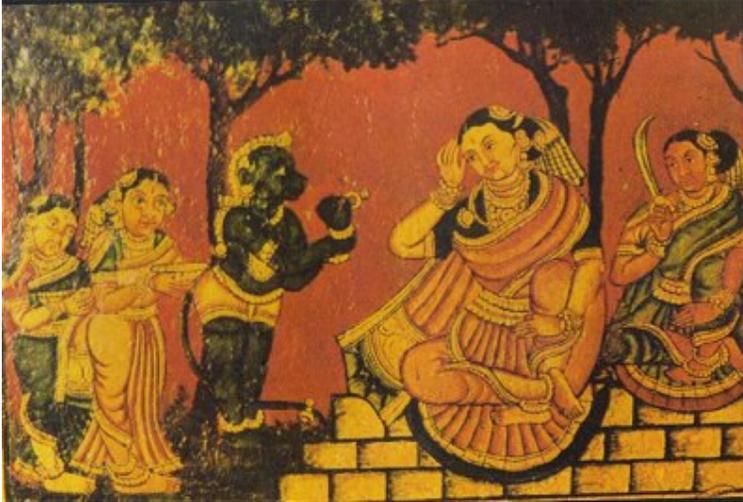


Sarasvati (mleccha) hieroglyphs (Indus Script)

Part 1c

Mleccha vaacas, aarya vaacas

There is no reference in ancient texts to 'Dravida' as a language group. It appears that 'dravida' according to Patanjali's Mahabhashya simply means a group of people or region where tamarind is part of the staple food habit. It has nothing to do with language or people's ancestry. Tamarind (*tamarindus indica*) comes from the Arab word meaning: tamar hindi, that is, date from Hindusthan. O.Fr. *tamarinde* (15c.), from Arabic *tamr hindi*, lit. "date of India." First element cognate with Heb. *tamar* "palm tree, date palm." Naming a region based on flora is not uncommon. For example, jambu-dvi_pa comes from the word jambu which is a tree native to tropical regions of western Bharatam. There can be speculation if the word damira (early form of Dravida) is also related to 'tamar' palm (Hebrew). In Sus'ruta, the word used for trees with acid leaves is: amla-varga (flora such as lime , orange , pomegranate , tamarind , sorrel) . What could the etymology of the word amla be? In Munda, ti.tin, tentur-i means 'tamarind'.



Hanuman speaks to Sita in the language of the common man (ma_nus.am va_kyam arthavat)

Hanuman meets Sita
(Ramayana Sundarakanda, in Indian art)

A thrilling moment in Bharatiya tradition and ethos is when Hanuman meets Sitadevi in As'okavana of Lanka and hands over the ring of S'rirama and assures Sitadevi that S'rirama is coming to take her back.

Hanuman deliberates on what language he should use while addressing Sita.

16 antaram tv aham āsādya rāks.asīnām iha sthitah
śanair āśvāsaiḥ.yāmi santāpabahulām imām

17 aham hy atitanuś caiva vanaraś ca viśes.atah
vācam codāharis.yāmi mānus.īm iha samskr.tām
18 yadi vācam pradāsyāmi dvijātir iva samskr.tām
rāvan.am manyamānā mām sītā bhītā bhavis.yati
19 avaśyam eva vaktavyam mānus.am vākyam arthavat
mayā sāntvayitum śakyā nānyatheyam aninditā

“To win her ear with soft address
And whisper hope in dire distress
Shall I, with an extreme Vaanara body, choose
The Sanskrit men delight to use?
If as a man of Bra_hman.a kind
I speak the tongue by rules refined
The lady, yielding to her fears,
Will think ‘tis Ravana’s voice she hears.
I must assume my only plan –
The language of a common man.”

[Adapted from Ralph T. Griffith’s translation of *Valmiki Ramayana* – Book V, Canto XXX, Hanuman’s deliberation; Muir comments in *Sanskrit Texts*, Part II, p. 166: ‘(the reference to language of a common man) may perhaps be understood not as a language in which words different from Sanskrit were used, but the employment of formal and elaborate diction.’ Yes, indeed, Samskr.tam as aryavaacas was differentiated from Prakrit as mlecchavaacas only by formality and grammatical refinement of diction.]

In this passage, the reference to the language of a common man is a reference to mlecchavaacas (Prakrit) as distinct from arya-vaacas (refined Samskr.tam which was the refined language spoken by Ravana, the Bra_hman.a king of Lanka).

Ma_nus.am va_kyam arthavat, ‘meaningful speech of the common man’, deliberated Hanuman and spoke to Sita in the *lingua franca* of the linguistic area. The objective of this work is to delineate such a language of the common man: mlecchavaacas (ja_tibha_s.a.).

The words bha_s.a., va_cas are semantic cognates of the lexemes of Austric: basoG ‘to speak, to say’, basoG-bi ‘to answer (a call)’, just as the Austric word jel.jal is cognate with Tamil word col: jel, zel ‘to say, to speak, to answer: jel.jal, zel.zel ‘to discuss, to converse’.

The semantic cluster may be seen from the following lexemes of Bharatiya language family: semantic cluster 'speak; language': bha_s.a_ speech (Mn.); bha_sa_ speech, language (Pali. Pkt.); ba_s. word (Wg.); ba_s.a language (Dm.); bas. (Sh.); ba_s. (D.); bha_s' (Ku.); bha_s (N.B.Mth.); language (Konkan.i); bha_sa song (OG.); baha word, saying (Si.); bas, baha (Md.): dubha_siya_ interpreter (H.)(CDIAL 9479)

In the 64 arts listed by Vatsyayana in Vidyasamuddes'a, Nos.47, 48 and 49 relate to the art of communication:

The three arts to be learnt by the youth are related to communication in society:

The three arts relate to Communication systems of Ancient India: Sarasvati civilization heritage

(47) aksara-mustika-kathana--art of expressing letters/numbers with clenched hand and fingers. (48) mlecchita-vikalpa—cryptography, that is, writing system (e.g. mleccha hieroglyphs read rebus). This cryptography using mleccha language by Yudhishtira, Vidura and Khanaka (a mine worker) is described in Mahabharata jatugriha parva (shellac house with non-metallic killer devices).

(49) des'a-bhasha-jnaana—knowledge of spoken dialects or language study (mleccha is a spoken tongue, des'a-bhasha, dialect of indic language family)

Mlecchita Vikalpa (Cryptography: Vatsyayana, Mahabharata); Meluhha – Baloch

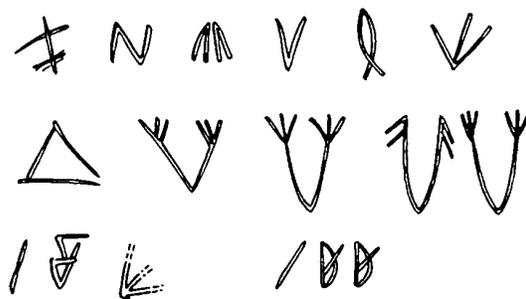
Meluhha lay to the east of Magan and linked wit carnelian and ivory. Carnelian! Gujarat was a carnelian source in the ancient world.

What was the language the sea-faring traders with Mesopotamia spoke? Mleccha, meluhhan. [quote] "Baloch" is the corrupted form of Melukhka, Meluccha or Mleccha, which was the designation of the modern eastern Makkoran during the third and the second millennia B.C., according to the Mesopotamian texts.[J. Hansman, "A Periplus of Magan and Melukha", in BSOAS. London, 1973, p. 555; H.W. Bailey, "Mleccha, Baloc, and Gadrosia", in: BSOAS. No. 36, London, 1973, pp. 584-87. Also see, Cf. K. Kartrunen, India in Early Greek Literature. Studia Orientalia, no. 65, Helsinki: Finnish Oriental Society, 1989, pp. 13-14.] [unquote] Source: Baluchistan nationalism: its origin and development –balochwarna.org

Possehl locates meluhha in the mountains of Baluchistan and meluhhan use magilum-boat (Possehl, Gregory. Meluhha. in: J. Reade (ed.) *The Indian Ocean in Antiquity*. London: Kegan Paul Intl. 1996a, 133–208 sinda refers to date-palm. (cf. Landsberger, *Die Welt des Orients* 3. 261). Shu Ilishu’s personal cylinder seal showed him to be a translator of Meluhhan language. “Based on cuneiform documents from Mesopotamia we know that there was at least one Meluhhan village in Akkad at that time, with people called “Son of Meluhha” living there....The presence in Akkad of a translator of the Meluhhan language suggests that he may have been literate and could read the undeciphered Indus script. This in turn suggests that there may be bilingual Akkadian/Meluhhan tablets somewhere in Mesopotamia. Although such documents may not exist, Shu-ilishu’s cylinder seal offers a glimmer of hope for the future in unraveling the mystery of the Indus script.” (G. Possehl, Shu-ilishu’s cylinder seal.)

<http://130.91.80.97:591/PDFs/48-1/What%20in%20the%20World.pdf>

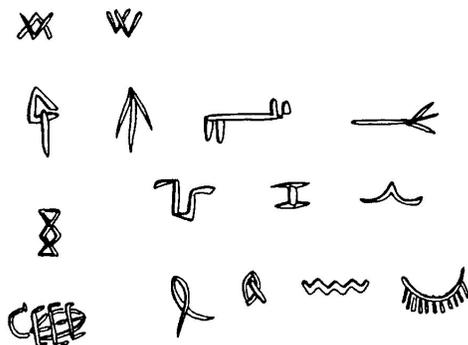
<http://kalyan96.googlepages.com/brahui.pdf>



Chronology and Contacts: Writing begins circa 3500 BCE

Early potters’ marks from Rehman Dheri ca. 3500-2600 BCE [After Durrani et al. 1995].

Early script from Harappa, ca. 3300-2600 BCE. [After Fig. 4.3 in JM Kenoyer, 1998].



Ravi potsherd with an early writing system (Harappa, 1998 find; after Kenoyer Slide 124).



“ca. 6500–2600 BCE Early Neolithic communities are gradually linked in extensive trading networks

across the Sarasvati Sindhu Valley region. The period is characterized by the elaboration of ceramics, the beginning of s'ankha (*turbinella pyrum*) industry (Nausharo, 6500 BCE), copper metallurgy, stone bead making, and seal carving. The beginning of writing is seen in the form of graffiti on pottery from circa 3500 BCE. A more complicated writing system seems to have developed out of or in conjunction with this pottery-marking system; examples exist

from around 2800 BCE. • ca. 2600–1400 BCE Numerous seals, some copper plates and a few weapons have been found featuring a complex writing system. A seal was found in Daimabad (1400 BCE) with the unique glyph of a rimmed, short-necked jar. Some images on these seals—of bulls, horned headdresses, and figures seated in yoga-like postures—possibly relate to later cultural and spiritual developments in Bharat and use of copper plate inscriptions for recording property/economic transactions.” (cf. Kenoyer opcit.)

-contd hieroglyphs 1d