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How the Aryan Invasion Myth Was Engineered?

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Abstract

In this study work, the highly contested theory that suggests an invasion or movement of Indo-Aryan peoples into the Indian subcontinent approximately 1500 BCE, displacing a previous Dravidian civilization connected with the Indus Valley, is rigorously examined. This paper explores the various connections to the Aryan Invasion Theory and how the Indian colonial rulers popularized it. The study also looks at historical, linguistic, archaeological, and genetic research as a modern and scientific approach.

The research employs an interdisciplinary approach that combines historical analysis:

- *Reviewing colonial-era documents, writings of European Indologists (such as Max Müller), and missionary records to trace the genesis and spread of the Aryan Invasion Theory. [1]*
- *A Critical Examination of Linguistic and Archaeological Records: An assessment of modern archaeological evidence, genetic evidence, and linguistic research to identify the validity of the invasion account. [2]*
- *Ideological Critique: Examining the political and ideological pressures, including the colonial agenda that legitimized British rule whilst deepening cleavages in Indian society along lines of race and caste. [3]*

The study establishes that the Aryan Invasion Myth was largely the creation of colonial ideology, with no strong archaeological nor genetic evidence to back the violent Aryan invasion of India. The story was concocted in defence of British imperial rule and to create societal divisions. While modern scholarship has debunked the myth, it lingers in some circles, justifying the compelling need for the proper re-evaluation and rewriting of history. [5]

Keywords; Aryans, Dasyus, Dravidians.

INTRODUCTION

The Aryan Invasion Theory (AIT) argues that an invading group of light-skinned Aryans conquered and dominated the indigenous peoples of the Indian subcontinent sometime around 1500 BCE; this theory is a salient but disputed interpretation in ancient Indian historiography. First proposed by colonial-era scholars of the 19th century, such as Max Müller, the theory has come under increased scrutiny and rejection based on modern interdisciplinary research across disciplines like archaeology, genetics, linguistics, and cultural studies.

Objectives and Scope of the Review

This review aims to critically examine the origins, development, and impact of the Aryan Invasion Theory. The objectives are to:

- Trace the historical construction and propagation of the theory.
- Assess the scientific evidence supporting or refuting the theory.
- Analyse the political and ideological motivations behind its promotion.
- Explore its influence on media, education, and public perception.
- Identify and deconstruct the key elements that constitute the Aryan Invasion Myth. [6]

The scope includes historical, archaeological, linguistic, genetic, and sociopolitical dimensions, providing a comprehensive evaluation of the theory's validity and legacy.

Historical Context of the Aryan Invasion Theory

The AIT emerged during the colonial period, shaped by the intellectual environment of 19th-century Europe. Influential figures such as Max Müller and other Indologists interpreted linguistic similarities between Sanskrit and European languages as evidence of a common Aryan ancestry. This interpretation was used to frame Indian civilization as a product of foreign influence, aligning with colonial interests in justifying British rule and asserting Western superiority.

Scientific Evidence

Recent advances in archaeology, genetics, and linguistics have challenged the core premises of the AIT. Archaeological findings show continuity in settlement patterns and material culture across the supposed period of invasion, with no signs of large-scale conflict or displacement. Genetic studies indicate deep-rooted population continuity in the subcontinent, while linguistic research questions the simplistic migration-invasion model. These scientific developments undermine the narrative of a violent Aryan entry and support a more nuanced understanding of cultural evolution in ancient India. [7]

Political and Ideological Dimensions

The propagation of the AIT was not merely academic; it served significant political and ideological purposes. Colonial authorities and missionaries used the theory to legitimize foreign rule, foster divisions within Indian society (notably the Aryan-Dravidian divide), and diminish indigenous achievements. In the post-colonial era, the theory has continued to influence political discourse, often being invoked to support or challenge contemporary identities and power structures. [8]

Media, Education, and Public Perception

The Aryan Invasion Theory has been deeply embedded in textbooks, media narratives, and popular culture, shaping public understanding of Indian history for generations. Despite mounting scholarly criticism, elements of the myth persist in educational curricula and mainstream discourse, reflecting the enduring impact of colonial narratives and the slow pace of academic revision.

Key Elements of the Aryan Invasion Myth

The central elements of the Aryan Invasion Myth include:

- The notion of an external Aryan race invading or migrating into India.

- The attribution of the Vedic civilization's achievements to these newcomers.
- The idea of a sharp racial and cultural divide between Aryans and indigenous populations (e.g., Dravidians).
- The portrayal of large-scale warfare, displacement, and cultural transformation.
- The use of linguistic and racial theories to construct hierarchical social orders.

These elements have been repeatedly critiqued and revised in light of new evidence, yet they remain influential in shaping historical narratives and social identities [9]

Recent genetic research, including analyses of ancient DNA obtained from Harappan archaeological sites such as Rakhigarhi, presents compelling evidence that challenges the theory of a significant Aryan migration or invasion into India during the Bronze Age. These investigations reveal a genetic continuity within South Asia that extends back to prehistoric eras, with no signs of a disruptive influx of Central Asian steppe populations during the Harappan epoch. The findings from archaeological digs of the Indus Valley Civilization—characterized by its advanced urban planning, egalitarian social systems, and lack of any indications of warfare—do not lend credence to notions of violent conquest or population displacement. Additionally, thorough analyses of Vedic texts and linguistic evidence also do not support the theory of an external Aryan invasion; rather, they suggest a culture that is profoundly rooted in the indigenous traditions of the subcontinent.

The relevance of the article lies in the fact that it examines political motives, ideological fields, linguistic debates, civilizational paradigms, Indo-Aryan relations and the commitment of Europeans to a modified version of Aryan theory. Archaeological research and intellectual criticism of this theory have debunked it, and also caused a significant turn in the self-awareness of the Indian people.

The aim of the work is to clarify and criticize the theory of the Aryan invasion using a structured and concise approach, motivated by the political attention and involvement of the Indian people and government, as well as the urgent need to support the Indian narrative with evidence, research and the intellectual sphere in order to counter the well-known European propaganda and insidious motives.

The theory has been and continuously being used as a tool to achieve mere internal political benefits that seriously impacts the harmony and shared visions for India. It has had an impact on the country's Hindu society, creating divisions,

and, naturally, the flow of information coming to citizens in recent years has had extremely negative consequences throughout the country. This study has a motive for simpler and more localized motives, ensuring serious movement and restoration of civilization and removing influential obstacles between people.

METHODOLOGY OF REVIEW

This assessment uses an extensive qualitative framework to analyse the full range of academic output in the humanities, history, archaeology, linguistics, genetics, and anthropology. Primary sources, including colonial record and Indological writings, have been studied in close correlation with the latest scientific scholarship. The methodology framework is outlined in the following terms:

- An in-depth summarization and synthesis of 10-20 peer-reviewed academic journals and reputable publications regarding the Aryan Invasion Theory (AIT). [10]
- A brief exploration of the political, ideological, and methodological relationships underlying and maintaining the creation and persistence of the AIT. [11]
- The appearance of modern genetic and archaeological evidence serves to re-evaluate the validity of the invasion/migration theory.
- This multidisciplinary review aims to provide a balanced and evidence-based understanding of how the Aryan Invasion Myth was engineered and perpetuated.

Literature Review

- The studied sources point to discernible shifts in the intellectual consensus over the last decades.
- **Historical and Orientalist Origins:** Early works by the European Indologists, including Max Müller, described the Aryans as conquerors, reflecting the colonial period's prevailing racial and political agendas.
- The excavations related to the Indus Valley Civilization (IVC) show, from the analyses of skeletons and the continuity of settlements, the lack of evidence for violent invasion or abrupt cultural replacement.
- **Linguistic Debates:** While linguistic similarities among Indo-European languages were foundational to AIT, recent research questions the simplistic migration model and suggests more complex cultural exchanges. [12]

- **Genetic Studies:** New DNA analyses from Harappan-era remains challenge the idea of a large-scale Central Asian migration, indicating population continuity and local development of culture. [13]
- **Academic Practice Critiques:** Various works highlight unethical scholarship in support of AIT, including fabrication, misrepresentation, and the selective use of evidence to support the theory despite counter-evidence.
- **Political and Ideological Criticism:** The application of this theory to legitimize colonialism, along with its persisting application in the politics of modern-day identities, has been broadly accepted as the use of history for political purposes.
- Overall, the literature converges on the conclusion that the Aryan Invasion Theory is more a colonial-era myth than a scientifically supported historical fact.

THE THEORY & ORIGIN



Figure 1 The Theory & Origin

The term "Aryans" is derived from the Sanskrit word आर्य (āryā), which translates to Noble or Honourable People. This term was introduced into the English language in 1853 by Max Muller, specifically to denote a certain race and language. The first instance of the term Arya being translated into a modern European language occurred in 1771, when French Indologist Abraham-Hyacinthe Anquetil-Duperron rendered it as "Aryens".

The hypothesis posits that the towering, blue-eyed, and fair Aryan race were savage invaders who decimated the pre-existing urban indigenous culture and civilization. The Dasyus or Dravidians of the Indus Valley civilization were the original inhabitants of India. They were shorter and darker than the Aryans, who migrated to the Indian

subcontinent from Eastern Europe and Central Asia between 1500 and 2000 BCE. The Aryans forced the Dasyus to adopt their own Vedic culture and customs while driving them southward. The native Indians were given the caste of

"Shudra" by the Aryans while they preserved their racial purity as Brahmins, Kshatriyas, and Vaishyas. [13]

Birth of Misconception- Proposal, Mechanism, Arguments & History.

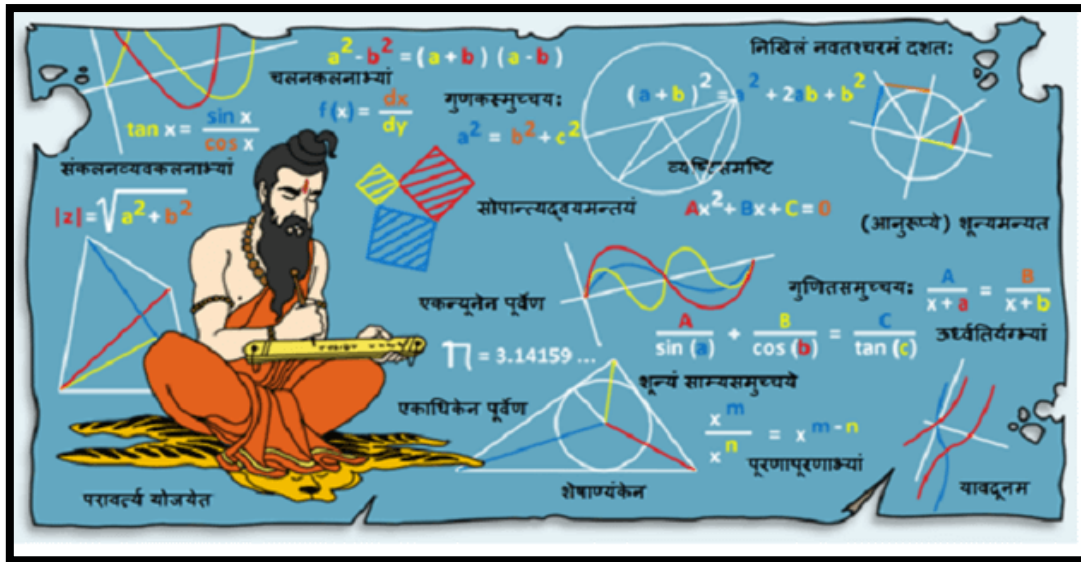


Figure 2 Birth of Misconception- Proposal, Mechanism, Arguments & History.

The theory highlights the acknowledgment by European scholars, including August Wilhelm von Schlegel, Hern Wilhelm von Humboldt, and Arthur Schopenhauer, who expressed admiration for Vedic literature (the sacred texts of Hinduism, which encompass Buddhism, Jainism, and Sikhism). This literature is recognized for its profound wisdom, encompassing a way of life and truths that span the domains of Science, Spirituality, Astronomy, Medical

Science, Philosophy, and Mathematics—elements that are not found in any other religion. These European scholars, who exhibited a strong inclination towards Christianity, were predominantly neither historians nor archaeologists; rather, they were often aligned with missionaries supported by empires, governments, and administrative bodies. Among these individuals was the French missionary Abbé Dubois (1770-1848).

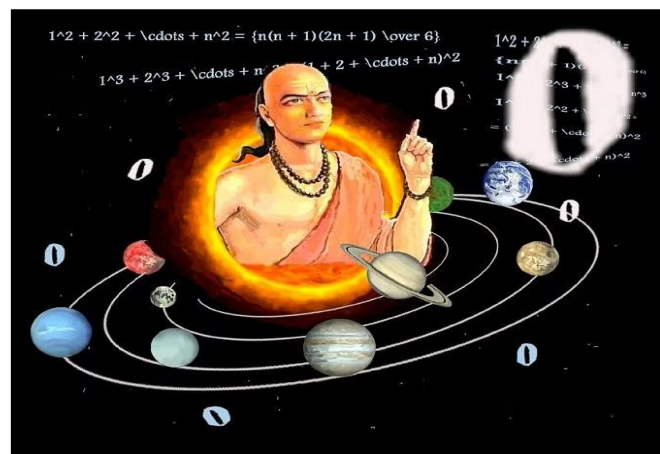


Figure 3 Ancients India Science, Philosophy, and Mathematics

His manuscript concerning Indian culture presents some rather unconventional insights today; the esteemed Abbé

endeavored to reconcile his understanding of Noah and the Great Flood with the literature he was examining from India.

Although this reconciliation was not particularly successful, he did offer a depiction of Indian civilization during that period and provided several rather poor translations of the texts. For many, it was almost unimaginable to recognize the existence of a civilization possessing such profound wisdom in relation to their own religious and intellectual domains.

Herein lies the initiation of a myth-making process aimed at attributing racial superiority over the subjugated populace of Bharat, facilitated by their examination of indigenous religious writings. As a result, for reasons rooted in race, politics, and religion, early European indologists constructed a myth that continues to endure to this day. [14]

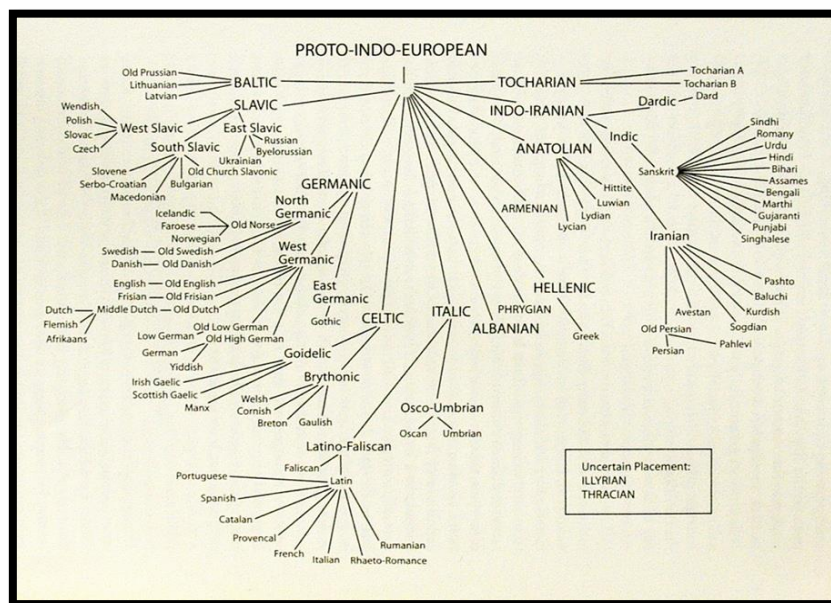


Figure 4 PROTO-INDO-EUROPEAN

Its foundation is linked to the linguistic resemblances between European, Iranian, and Sanskrit languages. These languages were thought to have sprung from a common homeland. This family of languages was dubbed Proto-Indo-European. The next step was to determine the location of this motherland.

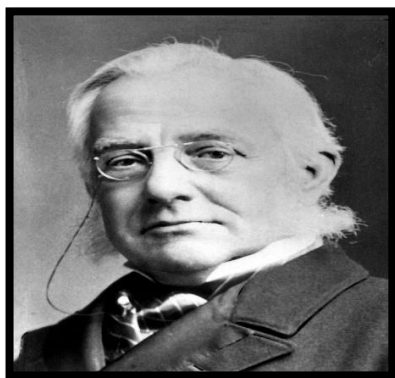


Figure 5 Max Muller

The Role of Max Muller - Friedrich's Max Müller, an Orientalist and philologist of German descent, was instrumental in the myth's development. Muller was the one who initially imported the Sanskrit term आर्या āryā into

English to denote a certain race and language. Not the Vedic writings themselves, but the Abbé's work, which the British East India Company translated into English in 1897 and which German archaeologist Max Muller praised in a preface, served as the foundation for the tale of the Aryan invasion. He took this action to support his thesis of the Aryan race.

Mueller's etymological explanation of the name "Aryan" is that it comes from the verb "ar," which means "to cultivate, to plough." Consequently, "a cultivator, or farmer" is what Arya implies. This contrasts with the notion that the Aryans were nomadic wanderers. The name Arya is related to the root "r-" to which the prefix "a" has been added to provide a negative connotation, according to V.S. Apte's Sanskrit-English Dictionary. As a result, "excellent, best," "respectable," and "master, lord, worthy, honourable, excellent," as well as "upholder of Arya values," are the definitions of Arya. Other definitions include "teacher, employer, master, father-in-law, friend." But when other distinguished academics and historians questioned Mueller in 1888, he realized his reputation was in danger and made the following claim, disproving his own theory. [14]

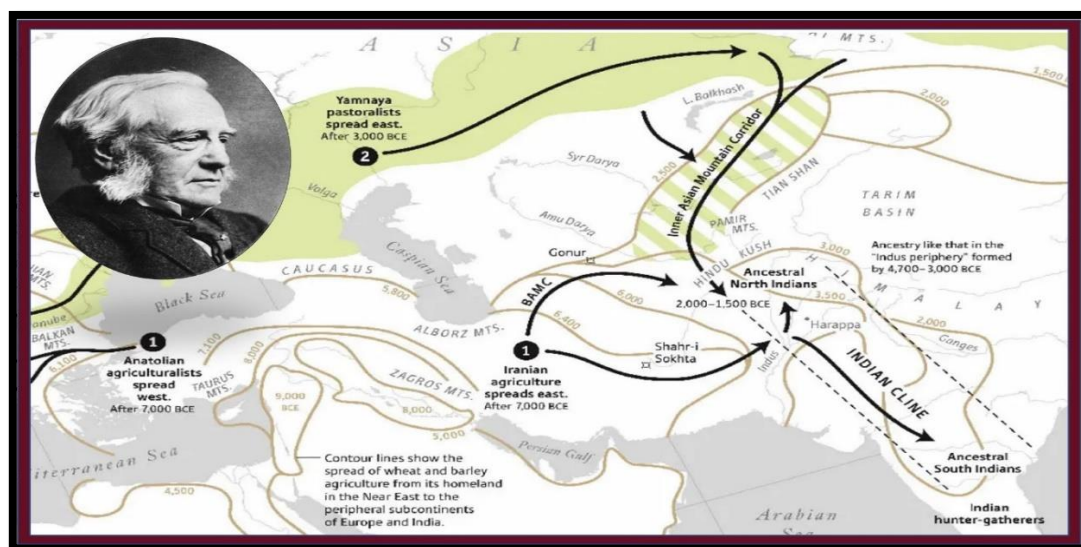


Figure 6 Routes of Aryas

"I have declared again and again that if I say Aryas, I mean neither blood nor bones, nor hair, nor skull; I mean simply those who speak an Aryan language...to me an ethnologist who speaks of Aryan race, Aryan blood, Aryan eyes and hair, is as great a sinner as a linguist who speaks of a dolichocephalic dictionary or a brachycephalic grammar."

However, political and nationalist organizations in France and Germany (and subsequently the British in India) took use of these racial phenomena to promote the idea that white people, who are thought to be of the Aryan race, are superior. In order to maintain his political dominance and his savage campaign of terror against Jews, Slavs, and other racial minorities, Adolf Hitler later took this concept too far, which led to the murder of millions of innocent people.

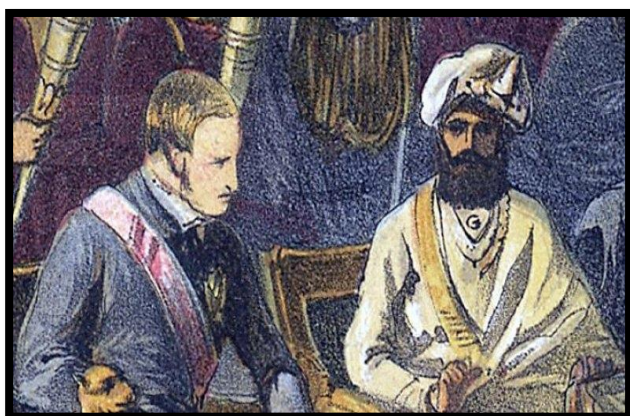


Figure 7 The Role of British Raj

The Role of British Raj in the Agenda- It is not the massacre, invasion and barbaric killing of Indians. It's not the wealth, resources, culture, knowledge looted by Whites that affected

the Bharat (India) Hitherto rather it was the engineering of the social poison injected for the greed to rule over. The Aryan invasion theory is said to be the brainchild of India's former colonial rulers, who peddled the idea that members of the country's high castes were descendants of Aryan invaders from Central Asia who are also the forebears of the Europeans. The Aryan Invasion Theory was a great weapon for the British to defend their narrative of being foreigners and invaders and justifying the same with designating the Hindus of India with the same title. This Theory successfully divided the Hindu Society during the British rule on the grounds of caste, colour, ethnicity and North – South geography.



Figure 8 Lord Macaulay

"I have travelled across the length and breadth of India and I have not seen one person who is a beggar, who is a thief. Such wealth I have seen in this country, such high moral values, people of such calibre, that I do not think we would

ever conquer this country, unless we break the very backbone of this nation, which is her spiritual and cultural heritage, and, therefore, I propose that we replace her old and ancient education system, her culture, for if the Indians think that all that is foreign and English is good and greater than their own, they will lose their self-esteem, their native self-culture and they will become what we want them, a truly dominated nation.” British Parliament (Statement) 1835

DEBUNKING THE HOAX OF ARYAN INVASION- The Arguments, the Evidences, the Truth, Archaeological and Gene Study



The 2500 BC Rakhigarhi Skeleton - The most compelling proof against the Aryan Invasion Theory that represented the most significant challenge to the myth. In 2019, researchers

analysed DNA samples from skeletons discovered at Rakhigarhi, a site linked to the Indus Valley Civilization in Haryana. [15]



Had found no evidence of the R1a1 gene or Central Asian ‘steppe’ genes, referred to as the ‘Aryan gene.’ The research — named ‘An ancient Harappan genome lacks ancestry from Steppe pastoralists or Iranian farmers’ — analysed the DNA of skeletal remains from an individual in Rakhigarhi dating to roughly 2500 BC, linked to the ‘mature Harappan civilization’ or the Indus Valley Civilization (IVC). [16]

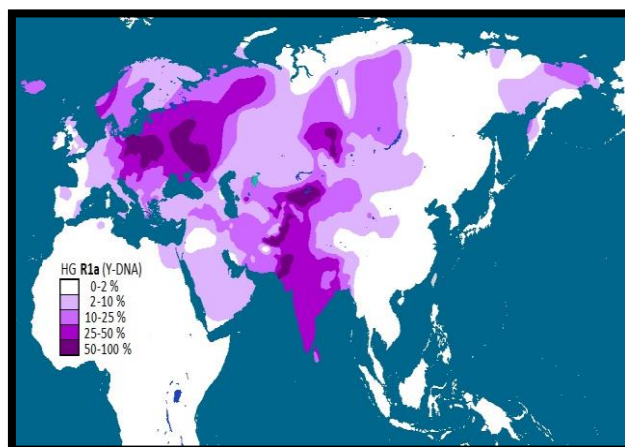


Figure 9 Spread of Aryas

DNA argument refutation post experiment.

Subsequent research has uncovered evidence of a shared gene known as the R1A1 haplogroup, which is prevalent among certain Indian populations as well as Europeans, and is referred to as an "Eurasian Gene." This designation suggests the presence of this gene across both India and Europe. However, this assertion is weakened by findings from a study published in the Journal of Human Genetics, which reveals a consistent pattern of this gene's presence in various samples collected throughout the Indian subcontinent, ranging from Pakistan in the West to tribal

groups in the East, and from Kashmiris in the North to the southern Indian states. Furthermore, the study includes a representative sample from all castes referenced in Hindu scriptures. This evidence indicates that the notion of a distinct race with unique DNA invading a region and establishing a separate caste system for the indigenous population does not hold up under rigorous scientific DNA analysis.

The Saraswati River

In addition, the Saraswati River is specifically mentioned in the Rig Veda (Rig Veda 7:36:6 and others). A November 2019 article in Nature's Science Magazine established that the river existed between 9,000 and 5,000 years ago. This time period is in stark contrast to the supposed arrival of the Aryans. The fact that the river's existence has been confirmed in writing clarifies how European scholars conducted their selective research for immoral ends. [17]

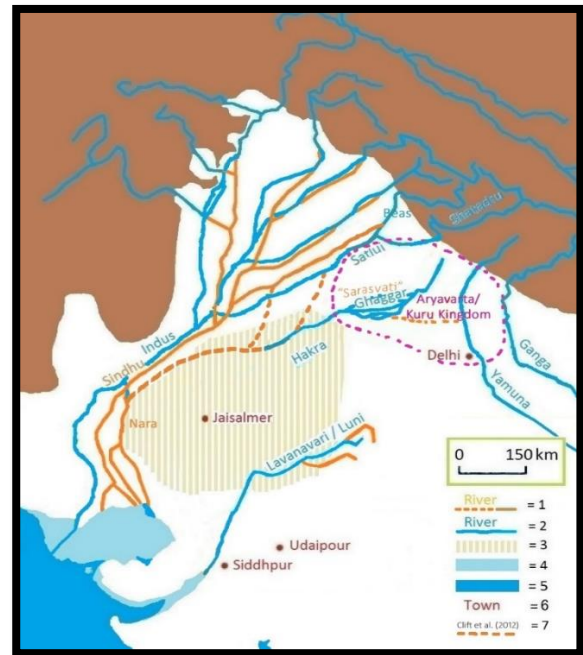


Figure 10 Paths of Rivers

MIGRATORY ROUTE OF AFRICANS

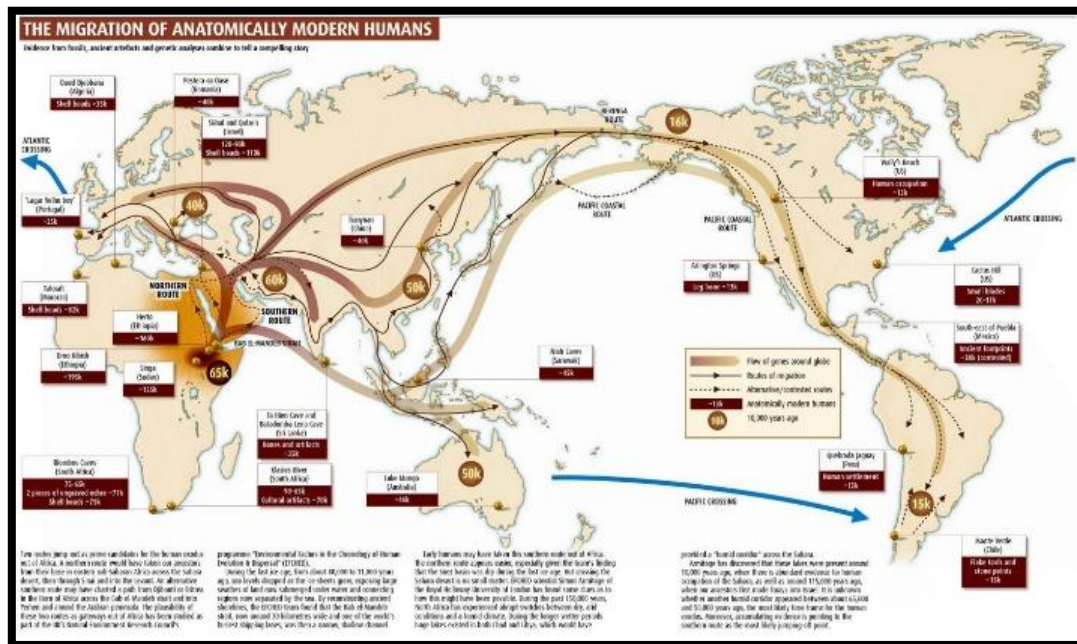


Figure 11 Migratory Route of Africans

The East African droughts between 135,000 and 75,000 years ago reduced Lake Malawi's water volume by at least 95%, which led to African migration. What path did they follow? According to researchers, the idea of a "southern coastal route" of migration from East Africa through India was sparked by their study of the tribes of the Andaman and Nicobar Islands using whole mitochondrial DNA sequences

and comparing them to those of communities around the world.

This result contradicts the widely held belief that migration from the Middle East to Europe, South-east Asia, Australia, and finally India occurs from the north. [18]

Horses and Chariots

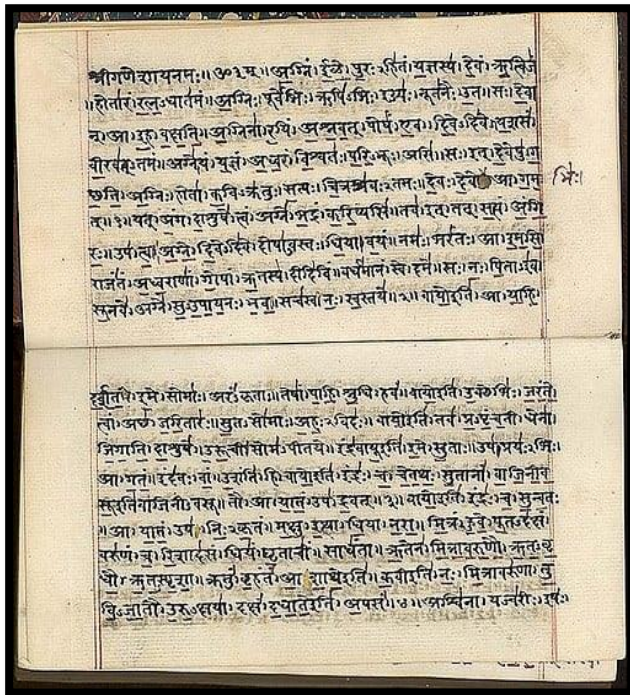


Figure 12 Ancients Aryas Scripts

Assuming that the Aryans carried horses and chariots with them, the Invasion Theory was connected to references to horses in the Vedas. This gave them a military advantage that allowed them to subjugate the native people of India. In an attempt to support this theory, Indologists asserted that the horse was domesticated shortly before 1500 BC. The fact that no evidence of horses or chariots was discovered in the Indus Valley served as their evidence.

There are no references to riding in combat in the Vedic literature, and the word "asva," which means horse, was frequently used to refer to speed. The remnants of a horse from the Late Harrapan Period and the Early Harrapan Period (before to the alleged Aryan invasion) as well as a clay model of a horse have been found in Mohenjo-daro during recent excavations conducted by Dr. S.R. Rao. Numerous horse bones, both domesticated and combat, have been found by other archaeologists since Dr. Rao's discoveries. The idea that the Aryan nomads entered history after 2000 BC is refuted by new findings in Ukraine, which also show that horseback riding was common as early as 4000 BC. [19]

The fact that nomadic tribes don't employ chariots is another crucial issue in this context. They are utilized in flat regions like Northern India's Gangetic plains. A chariot would be ineffective for an invasion of India from Central Asia since

it would need traversing mountains and deserts. Horses and proof of the wheel in the shape of a seal depicting a spoked wheel (as used on chariots) were discovered during far later excavations in the Indus Valley (and pre-Indus civilizations). [20]



Figure 13 Era of British Colonial Rule

Corruption of terminologies by the British- British people use the Western term "Aryan." "Arya" is the Sanskrit term, and it does not mean "race," as the English historians have noted. In Sanskrit, Dasyu also means "thief" or "evil person" and does not refer to a group of people, whereas Arya merely means "noble person." Furthermore, in order to serve the interests of the British ruling class, the British linguists purposefully misunderstood the verses and even altered them entirely.

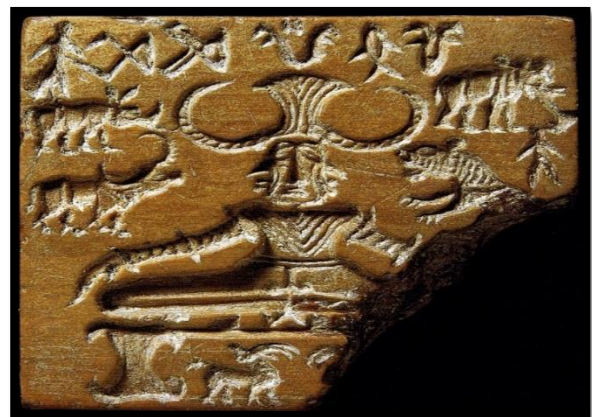


Figure 14 Pashupati Shiva

Pashupati Shiva

According to the invasion idea, the people who lived in the Indus Valley were Saivites, or followers of Shiva, and since

Saivism is more common among South Indians, the people who lived there had to be Dravidians. However, Siva worship is not unique to South India and is not even a part of Vedic tradition. As some Indologists would have us think, the words Siva and Sambhu are not Dravidian in origin; they are derived from the Tamil words "civa," which means to reddens, to get angry, and "cembu," which means copper, the red metal.

The Sanskrit origins of both terms are "si," which means auspicious, gracious, benevolent, helpful, and kind, and "sam," which means to be or exist for happiness or welfare, to provide or cause happiness, generous, helpful, and kind. From the moment they are first introduced, these terms are solely used in this way. Additionally, North India is home to some of the most significant sacred sites for Saivites. Mount Kailasa, in the extreme north, is the traditional home of Lord Siva. The holiest and luckiest city in Saivism is Varanasi. According to the Rig Veda, Rudra is regarded as a significant deity and is mentioned in verses alongside Siva. Indra is referred to as Siva many times in the Rig Veda (2:20:3, 6:45:17, 8:93:3).[21]

Therefore, Siva is neither exclusively a Dravidian deity nor a non-Vedic one. Additionally, indologists have shown terracotta lumps discovered in Harappan fire-alters and identified them as Siva-lingas, suggesting that Saivism was common among the inhabitants of the Indus valley. However, it has been demonstrated that shopkeepers and merchants use these terra-cotta lumps as a measure for measuring items. Their weights have been determined to be in exact integral ratios, such as 1 gm, 2 gm, 5 gm, 10 gm, and so on. They served as weight measures rather than Siva-lingas for devotion.



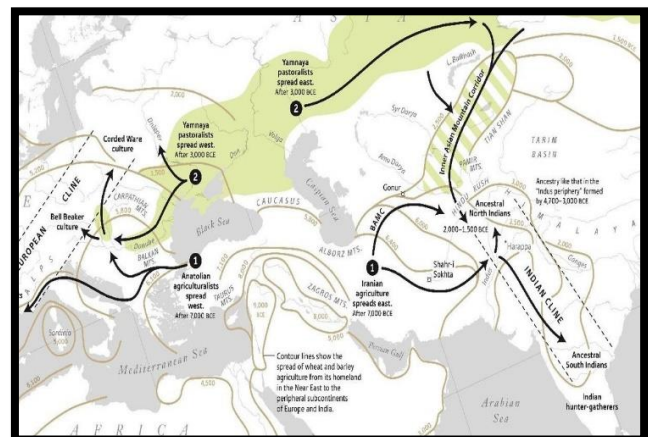
Authenticity of Ancient Indian History- The Indian Subcontinent was referred to as "Aryavrata" (Land of the

Nobles) or "Bharatvarsh" (named after King Bharat) in the Ramayana and Mahabharata, which, with sufficient proof, have been told for 7000 and 5000 years, respectively. It has also been demonstrated that the astronomical positions of the stars in these two epics correspond to the times when the events are described in the texts. [22]



Figure 15 The Lost City of Dwarka

The Lost City of Dwarka - Around 7000 BCE, there was a metropolis that was later buried beneath bodies of water. It relates to the likelihood that the Harrapa civilizations were one and lived together, and the city's archeological age of establishment is far older than the Hypothetical Aryans' early beginnings.[23]



The Out-of-India hypothesis, which has its roots in scientific, genealogical, linguistic, and archaeological data, fits the framework of movement rather than migration into the Indian Subcontinent. During the early Vedic era, people moved from the Indian Sub-Continent to the European Steppe before dispersing to the western and eastern regions. Linguistic parallels between Sanskrit and other Indian languages as well as European languages, as well as obvious cultural and religious linkages, came next. [24]

CONCLUSION

The Myth of the Aryan Invasion Theory still survives in India with significant force with the vile roots in the Politics. Drastically changed the Southern and Northern India inculcated the myth deep in the brains. Hitherto, it sleeps in the Education System, in the Books. An Agenda which divided the Aryavarta meant for the greed of rule. The obnoxious Caste System another engineering of Britishers on the basis of the Hoax of the Theory which became epidemic- A social Epidemic gifted by the Britishers which has now fortunately lost most of it's force. Remaining colonial inequities and nefarious projects are coming to extinction gradually. The artificial construction of the theory had impacted Indian Political System and social-cultural layer of the country which has to be addressed with in-depth intensity that grapples India's modern issues. The theory hasn't only influenced India but as evident traces to German Nationalism which became paramount during 1930s-40s resulted in the genocide of millions of Jewish population and other innocent lives. International Community including Indologists, archaeologists, theorists, historians and geneticists must collaborate and re-define the terminologies, studies and scientific evaluations which still possess severe footprints.

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