

INDUS SCRIPT
DECIPHERING

KURT SCHILDMANN

A Decipherment with Possibly Unthought-of Consequences

Foreword by Dr. Horst Friedrich, Wörthsee, Germany

It may seem rather daring to the specialist in historical linguistics and prehistoric civilizations when somebody, to wit the author of these introductory remarks, who is “only” a generalist and a historian of the sciences, takes the risk to comment on the possibly momentous consequences, for several branches of learning, of Kurt Schildmann’s rather sensational decipherment of the Indus script as Sanskrit. Nevertheless I hope I will not thereby lose any reputation I may have acquired for being a “sound scholar”. I am confident of having acquired a certain competence to judge such matters, while not using sight of the complexities involved.

So, after many unsuccessful attempts, the so far enigmatic script of the Indus civilization seems to have been deciphered at last. Thanks to Kurt Schildmann, a most remarkable non-Establishment scholar of great linguistic erudition, acquired during an exceptionally long life. Since, because of his great age, he is now no longer active, it will be up to the relevant segments of the “scientific community” (competent non-Establishment scholars of the “Privatgelehrten” species included) to test Schildmann’s results and, if found basically sound and valid, to proceed with incorporating these results into our “Weltbild” or general “paradigm” (in the sense of the great Thomas Kuhn) which, in the course of this process, will probably change beyond recognition.

What, then, is so sensational in Schildmann’s decipherment? It seems that Schildmann has definitely been able to show (what hitherto only a small minority in the academic establishment has suspected) that the language, which had been written in the Indus script, has been a form of Sanskrit, the ancient sacred language of India. To understand what this means, one has to possess a certain knowledge about current theories about the role of ancient India in the history of civilization. It would be a good thing if my readers would be able to procure a copy of “In Search of the Cradle of Civilization” by Georg Feuerstein, Subhash Kak & David Frawley (Wheaton, USA/Madras, India 1995), which should be readily available via our great public libraries or the Internet book trade. Although this book has been written before the authors learned of Schildmann’s decipherment, and before they were able to contact him, it will be of great help to understand the possible impact of Schildmann’s publications.

If we simply put together current mainstream opinions with Schildmann’s discovery, we would get a prehistoric un-“Aryan” Indus Civilization, using the “Indo-European” Sanskrit language. In such a scenario great doubts must arise about the true character of India’s original civilization. Though the mainstream does publish chronologies, we know nothing for sure about its age. The scholars of India and the West are at odds about this question. But, up to now, we have always been taught that the original civilization of India – with yoga, Shakti/Shiva and lingam worship – had been an achievement of Dravidian peoples, which were visualized as of darker complexion, like the peoples of modern Southern India.

According to ethno-linguistic myth this culture, the remains of which were unearthed by our archaeologists as the “Indus Civilization”, became the substratum when, later on, an “Aryan” superstratum superimposed itself on it. This alleged “Aryan” (i.e. Indo-European) invasion, allegedly arriving by way of the northwestern mountain passes, was said to have been of far less sophisticated material and spiritual achievements than its predecessor. From this amalgamation of “races” Vedic India, as conventionally taught, was born. India’s traditions themselves, though speaking of a remote past, know nothing of such an invasion. Traditional Indian scholars mostly think that Indo-European speaking “Aryans” and Dravidian-speakers have always lived side by side in India.

In the light of Schildmann’s decipherment it seems as if our whole current scenario on Ancient India – strictly speaking and from an epistemological point of view rather an incoherent heap of opinions, dogmas, and speculations – would have to be thrown overboard. A whole edifice would collapse, and its collapse would have far-reaching repercussions. That makes this discovery so sensational.

An un-“Aryah”, Dravidian Indus civilization which, however, already used the Indo-European Sanskrit language, would be a parallel case to Ventris’ and Chadwick’s discovery that with the Cretan-Mycenaean Linear B script, allegedly used by the pre-“Aryan” Minoan civilization, already the Indo-European Greek had been written.

Kurt Schildmann, by his discovery, has now scattered the pieces of the puzzle “Ancient India” all over the carpet, so to speak, and somebody will have to try and put them together again in a more coherent and convincing manner. I would not be too surprised if we would have to reach the conclusion that our current “Indo-European Scholasticism”, and the scenario taught by it, was totally wrong, that we have become victims of scientific myths. I suspect that our concepts of an “Indo-European Migration” (nota bene: towards India), an “Indo-European Motherland” and an “Indo-European Language Family”, and especially of an “Aryan Race”, belong to the realm of Fata Morgana (Cf. In this respect the extremely critical work by Prodosh Aich, “Lügen mit langen Beinen”, Oldenburg 2003, about the highly suspect circumstances, amongst which this “bouquet” of interrelated theses had been formulated during the 18th-19th centuries.)

Perhaps it should be mentioned in passing that, after his decipherment of the Indus script, Schildmann has also studied certain ancient inscriptions from Western Europe as well as North- and South-America, which he thinks he can likewise read as a kind of proto-Sanskrit. This, too, will of course have to be verified by other independent scholars. If found valid this could mean that Ancient India may have played a role in worldwide cultural diffusion on a grand scale. In the light of India’s maritime achievements already in early times this would in my opinion not seem impossible.

It is to be hoped that Schildmann’s most meritorious decipherment work will soon find the recognition it deserves from the international academic establishment, not only posthumously, but already during his lifetime. However this may come about, the author of these introductory remarks feels privileged that he has been able to be of some help as then co-editor of the little-known journal “SYNESIS” in publishing therein, beginning in 1994, Kurt Schildmann’s deciphering work from the very first beginning.

Dr. Horst Friedrich
Easter 2005
Wörthsee, Germany

Indus Empire

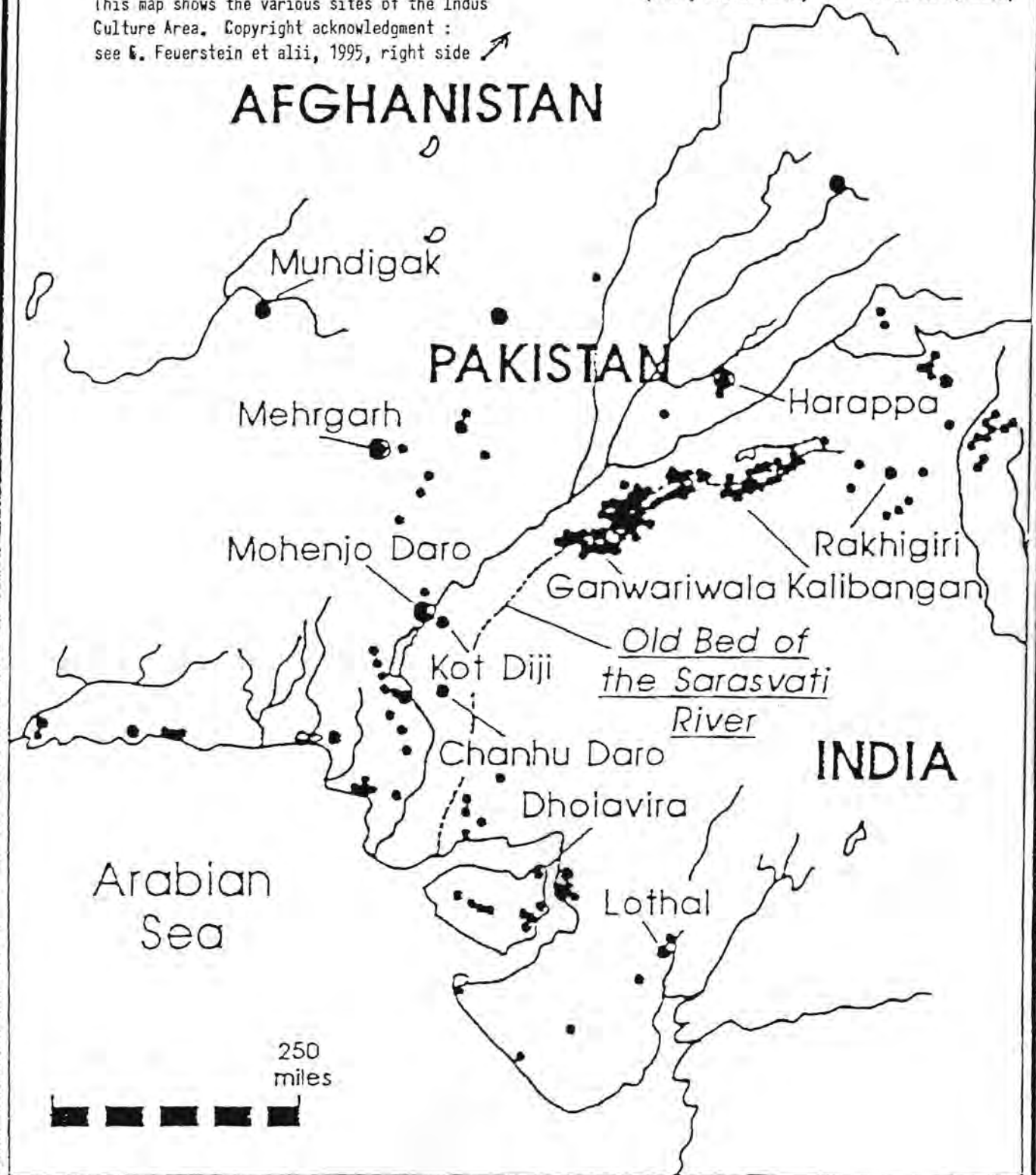
Kurt Schildmann, Linguist, President SDL,
Indus Script Deciphering ISO, 1994 ff.
Fascicle/Chapter 1: 100 Fictorial Bilinguals,
Fasc./Chapt.2: Proto-Hinduism (Vishnu/Uma),
Fasc./Chapt.3: Celestial Deifications.

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This map shows the various sites of the Indus
Culture Area. Copyright acknowledgment :
see E. Feuerstein et alii, 1995, right side ↗

For some more details on the Indus Culture
and on this map which shows its area see :

Georg Feuerstein, Subhash Kak, and David
Frawley : In Search of the Cradle of Civil-
ization, New Light on Ancient India, 1995,
ISBN 0-8356-0720-, Quest Books, Wheaton,
Ill., U.S.A./ Adyar, Madras, India
(TPH, P.O.Box 270, Wheaton IL 60189-0270)



Thesaurus of 2000 deciphered Indus Texts

In the course of almost a century, about 4000 seals and prints of seals, including graffiti etc. have been unearthed in the North-West of the Indian Subcontinent, of which about 50% are in a desolate state. Thanks to Asko Parpola, Helsinki, the bulk of the material has been published, volume I covering the collections preserved in Indian volume II those stored in Pakistan.

In 1994/95, in few month, ca. 2000 less defective texts have been deciphered, based initially on pictorial bilinguals, mainly 400 copper tablets. Pictures of animals with a legend proved that the name of the depicted animal was contained in the legend. All these animal names were Sanskrit, and likewise the entire legend.

It came to light that the major part of all texts were written by means of phonetic signs, mostly open syllables, vocally rendering -a, -u, -i. Syllables ending in -a rendered/marked by one or two strokes, those ending with -u had 3 strokes and those ending with -i had 4 strokes. See the relative Table A.

The meaning of pictograms was usually transparent. A number of them is, like Sumerian graphs, turned by 90 degrees, e.g. anga 'body', or carana 'moving, walking', or labana 'salt' = 'a vessel filled with sea water'.

Logograms were understandable out of the context. All texts were held or composed in telegram-style. The texts contain statements and rulings concerning an entire civilization.

Strangely enough, no personal names excepting the emperor: Rāma, the bowbreaker. About 50 texts do refer to him and do praise his performances.

It follows that all these Indus texts do revive a lot of rational India. One town name (that of Kubera/Alake) is mentioned: the ore of Alaka has gone. Some 10 texts refer to the 'Three river-Indus-Delta and its primitive inhabitants called Nobodies = An-angas'.

All aspects dealt with in the 2000 deciphered Indus texts are being studied in about 200 Index-pages, in some cases in great detail (IQ-Text-pages, the Planers-pages, Warfare-pages etc.). Here now a short over all picture availing Indic mythology.

A sequence of three heroic Rāmas ruled the world, at intervals of perhaps 10.000 years. They were supported by the Highes (= Pyramid picture), that is the Universal Spirit (see IQ-Text-pages in the Index), and by divine Vimana Inmates partly stationed on the earthly Moon, according to Burrows Cave texts.

To give these Rāmas a popular acceptable, glorious appearance they were said to represent the World Giant, whose head is the celestial vault and whose body is the globe, circumnavigable as being girdled by the ocean. The World Giant myth is globally spread (Ymir in Old Europe, Pankow in China, Prusha in India).

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DER PRÄSIDENT

B o n n , den 24. Dezember 1983

For a better understanding some abbreviations need explication, and other guidance will be useful /

Zum Verständnis der sprach- und kulturgeschichtlichen Mitteilungen zum West-Afro-Asiatischen und Indo-Europäischen Beobachtungsraum ist die Bedeutung einiger Abkürzungen erheblich:

- 1 HGS Historische Grammatik des Sumerischen, Bonn 1964 ff. (SDL, AES-L II) HGS Historical Grammar of Sumerian, Bonn 1964 ff. (SDL, AES-L II)
- 2 NoFo Normalisierte Formen (entweder 'Highland' oder 'Lowland' = Mesopotamien) des Proto-Sumerischen/ SW-Iranischen, 4.000 aC und früher NoFo Normalized Forms (either Highland or Lowland = Mesopotamia) of proto-Sumerian / SW-Iranian, 4,000 aC and earlier
- 3 SAGS Sumerian and Akkadian Generative Scriptology / General Sign-List, Xerox-copies, 1982 ff. (Schildmann) accepting the order of graphemes as followed by Deimel SL, and Borger 1971 and 1981
- 4 SED Sumerian Etymological Dictionary, constantly improved under a system of processing that makes, by means of Xerox-multiplication, simultaneous lexicographic treatment possible of all ancient or old languages etymologically involved (Hurrite, Elamite, Pyramid Old Egyptian, Akkadian, Hebrew, Arabic, Ugaritic, Eblaic, Phoenician, Ethiopian, Sanskrit, Avestan, Old and Middle and New Persian, Kurdish, Indo-European, Greek, Latin, Slavic, Armenian, German and English; Turkish and Turkic, Hungarian)
- 5 NoFo Dictionary, Sanskrit Etymological Dictionary etc. = by-products of SED, quod vide.
- 6 AHw vSoden's Akkadisches Handwörterbuch, three volumes but through-paginated (p1 - p1592), I = 1965, II = 1972, III = 1981, Wiesbaden; the Sumerian LL-(= Lexical Lists)-references in many of the studies of lexical items in it make the AHw to the presently handiest and on the whole reliable key to 'Akkad and Sumer' as to their lexical appearance, inter-action and developments.
- 7 Mayrh. I, II, III = Manfred MAYRHOFER Kurzgefasstes etymologisches Wörterbuch des Altindischen / A Concise Etymological Sanskrit Dictionary, I = 1956, II = 1963, III = 1976 Heidelberg, quoted I II III since not through-paginated, is excellent since it processes Iranian languages too, in spite of certain critics.
- 8 MSL Materialien zum Sumerischen Lexikon, now: Materials for the Sumerian Lexicon (of which I am also a subscriber) started (vol. 1) 1937 excellent, venturing always translations into German, later into English, slowly stopped to do so, thus helping to isolate Assyriology from all other Branches of the Science of Language (although augmenting the space left blank between columns and lines and paragraphs...). Vol. 16 (1982) is the last that my librarian (Kaufmanns Buchhandlung Bonn) could obtain; I will try to get copies of mine as far as the remainder is concerned. April 1982: Vol.15: still not available.
- 9 SL Deimel's immortal Sumerisches Lexikon, 4 vol. (Roma 1928-1933), the Basis of Borger 1971 + 1981 (= 1981² ABZ² = Assyrisch-babylonische Zeichenliste) and of my SAGS (see 3 above) as to sequence of graphs.
- 10 SGr Deimel's Sumerische Grammatik 1939² Anton Deimel's volumes are here
- 11 SAHLw " Sumerische, Akkadische und Hethitische Lautwerte 1947³ all earmarked by the characteristic
- 12 SAGlo " Sumerisch-Akkadisches Glossar 1934 S- of "Sumerisch"
- 13 The abbreviations as current in INTERNATIONAL linguistics, Assyriology, Egyptology etc. are accepted as listed in outstanding standard works, occasionally re-explained to make my submissions a bit more readable, or replaced, if applicable, by the name of the author plus year of publication, or by a combination, e.g. - vSoden GAG (his Grundriss der Akkadischen Grammatik). Both, deciphering of the communications of Modern Science and of the Texts, Tales and Lexical Treasures left behind by Archaic Civilizations, are essential for survival in our time.

Abkürzungen/Literatur

A-Z = 00 : Nahezu alles bisher. EIS-Schrifttum belanglos
 Barthel, Prof. Dr. Thomas S., sandte mir mit Schr.v. 9.6.86 einen Sonderdruck aus TRIBUS 33, 1984 zum Thema Indo-Mexikanistik zu. Barthels deutsche Namen der Industiere von Seite 78 übernehme ich. Kopie seiner Tierliste siehe EIS p.4
 CopTab (1)-(38) : Parpola's Tierliste (von Copper Tablets), siehe Abb. 2 und 3, ist die Basis von EIS.
 HGS = Kurt Schildmann, 1964, 1967, 1970, Historical Grammar of Sumerian, First 3 Fascicles; 1994: Selected HGS-abstracts 220 pp, Kaufmanns Buchhandlg. D-53129 Bonn, Aloys-Schulte-Str.2; Nachweis der Iranizität des Sumerischen; zu 30-jähriger Lethargie beim Establishment siehe unten: Knorozov.
 Jansen, Michael, 1986, Die Indus-Zivilisation (M.J. ist Archäologe, bringt S.210 Rao's bgd-Liste, Indus/Altsemitisch)
 Kalyanaraman, 1969, Aryatarangini, The Saga of the Indo-Aryans, 500 pp., spricht über Historiker/Altorientalisten des Westens als 'killing history'; Linguistisch wertlos.
 Knorozov, Yurii V., in Z/Z (s.unten)
 1976, p55-59 u.97-107, für EIS ba.
 langlos; seine Initialzündung zum Maya-Syllabar fand erst durch Coe 1982 mit 30-jähr. Verspätung volle Ehre = HGS
 L/R-, R/L-läufige Schrift
 NoFo = Normalisierte Form(en)
 Parpola, Asko, 1975, in JRAS No.2 (= Journal of the Royal Asiatic Society) p170-209, Indus Script, siehe CopTab oben.
 Rao, S.R.1973, Lothal, Bombay, p170-213, seine Schrifttafel Indus/Altsemit, 1-21 ist in EIS Seite 3 kopiert.
 Schildmann, Kurt, s. HGS oben
 Z/Z = Arlene R.K.ZIDE/ Kamil V. ZVELEBIL, 1976 Mouton, The Soviet Decipherment of the Indus Valley Script, Translation and critique, 142 op. Siehe Knorozov oben.

Meine Entzifferung der Indusschrift

§1 Am 2.8.94, 20.00 Uhr betrachtete ich zufällig die Seite 234 von Jansen 1986: das Paśupati-Siegel = Herr der Tiere (siehe Abb.1). Ich testete einmal Sanskrit 'Alle-Tiere-Herr', L/R-läufig lesend, vi-śi-va 'alle', 𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺, warf dann einen Blick auf Rao's bgd-Tafel, und sah, Pos. 21 𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺 (Indus 'Fisch') 𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺, deckt sich mit Griech. sigma, Sem. samekh, = Fisch, für s. Dann wußte ich bald, daß die Indusleute für viśva euphonisch vi-śi-va schrieben/sprachen, mit Stütz- oder Gleitvokal -i-.



Abb. 1

Abb. 2 COPPER TABLETS

(1)		Mischwesen	𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺	← 2 →	𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺
(2)			𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺	← 2 →	𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺
(3)		Elefant	𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺	← 3 →	𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺
(4)			𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺	← 13 →	𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺
(5)			𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺	← 28 →	𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺
(6)		(Eber ?)	𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺	← 1 →	𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺
(7)			𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺	← 2 →	𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺
(8)			𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺	← 7 →	𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺
(9)		Stier, Bülle	𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺	← 2 →	𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺
(10)			𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺	← 1 →	𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺
(11)			𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺	← 2 →	𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺
(12)			𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺	← 14 →	𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺
(13)			𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺	← 12 →	𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺
(14)			𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺	← 8 →	𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺
(15)			𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺	← 1 →	𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺
(16)			𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺	← 2 →	𑀲𑀺𑀭𑀺𑀭𑀺𑀭𑀺

Von der 'Tierliste' (1) bis (38) erscheint hier (1) bis (16); der Rest umseitig (= Abb. 3). Aus ca. 400 Copper Tablets hat Asko Parpola 1975 sie zusammengetragen, mit den verschiedenen Legenden, z.B. bei (8) Stier vier.

Note that on this page *daśa* 'ten'
is phonetically split to serve in rebus: Mystification

Indus Script Deciphering /ISD
Wisdom's Beauty's Son

The Vedas
The Embryo Glyph
sar-va
'the guardian dog'

Indien, das Land der Veden bzw. Vedas
Über ihr Alter wird gestritten.

Nun finden sich in den 2000 entzifferten
Indus-Texten die Veden betreffende Ver-
merke. Typisch für Hochkultur: in
Schlagwortform. Und zwar 3-mal als
vai-da ausgeschrieben, und 2-mal kryp-
tisch versteckt von puzzle-bewanderten
Schreibern.

Einmal erscheint *vai-da* 'Wissen'
in einem Post-Indus-Text :

Es ist Text VII-95, eine Felsinschrift,
gefunden durch Prof. Pichler auf Fuerte-
ventura, einer der östlichen Kanari-
schen Inseln ; hier der Text:

vai-da ka-as la-u asu-as =
Wissen welches (ist) Salz des Lebens.

Man denke auch an das Anagramm in
dem Text Burrows Cave Illinois/USA)
VII-3, der da lautet:

śi-ra vi ala-pa aⁿ-artha =
Kopf ohne Sprachgewalt (ist von) Nach-
teil. Die Indus- und Post-Indus-Texte
sind älter als 3000 aC.

Anders dagegen die Indischen Veden.
Sie mögen 2000 Jahre mündlich über-
liefert worden sein, bevor sie (viel-
leicht um 500 aC) schriftlich fixiert
wurden.

Verglichen mit den wenigen, zumeist
planetarischen Quasi-Deifizierungen
der z.T. langen 100 Post-Indus-Texte
sind die 'klassischen' indischen
Veden und sonstigen Überlieferungen
überaus phantastisch ausgebaut.
Ein Grund, dass im heutigen Indien
die mehreren 1000 Indus- und Post-
Indus-Texte (weil viel zu nüchtern
und realistisch) keine Freundschaft
finden können. Auch ist die indische
Gelehrtschaft linguistisch und epa-
läographisch unvorbereitet für eine
Würdigung des Entzifferungswerkes.

Kryptographie: Text 2 (= M-890) hat
aśrava 'Tränen'; in Rebus = 'unberührt'
(bedeutet: wird geheim gehalten).

Text 5 (= M-938): **vai-daśa = 'weh: 10'*
bzw. in Rebus: *vai-da śa = 'Wissen ist*
scharf/steil'; demgemäß Text 4: *vai-da*
*śa vā *a^u-pa(-na) = 'Wissen ist steil*
wie ein Leiter' (hier werden die 2
Hörner =)) des Bocks korrekt als -pa-
mitgelesen, ein Verfahren, das auch
sonst genutzt wird.

M-1181 *89.1 Wisdom's and beauty's son, Comment 06.04.00

The horned deity in Yogi-posture is probably another
picture of Vishnu. Indeed, as he is the Lord of the globe
(= Tri-Loka), he must be the son of the Supreme Deity,
the Universal Spirit. According to the Pasu-Pati-Seal,
he is the Lord of all immovable and movable things/be-
ings. Here he is wisdom's and beauty's son. In some
texts, it is said that beauty is the goal of creation..
A rock inscription on the Canary Island states that wisdom
is the salt of life. On the other hand, wisdom is sharp
that means powerful.

copper tablet picture
with legend *8.6

+ Parpola, A. 1975 p198, Line (30)

 22.12.94 KSchi
(30) u sar-va avi at aja

oh (the shepherd's) dog (for)
sheep and goats

oh, (des Hirten) Hund (für)
Schafe und Ziegen

sar-va = Avest. *haurva* 'guardian',
and Old Latin *servos* 'idem'

Sanskrit-Engl. Dict. A.A. Macdonell 1893:

p47-a: u 'oh' interj.; sarva 'guardian' lost in Skt.
but retained as *haurva* in Avestan; p30-c: avi 'sheep'
3 x (d) p5-a: aja f. 'goat'; reverse: sva-ja 'dog
'urging'.

*8.6, Parpola 1975 p198 Line 30 Guardian Dog, 06.04.00

This pictorial bilingual (copper tablet) deserves more
attention. The dog is called *sar-va/sar-va*, a term that
has got lost in Sanskrit. It is IE *servos* 'Guardien, ser-
vant'. The word survived in Avesta (NW-Iranian) in small
cattle breeding context, as *haurva*-. It reappears in
Sumerian ur 'dog' and ur 'servant, slave', just
like in Old Latin (Meillet), Sum. preform being *haur*-.
Latin *servus* is in Austria and Southern Germany a salu-
tation term ('I am your servant').

The copper tablet's text, retranskribet into IE, sounds
oh *servo-ovi-et-ajo-k^uel* = Oh guardian-dog of sheep
and goat flocks. The Indus-aja-goat-glyph has a kar
infix. The meaning is presumably 'flock'.

It takes sometimes years to find out how a glyph originated.
I mean here the avi-sheep-glyph. Without the four i-dia-
critical strokes the glyph denotes *ava*. Its strange
shape finds an explanation in seeing an embryo (also posture
of corpses as buried in numerous cultures). It must be of
IE origins. Recall Latin *ovum*, IE *ovo-* 'egg, *embryo'.
A clever scribe took this naturalistic embryo-picture as
basis, by adding the 4-i-strokes, to denote Sanskrit *avi*
(Latin *ovi-*) 'sheep' and Skt. *avi* 'pain'.

A secret second reading of the above Indus text is :
u sar-va avi at aja kara = Oh, all (is) pain and
s) the unborn's work (= God, not born by woman).

The 5 Texts below do confirm
that the Vedas were well-known to
the scribes of the Indus Civilization

v^ai-da-

Addendum as of March 12, 2000 :

After deciphering the Indus Script I deciphered also post-Indus-Texts found in America (Cuenca Ecuador, Burrows Cave Illinois), graphically akin, also in Sanskrit. The term Skt. veda/vaida reappears, also the synonyms kavi and mazdha (later medha) 'wise'.

Burrows VII-95 / Rock *262.3
Fuerteventura 02.04.1999
Double, on rock, Prof. Pichler
from left to right Fuerteventura, one
of the Eastern
Canary Islands

v^ai-da ka-as la-u asu-as
wisdom which (is) salt of life

Rock inscription, after Hans J. Andersen 1993, IMAGO
MUNAI 3, Studienreihe des Kult-ur-Instituts e.V.,
155 pp, Pulsar Verlag, 55442 Warmroth, Germany. p76:
Felsinschrift entdeckt von Prof. Werner Pichler

A.A.Macdonell 1893, London:
p298-b: veda/vaida 'know/ledge';
p70-c: kas/kah 'who; what, which'
p261-c: lavana 'salt';
p35-a: asu 'life, breath';

France (Glozel), Portugal (Alvao), Canary Islands do have
texts written in Burrows Cave Script and Sanskrit.
The above Fuerteventura Rock Text is written twice,
a second line below the upper one. Skt. lavana 'salt'
is shortened to la-u.

Burrows Cave VII-21 *228.3-b
Boar = Expanse-Killer 03.11.1998

The legend of the boar-scene VII-21 :

400/399 ksi vi-da si-na-ca

Indra/Jupiter destroyer, wise and (globe-)bathing

Y I P O Q I +
mu as-phaya pi-nau 400/399 as-si

stopping the swell of exuberance, Jupiter, you are (doing)

A.A.Macdonell 1893 London: p45-c: Indra, Chief of the gods
(Vedic) and = planet Jupiter; p78-a: ksi- 'destroy';
p282-c: veda 'knowing, wise'; p366-c: sha- 'bathe, swim';
p90-a: -ca (enclitic) and, cf. IE -k'e, Latin -que;
p232: nu- 'close, bind, stop'; p368: sphaya- 'swelling';
p162: pinav- 'cause to abound, overflow'; p33-c:
as- 'to be', asmi 'I am', asi 'thou art', asti 'he is'.

Burrows Cave VII-17 226.1-a
Skipper of Indrapura 30.10.1998
line 1-3

1) V I S Q 2) F V S + E II
vi-ra dai^{va} 400, SPLENDOR, ay, vi-da-ma si-ra
Hero, God, 400, splendour, ay, vi-mine joining
R O Q U 3) X + a a V + Q X Q
nau-kar nau 400 fa- ta-si v-i-ma 400 PITA-ta INDU
captain ship JU.cause pf voe-ay Jup.FATHER Moon

A.A.Macdonell 1893 London: p293-c: vira 'hero, god';
p124-c: daiva/deva 'god'; 400/399 days = synod.Jup.-year;
p59-a: ai 'oh'; p262-c: vid- 'to know'; p218-c: ma 'my';
p228-c: mila/misra 'joining'; p148-c: nau f. 'ship', and
Aryan nau-kar 'captain'; p252-b: ra 'give, cause';
p105-a: tasya, IE tosyo 'of the/HHG des'; p227-b: vai voe;
p162-b: pitr/pitri/pita 'father'; p45-c: indu 'moon'.

M-1181 (p138, Corpus 2, Mohen.) *89.1
12.03.95 KSchi

v^ai-da sri su-ta

knowledge-beauty's
son / Wissens-
Schönheits Sohn

Almost a pictorial bilingual:
the famous yogi picture, trans-
lated: a son of beauty + wisdom

Sanskrit-Engl.Dict.Macdonell:
p282-c: vid-, veda 'know etc.'
p321-b: sri f. 'beauty'; p352-b: sutā m. 'son'.



M-890 (p84, Corpus 2, Mohenjo Daro)

v^ai-da ra-viⁿ asrava

Veda/knowledge (makes) crying, tears
Veda/Wissen (macht) Weinen, Tränen

A.A.Macdonell 1893 London Skt-E
p298-b: veda m. 'knowledge,
ritual lore, sacred knowledge'
p254-c: ravin adv. 'crying';
p33-a: asrava 'tears/Tränen'



Tablet incised, no icon.

H-290 (p224, Corpus 1, Harappa)

sas v^ai-da-s(a)

(sas vaidas,
= sah vedah)

the Vedas / die Veden

Macd.: p324-b: sas 'six, here':
sas 'these, the'; p298-b: vedas m.pl. 'sacred know-
ledge'



M-971 (p94, Corpus 2, Mohenjo Daro)

vi-da sa va su-ma

knowledge is sharp
like a flower

A.A.Macd.1893: p298-c: veda m.
'knowledge' (daša '10' in rebus)
p312-c: sa 'sharpen, sharp'



M-938 (p91, Corpus 2, Mohenjo Daro)

vi-da sa (profane: vi dasa)

knowledge sharp
scharfe Weisheit

Macd.1893: p298-b: veda 'knowledge'
p312-c: sa 'sharpen, sharp': (the
graph nr.'10' is used in rebus)



Chapter 3: Celestial Deifications

Reliability of Documents	(1)-(2)	Venus : Earth and Venus	(73)
Indus Culture: Man/Woman 大 *	(3)	a numerological alliance	
Universal Spirit/Brahma 𑀘 = 𑀘𑀓	(4)	pentagramma veneris, 2926	
3 times 33 = 99 Gods/Elements		Venus in paleo-American Texts	(74)
Cosmological Visions: Gods and Demons		KAVI 𑀘𑀓, mother Venus	
Celestial Bodies later Deified		𑀘𑀓𑀓𑀓 mā-tri ₂ KAVI	
List of their Glyphs	(5)-(6)	Mars : Outer Planet n1 'O	(75)
Indus Message in Paleo-America	(7)-(8)	meandering / going to and fro	
Sun / Eye .a-kṣi 𑀘𑀓	(9)	Mars = SKAN 1, basic n9 𑀘𑀓	(76)
Sun : ra-vi 𑀘𑀓, svar 𑀘	(10)-(12)	śaina 𑀘 9-rayed 𑀘𑀓	
Sun : ura-svar 𑀘𑀓, a-svar 𑀘𑀓	(13)	Jupiter= BRHASPATI/INDRA 𑀘	(77)
Sun : svar 𑀘, locana 𑀘	(14)	and DYAU-PITAR	
Sun : svar in rebus	(15)-(16)	Jupiter : Outer Planet n2 "O	(78)
Sun : meaning 'day' = aha 𑀘	(17)-(18)	Star of 7 𑀘𑀓 𑀘𑀓 𑀘𑀓	
Sun = days in numbers only	(19)-(20)	Jupiter : Invoked by Dicecasting	
Sun-set = West- 𑀘 svar-pat	(21)-(23)	1 + 6/2 + 5/3 + 4, 777, 7-7-7	(79)
Sun away = Night/Dream	(24)-(26)	Jupiter : Invoked by taking the Oath	
ni-śi 𑀘𑀓, kṣa-pa 𑀘𑀓		(5) + 2 Fingers erected	(80)
ra-at ^a -ri 𑀘𑀓, ni-śa 𑀘𑀓		Saturn : Outer Planet n3 "O	(81)
Sun's Year, 3 times 120	(27)-(31)	Jupiter 399 + Saturn 378 = 777	
3 seasons tri-śarada 𑀘𑀓		Saturn : The Slowly One = śani	(82)
Sun's Leap-Year / Intercalation :		śa Syllable 𑀘; śani 𑀘	
3 x 365 + 366 = 1461 days	(32)	Saturn : Collecting Souls	(83)-(84)
Moon I-VII, Introduction	(33)	soul: ātman-, mana- 𑀘	
Moon I : Night-Light, INDU	(33)-(36)	Saturn : Funeral/No Funeral	
vi-dhu-sa 𑀘𑀓, śa-Uma 𑀘𑀓		but no burials (River)	(85)-(86)
Moon II : Hare-Star, Rabbit-Star		(Saturn) : death ULŪKĀ 𑀘	(87)
śa-śin 𑀘𑀓, śa(-śa) 𑀘	(37)-(38)	Owl/ULŪKĀ as Symbol for Death	
Moon III : Lagging behind,	(39)-(52)	(Saturn) : The Spaceship-Myth	(88)
Symbol of Delay, 𑀘 INDU, 100 texts		= Owl, spreading Death	
Moon IV : as a Femal Deity	(53)-(54)	(Saturn) : The recurring Phrase	
Mistress 𑀘𑀓 pat-ni		'the known rapid death'	(89)
Queen 𑀘𑀓 = 𑀘𑀓 ra-ni		(Saturn) : No post-mortal life	
Mother 𑀘𑀓 mā-tri ₁ , 𑀘𑀓 mā-tri ₂		thus acute fear of death	(90)
Moon V : = 'Month', 𑀘𑀓 ma	(55)-(56)	(Saturn) : Security within the Clan,	
𑀘𑀓 ma-as, 𑀘𑀓 ma-s(i)		sharing the Clan's Fate	(91)
Moon VI : Crescent :) is	(57)-(58)	(Saturn) : Sanskrit speaking	
Waning : (mi, 2 Horns : ()		dangerous 'white' Neighbours	(92)
Moon VII : Soma, 𑀘𑀓 śa-Uma	(59)-(60)	(Saturn) : Mixing unavoidable	(93)
sa-*u-ma 𑀘𑀓, sa-vi-ma 𑀘𑀓		entailing decay of the Empire	
Mercury : Budha 𑀘𑀓, 𑀘𑀓	(61)-(66)	(Saturn) : Divine Bastards	(94)-(96)
with 2 biches/vixens, burning tail		Planet Saturn : Final Remarks	
Venus : Lady KAVI 𑀘𑀓, ka-vi 𑀘𑀓		Chapter 3: Deifications, Survey	(97)
Inner Planet n2 𑀘𑀓, 8-rayed	(67)	The Interval	
Venus : Mother Venus 𑀘𑀓 mā-tri ₂ KAVI		Deification of the *99 Chemical	(98)
Lady Star 𑀘𑀓 strī ISHTAR	(68)-(71)	Elements = 33 + 33 + 33 Gods	
Venus : Mistress 𑀘𑀓 pat-ni	(72)	cf. page (3) of this Chapter	
and = '8' *a-śi-ta / aṣṭa SITA 𑀘𑀓			

moving
not moving

It is established that the Indo-Aryans divided the world into moving and not-moving phenomena. This reminds us of the modern division into organic and anorganic, or biological and chemical phenomena. I think that the so-called Indus Culture *Pašu-Pati Seal of the National Museum, Delhi, shows us God Vishnu as the ruler, or rather creator, (Indus kar-tri $\wedge$ $\vee$ $\wedge$ $\wedge$) of all things not-moving and moving, that is vi-ši-va.a-cala-carana PATI, according to my decipherment of the seal's legend.

Trees and plants, in Sanskrit, are classified as not-moving (a-cara- or a-cala-). This applies to mountains as well (= a-cara-, a-cala-). The Indo-Aryan way of thinking pervaded the Ancient World, cf. Semitic-Arabic (with initial parasitic h-) h.a-gar 'stone' from proto-Iranian a-kara- 'not moving', or Turkic a-gatš 'tree' from Aryan a-gati- 'no movement'.

The so-called 'Sumerologists' are unable to explain why animal names in Sumerian (Lowland-Dialect) do have a

Here an extract from my

HGS / Historical Grammar of Sumerian, Section SAGS / Sumero-Akkadian Generative Scriptology in which the Sum. Lexicon's descent from SW-Iran. is proved.

'suffix' (or rather a classifier/ determinative) kur-ra. This is of course the Sumerian (Lowland) way to articulate what in Sanskrit is pronounced cara- = 'animal' and 'moving'. Indo-European (= IE) k^we became in proto-Aryan ke (later in Sum.-Highl. ka, Lowld. ku), but in common Indo-Iranian ke via tše became tša = ca. The archaicity of Sumerian is thus attested.

The Sum.-Lowld. graph n366 KUR had a Highld. reading tar, which denotes Indo-Iran. tsara/cara- 'moving'. However, the main meaning of n366 was Lowld. KUR 'mountain'. It is clear KUR was originally Sum.-Lowld. *u-kura-, Highl. *a-kara- 'not-moving', equalling Skt. a-cara- 'mountain'.

By the way, the HGS-extract below shows the Sum. X^{a} Q^{a} alike Indus M both graphs depicting 'mountain'.

366, 39
13.09.1988

line 51:
Anāhita,
R.G. Kent
1953 Ad
Persian,
p.167,
states:
Compound
of nry. an-
+ fardā-
Pāu.
āhita-
'spotted',
thus the
[Goddess,
'Spotless',
of uncertain
con-
nections.
Kent was
not aware
of what
Nyberg, H.J.
1974
Tahavi, H.
Knows (p.17):
Anāhita =
a fem. deity,
planet Venus,
Avest. Anāhiti
Barthol. n.125)
For more see
n163 Per. 2
= R.102, 2:
Sum. Enināw
'Q Venus'
= 'una' 'idā'
etc., line 0
above
3 Yd 8.4.85

ETYMOLOGICAL NEWS from aboard the S/Y
ETYMON, Eastern Mediterranean, 13-9-1988

Extract from SAGS 1988 (<Borger 1981)
n366 X^{a} KUR Q^{a} 'mountain' = immovable
Pos.39: Sum. kur-ku, kur-kur etc.
'to praise', cf. Skt. car-cp- 'id.'

Professor Åke W. Sjöberg, Philadelphia,
discussed in Festschrift Landsberger 1965
p.69-70 the Sum. word k u r - k u in
its meaning 'praise/rühmen' and brings
a passage from UET VI Nr 13 Rs 1-2 = Nr
14 Vs 1-2 = PBS X 4 Nr 9 Rs 24-25 (Inanna
und Epil) 50-51 = 109-110):

kur-re in-ti-mu hé-ku-ku (Var. -ku-kur)

"Das Bergland möge meinen Weg (rühmen)"

This passage is Lowland Sumerian. The
true meaning could be a matter of true
etymology; k u r 'mountain' is cer-
tainly NoFo-Lowld. u-kura- Highld.
atšara-, Skt. a-cala-, a-cara- 'mount-
ain' = 'immovable'; from n366 Pos.16
(kur-ra) we know (see R372, R279, R54)
that Lowld. u-kura- 'immovable' is a
'suffix' for plant/trees, and -kura-
'movable' is a 'suffix' for animals
(In Skt. accordingly: cara- 'animal' and
'movable', a-cara- 'tree/plants' and
'immovable', Macdonell A.A.1893 p.92-b)

Sanskrit car-cp- 'to mention with praise'.
The immovable means in Sum. also 'das
Unwandelbare', 'something superdivine
that graciously mentions with praise;
is planet Venus interested in the praise
of a mountain region? Tentatively I
bring now the passage in NoFo-Lowland:

u-kurah in^a dāt^a-mu hiat kur-kurait
transliterated into Sanskrit:
a-carah imam deśam-mā(ma) syāt carcar-

The Unchangeable-one, this direction
of mine, be it he mentions with praise.

This sounds rather like a prayer of
planet and Goddess Ishtar/Inanna/Ana-
hita (annā ašita = 'Mother-Eight')
directed to God Almighty (The Unchange-
able One) to laud/to mention with a
praise her (remarkable) course/path,
namely her wonderful trajectory lasting
8 + 82 + 83 = 8 + 64 + 512 = 584 days,
the synodic year of Venus, venerated
by all civilizations in all continents.

Annā ašita (= Aryan) is IE Annā ōkito
/ōkto 'eight', Lat. octo etc., as a cor-
ruption preserved in OPers. and Pahlavi
Anāhita 'Planet Venus', Sum. Ninui
from anahidi etc.
It is almost a volume what I have writ-
ten on Venus.

Other elements of this 'prayer' need no
comments here; reference is made for:
-e from -ab to HGS § 256-A,
in- (= NPers.) 'this' = in^a n140 Pos.9
ti 'path' n73 Pos.29
-mu 'my' n61 Pos.26
hé- 'be it' Lat. siēt/siāt, n143 Pos.9
ku-ku 'praise', discussed above.

Obscure is the sequel to the passage:

ebih^{kl} KA-tar-mu hé-si-il-e Sjöberg:
(Die Stadt) Epil möge mich huldigen
There is a Iran./Akkad. doublet 'apil /
apiš, Lat. opus, -eris = Skt. āpas nt.
'work/Werk' (see n97 Pos.2-b for more).

Town-names represent some times cosmo-
logical concepts: "(In) the Place of
Work (= this material world) my decis-
ive word be it firm!" Skt. sthīra- =)

For si-il-e/ si₃-la/ sil₉/silim
reference be made to n211 Pos.4-a.

n366
Pos. 39

As to degenera-
tion of asrōnā
in Babylonian
the holy name
of planet Ven-
us said to be 15
V. III = 5.3 = 8
V x III = 5x3 = 15
just an error

-j- stands here
for IE j =
schwa, used
as a glide be-
tween 2 con-
sonants.
ōkto > ōkto
> Indo-Iranian
'ašita'. Olini
was the continu-
-kr- is Aryan
= -št-, if
Skt. ašita- 'S
NPers. h-ašit'

'ašita' as a
wanderwort,
was under pop-
etymology, un-
til still by some
modern lingu-
ists understood
to mean 'ašit-
(=jst.) 'not-ven-
> Iran. ašita-
and 'Annu-ahit
became later to
mean 'An-ahit
= The Not-Bleak
-Ork! Just an er-
[2]
Kort, 13.9.1985
R.366, 39
Kurt Schildmann

It was impossible (for a hundred years). But if anyone could do it, I could. On August 2, 1994, 20.00 hrs, I had incidentally a look at page 234 of Michael Jansen 1986, Die Indus-Zivilisation, with Indus Seal picture of the Lord of all animals, and the impossible happened within a minute or two: I tested Sanskrit, reading from left to right, having in mind the idea that the first word should/could be all (animals...), Sanskrit viśva- 'all', in syllabic script *vi-śi-va, and that proved correct, as resulting from consultation of my dossier 'Indus script' where I found Asko Parpola's 1975 excellent survey of Indus copper tablets, with pictures of animals, plus legends (published in JRAS / Journal of the Royal Asiatic Society, 1975 No.2, p170-209). Indeed, Parpola and others admitted that pictures with legends could be 'pictorial bilinguals', but, unfortunately, all previous would-be-decipherers adhered to reading the legends in the wrong direction, from right to left ...

The Indus scribes have generously offered a number of animal pictures with legends, on seals and copper tablets, and also clay tablets, to help pupils in reading, and, seemingly, to help future decipherers. But they have done even more. The grid of the phonetic signs reveals that the script incorporates a system which makes the value of a number of signs predictable. Compare the system of chemical elements which has made it possible to predict the properties of still unknown elements. In the Indus script I mean the number of strokes determining the vowel of the syllable: e.g.

ra ॥	; ru Ⅲ	; ri Ⅳ	ṣa ㄣ	; ṣu ㄤ	; ṣi ㄨ
gha ㄣ	; ghu ㄣ	; ghi ㄣ	ka ㄣ	; ku ㄣ	; ki ㄣ
kṣa ㄣ		; kṣi ㄣ	kara ㄣ	; karu ㄣ	; kari ㄣ

Since the script is mixed up with a considerable number of ligatures, logograms, and pictograms, it took a few months to get at the meaning, and spelling in Sanskrit, of quite a lot of them, determinable out of the contexts offered by the legends of about 2000 seals or other texts. Fortunately, the Bonn University Library could offer me in December 1994 the two volumes of the Corpus of the Indus Seals compiled/collected by Asko Parpola, vol.I covering collections in India, vol.II those of Pakistan.

Here a list of animal names in agreement with animal pictures all of them being well-known Sanskrit animal names:

1 ㄣ	u-ra	sheep § 15, avi § 9
ㄣ	u-ra-ni	ewe
2 ㄣ	u-kṣa	ox, bull § 16
3 ㄣ	u-ranga	serpent § 17
ㄣ	sar-pa	serpent § 29
4 ㄣ	pi-ru-ṣ(a)	elephant § 3
5 ㄣ	hastin	elephant § 12
6 ㄣ	sindhu-ra	elephant § 67, K-40 (21.1.95)
7 ㄣ	vi-aghi-ra	tiger § 37
8 ㄣ	śarad-u-la	tiger
9 ㄣ	śa(-śa)	hare § 3
ㄣ	śa-śin	hare-star (= moon)
10 ㄣ	śun	dog beech § 6
11 ㄣ	śva-n(a)	dog
12 ㄣ	ra-pa	monster § 45

For details see either the § of EIS / Entzifferung der Induschrift 1995 or the (day/month/year)-coded pages of the English version ISIR / Indus Script Finally Deciphered 1995, Kurt Schildmann, Weissdornweg 91, D-53177 Bonn, Germany.

13 ㄣ	vi-rṣa	bull
	M-201 (20.1.95)	
14 ㄣ	kumbhi-ra	crocodile
ㄣ	kumbhi-rau	two crocodiles
	(25.04.95)	
15 ㄣ	mi-nau	fish (dual)
16 ㄣ	nau-nau	ship-ship
	(plural)	
	(24.04.95)	

Decipherment of the Indus Valley Script / DIVS

First Vocabulary of the Language (pSkt) involved / Voc.

pSkt = proto-Sanskrit

Kurt Schildmann

Bonn, Oct. 1994

Preliminary Remarks

(1) A stage-by-stage report on my decipherment activity (which started on August 2, 1994) covering two months of investigations has been published in German in the Periodical EFODON - Synesis nr 5 = Sept.Oct. 1994, ISSN 0945-1366. The pages 1 and 2 of that report are attached because the reader will find, on said pages, the 'bilingual' key to the Indus Script: pictures of animals with Indus Script legends.

(2) Here now some remarks how to proceed for finding out the language of the script. Harald Haarmann, 1991², U-niversalgeschichte der Schrift, 576 pp. (Campus Verlag Frankfurt/New York) has on p164 a list of about 45 digraphs/ combinations of two signs, most frequently recurring, in the Indus texts or in the legends to the animal pictures.

(3) Three of these digraphs deserve particular attention because they appear as part of the legends to the animal pictures. Here they are:

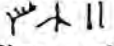
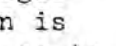
A)  B)  C) 

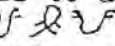
A glance at the list of animals (see the following two pages) - a list gathered by Asko Parpola, 1975, in JRAS No 2 p170-209, out of 400 copper tablets, totalling Position (1) to (16) and (17) to (38) - reveals irrefutably the following: CopTab positions:

- A)  appears in Position (20) relative to sheep/ram (7 tablets do record same picture and same text).
- B)  appears in Position (9) relative to cow or bull (2 tablets do record same picture and same text).
- C)  appears in CopTab position (33) showing serpent and legend (four such tablets do exist).

(4) There is only one language in the world which has an appropriate set of animal names in agreement with the above three digraphs, namely Sanskrit u-ra 'sheep'; u-ksa 'bull', and u-raṅga 'serpent'.

(5) The Sanskrit language of Ancient India is by no means far fetched. Many Indian scholars do retain the Indus Valley Civilization as a preform of their own. The agreement discovered invites us to use the four graphic values thus obtained in further testings.

(6) In CopTab attached; the bull/cow-picture has four positions, that is, four legends. Legend nr 4, that is CopTab position (11), has the 3 signs . Already known is u-...-ra. To denominate or to qualify the cow as the udder-animal par excellence is not illogical. Sanskrit says u-dha-r(a) = 'udder'. Thus it seems that we have gained the value of one more sign, out of u-dha-r(a) .

(7) The famous Paśu-pati Seal, showing the Lord who rules all animals (see the attached German page 1, Fig./Abb.1) makes a difference between  and . The hitherto would-be decipherers disregarded the difference. The term 'all' is in Sanskrit viśva-. Thus it is logical to assign to the trigramma  the values vi-śi-va 'all', with an -i- euphonicly inserted as a glide between -ś-v- just like Greek Linear B does in ti-ri-po-da = *tri-pod- 'tripod/Dreifuss', quite normal also in many spoken languages. Now we return again to the CopTab animal pictures.

(8) The CopTab positions (2) and (3) have both the final digraph  which we safely assume do render śi-ra (recall Sanskrit śira- 'head'). Both positions refer to the fabulous animal of which the head carries sheep horns and at the same time the trunk of an elephant. The trunk and the elephant are both called hastin in Sanskrit Note Skt. hasta- 'hand', hastin = 'like the hand'. The śi-ra digraph of Pos.(2) is preceded by  The sign  is a picture of the hand; it follows that

 means hastin 'proboscis'.
Together  and  is thus

hastin-śi-ra 'proboscis head' which is perfect Sanskrit hastin-śira- 'idem'.

(9) In CopTab position (3), śi-ra 'head' is preceded by the graph . Since this sign reappears in position (17) 'sheep/ram-picture', and since 'sheep' is in Skt. avi-, it seems that we are entitled to read here (position (3))   avi-śi-ra Skt. avi-śira- 'sheep head'. The whole thus means: The fabulous animal which has, at the same time, a proboscis head and a sheep head. Exactly what the animal picture reveals.

(10) In the Vocabulary, evidence is submitted that avi- 'sheep' has also been used, as a rebus, to phonetically denote -avi-, so in cryptographical writing. The same is true for aja  'goat'. This leads us to CopTab-position (30) which is legend nr 7 to the picture of the dog.

(11) Here the line in reference: CopTab (30)                  

The first graph  = u, with dots below, has, as in other cases, a demonstrative function as it seems. What follows is a sibilant syllable, because a number of 'fish'-graphs, with certain diacritics, have as initial consonant a sibilant. In the present case,  is that one which has the value sar, sara, as proved by many subsequent readings. The reading of the line is sar-va avi at aja, which is Indo-Aryan meaning '(the dog who is) the guardian of sheep and goats'. The graph  = at, Sanskrit āt = 'and' is frequently in phonetic use, so in  śa-at = 'hundred', Skt. śata-. The same applies to aja 'goat'; for details see the Vocabulary. By the way, the locution sar-va avi at aja renders Indo-European (= IE) servos ovi ēt aśo, attested relative to dog and sheep, also in Latin, and in Old Iranian Avesta.

(12) In a conjuration text, the values so far discussed make it possible to read  = śi-at, Old Latin siēt, Skt. syāt (optative) 'be it/ sei es'.

Elephant        

It was impossible (for a hundred years). But if anyone could do it, I could. On August 2, 1994, 20.00 hrs, I had incidentally a look at page 234 of Michael Jansen 1986, Die Indus-Zivilisation, with Indus Seal picture of the Lord of all animals, and the impossible happened within a minute or two: I tested Sanskrit, reading from left to right, having in mind the idea that the first word should/could be विश्वः all (animals...), Sanskrit viśva- 'all', in syllabic script *vi-śi-va, and that proved correct, as resulting from consultation of my dossier 'Indus script' where I found Asko Parpola's 1975 excellent survey of Indus copper tablets, with pictures of animals, plus legends (published in JRAS / Journal of the Royal Asiatic Society, 1975 No.2, p170-209). Indeed, Parpola and others admitted that pictures with legends could be 'pictorial bilinguals', but, unfortunately, all previous would-be-decipherers adhered to reading the legends in the wrong direction, from right to left ...

The Indus scribes have generously offered a number of animal pictures with legends, on seals and copper tablets, and also clay tablets, to help pupils in reading, and, seemingly, to help future decipherers. But they have done even more. The grid of the phonetic signs reveals that the script incorporates a system which makes the value of a number of signs predictable. Compare the system of chemical elements which has made it possible to predict the properties of still unknown elements. In the Indus script I mean the number of strokes determining the vowel of the syllable: e.g.

ra 𑀲	; ru 𑀳	; ri 𑀴	sa 𑀱	; su 𑀲	; si 𑀴
gha 𑀶	; ghu 𑀷	; ghi 𑀸	ka 𑀺	; ku 𑀻	; ki 𑀼
kṣa 𑀭		; kṣi 𑀮	kara 𑀹	; karu 𑀺	; kari 𑀻

Since the script is mixed up with a considerable number of ligatures, logograms, and pictograms, it took a few months to get at the meaning, and spelling in Sanskrit, of quite a lot of them, determinable out of the contexts offered by the legends of about 2000 seals or other texts. Fortunately, the Bonn University Library could offer me in December 1994 the two volumes of the Corpus of the Indus Seals compiled/collected by Asko Parpola, vol.I covering collections in India, vol.II those of Pakistan.

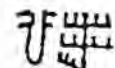
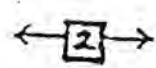
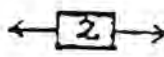
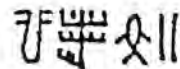
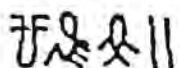
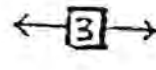
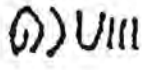
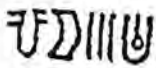
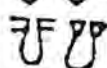
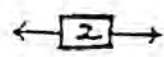
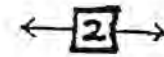
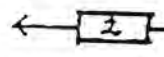
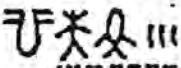
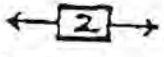
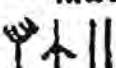
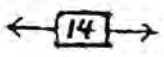
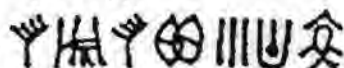
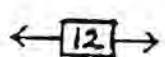
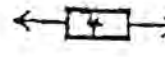
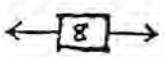
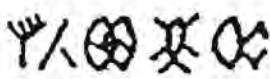
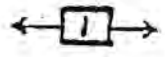
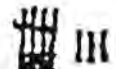
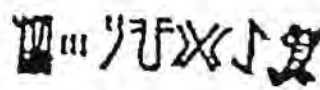
Here a list of animal names in agreement with animal pictures all of them being well-known Sanskrit animal names:

1 𑀲 𑀴	u-ra	sheep § 15, avi § 9	13 𑀶 𑀹	vi-rsa
𑀲 𑀴 𑀸	u-ra-ni	ewe		bull
2 𑀶 𑀱	u-kṣa	ox, bull § 16	M-201 (20.1.95)	
3 𑀶 𑀹	u-ranga	serpent § 17	14 𑀶 𑀹	kumbhi-ra
𑀶 𑀹	sar-pa	serpent § 29	𑀶 𑀹	crocodile
4 𑀶 𑀹 𑀴	pi-ru-ṣ(a)	elephant § 3	𑀶 𑀹	kumbhi-rau
5 𑀶 𑀹	hastin	elephant § 12		two crocodiles
6 𑀶 𑀹	sindhu-ra	elephant § 67, K-40 (21.1.95)	(25.04.95)	
7 𑀶 𑀴	vi-aghi-ra	tiger § 37	15 𑀶 𑀴	mi-nau
8 𑀶 𑀴	śarad-u-la	tiger		fish (dual)
9 𑀶 𑀴	śa(-śa)	hare § 3	16 𑀶 𑀴	nau-nau
𑀶 𑀴	śa-śin	hare-star (= moon)		ship-ship
10 𑀶 𑀴	śun śu-ni	dog bee § 6	(plural)	
11 𑀶 𑀴	śva-n(a)	dog	(24.04.95)	
12 𑀶 𑀴	ra-pa	monster § 45		

For details see either the §§ of EIS / Entzifferung der Induschrift 1995 or the (day/month/year)-coded pages of the English version ISIB / Indus Script Finally Deciphered 1995, SDL Schildmann, Weissdornweg 91, D-53177 Bonn, Germany.

Indus Script Deciphering

Table A + B of Asko Parpola's 1975 survey of Copper Tablets = animal pictures and legends, essential for deciphering.

COPPER TABLETS			A		
(1)					
(2)					
(3)					
(4)					
(5)					
(6)					
(7)					
(8)					
(9)					
(10)					
(11)					
(12)					
(13)					
(14)					
(15)					
(16)					

Indus Script Deciphering

Table A + B of Asko Parpola's 1975 survey of Copper Tablets = animal pictures and legends, essential for deciphering.

B

[illegible]

Kurt Schildmann
Bonn, 08.10.1995-A

Indus Script Deciphering Pictorial Bilinguals

This page brings the most important information on the Indus Culture religion. Fortunately, there is one Copper Tablet (right side below) telling the essential, being a pictorial bilingual. The picture shows a horned bowman. On his body three times the phonetic sign kar, = tri-kar, or better kar-tri which means 'the Creator' (a quality assigned to the deity Vishnu in Hindu mythology). Indeed, the first three phonetic signs of the picture's legend identify the depicted person as vi-iṣ-nu 𐎧𐎺𐎠𐎶

It follows his well-known epithet 'the fierce' in conjunction, via raṅga, with ga 'going' 𐎧𐎺𐎠𐎶 thus u-gi-ra-ga Umā 𐎧𐎺𐎠𐎶 𐎧𐎺𐎠𐎶

'the fierce going (to his wife) Umā'. The glyph Umā 𐎧𐎺𐎠𐎶 appears about 50 times in the Indus texts; 𐎧𐎺𐎠𐎶 = u and more than 10 times in conjunction with her alter ego *DURGA 𐎧𐎺𐎠𐎶 her terrible form. The relative texts confirm her terrible activity.

Vishnu	vi-iṣ-nu	𐎧𐎺𐎠𐎶
Creator	kar-tri	𐎧𐎺𐎠𐎶
The fierce	u-gi-ra	𐎧𐎺𐎠𐎶
Sanskrit ugra		
The bull	u-kṣa	𐎧𐎺𐎠𐎶
= husband		
Skt. ukṣa		
The sustainer	dha-tri	𐎧𐎺𐎠𐎶
The lord of	sindhu	𐎧𐎺𐎠𐎶
waters, of		
the Indus River		

All the above names are recurring in Sanskrit literature and mythology.

The number 30 𐎧𐎺𐎠𐎶 or 𐎧𐎺𐎠𐎶 seemingly round for 33 seems to mean the pantheon, the total number of deities. But 30 means also 'divine' 𐎧𐎺𐎠𐎶 or 𐎧𐎺𐎠𐎶 = 10 and thus refers likewise to Vishnu and his consort Umā. Vi-iṣ-nu is written in 6 Indus texts.

M-391 (p96, Corpus 1, Mohen.) *60.1

𐎧𐎺𐎠𐎶 𐎧𐎺𐎠𐎶 𐎧𐎺𐎠𐎶 𐎧𐎺𐎠𐎶 𐎧𐎺𐎠𐎶 𐎧𐎺𐎠𐎶
u-raṅga ina.ati vi-iṣ-nu iṣ-itri
śu-Umā āt sindhu daśa-ma anta

The serpent strong there-over Vishnu the Lord of beautiful goddess Umā, then Sindhu (= Vishnu) 10th, and

- (1) 𐎧𐎺𐎠𐎶 u-raṅga (Skt. uṣā-ga) 'serpent', known as 𐎧𐎺𐎠𐎶, on which Vishnu is floating on the (primordial) waters
- (2) 𐎧𐎺𐎠𐎶 ina.ati 'strong' the watery element which spread everywhere before the creation of the world
- (3) 𐎧𐎺𐎠𐎶 vi-iṣ-nu Vishnu, there-over, floating as Nārāyaṇ, moving in the waters
- (4) 𐎧𐎺𐎠𐎶 iṣ-itri (Skt. īśitr) 'Lord, master' is Vishnu of the 'malicious', but very beautiful (prefix su-)
- (5) 𐎧𐎺𐎠𐎶 śu-Umā (Skt. Umā, wife of Shiva/Vishnu being an alter ego of Durgā (later replaced by Lakṣmī) but
- (6) 𐎧𐎺𐎠𐎶 āt sindhu 'then Sindhu - Vishnu', having gone through nine ages or avatāra, reaches his
- (7) 𐎧𐎺𐎠𐎶 daśa-ma aⁿta 'tenth' (Skt. daśama) phase of re-appearance though INVISIBLE (= WHITE horse) ordering 'the end' (Skt. anta), global annihilation

Now can you explain that Indus-Vishnu (instead of being close to Meanderthal-grumbling, as favored by A. Heinsch, Bremen) knew about hydrogen being initial and, a cross about 10 stages of the periodic system of elements, nuclear conflagration would mark finality?
cf. 2.2.95

M-1540 etc. (p225, Corpus 2) *93.1 2
= Parpola, A. 1975 p197, line (13)

𐎧𐎺𐎠𐎶 𐎧𐎺𐎠𐎶 𐎧𐎺𐎠𐎶 𐎧𐎺𐎠𐎶 𐎧𐎺𐎠𐎶 𐎧𐎺𐎠𐎶
Vi-iṣ-nu u-gi-ra-ga Umā/Umā
Vishnu the fierce one, going to
Vishnu, der grimmige, gehend zu
= 𐎧𐎺𐎠𐎶 kar-tri Umā Here is said: Vishnu, the creator, the fierce one, the consort of Umā, the holder of his bow =
on reverse: 𐎧𐎺𐎠𐎶 (= p308-c) śāṅga 'arrow-tool'
Sara-angā Macd.: p262-b: Vishnu; p55-a: Umā;
kar p48-a: ugra 'grim'; p81-a: ga 'go'.

M-157 (p48, Corpus 1, Mohen.) *51.3 3
02.02.95 KSchi

𐎧𐎺𐎠𐎶 𐎧𐎺𐎠𐎶 𐎧𐎺𐎠𐎶
vi-iṣ-nu śu-anga a-cakra
Vishnu's beautiful body (is) not
(subject to) cycles
Sanskrit-£.Dict.Macdonell: 𐎧𐎺𐎠𐎶
p292-b: Viṣṇu a. (10 lines)
p370-a: svanga 'having a beautiful body, fair-limbed'
Stchoupak 1932 Paris: 𐎧𐎺𐎠𐎶
p7-b: a-cakra 'dépourvu de' (I propose: outside of world-ages/Weltzeitalter).

Kurt Schildmann
Bonn, 20.09.1995

Indus Script Deciphering

Phonetic Signs "

a u i
access to signs
Zeichenzugang
(2)

35 It is clear that texts showing
three or more well-known signs
but one or two unknown or uncer-
tain ones should be discussed.
40 An acceptable reading at a later
date cannot be excluded.

The a-u-i-diacritical system
could also be hidden in

45 (pra) (pru) pri
(satra) satru (satri) satri

50 The a-u-i-system is rather in-
complete, showing merely an a-i-
opposition, in the following
cases: (nouns and rebus thereof)

55 maha mahi
agha aghi
ava avi
ya (yi)
60 (ja) ji
pas pis
sa^n sani

65 Mere vowels (usually word-ini-
tial), that is vocalic syllables
without initial stop, have their
sign as in the case of a- (')
and u- ('), but i- yet not.
70 However, i-initial words have
been made readable under SANDHI
which provided a final -i in a
preceding word; cf. the cases of
75 .i-bha 'elephant' (in a pictorial
bilingual), and .i-psu- 'desir-
ing'. Other i-initial words are
pictograms: indu 'moon' and
irina 'deseert' . Note also
80 a sort of ligature:
ina.ati 'strong' =

Sub line 27 of the preceding page
we have ira/ila

85 by means of // ra plus i
Ligatures that are constructed by
merging 2 phonetic signs are one
thing, another thing are variant
writings. Here some of them:

90 sindhu-ra sindhu-ra
kumbhi-ra kumbhi-ra
u-ra, u-la ara, ula
95 sara, a-la ara, ala

a-vi a-va
kar-tri kar-tri_2
si-ri Sri

Numerals are a marvelous phonetic
means in the field of rebus! There
are two or more equivalent signs
for numbers:

1 2 3 4 5
6 7 8 9 10
30

Rebus is a marvelous phonetic means
(especially in the case of pictograms)
to recover more lexical material of
the language in question that is
more or less homonymous. The rebus
use thus confirms the lexeme assign-
ed to the pictogram.

Ligatures of phonetic signs:

sara tris tri-kpa
kar-tri_1 triti-ya
na-tri_2 na-gna
is-tri_1-tri_1 aja-rava
ra-ya Bha-u, Bhū
nu-na

ligatures consisting of pictogram plus phonetic sign

aha-tri_1 kumbhi-aha-tri
svar-dha aha-pat
kumbhi-ra

CIRCLE plus phonetic sign

Uma/U-ma Triloka/Tri-loka
Dvīpa/dvī-pa pattra/pat-tra

CONTENTS OF FASCICLE NUMBER 1
100 Pictorial Bilinguals

Reading and writing direction
is from left to right, that
is, normally, the direction
the depicted animals are
looking or going to. Jurii
Knorozov and Asko Parpola
stick to reading in the
wrong direction.



seven
pictures
with
legends
(5 seals
and 6
tablets)



one pic-
ture with
legend



three pictures
with legends
(17-tablets)



20 pictures with
legends



one picture with
four hare names
(14 tablets)

monsters: 11 pictures with legends



(18 tablets)



(3 tablets)



one picture with
two serpent names
(4 tablets)



three pictures
with legends
(14 tablets)



seven pictures
with legends



'horse' in the
sva-glyph roughly depicted

bovines / bovids

bull, ox

bull

buffalo

bull

cow

cow

cow

udder, milk

cream, butter

plenty of milk

cow-drawn car

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

u-kṣa

vi-rṣa

mahi-rṣa

gau-ṣ(i)

gau

gau-vi

ga-vi

u-dha-ra

aṇja

kṣi-rin

gō-cakra

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

Sanskrit: 11-13

ukṣa-

vṛṣa-

mahisa-

gauh

go-, gau-

go-, gavi

gavi

udhar-

aṇja-

ksirin-

gō-cakra

crocodile

crocodile

𑀧𑁆𑀭

kumbhi-ra

14-17

kumbhira-

dog

dog

dog

dog

bitch

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

śuⁿ

śva-n^a

śva/śva

śu-ni

18-20

śun(aka-)

śvan-

śvā

śunī

elephant

elephant

elephant, trunk

elephant, ivory

elephant, domestic

*elephant/camel

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

sindhu-ra

hastin-

pi-ru-ṣ(a)

.i-bha

*uṣṭu-ra

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

21-24

sindhura-

hastin-

piluh

ibha-

uṣṭra

hare

hare

slack-ear

*turn-ear

sex-lusty

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

śa(-śa)

langa-ru-śa

ghāu(-śa)-cakra

*ā.ra-maṇa

25

śaśa-

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

monster

monster

trunk-head.horn-head

𑀧𑁆𑀭

ra-pa

hastin-ḍi-ra

-avi-śi-ra

mi-KUṢ-is

26-27

rapas

𑀧𑁆𑀭

𑀧𑁆𑀭

*miksīs

serpent / snake

breast-goer

poison-lady

no-end

creeper

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

𑀧𑁆𑀭

u-ranga

vi-is-JANI

an-aⁿta

sar-pa

28-29

uram-ga

an-anta

sarpa-

sheep

sheep

sheep

𑀧𑁆𑀭

𑀧𑁆𑀭

avi, a-vi

ura, u-ra

30-32

avi-

ura-

tiger

tiger

tiger

𑀧𑁆𑀭

𑀧𑁆𑀭

vi-aghi-ra

śarad-ula

33-34

vyāghra-

śardūla-

horse

horse

horse

aśu-a

a-śu-a

as-vā

a-śva

a-śva

𑀧𑁆𑀭

35-36

aśva

aśva

 USTA-ra 'buffalo, camel, elephant' 1x *88.3	 unclear, 10x *129.7/131.7 cf. at-a 'gone', a t-a 'end'	 dhi ? 'thought' 1x *154.6
 'mix' ? 'house' ? 2x *97.2 *102.2	 'wax' ? 1x *121.1 = warm	 unclear 1x *157.2
 grha 'house' ? 1x *97.7	 mi-si-KUS-is 'havoc' ? cf. mi-KUS-is 'bastard'	 sam-asu = smašu ? 1x *161.8
 mandala 'whirlstorm' 3x cf. vayu 'wind, air' *98.9	 10x *121.2, KUS 'bird' = Turkish and Maya-	 body-face male 1x *165.6
 TO THREATEN ? 1x 101.3	 a't-a 'end' 4x *121.3	 tri-sindhu 1x *166.6
 śna 'ice' 1x *101.5	 'na-nu 'not more' 3x *121.4	 10, 20, 30, 40, 50m here 40 2x *169.4 50 172.2
 vana 'forest' 1x *102.1	 Raja 'prince' ? 1x *121.6	 *catura-aja ? 1x *169.10
 ksetra 'landed property' 1x invasion of elephants *104.5	 vana/daru 'tree' 3x *122.4 rebus: daru 'generous'	 Skanda 'Mars-...' 3x *172.10
 'Lady with staff' 1x *106.5	 asru 'tear' = picto- 2x *122.2	 'pleasant smell' ... 1x *177.15
 *jala 'water' ? 1x *109.8 cf. jal-pa 'talk'	 'famous' ? 1x *123.1	 'Jupiter Lord of Thirty' 1x *180.7
 at-a 'gone' ? 2x *110.2	 Mercury messenger 2x *113.11 pad 'on foot'	 sam-paś- 1x *180.10
 pu-ra 'town' 1x *111.3)) pa,)) pu,)) pi phon.	 prana pruna prina prina 'delighting' 2x *125.1	 'chain' ?, drops ? 1x *181.2
 NARA a-kumbhū 'man who does not offer' ? 1x *111.8	 paś-ura 'cattle raising rebus of paś 'see', 2 eyes' 1x *126.4, ura phon.	 twofold fettered 1x *181.8
 a-mahiya 'distress' 1x *112.1	 'thumb down' Saturn judg- ing the soul, 1x *127.4	 50, here 60, 1x *184.2
 pat/pati 'lord' 1x *112.3	 'fallen vanquished' pat ji 1x 127.10	 *ta-nu 'body' ? 1x *187.3
 MATSYA GHAT 'fish catching device or area' 1x *112.5	 aśva 'horse' pict. 1x *131.7	 'arrow-shower' ? 1x *188.3
 sindhu-tri-stoma 'three mouths of Indus River' 2x *113.1	 lady lost 1 breast *134.1	 hastā-hasti 1x *189.1
 locana 'eye with lashes beautiful eye' 3x *114.1	 'a sorcerer, curser' *135.2	 'hand-in-hand'
 a-dhana 'poor' 1x *114.5 dhanus 'bow', dhana 'wealth'	 *ud-stha śani ? 1x *135.6	 *bhi, bhima 'fear' 2x *191.7/2
 aha-tri, '3 days' 3x *114.6 circle means ship, sun, day (Maya kin 'sun, day' and Turkish gūn 'sun, day')	 lava'na 'colored' 1x *137.4	 unclear, 1x *192.2
 'offering 3 days' ? 1x *116.3	 *si ... 'shouter' ? 1x 137.5	 sam-ara 'battle' 1x *195.1
 śapta 'cursed' 10x *117.7 rebus of sapta '7'	 'person'... 1x *141.1	 a-dhaś 'on the ground' 2x *197.3
 'picture of crocodile' 2x *125.6	 trefoil (astronomy) 1x *142.1	 daśa aha '10 days' 1x *200.2
 vi-mana 'flying person' and rather an UFO 1x *118.3	 'song delivering' 1x *143.4	 a hand sign " 'beast may' grasp' = cursing, 5 pages, 30x *204.1
 kar-tri, 'creator' 2x *118.5 cf. kar- 'to create'	 'person with Jupiter sign before lap' 1x *143.5	 unclear, 4 twigs, 1x *204.9
 āra-gau 'metallic speech' 1x *120.6, Ala-sya 'Cyprus'	 a-darśa 'invisible' 1x *146.4	 'nine methods' ? 2x *206.1
 punar bhara is 'anew bri- ging refreshment' 1x *120.6 (ligature of punar + bhara)	 bija-bija or bi-bi 1x 148.8	 Durga, 10-armed 1x *212.11
	 Vi-nnu = Vishnu 1x *149.2	 calendar sign 1x *208.8
	 'spy' ? 1x *150.9	 an unclear x-sign 1x *208-9
	 'fruit offering' ? 1x *152.3	 'sky ice below' 1x *209.7/9
	 four crescents 1x *153.1	 the ice-sign equals the Runic Hagal-sign, hail, Greek kakhlos 'pebble' that fall from sky, IE ka-ak-s-ōos
	 ksa + infix 1x *153.7	 the 6-rayed star = water-crystal -crystal = Hagal-sign
	'threfold unborn' or 'the divine Triad' 1x *154.3	the ice-sign is recurring sky-combination 1x *208.8/9
		duś-tri, strī 'daughter of a lady' 1x *212.10 (anti-female Indians misinter- preted duś-tri 'daughter' as 'third evil'.

The closer look, see below, at Asko Parpola's List of such Indus Script Copper Tablets (CopTabs) which show the picture of an animal, with a legend referring to the animal depicted, does offer a chance of deciphering the names of animals

Table A

Skt. Sanskrit		
(1)	Fabulous being of which the head has horns like sheep and a trunk like elephant	hastin (hasta- 'hand', hastin 'hand-shaped, trunk or proboscis of an elephant')
(2)		hastin-śi-ra, or Skt. hastin-śira 'proboscis-head or head with the trunk/proboscis of an elephant'.
(3)		avi-śi-ra, or Skt. avi-śira- 'sheep-head' or head like that of a sheep or ram with sheep/ram-horns.
(4)	elephant and a seat or throne	pi-ru-g(a) proto-Indo-Aryan piruś 'elephant' of Old Persian piruś 'ivory', Akkadian pilu, piru 'elephant', Skt. piluh, Arabic fil 'elephant'.
(5)	a non-identified horned animal plus seat	va-gha-rṣa-rava These 2 positions (5) and (6) do refer to an animal named in Skt. vāgha f. (not identified) .
(6)		va-gha Position (5) being the male counterpart, with suffix -rṣa- meaning 'male' plus rava meaning 'roaring'.
(7)	picture of a boar plus seat/throne	vi-rṣa-rava 'male animal roaring' (boar or rhinoceros)
(8)	bovine race - ox / cow with seat/throne	ksit- mahi-rṣa Skt. ksit- 'king' and Skt. *mahi-rṣa- 'big male', whence later Skt. mahiṣa- 'buffalo'
(9)	a recurring picture with 4 differing legends	u-ksa ⁿ iṣi -tri Skt. uksa-/uksa 'the ox' and iṣitr 'lord'
(10)		JANI- iṣi--tri Skt. jani- 'lady' serves here to name the cow also presenting pregnancy of 9 months.
(11)		u-dha-r(a)- Skt. udhar 'the udder', which means here that the cow's udder is the udder par excellence
(12)	Hare without seat, with herbs instead	*u-masika u-ranga-ru-ṣa śa(-śa) The moon-related proto-Indo-Aryan: *rangar-uga 'slack-eared - hare (IE and Greek, denoting the hare). Skt. śaśa- 'hare'.
(13)	Deity with horns and tail, carrying a bow, legend says vi-is-nu	Vi-iṣ-nu VISHNU, u-gi-raga-UMA Skt. Viṣṇu, ugra ga UMA - God Vishnu, the fierce one, going to Uma (The UMA-sign is a ligature with an u in a circle).
(14)	This is unidentified fabulous animal.	In Hinduism, Uma is wife of Shiva, but there are 8 avatars/re-incarnations of Vishnu/Shiva/Rama etc.
(15)	Old Tiger ?	Line (14) u-gi-raga sara-nka 'fiercely devouring starveling' properly: u-gi-ra-gha-sa-ra-aṅka - jackal/hyena
(16)	young bovine	Line (15) VARNA-tri COLORS-three, but strangely enough, the tiger has superfixed the legend vi pi-ru-ṣa = 'without ivory (or tusk)' which may mean that the animal was tamed or old

The phrase 'well-known rapid death' is often recurring, especially in seafaring context.

Comment A list of proper reading of animal names will be found on the following page, below - Table B. It provides a fair number of reliable syllabic, phonetic signs enough for getting ahead in deciphering almost all intact Indus Seals texts within two or three months provided one knows to handle Sanskrit and Vedic Dictionaries and is an expert in deciphering Sumerian and Maya (partly logographic) texts.

More than a hundred years ago the first Indus Seals were discovered. My private personal belief in the high intelligence of an archaic nobility who argued to be of divine origin, and which acted accordingly, is the true essence of my success, also in respect of Sumerian and Maya Texts. Without strong motivation there is no hope of getting at one's destination, age of 85 being irrelevant, or rather a prerequisite.

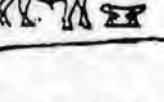
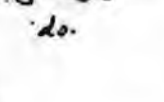
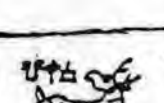
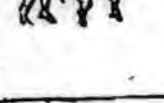
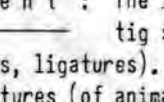
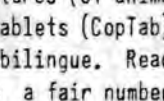
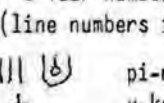
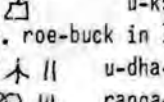
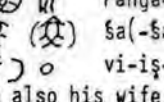
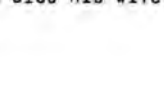
Of major interest is line (13) above. It shows a strange male deity and the legend reveals its name:

Vi-iṣ-nu, an alter ego of Shiva. The legend says that the fierce one (still today his by-name in India) is going to his wife Uma - Durga, in later India said to be Shiva's wife. A hundred Seals do talk about Uma/Durga. But since the hero Rama (also well known in the Seal texts) has broken Shiva/Vishnu's bow, it is noteworthy that the depicted Vishnu has still the bow in his left hand. The Vishnu-tablet in reference has on the reverse side an Emblem glyph

consisting of two arrows (Sanskrit śara-) with in the middle, the phonetic sign aṅga (which means in Sanskrit liab, member, body etc.) Together this is śara-aṅga, corresponding to the Sanskrit name of Vishnu's bow = śarṅga (Dowson p361). On his body, glyphs reveal: kar-tri 'creator'. 3x Kar

This here is Part B of the List of animal pictures (with legends) found on Copper Tablets,

a List compiled by Asko Parpola 1975 (Helsinki).
Righteously he saw in it a key to: deciphering work.

- (17)  Widder
ram
sheep, ewe
- (18)  2-headed
monster
- (19)  unicorn
Einhorn
- (20)  unicorn
Einhorn
- (21)  unicorn
Einhorn
- (22)  unicorn
Einhorn
- (23)  unicorn
Einhorn
- (24)  Hund
dog
- (25)  Hund
dog
- (26)  Hund
dog
- (27)  Hund
dog
- (28)  Hund
dog
- (29)  Hund
dog
- (30)  Hund
dog
- (31)  Hund
dog
- (32)  Schlange
inscr. once only
- (33)  Schlange
upper line
once only
- (34)  Schlange
upper line
once only
- (35)  Schlange
upper line
once only
- (36)  Schlange
upper line
once only
- (37) Schlange
upper line
once only
- (38) Schlange
upper line
once only

- Line (17): n^a u-viⁿ JANI avi, VARNA-tri
'young female sheep, colors three'
- Line (18): u-ra-ni JANI van(-ša) sapta, śri
ewe/fem. sheep WOMAN, races seven, beautiful
- Line (19): monster, 2-headed, fore and aft
vi-KAVI, van(-ša) sapta
'without intelligence, races seven'
- Line (20): ra-pa = 'bodily defect'
- Line (21): still the monster: text illegible
- Line (22): ṛṣa-ṛṣa ŚAKTI-DHARA kṣi^t ra-ṣaⁿ (dual)
several spear-bearers (against) king of monsters
- Line (23): unicorn: UNCLEAR, in part like (22), then:
deśaka psu ā-vā 'indicator of victuals contriving'
- Line (24): dog: u śva.n śuⁿ 'oh dog dog', on reverse:
bhūⁿ laⁿ 'earth grubbing up'
- Line (25): dog: u śva.n ru-ṣa śuⁿ śa(ša) (ša)Uma
oh dog, rage of the dog (against) hare of the moon
- Line (26): dog: ṛṣa-ṛṣa ŚAKTI-DHARA a-bharan sindhu
UNCLEAR: several spear-bearers carrying to river
- Line (27): dog: continued: vi-mi-śi-ira śuⁿ śa(ša)
through mixture: dog (for) hare(-hunting)
- Line (28): dog: u paṇca a-ṛṣa-ṛṣa ŚAKTI-DHARA
oh, dispersed (are with-dog-hunting) spear-bearers
- Line (29): dog: vi-aṅgha śuⁿ 'obstacle dog' = watch-dog
- Line (30): dog: sar-va (= Avest. haurva) avi at aja
the (shepherd's) dog for sheep and goats
- Line (31): vi-u-kṣa = (longing deer) without buck
vi-av^a śaⁿ śaⁿUma = pairing ordered by Uma
- Line (32): snake: vi^s JANI/PATNI hasta
housewife's / poison-lady's hand/care
- Line (33): snake: u-raṅga śai.a-paṇca = breast-goer
= snake, reposing, not extended
- Line (34): monster: vi-KAVI śuⁿ Uma = without intelli-
gence (a product of a)dog (and) Uma
- Line (35): monster: vi-tta āśu ULUKĀ a-śri
= the well-known rapid death, misfortune
- Line (36): monster: vi JANI pa-ru-ṣa.a-śri aṅgha
= not (born by) woman, dirty unhappily limbed
- Line (37): monster: UNCLEAR: dva u DHANVIN kṣi^t aha-3
= two times (?) oh archer (you are) king (for)
3 days
- Line (38): UNCLEAR: abda ASMA-DHARA su-paiṣa
= the water-carriers (= clouds) of the sky-bearer
(are) lovely

Comment: The Indus Script is based (a) on pho-
netic signs and (b) on glyphs (pictograms,
logograms, ligatures). Only a few texts are interrelated
with pictures (of animals or things). Parpola's List of
Copper Tablets (CopTab), see above, is, as he admits, a
sort of bilingue. Reading animal names, via Sanskrit,
provides a fair number of phonetic values. Here some in-
stances (line numbers in brackets):

- (4)  pi-ru-ṣa 'elephant, ivory'
- (9)  u-kṣa 'ox, bull, husband, buck'
e.g. roe-buck in line (31)
- (11)  u-dha-r(a) 'udder (of a cow)'
- (12)  ranga-ru-ṣa (= rangar-ṣa) 'slack ear'
- (12)  śa(-ša) 'hare' (= 'slack ear')
- (13)  vi-iṣ-nu 'God Vishnu, named is with
him also his wife Uma, a ligature = 

- (30)  sar-va (Avest. haurva) 'guardian, dog'
- (30)  avi at aja 'of sheep and goats'
- (17)  avi 'sheep' (also in use as a rebus)
- (3)  avi-śi-ra 'sheep's head'
- (2)  hastin-śi-ra 'elephant's head'
the relative monster's head has sheep-horns and
an elephant's trunk, according to the picture
- (18)  u-ra-ni 'ewe / female sheep'
- (20)  ra-pa 'bodily defect'
the same term once mor at the end of line (22)
in dual since the monster has a head fore and aft
- (24)  śva.n, śuⁿ dog, dog, in ablaut
- (25)  śva.n śuⁿ like in line (24)
- (33)  u-raṅga (= uram-ga) 'breast-going'
= 'snake'
-  a synonym does exist: sar-pa 'serpent'.

Grid as of October 24, 1994

a		u		i	
ka		ku		ki	
ga		gu		gi	
gha		ghu		ghi	
ghra		ghru		ghri	
agha		aghu		aghi	
ca		cu		ci	
ja		ju		ji	
nja		nju		nji	
ta		tu		ti	
da		du		di	
dha		dhu		dhi	
na		nu		ni	
pa		pu		pi	
ba		bu		bi	
bha		bhu		bhi	
pra		pru		pri	
ma		mu		mi	
ya		yu		yi	
ra/la		ru:lu		ri/li	
va		vu		vi	
śa		śu		śi	
śra		śru		śri	
ṣa		ṣu		ṣi	
rṣa		rṣu		rṣi	
kṣa		kṣu		kṣi	
sa		su		si	
(sar		sur		sir	
sara		sura		sira	
ha		hu		hi	

Direction of writing here adopted is from left to right and coincides with the direction where the animals of the CopTab/Copper Tablets are looking to

The inverse cases are normalized
Other phonetic signs:

van nka
ranga/langa, raga/laga
mahi masika
- connected with Moon: hare

Logograms or pictograms used also in rebus:

aja 'goat' and rebus
at 'and' and rebus
ata 'brink' and rebus
tri₁ 'three' and rebus
tri₂ 'three' and rebus
sindhu 'river' and rebus
indhu 'moon'
is 'crescent' and rebus
maṣa 'bean' and rebus half-moon
avi 'sheep' and rebus
*ava 'sheep' and rebus

Other graphs (ligatures, pictur
cara 'walking, circulating
carana 'leg, foot'

Uma 'spouse of Shiva'
with u inscribed

hasta 'hand'
panca 'five'
daśa 'ten'
hastin 'trunk, elephant'
Rama or other hunters
- lady, mistress, goddess
jani or other females
patni
deva or other males Lord
VARNA 'color'
rava 'roaring'

cakra 'wheel, chariot,
ratha celestial pole region

*śuka Venus and
aśvattha fig-tree

go-ratha
go-cakra
car drawn by cow

D-53177 Bonn, 19.09.95

Phonetic Signs

e u i
access to signs
ZeichenzugangA culture-historical
sensation of our century :

- 5 Operating of real intelligence
is decodable, be it in the field
of protobiological creation by
gene-technology, be it the most
archaic known introduction of
10 script by humans as proven by the
now concluded decipherment of the
mysterious Indus Valley script
that for 100 years was a riddle.

The script is syllabic.

- 15 Normal is 1 stop plus 1 vowel.
Vowels are seen as sequence a-u-i.
Their marking: a 2; u 3; i 4 strokes.
Some expected signs, not yet
attested, are given in brackets.

Eine kulturhistorische

Sensation unseres Jahrhunderts : (1)

Das Wirken wirklicher Intelligenz ist
entschlüsselbar, sei es bei urbiologi-
scher Schöpfung durch die Gentechnolo-
gie, sei es die älteste uns bekann-
te menschliche Schrifterschaffung
durch die nun abgeschlossene Entzä-
hlung der Indus-Schrift-Texte, die 100
Jahre allen Entzifferungsversuchen wider-
standen.

Die Schrift ist syllabisch.

Normal 1 Konsonant und 1 Vokal.

Vokale gelten als eine Reihe: a-u-i.

Ihre Markierung: a 2, u 3, i 4 Striche.
Einige Zeichen, die noch nicht belegt
sind, werden in Klammern gebracht.

21 U ga U gu (gi)
gau (gai)

(ba) (bu) (bu)
(bau) bi
bai

22 ka ku ki
kau kai

pa pu pi
pau pai

23 gha ghau ghi
ghai

bha bhu bhi
bhau bhai

24 kga (ksu) kgi
(ksau) ksai

(psa) psu (psi)
psau psai

25 kara (karu) kari
(karau) karai

bhara (bharu) bhari
(bharau) bhairai

26 da du (di)
dau dai

sa su si
sau sai

27 ta tu ti
tau tai

ara ura ira
aurai

28 dha dhu (dhi)
dhau dhai

'fish'-based sibilants

Zischlaute auf 'Fisch'-Grundlage

sa su si
sau sai

29 (das) dus (dis)
dau dau (dais)

sara sri sya
saurai

30 ne (nu) ni
nau nai

Numerous ligatures will be
seen on the next page;
likewise numerous pictographs
of which the Sanskrit names
are used in rebus

Zahlreiche Zeichenverschmel-
zungen finden sich auf der
nächsten Seite; gleichfalls
Bildzeichen, deren Sanskrit-
namen als Rebus dienen.

31 ra ru ri
rau rai

32 As a rule, the scribes saw no difference between r and l, ra - la etc.

There are traces in the Indus Script pointing to prehistoric high-level writing devices, e.g. angular/cornered signs refer to males and to hard consonants, while rounded signs refer to females and to soft consonants;

The idea is rather proto-grammatical where hard bodies are given hard consonants and soft bodies soft ones.

I.: 'square' (male, hard, stone)
II.: 'circle' (female, soft, earth)

A surviving pair of antonyms is seen in Tibet (not far from the Indus valley) where  means 'king' and the rounded one  means 'queen'. For details see my CTIT (Corpus of Translated Indus Texts) p141.

The over-simplified Indus-'sun'-sign  refers to  Laucana/locana 'eye' accordingly improvised is  indu

'moon' with infixed  = i- of indu. But the apparent counterpart  (permanently read as sindhu 'river') may be considered a ligature, consisting of  ya, with i-  infixed, giving Sanskrit iya 'go, come, hasten', a term suitable to refer to rivers and streams. Once the sindhu-reading established, the sign received likewise the symbolic meanings of the terms: drowning (devouring by crocodiles); God Vishnu (so in Sanskrit Dictionary).

Symbolic value of some pictograms:

ULŪKĀ  'owl' means 'death', via sandhi established: mṛti was said.

INDU  'moon': indu means also drop (*tear) and soma. Daily moon lagging of 13° makes a symbol for lagging behind.

KAVI  'planet Venus' and 'wise' so in Sanskrit; the fig-tree-leaf, its contours describe the planet's movement as seen from the earth, a year of 364 d.

PRAŚNA  'arm lifting' the picture stands for Sanskrit iyakṣ 'to implore, long for',

Pictograms in phonetic use

vi  'bird' (= Sanskrit), diving Skt. meaning vi- 'without' is the beginning of about 100 Indus-text phrases.

va  '*bird; cf. Skt. vā 'blow (of wind) *fly'. An adaptation of the vi-sign, by infixing the vowel -a = ' , In case of two -a infixed, it denotes a-va, ava, in a few cases also long -a = vā .

aja  IE *aga- 'edge, blade' (1) in rebus used to denote Skt. aja 'goat', ajan- 'driving' etc.

(a)śva  IE ōkw- 'rapid' (cf. Skt. āsu) and 'sharp' (Lat. acu-t-): in Indus texts specialized to denote śva- 'dog', and generalized phon. as in viśva- 'all, every'.

añja  IE ang'en '*female breasts, milk/cream/butter/oil' and then in rebus phonetically generalized añja, f. NHG (= German) anke f. 'butter'.

rañja  The previous  with infixed word-initial ra II is here used to render rañja and rañga, both = 'color', then in rebus phonetically generalized as in the case of u-rañga 'serpent'.

añka  Sanskrit añka 'mark, sign', is an improved adaptation of the above añja  by a partly (final) angular drawing evoking the hardened consonant;

Together with the secondary spelling aña it was phonetically generalized.

ratha  IE/Lat. rot(h)a 'wheel, chariot' = in Indus texts and in Sanskrit ratha 'war chariot' appears sometimes more realistic  or with prefixed complement ra-, = rāraṭha II  to ensure ratha-reading. In rebus also generalized, e.g. as in an-ārtha 'dis-advantageous', or rta 'law and order'. But the wheel picture covers also cakra 'circle, circling, turn, world-wheel'.

iś  crescent = the augmenting moon, renders Skt. iś 'increase': phonetically generalized many terms of iś, is, iṣa, aisa, -iś sounding.

mi  waning moon, and Skt. and IE mi- 'to diminish' (cf. Lat. minus); of course phonetically generalized = mi .

ma  an adaptation of the preceding iś and/or mi, mainly of mi. Thus the important phonetic value ma was obtained. Prefixed before nouns it is ma-ma 'my'.

ni  Iran dial. naya 'arrow, reed, flute' (= IE/Skt. *narda) was here seemingly borrowed by the Indus-valley script makers. It appears only phonetically generalized.

na  an adaptation of the preceding ni/nai, with the sign -a 'infixing (cf. the similar procedure in the case of vi/va above, ).

nu  IE and global nu, nu-nu denotes the breasts of a young woman, including suckling, baby (as in Chin./Jap. ten-no 'celestial child' = emperor). nu in rebus generalized to denote terms sounding nu, nau.

sva  IE *swe-l- 'spiral'. cf. Greek *h₂elik-/helix, helikē 'spiral' The initial part of the IE spiral-term, namely sve-, Skt. sva was in rebus available to serve as a phonetic sign.

gna  the picture of a vulva/vagina (not the Sumerian triangle/mons veneris) means in one Indus text actually a goddess not specifically named. In rebus, as phonetic value, it appears in (Skt.) na-gna 'naked' (naked corpses of criminals ..)

 JANI woman 1  wife 2  NARA, nara 3  male, man 4  ŚAKTIDHARA 5  spearbearer 6  DHANVIN, ASTRI 7  archer, bowman 8  BHĀRIKA 9  porter, carrier 10  ABDA cloud, 11  water-giver 12  DURGA, other 13  name for Uma 14  Goddess Uma, con- 15  sort of Vishnu 16  and/or Shiva 17  U-ma 18  Bha-u, Bhū, 19  Bhūmī Earth 20  bhu, Bhū etc. 21  Vi-iq-nu 22  God Vishnu 23  Si-va 24  God Shiva 25  hero RAMA 26  bow-breaker 27  Ra-ma, 28 Rama 29 avi 30 sheep 31 u-ra 32 sheep 33 aja 34 goat 35 a-ja 36 u-kṣa ox/bull 37 buck husband 38 sindhu river 39 sata-sindhu 40 Indus valley 41 sindhu-ra 42 elephant 43 sindhu-ra 44 elephant 45 pi-ru-s(a) 46 elephant 47 gau, go- 48 cow/Kuh 49 cow-drawn car 50 go- 51 cakra 52 sara arrows 53 sara-aṅga 54 aṅga 'tool' 55 later sārṅga 56 = Vishnu's 57 shooting bow 58 u-raṅga 59 snake cf. 134 60 iṣ crescent, 61 get strong 62 miwaning moon, 63 get less 64 new moon 65 ā-mā no-moon 66 indū moon, 67 drop, tear, 68 māṣa bean/Bohne 69 half moon 70 (moon māṣ) 71	 tri² three 37  tri² three 38  and suffix -tr(i) 39  triloka 40  world, universe 41  tri²-kṣa 42  homeland 43  *sam-tan 44  continent, 45  region 46  sara sea, ocean 47  sara power 48  śi fish, SW-Monsoon 49  matsya, mina fish 50  śri beauty, 51  beautiful 52  śa-śin 53  hare-star moon 54  śun dog 55  śvan dog 56  sva property 57  śva dog 58 a-śva horse 59 IE ek'wos 60 a-śva horse 61 i. cf. equus 62 as-va horse 63 śu-n(a)ka 64 little dog 65 śu-anka id. 66 śu-nī bitch 67 duṣ- ill bad evil 68 duṣ-tri² 69 daughter 70 a-kṣi-ṇa-3 71 axe-3 72 tri 73 carpenter, axe, man 74 rṣa male, hero 75 cf. 136 76 kṣi² king 77 dhāna wealth 78 dhanuṣ bow and 79 wealth 80 su-ta son/ 81 Soha 82 su-tāu 2-sons, 83 twins of Rama 84 GIRI mountains 85 ud-GIRI m. 86 up the mountain 87 ava-GIRI 88 down the mountain 89 carana way, going 90 conduct 91 carana- 92 -prati-carana 93 go to & fro 94 gotra stable 95 goṣṭha 96 cow-stable, family 97 rava roaring, crying 98 ra-va 99 roaring 100	 pañca 5 & 73  extended 74  hasta hand, 75  help, five, care 76  5 + 5 = 10 77  daśa ten/zehn 78  tri-daśa, 79  30 gods, divine 80  tri-daśa 81  30 gods, divine, 82  ULUKĀ, GHUKĀ 83  owl = death 84  aśu ULUKĀ 85  rapid death 86 VAIS bird 87 for sacrificing 88 śi-aina, Skt. 89 śyena- 90 eagle, falcon 91 apa water, off 92 (headwater) 93 a-pa idem 94 śi-ra apa source 95 at and, then 96 ata, aṅta end 97 ata-ta abyss 98 cara- moving 99 cara-cara 100 moving quickly 101 aha day(-time) 102 3 days 103 ra-vi/sūrya / svar 104 sūrya/ravi/svar 105 ra-vi sun 106 catvara- four 107 catura quick, 108 dexterous 109 cf. 19 110 aja-chattrā 111 umbrella, sym- 112 bol of kingship 113 old, old man ? 114 2 leas and staff 115 śani Saturn: 96 śani 97 śa-va corpse 98 (singular) 99 *sam-tridaśa 100 pantheon, all gods 101 AJANA desert, 102 loneliness 103 clever head, 104 physician 105 mitra friend ? 106 (-tra = traya- 3) 107 trā-tra 108 protector, shepherd 109 cf. trā- Protect 110 shepherd 111 punae but/aber 112 backward 113 a-punar 114 back again 115 116	 deha body, 106  lower half 107  śi-ra head 108  pat sinking 109  *aha-pat 110  afternoon 111  paṭ-/pas- rope 112 and in rebus 113 a-ta-pas 114 not penitent 115 carana na 116 not proceeding 117 abhi-carana 118 moving about 119 apa gotra 120 away from home 121 cf. 70 122 a-pa gotra 123 mana soul, spirit 124 mana-mana souls 125 karanti 126 they work 127 upper conjunction 128 East elongation West 129 lower conjunction 130 planet Venus 131 VIHAYA air, 132 atmosphere 133 Vayu = wind 134 irrigation 135 plāvitam 136 inundation 137 flood, deluge 138 prī- love 139 prī-ṇa-ya 140 make rejoice 141 Kumhāṭi pat 142 Kumhāṭi-ra 143 AJARA field 144 landed pro. ? 145 party 146 śas-karman 147 6 activi- 148 ties permitted 149 to a Brahman 150 eight marks 151 aṣṭa-aṅga 152 planet Venus 153 8-64-512 154 584 155 ra-yā zealous 156 H-55 157 sam-śama-na 158 pacification 159 H-742 II p54 160 mukha- face 161 a-śi- 162 prayer 163 H-713 II p45 164 dāru- tree 165 and generous 166 sar-pa snake, 167 serpent cf. 31 168 u-ra-nī 169 eve 170 cf. 18 171 vī-ra hero 172 cf. 58 173
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(A few rebus cases are listed at the end)

Graphs/pictograms with unknown meanings in 1995, till 2000 part clear

- 60  DURGĀ, wife of Vishnu/Shiva, the more terrible alter ego of the Goddess Umā  vi 'without (head)'
 the bowbreaker Rāma, Rāmāyana woman, JANIS  her breasts thrown over her shoulders
 woman, with complement, janis is
65  man, NARA
 men (= pl.), NARA-as
 spearbearer, ŚAKTIDHARA
 archer/bowman, DHANVIN as-tri
 charioteer, RATHA-PRASTHA
70  instructor/teacher, DEŚAKA
 porter, BHĀRIKA = swift man
 messenger, *nara-catura (rebus of catur 'four')
 man under umbrella: king, RĀJA
75  ? enemy, ŚATRU, cf. *119.3 ?
 prisoner, ŚRŪKALA 'chain'
 lame man, KHANJA
 *water-giver = cloud AB-DA
 mountain, A-CALA or GIRI
80  up the mountain ud-GIRI
 down the mountain, ava-GIRI
 desert, A-JANA, IRINA a withering plant
 garden, field, AJRA
 clan, house, family, GOTRA 8 or more boxes
85  pot, sacrifice, KUMBHĪ
 cf. kumbhi-ra 'crocodile'
 moving, CARA  walking, turn by 90°
 conduct, way, leg, CARANA
 encircle.  CARANA
90  ploughing, HALA, HALIN, MERCURY
 inundation, flood, PLĀVITA
 imploring, PRAŚNA, IYAKS
 tree, DĀRU
 and dāru 'generous' turn by 90°
 tear/Trāne, ĀSRU 
 and a-sru-ta 'unheard'
95  wind, air, VĀYU
 and in mandala 'whirl-wind'

- *115.1 All these signs occur only once.
 *97.7 They occur in partly translatable texts already contained in CIII (Corpus of Translated Indus Texts) on the page and in the section stated, e.g. *119.1; *97.7 etc.
 *192.2 There are more signs of unknown meaning in ambiguous Indus texts not yet accepted in CIII, I guess some 20. The rare occurrence of signs with unknown meaning seems to indicate that they emerge out of a huge background of scribal activity so that seal-readers at the time of Indus civilization could be expected - experienced in reading and writing as they were - to know their meaning. The 'background documents' may have been suitable leaves of trees (cf. Skt. patta 'document, leaf') probably mentioned under *97.1) that means: writings on perishable materials. Some 'books' consisting of less perishable material may have survived in some monastery of Tibet incidentally not burnt down by Chinese barbarians. By the way, the origins of the Chinese script is extremely primitive as compared with the Indus script.
 *103.1 In CIII, I have in most cases submitted a proposal as to the meaning of 'new signs'. Researchers are invited to make proposals of their own. I will correct my translations in the light of better insight and hope to succeed in doing so. Indian scholars will certainly be able to make valuable contributions. Many thanks in advance.
 *69.3 Chronological speculations, fixings in absolute time, are still premature. Suggestions will be gathered and brought forward at a later time. Various pictograms have not been mentioned as yet. Derivatives of the planet-Venus-graph are  *arya 'guy, stupid guy' (non-Indus-tribes probably called themselves aryas). The graph  is believed to mean stri 'noble lady'.
 *118.3
 *107.5
 *100.2
 *91.6
 *108.7
 *204.9
 *147.1
 *102.1
 *102.9
 *58.6
 *119.6
 *110.8
 *124.7
 *124.2
 *63.1
 *102-8
 *81.5
 *84.2
 *101.3
 *85.1
 *90.5
 *124.3
 *121.1
 *68.2
 *103.4
 *64.3
 *36.7
 *73.3 cage?
 *75.2
 *123.1
 *76.1
 *58.5

Planet Jupiter deified (sometimes mistaken for the Supreme Universal Spirit), the Allocator, Distributor, Revenger, Chief of the 30/33 Gods: his most archaic global glyph is the square  - 20 times 20 = 400, round of 3999, resulting from 7 (his basic number) +49+343 = 399 days of his synodic year. Later called Bhaga 'Sustainer', Maya BAK - Jupiter' and '400'. Main partner is Mercury  his Messenger. Partners are also Earth/Vishnu (5) and Venus/*Āsita (8) 

a	1	*kak, ka-ak	pa	pas	ru/lu
a-gh-	1	ka	pad	ra ^a u/la ^a u	111
agha		ku, k ^a u	pu, p ^a u	ri/li	1111
a-ghi	5	ki, k ^a i	pi, p ^a i	ra ^a i/li ^a i	
aghi				rša	140
aha		kar	pra	va	
aha-tri		kar	pru, pr ^a u	a-va	
a-ja	10	kur, k ^a ur	plu, pl ^a u	a-vā	
ja		kir, kari	pri, pr ^a i	ā-vā	
a-ma		kṣa	pri-na	sva	145
ama		ksu, ks ^a u	psu	a-sva	
aṅga		ksi, ks ^a i	ba	vi	
śara-āṅga		ga	bi, b ^a i	v ^a i	
= śārṅga		gu, g ^a u, go	bha	vi-ga	
Vishnu's bow		gi, g ^a i	bhara	Vi-is-nu	150
aṅka	15	gha	bhari	vi-śvan	
aṅja		ghu, gh ^a u	bhu, bh ^a u	vi-śi-va	
ajna		ghi, gh ^a i	bhi, bh ^a i	śa	
raṅja		ghra	bhari-tri	śa-at	
laṅja		cakra	Bha-u	śi-at	155
a-pa	20	see ratha	ma	śara	
apa		catura	ma-ma	śara-āṅga	
a-pi		aja-chattra	maṣ	= śārṅga	
as		cara	mu, m ^a u	Vishnu's bow	
as-va		carana	mi, m ^a i	śu	
a-sva		ja	maha	śi	
aś		JANI	mahi	Śi-va	160
aś-va	25	jani-is	mi-iṣ	śri	
a-śva		a-ja	iṣ-mi	śva	
aśu		ta, tha	ya	śva-n	
at		tu, t ^a u	ya-ra	sa	
ata	30	ti, t ^a i	yi	su, s ^a u	165
a-ta		triloka	ra/la	śi, s ^a i	
a-tu		tri-kṣa	ra-va	sa	
ava		da	rava	sam	
a-va	35	dus	Ra-ma	srj	
ā-vā		dus-tri	Rama	sar(a), sara	170
avi		dha	ratha	sar-va	
a-vi		dha-tri	artha	sva, śva	
u		dhū	rta	sindhu	
u-ma	40	ni	an-artha	indu	
Uma		nu	ranga	su	
u-na			langa	sindhu-ra	175
u-ni			ra-ra		
u-raṅga					
u-ra	45				
u-kṣa					
indu					
sindhu					
iṣ					
iṣ-mi	50				
ila					
ira					