

Tablet in bas relief, no icon.
H-767-A (p323 Corpus 2, Harappa)

E V R 4 2 *116.1
8.4.95
grāha graha vi śī pañca_aṅga

beast may grasp *excessive repose of the
five limbs / Beast schnappe *excessives
Azsruchen der fünf Glieder

See the 5 pages on 'cursings'

Sanskrit-Engl.D.Macdonell:

p88-c: grāha 'beast, serpent'

p87-c: graha 'grasp, may g.'

p279-b: vi 'no, without'; p315-a: śī 'repose, sleep';

p149-c: pañca-aṅga '5 limbs' 'recurring, also in Skt.)



Tablet in bas relief, no icon.
H-766-B: (p323 Corpus 2, Harappa)

U II E 8.4.95 *116.2

kumbhī-ra sapta tax paid honoring
Jupiter



'Steuer entrichtet ehrend
Jupiter (reduplication in-
herent, sapta 'honored' and
sapta '7' as Jupiter's basic number)

p70-b: kumbhī 'vessel. load of gifts';

2 sides of a tablet in bas relief:
H-764-A (p323, Corpus 2, Harappa)

7 f 10 0 *116.3
8.4.95

vi psu *indu

without food, *lagging
ohne Nahrung, Zurückbleiben
Macdonell 1893,

p279-b: vi 'without';

p189-c: psu 'food';

p45-c: indu 'Moon, *delay

as in other countries, Moon means delay.



H-764-B (obverse)

*116.4
8.4.95

kumbhī kumbhī kumbhī



tax, tax, tax

Steuer, Steuer, Steuer

a lamentation, ad-

dressed to the Government

Macdonell 1893, p70-b: kumbhī 'vessel, or
a load of gifts/taxes';

H-765-A + B is a replica of H-764

Tablet in bas relief, no icon.
H-768-A (p324 Corpus 2, Harappa)

E V III U 2 2 *116.5
8.4.95
grāha graha vi lu-bha
śu-śa(msa) triloka

beast may grasp (him) without love
to the benedictor of the 3-world

Biest schnappe den der nicht liebt
den Segenspender der 3-Welt

On side 768-B: kumbhī-ra 'crocodile'
written kumbhī 'pot' (rebus) + ra
See 5 pp 'cursings'

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

p88-c: grāha 'beast'; p87-c: graha 'grasp, may grasp';

p279-b: vi 'without, no'; p264-a: lubh- 'to desire';

p355-c: su-śamsa- adj. RV 'blessing beautifully (god),
saying good things, pronouncing blessings';

p113-c: triloka 'the three-world';



H-769, fragment, idem

Tablet in bas relief, no icon.
H-774-A (p324 Corpus 2, Harappa)

E P X III U * 116.7
8.4.95

grāha graha duṣ-carana lu-bha jani

beast may grasp the an-evil-doer -
-loving woman

Biest schnappe die einen Übeltäter
liebende Frau

See 5 pp 'cursings'

Sanskrit-Engl.D.Macdonell 1893:

p88-c: grāha 'beast of prey, crocodile, alligator';

p87-c: graha 'grasp, may grasp'; p122-c: duṣ-carana

'evil-doer'; p264-a: lubha 'desiring, loving';

p98-c: jani f. 'woman, wife'.



Tablet in bas relief, no icon.
H-776-a + -A-bis (p324 Corpus 2, Har)

U 2 U / II 10 *116.8
8.4.95

kumbhī triloka vā aś ra psu(-ra)

gifts of the world such as food-giving
through crops / Gaben der Welt wie etwa
Speisengeberin durch Ernten

Sanskrit-Engl.Dict.Macdonald 1893: p70-b: kumbhī f.

pot, 'sacrificial vessel, offering, make offers';

p113-c: triloka 'the 3-world'; p274-c: vā 'like, as';

p32-b: aś 'eating, *food-'; p248-a: -ra 'giving';

p189-c: psu(ra)

'victuals,
food,
crops'.



Tablet in bas relief, no icon.
H-781-A (p325 Corpus 2, Harappa)

Macd. p285-b: *117.1
vip- 'tremble' 9.4.95
recurring,
vi-pa sara / sara p348-b: sara + expulsion.

trembling sea / power
or even: trembling power: expulsion
As in the case of sara, reduplication
is sometimes inherent, thus the recur-
ring meaning: no power, expulsion.
p340-b: sara 'sea'; p346-b: sara 'power'

Tablet in bas relief, no icon.
H-798-A (p326 Corpus 1, Harappa)

9.4.95 *117.2
nau nau Rāma the ships of Rāma
die Schiffe Rāmas
nau-nau 'ships' is recurring.
Sanskrit-Engl. Dict. Macdonell 1893:
p142-c: nau f. 'ship' (redupl. = pl.)
p254-b: Rāma, the hero of the Rāmāyana

Tablet in bas relief
H-833-A+A-bis (p329 Corpus 2, Harap.)

*117.3
9.4.95
duṣ-carans aⁿta cakra recurring
bad conduct, end of career

the obverse (833-B) has: Ull / able
kumbhī-ra 'crocodile', (unmistak-

Because of the crocodile-fate mentioned on the ob-
verse the main text is rather a message announcing
death-penalty. Macd. 1993:

p122-c: duṣ-carana 'do-
ing ill deeds'

p17-b: anta m. 'edge, end'

p90-a: cakra 'career'

p70-b: kumbhīra 'crocodile'

Tablet on bas relief

obverse: rhinoceros picture

H-859-870-A (p333-335 Corpus 2)

*117.4
9.4.95
niś-sāra āt u upama tridaśa

117.4 insignificant *in the light, oh,
of the uppermost of the 30/33 Gods

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

p145-c: nih-sāra

△ 'sapless, insipid,

✕ insignificant etc.

p38-a: āt 'and, then'

p53-b: upama 'supreme'

uppermost, highest,

△ most-excelling'

p113-b: tridaśa '30,

the 30/33 gods, 30,

round number 30

for 33. (3 vari-

ant signs)

✕ ✕ ✕

sed
Tablet in bas relief or inci
H-890-A (p337 Corpus 2, Harappa)

*117.5
9.4.95
vi mi-iṣ sapta vā g^ai-ya

without an eye-opening laudation
like a song

ohne augenöffnenden Lobpreis wie
ein Lied

(the obverse text has some new sign)

Macd.: p279-b: vi 'without';

p229-a: miṣ- 'open the eyes';

p347-b: sapta ('7' and) 'laudation'

p274-c: vā 'like'; p84: gāya 'song'

Tablet incised, no icon.

H-902-A (p338 Corpus 2, Harappa)

9.4.95 *117.6
kā-j^ai two mallets
zwei Holzhämmer

(perhaps used for gongs) Sanskrit-Engl. D. Macdonell:
p65-c: kāja nt. 'mallet' (dual: kāja)

Tablet incised, no iconograph

H-917-A + B (p339, Corpus 2, Harap.)

A) E Ull *117.7
9.4.95
grāha graha vi-ra sapta

beast may grasp *those not giving *priority Jupiter

B) ✕ / ✕ See 'cursings', 5 pages
ta^d as-ti as this is being /
dies ist seiend

Sanskrit-Engl. D. Macd.:

text is thus obscure

p88-c: grāha 'beast of prey, crocodile, serpent'

p87-c: grāha 'may grasp'

p279-b: vi 'without'

p252-b: rā 'give'

H-819-B same as above 917-B

Tablet incised, no iconography

H-924-A (p339, Corpus 2, Harappa)

*117.8
9.4.95
vi aṇja a^{nt}-a 'without Elite, Ende

Ohne Crème (= Elite).
das Ende

Tablet incised, no iconography

H-927-928-A + B (p340, Corpus 2, Har.)

A) b) *117.9
9.4.95
bhar^ai^t is

it brings at time of crescent

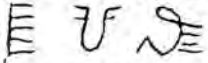
B) Ull *working in gardens
fruits/gifts *plentiful

kumbhī *plu

(note that crocodile - kumbhī-ra,
is homonymous with kumbhī ra gifts giving)

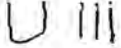
Tablets incised, no iconography,
change of philosophy in Harappa,
Texts correct and mirrored,

H-934-A+B (p340, Corpus 2, Harappa)

A)  10.4.95 *118.1

grāha graha vi-av^ai^a

beast may grasp copulation
Biest schnappe die Paarung

B) 

kumbhī-ra^u '2 crocodiles'

(H-932/933-A+B (ibidem) show the a-
bove A+B-texts mirrored)

Inherent in graha is a quasi reduplication, such in-
herent redaptⁱ is in the case of sara often marked
by = infixed into the preceding gotra-glyph.

For 'cursings' see the 5 special pages.

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

p88-c: grāha m. 'beast of prey'; p87-c: graha 'grasp';

p303-a: vyavāya 'copulation, pairing'.

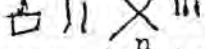
p70-b: kumbhīra m. 'crocodile, with kumbhī 'pot' in
rebus. The ending -(r)au is a dual.

H-936 (1)-A+B equalling H-934-A+B

Tablet incised, no iconography
H-941-A+B (p340, Corpus 2, Harappa)

A)  10.4.95 *118.2

ni-śi pañca lying down extended
langschlafend liegen

B)  losing the string
kṣa-ra taⁿ-tri Faden verlierend

(the text recurs sub H-941-A+B-bis)

The meaning is that a person reposing
too much loses sight of targets and
ambitions.

Sanskrit-Engl.Dict. by Macdonell 1893:

p144-b: niśi, niś f. 'night' and 'ly-
ing down', with śi 'repose';

p149-b: pañca 'extended, spread out', the nr. '5'
- pañca is here used in rebus.

p78-a: kṣara 'loss, losing'; p106-b:c: tantri f.
'string, thread'; suffix -tri written by nr. '3'
- tri in rebus.

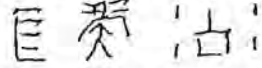
Tablet incised, no iconography
H-951-A+B (p341 Corpus 2, Harappa)

A)  10.4.95 *118.3

stri VIMANA bhar^ai^t kṣa
the lady of the spacecraft
brings terrestrial (misery)

B) kumbhī-ra-ra = crocodiles
(may devour her)
a furious cursing statement
against Durga/
Umā, the ma-
lignous ones

Tablets incised, no iconography
H-943/944-A+B (p341, Corpus 2, Harap.)

A)  10.4.95 *118.4

grāha graha Durgā " kṣā "

beast may grasp Durgā's 'Earth'

Biest schnappe Durgas 'Erde'

B) 

kumbhī-ra^u crocodile

Krokodil Sanskr.-E.D.Macdonell:

p88-c: grāha m. 'beast of prey, alliga-
tor, crocodile, serpent';

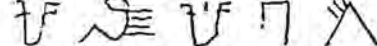
p87-c: graha 'grasp';

p121-c: Durgā, Shiva's (or Vishnu's) wife, malicious';

p78-a: kṣā f. 'Earth, abode';

The cursing (see 5 special pages) refers to Durgā's
domain of influence.

Pk-1-A (p379, Corpus 2, Pirak) *118.5

 10.4.95

vi-av^ai^a vā punar kar-tri

copulation like, anew, the creator
Paarung wie, von neuem, der Schöpfer
(surface find)

Sanskrit-Engl.Dict.Macdonell 1893:

p303-a: vyavāya 'copulation';

p274-c: vā (= iva) 'like, as';

p164-b: punar adv. 'back, home;
again, anew, still, yet, etc.';

p63-c: kartr m. 'doer, creator';

The nr. 3 = -tri, used in rebus.

Ad-1 (p387, Corpus 2, Allahdino) *118.6

 10.4.95 (Nel Bazaar)

vi tri-keā without homeland
ohne Heimatland

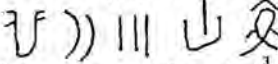
Sanskrit-Engl.Dict.Macdonell:

p279-b: vi 'without';

p113-a: tri- 'three';

p78-a: kṣā f. 'Earth, abode';
cf. Triloka '3-World'.

Ad-3-A (p387, Corpus 2, Allahdiro) *118.7

 10.4.95 (Nel Bazaar)

vi pa-ru bha-śa^d

without limb (*penis) pudendum muliebre
Sanskrit-Engl.Dict.Macdonell:

p279-b: vi 'without';

p156-c: paru m. 'limb, joint'

p157-a: parus nt. 'knot, joint,
limb, section';

p203-a: bhaśad f. 'bustocks,
pudendum muliebre'

Handwritten symbols: a stylized 'v' with vertical lines, a triangle, a diamond, and a 'v' with a caret above it.

vi sapta rava śa-va-kar

p63-c: kar-, kr 'work, do';

Stick figure / 00 | 7f 00

p302-a: vyanga 'bad limbed, crippled':

又：品 衆 男 大 幸

7 - Jupiter
 pad .essenger
 (Mercury)

u psu(ra)-as tris bhar^ai^t gotram

shed, house, home, family, c

11 4 95 *119.5

a-carana sante bhar^ai^t gotram

home, family, clan',

*119.6

... going to and from is my MERCURY in
his house / hin- und herlaufend.
ist mein MERKUR in seinem Haus.

sāradaya:
od. Heger:

NS-4-A(2) (p408, Corpus 2, Nausharo)

11.4.95 *119.7

is-s.as-mi bhārīka = is asmi bhārīka

{for} juice (libation) am I porter
{für} Saft (Libation) bin ich Träger

The pot makes a statement !

p46-b: 13 f. 'juice, libation';

p33-c: as- 'to be', asni 'I am';

p204-a: bhārika 'porter, carrier';

(p324-b has 'six' used in rebus)



Like the English terms 'hunting, to hunt, hound (= hunting dog)', and like Greek kyn-ēgos 'hunter! kyn-ēgē 'hunting', also the Indus-language denotes 'hunting' by us-

M-847 (p76, Corpus 2, Mohen.) *80.1
03.03.95 KSchi
vi dvādaśa "śrī" śuⁿ

a dog without twelve 'beauties'
Hund ohne zwölf 'Schönheiten'

An ordinary dog not having twelve good qualities. Macdonell:

p279-b: vi 'without!';
p127-c: dvādaśa 'twelve';
p321-b: śrī f. 'beauty'; p316-c: śun- 'dog', śunī bitch

M-1226 (p152, Corpus 2, Moh.) *90.1
13.03.95 KSchi
niⁿ-lu-bha śa^{śa} śuⁿ āt indu^{lubb-}
'desire'

a dog not loving hares and the moon
Hasen-nicht-liebender Hund und Mond

(dog hating hares and the hare-star = the moon)

Sanskrit-Engl. Dict. Macdonell:

p141-c: nīr-, nīl-, nīh-, nīś-
nīś 'not, no, none';
p310-a: śaśa 'hare'; p316-c: śun- 'dog'; p45-c: indu 'moon'

M-1262 (p159, Corpus 2, Moh.) *90.2

u-ra^{ra} a-v^ai^a abhi-carāṇa śvan-śvan

bucks and sheep, encircled by dogs
Böcke und Schafe, umlaufen durch

Hunde (normalize!) *13.03.95 KSchi
the carāṇa-glyph (orig. 'legs') may indicate 'fettered'.
Macd.: p55-a: ura- 'sheep, ram'; p30-c: avi 'eve';
p92-b: carāṇa 'wandering, leg'; p323-a: śvan 'dog', re-
duplication marks plural.

u^ś ven ru-śā śa(-śa)...

H-136 (p199, Corpus 1, Harap.) *69.7

20.02.95 KSchi
u^ś ven ru-śā śa(-śa)...

oh dog, in rage (hunting the) hare
oh Hund, wütend (jagend) den Hasen

Sanskrit-English Dictionary by A.A. Macdonell 1893 London

p47-a: u (interjection) 'oh';

p323-a: śva-n(a) m. 'dog', cf.

śun- 'dog', śunī 'bitch';

p256-c: ruśā f. 'rage, wrath';

p310-a: śaśa 'hare' (cf. śa-

śin 'hare-star, moon').

ing the dog-root

in saying maha-

-śuⁿ = 'big-dog-EVENT': see below right side. The dog both, praised despised; talk is about mixing and high-level race. Fine dogs belong to the standards of the upper class also as guardians and in warfare.

Quadruped Animal Pregnancy Periods correlated to cycles of "planets"

A way of popular associative memorizing the length of synodic 'years' introduced by super-realistic primordial astronomers which spread from India to the rest of the world, in part noted by A. von Humboldt and Frobenius.

M o o n	and doe, she-hare/rabbit	30 days
Mercury	and 2 bitches/she wolves	2 x 58 = 116 days
S u n	and mare/she-ass	365 days
Venus	and 2 cows	2 x 292 = 584 days

In most archaic cosmology one link unified the upper thinking class of humanity, the same nocturnal sky visible from around the globe, the moving celestial bodies, their harmoniously-arithmetically interrelated synodic years, details available. Like Iran, India adopted animal pregnancy periods for time statements, and consequently also the appropriate animal names for astronomical correlation purposes. Well-known: śaśa 'hare', śaśin 'Moon', similarly in South Africa and Mesoamerica. The 584-day-Venus-year, morning/evening star, needed 2 cows to draw the Venus-wagon in processions. And an extinct type of scholars knew, 150 years ago, that Śkt. Śārameya equalled Greek Hermes/Hercules India's 2 Sarama-watch-dogs/Rome's misread *2-she-wolves.

M-41 (p21, Corpus 1, Mohen.) *100.5

vi-ra GRHA -sāra śuⁿ śā āt

DHANVIN ratha 23.03.95 KSchi

hero's home-power: dogs sharp and certainly ARCHERS, war chariots

des Helden Hausmacht: scharfe Hunde & gewiß, Bogenschützen, Kampfwagen

Sanskrit-Engl. D. Macdonell:

p293-c: vīra 'hero, man';

p88-c: grha 'house' or

p86-c: gotra 'family';

p348-b: sāra m. 'power'; p316-c: śun- 'dog', śunī 'bitch';

p310-c: śā 'sharp'; p38-a: āt 'and, then, also';

p250-b: ratha m. 'car, 2-wheeled war chariot';

H-141 (p200, Corpus 1, Harap.) *70.2

u-ra īś-ⁱtri, dhā āt śuⁿ śā

dog
sheep's master invests also a sharp
Herr der Schafe plazierte auch
einen scharfen Hund proverb

Sanskrit-E. Dict. Macdonell 1893:

p59-a: ūrā f. 'sheep', uraṇa m. 'ram, lamb';

p47-c: īśitr, m. 'lord, ruler'; p31-a: dhā 'put, place'

p38-a: āt 'and, then, also';

p316-c: śun- 'dog', śunaka 'little dog', śunī 'bitch';

p310-c: śā 'to sharpen'.

Four pages, (1) to (4), are dedicated to the ELEPHANT-BULL and COW mostly with legend depicted in Indus texts,

M-1346 (p173, Corpus 2, Moh.) *108.1

vi sindhu-ra śī TRILOKA aⁿ-a^rtha

no elephants, basis of global disadvantage

keine Elefanten, darin läge für die Drei-Welt ein Nachteil

Sanskrit-Engl.D.Macdonell

p279-b: vi 'without';

p350-c: sindhura 'elephant' written with the river-glyph in rebus;

p315-a: śī 'lie, rest';

p113-c: triloka 'world';

p13-a: an-artha 'disadvantage' written with ratha 'chariot' in rebus,

(the text praises elephants, likely being tamed)

M-1152 (p131, Corpus 2, Moh.) *87.4

vi-ra aña śā at sindhu-ra

hero's ointment sharpens, than the elephant

des Helden Salbe schärft, A pictorial bilingual

Here is the sign

sindhu 'river' serving to denote sindhu-ra 'the elephant' putting atop the syllable -ra; which is elsewhere postposit.

Sanskrit-Engl.D.Macdonell

p293-c: vira m. 'hero';

p5-b: aña nt. 'ointment'

p310-a: śā 'to sharpen';

p350-c: sindhura 'elephant'.

M-1148 (p129, Corpus 2, Moh.) *87.2

ni-śī at sindhu

night and river
Nacht und Fluss

(time and place of elephant meeting)

A pictorial bilingual

Sanskrit-E.D.Macdonell

p350-c: sindhura m.

'elephant', here a pun in that the // -ra ontop of sindhu 'river' is seemingly missing.

p144-b: niśi- Night';

p38-a: at 'and'; as in other cases read sindhu two times, 2nd time with -ra 'elephant'.

Four well-known Sanskrit elephant-names do appear in these legends: (note the writing)

(1) sindhu-ra

(2) hasta/hastin

(3) pi-ru-ś(a)

.i-bha

*uśtu-ra

(4) gau (= elephant cow)

The 15 pictures provide irrefutable evidence. Ten graphs are ascertained.

K-40 (305, Corpus 1, Kalibangan)*39.1

The first elephant-name found in the Indus Texts was pan-Aryan and Semitic pi-ru-ś(a)

with elephant-picture establishing phon. reading. 21.01.1995

The second was the hasta/hastin = Sanskrit 'hand/trunk-glyph and reading' = Skt. hastin 'trunk, elephant' as seen in M-571 (p143 Cor.1) Parpola hastin-śi-ra 'elephant-head'

The third name is of particular importance as it proves that the river-glyph = sindhu indeed sounds sindhu since Sanskrit sindhura = in Indus-text, appearing on top of an elephant picture, with river in rebus, proves this Skt. elephant-name as a most archaic one.

psu aja nu nu sindhu-ra / gau

food-caused, now roaring the elephant (seeks) cow
Futter-gefüllt, jetzt brüllend der Elefant (sucht) Kuh

Sanskrit-Engl.

Dictionary,

A.A.Macdonell

1893 London

p189-c: psu

'victuals, food'

p98-b: jan, ja

'bring forth e

a-ja(n) 'borne,

be produced'

p147-a: nu 'now

+ nu- 'roar'

p250-c: sindhu-

ra m. 'elephan

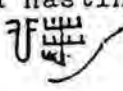
p86-b: go = gau

f. 'cow, earth'

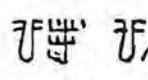
cf. the Greek gaf-ia 'earth'; note the graphic and semantic interrelation between indu- 'moon' + 'drop' sindhu 'river' + 'water' and the rebus use of the sindhu-graph to denote sindhura 'elephant'

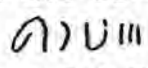
Sanskrit hasta (Pers. *āst*) means 'hand' and 'trunk/proboscis'. Under pars pro toto emerged hastin 'elephant' current also in Vedic; 

M-511/512 (p12, Corpus 1, Moh.) *60.3
or Parpola, A. 1975 p197, line (1),
(2), (3) = copper tablets, here: the
monster whose head is a mixture of
elephant (trunk) and sheep (horns)

(1)  va hastin 'like elephant'
(2)  11.02.95 KSchi

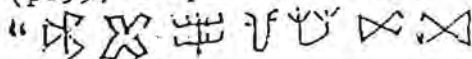
va-hastin śi-ra 'like elephant head'

(3)  3 ×  }
va-avi śi-ra 'like sheep head'

 Discussed in German in EIS/Entziff.
here improved p323-a: śva 'dog' and
same graph: śva 'own'. crocodile
p46-b: is 'chase'; p70-b: kumbhira
(reverse) already discussed in 'Introduction'.

Sanskrit-Engl. Dict. Macdonell 1893:
p396-c: hastin m. 'elephant' (RV), cf. hasta 'hand +
trunk/proboscis', graph shows 2 hands
p313-c: śira nt. 'head'; p30-c: avi m. 'sheep';
reverse: śva is kumbhira 'dog chasing crocodiles'.

L-5 (p239, Corpus 1, Lothal)



XX āt tridaśa₂ tu hastin 17.12.94
vi gau carana₂ prati-carana

The graph  = go/gau 'cow' is never used for
other purposes. But cow comprises also female
elephants. The 2-hands-graph, sometimes meaning
'ten/zehn', refers, with or without some affix,
to 'elephant' = Skt. hastin (from hasta 'hand').
It follows that the cow means here female ele-
phant; the bull, missing the cow, marches to and
fro, excited, longing, a recurring topic.

XX and the divine strong elephant
without cow going to and fro

XX und der göttliche Elefant,
ohne Kuh hin- und hergehend

Sanskrit-Engl. Dictionary by A.A. Macdonell 1893, London:

p38-a: āt 'and, then, also'

p113-b: tridaśa 'thirty',
'the thirty gods'
(round number for 33)

(but 33 appears also in
the Indus texts) the
meaning is often sim-
ply 'divine'.

p110-b: tu, taviti 'be

powerful, prevail'

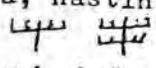
p376-c: hastin 'oldest

term for elephant RV'

p279-b: vi 'without'

p86-b: go/gau 'cow';
to and fro is obvious-

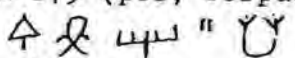


The Indus-'hand'-picture 
has the meaning hasta 'hand, help,
care, trunk' and also pañca 'five'
and in rebus pañca 'extended'.

Also reduplicated  it refers to
the elephant as seen below.

In text *104.5 below the hand-picture
 (occurring once only) means clear-
ly 'elephant'. Sanskrit is the lan-
guage which best conveys the seman-
tic and lexical association 'hand/
trunk/elephant' which makes the cumula-
tive evidence submitted below simply
overwhelming.

M-279 (p68, Corpus 1, Moh.) *104.6

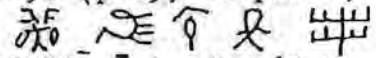
 27.03.95 KSchi

ni^h-śi hastin₂ āt gau
lamentation

no rest (where there are) elephants
and (their) cows

Sanskrit-Engl. Dict. Macdonell 1893:
p131-c: nir-, nis-, nih-,
niś- 'no, not, non';
p315-a: śī 'lie down, rest'; p376-c: hastin 'elephant';
p38-a: āt 'and'; p86-b: gau/go '(eleph.)cow';

I-92 (p189, Corpus 1, Harappa) 2.1.95

 KSchi

*DURGA āvi-adha śi hastin at ...

Durgā stirring up the cool elephant
and ... und ...

Durga eeregend den kühlen Elefanten

Sanskrit-Engl. Dict. Macdonell 1893

p121-c: Durgā (alter ego of Umā,
often jointly mentioned/acting)

Stchoupak, p126-a: ā-vyadh-
'agiter, brandir'

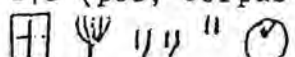
Macd.: p315-b: śi(nā) 'cold, ice'

p376-b: hasta m. 'hand, trunk/
proboscis of an elephant';

p376-c: hastin 'elephant', here
correctly depicted by 2 hands.
cf. copper tablet (1).



M-278 (p68, Corpus 1, Moh.) *104.5

 27.03.95 KSchi

KSETRA hastin₁ ata-ata āt indu

area of the
elephants,
abyss and
tears

(elephants devatata
forests and gardens)

Sanskrit-Engl. Macdonell

p79-a: ksetra nt.

'landed property';

p376-c: hastin m.

'elephant'; p5-c: ataśa m. 'abyss'; p38-a: āt 'and';

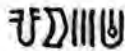
p45-c: indu m. 'drop ('tear), soma, moon';
(lamentation about elephants as a plague)



After sindhu-ra and hasta/
hastin now that elephant-name
which spread to the West: pi-ru-s(a)
into Akkadian and Semitic.
Etymon of root *pil- is probably the
animal's tusk, a root referring to
stabbing, throwing, shooting, cf. Lat.
pil- (whence German Pfeil 'arrow').

The next name .i-bha
refers to 'house',
that is 'tamed, domes-
ticated'. The last name uṣṭu-ra
is based on the complement or rather
final syllable -ra. The preced-
ing glyph recalls an elephant head.
Later meaning 'camel' (reaching Iran)
proves that the elephant prevailed
in the Indus Valley in the archaic
periods. The term uṣṭra/uṣṭura re-
ceived in Iran the notion 'camel'
and returned with that notion to
classical India. Similar changes
of names of strange animals are re-
curring and well-known. Writing:
pi-ru-s(a) (x)i-bha
*uṣṭu-ra

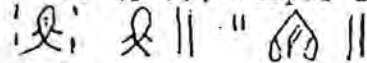
M-1482-1491 (p207-210, Co.2)*91.8
= Parpola, A. 1975 p 197, line (4)



This is a pic-
torial bilingual

(4) "elephant" vi pi-ru-s(a)
but new translation:
neue Übersetzung: without ivory
Sanskrit-Engl.D.Macdonell ohne Elfenbein
Old Persian: pīruš 'ivory'; Akkad. pīlu, pīru 'elephant',
Arab. fil (whence Persian) 'elephant', & pīl.
Macd.: not listed, but Mayrhofer Skt.Etym.Wb. 1963
vol.II p296: pīluḥ 'elephant'.
but Macd. has hastin, sindhura, ibhah,
all do likewise appear in Indus texts.

M-1159 (p133, Corpus 2, Moh.) *88.3

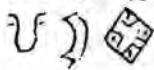


11.03.95 KSchi

"śrī" śi-ra at Uṣṭa-ra

'beauty' of the head, and buffalo/
camel; 'Schönheit' des Kopfes
und Büffel/Kamel

M-1153 (p131, Corpus 2, Moh.) *87.5



10.03.95 KSchi

pictorial bilingual

vi-pi vāyu ra (dvīpa) dvi-ibha
trembling storm. trumpeting two
elephants / zitternder Sturm, zwei
trompetende Elefanten

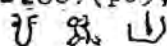
(hastin, pīruṣ, sindhura)
here appears the 4th name
of the elephant: ibhah
Sanskrit-Engl.D.Macdonell:
p285-b: vip- 'tremble';
p277-b: vāyu m. 'wind, air';
p252-b: rā 'bark, trumpet'
(p129-a: dvīpa 'continent')
= dvi ibhah '2 elephants'
(= p46-c) + p129-a: dvi 2;
cf. Y tri '3'; Y dvi '2'.



It is known that in times
of almost no contacts between
N and S the names of exotic
animals were sometimes inter-
changeable, as camel/elephant
big dog/horse.
Assuming that this seal is
a pictorial bilingual and
that the near-final unknown
glyph is the front picture
of an elephant (2 long ear
lobes and a trunk in the middle,
we have to look for an
animal name ending with -ra
(the complement); Macd.:
p321-b: śrī f. 'beauty';
p313-CB śira 'head'; p38-a:
āt 'and'; 55-c: uṣṭra m.
'buffalo, camel' (Persian
šōtūr, uṣṭūr 'camel')
thus a fifth name for eleph.
cf. aliph 'ox' + elephant.



M-286. (p69, Corpus 1, Mohenjo Daro)



16.4.95 *124.5

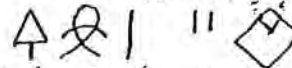
vi mṛti.i-bha no death. elephant
kein Tod, Elefant

ULŪKA 'painted' owl.
but mṛti (p234-a) 'death' is spoken, Sansk.-E.D.Macd.:
a most interesting pictorial bilingual
p279-b: vi 'without'; p46-a: ibha m. 'elephant';
this word (cf. Old Egypt.) appears also in M-1153
(10.3.95) *87.5 as *dvi-ibha '2 elephants'.
A message: abstain from killing the elephant!

Sanskrit ibha mṛt. 'domestics, household, family'
(cf. Turk. eve, ew
'house, family')
makes me suppose
that ibha 'elephant'
means 'domestic,
tamed'. Possibly
transferred an In-
dian expedition
elephants to Egypt.



M-1161 (p134, Corpus 2, Moh.) *31.6



13.1.95 KSchi

elephant

picture

ni-śu-as (= ni-śvas-) āt
sindhu

groaning, and river
seufzend, und Fluss

The groaning elephant longing to
reach the river for bathing/drinking

Sanskrit-Engl.Dict.Macdonell 1893:

p144-c: ni-śvas- 'to sigh, groan';

ni-śvasita 'sigh, expiration, breath'

p38-a: āt 'and, then, also';

p350-c: sindhu/sindhava m.f. 'river, stream'.



Kurt Schildmann
Bonn, 27.09.1995

Indus Script Deciphering ISD
Pictorial Bilinguals

elephant
(4)
(x)-gau
*(gau-)hastin

To call the female elephant simply 'the cow' = gau is quite understandable. Text *87.1 needs some comment. The graph de-

H-593 (p296, Corpus 2, Harappa) *113.4
5.4.95

U U X X "X
vi gau sā sara āt si an elephant picture
without cow, sharp running and hur-
ling / ohne Kuh, p340-b: sara 'running';
scharfes Laufen p38-a: āt 'and, then, also';
und Keuchen p349-b: si 'to hurl';

Sanskrit-Engl. Dict. Macdonell:

p279-b: vi 'without, no';
p86-b: go/gau '(elephant-)
cow, separated from bull
p310-c: sā 'sharp' (in sex)



M-284 (p69, Corpus 1, Mohen.) *57.1
08.02.95 KSchi

U U M
vi gau trāyan a sti picture of an elephant bull

without cow the protector is
(= elephant bull without cow)

Sanskrit-Engl. Dict. Macdonell 1893:

p279-b: vi 'without';
p86-b: go, gau '(eleph.-)cow';
p113-a: trā 'protect; trāyan
'protecting, protector, here:
the elephant bull'
The last a- could be asti 'is'
cf. a- in Sumer, Pers. e- in Ital.



M-1155 (p132, Corpus 2, Mohen.) *88.1
11.03.95 KSchi

U U M " III U
vā gau traya āt lu-bha a pictorial bilingual
(bull) as cow protecting and lover
(Bulle) als Kuh schützend und Lieb-
haber
(elephant bull)

Sanskrit-Engl. D. Macdonell:

p274-c: vā 'like, as';
p86-b: go/gau '(eleph)cow';
p113-a: trāya 'protecting';
p38-a: āt 'and, then';
p264-a: lubh- 'desire';
The interrelation 'bull -
cow' (elephant or bovine)
is the theme of many texts.



H-93 (p189, Corpus 1, Harappa)

U U dhanus 'bow' *127.8
dhana 'wealth'
dhana kumbi

wealthy sacrifice
reiches Opfer

Macd./p129-a: dhana nt. 'wealth'
p70-b: kumbhi f. 'pot, sacrif. vessel'



noting the elephant is the one denoting the '30 Gods' and meaning also 'divine'. This is a pun of the scribes and a token of reverence. But the left part of the graph is also readable as the left part of the cow-graph U = gau. Thus the scribes do invite readers to think about the cosmological and religious interconnections between the divine world and the material world. Text *123.5 below is ambiguous. It could also be an order prohibiting the use of elephants for doing certain work. Text *127.8 enhances elephant's value.

M-1146 (p128, Corpus 2, Mohen.) *87.1
10.03.95 KSchi

U U X
vā trāya hastin sā Macd. p277-b: vāy- -
Aryan vai 'woe';
p310-c: sā 'sharp'.

woe, three elephants (are) sharp
Wehe, drei Elefanten (sind) scharf
(legend to an elephant picture)

This is a pun. We know from the copper tablets (with their 'pictorial bilinguals') that the elephant (Skt. hastin = hasta 'trunk, hand') was given the '2-hand-glyph' plus annex 'three';



This glyph means also 3 times 2 hands = 3 x 10 = 30, 30 gods, 'divine. There are other '2-hand-elephant-texts'.

M-1151 (p130, Corpus 2, Mohen.) *31.5

U U U U elephant picture
" sāra " va a.ś-sam-as 13.1.95 KSchi
-sam- = nr. '1'

'power' like an indefatigable
'Kraft' wie ein Unermüdlicher

Sanskrit-E.D. Macdonell:

p348-b: sāra m. 'power'
(powerful is the elephant)

p274-c: vā (= eva) 'like';

Stchoypak 1932 Paris:

p96-b: a-sama- m. 'ab-
sence de repos'

(Egypt, MR: j-taw 'lack
of breath, breathe is often
make a break for breathing)
phonol. from SW-Iran.



M-182 (p52, Corpus 1, Mohenjo Daro)

U U without 2 hands 15.4.95 *123.5

vi dvā hastās ohne 2 Hände

Macd.: p279-b: vi (= lazy, awkward)
'without';

p376-b: hasta m. 'hand'; But could also
mean 'without 10'.



Indo-European (IE) kas-(n-) 'hare'
Aryan *śas-, Indus śa(-śa) and Skt.
(under ś-ś-assimilation) śaśa (with
śaśin 'hare-star, = Moon'): see Box
dated 10.95-C for cosmology.

M-1493 (p210, Corpus 2, Moh.) *92.1
= Parpola, A. 1975 p197 line (12)
(12) 14 x 15.03.95 KSchi



pictorial
bilingual

Y H Y O III U A

u ā.ra-maṇa, u laṅga-r.u-sā, śa(śa)
oh sexlust, oh slack ear, hare
oh Sexlust, oh Schlaffohr, Hase
4 hare-words: sexlust = Umā *64.1; slack-ear; śaśa =
'hare'; and 'circling ears' do appear here.
Sanskrit-Engl.Dict.Macdonell, p47-a: u (interj.) 'oh';
p41-c: ā-ramaṇa 'sexual enjoyment (-mana/maha-change);
p260-a: laṅga 'lame, *langara 'slack'; Aryan usa-
[ear]; p310-a: śaśa
[hare]; p90-a cakra
[circling ears]
on reverse
p H = Y H
ghoṣa 'incise, *ear'.

copper tablet picture
with legend

+ Parpola, A. 1975 p198, Line (25)



Y H Y O III U A 6 x 22.12.94

(25) u śvan ru-sā śuⁿ śa(-śa) (śa-)

oh dog, rage of the dog (against)
the hare of the Soma (= moon)
oh Hund, Wut des Hundes (gegen)
den Hasen des Soma (= Mond)

Sanskrit-Engl.Dict. by A.A.Macdonell 1893, London;
p273-b: u 'oh' interj.; p323-a: śvan 'dog';
p256-c: ruśā f. m. 'rage'; p316-c: śun(aka) 'Hünd(chen)'
p310-a: śaśa 'hare'; p366-a: soma m. 'extracted juice'
of the soma plant; drop in the sky; moon (hare-star).

M-1520 etc. (p218, Corpus 2) *92.5
= Parpola, A. 1975 p198, line (27)
with 2 cases (26). 5 x 15.03.95 KSchi



dog { Y H Y O III U A }

(26) r̥ṣa-r̥ṣa ŚAKTI-DHARA a-bharaⁿ

several spear-bearers offered to the
mehrere Speerträger opfer- river
ten dem Fluß p316-c: śun- 'dog'.

(27) vi mi-śi-ira śunⁿ śa śa p310-a: śaśa 'hare'

by mixture, a dog (for) hares
als Mischling, ein Hund für Hasen

Maçd. p57-c: r̥ṣa 'bull, male'; p306-a: śakti-dhara m.
'spear-bearer'; p209-b: bhr̥, a-bharan 'they offered'
p350-c: sindhu 'river (as food
for crocodiles)'; p279-b: vi
on reverse
śva = śva 'dog' 'through'; p228-c: misra 'mix'.

hare
(1)
śa(-śa) X

Indus-language has,
in addition, a reflex of IE (s)lan-
gar-uso- 'slack-ear' (retained in
Greek) but lost in Sanskrit, O III U
copper tablet picture with legend;
śa(-śa) mentioning continues in re-
lation with dogs (see below). The
word us- 'ear' survived in neigh-
bouring Iranian (Avestan). From an
improved reading it appears that a
third name is u ā.ra-maṇa 'oh sex-
lustly one' (like Umā, *64.1) Y H H

Quadruped Animal Pregnancy Periods
correlated to cycles of "planets"

A way of popular associative memorizing the length of
synodic 'years' introduced by super-realistic primordial
astronomers which spread from India to the rest of the
world, in part noted by A. von Humboldt and Frobenius.

M o o n and doe, she-hare/rabbit	30 days
Mercury and 2 bitches/she wolves	2 x 58 = 116 days
S u n and mare/she-ass	365 days
Venus and 2 cows	2 x *292 = 584 days

In most archaic cosmology one link unified the upper
thinking class of humanity, the same nocturnal sky visible
from around the globe, the moving celestial bodies, their
harmoniously-arithmetically interrelated synodic years,
details available, like Iran, India adopted animal preg-
nancy periods for time statements, and consequently also
the appropriate animal names for astronomical correlation
purposes. Well-known: śaśa 'hare', śaśin 'Moon', similar-
ly in South Africa and Mesoamerica. The 584-day-Venus-year,
morning/evening star, needed 2 cows to draw the Venus-wagon
in processions. And an extinct type of scholars knew, 150
years ago, that Skt. Śārameya equalled Greek Hermes/Mercuri^{us}
India's 2 Śārameya-watch-dogs/Rome's misread *2-she-wolves.

02.10.1995-C

M-1226 (p152, Corpus 2, Moh.) *90.1

Y H Y O III U A 13.03.95 KSchi

niⁿ-lu-bha śa śa śuⁿ āt indu p264-a: lubh- 'desire'

a dog not loving hares and the moon
Hasen-nicht-liebender Hund und Mond
(dog hating hares and the hare-star = the moon)

Sanskrit-Engl.Dict.Macdonell:
p141-c: nir-, nil-, nih-, nis-
niś 'not, no, none';
p310-a: śaśa 'hare'; p316-c: śun- 'dog'; p45-c: indu 'moon'

H-136 (p199, Corpus 1, Harap.) *69.7

Y H Y O III U A 20.02.95 KSchi

u śvan ru-sā śa(-śa)...

oh dog, in rage (hunting the) hare
oh Hund, wütend (jagend) den Hasen

Sanskrit-English Dictionary by A.A.Macdonell 1893 London
p47-a: u (interjection) 'oh';
p323-a: śva-n(a) m. 'dog', cf.
śun- 'dog', śunī 'bitch';
p256-c: ruśā f. 'rage, wrath';
p310-a: śaśa 'hare' (cf. śa-
śin 'hare-star, moon').

The key-word for 'monster' is
Indus ra-pa 𑀢𑀺𑀭 (= Sanskrit
rapas nt. 'bodily defect, de-
fective in limbs'; no IE ety-
mology). The relative copper
tablets show a sort of 2-headed
Peruvian llama with 8 lines of

legend. They tell us
negative statements.
A dubious dual is ra-p^au 𑀢𑀺𑀭𑀸

ra-pa 𑀢𑀺𑀭

M-1534 etc. (pp222, Corpus 2) *92.7
= Parpola, A. 1975 p198, line (19)
and (20) 3 x

(19) vi ARYA .. 𑀢𑀺𑀭𑀸 15.03.
(20) ra-pa 'monster/deficient in limbs'

without NOBILITY ... 7 dogs (hunted)
ohne ADELSTAMM ... 7 Hunde (gejagt)
Monster

An alternative to '7 dogs' is

*van(-śa) sapta = 'races seven'

Sanskrit-Engl. Dict. Macdonell 1893: p279-b: vi 'without';
p28-b: arya 'kind, devoted, pious (later reduced: guy-like)';
p323-a: śvan 'dog' cf. śun-; p347-b: sapta '7'; 'limbs';
p251-a: rapa(s) nt. 'bodily defect, monster, deficient in'
The same picture of a 2-headed monster on other copper-
tablets show somewhat different texts.

copper tablet picture with legend
M-1528 etc. (p220, Corpus 2) *8.2
+ Parpola, A. 1975 p198, Line (21/22)

10 x 22.12.94
upper line twice only
ra-p^au

(21) still the monster, text illegible

(22) ṛṣa-ṛṣa ŚAKTI-DHARA kṣi^t ra-p^au

several spearbearers (against) king
of (double-headed) monster(s) (ra-
p^au as a dual) Mehrere Speerträger (gegen)

den König des (doppelköpfigen) Monsters Macd. 1893:
lower line: p57-c: ṛṣa 'man'; p306-a: śaktidhara 'spear-
bearer'; p78-b: kṣi^t 'ruler'; p251-a: rapa(s) 'bodily
defect, monster'; rapa recurs in line 20.

copper tablet picture
with legend *8.7

+ Parpola, A. 1975 p198, Line (34)
5 x monster

(34) vi-KAVI śuⁿ Umā

without intelligence (a product
of a) dog (and) Umā (goddess)
ohne Verstand (ein Produkt
von) Hund (und) Umā (= Göttin)

6 x
Sanskrit-Engl. Dict. A.A. Macdonell 1893
p273-b: vi 'without'; p65-a: kavī
p316-c: śunaka 'little dog'; 'wise'
p55-a: Umā 'name of Shiva's wife'
(in Indus texts an erotomaniac)
the reverse shows an undeciphered sign.

+ Parpola, A. 1975 p398, Line (38)
two-headed monster 11.02.95 KSchi

(35) vi-tta āśu ULŪKĀ a-śrī

= the well-known rapid death, a
misfortune
der bekannte schnelle Tod, ein
Unheil Discussed in German in 1994, EIS/
Entzifferung der Indus-Schrift, here improved:
The 2-headed monster-picture is in the text of an-
other tablet with same picture correctly denoted
ra-pa = Sanskrit rapas 'monster, bodily deficient'.
The above text is a message expressing the famous
verdict 'to be killed'.

Sanskrit-English Dict. by A.A. Macdonell 1893 Lond.

p282-b: vitta (root vid-) 'known, famous';
p43-b: āśu 'rapid'; symbol of
p55-a: uruka/uluka f. 'owl' death
p33-a: a-śrī f. 'wishap';
3 x The glyphs on the reverse
may cryptographically contain kuābhī-rau '2-
crocodiles' (= food for them). At the end, redupli-
cated, is kar-kar = 'make make'.

M-1568 etc. (p229, Corpus 2) *93.2
= Parpola, A. 1975 p198, line (36) 16.3.
3 x monster

(36) vi JANI pa-ru-ṣa a-śrī aṅga

not (born by) woman; dirty-; (and)]
mishappily limbed, death
nicht (durch) Frau (geboren); in
Schmutz (und) Unglück gegliedert,]

The term of the 2nd line, 16.03.95 KSchi Tod
ulokā 'owl' = death, means Sanskrit-Engl. Dict. Macd.
Convicted to death penalty. p279-b: vi 'without';
p98-c: jani f. 'woman'; p156-c: paruṣa 'spotted, dirty';
p33-a: a-śrī f. 'wishap'; p4-a: aṅga nt. 'liab, body'.
Same 2-headed-monster pictures show ra-pa 'monster'.

copper tablet *92.6

+ Parpola, A. 1975 p198, Line (37)
15.03.95 KSchi

(37) UNCLEAR: dvā u DHANVIN kṣi^t aha-3

= two times(?), oh archer, (you are)
king (for) three days
zweimal (?), oh Schütze (bist du)
König (für) drei Tage
Sanskrit-Engl. Dict. Macd.: p129-a: dvīś 'twice';
p47-a: u (interjection) oh; p129-c/ dhanvin 'archer';
p78-b: kṣi^t 'king, ruler'; p36-b: aha 'day/svar 'sun';
p113-a: trī 'three'.

Monsters may be 'joint or composite animals'. There are monster-pictures without legend, and texts speaking about monsters without picture. Such text is the one H-272 (*93.5) below confirming ra-pa 11)).

M-302 (p74, Corpus 1, Mohenjo Daro)

16.4.95 *124.8
vi-av^a copulation / Paarung
picture of a composite
animal to illustrate the dangers
of racial mixing

Sanskrit-Engl. Dict. Macdonell:
(recurring) p303-a: vyavāya
'copulation, pairing';
The prevailing fear to engender
monsters.



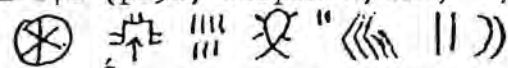
M-511/512 (p12., Corpus 1, Moh.) *60.3
or Parpola, A. 1975 p197, line (1),
(2), (3) = copper tablets, here: the
monster whose head is a mixture of
elephant (trunk) and sheep (horns)

- (1) va hastin 'like elephant' 11.02.95
(2) va-hastin śi-ra 'like elephant head' KSchi
(3) va-avi śi-ra 'like sheep head' 3x

Discussed in German in EIS/Entziff.
here improved p323-a: śva 'dog' and
same graph: śva 'own' - crocodile
p46-b: is 'chase'; p70-b: kumbhira
(reverse) already discussed in 'Introduction'.

Sanskrit-Engl. Dict. Macdonell 1893:
p396-c: hastin m. 'elephant' (RV), cf. hasta 'hand +
trunk/proboscis', graph shows 2 hands
p313-c: śira nt. 'head'; p30-c: avi m. 'sheep';
reverse: śva is kumbhī-rau 'dog chasing crocodiles'.

H-272 (p256, Corpus 2, Har.) *93.5
16.03. 1995



cakra ś van sapta sara aṣṭau ra-pa
career of an underdog: seven oceans
eight monsters / Laufbahn eines Pech-
vogels: sieben Meere, acht Monster
(to be normalized !)

Sanskrit-Engl.
Dict. by A.A.
Macdonell:
p90-a: cakra
nt. 'wheel,
period, career', p323-a: śva (cf. śun-) 'dog (ironi-
cal)'; p347-b: sapta '7'; p340-b: sara 'fluid, ocean';
p33-b: aṣṭa(u) 'eight'; p251-a: rapa(s) 'monster'.

One monster
is depicted the
way it is called: hastin-śi-ra
-avi-śi-ra = 'elephant-head/sheep-
head' due to co-existing trunk and
(sheep-)horns, = Copper Tablet line
(2) and (3) left side below. H-272
confirms seafarer's monster story.
M-1169 with the 3-headed monster
actually ends with śi-ra (= Skt.
śira(s) 'head'). In M-302, mon-
sters are seen as caused through
wrong copulation.

M-1515 etc. (p217, Corpus 2) *92.4
= Parpola, A. 1975 p197, line (14)



8 x 15.03.95
a sort of monster KSchi

(14) *11.11.94: u-gi-ra ga-sa ra-
-aṅka
fiercely devouring starveling
grimmig fressender Hungerlei-
der (jackal or hyena ?)
Macd.: p48-a: ugra 'fierce, grim'; p89: ghas- 'eat,
devour'; ranka m. 'starveling, beggar';

M-1168 (p135, Corpus 2, Moh.) *88.6
pictorial bilingual 11.03.95 KSchi

vi-akara mi-iṣ = staring at
vi-aghara (tabooed writing)

= Skt. vyāghra-
'tiger/Tiger'
Macd.: p72-a: kr, a-karat =
Sumer. a-gar 'he made';
vi-aghara as a variant to
vi-āghra, 'tiger' = p303-c:
Skt. vyāghra 'id.'; p221-a:
mis- 'open the eyes';



M-1169 (p135, Corpus 2, Moh.) *88.7
śi-dha āt mi-KUṣ-is GOTRA-ra 11.03.
a-lu-bha śi-ra because of 'head' a pictorial bilingual 1995
repulsing and mixture, impossible
(animal-)family: undesired heads

abstoßende und gemischt: unmögliche
(Tier-)Familie: unerwünschte Köpfe

rejection of a monster,
Sanskrit-Engl. Dict. Macdonell
p350-b: sidh-, sidha
'scare, drive away';
p38-a: āt 'and, then, also';
pee7-c: mikṣ- 'mix, mingle'
a lost noun *mikṣiṣ
p86-c: gotra nt. 'family';
p29-a: a-lubh- 'undesired'
p313-c: śira m. 'head';



The serpent, her swift creeping, her poison, played an eminent role in archaic India, in her cosmology. See also a special page on Rama, the hero of the Rāmāyana, his warfare with snake-poison. The key-word for serpent in Indus language is u-raṅga
𑀭𑁆𑀭𑀸𑀓 = Sanskrit uraṁ-ga 'breast-goer'.

M-1457 (p260, Corpus 2, Moh.) *91.4.
= Parpola, A., 1975, p198. line(32)
and (33) 𑀭𑁆𑀭𑀸𑀓 𑀭𑁆𑀭𑀸𑀓 𑀭𑁆𑀭𑀸𑀓 𑀭𑁆𑀭𑀸𑀓 14.03.1995
pictoria' upper line once only
bilingua

(32) vi-is PATNĪ hasta

house-wife's hand, could also mean: by poison-lady's hand (snake as poison-lady)

(33) u-raṅga śi^a-a-paṅca 𑀭𑁆𑀭𑀸𑀓 𑀭𑁆𑀭𑀸𑀓

snake reposing not-extended

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

p289-c: viś 'settlement, homestead, house' 1

p98-c: jani f. 'woman, wife; synonym: patni';

p376-b: hasta m. 'hand, help, care!'; p55-a: uraṅga

'snake, serpent!'; p315-a: śī, śāya 'lying down, sleeping!'; p149-b: paṅca 'extended, a-paṅca 'not extend.'

House-wife and *poison-lady (= snake) is a pun.

The above is a pictorial bilingual

H-132 (p198, Corpus 1, Harap.) *69.4

𑀭𑁆𑀭𑀸𑀓 𑀭𑁆𑀭𑀸𑀓 𑀭𑁆𑀭𑀸𑀓 𑀭𑁆𑀭𑀸𑀓 𑀭𑁆𑀭𑀸𑀓 𑀭𑁆𑀭𑀸𑀓 20.2.1995

*DURGĀ-Umā *karanti u-ranga vi-śāu
śrī-aṅja p5-c: aṅjas nt. 'ointment'

Durgā-Umā they make (out of) snakes
two poisons (as) beauty-ointment

Durgā-Umā, sie machen (aus) Schlangen
2 Gifte (als) Schönheits-Salbe

Macdonell p121-c: Durgā, Shiva's wife; p55-a: Umā 'id.';

p72-a: kr, karanti 'they make!'; p55-a: uraṅga 'snake!';

p291-b: viśa nt. 'poison!'; p321-b: śrī 'beauty!';



M-1295 (p166, Corpus 2, Moh.) *106.8

𑀭𑁆𑀭𑀸𑀓 𑀭𑁆𑀭𑀸𑀓 𑀭𑁆𑀭𑀸𑀓 𑀭𑁆𑀭𑀸𑀓 29.3.95 reposing due to poison

u-ranga (āt) śī paṅca aṅga

snake (and) reposing of five limbs
Schlange (und) das Ruhen der fünf

Glieder

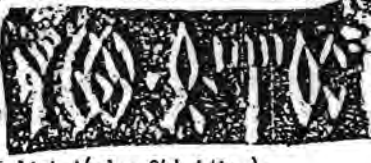
Sanskrit-Engl. Dict.
Macdonell 1893:

p55-a: uraṅga m.

'snake, and *poison'

p315-a: śī 'repose'

p149-c: paṅca aṅga '5 limbs' (also Skt. idiom);



serpent

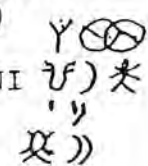
(1)

u-raṅga

vi-is-JANI

an-anta

sar-pa



It occurs a
dozen times
in the texts
in the con-

text of poison,

arrows, and warfare. The only ser-

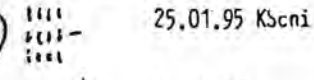
pent-picture appears on 4 copper-

tablets that each show 2 legend-lines

of same text: (32) vi-(is)-JANI,

(33) u-raṅga, see M-1457 left side.

M-368 (p92, Corpus 1, Moh.) *43.6



dus-caran-as

u-raṅga dvādaśa

evil-doer eats (poison-)snake(-
arrow of the) 12(-handed God Mars)

Sanskrit-Engl. Dict. by

A.A. Macdonell 1893:

p122-c: dus-carana

'behaving ill, doing
ill deeds!';

p55-a: uraṅga (*poisonous) 'snake!'; nr. 12-conjectures



M-678 (p35, Corpus 2, Mohen.) *73.3

𑀭𑁆𑀭𑀸𑀓 𑀭𑁆𑀭𑀸𑀓 𑀭𑁆𑀭𑀸𑀓 𑀭𑁆𑀭𑀸𑀓 𑀭𑁆𑀭𑀸𑀓 𑀭𑁆𑀭𑀸𑀓
vi ghū ṣaṣ rava "śa sin " Umā
an-anta (IN THE CAGE) 24.02.95

without shrieking, six storm-months

(passed), Umā's no-end (= serpent)

IN THE CAGE / ohne Lärm, sechs

Sturm-Monde (vergingen), Umas

Un-Ende (= Schlange) IM KÄFIG

This text seems to state that 6 monsoon-months have been endured without we-crying, storms emanating from the goddess Uma (as said in other texts as well), the up and downs symbolized by a snake named an-anta - 'without end'. In archaic thought, the ocean being the girdle of the Earth, is a snake which tries to catch its own end or 'tail'. That is correct since the Antarctic Ocean, and still more the storms down there, stream, move, blow from West to East permanently. However, south of Iran and India, the oceanic snake is apparently absent (inside a cage) for six months ...

Sanskrit-Engl. D.

Macdonell 1893:

p279-b: vi 'with-

out!'; p89-b: ghū

'shriek!';

p324-b: ṣaṣ '6!';

p259-c: rava

'roaring!';

p315-a: śī 𑀭𑁆𑀭𑀸𑀓

p12-a: an-anta

'Vishnu; snake'

p150-a: paṅjara nt. 'cage!';

Here, sub M-678, again an association of Umā and Vishnu is transparent in that Umā's snake An-anta is also an eponym of Vishnu. Sanskrit Ananta-pada (Macd. p12-a) means 'Vishnu's path' clearly the Antarctic whirl.



vi-(is)-JANI or vi-is-PATNI = 'poison lady' (a pun, since it may mean 'housewife' as well, Sanskrit and IE)

H-659 (p309 Corpus 2, Harappa) *114.2
6.4.95

u-raṅga Rāma vi-śi sara_anga
bharait tris

serpent, to Rāma poison for arrow-
(-use) gives she threefold

Schlange, dem Rama Gift für die
Pfeil-werfer(-Nutzung) gibt sie
dreifach

Sanskrit-Engl. Dict.
Macdonell 1893:

p55-a: uraṅga n.
'serpent';

p254-b: Rāma,
hero of Rāmāyana

p291-b: viṣa nt.
'poison, venom';

p308-c: sara n. 'reed, arrow + anga 'limb, *tool' = bow
later Skt. śārṅga 'Vishnu's bow' (p312-a);

p114-a: tris 'thrice'.

IE = Indo-European, Skt. = Sanskrit

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

u-raṅga ina.ati vi-is-nu is-i tri
śu-Umā āt sindhu daśa-ma aⁿta

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

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

How can you explain that Indus-Wisdom (instead of being close to Meanderthalers-grumbling, as favored by G. Heipsohn, Bremen) knew about hydrogen being initial and, across about 10 stages of the periodic system of elements, nuclear conflagration would mark finality?
cf. 2.2.95

serpent

(2)

u-raṅga

vi-is-JANI

an-ants

sar-pa

The next Skt/
/IE synonym is
an-aⁿta 'circ-
ling snake', lit.

'un-end', without end, in cosmology the Antarctic Ocean. See M-678 of the preceding page. The foot-note points to goddess Umā (responsible for storms), consort of Vishnu (see M-391, left side of this page) and see Vishnu, the last pictorial bilingual. A clearly IE case sar-pa.

*11.6

Parpola 1975 p187, nr 3314

(discussed in EIS §29, here improved)

indu āt sar-pa, y^ai could also mean 'snake-bird' - 'flying snake'

the moon and the serpent, woe!

der Mond und die Schlange, Wehe!

Macdonell, p45-c: indu n. 'moon, drop, soma'; 'lagging';
p38-a: āt 'and'; p341-a: sarpa n. 'snake'; p279-b: vi
'bird' or Aryan 'vai' 'woe'; see 19.1.95 re-examination.

M-354 (p88, Corpus 1, Mohenj.) Daro

vin v^ai-śa u-raṅga "śā" dvis is-min dhan-

house of snake (is) sharp, twice, the storming archer

Haus der Schlange (ist) 'scharf'

doppelt der stürmende Schütze



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

p289-c: viś f. 'house'; p55-a: uraṅga n. 'snake';

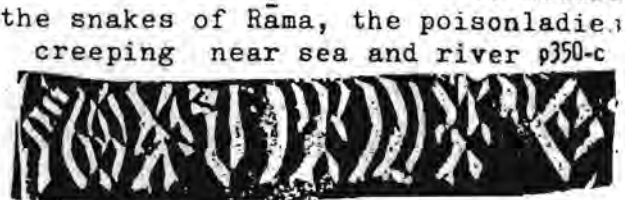
p310-c: śa 'sharp, "dangerous"; p129-a: dvis 'twice';

p46-a: ismin 'stormy'; p130-c: dhanvin 'archer, bowman'.

M-7 (p6, Corpus 1, Mohenj.) *99.1

u-raṅga RĀMA vi-is JANĪ a^ais pi sara

at sindhu the snakes of Rāma, the poisonladies, creeping near sea and river p350-c



Die Schlangen des Rama, die Giftdamen, kriechend am See und am Fluss

Macd.: p55-a: uraṅga n. 'snake'; p254-b: Rāma, hero of the Rāmāyana; p251-b: viṣa 'poison';

p98-c: jani 'lady'; p59-c: eṣ 'creep'; p162-a: pi 'near';

p340-b: sara 'sea'; p350-c:

Two sheep-key-words (both have Sanskrit and Indo-European cognates) and one goat-key-word (idem) are found in the picture legends and their relative non-picture texts. First cow and agriculture, then small cattle.

M-1498 (p212, Corpus 2, Moh.) *92.2
= Parpola, A. 1975 p198, line (17)
7 x 15.03.95 KSchi



pictorial
bilingual

075 7 11 11 11

picture of ram] n^a u-viⁿ JANI-avi ..
(17) or sheep

on re-verse } young female sheep ..
illegible } junges weibliches Schaf ..

Sanskrit-Engl. Dict. Macdonell 1893:
p137-c: navina 'new, fresh, young';
p98-c: jani 'female'; p30-c: avi 'sheep, ewe';
last 2 glyphs: varna-tri 'colours-three' 'weaving'

copper tablet picture
with legend *8.1

+ Parpola, A. 1975 p198, Line (18)
7 x 22.12.94



7 11 11 11 11 11

(18) u-ra-ni JANI *van(-*śa) 7 śrī
'ewe, FEMALE (sheep) *races-7; beauty

Mutterschaf, WEIBLICH, *Rassen-7,
Sanskrit-Engl. Dict. Macd. 1893: \ Schönheit

p55-a: urā f. 'sheep' urana m. 'ram'; uranī
f. 'ewe/Mutterschaf'; p98-c: jani 'woman'; the
rest is uncertain; reverse: śara-anga 'bow'.

M-34 (p18, Corpus 1, Moh.) *44.3

7 11 11 11 11 11 26.01.95 KSchi

vi PAŚUPA avi āt u-ranaś AJANA

without shepherd: ewes and rams (in
the) desert / ohne Hirte: Mutter-
schafe und Schafböcke (in) Wüste

Sanskrit-Engl. Dict. by

A.A. Macdonell 1893:

p279-b: vi 'without';

p158-b: paśuka m.

'guardian of flocks
herdsman (the same
graph functions as
tratr 'protector')

p30-c: avi 'sheep',
f. 'ewe: Mutterschaf'

p38-a: āt 'and, then';

p55-a: urana m.

'ram/Schafbock';

p-5a? ajana (or irina) 'desert'.

A text like the above, just a proverb, has also
a general meaning in the sense that a family, a clan,
a nation without protector will be lost somewhere
in the 'desert', in anarchy.



sheep
(1) and goat

shepherd

avi a-vi 1 2f

ura u-ra 1 1

u-ra-ni 1 1 1

aja 1 1

goat/buck aja-na 1 1

protecting trā 1 1

protector trā-tri 1 1

shepherd *aja-rava 1 1

kids

M-1262 (p159, Corpus 2, Moh.) *90.2

7 11 11 11 11 11

u-ra^{ra} a-v^a i^a abhi-carana śvan

bucks and sheep, encircled by dogs
Böcke und Schafe, umlaufen durch

Hunde (normalize !) *13.03.95 KSchi
the carana-glyph (orig. 'legs) may indicate 'fettered'.
Macd.: p55-a: ura- 'sheep, ram'; p30-c: avi 'ewe';
p92-b: carana 'wandering, leg'; p323-a: śvan 'dog', re-
duplication marks plural.



copper tablet picture
with legend *8.6

+ Parpola, A. 1975 p198, Line (30)
22.12.94



7 11 11 11 11 11 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 / dog'

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 0) p5-a: aja f. 'goat'; reverse: śva-iś 'dog
'urging'.

H-141 (p200, Corpus 1, Harap.) *70.2

7 11 11 11 11 11 21.02.95

u-ra iś-triⁱ dhā āt śuⁿ śā KSchi

sheep's master invests also a sharp
Herr der Schafe plaziert auch
einen scharfen Hund proverb

Sanskrit-E. Dict. Macdonell 1893:

p59-a: urā f. 'sheep', urana m. 'ram, lamb';

p47-c: iśitr. m. 'lord, ruler'; p131-a: dhā 'put, place'

p38-a: āt 'and, then, also';

p316-c: śun- 'dog', śunaka 'little dog', śunī 'bitch';

p310-c: śā 'to
sharpen'.



The suffix -na as in aja-na and
and u-ra-na- seems to be an abbrev-
viation of nara 'male', cf. Iranian
gaw-nar 'bull, ox',  =  

M-376 (p94, Corpus 1, Mohenjo Daro)

 15.12. 1994

vi JANi avi at sindhu cara-cara psu
without woman, sheep and river (pro-
vide) quick food
ohne Frau: Schaf und Fluß (gewähren)
schnelles Essen

(with mutton and
fish one has soon
a meal) Sanskrit-
Engl. Dict. by A.A. Macdonell, 1893.

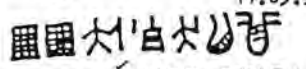
p279-b: vi 'without'; p98-c: jani f. 'woman, wife';
p30-c: avi m. 'sheep'; f. 'ewe'; p38-a: āt 'and, then';
p350-c: sindhu m., f. 'river'; p92-b: cara- movable';
* cara-cara 'in a hurry'; p189-c: psu 'victuals, food'.

M-1470 (p202, Corpus 2, Moh.) *91.6
= Parpola, A. 1975 p198, line (23)



7x

14.03.95 KSchi


(23) r̥sa-r̥sa ŚAKTI-DHARA

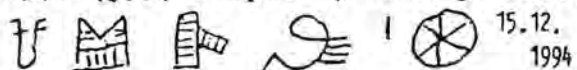
Unicorn picture a-k̥ṣi DEŚAKA psu *a-vi

the spear-bearers : the eye of
the director (sees) food: sheep

die Speerträger: das Auge des
Direktors (sieht) Essen: Schafe

Sanskrit-Engl. Dict. Macdonell 1893: p57-c: r̥sa 'bull,
male, man'; redupl. is plural; p306-a: śakti-dhara
'spear-bearer'; p2-b: ak̥ṣi nt. 'eye'; p125-a: deśaka
m. 'instructor'; p189-c: psu 'victuals, food';
follows a new sign, *ā-vā ? or p30-c: āvi 'sheep'.

M372 (p93, Corpus 1, Mohenjo Daro)

 15.12. 1994

vi trā-tri HOLDING avi aⁿ-a^rtha

without protector HOLDING sheep
is useless / ohne Beschützer
(ist die) H_{ALT}UNG von Schafen
nicht vorteilhaft

Sanskrit-English Dict. by A.A. Macdonell, 1893, London:
p279-b: vi 'without'; p113-a: trātr 'protectr'; the
glyph that follows is rare, it should mean 'keeping';
p30-c: avi m. 'sheep'; p13-a: anartha m. 'disadvan-
tage, damage etc.'.
(not so much goats,
mainly sheep herds
are mentioned)



Some Irani-
an elements without counterparts in
Sanskrit are noted, as in the hare-
name langa-r.u-sa 'slack-ear' with
uṣ- 'ear', or the *ghāu(-ṣa) 'ear'
in the other hare-name 'ear-turner'
= *ghāu(-ṣa)-cakra   = 
Also the SW-Iranian/Sumerian posses-
sive postfix -ma 'my' is regular in
Indus language instead of Sanskrit
-me from -mai. Admissible prefixed
'my' is ma- with Skt. redupl. inherent.

L-14 (p242, Corpus 1, Lothal)
(conjectural:)

 *129.6
21.4.95
(ū ?)-ti a-vi vā *ila (better: irā 'comfort')

web (made of) sheep(-wool) like
standing firm / comfort

Gewebe aus Schafwolle ist wie
fest hingestellt

Sanskrit-Engl. Dict. Macdonell:

p55-b: ūti f. 'web/tissue';
p30-c: avi m. f. 'sheep';
p274-c: vā 'like, as (-iva)'; p46-b: ila(ya) 'stand still',
(but better, ibidem, is ilā f. 'comfort')



H-682 (p311 Corpus 2, Harappa) *114.5



6.4.95

bha-k̥ṣa a-dhana urā *maṁsa

food of poor people (is) sheep-meat
das Essen der Armen ist Schafffleisch

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

p200-b: bhak̥ṣa m.
partaking of nourish-
ment, eating';

p9-c: a-dhana 'indi-
gent, poor';
(dhanus 'bow' in rebus)

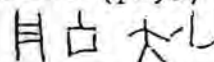
p55-a: ūrā f. 'sheep';

follows a new sign, = ?

p223-c: maṁsa nt. 'flesh, meat' =  ? or 'table'.



L-218 (p290, Corpus 1, Lothal)

 22.4.95 *130.1

ura-k̥ṣā nara (bhar^ai^t) kumbhī

sheep-area-man (brings) offering
der Mann des Schafgebietes bringt
ein Opfer

Sanskrit-Engl. Dict. Macdonell:

p55-a: urā f. 'sheep';

p78-a: k̥ṣa f. 'Earth, abode';

p157-a: nara m. 'man';

*p70-b' kumbhi f. 'pot, sacrif. vessel, 'sacrifice'.



This page considers ram-sacrifice
in connection with planet Venus
and refers to meat-food, that is
kids for rich people and mouton

H-24 (p173, Corpus 1, Harap.) *64.3

15.02.95 KSchi

vi SARDHA avi ru-sā šuⁿ

without herding of sheep rage of
the dog / ohne Herdenverbleib
des Schafes Wut des Hundes

Meaning: sheep belongs inside the herd, other-
wise a raging dog. Sanskrit-Engl.Dict.Macdonell:

p279-b: vi 'without';

p309-b: šardha

m. 'herd';

p30-c: avi m.

'sheep, ewe';

p256-c: ru-sā

f. 'anger,

wrath, rage';

p316-c: šun-

dog, šunī

'bitch';

a proverb

with politi-

cal implica-

tions.



M-547 (p136, Corpus 1, Mohenj.) *39.5

21.1.95 KSchi line (17)

nau-viⁿ JANIS avi ... tri,
a young LADY-sheep, ... three
junges weibliches Schaf, ... drei

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

p137-c: navina adj.

'new, fresh, young'

p98-c: jani- f. 'wo-

man, wife'

p30-c: avi m. 'sheep'

f. 'ewe' note:

ava

avi (rebus)

Picture and legend

on a copper tablet (17)

see CopTab-list of

animal and legends

in the German Chrono-

logical Deciphering Report of 1994, page 1 and 2, line (17)

06.10.1995-C: Addendum: The above is a variant of the

first box of these three sheep-and-goat-pages. It of-

fers a ram-picture with better visible marks on the

ram's body. In the center is a bean ☺ This is the

second bean-picture I found. The first can be seen

on page 7 - CopTab line (7) with picture of a boar

that has likewise the bean (with dots around) on the

body. I commented in EIS/Entzifferung p17 footnote.

'Bean' is Sanskrit masa, and *halfmoon, since mas

is 'moon'. It seems that the dots change masa into

masi 'black (ink)'; indeed belongs the boar to black-

gama/Schwarzwild. But in the case of the above ram the

meaning gets clear in the light of the next sign being

on the ram's body: the fig-tree-leaf which symbolizes



for the poor. shepherd
The Hindu no-meat is of later date.

the orbit of planet Venus: 2 elongations and the up-
per and lower conjunction. The 2 signs together sug-
gest a ritual of ram-sacrifice at the time when Venus
in elongation is first visible as a halfmoon. ☺

The frequently recurring term (and, with special me-
gaphone-shaped glyph noted) rava 'roaring' has, as
seen in sindhu-rava 'river-roaring', - 'river-rising',
the secondary meaning 'augmentation, proliferation',
comprising 'offsprings'.

H-391 (p261, Corpus 2, Harap.) *109.1

1.4.95 KSchi

vi aś aja-rava-śa aⁿ ta-maⁱ

without eating goat-kids my end
ohne essen von Zicklein mein Ende

Here aja-rava- seems
to mean 'offsprings'
of goats = kids.

see H-408 = Nr. *109.2.

A.A.Macdonell 1893:

p279-b: vi 'without'; p32-b: aś- 'eat, taste, enjoy'.

p5-a: aja, ajā 'goat'; p17-b: anta 'end'; p218-c:]

p251-c: rava 'augment', -s(a) plural; me/ma 'my'.



K-1 (p298, Corpus 1, Kalibangan)

*130.2
22.4.95

aś aja-*rava gotra-ra

dinner goat-kids (for) clan raised
Festmahls Zigenlämmer (für den)

Clan aufgezogen

Sanskrit-Engl.Dict.Macdonell

p32-b: aś- 'eat, eating';

p5-a: ajā f. 'goat'

p251-c: rava 'crying, *kids'

p86-c: gotra nt. 'house,

family, clan';

p252-b: rā 'give, produce'



H-682 (p311 Corpus 2, Harappa) *114.5

6.4.95

bha-kṣa a-dhana urā *maṁsa

food of poor people (is) sheep-meat
das Essen der Armen ist Schafffleisch

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

p200-b: bhakṣa m.

partaking of nourish-
ment, eating';

p9-c: a-dhana 'indi-
gent, poor';

(dhanus 'bow' in rebus)

p55-a: urā f. 'sheep';

follows a new sign, = ?

p223-c: maṁsa nt. 'flesh, meat' = ☐ ?



Most useful tiger seals with tiger key-words are found in Indus legacy (terms outside the copper tablets) in unique contexts, tiger-names, understandably without Indo-European equivalents. The two relative Sanskrit names are vyāghra (Indus text vi-āghi-ra- 𑀲𑀺𑀭𑀺𑀢𑀺𑀭𑀺𑀢𑀺) and śārdūla (= śarad-ula 𑀲𑀺𑀭𑀺𑀢𑀺𑀭𑀺𑀢𑀺).

H-182 (p209, Corpus 1, Har.) *141.1
or better in Parpola 1994 p227

𑀲𑀺𑀭𑀺𑀢𑀺𑀭𑀺𑀢𑀺 𑀲𑀺𑀭𑀺𑀢𑀺𑀭𑀺𑀢𑀺 3.5.95
vi-ra ānja RAJA VI-AGHI-RA KSch

hero ointed KING (facing) TIGER
Held-gesalbt KÖNIG (sehend) TIGER

Here Fig.13.3 in Parpola 1994:



Fig. 13.3. A tablet from 'Harappa' (H-182). (a) The obverse bears an Indus inscription consisting of the sign sequence 𑀲𑀺𑀭𑀺𑀢𑀺𑀭𑀺𑀢𑀺 and the motif of 'a man (drummer?) in front of a tiger'. (b) The same text accompanies a row of swastikas on the reverse. The swastikas show the two spins. As to the ointment/unction/anointment of the hero/king I assume that the original power was a stench scaring away tigers etc.

The glyph 'intersecting circles' 𑀲𑀺𑀭𑀺𑀢𑀺 = ānja 'ointment' seemingly became a symbol of 'royal descent' made visible by ear-rings, arm-rings, bangles. Compare the following royal ear-rings in Tibet (Parpola 1994 Fig. 13.4:)

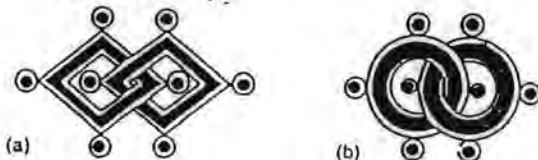


Fig. 13.4. 'Intersecting circles' in traditional Lamaistic art: auspicious symbols representing the ear-rings of the king (a) and the queen (b). After Maydan. 1981: 111.

Sanskrit-English Dictionary by A.A.Macdonell 1893 Lond.
p293-c: vira m. 'hero'; p5-b: ahj 'anoint, to honor';
p5-c: ahjas nt. 'ointment'; p252-c: rāja m. 'king';
p303-c: vyāghra m. 'tiger'

Indus-igge: vi-āghi-ra 𑀲𑀺𑀭𑀺𑀢𑀺𑀭𑀺𑀢𑀺
synonym: p312-a: śārdūla m. 'tiger'

Indus-igge: śarad-u-la 𑀲𑀺𑀭𑀺𑀢𑀺𑀭𑀺𑀢𑀺
rebus-use of 'sarad f. (p309-a) 'autumn'
pl. 'years', cf. Pers. sāl ('sard') 'year'
originally a year of three seasons 𑀲𑀺𑀭𑀺𑀢𑀺𑀭𑀺𑀢𑀺

Contexts make clear that heroes or kings are the ones who face the tigers. From H-182 it appears that the text segment vi-ra ānja

(likewise Sanskrit) 𑀲𑀺𑀭𑀺𑀢𑀺𑀭𑀺𑀢𑀺 indeed means 'hero anointed'. I think we are now permitted to assume that in archaic civilization the heroes, on approaching beasts, smeared a stinking ointment on their bodies to render themselves disgusting to wild beasts.
Below another 'pictorial bilingual' with another Sanskrit tiger name: śārdūla

tiger
(1)
vi-āghi-ra-
𑀲𑀺𑀭𑀺𑀢𑀺𑀭𑀺𑀢𑀺
śarad-ula
𑀲𑀺𑀭𑀺𑀢𑀺𑀭𑀺𑀢𑀺

M-308 (p76, Corpus 1, Mohenjo)

Kalyanaraman, 1969, p273 *11.5
(discussed in ELS §28, here improved)

𑀲𑀺𑀭𑀺𑀢𑀺𑀭𑀺𑀢𑀺 𑀲𑀺𑀭𑀺𑀢𑀺𑀭𑀺𑀢𑀺 24.12.94 KSch
nī-śi-āt āt śarad-u-la a pictorial bilingual
leading be he and two tigers
führend sei er und zwei Tiger = 𑀲𑀺𑀭𑀺𑀢𑀺

Sanskrit: nī syāt āt śārdālau
(reduplication of āt suppressed)
= the heir to the throne and the
2 tigers, he being an anointed hero
Macd. p146-b: nī 'leading, guiding'
p369-c: syāt 3 sg. be, be he, be it
p38-a: āt 'and'; p312-a: śārdūla
'tiger';



M-319 (p80, Corpus 1, Mohenjo) *58.6

𑀲𑀺𑀭𑀺𑀢𑀺𑀭𑀺𑀢𑀺 𑀲𑀺𑀭𑀺𑀢𑀺𑀭𑀺𑀢𑀺 09.02.95 KSch
vi-āghi-ra.u-sara-śi ... a pictorial bilingual:
picture of tiger
and name of tiger

the tiger, oh, roaming ...
der Tiger, oh, streunend ...

last glyph unknown ...
Sanskrit-E.Dict.Macdonell:
p303-c: vyāghra m. 'tiger'
a slightly differing
photo see (25.12.94) 12
Kalyanaraman 1969 273
p47-a: u (interject.) 'oh'
p340-c: 'sara- 'running,
'flowing' + 'roaming'!



Copper Tablet picture with legend

+ Parpola, A. 1975 p197, Line (15)

𑀲𑀺𑀭𑀺𑀢𑀺𑀭𑀺𑀢𑀺 𑀲𑀺𑀭𑀺𑀢𑀺𑀭𑀺𑀢𑀺 21.12.94 KSch
The tiger has superfixed the legend
vi pi-ru-śa = 'without ivory (or tusk or canine tooth?)', is he old?

the other two signs may mean VARNA-tri = 'COLORS-three'

The proper tiger-names (vi-āghi-ra/vyāghra and śarad-u-la/śārdūla, found in other picture-legend-texts) do not appear here. The pi-ru-śa (= elephant/ivory)-term written above the tiger's back is ambiguous. The fence-glyph of the legend is still undeciphered. With its tri-addendum it belongs also to the legend of the sheep-copper-tablet in the same final position.

The custom of deterring beasts by stinking ointments seemingly became part of incoronation rituals in some regions in historic periods; as to the svastika - whatever it originally meant - there would be a dif-

M-308 (p76, Corpus 1, Mohenjo Daro)
Kalyanaraman, 1969, p273 *11.5
(discussed in ELS §28, here improved)

↑ R " Y H 24.12.94 KSchi
nī-bi-āt āt śarad-u-la a pictorial bilingual

leading be he and two tigers
führend sei er und zwei Tiger

Sanskrit: nī syāt āt śārdālau
(reduplication of āt suppressed)

= the heir to the throne and the
2 tigers, he being an anointed hero

Macd. p146-b: nī 'leading, guiding'

p369-c: syāt 3 sg. be, be he, be it

p38-a: āt 'and'; p312-a: śārdula
'tiger';



M-308 (p76, Corpus 1, Mohenjo Daro)
The above photograph *11.5
with more details (24.12.94)



The creation of words and signs makes use of interrelations and associations. The circle means svar 'sun' (not sūrya 'sun') as proved by rebus-use. Related is the sign ① 'moon' with infix. But the circle means also aha 'day, with infix - agha 'mischievous' ①; but this is not the end: by inserting into the agha-sign the well-known 4 tiny 'hyphens' = we obtain aghi as used, e.g. in writing 'tiger' vi-āghi-ra-, Sanskrit vyāghra. Elsewhere continues the circle having a celestial connotation cf. the signs ② Uṃā, and ③ triloka. with -u- ④ with tri- ⑤

M-1168 (p135, Corpus 2, Moh.) *88.6
pictorial bilingual 11.03.95 KSchi

vi-akara mi-iṣ = staring at
aghara (tabooed writing)

= Skt. vyāghra-
'tiger/Tiger'

Macd.: p72-a: kr, a-karat =
Sumer. a-gar 'he made';
vi-aghara as a variant to
vi-āghi-ra, 'tiger' = p303-c:
Skt. vyāghra 'id.'; p221-a:
mis- 'open the eyes';



tiger

(2)

vi-āghi-ra-
śarad-ula

ference between ⑥
(= female version) ⑦
and the angular
one (= male version)

Note the di-syllabic series
ara/ala ⑧ ura/ula ⑨ ira/ila ⑩
and of course the wheel's direction of turning (clock-
wise/right spin, or the other way, left spin) ⑪ ⑫

The śarad-ula reading is sophisticated.

The Y-shaped śarad-sign marks a three season
year depicted by a geometrical figure.

What follows is a procedure applicable to

Indo-European kered- as well, namely,
a reversion, upside down, of the figure,
yields Sanskrit daraś, IE derek- cf. Greek derkowai

'I see, I look', Sanskrit da-darśa 'I have seen'.

The semantic field may comprise 'to show, to teach';

It so comes to light that Arabic darasa is a loan
from a NW-Iranian language (meaning: 'teach'), a loan
among thousands over millennia, including SW-Iranian.

Y ⑬
X = " Y ⑭
2 tigers

M-302 (p74, Corpus 1, Mohenjo Daro)
16.4.95 *124.8

vi-av^a copulation / Paarung
picture of a composite

animal to illustrate the dangers
of racial mixing

Sanskrit-Engl. Dict. Macdonell:

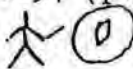
(recurring) p303-a: vyavāya

'copulation, pairing';

The prevailing fear to engen-
der monsters.



H-94 (p189, Corpus 1, Harappa) *21.1
3.1.95 KSchi



NARA-agma

Lord of mischief
Herr der Untaten

Sanskrit-Englisch

TIGER PICTURE

Dict. by A.A. Mac-
donell 1893:

p157-a: nara

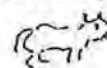
'man, master'

p3-a: agha nt. 'mischievous';

This is obviously an epi-
thet of the tiger, but see
the true names vi-āghi-ra
and śarad-u-la, with pictures



Tablet in bas relief, animal
H-697-B (p316 Corpus 2 Harappa)



*115.2
7.4.95

(*RAPAS-VYĀGHRA) kumbhī-ra

(*TIGER-MONSTER fights) crocodile
(TIGER-MONSTER bekämpft) Krokodil

Sanskrit-Engl. D. Macdonell:

p251: rapa(s) nt. 'monster'

p303-c: vyāghra m. 'tiger';

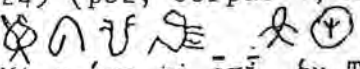
p71-b: kumbhira m. 'croco-
dile' cf. kumbhī 'vessel'



here used in rebus.

Only North-West of the subtropical Indus Valley was horse breeding and military use possible. Depicting the favorite animal of the ruling class was taboo. Every Indologist knows, and so did the Indus scribes, that the likeness of the Sanskrit words śvā 'dog' and aśva 'horse' would have to get transparent in a more or less phonetic writing of these two words. In the Indus texts it actually does. See those pages of the '100 Pictorial Bilinguals' dealing with 'dog'. The Texts M-1461, M-1520, H-688 and *8.5 make it clear that the glyphs  śva,  śva-na,  śva,  śva-ni all mean 'dog' (śva-ni = 'bitch'). It follows that with preposed or superfixe 'a-' the glyphs in

question  a-śva/a-sva/ a-śu-a (including aśu-a, as-va, as-va) mean 'horse'. The evidence is submitted on these 2 pages. The correctness of the 'horse'-readings is, in addition, clear where vi-śi-va (= Skt. viśva-) 'all'  is written , or in other cases where  śva/śv. is used to denote  śva 'self, own'. A certain preference is given to  a-sva (correct is a-śva ) 'horse' because the spiral-glyph  looks like the head-neck-section of a horse. Originally, an inward-directed spiral may have denoted 'my interior/myself/self/own'. Note Text No.1: Mero Rama on horse. (sandhi)

M-249 (p62, Corpus 1, Mohen.) *55.2
 06.02.95 KSchi
RĀMA.a-śva vi āvī śu TRILOKA (?)

Rāma on horse untroubled, vanquished the world / Rāma zu Ross unbekümmert, besiegte die Welt

Sanskrit-Engl.Dict.Macdonell:

p254-b: Rāma, hero of the Rāmā-

yana - Sītā-Rāma

p33-a: aśva m. 'horse';

p279-b: vi 'without';

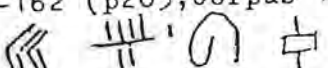
p42-c: āvī f. 'pain'

p317-b: śu 'be superior, victorious';

p113-c: Triloka 'the 3-World'

'a- a- a- a-sva is omitted due to sandhi Rāma.a-

H-162 (p203, Corpus 1, Harappa) *2.6

 16.12.94 KSchi

sapta prina, a-śva apa

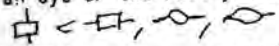
seven delights, the horse is of
sieben Entzückungen, das Pferd
(jagt) davon

Sanskrit-English Dictionary by A.A.Macdonell 1893, London:

p347-b: sapta 'seven', an allograph to render the numeral 'seven' (can be used, in rebus, to denote an almost homonymous other word, namely p307-b: śaptā pp. 'cursed, damned')

p188-a: prina- 'delight, rejoicing';

p33-a: aśva m. 'horse', aśvā f. 'mare'; the curl-glyph means normally śva 'one's own, property, self'; but the śva(n) 'dog' is in a copper tablet 'explained' on the reverse side, by means of the curl-glyph.

p19-a: apa 'off, away'; the relative glyph means, as a picture, an eye or the mouth, then spring, source, water
= apa; 



M-798 (p68, Corpus 2, Mohenjo Daro)



9.1.95 KSchi

*27.5

a-śva-na^m uṣas yamau

of the horses aurora's twins
(the Dioskouroi, sons of the Sun)
der Pferde, der Morgenröte, Zwillinge
(see John Dowson, 1950⁷, London, p29)

Sanskrit-E.Dict.Macdonell:

p33-a: aśva 'horse', gen.pl.

p55-c: uṣas f. 'dawn, Aurora'

p242-a: yama m. 'twin',

yamau (dual) 'the Aśvins'

(the Indian Dioskuri)

graphically cf.  bitch

p323-a: śvan 'dog', śuni

The Aurora-glyph appears

here the first time...



Quadruped Animal Pregnancy Periods
correlated to cycles of "planets"

A way of popular associative memorizing the length of synodic 'years' introduced by super-realistic primordial astronomers which spread from India to the rest of the world, in part noted by A. von Humboldt and Frobenius.

M o o n and doe, she-hare/rabbit 30 days

Mercury and 2 bitches/she wolves 2 x 58 = 116 days

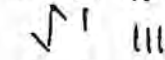
S u n and mare/she-ass 365 days

Venus and 2 cows 2 x *292 = 584 days

In most archaic cosmology one link unified the upper thinking class of humanity, the same nocturnal sky visible from around the globe, the moving celestial bodies, their harmoniously-arithmeticallly interrelated synodic years, details available. Like Iran, India adopted animal pregnancy periods for time statements, and consequently also the appropriate animal names for astronomical correlation purposes. Well-known: śaśa 'hare', śaśin 'Moon', similarly in South Africa and Mesoamerica. The 584-day-Venus-year, morning/evening star, needed 2 cows to draw the Venus-wagon in processions. And an extinct type of scholars knew, 150 years ago, that Skt. Śārameya equalled Greek Hermes/Mercurius India's 2 Śārameya-watch-dogs/Rome's misread *2-she-wolves.

02.10.1995-C

M-1197 (p142, Corpus 2, Moh.) *89.4



āsu-a ru

horses neigh

Pferdewiehern

Macd., p33-a: aśva m. 'horse' *ekwo-

p255-c: ru 'roar, cry loud, "neigh";



Was depicting horses subject to taboo, they being divine? Reading 'horse' is 4 times possible.

Hell, the horse was confined to the North-West of the empire but the cow-drawn cart prevailed in the Indus Valley.

Helsinki 6020 25.6.95 *194.8
(Parpola 1994 p81-b) the glyph sva/śva
(plus a-) = aśva
horse looks like a horse
vi-aṅga sara aⁿ ta nara-kumbhī a-śva

at a bad-limbed sea(-voyage's) end
the man sacrifices a horse
nach schlechtbeschaffener See(reise)
Ende opfert der Mann ein Pferd

Macd.1893, p302-a: vyaṅga 'crippled, bad-limbed';
p346-b: sara 'fluid, *sea, *ocean'; p17-b: anta 'end';
p157-a: nara 'man'; p70-b: kumbhī 'pot, vessel, sacrificial vessel, *sacrifice'; p33-a: aśva 'horse';

Helsinki 1177 4.7.95 *203.9
(Parpola 1994 p80-a') Macd.1893, p315-a:
śi 'lie, rest';
"reposing's" care / der Ruhe pflegen

Helsinki 2053 4.7.95 *203.10
(Parpola 1994 p80-a') reposing's
care
"śi" hasta as-vā
Macd.1893, p376-b: hasta m. 'hand, help, care';

bhāra/bhārika 'burden'
or ab-da (water-giver)'cloud'

C-12 (p330, Corpus 1, Chanhujō D.)
Helsinki 5064 (Parp. 1994 p90-b) 1.5.95
BHĀRA tri₂-kṣa aś-viⁿ aⁿta-ma 139.7
burden of the homeland, horse-
leaders, my death (= my end)
die Last der Heimat, Führer von Pfer-
den, mein Tod (= mein Ende)

Sanskrit-E. Dict. A.A. Macdonell 1893, London :
p204-a: bhāra m. 'burden' p78-a: kṣa f. 'earth'
p113-a: tri- 'three-' p17-b: anta m. 'end'
p33-b: aśvin m. 'charioteer' p218-c: -me/mai 'my'

The seal's legend is seemingly
damaged, reading is thus ambival-
ent. It could also be read :
ab-da tri₂-kṣa as vi aⁿta-ma
cloud of homeland, being without,
my end (peasant's philosophy).
The meaning: no rain, no crop.

Note the cow-drawn wagon
referred to sub M-700 -
*73.6, written

gau-cakra, or as ligature
Cavalry raids dis-
turbed the people (Text No.3).
Text No.4 refers to mounted
archers, No.5 to their sons.

horse
cavalry 2
mounted archers

L-2 (p238, Corpus 1, Lothal) *3.3.
17.12.94
KSch

pad a^{sti} duṣ-carana.a-śu-a
as-tri₂ NARA

on foot is bad proceeding, on
horse (is) the archer man
zu Fuß ist schlechtes Vorgehen,
zu Pferd (ist) der Schütze

duṣ-carana -
'bad running'
is well-known

-a-śu-a
'horse'
as-tri₂ -
'archer' is good.

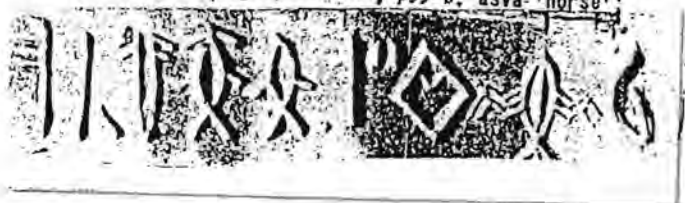
Helsinki 0238 27.6.95 *196.8
(Parpola 1994 p80-a)
(in Helsinki 2557: the first 3 signs)

vi saktidhara g^ai a
aś-va dhanvin bīja
bīja 'seed' means
also offsprings,
sons, children

without spearbearer's song :
on horse (riding) archer's sons
ohne Speerträgers Gesang :
zu Pferd reitenden Schützens Söhne
Macd.1893, p279-b: vi 'without'; p306-a: śaktidhara
'spearbearer'; p84-a: gāya m. 'song';
p33-b: aśva 'horse'; p129-c: dhanvin 'archer';
p196-c: bīja 'seed (of plant and animal)', *children

H-129 (p196, Corpus 1, Harappa) *21.4
... g^ai a^{ya}i-śa-śi as-aⁿt sindhu
śi-aina.a-śva 3.1.95 KSch

... songs of the clan about river,
eagle, horse Sanskrit-E.Dict.Macdonell:
p84-a: gāya m. 'song'; p289-c: viś f. 'homestead'
cf. veśa- *vaiśa- = IE voiko-, Greek Foikos 'house';
p34-a: *asat (later sat) 'being, existing'; *an-asat
later a-sat 'not being'; p350-c: sindhu 'river';
p319-c: śyenā 'eagle, falcon'; p33-b: aśva 'horse';



Kurt Schildmann
D-53177 Bonn, 19.09.95

Indus Script Deciphering Phonetic Signs

a u i
access to signs
Zeichenzugang

- A 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
10 archaic known introduction of 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 mark: a 2, u 3, i 4 strokes. Some expected signs, not yet attested, are given in brackets.

Eine kulturhistorische Sensation unseres Jahrhunderts :
Das Wirken wirklicher Intelligenz ist entschlüsselbar, sei es bei urbiologischer Schöpfung durch die Gentechnologie, sei es die älteste, uns bekannte menschliche Schrifterschaffung durch die nun abgeschlossene Entzifferung der Indus-Schrift-Texte, die 100 Jahre allen Entzifferungsversuchen widerstanden.

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  ga  gu  (gi)
gau (gai)

(ba) (bu) (bau)  bi
bai

22  ka  ku  ki
kau kai

 pa  pu  pi
pau pai

23  gha  ghu  ghi
ghau ghai

 bha  bhu  bhi
bheu bhai

24  ksa  (ksu)  ksi
(ksau) ksai

 (psa)  psu  (psi)
psau psai

25  kara  (karu)  kari
(karau) karai

 bhara  (bharu)  bhari
(bharau) (bharai)

26  da  du  (di)
dau (dai)

 sa  su  si
sau sai

27  ta  tu  ti
tau tai

 ara  ura  ira
aura aire

28  dha  dhu  (dhi)
dhau (dhai)

'fish'-based sibilants
Zischlaute auf 'Fisch'-Grundlage

 sha  shu  shi
shau shai

29  (das)  dus  (diṣ)
dauṣ (deiṣ)

 sara  shri  sya
shara

30  na  (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

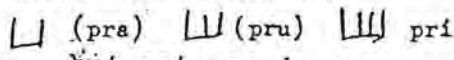
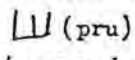
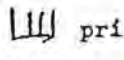
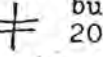
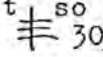
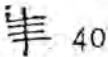
Zahlreiche Zeichenverschmelzungen finden sich auf der nächsten Seite; gleichfalls Bildzeichen, deren Sanskrit-Namen als Rebus dienen.

31  ra  ru  ri
rau rai

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

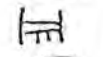
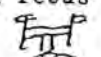
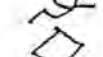
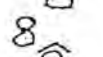
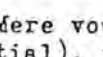
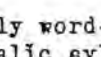
35 It is clear that texts showing
three or more well-known signs
but one or two unknown or uncer-
tain ones should be discussed.
40 An acceptable reading at a later
date cannot be excluded.

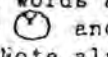
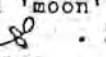
The a-u-i-diacritical system
could also be hidden in

45  (pra)  (pru)  pri
but not so in  20  30  40
etc., see numerals

50 The a-u-i-system is rather in-
complete, showing merely an a-i-
opposition, in the following
cases:

(nouns and rebus thereof)

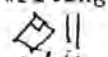
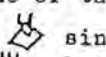
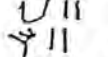
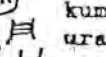
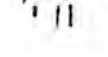
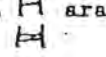
55  maha  mahi
 agha  aghi
 ava  avi
 ya  (yi)
60  (ja)  ji
 pas  pis
 saⁿ  sani

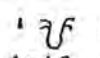
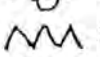
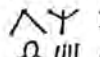
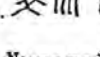
65 Mere vowels (usually word-ini-
tial), that is vocalic syllables
without initial stop, have their
sign as in the case of a- (')
and u- (Y), but i- yet not.
70 However, i-initial words have
been made readable under SANDHI
which provided a final -i in a
preceding word; cf. the cases of
75 .i-bha 'elephant' (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  sindha-ra,  sindhu-ra
 kumbhi-ra,  kumbhi-ra
 u-ra, u-la,  u-ra, u-la
95  a-ra, a-la,  a-ra, a-la

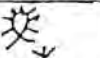
 a-vi  a-va
 kar-tri  kar-tri
 kar-tri  kar-tri creator
 si-ri  si-ri

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

1  1  2  3  4  5
6  6  7  8  9  10
30  30  30  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.

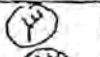
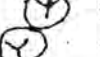
Ligatures of phonetic signs!

 sara tris  tri-kṣa
 kar-tri  triti-ya
 na-tri  na-gna
 iṣ-tri  aja-rava
 ra-ya  Bha-u, Bhū
 nu-na  nu-na

ligatures consisting of pictogram
plus phonetic sign

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

CIRCLE plus phonetic sign

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

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 softenness.

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 13⁰ maks 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 584 d.
PRAŚNA  'arm lifting' the picture stands for Sanskrit iyaks '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-vā, ava, in a few cases also long -ā = vā.

aja  IE *ǵa- 'edge, blade' (1) in rebus used to denote Skt. aja 'goat', ajan- 'driving' etc.
(a)śva  IE ǵkw- 'rapid' (cf. Skt. ǵśu) and 'sharp' (Lat. acu-t-): in Indus texts specialized to denote śva- 'dog', and generalized phon. as in viśva- 'all, every'.
aṇja  IE ang'en 'female breasts, milk/cream/butter/oil' and then in rebus phonetically generalized aṇja. f. NHG (= German) anke f. 'butter'.
raṇja  The previous  with infixed word-initial ra || is here used to render raṇja and raṅga, both = 'color', then in rebus phonetically generalized as in the case of u-raṅga 'serpent'.
raṅga 
aṅka  Sanskrit aṅka 'mark, sign', is an improved adaptation of the above aṇja  by a partly (final) angular drawing evoking the hardened consonant; Together with the secondary spelling aṅga it was phonetically generalized.
aṅga 
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-, = rāratha ||  to ensure ratha-reading. In rebus also generalized, e.g. as in an-ratha 'disadvantageous', or rta 'law and order', But the wheel picture covers also cakra 'circle, circling, turn, world-wheel'.
cakra 
is  crescent = the augmenting moon, renders Skt. is 'increase'; phonetically generalized many terms of is, is, isa, aisa, -is 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 is 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 'infix' (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.
nau 
sva  IE *swe-l- 'spiral'. cf. Greek *hēlik-/helix, helikē 'spiral' The initial part of the IE spiral-term, namely swe-, Skt. sva was in rebus availed to serve as a phonetic sign.
gna  the picture of a yulva/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 ...)