

Ṛgvedic All-Comprehensiveness

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कजानस्-महाभागः बहुविधप्रमाणोपष्टम्भिते अस्मिन् शोधपत्रे भारतस्य सप्तसिन्धुप्रदेश एव आर्याणाम् उत्पत्तेः विकासस्य च स्थानमिति, आर्याणां मध्य-एशियादेशात् आक्रामकरूपेण युद्धमाध्यमेन सप्तसिन्धुदेशे आगमनविषयकाः सिद्धान्ताः नृतत्वानुवंशिकीशास्त्रादिशास्त्रसिद्धान्त-विरुद्धाः इति, ऋग्वेद-बौधायन-श्रौतसूत्रादि विश्वस्य प्राचीनतम-वाङ्मयगत-भाषाशास्त्रीयसिद्धान्तानां, देवतासंज्ञानां, कवितासादृश्यवैसादृश्यानां, व्याकरणसादृश्यवैसादृश्यानां, बन्धुवाचकपदसादृश्य-वैसादृश्यानां, तात्त्विकविचारधारायाः स्वरूपस्वभावानां च निशितपरिशीलनेन पूर्वोक्तसिद्धान्तः सुप्रतिष्ठापितः भवति इति, सप्तसिन्धुदेशादेव प्रत्युत केचन आर्यजातीयाः ऋषयः पूर्वदिशं प्रति पश्चिमदिशं प्रति अभिव्याप्य भारोपीयभाषासु संस्कृतस्य प्रभावं जनयामासुः इत्येव स्वीकारः प्रामाणिकः इति प्रतिष्ठापयति दृढं प्रत्यादिशति च मैक्समूलर-इमेनो-ब्यूलर-प्रभृतीन् प्रथितान् पाश्चात्त्य-विपश्चिदपश्चिमान्।

0. Argument. The *Rgveda* contains or preserves more elements from the Proto-Indo-European Culture than any other branch of the family. Here, the focus is on language and poetry and philosophy. This indicates that the Vedic people, as they themselves state in the hymns, did not immigrate into Saptasindhu c1700-1500 BCE as mainstream doctrine would have it, but were indigenous and the *Rgveda* is much older than 1200 BCE. But the bulk of the essay examines various grammatical and poetic aspects in the *RV*.

1. Indo-Āryan Indigenism

For more than 10 years I have been writing articles and giving lectures arguing against the AIT (=Aryan Invasion, now Immigration, Theory) and in favour of Indo-Āryan indigenism within the frame of the IE (=Indo-European) branches. The present study belongs to this general effort. For when I studied thoroughly the literature connected with this subject, mainly archaeological and historical but also linguistic, I found not one scrap of evidence of any kind to indicate, let alone prove, that c1700-1500 BCE the IAs (=Indo-Āryans) entered Saptasindhu, the

region of the Seven Rivers in what is today N-W India and Pakistan. Different kinds of evidence show, on the contrary, that the IAs are much more indigenous in India than Americans (except Red-Indians) in North America, English in England, French in France, Germans in Germany etc. These evidences come from Archeology, Anthropology, Genetics, Literature and Linguistics (Kazanas 2009).

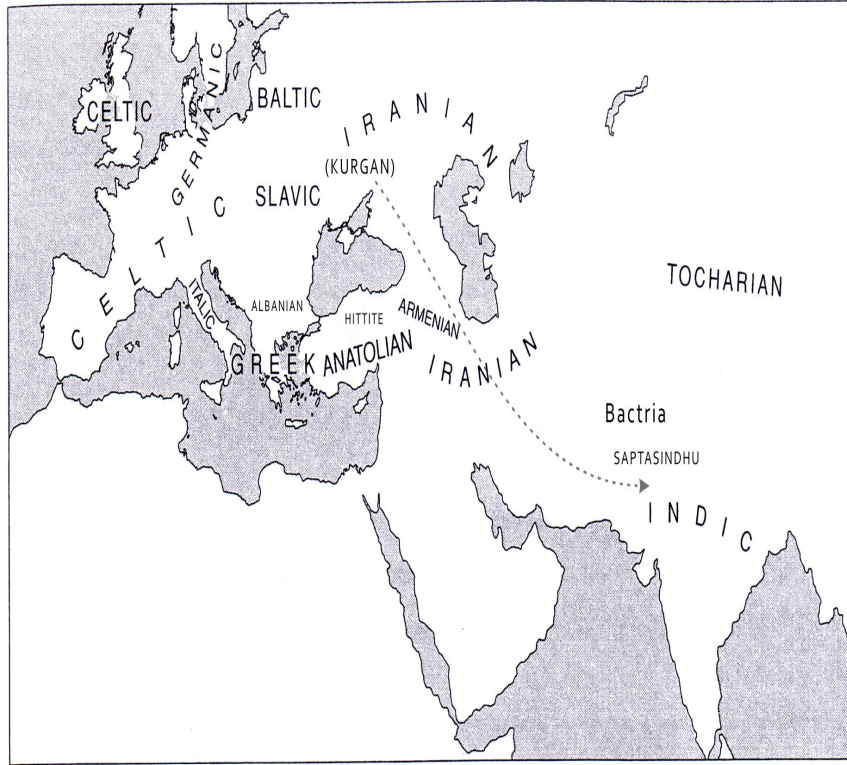


Fig 1: Map of the IE branches and the alleged journey of the IAs

In Literature, in the RV, with whose language and virtues I shall be dealing shortly, we find no memory at all of any journey southward across Eurasia. On the contrary, in one hymn of the Angiras family (4.1.3) and another of the Vaśiṣṭhas (7.76.4) the ṛṣis state that their ancestors lived here, in Saptasindhu. In other hymns we read that the Āryan laws should be and are diffused over the earth: e.g. *asmākasaś ca sūrāyo vísvā āśās tarīśāṇi* 'that our sages pervade all regions' (5.10.6) or *Suryam divi rohayantaḥ nava*

sudā āryā vratā visrjanto adhi kṣami ‘the bounteous ones made the sun mount heaven and diversely released (*vi-srj-*) the Āryan laws over the earth’ (10.65.11). Then, in one of the older hymns the poet proclaims that the five Vedic tribes (Anus, Turvasas, Druhyus, Pūrus and Yadus) have spread out beyond the Seven Rivers : **RV 6.61.9, 12 :**

sā no vísvā ati dviṣaḥ She [Sarasvatī] has spread us all
svasṛ anyā ṛtāvārī beyond the other [7] sister[-rivers]
atannaheva sūryaḥ as the sun spreads out days.

This is the situation approximately:

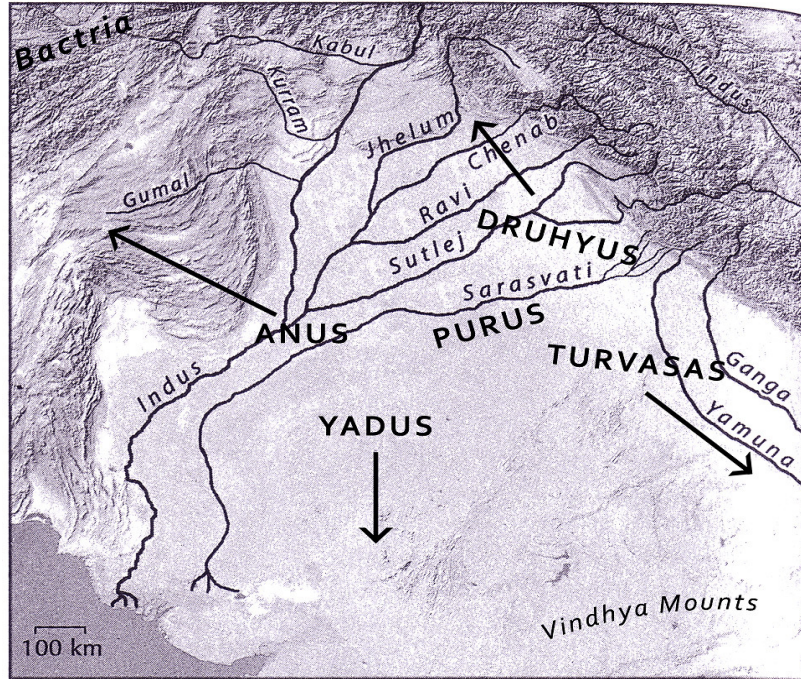


Fig 2 : The Five Vedic tribes expanding beyond Saptasindhu.

This early IA expansion covered Bactria and beyond according to Baudhāyana’s *Śrauta Sūtra* 18.14. Many scholars mention this westward movement in the Purāṇas (e.g. Bryant 2001: 138, 328, n37) and dismiss it since these texts were very late but do not refer to the Ṛgvedic or Baudhāyana texts. Some use

the isoglosses as a counter-argument and the difficulty of having them move out of the northwest narrow mountain passes Saptasindhu (Bryant 2001: 146-7; Drinka 2009: 30-31); Jamison likened it to toothpaste spilling out of a tube (2005). Drinka, Jamison and Bryant lay emphasis on Hock's presentation of the isoglosses (1999) and all invoke "Occam's razor" which means that the right solution is the simplest one, all ignoring the simple facts that real life does not always behave in simplistic events and sequences and that "Occam's razor" had been refuted even in Occam's own time. Then, Hock himself repeatedly pointed out that even in historical times at least four languages emigrated out of N-W India, one of them, the Gypsy language reaching England (Fraser 1995).

However, linguists (not historians, mind you, nor archaeologists) insisted dogmatically that the IAs not merely came but actually invaded and conquered the Saptasindhu c-1700-1500.

"At some time in the second millennium BC... a band or bands of speakers of an Indo-European language, later to be called Sanskrit, entered India over the north west passes. This is our *linguistic doctrine* which has been held now for more than a century and a half. There seems to be no reason to distrust *the arguments* for it, in spite of the traditional Hindu ignorance of any such invasion." (M.B. Emeneau 1954: emphasis added).

Note here that this distinguished linguist does not bother to follow the discipline of historians and examine the actual sources for this matter. Although he deals with an historical event (an alleged invasion) he writes about a "linguistic doctrine" and "arguments for it", not about original texts, archaeological evidence and other relevant data used by historians. The next excerpt from another linguist is even worse because the man ought to know better.

"The Āryan invasion of India is recorded in no written document and it cannot yet be traced archaeologically but it is nevertheless established as a historical fact on the basis of comparative philology" (Th. Burrow 1975:21)

The arrogance of both was belied by archaeological finds.

Indeed, 12 years after Emeneau's statement and 9 years before Burrow's, George Dales published in 1966 his seminal article showing that there had never been an invasion nor fighting and destruction in Saptasindhu. All expert archaeologists of the ISC (=Indus-Sarasvati Civilisation) insist now on the unbroken continuity of the culture there. It developed naturally without any significant entry of foreigners. (Gupta & Lal 1984, Shaffer & Lichtenstein 1995, 1999, Allchin B & R 1997, Kenoyer 1998, Chakrabarti 1999, McIntosh 2001, Possehl 2002, Lal 2002, 2005, 2009) Anthropological studies also show that there was no change in the cranioskeletal features of the ISC inhabitants from at least 4500 to c600 BCE. (Kennedy 1995).

Then, in their own field, geneticists affirm in various studies that there was no significant flow of foreign genes into the Indian sub-continent before the sixth cent BCE: Oppenheimer 2003; Sahoo et al 2006; Chaubey 2009. To take the last reference, Dr G Chaubey worked with a team under Thomas Kivisild for four years in the Institute of Molecular and Cell Biology, University of Tartu (Estonia): they analysed 12.200 samples from all over India and found only common genetic traits on the basis both of the paternal Y chromosome and the maternal DNA's; there was no significant influx other than the arrival of people from Africa c60 000 BP. (See Chaubey 2009.)

Summary of the evidences

Archaeologists stress the unbroken continuity of ISC.

Anthropologists find no change in the cranioskeletal features of the ISC inhabitants 4500-600 BCE.

Genetic studies assure us of no inflow of genes into Saptasindhu before 600 up to 60000.

Linguistics also support indigenism:

Sanskritisation of whole area (names of rivers, etc: e.g. Sarasvatī, Himavat, Viśvāmītra, Bharadvāja, Vaśiṣṭha, and so on).

Sanskrit more archaic than others (Burrow 1973).

A bad historian, but great sanskritist, Burrow wrote in his authoritative study *The Sanskrit Language*: Sanskrit is a “language which in most respects is more archaic and less altered from original Indo-European than any other member of the family”. Later he adds: Root-nouns are “very much in decline in the earliest recorded IE languages” but “in Sanskrit they are preserved much better” (1973: 34,123).

Nonetheless, linguists persisted in their “doctrine” writing profusely about invasion and conquest even in the mid 1990’s (e.g. O’Flaherty 1981, Winn 1995). In the late 1990’s the “invasion” became “(im-)migration” and because archaeologists would have none of this, linguists concocted small waves of immigrants who had already absorbed the indigenous culture (but not the language) and so would not show up on the archaeological record! Some even claim that these waves could bring in the Vedic language without showing up in the genetic record! But they don’t explain ever how such insignificant numbers would have āryanised/sanskritised an area as large as France and Germany together. Nonetheless, despite the massive evidences against any entry from all disciplines that deal with historical facts like History, Genetics, Anthropology and literary sources, linguists continue to regard the matter of linguistic affair and pay no attention to the others (e.g. Drinka 2009, Jamison 2005, Huld 2002, etc, etc) as if they do not exist!

Here, I shall apply what I call the Preservation Principle and show that apart from root-nouns Sanskrit (or Vedic or Old Indic) retains many more archaic features than other IE branches.

2. Theonyms: names of deities in the RV and other branches.

There are more than 20 such theonyms in the RV alone (Kazanas 2009: ch3). Here we shall look at 6 of them only: Agni, Aryaman, Dyaus, (Apām)-Nápāt, Sūrya, Uṣas.

Agní : Hit *Agnis*; Sl *Ogon/Ogun*.

Lat *ignis*, Lith *ugnis*, Lett *uguns* - all ‘fire’. Iranians had as demons Indra, Saurva but, despite their fire worship, preserved only in proper name *Dašt-ayni*. For ‘fire’ Ht has *paḥhur*, Gk *pur* and Gmc *fyrand* variants; so it would have been more natural for Hittite to have a fire-god whose name was related to *paḥhur*!

Aryamán : Av *Airyaman*; Myc *Areimene* (Gk *Are-s?*); Celt *Ariomanus* (Gaul), *Eramon* (Ireland); Germanic *Irmin*. The stem *ar-/or-* ‘move, rise’ in most IE branches: Gk *or-numi* ‘rise’, Lat *orior*, Gmc *rinn-* ‘run’; Arm *y-ar-ne* ‘rise’; etc .

Dyàus : Hit *D-Siu-s* ; Gk *Zeus/DiFa-*; Lat *Ju[s]-pitar/lov-*; Gmc *Tîwaz*; Rus *Divu (?)*; Av *dyaos̥*;

Apām-Nápāt : Av *Apām-Napā*; Lat *Nept-unus*; Irish *Necht|-an* (-*p* changes to other consonants).

Sūrya : Kassites *Šuriaš*; Gk *Hēli(F)os* ; Lat *Sol* ; Gmc *savil/sol*; Welsh *saul*; Slavic *slunice/solnce*: all ‘sun’.

Uśás : Gk *Ēōs* ; Lat *Au[s]-rora* ; Gmc *Eos-tre*. Av *ušah-*; Lith *ausra*, Lett *ausma*; Celtic *gwaur*; etc.

Vedic 6; Greek 4; Latin 4; Germanic 3; Hittite 2; Slavic 2; Celtic 2.

But, moreover, the stem for the natural phenomenon ‘fire’ does exist again in some of them, like *ignis* in Latin, *uguns/ugnis* in Baltic; or the ‘sun’ in Gmc *savil/ sol*, Celtic *saul*, Slavic *solnce*; and so on. Clearly, the other branches lost the theonyms.

3. Poetic Art

Germanic had alliterative poetry. E.g. in Modern English *Roll on, roll on you restless waves* where the *r* repeats; or *Do not go gentle into the good night* where the *g* repeats. *If all would lead their lives in love like me* where the *l* repeats.

Greek had strict metrical structure. Homer’s heroic hexameter in his epics and others with variants of iambic, dactylic, trachaic metre etc.

pán tas gar phi lé es ken ho dōi é pi oi kí a náí ōn

- - | - ~ ~ | - ~ ~ | - ~ ~ | - -

‘he entertained all living in a house on the high road’:

Homer: *Iliad* 6, 15 (no alliteration).

hós min xeì non e ón ta ka te kta nen hōi eñi oíkōi

- - | - ~ ~ | - ~ ~ | - ~ ~ | - -

‘he killed him who was a guest in his house’:

Odyssey 21.27 (some as above) strict metre only.

In Germanic poetry we find the opposite: alliterative verses but no strict metre. Take an example from *The Seafarer* 44-45, an Old English poem:

Ne bi. him to hearpan hyge ne to hring.ege,

ne to wife wyn ne to worulde hyht...

‘His thought is not for the harp nor the receiving
of rings, nor joy in a woman nor pleasure in the world’.

Modern English verse has metre and alliteration:

If all would lead their lives in love like me :

˘ × | ˘ × | ˘ × | ˘ × | ˘ × |

This is the Iambic pentameter with stress, which substitutes the length of vowels.

Vedic has both alliteration and fairly strict metre: e.g. from RV 6.47.29, with Triṣṭubh structure, i.e. eleven syllables and strict cadence - ˘ - - -

sa dundubhe sajūrindreṇa devair

˘ - ˘ - ˘ - - - ˘ - - -

dūrād davīyo apa sedha śatrūn

- - ˘ - - ˘ ˘ - ˘ - - -

‘O drum, along with Indra and the gods, do
drive our foes to farthest distance’.

(It has both alliteration and the fairly strict metre of Triṣṭubh 11 syllables in each quarter of the stanza and also assonance u,u,ū,e,e,e;ā,a,a,a,a.)

Riddles are found in all traditions, all nations. Here are two from RV 8.29.5:

tigmam eko bibharti hasta āyudham

śucirugro jalāṣabheṣajāḥ:

‘One, bright [and] fierce, with cooling remedies,

Carries in his hand a sharp weapon'. (*Jalāśabheṣajah*)

trīṇyēka urugāyo vicakrame

yatra devāso madanti: (8.29.7)

'One, far-going has made three strides

to where the gods rejoice'. (*urugāyah*)

The two clues signal Rudra and Viṣṇu respectively.

I close this section with the words of Calvert Watkins: "The language of India from its earliest documentation in the *Ṛgveda* has raised the art of the phonetic figure to what many would consider its highest form" (2001: 109).

One of many splendid stanzas: 3.54.8

viśvedete janimā sām vivikto

maho devān bibhratī no, vyathete;

ejaddhṛvam patyate viśvamekaṁ

carat patatri viṣṇam vi jātam.

'The two truly encompass (*sam-*) and sift all births/beings, bearing the mighty devas, yet do not stagger. Moving yet fixed, the One governs the whole, what walks and flies- the manifold manifest creation.'

Apart from alliteration and rich assonance with *vi* especially, note that the neuter gender affords multiple interpretations (*viśvam ekam*). Or take 4.40.5:

hamsaḥ śuciṣad vasurantarikṣasād

hotā vediṣad atithir duroṇasat;

nṛṣad varasad ṛtasad vyomasad

abjā gojā ṛtajā adrijā ṛtam.

'The swan in the clear brightness, the Vasu in midsky, the summoner at the altar, the guest in the house; what is in men, what is in excellence, what is in Natural Order, what is in heaven; what are born of Waters, of light, of Cosmic Order, of the Unbreakable – that is the Law'.

Here the art is based on the repetition of *-sat* 'being, dwelling, sitting in' and *-já* 'born of'. In the first two *pādas* we see a descent from the brightness of the sky down to a house; then in each of the other two we see an ascent. Of course *go* commonly means 'cow' but often denotes 'light' and this must be the sense here; similarly *ádri-* usually means 'rock, stone, mountain' even 'cloud, lightning' but the basic sense is 'unbreakable' (probably from a form of *dṛ* 'breaking (through), piercing' and the negative *á-*). Natural Law shapes and runs through all phenomena and this alone has permanence – it is implied – whereas all else is like a passing guest.

There are many other passages I can cite, like 2.21.1 where we find the repetition of *-gīte* or 10.67.13 with repetition of *svasti* etc. We find also all figures of speech that form fine poetry from *atīśayokti* (eg 3.55.7 etc) and *upamā* (with *iva*, *na*, etc) to *yamaka* (4.1.2 etc) and *śleṣa* (6.75.17 etc) but discussing them would lengthen this essay unnecessarily. The words of Watkins would suffice.

4. Grammar

Sanskrit, according to Burrow is “more readily analysable, and its roots [=dhātu] more easily separable from accretionary elements than is the case with any other IE language” (1973: 289). Indeed, consider how from simple *dhātus*, that are also nominal stems, arise nouns and adjectives and verbs in tenses and moods. Or as Elizarenkova put it, “the verb-root is basic to both inflexion and derivation ... it is irrelevant that for some roots such nouns are not attested” (1995: 50) – except that simple “root” and even “seedform” would be better translations for *dhātu*.

a) Dhātu or root-form and derivatives.

cit 'perceiving, being conscious of' > *cit* adj 'one cognizant, perceiving' or (f) 'awareness, cognizance, perception'; '*citi* 'understanding', *citra* 'bright, excellent, variegated', *cetas* 'splendour, intelligence' *caitanya* 'consciousness'; verb forms – *cétati*, *cittá*, *cikéta*, *ácait* etc etc, where the principal or vowel gradation (i>e>ai) unfolds in regular order. We could take also *ad* 'eating', *īś* 'ruling', *ṛc* 'praising, reciting', *krudh* 'anger', *jñā* 'knowing' etc etc. But compare S *hu* and Greek *cheō*. S *hu*

‘sacrificing, pouring into fire’ > verb and noun forms *jú-hu-ati*, *hutá*, *hótum*, *hótr*, *hóma*, *áhausit* – etc, etc, where the principle of vowel gradation (*u>o/au*) unfolds regularly and beautifully. Now compare this with the chaos in –

Greek *ché-ō* ‘I pour’: *che-û-ma* ‘flow, stream’; *chû-ma* ‘fluid’;

cho-é ‘libation, pouring’; *choû-s* ‘earth, soil’:

Root? *che-*, *cho-*, *chû-* (=S *hu > juhóti*)?

Sanskrit: *dhr* > *dharīṣyáte*, *dadhré*, *dhrtvā*, *dhr̥tí*, *dhr̥ti*, *dharā*, *dhār̥tr̥*, *dhar̥ṇāṣi*, *dharma*, *dhārā*, *dhāraṇa* etc.

Greek: *thranío* ‘stool’, *thrónos* ‘throne’, with vowels *a*, *o* but no root or verb.

b) Negation & prohibition

Some IE branches have *na/ne/no* for ‘do/must not’ (e.g. Latin, Celtic, Slavic, and Germanic).

Some have *mā/mi/mē* (e.g. Tocharian, Armenian, and Greek).

Sanskrit and Avestan have both *na* and *mā*.

c) The Augment in past tenses.

Armenian have it (with initial consonant in monosyllabic stems only) and Greek have it: e.g. Arm *e-likh* ‘left’, Gk *é-lipe* ‘left’. On the other hand Hittite (*dais* ‘he set’), Gothic and Old English *band* ‘one bound’) and others did not have it.

Vedic has both forms : *ábhet/bhét* ‘one feared’, *ádur/dúr* ‘they gave’ etc.

d) Perfect.

Some branches did not have one (Toch, Arm).

a) Reduplicated perf: Av *ta-taš-a* ‘has fashioned’; Gk *dé-dork-a* ‘I have seen’; Gmc *hait-hait* ‘has been named’

b) Simple perf: Av *vaēḍa*, Gmc *wait* ‘has known’;

Lat *gnōv-it* ‘has learnt, knows’ (=S *jñā-*) etc.

- c) Periphrastic perf: (fem. form of) main verb + auxiliary verb
 –as in Engl ‘have’ aux + ‘gone’ main. Ht: *markan* (main)
 + *harteni* (aux) ‘cut you have’.

Vedic and Avestan have all three perfect forms.

e) **Significant difference between Vedic and Avestan.**

Vedic redupl: *ta-takṣa* ‘has fashioned’, *da-darśa* ‘has seen’; Av
tataša;

simple: *veda* ‘has known, knows’; Av *vaēda*;

Periphr: *gamayām cakāra* ‘has caused someone to go’
 (AV 18.27.2);

mantrayām āsa (*Brāhmaṇas* etc) ‘has advised’: i.e. main
 verb, fem. acc sing +auxiliary *kṛ-* ‘do’, *as-* ‘be’. BUT in this form –

Av has only with *ah-* (=S *as-*) ‘be’: *āstara yeintīm* + *ah-* ‘must
 have corrupted’. Since Av has only verb + aux *ah-*, this indicates
 that Av separated from Vedic after Vedic developed *as-* as
 auxiliary. Otherwise Vedic would have aux *as-* first! Let us see.

Mainstream doctrine teaches that original homeland of IEs
 is the Pontic (South Russian) Steppe, just above the Black Sea. But
 the direction of movement should be reversed.

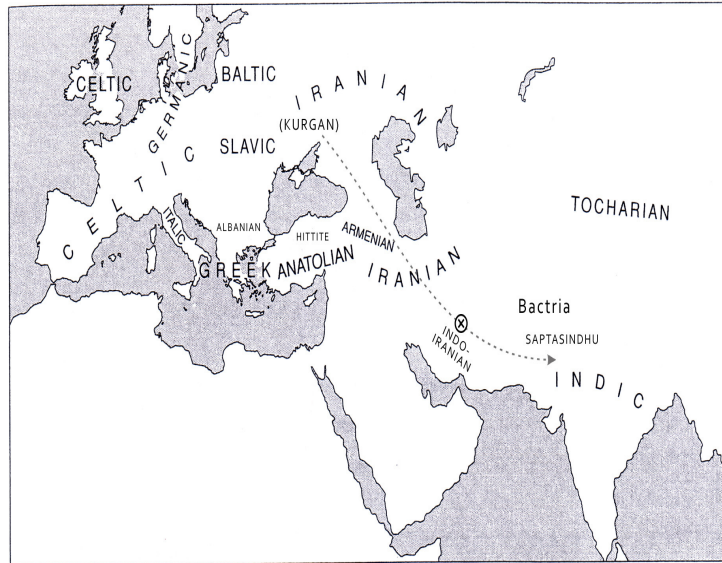


Fig 3.

According to the mainstream Doctrine (the AIT, actually), the Indo-Iranians formed one unified people then and moved to Iran passing from the Urals. Then the Indoaryans left the common Iranian homeland and moved into Saptasindhu. But if this is true, then they should have had developed first the periphrastic perfect with auxiliary verb *as-* ‘to be’ like the Iranians, and afterwards the aux *kr-*. This evidence shows that first they developed main verb + auxiliary *kr-* in *Atharva Veda* and long afterwards main verb + aux *as-* in the *Brahmaṇas*. Since the Vedics and Iranians are supposed to have been together and since they certainly appear to share so many features in common, this means that they, the Iranians, left the common fold, not the IAs!

Avestan & Sanskrit common features.

	Avestan	Sanskrit	
Prohibitive	<i>mā</i>	<i>mā</i>	‘must not’;
Perfect	<i>ta-taša</i>	<i>ta-takṣa</i>	‘has fashioned’;
	<i>Vaēḍa</i>	<i>veda</i>	‘has known, knows’;
Noun	<i>haoma</i>	<i>soma</i>	‘sacrificial drink’;
	<i>Ahura</i>	<i>asura</i>	‘lord’ (later S ‘demon’);
Country	<i>Haptaḥəndu</i>	<i>Saptasindhu</i>	‘land of 7 rivers’

Now consider *-həndu* and *-sindhu*.

In Sanskrit the word *sindhu* has several related words: e.g. compounds *sindhukṣit*, *sindhu-ja*, *sindhu-pati* etc and derivatives like *saindhava*, and so on. It is thought to derive from the root *syand* ‘flowing’ or *sidh* ‘reaching, having success’. In Avestan *-həndu* stands isolated, and the word for river is commonly *θraotah* (=S *srotas*) and *raodah*. This again is indicative of the Iranians moving away from the IAs and taking with them the memory that they had lived in a region with Seven Rivers. This was spotted even as early as Max Muller: “Zoroastrians were a colony from Northern India...[who] migrated westward to Arachosia and

Persia” (1875:248)¹ We shall examine this from another angle in §7, below.

5. Eight words of closest human relations.

1. brother : S *bhrátṛ*, Av *brātār-*; Toch *pracar*; Arm *elbayr*; Gk *phratēr*; Lt *frāter*; Celt *brathir*; Gmc *broðar*; Sl *bratrъ*; Lith *broter-*; **Not Hit**.
2. daughter : S *duhitṛ*; Av *dugədar-/duγðar-*; Toch *ckācar*; Arm *dustr*; G *thugátēr*; lt *futir*; Gmc *daúhtar*; Lith *dukte* Sl *дъшти*. **Not Hit, Celt**.
3. father : S *pitṛ*; Av *pitar/(p)tar-*; Toch *pācar*; Arm *hair*; Gk *patēr*; lt *pater*; Celt *athir*; Gmc *fadar*. **Not Baltic, Sl, Ht**.
4. Husband, lord: S *pāti*; Av *pāitiš*; Toch *pats*; Gk *posis*; lt *potis* (=capable); Gmc *-fa.(s)*; Lith *pats/patis*; Sl *-podъ*. **Not Arm, Celt, Hit (but Hit pat -‘just’)**.
5. mother : S *mātṛ*; Av *mātār-*; Toch *mācar*; Arm *mair*; G *mētēr*; lt *māter*; Celt *māthir*; Gmc *mōdor*; Sl *mati.*, **Not Hit; Lith mote ‘wife’**.
6. sister : S *svasṛ*; Av *x’anhar*; Toch *sar*; Arm *k’oir*; It *soror*; Celt *siur*; Gmc *swister*; Lith *sesuo*; Sl *sestra*. **Not Hit; Gk eór ‘daughter’**.
7. son : S *sūnú*; Av *humuš*; Gmc *sunus*; Lith *sūnus*; Sl *synъ*; **Not Toch, Ht, Arm, G (hui-ός?), It, Celt**.
8. wife/mistress : S *pātnī*; Av *paθnī*; G *pótnia*; Lith *-patni*. **Not Toch, Arm, Hit, It, Celt, Gmc, Sl**.

Only S & Av have them all. Hit has none! Yet comparativists persist in calling Hittite the most archaic IE tongue! How is it possible not to have even one of these nouns for the most common of human relations yet be the most archaic IE tongue? Why would all the others innovate suddenly?

1. Müller did make several blunders, of course, in having the Āryans invade India and in assigning the RV c1200 - something which he repudiated later giving dates as early as 3000 and even 5000 BCE.

6. Philosophy: One and Many.

For last, but certainly not least, I have left a philosophical subject. There are many more issues: cosmogony and anthropogony, reincarnation, ethics and the like. But consideration of all these issues would take much much longer. So let us look at only one more aspect. There are many cosmogonies in the RV but underlying them all is the idea of One from which arise the Many. Obviously there is polytheism with many gods; also henotheism, as one clan or family *gotra* worships a particular deity and ascribes to him (or her, in the case of *Aditi* or *Jñāna/ Vāc*) the emergence of the creation. But there are also several references to the One from which all deities arise: so there is also monotheism or the one Absolute.

Summary.

Polytheism: many deities as in all other IE branches.

Henotheism: one clan worships a particular deity and this is said to be the best (and creator)

Monotheism: all deities, all worlds, all creatures come from One, which remains unmanifest. Deities have divinity only by partaking of the power of the One.

3.55.2 *mahād devānām asuratvām ékam* : ‘single and great is the high-lord-power of the gods (in which they partake to be gods or asuras).

1.164.46: *ékam sād viprā bahudhá vadanti* (also 10.114.5): ‘it is One but the sages call it by many expressions.’

10.90 : everything is produced from Puruṣa's parts.

10.129 *Nāsadīya: ānid avātām svadháyā tád ékam* :‘that One breathed without air of its own.

8.58.2 *ékam vā idám víbabhuva sárvam*. ‘Being One it became all’.

3.54.8 *éjad dhruvám patyate ékam vísvam*, ‘Moving yet unmoving the One *carát patatṛi víṣuṇam víjātám*. Rules the whole, what walks and flies, all this manifest multiplicity’.

Obviously, when the IE speakers that emerge from the mists of pre-historic Europe and come to be known as Greeks, Germans, Celts etc, they are barbarians, fond of war, pillage and conquest. The *RV* also speaks frequently of war and battles. Here the weapon of victory is more often than not *bráhman*, the mystic power inherent in ritual and prayer, an inner force of the spirit or “silent meditation” as Puhvel calls it (1989: 153) in referring to sage Atri’s rehabilitation of the sun (*RV* 5, 40,6). This is the power used by the sage *Vaśiṣṭha* when helping King *Sudas* defeat his numerous enemies (*RV* 7.33) and, of course, by the *Ṛbhus* when accomplishing the wondrous deeds that earned them godhood. And hymn 6.75.19 says “My closest/inner armour is *bráhma*” (=this same mystic power). This very word *brahman* becomes, not without good reason, the name of the Absolute in post- *Ṛgvedic* literature, mainly the *Upanishads*. Yet, the Absolute is not entirely absent from the *RV*, as Keith observed: “...India developed the conception of a power common to the various gods ... just as the unity of the gods even by the time of certain *Rigvedic* hymns” (1925: 446).

Hymn *RV* 10.90. shows how creatures and world-elements are produced from different parts of the *Puruṣa*, the primordial Man: thus multiplicity comes from unity. More so, the *nāsadiya* hymn 10.129. describes the evolution of the whole creation including the gods from the One *ekam*. Taking cosmogonic myths from Iran, Greece, Rome and/or North Europe, some scholars rightly state that the creation arises from two primordial elements, “the action of heat on water”, and that this “reflects a multi-layered dualism that pervades Indo-European myth and religion” (Stone 1997, ch 5; see also Puhvel 1989: 277). But in the *RV Creation Hymn* 10.129. it is out of the One alone, breathing without air, of Its own power (*ānid avātāṃ svadhāyā tād ekam*), that arose all else; only in the third stanza appears *salilām* (water?) and *tāpas* (heat?)² within *tāmas* ‘darkness’, within *tuchyá*

2. I put question-marks because I feel certain, against the received notions, that *salilá* here does not mean ‘water’ but ‘flux (of energy)’ generally and *tāpas* ‘power of transformation’ – as I argue in my 2009 (pp 86-7 and note 1; or ch 2, §11). I repeat here that there is still nothing material in this third stanza within ‘darkness’ *tāmas* and ‘void’ *tuchyá*.

'void'; and then follows one existence, desire and so on. Here at least it is the Unity that is the basic primordial substratum. This is no different from the Absolute of the Upaniṣhads. And this we meet in other hymns also. *RV* 8.58.2 says *ékam vá idám ví babhūva sárvam* 'It being One has variously (*ví*) become this All (and Everything)'. Hymns 1.164.6 and 10.114.5. say that the wise poets speak of It, being One, in many ways/forms – naming it Agni, Yama, Indra, etc. Thus the different divinities are the manifestations of that One. This is reinforced by the acknowledgement that the gods are gods by virtue of a single godhood or god-power, as the refrain in 3.55. states plainly: *mahád devānām asuratvám ékam* 'Single is the great god-power (*asuratvá*) of the gods'. Utilizing different material in the *Ṛgveda*, K Werner makes the same point (1989).

This notion of a Single One, of which all divine and mundane phenomena are manifestations, is absent from all other IE branches. Thus the Vedic Āryas, far from being bloodthirsty or primitive barbarians deifying out of fear of natural phenomena like the storm or the fire, would seem to belong among the most highly cultured people on earth with a culture that consisted not so much of material artifacts as of inner spiritual power.

7. Finally the true situation.

Thus in all the spheres we have examined the Ṛigvedic all comprehensiveness is very palpable. As Max Müller put it 150 years ago: the Vedic man "has preserved something of what seems peculiar to each of the northern [Indo-European] dialects singly as he agrees with the Greek and the German where the Greek and the German seem to differ from all the rest, and as no other language has carried off so large a share of the common Āryan heirloom - whether roots, grammar, words, myths or legends" (Müller 1859: 14)³. This indicates that the Vedic people (or Indo-Aryans) did not move much travelling thousands of miles: thus they had the leisure to pass on their ancient lore to the new generations and had no memories of sojourns into alien lands. But they did preserve the memory of the tribes expanding,

3. Please see note 1.

of their sages going abroad and of embarking on two migrations eastward and westward.

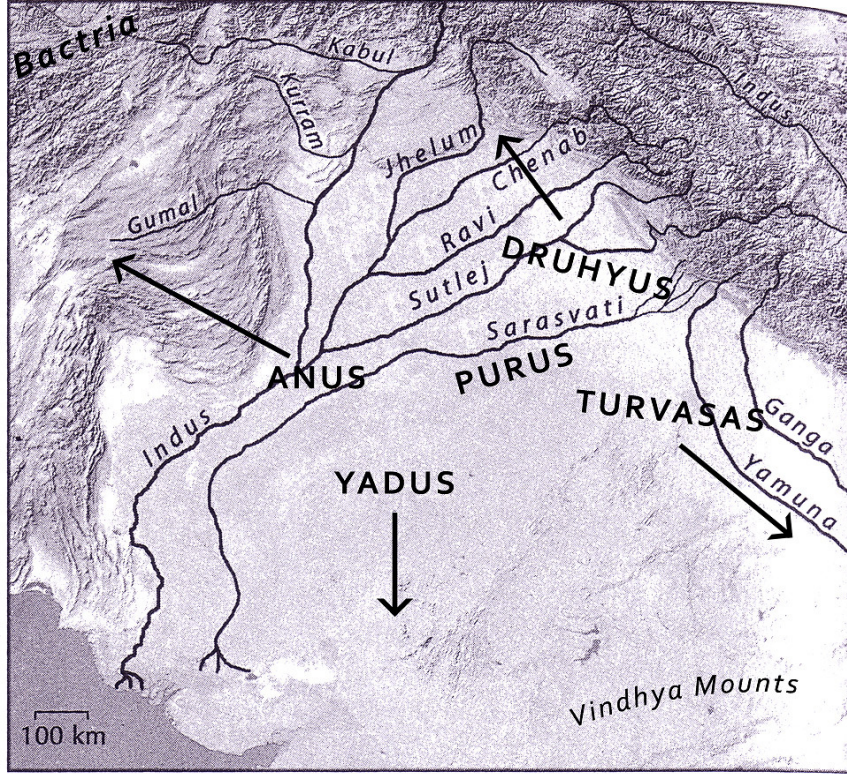


Fig 4 (=2): The five Vedic tribes expanding beyond Sapt

As we saw earlier (§1), RV 6.61.9,12 says: The five tribes spread beyond the Seven Rivers. Other hymns state that the sages and their ancestors had always been “here” (Aṅgiras family 4.1.3; Vasiṣṭha 7.76.4). And the vast Vedic corpus does not contain one single reference to an immigration, not one memory of a different previous habitat unlike the Hebrews who, in their *Old Testament*, record previous homelands, sojourns into other lands and other people met on the way to their historical habitat.

On the contrary, apart from the R̥gvedic references of Āryan sages and laws spreading abroad (§1, above), Baudhāyana’s *Śrautasūtra* 18.14 says, there were two migrations of the Āryans: the eastern one called Āyava moving into the Gangetic plains and

further; the western one Āmāvasa engendering the Gāndhāris, Par̥sūs (=Persians) and Arāt̥tas (=people of Ararat, by the Black sea, or Urartu, just South of Ararat). Note, that the Iranians record in *Avesta* that they had passed from Haptaḥēndu (=Saptasindhu) and Haraxvaiti (=Sarasvatī) whereas the IAs do not mention any travel from Iran into Saptasindhu, nor, more important, from northwestern regions into Iran.

Back in 1997 Joanna Nichols, an accomplished linguist and by no means a supporter of Indo-Āryan indigenism, had calculated on linguistic types of evidence (loanwords, isoglosses etc) that the area of dispersal was in Bactria. She probably would be very pleased to know that Vedic and Avestan literary sources provide historical evidence as well for her conclusions. Yes, from Saptasindhu proper the IAs spread west and north but it was from Bactria, the much wider Saptasindhu, that they dispersed even farther.

Apparently this then is the final situation. And I certainly prefer to follow the evidence in the ancient sources, i.e. *Avesta*, the R̥igvedic hymns and Baudhāyana's sūtras, rather than superficial and supercilious modern scholars.



Fig 5: Indoaryan migrations, eastward and westward.

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