented small fields or plots of cultivation. In modern Persian there are different values and forms of the letter H. and there are several ways of writing

it. The normal Persian forms are ه and ۀ, the gutteral "h" being of later Arabic origin.

T.—This is the letter ti or tau. It was called tau in early Phoenician, early Greek and early Hebrew. Its early representation was much the same in all Aryan languages, namely . It appears to be a pictorial representation of the early Aryan second personal pronoun ti, tau (thee, thou). In modern Persian it is written تو which conveys the same idea.

Y.—In Asiatic-Aryan languages this letter (Yē) is very hard-worked. At the beginning of a word, or a syllable, it usually (but not always) has the sound of y, and is then a consonant. In the middle of a syllable it is ī (= ee). In Persian, at the beginning or in the middle of a word it is written یـ but at the end of a word it is written ی with a tail and a flourish. The Sanskrit and Hindi letter य is more like the European y.

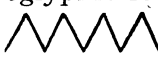
K.—The letter K represents a boy (male child) from kăs. In Persian and Arabic the hard k is kāf; in Greek kappa; in Hebrew caph ().

L.—The letter L represents a girl (female child) from lăs. In Persian and Arabic it is called lam; in Greek lambda; in Hebrew lamed ().

R.—The letter R appears to be a symbolised representation of the sun and its rays (Rū); the beneficent rays of the sun reaching down towards the earth. The Persian ر and the Sanskrit र letters (both rē) represent merely one ray of the sun.

M.—The letter M is derived from the old Aryan word Ămmă (mother) and represents two breasts. The same idea prevails in the early Phoenician, early Greek, and early Hebrew letters. The modern Persian letter م (mīm) represents a nipple, and the Sanskrit letter म represents one breast, seen in profile.

N.—This letter is called nūn in Persian and Arabic; nē in Sanskrit nū in Greek; and nūn in Hebrew.

The word nūn is very ancient, and really meant "aquatic," or pertaining to water. Nūn meant fish and Nūnū was the fish-god of the early Assyrians; and the Chaldean and Greek and Roman sea-god Neptune derived his name from this same root. Nūn also meant sea, river, and wave. There are many words derived from this old root, nūn, nūnd, nănd. Latin unda, a wave; French onde; ondulation, onduler. The ancient hieroglyphic for "the sea," or 'river," or "waves" was  .

The very early Egyptians used this hieroglyphic, but it is far more ancient than any Egyptian writing. Waddell has shown that the earliest Egyptian records of the first and second dynasties are really Sumerian, introduced by the Sumerians who founded those dynasties. The hieroglyphic for nūn occurs in Chaldea and in Iran, prior to the earliest Egyptian records. It is found on ancient pottery water-jars, which probably are older than any records found in Chaldea. The letter nūn (N) merely is an abbreviation of this ancient hieroglyphic. The Egyptians never invented any real alphabet, nor sporadically any single letter of any alphabet. There is no authentic record of anything that the Egyptians can be credited with having invented, except the making of paper from papyrus, and even glass probably was a Phoenician and not an Egyptian invention. The Egyptians certainly received many inventions from the various races who conquered the country from time to time. Those conquerors employed the enslaved and docile population in carrying out the great building ideas which they brought with them, from Mesopotamia and from Iran. Huge buildings (Pyramids, etc.) and extensive undertakings (Great Wall of China, etc.) of ancient days are the sure and certain signs of an enslaved and docile local population, working for a conqueror.

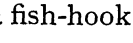
O or W.—In Persian-Aryan languages, the letter wōw (ﻭ) is used both as a consonant (w or v) and as a vowel (ō or ū). It is a letter that is more hard-worked even than the letter y (yē).

It probably was derived from Ōrū or Ūrū, the sun-disc, or face of the sun; and originally was written ⊙.

In early Phoenician, early Greek, and early Hebrew, this letter "o" was written usually as .

In early Greek the value and use of this letter certainly was similar to the early Persian-Aryan usage; so that a word such as oinon (wine) was really pronounced as vīnon or as wīnon. Similarly, uios (son) was pronounced vīos, which brings it closer to the Aryan (Latin) filius.

P.—The Persian-Aryan letter pē (ﭖ) was derived from pōkhta, meaning ripe, or enceinte. The Persian letter represents a bunch of grapes. The Sanskrit letter pē, early Greek pi, Hebrew pe, and the early Phoenician letter, all show the idea of enceinte, .

J.—The letter j in most of its forms, in various early alphabets, appears to represent a fish-hook,  .

S.—The letter s, in most of its forms, in various early alphabets, represents a snake. The sibilant sound of this letter may have been likened to the hiss of a snake.

C.—The letter c does not occur in Asiatic-Aryan alphabets, where the letter k is used instead. In European languages, the k of Pashtu and Persian Aryan words is often changed to c. The letter c may have been derived from a pictorial representation of the crescent of the moon (chand).

U.—The vowel ū does not occur as a separate letter in most Asiatic-Aryan languages. The vowel wōw (ﻭ) is used instead. The letter u occurs in Sanskrit, which is extraordinarily rich in vowels.

The short vowels, ă, ĭ, ŭ, usually are not written at all in the Persian or Arabic script. Thus sb may be săb, or sĭb, or sŭb; and a previous knowledge of words is necessary to ensure correct pronunciation in reading. In careful writing, however, these short vowels *can* be indicated:

ś̆b = săb. This is the zăbr, or upper, vowel mark.

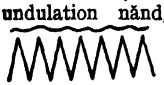
s̆b = sĭb. This is the zēr, or lower, vowel mark.

s̆́b = sŭb. This is the pēsh, or forward, vowel mark.

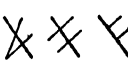
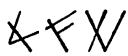
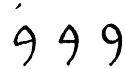
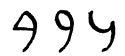
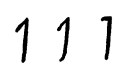
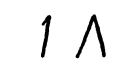
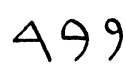
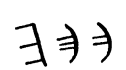
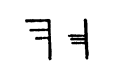
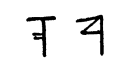
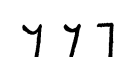
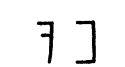
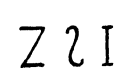
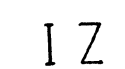
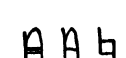
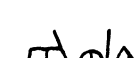
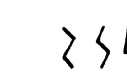
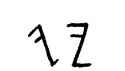
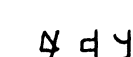
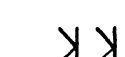
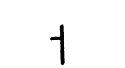
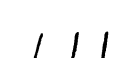
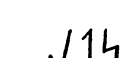
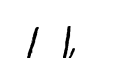
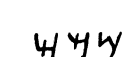
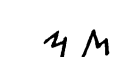
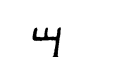
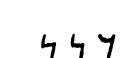
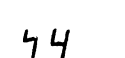
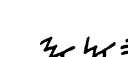
Persian and Arabic writing runs from right to left, i.e. in the opposite way compared with European writing, or with Sanskrit and Hindi writing.

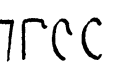
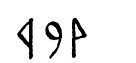
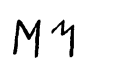
THE ARYAN ALPHABET.

European languages.	*Persian, Arabic, etc.*	*Sanskrit, Hindi, etc.*
A = ăl, or ălăf = arrow. 3 arrows. or alafa.	ا (ălĭf) one arrow.	अ (ălăf) man with quiver and 3 arrows.
B = bēta = bow. a bow, strung.	ب (ḃ) (bē) a bow, unstrung. The dot symbolises the rolled-up bow-string.	ब (bē) a bow unstrung. The bow-string is looped.
G = gā-măkh = camel. an animal with long neck.	گ (gāf) a long-necked animal (Persian letter).	ग (gē) an animal with long neck (grazing).
D = dōl or dhol (musical instrument). = musical instrument. a drum	د (dal) musical instrument (triangle).	द (dē) musical instrument (triangle).
I = this man = 1st 1st man I or I. personal pronoun.	Does not exist. Letter Y is used.	इ (i) a man.
Z = zē = sărp, or serpent Z or ζ.	ز (zē) serpent.	घ (Dhē) serpent. This letter is used for "z."
H = hē = irrigated fields or plots. originally written 日 ㄣ.	ه ھ (hē) plots.	ह (hē)

T = tĭ or tau = 2nd personal pronoun, thee, thou. 2nd man.	ت (ڎ) (tē) 2nd man.	त (tē) 2nd man.
Y = 2nd person plural. you or ye. 3 men.	ي (ۑ) (yē) 2 or more people.	य (yē)
K = kăs = boy (male) boy, with arm and "serpent."	ڪ (kāf) boy, with "serpent," etc.	क (kē) boy, with "serpent," etc.
L = lăs = girl (female). girl with feet only.	ل (lām) girl, with feet only.	ल (lē) girl, with two small breasts.
R = rū = light rays of sun. Sun, with two rays.	ر (rē) a ray.	र (rē) a ray.
M = ăm or ămmă = mother. two breasts.	م (mīm) a nipple.	म (mé) one breast in profile.
N = nūn, or = aquatic undulation nănd, or ănd or waves. 	ن (ڹ) (nūn) a wave (symbolized).	न (né) a wave (symbolized).
O = ōrū = sun. the sun or ūrū disc.	و (wōw, or ō) Sun, with one ray.	ओ or ो (oo) Sun, with one ray, added to A.
W or V = nil.	The letter و (wow) is used for both.	The letter ब (bé) is used without the cross stroke and is called vē.
P = pōkhta = ripe. ripe or enceinte.	پ (ڀ) (pé) a bunch of grapes.	प (pé) enceinte.
J = fish-hook { jăk? = fish-hook. jerk?	ج (jīm) fish-hook.	ज (jē) fish-hook.
S = hărp or sărp (root) = snake or samp. snake (iss or hiss)	س (sīn) snake. ش (shīn) = sh.	स (sē) ?
C = chānd = crescent crescent or chandrū of moon. of moon.		Not used. The letter k is used in Asiatic Aryan alphabets.

U Not used in Asiatic-Aryan alphabets.
The letter wōw (w) is used instead, a a vowel equivalent to ō or ū.

Greek name.	*Phoenician.*	*Early Greek.*	*Early Hebrew.*	*Later Hebrew.*	*Hebrew name.*
Alpha					Aleph
Beta					Beth
Gamma					Gimel
Delta					Daleth
Epsilon					He
Upsilon					Vau
Zeta					Zain
Eta					Heth
Theta					Teth
Iota					Yod
Kappa					Caph
Lambda					Lamed
Mu					Mem
Nu					Nun
Xi					Samech

Greek name.	*Phoenician.*	*Early Greek.*	*Early Hebrew.*	*Later Hebrew.*	*Hebrew name.*
Omicron					Ain
Pi					Pe
Si					Tsadde
Koppa					Koph
Rho					Resch
San or Sigma					Shin
Tau					Tau

The alphabet shows many proofs of Aryan origin. The names of most letters, and the basic pictorial ideas they represent, all are Aryan names and ideas. The Phoenician traders, whose caravans plied regularly to Assyria, to Babylon and to Iran, were quick to perceive the immense advantage of alphabetical writing. The Phoenicians adopted the Aryan alphabet, and soon conveyed it to the Hebrews and to the Greeks. Knowledge, writing, education, and progress, all received an incalculable impetus throughout the world, by the simple Aryan expedient of alphabetical writing. It was a great turning-point in the history of mankind, and we do not know even the name of the genius who first invented the alphabetical system.

Alphabetical writing first became known to the Phoenicians and the Greeks about the tenth century B.C., so it probably was evolved in Iran about the eleventh century B.C., or even earlier.

The ancient runes, or runic letters of the Scandinavian (Baltic) writings, are similar to Greek letters, and it therefore has been assumed that the runic letters were derived from Greek. But the runes also are similar to the Aryan letters, which are in truth the basis of nearly all alphabets, including the Greek alphabet. The Aryans migrated continuously to Scandinavia and the Baltic, and the Greeks did not.

The earliest Aryan method of recording numbers probably was carried to Italy by the earliest Aryans, and survived as the Roman system of notation. The primitive Aryan numeration probably stopped at 20 (xx). It is a cumbersome method and does not lend itself to mathematical manipulations.

The Persian-Aryans invented and used simple symbols for the notation of numbers, but it is doubtful whether they made much progress in mathematical science. The Pashtu and Persian languages show by ancient words (nīmeh = half, whence semi and demi) that fractions and the manipulation of fractions were known and practised. Indeed, this knowledge was forced upon them by the intricate systems of dividing and sub-dividing any available water supply for irrigation. Pathans are, and always have been, so accustomed to the sharing out and apportioning of loot, of inherited property, and of village irrigation water, between families and individuals, that fractional problems are worked out by mental arithmetic by Pathan tribesmen who are entirely uneducated. Many Pathan folk-lore stories are based on a solution of some intricate sub-division of goods. The early Aryans of Iran, and the Chaldeans, practised and understood mensuration, simple arithmetic, and the elements of geometry. This is proved by the evidence of their laws, their plaques, and their tablet records, These records are substantiated by their buildings, canals, and water-levels.

The Aryan (Persian) numerals are as follows:—

1	۱
2	۲
3	۳
4	۴
5	۵
6	۶
7	۷
8	۸
9	۹
0	۰

These numerals are of Aryan origin, are in use in Persian, have been adopted in Pashtu and Baluchi, and are used in Urdu and various languages and dialects in India. The Arabs also adopted these numerals, therefore many writers call them the "Arabic" numerals. These Aryan (Persian) numerals are older than the European (or Greek) numerals, and are older than the Arabic language.

The Greeks modified the Aryan notation into the European system of notation. The Greeks invented most of the elements of mathematical science; in some branches of which they made great progress. The development of mathematics mainly was due to the Greeks. The Arabs in the early Middle Ages learnt mathematics from Greek scholars. The Arabs are reputed to have made further progress, especially in Algebra. Al Gebra is an Arabic name, but this is not a positive proof that the Arabs invented the science of Algebra. The Arabs instituted and maintained schools of learning and of science, mathematics, medicine, astrology, etc., but their object, to a considerable extent, was to attract the best foreign teachers and scholars, mainly Greeks and Persians. The Brahmans have been credited with the discovery of logarithms, but this is a very doubtful point. Neither the Arabs nor the Brahmans, unaided by European education and teaching, have done any original mathematical work in recent centuries, and the existence of real mathematical talent

in these races appears to be a myth. It was the Greek scholars, in the richly-endowed schools of Alexandria, Damascus, Baghdad, Bokhara, Samarkand, etc., who developed mathematical science in the early Middle Ages. There were many learned men among the Arabs, but the original work was done by foreign scholars, mainly Greeks and Persians.

The Greek derivation of the European numerals is very obvious.

European numerals.

1. This figure already had been fixed under the old Aryan system of notation. It was too obviously simple and convenient to require any change.
2. This simply is the Greek letter alpha, α.
3. This is a simplified form of the Greek letter beta, β.
4. This comes from the Greek letter gamma, γ (γ).
5. From the Greek letter delta, δ.
6. From the Greek letter epsilon, ϵ (6).
7. From the Greek letter zeta, ζ (3).
8. From the Greek letter theta, θ.
9. From the Greek letter rho, ρ (9).
0. From the Greek letter omega, o. In early Greek, the letter omega (omicron) was written

It will be noticed that the figures, 2, 3, 4, 5, 6, and 7 were taken from the first six letters of the Greek alphabet. The seventh letter eta was passed over, being so alike to zeta. The eighth Greek letter theta furnished the figure 8. Passing over several more letters of the alphabet, the Greek letter rho provided the figure 9. This letter rho anciently was written in exactly the same way as the Persian-Aryan figure 9 which is called nō or nū. Omega, the last letter of the Greek alphabet furnished the figure, nought.

The Goths, their language, and the runes or runic letters of their alphabet.

[Some of the historical items regarding the early Goths, the Gothic version of the Lord's Prayer, and the two Gothic runic inscriptions, are extracts from the series "The Story of the Nations"—"The Goths," by Henry Bradley (1891). Published by G. P. Putnam's Sons, New York. London agents: T. Fisher Unwin, Paternoster Square.]

The first mention of the Goths occurs in the earliest "Sumerian" records (about 3378 B.C.) which describe the conquest of Mesopotamia by the Guta or Gutan, who had formed a colony in Cappadocia, in Asia Minor. The Sumerian tablets represent the Guta invaders as a northern race, dressed in sheepskins.

Items of early Gothic history recorded by Jordanes, and derived from ancient Gothic folk-lore and songs, shew that the original home in Europe of the Goths was in "the island of Scanzia" (i.e. Scandinavia) and in the island of Gutaland (Gotland).

The Goths crossed the Baltic Sea in three ships, to the mainland (now East Prussia). Jordanes stated that these three ships carried the Ostrogoths, the Visigoths, and the Gepids: a typical myth, a story elaborated in later years, to account for the three main branches of the Goths.

About 300 B.C., the Greek traveller Pytheas, starting from Marseilles, made a journey through the Teutonic country. He mentions the "Guttones" as inhabiting the south-eastern shores of the Baltic; they owned large herds of cattle, and they traded in amber.

The Roman historian Tacitus, about 100 A.D., mentions the "Gotanes" as the Teutonic people who dwelt along the south-eastern shores of the Baltic, and had spread up the valley of the river Vistula.

The migration southwards of the Goths from the Baltic coast* began early in the third century A.D.,

* The Slavs and the Lithuanians occupied the territories of the Baltic coast, which the Goths had vacated. A branch of the Goths had settled on the Jutland peninsula, and was known to the Anglo-Saxons as Hreth-gotan, or Reidh-gotan.

led by King Filimer, son of Guntharic. The Ostrogoths, under kings of the Amaling family, occupied the areas which now comprise Roumania and south-western Russia. The Visigoths, subsequently ruled by kings of the Balthing family, migrated to the areas which now comprise Hungary, Transylvania, and a part of Roumania. The Gepids settled in localities further to the west.

King Filimer expelled local witches (Halirunos) from the Danube valley. These went eastwards, and married demons of the steppes, and from them were descended the Huns. This is another mythical story.

Between the time of the Christian era and 225 A.D., Roman writers have mentioned the "Getae"* as the people who were living in the country to the north of the delta of the river Danube. The poet Ovid, when banished from Rome by the Emperor Augustus, had been sent to live among the Getae, in the Roman frontier colony of Dacia. The Goths drove some of the Getae to the southern side of the river Danube, and the remainder of the Getae subsequently were absorbed by the Goths.†

About 225 A.D., the Romans employed Guta, or Gothic, levies against the "Sarmatian barbarians," who lived further eastwards, in the valleys of the Don and the Volga.

Ostraguta was the first king of the Amaling family, and he ruled from a camp situated in the neighbourhood of the present town of Bucharest. Anglo-Saxon poems mention him as Eastguta, and as the father of Unwen. About 240 A.D., the Gepids separated from the Goths.

The Gepids defeated the Burgunds, another Teutonic people who were living among the mountains of the Black Forest, and drove them westwards. The Gepids

* This name should be compared with the Massagetae (Māhā Jăti), the people who were living north of the river Oxus in the fourth century B.C., against whom Alexander the Great had undertaken a long and unsuccessful campaign from Bactria, in 328 B.C. to 327 B.C.

† Many of the Scythians, of the lower valleys of the Dneister and the Dneiper, also were absorbed by the Ostrogoths.

then attacked the Goths, but King Ostraguta defeated them decisively. Ostraguta died in 250 A.D. and was succeeded by King Cniva.

The Goths crossed the river Danube and began to attack and plunder the Balkan provinces of the Eastern Roman empire and the Illyrian provinces of the Western Roman empire. Meanwhile the Huns from Mongolia occupied the valleys of the Volga and the Don and began to harry the Ostrogoths.

Wufila (or Wulfila), a Goth converted to Christianity at Constantinople, in the Greek Church (Arian tenets), translated portions of the Bible, and some prayers, into the Gothic language. Between 340 A.D. and the date of his death in 381 A.D. he lived among the Goths, north of the river Danube, and converted the Goths to Christianity.

Gothic.

Atta (*or* Vatta) unser, thu in himinam,
Father (*or Father*) *our*, *thou in heaven*,

weihnai (*or* hailag-ai) namo thein.
hallowed-be (*or hallowed-be*) *name thine.*

Qimai thiudinassus theins. Wairthai
Come Kingdom thine. Be-done

wilya theins, swe in himina, yah
will thine, *so in heaven*, *also*

in airtha. Hlaif* unsarana thama
in earth. Loaf our the

sinteinan gif uns himma daga.
continual give us this day.

Yah aflet uns thatei skulans siyaima,
And off-let us that-which debtors we-are,

swa swe yah weis aflatam thaim
as so also we off-let the

skulans unsaraim. Yah ni bringais
debtors ours. And never bring

* *Russian*, hleb = loaf.

uns in fraistubnyai, ak lausei uns
us *in* *temptation,* *but loose* *us*

af thamma ubilin. Unte theina ist
of the evil (=goblins or demons). *For* *thine* *is*

thiudangardi, yah mahts, yah wulthus,
Kingdom, *and* *might,* *and* *glory,*

in aiwins.
in ages.

Variations of spelling are noticeable in this Gothic version of the Lord's Prayer.

German.

Unser Vater,* der Du in Himmel bist, heilig sei Deine Name. . . .

English.

Our Father, which art in heaven,† hallowed be Thy Name. . . .

Early Aryan (Baluchi period).

Bāvāh (*or* Bābā)-i-mā, chi băh fălăk en (*or* ăstēs), tăi nām hālăgh bāsh. . . .

In the Gothic version, there are several words of oriental derivation:—

hailag, from the early Aryan (Baluchi period) hālăgh = renowned; and hence = sacred or hallowed. The root word hāl (= news) exists in Pashtu, Baluchi, and Persian. The renowned ancestor, in the course of time, became the tribal *sacred* ancestor.

namo, from the early Persian nām; Pashtu, nūm.

thu, thein, from the early Persian personal pronoun tū. The Baluchi version is tău, tăi, tī.

wair, (*or* wăr), to do, from the early Persian root kăr (kărdăn = to do).

* The German letter V is pronounced like the English F.

† Baluchi, āf = water. Hāfăn = safe waters = harbour = security = journey's end = heaven.

yah = and *or* also, from the early Persian wăh or yăh; wăh is commonly used in Persian; and during the Muharram processions the mourners shout "yăh Hăsăn, yăh Hŭssăin."

himma = this, from the early Persian hămĭn = this.

The Gothic word skulans = debtor.

skĭlăn = to slay or kill (originally ăskĭlăn).

skĭl = he slays.

skŭl = he slew, or he has slain.

skŭlăns = a debtor for blood money, due to the relations of the deceased. This is an ancient Pathan tribal law.

skŭldig = liable to pay, or guilty. (*German*, schuldig, from schil, schul.)

gelt = money. Before the introduction of money, gelt (from găl = a flock, or herd) meant compensation or payment in kind.

geltig = liable to pay, or guilty. (*English*, guilty.)

saiyama = we are. *Pashtu*, yăm = I am; *old Pashtu*, stāyăm = I am.

af (*or* av) = of or from; derived from the early Persian ăz.

mahts = might, power; from the early Aryan (really pre-Aryan) root gā = great; early Aryan, mā or māhā.

thiudinassus = kingdom, appears to be derived from deō—dēn—ăssus = by the god—given—power. Hence this word means "divine power," or "divinely bestowed power."

thiudangardi = kingdom, similarly, from deō—dēn—kărdi = by the god—given—and done; "kingship," therefore, would be a better translation than "kingdom." The word means "royal prerogative divinely bestowed."

fraistubnyai = temptation:
fĕrĭshtādăn, fĕrĭsht, fĕrĭshtă (*Persian*) = to send.
ubilin (*Gothic*) = evil (= goblin).
ubny = little demon.
fĕrĭshtă—ubny = the "sent" demon. (i.e. sent by the devil) = tempter.
fĕrĭshtă—ubnyai = temptation.

lausei = loose, to loosen, to let loose.
Pashtu, *kh*lās kăwăl, to let loose.
Persian, *kh*lās kărdăn, to let loose.
Colloquially, a Pathan says *kh*lās-ĭ-kă (let it loose), with the accent on lās. This Pashtu verb has several meanings, including "to finish," "to finish off."

Runes, or runic letters.*

On a Gothic ceremonial circlet of gold, found near Bucharest, there is the following inscription, in Gothic runic letters:—

GUTANI	OWI	HAILAG
Gothic	*oath*	*holy.*

Runic letters were cut on wood, on metal, or on stone. The runic letters, therefore, are linear in form. These runic letters comply with the definitions and characteristics suggested for the early Aryan alphabetical letters, based on the root meanings of the Aryan names of alphabetical letters.

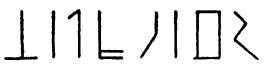
An oath, or affirmation.

		Early Aryan form of noun declension.	
Pashtu,	oë, *or* wĭ	oëm	= my oath.
Gothic,	owi	oës	= thy oath.
French,	oui	oëth	= his oath.

* Rune means "secret," or "mystery."

Early Aryan (Baluchi stage)	hālăgh	= renowned, famous.
Gothic	hailag	= holy, sacred.
German	heilig	= holy, sacred.
English	hallowed	= holy, sacred.

On a Gothic willow-leaf pattern spear-head, found at Muncheberg in Germany, is engraved the owner's name:



TILARIDS

The letters T and A appear to be upside down, and owing to ornamental cuts, the letter R is not clear.

Further examples of Teutonic words, derived from oriental sources.

gŭzăshtăn, gŭzār, gŭzăshtă (Persian) = to pass over, to cross, to pass.

This is an ancient word, and it has wide meanings, in relation both to time and to space; it also has a meaning of passing away or dying.

Persian.

gŭzār = a mountain pass.

wăkht gŭzăshtă = past ages, or "the past."

rūz-i-gŭzăshtă = the day which has passed, i.e. yesterday.

ăz rūdkhāněh gŭzăshtăn = to cross over a river.

The *German* word Gestern (= yesterday) was derived from gŭzăshtănă-Tag.

The *Gothic* word yesterna-daga was derived from gŭzăshtănă-daga.

The *English* word yesterday (yestern) was derived through the Gothic (Scandinavian) variation.

The "passing away" of the sun at sunset was regarded by neolithic man as the daily "dying" of the sun-god (Dionysius); and the sunrise each morning was regarded

as a re-birth, after a night spent in the nether regions, the reputed abode of the dead. This passing of the sun-god, gŭzăshtănă-dev, marked a recurring period of time. The Brahui (Dravidian) name for the sun is dy *or* dăy. There is a close affinity between the old Dravidian (early neolithic) names for a god (sun-god), deo, dev, deva, on the one hand, and the German, Scandinavian, English, and Latin words Tag, daga, day, dies-diem, on the other hand.

West, western.

Gestern (or yestern) referred to the previous day's "course" of the sun, which had terminated in its passing, or setting, or "dying" in the occidental horizon. Hence the words west, western, ouest, hesperus (*Greek*) and vesper (*Latin*).

East, eastern.

The verb ăstăn (*Persian*) originally meant to stand; and ĭstādă shŭdăn = to rise, to get up. Hence ĭst, ăst, ŏst, were roots which originally signified "to rise." This, referring to the rising of the sun, was the origin of the words east, eastern, ost, ostra, est.

LIST OF WORDS, SHOWING LIKENESS OF ROOT FORMATIONS, BETWEEN ASIATIC-ARYAN LANGUAGES, AND EUROPEAN LANGUAGES.

come	ā, ānā (Hindi and Urdu = to come)	kommen, kam, come, came
	āmădăn (Persian)	arrive, arriver *Swedish*, komma
	ārtăghăn (Baluchi) rātlăl, răghlăl (Pashtu)	
go	jā, jānā, jāŏ (Hindi and Urdu)	gehen, ging, gegangen go, gone *Swedish*, gå, gatt
cook (ripe)	pūkh, pōkh, pāz (ripe)	küchen, köchta
	pūkhăwăl, pūkhta (Pashtu)	cook, kitchen *Swedish*, koka, köke
	pūkhtăn (Persian)	*Latin*, cocqueo, cocquena
	păkānā (Urdu)	*Russian*, kuchne (kitchen)

foot	khpā, khpō (north Pashtu)	foot, feet
		Swedish, fot
	shpā, shpō (south Pashtu)	Beine
	khărpōts = all fours (Pashtu)	
	pă khărpōtsō tlăl = to go on all fours; to creep, to crawl	
	pōts = pad = foot	
	pā, pāī (Persian)	*Latin*, pes, pedis
	pāōn, pāyĕn, or pāēn (Urdu)	*French*, pied
	pāīn (underneath) (Pashtu)	
	păg (Hindi, Urdu = footprint)	
	tīnpāī or trēpāī = a three-legged table or stand	*Latin*, tripus, tripodis
	Persian, seh dăndān; Punjabi, trēdānt = three teeth	*Latin*, trident
to do	kăwăl, kănăgh, kărdăn, kărnā = to do)	
	wŭkăr = done	
work	kār, kām (= work)	work, war
war	lām, lărāī, lărna, jăng (= war)	alarm
	wārī (Pashtu = attack, assault)	
cut	kătăki, kătăwăl, kātnā, kāto	cut, couper
		Greek, kopto
		Latin, caedo
		Swedish, kuppa
road	rāh (Persian)	road
	gŭmrāh (lost road) = erring, astray	stray, astray
	ăz rāh = off the road	
to see	vĭnăl, vīn (Pashtu)	sehen
	bĭnăn, bīn (Persian)	(sīnăn), see, seen
	dīdăn dīd (Persian)	*Latin*, vi–de–o
light (rosy-red, rosy dawn)	rū (Persian = light, or face of sun)	rosy
	rūz (daylight, day)	rose
	rū (face or countenance) of a king = complimentary)	*Latin*, lux, lucis
	ărūsī (a blushing bride)	
Avon, haven	āf, āfā (pl. āfān) (Baluchi)	Avon
		Haff
		Hāfan
		haven (of refuge)
		heaven
to tie	bănd kardan (Persian)	binden, band, gebunden
fasten	bāndnā (Urdu)	to bind, bound, bundle
	bāstăn (Persian)	fasten, fast, fest

(stone) wall	dĭwāl (Pashtu and Persian) wāl, wālā (Punjabi)	Walle wall *Latin*, vallum
lost, wrecked	wrŭk (Pashtu = lost)	wreck *Swedish*, vrak wrecked
(tribal) laws, customs	wălāī (Pashtu) Pākhtūna wālāī are the strict tribal laws of the Pathans	law lawyer lawful
fire	ūr, or ōr (Pashtu) = fire ōrēdăl (to set on fire) tănūr (furnace) tăndūr (oven)	Feuer fire feu *Greek*, pur *Latin*, uro, to burn
soil, earth	zmăkă (Pashtu = earth, land) măk (old Aryan) măkă	muck
cultivation	khălthing (to beat, to break, (Dravidian, Brahui) khălth khēti (fields, Pashtu, Persian, Baluchi Urdu) wătăn (country or land, Pashtu, Persian, Arabic) vătăn (Sumerian and Sanskrit) khălthi-vătăn = broken up ground	Celt cultivation
reed, arrow	ălăf, ălăfă (old Pashtu and Persian) ăl (old Aryan) ĕl	Allemand (al-man) arrow (allo) ell, ell-yard
cane, bow	bēnta (old Aryan, Urdu, Hindi, etc.) bēta (= a bow; in Hindi = a son)	bow (bota) bow-man bät-man (bētman)
fortified tower	bŭrj (Pashtu and Persian) bŭrji	burg *Swedish*, borg bourg *Greek*, purgos
citadel, stronghold	ārq (Pashtu and Persian) A primitive ship (Sarmatian Sea, etc.) was also called an Arq, being a stronghold on water	(Noah's) Ark bark (ship) *Latin*, arx, arcis (citadel)
sword	shăm-shīr (Persian) shā	sword to sheer to cut, sheer through (*Chinese*, shā = kill)
warm	gărm (Pashtu, Persian, Urdu, etc.) gărmă (Baluchi)	warm *Greek*, therm

wolf	gŭrg (Pashtu) lēwăh (or wŭlēwăh) (Pashtu)	Wulf wolf
Kattegat (Denmark)	kătti = stone knife (Brahui and Pashtu) găt = stone, rock (Pashtu)	Kattegat (= knife rocks)
agate	gătăh = pebble (Pashtu), also = profit (Pashtu)	agate
master	gŭmāshtăn = to entrust, give charge (Persian) gŭmāshtăh = agent, factor, head servant (Pashtu and Persian, an old word) măgĭstānī = Magi councillors (Persian)	Meister master *Latin*, magister
sin	gŭnāh (Pashtu and Persian) = crime, sin	sin *Swedish*, synd sinner
to count	ga*nr*ăl (Pashtu)	count compte compter
(to the) left	kĕts (Pashtu)	links, left
(to the) right	rĭchti (Pashtu) rāst (Persian) rĭchtīyā (Pashtu) = true	rechts, gerecht right, rights (dues) Richtung
bison	bhăins, pl. bhăinsān	bison
buffalo	būf-ălăfă = reed bull, or marsh bull, or water-buffalo	buffalo *French*, boeuf
covering, or glove	gălāf (Pashtu and Persian) = a cover to anything	glave (armour) glove
new	năvve năvveh nău nū	neu new nouveau *Latin*, novus *Greek*, neo *Swedish*, ny *Russian*, novy
owl	ūlū	owl hibou
iron	ăhăn (Persian) ŏspănă (Pashtu). A unique and ancient name, implying "fire derived"	iron Eisen *Swedish*, järn

milk	găl-ăk = flock juice	*Greek*, galak
		Latin, lac
	gāmĭl-ăk = camel juice	milk (= milăk)
		Milch
	māl = flock, live stock. Hence māl-ăk	*Russian*, moloka.
rain	bārān = rain (Persian)	Regen
	bārānī	
	bārīdăn = to rain (Persian)	regnet
	vārī = rain (Sanskrit)	rain
egg	ăgăī (Pashtu)	Eier
		egg
		Swedish, ägg
water-jar	kūzăh (Pashtu)	Kruge
	a very ancient word.	cruze
		cruche
house	hāūz (Persian) = tank or cistern	Haus
	A very ancient word. A primitive "home" was always alongside a supply of water, either natural or artificial.	house
		Swedish, hus.
drum	zămzămăh (Pashtu)	drum
	tămtămăh	(originally drămdrămăh)
	tămtăm	drumming
		drummer
mutton	pātūn (Pashtu) = a thigh, or leg of mutton	mutton
	The Pashtu word for a wild sheep is măg or măj, and the Persian word is mĭsh.	
well (of water)	kūhĭ, kūhăi	Quelle
	kūvvĕh	well
	kūă	
to sew (with needle)	sköe kăwăl (Pashtu)	to sew
hearth	ākhgăr (Pashtu)	hearth
	āth or āthăr	
	ātĭsh (Persian) = fire	
shadow	shādū (Pashtu) = monkey = "shadow" of a man	shadow
eyebrow	ăbrū (Pashtu and Persian) = eye-shade, or face-shade	eyebrow
Briton	brĭt (Pashtu) = cut off, separated	Briton
	bŭrĭd (Persian)	Britain
	bŭrĭdăn = to cut off	

indeed	pădīd (Pashtu) = evident, seen dīd (Persian) = seen	indeed (= seen, witnessed, vouched for)
fairy	păr = feather or wing pări = winged one, or fairy părĭyān = fairies	fairy, fée
grass	wākh, wākha (Pashtu) khās (Persian) ghās (Urdu)	grass gazon
to sail	săĭl kăwăl = to wander, to roam (Pashtu) săĭl kărdăn (Persian) săĭlāb = a flood, or a wandering flow of water	to sail, sailor (= săĭlyā or săĭlyān "wanderer")
shame	pākhēmān = regret, repentance (Pashtu) pāshēmān (Persian) ghăm (Pashtu and Persian) means grief and woe	shame, for shame! "For" shame, is a curious expression, so it may merely be a corruption of "Pă" shēm. *Swedish*, skam
pollute	pālīt (Pashtu) = unclean, polluted	pollute, polluted
fame	pāhm (Pashtu) = intellect, understanding fāhm (Persian) fāhmāndăn = to instruct (perhaps in secret knowledge)	fame famous Vehm (pron. Fehm)
	fāhmīdăn = to understand, to know The knowledge of the ancients, to a large extent, was kept secret and only a chosen few were initiated and instructed. The Dravidian hierarchy, throughout the ages, have always made a close preserve of knowledge and education, because knowledge meant power. The Aryans have been more free, and have enjoyed a far wider dissemination of knowledge and a more liberal education. Old Aryan words for common knowledge (not secret) were: dānā, wise; nādān, foolish dānĭstān, to know Baluchi shows that there was also an old verb zānăn, zāni, to know, to understand. Russian, znat, to know; znanie, knowledge. A common Persian word is shānākhtăn, shānāz, to know, to understand.	Vehm-gericht (= secret tribunal)

pike	păikăn (Pashtu) = point, or head of a spear or arrow	pike, spike
file	pāī-à-pāī (Pashtu) = foot to foot = single file măkh-à-măkh (Pashtu) = face to face	file by file
machine	măchăn (Pashtu) = a hand-mill, for grinding corn dă măchăni gătăh (Pashtu) = grind-stone, mill stone The hand-mill, the water-mill (āsiāb), the wind-mill, the Persian wheel, etc., all were early Aryan inventions.	machine, machinery, mechanic
thus	dāsī (Pashtu) = this way, this manner, thus, so aisā, aisī (Urdu) = thus, so sī, sĕh, or sā (early Aryan) = way, manner, kind	thus, thusly, so *German*, so, ach so *French*, ainsi, comme çi, comme ça
fresh	fărăsh (Persian) = to spread carpets, to "lay" The original idea of fărăsh was to sweep a place clean, and make it tidy and *fresh*.	fresh *German*, frisch *Swedish*, färsk
thunder	tănā (Pashtu) tălăndăh (Persian)	Donner thunder *Latin*, tonitrus, or tonitrum
(Jack and) Jill	jĭl (Pashtu) = a maiden	Jill
yoke	jūgh (Pashtu) = a yoke jŭft (Persian) = a pair jŭftăn = to join	yoke
who	*ts*ōk (Pashtu) ū or ŏ jŏ, jū (Urdu) kāhū, kāŏn chi, or ki (Persian)	who, whom *Latin*, qui
selvage	sĕlmăh (Pashtu) = edge, selvage, binding	selvage
buss (kiss)	būsa (Persian) = a kiss	buss *Latin*, basia *French*, baiser
feed, weed	khĭd (Pashtu) = green fodder, feed	feed weed
scum	*khy*ăm (Pashtu) = scum, or coagulated	scum

Çaira (*French*)	dā-īrā (Pashtu) = a magic circle, a ring, a charm	Ça ira
to dangle	dăngălāī (Pashtu) = a pole, with a counterweight, and a hanging bucket (or skin) for raising water. The Arabs call it shādūf, which also is an Aryan name.	dangle
to send	răsăndăn (Persian)	to send
repair	răfū (Pashtu and Persian) răfū kărdăn = to repair	to repair repairs
to rux	răks (Pashtu) = dancing, jollification	to rux ruxing
rhubarb	rūāsh (Pashtu) Rhubarb grows wild in Afghanistan and Persia.	rhubarb
saffron	zāfărăn (Pashtu, Persian and Arabic) Saffron has long been in use, in Asia, not only to flavour food, but also as a dye.	saffron
almond	sămănd (Pashtu and Persian) = almond colour, or dun colour	almond
jasmine	yāsmīn (Pashtu and Persian)	jasmine
narcissus	nārgīs (Persian)	narcissus *French*, narcisse
rheum	rīm (Pashtu) = pus, rheum	rheum *French*, enrheumé
red	răt (Pashtu) răt-gīrĕh = red beard, dyed with henna	red rote, röte *Swedish*, röd
silver	spīn-zăr (Pashtu) = "white gold" sīm (old Persian)	Silber silver
arsenic	zărnīkh (Pashtu and Persian)	arsenic
emerald	zămŭrrŭd (Pashtu and Persian) Originally found in north Asia, which still is a main source of supply of this stone.	emerald
winter	zămĭstān (Pashtu and Persian)	winter (wistān)
small	zmŏl (Pashtu) = helpless (like a small child) zămūl (Persian)	small

smoke	zmōkht or zmōkh (Pashtu) = astringent, dry zămūkht (Persian)	smoke smoked (Meat for winter was preserved by drying in smoke.)
chin	zănăh (Pashtu)	chin (= chănăh)
I say!	zăhī (Pashtu and Persian) = bravo, well done	I say!
power	zōr (Pashtu and Persian) zōrāwăr	power (= pōr) powerful
hurray!	zărăī (Pashtu) = hurray, glad tidings!	hurray!
congeal	jălăī (north Pashtu) = hail gălăī (south Pashtu) = hail	congeal congealed jelly *French*, gélée geler
to chew	jūwăl (Pashtu) = to chew, to masticate	to chew
to hide	hīdăn (Persian) = to put aside, to set aside	to hide hidden
comb	gūmănz (Pashtu) = a comb, usually cut out of bone or wood	comb (= gūm)
sense	săh (Pashtu), breath săns (Persian and Urdu), life săns (Sanskrit), sense	sense
kaput (*German*)	kāpăt (Pashtu) = broken, smashed	*German*, kaput
swaddle	sātăl (Pashtu) = to protect, to nourish	swaddle
violin	sārīndăh (Pashtu) = violin kămānchăh = bow, for violin The Pathans are a musical race. They have a primitive violin, which must be ancient.	violin (= vălīndăh)
spy	spăhī (Pashtu) = soldier, scout sīpāhī (Persian and Urdu) The Anglo-Indian word sepoy is an indifferent transliteration of "sīpāhī." This word also exists in Arabic, but that does not involve Arabic origin.	spy espion

support	sĭpūrd (Pashtu and Persian) = care, charge, trust (support)	support
spine	spīnăh (Pashtu) = fat, marrow, or tendon of the heel; spīn = white	spine
stem	stānā (Pashtu) } house, family, ăstānā (Persian) } race, descent	stem *German*, Stamm
straw	sătrī (Pashtu) } A crop cut, and lying sătrāw (Hindi) } on the ground	straw
stone	stăn (Pashtu) } a stone pillar sĭtūn (Persian) }	stone
secrecy	sĭhr-kārī (Pashtu) = magic work (secrecy)	secret, secrecy
seizure	săzăh (Pashtu and Persian) = correction or punishment	seizure (arrest), to seize
loose (not tight)	sūst (Pashtu and Persian) = lazy, slow, loose, slack	*German*, los loose
suffer	săfăr (Pashtu and Persian) = a journey (i.e. entailing hardship and suffering)	suffer
salamander	sămăndăr (Pashtu)	salamander
shoulders	shānā (Pashtu), shā = back, shānā = shoulders	shoulders
shawl	shāl (Pashtu and Persian)	shawl
numb	shăb-năm (literally = night moisture) Pashtu and Persian = dew, frost	numb
sheep	shāpū, name of a species of wild sheep This word pertains to Ladakh and Kashmir, but is used on the North-West Frontier of India.	sheep *German*, Scha
shepherd	shăpăn, or shpūn (Pashtu) = shepherd shăbān (Persian) = shepherd	shepherd
shackles	shkāl (Pashtu) = shackles of a horse or mule	shackles
shingle	shīgăh (Pashtu) = sand, shingle	shingle

cover covering	kăbā (Pashtu) = jacket, cover, covering	cover covering
candle	kăndīl (Pashtu) = candle Kănd in early Aryan meant anything crystallised or coagulated (e.g. shăkăr kăndi = sugar candy); īl referred to tallow or to vegetable oil. A wick set in tallow or oil is an ancient invention. The German word öl or oel, and English oil have this derivation. The same root is in Greek and Latin.	candle
cabin	kābīn (Pashtu) = wife's dowry	cabin (a hut)
cave	kāz, kāzăh (Pashtu) = cave. An ancient word	cave *Italian*, casa *Spanish*, (room or house)
carve	kārd (Pashtu and Persian) = a knife	carve
crash	krāch (Pashtu) = crash	crash crack
coat	kŭrtăh (Pashtu and Persian) = a coat	coat
a cricket	kĭrĭrĭ (Pashtu) = a cricket (insect)	a cricket
character	kărăktă (Persian) = firm, hard	character
axe	kătăki (Pashtu) = a hammer, a stone hammer. A very ancient word	hack attack axe
comrade	kŭmăk (Pashtu and Persian) = help, aid kŭmăki = assistant, helper	comrade
mean	kămīn (Pashtu and Persian) = mean, defective	mean
jar	kŭnjāī (Pashtu) = water-jar	jar
fort	kōt (Pashtu) = fort, hill fort (pron. kort) From shāwăl-kōta or Kōta, was derived the English name Quetta	fort
march	kūch (Pashtu and Persian) kōch	march *French*, marcher
honey	găbīnăh (Pashtu) = honey ăngăbīn (Persian) = honey măch-chănăī (Pashtu); măch = fly or bee; mach-chanai = honey bee	honey *German*, Hönig

camel	gā-mākh (great face, or neck) = camel gām (Persian) = pace or stride gāmmā (early Aryan) = the strider = camel ūkh (north Pashtu) ūsh (south Pashtu) Oont (Dravidian and Urdu)	*Hebrew*, gimel camel *French*, chameau *German*, Kameel *Latin*, camelus
grand precious	grān (Pashtu) = big, great gīrān (Pashtu) = expensive, dear, precious gīrān (Persian) = big, great, expensive, important	grandfather grandmother grandchild *Latin*, grandis–e *French*, grand–e great gross *German*, gros
to gargle	gōgăl (Pashtu) = throat, thorax	to gargle
clay	lāī (Pashtu) = clay	clay
lip	lăb (Pashtu) = lip, edge, bank	lip
lullaby	lălăī lălōshăh (Pashtu) = lullaby, hushaby	to lull lullaby lullaby, hushaby
lambent	lămbăh (Pashtu) = flame, or fire light	lambent
to tunnel	mātănăl (Pashtu) = to break in by digging māt = break, or broken An ancient Pathan accomplishment.	tunnel to tunnel
mud	mătăh (Pashtu) = mud; (pron. mădăh) mătti (Hindi and Urdu) = mud	mud muddy
murder	mŭrdăh (Pashtu and Persian) = a human corpse	murder
mouse	mūsh (Pashtu) = mouse	mouse *Swedish*, möss *German*, Maus *Latin*, mus *Russian*, muish
military	mlātăr (Pashtu) = armed retainer; aid, succour mlā = loins tăr = girded	*Latin*, miles, miletus *French*, militaire military
morganatic	mōrgănāī (Pashtu) = relative on maternal side mōrgănăh, mōr = mother, gănāī = by birth, by descent	morganatic

mosaic	mōsāī (Pashtu) = a flat pebble (used for pitch and toss)	mosaic
mummy	mūmyāī (Pashtu and Persian) = mummy wax mūmyāī is a waxy substance found in caves, and used as a remedy for bruises and sprains; also as a preservative for corpses. mūm = wax	mummy
fine	māhīn (Pashtu and Persian) = fine, thin	fine (= fāhīn)
measure	mīzān (Pashtu and Persian) = scales, balance, measure	measure
noble	nāb (Pashtu and Persian) = pure, genuine	noble
sudden	nā*ts*apān (Pashtu) = suddenly	sudden, suddenly
narrow	nārāī (Pashtu) = thin (narrow), strips of raw hide plaited into rope	narrow, narrowly
navel	nāf (Pashtu) = navel, umbilicus	navel
snake	nākāh (Pashtu) = reptile, snake	snake (= snākāh)
canal	kānāl (Pashtu) = artificial water channel, or canal nāl = reed, tube, pipe nālā = water-course āl (pre-Aryan) = wood, or log nālāh = drain (originally = hollowed log)	canal
hook	kō*kkh* (Pashtu) = hook nārkō*kkh* = fish hook	hook (= hō*kkh*) *Swedish*, krok
roar	*nr*ā (Pashtu) = roar, bellow. An ancient word	roar hurra
delicate	nāzākāt (Pashtu and Persian, but certainly of Persian origin) = delicacy, elegance	delicate
to shew	nīshān (Pashtu and Persian) = mark, sign = banner = ensign nīshānīdān (Persian) = to shew	shew shewn ensign sign
water	wātāl (Pashtu) = to issue, to ooze out wātār (Pashtu) = wet, saturated, irrigated tār (Persian) = wet; tāri = wetness, saturation ōbā, ōbō (Pashtu) = water	water *German*, Wasser *Swedish*, vatten *French*, eau *Russian*, voda

path	wāt (Pashtu) = path	path (= pāt) *German*, Pfad
wage	wāj (Pashtu) = barter, exchange	wage
alas	wākh ālākh (Pashtu) = woe, alas	alas
woe	wāī wāī, or wā wā (Pashtu) = woe, woe	woe
wail	wāwāīlā (Pashtu) = waiting, lamentation	wail, wailing
work	wāk (Pashtu and Persian) = authority, command, power, force	work (forced labour
valley	wālāh (Pashtu) = stream, watercourse, valley	vale, valley
wame	wām (Pashtu) = debt, loan, borrowing, i.e. poverty, hunger, stomach	wame
witch (hag)	wūch (Pashtu) = arid, withered, sapless, without milk, etc.	witch
roast	wrătăwăl (Pashtu) = to roast wrăt (Pashtu) = roasted	roast
fritter, fry	wrīt (Pashtu) = frittered, fried	fritter, fry
gush rush	gwăshtăn, gwăsht (Baluchi) = to say. wrŭsh (Pashtu) = gush of tears	gush (of words) gush (of water) rush
rust	wrŭst (Pashtu) = rotten, foul, decayed	rust, rusty, rousting
burden	bŭrdăn (Persian) = to carry, to take away	burden
out	ūs (Pashtu), used in the expression ūsgār (= ūskār), out of work, unemployed, at leisure	out *German*, aus *Swedish*, ut
wight (Anglo-Saxon)	wītwāt (Pashtu) = a bat, a timid man who cannot make up his mind	wight
wit	wīt (Pashtu) = pert, saucy, smart	wit, wits, witless
halo	hālāh, hālō (Pashtu) = the halo round the moon	halo

help	hăpăh (Pashtu) = help, succour	help *German*, Hilf *Swedish*, hjälpa
evident	hăwīdā (Pashtu and Persian) = evident	evident
hound	hŭndăh (Pashtu) = wolf A commoner word is lēwăh.	hound *German*, Hund
pound (for cattle)	pănd. The Pashtu expression pănd-ghālāī means a common or open space outside a village where cattle are collected when going to, or returning from pasture	pound
custom	kăidăh (Pashtu and Persian) = custom	custom *French*, coutume
ask	ărz kărdăn (Persian) = to ask, to request ărz kărd (= asked)	to ask (= ărzk) asked
bridge	bŭrj or bŭrjī (Pashtu and Persian) = a tower A primitive bridge consisted of a small tower on each bank, connected by ropes, in the form of a suspension bridge for foot passengers.	bridge *German*, Brücke
oui (French) oath	A Pashtu word for oath is Oë. Oë kăwăl = to agree. Oë was a primitive affirmative, which in later years had a further development, when the Aryan noun began to be declined or inflected. oëm I swear oës thou swearest oëth he swears Oë persisted, and was the origin of the French "oui" and French "oyez" (listen). Oëth was the origin of the English expression "Oh yes." It is curious how in English the expressions "Oh yes" and "Oh no" are used, instead of a simple "yes" or "no." Gothic, owi = oath.	
no	Oëth was also the origin of the word "oath"; "no" is derived from nā (Pashtu and Persian). *German*, nein or na.	
is not	*Persian*, nīst *Pashtu*, nīshtā, or nīshtādĕ *French*, n'est pas *German*, ist nicht *English*, is not.	
grip	gīr (Persian) = possession bă gīr ămădăn = to come into (one's) possession gīrĭftăn, gīrĭft = to take, to seize A griffin was a fabulous animal, with large claws	grip gripped *German*, greifen, griff *Swedish*, gripa

able, capable — kābĭl (Persian) = able, capable, clever — able, ability, capable

Greek derivations from early Aryan roots.

anthropos — ăndăr kăs, or ăndrăkăs; primitive Aryan = human being.
dăr = door (Pashtu and Persian)
ăndăr = inside (Persian), human
băndăr = outside, or shut out, animal. Hindi and Urdu, băndăr = monkey
kăs (Pashtu) = male, man, individual. Hence ăndărkăs, or ăndrăkăs = human being, man

aner, andros (man) — năr = male (Pashtu and Persian) = a man
ăndră = a human being, man

thalassa (sea) — tlăl (Pashtu) = to go, to move
ăk or ăkkă = water (pre-Aryan)
tlălăkkă = the open or navigable sea

harpeton (serpent) — khărpōts (Pashtu) = all fours
pă khărpōtsō tlăl = to creep, to crawl
The Greek word harpeton is derived from the Pashtu khărpōtsō and not from the Sanskrit root sarp. The Sanskrit root sarp itself is derived from the more ancient Pashtu word khărpōtsō, = à quatre pattes.

pur (fire) — ūr, or ōr (Pashtu) = fire
pă-ūr kĭ = in the fire

hippos (horse) — ās (Pashtu) = horse
ăsp (Persian) = horse, i.e. suffix of "p"
The Greeks prefixed the letter "p" = pās, or ippās.

rous (stream) — rū-ūz = face of the water = stream
ūz = water, is an ancient pre-Aryan word
The French word ruisseau (a stream) has a similar derivation.

potamus (river) — pota = boat (early Aryan)
ūz = water
potamus = "boatable" water, navigable river

Achaean — Ăkkăyān (early Aryan) = watermen, boatman, sailors

athrageni — ăthărvān (early Persian) = lightning, "He who has Ăthăr" (fire)
The Greek athrageni means "what gives birth to "Ăthăr" (= fire), and is the name of a creeper plant, used by the primitive Greeks to obtain fire by friction.
Sanskrit, āthări = flame
Persian, ātĭsh = fire
ăthăr = flame; ăthărvān = Zoroastrian priest who tended the sacred fire

petros (stone, rock) — păthr (Sanskrit and Hindi) = stone, rock
Pashtu, gătă

galak (milk) — găl (Baluchi) = flock
ăk = water or juice
gălăk = flock juice, milk of sheep or goats
Latin, lac (= lăk)

hemera (day)	hăm, hămă (Persian) = all ūr or ūra (primitive Aryan) = sun, or light. Hence hemera = daylight, day
planet	plā (Pashtu) = planet
ara, arotron (plough)	ārī (Persian and Sanskrit) = a plough Āryā = a plougher Āryān = ploughers
tupto (to beat)	tăppăh (Pashtu and Urdu) = a smack, a blow, with the open hand. Urdu, tăppăh mārnā = to slap, with the open hand. *Latin*, alapa, a slap, with the open hand *French*, tape *English*, tap, slap
citara (harp)	sĭtārăh (Pashtu) = a stringed instrument like a small harp. An ancient Pathan musical instrument.
cephalos (head)	kăpārāĭ (Pashtu) = a skull, a head
dendron (tree)	dăndă = cudgel, branch of a tree
phratry (brotherhood)	brādărī (Persian) = brotherhood
nocrati (tax collectors)	nōkăr (Pashtu and Persian) = servant nōkări = service, duty
nautes (sailor)	nōkăr or năūkăr = the crew of a ship were the servants, in most cases, of the shipowner
gune (woman)	gănăh (Pashtu) = by birth, by descent mōr-gănăh = mother's relations by birth, or descent nĭyā-gănăh = grandmother's relations jănāĭ = girl, young woman Compare Swedish-Aryan, kvinna = woman
neo (new)	nū (Persian) = new
naus (understanding, character)	năūs or năws (Pashtu) = spirit, soul, personality, understanding (Arabic, năfs)
kata or katar (down)	*kh*ătă (Pashtu) = down, downwards
oruza (rice)	wrijē (or ŏrijē) (Pashtu) = rice In Pashtu, ŏrbŭshē = barley, whence the French orge.
pater (father)	pĭdăr (Persian) = father. Original meaning "the provider."
meter (mother)	mādăr (Persian) = mother. Original meaning "the apportioner."
thugeter (daughter)	dŭkhtăr (Persian) = daughter, derived from dūhĭ-tăr (early Persian) = milkmaid
phrater, or adelphos (brother)	brādăr (Persian) = brother

adelphe (sister) — (not Aryan)

aster (star) istăr (Persian) = a star

ouranos (sky, heaven) varuna (early Persian) = sky, heaven
This became the name of an Aryan god. The correct Greek pronunciation would be Vuranos.

hudor ōbā, or ūbā (Pashtu) = water

pais, paidos (boy) păidāsh (Pashtu and Persian) = produce
păida = born, produced

odous, odontos (tooth) dānt (plural, dăndān) Persian = tooth

oinon (wine) vīneh (Pashtu) = blood
Originally this word meant both blood, and also wine. The initial Greek O followed by ī should be written and pronounced as vī. The Greek word really is vīnon.

sindon (finely woven cotton cloth) sĭndhu
This cloth originally was made in the Sumerian colonies in Sind (Mohenjo Daro, etc.) as far back as 2000 B.C. and earlier. Its Sumerian name was "sindhu" and it probably reached Greece through Phoenician traders.

Greek numerals.

1.	en	ĭn (Persian) = this, or this one	6.	hex	shĭsh (Persian)
2.	duo	dwā (Pashtu) dū or dŏ (Persian)	7.	hept hefta	haft (Persian)
3.	tris	dre (Pashtu) tre (Punjabi)	8.	ogd oct	ăttăh (Pashtu) ăth (Hindi and Urdu)
4.	tetra tersera	chehār (Persian)	9.	annios	năhah (Pashtu) nū, or nŏ (Persian)
5.	pente	pĭnzăh (Pashtu) pănj (Persian)	10.	deka	dăh (Persian)

Latin derivations, from early Aryan roots.

famula (housemaid) ĭf, ĭfă, ĭfe = woman (Eve)
făm = family
făm-ĭl = family tribe
(early Aryan words.)

famula = housemaid
famulier = lady of the house
As she did not like a name so alike to her own housemaid, she shortened it to "mulier."

aqua (water) ăk, or ăkka (pre-Aryan) = water.
cloaca (a drain) also derived from ăk, ăkkă.

	Pashtu	*Persian*
mater	mŏr = mother	= mādăr
pater	plār = father	= pĭdăr
frater	wrŏr = brother	= brādăr
soror	*kh*ŏr = sister	= *kh*ātĭr
	trŏr = aunt	

To change the *kh*ŏr of northern Pashtu, into the *sh*rŏr of southern Pashtu, is incorrect by modern usage; but it obviously was done in ancient days.

puer (boy)	pĭsăr, or psăr (Persian) = boy, son
lavo (to wash)	āf or ăfā (Baluchi) = water lă āfo sără (Pashtu construction) = with water
atheus (unbeliever)	āth-yā, or āthyān (early Aryan) = fire worshipper; "unbeliever" to the later Latins
imber (cloud, rain)	ămbār (Persian) = container, āb-ămbār = water-container. Old meaning a cloud; modern meaning, a water-tank.
jungo	jŭft = (Persian) = a pair
conjungo (to join)	jŭftăn (Persian) = to join
connubio jungo	kānūni jŭftăn (Persian) = to join according to the law (i.e. to marry)
copia (plenty)	khūbĭyā (Persian) = goods, wealth cornu copia (horn of plenty)
ablacto (to wean)	ăz lăk tărăl (early Aryan) = to draw away from milk
calamus (arrow)	kălăm (early Aryan) = a reed, modern Persian = a reed pen
aes (copper)	mĭs (Persian) = copper
ignis (fire)	āgni (Sanskrit) = fire
uro (to burn)	ūr or ōr (Pashtu) = fire
agnis (vestal)	āth or āg (early Aryan) = fire nĭshĭs (Persian) = one who sits; from nĭshĭstăn, to sit. Hence, āgnĭs = one who sits by the fire (= vestal)
somnus (sleep)	sona (Sanskrit and Hindi) = to sleep sămlāstăl (Pashtu) = to recline, to lie down
lacuna (a natural hollow)	ăk (pre-Aryan) = water lăk, or lăkūn (pre-Aryan) = lake or lagoon
posco (to ask)	pōl kŭthăn (Baluchi) = to ask a question pŭrsi kărdăn (Persian) = to ask a question
dens, dentis (tooth)	dānt (Persian) = tooth; plural, dăndăn
mus (mouse, rat)	mūsh (Pashtu and Persian) = a mouse, or rat
mensa (table)	mēz, or mēzah (Pashtu and Persian) = a table. Originally meant a flat surface.
qui (who)	chĭ or kĭh (Pashtu, Baluchi, and Persian) = who
cata, or catar (down)	*khh*ătă (Pashtu) = down, downwards
vallum (wall entrenchment)	dĭwāl (Pashtu and Persian) = wall wāl, wālā (Punjabi) = wall; this Aryan word is added as a suffix to innumerable place-names of towns and villages, to indicate a walled town or village. Thus Gŭjrānwālā means the walled town of the gŭjrān (or shepherds).
lux, lucis (light)	rū (Persian) = light rūz = day rūzĭgh (early Aryan) = dawn, or rosy dawn

lares (= household customs)	lāī, or wālāī (Pashtu) = laws, customs
penates = goods and chattels = women's household gear)	hen or pen, penati (Dravidian, pre-Aryan) An ancient word meaning female, or pertaining to female.
aratrum (a plough)	ārā (Persian) Āryā = plougher Āryān = ploughers ārī (Urdu) arotron (Greek)
tonitrus, or tonitrum (thunder)	tălăndăh (Persian) = thunder; *French*, tonnère; *German*, Donner tănā (Pashtu)
mare (sea)	mīr (early Aryan) = sea or lake. *Examples: Persia*, Bănda Mīr = "The enclosed Sea." (Lake Nīrīz in Persia. The river flowing into this is called the Băndămīr, an absurd name for a river.) *India*, Kashmīr, Ajmīr, Jaisalmīr *England*, Windermere, Grasmere, Hazelmere *German*, das Meer
sanguis sanguinis (= blood, from "speared")	săng (Persian) = stone săngīn (early Aryan) = spear with flint head In modern Persian săngīn = bayonet (= pike).
semi-nicem (half-dead)	nimĕh-nīzĕh (Persian) = half-speared and fatally wounded. nimeh = half nīzăh = a spear, or lance nīzĕh = speared Vergil describes a sea-fight, in which one trireme had rammed an enemy trireme. . . . "qualis serpens, deprensus in aggere viae, quem viator, gravis ictu, reliquit semi-nicem mangloque saxo"... "like a serpent, caught on the raised part of a road, which a traveller, heavy in his blow, has left half-dead and mangled with a stone." This is one of the few instances of the word "nicem" in Latin, and its nominative case is not recorded.
magister (master)	măgĭstāni = Magi councillors (Persian) gŭmāshtăr (Persian) = agent or factor, or master of labour, in charge of any work. *German*, Meister *English*, master, mister (Mr.)
portus (harbour)	pota (early Aryan) = a boat; *German*, Boote; *English*, boat
novus-a-um (new)	năvvĕh, or năwĕ (Pashtu) = new nău, năwă (Hindi and Urdu) = new nū, nō (Persian) = new
navis, navem (ship)	năvveh pota (early Aryan) = the New Boat, i.e. built of planks

nauta (sailor) — nōkăr, năūkăr (Pashtu and Persian) = servant.
The crew of a ship, in most cases, were the servants of the shipowner.

vinum (wine) — vīnĕh, or wīnĕh (Pashtu) = blood
In early Aryan days, this word was used both for blood and for wine. Blood is called "the wine of life." Wine is called "the blood of the grape." Sacrifice and slaughter both were described as "a libation of the wine of life."

ipse (self, by one's self) — āpse (early Aryan, Sanskrit, Hindi, etc.) = self, by myself, thyself, himself, etc.

pes, pedis (foot) — pā, pāi (pre-Aryan, early Aryan and Persian) = foot

dies, diem (day) — dé or dăy (Brahui) = sun, light, daytime; Dravidian root = dé, dēkh.* deo, dev, deva originally referred to the sun, the sun-god.

abundo (to irrigate, to overflow) — āb (Persian) = water; nănd or ănd (early Aryan) = waves.
āb dēdăn (Persian) = to give water
ābdār = water-bearer
"abundance" is derived from these Aryan roots

Latin Numerals.

1. unus — un (that one); Persian, ān (pron. ūn)
2. duo — dwā (or dūā), Pashtu; Persian, dū
3. tres — drē, Pashtu; Punjabi, trē
4. quattuor — sălōr, Pashtu; khăr, pre-Aryan
5. quinque — pīnzăh, Pashtu; pănj, Persian
6. sextus — shăst, Persian; sāth, Hindi and Urdu
7. septem — hăft (hăftăm = 7th), Persian
8. octo — ăttăh, Pashtu; āth, Hindi and Urdu
9. novem — năhăh, Pashtu; nū or nō (nūvăm = 9th), Persian
10. decem — dăh (dăhăm = 10th), Persian
20. viginti — In Pashtu, Persian, Urdu, etc., gĭntĭ = counted, or tallied off; bīs gĭntĭ (Persian), or vĭ gĭntĭ (Punjabi) = "20 counted," or 20 tallied off." Gĭntĭ kăwăl (Pashtu) means to count
30. triginta, 40. quadra ginta — similarly, ginti or ginta means "counted," or "tallied off"
100. centum — zēkrăm, or zēkrăh, Pashtu = 100
zănzăpāī, Pashtu and Persian = centipede
½. semi, demi — nīm or nīmĕh, Pashtu and Persian
¼. quartus — pāo, Pashtu and Urdu; khăr, pre-Aryan
The change from the p of Aryan, to the q of Latin, is quite common.
The ancient early Pashtu, or perhaps even pre-Pashtu, word khăr (=four), survives in the modern Pashtu compound word khărpōts = four-legged, or "all fours," or quadruped: pă khărpōtsō (= on all fours) has a close equivalent in the French expression à quatre pattes. This ancient word khăr is the original source of the Persian chĕhăr, Greek tetra, Pashtu sălōr, Russian chetuiry, Latin quattuor, French quatre and carré, English quarter and square, and German vier.

* There are also the derivations of tenses of the Latin verbs "to be" and "to have," which already have been described in detail.

A Further List of Greek and Latin Derivations, from Aryan Roots and Words

These words mainly have been chosen from the Latin-English Dictionary, by John T. White, D.D. (Oxon) (1908).

a, ab, abs = from
Persian, ăz = from

Ăbās = name of fourth king of Argos
Ăbbās is a common Persian name

Ăb-ŏrĭgĭn-es = aborigines, or the original inhabitants
(ăb-origio, those from the beginning)
Pashtu roots.
gănăh = descent, or ancestors
dūr-gănăh = far back ancestors
Early Aryan, ūr-gănă = original ancestors
ăz-ūr-gănă = those from the beginning

ăcĭnăces = a short straight sword, as used by Persians and Scythians.
Greek, 'akinákes
Persian, ăhăn = iron
ăhănăki = the little iron (weapon)

ăctio = doing, acting, act

ăc tīvus = active

ăc tito = to do continuously, to be actively employed
Pre-Aryan roots.
ăk = water
tlăl = to go (Pashtu)
ăktlăl, ăktă = the flowing of water
Hence ăktă acquired the meaning of (continuous) movement or action

ădămas = a diamond

ădămantis = hard iron (steel)
Greek, 'adamas
'Adamastos (unsubdued), a man's name
Pashtu and Persian, ălmās or ălămās = a diamond

aes = copper, or bronze (i.e. copper *plus* tin)
Persian, mĭs = copper

aestus = heat, fire, rage
Greek, aithos
pre-Aryan root, āth = fire
Persian, ātĭsh = fire

aevum = life
Greek, aiōn
Sanskrit, ajus
Persian, zān or jān = life
Pashtu, *dz*ān or zān = life

Africa = Africa
Africus = the south-west wind
Persian, ăftāb = the sun
The Aryan roots, ăftī, ăprī, ăfrī all mean sun-loving, i.e. south, heat, sunny

ăgă, ăgĕ = a prefix in Latin and Greek names and words signifying leader, highborn, powerful, etc., e.g. Agamemnon
ăgĭlis *Greek*, Agis = Leader
ăgĭlĭtas agan = very, or much
ăgĭto *Persian*, āghā = chief, leader (Agha Khan)
ăgo *Urdu*, āgī = in front, forwards

ăger = a field, or improved, cultivated, productive land
agrum, agri *Greek*, agros

ăgri-cola = a cultivator (i.e. agri-kūli, or agri-coolie)
ăgri-cultura The fields of primitive people, including the early Aryans, were small plots, which were levelled, were terraced if on a slope, and each plot was surrounded by a bank of earth. Water from an irrigation channel was let into each plot (āb-undo) in succession. This still is the method throughout the Middle East, and the earth banks are called "bănds." There was, however, an older word, ghāra or ăgghāra (Pashtu), i.e. the bank which confines a stream, or a sheet of water. The names ăger-ăgrum, and agros, therefore, mean banked-up, "bănd-ed," or cultivated land.

agger = a mound
the materials (earth, sand, stones, etc.) for making an embankment, or a mound
Pashtu, ghāra, or ăgghāra = a mound, or bank

ăl-lĕvo = to raise, to lift on high, to lift up, to sustain, to comfort

altitudo = height

āla = wing, or upper part of the arm
āles = the winged one
Greek, 'Alkaios = The Mighty One
(The winged deity = Mazda)
Persian, ālā = high, excellent, happy
bālā = upper
Pashtu, ălwătăl = to fly, to float in the air

Alp = a high mountain
Sabine (pre-Roman) alpus
Greek, alphos

albus, a, um = white (dead white)

album = a white thing (akin to Greek, alphos)

It is possible that the Latin words albus, album, were derived from the whiteness of the perennial snow on the high mountains in the north of Italy.

The name of the Alps was given to the Swiss mountains, many centuries before the time of the Romans, by the Alpine race (the Cymri, or Red Celts), whose primitive language contained many Pashtu elements. These Cymri were shepherds (shăpăn) and the Swiss mountains and pasturelands, to them, were the ălăf, ălăfi = alps. (*Celtic*, alp = height, eminence.)

Pashtu, ălăf, ălăfi = pasture, grazing, meadow

Helvetia = 'Alăfi-tia

Alphesi-boeus = (He that brings or yields oxen)

Greek, Alphesiboios = The name of a herdsman, in Vergil, taken from a Greek myth

Alphesi-boea = (She that brings or yields oxen)

A daughter of the Greek Phegeus, another Greek myth. Both mythical stories, the truth of which related merely to rich pastureland (ălăf, ălăfi).

The childishness of Greek myths is almost beyond belief. It is amazing that the Greeks, so highly endowed mentally, could accept these silly stories. Perhaps these stories were kept for their smaller children, like our modern fairy tales. Yet grown up men wrote as if they accepted their truth.

ambactus = a vassal, a dependent, a servant, derived from the Celtic, andbaht.

This Celtic word probably is a corruption (by transposition) of the early Aryan word băndăgh (*Baluchi and early Persian* = vassal, dependent, servant).

ambi = around, round about

amb-, am-, an- (prefix): ambigo, ambio = to go around; ambiguus = wavering, doubtful; amputo; anceps; ancisus, etc.

German, um, herum = around, round about

Pashtu, ghŭnd = round, around

anser = a goose

Greek, Chan

Sanskrit, hamsa

Pashtu and Urdu, hāns, or hānsă

An ancient onomatopoeic word, from the "honk-" ing call of geese.

antrum = a cave, a cavern

Greek, ántron

Persian and Urdu, ăndăr = inside; ăndărūn = inner rooms

Pashtu, dăndăr, a cave; dănănă = inside

aqua = (i) water
pre-Aryan, ăk, ăkkă (20,000 B.C. to 10,000 B.C.)
Celtic, ach

(ii) *Greek*, 'udor
Pashtu, ūba, or ōba (8000 B.C. to 4000 B.C.)

(iii) *Gothic*, ahva
Baluchi (early Aryan), āf, ăffă (4000 B.C.)

(iv) *Persian*, tăr = wet, moist, irrigated (2000 B.C.)
Pashtu, wătăr, or ūtăr = wet, moist, irrigated (2000 B.C.)
Hence, *German*, Wasser; English, water

(v) *Welsh*, dūr = water
Brahui (early Dravidian, very ancient,) dīr = water (older than 20,000 B.C.)?

argilla = white clay, potters' clay
Greek, argillos
Sanskrit roots, ar = bright, shining, burning (= white)
gilla = clay
Persian, āth, ātish = fire
gīl = clay
Urdu, gīla = wet, moist

argentum = silver (i.e. the brilliant, shining (= white) thing)
Derivation similar to argilla

arundo = a reed, a cane (that which grows in or near water)
In early Aryan, ăl-ăfă (plant of the water) = reed. *Arabic* and *Spanish* alfalfa. Similarly, al-undo perhaps was the pre-Roman name in Italy; subsequently changed, in Latin, to ar-undo.

aurum = gold (i.e. the flame-coloured, fire-coloured, or yellow metal)
Pashtu, ōr or ūr = fire; *French*, or

ăv-ārus = eager, eagerly desirous (i.e. thirsty), avaricious, covetous
ăv, from āf, ăffă (= water, Baluchi, early Aryan)
ārus = dried up, parched, arid (ărĭdus)

ăv-ēna = oats

(ăv-vēna) = stem, stalk, straw
ăv, from āf, or ăffă, or ăvă = water
vēna = vein, artery (Pashtu, vīnĕh = blood)
The stem or straw of the oats was the vein for the water.

ăveo = to pant after, long for, crave (i.e. to thirst for water)
ăv = water, from āf, ăffă

băbae = wonderful! (interjection)
Greek, babai!
Persian, băh! băh! which signifies approval or applause, during a speech
băh (or bĕh) was the old Persian word meaning "good."

bābŭlo
—onis = a banker, a money-changer
Greek, babylón

The arts of banking and of finance originated in Chaldea, and complete Sumerian records of banking houses have been deciphered. The Jews learnt banking and finance during the Captivity. The Babylonian bankers had close trade relations with the Phoenicians, and the Babylonian bankers' agents travelled far and wide.

The name Bābylōna (Bāb-i-Lūna) appears to mean "The Gate of the Moon-goddess." Astarte (Ishtar), the moon-goddess, was the chief deity of Babylon. This moon-goddess, or mother-goddess, cult was essentially Dravidian in origin. It had spread eastwards into India (Mātā, the mother-goddess, or moon- (māh) goddess); and westwards into the Mediterranean countries (Astarte, or Luna, the moon-goddess). The early, pre-Aryan, civilizations of India and of Mediterranean countries had a Dravidian-Chaldean basis, including the early civilizations of Cyprus and Crete. The strong Sanskrit (Elamite) elements in Greece and in Italy were introduced by these Chaldean migrants. Sanskrit is believed to be an early-Aryan (Elamite) off-shoot from the parent early-Aryan language of the Iranian plateau.

The true Aryan (Sarmatian) migrations into Greece and Italy occurred later, via the Danube valley. These later Aryan migrants introduced the Alpine (Pashtu) and the Aryan (Persian) elements into the older, and very mixed, Mediterranean stock.

Bacchus = the god of wine and feasting
Greek, Bákchos

The second Sumerian king, Azad Bakus, introduced improved cultivation into Chaldea (3335 B.C., Waddell's chronology). He is represented in Sumerian plaques carrying a bunch of grapes in one hand, and an ear of corn in the other hand.

bā jū lo = to carry a load, to bear a burden

bā jū lus = a porter, a carrier
Pashtu and *Persian*, bār = a load
jōla = a sack, or porter's bag

bĕātus = blessed, happy

bellus = pretty, handsome, agreeable

bĕnĕ = well, rightly, honourably
Persian, bāh, or bĕh = good

This word is now obsolete in Persian, and the word khūb is used instead. The comparative bĕh-tăr, and the superlative bĕh-tărīn, however, are still in use.

bĭbo = to drink
Greek, pino
Urdu, pīnā
Sanskrit root, pa

The derivation is from Sanskrit via Chaldea.

būfo = a toad
Early Aryan, āf, ăffă = water
Pashtu, ūba = water; dă ūbo = of the water
bă ūbo kĭ = in the water

călăthus = a wicker basket (of reeds)

călămus = a reed, an arrow
Persian, kălăm = a reed pen
Pre-Aryan, ăl, ălăfa, a reed, an arrow
călăthus = a milk-bowl, a milk-pail, a wine-jar

This word dates back to pre-Aryan days, the days of the earliest pottery. A basket (of reeds or twigs, ăl, căl) was plastered inside with clay, and then was fired (āth, āthus). The earliest examples of pottery show the marks of basket-work.

cănālis = a canal, a water-channel
Pashtu and *Persian*, kănāl, a water-channel
Pashtu, kăndăk, a water-channel
kăn or kănd = a channel
āl = wood, log. A hollow log often was used, as a conduit across a nālā.
kān = a well, or water-channel (early Aryan, Baluchi)

căměra or cămăra = a vault, an arched roof, an arch
Greek, kámara
= a raft, with an arched roof to form a dwelling (as used on the Black Sea, or Sarmatian Sea)
Persian and *Urdu*, kămărā, a room, an apartment

căndĭd-us -e *adv.* = (1) in bright white
(2) clearly, candidly, sincerely
căndĭd-us, a, um *adj.* = white, clear, bright, pure, silver-toned, upright, sincere, fair, candid, frank

Words with many meanings always are ancient words, dating back to the times when the vocabulary was small.

Pashtu and *Persian*, kănd = anything coagulated or crystallized
shăkăr-kăndi = crystallized sugar
kănd-īl = coagulated fat
= candle

Persian, kănd-dīd = seen by candlelight
= lighted up
= clear

carcer = enclosed place, prison
Persian and Arabic, qāsr, or kāsr = a fortress, or stronghold

căvĕa = a cave, a hollow, a den
Pashtu, kăz, kăza, a cave, a cavern

chlămys = a woollen shirt, a mantle
Greek, chlamys
Pashtu and Persian, qāmĭs, a shirt, an upper garment

cĭto = quickly
Persian, zŭd = quick
bă zŭdi = quickly (= with quickness)

clāvis = a key
Greek, kleio, kleis, kla-is

clāva = a cudgel, a club

clāvus = a rudder
As already explained, the early Aryan word khūl-āf, or khūl-āfă, meant the water-opener, or water key, the keyboard, to regulate a water channel.

cur = why?
or quor Derived from cui rei / qui rei } by abbreviation
Persian, chĭ răh = which way? = why?

copia = plenty
cornucopia = the horn of plenty
Persian, khūb = good
khūbĭya = goods, or plentiful possessions

canna = a reed
Greek, kánna
French, canne
English, cane
Early Aryan, kăn = a water channel
kān = a well, or a pool of water

cannăbis = hemp
Greek, kánnabis
Early Aryan, kān = a well, or a pool
āb, ābi = water, i.e. the plant that grows in wet soil

White's Latin-English dictionary, page 162, gives a statement that the Latin words bellum, bis, bonus, originally were du-ellum, du-is, du-onus, and that the du subsequently was changed into b. Bellum, on the contrary, appears to be derived directly from the early Aryan word bălăm (a spear). Du-ellum may well have been a Latin variation for a single-combat between two individuals. Bis, also was an early Aryan word, meaning "twice," or "double." Bis-dăh (twice ten) was an early Aryan word for twenty, from which was derived the Persian word bĭst (twenty) and the Urdu word bīs (twenty). Hence it would be quite natural to find bis (i.e. not du-is = twice) in Latin and in French. Bis, in French = twice = encore or again.

An early Aryan (Persian) word, meaning "good" was băh. The comparative băhtăr, and the superlative băhtărĭn still are in current use in Persian. Bonus is derived quite naturally from băh (or bŏh) and du-onus (= bonus) appears to be superfluous and without meaning.

The numerals of Latin, beyond any doubt, are derived from the early Aryan numerals; and words such as du-is, du-ellum, and du-onus have a sound value which is foreign to early Aryan roots and syllables.

ĕlĕphās-antis = an elephant
Greek, elephas. This Greek word is used more often with reference to ivory.
Early Aryan, ăl = a reed (= plant, vegetation)
ăf, ăffă = water

The original primitive meaning of ălăf was a reed bed, or a jungle of reeds in swampy ground; ās (Pashtu), means a horse. It is an ancient word, but in pre-Aryan, and early-Aryan days, this name probably was applied also to the wild ass (Persian, gōr), and to the kiang of the Pamir and Tibetan highlands. Elephās (Ălăf-ās) was the horse (or quadruped) of the reed beds.

Herds of wild elephants existed in the reed swamps of Mesopotamia, and of the upper Euphrates, until about 1400 B.C. to 1200 B.C., and Egyptian records describe how one of the Pharaohs narrowly escaped from being killed there, during an elephant hunt.

follis = a bag, a pouch
Greek, thulis, thulakos
Pashtu, Persian, and Urdu, thăllī, a bag, a pouch

fornax-acis = a furnace
French, four, fourneau

fūrnus = an oven
Greek, therumai
pūr (= fire)
Pashtu, ūr = fire
tănūr = a furnace
tăndūr = an oven

fraus, fraudis = deceit, deception, fraud
Early Aryan (of Turanian origin), chā-ūs = deceit, fraud, swindle

frons, frontis = forehead, brow
Greek, o-phru-s
Sanskrit, bhrū
Persian, ăbrū (English, eyebrow)
ăbr = cloud, shade
rū = face, countenance

fūmo = to smoke } *French*, fumer
fūmus = smoke } fumée
Greek, thúmos
Sanskrit, dhū, dhūma
Urdu, dūdh = milk; dhŭ̆ŭ̆wā = smoke
Persian, dūdh = smoke

fūr = thief, rogue, rascal
Greek, phōr
Sanskrit, chōra
Urdu, chōr
Pashtu, chōr, or ghăl
Persian, dŭzd
răĭs-i-ghăluna = chief of thieves = rascal.

fŭrca = a (two-pronged) fork
= a narrow pass, a defile
Pashtu and Persian, fārk = difference
divergence

tango = to touch
to reach, to arrive at
to border on, be contiguous to
Pashtu and Persian, tăng = narrow
tăngi = a defile

gāza = treasure, riches
Greek, gaza
Persian, gaza = a royal treasure

gĕna = a jaw
Greek, gen-us
Pashtu, :jāma (letter :j pronounced as in French)
zănā (= chin)

gĕnus = kind, species, kin
Pashtu, gănā = relations, related
mōrgănā = mother's relations
plārgănā = father's relations
Persian, jĭns = kind, species, kin

gens, gentis = kin, akin
Persian, jĭns = kin, akin

gentĭlis = a clansman, a tribesman (*French*, gentil)
belonging to a clan (= freeman, well-born)
Persian, jĭns = kin, akin
īl = tribe

Persian couplet.

kŭnād hăm-jĭns bā hăm-jĭns părwāz
kābūtăr bā kābūtăr bāz bā bāz.
makes same-kin with same-kin flight
pigeon with pigeon hawk with hawk.

or, according to the English version:—

birds of a feather
flock together.

Persian, hăm = similar, same. (hămā = all)
Pashtu, săm = level, similar. same
Persian, hăm-jĭns = same-kin
jĭnsman = kinsman
kābūd = blue. kābūdtăr, shortened to kābūtăr = blue bird, pigeon
păr = feather: bāz or bāzi = game, play, or display
părwāz (= părbāz) = feather play, flight
bāz = a hawk

gĕnu, gĕnua = knee, knot, or joint
French, genou
Greek, gonu
Persian and Urdu, gūtnā = knee, or knot

gerrae = trifles, trumpery, nonsense
Greek, gérra
Persian, zără = a little, a small amount
Urdu, zără-sā (vulgarly mispronounced jără-sā)

globus = a ball, a sphere
Greek, kolpos
Pashtu, gŏlă, gŏlăī
Persian, gŏl, gŏlī

gummi = gum
French, gomme
Greek, kommi
Persian and Urdu, gŏnd, gŏndi

gula = throat, gullet
Sanskrit, găla
Pashtu and Persian, găleh

gutta, guttaĭ = a drop of liquid
French, goutte
Persian and Urdu, gŭṭṭa
Pashtu, gŭttăī

habeo = to grasp, to possess, to have
Greek, hapto, or had
Persian, yāftăn, yāb, to obtain, to possess, to have

hasta = a spear (i.e. that which is held in the hands)
Sanskrit, hasta = hand, or hands
Persian, dăst, dăstă = hand, hands
Dăh or dăs (= ten), i.e. the ten digits of a pair of hands
Pănjă = a claw (= one hand) and pănj = five
The Sanskrit word hăsta, obviously is derived from the early Aryan (Persian) word dăsta.

hordeum = barley
Pashtu, ŏr-bŭshĕ.
French, orge
The Persian word is quite different, i.e. jŏ (jū). The Pashtu word is much older, and it is possible that the original old Persian word was ŏrjŏ.
The Pashtu name for *rice* is ŏrĭje (or wrĭje); from which was derived the Greek name oryza, and the French riz. The French derivation almost certainly was direct from Pashtu (through the Cymri, or Red Celts).

jugo, jungere = to join

jūgum = a pair, a yoke
Greek, jug
Sanskrit, yug
Persian, jŭftăn, to join
jŭft, a pair
Pashtu, jŏrăwăl, to join
jŏra, a pair
jūgh, a yoke
Ploughing and the use of a yoke of oxen were early Aryan inventions. The Aryans are named from the ărā, or ărī, the plough.

juvenis = a young man
Persian, jawān
Pashtu, dzăwān, or jăwān
dzăwānī = puberty

mando = to enjoin, to order, to command
(manus-do = to put into one's hand)
a doubtful derivation?
Persian, fīrmān, an order; originally an order from the king.
Urdu, mānnā, to obey
The original root goes back to the old Persian verb fāhmāndān, to make to understand, to instruct.

marmor = marble
Persian, mărmăr; or săng-i-mărmăr

Megale = Megale, a surname of the Magna-Mater
Greek, Megale
Early Aryan (Baluchi) măzăn = great
mădăr = mother

măgĭstānĕs = the grandees of a kingdom; the magnates in the king's suite
Greek, magistánes
Persian, the măgi in the suite of the Persian kings were called the măgĭstāni
măgi = the great one (the magic making priest originally)
măgĭstăr = the greater one
măgĭstānī = the greater ones

mensis = a month
French, mois (from măh)
Sanskrit, masa = a month
the root mō = measure
Persian, ăftāb = the sun
māhtāb = the moon
măh = a month
The lunar month (măh) was the ancient measure of time.
Pashtu, myāsht, or măh = a month
In ancient days, the measurement of time was by the lunar month (when notches were cut in the tribal totem poles); i.e. măh-sā (= by the moon). The Sanskrit word mâsa was derived from măh-sā.

nox, noctis = night
Greek, nux
Sanskrit, nakta
Urdu, rāth
German, Nacht; *English*, night; *French*, nuit.
Pashtu, shpā. nā-wākht = late hours, night.
The Sanskrit nakta obviously is derived from the Pashtu nā-wākhtă; and the German Nacht, also from nā-wākht.

obba = a goblet, or drinking vessel
Pashtu, ōba (or ūba) = water

ŏcĕănus = the ocean, the sea
This may be a very ancient word, dating back to the earliest migrations of man, along the coasts of the world. Derived perhaps from ŭzān, or ŭziān, "the waters."

orno = to adorn, to equip, to embellish

ornatus = adornment, decoration, equipment
Sanskrit, orhnā = a woman's veil or mantle
Pashtu, ōdănăī = a woman's veil, or mantle

pavo = peacock
Greek, taós
Persian, tăūs
tăkht-i-tăūs = The Peacock Throne

pālus = a pole, a prop, a stake
Pashtu, pāla, spāra = a wooden ploughshare
bălăī = a pole
The primitive type of wooden ploughshare (still in use by Pathans) was a longish pole, with a crook at the end.

pără = equal
Greek, para
Pashtu and Persian, bărābăr

per (preposition) = through, throughout, completely, thoroughly, to the end.
Sanskrit, para

Persian, pūr, pūra
A very old Persian couplet says:
{kār nīko kărdăn — to do a work well
{ăz pūr kărdăn ăst — is from doing it thoroughly

per = Latin prefix meaning "very"
German, sehr
English, very
Pashtu, dēr

phĭăla = a shallow drinking vessel, a saucer
Greek, phiála
Hindi and Urdu, pĭāla, a drinking vessel, formerly a shallow bowl, but now refers to a more modern cup, derived from pīnā, to drink (*Greek*, pino, to drink).

palus, paludis = a marsh
Pashtu, pălănda, a bog, a marsh

plăga = a flat surface (*French*, plage)
= the sky, a region, a district
Greek, plagos, plax
Persian, fălăk = the sky, the firmament, the "flat surface," or "plain" of the sky. When Pathans use this word, they pronounce it pălăk.

plāno = to make level, flat, even

plānta = (the flattened thing) i.e. the sole of the foot

plānus = level, even, flat
Greek, plát-us, plax, plak-os
Pashtu, plăn = broad, spacious, wide
pālān = saddle for camel or donkey (to make a flat loading surface)
plănăwăl = to widen, to make broader

pĕlăgus = the sea
Greek, pélagos
Early Aryan, fălăk, the "flat surface," the "plain"
ūz = water. A survival, in a compound word, of an ancient name.
Pathans have a strong tendency to turn the letter f into p. Thus:

Persian.	*Pashtu.*
sŭffd (white)	sŭpīd, or săpīt
faisla (settled)	paisla
fărk (difference, divergence)	părk
fflāna (a certain one)	pflāna
fauj (army)	pauj

Pegasus = a fabled winged horse
Greek, pegasos
Probably derived from an early Aryan (Sarmatian) name for a sailing boat, pegasās, "The horse of the sea-plain," (pălăk-ās) which name, later, in Greek, became pĕgasos.

plătānus = (the wide or spreading thing), i.e. the oriental plane-tree
(*French*, platane, plane)

plătĕa = a broad way, a broad street
Greek, platéia
Pashtu, plăn = broad, spacious, wide
plănăwăl = to widen, to make broader

post (*adj.* and *adv.*) = behind, back, backwards, after, afterwards
Persian, pŭsht = behind, back
This Persian word is used in a narrower sense than the Latin "post."
pŭsht-i-kūh = behind the hill
= back of the hill

pŭtĕus = a well
Greek, kuo, kuma
Persian, kŭvvĕh
Pashtu, kŭhi
Urdu, kūā

sălus, sălūtis = health, prosperity, safety
a salute, a salutation
Persian, (sălm) sălām = peace; also a salutation
sălāmăt = safety

sĕra = (the thing binding or fastening together), i.e. a bar for fastening a door

sĕro = to join or bind together
Greek, eiro
Pashtu, sără = with, together with, by means of.

sēro = late, at a late hour
Pashtu, dēr = late, at a late hour
dēri = lateness
lă dēro na = owing to lateness

servo = to drag away, to rescue (from an enemy)
Greek, ervo
Pashtu, wăr = door (*Persian,* dar = door)
wărhēdăl = to escape, to become free
wărhăwăl = to set free, to save, to rescue
wărzēdăl = to fly (as a bird)
wărkha = an outlet, an escape for water

sīmus = flat-nosed
Greek, simos

sīmius, sīmia = an ape (i.e. having a flat nose)

sīmilis = like, resembling, similar (sīmil est = sīmilis est)
Greek, hama
Sanskrit, sam-a
Persian, hăm = same, similar
hămrăh (= same road) = travelling companion.
hămsāyăh (= same shade) = friend, companion.
hămjĭns (= same kin) = kinsman
Pashtu, săm = same, even, flat, level, straight
săma = a level plain, a plateau

sto, statum, stare = to stand
Greek, sta-o
Sanskrit root, sthā

sisto, statum, sistere = to cause to stand, to set upright
Greek, istemi
Persian, ĭstāda shŭdăn, ĭstāda būdăn } = to stand
ĭstāda kărdăn = to cause to stand, to set upright.
sĭtūn = a stone pillar.
ŭftādăn = to fall
Pashtu, stăn = a stone pillar
German, stehen, stand gestunden
English, stand, stood, stood

smaragdus, or zmaragdus = an emerald
Greek, smaragdos
Pashtu, zămărrūd

sŏdālis = a mate, comrade, crony
Pashtu and Persian, saudā = trade, or daily market-purchases (food)
saudāgăr = a merchant, a shopkeeper.
Urdu, saudā lēna = daily market-purchases (food).
In the Middle East, the mark of close friendship is the joint purchase and preparation of daily food. Sŏdālis, therefore, means a close friend, a messmate.

sol, solis = the sun
Greek, helios
Sanskrit, svar
Pashtu, nwăr, or nōr = the sun.

somnus = sleep
Greek, hupnos
Sanskrit, svapna
Hindi and Urdu, sōnā, to sleep
Pashtu, sămlāstăl = to lie down, to recline
(săm = flat, level)

spīna = a fish-bone, or a thorn
= the backbone, spine
Pashtu, spīn = white
spīna = tendon of the heel
= fat, marrow

sătyrus = a satyr, a species of ape
a Satyr, a lascivious deity of the woods
Greek, satyros
Pashtu, sătr = concealment
(= private parts)

stringo = to draw tight, to bind together, to pull together

strangulo = to strangle
Pashtu root, trăng, ăstrăng (to draw tight)
trăngăr = a rope net, used on a baggage camel, to pull the load tightly together

sŭbĭto = suddenly

sŭbĭtus = sudden, unexpected
Pashtu, *ts*ăpăn, or săpăn = sudden, unexpected

summa = the whole, all, sum total
Persian, hămă = all, sum total
Pashtu, tōl, tōla = all, total

tābes = a wasting away, a wasting disease

tābum = a decline
Pashtu, tăbă = fever

tĕges = a covering
Greek, s-teg-o
Sanskrit root, sthag
Pashtu, tēkaĭ, a sheath, a scabbard

tonans = The Thunderer (Jupiter)

tono = to thunder

tonĭtrus = thunder
Pashtu, tănrā, or tănā = thunder. (*French*, tonnère)
Persian, tălănda

ūdus = wet, moist

ūva = (the moist thing), a grape
Pashtu, wătăr, or ūtăr = wet, moist
wătăr kăwăl = to moisten, to irrigate
ūba, or ōba = water

ungo = to smear, to anoint
to smear, to stain
Sanskrit root, anj, to smear, to anoint
Pashtu and Persian, răng = colour, paint
rănj = henna dye
ăngūr = a grape

ūro = to burn
Sanskrit root, ush, to burn
Pashtu, ūr or ōr = fire
ūrēdăl or ōrēdăl = to burn, to set on fire

ursus = a bear

ursa = a she-bear

Greek, arktos
Sanskrit, riksha
Pashtu, khĭrs
Baluchi and Persian, rĭsh (originally ūr-rĭsh)
Hindi, rĭch

This is an ancient onomatopoeic name, dating back to the later Paleolithic era (i.e. prior to 8000 B.C.) when cave-dwelling man disputed, with the cave-bear, the possession of desirable (cave) residences. The original onomatopoeic name undoubtedly was ūrrĭsh. This name represented the reverberating growl of a cave-bear.

vălīde = strongly, powerfully
= certainly, by all means, i e. a reply in the affirmative
Persian, băli = certainly, by all means, i.e. a reply in the affirmative

vēna = a blood vessel, vein, artery

vēnor = to hunt, to pursue
Pashtu, vĭnĕh = blood

vēnă-bŭlum = a hunting spear
Pashtu, vĭnĕh = blood
bălăm = spear
Venerie (venery), the art of hunting, really means "blood sport."

vĕr-ĕor = to fear, to be afraid, to dread
Pashtu, wĕra, or vēra = fear, dread
wĕr-ēdăl, or vēr-ēdăl = to fear, to be afraid, to dread

vĭa = a road
Sanskrit, vaha, a road
root, vah, to carry
Persian, răh (răhă), a road
bār = a load; bŭrdăn = to carry

vīsio = vision (*French*, voir, vu)

vīso = to view, to look at

vid-eo = to see, to perceive
Greek root, id
Sanskrit root, vid
Persian, dīdăn, dīd, to see
Pashtu, līdăl, līd, to see. (Present tense, vīnăm, I see.)

vĭgor = activity, force, vigour

Pashtu and Persian, zōr = strength
Persian, bă zōr = with strength

vir = a man, a male person
Greek, anér
Sanskrit, vira = a hero
Pashtu and Persian, năr = male

năr (male) is a very ancient word. It is pre-Aryan and even pre-Dravidian.

vŏlo = to fly

vŏlātus = flight
Pashtu, ălvătăl, or ălwătăl, to fly

vŏro = to devour, to swallow up
Greek, bora (= that which is eaten), food
bi-bro-sko = to eat
Sanskrit root, gri to devour
Persian, khŭrdăn, khōr, to eat
ădăm-khōr = man-eater
māhī-khōr = fish-eater
Pashtu, khwărăl, khŭr, to eat

vŭlgus = the multitude, the people, the public
Pashtu, khălk = people.
German, Volk
English, folk

vox, vocis = voice, call, cry

voco, vocare = to speak, to call, to call out
Greek, vepos
Sanskrit, vach (= speech)
Baluchi, wāz kŭthăn, to call, to call out
Persian, ăwāz kărdăn
Pashtu, ăwāz kăwăl

lupus = a wolf

vulp-es
volp-es } = a fox
Greek, alopex
Pashtu, lōmbăr = a fox
lēwăh or ŭlēwăh or wŭlēwăh = a wolf
German, Wulf
English, wolf

Xanthus = a river of Troas (Troy), "The gold coloured stream"
Pashtu, zăr = gold; zărdūba = The yellow water
Old Persian, zăr = gold
zărd = yellow, or golden

parasang = a measure of distance

The Greek parasang was about one furlong. *Persian* părăsăng or fărsăng (literally, "staging stone") = a measure of distance. The modern Persian fărsăkh is one hour's marching for a caravan, an average distance of about $3\frac{1}{2}$ miles.

kláo
klássa .. = to finish off, to destroy
iconoclast = destroyer of ikons or images
Persian, khlās kărdăn, to finish off, to destroy, to annihilate
Pashtu, khlās kăwăl, to finish off, to destroy, to annihilate

kelainós = black, dark.
Early Aryan, kāl, kālă = black, blackness, famine, misfortune
Urdu, kālā = black
kāl = famine, misfortune.

PART IV

CHAPTER X

The Medes and Persians. Persian kingdoms of Medea and Ānshān in existence under local Persian-Aryan rulers (2500 B.C.). Chaldea conquered and the Ur dynasty overthrown (2232 B.C.) by Ushiābi-gal, king of Elam and Ānshān. (540 B.C.) Medes and Persians consolidated into one kingdom under Cyrus the Great, who founded the empire of the Achaemenian dynasty. Development and expeditions of this dynasty, which was finally overthrown by Alexander the Great (323 B.C.). Invasions of Scythians from north.

Advent of the Turanians (Yue-chi). In occupation of Turkoman plain by 140 B.C. Migration of Massagatae from Sea of Aral southwards. Forerunners of Sikhs and Jats of Punjab and United Provinces. Re-establishment of Parthian control of Bactria and east Persia after Scythian and Massagatae invasions. Artaxerxes and Persian empire.

Conditions in Persia during the Parthian rule. (160 B.C.–227 A.D.). Forms of government—culture and literature. Parsi sacred literature. Zoroaster (about 1800 B.C.) and Zoroastrianism. An early Aryan reformer. Essence of the teaching of Zoroaster and Mazdeism. Buddhism.

THE Persian Aryans, who had developed in the area north of the present Sea of Aral, had always maintained communication across the Sarmatian Sea, to their trading colonies in Iran. From about 3000 B.C. onwards, these Aryan colonies in Medea and in Ānshān (Fārs) began to grow in strength, by the access of fresh immigrants, and by about 2500 B.C. the Persian kingdoms of Medea and Ānshān already were in being, under local Persian-Aryan rulers. The kingdom of Ānshān is first mentioned in Sumerian records of the Ur dynasty (about 2495 B.C. according to Waddell's chronology). The Ur dynasty was entirely under sacerdotal influence, and the Chaldean priests acquired supreme power and the status of "brahmans." In these early days the kingdom of Medea was the more powerful, but beyond the fact of their existence, very little at present is known about these two new and growing Aryan kingdoms. In

2232 B.C. (Waddell's chronology) Ushiābi-gal, king of Elam and Ānshān, conquered Chaldea and overthrew the Ur dynasty. Ushiābi-gal was a king of Elam, who exercised control over Ānshān, and was accompanied by a contingent from Ānshān. After plundering Chaldea, the Aryans appear to have gone back to the mountains of Iran. From 2232 B.C. to 2007 B.C. the Isin priestly dynasty ruled in Chaldea. The Isin kings were regarded as usurpers who did not belong to the old Sumerian royal line. In 2007 B.C (Sumerian records, as expounded by Waddell) there was a fresh influx of Guti-Sumerians, from Uratu (Cappadocia) and from the Zagros Mountains, who re-established the old Sumerian royal line, in the person of King Khammurabi. All Chaldean records continued to be written in the Sumerian pictorial script, and Khammurabi claimed descent from the old Sumerian line of kings. Khammurabi's famous Code of Laws has been preserved in Sumerian script, but there is a strong Aryan influence in these laws, and it is possible that Khammurabi was partly of Aryan descent. His name is Aryan, rather than either Sumerian or Semitic. It was at this period (2000 B.C.) that the Pathan-descended Semitic people began to move from western Irān into the upper valleys of the Tigris and Euphrates, and to migrate in small numbers, with their flocks and herds, across the cultivated areas of Mesopotamia, into the grazing areas of Syria, Palestine, and Arabia. Forced out of the highlands of western Persia, by the arrival from the north of the main body of bronze-armed Persian-Aryan immigrants, the Semitic tribes were compelled to seek new homes. These main movements southwards of the Persian-Aryan race and also of the Pathan-descended Semitic race, were in progress continuously for a period of two or three hundred years (2000 B.C. to 1700 B.C.).

In Chaldea, a new Kassi dynasty was founded in 1790 B.C., with its court at Babylon, which lasted until 1175 B.C. Waddell claims this too, as a Sumerian dynasty, but there seems to be no doubt that by this

time the old Sumerian ruling class had become submerged into the general population, which was of very mixed origins. Some of the slaves and cultivators, both in Chaldea and Elam, were of negrito type, as is shown clearly in pictures on Sumerian tablets. The bulk of the population, in the towns and cities, were of Dravidian descent. The priests and the ruling classes alone were of Sumerian descent, with a strong infusion by 1700 B.C. of the other races, including a considerable Semitic strain. The Assyrians (1800 B.C. to 606 B.C.) undoubtedly were mainly Semitic. The founders of Assyria migrated from Babylon, and established some of the customs and the religion of the old Sumerian Chaldea, but Assyria essentially was a Semitic kingdom. Between 717 B.C. and 700 B.C. the bulk of the surviving Sumerians, with contingents of Elamites and Chaldeans, migrated to Sind, and to the Gangetic plain. In 606 B.C. Nineveh was destroyed, after a siege of two years, by the Babylonians from the south, and by the Medes from the north.

The Medes and the Persians (of Ānshān) were consolidated into one kingdom under Cyrus* the Great, who founded the powerful empire of the Achaemenian dynasty. Babylon was occupied by Cyrus in 538 B.C., and the Jews were set free the same year, with permission to return to Jerusalem. Many Jews, however, remained voluntarily in Babylon and in western Persia, where their colonies exist to the present day.

The Persian empire of Cyrus extended from the Balkans to the Indus, and from the Sea of Aral to Egypt. Cambyses, who succeeded Cyrus the Great, made an expedition to Egypt, and during his absence the Magi priesthood of the aboriginal nature-worshipping religion of Iran, seized authority in Persia, and destroyed all the Zoroastrian books. Cambyses died during his return journey from Egypt. Darius I killed Gaumata,

* This is the Greek version of his name. The Persian equivalent is Kurus. The inscription on his tomb at Pasagadae, near Persepolis, begins: "I am Kurus, the Akhamanian, an Aryan."

the Magi usurper, and restored the religion of Zoroaster. The books were re-written from memory, but undoubtedly many sacerdotal interpolations were added. The Vendidad (Law against the demons) appears to belong to this period. The Magi, too, were converted to Zoroastrianism, and they became the priests of the re-established national Persian religion. It is not surprising that the original tenets of Zoroaster henceforth became obscured in a mass of ritual and of allegories based on the old pre-Aryan nature-worship.

The Scythians who had settled in south Russia made frequent raids into Armenia and Asia Minor. To curb these Scythians, Darius led a large army to the Bosphoros, and marched to the mouth of the Danube. Some temporary Greek allies built and held a bridge of boats, while Darius undertook his campaign against the Scythians. He could not achieve any success against their elusive mounted tactics, and he had some difficulty in effecting his retreat to the bridge of boats, and in re-crossing the Danube.

The expeditions of the Achaemenian kings against the Greeks were repulsed, and the Greeks gained signal victories at Salamis, and at Plataea (479 B.C.). The Achaemenian dynasty became effete under its later rulers, and finally was overthrown by Alexander the Great in 323 B.C., and Persepolis (Fārs) was burnt down.

The exploits of the Greeks, under Alexander the Great, constitute a wonderful achievement. Greek mercenaries had served for many years in Egypt, Syria, and Babylon, and so Alexander the Great was aided by many experienced soldiers, who had served in these countries. The portable wealth—gold, silver, and jewels—which the Greeks conveyed to Greece, during the period 323 B.C. to 314 B.C., gave a great stimulus to trade in the Mediterranean area.

Alexander the Great died in Mesopotamia of enteric in 314 B.C., on his way back from India. On the death of Alexander the Great, his new empire was divided into various kingdoms, mostly ruled by his generals.

The Seleucid empire included Syria, Mesopotamia, and Persia. Bactria, north of the Hindukūsh range, along the upper Oxus river, was a small independent kingdom under a Greek ruler.

The Parthian, or Arsacid, dynasty.

In 250 B.C. the Parthians, under Arsaces, revolted against the Seleucid king, and for nearly one hundred years the Parthians carried on desultory warfare against the Seleucid kings towards the south and west, and against Scythian invaders from the north. Parthia was in the extreme north-east of Persia, and included the provinces of Herat and Meshed. The racial origin of the Parthians is somewhat obscure. They were a mixed race; a Pathan basis, with elements of the old Aryan trade colony, and a strong infusion of Turanian blood. They were mainly mounted men and very mobile. Though not of pure Aryan descent, the Parthians were related racially, and as they were not only able administrators, but also tolerant, their rule was accepted for a long period by the Aryan and Semitic peoples of Persia and Mesopotamia.

Between 205 B.C. to 185 B.C. the pressure of the Scythians from the north forced the Bactrians into Afghanistan, and some of the Bactrians moved on subsequently into the Punjab. The Scythians occupied Bactria.

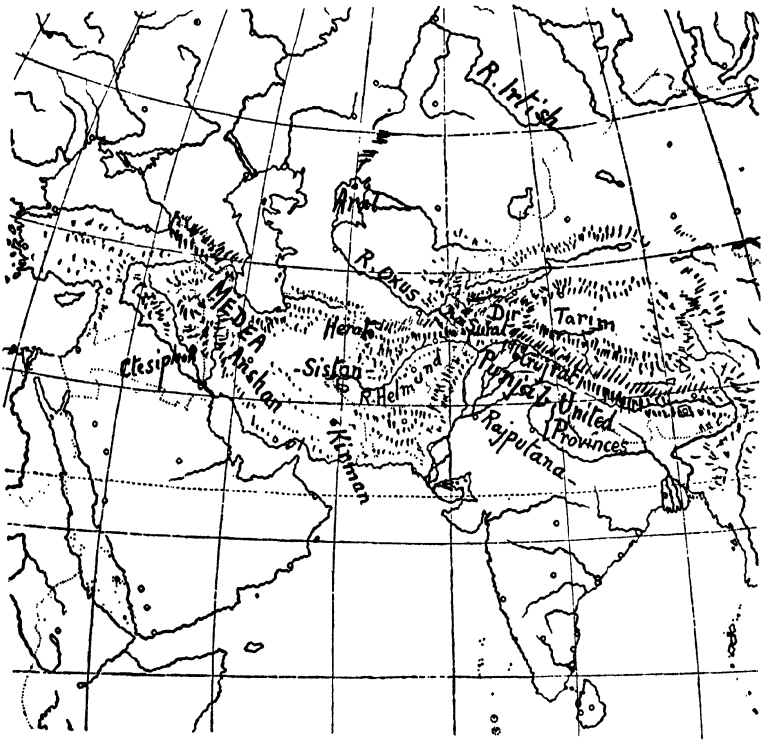
In 190 B.C. the Romans defeated Antiochus, the Seleucid king, at Magnesia; the Seleucid empire began to break up, and the Greeks began to lose their hold over Persia.

In 160 B.C. Mithridates I, King of Parthia, conquered Medea, and occupied Ecbatana (Hamadan). He then conquered Susa and Babylon, and Ānshān (Fārs) submitted. By 150 B.C. he had occupied Bactria and east Persia, and had raided into India as far as the river Jhelum. Thus, within the short space of ten years, Mithridates I had established Parthian rule over the whole of Persia and of Mesopotamia. He died in 136 B.C.

Advent of the Turanians.

The cradle of the Turanian (Turki) race lies in the Kashgar valley (Sinkiang, or the Tarim basin). They had spread into and across the Tien Shan range, towards the north. From these localities they had raided the Persian-Aryans for many years, but there is no reliable

CENTRAL ASIA—IRAN AND TURAN



evidence of any Turanian migrations outside these localities of central Asia, prior to about 200 B.C. Some writers claim a Turanian basis for the early races of Chaldea and Mesopotamia, of Sumerian and pre-Sumerian times, but there is no trace in the early languages or place-names either in Iran or in Mesopotamia, of the very distinctive Turanian (Turki) language. What these writers call the "Turanian" basis of the Chaldeans really

was the "Dravidian" basis. The early Dravidian race of southern Iran and Mesopotamia was light brown in colour. The Hamitic race of North Africa had the same origin.

According to a Chinese account, about 200 B.C. the Yuechi (the Turanians) were expelled from the territories west of Shansi by the pressure of the Hiong-nu (Huns?). The Yuechi divided into two parties. One party moved southwards into the valleys of Tibet, but the majority moved westwards into the plains of Turkestan, where they displaced a people called Su (Scythians or Suzians).

By 140 B.C. the Turanian (Turki) tribes were in occupation of the whole of the Turkoman plain, from the Sea of Aral to the eastern shores of the Caspian Sea. The classical conflict between the Turanians and the Aryans began from this time, was intensified in later centuries, and ended with the Turanian (Turki or Turkish) conquest of Persia, the overrunning of Mesopotamia, Syria, and Asia Minor, and finally the overthrow of the Byzantine empire and the Turkish occupation of Constantinople in 1453 A.D.

The Chinese account shows how the outlying settlements of the Turanians had been driven across the passes of the Tien Shan range in central Asia, back into their original home in the Kashgar valley (Tarim basin). From this overcrowded Tarim area the Turanians overflowed into the Turkoman plains. This explains how the Scythians were forced into Bactria, and the displaced Bactrians had to find a new home in the Punjab (205 B.C. to 185 B.C.).

It was not only the Scythians who thus were forced into southward migrations. The pressure of the Huns from Mongolia and of the Turanians from Kashgar had also started the Massagatae (Maha Jati, or Great Jats) southwards. The Massagatae were primitive Aryan nomads, who had developed in the pastoral areas north of the Sea of Aral. They have been described as a tall, fierce, and savage race. They moved about

with wagons and carts, accompanied by their flocks and herds, on whose milk they depended largely for their diet. They used to fight both on horseback and on foot, and in addition to their bows and arrows, had lances, knives and battleaxes. Their weapons were of bronze and not of iron. They wore breastplates of bronze, but much of their armour consisted of thin plates of gold. Gold was abundant in the valleys and mountains of the Irtish river basin. Cyrus the Great, and Alexander the Great, both had undertaken expeditions against the Massagatae, and had been forced to return without any success.

Between 140 B.C. and 124 B.C. two Parthian kings were defeated and killed in trying to stem the pressure of the Scythians and the Massagatae. Finally, about 120 B.C., the Scythians broke through at Herat and moved southwards into Sistan. From Sistan they moved eastwards up the Helmand valley to Kandahar, and from there found their way into the Indus valley. The Massagatae also broke through, and followed approximately the same route. The descendants of the Scythians at the present time may be traced (i) in the inhabitants of Swat, Dir, and Bajour, and (ii) in the Gujars (herdsmen) who are scattered about in Rajputana and are rather more concentrated along the Himalayan foot-hills in the vicinity of Gujrat and Gujranwala (Punjab). These have characteristics similar to those attributed to the Scythians, short, fair, plump, and round-headed.

The Massagatae (Maha Jati) were the forefathers of the Sikhs and the Jats of the Punjab and the United Provinces. It is true that the Sikhs are a religious community rather than a race, but the majority of them are of the same origin as the Jats.

After the Scythians and the Massagatae had broken through, and had passed on into India, the Parthians had no difficulty in re-establishing their control over Bactria and eastern Persia.

The Parthians succeeded in ruling the Persian empire

for nearly 400 years, and held their own with considerable success against the Romans. The Romans had destroyed Carthage 148 B.C. to 146 B.C., had conquered Greece and had occupied Constantinople. They also maintained governors and garrisons in Asia Minor, Syria, Palestine, and Egypt.

The Parthian kings established their main capital in the twin cities of Ctesiphon–Seleucia, in Mesopotamia. The Parthians were a strong and virile race, and they did not deteriorate markedly, even to the end. In fighting, they relied mainly on mounted men, who were famous archers on horseback. Their control over the Persian–Aryans gradually weakened during the last 200 years of Parthian rule, partly because the Parthians reserved all the important offices of State for themselves, and partly owing to the growing hostility of the Zoroastrian Magi priesthood, who could not tolerate the partial revival of Chaldean nature-worship, so pro-Zoroastrian had the Magi become.

The Persian–Aryans of Fārs finally raised a revolution against the Parthians. In 226 A.D. Artaxerxes I,* the tributary king of Fārs, declared his independence, and subdued the adjacent province of Kirman. He then began to occupy Medea. Artabanus, the last of the Parthian kings, attacked Artaxerxes, and three battles were fought in the Karun valley, in the last of which in 227 A.D. Artabanus was killed.

Artaxerxes was the first ruler of the Sassanian dynasty, which lasted until the Mohammadan Arabs conquered Persia in 641 A.D. His son, Shāpur I (Greek, Sopur I), defeated the Roman emperor Valerian in 260 A.D., took him prisoner and kept him in captivity, for several years, until his death. These events are recorded in magnificent rock carvings near Kāzărūn (southern Fārs).

In spite of conquests by Greeks, Arabs and Turks, the kingdom of Persia has always revived. China and Persia are the two oldest surviving kingdoms in the world.

* This is the Greek name, now commonly used in Europe. The real Persian name was Ardeshir I.

They both have the faculty of absorbing their conquerors and of retaining their own ancient languages.

Conditions in Persia, during the Parthian rule. (160 B.C. —227 A.D.)

Among these Aryan tribes in Persia, the main power resided in a Council of Chiefs, called "The Council of the Sūfī." Sufi is derived from Sūfīd-rīsh = white beards = Elders. The senior Magi (or priests) were included in this Council. The members of this Council commonly were called the Măgĭstānī. This system had descended from the ancient "Jirga" system of the Pathans, and the old pre-Aryan tribal laws. Similar Aryan customs and tribal laws obtained among the Goths and the Saxons, etc. In addition there was a special Council of the male adults of the Royal House, to advise the king on dynastic matters.

A king was elected by the Măgĭstānī, but he had to be one of the Royal House. Once elected, a king had almost despotic powers. The Sărīna, or Commander-in-Chief, of the Parthian army, was the second man in the State; it was his privilege always to crown a newly-elected king. The Sūfī and the Măgī had great power, and the Măgĭstānī could depose a weak or a tyrannous king, and this occurred occasionally. The Magi were an organised hierarchy, with great power and learning, and were feared and venerated by all classes. At the height of the Parthian Empire, they were said to number eighty. They owned much of the best land, and had many privileges.

Local viceroys and governors were appointed to provinces, and were allowed a free hand, so long as they were efficient, collected and paid the revenue, and provided contingents of troops. Medea, Ānshān, Hyrcania, and Bactria were regarded as local kingdoms, and the ruler was a local king, subject to the Shāh-in-Shāh, or King of Kings; sometimes called the Sătrāp-i-Sătrāp.

There were Greek towns in Parthia, mainly in Mesopotamia and western Persia, which were "free" cities, governing themselves as municipalities. Seleucia on the Tigris, in the first century A.D., is said to have had a Greek population of 600,000—an exaggeration? There were seventy of these Greek settlements.

The upper classes of Parthians and Persians knew Greek, and attended Greek plays performed by the Greek colonists. The Persians have long been a literate race and nowadays even the villagers can recite Persian poems, and the majority can read and write.

There were also Jewish quarters in some towns of Mesopotamia, where the people were allowed a free hand in the affairs of their own municipality. These Persian Jew (Yahoudi)* colonies still exist.

It was distinctly a feudal system, and many relics of this feudal system survive in Persia to the present day.

One of the titles of Persian monarchs has always been "Brother of the Sun and Moon," and there was a divine element claimed by Persian monarchs. The Court moved from one city to another, according to the time of the year; Ctesiphon in Mesopotamia in winter, Ecbatana (Hamadan) and Rhages (Tehran) in spring and autumn, and a summer camp in the hills of Hyrcania (near the south-eastern corner of the Caspian).

Parsi sacred literature.

The following details are taken largely from a study of the Zend Avesta by Zenaide A. Ragozin, some of which is based on Bartholomae's translation in "Ärische Forschungen."

The so-called Zend Avesta should really be "Avesta ū Zend," or "Law and Commentary." It is divided into several parts.

(1) The Gāthās, which literally means Songs. This is a small collection of hymns, and its ancient

* The oriental name Yāhūdi is derived from Yudah, or Judah.

form of dialect shows it to be by far the oldest part of the book.

The Sanskrit Rig Vedas of the Hindus contain a good deal of the same material.

(2) The Avesta proper. The liturgy and some hymns of praise, laying down the daily service.

(3) The Lesser Avesta (Khurdeh Avesta). Short prayers and fragments, to be recited once a month. The Yeshts or hymns of praise, in the Khurdeh Avesta are of a polytheistic and mythological character, entirely foreign to the original monotheistic early Zoroastrianism, and this part appears to be a much later interpolation.

(4) The Vendidad ("Law against the demons"). A code of law and regulations to defeat the powers of Evil, and to establish righteousness. It includes various legends and traditions. This part is of later date than the Avesta proper.

(5) The Vispered. Invocations to divine and holy beings, "Chiefs of the Good Creation," who are invited to assist in the sacrifice which is to follow. The Vispered is an interpolation of much later date.

(6) The Yasna (sacrifice). This contains the prayers and the text (Manthras) which are to accompany the very complicated ceremonies, in minute detail. The preparation of the sacred fire, the offerings of meat, milk, bread and fruit, and the juice of the Haoma plant, which is to be pressed out on the altar with strictly-prescribed ceremonies.

A portion of the Yasna, called "The Yasna of Seven Chapters," is, in point of antiquity, the next in order after the Gāthās; but the ceremonial details are interpolations of much later date.

The original Zoroastrian ceremony of worship was intended to be short and simple, a mere declaration of

faith and a hymn or two, such as a householder could conduct by himself. Subsequently, when a priesthood took over charge, rituals, rites, and interpolations followed, to an extent which not only obscures the original principles, but introduces subject-matter which is contrary to the original tenets of Zoroaster.

The original "Aryan Home," or the original land of the Aryans, is called the Aryana-Vāējā (Vendidad I).

The early Aryans, prior to the time of the reformer Zoroaster (Spitama Zarathushtra), were nature-worshippers. The original sky-god was Dyaus,* who subsequently had the name Varuna.† The chief spirit of darkness was Aji (the snake) or Aji-Dahak (the biting snake). The white clouds were regarded as flocks of heavenly kine, whose milk fell on earth in the form of rain. The black clouds on the horizon were the evil spirits (followers of Aji-Dahak) who raided the heavenly clouds (kine) and shut them up in caves, thereby causing drought. Aji‡ Dahak, the black cloud serpent, was the Obscurer of Light. A thunderstorm was a battle between the spirits of light, aided by the Fravashis (the spirits of the departed) against the spirits of darkness, to rescue the raided heavenly cattle. Rain followed a victory over the spirits of darkness, but the drought continued when there was a lack of victory. Sacrifices were then necessary, so that the Fravashis could be fed and strengthened for a renewal of the Battle of the Skies.

A Fravashi was a relic from the still more ancient ancestor-worship. The memory of famous ancient tribal chiefs had been kept alive by legend, story, and by ballad or song. The development of language is due largely to the early efforts of tribal bards or troubadors.

* The pre-Aryan (Brahui) name for Sun, or sunlight, or day, was Dy (= Dăy).

† The Greek word for sky or heaven was Ouranos, the correct pronunciation of which should be Vuranos.

‡ Sorcery, or "black" magic arts, at the present day, go by the following names: ŏjhā (Kols, Santals, and Oriyas, of India); jūjū (West Africa); jinji (Australian Bushmen); jādū (Persian and Urdu). A far distant connection with Aji, the black snake, appears to be indicated.

The mythical Holy Mountain of the early Aryans was Hara-Barazaiti ("Lofty Mountain"), which rose into the sphere of endless Light (i.e. whose peak was above the clouds), into the domain of the sun-god. This domain was called "the shining Garonmana," or "The Abode of Song"—an obvious bardic name. Its peak Taera was the centre of the world. From the foot of Hara-Barazaiti southwards, stretched the Sea Vouru-Kasha. This was the "heavenly ocean" or heavenly reservoir, from which the heavenly kine (clouds) drank water.

The Sea Vouru-Kasha was replenished continuously by the celestial river Ardvi-Sura-Anahita, which flowed from the mountain Hara-Barazaiti, which also supplied all the rivers of the earth.

The waters of this celestial river and celestial sea nourished the Tree of Life and Immortality, the White Soma or Gaokarena. (In the Parsi book, the Avesta, Soma becomes Haoma.) From the sacred Soma (or Haoma) tree was derived the golden coloured liquor, used at sacrifices, which contained "healing" and "death-removing" properties. It was an intoxicating drink.

There was another divine tree on Hara Barazaiti (or high Haraiti), which produced all the seeds of all the plants that grew on earth, and these seeds were carried down and distributed by the sacred river. The bridge Chinvat (Bridge of the Gatherer) was said to lead from the top of Hara Barazaiti to Garonmana (Heaven, or the Abode of Song) for the soul of the godly to pass after death.

Those whose records were not good, fell off this bridge, into the Abode of Lie (Druj)* which was Endless Darkness. The good or beneficent Powers of Nature were the sun, the bright heaven, all pervading light, fire (including lightning, the flame on the altar, and the hearth), mother earth, the winds (the good spirits), the waters, and the life-giving (water-providing) thunder-storm. These good spirits were called Spenta Mainyu. Spenta = Sancta = good or holy.

* Pashtu and Modern Persian, Dĭrōgh.

The evil or harmful spirits were darkness, drought, famine, the cold of winter, and (indirectly) sickness and death. These evil spirits were called Angra-Mainyu. This name is connected, in derivation, with the ancient Ahriman, the god of Evil. The good powers were to be adored and entreated, as divine beings, or gods. The evil powers were to be abhorred, denounced, and cursed but never to be propitiated; being irreconcilable demons and fiends (*German*, Feinde = enemy). Herein lies a fundamental difference between the Aryan and the Dravidian–Chaldean conception. The Dravidian–Chaldean religions mainly were based on fear, and consisted largely of ceremonies for the propitiation of the gods of evil, to an extent which constituted worship. The lives of the Dravidian peoples were filled with fear and horror in this world, and apprehensions of fear and horror for the next. So it came about that the large Dravidian branch of the human race developed under the influences of fear and subservience.

When the early Aryans had become firmly established in Persia, the sacred mountain Hara Barazaiti was identified with Demavand, the mighty peak north of Tehran. It is stated positively, however, that the heavenly ocean Vouru-Kasha lay *southwards* of the sacred mountain, and this feature does not fit in geographically with the region of Demavand. It may be that the original sacred mountain was a peak of the southern Ural Mountains, that Vouru Kasha was the Sarmatian Sea, and the river Arvi-Sura-Anahita the river Volga. Alternatively, it may refer to a peak of the Tien Shan, with the inland sea of ancient days, of the Tarim basin, lying to the south of it. Tien Shan, in Chinese, means Heavenly Mountains. It is, however, more likely that an outline of the geographical details of the original Aryan Home in central Asia was confused in later ages with Elamite-Mesopotamian local myths. This whole geographical story fits in more perfectly with Mesopotamia. Mount Ararat was the sacred mountain, and the Tigris-Euphrates-Karun were

the Ardvi-Sura-Anahita river. The Persian Gulf (lying southwards) was the ocean Vouru-Kasha. The date palm was the Tree of Life and of Immortality.*

After an inundation in Mesopotamia, luxuriant vegetation grew in the newly deposited silt, thus giving rise to the myth of the sacred tree at the source of the river, which produced all the seeds of all the plants in the world. The Soma (or Haoma) sacred plant, subsequently used in India and other places, was a different plant, but this does not rule out the possibility that the date palm was the original Tree of Life and of Immortality.

Yama originally was the setting sun. Early Aryan myth then made Yama or Yima (the setting, or dying sun) into the first Aryan king, who had become the King of the Dead, or King of the Departed Spirits. He was "The Fair Yima, the Great Shepherd." In the mythical Golden Age of the early Aryan, Yima watched their interests on earth. In those days there was neither cold or heat, neither old age nor sickness, and there was fatness and abundance of flocks. The Golden Age came to an end through the fall of Yima, who began to find delight in words of falsehood and untruth. His heart was lifted up in pride, and he declared himself to be a god. From this moment the Glory of the Aryans (a halo of light, called the Hvarino) left him, in the shape of a raven. The raven was one of the visible forms assumed by Verethragna, the Genius of Victory. Having thus lost his rule over the Aryans, Yima became a wanderer, and finally was killed by his mortal foe Zohak (= Aji-Dahak), the serpent, the Spirit of Darkness.

One relic of the ancient myth of Yama survived in the later Zoroastrian religion. A dog of Yama was said to be sent, to scent out anyone about to die, to drive him to Yama's presence, and at the same time to guard

* The cultivated date palm renews itself mainly from suckers thrown up around its base, which the cultivators transplant. The sap of the date palm, drawn off in a jar fixed below an incision, makes the intoxicating drink called toddy, a common drink in the Near East and in India.

him from the dangers and the demons that beset the dark road. The Parsi ceremony called the Sǎgdīd (seen by a dog) is derived from this legend. A dog is brought to the bedside of a Parsi just deceased, and is made to look at the corpse.

Zoroaster undoubtedly was an early Aryan reformer, who introduced a new and a higher form of monotheistic religion among the Aryans. His real name was Spitama Zaṛathushtra, Spitama being the name of his father and of his family or clan. He was born beside a great water, in a wooded and mountainous country. He spent some years on a mountain, in meditation, until finally he found himself face to face with the Deity (Ahura-Mazda), and the new religion was revealed to him. He came down from the mountain, and began to preach to the Aryans. He was believed and honoured by Vishtaspa, one of the early hero kings of Iran. Jamaspa and Frashaostra, two great nobles of King Vishtaspa's following, were powerful supporters of Zoroaster. The essence of the teaching of Zoroaster is contained in Chapter XXX of the Yasna, as follows:

"1. Now shall I proclaim unto you, O ye all that here approach me, what the wise should lay to their hearts; the songs of praise and the sacrificial rites which pious men pay the Lord (Ahura), and the sacred truths and ordinances (Asha) that what was secret until now may appear in the light.

"2. Hear with your ears that which is best, and test it with a clear understanding, before each man decides for himself between the two teachings.

"3. The two Spirits, the Twins, skilfully created, in the beginning, Good and Evil, in thought, in speech, in deed. And, between these two, the wise have made the right choice; not so the senseless.

"4. And when these two spirits had agreed to institute the springing up and the passing away of all things (to create Life and Death), and to decree that in the end the lot of the followers of Lie (drūjvān,

i.e. holders of the false gods and religion) should be the worst life, and that of the followers of Truth (āshăvān, holders of the true religion) should be the happiest mental state,—

"5. Then of these two Spirits the lying one elected to do evil, while the holiest Spirit (Spenta-Mainyu), he who is clothed with the solid heavens as with a robe, elected the Right (asha), and with him all those who wish to do right in the eyes of Ahura-Mazda.

"6. And to his side came (with Khshathra) Vohumano and Asha, and Aramaiti the eternal, who made the earth her body. In these mayest thou have a share, that thou mayest outdo all others in wealth.*

"7. The daevas also made not the right choice (between good and evil), for, as they were debating, folly overcame them, so that they chose the Worst Mind (ako-mano, opposed to vohumano). And they assembled in the house of violence (aeshma) to destroy the life of man"; (i.e. they joined with the enemies of the Zarathustrians, the plunderers and destroyers of their settlements, farms, and cattle).

"8. But when the vengeance comes for their deeds of violence, then, O Ahura-Mazda, surely the sovereignty will be given by thy Good Mind to those who will have helped Truth (asha) to overcome Lie (druj).

"9. Therefore will we belong to those who are in time to lead this life on to perfection. Grant us then, O Mazda, and ye gods, your assistance, and thou also, O Asha, that every man may be enlightened whose understanding, as yet, judges falsely.

"10. For then the blow of destruction shall fall on the liar, while those who keep the good teaching will

* This last sentence would seem to be addressed to the king Vishtaspa. The benediction, in plain words, amounts to this: "Mayest thou be endowed with the sovereign power, the peace of mind, and the piety that go hand in hand with the true religion, and thus deserve a share in the dominion of the earth, and outdo all other kings in wealth."

assemble unhindered in the beauteous abode of Vohu-mano, Mazda and Asha.

"11. If, O men, you lay to your hearts these ordinances which Mazda instituted, and the good and the evil, and the long torments which await the followers of falsehood (drūjvān), and the bliss that must come to the holders of the true faith (āshăvān), it will go well with you."

"We have here the essence of Mazdeism in its sublime simplicity, as it shaped itself in the mind of the founder. All further developments as given in the rest of the Gāthās may well be said to be but commentary. The Dualism here announced is absolute: the two Spirits are twins, not hostile in the beginning, nor separated, and together create the world, material and spiritual, visible and invisible; the result is of necessity a mixture of opposites, for we can know a thing only by its contrary; how should we know light, warmth, health, but from their contrast with darkness, cold, sickness? Life, then, must be balanced by Death; Truth by Falsehood; in other words, Good by Evil. So far there is no right nor wrong, only necessity. But now comes the choice. Now the twin spirits, having each taken his part, become the "Spirit which is all Life" and the 'Spirit which is all Death' (life and death being considered the supreme expressions of Good and Evil), to be foes for evermore; and now begins the warfare in which nothing is indifferent or purposeless, but every move tells for one or the other, and in which all mankind, without exception, 'each man for himself,' must freely choose his side, fight on it, and abide the consequences. It is noteworthy that even the daevas, the uncompromisingly abhorred fiends and demons of later Mazdeism, are not presented by the prophet as evil originally and in themselves, but only from the evil choice they make when, as free agents, the choice was before them as before the two Supreme

Twins. So absolute is his belief in the free-will and responsibility of every being, whether of the spirit world or the material world."

In Chapter XLIV of the Yasna, various points of belief are put in the form of questions.

"This I will ask; tell it me right, O Lord (Ahura)—will the good deeds of men be rewarded already before the best life comes. . . .?"

(The "best life" = future life, for the good.)

"This I will ask thee; tell it me right, O Lord—are those things which I will proclaim really so? Will the righteous acquire holiness by their good deeds? Wilt thou award them the kingdom (of heaven—Khshathra) through the good mind? (vohumano). . . . How will my soul attain to bliss? . . . Will piety (Armaiti) come to those, O Mazda, to whom thy faith is declared?

"This I will ask thee; tell it me right, O Lord—who of those to whom I am speaking here is a friend of Truth (asha), who of Falsehood (druj)? On which side stand the wicked? And are they not wicked, the unbelievers, who make thy benefits vain? (by attacking and robbing the followers of Ahura-Mazda). . . .

"How shall I turn from us the Spirit of Lie? (druj). . . . How shall I procure the triumph of Righteousness (asha) over the Spirit of Lie (druj) so that it may, according to the promise of thy teaching, inflict on the unbelieving a fell defeat, and deal unto them death and destruction?

"This I will ask of thee; tell it me right, O Lord—canst thou indeed protect me when the two hosts meet? . . . To which of the two wilt thou give the victory? . . ."

"This I will ask thee; tell it me right, O Lord—who sustains the earth here below, and the space above, that they do not fall? Who made the waters

and the plants? Who to the winds has yoked the storm-clouds, the two fleetest of things? . . . Who skilfully created light and darkness? Who sleep and wakefulness? Who the noontide and the night, and the dawns that call the wise to their work?

". . . Who created the blessed Armaiti and Khshathra?* Who made the son to be the image of the father?

"I will proclaim, O Mazda, that Thou, O Beneficent Spirit (Spenta-Mainyu) art the Maker of all things."

The original teaching of Zoroaster, as revealed in portions of the oldest texts, appears to have been purely monotheistic. There was a sole creator, the All-knowing, All-seeing, All-pervading, All-powerful Ahura-Mazda.

In the original and oldest texts—

vohu-manu	= good mind
asha	= righteousness
ārmaiti	= piety
srāosha	= obedience (to the Law of Mazda)

but even in the oldest surviving texts, the Gāthās and the Yasna of Seven Chapters, allegory has begun to creep in and, probably very soon after the death of Zoroaster, these abstract nouns became allegorical spirits and assistants of Ahura-Mazda. Sraosha became the Chief of the Yazadas (Angels), or the Champion Fiend-Smiter. The "Waters" (streams) were even called the wives of Ahura, or female Ahuras.

During the period when Mithra and Ahura Mazda had come to be regarded as twin gods (say, 1200 B.C. to 1000 B.C.) their attributes would have been chanted by the Zoroastrian priests in the following Persian terms:

They are all-knowing, or they know all	= Hămă mī-shănāzănt
They are all-seeing, or they see all	= Hămă mī-bīnănd

* Earth and Heaven.

They are all-powerful, or they have all power = Hămă zōr dărănd

As chanted by the priests, these phrases may be transliterated as follows:

Hoomă mĭ-shănāzănt = Omne nescient, or Omniscient
Hoomă mĭ-bĭnănd = Omne vident, or Omnivident
Hoomă zōr mĭ-dărănd = Omnipotent

Mithra, who became an Aryan Roman god, had the special attribute of "all-pervading." Mithra originally was the light which emanated from the Sun. The light rays, in the early Aryan conception, were the swift winged-horse rays, which at dawn made their rapid flight to all parts of the sky, and lighted up all parts of the earth, and so were all-pervading. The Persian for flight is părvāz. All pervading = all flight making. The Buddhist chant, which nowadays accompanies the turning of the prayer wheel, and has become a formula without meaning, is "Om măni pădmi hăm." It bears a strong likeness to the old Zoroastrian chants; although the modern translation is rendered as "The jewel is in the lotus."

A theological hierarchy of spirits was introduced; scarcely dissembled reminiscences of the older nature worship.

Amêsha-Spentas = Archangels. They were seven in number, based on the sun, moon, and the five observed planets of the ancients. Armaiti (piety) became an occasionally mentioned extra or eighth Archangel, in the form of the Earth-goddess; the only feminine archangel.

Yazadas = Angels. A considerable body of good spirits, whose numbers were added to as time went on. Their Chief was Sraosha.

Fravashis = Spirits of the Departed. These were transplanted from the old ancestor-worship.

On the other hand there were—

Daevas = Demons. Devs and Devis, the local Dravidian gods and goddesses of Chaldea, and of the pre-Aryan inhabitants of the Iranian plateau. These now became the demons and fiends of the Zoroastrians.

Aeshma-Daeva = The Arch-Fiend, and the special opponent of Sraosha.

Aji-Duhak = The spirit of Darkness. Sometimes called Zohak in the Parsi texts. The old dark snake-cloud, or "Obscurer of sunlight."

Ātăr, or Āthăr, was the fire, or flame. This was regarded as the purest element on earth, and as such was kept alight on the altars, as a fitting representation of the presence of Ahura-Mazda. The Āthărvān, or Fire-priest, was charged with the duty of keeping alight the sacred fire. This, too, was a relic of the ancient tribal custom of keeping alight the fire, which was so laborious to produce by friction. From this custom, the Parsis mistakenly are called Fire-worshippers.

It must be realized that soon after the death of Zoroaster, there was a fusion of religious customs in Iran, simultaneously with the fusion of the Aryans from the north, with the pre-Aryan inhabitants of the country.

As time went on, further local changes occurred in the religion. Whereas Zoroaster expressed abhorrence of the "polluted drunken joy" of the orgies and the intoxication of the hostile priests of the daevas, in course of time the ceremonial pressing out and drinking of the intoxicating juice of the Soma (Haoma) plant became incorporated into Zoroastrianism. Mithra, at

first, merely was an attribute of Ahura-Mazda; the All-pervading light, which was also All-present and All-seeing. Some centuries later, Mithra and Ahura-Mazda, in Persia, had become twin, but separate gods; while in Asia Minor and as far as Italy, Mithra had become the chief god of a separate religion, Mithraism.

This outline of the original religion of Zoroaster, and of its gradual change and deterioration, has been given at some length, because it is possible to infer some chronological dating and comparison.

(i) Assuming that Zoroaster lived about 2000 B.C. to 1800 B.C., the new religion perhaps retained much of its original purity and simplicity for 200 or perhaps 300 years. During this interval it had become well established in Medea and Ānshān and would have some adherents among the Hittites, Mitannis, and Elamites. The mother of Akhnaton was a Mitanni princess, and so also was Nefertiti, the wife of Akhnaton. These two queens in Egypt were surrounded by the personal followings (the numbers fifty and sixty followers have been recorded) that they brought with them. Akhnaton (Akhnamen) and Tutamkhamen (Tutankhaton) both adhered to, and maintained, in Egypt, a new religion, the main tenets of which are so close to the original Zoroastrianism, that it should be attributed to direct derivation, and not to coincidence. The dates usually accepted for the reign of Akhnaton are 1375 B.C. to 1358 B.C.

(ii) For some centuries there had been conflict between the Aryan Zoroastrians and the Chaldean-Mesopotamian priesthood, of the old Dravidian type, with their nature-worship, sex-worship, fertility cults, and human sacrifices. The daevas (dev, devi) or gods of the Chaldeans, were the demons of the Zoroastrians. The Ahura (Lord) of the Zoroastrians became the Asuras or demons of the Brahmans. The Great Trek, of Elamites (early Aryans) and of Chaldeans (relics of Sumerians and Dravidians, etc.) across southern Persia,

into Sind and northern India, which occurred about 717 B.C. to 700 B.C., is sufficient to account for the similarities and the animosities, which must have been in progress for a long period prior to 717 B.C.

(iii) The original tenets of Buddhism are very like the original tenets of Zoroastrianism. Gautama Buddha was an ascetic, who also retired into the Vindhaya Mountains (in northern India) and spent a long time in sŏlitude and meditation. He then returned to the people in the plains of India and propounded a new and reformed religion of monotheism. Buddhism was started in India during the sixth century B.C. It spread rapidly all over India, into Ceylon, Burma and Siam; and also into Tibet and China. In India Buddhism did not survive long against Brahmanism and the caste system.

(iv) During the captivity of the Jews in Babylon, they were in close touch with Zoroastrianism and all the Aryan folk-lore. Most of the Old Testament was written, or was revised, about this period (586 B.C. to 538 B.C.).

(v) During the absence in Egypt of Cambyses the Achaemenian, the Magi, the aboriginal priesthood of Iran, seized power in Persia, and destroyed all the Zoroastrian books (522 B.C.). When Darius I regained the Achaemenian throne, killing the Magi usurper Gaumata, the Zoroastrian priests re-wrote their books from memory. The ancient Gāthās and much of the Yasna were well known, and could be re-written with considerable accuracy. The Zoroastrian priests, however, took care to prescribe and to write up complicated ceremonies and ritual in minute detail to increase their own power, authority, and standing. Under Darius the Zoroastrian religion was established throughout Persia, and was accepted even by the Magi, who thenceforward became Zoroastrian priests.

(vi) Under the Parthian kings (160 B.C. to 227 A.D.) there were further changes and additions in the religion originally reformed by Zoroaster. The Persian Aryans

had coalesced with the pre-Aryan elements of Iran, and the Magi had become the national and powerful priesthood. The Magi had adopted the religion of Zoroaster, but had introduced a strong element of the old nature-worship, and had compiled the minute details of ceremonies and ritual contained in the Vendidad and the Vispered, which almost have obscured the original monotheistic creed, and indeed contain much that is directly contrary to the tenets of Zoroaster. The "Pahlavi" and the so-called "Zend" text of the existing Parsi books are written in Chaldean cuneiform characters, which are more nearly related to Sanskrit than to the true Persian-Aryan stem of the Aryan languages.

Under the Sassanian dynasty, 227 A.D. to 641 A.D., further interpolations no doubt were added. The Khurdeh Avesta, with its polytheistic tenets and legends, appears to belong to this period. Under the first Sassanian King, Ardashīr I (or Artaxerxes I), the Magi insisted on an orthodox Zoroastrian religion throughout Persia, and there was a considerable amount of persecution. The Persians, in fact, gradually were becoming priest-ridden, and by the sixth and seventh centuries A.D. the moral condition of the people had sunk to a low ebb.

CHAPTER XI

Aryans in India. Three main influxes (i) Sumerian influx from Mesopotamia, (ii) from the Iranian plateau, (iii) partly Aryan and partly Sumerian-Chaldean colonists by sea to Kathiawar peninsula.

'600 B.C. *Three main social Aryan classes in India.* (i) The Kshatriyas—the aristocracy. (ii) The Brahmans—sacrificing priests. (iii) Vaisyas or peasantry.

Three main social non-Aryan classes in India. (i) Sudras—mainly Dravidians—working for hire. (ii) Low tribes, and "low trades" and occupations. (iii) Certain aboriginal tribes even lower than the "low tribes."

Gautama Buddha—and the tenets of Buddhism, or the "Aryan Truth" and its influences on civilisation and art.

About 100 B.C.–200 A.D. Brahmanism overcame Buddhism, which died out almost entirely in India.

(Partly taken from *Buddhist India*, by T. W. Rhys Davids, LL.D., Ph.D.)

ARYANS entered India from three main sources.

(i) The Sumerian influx, by sea, from Mesopotamia (including Chaldea and Elam) (3100 B.C. onwards), via the Sumerian colonies, Mohenjo Daro in Sind, Harappa in southern Punjab, etc. From these colonies it is probable that small parties founded settlements further afield in India, but of this there is no definite information. These were not full-blooded Aryans, as they already had mixed with other races in Mesopotamia.

(ii) An influx from the Iranian plateau, via various passes leading into the Indus valley. The majority of these entered by the northern passes, from the Khyber to the Gomal, and their line of migration was along the foot-hills of the Himalayas, as far eastward as Bihar, where they founded the city of Patna (Pātaliputta), the capital of the kingdom of Magadha, and Benares (Bārānăsi). This influx began about 1800 B.C., when the Aryans, coming down from the north, had begun to grow numerous on the Iranian plateau. Being a

pastoral people, they clung to the foot-hills of the Himalayas, to ensure grazing for their flocks and herds, during the hot summer months.

(iii) An influx, by sea, into the Kathiawar peninsula. Partly Aryans who travelled down the river Indus by boat, and formed settlements, dating back possibly to 1800 B.C. to 1700 B.C., and partly Sumerian-Chaldean colonists, who arrived by sea and formed trading settlements. This early Aryan kingdom was called Roruka (later Roruva), and its capital was Sovīra, on the Gulf of Cambay, from which the modern name Surat is derived. The Ophir of the Hebrew chronicles, whence King Solomon imported his ivory, apes, and peacocks, is spelt Sophir by Josephus, and in the Septuagint, and Sophir probably refers to Sovīra. Surat and the Kathiawar ports were the entrepôts of the ancient sea-borne trade from the Malabar coast. It was situated on the route by which gold, spices, pepper, ivory, apes, and peacocks were conveyed from Dravidian southern India to Mesopotamia, and via the Red Sea to Palestine. The Hebrew names for ivory, apes, and peacocks are Indian (Dravidian) names.

The earliest Sanskrit records, mainly Buddhist, show that by the end of the seventh century B.C. there already were in existence in northern India many small Aryan kingdoms, and also independent tribal republics, with well-organised capital cities and village communities. Alphabetical letters and writing were well known, and communications between individuals, scratched on leaves, often are referred to in the earliest writings of the sixth century B.C., but the messages scratched on leaves must have originated at a much earlier date. There was as yet no real recorded history or literature, partly owing to a lack of proper writing materials, and partly owing to the policy of the Brahman priests to keep as much general knowledge and knowledge of religious ritual strictly within their own circle. This was ensured by a laborious system of commitment to memory, which it took years to achieve.

In Bihar, there was the kingdom of Magadha with its capital Pālitiputta (Patna). In Oudh (Ajodhya or Ayojjhā) there were Kosambi and Madhurā on the river Jumna; Rajagaha (Rajgir), near the foot-hills; and Kosala with its capital city of Sāketa (near Unao). In Nepal there was Vesāli, the headquarters of the Licchavi clan, from whom were descended the kings of Nepal and of the Maurya dynasty.

The Licchavis and the Mauryas were tribal clans, who lived with their flocks and herds in large clearings and settlements made in the Mahavana, or Great Forest. The Aryan-Sanskrit word vana, a forest, is derived from the older Pashtu (pre-Aryan) word wana = a tree.

The later Gupta dynasty perhaps belonged to the Sumerian-Chaldean influx, being connected through the Sumerians with the Gupts or Copts or Egyptians.

The Assakā clan formed the colony or kingdom of Avanti, with its capital Ujjeni (the Greek Ozēnē) further southwards. The word Avanti is said to mean "the Southern Road," and the expression Dakhināpatha refers also to this isolated early Aryan intrusion into the Dakhan (Deccan) country. Dakhan means "roof" or "lid," hence this name for the plateau of central and southern India.

"The Southern Road" was a route which went from the present Allahabad to Jubbulpore, and thence along the Nerbudda river, to the seaport of Sovīra (Surat) on the Gulf of Cambay. There was overseas trade with Mesopotamia and with southern India. At the end of the seventh century B.C. the Assakā clan also had a settlement on the banks of the upper Godavery river, the capital of which was Potali. (Pota, early Aryan = boat.)

The ancient Hindu city Daulatabad, near Aurangabad, and the oldest of the caves of Ellora, and the Ajanta caves, belonged to this settlement. The name Avanti was retained until about 200 A.D., but in the sixth century A.D. it was called Malava (modern Malwa).

The Kurus occupied the country around what now is Delhi, and their capital was Indraprastha. Indra originally was a Mesopotamia (Sumerian) deity, and the Kurus probably originated from a Sumerian-Chaldean stock, rather than from an Iranian-Aryan stock. The Panchālas occupied the country eastward of Indraprastha (Delhi), and their capital was at Kanoj (Lucknow, sometimes written Năklāō). The Macchas occupied the country south of Indraprastha (around Agra), and the Surasenas the country towards the south-west (Alwar). When the Scythians and the Massagatae occupied the plains of the Punjab about 120 B.C. to 100 B.C., these earlier Aryans retreated partly into the Himalayan valleys, and partly southwards into Rajputana.

The kingdom of Gandhara (modern Kandahar) included the district of Rawalpindi in the Punjab, and its capital was Takkasila (Taxila).

The kingdom of Kamboja comprised the trans-Indus valleys of Nowshera, Peshawar and Dakka, and its capital was Dwāăkka. Dwā-ăkkă was a pre-Aryan name, meaning "Two waters" and the original site of Dakka may have been situated nearer to the junction of the Kundar and the Kabul rivers.

At the end of the seventh century B.C. these scattered Aryan kingdoms in northern India consisted of two strata. A line of settlements of true Aryans, from the Iranian plateau, which extended from Peshawar to Nepal, and which clung to the foot-hills of the Himalayan range and penetrated into its main valleys; a natural result of their tribal nomadic and pastoral habits. Grierson, in his *Linguistic Survey of India*, has drawn attention to the marked similarities in all dialects of the communities inhabiting the foot-hills of the Himalayas, from Nepal to Jammu. The second line of migration was Sumerian-Chaldean, based on the overseas colonies of Mohenjo-Daro and Harappa. These Sumerian-Chaldean migrants were mainly agriculturalists, and they settled in the alluvial plains of northern India, where the

conditions were not unlike those of Mesopotamia. The main and last reinforcement of this stream of migration was "The Great Trek" from Mesopotamia during 717 B.C. to 700 B.C., which already has been described. The Chaldean "Brahman" priests who accompanied the Great Trek formed the basis of the future era of Brahmanism of modern India, after a subsequent combination with the Dravidian priesthood.

The foot-hills and slopes of the Himalayas were covered with forest (māhāvana) and the alluvial plains consisted largely of waste land and scrub jungle. These Aryan kingdoms and settlements were small and scattered, and a minority of Aryans were surrounded by a majority of Dravidian and pre-Dravidian communities with a lower standard of civilization. The two streams of migrants met and overlapped in Oudh and Bihar, and their rivalries and differences led to many petty wars before they coalesced. The northern (Aryan) communities were pagan, except perhaps for some knowledge of the tenets of Zoroaster among those in the northern areas (now the Punjab). The southern (Sumerian-Chaldean) communities were under the religious influence of their priests, who had attained a "Brahman" status in Mesopotamia as early as 2232 B.C. in the time of the Ur dynasty.

In the sixth century B.C. there was no real caste among these early Aryans in India. They were divided socially into three main classes.

Aryan classes or colours

(i) The Kshatriyas. These were the chiefs and nobles who formed the aristocracy. They laid great stress on purity of descent, and were described as "fair in colour, fine in presence."

(ii) The Brahmans, who were the privileged sacrificing priests. These Brahmans originally belonged only to the Mesopotamian-Chaldean communities, but being learned and clever men, their influence tended to increase over neighbouring Aryan

communities, who treated them with respect. In the earliest Sanskrit writings there is definite evidence that the Brahmans were subordinate to the Kshatriyas and looked up to them for protection and favours.

(iii) The Vaisyas, or the peasantry. The hunters, shepherds and cultivators were all included in this class.

Besides the three main Aryan classes, there were—

Non-Aryan classes

(i) The Sudras. These were the local people of non-Aryan descent, who worked for hire, were engaged in handicraft or service, and who all were darker in colour. These were mainly Dravidians. These included the potters, butchers, weavers, basket-makers, etc.

(ii) The "low tribes" and the "low trades" or occupations. These were the black aboriginal tribes and people, the hina-jātiyo.

(iii) The Buddhist and Jain books mention, in addition, certain aboriginal tribes who were classed as even below the "low tribes" and "low trades," by the Dravidians themselves, and who were regarded as hardly human beings.

These differentiations of classes were called the Vannā, or "Colours." These "colour" or class distinctions were not very rigid among the Aryans during the seventh and sixth centuries B.C., in northern India; and there are many instances in the early Sanskrit writings of individuals who changed from one class to another, and back again, without any loss of standing or prestige. Any multiplicity of rigid "castes" was entirely unknown among the Aryan settlers in India in those days.

The earliest Sanskrit records show that the main lines of communication in Oudh and Bihar were by boat, up and down the rivers Ganges and Jumna, and that

already at that era, the sailors, in larger seagoing ships (nāvā) were accustomed to making voyages down the Hooghly river, and across the sea "out of sight of land" to Burma. Rice was a staple food, and even in those days rice was imported from Burma to India. These seagoing ships were called nāvā (Sanskrit), which was derived, just as was the Latin word navis, from the very early Aryan name "Navveh Pota" or "Nawe Poṭa," the New Boat, when the timber-frame, plank-constructed ship was first introduced in the Sarmatian Sea. The conditions which existed in the seventh century B.C. point to a very early introduction of river-borne and even sea-borne traffic into northern India, and this is not surprising, in view of the fact that the early races of the Sarmatian Sea were an aquatic people.

Sătta-bhūmaka-pāsāda, or seven-storied-buildings, are frequently mentioned in the earliest Sanskrit writings. No traces of these now remain in northern India, but there still survives one of later date at Palaṣti-pura in Ceylon. These buildings appear to have been fairly exact copies of the Ziggarat temples of Mesopotamia, although in India they seemed to have been used for other purposes. The recorded existence of these buildings shows a strong connection between Mesopotamia and northern India.

The letters of the chief Indian alphabet, the Sanskrit, Devanagri (or Nāgri) and Hindi, have strong affinities with inscribed characters that have been found in Mesopotamia. Some identical letters have been found inscribed on Assyrian weights. The Assyrians, however, used cuneiform writing always, so these weights probably were imported (or looted) from Chaldea or Elam. The somewhat square letters of Sanskrit may have been Elamite in origin. The earliest Hebrew letters, prior to the captivity, which began in 586 B.C., were very similar to the Persian-Aryan letters. After the captivity at Babylon, however, which ended in 538 B.C., the Hebrew characters had changed to a somewhat square form not unlike Sanskrit.

Siddhattha Gautama (or Gôtama) Buddha introduced Buddhism into northern India during the sixth century B.C. His birthplace and the scene of most of his missionary work was near the Nepal foot-hills. The tenets of Buddhism are remarkably like the original tenets of Zoroaster, but imbued with greater self-abnegation and spiritualism. The tenets of Gautama Buddha essentially were monotheistic, and the conclusion is irresistible that it was a revival of the Zoroastrian religion, and there is no difficulty in imagining that one or more devout Zoroastrian migrants from eastern Iran introduced the old religion to Gautama Buddha. Buddhism caught the attention of the Aryans of northern India, and the Wanderers, or travelling Buddhist priests, soon established the new religion, from Afghanistan to Bihar.

The teaching of Gautama Buddha was called "The Aryan Truth." The essence of his doctrine was that selfishness was the root of all the evils of human life, namely:—

(i) Self-gratification, or sensuality.

He advocated temperance and moderation; but his personal teaching did not include extreme asceticism, which was a later monastic innovation.

(ii) The desire for fame and immortality.

(iii) The craving for wealth and undue prosperity and luxury.

He taught that a man should eschew these extreme forms of selfishness, and subdue egotism, and thereby attain Nirvana, or subjugation of self.

In the Buddhism of Gautama, Nirvana did not mean extinction or total self-effacement; this, again, was a later conception, which came in with monasteries, priests, and asceticism.

"The Aryan Truth" comprised an Eightfold Path.

1. Right Views. This involved the search after, the recognition of, and the pursuit of Truth. This also had been a fundamental tenet of Zoroaster. Myths, superstitions, and idolatries must be examined rigidly, and be rejected. Gautama himself examined and rejected the prevalent Indian belief in the transmigration of souls, but this local tenet crept back later into Buddhism.

2. Right Aspirations. Human beings must have some sort of aspirations, therefore good aspirations should be sought, such as justice, mercy, art, and the service of others; and base aspirations such as fame, notoriety, wealth, revenge, should be rejected.

3. Right Speech, which is the vehicle of thought.

4. Right Conduct, to be followed fearlessly.

5. Right Livelihood. There was not any sub-division into noble, or base, livelihood, because any livelihood, however humble, could be a right livelihood, if it afforded service to others. Thus scavenging could be a right livelihood, but robbery was not a right livelihood.

6. Right Effort. Gautama laid down that good intention could be spoilt by slovenly application.

7. Right Mindfulness, which involved a constant watch that the incentive did not degenerate into base motives, such as cupidity, desire for fame, etc.

8. Right Rapture. Gautama condemned the meaningless raptures or ecstasies of the devout, the self-satisfied exultations of the pious, and the smugness of the devotee. Religious persons often tend to become intolerably self-satisfied.

The tenets of Buddhism, as expounded by Gautama, and as preached by those "Wanderers," or itinerant disciples, who first spread his new religion, made a strong appeal to the Aryan inhabitants of the kingdoms of Găndhāra and Kambōja, in the extreme north of India. During the third and the second centuries B.C.

the influence of Greek colonies and settlements in these two kingdoms was strong, and Greek art is unmistakably manifested in the Buddhist art of this period,* in the localities of Găndhāra and Kambōja.

Very soon after the death of Gautama Buddha, towards the close of the sixth century B.C., fabulous stories of his birth, his works, his doings, and his life, began to be invented by his followers. As the years went on, there was a fusion in the areas of India where Aryans did not predominate with local Brahman and Dravidian myths and beliefs. Gautama Buddha himself was deified by his followers, and to account for his alleged divine origin, an immaculate conception and a virgin birth were features which were attributed to his nativity.

These Buddhist myths and stories were well known to the Greek colonists of Găndhāra and Kambōja, and were conveyed along the continuous chain of Greek communities, which existed throughout the Parthian dynasties of Persia as far as Alexandria in Egypt. The Greek schools and libraries of Alexandria collected all available records, and attempted to record all available knowledge. It was at Alexandria, in the Greek schools, during the first, and especially during the second century A.D., that many of the additions, alterations, and interpolations were made to the Greek texts of the early Christian writings and books. The early Christian community of Alexandria was at variance with other early Christian communities, mainly located in Asia Minor, and the rival communities have been suspected of introducing many interpolations, each endeavouring to bolster up and substantiate its own

* Sir Aurel Stein was the modern pioneer traveller, who in 1914–15 rediscovered the ancient trade route, via the Tarim basin, and first investigated its archæological records. This was the ancient trade route of central Asia, along which the silks and other products of China were carried to the Mediterranean.

The recent discoveries of that wonderful traveller, Sven Hedin, have revealed the potent influences of Greco-Buddhist art in the Tarim basin, influences which extended thence into China. His fascinating books reveal the quality of his labours and investigations.

local beliefs, tenets, and versions. Many Christian customs, tenets, practices, beliefs, and allegories appear capable of being traced back to the older religions of Chaldea and of Zoroaster, and to the later Semitic and Buddhist religions.

The prolific writers of the Alexandrine schools were situated favourably to disseminate their own particular Greek versions of early Christian theology. The early Christian Nestorian Church of Asia Minor appears to have absorbed a larger proportion of Zoroastrian tenets, and the Nestorian Church was tolerated, even if not exactly encouraged, by the Parthian rulers of Persia. The Nestorians, quite early, broke off connection with the western Christian Churches, and this break may be attributed largely to political reasons, to gain the toleration of the Parthian rulers of Persia, Mesopotamia and Armenia.

The Brahman priests in India were hostile towards this new and liberal Buddhist religion from the beginning, and in the Brahman Sanskrit writings, which began to be recorded in the sixth century B.C., the new religion and its rapid spread all over India, Ceylon and Burma, was studiously ignored, and only Brahman tenets, Brahman so-called history, and Brahman ritual were recorded by them. The early Buddhist records were in the Pali script of India, which was similar to Sanskrit and early Hindi. Faced with the rivalry not only of Buddhism, but also with the Jain variation of Hinduism (which may broadly be described as Hindu Quakerism), the Brahmans began to coalesce with the Dravidian priesthood, and to write up and distort their own history and religion, with a main view to increasing Brahman power, influence and status, and so to regain their hold over the people.

The Jain religion flourished mainly in Rajputana and central India, and it survives in these localities to the present day.

The Buddhist religion gained a firm footing in Ceylon, Burma, Siam and Tibet, where it survives to the present

day. It spread to the island of Sumatra, and eventually further afield into China, Japan, Manchuria and Mongolia. Buddhism still retains a considerable footing in all these distant countries.

In India, Buddhism spread all over India, excepting the Jain strongholds. It lasted until about 100 B.C. to 200 A.D.; then Brahmanism obtained the upper hand in India, and Buddhism died out almost entirely.

During this period of about 700 or 800 years continual racial fusion with Dravidianism had been in progress. In northern India, especially in the Punjab, the Aryan race held its own, and predominated to a considerable extent, aided by new waves of Aryan immigrants from Iran. In the rest of India, however, the vast majority of the Dravidian races have practically absorbed the Aryans, and there are only a few families which have kept their descent even partially unmixed.

CHAPTER XII

The Jewish Race. Development and migrations. Ten tribes of Israel conquered by Assyrian King, Tiglath Pileser III. Conquest of Jerusalem by Nebuchadnezzar (586 B.C.). Higher education, standardization of religion, and development of languages acquired by the Jews during captivity in Babylon.

Conversion to standardized Jewish faith of Moabites, Edomites, Canaanites and other Semitic peoples of Palestine, after the return of the Jews, from the Captivity, to Jerusalem.

Introduction of Muhammadan religion into India during 7th century A.D.

Appendix.

THE JEWISH RACE

THE Assyrian King, Tiglath Pileser III, besieged and took the Israelite capital city Sumeria, and conquered the ten tribes of Israel. In accordance with the Assyrian custom, he removed almost the whole Israelite population from northern Palestine and transported it (about 721 B.C.) to Assyria, Armenia, and western Persia, where there are Jewish colonies to the present day, but there are not any Jews in eastern Persia.

In 586 B.C. Nebuchadnezzar, King of Babylon, besieged and took Jerusalem, and conquered the kingdom of Judah. The bulk of the people of Judah were carried off into captivity to Babylon and Chaldea. Cyrus the Great, King of Persia, conquered Babylon (539 B.C.), and in 538 B.C. he permitted the Jews to return to Jerusalem, and to re-establish themselves in Palestine.

Prior to the Captivity in Babylon, the tribes of Israel and of Judah, in Palestine, had been mainly a Semitic pastoral people, similar in language, in customs, and in religion, to the other Semitic peoples who also dwelt in and around Palestine, such as the Moabites, Edomites, Canaanites, and Midianites. The upper classes of the

Phoenicians and the Carthagenians of this period were of the same Semitic race, with strong similarities in language, customs and religion. In spite of all the efforts of the pre-Captivity prophets of Israel and of Judah to turn the early Jewish tribes to a monotheistic form of religion, the people reverted constantly to the Baal worship, human sacrifices, and idolatrous practices of their forefathers and of their neighbours.

During the forty-eight years of the Captivity in Babylon, the Jews were brought into closer contact with the Aryan Persians, and with the higher civilizations of Babylon and Persia. There is no doubt that during this period of the Captivity the Jews acquired those cosmopolitan arts and accomplishments which thenceforth have characterized the Jewish race. They received education and a superior alphabet. They learnt the arts of trading, banking, and commerce. The hereditary commercial and banking house of Egibi, in Chaldea, whose almost complete records in Sumerian script have been unearthed and deciphered, was a prototype of the present-day family financial firms. Under the guidance of the prophet Ezekiel the Jews standardized their religion into a real monotheistic religion, based largely on Zoroastrianism, and wrote or revised their religious books, incorporating not only their own histories and traditions brought from Palestine, but incorporating also many of the myths and traditions current locally among the Chaldeans and the Persians. The standardized Jewish religious books, with their promises of a special future for all the "seed of Abraham," carried a special appeal to the scattered communities both of Israel and of Judah, and were accepted widely and generally by all these communities, to the ultimate unification and benefit of the whole exiled race of Jews.

The Jews who returned in 538 B.C. from the Captivity to Jerusalem did not amount to more than a few thousands, at most (say) ten or twelve thousand altogether. Even after coalescing with the scattered remnants who may have been left behind in Palestine

by Nebuchadnezzar, the whole re-established Jewish community was not numerous. Their accession of strength, between 538 B.C. and the Christian era, may be attributed to the wholesale conversion to the newly-reformed Jewish faith of the Moabites, Edomites, Canaanites, and other racially-related Semitic peoples of Palestine, all of whom disappeared from history during this period. Towards the end of this period, similarly, considerable numbers of the conquered and scattered trading communities of Phoenicians and Carthagenians, throughout the Mediterranean ports, and especially in the Levant, Egypt (Alexandria), Venice, Marseilles, and Spain, became converts to the Jewish religion, and so revived their commercial activities, in co-operation with Jewish families and firms.

The main line of Jewish migration, however, was from Chaldea and western Persia into eastern Europe; firstly into southern Russia, and from there westwards into Roumania and the Danube valley, and subsequently north-westwards into Poland and Germany. At the present day, approximately one quarter of the Jewish race is domiciled in Russia, one quarter in Poland, Roumania and Germany, one quarter in the United States of America, and the remaining one quarter is scattered all over the world. It is the Jews in the U.S.A. and the scattered one quarter of the race who are the most prosperous.

There are many names and words, which show the close affinities between the various Semitic peoples, including the Jews, the Phoenicians and the Carthagenians. The black goat-hair tents of nomadic tribes of the Middle East are called either "kĭrri" or "gidān," to the present day, in Turkestan and Iran.

Kirri-jā = place of tents, encampment.

In Hebrew, Kirjath = town; examples:
Kirjath-Arba, Kirjath-Jearim.

The original Phoenician name for Carthage was
Kirjath-Hadeschath = The New City.

Chief judges or magistrates, both in Hebrew and in Phoenician, were called Shophetim (Latin, Suffetes). The derivation is from the early Aryan (or pre-Aryan) Sŭfĭd-rĭsh, or Sŭfĭt-rĭsh = White beards, Elders.

Hebrew, ōr = fire; nōr = sun. Derived from Pashtu, which has the same names, ōr and nōr.

Hebrew and *Phoenician*, malakh = salt. In Pashtu, mălăkh, or mlăkh = a locust, which breeds in sandy, salty, desert areas.

Hebrew, Adon = Lord.

Phoenician, Adonis = Lord.

Hebrew, beth = house, or hut. Derived from the pre-Aryan word bēntă, or bētă = a reed. The earliest huts were built of reeds (wattle and daub).

The Muhammadan Religion

It is interesting to note that when the Muhammadan religion was introduced into India in the seventh century A.D. its monotheistic tenets were readily accepted where the Aryans survived, but that it made no progress where Brahman-cum-Dravidian influence was strong.

A similar situation had arisen in Arabia, Mesopotamia, and Persia, where the Aryan and Semitic (Aryan-descended) races had become priest-ridden and effete, under the influence of the debased forms of Zoroastrianism, and of various forms of nature-worship and demonology and magic rites which obtained in those countries up to A.D. 622. The Prophet Muhammad fled in that year from Mecca to Medina, and started his militant and monotheistic creed. Within 30 years the new monotheistic Muhammadan religion was firmly established, in these three countries. It is commonly said to have been spread by fire and sword, but the fact is that the Aryan and Semitic people were weary of the spiritual, mental, and intellectual bondage under which they had been suffering, and they willingly accepted the new regime, which restored to them their

spiritual and mental and intellectual freedom. The Turanians, to the north of Persia, accepted the new religion; so also did the semi-Semitic, semi-Hamitic people of Egypt and of the Mediterranean coast of North Africa. The Brahman control over the Dravidian race was strong enough to prove a barrier, and the Christian religion was firmly established in Europe and Asia Minor, and held its own.

The immediate result in Muhammadan countries was a remarkable revival of learning, progress, trade, and of general prosperity. The schools and universities of Baghdad, Damascus, Cairo, and Cordova in Spain, attracted the scholars and teachers of the world, especially the Greeks and the Persians. Philosophy, science, mathematics, medicine and surgery, astrology and architecture received an impulse and made progress in a degree which had been lacking since the downfall of the Greek empire. After a few centuries, the original secular expounders of the Muhammadan law and religion developed into priestly mullahs, and the impulse largely died away.

The Muhammadan religion, however, has never become debased, because its original tenets were recorded in writing, and have been preserved from undue interpolations. Idol-worship and all forms of idolatry were forbidden, and have strictly been excluded. The main simple principles of the religion have remained unchanged for 1300 years.

APPENDIX

Some Aryan roots.

st = rest, quiescence, or lack of motion.

English—stand, stock, still, stop, stick, stuck, stay, stile, sty, stow, staff, stymie, steward, stupid, star, stool, stammer, stutter, standard, state, steep, steeple, static, stage, stagnant, statistics, stone, stain, stark, stiff, stem, stump, stamp, stale, station, stamen, stable.

Swedish—stå, stilla, stum, stam, stock, stuva, stjärna, stamma, stat, sten, stuv, stämpel, station.

German—stehen, Stuhl, Stube, still, Stirne, Stein, Stamm, Stand, Stadt, Stall, Stange, sterben, starr, stät, statt, Staub, stauen, stellen, stemmen, Stempel, Stift, stocken, Stoppel, stoppen, Stopfel, Stotterei, ist.

French—est, studio, stable, stabilité, stade, stage, stagnant, stance, station, statique, statuaire, stellaire, sterile, stigmate, stopper, store, estaminet, estamper, estance.

Latin—sto, stet, stare, est, stadium, stabilio, stabilimentum, stabilitas, stagno, stamen, statera, statio, statua, stella, stemma, sterno, stigma, stilla, stipes, stipo, stola, stoliditas, stupiditas, stupidus.

Greek—stoic, stupho, histeme, stathmos, static, stege, stego, aster, stenos, stergo, stereos, stele.

Persian—istāda (standing), istār or sītāra (star), ist-i-rāhāt (desire for rest), ast (is), sitūn or stun (stone pillar), bāst (refuge), bāsta kardan (to tie), dāst (hand), dāstāna (glove), zīst (existence), rāst (true, level), stān (a place), nīshīstān (to sit).

Pashtu—stārge (eye), stāra or stōrāī (star), stān (stone pillar), stāna (house, family), wrust (rusty, rotten), sātāl (to protect, nourish), stōkh (difficult, bad), stōmān (vexed, weary), stā (is).

Sanskrit—sthā (stand), stambh (stop, make firm), stim (become fixed).

str = motion, combat, strife, noise.

English—struggle, strive, strife, strip, stripe (lash), strong, strength, stream, storm, strangle, stress, strike, struck, stroke, destroy, destruction, stranded, strategy, stratagem, strenuous, strident, catastrophe.

Swedish—streng, straffa, strejk, strida, ström.

German—streng, Sturm, sturmen, strafen, strampeln, sträuben, Streik, Streit, streiten, Streime, Strom, sturtzen.

French—détruire (= destruire), estropié, stratégie, strident, strige, estrapade, étrangler (= estrangler), catastrophe.

Latin—Stromboli, strangulo, strategema, strenuitas, strenue, strepito, strepo, strideo, strix, stropha, distractio, distraho, distribuo, distringo, disturbo.

Greek—strango, stratos, strategos, streblos, streptos, strepho, strizo, strobeo, stronumi, katastrophe.

Persian—ŭstŭrdān (to cut off, shave off), ŭstrā (shaved off), ŭstrāh (a razor), ŭstārāsh (a plough).

Pashtu—sătrăh (a cut crop), ŭstrăh (a razor), tsĭrăl (to cut with a sword), stăr (deep), stĭr (a big muscular man), stăr̆ăy (tired).

Sanskrit—shastra (a weapon).

sl = slow, slippery, slide.

English—slow, slime, slimy, slip, slippery, slither, slope, sly, slick, sluice, slough, slim, sleep, slumber, slump, slide, sleigh, sloppy, slipper, slit, slice, slovenly, slug, sluggish, slash.

Swedish—slug, slip.

German—schleipen, schliep, schlafen, Schlitt-schuh, Schlaf, schaff, Schlampe, schlampen, Schlange, schlank, schlarren, schlau, schlaudern, schleichen, schleifen, Schleim, schleissen, schleudern, Schleppe, Schleuder, Schleufe, Schlich, schlicht, schlichten, Schlinge, Schlitte, Schlitz, schlitzen, schlottern, Schlummer, schlumpen, Schlund, schlüpfen, Schluss, Schlussel.

French—Does not exist.

Latin—Does not exist.

Persian—salāmăt (peace, safety), salīm (peaceful), fāislā (settled), zăllū (a leech), săīl kărdăn (to wander), săīlāb (a flood, overflow), salīs (simple, easy), sălwăt (ease, comfort), sălās (docile).

Pashtu—sălāmăt (peace, safety), sălgăī (a sigh, sob), sălēkh (glue, gum), sălăt (a shield, buckler), sŭlădăl (to rub, to polish), sēla (friendship, partiality), sămlāstăl (to lie down, recline).

Sanskrit—shlath (to loose), shlakshna (smooth, slender).

Modern derivations from oriental languages.

balcony—derived from the Persian bālā khāněh, which means upper room, or upper storey room. This Persian term is well known in India, and is used in Urdu also. The bālā khāněh is a well-known feature of architecture of all the larger houses in Persia. It consists usually of a large room, or a suite of rooms, built over the main porch or gateway, and these quarters usually are surrounded by a verandah, enclosed with lattice-work.

Persian architecture was copied by the Arabs, the Moors, and the Turks, and the term bālā khāněh was known to all of them. The Moors may have introduced the word "balcony" into southern Europe.

pyjama—This word (pāījāměh) in Pashtu and Persian means "leg-clothing," and it is the Persian name for the loose baggy trousers worn in the Middle East. The Persian-Aryans introduced this garment into northern India, and the name passed into Urdu.

calico—from Calicut, the port in south-eastern India whence the East India Co. exported much fine cotton goods in the sixteenth–seventeenth centuries.

nainsook—specially fine cotton cloth. From the local trade-name năzŭk, which is a Persian word (used by Mahommadan traders) for "fine." Any finely woven stuff is described as năzŭk.

cummerband—kămăr (Persian) = waist ; bănd = tied or enveloped. A long coat, with a "kamarband" is an ancient early Aryan, or even pre-Aryan, form of dress. The Cymri possibly were the kămări folk.

tariff—An old Persian word "tărĭfă," meaning a list or schedule. Even in the days of the Phoenicians, there was trade by caravans from Persia and Turkestan, which passed to the Phoenician ports. The

Arabic language was hardly in existence then, so tărīfă may not be claimed as of Arabic origin, even though it passed subsequently from Persia (Medea) to Arabia, and so now is found in Arabic also. This schedule or list was used, even in the days of Phoenician trade, for the payment of tolls and taxes. The Assyrian kings collected caravan tolls from the Phoenicians: and both the Assyrians and the early Persians kept open the main trade routes. Cape Tarifa near the Straits of Gibraltar must have been a Phoenician or a Carthagenian station for collecting tolls on sea-borne trade. Tariff really was an old derivation, and probably was used in Mediterranean trade as far back as 1500 B.C. to 1000 B.C.

"So long," a slang greeting—Said to have originated in Western Australia, where many camel drivers from the North-West Frontier of India have found employment. The "sălām" of these drivers was mis-pronounced as "so long" by Australian miners, etc., and sailors carried the new slang word to other English-speaking countries.

Yankee—In the seventeenth and eighteenth centuries, the skippers of the New England coast did a large trade with Smyrna and other Levant ports. The Turkish for "New World" is Yăngī Dŭnyā. Dŭnyā (world) is an old Aryan (Pashtu and Persian) word.

The Americans were called the people from Yăngī Dŭnyā. Hence Yankee and also Yankee Doodle.

cinch—An American or Canadian slang word, meaning "pull," both in the ordinary sense and as "influence." A saddle girth is also called a cinch.

Derived from the Hindustani word kinch-nā, to pull. Has been used for 100 years by British soldiers in India, who say "get a kinch on that loading rope, and be quick about it." Old soldiers have carried this expression to Canada and to the U.S.A.

sugar, and sugar candy—Sugar has long been made in India. The sugar-cane is mentioned in Sanskrit writings, and was, even in those days, recognised and described as a species of grass. It probably is a very ancient name, applied originally in Mesopotamia and southern Persia to date sugar, as shā-kār, or "good stuff." The word occurs in all languages of Aryan derivation.

Kănd, or kăndī, is what is known in Europe as "candy sugar." In India this crystallised "kăndī" was formed by hanging a string in boiling, or boiled and cooling, sugar syrup. Shăkăr kăndi (sugar candy) probably was first taken from India to England in the sixteenth century.

orange—The Iranian plateau is the original home of this fruit. The Persian name is nārănj, from which is derived the Hindustani name nārăngī. In England in the sixteenth century it was first called "a norange," which subsequently became "an orange."

Mess—The word "Mess," meaning cooked food, has long been in the English language. A mess of pottage is mentioned in the early English translation of the Bible.

(*Officers'*) *Mess*—perhaps from Mēz-kote = Mess house, or Dining-table-house. (Mēz = table.) Originally an officers' dining hall, the Mēz-kote, subsequently in the seventeenth and eighteenth centuries had an ante-room and card room added on to it.

gymkhana—Prior to the middle of the nineteenth century there were no games such as tennis, cricket, football, golf, etc., and in the seventeenth and eighteenth centuries, a gymnasium and fencing hall was the only recreational building erected for the officers and civil officials of a station in India. This gymnasium or "gym" naturally would be

called the gym-khāna (= gym-house) by the Indians. Tennis courts, racquet courts, a race-course, and other amenities were added to the station Gymkhana Club, and the word Gymkhana has now become synonymous with "Games Club."

coffee—derived from kăvvĕh about the sixteenth century, from India. The French word café has a similar derivation. The kăvvĕh-khānā (coffee house) and the chāī-khānā (tea house) are common features in Persian towns, and alongside the kārvān-sărāi (caravan sarai) of the stages of all main roads in Persia. The habit had also been introduced into India by the Moghuls. The Persian word kăvvĕh may have been derived from Arabic.

caravan—from Aryan (Persian) word kārvān (or kār-răwān).

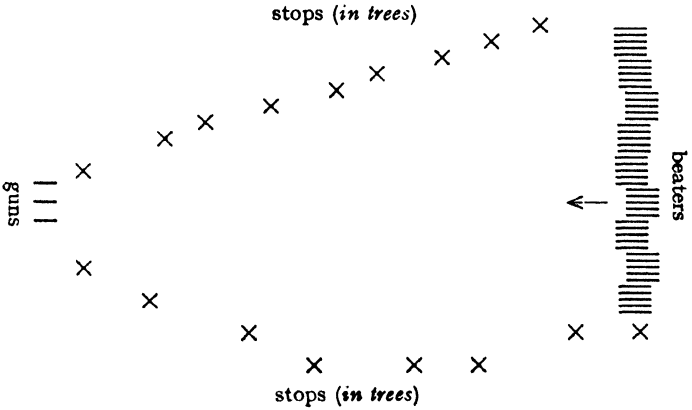
chokal—from the Persian name shākāl. The ordinary Hindustani word in India is gīdăr.

Zingari—The "I Zingari" are "The Gypsies." The Hungarian Zingari or Zangari (French, Les Tziganes) are gypsies. The gypsies originated in India, spread into Afghanistan and Persia, and thence into Egypt. From Egypt (as Gypsies or "Gippies") they spread into southern Europe, and especially into Spain. From Spain, they spread into France and the British Isles.

The ancient early Aryan word for cymbals is zăngār (Pashtu, zăngār). The name is also applied to the small bells worn on the anklets of the gypsy dancing girls. From India to the British Isles, the habits, customs and business of all gypsies are the same. The gypsies are a race apart, as distinct as the Jews.

loot—lūt (plunder) and lūtnā (to plunder) are Hindustani (Urdu) words.

hullaballoo—In central India, when beating for big game, such as tiger or panther, the guns and the stops take up their places, and then the beaters (100 to 200 men) advance in line through the jungle. The majority of the beaters carry sticks, but a few of them carry drums or tins; and as they advance they shout "hŭlla bōlō," "hŭlla bōlō," which means "say hulla" or "shout hulla," hŭlla being their hunting cry. The comparative peacefulness of the jungle is thus suddenly converted into a pandemonium, and all the animals within this block of jungle get driven down to the line of guns. This hullaballoo, hullaballoo, is continuous for twenty minutes or half an hour, until the beat comes to an end at the line of guns.



to crab—This word, meaning to decry, to depreciate, is derived from the Urdu (Hindustani) expression "khărāb karna" (to make bad, to depreciate). The British soldier mispronounces khărāb, as "crab," and uses the word freely.

Similarly, in Hindustani (Urdu) there are many words taken from the early French officers and troops, whose influence in India was so strong in the seventeenth and eighteenth centuries.

bānk	bench (from banc).
kārtūsh	cartridge (from cartouche).
cantonments	from "cantonner" les regiments.
sābōn	from savon.
ăngrēz	the English (from anglais).
fĕrĭngĕ	a foreigner (from français, the c with cedilla being mistaken for the letter g).

Modern Hindustani (Urdu) is freely interlarded with English words, and this tendency is growing rapidly, with the spread of the study of English in Indian schools and colleges.

A similar process has been in action for many centuries, in northern and central India, where Hindi in the east and Urdu in the west have gradually and steadily been replacing the old Dravidian and pre-Dravidian languages, even in the rural and jungle areas.