Araṭṭa geography, Meluhha vocabulary, Indus Script hieroglyphs and interactions with Susa

Araṭṭa of *Enmerkar and the Lord of Aratta* (ELA)is not a mythical region, but identified as Lāṭa, ancient Gujarat, presenting archaeological and philological arguments. This identification explains the interactions of Meluhha with Susa during 4th-2nd millennia BCE. The interactions resulted in the use of Indus Script hieroglyph-multiplexes as hypertexts on cylinder seals and other artifacts of Susa such as the 'spinner lady' frieze, Susa pot with metal implements, Sit Shamshi bronze veneration of the Sun. Some non-Sumerian words in Sumerian lexis are explained as Meluhha words of Indian *sprachbund* consistent with the decipherment of Indus Script Corpora as *catalogus catalogorum* of metalwork.

http://bharatkalyan97.blogspot.in/2014/01/aratta-as-meluhha-speech-area-re.html
http://bharatkalyan97.blogspot.in/2014/01/locating-aratta-with-archaeological.html
Mleccha (Meluhha) would frequently interchange *r-* and *l-* sounds as evidenced in the name of Lāṭa which could also be pronounced as Rāṭa, a derivation from rāṣṭra (Sanskrit). This *r-* and *l-* interchange is explained in Samskritam grammar as *ralayorabhedaH*. This is also one example of the phonetic changes recorded in *parole* (speech) compared to *langue* (or grammatically correct, literary expressions, say, recorded in chandas).

The following are variants of the Sanskrit gloss: rāṣṭrá n. ' kingdom, country ' RV., ' people ' Mn. Pa. Pk. *raṭṭha* -- n. ' kingdom, country '; Ku. *rāṭh* ' faction, clan, separate division of a joint -- family group '; Si. *raṭa* ' country, district ', Md. *ra* ' (abl. *rařuṇ*). -- See rāḍhā (CDIAL 10721). rāṣṭrakūṭa m. ' name of a people ' inscr. (orig. or by pop. etym. 'head of the kingdom'). S. *rāṭhoṛu* m. ' a caste of Rajputs, bold hardy man '; H. *rāṭhaur* m. ' a tribe of Rajputs (a caste name) ', G. *rāṭhoṛ* m. -- Poss. hypochoristic in L. *rāṭh* m. ' title of Jats, Gujjars, and Ḍogras, cruel hardhearted man '; P. *rāṭh* m. ' gentleman, noble -- hearted fellow ' rather than < rāṣṭrín (CDIAL 10722). 10724 rāṣṭrín ' possessing a kingdom ' ŚBr., *rāṣṭrika* -- m. ' governor ' Hariv. Pa. *raṭṭhika* -- m. ' governor ', Pk. *raṭṭhiya* -- m., OSi. *raṭiya*. -- L. P. *rāṭh* see rāṣṭrakūṭa (CDIAL 10724).

The Pali, Prakrit form *raṭṭha* is instructive and means a region ruled by a ruler. A region without such a ruler, say, a janapada could have been called *a-raṭṭha* or *Araṭṭa*.

Considering that Lāṭa consistently refers to Gujarat region in many early epigraphs, it is reasonable to assume that some areas of the region which did not have a ruler and was a *janapada* (trans. republic) -- at some point of time as we traverse the mists of the past -- could have been called *Araṭṭa*.

Ancient names of the region of Gujarat (which supplied carnelian stones)

Lāṭa or Lāḍa (cf. Biddhasālabhanjikā) was the ancient name of Gujarat and the northern Konkan (Marco Polo, Vol. II, p. 302n.). The name is also mentioned in Vātsyāyana's *Kāmasūtra*. Dhauli inscription calls it Lāthikā. Girnar inscription of Asoka calls it Rāsthikā (Risthika).

Lāḍa is cognate with Rāḍha of Bengal. (Mahavamsa). The link of Rāḍha with Lāḍa may also be seen in the narrative that Prince Sihabahu had left his maternal grand father's kingdom in *Vanga* and founded Sihapura in Lata Rashtra. (Mahavamsa 6.34).

Lāṭa was also called Ollā.(Rajasekhara's Viddhasalābhanjikā, Acts II and IV). Ollā is a phonetic variant of Ballabhi or Balabhi (now called Wallay or Walā).

The region south of Mahi or Narmada upto river Purva (or as far as Daman) was called Lāṭa and 'it corresponded roughly with southern Gujarat'. (cf.Gauuda P., ch. 55; Dowson's Classical Dictionary of Hindu mythology; Dr. Bhandarkar's Hist. of the Dekkan, see XI, p 42).

According to Prof. Buhler, Lāṭa is central Gujarat, the district between Mahi and Kim rivers and its chief city was Broach. (cf. Additional notes. It-sing's Records of the Buddhist religion by Takakusu, p. 217; Alberuni's India, I, p. 205).

Copper plate inscription found at Baroda names Lāṭeyvara to be Elapur (v. II) also with the genealogy of the kings of Lāṭesvara (JASB, vol. VIII, 1839, p. 292).

Lāṭa has been identified with Central and Southern Gujarat in the Rewah stone inscription of Karna.

Lāṭarāṣṭra or Lāṭaviṣaya had the capital city of Sihapura according to Dipavamsa. Upon the death of Sihabahu of Sinhapura (*Lala Rattha = Lata Rashtra = Latadesa = Gujarat*), his son Summita became king of Lata. He married a Madra princess by whom he had three sons. (Mahavamsa, Trans Geiger, p 62.)

Śaktisangam Tantra locates Lāṭa to the west of Avanti and to the northwest of Vidarbha.

The appearance of the terms *Rathika*, *Ristika* (*Rashtrika*) or *Lathika* in conjunction with the terms *Kambhoja* and *Gandhara* in some Ashokan inscriptions of 2nd century BCE from Mansera and Shahbazgarhi in North Western Frontier Province (present day Pakistan), Girnar (Saurashtra) and Dhavali (Kalinga) and the use of the epithet "Ratta" in many later inscriptions has prompted a claim that the earliest Rashtrakutas (ca. 6[tth-7th] centuries) were descendants of the *Arattas*, natives of the Punjab region from the time of Mahabharata, who later migrated south and set up kingdoms there. (Hultzsch in Reu 1933, p2). The term "Ratta" is implied in *Maharatta* ruling families from modern Maharashtra region.(Altekar, 1934, pp. 20-21).

"Uttarakāṇḍa of the Rāmāyaṇa, Ch. 100, verse10) refers to Vāhīka who were also known as Jarttikā(Jāt?) and Araṭṭa (Araṭṭa were the Arattai of the *Periplus of the Erythrean Sea*, p. 41) and that their capital was Śākala (Sialkot). Another portion of the same passage suggests that in the Araṭṭa countries religion was in disrepute; it was thus an impure region, and the Aryans of mid-India were forbidden to go there. This is also reflected in the Vārttikā of Pāṇini by Kātyāyana who derives the word Vāhīka from 'vahi' or 'bahi' meaning 'outside', -- suggesting those who were outside the pale of Aryandom. According to Pāṇiniand his scholiast Patañjali, Vāhīka was another name for the Punjab (IV, 2, 117; V, 3,114; Ind. Ant., I, 122)."(Law, Bimala Churn, 1943, *Tribes in Ancient India*, Poona, Meharchand Munshiram). This points to the possibility that Araṭṭa people of *Baudhāyana śrautasūtra* migrated further southwards from the Punjab, just as Uttaramādra migrated beyond the Himalayas.
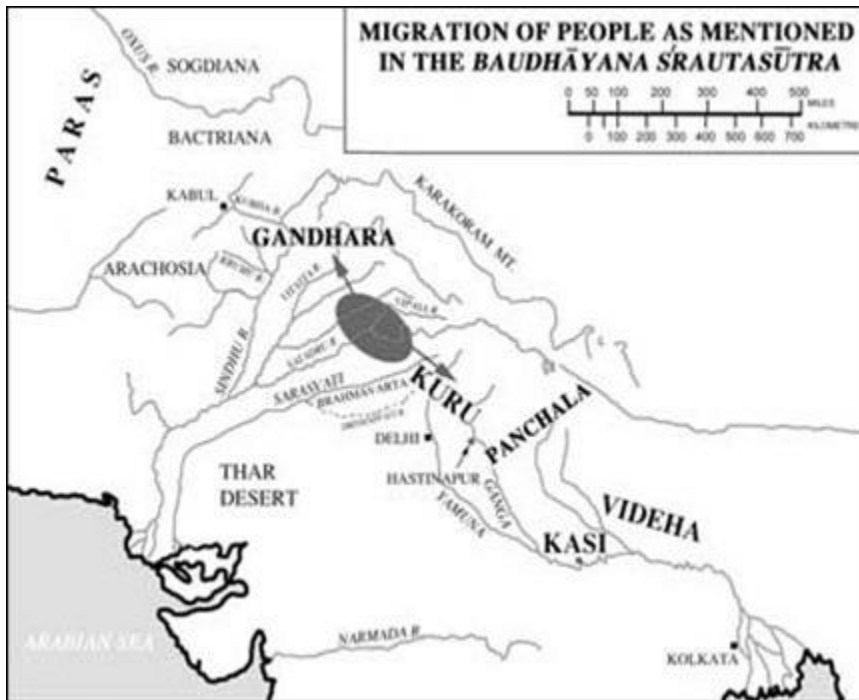
Jean Przylusky notes that Bahlika (Balkh) was an Iranian settlement of the Madras who were known as Bahlika-Uttaramadras. (An Ancient People of Panjab, The Udumbras, *Journal Asiatique*, 1926, p 11).

Note: Jarttikā (Jāt?) and Araṭṭa as Vāhīka could relate to the eastern and south-western location of the people in present-day as Jāt in Rajasthan and as Araṭṭa (Gurjara) in Gujarat.

The horse argument for locating Araṭṭa

Smt. Jayasree Saranathan has provided me the following guidance:

I think Aratta lies to west of river Indus and is known for horse breeding. Please refer Mahabharata sources where Aratta horses were mentioned to have been used in wars. Aratta was also known for irreligious and matriarchal culture. A place with a combination of all these -

breeding of war-horses, matriarchy and unchaste women - to be the location of Aratta which was ruled by Sindhu kings in Mahabharata times. I am even tempted to connect it to Susa. I am giving below the Mahabharata sources.

Mbh.6.86.4544	Disregarding those arrows, the impetuous Vrikodara, with heart filled with rage, slew in that battle all the steeds, born in Aratta, of the king of the Sindhus.
Mbh.6.91.4754	And smiling the while, several warriors on thy side, with a large number of steeds consisting of the best of the Kamvoja breed as also of those born in the country of the Rivers, and of those belonging to Aratta and Mahi and Sindhu, and of those of Vanayu also that were white in hue, and lastly those of hilly countries, surrounded the Pandava army
Mbh.7.23.1157	Mighty steeds of gigantic size, of the Aratta breed, bore the mighty-armed Vrihanta of red eyes mounted on his golden car, that prince, viz, who, rejecting the opinions of all the Bharatas, hath singly, from his reverence for Yudhishthira.
Mbh.7.191.10590	Kritavarman, O king, also fled away, borne by his swift steeds, and surrounded by the remnant of his Bhoja, Kalinga, Aratta, and Valhika troops.
Mbh.8.45.2428	In former days a chaste woman was abducted by robbers hailing from Aratta.

In ancient texts, there are references to both Araṭṭa horses and Saindhava horses. It should be noted that Rann of Kutch is on the mouth of Sindhu and Sarasvati rivers.

Not far from Dholavira is a site called Surkotada. Surkotada site contains horse remains dated to ca. 2000 BCE, which is considered a significant observation with respect to Indus Valley Civilisation. Sándor Bökönyi (1997), on examining the bone samples found at Surkotada, opined that at least six samples probably belonged to true horse.During 1974, Archeological Survey of India undertook excavation in this site and J.P.Joshi and A.K.Sharma reported findings of horse bones at all levels (cira 2100-1700 BCE).

Sources:
Bökönyi, Sándor (1997), "Horse remains from the prehistoric site of Surkotada, Kutch, late 3rd millennium B.C.", *South Asian Studies* 13 (1): 297
Singh, Upinder (2008). A history of ancient and early medieval India: from the stone age to the 12th century: New Delhi: Pearson Education. p. 158. Jump up
Cf. Meadow, R. H. and Patel, 1997.
Jump upArcheological Survey of India. Indian Archeology 1974-75.
Jump upEdwin Bryant, Edwin Fransic Bryant. The Quest for Origins of Vedic Culture:The Indo Aryan Migration Debate. Oxford University Press. 2001 Page 171.http://en.wikipedia.org/wiki/Surkotada#Horse_remains

MBh also locates Araṭṭas in the region where 5 rivers + Sindhu flow: There where forests of Pilus stand, and those five rivers flow, viz, the Satadru, the Vipasa, the Iravati,

the Candrabhaga, and the Vitasa and which have the Sindhu for their sixth, there in those regions removed from the Himavat, are the countries called by the name of the Arattas. (Mbh.8.44.2385)

Aratta: locus and identification

The detailed background provided in the previous paragraphs, on the importance of the *Baudhāyana śrautasūtra* text is central to the identification of Aratta (transliterated more precisely as Araṭṭa.

Let me summarise the key evidences provided in the ancient text of *Baudhāyana śrautasūtra:*

The text makes a differentiation between the peoples of the Panjab and the territories West of it on one hand, and the "properly Vedic" tribes of Madhyadesa and the adjacent country East of it.

Moving to the east are Kuru, Panala, Kasi and Videha, together called the Ayava group.

Moving to the west are Gandhari, Parsu and Araṭṭa people together called the Amavasa group. The region occupied by the goup is a vast swathe of land comprising a major portion of modern-day W. Punjab, North-west Frontier Province/Baluchistan provinces and much of Afghanistan. Araṭṭa were residents of W. Punjab (north of Multan). Baudhāyana śrautasūtra 18.33 and *Baudhāyana Dharmasūtra* refer to Araṭṭa and Gandhara.

Baudhāyana Dharmasūtra 1.1.2.14 clubs together many regions with people of 'mixed origins' such as: "Avanti (Ujjain), Anga (region around modern Bhagalpur, Bihar), Magadha, Surashtra (modern Kathiawar), Upavrta, Sindhu (modern Sindh), Sauvira (modern Bahawalpur and Pakistani Punjab south of Multan). Extending the regions with people of 'mixed origins', the list extends in Baudhāyana Dharmasūtra 1.1.2.15 to: Araṭṭa, Karaskara (Narmada valley), Pundra (northern Bengal), Sauvira, Vanga (southern Bengal), Kalinga (Orissa)" -- visit to which regions, requires performance of punastoma or sarvaprshthi as expiation.

All these regions listed in the two lists of *Baudhāyana Dharmasūtra* 1.1.2.14 and 1.1.2.15 , as 'mixed persons' and including Aratta (which may be a region around Santal Paraganas, Bastar and eastern Uttar Pradesh) can be explained as Meluhha (mleccha) area, since Meluhha (mleccha) are characterised by their use of *apa-śabdas* while performing *yajña*-s.

I entirely agree with Vishal Agarwal's explanation which notes that these as 'impure' regions lie on the periphery of Aryavarta (Ganga-Yamuna doab) where Vedic orthopraxy prevailed". If one (from Aryavarta, governed by the sacred Vedic tradition) visits these 'impure' regions detailed prescribed procedures require (punastoma or sarvaprshthi) yajña-s to be performed as expiation. I submit that these regions are the Meluhha (mleccha) speech areas. The prescribed expiation procedures are also outlined in Baudhāyana śrautasūtra 18.31 which lists 'impure regions' as: Sauvira, Araṭṭa, Kalinga, Karaskara and Gandhara. Visiting these 'impure regions' required performance of prescribed expiation procedured.

Thus, it is clear that in --*Baudhāyana śrautasūtra* 18.13 and *Baudhāyana Dharmasūtra* 1.1.12.15, both constituent parts of *Baudhāyana Kalpasūtra* -- Aratta is identified

as a region on the periphery of Aryavarta (Ganga-Yamuna doab) but close to it. Such a region was peopled by Meluhha (mleccha) speakers who can be distinguished from *Arya vācas,* speech of residents of Aryavarta. With such a distinction, it is possible to postulate Meluhha (mleccha) as proto-Indo-Aryan or precursor versions of*Prākṛts* or *deśi.* Such *Mleccha vācas* of 'impure regions' detailed in both the texts identified the Meluhha region and Meluhha artisans/traders had their sea-faring merchandise and donkey caravans along the Tin road of the bronze age extending from Meluhha into the Fertile Crescent.
See: http://bharatkalyan97.blogspot.in/2014/01/proto-indian-meluhha-precursor-of.html

Baudhāyana śrautasūtra 18.55, *Śathapathabrāhmaṇa* XI.1.5 and *Vādhula Anvakhyāna* 1.1.1-2 clearly pre-suppose the Kuruksetra region as the scene of action involving Pururava and Uruvasi.

In all later Sanskritic literature, the word denotes western and central Punjab. 'Aratta' is also mentioned as a source of Lapis Lazuli in a Mesopotamian text. Since this mineral was obtained from extreme northern regions of Afghanistan, as well as from regions just north of Quetta, some scholars have often assumed that it denoted the Helmand valley. See for instance – Hansman, J. F. 1978. 'The Question of Aratta'. In The Journal of Near Eastern Studies, vol. 37, no. 4, pp. 331-336 However, even if this identification in Mesopotanian texts is correct, we need not assume that the Aratta in *Baudhāyana Kalpasūtra* also meant the same region because the Mespotamian text and this *Kalpasūtra* are separated from each other by great distance and time. In my opinion, it is more appropriate to interpret this *Kalpasūtra* using data from successor Hindu traditions, rather than data from distant Mesopotamian traditions!) The *Baudhāyana śrautasūtra* is a not stand-alone text of its particular Sakha of Krshna Yajurveda. It is in fact a (major) part of a larger text – the *Baudhāyana Kalpasūtra*. The various parts of the *Kalpasūtra* are the *śrautasūtra*, the*Hautrasūtra, Grhyasūtra, Sulbasūtra* and the *Dharmasūtra*. Hindu tradition attributes all the portions of the Sutra to the same person, viz. Muni Baudhāyana. To modern scholarship however, the *Kalpasūtra*appears to be a stratified text. (A major portion of the *Kalpasūtra* is attributed to Baudhāyana himself, the *Dvaidhasūtra* is said to be an addition by his direct disciples (or near immediate disciples), portions of*Grhyasutra* are attributed to him with the *Grhyaparisesha* being a late addition. The *Dharmasūtra* is considered a very late addition. Patrick Olivelle [2000. *Dharmasūtras, annotated text and translation*. New Delhi: Motilal Banarsidass, p. 10] assigns a date of 150 B.C.E. to *Baudhāyana dharmasūtra*, a date which is ridiculously recent in my opinion.) It is not relevant here to discuss the merits of these various views related to the authorship of *Baudhāyana Kalpasūtra* here. Even if the entire *Kalpasūtra* is not from the same author, the later parts nevertheless reflect the understanding of the older tradition by the later-day Baudhayaniyas.

Even if we assume that 'Brahmana-like' portion BSS 18.44 is an older part of the text, it is worthwhile investigating what the words Aratta, Parshu and Gandhara mean in other portions of the *Kalpasūtra* text. Parsu does not appear to occur elsewhere in *Baudhāyana Kalpasūtra*. Aratta and Gandhara however are found mentioned in BSS 18.13 and in *Baudhāyana Dharmasūtra* (= BDS).
Let us consider BDS (I have used the edition by Umesh Chandra Pandey.
1971. *Baudhāyana Dharmasūtra* (with Govindswami's commentary, and a gloss by

Chinnaswami Shastri). Chaukhamba Sanskrit Series: Varanasi) First *Sūtra* 1.1.2.10 defines Aryavarta as the land west of Kalakavana (roughly modern Allahabad), east of 'adarsana' (the spot where Sarasvati disappears in the desert), south of Himalayas and north of the Vindhyas. An alternate definition of Aryavarta in *sūtra* 1.1.2.11 restricts Aryavarta to the Ganga-Yamuna doab. The text then enumerates the following peoples who are of 'mixed' origins, and therefore whose traditions are not worthy of emulation by the residents of Aryavarta –
"Avanti (-Ujjain), Anga (= area around modern Bhagalpur in Bihar), Magadha, Surashtra (= modern Kathiawar), Upavrta, Sindhu (= modern Sindh), Sauvira (= modern Bahawalpur, and Pakistani Panjab south of Multan) are (i.e., the residents of these regions are) of mixed origin." *Baudhāyana Dharmasūtra* 1.1.2.14 "Aratta, Karaskara (=Narmada valley?), Pundra (=northern Bengal), Sauvira, Vanga (= southern Bengal), Kalinga – whosoever visits these areas should perform Punastoma or Sarvaprshthi sacrifices as an expiation." *Baudhāyana Dharmasūtra* 1.1.12.15
Clearly, all these regions lie outside the Aryavarta where Vedic orthopraxy prevailed. What needs to be noted here is that all these 'impure' regions lie on the periphery of Aryavarta. Distant regions such as Gedrosia, Arachosia (Helmand valley), Kashmir, Kabul Valley etc., are so far that they are not even mentioned. Again, *Baudhāyana śrautasūtra* 18.13 also mentions that whosoever visits Sauvira, Aratta, Kalinga, Karaskara and Gandhara, should perform ritual expiations.

In both these cases from the *Baudhāyana Kalpasūtra*, the word 'Aratta' denotes a region or peoples who live on the periphery of Aryavarta, or close to Aryavarta but outside it. Witzel's interpretation (Witzel 1995: 320-321) of Baudhāyana śrautasūtra 18.44 however requires Arattas to be in the Helmand valley in Arachosia (south-west Afghanistan), from where they then migrated into South Asia. Much of ancient Sanskrit and Vedic literature considers the people and region of central and western Punjab as impure and outsiders. But equating Aratta with Arachosia would mean that there is no region or people corresponding to central and western Punjab that is considered polluting in the *Baudhāyana Kalpasūtra*.

Baudhāyana śrautasūtra 18.44-45: "To the East went Ayus; from him descend the Kurus, Pancalas, Kasis and Videhas. These are the peoples which originated as a consequence of Ayus's going forth. To the West went Amavasu; from him descend the Gandharis, the Sparsus and the Arattas. These are the peoples which originated as a consequence of Amavasu's going forth." (Translation from Dutch: Caland, Willem. 1903. "Eene Nieuwe Versie van de Urvasi-Mythe". In Album-Kern, Opstellen Geschreven Ter Eere van Dr. H. Kern. E. J. Brill: Leiden, pp. 57-60 "Naar het Oosten ging Ayus; van hem komen de Kuru's, Pancala's, Kasi's en Videha's. Dit zijn de volken, die ten gevolge van het voortgaan van Ayus ontstonden. Naar het Westen ging Amavasu; van hem komen de Gandhari's. de Sparsu's en de Aratta. Dit zijn de volken, die ten gevolge van Amavasu's voortgaan ontstonden.").

Baudhāyana śrautasūtra (Ed., with an English translation). 3 vols. New Delhi: Motilal Banarsidass/IGNCA).

In volume III of his translation, on p. 1235, Kashikar translates the relevant sentences of the text as follows-

"Ayu moved towards the east. Kuru-Pancala and Kasi-Videha were his regions. This is the realm of Ayu. Amavasu proceeded towards the west. The Gandharis, Sparsus and Arattas were his regions. This is the realm of Amavasu."

Clearly, Caland interpreted the passage to mean that from a central region, the Arattas, Gandharis and Parsus migrated west, while the Kasi-Videhas and Kuru-Pancalas migrated east.

Toshifumi Goto's German Translation:

In his recent study [Tushifumi Goto. 'Pururavas und Urvasi" aus dem neuntdecktem Vadhula-Anvakhyana (Ed. Y. Ikari)'. pp. 79-110 in Tichy, Eva and Hintze, Almut (eds.). Anusantatyai; J. H. Roll: Germany (2000)] of the parallel passages dealing with the Agnyadheya rite, Goto translates the Sutra passage in the following words (p. 101 sqq.) –

""Nach Osten wanderte Ayu [von dort] fort. Ihm gehdie genannt werden: "kurus und pancalas, kazis und videhas."{87} Sie sind die von Ayu stammende Fortfuehrung. {88} Nach Westen gewandt [wanderte] amavasu [fort]. Ihm gehoeren diese: "gandharis, parzus, {88} arattas". Sie sind die von amAvasu stammende [Fortfuehrung]. {90} {87}iti kann hier kaum die die Aufzaehlung abschliessende Partikel (Faelle bei OERTEL Synt. of cases, 1926, 11) sein. In den beiden Komposita koennte der Type ajava'h' [die Gattung von] Ziegen und Schafen' vorliegen: pluralisches Dvandva fuer die Klassifikation, vgl. GOTO Compositiones Indigermanicae, Gs. Schindler (1999) 134 n. 26. {88} Gemeint ist hier wohl die Erbschaft seiner Kolonisation ("Fortwanderung"); mit
bekannter Attraktion des Subj.-Pronomens in Genus und Numerus an das Pr
{89} Mit WITZEL, Fs. Eggermont (1987) 202 n. 99, Persica 9 (1980) 120 n.126 als gandharayas parsavo statt -ya sparsavo aufgefasst, wofuer dann allerdings im rezenten BaudhSrSu die Schreibung gandharayah parsavo zu erwarten wals -SP- ausgesprochen wurde (wie z.B. in der MS, vgl. AiG I 342) und noch kein H (fÔr das erste s) eingefuehrt wurde. -yaspa- entging einer (interpretatorischen) {90} Dahinter steckt wohl die Vorstellung von Ayu' als normales Adjektiv 'lebendig, beweglich' und entsprechend, wie KRICK 214 interpretiert, von amavasu-: "nach Westen [zog] A. (bzw.: er blieb im Westen in der Heimat, wie sein Name 'einer, der Gueter daheim hat' sagt."."

Loosely translated into English, this reads –

"From there, Ayu wandered Eastwards. To him belong (the groups called) 'Kurus and Panchalas, Kashis and Videhas' (note 87). They are the branches/leading away (note 88) originating from Ayu. From there, Amavasu turned westwards (wandered forth). To him belong (the groups called) 'Gandharis, Parsus (note 89) Arattas'. They are the branches/leading away originating from Amavasu. (note 90)." {90}: It appears that the notion of 'Ayu' as an normal adjectival sense 'living', 'agile' underlies this name. Correspondingly, Krick 214 interprets Amavasu as – "Westwards [travelled] A. (or: he stayed back in the west in his home, because his name says – 'one who has his goods at home')".

A very strong piece of evidence for deciding the correct translation of *Baudhāyana śrautasūtra* 18.44 is the passage that occurs right after it, i.e., *Baudhāyana*

śrautasūtra 18.45...From this text, it is clear that Urvasi, Pururava and their two sons were present in Kurukshetra in their very lifetimes. There is no evidence that they traveled all the way from Afghanistan to Haryana (where Kurukshetra is located), nor is there any evidence that she took her sons from Kurukshetra to Afghanistan after disposing off the pitcher. The passage rather only to indicate that the family lived in the vicinity of Kurukshetra region. Therefore, the possibility that Amavasu, one of the two sons of Pururava and Urvasi lived in Afghanistan from where Ayu, the other son, migrated to India is totally negated by this passage. Rather, BSS 18.45 would imply that the descendants of Amavasu, i.e., Arattas, Parsus and Gandharis migrated westwards from the Kurushetra region. (It may be pointed out that in *Taittiriya Aranyaka* 5.1.1, the Kurukshetra region is said to be bounded by Turghna (=Srughna or the modern village of Sugh in the Sirhind district of Punjab) in the north, by Khandava in the south (corresponding roughly to Delhi and Mewat regions), Maru (= desert, noting that the Thar has advanced eastward into Haryana only in recent centuries) in the west, and 'Parin' (?) in the east. This roughly corresponds to the modern state of Haryana in India)...
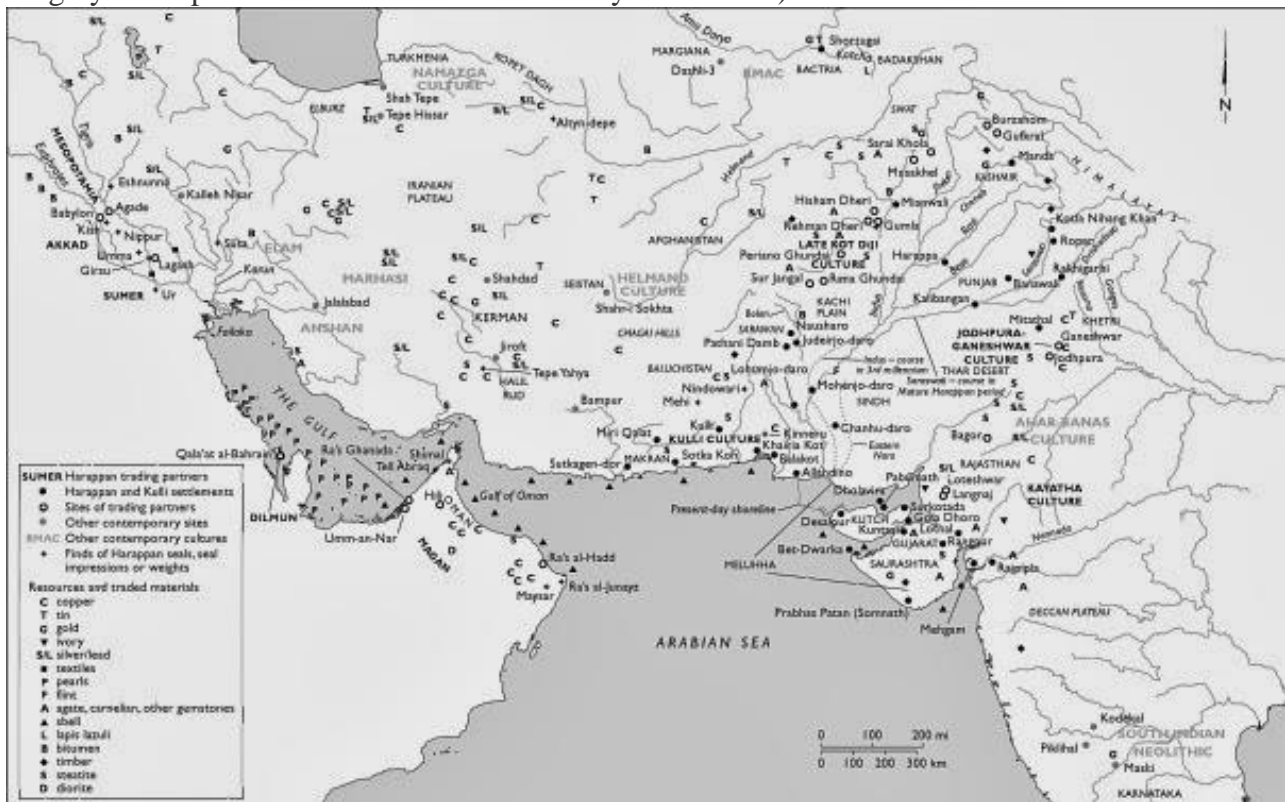
Cohen, Sol (1973). "Enmerkar and the Lord of Aratta . Ph.D. dissertation, University of Pennsylvania. pp. 56) notes: *"Aratta became a epithet for "abundance" and "glory".*The glory is related to its renown as a place with plenty of gold, silver, lapis lazuli and other precious materials, as well as the artisans to craft them. If lapis lazuli is associated with Aratta, identifyingit with the region around the Caspian Sea is debatable. Aratta is a region associated with female divinity Inana who transfers allegiance from Aratta to Uruk. "Enmerkar wants Aratta to submit to Uruk, bring stones down from the mountain, craft gold, silver and lapis lazuli, and send them, along with "kugmea" ore to Uruk to build a temple. Inana bids him send a messenger to Aratta, who ascends and descends the "Zubi" mountains, and crosses Susa, Anshan, and "five, six, seven" mountains before approaching Aratta.,,In 1963, Samuel Noah Kramer thought that a "Mount Hurum" in a Lugalbanda myth (which he titled "Lugalbanda on

Mount Hurrum" at the time) might have referred to the [Hurrians](#), and hence speculated Aratta to be near [Lake Urmia](#).[6] However, "Mount Hurum", *"hur-ru-um kur-ra-ka"*, in what is now called *Lugalbanda in the Mountain Cave*, is today read "mountain cave",[7] and Kramer subsequently introduced the title "Lugalbanda, the Wandering Hero" for this story.,,A "possible reflex" has been suggested in Sanskrit *Āraṭṭa* or *Arāṭṭa* mentioned in the [Mahabharata](#) and other texts;Alternatively, the name is compared with the toponym [Ararat](#) or [Urartu](#). " https://en.wikipedia.org/wiki/Aratta

The principal objective considerations which make the identification with *Arāṭṭa* of Mahabharata as a Meluhha region relate to 1) availability of lapis lazuli and artisans with expertise in lapis lazuli in Aratta and 2) the traditional identification of *Lāṭa* (cognate *Arāṭṭa*) with Gujarat which is associated with lapidary workers of etched carnelian beads, renowned exchange artisanal products.

See: http://bharatkalyan97.blogspot.in/2013/07/location-of-marhashi-and-cheetah-from.html

"The Ninevite Gigamesh Epic, composed probably at the end of the second millennium BC, has Utnapishtim settled "at the mouth of the rivers", taken by all commentators to be identical with Dilmun." (W.F.Albright, The Mouth of the Rivers, *AJSL*, 35 (1919): 161-195).

The mouth of the rivers may relate to the Rann of Kutch/Saurashtra lying at the mouth of the Sindhu and Sarasvati rivers. In the Sumerian myth *Enki and Ninhursag*, which recounts a Golden Age, paradise is described: "The crow screams not, the *dar*-bird cries not *dar,* the lion kills not... the ferry-man says not 'it's midnight', the herald circles not round himself, the singer says not elulam, at the outside of the city no shout resounds." The cry of the sea-faring boatmen in Indian languages on the west-coast is: e_le_lo!
Lines 123-129; and interpolation UET VI/1:
"Let me admire its green cedars. The (peole of the) lands Magan and Dilmun, Let them come to see me, Enki! Let the mooring posts beplaced for the Dilmun boats! Let the magilum-boats of Meluhha transport of gold and silver for exchange...The land Tukris' shall transport gold from Harali, lapis lazuli and bright... to you. The land Meluhha shall bring cornelian, desirable and precious sissoo-wood from Magan, excellent mangroves, on big ships The land Marhashi will (bring) precious stones, dushia-stones, (to hang) on the breast. The land Magan will bring copper, strong, mighty, diorite-stone, na-buru-stones, shumin-stones to you. The land of the Sea shall bring ebony, the embellishment of (the throne) of kingship to you. The land of the tents shall bring wool... The city, its dwellin gplaces shall be pleasant dwelling places, Dilmun, its dwelling place shall be a pleasant dwelling place. Its barley shall be fine barley, Its dates shall be very big dates! Its harvest shall be threefold. Its trees shall be ...-trees."
http://www.hindunet.org/hindu_history/sarasvati/lapis/lapis_lazuli.htm

"In 1972, however, J. Hansman, struck by the association between Aratta in *Enmerkar and the Lord of Aratta* (ELA) and lapis lazuli, proposed an identification with Shahr-i-Sokhta in Iranian Seistan. Four years later this proposal was rejected by Y. Majidzadeh, in part on the grounds that ELA never mentions the crossing of a desert (only mountains). Instead, he located Aratta in Kerman, specifically in the vicinity of Shahdad, where a rich cemetery was excavated by A. Hakemi. 'In place of a legendary land of Aratta', he wrote, 'we can visualize a specific area and

begin to see the interaction of Sumerian and Early Iranian civilizations in the finds from excavated sites.'…Not long after Majidzadeh wrote this, Margaret Green published an Archaic text from Uruk, datable on palaeographic grounds to the Uruk III period or ca. 3000 BCE…" (Potts, Daniel T. (2004). "Exit Aratta: Southeastern Iran and the Land of Marhashi". *Name-ye Iran-e Bastan* 4/1: 1–11). After arguing about the non-epic identification of Aratta and leaving it an unresolved issue archaeologically, Potts goes on to identify Tepe Yahya and Jiroft with Mahrashi.

Aratta:is referred to in ancient Indian texts together with Kapisa (**Gandhara**) or Kamboja and Bahlika (Bactria (from Βακτριανή, the [Hellenized](#) version of [Bactrian](#) βαχλο, *Bakhlo)* *"The original Kamboja was located in eastern [Oxus](#)country as neighbor to [Bahlika](#), but with time, some [clans](#) of the Kambojas appear to have crossed the Hindukush and planted colonies on its southern side also. These latter Kambojas are associated with the Daradas and Gandharas in Indian literature and also find mention in the [Edicts](#) of [Ashoka](#).*" https://en.wikipedia.org/wiki/Janapada#Kamboja

North-Gujarat was known as [Anarta](#), the Kathiawar peninsula, the middle region was "Saurastra", and the south was "Lata" (*Historical and Cultural Chronology of Gujarat* edited by Manjulal Ranchholdlal Majmudar, Page xvii).

Vanayujan Parvatiyan Kamboja Aratta.Bahlikan (Mahabharata 7.36.36) A variant reading in Ramayana (*Aratta.Kapisham.Balhim* 4.44.23) replaces Kamboja with Kapisa, a region extending from Kabul valley to Kandahar (Gandhara). Pāṇini refers to the city of Kapiśi, a city of the Kapisa kingdom, modern [Bagram](#). Thus, the location of Aratta and Bahlika are in a geographical location contiguos to Gandhara.

I suggest that Aratta is a region which is proximate to Meluhha, if Meluhha is identified with the present-day Baluchistan. Meluhha interaction extended to Susa through Tepe Yahya and Jiroft which might have been referred to as Marhashi.

Arguing for locating Aratta in Iran, Samuel Noah Kramer notes:"A problem arises, however, in trying to locate Aratta in relation to Anshan. Is it to be sought north of Anshan in the direction of

Lake Urmia and the Caspian Sea, or to the east in the direction of Bauchistan and India, or to the south in the direction of Laristan and the Persian Gulf? Once again, it is a Sumerian epic tale which may give us the answer. This poem, which may be entitled 'Lugalbanda and Mount Hurum', remained largely unintelligible until 1955, when a large six-column tablet from the Hilprecht Collection of the Friedrich-Schiller University in Jena became availale; it tells the following story. Enmerkar, the lord of Erech, has decided to journey to Aratta in order to make it a vassal state. Accompanied by a vast host of Erechites under the command of seven unnamed heroes and Lugalbanda, who, to quote the words of the poem, 'was their eight', he arrives at Mount Hurum. Then and there Lugalbanda falls ill. His brothers and friends do all they can to revive him, but to no avail. Taking for dead, they decide that they will leave his corpse on Mount Hurum, proceed on their journey to Aratta, and on their return from the campaign, pick up his body and carry it back to Erech. But Lugalbanda is not dead. Abandoned and forsaken, he prays to the gods of the sun, moon, ad the Venus star, and they restore his health. He wanders all over the highland steppe, ad there we must leave him for the present, since our available texts break off at this point. It is clear from this poem that Mount Hurum was situated between Erech and Aratta, and since it is not unreasonable to assume that Mount Hurum was the original home of the Hurrian people from the neighborhood of Lake Van, we may conclude that Aratta lay in the vicinity of Lake Urmia or perhaps even farther east."(Kramer, Samual N., *The Sumerians*, p.275) http://people.ucls.uchicago.edu/~cjuriss/ModernWorld/Documents/Jurisson-UNIT-2-Kramer-The-Sumerians-Legacy.pdf
Places mentioned in the Enmerkar Epics

Enmerkar sends an envoy along with his specific threats to destroy Aratta if Aratta does not pay him the tributes, highlighting that Enmerkar was reared on the soil of Aratta. The king of Aratta replies that submission to Uruk is out of the question, because Inanna herself had chosen him to his office. The envoy responds that Inanna has been installed as queen at *E-ana* and has even promised Enmerkar to make Aratta bow to Uruk. Enmerkar actually sends the barley to Aratta as demanded by the king of Aratta, along with the herald and makes another demand to send even more precious stones.

What more information is needed to locate Aratta? Aratta was a region which could supply precious stones.

Gujarat was well known as the repository of the carnelian precious stones. It was also a trade entrepot handling lapis lazuli acquired from Gandhara (Afghanistan).

"The lord of Aratta, in a fit of pride, refuses and instead asks Enmerkar to deliver to him these precious stones himself. Upon hearing this, Enmerkar spends ten years preparing an ornate sceptre, then sends it to Aratta with his messenger. This frightens the lord of Aratta, who now sees that Inanna has indeed forsaken him, but he instead proposes to arrange a one-on-one combat between two champions of the two cities, to determine the outcome of the still-diplomatic conflict with Enmerkar. The king of Uruk responds by accepting this challenge, while increasing his demands for the people of Aratta to make a significant offering for the *E-ana* and the *abzu*, or face destruction and dispersal. To relieve the herald who, beleaguered, can no longer remember all the messages with which he is charged, Enmerkar then resorts to an invention: writing on tablets. The herald again traverses the "seven mountains" to Aratta, with the tablets,

and when the king of Aratta tries to read the message, Ishkur, the storm-god, causes a great rain to produce wild wheat and chickpeas that are then brought to the king. Seeing this, the king declares that Inanna has not forsaken the primacy of Aratta after all, and summons his champion." http://en.wikipedia.org/wiki/Enmerkar_and_the_Lord_of_Aratta

Puabi's 25 pieces of jewellery constituting the diadem and other ornaments from the Royal Cemetery of Ur in Mesopotamia discovered by Leonard Woolley.

Polished beads found in the tomb of Queen Puabi

Puabi or Shab'ad "The Sumerian princess" : Jewelry and headdress of gold and imported precious stones such as carnelian and lapis lazuli from India and Afghanistan. From the Royal Cemetery of Ur. Early Dynastic, ca. 2400 BC. The National Museum of Iraq - Baghdad.

The headdress of gold, lapis lazuli, and carnelian includes a frontlet with beads and pendant gold rings, two wreaths of poplar leaves, a wreath of willow leaves and inlaid rosettes, and a string of lapis lazuli beads, discovered on Queen Puabi's body in her tomb at the Royal Cemetery of Ur, ca 2550 BCE. The rosette is safflower hieroglyph read rebus in Meluhha: करडी [karaḍī] f (See करडई) 'safflower' (Prakrit) Rebus: करडा [karaḍā] ' Hard from alloy--iron, silver &c.' (Marathi) [Note: अकीक [akīka] m (A) A cornelian (Marathi). वैडूर्य [vaiḍūrya] n (Properly वैदूर्य S) A turquois or lapis lazuli.] The hieroglyph safflower was chosen because it also denoted the fire-god करडी [karaḍī] (Remo)

Carnelian beads of Puabi could not have come from Afghanistan.

Sumerian words with a pre-Sumerian origin

"…it is reasonably certain that the first settlers in Sumer were not the Sumerians. The pertinent evidence derives not from archeological or anthropological sources, which are rathe ambiguous and inconclusive on this matter, but from linguistics. The name of Sumer's two life-giving rivers, the Tigiis and Euphrates, or idiglat and buranun as they read in cuneiform, are not Sumerian words. Nor are the names of Sumer's most important urban centers – Eridu, Ur, Larsa, Isin, Adab, Kullab, Lagash, Nippur, Kish – words which have a satisfactory Sumerian etymology. Both the rivers and the cities, or rather the villages which later became cities, must have been named by a people that did not speak the Sumerian language, just as, for example, such names as Mississippi, Connecticut, Massachusetts, and Dakota indicate that the first inhabitants of the United States did not speak the English language. The name of these pre-Sumerian settlers of Sumer is of course unknown. They lived long before writing was invented and left no telltale records. Nor can we identify them from the Sumerian documents of a later day, although it is barely possible that at least some of them were known in the third millennium as Subarians. But this we do now with a fair degree of certainty: they were the first important civilizing force in ancient Sumer, its first farmers, cultivators, cattle raisers, and fishermen. Its first weavers, leatherworkers, carpenters, smiths, potters, and masons. Once again, it was linguistic analysis that provided the proof. In a paper published in 1944 in a journal sponsored by the University of Ankar, Benno Landsberger, one of the keenest minds in cuneiform research, analyzed a number of culturally significant'Sumerian' words – that is, words known from Sumerian document of the third millennium BCE and therefore generally assumed to be Sumerian – and showed that there is good reason to believe that they are not Sumerian at all. All of these words consisted of two or more syllables – in Sumerian, the majority of roots are mono-syllabic --- and in general showed he same pattern as the words for Tigris, Euphrates, and the non-Sumerian city names; Landsberg concluded that they must therefore belong to the language spoken by the same pre-Sumerian people that had named Sumer's two rivers and most of its cities. Among these words were those for farmer (*engar*), herdsman (*udul*), and fisherman (*shuhadak*), plow (*apin*) and furrow (*apsin*), palm (*nimbar*) and date (*sulumb*), metalworker (*tibira*) and smith (*simug*), carpenter (*nangar*) and basketmaker (*addub*), weaver (*ishbar*) and

leather-worker (*ashgab*), potter (*pahar*), mason (*shidim*), and perhaps even merchant (*damgar*), a word which has almost universally been taken to be a Semitic hallmark. It therefore follows that the basic agricultural techniques and industrial skills were first introduced in Sumer not by the Sumerians but by their nameless predecessors. Landsberger called this people Proto-Euphrateans, a somewhat awkward name which is nevertheless both appropriate and useful from the linguistic point of view. In archaeology, the Proto-Euphrateans are known as Ubaid people, that is, the people responsible for the cultural remains first unearthed in the tell known as al-Ubaid not far from Ur and later in the very lowest levels of a number of tells throughout ancient Sumer. These remains consisted of stone implements, such as hoes, adzes, querns, pounders, and knives, and of clay artifacts, such as sickles, bricks, loom weights, spindle whorls, figurines, as well as a distinctive and characteristic type of pointed pottery. As already gathered from the linguistic evidence, therefore, the Proto-Euphrateans or Ubaidians, were enterprising agriculturists who founded a number of villages and towns thought the land and developed a rural economy of considerable wealth and stability. The Ubaidians, however, did not long remain the sole and dominant power in ancient Sumer. Immediately, to the west of Sumer lies the Syrian desert and the Arabian peninsula, the home of the Semitic nomads from time immemorial. As the Ubaidian settlers thrived and prospered, some of these Semitic hordes began to infiltrate their settlements both as peaceful immigrants and as warlike conquerors…Then again, even the oldest Sumerian inscriptions contain a number of Semitic loanwords, and the Sumerian pantheon contains not a few deities which are of Semitic origin – some of these borrowings may reach back to very early days…it is highly probable that the Sumerians themselves did not arrive in Sumer until sometime in the second half of the fourth millennium BCE. Just where their original home was is still quite uncertain. To judge from a cycle of epic tales revolving about Enmerkar and Lugalbanda, the early Sumerian rulers seem to have had an unusually close and intimate relationship with a city-state known as Aratta, probably situated somewhere in the region of the Caspin Sea. The Sumerian language is an agglutinative tongue, reminiscent to some text of the Ural-Altaic languages, and this fact may also point to the same general area as Aratta. "(Kramer, Samuel Noah, 1963, *The Sumerians*, Univ. of Chicago, Chicago, pp.40-43) See: http://oi.uchicago.edu/sites/oi.uchicago.edu/files/uploads/shared/docs/sumerians.pdf

This narrative by Kramer is of significance because of the vocabulary cited relate to professions such as blacksmith, coppersmith, carpenter. In addition, there is a.Sumerian word for an organizer group like priest. The word is *sanga*.

I suggest that among the non-Sumerian (substratum or adstratum) words listed in Sumerian lexis the words --*sanga, damgar. tibira, pahar*--could be investigated as possible cognate Meluhha words. These words are:

sanga 'priest' (Sumerian): cognate *sanghvi* 'leader of pilgrims'

nangar 'carpenter' (Sumerian): cognate *nangar* 'plough'

damgar 'merchant' (Sumerian) *tamkaru* (Akkadian): cognate? Garh. *ṭhākur* ' master ' (Semantic link unclear).

ibira, tibira 'metalworker' (Sumerian): cognate *ibbo* 'merchant' (Old Gujarati. Desi)
Garh. *tāmu, tā̃bu* 'coppersmith'; Bi. *tamheṛā* ' brass -- founder '

paga 'mud, mire' from which the Sumerian word *pahar* might have been derived to signify 'potter'.

The word Karum (Akkadian: kārum "quay, port, commercial district", plural kārū, from Sumerian kar "fortification (of a harbor), break-water") may also be related to the Meluhha word kAru 'blacksmith'. kārú -- , °*uka* -- m. ' artisan ' Mn. [√kr̥1]Pa. *kāru* -- , °*uka* -- m., Pk. *kāru* -- m.; A. B. *kāru* ' artist '; Or. *kāru* ' artisan, servant ', *kāruā* ' expert, deft '; G. *kāru* m. ' artisan '; Si. *karuvā* ' artist ' (ES 22 < *kāraka* --).(CDIAL 3066)

saṁghapati m. ' chief of a brotherhood ' Śatr. [saṁghá -- , páti --]G. *saṅghvī* m. ' leader of a body of pilgrims, a partic. surname '.(CDIAL 12857)

lā´ṅgala n. ' plough ' RV. [→ Ir. dial of Lar in South Persia *liṅgṓr* ' plough ' Morgenstierne. -- Initial *n*-- in all Drav. forms (DED 2368); PMWS 127 derives both IA. and Drav. words from Mu. sources]
Pa. *naṅgala* -- n. ' plough ', Pk. *laṁgala* -- , *ṇa*°, *ṇaṁgara*<-> n. (*ṇaṁgala* -- n.m. also ' beak '); WPah.bhad. *nã̄ngal* n. ' wooden sole of plough '; B. *lānal, nā*° ' plough ', Or. (Sambhalpur) *nã̄gar*, Bi.mag. *lã̄gal*; Mth. *nã̄gano* ' handle of plough '; H. *nã̄gal, nāgal,* °*ar* m. ' plough ', M. *nã̄gar,* °*gor,nāgār,* °*gor* m., Si. *naṅgul, nagala, nagula.* -- Gy. eur. *nanari* ' comb ' (LM 357) very doubtful.
lāṅgalin -- .Addenda: lāṅgala -- : A. *lāṅgal* ' plough ' AFD 237.(CDIAL 11006) *Ta.* ñāñcil, nāñcil plough. *Ma.* ñēṅṅōl, nēññil plough-shaft. *Ko.* ne·lg plough. *Ka.* nēgal, nēgil, nēgila id. *Koḍ.*ne·ŋgi id. *Tu.* nāyerŭ id. *Kor.* (T.) nēveri id. *Te.* nã̄gali, nã̄gelu, nã̄gēlu id. *Kol.* na·ŋgli, (Kin.) nāŋeli id. *Nk.* nāŋgarid. *Nk.* (Ch.) nāŋgar id. *Pa.* nã̄gil id. *Ga.* (Oll.) nāŋgal, (S.) nāngal id. *Go.* (W.) nāṅgēl, (A. SR.) nāngyal, (G. Mu. M. Ko.) nāŋgel, (Y.) nāŋgal, (Ma.) nāŋgili (*pl.* nāŋgisku) id. (*Voc.* 1956); (ASu.) nāynāl, (Koya Su.) nāṅēl, nāyṅēl id.*Koṇḍa* nāŋgel id. *Pe.* nāŋgel id. *Maṇḍ.* nēŋgel id. *Kui* nāngeli id. *Kuwi* (F.) nangelli ploughshare; (Isr.) nāŋgeli plough. / Cf. Skt. lāṅgala-, Pali naṅgala- plough; Mar. nã̄gar, H. nã̄gal, Beng. nāṅgal id., etc.; Turner, *CDIAL*, no. 11006. (DEDR 2907) *Ta.* kāṟu ploughshare. *Ka.* kāṟu id. *Te.* kaṟru, (*VPK*) kāru id. *Go.* (SR.) nāngel kareng plough's point (*Voc.* 537); (LuS.) kara plough. *Kuwi* (Ṭ.) karu ploughshare; (Mah.) kārru plough.(DEDR 1505)

-- Or. *dhāṅgaṛ* ' young servant, herdsman, name of a Santal tribe ', *dhāṅgaṛā* ' unmarried youth ', °*ṛī* ' unmarried girl ',*dhāṅgarā* ' youth, man '; H. *dhaṅgar* m. ' herdsman ', *dhã̄gaṛ,* °*ar* m. ' a non -- Aryan tribe in the Vindhyas, digger of wells and tanks '; M. *dhã̄gaḍ* ' rude, loutish ', f. ' hoyden '.12. M. *dhĩgaḍ* = prec.
12. *dhiṅga -- : S.kcch. *dhīṅgho* ' stout '.
13. †*dhakkha -- : P. *dhakkh* ' small '; WPah.ktg. (kc.) *dhɔ́kkh* ' little, some ', ktg. *dhɔ́khni* f. ' one eighth ' (Him.I 108), J.*dhakh* ' a little '; Garh. *dhakkaṛ* ' a good -- for -- nothing man '.
14. †*dhagga -- : P. *dhagṛā* m. ' paramour ', *dhagaṛ* ' violent man ', WPah.poet. *dhɔgra* m. ' scoundrel, paramour ', H.*dhagṛā.* (CDIAL 5524)

ṭhakkura m. ' idol, deity (cf. ḍhakkārī --), ' lex., ' title ' Rājat. [Dis- cussion with lit. by W. Wüst RM 3, 13 ff. Prob. orig. a tribal name EWA i 459, which Wüst considers nonAryan borrowing of śākvará -- : very doubtful]

Pk. *ṭhakkura* -- m. ' Rajput, chief man of a village '; Kho. (Lor.) *takur* ' barber ' (= *ṭ*° ← Ind.?), Sh. *ṭhăkŭr* m.; K. *ṭhôkur* m. ' idol ' (← Ind.?); S. *ṭhakuru* m. ' fakir, term of address between fathers of a husband and wife '; P. *ṭhākar* m. ' landholder ', ludh. *ṭhaukar* m. ' lord '; Ku. *ṭhākur* m. ' master, title of a Rajput '; N. *ṭhākur* ' term of address from slave to master ' (f.*ṭhakurāni*), *ṭhakuri* ' a clan of Chetris ' (f. *ṭhakurni*); A. *ṭhākur* ' a Brahman ', *ṭhākurānī* ' goddess '; B. *ṭhākurāni*, *ṭhākrān*,°*run* ' honoured lady, goddess '; Or. *ṭhākura* ' term of address to a Brahman, god, idol ', *ṭhākurāṇī* ' goddess '; Bi. *ṭhākur* ' barber '; Mth. *ṭhākur* ' blacksmith '; Bhoj. Aw.lakh. *ṭhākur* ' lord, master '; H. *ṭhākur* m. ' master, landlord, god, idol ',*ṭhākurāin*, *ṭhăkurānī* f. ' mistress, goddess '; G. *ṭhākor*, °*kar* m. ' member of a clan of Rajputs ', *ṭhakrāṇī* f. ' his wife ',*ṭhākor* ' god, idol '; M. *ṭhākur* m. ' jungle tribe in North Konkan, family priest, god, idol '; Si. mald. "*tacourou*" ' title added to names of noblemen ' (HJ 915) prob. ← Ind.

Addenda: ṭhakkura -- : Garh. *ṭhākur* ' master '; A. *ṭhākur* also ' idol ' AFD 205.(CDIAL 5488)

*tāmraghaṭaka ' copper -- worker '. [tāmrá -- , ghaṭa -- 2]
Bi. *tamheṛā* ' brass -- founder ' or der. fr. *tamheṛ see prec.(CDIAL 5783)
tāmrá ' dark red, copper -- coloured ' VS., n. ' copper ' Kauś., tāmraka -- n. Yājñ. [Cf. tamrá -- . -- √tam?]

Pa. *tamba* -- ' red ', n. ' copper ', Pk. *tamba* -- adj. and n.; Dm. *trāmba* -- ' red ' (in *trāmba* -- *laçuk* ' raspberry ' NTS xii 192); Bshk. *lām* ' copper, piece of bad pine -- wood (< ' *red wood '?); Phal. *tāmba* ' copper ' (→ Sh.koh. *tāmbā*), K. *trām*m. (→ Sh.gil. gur. *trām* m.), S. *ṭrāmo* m., L. *trāmā*, (Ju.) *tarāmā̃* m., P. *tāmbā* m., WPah. bhad. *ṭḷām* n., kiũth. *cāmbā*, sod.*cambo*, jaun. *tā̃bō*, Ku. N. *tāmo* (pl. ' young bamboo shoots '), A. *tām*, B. *tā̃bā*, *tāmā*, Or. *tambā*, Bi *tā̃bā*, Mth. *tām*, *tāmā*, Bhoj. *tāmā*, H. *tām* in cmpds., *tā̃bā*, *tāmā* m., G. *trãbũ*, *tā̃bũ* n.;M. *tā̃bẽ* n. ' copper ', *tā̃b* f. ' rust, redness of sky '; Ko.*tāmbe* n. ' copper '; Si. *tamba* adj. ' reddish ', sb. ' copper ', (SigGr) *tam*, *tama*. -- Ext. -- *ira* -- : Pk. *tambira* -- ' coppercoloured, red ', L. *tāmrā* ' copper -- coloured (of pigeons) '; -- with -- *ḍa* -- : S. *ṭrāmiṛo* m. ' a kind of cooking pot ',*ṭrāmiṛī* ' sunburnt, red with anger ', f. ' copper pot '; Bhoj. *tāmrā* ' copper vessel '; H. *tā̃bṛā*, *tāmṛā* ' coppercoloured, dark red ', m. ' stone resembling a ruby '; G. *tā̃baṛ* n., *trãbṛī*, *tā̃brī* f. ' copper pot '; OM. *tāmbaḍā* ' red '. -- X trápu -- q.v.
tāmrika -- ; tāmrakāra -- , tāmrakuṭṭa -- , *tāmraghaṭa -- , *tāmraghaṭaka -- , tāmracūḍa -- , *tāmradhāka -- , tāmrapaṭṭa -- , tāmrapattra -- , tāmrapātra -- , *tāmrabhāṇḍa -- , tāmravarṇa -- , tāmrākṣa -- .
Addenda: tāmrá -- [< IE. *tomró -- T. Burrow BSOAS xxxviii 65]
S.kcch. *trāmo*, *tām(b)o* m. ' copper ', *trāmbhyo* m. ' an old copper coin '; WPah.kc. *cambo* m. ' copper ', J. *cāmbā* m., kṭg. (kc.) *tambɔ* m. (← P. or H. Him.I 89), Garh. *tāmu*, *tā̃bu*.tāmrakāra m. ' coppersmith ' lex. [tāmrá -- , kāra -- 1]
Or. *tāmbarā* ' id. '.(CDIAL 5779, 5780)

pánka m.n. ' mud, mire ' Mn.Pa. *panka* -- m. ' mud ', Pk. *pamka* -- m.n., Dhp. *paga*; S. *pango* ' watery, weak '; Ku. *pāno*, *pānaṛo* ' wet mud '; N. *pāgo* ' silt '; A. *pek* ' mud '; B. *pāk*, *pek* ' mud ', *pekā* ' muddy '; Bi. *pāk* ' wet alluvial deposit '; Mth. *pā̃k* ' mud at bottom of a pond ';

Bhoj. *pā̃k* ' mud '; H. *pā̃k*, *pā̃kā*, *paṅkā*, *pā̃g* m. ' mud, alluvial deposit '. -- X kardáma -- :
Si. *päkama*, *°kuma*,*päkan*, *°kun* ' mud '.
Addenda: páṅka -- : Garh. *pā̃gu* ' mud '.(CDIAL 7645)

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