

To Extraterrestrials (= ETs) and to some Earthlings the learning of languages is a matter of historical insight. Normally, human beings are glottohistorically blind (Indian Brahmins, Gurus, and Divine Reincarnations included).

Sumerologists know that originally the picture of a mons veneris  expressed inter alia the tern *m u n u s* = 'woman'. This word stems from Lowland-Sumerian **guniš*

which regularly renders Highland **gāpiš* (perfect Aryan-A word). Aryan-B had **gēniš* (= IE *g^henis*) which under Tegner's Law became Sanskrit *džāniḥ* = *jāniḥ* 'woman'.

From an Indo-Iranian language-whirlpool the Akkadians received their *sinniš-tu* 'woman' (which wandered into other Semitic languages) by adding the female gender suffix *-t/tu*. The Akkadians likewise denoted their woman-word by means of the mons veneris glyph, .

As to Lowld.-Sum. *m-* in *munus* from earlier *g-* cf. e.g. Sum. *im* 'wind' from previous **ig* = Maya *ik* 'wind'.

What matters is that said proto-Sum. vulva-glyph was later, with many others, turned by 90 degrees = .

This turning by 90 degrees affects also a number of Indus Script glyphs.

The Paśu-Pati-Seal impression (see picture at the right side of this page) has in its legend on top two similar triangle-glyphs:  . Please turn them by 90 degrees and you obtain the original view of a headless body with two marching legs annexed .

The Indus People assigned *cara/cala* = moving, walking, to this glyph as main value, also, via rebus, to cases of homonymy. So for instance the tern 'evil-walker/evil-doer' = Sanskrit *dus-kara* is written  . The Greek *dys-kolos* 'difficult' is somewhat related. IE *dus-* 'evil' enters the Indus series *das-*, *dus*, *dis* =  cf. *ksa-*, *ksu-*, *ksi-*  and many similarly structured phonetic syllables.

Tegner's Law applies also to Sanskrit and Indus *cara/cala*.

Kurt Schildmann
President SDL
1994

Indus Script Deciphering

All Not Moving's-Moving's Lord

vi-śi-va.a-cara carana PATI

 *-a.a- sandhi*



'Paśu-Pati
National Museum
Delhi

SDL

Studiengemeinschaft
Deutscher Linguisten 1956
Weissdomweg 91
D-53177 Bonn-Bad Godesberg

is
This clarified by looking at Sanskrit *kara-/kala-* from IE (Indo-European) *k^holo-* and Sanskrit *cara-/cala-* = IE *k^helo-*. Many terrestrial dialects change *ke-* into *če-*, look at Italic **kesare* = *česare/cesare/tshesare*, while German retained the archaic *kaiser*. A culmination is Greek *te* from IE *k^he* (via *tš*). Such secondary *t-* appears

also in certain strata of Sumerian. More information in my HGS/Historical Grammar of Sumerian, 1964 ff.

Please note, furthermore, that the Indus scribes applied the Sanskrit sandhi rules, i.e., the merging of a final vowel with the initial vowel of the following word., see *-a.a-* above.

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Kurt Schildmann
Bonn, 08.10.1995-A

Indus Script Deciphering Pictorial Bilinguals

Vishnu
Vignu 1-3
(1)

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-is-nu 1

Vishnu vi-is-nu 1
Creator kar-tri 1
The fierce u-gi-ra 1
Sanskrit ugra
The bull u-kṣa 1
= husband
Skt. ukṣa
The sustainer dha-tri 2
The lord of sindhu
waters, of
the Indus River

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

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

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

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

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

u-raṅga ina-ati vi-is-nu is-istri
su-Uṃā āt sindhu daṣa-ma aṅta

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

- (1) u-raṅga (Skt. urā-ga) 'serpent', known as ṣeṣa, 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 Nārāyaṇa, moving in the waters
- (4) is-istri (Skt. īśitr) 'lord, master' is Vishnu of the 'malicious', but very beautiful (prefix su-)
- (5) su-Uṃā (Skt. Uṃā, 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 avatars, reaches his
- (7) daṣa-ma aṅta 'tenth' (Skt. daśama) phase of re-appearance though INVISIBLE (= WHITE horse) ordering 'the end' (Skt. ānta), global annihilation

Now can you explain that Indus-Wisdom (instead of being close to Mesopotamian-grumbling, as favored by A. H. H. Sohn, Bremen) knew about hydrogen being initial and, across about 10 stages of the periodic system of elements, nuclear conflagration would mark finality?

M-1540. etc. (p225, Corpus 2) *93.1 2
= Parpola, A. 1975 p197, line (13)
12 x 16.03.95 Vishnu

kar kar kar pictorial bilingual on the body: kar-kar-kar = kar-tri 16.03.95 KSchi
p1-c: = 'creator'

(13) Vi-is-nu u-gi-ra ga Uṃā/Uṃā
Vishnu the fierce one, going to
Vishnu, der grimmige, gehend zu
kar-tri Uṃā Here is said: Vishnu, the creator, the fierce one, the consort of Uṃā, the holder of his bow =
on reverse: 7 (= p308-c) śāṅga 'arrow-tool'
śāra-aṅga Macd.: p262-b: Vishnu; p55-a: Uṃā;
kar p48-a: ugra 'gris'; p81-a: ga 'go'.

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

vi-is-nu su-anga a-cakra
Vishnu's beautiful body (is) not (subject to) cycles

Sanskrit-E. Dict. Macdonell: 1. a-cakra p292-b: Viṣṇu a. (70 lines) p370-a: svanga 'having a beautiful body, fair-limbed'

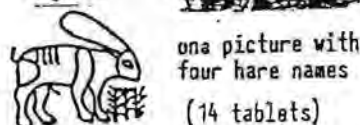
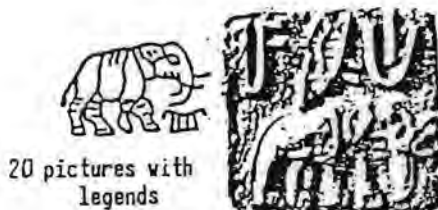
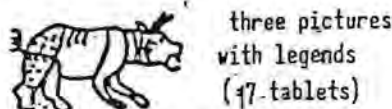
Stchoupek 1932 Paris: Foues p7-b: a-cakra 'dépouille de (I propose: outside of world-ages/Weltzeitalter).



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 Parnola
stick to reading in the
wrong direction.



monsters: 11 pictures with legends



'horse' in the
sva-glyph
roughly depicted

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bull	𑀧𑁆𑀭	vi-rṣa	vṛṣa-
buffalo	𑀧𑁆𑀭	mahi-rṣa	mahisa-
bull	𑀧𑁆𑀭	gau-s(i)	gauh
cow	𑀧𑁆𑀭	gau	go-, gau-
cow	𑀧𑁆𑀭	gau-vi	go-, gavi
cow	𑀧𑁆𑀭	ga-vi	gavi
udder, milk	𑀧𑁆𑀭	u-dha-ra	udhar-
cream, butter	𑀧𑁆𑀭	añja	añja-
plenty of milk	𑀧𑁆𑀭	kṣi-ri ⁿ	ksirin-
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			śunī

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elephant, domestic	𑀧𑁆𑀭	*uṣṭu-ra	ibha-
*elephant/camel	𑀧𑁆𑀭		uṣṭra

hare	𑀧𑁆𑀭	śa(-śa)	25
hare	𑀧𑁆𑀭	langa-ru-śa	śāśa-
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horse	𑀧𑁆𑀭	as-vā	aśva



The seal below, with Unicorn-picture, is from Mohenjo-Daro, M-1203, p.144, Corpus Vol. II :

The legend of the Seal, consisting of 4 signs, is mirrored; a seal-impression would show the correct reading direction, from left to right.

The text is perfect Sanskrit and states the following: kṣi-pra.i-ṣu RĀMA = kṣipra_ṣu Rāma

= 'Rama with the swift arrows'

Reading-direction is normally the direction the depicted animal is going or looking to. Since numerous signs look differently when mirrored it is easy to read the many texts without picture.

Literally the text says: swift-arrow-Rama; a parallel text says: kṣi-ba.i-ṣu RĀMA, which means: Rāma with the poisoned arrows

Note that the above three graphs belong to their resp. series: kṣa, kṣu, kṣi 𑀓𑀭𑀮𑀯𑀰𑀱𑀲𑀳𑀴𑀵𑀶𑀷𑀸𑀹𑀺𑀻𑀼𑀽𑀾𑀿𑁀𑁁𑁂𑁃𑁄𑁅𑁆𑁇𑁈𑁉𑁊𑁋𑁌𑁍𑁎𑁏𑁐𑁑𑁒𑁓𑁔𑁕𑁖𑁗𑁘𑁙𑁚𑁛𑁜𑁝𑁞𑁟𑁠𑁡𑁢𑁣𑁤𑁥𑁦𑁧𑁨𑁩𑁪𑁫𑁬𑁭𑁮𑁯𑁰𑁱𑁲𑁳𑁴𑁵𑁶𑁷𑁸𑁹𑁺𑁻𑁼𑁽𑁾𑁿𑂀𑂁𑂂𑂃𑂄𑂅𑂆𑂇𑂈𑂉𑂊𑂋𑂌𑂍𑂎𑂏𑂐𑂑𑂒𑂓𑂔𑂕𑂖𑂗𑂘𑂙𑂚𑂛𑂜𑂝𑂞𑂟𑂠𑂡𑂢𑂣𑂤𑂥𑂦𑂧𑂨𑂩𑂪𑂫𑂬𑂭𑂮𑂯𑂰𑂱𑂲𑂳𑂴𑂵𑂶𑂷𑂸𑂺𑂹𑂻𑂼𑂽𑂾𑂿𑃀𑃁𑃂𑃃𑃄𑃅𑃆𑃇𑃈𑃉𑃊𑃋𑃌𑃍𑃎𑃏𑃐𑃑𑃒𑃓𑃔𑃕𑃖𑃗𑃘𑃙𑃚𑃛𑃜𑃝𑃞𑃟𑃠𑃡𑃢𑃣𑃤𑃥𑃦𑃧𑃨𑃩𑃪𑃫𑃬𑃭𑃮𑃯𑃰𑃱𑃲𑃳𑃴𑃵𑃶𑃷𑃸𑃹𑃺𑃻𑃼𑃽𑃾𑃿𑄀𑄁𑄂𑄃𑄄𑄅𑄆𑄇𑄈𑄉𑄊𑄋𑄌𑄍𑄎𑄏𑄐𑄑𑄒𑄓𑄔𑄕𑄖𑄗𑄘𑄙𑄚𑄛𑄜𑄝𑄞𑄟𑄠𑄡𑄢𑄣𑄤𑄥𑄦𑄧𑄨𑄩𑄪𑄫𑄬𑄭𑄮𑄯𑄰𑄱𑄲𑄳𑄴𑄵𑄶𑄷𑄸𑄹𑄺𑄻𑄼𑄽𑄾𑄿𑅀𑅁𑅂𑅃𑅄𑅅𑅆𑅇𑅈𑅉𑅊𑅋𑅌𑅍𑅎𑅏𑅐𑅑𑅒𑅓𑅔𑅕𑅖𑅗𑅘𑅙𑅚𑅛𑅜𑅝𑅞𑅟𑅠𑅡𑅢𑅣𑅤𑅥𑅦𑅧𑅨𑅩𑅪𑅫𑅬𑅭𑅮𑅯𑅰𑅱𑅲𑅳𑅴𑅵𑅶𑅷𑅸𑅹𑅺𑅻𑅼𑅽𑅾𑅿𑆀𑆁𑆂𑆃𑆄𑆅𑆆𑆇𑆈𑆉𑆊𑆋𑆌𑆍𑆎𑆏𑆐𑆑𑆒𑆓𑆔𑆕𑆖𑆗𑆘𑆙𑆚𑆛𑆜𑆝𑆞𑆟𑆠𑆡𑆢𑆣𑆤𑆥𑆦𑆧𑆨𑆩𑆪𑆫𑆬𑆭𑆮𑆯𑆰𑆱𑆲𑆳𑆴𑆵𑆶𑆷𑆸𑆹𑆺𑆻𑆼𑆽𑆾𑆿𑇀𑇁𑇂𑇃𑇄𑇅𑇆𑇇𑇈𑇉𑇊𑇋𑇌𑇍𑇎𑇏𑇐𑇑𑇒𑇓𑇔𑇕𑇖𑇗𑇘𑇙𑇚𑇛𑇜𑇝𑇞𑇟𑇠𑇡𑇢𑇣𑇤𑇥𑇦𑇧𑇨𑇩𑇪𑇫𑇬𑇭𑇮𑇯𑇰𑇱𑇲𑇳𑇴𑇵𑇶𑇷𑇸𑇹𑇺𑇻𑇼𑇽𑇾𑇿𑈀𑈁𑈂𑈃𑈄𑈅𑈆𑈇𑈈𑈉𑈊𑈋𑈌𑈍𑈎𑈏𑈐𑈑𑈒𑈓𑈔𑈕𑈖𑈗𑈘𑈙𑈚𑈛𑈜𑈝𑈞𑈟𑈠𑈡𑈢𑈣𑈤𑈥𑈦𑈧𑈨𑈩𑈪𑈫𑈬𑈭𑈮𑈯𑈰𑈱𑈲𑈳𑈴𑈶𑈵𑈷𑈸𑈹𑈺𑈻𑈼𑈽𑈾𑈿𑉀𑉁𑉂𑉃𑉄𑉅𑉆𑉇𑉈𑉉𑉊𑉋𑉌𑉍𑉎𑉏𑉐𑉑𑉒𑉓𑉔𑉕𑉖𑉗𑉘𑉙𑉚𑉛𑉜𑉝𑉞𑉟𑉠𑉡𑉢𑉣𑉤𑉥𑉦𑉧𑉨𑉩𑉪𑉫𑉬𑉭𑉮𑉯𑉰𑉱𑉲𑉳𑉴𑉵𑉶𑉷𑉸𑉹𑉺𑉻𑉼𑉽𑉾𑉿𑊀𑊁𑊂𑊃𑊄𑊅𑊆𑊇𑊈𑊉𑊊𑊋𑊌𑊍𑊎𑊏𑊐𑊑𑊒𑊓𑊔𑊕𑊖𑊗𑊘𑊙𑊚𑊛𑊜𑊝𑊞𑊟𑊠𑊡𑊢𑊣𑊤𑊥𑊦𑊧𑊨𑊩𑊪𑊫𑊬𑊭𑊮𑊯𑊰𑊱𑊲𑊳𑊴𑊵𑊶𑊷𑊸𑊹𑊺𑊻𑊼𑊽𑊾𑊿𑋀𑋁𑋂𑋃𑋄𑋅𑋆𑋇𑋈𑋉𑋊𑋋𑋌𑋍𑋎𑋏𑋐𑋑𑋒𑋓𑋔𑋕𑋖𑋗𑋘𑋙𑋚𑋛𑋜𑋝𑋞𑋟𑋠𑋡𑋢𑋣𑋤𑋥𑋦𑋧𑋨𑋩𑋪𑋫𑋬𑋭𑋮𑋯𑋰𑋱𑋲𑋳𑋴𑋵𑋶𑋷𑋸𑋹𑋺𑋻𑋼𑋽𑋾𑋿𑌀𑌁𑌂𑌃𑌄𑌅𑌆𑌇𑌈𑌉𑌊𑌋𑌌𑌍𑌎𑌏𑌐𑌑𑌒𑌓𑌔𑌕𑌖𑌗𑌘𑌙𑌚𑌛𑌜𑌝𑌞𑌟𑌠𑌡𑌢𑌣𑌤𑌥𑌦𑌧𑌨𑌩𑌪𑌫𑌬𑌭𑌮𑌯𑌰𑌱𑌲𑌳𑌴𑌵𑌶𑌷𑌸𑌹𑌺𑌻𑌼𑌽𑌾𑌿𑍀𑍁𑍂𑍃𑍄𑍅𑍆𑍇𑍈𑍉𑍊𑍋𑍌𑍍𑍎𑍏𑍐𑍑𑍒𑍓𑍔𑍕𑍖𑍗𑍘𑍙𑍚𑍛𑍜𑍝𑍞𑍟𑍠𑍡𑍢𑍣𑍤𑍥𑍦𑍧𑍨𑍩𑍪𑍫𑍬𑍭𑍮𑍯𑍰𑍱𑍲𑍳𑍴𑍵𑍶𑍷𑍸𑍹𑍺𑍻𑍼𑍽𑍾𑍿𑎀𑎁𑎂𑎃𑎄𑎅𑎆𑎇𑎈𑎉𑎊𑎋𑎌𑎍𑎎𑎏𑎐𑎑𑎒𑎓𑎔𑎕𑎖𑎗𑎘𑎙𑎚𑎛𑎜𑎝𑎞𑎟𑎠𑎡𑎢𑎣𑎤𑎥𑎦𑎧𑎨𑎩𑎪𑎫𑎬𑎭𑎮𑎯𑎰𑎱𑎲𑎳𑎴𑎵𑎶𑎷𑎸𑎹𑎺𑎻𑎼𑎽𑎾𑎿𑏀𑏁𑏂𑏃𑏄𑏅𑏆𑏇𑏈𑏉𑏊𑏋𑏌𑏍𑏎𑏏𑏐𑏑𑏒𑏓𑏔𑏕𑏖𑏗𑏘𑏙𑏚𑏛𑏜𑏝𑏞𑏟𑏠𑏡𑏢𑏣𑏤𑏥𑏦𑏧𑏨𑏩𑏪𑏫𑏬𑏭𑏮𑏯𑏰𑏱𑏲𑏳𑏴𑏵𑏶𑏷𑏸𑏹𑏺𑏻𑏼𑏽𑏾𑏿𑐀𑐁𑐂𑐃𑐄𑐅𑐆𑐇𑐈𑐉𑐊𑐋𑐌𑐍𑐎𑐏𑐐𑐑𑐒𑐓𑐔𑐕𑐖𑐗𑐘𑐙𑐚𑐛𑐜𑐝𑐞𑐟𑐠𑐡𑐢𑐣𑐤𑐥𑐦𑐧𑐨𑐩𑐪𑐫𑐬𑐭𑐮𑐯𑐰𑐱𑐲𑐳𑐴𑐵𑐶𑐷𑐸𑐹𑐺𑐻𑐼𑐽𑐾𑐿𑑀𑑁𑑂𑑃𑑄𑑅𑑆𑑇𑑈𑑉𑑊𑑋𑑌𑑍𑑎𑑏𑑐𑑑𑑒𑑓𑑔𑑕𑑖𑑗𑑘𑑙𑑚𑑛𑑜𑑝𑑞𑑟𑑠𑑡𑑢𑑣𑑤𑑥𑑦𑑧𑑨𑑩𑑪𑑫𑑬𑑭𑑮𑑯𑑰𑑱𑑲𑑳𑑴𑑵𑑶𑑷𑑸𑑹𑑺𑑻𑑼𑑽𑑾𑑿𑒀𑒁𑒂𑒃𑒄𑒅𑒆𑒇𑒈𑒉𑒊𑒋𑒌𑒍𑒎𑒏𑒐𑒑𑒒𑒓𑒔𑒕𑒖𑒗𑒘𑒙𑒚𑒛𑒜𑒝𑒞𑒟𑒠𑒡𑒢𑒣𑒤𑒥𑒦𑒧𑒨𑒩𑒪𑒫𑒬𑒭𑒮𑒯𑒰𑒱𑒲𑒳𑒴𑒵𑒶𑒷𑒸𑒻𑒻𑒼𑒽𑒾𑒿𑓀𑓁𑓃𑓂𑓄𑓅𑓆𑓇𑓈𑓉𑓊𑓋𑓌𑓍𑓎𑓏𑓐𑓑𑓒𑓓𑓔𑓕𑓖𑓗𑓘𑓙𑓚𑓛𑓜𑓝𑓞𑓟𑓠𑓡𑓢𑓣𑓤𑓥𑓦𑓧𑓨𑓩𑓪𑓫𑓬𑓭𑓮𑓯𑓰𑓱𑓲𑓳𑓴𑓵𑓶𑓷𑓸𑓹𑓺𑓻𑓼𑓽𑓾𑓿𑔀𑔁𑔂𑔃𑔄𑔅𑔆𑔇𑔈𑔉𑔊𑔋𑔌𑔍𑔎𑔏𑔐𑔑𑔒𑔓𑔔𑔕𑔖𑔗𑔘𑔙𑔚𑔛𑔜𑔝𑔞𑔟𑔠𑔡𑔢𑔣𑔤𑔥𑔦𑔧𑔨𑔩𑔪𑔫𑔬𑔭𑔮𑔯𑔰𑔱𑔲𑔳𑔴𑔵𑔶𑔷𑔸𑔹𑔺𑔻𑔼𑔽𑔾𑔿𑕀𑕁𑕂𑕃𑕄𑕅𑕆𑕇𑕈𑕉𑕊𑕋𑕌𑕍𑕎𑕏𑕐𑕑𑕒𑕓𑕔𑕕𑕖𑕗𑕘𑕙𑕚𑕛𑕜𑕝𑕞𑕟𑕠𑕡𑕢𑕣𑕤𑕥𑕦𑕧𑕨𑕩𑕪𑕫𑕬𑕭𑕮𑕯𑕰𑕱𑕲𑕳𑕴𑕵𑕶𑕷𑕸𑕹𑕺𑕻𑕼𑕽𑕾𑕿𑖀𑖁𑖂𑖃𑖄𑖅𑖆𑖇𑖈𑖉𑖊𑖋𑖌𑖍𑖎𑖏𑖐𑖑𑖒𑖓𑖔𑖕𑖖𑖗𑖘𑖙𑖚𑖛𑖜𑖝𑖞𑖟𑖠𑖡𑖢𑖣𑖤𑖥𑖦𑖧𑖨𑖩𑖪𑖫𑖬𑖭𑖮𑖯𑖰𑖱𑖲𑖳𑖴𑖵𑖶𑖷𑖸𑖹𑖺𑖻𑖼𑖽𑖾𑗀𑖿𑗁𑗂𑗃𑗄𑗅𑗆𑗇𑗈𑗉𑗊𑗋𑗌𑗍𑗎𑗏𑗐𑗑𑗒𑗓𑗔𑗕𑗖𑗗𑗘𑗙𑗚𑗛𑗜𑗝𑗞𑗟𑗠𑗡𑗢𑗣𑗤𑗥𑗦𑗧𑗨𑗩𑗪𑗫𑗬𑗭𑗮𑗯𑗰𑗱𑗲𑗳𑗴𑗵𑗶𑗷𑗸𑗹𑗺𑗻𑗼𑗽𑗾𑗿𑘀𑘁𑘂𑘃𑘄𑘅𑘆𑘇𑘈𑘉𑘊𑘋𑘌𑘍𑘎𑘏𑘐𑘑𑘒𑘓𑘔𑘕𑘖𑘗𑘘𑘙𑘚𑘛𑘜𑘝𑘞𑘟𑘠𑘡𑘢𑘣𑘤𑘥𑘦𑘧𑘨𑘩𑘪𑘫𑘬𑘭𑘮𑘯𑘰𑘱𑘲𑘳𑘴𑘵𑘶𑘷𑘸𑘹𑘺𑘻𑘼𑘽𑘾𑘿𑙀𑙁𑙂𑙃𑙄𑙅𑙆𑙇𑙈𑙉𑙊𑙋𑙌𑙍𑙎𑙏𑙐𑙑𑙒𑙓𑙔𑙕𑙖𑙗𑙘𑙙𑙚𑙛𑙜𑙝𑙞𑙟𑙠𑙡𑙢𑙣𑙤𑙥𑙦𑙧𑙨𑙩𑙪𑙫𑙬𑙭𑙮𑙯𑙰𑙱𑙲𑙳𑙴𑙵𑙶𑙷𑙸𑙹𑙺𑙻𑙼𑙽𑙾𑙿𑚀𑚁𑚂𑚃𑚄𑚅𑚆𑚇𑚈𑚉𑚊𑚋𑚌𑚍𑚎𑚏𑚐𑚑𑚒𑚓𑚔𑚕𑚖𑚗𑚘𑚙𑚚𑚛𑚜𑚝𑚞𑚟𑚠𑚡𑚢𑚣𑚤𑚥𑚦𑚧𑚨𑚩𑚪𑚫𑚬𑚭𑚮𑚯𑚰𑚱𑚲𑚳𑚴𑚵𑚷𑚶𑚸𑚹𑚺𑚻𑚼𑚽𑚾𑚿𑛀𑛁𑛂𑛃𑛄𑛅𑛆𑛇𑛈𑛉𑛊𑛋𑛌𑛍𑛎𑛏𑛐𑛑𑛒𑛓𑛔𑛕𑛖𑛗𑛘𑛙𑛚𑛛𑛜𑛝𑛞𑛟𑛠𑛡𑛢𑛣𑛤𑛥𑛦𑛧𑛨𑛩𑛪𑛫𑛬𑛭𑛮𑛯𑛰𑛱𑛲𑛳𑛴𑛵𑛶𑛷𑛸𑛹𑛺𑛻𑛼𑛽𑛾𑛿𑜀𑜁𑜂𑜃𑜄𑜅𑜆𑜇𑜈𑜉𑜊𑜋𑜌𑜍𑜎𑜏𑜐𑜑𑜒𑜓𑜔𑜕𑜖𑜗𑜘𑜙𑜚𑜛𑜜𑜝𑜞𑜟𑜠𑜡𑜢𑜣𑜤𑜥𑜦𑜧𑜨𑜩𑜪𑜫𑜬𑜭𑜮𑜯𑜰𑜱𑜲𑜳𑜴𑜵𑜶𑜷𑜸𑜹𑜺𑜻𑜼𑜽𑜾𑜿𑝀𑝁𑝂𑝃𑝄𑝅𑝆𑝇𑝈𑝉𑝊𑝋𑝌𑝍𑝎𑝏𑝐𑝑𑝒𑝓𑝔𑝕𑝖𑝗𑝘𑝙𑝚𑝛𑝜𑝝𑝞𑝟𑝠𑝡𑝢𑝣𑝤𑝥𑝦𑝧𑝨𑝩𑝪𑝫𑝬𑝭𑝮𑝯𑝰𑝱𑝲𑝳𑝴𑝵𑝶𑝷𑝸𑝹𑝺𑝻𑝼𑝽𑝾𑝿𑞀𑞁𑞂𑞃𑞄𑞅𑞆𑞇𑞈𑞉𑞊𑞋𑞌𑞍𑞎𑞏𑞐𑞑𑞒𑞓𑞔𑞕𑞖𑞗𑞘𑞙𑞚𑞛𑞜𑞝𑞞𑞟𑞠𑞡𑞢𑞣𑞤𑞥𑞦𑞧𑞨𑞩𑞪𑞫𑞬𑞭𑞮𑞯𑞰𑞱𑞲𑞳𑞴𑞵𑞶𑞷𑞸𑞹𑞺𑞻𑞼𑞽𑞾𑞿𑟀𑟁𑟂𑟃𑟄𑟅𑟆𑟇𑟈𑟉𑟊𑟋𑟌𑟍𑟎𑟏𑟐𑟑𑟒𑟓𑟔𑟕𑟖𑟗𑟘𑟙𑟚𑟛𑟜𑟝𑟞𑟟𑟠𑟡𑟢𑟣𑟤𑟥𑟦𑟧𑟨𑟩𑟪𑟫𑟬𑟭𑟮𑟯𑟰𑟱𑟲𑟳𑟴𑟵𑟶𑟷𑟸𑟹𑟺𑟻𑟼𑟽𑟾𑟿𑠀𑠁𑠂𑠃𑠄𑠅𑠆𑠇𑠈𑠉𑠊𑠋𑠌𑠍𑠎𑠏𑠐𑠑𑠒𑠓𑠔𑠕𑠖𑠗𑠘𑠙𑠚𑠛𑠜𑠝𑠞𑠟𑠠𑠡𑠢𑠣𑠤𑠥𑠦𑠧𑠨𑠩𑠪𑠫𑠬𑠭𑠮𑠯𑠰𑠱𑠲𑠳𑠴𑠵𑠶𑠷𑠸𑠺𑠹𑠻𑠼𑠽𑠾𑠿𑡀𑡁𑡂𑡃𑡄𑡅𑡆𑡇𑡈𑡉𑡊𑡋𑡌𑡍𑡎𑡏𑡐𑡑𑡒𑡓𑡔𑡕𑡖𑡗𑡘𑡙𑡚𑡛𑡜𑡝𑡞𑡟𑡠𑡡𑡢𑡣𑡤𑡥𑡦𑡧𑡨𑡩𑡪𑡫𑡬𑡭𑡮𑡯𑡰𑡱𑡲𑡳𑡴𑡵𑡶𑡷𑡸𑡹𑡺𑡻𑡼𑡽𑡾𑡿𑢀𑢁𑢂𑢃𑢄𑢅𑢆𑢇𑢈𑢉𑢊𑢋𑢌𑢍𑢎𑢏𑢐𑢑𑢒𑢓𑢔𑢕𑢖𑢗𑢘𑢙𑢚𑢛𑢜𑢝𑢞𑢟𑢠𑢡𑢢𑢣𑢤𑢥𑢦𑢧𑢨𑢩𑢪𑢫𑢬𑢭𑢮𑢯𑢰𑢱𑢲𑢳𑢴𑢵𑢶𑢷𑢸𑢹𑢺𑢻𑢼𑢽𑢾𑢿𑣀𑣁𑣂𑣃𑣄𑣅𑣆𑣇𑣈𑣉𑣊𑣋𑣌𑣍𑣎𑣏𑣐𑣑𑣒𑣓𑣔𑣕𑣖𑣗𑣘𑣙𑣚𑣛𑣜𑣝𑣞𑣟𑣠𑣡𑣢𑣣𑣤𑣥𑣦𑣧𑣨𑣩𑣪𑣫𑣬𑣭𑣮𑣯𑣰𑣱𑣲𑣳𑣴𑣵𑣶𑣷𑣸𑣹𑣺𑣻𑣼𑣽𑣾𑣿𑤀𑤁𑤂𑤃𑤄𑤅𑤆𑤇𑤈𑤉𑤊𑤋𑤌𑤍𑤎𑤏𑤐𑤑𑤒𑤓𑤔𑤕𑤖𑤗𑤘𑤙𑤚𑤛𑤜𑤝𑤞𑤟𑤠𑤡𑤢𑤣𑤤𑤥𑤦𑤧𑤨𑤩𑤪𑤫𑤬𑤭𑤮𑤯𑤰𑤱𑤲𑤳𑤴𑤵𑤶𑤷𑤸𑤹𑤺𑤻𑤼𑤽𑤾𑤿𑥀𑥁𑥂𑥃𑥄𑥅𑥆𑥇𑥈𑥉𑥊𑥋𑥌𑥍𑥎𑥏𑥐𑥑𑥒𑥓𑥔𑥕𑥖𑥗𑥘𑥙𑥚𑥛𑥜𑥝𑥞𑥟𑥠𑥡𑥢𑥣𑥤𑥥𑥦𑥧𑥨𑥩𑥪𑥫𑥬𑥭𑥮𑥯𑥰𑥱𑥲𑥳𑥴𑥵𑥶𑥷𑥸𑥹𑥺𑥻𑥼𑥽𑥾𑥿𑦀𑦁𑦂𑦃𑦄𑦅𑦆𑦇𑦈𑦉𑦊𑦋𑦌𑦍𑦎𑦏𑦐𑦑𑦒𑦓𑦔𑦕𑦖𑦗𑦘𑦙𑦚𑦛𑦜𑦝𑦞𑦟𑦠𑦡𑦢𑦣𑦤𑦥𑦦𑦧𑦨𑦩𑦪𑦫𑦬𑦭𑦮𑦯𑦰𑦱𑦲𑦳𑦴𑦵𑦶𑦷𑦸𑦹𑦺𑦻𑦼𑦽𑦾𑦿𑧀𑧁𑧂𑧃𑧄𑧅𑧆𑧇𑧈𑧉𑧊𑧋𑧌𑧍𑧎𑧏𑧐𑧑𑧒𑧓𑧔𑧕𑧖𑧗𑧘𑧙𑧚𑧛𑧜𑧝𑧞𑧟𑧠𑧡𑧢𑧣𑧤𑧥𑧦𑧧𑧨𑧩𑧪𑧫𑧬𑧭𑧮𑧯𑧰𑧱𑧲𑧳𑧴𑧵𑧶𑧷𑧸𑧹𑧺𑧻𑧼𑧽𑧾𑧿𑨀𑨁𑨂𑨃𑨄𑨅𑨆𑨇𑨈𑨉𑨊𑨋𑨌𑨍𑨎𑨏𑨐𑨑𑨒𑨓𑨔𑨕𑨖𑨗𑨘𑨙𑨚𑨛𑨜𑨝𑨞𑨟𑨠𑨡𑨢𑨣𑨤𑨥𑨦𑨧𑨨𑨩𑨪𑨫𑨬𑨭𑨮𑨯𑨰𑨱𑨲𑨳𑨴𑨵𑨶𑨷𑨸𑨹𑨺𑨻𑨼𑨽𑨾𑨿𑩀𑩁𑩂𑩃𑩄𑩅𑩆𑩇𑩈𑩉𑩊𑩋𑩌𑩍𑩎𑩏𑩐𑩑𑩒𑩓𑩔𑩕𑩖𑩗𑩘𑩙𑩚𑩛𑩜𑩝𑩞𑩟𑩠𑩡𑩢𑩣𑩤𑩥𑩦𑩧𑩨𑩩𑩪𑩫𑩬𑩭𑩮𑩯𑩰𑩱𑩲𑩳𑩴𑩵𑩶𑩷𑩸𑩹𑩺𑩻𑩼𑩽𑩾𑩿𑪀𑪁𑪂𑪃𑪄𑪅𑪆𑪇𑪈𑪉𑪊𑪋𑪌𑪍𑪎𑪏𑪐𑪑𑪒𑪓𑪔𑪕𑪖𑪗𑪘𑪙𑪚𑪛𑪜𑪝𑪞𑪟𑪠𑪡𑪢𑪣𑪤𑪥𑪦𑪧𑪨𑪩𑪪𑪫𑪬𑪭𑪮𑪯𑪰𑪱𑪲𑪳𑪴𑪵𑪶𑪷𑪸𑪹𑪺𑪻𑪼𑪽𑪾𑪿𑫀𑫁𑫂𑫃𑫄𑫅𑫆𑫇𑫈𑫉𑫊𑫋𑫌𑫍𑫎𑫏𑫐𑫑𑫒𑫓𑫔𑫕𑫖𑫗𑫘𑫙𑫚𑫛𑫜𑫝𑫞𑫟𑫠𑫡𑫢𑫣𑫤𑫥𑫦𑫧𑫨𑫩𑫪𑫫𑫬𑫭𑫮𑫯𑫰𑫱𑫲𑫳𑫴𑫵𑫶𑫷𑫸𑫹𑫺𑫻𑫼𑫽𑫾𑫿𑬀𑬁𑬂𑬃𑬄𑬅𑬆𑬇𑬈𑬉𑬊𑬋𑬌𑬍𑬎𑬏𑬐𑬑𑬒𑬓𑬔𑬕𑬖𑬗𑬘𑬙𑬚𑬛𑬜𑬝𑬞𑬟𑬠𑬡𑬢𑬣𑬤𑬥𑬦𑬧𑬨𑬩𑬪𑬫𑬬𑬭𑬮𑬯𑬰𑬱𑬲𑬳𑬴𑬵𑬶𑬷𑬸𑬹𑬺𑬻𑬼𑬽𑬾𑬿𑭀𑭁𑭂𑭃𑭄𑭅𑭆𑭇𑭈𑭉𑭊𑭋𑭌𑭍𑭎𑭏𑭐𑭑𑭒𑭓𑭔𑭕𑭖𑭗𑭘𑭙𑭚𑭛𑭜𑭝𑭞𑭟𑭠𑭡𑭢𑭣𑭤𑭥𑭦𑭧𑭨𑭩𑭪𑭫𑭬𑭭𑭮𑭯𑭰𑭱𑭲𑭳𑭴𑭵𑭶𑭷𑭸𑭹𑭺𑭻𑭼𑭽𑭾𑭿𑮀𑮁𑮂𑮃𑮄𑮅𑮆𑮇𑮈𑮉𑮊𑮋𑮌𑮍𑮎𑮏𑮐𑮑𑮒𑮓𑮔𑮕𑮖𑮗𑮘𑮙𑮚𑮛𑮜𑮝𑮞𑮟𑮠𑮡𑮢𑮣𑮤𑮥𑮦𑮧𑮨𑮩𑮪𑮫𑮬𑮭𑮮𑮯𑮰𑮱𑮲𑮳𑮴𑮵𑮶𑮷𑮸𑮹𑮺𑮻𑮼𑮽𑮾𑮿

Every human being facing mortality
looks for survival, be it by great
fame or by proliferation, by a son.

M-247 (p61, Corpus-1, Mohenjo Daro)

Y III V I 3 16.4.95 *124.1

tris śapta vi su-ta-maⁱ

thrice cursed: no son of mine
dreimal verflucht: kein eigener Sohn

Sanskrit-Engl. Dict. Macdonell:

p114-a: tris 'three times';

p307-b: śapta 'cursed' cf. '7'

śapta used in rebus.

p279-b: vi 'no'; p352-b: suta 'son'; p218-c: me 'my'

M-26 (p15, Corpus 1, Mohenj.) *46.5

Δ V Δ Y Δ

28.01.95 KSchi

NARA vi cara-cara su-t^au

MAN without 2 moving-moving sons
MANN ohne 2 krabbel-krabbel Söhne

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

p157-a: nara 'man'

p279-b: vi 'without'

p92-b: cara-cara-
moving-moving

p352-b: suta m.
'son', dual suta

Happy and almost
immortal the man

who has two sons,
also Rama had two
sons which were
twins.



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

V II Q I X

12.03.95 KSchi

v^aida śrī su-tā

knowledge-beauty-
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: śrī f. 'beauty'; p352-b: suta m. 'son'.



M-1111 (p119, Corpus 2, Mohen.) *85.7

V Δ V I X

08.03.95 KSchi

vi-aṅga, vi pi-tā

crippled, without father In Persia, saying
krüppelig, ohne Vater bi-pidar is an insult

Sanskrit-Engl. Dict. Macdonell:

p302-a: vyaṅga 'deficient'

in limb, crippled

p279-b: vi 'without'

p162-b: (pitā) pitr 'father'



son/Sohn

(1) / X

The sign su^l = *suⁿ

= Skt. sūnu-, or the

variant su-ta^l X = Skt. sutā- 'son'

are strictly stuck to. To avoid
confusion, su- 'well' is often written
śu- X (which denotes also śuⁿ 'dog'
and appears in śu-ni X 'bitch'.
This is the 1st page dealing with son.

M-1127 (p123, Corpus-2, Moh.) *86.4

V (Δ) X " Y X 09.03.95 KSchi

vi mi-KUṢ-is: RĀMA āt su-t^au

without mixture: Rāma and two sons
ohne Mischung: Rāma und zwei Söhne

In agreement with hinduistic caste rules it is forbid-
den to allow inter-marriage between differing castes.

p254-b: Rāma, hero of the Rāmāyana (Rāma-number three)

p352-b: suta m. 'son', dual: suta^a 'two sons';

The Rāma-pictogram is readable as the 'bow-breaker';

Here is at stake the case of Rāma (or Rāma-Candra = Moon-
Rama, in another text referred to as Suma 'flower'; also
'bright moon, full-moon'; Rāma's racial purity is also
valid for his 2 sons (twins born by Sītā).

Sanskrit-Engl. Dict. Macdonell:

p279-b: vi 'without';

p227-c: miks 'to mix, mingle'

seemingly existed a lost

noun miks 'mixture'

replaceable by mi-śi-ira

" Skt. miśra 'mixed' (mix-
ing, adulteration), miśra.



M-626 (p7, Corpus 2, Mohen.) *70.6

V I X U X I X 'W' X X B
21.02.95 KSchi

vi TRILOKA su-t^au vi-tta āśu ULŪKĀ

" ajna " AJANA dhanvin

without (having in) world 2 sons (is,
as) known, rapid death; / cher

" stupid " in loneliness the ar-

ohne (in der) Welt (zu haben) 2 Söhne
(ist) bekanntlich schneller Tod;

"dumm" in Einsamkeit der Schütze

This text says that without having two sons in this
world one is subject to rapid death, just like in lo-
neliness, that is, in the desert, the archer.

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

p279-b: vi 'without'; p113-a: triloka 'the 3-world';

p352-b: suta m. 'son', suta^a (dual) 'two sons';

p282-b: vitta (root: vid-) 'known, famous';

p43-b: āśu

'rapid';

p55a: ulū-

kā 'owl'

- death

p525: ajna-

'stupid'

p57-a: ajana

desert

p130-a:

dhanvin

'archer'



Legend in respect of the Lion

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

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

ॐ ॥ ॐ ॥ ॐ ॥
v^aida śrī su-tā

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: śrī f. 'beauty'; p352-b: -utā m. 'son'.



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

ॐ ॥ ॐ ॥ ॐ ॥ *151.6
13.5.95 turn 90°
v^ai-da rā-viⁿ aśrava

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: rāvin ady. 'crying';
p33-a: aśrava 'tears/Tränen'



Tablet incised, no icon.

H-290 (p224, Corpus 1, Harappa)
21.4.95 *129.2

ॐ ॥ ॐ ॥ ॐ ॥
śaṣ v^ai-da-ś(a)

(śaṣ vaidāś,
= śaṣ vedāḥ)

the Vedās / die Veden

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



M-971 (p94, Corpus 2, Mohenjo Daro) 44
14.5.95 *152.9 5+5

ॐ ॥ ॐ ॥ ॐ ॥
vi-da śā vā su-ma

knowledge is sharp
like a flower

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



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

ॐ ॥ ॐ ॥ ॐ ॥ RECURRING *152.1
14.5.95
vi-da śā (profane: vi daśa)

knowledge sharp
scharfe Weisheit

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



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 Being,
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 / 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-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 sara-va/sar-va, a term that
has got lost in Sanskrit. It is IE servos 'Guardian, 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^a.
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 serwo-ovi-et-ago-*kWel = Oh guardian-dog of sheep
and goat flocks. The Indus-aja-goat-glyph has a kar
infixed. 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 owo- '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'.

M-472 (p114, Corpus 1, Moh.) *2.1

16.12.94
KSchi

ṣaṣ (aha) vi u-kṣa śā Umā
six (days) without husband, sharp
(is) goddess Umā
sechs Tage ohne Gatten scharf (ist)
die Göttin Umā

(u-kṣa = Ochse, Bulle, Gatte)

Sanskrit-E. Dict. Macdonell:

p324-b: ṣaṣ 'six'

p36-b: śha(n) 'day'

p279-b: vi 'without'

p48-a: ukṣā(n) m. 'bull', *male

p310-a: śā 'to sharpen'; p55-a: Umā 'Śiva's/Visnu's wife'



H-31 (p175, Corpus 1, Har.) *2.2

16.12.1994
KSchi

vi JANĪ hasta sārā at bharan
AJANA punar a tentative translation:
without woman's hand the extend-
ing and bringing of wilderness
(will occur) again

ohne Frauenhand wird Ausdehnung
und Entstehung von Wildnis sich
wiederholen

Sanskrit-E. Dict. Macdonell

p279-b: vi 'without'

p98-c: jani f. 'woman'

p376-b: hasta(ka) m. 'hand, supporting hand'

p348-a: sārā 'driving away'; p5-a: ajana nt. 'desert'

p164-b: pūnar 'back; home, again, anew'



H-61 (p183, Corpus 1, Har.) *2.3

16.12.94
KSchi

vi-tta āśu ULŪKĀ eka a.ta-pas ..
the known rapid death, an impeni-
tent (exit)
der bekannte schnelle Tod, ein
reueloser (Abgang)

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

p282-b: vittā pp. (root vid-) 'known, famous';

p43-b: āśu adj. 'swift', IE ōku-, lightning-glyph

p55-a: uruka, uluka 'owl' (symbol of death picture)

'known rapid death' occurs frequently; p57-a:
eka 'one'; p6-a: atapas 'not practising penances'



H-144 (p201, Corpus 1, Harappa) *2.4

16.12.94
KSchi

a s-paś dhana ṣaṣ-karman

recognize clearly the wealth of the
six activities permitted to a
Brāhman

erkenne klar den Reichtum der sechs
Aktivitäten, die dem Brāhmanen
erlaubt sind

Sanskrit-E. Dict. Macdonell

p33-c: as 'cast, throw';

here in rebus, phonetic

p129-a: dhāna- nt. 'chat-

tels, goods, wealth etc.', glyph being dhanus 'bow';

p324-a: ṣaṣ-karman nt. 'the six permissible occupa-

tions of a Brāhman'; p367-b: spaś 'see, behold.
Perceive', the glyph -pas is found also in rende-
ring tapas 'heat', atapas 'impenitent' (on this page)



H-151 (202, Corpus 1, Harappa) *2.5

16.12.94
KSchi

u sapta aⁿ ta ṣaṣ-karman

oh, the seven ends of the ṣaṣ-karman

oh, die sieben Enden des ṣaṣ-karman
(ssee H-144)

Sanskrit-Engl. Dict. Macdonell

p47-a: u 'h', interjection

of anger or command'

p347-b: sapta 'seven', an IE

holy number related with 'Jupiter'

p324-a: sat-karman nt. 'the 6 permissible occupations of a

p17-b: ānta m., nt. 'border, limit, end' Brahman'



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

16.12.94
KSchi

ṣapta pāina, a-śva apa

seven delights, the horse is off

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 '7'

'seven' (can be used, in rebus, to denote an almost homo-
nymous other word, namely p307-b: śaptā pp. 'cursed, damned').

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

p33-a: āśva m. 'horse', āśvā f. 'mare'; the curl-glyph
means normally sva '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
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L-162/164/165/166 (p276, ELEPHANT PICT.
Corpus 1, Lothal) *3.1 cf. the 7
17.12.94 KSch
(*) vi śapta mi-iś at indu the 7 stars
(*) without damned gaping and great
lagging / (*) ohne verfluchtes Bear
Gaffen und Zurück-
bleiben Macd.1893,
p279-b: vi 'without';
p307-b: śapta 'damned, rebus
of sapta '7';
p229-a: mi- 'open the eyes'
p38-a: at 'and'; p45-c: indu
'moon' = daily lagging 130



H-299 (p224, Corpus 1, Harappa) *3.2
17.12.94 KSch

*DURGĀ āśu ULŪKĀ

Durga, (responsible for) rapid
death / Durga mit schnellem Tod
Sanskrit-E.Dict. A.A.Macdonell:
p121-c: Durga f. 'name of Shiva's
wife' (synonymous is Uma)

As Durga, Uma is more terrible;
p43-b: āśu 'swift, rapid'; the glyph = lightning?
p55-a: urūkā, ulūkā, ghūkā 'owl', symbol of death



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

17.12.94 KSch

pad a^{sti} duś-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

duś-carana =
'bad running'
is well-known

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



L-5 (p239, Corpus 1, Lothal) *3.4

17.12.94 KSch

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

The graph U = 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.

L-11 (p241, Corpus 1, Lothal) *3.5

17.12.94 KSch

kṣā bha⁸ āśu ULŪKĀ śār-ānga at indu
the earth giving rapid death by means
of the arrows of Vishnu's bow śrānga
and drops/tears/moon/lagging

die Erde² gebend schnellen Tod mit den
Pfeilen von Vishnus Bogen śrānga
und Tropfen/Tränen/Mond zurückbleiben

Sanskrit-E. Dict. Macdonell

p78-a: kṣā f. 'earth'; per
haps short for kṣatriya
m. 'ruler, warrior';

p201-a: bhaj, bhag 'give'

p43-b: āśu 'swift, rapid'

p55-a: urūkā, ulūkā, ghūkā
'owl'; occurs a 100 times
in the meaning 'death'.

p308-c: *śara-ānga nt. 'shooting-tool, arrow-tool'
cf. Skt. śarā nt. 'reed, arrow' and p4-a: ānga nt.
'limb, member etc.'; later Sanskrit śarānga nt.
(p312-a) 'Vishnu's bow', cf. copper tablet Archer God.



L-10 (p240, Corpus 1, Lothal) *3.6

17.12.94 KSch

ni^r-lu-bha śū sara GIRI ...

not desiring swollen power of moun-
tains / unerwünscht die geschwollene
Macht der Berge

Sanskrit-E.Dict.Macdonell

p147-c: nir- (nis-) 'not'

p264-a: lubh- 'to desire'

p323-b: śvā, śu 'swell'
with sun(a) 'swollen'

p348-b: sara m. 'power'

p84-c: giri 'mountain'.



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



L-45 (p248, Corpus 1, Lothal) *4.1

18.12.1994
dāru punar śa kti " śi-va GOSTHAM

generous (behaviour) behind the spear
of Śiva (adoration) community

generöses (Verhalten) im Hintergrund
der Speer-des-Śiva (Anbetungs-)
Gemeinschaft

Sanskrit-E.Dict.Macdonell:
p118-c: dāru 'log, wood, tree',
in rebus: 'liberal, generous'

p164-b: punar adv.
'back, home; again, anew, any more, still, yet, further, besides'

p305-c: 'regal power'
= śakti f., or

p306-a: 'help, gift' and m. 'spear'; it follows god Shiva, = śi-va

p67-b: gosthi f. 'assembly' or gostham 'clan, family'; this text proves the co-existence of the deities vi-is-nu Vishnu and śi-va Shiva in the Indus civilization.

L-221 (p291, Corpus 1, Lothal) *4.2

18.12.94 KSchi

*DURGA ratha-prastha-

Durgā charioteer / D. Wagenlenkerin
Sanskrit-Engl.Dict. by A.A.Macdonell 1893, London:

p121-c: Durgā f. 'name of Shiva's wife' (in Indus texts often mentioned before the name of Umā) she is considered more terrible than Umā, her alter ego.

K-10 (p301, Corpus 1, Kalib.) *4.3

18.12.94
vi-tta āśu ULŪKĀ āt bari sindhu
kṣā āt bhārāḥ

the known rapid death, and brought
by river, earth, and burdens

der bekannte schnelle Tod, ge-
bracht durch Fluß, Erde, Lasten

Sanskrit-E.Dict.Macdonell 1893: p282-b: vitta 'known';
p43-b: āśu 'swift, rapid'; p55-a: urūkā, ulūkā 'owl' symbolic meaning is 'death'; p38-a: āt 'and, then, also';
p209-b: bhr- 'bring'; what follows is rather unclear.
p350-c: sindhu 'river' means in Indus culture often death sentence by being devoured by river crocodiles or alligators.

K-18 (p302, Corpus 1, Kalibangan) *4.4
18.12.94 KSchi

DHANVIN ud-GIRI gau śi... śapta

Dhanvin, better: RĀMA see last line below

Archer up in the mountains, cow-
*horned animal, damned one (hunting)

Schütze hoch in den Bergen, Kuh-Horn-
*tier, ein verdammtes (jagend)

Sanskrit-E.Dict.Macdonell:
p130-c: dhanvin 'archer' but the glyph refers usually to the hero Rāma.

p50-a: ud- 'up, up-'

p84-b: giri 'mountain'; what follows is the cow-glyph with an inserted śi, probably referring to female mountain goats. The allograph of the numeral 'seven', = śapta, often means, in rebus śapta = 'cursed'. Thus: Rāma up in the mountains busy with hunting damned goats

K-28 (p303, Corpus 1, Kalibang) *4.5

18.12.94 KSchi

punar dāru vā trā āt vaiḥ ...

but generous like the protector
and bird ... (aber generös wie
der Beschützer und Vogel ...

Sanskrit-E.Dict.Macdonell:

p164-b: punar 'yet, but';

p118-c: dāru 'log, wood, tree' in rebus 'generous, liberal'

p214-c: va 'like';

p113-a: trā 'to protect'; here 'protecting'; with three or four strokes infixed means adding the Indus nominal suffix -tri (- Skt. -tr), whence trā-tri 'protector'; the rest is not clear.

C-4 (p327, Corpus 1, Chanhujo-d.) *4.6

18.12.1994

as aṅja RĀMA vi JAN-iṣ JAN-iṣ
āt bharai iṣ-miṇ rau cf. Ravana
the roaring ones

shoot, ointed RAMA without women,
and bring roaring storm ... or bring storm
to the Ravana

schieße, gesalbter RAMA, ohne Frauen,
und bringe brüllenden Sturm ...

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

p33-c: as- 'cast, throw, shoot'; p5-b: aṅj- 'anoint, honor';

p254-b: Rāma, famous hero, = Sitā-Rāma, who broke Shiva's bow and thus obtained princess Sitā. He left the wives and later fought against the Ravana; see special seal.

p98-c: janis-janis reduplication means here pl.: wives;
p209-b: bhr- 'bring'; p46-c: iṣmiṇ 'storm'; rau = Ravana.

M-323 (p81, Corpus 1, Moh.) *1.1

𑀓𑀲𑀭𑀸𑀓

15.12.94

ni-si hasta śa-sin p310-a: śaśin 'containing a hare = moon'

night's help; the hare-star (= moon)
der Gehilfe der Nacht : der Mond
(hasta = hand, help)

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

p144-b: nīśi-tha 'midnight', nīś f. 'night'

p376-b: hasta m. 'hand', hastaka-
'help, supporting hand'



M-357 (p89, Corpus 1, Moh.) *1.2

𑀓𑀲𑀭𑀸𑀓𑀲𑀭𑀸𑀓𑀲𑀭𑀸𑀓𑀲𑀭𑀸𑀓

vi JANI Uma kar^ai^t sara Ums aⁿ-a^rtha

Through woman, Uma works, (with) 15.12.
power of Uma, disadvantageous 1994
durch Frau/Frauen wirkt Uma, Umas Kraft, nachteilhaft.
Macd. p13-a: anartha m. 'disadvantage, damage etc.'



one's wife, Uma acts, by her power, disadvantageous; Macd. p279-b: vi 'through'; p98-c: jani f. 'woman, wife'; p55-a: Uma, Siva's wife; p72-a: kr- 'make, do etc.'; p348-b: sara m. 'core, power'.

M-363 (91, Corpus 1, Moh.) *1.3

𑀓𑀲𑀭𑀸𑀓𑀲𑀭𑀸𑀓𑀲𑀭𑀸𑀓𑀲𑀭𑀸𑀓

15.12.94 KSchi

vi JANI hasta ā-wā aⁿ-ta-maⁱ -ma 'my' isⁱ
Pan-Aryan

without woman's help (means) contri-
viving my end / keine Frauenhilfe (be-
deutet) Einfädelung meines Endes

(without the as-
sistance of my
wife I will be
lost) Sanskrit-
Engl. Dict. by



A.A. Macdonell 1893, London: p279-b: vi 'without';
p98-c: jani f. 'woman, wife'; p376-b: hasta m.
'hand'; hastaka- 'help, supporting hand';
p275-a: ā-vā- (IV) 'weave in, string, draw through (a
string)'; p17-b: ānta m., nt. 'limit, end, death'.

M372 (p93, Corpus 1, Moh.) *1.4

𑀓𑀲𑀭𑀸𑀓𑀲𑀭𑀸𑀓𑀲𑀭𑀸𑀓𑀲𑀭𑀸𑀓

15.12.1994

vi trā-trā HOLDING avi aⁿ-a^rtha

without protector HOLDING sheep
is useless / ohne Beschützer
(ist die) HALTUNG von Schafen
nicht vorteilhaft

M-375 (p93, Corpus 1, Mohenjo Daro)

𑀓𑀲𑀭𑀸𑀓𑀲𑀭𑀸𑀓𑀲𑀭𑀸𑀓𑀲𑀭𑀸𑀓

*1.5

15.12.94

vi JANI śu-si-ra āt cakra

Through wife's good head
also a career

Durch die Intelligenz der Ehefrau
auch eine Karriere

(a stupid housewife
is a disaster)

Sanskrit-English
Dict. Macdonell:



p279-b: vi 'through'; p98-c: jani f. 'woman, wife';
p351-b: su- 'good'; p313-c: śira(s) nt. 'head';
p38-a: āt 'and, then, also'; p90-a: cakra nt. 'wheel'.

M-376 (p94, Corpus 1, Moh.) *1.6

𑀓𑀲𑀭𑀸𑀓𑀲𑀭𑀸𑀓𑀲𑀭𑀸𑀓𑀲𑀭𑀸𑀓

15.12.1994

vi JANI āvī āt sindhu cara-cara.a-
without women's woes, that means: in the -psu
river has ended the soul (= breath) of babies
Ohne Wochenbett der Frauen, das heißt: es endet
im Fluß die Seele (= Atem) der Babys

Mayrhofer 1956 I. p41

a-psu- 'having
no breath'

Sanskrit-

-Engl. Dict. by A.A. Macdonell, 1893.

p279-b: vi 'without'; p98-c: jani f. 'woman, wife';
p42-c: āvī f. 'pain'; p38-a: āt 'and'; p350-c: sindhu
'river'; p92-b: cara-cara- 'moving, crawling, babies';
(a-psu- is Vedic, assumed to mean 'breathless etc.')

M-405 (p97, Corpus 1, Moh.) *1.7

𑀓𑀲𑀭𑀸𑀓𑀲𑀭𑀸𑀓𑀲𑀭𑀸𑀓𑀲𑀭𑀸𑀓

15.12.94

vi-pi sara śa Uma

KSchi

trembling the sea (due to) sharpen-
ing Uma / zitternd das Meer (durch
die) anschärfende Uma

(Uma/Durga are frequently
quoted as causing bad weather)

Sanskrit-E. Dict. Macdonell 1893:

p285-b: vip- 'to tremble';

p340-b: sarā- fluid, Indus-culture: = 'sea, ocean';

p310-c: śa- 'to sharpen'; p55-a: Uma, Siva/Vishnu's
wife.

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

p279-b: vi 'without'; p113-a: trātṛ '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)



M-472 (p114, Corpus 1, Moh.) *2.1

16.12.94 KSchi

ṣaṣ (aha) vi u-kṣa śā Umā
six (days) without husband, sharp
(is) goddess Umā
sechs Tage ohne Gatten scharf (ist)
die Göttin Umā

(u-kṣa = Ochse, Bulle, Gatte)

Sanskrit-E. Dict. Macdonell:

p324-b: ṣaṣ 'six'

p36-b: āha(n) 'day'

p279-b: vi 'without'

p48-a: ukṣā(n) m. 'bull, male'

p310-a: śā 'to sharpen'; p55-a: Umā 'Śiva's/Visnu's wife'



H-31 (p175, Corpus 1, Har.) *2.2

16.12.1994 KSchi

vi JANĪ hasta sārā at bharan
AJANA punar a tentative translation:
without woman's hand the extend-
ing and bringing of wilderness
(will occur) again

ohne Frauenhand wird Ausdehnung
und Entstehung von Wildnis sich
wiederholen

Sanskrit-E. Dict. Macdonell

p279-b: vi 'without'

p98-c: jani f. 'woman'

p376-b: hasta(ka) m. 'hand, supporting hand';

p348-a: sārā 'driving away'; p5-a: ajana nt. 'desert'

p164-b: pūnar 'back; home, again, anew'



H-61 (p183, Corpus 1, Har.) *2.3

16.12.94 KSchi

vi-tta āśu ULŪKĀ eka a.ta-pas ..
the known rapid death, an impeni-
tent (exit)
der bekannte schnelle Tod, ein
reueloser (Abgaang)

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

p282-b: vittā pp. (root vid-) 'known, famous';

p43-b: āśu adj. 'swift', IE ōku-, lightning-glyph

p55-a: uruka, uluka 'owl' (symbol of death picture)

'known rapid death' occurs frequently; p57-a: eka 'one'; p6-a: atapas 'not practising penances'.



H-144 (p201, Corpus 1, Harappa) *2.4

16.12.94 KSchi

a s-paś dhana asta āṅgā
recognize the wealth of wisdom /
anerkenne den Reichtum der Weisheit

The wisdom-glyph is a ligature between āṅgā 'limb, body' and the picture of an 8-rayed star. That means 8 as Venus Nr., cf. Skt. KAVI-ka-vi 'Venus and wise' erlaubt sind

Sanskrit-E. Dict. Macdonell

p33-c: as 'cast, throw';

here in rebus, phonetic

p129-a: dhāna- nt. 'chat-

tels, goods, wealth etc.', glyph being dhanus 'bow';

p153-b: paś- 'to see', here 2 eyes turned by 90°

as many other picture-glyphs. Remember that beauty and wisdom are said to be the goal of creation.



H-151 (202, Corpus 1, Harappa) *2.5

16.12.94 KSchi

u sapta aⁿta asta āṅgā

oh, the honored goal of wisdom O
oh, das ehrbare Ziel der Weisheit

A.A. Macdonell 1893:

p47-a: u 'oh, excl.'

p347-b: sapta '7', in

rebus = sapta 'honored';

p17-b: anta 'border, edge' end' here interpreted

as meaning 'goal'; p33-b: astā '8' with āṅgā 'limb'

it refers to Venus KAVI 'wise, synonymous'



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

16.12.94 KSchi

sapta prīna, a-śva apa

seven delights, the horse is off
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 homonym other word, namely p307-b: śaptā pp 'cursed, damned').

p188-a: prīna- 'delight, rejoicing';

p33-a: āśva m. 'horse', āśvā f. 'mare'; the curl-glyph means normally sva '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 = apr; 𐀀 < 𐀁, 𐀂, 𐀃



L-162/164/165/166 (p276, ELEPHANT PICT. Corpus 1, Lothal) *3.1 cf. the 7

17.12.94 KJchi

(*7) vi śapta mi-iṣ āt indu the 7 stars of the

(*7) without damned gaping and great lagging / (*7) ohne verfluchtes Bear

Gaffen und Zurück-

bleiben Macd.1893,

p279-b: vi 'without';

p307-b: śapta 'damned, rebus of sapta 7';

p229-a: miṣ- 'open the eyes'

p38-a: at 'and'; p45-c: indu 'moon' = daily lagging 130



H-299 (p224, Corpus 1, Harappa) *3.2

17.12.94 KJchi

*DURGĀ āśu ULŪKĀ

Durga, (responsible for) rapid death / Durga mit schnellem Tod

Sanskrit-E.Dict. A.A.Macdonell:

p121-c: Durga f. 'name of Shiva's wife' (synonymous is Uma);

As Durga, Uma is more terrible;

p43-b: āśu 'swift, rapid'; the glyph = lightning?

p55-a: urūkā, ulūkā, ghūkā 'owl', symbol of death



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

17.12.94 KJchi

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.



L-5 (p239, Corpus 1, Lothal) *3.4

17.12.94

XX āt tridaśa₂ tu=hastin 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 elephant; the bull, missing the cow, marches to and fro, excited, longing, a recurring topic.

L-11 (p241, Corpus 1, Lothal) *3.5

17.12.94 KSchi

kṣā bha⁸ āśu ULŪKĀ śār-ānga āt indu

the earth² giving rapid death by means of the arrows of Vishnu's bow śrāṅga and drops/tears/moon/lagging

die Erde² gebend schnellen Tod mit den Pfeilen von Vishnus Bogen śrāṅga und Tropfen/Tränen/Mond/Zurückbleiben

Sanskrit-E. Dict. Macdonell

p78-a: kṣā f. 'earth'; per

haps short for kṣatriya

m. 'ruler, warrior';

p201-a: bhaj, bhag 'give'

p43-b: āśu 'swift, rapid'

p55-a: urūkā, ulūkā, ghūkā

'owl'; occurs a 100 times

in the meaning 'death'.

p308-c: *śara-āṅga nt. 'shooting-tool, arrow-tool'

cf. Skt. śarā nt. 'reed, arrow' and p4-a: āṅga nt.

'limb, member etc.'; later Sanskrit śarṅga nt.

(p312-a) 'Vishnu's bow', cf. copper tablet Archer God.



L-10 (p240, Corpus 1, Lothal) *3.6

17.12.94 KSchi

ni^r-lu-bha śu sara GIRI UPAMA

not desiring the beautiful ocean (= Vishnu), nor the mountains (= Durga), it is the Highest

Sanskrit-E.Dict.Macdonell

p147-c: nir- (nis-) 'not'

p264-a: lubh- 'to desire'

p323-b: śva, śu 'swell';

with śun(a) 'swollen';

p348-b: śara m. 'power';

p84-c: giri 'mountain'.



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 simply '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.



L-45 (p248, Corpus 1, Lothal) *4.1

18.12.1994
dāru punar " śa kti " śi-va GOṢṬHAM

generous, but wishing to gain,
is the friendly clan

generös; aber wünschend zu gewinnen,
ist der freundliche Clan

Sanskrit-E. Dict. Macdonell:
p118-c: dāru 'log, wood,
tree', in rebus: 'lib-
eral, generous'

p164-b: pūnar adv.
'back, home; again,
anew, any more, still,
yet, further, besides'

p314-b: śiva
'kind, friend-
ly'

p67-b: goṣṭhi f. 'assembly' or goṣṭham 'clan, fam-

L-221 (p291, Corpus 1, Lothal) *4.2

18.12.94 KSchi

*DURGA ratha-prastha-

Durgā charioteer / D. Wagenlenkerin
Sanskrit-Engl. Dict. by A.A. Macdonell 1893, London:

p121-c: Durgā f. 'name of Shiva's wife' (in Indus texts
often mentioned before the name of Umā) she is con-
sidered more terrible than Umā, her alter ego.
Sfchoupak 1932 p598-b: rathapra-
stha = a. conducteur de char.

K-10 (p301, Corpus 1, Kalib.) *4.3

18.12.94
vi-tta āsu ULŪKĀ āt bari ta sindhu
kṣā āt bhārāḥ

the known rapid death, be it brought by the
river, on earth, or brought otherwise
Der bekannte schnelle Tod, gebracht durch den
Fluss, oder an Land, oder anderweitig

Sanskrit-E. Dict. Macdonell 1893: p282-b: vitta 'known';
p43-b: āsu 'swift, rapid'; p55-a: urūkā, ulūkā 'owl'
symbolic meaning is 'death'; p38-a: āt 'and, then, also'
p269-b: bhr- 'bring'; what follows is rather unclear.
p350-c: sindhu 'river' means in Indus culture often
death sentence by being
devoured by river croco-
diles or alligators.

K-18 (p302, Corpus 1, Kalibangan) *4.4

18.12.94 KSchi

RAMA ud-GIRI gau śi... śapta
see last line
below

Rāma up in the mountains, cow-
*horned animal, damned one (hunting)

Rāma hoch in den Bergen, Kuh-Horn-
tier, ein verdammtes (jagend)

Sanskrit-E. Dict. Macdonell:
p130-c: dhanvin 'archer'
but the glyph refers usu-
ally to the hero Rāma.

p50-a: ud- 'up, up-'

p84-b: giri 'mountain'; what follows is the cow-glyph
with an inserted śi, probably referring to female
mountain goats. The allograph of the numeral 'seven',
śapta, often means, in rebus śapta = 'cursed'. Thus:
Rāma up in the mountains busy with hunting damned goats

K-28 (p303, Corpus 1, Kalibang) *4.5

18.12.94 KSchi

punar dāru vā trā at vaiḥ 399/400 Indra

but generous like the protector
and bird Jupit(aber generös wie
der Beschützer und Vogel Jupiter

Sanskrit-E. Dict. Macdonell:

p164-b: punar 'yet, but';

p118-c: dāru 'log, wood, tree'
in rebus 'generous, liberal'

p214-c: va 'like';

p113-a: trā 'to protect'; here 'protecting'; with
three or four strokes infixed means adding the Indus
nominal suffix -tri (= Skt. -tr), whence trā-tri = 'pro-
tector'; p299-b: ves 'bird';
The square (properly depicted) means Planet Jupiter

C-1 (p327, Corpus 1, Chanhujo-d.) *4.6

18.12.1994
as ānja RAMA vi JAN-iṣ JAN-iṣ
āt bharai iṣ-min rau cf. Ravana
the roaring ones

shoot, ointed RAMA without women,
and bring roaring storm ... or bring storm
to the Ravana

schieße, gesalbter RAMA, ohne Frauen,
und bringe brüllenden Sturm ...

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

p33-c: as- 'cast, throw, shoot'; p5-b: ahj- 'anoint, honor';

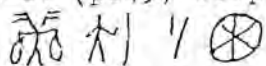
p254-b: Rāma, famous hero, = Sītā-Rāma, who broke Shiva's
bow and thus obtained princess Sītā. He left the wives
and later fought against the Ravana; see special seal.

p98-c: janis-janis reduplication means here pl.: wives;
p209-b: bhr- 'bring'; p16-c: iṣmin 'storm'; rau = Ravana.






L-21 (p243, Corpus 1, Lothal) *7.1



21.12.1994

*DURGĀ śakti-dhara su-ratha

Durgā, as spear-bearer, in a beautiful war chariot

Durga, als Speerträgerin, in einem schönen Kampfwagen

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

p121-c: Durgā f. 'name of Shiva's wife' (an alter ego of Ūmā or Maha-devi; Durgā the terrible one);
p306-a: śakti-dhara 'spear-bearer', or balin 'warrior';
p351-b: su-, sv- 'well, nice, good', an IE prefix;
p250-b: ratha m. '2-wheeled war chariot, car, vehicle';
In Parpola's computer: no diff. between / ata and / su.

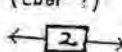


Copper Tablet picture with legend

+ Parpola, A. 1975 p197 Line (7) *7.2



(Eber ?) 2x



21.12.1994

(7) vi-r̥ṣa rava '*boar roaring'

The same legend is seen as superfix of the buffalo picture M-269

(Corpus 1, p66, Mohenjo Daro) German:

In H-661 (Corpus 2, 309) Schwarzwild 'boar' vi-r̥ṣa Ūmā means 'husband of Ūmā'

Sanskrit-Engl. Dict. Macdonell 1893: vi-r̥ṣa is Skt. p297-b: vr̥ṣa m. 'bull, male of an animal, man, husband, eponym of Vishnu'; popular vr̥ṣa/vir̥sa.

interesting the bean-glyph on the animal's body: cf. Skt. māṣa m. 'bean' (- p227-b) and p220-b māṣi 'black ink etc.)
māṣi 'earth' and p220-b māṣi 'black ink etc.)
boar as earthplougher



Copper Tablet picture with legend *7.3

+ Parpola, A. 1975 p197 Line (8)

1x

bull



21.12.1994

(8) kṣi^t māhi-r̥ṣa 'bull being the king, the big male' later resulting in Skt. māhiṣa- 'buffalo'

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

p78-b: kṣi^t 'ruler, dweller'; p222-c: māhi 'big';
p57-c: r̥ṣa 'bull, male, man'; it seems that Sanskrit p222-c: māhiṣa 'buffalo' was in the Indus language believed to stem from māhi-r̥ṣa 'big male'.
The māhiṣa-'buffalo'-term means in Skt. also powerful. Note that the above māhi-glyph appears also on the reverse of the boar picture: māhi 'earth' - the boar as ploughing the earth?

The copper tablet photos in the Corpus are mostly worthless

+ Parpola, A. 1975 p197, Line (9) *7.4



picture of a copper tablet with legend



21.12.1994

KSchi

Here the picture refers to a cow.

(9) vi u-kṣa iśi-tri (herd)

= 'without bull, the Lord (of the herd)'
gr: (she, the cow,) without the bull, the lord (of the herd);
Sanskrit-Engl. Dict. Macdonell 1893: p279-b: vi 'without';



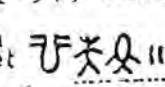
p48-a: ukṣa(n) 'bull'; p47-c: iśitr 'lord, ruler';
This sign is seen on the tablet's reverse, read:
p5-c: śhja(s) 'ointment, cream, +tri 'fem. suffix'.

The copper tablet photos in the Corpus are of no value

+ Parpola, A. 1975 p197, Line (10) *7.5



picture of a copper tablet with legend



21.12.94

KSchi

Here the picture refers again to a cow; she is called 'Lady', remember woman's and cow's pregnancy: 9 months

vi JANI iśi-tri = '(cow) without (10) LADY's Lord'

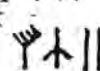
Sanskrit-Engl. Dict. Macdonell 1893: p279-b: vi 'without';
p98-c: jani f. 'woman, wife; also JANI-is nominative, 'id.'
p47-c: iśitr 'lord, ruler' (refers to the bull of the herd)
In Indus civilization the cow is of paramount importance.

The copper tablet photos in the Corpus are mostly illegible

+ Parpola, A. 1975 p197, Line (11) *7.6



copper tablet picture with legend



21.12.94

KSchi

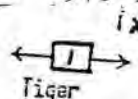
pars pro toto: 'cow's udder' is 'cow'

(11) ū-dha-r(a) 'udder'

Sanskrit ūdhar Sanskrit-E. Dict. Macdonell 1893: p55-b: ūdhar nt. 'udder'; cf. ūdhas nt. 'milk'.

Copper Tablet picture with legend *7.7

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



21.12.94

KSchi

The tiger has superfixed the legend
vi pi-ru-ṣa = 'v^ai/woe the elephant'

The fence-picture plus number 3 would denote 'pen = 3 times fenced area'.

The depicted tiger is horned which obviously means that he is specialized in killing and devouring horned cattle, although the pen is probably in addition protected by some guardians riding on an elephant. There are other 'horned tigers studied sub 'Monsters'.

copper tablet picture
with legend
+ Parpola, A. 1975 p198, Line (18)
7x 22.12.94 8.1

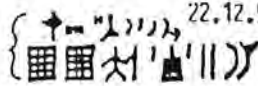


(18) u-ra-ni JANI *van(-*śa) 7 śrī
'ewe, FEMALE (sheep) *races-7; beauty
Mutterschaf, WEIBLICH, *Rassen-7,
Sanskrit-Engl. Dict. Macd. 1893: Schönheit
p55-a: urā f. 'sheep'; urana m. 'ran'; *urant
'ewe/Mutterschaf'; p98-c: jani 'woman'; the
rest is uncertain; reverse: śara-anga 'bow'.

copper tablet picture with legend
M-1528 etc. (p220, Corpus 2, M.D.) 8.2
+ Parpola, A. 1975 p198, Line (21/22)
10x 22.12.94



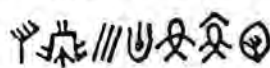
upper line
twice only



(21) still the monster, text illegible
(22) ṛṣa-ṛṣa ŚAKTI-DHARA kṣi^t ra-p^a u
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 8.3

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

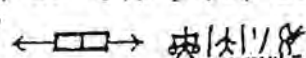


(25) u śvan ru-śā śuⁿ śa(-śa) (śa-)

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: śasa 'hare'; p366-a: śoma m. 'extracted juice'
of the soma plant; drop in the sky; moon (hare-star).

copper tablet picture
with legend 8.4
+ Parpola, A. 1975 p198, Line (38)
22.12.94



(38) UNCLEAR, abda ASMA-DHARA su-
the water-carriers (= clouds)
of the *sky-bearer (are) gracious
die Wasserträger (= Wolken)
des *Himmelsträgers (sind) anmutig

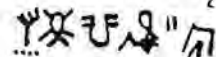
copper tablet picture
with legend 8.5
+ Parpola, A. 1975 p198, Line (28)
22.12.1994



(28) u pañca a-ṛṣa-ṛṣa ŚAKTI-DHARA
oh dispersed (are the with-dog-
- hunting) spear-bearers
oh, zerstreut (sind die mit Hun-
den jagenden) Speerträger
Sanskrit-Engl. Dict. by A.A. Macdonell 1893:
p141-c: pañca '5', means also 'extended';
p57-c: (a)ṛṣa 'man'; p306-a: śaktidhara
'spearbearer'; cursive: sva/śva 'dog'.
śva-iṣ-nu 'dog-seeking-already'.

copper tablet picture
with legend 8.6

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

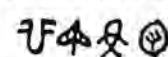


(30) u sar-va avi at aja
oh (the shepherd's) dog (for)
sheep and goats
oh, (des Hirten) Hund (für)
Schafe und Ziegen / dog'
sar-va = Avest. haurva 'guardian',
and Old Latin servos 'idem'
Sanskrit-Engl. Dict. A.A. Macdonell 1893:
p47-a: u 'oh' interj.; sarva 'guardian' lost in Skt.
but retained as haurva in Avestan; p30-c: avi 'sheep'
p5-a: aja f. 'goat'; reverse: śva-iṣ-nu 'dog-seeking-already'.

copper tablet picture
with legend 8.7

+ Parpola, A. 1975 p198, Line (34)
monster 22.12.94

5x



(34) vi-*KAVI śuⁿ Umā

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



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

(38) continued
The above tentative explication is of no value
since subsequent other translations do use a
slightly different porter-glyph as meaning abda
'water-giver/clouds/rainy season'; similarly
the man with two spears is found to mean something
like foreign soldier. Re-examination adjourned.

*9.1

Waddell 1925 p18-19, r 7 23.12.94 KSchi

自 𑀓 𑀭 = 𑀓 𑀭
kṣi t RĀMA_a-pa-gotram

king RĀMA away from family
König RĀMA weg von zuhause

direction of reading,
to be normalized



Sanskrit-Engl.Dict.Macdonell:

p78-b: kṣi 'ruler, dweller';

p254-b: Rāma - Sītā-Rāma, hero
of the Rāmāyana, bowbreaker;

p86-c: gotram nt. 'owshed, clan'

inserted is (a)pa; alternative: clan-protector.

)) pa

*9.2

Waddell 1930 p30, nr 6 23.12.1994

𑀓 𑀭 𑀓 𑀭

(gau) vi-u-kṣa nu

(cow) without bull (is) mooing
(Kuh) ohne den Bullen brüllt

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

p273-b: vi 'without'; p48-a: ukṣa(n) m. 'bull';

p147-a: nu 'roar'; this topic is recurring.

Typical for a rural society.

*9.3

Waddell 1930 p30, nr 7 23.12.94 KSchi

𑀓 𑀭 '𑀓' 𑀭 𑀭

agha pā "śi" catura Umā

in wickedness upheaval with SW-mons-
soon clever (goddess) Umā (causes)

mit Bosheit Aufruhr durch SW-Monsun
die schlaue (Göttin) Umā (bewirkt)

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

p3-a: agha nt. 'mischievous'; p158-c: pā

'rise against'; p315-b: śi(na) 'ice,

cold' in Indus obviously: SW-monsoon

p91-a: catura 'quick, clever' (catūr

'4'); p55-a: goddess Umā.



*9.4

Waddell 1930 p88, nr 10 23.12.94 KSchi

𑀓 𑀭 𑀓 𑀭 𑀓 𑀭

"śi" sara sā su-t^au

SW-monsoon-like power (is) accruing
from two sons / SW-Monsun-Kraft er-
wächst aus zwei Söhnen

Macd. p315-b: śi(na) 'ice, cold' in Indus
culture obviously the SW-monsoon.

p348-b: sara m. 'power'; p310-c: sā 'ac-
crue, gain'; p352-b: sutau '2 sons' (dual).



*9.5

Waddell 1930 p30, nr 9 23.12.94 KSchi

𑀓 𑀭 𑀓 𑀭 𑀓 𑀭

vi-ga pūnar su-carana

come, but behave nicely
komm, aber mit gutem Benehmen

direction of reading
to be normalized

Sanskrit-E.Dict.Macd.

p82-b: vi-gam/-ga

depart, pass away etc.

p164-b: pūnar 'but, moreover etc.'

p351-b: su- 'well, good'

p92-b: carana 'wandering, course'.

p352-b: su-carana 'good conduct, virtuous actions etc.'

same as su-carita; note that Parpola and his computer
team did not see the diff. between; ata and; su.



*9.6

Waddell 1930 p43, nr 3 23.12.94 KSchi

𑀓 𑀭 𑀓 𑀭 𑀓 𑀭

vi gau śa-at sindhu

no earth (visible) in 100-river(-land)
keine Erde (sichtbar im 100-Flüsse-
-Land (because of a flood /
wegen Überschwemmungen)

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

p279-b: vi 'without'; p86-b: go - gau

'earth' (and 'cow') cf. Greek gaia

from *gaf-ya 'id.'; p306-c: śata 100.

p350-c: sindhu, pl. sindhava 'river'.



*9.7

Waddell 1930 p88, nr 3 23.12.94 KSchi

𑀓 𑀭 𑀓 𑀭 𑀓 𑀭

u ratha ava-GIRI su-cakra (asi)

oh chariot, down the mountain
nicely rolling (thou art) /du)
oh Wagen, bergab schön-rollend (bist

Sanskrit-Engl. Dict. by Macdonell 1893

p47-a: u 'oh' interjection; !down'

p250-b: ratha 'chariot'; p29-b: ava

p84-b: giri 'mountain'; p351 su-'well'



*9.8

Waddell 1930 p88, nr 8 23.12.94 KSchi

𑀓 𑀭 𑀓 𑀭 𑀓 𑀭

Umā sara bharai vaiṣ

(is) Umā (at) sea, sacrifice a bird
(ist) Umā (auf dem) Meer, opfere
einen Vogel

Sanskrit-Engl.Dict.Macdonell 1893:

p55-a: 'Umā, wicked wife of Vishnu'

p340-b: sara 'fluid' - 'sea, ocean'

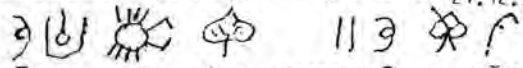
p209-b: bhr 'bring, offer', bharati
from bharati 'he offers';

p299-b: ves (nominative) 'bird'

(cf. va, genitive of vi 'bird').



*10.1

Waddell 1929 (7) = p552-A 24.12.94 KSchi

 mā-ṣa aṣṭa-aṅga KAVI Rā-ma RĀMA ...

half-moon of the eight-limbed (planet) (has) no profit

Venus (is for) Rāma BOWBREAKER ... ohne Beschützer ist Aufzucht von Schafen kein Geschäft

Halbmond der achtegliedrigen Venus
 (ist für) Rāma-BOGENBRECHER ...

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

p237-b: māṣa m. 'bean, *halfmoon-shaped phase of Venus and other celestial bodies to be included)

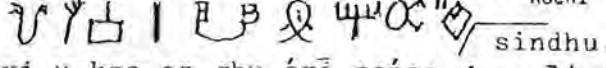
p33-b: aṣṭa-aṅga 'eight-limbed, 8.64.512 = 584d Venus².

p65-a: kavi 'wise, planet Venus', figtree-leaf, her orbit.

p254-b: hero Rāma, phonetic + glyph; last sign unknown.

*10.2

Waddell 1929 (30) = p573-C 24.12.94 KSchi


 vi u-kṣa as ghu śrī pañca aṅga āt

husband away, being a singing beauty,

*reposing the five limbs, then river drowning

Der Ehemann fort, allein als singende Schönheit,
 ausruhend die fünf Glieder, dann Ertrückung
 in Fluss

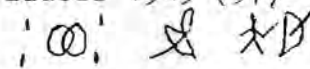
p350-c: sindhu 'river' - *death.

p315-a: śī 'repose' (omitted); p396-b: pañca '5/;

p4-a: aṅga 'limb'; p89-b: ghu 'shriek, *sing'; p321-b: śrī

p321-b: śrī 'beauty' as person; p38-a: āt 'then, and';

*10.3

Waddell 1929 (37) = p578-B 24.12.94 KSchi


" a-jna " AJANA DHANVIN

an ignorant (is) in the desert
 the archer

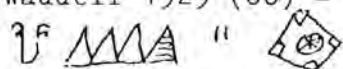
ein Ignorant (ist) in der Wüste

der Schütze Sanskrit-Engl.Dict.Macdonell:

p5-b: aña, perhaps used also for p5-b: aña 'ignorant'.

p5-a: ajana (or irina) 'desert'; p130-a: dhanvin (or astr) 'archer, bowman'; *a bowman is helpless in desert'.

*10.4

Waddell 1929 (60) = p593 24.12.94 KSchi


vi GRI-rava at *cakra-vāyu

without roaring mountains and
 whirling winds

ohne brüllende Berge und

wirbelnde Winde Sanskr.-E.Dict.Macdonell

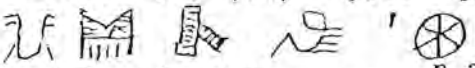
p229-b: vi 'without'; p84-b: giri 'mountain';

p251-c: rava 'roaring'; p38-a: āt 'and, then, also';

p277-b: vāyu-mandala 'whirl-wind'; is actually attested while cakra-vāyu was a provisional construct.

*10.5

Waddell 1929 (44) = p582 24.12.94 KSchi


 vi trā-trī *kār-yā avi aⁿ-a^rrtha

without protector raising of sheep
 (has) no profit

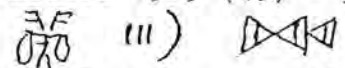
ohne Beschützer ist Aufzucht von Schafen kein Geschäft

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

p279-b: vi 'without'; p113-a: trā 'to protect';
 p^a and tra-tr 'protector'; p67-a: (gerund) 'business'
 p30-c: avi m. 'sheep'; p13-a: anartha 'disadvantage'.

*10.6

Waddell 1929 (45) = p583 24.12.94 KSchi


 *Durgā tri₁-is plāvita

Goddess Durgā (responsible) for

three times of big flood

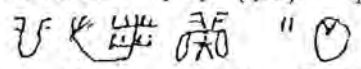
Göttin Durgā (ist verantwortlich)
 für dreimalige große Flut

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

p121-c: Durgā, name of Shiva's wife; *the wicked alter
 ego of Umā wife of Shiva/Vishnu, causing storms etc.
 p113-a: tri₁ 'threefold'; p189-b: plāvita nt. 'inundation,
 deluge'

*10.7

Waddell 1929 (56) = p589-B 24.12.94 KSchi


 vi tri-daśa *Durgā āt indu

(fortunately) without divine Durgā
 and tears (neither Durgā disaster nor lagging)

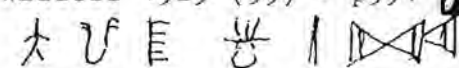
(glücklicherweise) ohne die göttliche
 Durgā und Tränen (oder tägl. Rückschritt wie
 der Mond)

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

p229-b: vi 'without'; p113-b: tridaśa '30, 30 gods, divine';

p121-c: Durgā, name of Shiva's wife; the terrible alter
 ego of Umā; p38-a: āt 'and'; p45-c: indu 'moon; *regress'

M-263 (p65, Corpus 1, MD)

Waddell 1929 (59) = p591 24.12.94-A KSchi


The third glyph is the cursing-glyph, see 'cursing' 5 pages.
 It is short for 2 equal signs: grāha graha = 'the beast
 may grasp' (beasts of prey, crocodiles, alligators).

nara vi grāha graha pad as plāvita
 man not by beast grasped, on foot *escaped deluge

Mann, nicht vom Biest erfasst, zu Fuß entflohen der Flut

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

p137-a: nara 'man'; p229-b: vi 'without, not';

p87-c: grāha graha 'beast may grasp'; p88-c: grāha m.
 'beast of prey: alligator, crocodile, serpent';

p152-b: pad 'on foot'; p189-b: plāvita nt. 'inundation,
 deluge'; cf.  = irrigation.

p33-c: as 'throw, cast', the same sign is also used to
 denote as 'to eat, take meat and drink, enjoy';
 the meaning 'eat' conveys here 'defeating (the deluge)'.

Waddell 1930 p43 Dig.10 *12.1

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

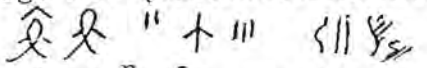
 vi-ra añja tridaśa₂ sindhu

the anointed hero of the thirty
 gods (and) the river
 der gesalbte Held der dreißig
 Götter (und) des Flusses

an alternative reading sounds: the colorless
 divine river' which makes no sense.
 Sanskrit-E.Dict. by A.A.Macdonell 1893, London:
 p293-c: vira m. 'hero, king, man of might etc.'
 p5-b: añja(s) nt. 'ointment, butter, cream';
 p113-b: tridaśa '30, the 30 gods, round number
 for 33, which nr. actually appears also';

*12.2

Sir J. Marshall / Waddell 1925 p19
 fig. XIV (discussed in EIS §41)

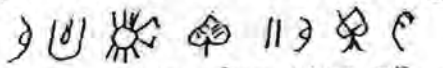
 25.12.94 KSchi
 śa-siⁿ āt dha-tri₂

Hasenstern (= Mond) und Nährerin ...
 hare-star (= moon) and the earth ...
 Sanskrit-E. Dict. A.A.Macdonell

p310-a: śaśin 'moon, containing a
 hare'; see M-703 (19.1.95)
 p38-a: āt 'and, then, also'
 p132-a: dhātṛ 'supporter (Brahma); dhātrī 'nurse, earth'

*12.3

Sir J. Marshall / Waddell 1930 p30
 (discussed in Entzifferung/EIS §44)

 25.12.94 KSchi
 mā-ga aṣṭa-aṅga KAVI Rā-ma RĀMA

half-moon of 8-limbed Venus + Rāma
 the bowbreaker ... / Halbmond der
 achtegliedrigen Venus + Rāma, der
 Bogenbrecher (see EIS §47)

Here the Rāma-logogram is phonetically explained - Rā-ma
 Venus in elongation shows a
 bean-shaped 'half-moon'.
 The octopus-glyph means Venus
 like the fig-tree-leaf that
 follows which reveals the or-
 bit of Venus around the Sun
 during 8 + 64 + 512 = 584 days

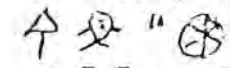
This seal should open the story
 scores of Rāma-seals do tell us.

It reveals the close interrelation between Rāma and
 planet Venus. I assume that in the period of Indus-
 valley-civilization planet Venus was considered a
 female deity as in Mesopotamia, Greece, Rome. Rāma's
 wife Sītā represented the goddess Venus, still trace-
 able in her name, from *aśita = IE okato, Lat. octo '8'.
 Sanskrit-Engl. Dict. by A.A.Macdonell, 1893, London:
 p227-b: māṣa m. 'bean'; p33-b: aṣṭa '8'; p3-c: aṅka
 m. 'mark, sign'; p4-a: aṅga nt. 'limb, member';
 p254-b: Rāma, Sītā-Rāma, hero of the Rāmāyana;
 o65-a: kavī adj. 'wise'; 'planet Venus'.



Helsinki 1327 *12.4

(Parpola 1975 p187)
 in EIS §48 misinterpreted)

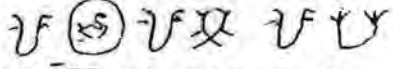
 *guided by beauty
 and the era
 ni śrī āt cakra *gelenkt von Schön-
 heit und der Ara

Skt.-E.Dict., Macdonell:

p146-b: ni lead, leading, guiding etc.; p38-a: at 'and',
 p321-b: śrī 'beauty, splendour, majesty'; also, 'then';
 p90-a: cakra nt. 'wheel, period, era etc.'

*12.5

Jansen, M. 1986 p23 (discussed in
 Entzifferung/EIS §49, here improved)

 25.12.94 KSchi
 vi-ĀTI vi-sara vi-gau } earth
 going beyond, without sea, without
 hinübergehend (= sterbend), ohne See,
 ohne Land

The passage into another
 world cryptographically
 written by using the name,
 in rebus, of the waterbird
 āti (Lat. anitra/Ente).

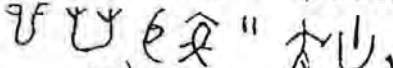
Sanskrit-E.Dict.Macdonell

p302-a: Der Ausgräber
 vyatī- paasDarya Ram Sahni
 beyond in Mohenjo-Daro

p279-b: vi 'without!'; p340-b: sara 'sea'; p26-b: gau } earth



M-239 (p59, Corpus 1, Mohenjo Daro)

 25.12.1994 KSchi
 12.6

vi gau ma śa āt nara-bha

no speech (= no secret): my sharp will to gain
 then (I am) a man of splendour

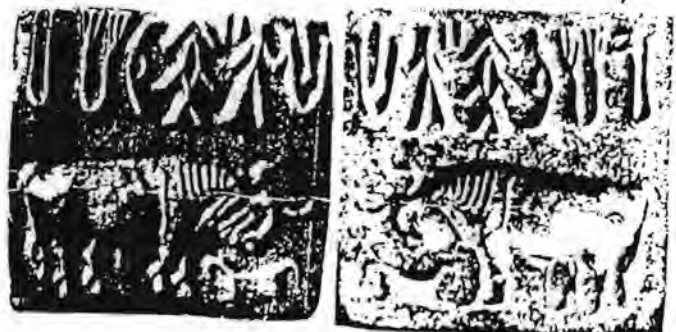
*Ich sage es offen: mein scharfer Wille zu gewin-
 nen, dann bin ich ein Mann des Glanzes

The bison picture and the legend of the seal are in agreement. The redundant: bull, without cows being
 sharp = dangerous.

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

p273-b: vi 'without!'; p26-b: go = 'gau 'cow' speech
 p209-b: bhr, bhar 'bear, carry!'; bharan 'carrying'

p310-c: śa 'sharp will to gain'; p38-a: āt 'then';
 p157-a: nara 'man!'; p201-a: bja 'shine, splendour';



*13.1

VII

Sir J. Marshall / Waddell 1930 p30 Fig. (discussed in Entzifferung/EIS §55)

⊙)) Q u u ⊙

26.12.94 KSchi

agha pā-siⁿ hasta Umā

bad noose holding hand of Umā
böse Schlinge haltende Hand der Umā

= mischievously, a noose-holding hand
Sanskrit-Engl.Dict. by A.A. Macdonell:

p3-a: agha nt. 'mischievous, guilt';

p162-a: pāsin adj. 'having a noose';

'bird catcher'; pāsika m. 'trapper', epon. of Varuna'

p376-b: hasta m. 'hand; care, help

p55-a: Umā, 'wicked wife of Shiva'.



*13.2 p350-c: sindhu 'river'.

Sir J. Marshall / Waddell 1930 p88 Fig. 1 (discussed in EIS §58) 26.12.94

Y ⊙ ⊙ ⊙ ⊙ ⊙ ⊙ ⊙ ⊙ ⊙ ⊙ / sindhu
u-ranga RAMA vi-iṣ-JAN-iṣ pi-sara āt

the snake, Rama's poison-lady (= sup-
plier) (dwelling) in sea and near
river / Schlange, Ramas Gift-dame
(Giftlieferantin) vom Meer u. Fluß

Sanskrit-Engl.Dict. Macdonell

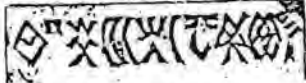
p55-a: urāga m. 'snake';

p254-b: Rāma, = Rāma-Sītā,

hero of the Rāmāyana, the breaker of Shiva's bow'

p291-b: viṣā nt. 'poison'; p98-c: janis 'woman, wife';

p162-a: pi- (= api-) 'near'; p340-b: sara 'sea';



Helsinki 3439 + 3862 *13.3
(Parpola 1975 p203.)

cf. also *11.4 = Helsinki 3243

here repeated:

... catvara ka-vi below: short-
reverse: tree-horned bull
reverse: fig-
... catvara ka-vi tree-leaf

... the four (positions) of Ka-vi = planet Venus
... die 4 (Positionen) des Planeten Venus

The 2 short
horns ren-
der the 2
sickles of
planet
Venus

As seen below, it is Parpola (1975 p203)

who committed an error. For whatever reason he assumed the original writing as running in the wrong direction and he therefore 'normalized' the rendering. His 'worsening improvement' (= Verschlimmbesserung) affected a most important text concerning the brightest star, planet Venus, in Indus language Ka-vi, = Sanskrit (Macd. 1893 p65-a) kavi 'wise' and 'planet Venus' which appears again on the reverse side of the 2 tablets 3439 and 3862 as the fig-tree-leaf of which the contours depict the planet's orbiting around the Sun (upper and lower conjunction, Eastern and Western elongation).

(N.B. in the case of these two texts, the exceptional direction of writing, from left to right, has been normalized here)

Parpola
3862
+ 3439



M-256 (p63, Corpus 1, Mohen.) *13.4

Sir J. Marshall, M.R. 531 / Waddell 1925 p18 Fig. III (discussed EIS §66)

⊙ ⊙ ⊙ ⊙ ⊙ ⊙ ⊙ ⊙ ⊙ ⊙ 26.12.94 KSchi
= 9

" AUṢA " śi-ghra carana, ma dvā

VEGETATION, rapidly coming. month 2

FLORA, schnell kommend, Monat Nr. 2

Sanskrit-E.Dict. Macdonell:

p60-b: oṣa-dhi (ayasa-dhi =

nourishment containing)

'plant, herb, medicinal

herb' here: vegetation;

p315-a: śighra 'quick, swift';

p92-b: carana 'going, coming etc.'

p225-a: mādava adj. 'belonging or related to spring,

vernal spring, month no. 2, = April/May; see EIS §66.

[This seal confirms that New Year was celebrated in March (beginning 21st vernal equinox, like Old Iran)]



*13.5

Brockhaus -Enzyklopädie 1990 Bd. 9,

p477 (from Mohenjo Dara) 26.12.94 KSchi

(discussed in EIS §69, here improved)

⊙ ⊙ ⊙ ⊙ ⊙ ⊙ ⊙ ⊙ ⊙ ⊙

*DURGĀ ru-ṣā sara-śī-ra bharat^t ya-..

DURGĀ in rage, sea-harassing, brings
exit / DURGA, in Wut, das Meer
peitschend, bringt den Abgang

Macd.: p121-c: Durgā, goddess

p256-c: ruṣā f. 'anger, wrath'

p340-b: sara 'fluid; *sea'

p315-b: śira 'pointed, sharp'

p209-b: bhr

'bring, offer'

bharat^t/bharat

'she brings'

p26-a: a-ya-

'going, exit'.

Harappakultur:
Specksteinsiegel
aus Mohenjo-
Daro mit einem
Einhorn und Zeichen
der Indus-
schrift; 3. Jt.
v. Chr. (Kara-
tschi, National-
museum)



*13.6 a pictorial bilingual

Doblhofer, Ernst, 1953² (Reclam) p306
(discussed in Entzifferung/EIS §85)

⊙ ⊙ ⊙ ⊙ ⊙ ⊙ ⊙ ⊙ ⊙ ⊙ 26.12.94 KSchi

EKA cakra.a-kṣi gau-ṣa GŌ-TRA

one rolling-eyed bull's cow-family

eines rolläugigen Bullens Kuh-familie

Sanskrit-E.Dict. Macd.

p57-a: eka 'one';

p90-a: cakra 'roll'

p2-b: aksi nt. 'eye'

cf. calākṣi 'rolling

eyes', varia 11;

p86-b: go/gau 'cow'

Aryan gauṣ 'bull'

p86-c: gotram nt.

'cowshed, family'

picture of Zebu-bull



M-117 (p41, Corpus 1, Mohenjo) *15.1,

28.12.94 KSchi

ni-a-lu-bha śī triloka 12 āt rta
he not wishing storm in world
of 12 *activities and established
order / niemand wünsche sich
Sturmzeit in der Welt der 12 *Ak-
tivistäten und etablierten Ordnung

first glyph is almost
illegible: Macd. p44-c:

gir- 'not'; p264-a: lubh- 'desire'; p315-a: śī
'be cold'; p113-a: triloka 'world'; p127-c: dva-
daśa '12'; p57-a: rta 'established order'.

M-158 (p48, Corpus 1, Mohenjo) *15.2

28.12.1994
tri₂ śaś su-carana

three times punishing
is a good method /
dreifach bestrafen
ist eine gute Methode

śaś 'six' is in rebus often used
to denote śa- 'to punish' and in Turrows Cave texts
to denote also śaś- 'to announce' (for Mercury)
Here is punishing a reading that makes good sense.

Sanskrit-E.Dict. Macdonell 1893: p113-a: tri 'three';
p324-b: śaś 'six';
p351-b: su- 'well-, good'; p92-b: carana 'going, conduct';
p352-b: su-carana, carita 'good conduct, virtuous actions'

M-172 (p50, Corpus 1, Mohenjo) *15.3

28.12.94 KSchi
Parpola 1975, pp
u NAVA śi-ki-ya [194 and 203 = 1071] MSIS

oh, the nine suspended ones
oh, die 9 Aufgehängten
(bound by aerial cords to the polar
star: sun, moon, planets; Dowson, J.
1950, p293) See Entzifferung/EIS
§25.a-f for many details.

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

p47-a: u 'oh' interjection; p137-b: nava 'nine';
p313-a: śikya 'suspended by strings' - the stars/planets
here in a text of enormous cosmological importance: it
refers to the proto-world-giant whose head is the sky
and whose body is the earth. The eyes of the lice/pearls
held by his head-hair are the stars. This is Protogram



M-241 (p60, Corpus 1, Mohenjo) *15.4

28.12.94 KSchi

NARA vi-ra-añja vi-āja, jara

man without color; tricks, beware!
Mann ohne Farbe: Betrug, Vorsicht!

(no color = grey, see elephant)
Sanskrit-E.Dict. Macd.: p157-a: nara 'man'; p279-b: vi,
p249-b: rañja- 'colour', no-color = grey; 'without';
p303-c: vyāja(na), vyāja m. 'deceit, fraud(ulent)'.



M-243 (p61, Corpus 1 Mohenjo) *15.5

28.12.94 KSchi

dhana kṣa-TRiYasia RĀMA plāvitam

the wealth of warrior Rāma: a flood
Reichtum des Kriegers Rama: Flut

Macd.: p129-a: dhana nt. 'chattel, goods, wealth';

p77-c: ksatriya m. 'ruler, warrior, man'; p254-b: Rāma
hero of the Rāmāyana;

p189-b: plāvitam 'flood'.



M-95 (p37, Corpus 1, Mohenjo) *15.6

28.12.94 KSchi

tra₂-tri, āt nara-kumbhī sva

protector and man offering himself
Beschützer und Mann, der sich

selbst opfert Sanskrit-E.Dict Macdonell:

p113-a: trātr 'protector'; p38-a: āt 'and, then';
p157-a: nara 'man'; p70-b: kumbhī 'sacrific. vessel';

p369-c: sva 'own, self, himself'

protector awarding
generous engagement



M-276 (p67, Mohenjo Daro) Co. 1 *15.7

28.12.94 KSchi
picture of rhinoceros

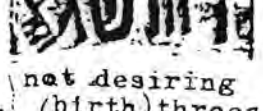
ni-lu-bha-āvi

Macd. p141-c: nīr-/ni- (-nis-)
'no, not, non-' or sheep?

p264-a: lubh- 'desiring'

p42-c: āvi f. 'pain, pl. throes'

Many seals are messages of
which the impressions could
be sent to selected persons.,
e.g. those beginning with 'come
'/komme! (23.12.94: come, but
behave nicely: M-114 22.12.94;
come, but then 7-fold hand-in-
hand. The message in reference
here says: (be sure, we don't)
desire any (birth-)throes. At
that time, there were no shops/
stores selling pre-printed cards.



not desiring
(birth)throes