



THE OUT-OF-INDIA THEORY- I THE CHRONOLOGY OF THE RIGVEDA

Shrikant Talageri

Feb 2011, IITB

THE OUT-OF-INDIA THEORY

- ✘ As we saw, an examination of the linguistic, textual and archaeological arguments in support of the AIT in fact uncovers actual evidence in support of an Indian homeland.
- ✘ But the Indian homeland theory is based on evidence which is even more solid and conclusive showing that the IE languages outside India expanded from India to their historical habitats:
 - + 1. Datable and readable documents and inscriptions outside India which conclusively take Indian “Aryan” history back into the third millennium BCE and further back in time, and proves that the Indus civilization was “Indo-Iranian”.
 - + 2. Clear historical evidence in the Indian texts showing that the OIT is not just a theory like the AIT but actual recorded history.
 - + 3. A full-fledged Out-of-India scenario which explains every single linguistic problem which remains unsolved in other homeland theories, and many more which are simply ignored.

INSCRIPTIONAL EVIDENCE- 1

- ✘ There are no dateable and readable inscriptions in India before the Ashokan inscriptions of the 3rd century BCE. The Indus seals have not yet been conclusively read. So the AIT writers feel free to make any claims they want about earlier history.
- ✘ But we have the Rigveda, which has been preserved exactly as it was composed thousands of years ago:
 - + **“Right from the beginning, in Rgvedic times, elaborate steps were taken to insure the exact reproduction of the words of the ancient poets. As a result, the Rgveda still has the exact same wording in such distant regions as Kashmir, Kerala and Orissa, and even the long-extinct musical accents have been preserved... these words have not changed since the composition of these hymns c.1500 BCE... They were orally composed and strictly preserved by exact repetition through by rote learning, until today...Not one word, not a syllable, not even a tonal accent were allowed to be changed” (Witzel).**

INSCRIPTIONAL EVIDENCE- 2

- ✘ **“We can actually regard present-day Rgveda recitation as a *tape recording* of what was composed and recited some 3000 years ago... *tape recordings*, made during the Vedic period and transmitted orally... The modern oral recitation of the RV is a *tape recording of c.1700-1200 BCE*... the Vedic texts are ‘*tape recordings*’ of this archaic period” (Witzel).**
- ✘ **Therefore these texts are equivalent to ancient inscriptions: “**these texts are equivalent to inscriptions... like an ancient inscription... The texts are better than any manuscript, and as good as any well preserved contemporary inscription**” (Witzel).**
- ✘ **“We can therefore rely on the Vedic texts as contemporary sources for names of persons, places, rivers... as snapshots of the particular period and area in which they were composed... These aspects of the Vedas have never been sufficiently stressed... we need to take the texts seriously, at their *own word*” (Witzel).**

INSCRIPTIONAL EVIDENCE- 3

- ✘ The Rigveda has one advantage over other inscriptions: it is much more voluminous and detailed, and therefore much more useful.
- ✘ But also one disadvantage: unlike actual material inscriptions, it is not exactly datable by material methods. Witzel dates it as “**a *tape recording of c.1700-1200 BCE***”.
- ✘ 2. But while we do not have actual datable material inscriptions inside India, we have datable material inscriptions outside India for Indo-Aryans earlier than the Ashokan inscriptions:
 - + the Mitanni Indo-Aryan data in West Asia, fully more than a 1000 years earlier
 - + the Mitanni IA language “**is attested by a number of OIA loan words ... in the non-IE Hurrite language of the Mit. realm of northern Iraq/Syria (c.1460-1330 BCE)**. The loans cover the semantic field of horses, their colors, horse racing, and chariots, some important ‘Vedic’ gods, and a large array of personal names adopted by the ruling class” (Witzel).
 - + The Mitanni personal names are found in datable records all over West Asia and in Egypt.

INSCRIPTIONAL EVIDENCE- 4

- ✘ Further, we have even earlier datable Indo-Aryan words in the records of the non-IE Kassites: “**The Kassite conquerors of Mesopotamia (c.1677-1152 BCE) have a sun god Šuriasš, perhaps also the Marut and maybe even Bhaga (Bugaš?), as well as the name Abirat(t)aš (Abhiratha)**” (Witzel). The Kassites, like the Hurrite Mitanni, were non-IE, and they seem to have borrowed these Vedic Indo-Aryan names from other Indo-Aryan elements in West Asia, then already extinct.
- ✘ These early Indo-Aryan elements in West Asia (i.e. the Mitanni IAs) from whom the Mitanni ruling classes (probably their descendants) and the Kassites derived these IA words were therefore present in West Asia well before 1700 BCE at the very least.
- ✘ **How does this fit in with the date of the supposed Aryan invasion of India in 1500 BCE and the subsequent composition of the Rigveda?**

INSCRIPTIONAL EVIDENCE- 5

- ✘ 3. The Mitanni Indo-Aryans have been incorporated into the AIT in the following way:
 - + The Indo-Iranians (i.e. the speakers of Indo-Aryan and Iranian jointly) expanded eastwards into Central Asia from the homeland in South Russia.
 - + Later, as the Indo-Aryans moved south-eastwards into the greater Punjab region, and the Iranians moved southwards into Afghanistan, one branch of the Indo-Aryans (the Mitanni IAs) broke away from the main body of IAs and moved south-westwards into Iran and then westwards into West Asia.
 - + This, as Ghosh puts it, explains “**the apparently simultaneous beginning of Vedic culture in India and the appearance of Aryan princes (Mitanni) in Mesopotamia, Syria and Palestine about the middle of the second millennium BC**”.
 - + Therefore the Mitanni IAs are supposed to have separated from the Indo-Aryans of India in a pre-Rigvedic period at a point well outside India.
 - + The Mitanni therefore represent a pre-Rigvedic stage of Indo-Aryan language and culture.
- ✘ **Does this fit in with the Rigvedic data?**

INSCRIPTIONAL EVIDENCE- 6

- ✘ 4. To arrive at the comparative chronology of the Rigvedic and Mitanni languages and cultures, we must examine the common data from the Rigveda and the Mitanni records.
 - + As per the AIT, the pre-Rigvedic IAs separated from the Iranians and the Mitanni IAs outside India at a point of time long before the composition of the Rigveda. **Does a comparison of the Rigvedic and Mitanni data show this?**
- ✘ The Mitanni IA data consists of words for
 - + a few numerals,
 - + a few words associated with horses (horse-colors, chariots, racing),
 - + the names of a few Vedic gods,
 - + the Sanskrit word for “bead” *mani*, and
 - + **“a large array of personal names adopted by the ruling class”** (Witzel).
- ✘ The kind of personal names current in any period of history are chronological markers for that particular historical period. So it is the personal names which will tell us the comparative chronology of the Rigveda and the Mitanni records. The other common words, except *mani*, are chronologically neutral words.
- ✘ *Mani* is a late word, very common in post-Rigvedic texts, but found in the Rigveda only in two hymns, 1.22 and 33, in late parts of the later new book 1.

CHRONOLOGICAL MARKERS- 1

- ✘ The Mitanni data contains chronological markers in the form of “**a large array of personal names adopted by the ruling class**” (Witzel) of the Mitanni kingdom. The following are the classes of names, as per their prefixes and suffixes, common to the Rigveda and the Mitanni:
 - + 1. -atithi: Biriatti, Mittaratti, Asuratti, Mariatti, Suriatti, Devatti, Indaratti, Paratti, Suatti.
 - + 2. -ashva: Biriassuva, Bartassuva, Biridasva.
 - + 3. -ratha: Tusratta (+ a Kassite name Abirattash).
 - + 4. -medha: Biriamasda.
 - + 5. -sena: Biriamasda.
 - + 6. -bandhu: Subandu.
 - + 7. -uta: Indarota, Yamiuta.
 - + 8. Vasu-: Wasdata, Waskanni.
 - + 9. Rta-: Artasumara, Artatama, Artamna.
 - + 10. Priya-: Biriya, Biriyauma, Biriya, Biriya (+ above: Biriatti, Biriassuva. Biriamasda, Biriamasda).

CHRONOLOGICAL MARKERS- 2

- ✘ The following is the distribution of names with these prefixes and suffixes in references within the hymns of the Rigveda:
- ✘ In the five old books:
 - + **IV.30.18.**
- ✘ In the five new books:
 - + **V. 27.4,5,6; 33.9; 36.6; 52.1; 61.5,10; 79.2; 81.5.**
 - + **I. 36.10,11,17,18; 45.3,4; 100.16,17; 112.10,15,20; 116.6,16; 117.17,18; 122.7,13; 139.9.**
 - + **VIII. 1.30,30,32; 2.37,40; 3.16; 4.20; 5.25; 6.45; 8.18,20; 9.10; 23.16,23,24; 24.14,22,23,28,29; 26.9,11; 32.30; 33.4; 34.16; 35.19,20,21; 36.7; 37.7; 38.8; 46.21,33; 49.9; 51.1,1; 68.15,16; 69.8,18; 87.3.**
 - + **IX. 43.3; 65.7.**
 - + **X. 33.7; 49.6; 59.8; 60.7,10; 61.26; 73.11; 80.3; 98.5,6,8; 132.7,7.**
- ✘ The only reference in the old books is in a hymn, **IV.30**, which is classified by Oldenberg as a late addition in the old book 4.

CHRONOLOGICAL MARKERS- 3

- ✘ The following is the distribution of names with these prefixes and suffixes among the composers of hymns in the Rigveda:
- ✘ In the five old books:
 - + NONE.
- ✘ In the five new books:
 - + **V. 3-6, 24-26, 47, 52-61, 81-82** (20 hymns).
 - + **I. 12-23, 100** (13 hymns).
 - + **VIII. 1-5, 23-26, 32-38, 46, 68-69, 87, 89-90, 98-99** (24 hymns).
 - + **IX. 2, 27-29, 32, 41-43, 97** (9 hymns).
 - + **X. 20-29, 37, 57-60, 65-66, 75, 102-103, 132, 134, 179** (23 hymns).
- ✘ Not a single hymn in the old books has a composer with a name with these prefixes or suffixes.

CHRONOLOGICAL MARKERS- 4

- ✘ As per the AIT, it is not only the Mitanni, but also the Iranians who parted company with the Vedic Indo-Aryans outside India in a pre-Rigvedic period, and later they separately composed the Avesta reflecting common elements of this pre-Rigvedic culture.
- ✘ Let us similarly examine the chronological markers in the form of classes of names common to the Rigveda and the Avesta.
 - + As the Avestan material is much more vast and detailed than the data in the Mitanni records, we get a much wider range and number of classes of names for comparison.
- ✘ There are only five name types with prefixes found in the Rigveda throughout the different periods of the text, right from the earlier old books down to the later new books, and in post-Rigvedic texts as well:
 - + names with su- (good), deva-/diva- (divine), puru- (many, much), vishva- (all, every) and pra- (forward, towards).
 - + Therefore, these are chronologically neutral and do not serve any purpose. [All of these are found in the Avesta as well. (Note also Mitanni Su-atti, Su-bandu, Dev-atti)].

CHRONOLOGICAL MARKERS- 5

- ✘ There are two name types with suffixes peculiar to the old books:
 - + -hotra (Suhotra, Shunahotra) and -milha (Ajamilha, Purumilha).
- ✘ These suffixes are not used in any new name in the new books or in any post-Rigvedic texts (where they are found only in a few later references to the same above individuals of the old books).
 - + These name types are not found in the Avesta either (or among the Mitanni).
- ✘ But there is a large number of name types common to the Rigveda and the Avesta.
- ✘ We have already seen the name types common to the Rigveda and the Mitanni records.
 - + All these name types (-atithi, -ashva, -ratha, -medha, -sena, -bandhu, vasu-, rta-, and priya-), except -uta, are found in the Avesta as well.
 - + In addition to these there is a very large number of very important names and name types common to the Rigveda and the Avesta.
- ✘ An examination of all these chronological markers, i.e. of all the name types common to the Rigveda and the Avesta (except the five omnipresent and chronologically neutral name types already mentioned) gives us the comparative chronology of the Rigveda and the Avesta.

CHRONOLOGICAL MARKERS- 6

- ✘ Since the Avestan material is very much vaster than the Mitanni material, we have even greater scope for comparative analysis:
 - + 1. Common Rigvedic-Avestan names, and name types with common prefixes and suffixes (other than the five omnipresent name types).
 - + 2. Proto-Iranian names of patron kings in the Rigveda as per the western scholars.
 - + 3. Animal names used as names, or as prefixes or suffixes in names, in the Avesta, but found only as animal names in the Rigveda.
 - + 4. Names in the Avesta found only as words in the Rigveda.
 - + 5. Names in the Rigveda found only as words in the Avesta.
 - + 6. Prefixes and suffixes in Rigvedic-Avestan names in category one above, found as prefixes and suffixes in other-than-names words in the Rigveda only in restricted books.
- ✘ Let us examine the distribution of the above words in the Rigveda

CHRONOLOGICAL MARKERS- 7

- ✘ The following is the distribution of these words in the names of composers of hymns in the Rigveda:
- ✘ In the five old books:
 - + **III.36.**
- ✘ In the five new books:
 - + **V.1, 3-6, 9-10, 20, 24-26, 31, 33-36, 44-49, 52-62, 67-68, 73-75, 81-82** (40 hymns).
 - + **I.12-30, 36-43, 44-50, 99-100, 105, 116-139** (61 hymns).
 - + **VIII.1-5, 10, 14-15, 23-38, 43-44, 46-51, 53, 55-58, 62, 68-69, 75, 80, 85-87, 89-90, 92, 97-99** (51 hymns).
 - + **IX.2-3, 5-24, 27-29, 32-36, 41-43, 53-60, 63-64, 68, 72, 80-82, 91-92, 94-95, 97, 99-103, 111, 113-114** (61 hymns).
 - + **X.1-7, 10, 14-29, 37, 42-47, 54-66, 72, 75-78, 90, 96-98, 101-104, 106, 109, 111-115, 118, 120, 122, 128, 130, 132, 134-135, 139, 144, 147-148, 151-152, 154, 157, 163, 166, 168, 170, 172, 174-175, 179, 186, 188, 191** (91 hymns).
- ✘ The only hymn in the old books is **III.36** (in fact, only the last 3 verses out of 18 in this hymn), classified in the Aitareya Brahmana VI.18 as a late addition into the old book 3.

CHRONOLOGICAL MARKERS- 8

- ✘ The following is the distribution of these words in references within the hymns of the Rigveda:
- ✘ In the five old books:
 - + **VI.15.17; 16.13,14; 47.24.**
 - + **III.38.6; 53.21.**
 - + **VII.33.9,12,13.**
 - + **IV.30.18.**
- ✘ Compare these meagre references, [every single one of which is in a hymn classified by the Aitareya Brahmana VI.18 (hymn **III.38**) or by Oldenberg (all the others) as late additions into these old books] with the following flood of references:
- ✘ In the five new books:
 - + **V.10.3; 18.2; 19.3,3; 27.1,4,5,6; 30.12,14; 31.10; 33.9,10; 34.8; 35.4; 36.3,6; 41.9; 44.10,10,10,11,12,12; 45.30; 52.1; 61.5,9,10,18,19; 64.7; 74.4; 75.8; 79.2; 81.5.**

CHRONOLOGICAL MARKERS- 9

- + **I.10.2; 18.1; 22.14; 24.12,13; 33.14,15; 35.6; 36.10,10,10,11,17,17,18; 38.5; 43.6; 44.6; 45.3,3,3,4; 51.1,3,13; 52.1; 61.7; 66.1; 80.16; 83.5; 88.1,5; 91.6; 100.16,17; 112.7,9,10,12,15,15,15,19,20,23,23; 114.5; 116.1,2,6,6,12,16,16,20,21,23; 117.7,8,8,17,17,18,18,20,22,24; 119.9; 121.11; 122.4,5,7,7,13; 125.3; 126.3; 138.2; 139.9; 140.1; 158.5; 163.2; 164.6; 167.2; 188.5.**
- + **VIII.1.11,30,30,32; 2.37,40,40,41; 3.9,10,12,12,12,16; 4.1,2,2,19,20; 5.25,25,27,37,37,38,39; 6.6,45,46,48; 7.23; 8.18,20; 9.7,10,15; 12.16; 17.12; 19.37; 21.17,18; 23.2,16,23,24,24,28; 24.7,14,22,23,28,28,29; 25.2,22; 26.2,9,11; 27.19; 32.2,30; 33.4; 34.3,16; 35.19,20,21; 36.7; 37.7; 38.8; 45.5,30; 46.21.21,21,22,24,24,31,33; 47.13,14,15,16,17; 49.9; 50.5; 51.1,1,1,1,1,2,2; 52.1,2,2,2,2; 54.1,2,2,8; 56.2,4; 59.3; 62.10; 66.8; 68.10,15,15,16,16,17; 69.8,18; 70.15; 71.2; 74.4,4,13,13; 75.6; 77.2,5,10; 80.8; 85.3,4; 87.3; 92.25; 93.1; 97.12; 103.8.**

CHRONOLOGICAL MARKERS- 10

+ **IX.8.5; 10.4; 11.2,2; 43.3; 58.3; 61.13; 65.7; 83.4; 85.12; 86.36,47; 96.18; 97.7,38; 107.11; 112.4; 113.3,8; 114.2.**

+ **X.8.8; 10.7,9,13,14; 12.6; 13.4; 14.1,1,5,5,5,6,7,8,9,10,11,12,13,14,15; 15.8; 16.9; 17.1,1,2; 18.13; 20.10; 21.5,5; 23.6,7; 24.4; 27.17; 28.4; 31.11; 33.7; 39.7; 47.3,6; 48.2; 49.5,6; 51.3; 52.3; 55.8; 58.1,1; 59.6,8,10; 60.5,7,10,10,10; 61.13,17,18,21,26; 63.17; 64.2,16,17; 65.12,12; 67.7; 73.11; 80.3; 85.37,40,41; 86.4,23; 87.12; 89.7; 90.5,13; 91.14; 92.10,11; 93.14,15,15; 95.3; 96.5,6,8; 97.16; 98.1,3,5,6,7,8; 99.6,11; 103.3; 105.2; 106.5,6; 115.8,9; 120.6,9; 123.4,6,7; 130.5; 132.7,7; 135.1,7; 136.6; 139.4,6; 148.5; 150.3; 154.4,5; 159.3; 164.2; 165.4; 166.1; 177.2; 189.2.**

- ✘ Verse numbers are underlined where there are more than one of such words (*different words*) in the same verse.

CHRONOLOGICAL MARKERS- 11

- ✘ The evidence is very clear:
 - + the distribution of this huge flood of names and related words, common to the Rigveda, the Avesta, and the Mitanni records, shows that this is a common culture which developed in the course of composition of the new books of the Rigveda. This culture is totally missing in the old books (found only in a handful of references, every single one of which is in a hymn classified as a late addition into these old books).
- ✘ Note the distribution of two additional words in the Rigveda, *gatha* and *bija*, central to the oldest part of the Avesta:
- ✘ In the five old books:
 - + NONE.
- ✘ In the five new books:
 - + **V. 44.5; 53.13.**
 - + **I. 7.1; 43.4; 167.6; 190.1.**
 - + **VIII. 2.38; 32.1; 71.14; 92.2; 98.9.**
 - + **IX. 11.4; 99.4.**
 - + **X. 85.6,37; 94.13; 101.3.**

CHRONOLOGICAL MARKERS- 12

- ✘ The oldest part of the Avesta is the section known as the Gatha (there are five hymns or gathas) composed by Zarathushtra.
- ✘ The language of these Gathas is slightly different from, and older than, the language of the rest of the Avesta, and Zarathushtra was the first composer of the Avesta.
- ✘ This new culture of the new books of the Rigveda (totally missing in the old books) encompasses words and name types crucial to the period of Zarathushtra and earlier periods: Jarat- and *ushtra* (Zarathushtra), *-ashva* (Zarathushtra's father and other contemporaries: Pourushaspa, Haechataspa, Dajamaspa, Vishtaspa, Arajataspa), *gatha* (the Gathas), *bija* (Airyana Vaejah, the original homeland referred to by Zarathushtra), *Yama* (Yima, the ancestral king of this land), *atharvan* (athravans, the pre-Zarathushtrian Iranian fire priests), etc.
- ✘ If further additional evidence is required, see the distribution in the Rigveda of the references to four names of individuals who are also named in the Avesta.

CHRONOLOGICAL MARKERS- 13

- ✘ These four individuals are Trita, Krshanu, Turviti and Gotama, at least two of whom (Trita and Gotama) are mentioned in the Avesta as pre-Zarathushtrian individuals, but belong to the period of the later old books of the Rigveda:
- ✘ In the three earlier old books:
 - + NONE.
- ✘ In the two later old books:
 - + **IV.4.11; 19.6; 27.3; 32.9,12.**
 - + **II.11.19,20; 13.12; 31.6; 34.10,14.**
- ✘ In the five new books:
 - + **V.9.5; 41.4,10; 54.2; 86.1.**
 - + **I.36.18; 52.5; 54.6; 60.5; 61.11,16; 62.13; 63.9; 77.5; 78.1,2; 79.10; 85.11; 88.4,5; 92.7; 105.9,17; 112.21,23; 116.9; 155.2; 163.2,3; 183.5; 187.1.**
 - + **VIII.7.24; 12.16; 41.6; 47.13,16; 52.1; 88.4.**
 - + **IX.32.2; 34.4; 37.4; 38.2; 77.2; 86.20; 95.4; 102.2,3.**
 - + **X.8.7,8; 46.3,6; 48.2; 64.3,8; 99.6; 115.4.**

CHRONOLOGICAL MARKERS- 14

- ✘ Finally, to round off the evidence, see the distribution in the Rigveda of the meters known as dimetric meters (i.e. having 8 syllables per line):
 - + the gayatri (8+8+8) and the anushtubh (8+8,+8+8) are found throughout the Rigveda. But the next in line, pankti (8+8+8+8+8) is found as follows:
- ✘ In the five old books:
 - + **VI. 75.17.**
- ✘ In the five new books:
 - + **V. 6.1-10; 7.10; 9.5,7; 10.4,7; 16.5; 17.5; 18.5; 20.4; 21.4; 22.4; 23.4; 35.8; 39.5; 50.5; 52.6,16-17; 64.7; 65.6; 75.1-9; 79.1-10** (49 verses).
 - + **I. 29.1-7; 80.1-16; 81.1-9; 82.1-5; 84.10-12; 105.1-7,9-18** (57 verses).
 - + **VIII. 19.37; 31.15-18; 35.22,24; 46.21,24,32; 56.5; 62.1-6,10-12; 69.11,16; 91.1-2** (24 verses).
 - + **IX. 112.1-4; 113.1-11; 114.1-4** (19 verses).
 - + **X. 59.8; 60.8-9; 86.1-23; 134.7; 145.6; 164.5** (29 verses).
- ✘ The only verse, in the five old books, **VI. 75.17**, is in a hymn classified by Oldenberg as a late addition in the old book 6.

CHRONOLOGICAL MARKERS- 15

- ✘ The next two in line, mahapankti (8+8,+8 +8,+8+8) and dimeter shakvari (8+8+8+8+8+8) are found in the Rigveda as follows:
- ✘ In the five old books:
 - + NONE.
- ✘ In the one earlier new book:
 - + NONE.
- ✘ In the four later new books:
 - + **I. 191.10-12** (3 verses).
 - + **VIII. 36.1-7; 37.2-7; 39.1-10; 40.1-11; 41.1-10; 47.1-18** (62 verses).
 - + **X. 59.9; 133.3-6; 134.1-6; 166.5** (12 verses).
- ✘ We see a clear chronological evolution of the dimeter meters in the Rigveda: the pankti evolved in the period of the early new book 5, and the mahapankti and dimeter shakvari in the period of the later new books. All three meters are totally missing in the old books (except for one late pankti verse in a late hymn as per Oldenberg).
- ✘ But the pankti is common in the Avesta, and two of the five gathas of Zarathushtra (the oldest hymns in the Avesta) are in the mahapankti meter.

CHRONOLOGICAL MARKERS- 16

- ✘ If this common Rigvedic-Avestan-Mitanni culture were pre-Rigvedic, all these words and these meters should have been found in abundance in the oldest parts of the Rigveda, many of them fading out in the newer parts and certainly in post-Rigvedic texts. But exactly the opposite is the case.
- ✘ While this culture is totally missing in the old books of the Rigveda, it is rampant throughout the new books of the Rigveda and in all post-Rigvedic Sanskrit texts (Vedic, Puranic, Epic, Classical).
- ✘ The old books of the Rigveda alone stand isolated from this common **new** culture.
- ✘ This common Rigvedic-Avestan-Mitanni culture is therefore a culture which developed well after the period of composition of the old books of the Rigveda, and from the culture of those old books.
- ✘ This has very crucial implications for the geography and the absolute chronology of the “Indo-Iranians”.

GEOGRAPHICAL IMPLICATIONS

- ✘ Note the geographical implications of all this evidence:
 - + The geographical data in the Rigveda, *as we saw earlier*, shows that the Vedic Aryans during the composition of the oldest book of the Rigveda, book 6, were inhabitants of areas in the interior of India to the east of the Sarasvati with no prior acquaintance with the areas to the west, with which they became acquainted only in the later parts of the Rigvedic period.
 - + This common culture of the new books of the Rigveda, and of the Avesta and the Mitanni records, developed after and from the culture of the old books of the Rigveda, whose geographical area lay within India to the east of the Sarasvati.
- ✘ Therefore the proto-Iranians and the ancestral Mitanni Indo-Aryans were emigrants from India in or after the period of composition of the new books of the Rigveda.

DATING THE RIGVEDA- 1

- ✘ The implications of all this for the absolute chronology of the Rigveda is even more devastating:
 - + The Mitanni kingdom in “**northern Iraq/Syria**” is dated from datable records to “**c.1460-1330 BCE**” (Witzel).
 - + Even at that point of time, the Indo-Aryan elements in the language and culture of the Mitanni are “**remnants**” (Witzel) of an earlier period: “**the Indic elements seem to be little more than the residue of a dead language in Hurrian ... the symbiosis that produced the Mitanni may have taken place centuries earlier**” (Mallory).
 - + But centuries earlier, we have Indic elements as similar “**residue of a dead language**” in the Kassite language which belonged to “**an altogether unknown language group**” (Witzel). The Kassite conquest of Mesopotamia, from similar datable records, is dated between 1760 BCE and “**c.1677 BCE**” (Witzel).
- ✘ The original Mitanni Indo-Aryans, who influenced the Kassites, were therefore present in West Asia well before 1700 BCE.

DATING THE RIGVEDA- 2

- + As these Mitanni IAs had migrated from India long before their undeniable presence in West Asia before 1700 BCE, they must have left India, at the very minimum estimate, before 2000 BCE.
- + But the textual evidence shows that they left India in or after the period of composition of the new books of the Rigveda.
- + Therefore, the new books of the Rigveda were composed before 2000 BCE, or at least the common culture of the new books was already fully developed by the time the Mitanni IAs left India before 2000 BCE taking this culture with them.
- + This fully developed common culture of the new books must have taken at least a few centuries to develop a form so strikingly different from the culture of the later old books which preceded them: therefore this culture of the period of the new books of the Rigveda, even at the minimum possible estimation, is a culture which goes deep back into the third millennium BCE.
- × How deep back? 2200 BCE, 2400 BCE, 2600 BCE, or more?

DATING THE RIGVEDA- 3

- ✘ Only one thing is certain: the culture of the new books definitely goes back deep into the third millennium BCE.
- ✘ And we have two more chronological markers, independent of the Mitanni evidence, which confirm this.
 - + A chronological marker for the date of the Rigveda is the spoked wheel. Spoked wheels were invented around Central Asia in the second half of the third millennium BCE.
 - + Another is the domestication of the Bactrian camel: “**The Bactrian camel was domesticated in Central Asia in the late 3rd mill. BCE**” (Witzel). The following is the distribution of references to camels and spokes in the Rigveda, all in the new books:
 - ✘ V.13.6; 58.5.
 - ✘ I.32.15; 141.9; 138.2; 164.11,12,13,48.
 - ✘ VIII.5.37; 6.48; 20.14; 46.22,31; 77.3.
 - ✘ X.78.4.
- ✘ The old books of the Rigveda clearly belong to a period earlier to the invention of spokes and the domestication of the Bactrian camel, and the second half of the third millennium BCE is the period of the new books of the Rigveda.

DATING THE RIGVEDA- 4

- ✘ The culture of the new books (5,1,8,9,10) was the culture of the second half of the third millennium BCE.
- ✘ Before this culture, we have the culture of the later old books (4,2). And before that, the culture of the earlier old books (6,3,7), *each with its own duration in numbers of centuries.*
- ✘ Therefore, even taking the minimum duration for each of the different earlier parts of the Rigvedic period, the oldest books must have been composed *in the early third or the late fourth millennium BCE.*
- ✘ Therefore the following features of the Rigveda actually apply to a period *in the early third or the late fourth millennium BCE:*
 - + a) The Vedic Indo-Aryans were inhabitants of areas in the interior of India to the east of the Sarasvati with no prior acquaintance with areas to the west, into which they expanded during the course of composition of the oldest books.
 - + b) The Rigveda has no knowledge of any extra-Indian areas.
 - + c) The Vedic people show no acquaintance with anyone or anything non-IE.
 - + d) The river and place names in the Indus area are purely IE.

TWO DEVASTATING IMPLICATIONS

- ✘ Therefore, at a minimum estimate, the joint Indo-Iranians were full-fledged and exclusive inhabitants of the Rigvedic area as far back as the late fourth and the early third millennium BCE. Note the two devastating implications of this:
 - + 1. The Indus Civilization (now more properly referred to as the Sindhu-Sarasvati civilization), which occupies the same area as the geographical area of the Rigveda in the same period, was an Indo-Iranian civilization.
 - + 2. **“The date of dispersal of the earliest, western IE languages... can be estimated in the early third millennium BCE. Further dates supplied by a study of important cultural features... point to the end of the fourth or the beginning of the third millennium as a date ad quem, or rather post quem for the last stage of commonly shared PIE”** (Witzel). If the separation and dispersal of the IE branches commenced at this point of time, then it could only have taken place from the vicinity of the Sindhu-Sarasvati civilization.

Questions?