1. ECLISPE PERIOD NUMBER IN THE RIGVEDA (3339 IS SAME AS THE EIGHTEEN YEAR ECLIPSE CYCLE)

2. FIRST FLOOD AND THE COMET LIST OF PARAASHARA (THE FIRST GREAT FLOOD IS DATEABLE TO c 2700BC AFTER WHICH 26 COMETS WERE LISTED)

3. WAS THE VEDIC IRINA NEAR THE PRESENT DAY RAN-OF-KUTCH?
Geographical Location of the Vedic Irin.a in Southern Rajasthan

R.N. Iyengar and B.P. Radhakrishna

Under Review in the Journal of the Geological Society of India
18th Century Map of India. Observe that Rann-of-Kutch is shown as a gulf with four islands. Kutch itself appears like an island.
Contemporary map marked with Harappan sites
Older than Sanskrit, older than Vedas, older than what we thought were the first cities-Mohenjodaro and Harappa-is Dholavira in Kutch, where archaeological excavations have recently been completed and a first-ever exhibition of excavated objects mounted in Bhuj this week. This lost city, and 700 other sites from that period, may require us to rewrite our history books, reports NARENDRA PANJWANI

TIMES OF INDIA, APRIL 20, 1997
The city was surrounded by a series of square walls, with a "Citadel" which rises 15 meters above the "Middle Town" and the "Lower Town".
A signboard with ten huge Indus signs found on the floor of a room at the North Gate was probably originally displayed above the gateway. Although the Indus script written on the signboard is still undeciphered, it is likely that the inscription represents the name of the city or the name of a god or a ruler.
The Rann-of-Kutch, a vast region of wasteland, in north Gujarat is generally described as a salt marsh. The region is of considerable interest to historians, archaeologists, geologists and the common people. One of the ancient cities of the Harappan period, now called Dholavira, has been excavated in this region. Many other Harappan settlements have been unearthed in Kutch, making the region of special importance in delineating ancient Indian history.

**MOTIVATION FOR THE PRESENT WORK**

Since the River Sarasvati, also flowed in the same broad geographical province, Vedic culture might have been influenced by its nearness to this region.
Starting from the Rigveda (RV), Vedic literature refers to a special type of land called *Irîn.a*, quite often in a nuanced fashion.

In the scheme of Vedic rituals, as described in the *Brahman.a*as and *Sūtras*, *Irîn.a* occupies a significant place associated with *Nîr.ṛ.tī* the deity of disaster.

The word is used in the epics in the sense of empty or barren land. The Mahābhārata in one place says that it was formed by the recession of the sea.
Gradually the word disappears from classical Sanskrit literature.

There are, however, sufficient hints in the available Vedic literature to discern what could have been the most likely region indicated by *Irin.a*.

**In the past that *Irin.a* has been identified with the Ran.-of-Kutch (Bisht 1989, Agrawala 1953).**

A proper study of this identification is necessary. The present paper critically reviews the original literature about the word *Irin.a* taking into account associated names, legends and other metaphorical hints.
The word Irin.a (Erin.a) occurs six times in the RV.

1) In the first book (man.d.ala) of RV hymn (sūkta) 186 is a prayer addressed to several deities; Savitar, Aryama, Mitra, Varuna, Agni, Indra, Tvashtar, Marut and others. Verses (mantra) 8 and 9 are about a place called Erin.a a variant of the word Irin.a.

The text in its translation by Griffith (1896) reads:

*So may the Maruts, armed with mighty weapons, rest here on heaven and earth with hearts in concord. As gods whose cars have dappled steeds like torrents, destroyers of the foe allies of Mitra. They hasten on to happy termination their orders when they are made known by glory. As on a fair bright day the arrow flieth over all the barren soil their missiles sparkle.*

(RV 1.186. 8-9)
Griffith translates the word *Erinām* as barren soil. The context is that of Maruts, who armed with their mighty weapons can discharge sparkling arrows over a region or place called *Erinā*.

Next, we do not meet the word till the eighth book.

2) In verse 8.4.3 addressed to Indra the word gets translated as *desert's watery pool*.

3,4) In hymn 8.87 addressed to Aśvins, it appears twice in its basic form *Iriṇa*, interpreted as *a pool*. 
The interesting point here is that in all the three cases Irîṇa is associated with a special animal called Gaura. The simile in the hymn refers to the thirst and swiftness of Gaura to go to the pool.

Griffith is not sure of the meaning of Gaura since he takes this animal to be wild-bull in one place but as antelope in another place (RV 8.4.10).

The nature of this animal is mentioned in RV (7.69.6) as being thirsty and going to the glittering place.

Thus, it may be inferred that in the eighth mandala, the composers of the Kanva family, associated Irîṇa with water holes and the habitat of animals called Gaura.
5,6) The next usage of *Iriṇa* is in the tenth book, where tradition interprets it as a dice board. *Sprung from tall trees on windy heights, these rollers transport me as they turn upon the table.....Cast on the board, like lumps of magic charcoal, though cold themselves they burn the heart to ashes.*  (RV 10.34.1, 9)

The first verse refers to objects that sprung from tall trees at a height. This could refer to the nuts of the *Vibhītaka* tree out of which dice were made. Also another interpretation is possible, as the second half of verse 9 above in original reads,

*Divyā angārī Iriṇe nyuptāḥ śītāḥ santo hṛdayam nirdahanti*|  
*Heavenly charcoals having ploughed into Iriṇa, though cold, burn the heart.*
The above are the six places in RV where the word *Iriṇa* appears. These are not sufficient to identify the place. Yajurveda Samhita and other related texts provide further clues for its identification.

*Iriṇa* acquires a ritualistic position in the sacrificial practices as described in the Yajurveda texts. Taittirīya-Samhitā (TS) of the Kṛṣṇa-Yajurveda first refers to this in the legend of Viśvarūpa.
TS ii.5.1.3
saMvatsaraaìd ápi rohaad íty abraviit tásmaat puraaì
saMvatsaraaìt
prthivyái khaatám ápi rohati vaaìrevrtaM hy àsyai |

trtiiyaM brahmahatyaaìyai práty agrhNaat tát
svákrtam írıNam abhavat tásmaad aaihitaagniH
shraddhaaìdevaH svákrtta írıNe naaìva syed

brahmahatyaaìyai hy èShá várNaH | sá vánaspátiin
úpaasiidad | asyái brahmahatyaaìyai trtiiyaM práti
grhNiitéti | tè 'bruwan | váraM vrNaamahai vrkNaaìt ||
Viśvarūpa son of Tvaṣṭṛ had three heads. Indra killed him by cutting off the heads, but was accused of being guilty. Earth agreed to take one-third of the guilt of Indra, in return for a boon. This head (guilt) became *Iriṇa* on earth and hence orthodox people are advised not to stay at *Iriṇa*
The translation of *Iriṇa* as a natural fissure (Keith 1914) is not appropriate.

This can be inferred from other hymns (TS 3.4.8.5) where *pradara* (fissure, opening) is suggested as an alternate to *Iriṇa* for observing some rituals to control one’s enemy.

*Iriṇa* and *pradara* were both self-made (*svakṛta*), in contrast to man made fields or openings.

The two land-types were equivalent as far as the ritual was concerned but they were not physically identical.
TS iii.4.8.5
aayátane shamayati | abhicárataaa pratilomáM
hotavyaaÌH praaNaaÌn
evaàsya pratiìcaH práti yauti táM táto yéna kéna ca
strNute |
svákrtta íriNe juhoti pradaré vaitád vaaì asyái
nírrtigrhiitäM
nírrtigrhiitä eváinaM nírrtyaa graahayati yád
vaacáH kruuráM téna
váShaT karoti vaacá eváinaM kruuréNa prá vrshcati
taajág aaìrtim
aaìrchati | yásya kaamáyetaannaaìdyam ||
The Maitrāyaṇī-Śamhitā (3.2.4) has similar statements associating Niṛṛtī, Irīṇa with the southwest direction without mentioning the pradara.
Shatapatha Brahmana text belongs to the shukla yajurveda school. Based on astronomical statements the text can be broadly dated to about 2000-3000BC.

In the previous lecture we have seen that the earliest mention of the Great Flood involving a Fish and the King Manu occurs in the Sh. Brahmana.
They go south, where the self-created (natural) Veriṇa is reached or a fissure due to a shvabhra (whirlpool). (5.2.3.2)

With them they go towards the southwest direction (quarter). That is the direction of Niṛṛti. .......He places those (bricks) in the self-created Veriṇa or in the fissure of a whirlpool. Verily Niṛṛti grasps that part where there is a ground fissure or a place where no herbs grow. Thus, he places Niṛṛti in that part of earth set-aside for Niṛṛti. (7.2.1.8)
In the Mahābhārata the word occurs in two places. In the ādi-parvan (64.2-3) it is used in the sense of a barren or vacant land at the end of a forest.

In the Mahabharata Anuśāsana-parvan, (Ch.139 v.24-26) while recounting the episode of River Sarasvatī drying up, we read Utathya demanding Earth

darśayasaṁ sthalam bhadre ṣaṭ-sahasra-śata-hradaṁ|tatāstaw Irīṇam jātam samudraśca apasarpitaḥ ||
tasmāt deśānnadīṁ caiva provāca asau dvijottamaḥ|adrśyāgaccha bhīru tvam sarasvati marum prati||
apunyah esa bhavatu deśastyaktastvayā śubhe|
Show me the place with six thousand one hundred water holes. Then that place became Irīṇa and the sea was pushed aside. Then he said to the River ‘O timid Sarasvati, disappear from this place and come towards the desert. Let this place, discarded by you, be devoid of merit.’

These verses imply that Irīṇa and Maru were distinctly different regions. The above is an ancient literary reference to the sea receding to bring out a landform called Irīṇa. Mahābhārata clearly associates this place with the drying up of River Sarasvatī.
Construction of forts

artha shastra 02.3.01/

caturdizaM jana.pada.ante saamparaayikaM
daiya.kRtaM durgaM kaarayet, antar.dviipaM
sthalaM vaa nimna.avaruddham audakam,
ptraastaraM guhaaM vaa paarvatam,
nirudaka.stambam iriNaM vaa dhaanvanam,
khaJjana.udakaM stamba.gahanaM vaa
vana.durgam //
Manusmṛti, which describes Aryans as those living east of River Sarasvatī and north of the Vindhyā Mountains, prohibits reciting Vedas while being in *Irīna*.

*nādhīyīta aśvamārūdho na vrksam naca hastinam|

*na nāvam na kharam nostram nerinastho na yānagah***||

(4.120)

popular books on architecture refer to *Irīṇa*-type fort. *Maya-mata* (*Ch.10, 36b, 38b*) classifies forts into seven types, depending on their location. These are mountain, forest, water, marsh, *Irīṇa*, natural, and mixed types. Usually *Irīṇa* type of fort is said to be in a place without water and trees.
Bṛhat-samhitā of Varāha-mihira, which is a standard reference on ancient geography, does not cite Irīṇa. Popular lexicons Amara-kośa and its successor Trikāṇḍa-śeṣa do not list this word. However, Kacchha as a geographical name appears prominently in many texts. Thus, in medieval India Irīṇa as an identified location had been forgotten except possibly in the small area where the Vedic Irīṇa was originally located.
Iriṇa associated with the Raṇ- of- Kutch, gets independent validation from a Greek source. Periplus of the Erythrean Sea is a navigator’s guide belonging to 1st century BC. It is informative to quote extracts from this text as translated by McCrindle (1879).

“After the river Sinthos is passed we reach another gulf, which cannot be easily seen. It has two divisions -the Great and the Little by name- both shoal with violent and continuous eddies extending far out from the shore, so that before ever land is in sight ships are often grounded on the shoals, or being caught within the eddies are lost. Over this gulf hangs a promontory which, curving from Eirinon first to the east, then to the south, and finally to the west, encompass the gulf called Barake, in the bosom of which lie seven islands.”
McCrindle comments: “The first place mentioned after the Indus is the Gulf of Eirinon, a name of which traces remain in the modern appellation the Raṇa of Kachh. This is no longer covered with water except during the monsoon, when it is flooded by sea water or by rains and inundated rivers. At other seasons it is not even a marsh, for its bed is hard, dry and sandy; a mere saline waste almost entirely devoid of herbage, and frequented but by one quadruped – the wild ass.”
Iriṇa and Gaura

It would be interesting to see how the animal Gaura would fit into the identified location of Iriṇa. This sensitively depends on identifying the animal denoted as Gaura in RV. It has already been pointed out that Griffith is not sure of the animal described in RV. Some later Sanskrit dictionaries are also confusing, where it is interpreted as a kind of buffalo (Bos Gaurus, often classed with the Gavaya).
yáthaa gauró apaá kRtáM tR'Syann éty ávériNam
aapitvé naH prapitvé tuúyam aá gahi káNveSu sú sácaa píba [8.4.3a]

Even as the wild-bull, when he thirsts, goes to the desert's watery pool,
Come hither quickly both at morning and at eve, and with the Kanvas drink thy fill.
However as per Aitareya Brāhmaṇa, the prime claimant for continuing the Rgvedic Samhitā tradition, Gaura is a demented horse. In the 8th Book 6th Chapter of this text, a legend is told about why the flesh of some animals should not be eaten.

Athainam utkrānta-medham atyārjanta|| sa Gaura-mṛgo abhavat||

In the notes by Śaḍguruśiṣya, Gaura is explained unambiguously as (vikṛta aśvākṛtirhi saḥ).

‘one with the distorted horse-form’
WHITISH WILD ASS OF KUTCH. LOCALLY CALLED KHUR. CAN THIS BE THE GAURA OF THE RIGVEDA; INTERPRETED (WRONGLY) AS WILD INDIAN BUFFALO
IN THE FAMOUS RUDRA-SUKTA SHIVA THE GOD OF DESTRUCTION IS CALLED IRIN.YA
Eirinon of Periplus is easily recognized as the Raṇ-of-Kutch of present day. The resemblance of Eirinon to the Vedic word Irīṇa is significant. Periplus provides an eyewitness account of the northwest coast of India some two thousand years ago. There were seven islands and the present day Raṇ region was a shallow sea. This immediately brings up the question of where the coastline was, in those days. This question has not been answered satisfactorily on the basis of geological, marine and climate data.
There are strong pointers, however, to indicate that Nagar, Bela, Khadir, Wagir and Pacham were islands along with Kutch. Sivewright (1907) the first person to carry out engineering survey of Kutch region has constructed a map showing the probable ancient shoreline, two thousand years before present. He has collated accounts of Alexander’s campaign (325 BC), the Periplus and the notes of Arab writers (712 AD) with his own leveling operations to delineate the approximate ancient coastline. As per this study, during Alexander’s time Ran, was navigable with its northern limit almost coinciding with the 25th parallel.
However, thousand years later in the 8th century AD this coastline had shifted considerably southwards as a line joining Nagar and Debal near Karachi.

As a working approximation it was proposed by Sivewright that the 100 feet (33 m) contour of his time (1900 AD) on land could be treated as the ancient shoreline \textit{circa} 100 BC.

Hence, two thousand years before present, for people living in Rajasthan, \textit{Eirinon} of Periplus would have been the southern sea.
Evidence of River Sarasvati

The above leads one to believe that the recession of the sea could have created the Vedic *Irīṇa* as mentioned in the Mahābhārata.

As per MB, sea recession was coterminous with the migration of River Sarasvati relatively westwards towards the desert. In recent years the history of the dried up River Sarasvati has been extensively investigated by scientists using sophisticated modern methods.

Integrating the results of several scientific researches, one gets the broad picture of Sarasvati being the major river in northwest India during 7000-5000 B.C.
In the following period of 5000-3000 BC the region was affected by severe neo-tectonic activity and by the onset of a regime of aridity.

This was also the period when proto-Yamuna, initially flowing southwesterly, shifted on to an eastern course.

This is attributed to the subsidence or down sagging of the northern limbs of the Aravalli Mountains and consequent flattening of the region.

The subsequent period up to 1000 BC saw the slow desiccation of rivers Sarasvatī and Dṛṣadvatī.
Ghose et al (1979) have analyzed satellite imagery of paleo-channels indicating westward shift in the drainage of Sarasvati, which was once flowing along the foothills of Aravallis ending in the Little Raṇ-of-Kutch. The western limit of the disrupted drainage is now seen as the dry bed of the River Ghaggar ending in the Great Raṇ-of-Kutch.

The sediments brought down by the mighty Himalayan Rivers would have contributed in no small measure for filling up the ancient estuaries and elevate the land relative to the sea.
Nevertheless investigations show that Dholavira was a port around 2500 B.C. *This would mean that the ancient sea level was four to six meters higher than at present* (Gaur and Vora 1999, Mathur 2002)

Hence Vedic *Irinā* has to be located north of the northern shoreline of *Eirinon* of Periplus. Since dating of the *Rgveda* is not a settled problem, it may be tentatively concluded that during the Vedic period the coastline was *at least half degree north of Sivewright’s approximation of 25 N*. A map of the region, based on the results of Sivewright and Ghose *et al*, is shown in Figure.
Map of South Rajasthan and Rāṇ-of-kutch. The shoreline during Alexander’s time (325 BC) was approximately along 25 N, according to Sivewright. In the Ṛgvedic period the coast would have been further north of this line.
It is seen that the ancient sea in Vedic times washed the foothills of the *Aravalli Mountain ranges* and would make the Vedic *Iriṇa* to be located in the alluvial plains near the confluence of the present River Luni (Skt. *Lavaṇāvatī*) with the Raṇ-of-Kutch. In this scenario the most conspicuous physical features to be associated with *Iriṇa* would be the near by sea and the Aravalli Mountains.

The current name of this mountain range is derived from the local name *Arbali* meaning haphazard. In turn, this word is traceable to the Sanskrit name *Arbuda*. This word can be recognized in the name of its prominent peak Mt. Abu. This takes us back to the Vedic texts to look for associations between *Iriṇa* and *Arbuda*. 
Iriṇa and Arbuda

In the RV text the word Arbuda appears seven times. In the order of the books the first reference is in RV (1.51.6),

\( \text{mahāntam cit arbudam ni kramīḥ padā} \)

Indra is said to have *trod mighty Arbuda under his foot*.

This hymn is in a sequence of laudatory poems to Indra for his heroic acts. In the past, scholars have interpreted Indra and his acts in a variety of ways ranging from the mystical to the trivial. But the conspicuous act of Indra hitting a mountain most probably called Arbuda cannot be easily overlooked.
RV (1.55.3) is quite specific about one of his acts, when it says: ‘you bend, as it were, even that famed mountain down’.

The second book of RV refers to Arbuda twice in hymns (11.20) and (14.4) again in connection with the mighty acts of Indra.

In RV (2.11.20) Indra is said to have ‘cast down Arbuda’.
Curiously enough, the preceding hymn RV (2.11.19) informs ‘Tvaśṭar’s son Viśvarūpa was given to Tṛta’.

The above RV hymn further says ‘Indra sent forth his whirling wheel like Sūrya and aided by the Angirases rent Vala’.

The hymn RV (2.14.4) is similar in mentioning Indra ‘cast down headlong Arbuda and slew him’.
Further three references to Arbuda are in the eighth book, which is the only family book in RV referring to Irina. Hymn RV (8.3.19) is about Indra driving out cattle of Mrgaya and Arbuda from the mountain. Here Arbuda appears to be a personal name, but is connected with the mountain. This hymn equates Indra with the highest God and also mentions his above deeds as most ancient.
Another hymn RV (8.32.3) by the same seer, lauds Indra as having brought down the height of lofty Arbuda. In the same hymn RV (8.32.6) it is mentioned that Arbuda was pierced with snow (or frost).

The last reference is in RV (10.67.12), translated by Griffith as: ‘Indra with mighty strength cleft asunder the head of Arbuda the watery monster’.
In the original, the Sanskrit text reads

\textit{indro mahnā mahato arnavasya vi mūrdhānam abhinad arbudasya}

There is nothing to indicate that \textit{Arbuda} was a monster. Moreover \textit{arnavā} is sea and not just any water. The inference can only be that \textit{Arbuda} that was hit by Indra, was connected with a sea.

All the above seven references strongly indicate that \textit{Arbuda} was a mountain close to the sea.
The act of Indra highlighted in the verses should be taken to mean, bringing down the height of a peak or renting a hilly region from above.

Shorn of the metaphors, the above may be the description of a spectacular natural event, which could have lead to a chain of disastrous consequences over a period of time.

The geographical constraints as dictated by modern scientific investigations about River Sarasvatī, match with the Rgvedic description of the decrease in height of *Arbuda* as a real topographical change. This happened in an unknown period during 4th-5th millennium BC.
it is easy to observe that Viśvarūpa Tvāṣṭra and his link to the act of Indra slaying Arbuda in the second book, is the earliest version of the same episode recounted in the 8th Book.

*Viśvarūpa being given to Trta* (RV 2.11.19) is most likely an archaic but picturesque way of saying that the personified celestial object got divided into three parts.
This surmise is reasonable since the Yajurvedic legend describes the same Viśvarūpa Tvāṣṭra as having had three heads. One of the heads cut by Indra eventually formed the *Iriṇa*, as per TS.

This was coeval with the renting of *Vala*, which in modern terminology could indicate the creation of a crater.

This could be the reason for Yajurvedic texts prescribing *pradara* as an alternate to *Iriṇa*. 
associations found in the YV texts should be treated as later proposals indicating geographical closeness of *Iriṇa* with *Arbuda*.

Besides *Arbuda* the other physical correlate of *Iriṇa* is *Arṇava* the sea.

As the visible mountain ranges showed dramatic reduction in their heights, there were possibly disturbances in the nearby sea.

Along with changes in the shoreline, the land became saline and uncultivable.

*Iriṇa* became, as time passed on, a bye word for disaster.
The Upanishadic seers drew inspiration from these events, to ponder about the meaning of life and the place of Man in the universe. Significantly in the Maitrāyaṇī Upaniṣad (1.4) the questions raised are

*atha kimeta irvārṇyānāṁ śoṣaṇam mahārṇavaṁ āṁ śikharīnāṁ prapatanaṁ dhruvaṁya praçalanamvraścanam vātarajjūnāṁ nimajjanam prthivyāḥ sthānād apasaraṇām…*

“why the oceans dry up, why the mountain peaks fall down, why the Polestar drifts, why the earth moves from its position…”.

The present discussion about *Iriṇā* is a pointer that these mythical narratives represented real happenings in the past.
at some ancient period an influential group of the Vedic community emigrated out of a fertile region between the Aravallis and the sea.

The memories were carried further as the population moved in a northeastern direction, most probably towards Kurukṣetra, along the disturbed River Sarasvati.

Yajurveda books consistently preserve these facts codified in a ritualistic fashion.

In the sacrifices oblations are provided for Arbuda (TS 7.2.20.1) and Gaura is recognized canonically (TS 4.2.10.2, 5.5.11.1, 5.6.16.1, 7.3.18.1)
utsam jusasva madhumantamūrva samudriyam sadanamā viśasva (TS 5.5.10, 16)

‘Rejoice in the spring of sweetness, O Ocean, enter your seat of the sea.’ is a prayer for the sea to recede after it had overflowed.

RV upholds Ṛtam, which may be explained rather simplistically as *universal order*. Niṛṛti in RV represents an exception to this order. However, RV does not associate Niṛṛti with the southwest direction. This happens first in the Yajurveda practices that originated in the broad Kuru-Pāñcāla land. Thus, we conclude that the Vedic *Iriņa* should have been in the *Arbuda* region southwest of Kurukṣetra.
Since the Raṇ-of-kutch in those days was still a sea, *Irīṇa* has to be located north of the Raṇ near the Luni river delta. Information available in the epics, purāṇas and historical literature supports this conclusion. Mahābhārata, (Aranya P. 82.55) describes Arbuda Mountain as having an ancient crater.

\[
tato gaccheta dhrmajño himavatsutam arbudam| 
prthivyām yatra vaicchidram pūrvam āsīd yudhisthira||
\]

*Yudhisthira!* Then one should go to Arbuda son of Himavān, where previously there was a crater in the ground.
Skānda-purāṇa describes this crater as being near the hermitage of Vasiṣṭha. It also describes allegorically, a sea wave (tsunami) killing several thousands in the hermitages of Vasiṣṭha, Viśvāmitra and others.

Ptolemy, (2nd Cent. AD) knew about the association of Arbuda with a natural disaster. In Indika he names Orbadarou or Arbuda as punishment of gods, which synchronizes with the Vedic legend.

Not surprisingly, an ancient village by name Eriṇpura (250 5’ N, 730 3’ E) is located in this region.
OBSERVE THE FORK TYPE BIFURCATION IN THE DRAINAGE PATTERN SEPARATING THE EAST FLOWING YAMUNA-GANGA FROM THE WEST FLOWING SARASVATI-SINDHU SYSTEM
In response to the revolt of 1857, the British in 1860 raised an irregular force at **Eriṇpura**. This was regularized officially as the 43rd **Eriṇpura** regiment in 1903, only to be disbanded in 1921.

VEDIC IRINA SHOULD HAVE BEEN IN THE LUNI-SUKRI REGION. PRESENTLY THE VILLAGE ERINPURA APPEARS TO CARRY THIS MEMORY
THANK YOU