

Devouring beasts ('crocodiles' ...)
at sea/in the ocean. Perishing
was a divine verdict.

Helsinki 3428-A/B (in Parpola 1994
p194-a, Fig.10.22, A + B, fish-shaped
Tablet from Harappa) 24.4.95 KSchi



Fig. 10.22. A fish-shaped tablet (3428) from Harappa, incised
with an Indus inscription. Note the eye consisting of a
dot-in-a-circle. Drawn after Vats 1940: II, pl. 95, no. 428.

The text is, rather punningly, ambi-
guous, or oracle-type structured
to make sense, so or so.

A) kumbhī-ra ra mi-n^{au}  (0)

- (1) crocodile possessing two fish
- (2) vessel giving (= rara) two fish
- (3) crocodile holding lost ship.
- (4) offerings-giver giving two fish,
and even more readings

B) ni-śi mi-n^{au}  (0)

- (1) at night sinking ship
- (2) at night two fish
and even more readings.

Here a graph-group:  

svar 'Sun'  | locana 'eye' 

nu 'now'  | n^{au} 'ship' 

ásru 'tear'  >  2 eyes +
2 tears

(all are being used in rebus phone-
tically, including cakra  etc.)

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

kumbhī f. 'pot, jar, pan' = p70-b, see (25.04.95)

p70-b: kumbhīra, kumbhīla m. 'crocodile'

p248-a: ra, -ra 'possessing, producing'

p252-b: rā (1) 'give, grant, bestow'; (2) 'bark';

p229-a: mīna m. 'fish'; dual mīnau '2 fish';

p229-a: mī (passive) 'disappear, be lost, *sink';

p148-b: nāu f. 'ship'; see picture of ship with
legend, ... nau nau ... = 'ships' (pl.)

p147-a: nu 'now'; p144-b: niś f. 'night'

with ni-śu = niśau 'two nights'

p371-b: svar m. 'sun'. IE svel-, Latin sol, cf.
lat. Aurelius from *a-svelyos, Skt. sūrya 'sun'.

For a rebus see (1.5.95) burden (1), Hls.2519.

p265-b: locana nt. 'eye'; synonym. aksi, akṣa;

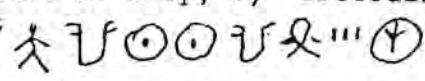
p33-a: áśru nt., m. 'tear/trāne', in rebus

á-śruta- 'unheard'; see M-82, (24.4.95).

Remember: the approx. 8 fish-shaped graphs do
all refer to phonetic syllables or terms beginn-
ing with a sibilant (ś-, s-). The lexeme Skt.
matsya- 'fish' did not turn up so far.

M-1429" (p194, Corpus 2, Moh) *132.2

Sequence: 24.04.95 KSchi

A) picture of ship, B) *crocodile fish
C) text 

Meaning: A) the beautiful ship

B) got lost as prey of alligators or
crocodiles, cf. left side of this
page with the ambiguous fish-text

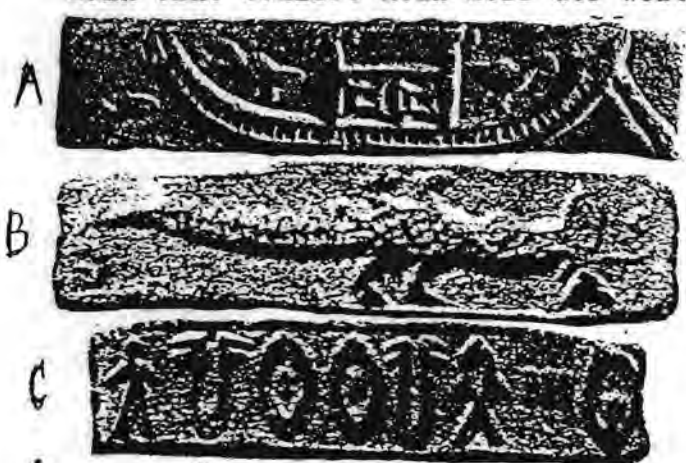
A) kumbhī-ra ra mi-n^{au} mīnau (dual)

C) conclusion/epilogue: 'two fish'

NARA vi nau-nau vi śi-tri, triloka

= man without ships no lord of world

Mann ohne Schiffe kein Herr der Welt



ABC = Parpola 1994 p14, 180, 215: moulded terracotta amulet
from Mohenjo-daro (M-1429). After Dales 1968: 39, 3-sides
of a triangular prisma showing A) a ship with a rectangular
cabin with *direction crows; B) alligator; C) text.

The three sides of the prisma do form
a narrative unit revealing the impor-
tance, and the risks, of seafaring
and/or river navigation. The final
statement: 'a man who has lost his ships
is no longer lord of the world' makes
us think of almost trans-oceanic ex-
ploits. I assume that the Indus-cap-
tains could speak the closely related
Iranian tongues (including Sumerian
which I have proved to be a SW-Iranian
dialect) so that it were the Indus sai-
lors who introduced into Egyptian
of the Pyramid texts the large amount
of Sumero-Iranian lexemes and morphs.
Mixed crews contributed accordingly.

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

p757-a: nara m. 'man'; p279-b: vi 'without';

p148-b: nāu f. 'ship, boat, skiff'; p147-c: iś-i-tr 'lord'

p113-c: triloka 'the world = the three-worlds (heaven,
lower regions, earth)'; the initial i- of Skt. iśitr
is contained in the preceding vi (= sandhi) = vi.i-śitr.
it is a frequent way of writing, cf. e.g. M-1442.

Kurt Schildmann
Bonn, 02.10.1995-B

Indus Script Deciphering Pictorial Bilinguals

Six 'pictorial bilinguals' are found among the copper tablets and studied. Some texts make me think that the term

dog refers also to "underdog"-men. The different contexts which mention sheep, goats etc. confirm the validity of the translation.
dog
bitch, hunt
(2)

M-945 (p91, Corpus 2, Mohen.) *83.2

U)) Q a message sent to 06.03.95 KSchi
vi-pa suⁿ a soldier as token of disqualification.
trembling dog
(= a coward) Macdonell:
p285-b: vip- 'tremble';
p316-c: sun- 'dog', suni f. 'bitch', sunaka 'little'
This seal was perhaps the property of an army chief.

copper tablet picture with legend

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

6x
22.12.94
-Uma
(25) u švan ru-šā suⁿ ša(-šā) (ša-)

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: švan 'dog';
p256-c: rušā f. m. 'rage'; p316-c: sun(aka) 'Hünd(chen)';
p310-a: šāsa 'hare'; p366-a: sōma m. 'extracted juice of the soma plant; drop in the sky; moon (hare-star)';

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'
3x Q) p5-a: aja f. 'goat'; reverse: šva-iš 'dog', 'urging'.

M-311 (p77, Corpus 1, Moh.) *104.7

27.03.95 KSchi
*7 x 8 bharait švā
*7 x 8 (days) & the dog brings
forth young
*7x8 und Hündin
wirft Junge

Sanskrit-Engl. Dict. Macdonell:

p38-a: āt 'and, then, also';
p209-b: p209-b, bhr, bharati
'brings, gives birth';
p323-b: švā 'dog', švana f.
'bitch' (cf. Venus 2 cow-
pregnancies = 584 day-year;
Planet Mercury: 2 bitch-pregnancies: 116 day-year).



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

U) Q X Q X " X Q
vī-ra GRHA -sāra suⁿ šā āt
DHANVIN ratha 23.03.95 KSchi

hero's home-power: dogs sharp and
certainly ARCHERS, war chariots
des Helden Hausmacht: scharfe Hunde &
gewiB, 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: sun- 'dog', suni 'bitch';
p310-c: šā 'sharp'; p38-a: āt 'and, then, also';
p250-b: ratha m. 'car, 2-wheeled war chariot';

copper tablet picture with legend *8.5

+ Parpola, A. 1975 p198, Line ((28)

22.12.94
1994
(28) u pañca a-rṣa-rṣa 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)rṣa 'man'; p306-a: śaktidhara
2x Q) p57-c: (a)rṣa 'man'; p306-a: śaktidhara
śva-iš-nu 'dog-seeking-already'.

The word sun 'dog' seems also to mean 'hunting', cf. Engl. hound/hunt and Greek *kynos 'dog', kyn-ēgē 'hunting'; in Indus lgge: maha-šun BIGDOG

2 BIGDOG tablets in bas relief
H-762-A (p323 Corpus 2, Harappa)

*115.6
7.4.95

maha-šun sara_aṅga

big dog (= hunting) + arrow-bow
großer Hund (= Jagd) + Pfeil+Bogen

Sanskrit-Engl. Dict. by Macdonell 1893:

(as in Greek and Germanic, the dog-
word IE kun-, kyon- is also used to
denote 'hunting'; see below,
p312-a: śārṅga - śāra-anga 'bow'.

H-763-A (p323 Corpus 2, Harappa)

*115.7
7.4.95

sapta (aha) vi ma^m maha-šunⁿ ing')

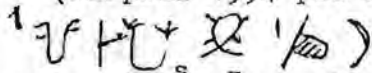
7 (days) without my big-dog (=hun-

Sanskrit-Engl. Dict. Macdonell 1893:

p347-b: sapta '7', p36-b: aha 'day';
p279-b: vi 'without'; p218-c: mama 'my';
p220-c: mahā 'big'; p316-c: sun- 'dog'
cf. suni f. 'bitch'; big-dog = hunting



Helsinki 1108 4.7.95 *203.3
(Parpola 1994 p80-a') this text is not
entirely clear

1 

vi as gau^s sara a-bhar-is

without throwing a bull he offered
ohne einen Bullen zu werfen opferte

Macd.1893, p279-b: vi 'without'; p33-c: as 'throw';
p86-b: go/gau^s 'bull'; p348-b: sara 'power';
p209-b: bhr 'bring, offer', ā-bhar- (aorist);

2 M-1103 (p116, Corpus 2, Moh.) *85.5,
08.03.95

a-cakra kṣi^t gau-s(i) goṣṭha. KSchi

the non-vehicle(-drawing) King's
bull cow-family

der kein Fahrzeug(-ziehende) Königs-
Bulle (und) die Kuh-Familie

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

p1: a- before consonants, an- before vowels: neg.prefix;

p90-a: cakra

'wheel, car'

p78-b: kṣi^t 'king

'ruler, dweller'

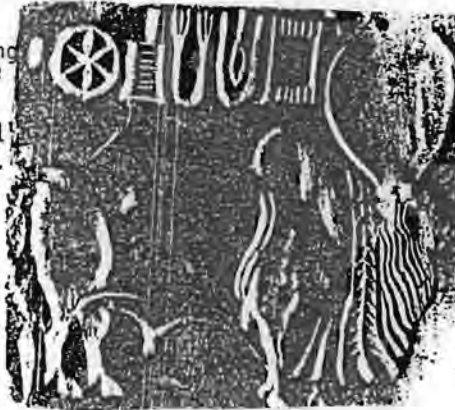
Sanskrit gauh

Aryan gau^s 'bull'

p87-b: goṣṭha m.

'cowshed, *fa-

family of cows'



H-411 (p268, Corpus 2, Har.) *94.4
17.03.95 KSchi

3 

vi-a-as-sara aⁿ-artha

no provisions (is a) disadvantage
keine Vorkehrungen (ein) Nachteil

Sanskrit-Engl.D.Macdonell:

p279-b: vi 'without';

p13-a: an-artha 'disadvantage

p44-a: ā-sara m. 'a naturr-

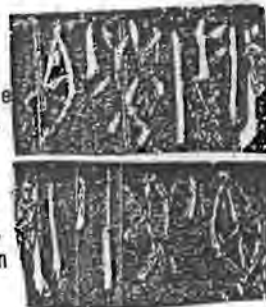
al ally; heavy shower'

or Stchoupak et alii 1932:

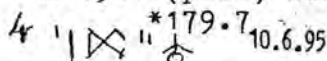
pp128-a: ā-sara m. 'provisi-

ons; averse (aussi fig.)'

read: *measures of precaution



M-1381 (p181, Corpus 2, Mohenjo D.)

4  *179.7 10.6.95

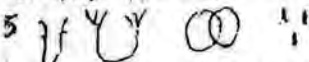
*a as carana at

UNCLEAR



82 texts reveal that a-, also in
some cases -a, is denoted normally
by a raised ' , but also affixed.

H-469 (p280, Corpus 2, Har.) *110.2
2.4.95, KSchi

5 

vi gau aña.a-at-a

without cow, cream/butter has gone
ohne Kuh, Sahne/Butter ist weg

Sanskrit-Engl.Dict.by Macdonell:

p279-b: vi 'without';

p86-b: gau/go 'cow' (bovine, and
elephant-cow).

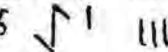
p5-b: aña, añas nt. 'ointment,
cream, butter, smear (which de-
ters dangerous beasts)';

p5-c: at, āta 'go, wander, roam'

*ā-atat 'he has gone';



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

6 

āsu-a ru

horses neigh

Pferdewiehern

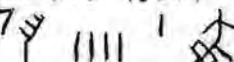
Macd., p33-a: āsua m. 'horse' *ekvo-

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



Was depicting
horses subject
to taboo, they
being divine?
Reading 'horse'
is times poss-
ible.

M-385 (p95, Corpus 1, Mohenjo Daro)

7 

31.12.94 KSchi

u catura-a bandhya

The -a behind catūr
'four' makes sure that
catūra 'clever'

oh, the clever criminals ! is thought of
oh, die schlaunen Kriminellen !

Sanskrit-Engl.Dict. by

A.A.Macdonell 1893 London:

p47-a: u 'oh' interjection;

p91-a: catura 'quick, swift,

dexterous, clever, crafty'

here the numeral four - catūr has been used in rebus;

p192-b: bandhya 'deserving to be fettered/imprisoned'
(interpreting the pictogram).



copper tablet picture
with legend

+ Parpola, A. 1975 p198, Line((28)

8 

22.12.
1994

(28) u pañca a-rṣa-rṣa ŚAKTI-DHARA

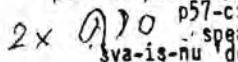
oh dispersed (are the with-dog-
- hunting) spear-bearers

oh, zerstreut (sind die mit Hun-
den jagenden) Speerträger

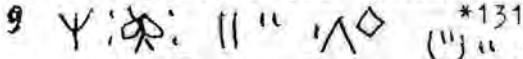
Sanskrit-Engl. Dict. by A.A.Macdonell 1893:

p141-c: pañca '5', means also 'extended';

p57-c: (a)rṣa 'man'; p306-a: śaktidhara
'spearbearer'; curlglyph: sva/sva 'dog'.
sva-iṣ-nu 'dog-seeking-already'.

2x 

C-24 (p333, Corpus 1, Chanhujō-daro)

9  *131.5
tris₂ "Rāma" rā at a-kar-ya
..... kumbhī-ra-ra p70-b: kumbhira
crocodile

threefold 'Rāma' is giving, and not
to be done (is feeding) of croco-
diles / dreifach gibt Rama und
nicht muß erfolgen (die Fütterung)
der Krokodile

Sanskrit-Engl. Dict.
Macdonell 1893:

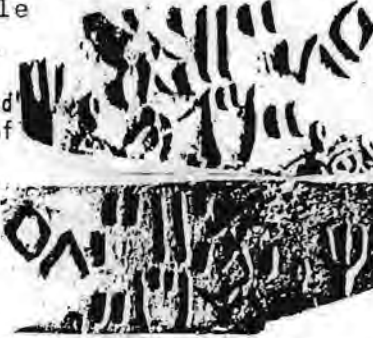
p114-a: tris '3-fold'

p254-b: Rāma hero of
the Rāmāyana;

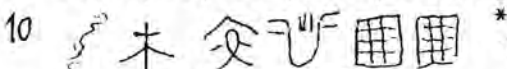
p252-b: rā 'giving'

p38-a: āt 'and';

p72-a: kr, karya, a-
not to be done.



M-633 (p16, Corpus 2, Mohenjo Daro)

10  *150.1
... a.dhā^s śa-vā^s r̥sa-r̥sa
/roes

... below the corpses of the he-
... unten die Leichen der Helden



Macdonell 1893:

p9-c: adhās adv.
below, on the
ground, downwards, to hell;

p310-a: śava m. nt. 'corpse'; p57-c: r̥sa 'bull, male'

Note that in Sumer./Akkad. ursag/uršannu means
'hero', Lowland form of OPers. aršan 'hero'.

Helsinki 1016 28.6.95 *197.3

(Parpola 1994 p116) Unicorn Bull

11  -s

*divya cakra, u, a-dhā^s śa-vā^s
r̥sa-r̥sa

Skt. r̥sa 'bull, *hero' has a
cognate in OPers. aršan 'hero'

under the ce-
lestial wheel oh, on the ground,
corpses of heroes

Unter freiem Himmel, oh, am Boden,
die Leichen der Helden

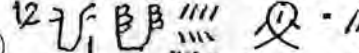
cf. Greek en-diFon 'in open air'
Indo-European (IE) div- 'sky'

Macd. 1893, p120-a: divya 'celestial' plus p90-a:
cakra 'wheel'; p47-a: u 'oh' interjection;

p9-c: adhās 'below, on the ground'; p310-a:
śava m. nt. 'corpse'; p57-c: r̥sa 'bull, *hero'

Note that in text 10 and 11 the
term adhas 'below, under'
(IE ndhe-r-, comparative ndhe-r-
yos, whence Latin infe-r-ior)
is not written '† (as it should)
but on symmetrical grounds †

M-397 (p97, Corpus 1, Mohenjo Daro)

12  1.1.95 KSchi
vi a-ghi-r^ai li-l^ai^a śrī

a not. smell-deprived flirting beau-
nicht duftlose kokettierende Schönheit

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

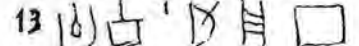
p279-b: vi 'without';

p3-c: a-ghreya 'Not to be smelt'

it follows three times ri/li; the first ri is -ra;^a
belonging to a-ghi-; the other two serve to denote

p267-b: lilaya etc.; p321-b: śrī f. 'splendor, beauty'.

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

13  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)

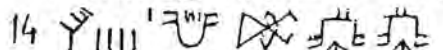
p55-a: urā f. 'sheep';

follows a new sign, = ?

p223-c: maṁsa nt. 'flesh, meat' = □ ?



M-1262 (p159, Corpus 2, Moh.) *32.6

14  See the indivi-
dual lexemes.

u catura ā-vā pari-carana

oh, rapidly, blowing, śvan śvan

running around, the dogs 14.1.95

oh, schnell, schnaufend, herum-
rennend, die Hunde (die Satelliten)

Cf. Odip/Wodan's 4 dogs/Jupiter's 4 moons (ten)

Macd. p91-a: catura 'quick'; p274-c: ā-vā 'blow upon'

p154-c: pari- 'around'; -carana 'attendant, servant';



*Hirt, Hermann: *a-śavana 'anliegend, girdle' - Ocean;

Stichoup. p125-a: ā-vā- 'souffler vers/blow towards'

satellites/dogs/ocean, IE ō-kewanos, and moons, all
circling/orbiting the main body/center.

See Text 7

3
a, -a
Phon.

Kurt Schildmann
21.03.1997 Bonn

Indus Script Deciphering ISD
Vol. II, Phonetics, Fasc.1

a-, -a

H-6 (p162, Corpus 1, Harappa) *62.6
19 H D 11 29 9 13.02.95 KSchi
āra-dhana A-la-kā yā^{na}

ore-wealth of Alakā disappearing
der Erz-Reichtum von Alakā schwin-
dend (Kubera = Alakā, mythical
town in the Himālaya mountains)

Sanskrit-Engl. Dict. Macdonell 1893: p41-b: āra m.nt. 'ore';
p129-a: dhana nt. 'wealth'; dhanus 'bow' in rebus;
p28-c: Alakā f. 'name of Kubera's city and of a city
in Niṣadha'; *? previously *ara-ka 'ore-place';
p243- yā 'move, go, walk'; p244-b: yāna 'going';

For more see
John Dowson
1950 p173 sub
Kubera (= Kubera)



62.6 below: A-la-kā : Parpola 1994 p231 sees
no difference between (my) ki and ka, since
M-172 has śi-ki-ya 'suspended' against A-la-kā:
[ki/ka] ka

16 M-1169 (p135, Corpus 2, Moh.) *88.7
[characters] 11.03.1995
śi-dha āt mi-KUṢ-is GOTRA-ra
a-lu-bha śi-ra because of 'head' a pictorial bilingual
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';



Monster with 3 heads

M-1052 (p105, Corpus 2, Mohen.) *84.7
17 [characters] 107.03.1985
*sa-taⁿ vi śi-ra Umā a-kṣi bi^{ndu}
āt DEŚAKA p125-a: deśaka 'instructor, teacher';
a *district without head, Umā's eye-
drops and a DIRECTOR ...
ein Distrikt ohne Chef, Umās Augen
Tropfen, und ein DIREKTOR ...
Sanskrit-Engl. Dict.
Macdonell 1893:
p335-b: sam- 'together';
p166-b: tan- 'extend';
p279-b: vi 'without'; p313-c: śira nt. 'head, chief';
p55-a: Goddess Umā; p2-b: akṣi 'eye'; p196-a: bindu 'drop'



Of enormous frequency II-3
is initial a- in Sans-
krit normally (privative, aorist,
augment), but the Indus texts'
telegram style does reduce it.

M-23 (p14, Corpus 1, Mohenjo Daro;
18 [characters] 22.1.95 KSchi



vi-kara ata-ta ni-śi śa a-ma
aṅja-as sindhu ṣaṭkarman bharat

no work: in abyss of night; him who
correctly (works) River(-God) the
six Brahman-activities concedes

Nicht-Arbeit: in Abgrund/Nacht; dem
korrekt (Arbeitenden) der Fluß
(-Gott) die sechs Aktivitäten des
Brahmanen gewährt.

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

p279-b: vi
'without'
p66-c: kāra
making, produ-
cing, performi-
ng
p5-c: ataṭa a
precipice, abyss
p144-b: niśi-
'night'
p324-a: sa m.
śa f. 'This,
the' (article)



p24-c: ama 'pronominal stem: this, he' 1932,
Dictionnaire Sanskrit-Français par Stchoupak et alii
p9-b: aṅjaś adv. 'correctly; tout droit; at once'
p748-b: ṣaṭ-karman- nt. 'les 6 activités pernises
à un Brāhmane; m. 'qui exerce les 6 activités
Brāhmane; ṣaṭ-karma-vant 'idem'.
p538-a: bhr 'porter, ... offrir (bharati 'he offers')

H-200-A (p212, Corpus 1, Harappa)
19 tablet in bas relief *144.1
6.5.95

vi-śa a-kara sāra Or 'the poison
he made powerful
the house he made (one of) power
das Haus machte er kraftvoll

A.A. Macdonell 1893 Lond
p289-c: viś f. 'homestead'
p72-a: kr- 'make, do', cf.
Sum. a-gar = a-karat
(a-Aorist) 'he made'
p348-b: sāra m. 'power'

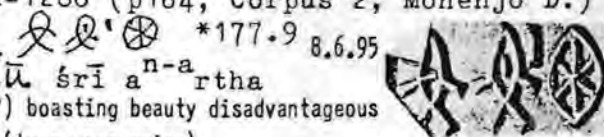
The reading ist not cer-
tain because the sign
following vi- ist strangely
written as never seen else-
where



M372 (p93, Corpus 1, Mohenjo Daro)
20  15.12.1994
vi trā-tra HOLDING avi aⁿ-a^rtha^{01.4}

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

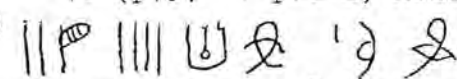
Sanskrit-English Dict. by A.A. Macdonell, 1893, London:
p279-b: vi 'without'; p113-a: trātr 'protectpr'; the
glyph that follows is rare, it should mean 'keeping';
p30-c: avi m. 'sheep'; p13-a: anartha m. 'disadvan-
tage, damage etc.'.
(not so much goats, mainly sheep herds
are mentioned)

M-1286 (p164, Corpus 2, Mohenjo D.)
21  *177.9 8.6.95
śū śrī aⁿ-a^rtha
(?) boasting beauty disadvantageous
(terms recurring)

22 H-7 (p163, Corpus 1, Harappa) *62.3
13.02.95 KSchi
aⁿ-mā punar t^{au}-a IRRIGATION KHANITRA
new-moon-night-after thou (must
start with) irrigating, ploughing
nach der Neumondnacht du (beginne
mit) Bewässern, Pflügen

The archaic rule in all continents: planting etc. at
crescent moon-time

Sanskrit-Engl.Dict. by A.A. Macdonell 1893 London:
p25-b: amā f. 'night of new-moon';
p164-b: punar adv. 'back, home; again, anew etc.';
p114-c: tvam nominative sg. 'thou'; the irrigation
sign is recurring; extended  it means 'flood';
p55-b: urvara f. plough-land, *arvin 'plough' cf. Sum.
apin = a^rbin 'id.'
IE aru, 'scar or
a wound, Greek ar-
ory-, N-arbe-
khanitra 'spade'.

M-840 (p75, Corpus 2, Moh.) *28.8
23  10.1.95 KSchi
ra-bhasa ri-śa śuⁿ a-mā AJANA

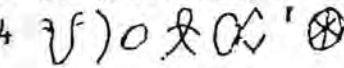
wild a male dog, at new-moon, in desert
wild, ein männlicher Hund, bei Neumond
in der Wüste

Sanskrit-Engl.Dict.Macdonell:
p251-b: rabhasā adj. 'fierce, impetuous; ardent, eager for'
p57-c: rśa m. 'bull, male, man'; normally being  'moon'
p316-c: śun 'dog', śunī 'bith'; p25-b: amā f. 'night of new'
p5-a: ajana nt. 'desert place'; -irina^a a gruesome
warning



Indus Script
Deciphering
Volume II
Phonetics
Fascicle 1

a-, -a II-4
Syllabically
final -n is not
denoted. Cf. a- = sⁿ-

M-57 (p48, Corpus 1, Mohenjo) *51.3
24  02.02.95 KSchi

vi-iṣ-nu śu-anga a-cakra

Vishnu's beautiful body (is) not
(subject to) cycles

Sanskrit-Engl.Dict.Macdonell:
p292-b: Visnu m. (10 lines)
p370-a: svanga 'having a be-
autiful body, fair-limbed'

Stchoupak 1932 Paris: /Roues
p7-b: a-cakra 'dépourvu de
(I propose: outside of
world-ages/Weltzeitalter).



M-36 (p19, Corpus 1, Moh.D.) *112.1
13.02.95 KSchi
EKA vi laucana gotra-śi-ra^{4.4.95}
mahīya prosperous
25 āt bhar^ai^t iṣ-mi a-mahīya Stchou.

once away the eye of the clan-head
then the storm brings distress

einmal fort das Auge des Clan-chefs,
dann bringt der Sturm Notzeit

Sanskrit-Engl.Dict. by A.A. Macdonell 1893 London:
p57-a: eka 'one, alone' *once; p279-b: vi 'no';
p265-b: locana nt. 'eye'; p86-c: gotra nt. 'clan';
p313-c: śira, śiras 'head, chief, captain';
p38-a) āt 'then'
p209-b: bhr,
bharati 'he
brings';
p46-c: iṣmin
'stormy';



28.3.95 Harappa *105.1
Müller-Karpe 1974, T.722
26 > Heinsohn, G., 1991, p82, and EIS
\$87, here improved

āra-dhana a.la.kā yaⁿ 28.3.95 KSchi
ore-wealth of the (town of Kubera)
= Alakā (a mythical town in
the Himalaya) has gone
(Stchoupak, N. 1932 p82-b)

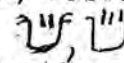
Erz-Reichtum der Stadt Alakā ist
vergangen Sanskrit-Engl.Dict.Macdonell:
(The same text has already been studied sub H-6
dated 13.2.95, *62.6) Note that the sign Hara is
a variant of H ara/ala, recurring elsewhere)
p129-a: dhana 'wealth'; p28-c: Alakā, s.above.
p41-a: āra nt.m. 'ore'; p244-b: yā- 'go. move'.

See Text 15

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18.01.1995

Vol. II, Phonetics, Fasc. 1

vi 
va 
a- affixed
e.g. 
carana = 

vā, va.a-  a- -a
and sometimes ava II-5

= carana.a- In many cases does sy-
often a-'privative' labically final -a
(- Macd. p1-a) and -a in sandhi co-denote the
- prefix/prepos. (p36-a) initial a- that follows.

M-394 (p96, Corpus 1, Moh.) *36.1

27  18.1.95 KSchi
vi ghu a-rū-su
with no shriek in wounds
ohne Geschrei in Wunden

Sanskrit-Engl. Dictionary

Macdonell 1893, London

p279-b: vi 'without'

p89-b: ghu 'cry out, shriek'

p27-a: ārus nt. 'wound' correctly with loc.pl. -su.
The meaning: No lamentation when wounded (in battle).

M-1351 (p174, Corpus 2, Moh.) *36.2

28  18.1.95 KSchi
duṣ-carana.a-śa (or -sa, same)
bad conduct in the posterior region
schlechtes Benehmen beim Hintern

Sanskrit-English Dict.

A.A. Macdonell 1893:

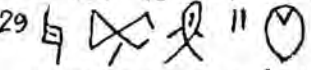
p123-a: duṣ- (indecl.)

'bad, ill, hard, un-'

Stchoup. p127-b: asa- m.

partie postérieure du corps, siège!

H-459 (p278, Corpus 2, Har.) *36.3

29  18.1.95 KSchi
duṣ-carana.a-śri at indu
bad conduct: mishap and lagging
Schlechte Führung: Unglück
und Zurückbleiben!

Sanskrit-Engl. Dict.

A.A. Macdonell 1893 London

p123-a: duṣ- 'bad, ill, hard, un-'

p92-b: cāraṇa- m., nt.

foot; wandering, course,

procedure; conduct, etc.'

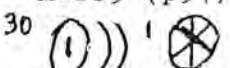
p33-a: a-śri f. 'mishap; God-

dess of misfortune'.

p45-c: indu m. 'drop; moon,

*daily lagging by 13°

M-205 (p54, Corpus 1, Moh.) *36.4

30  18.1.95 KSchi
aḡha pa aⁿ-artha
misdeed keeps disadvantage
Untat trägt Nachteil

Sanskrit-Engl. Dict., A.A. Macdonell

p3-a: aḡha- nt. 'mischief, guilt;

misdeed, wickedness; impurity'

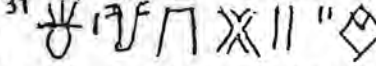
p158-c: pa- 'keep, follow, guard'

p13-a: anartha- m. 'disadvantage,

damage, misfortune, nonsense'.

(a-, an- privative prefix, = un-)

M-21 (p13, Corpus 1, Moh.) *36.5

31  18.1.95 KSchi
pad, a-vi-aja ta-ra at sindhu
on foot, no artificial ferry
and river(-trips)
zu Fuß, keine kunsthaften Fahren
Sanskrit-Engl. Dict. und Fluß(-fahrten)

A.A. Macdonell 1893

p152-b: pad 'on foot'

p107-b: tāra m. 'ferry'

p38-a: āt 'and, then'

p350-c: sindhu nt.

'river, water, ocean'

Dictionnaire Sanskrit

-français par N. Stchoup.

pak, Paris 1932

p706-b: vy-aja-

tromperie, subterfuge

ruse, simulacre

ifc.: fausse apparent

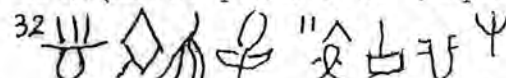
p96-a: a-vyaja- adj.

non artificiel, sans

artifice. Thus meaning: on foot, without technical de-

vice, such as a ferry or other river craft.

M-0 (cover picture of Corpus 1) *36.6

32  18.1.95
pad, a-ya catūr AJANA at śa-k.
on foot, marching in .sa-vi-tri,
four deserts and powerful sunshine
zu Fuß, marschierend in
vier Wüsten und starker Sonne

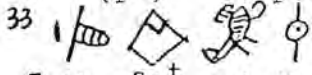
Sanskrit-Engl. Dict. A.A. Macdonell 1893, London

p152-b: pad 'on foot'; p26-a: āya m. 'going, course'.

p91-a: catūr 'four'; p5-a: a-janā nt. 'desert place';

p305-b: śak- 'have power'; p342-c: savitr 'Sun-God, sun'.

M-1 (p1, Corpus 1, Moh.) *36.7

33  18.1.95 KSchi
ā-bharatⁱ sindhu ULŪKA, GNA ity
it brings up the river death, fertil-
herbei bringt der Fluß Tod, Frucht-
barkeit

Sanskrit-

Engl. Dict.

Macdonell

p209-b:

'bring, bear,

carry, convey'

ābhr 'bring near, bestow'

fill; filled with'

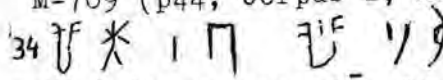
ā-bharati

'he brings near'

p350-c: sindhu nt. 'river, water, ocean'

p55-a: urŪka, ulŪka, ghŪka m. 'owl', symbol of death

Last sign: p87-b: gnā 'goddess', *vulva, *fertility

M-709 (p44, Corpus 2, Mohen.) *74.3
 34  25.02.95 KSchi
 vi JANI a-punar vā su-ma

without women, no return of the
 breath of flowers / Ohne Frauen
 keine Rückkehr des Hauchs der
 Blumen a philosophical statement

Meaning: without beautiful women no reproduction
 of beautiful maidens
 Sanskrit-Engl. Dict. Macdonell 1893: p279-b: vi 'with-
 P98-c: jani 'woman, wife'; p21-a: a-punar .. 'non-re-
 p214-c: vā 'blow (wind), *carry flavour'; -turn'
 p354-a: suma nt.

'flower', means in
 Indus texts also
 maiden, fiancée,
 bright moon, full-
 moon.

It will be remembered
 that the texts say:
 beauty is the purpose
 of the creation of
 the world.



M-39 (p20, Corpus 1, Moh. Daro)
 35  12.4.1995 *120.3

... bha -śa^d śā at a-puṁs catura

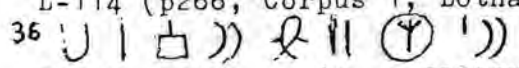
... vulva sharp then eunuch quick
 (co-relation 2 eyes : 2 eggs)

Sanskrit-Engl. Dict. by A.A. Macdonell 1893, London :
 p203-a: bhaśad f. 'buttocks, pudendum muliebri';
 p310-c: śā 'to sharpen' etc.; p38-a: at 'and, then';
 p21-a: a-puṁs 'no man, eunuch' (cf. puṁs);
 p91-a: catura 'quick, dexterous, clever, ingenious'
 written by using catūr '4' in rebus.

Note the new glyph a-puṁs
 'eunuch'; the picture
 represents 2 eyes standing
 for 2 balls, 2 testicles.
 Similarly constructed
 is aśru 'tear/Träne'
 (2 eyes + 2 drops).

As in Sumerian, a num-
 ber of glyphs suffe-
 red turning by 90°



L-114 (p266, Corpus 1, Lothal) *44.2
 36  26.1.95s
 IṢṬAY-as kṣa-pa śi-ra TRILOKA a-pa
 night-offerings beginning of world-
 operations / Opfer der Nacht,
 Beginn der Welt-Aktivitäten

Sanskrit-E. Dict.
 A.A. Macdonell 1893

p46-c: isti f.
 'sacrifice';
 p77-c: ksapa f.
 'night';

p313-c: śia 'head, *beginning'; p113-c: triloka
 'the 3-world'; p20-b: āpas 'work, act, opus'



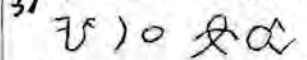
Indus Script
 Deciphering
 Volume II
 Phonetics
 Fascicle 1

a-, -a
 II-6

Since basic numeration
 is 1 10 100 1, 2, 3
 etc.

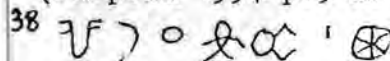
the 'a-sign may at times mean '1'.

Helsinki 1188 3.7.95 *202.1--
 (Parpola 1994 p63 nr57)

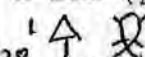
37  Vishnu (having)
 vi-iṣ-nu śu-aṅga a beautiful body

Vishnu, mit dem schönen Körper
 Macd. 1893, p262-b: Viṣṇu second of the triad;
 p370-a: svaṅga 'having a beautiful body, fair limbed';

Helsinki 2022 3.7.95 *202.2
 (Parpola 1994 p63 nr 58)

38  a-rtha is
 written by using
 ratha 'chariot'
 vi-iṣ-nu śu-aṅga a-rtha in rebus, with
 a- prefixed

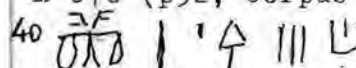
Vishnu (having a) beautiful body (his)
 wealth / Vishnu (mit dem) schönen
 Körper, (sein) Reichtum Macd. 1893, London:
 p262-b: Viṣṇu 2nd of the triad; p370-a: svaṅga 'having a
 p27-b: artha nt. (Ved.) m. Beautiful body
 'reward, gain, property, wealth etc.';

M-208 (p54, Corpus 1, Mohenjo Daro)
 39  15.4.95 *123.10

a-nī^h-sara no exit, immortal
 kein Tod, unsterblich

Sanskrit-E. Dict. Macdonell:
 not listed. Conjectural.
 cf. p145-c: nīh-sarana
 'exit';



M-670 (p32, Corpus 2, Mohen.) *72.4
 40  23.02.95 KSchi
 *DURGĀ as a-nī-ru^j ā^{sa}

Durgā throwing unhealthy arse(dirt)
 Durgā werfend ungesunden Arschdreck

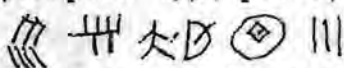
Sanskrit-English Dict. by A.A. Macdonell 1893 London:
 p121-c: Durgā, wife of Shiva (*in Indus texts, via
 her alter ego Umā rather to Vishnu; she is malicious)
 p33-c: as 'throw, cast, shoot';
 p256-a: ruj f. 'sickness'; nī-ruj- 'not sick-/healthy';
 *a-nī-ruj- 'unhealthy';

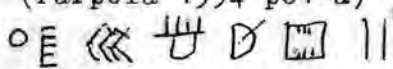
p43-c: āsa m.
 'arse, hind-
 -part, seat'

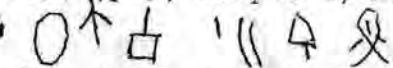
This passage
 reveals how
 conscious
 were the Indus
 sages in mat-
 ters of hygie-
 ne.



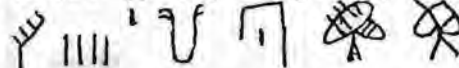
Helsinki 2465 1.7.95 *200.7
 (Parpola 1994 p80) Macd. 1893, p334-b: sap/
 41  /sapta/a-sapta
 a-sapta pad go-ta-ra a-ta aja-na unhonored rebus of 7
 stupid
 unhonorable on foot home, end of the
 unehrenwert zu Fuß nach Hause, Ende
 des Dummerchens We see here 2 remarkable cases
 of phonetic writing, gotra 'home' = go-ta-ra (with X
 -ta infixed in go); and a.jna 'ignorant' = aja-na, with
 -na infixed into aja-; p152-b: pad 'on foot';
 p17-b: anta 'end'; p5-b: ajna- 'ignorant, stupid';

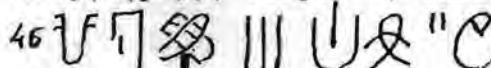
Helsinki 3266 *191.9
 (Parpola 1994 p81-a) 22.6.95
 42  a-sapta pri.na dhanvin aha-pat tri,
 unhonorable enjoying archers (will)
 decline threefold
 unehrenwert genießender Schütze
 wird untergehen dreifach
 Macdonell 1893, p334-b: sap/sapta/a-sapta 'unhonoured'
 p188-a: pri.na 'enjoying'; p129-c: dhanvin 'archer';
 p36-b: *aha-pat  'day falling' = *decline;
 p113-a: tris 'threefold';

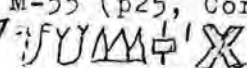
Helsinki 2466 22.6.95 *191.8
 (Parpola 1994 p81-a) p130-a: dhana 'wealth'
 43  p86-c: gotra 'clan'
 nu graha graha a-sapta pri.na dhana
 now beast may grasp (those who) p252-b:
 *unhonorably enjoy the wealth -ra
 of a productive family 'product.
 jetzt möge das Biest schnappen (je-
 ne die) unehrenwert genießen den
 Reichtum einer produktiven Familie
 (nu 'now' occupies a separate line) Macdonell 1893:
 Macdonell 1893, p147-a: nu 'now'; p88-c: grāha
 'beast'; p87-c: graha 'grasp'; p334-b: sap/a-sapta
 'unhonoured'; p188-a: pri.na 'delighting';

M-894 (p85, Corpus 2, Moh.) *82.3
 44  05.03.95
 svar dhā-ksā.a-pi-nī śrī ās-yā KSchi
 winter solstice leads to beautiful
 mouth (= speech) / Wintersonnen-
 wende führt zu schönem Sagen
 praising the return of more
 light and longer days.
 Sanskrit-Engl.Dict.Macdonell
 p371-b: svar 'sun', IE swel-
 p131-a: dhā 'place, placing'
 (cf. dah/dhaks 'burn entirely'
 p78-a: ksā f. 'earth';
 p20-c: api 'at, in, near' Ved.)
 Thus, sun placed earth-near. and p146-a: nī 'con-
 duct, api-nī- 'conduct to/near'; /mouth'
 p321-b: śrī f. 'beauty'; p44-b: āsya nt. 'speech';

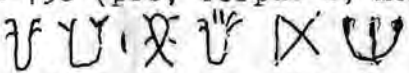
Indus Script
 Deciphering
 Volume II a-, -a II-7
 Phonetics
 Fascicle 1 Does after an
 open syllable
 appear ' = the a-sign, it is
 short of Skt. asti 'it/he/she is'.

H-420 (p271, Corpus 2, Harap.) *94.5
 45  17.03.95 KSchi
 u catura a-vi a-punar arya Rāma
 oh, rapid birds, Rama's not-return-
 oh, schnelle Vögel, Ra- ing guys
 mas nicht-zurückkehrende Kerle
 (archaic avi- 'bird' = later *vai-
 and vi- = IE owi-, Greek oFi- etc.)
 Sanskrit-Engl.D.Macdonell:
 p279-b: vi m. 'bird, also
 fig.: horses, maruts
 (= storm demons)';
 p91-a: catura 'quick,
 swift, dexterous, clever etc., catūr '4' in rebus;
 p47-a: u 'oh'; p21-a: a-punar not returning'; /hero'
 p28-b: arya 'kind, devoted, later: *guy'; p254-b: Rāma,

H-137 (p199, Corpus 1, Harappa)
 46  3.1.95
 v i a-punar GUY lu-bha sū at indu KSchi
 woe, a return the GUY, desires of
 boasting and lagging behind
 Wehe, Rückkehr der TYP wünscht
 von Protzen und Hinterherbummeln
 Sanskrit-Engl.Dict. by A.A.Macdonell 1893 London:
 (Aryan & Iranian
 vai 'woe/Wehe';
 p164-b: punar 'back,
 again, but, return'
 because of -a- in
 punar p28-b: ārya 'Aryan, later: man (of the third caste);
 p264-a: lubh- 'to desire'; p323-b: śvā, sū 'to swell';
 p38-a: āt 'and, then, also'; p48-c: indu 'drop (*tear),
 moon; 'lagging behind, daily 130.

M-55 (p25, Corpus 1, Mohen.) *33.1
 47  15.1.95
 vi-ga GIRI apa-a-tu KSchi
 tu/tu same graph
 go in mountains slowly
 / Gehe im Gebirge langsam

Dictionnaire Sanskrit-Français
 par N. Stchoupak et alii, 1932
 p648-a: vi-gam- (*-gā-) 'aller
 de divers côtés, s'en aller
 partir, mourir etc.'
 p229-a: giri m. 'montagne'
 p49-a: a-paṭu- adj. 'lent
 /slow/langsam'
 vi-ga 'go/gehe' is also
 seen in Seal M-44.

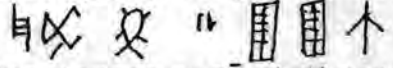
M-758 (p60, Corpus 2, Mohen.) *77.8
 48  28.02.95 KSchi
 vi-ga a-sar-va cara-ka

it goes not everybody to the physi-
 es geht nicht jeder zum Arzt (cian)

Sanskrit-E.D.Macdonell:

p82-b: gam/gā, vi-ga
 'depart, go, come'

p34-c: a-sarva 'incomplete' (cian)
 - 'not all etc.'; p92-b: caraka 'spy, an Ancient physi-

M-81 (p34, Corpus 1, Mohenjo Daro)
 49  30.01.95 KSchi

dus-carana a-sāra atmana mana dhā
 bad conduct: unfitness for souls'
 placings / schlechtes Verhalten bewirkt man-
 gelnde Eignung bei der Unterbringung der Seelen

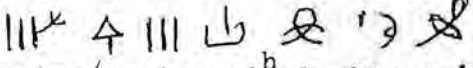
Sanskrit-E.Dict.Macdonell

p122-c: dus-carana 'be-
 having ill, doing
 ill deeds';

p34-c: a-sārata f. 'un-
 fitness, frailty';

p316-a: manas nt. 'soul'
 p31-a: dhā 'put, place';

Helsinki 2617 20.3.97 *214.1
 50 (Parpola 1994 p63 nr29)

 AJANA
 ru-tra/vr-tra ni^h-lu-bha a-sū-a-ma

Vrtra/drought not loving my horse
 in the desert / Dürre nicht
 liebend mein Pferd in der Wüste

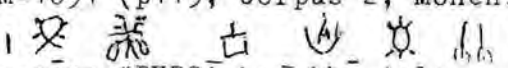
Sanskritists know that vr- and ru- are variants in
 archaic Sanskrit and in Indo-European (= IE).

In this text, it is for the first time that the 
 glyph could be identified to refer to the 'demon'

Vritra = drought and ungenial weather in the Vedas
 with whom Indra is constantly at war, releasing rain

(John Dowson 1950⁷ p369) A.A.Macdonell 1893:

p264-a: lubh- 'desire, love'; p33-a: āśva 'horse';
 p5-a: ajana 'desert' or p47-b: irina nt. 'desert'.

M-1091 (p113, Corpus 2, Mohen.) *85.1
 51  08.03.95

a-sāra *DURGĀ kṣā bhū-tala ...

in vain Durgā the Earth's surface .
 vergeblich Durgā der Erde Antlitz ..

Sanskrit-Engl.Dict.Macdonell 1893:

p34-c: a-sāra 'worthless, unfit'

p121-c: Durgā, Shiva's wife, al-
 ter ego of Umā, *malicious.

p78-a: kṣā f. 'Earth';

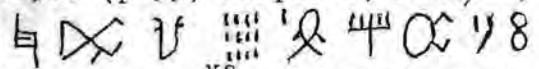
p208-a: bhū-tala 'surface of the
 earth, ground, earth'.

The *tala-sign is new, uncertain

Indus Script
 Deciphering
 Volume II
 Phonetics
 Fascicle 1

a-, -a
 II-8

An allograph denoting
 '7' is  which in
 rebus of sapta '7' means sapta 'he-
 nored' and sapta 'cursed'. With the
 a-sign superfixed to the '7'-
 allograph  new meanings, such as
 as a-sapta 'unhonored', or ā-sapta
 'well honored' are written.

H-386 (p259, Corpus 2, Har.) *93.7
 52  16.02.1995

dus-carana-as^{ya} vi dvādaśa a-śi
 pañca-āṅga a.ta-pas

his bad conduct without twelve pray-
 ers (performed with) five parts
 of the body (shows) no penitence

seine schlechte Führung ohne 12 Ge-
 bete (vollbracht mit) fünf Glied-
 maßen (verrät) keine Reue

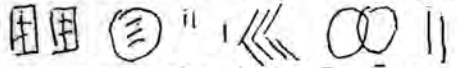
Sanskrit-Engl.D.Macdonell

p122-c: dus-carana
 'behaving ill, doing
 ill deeds, evil-doer';

p279-b: vi 'without';

p127-c: dvādaśa '12'; p43-a: a-śi(s) f. 'wish, prayer,
 benediction'; p149-c: pañca āṅga 'the 5 limbs (recur-
 ring, also in Sanskrit a phrasal); p6-a: a-tapas 'not
 practising penances' recurring, e.g. H-61.

M-45 (p24, Corpus 1, Moh.) *100.7

53  23.03.95 KSchi
 mana mana aha-tri, āt ā-sapta āṅca ra

the souls days-three (in the corpse)
 then well-honored going-away p5-b:

anc- 'go-
 die Seelen drei Tage (im Leichnam), ing
 dann wohlbetreutes Weggehen

Sanskrit-Engl.Dict.Macdonell

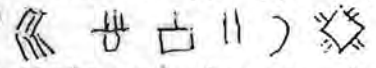
p315-c: mans s 'mind, soul'

or p38-b: ātman nt. 'soul';

p36-b: āha(n) 'day' + svar ;

p113-a: tri '3'; p334-b: sap- 'honour' *ā-sapta *well-
 -honoured!

Helsinki 2415 8.7.95 *207.10
 (Parpola 1994 p90-h.)

54 

a-sapta pad kṣa-ra iṣ prthu

unhonorably on foot getting lost
 seeking in the plain

unehrenwert zu Fuß untergehend,
 herumirrend in der Ebene

Macd.1893, p334-b: sap/sapta/a-sapta 'honour/unhonoured'

p152-b: pad 'on foot'; p78-a: kṣara 'perished, lost'

p46-b: iṣ- 'seek, search after'; p109-b: prthu 'flat, wide'

H-61 (p183, Corpus 1, Harappa) *2.3

55  16.12.94
KSchi

vi-tta āśu ULŪKĀ eka a.ta-pas ..

the known rapid death, an impenitent (exit)

der bekannte schnelle Tod, ein reueloser (Abgang)

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

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

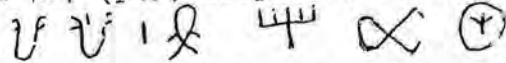
p43-b: āśu adj. 'swift', IE ōku-, lightning-glyph

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

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



M-707 (p43, Corpus 2, Mohenjo) *74.1

56  25.02.95
KSchi

vi āvai a-śaiā pañca-aṅga triloka
without pains no reposing of the
five limbs in the world
ohne Schmerzen kein Ausruhen der
fünf Glieder in der Welt

Sanskrit-Engl.Dict.

A.A.Macdonell 1893:

p279-b: vi 'without';

p42-a: āvi, āvi f.

'pain, pl. throes'

p315-a: śi, śaya 'lie'

*a-śaya 'no reposing'

p149-c: pañca-aṅga m.

'the five limbs'

recurring also in Skt.

p113-c: triloka 'the 3-world' (heaven, lower reg., earth)



M-1087 (p112, Corpus 2, Mohenjo D.)

57  12.1.95 KSchi

duṣ-carana a-śapta ṣaṣ-karman

bad conducts (leave) uncursed the
six activities permitted to Brah-
mans

schlechte Führungen (lassen) unver-
flucht die 6 Aktivitäten, die den
Brahmanen erlaubt sind

Sanskrit-E.Dict.Macdonell:

p128-a: duṣ- 'bad, ill';

p122-c: duṣ-carana 'behav-

ing ill; doing ill deeds'

p307-b: śapta 'cursed' rebus of p347-b: sapta 'seven';

a-śapta 'uncursed', p324-a: ṣaṣ-karman nt. see above



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

58  17.12.94
KSchi

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

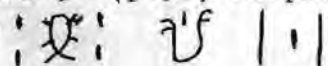
-a-śu-a
'horse' ???

as-tri₂ =

'archer' is good.



M-1151 (p130, Corpus 2, Mohenjo Daro)

59  elephant
picture

" sāra " va a.ś^s-am-as 13.1.95 KSchi

'power' like an indefatigable *31.5
'Kraft' wie ein Unermüdlicher

Sanskrit-E.D. Macdonell:

p348-b: sāra m. 'power'

(powerful is the elephant)

p274-c: vā (= eva) 'like';

Stchoupak 1932 Paris:

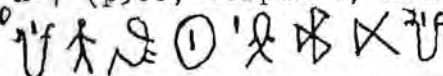
p96-b: a-śama m. 'ab-

sence de repos'

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



K-7 (p300, Corpus 1, Kalibangan)

60  27.01.95 KSchi

va NARA vi-āghā ā-śi 30₂ cara.a-va

like the MAN - defeated - bene-
diction of the THIRTY₂ (Gods) employs

wie der MANN der Niederschlagung den
Segen der DREISSIG (Götter) benutzt

The defeated one implores
blessings from the Gods

Sanskrit-E.Dict.Macdonell:

p274-c: vā (= eva) 'like';

p157-a: nara m. 'man';

p43-a: ā-śis f. 'wish,

prayer, benediction';

p113-b: tridaśa '30', the

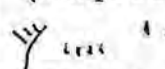
30 gods, *divine'

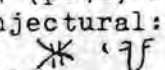
p92-b: cara aya 'coming down'

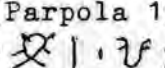
et alii 1932 p706-a:

Stchoupak vyāghāta m. 'fait de frapper, défaite, coup'

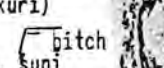


Helsinki 1418 29.6.95 *198.7
(Parpola 1994 p83-b) Macd.1893, p91-a:
61  catura 'clever'
with 4 = catur
in rebus
u catura a-vi u-kṣa śā p47-a: u 'oh'
interjection
oh, cleverly (seeking) favouring
sharp bull / oh, listig (suchend)
den begünstigenden scharfen Bullen
(applies to Umā and other females)
p30-c: avi adj. 'favourable'; p48-a: ukṣa 'bull';
p310-c: śā 'sharpen, sharp';
cf. Hels.1040: without sharp bull

L-14 (p242, Corpus 1, Lothal) *129.6
(conjectural:) 21.4.95
62  (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.Dic.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')

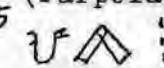
Helsinki 1347 29.6.95 *198.3
(Parpola 1994 80) Philosophy
63  p55-a: ulūkā 'owl' = sym-
bol of death
ni^h-sāra as a-vi nara-ULŪKĀ
worthless being the sheep (for a)
dead man / wertlos ist das Schaf
für einen toten Mann p30-c: avi 'sheep'
Macd.1893, p145-c: nihsāra 'insipid, worthless'
p33-c: as 'to be, *being'; p157-a: nara 'man'

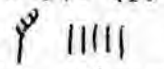
M-798 (p68, Corpus 2, Mohenjo) *27.5
9.1.95 KSchi
64  a-śva-na^m uṣas yamau

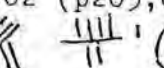
of the horses aurora's twins
(the Dioskouroi, sons of the Sun)
der Pferde, der Morgenröte, Zwillinge
(see John Dowson, 1950⁷, London, p29)
Sanskrit-E.Dic.Macdonell:
p33-a: aśva 'horse', gen.pl.
p55-c: uṣas f. 'dawn, Aurora'
p242-a: yama m. 'twin',
yamau (dual) 'the Aśvins'
(the Indian Dioskuri)
graphically cf.  pitch
p323-a: śvan 'dog', Suni
The Aurora-glyph appears
here the first time...

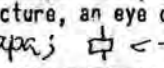


Syllabically final -m
(cf. Text 64) is not
marked. same as -n .

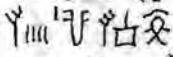
Helsinki 1404 29.6.95 *198.6
(Parpola 1994 p80-b) p78-a:
65  vi-kāra dvadaśa sāra śā a-va vi kṣa
12 battles of power-gaining (are)
mean without landed property
12 Schlachten mit Machtgewinn (sind)
untenstehend ohne Grundbesitz
Macd.1893, p279-c: vikāra 'hostility, battle';
p348-b: sāra m. 'power'; p310-c: śā 'gain';
p29-b: ava 'down, *small'; p279-b: vi 'without';

M-378 (p94, Corpus 1, Mohenjo Daro)
31.12.94 KSchi
66  u pañcagūṇa ā-vā vī-kṣa
sions.
oh, the fivefold insinuation of vi-
oh, die fünffache Einfädelung von
Visionen
Sanskrit-English
Dict.by A.A.Mac-
donell 1893:
p47-a: u 'oh' interjection; p141-c: pañcagūṇa '5fold';
p275-a: āvā 'contrive, insinuate, draw through (a str-
ing), weave in, einfädeln';
p293-b: vikṣa(na) 'looking, seeing, inspection etc.'

H-162 (p203, Corpus 1, Harappa) *2.6
16.12.94 KSchi
67  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 ७
'seven' (can be used, in rebus, to denote an almost homo-
nymous 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
= apa; 



M-1310 (p168, Corpus 2, Mohenjo D.)
68  *178.5
u catura ā-vi
u-kṣa sā
oh, four pains, bull is sharp

The ' a-sign
has nothing to do
with emphatic framing
as in Text 70

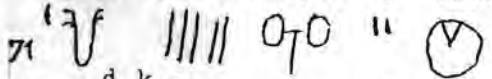
XX

Jk-2 (356, Corpus 1, Jhukar) *6.2
 moon, also = 20.12.
lagging behind 1994
ā.vī triloka śu. āt indu

the pain of the world is drought and
lagging / der Schmerz der Welt ist
Dürre und Zurückbleiben Macd.1893:

p42-c: āvī f. 'pain'; p113-a: triloka 'the world';
p317-a: śu- 'become dry'; p36-a: āt 'and, then, also'
p45-c: indu m. 'moon', symbol for 'lagging behind'
daily 13 degrees in delay;
Note the writing of 'pain'
ā.vī with a- superfixed



M-835 (p74, Corpus 2, Mohenjo Daro)
 10.1.95 KSchi

a-vi^d k^{rū}-ra mukha āt indava
unknown cruel face, then tears
unbekanntes grausames Antlitz,
dann Tränen

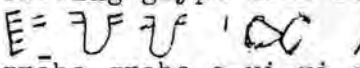
Sanskrit-Engl.Dict.Macdonell 1893:

p31-a: a-vidita pp. 'unknown';
p77-a: krūra 'cruel', recurring
p230-a: mukha nt. 'mouth, face';
p38-a: āt 'and, then, also';
p45-c: indu 'drop (*tear/Träne),
moon, soma'; *lagging daily 13
degrees; here: moon = tears.



*134.1 26.4.95 KSchi
cursing

Helsinki *9998 (Parp.1994 p132-b) (2)
cursing glyph with reduplication sign

69  26.4.95 KSchi
grāha graha.a-vi vi-a-aṅga karanti

beast may grasp (who is) favouring
crippled (persons) be working
Biest packe (wer) geneigt Verkrüppelte
an Arbeit zu setzen

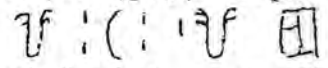
Sanskrit-E.Dict.Macdonell 1893
p88-c: grāha m. 'beast of prey'
p87-c: graha 'grasping, grasp'
p30-c: avi 'favourable'
p302-a: vyanga 'crippled',
'deficient in limb'.

p72-a: kr-, kar- 'make, do,
build, work etc.'

The proposed *karanti is re-
curring in texts where 2 or
more persons are active.



Fig. 8.6. Impression of a round stamp seal (BM 120228)
probably found in Mesopotamia, engraved with very common
Indus signs which, however, are arranged in a unique order. Cf.
Gadd 1932: no. 17.

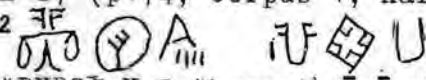
M-782 (p65, Corpus 2, Mohenjo D.) *78.5
70  01.03.95 KSchi
vi " mi " a-vi Bhakta-da " 'food-
giving'

without 'loss', favouring a garden
ohne 'Verlust', betreuend den Garten
'gardening brings no loss'

Sanskrit-Engl.Dict.Macdonell:

p279 -b: vi 'without'; p229-a
mi 'diminish'; p30-c: avi fa-
vouring'; p200-a: bhakta-da 'presenting food'.



H-27 (p174, Corpus 1, Harap.) *64.6
72  15.02.95
KSchi

*DURGĀ-Umā *karant' avi vāyu kumbhī

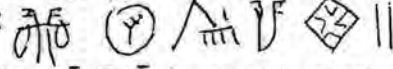
Durgā-Umā *making painful wind-sacri-
fice / D.-U. machen ein schmerzhaft-
tes Wind-
opfer

Sanskrit-E.Dict.
Macdonell 1893:

p121-c: Durgā,
wife of Shiva (or Vishnu, malicious alter ego of Umā);
p72-a: kr, karanti thy make'; p42-c: āvi f. 'pain';
p277-b: vāyu m. 'wind'; p70-b: kumbhī f. 'pot, sacrifice'.



M-143 (p200, Corpus 1, Harappa)

73  *128.2
20.4.95

Durgā Umā karanti a-vi vāyu-ra

Durgā Umā working, if desired,
as wind-givers (instead of desired: painful?)
Durgā Umā wirken, auf Wunsch, als
Windmacherinnen

Sanskrit-E.D.Macdonell:

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

Umā (beautiful) alter ego of Durgā (terrible) malicious-
ly working together, are responsible for terrible wind.
p72-a: kr, karanti 'they work'; p30-c: avi 'favourable';
or better p42-c: āvi f. 'pain'; p277-b: vāyu-ra 'wind-
giver'.



H-146, recurring: (see above) *128.3
Durgā Umā karanti.. 20.4.95

74 Durgā Umā wirken... 1995

same H-152



I recall the fact that the texts are to be
read the direction the animal looks to.

II-12

M-918 (p88, Corpus 2, Mohenjo-D.)

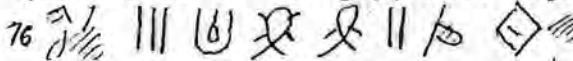
75  *172.16
3.6.95

tri, ā-ya at , , ,
across coming, also (across) the
Macd.p111-c: tr 'cross'; river



Asko Parpola submitted in his
two Corpus Volumes usually a pho-
tograph of the seal and another
one of its impression, the latter
to be read from left to right.
The asymmetrical glyphs stabilize
the correct L to R reading direc-
tion, and of course the Sanskrit
text and the sense conveyed.

Brockhaus -Enzyklopädie 1990 Bd.9,
p477 (from Mohenjo Dara) 26.12.94 KSchi
(discussed in EIS §69, here improved)

76 

*DURGĀ ru-ṣā sara-śī-ra bharai^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: śīra 'pointed, sharp'

p209-b: bhr

'bring, offer'

bharait/bharat

'she brings'

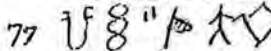
p26-a: ā-ya-

'going, exit'

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



M-99 (p37, Corpus 1, Mohenjo D.)

77 

.30.01.95 KSchi

vi LEAKS at bharait NARA-ya

without leaks, and
it brings a MAN in
motion Macdonell 1893:

p279-b: vi 'without';

LEAKS could be meant by 3 drops

p38-a: at 'and, then, also';

p209-b: bhr, bharati 'brings'

p157-a: nara 'man';

p238-a: ya 'going, *motion'

8 reading
is doubtful

M-377 (p94, Corpus 1, Mohenjo) *59.5

78 

10.02.95 KSchi

ā-vi-ta āśu ULŪKĀ sara śā

Known is rapid death at sharp sea
bekannt ist schneller Tod in
scharfer See

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

p42-c: ā-vitta 'fore-

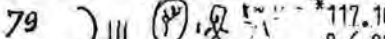
knowing; p282-b: vitta 'known, famous';

p43-b: āśu 'rapid'; p55-a: urūka, ulūka 'owl -death';

p340-h: sara 'sea, ocean'; p310-c: śā 'sharpen(ed)';



M-1287 (p164, Corpus 2, Mohenjo D.)

79  *117.10

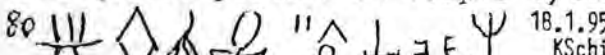
... iṣ-tri Uma a-śri ..

(?) ... the lord of Umā-mishap- ...

terms recurring



M-0 (cover picture of Corpus 1) *36.6

80  18.1.95 KSchi

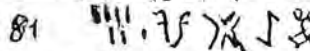
pad, ā-ya catūr AJANA at śa-k.

on foot, marching in .śa-vi-tri,
four deserts and powerful sunshine

zu Fuß, marschierend in
vier Wüsten und starker Sonne

Sanskrit-Engl.Dict. A.A.Macdonell 1893, London
p152-b: pad 'on foot'; p26-a: āya m. 'going, course';
p91-a: catūr 'four'; p5-a: a-janā nt. 'desert place';
p305-b: śak- 'have power'; p342-c: savitr 'Sun-god, sun'.

M-1340 (p171, Corpus 2, Moh.D) *112.4

81 

4.4.95

prī.na a-vī-ta āśu ULŪKĀ

pleasure undesired

rapid death / Freude

unerwünscht

schneller Tod

Sanskrit-Engl.Dict.Macdonell:

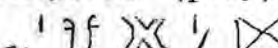
p188-a: prīna(na) 'delighting'; p1-a: a-, an- 'un-, in-';

(Stchoupak p687-a) vīta nt. 'desire/wishing';

p43-b: āśu adj, 'rapid'; p55-a: urūka/ulūka 'owl'/death;



M-501.a (p125, Corpus 1, Mohenjo) *59.9

82 

10.02.95 KSchi

a-vī-ta su-carana

a message of recognition
like decorations/medals
nowadays.

non-wrapped good conduct

Unverhüllte gute Führung

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

p32-a: a-vīta 'unenclosed, unwrapped'; p352-b: su-carana

or p37-a: a-vitta/a-vidita 'unknown' 'good conduct';



.a-śu-a 'horse' (= aśva) 1
as in Helsinki 2617 215.4
Ru-tra/Vr-tra ni^h-lu-bha .a-śu-a-
-ma AJANA/IRINA
drought (= Vrtra) unpleasant to/
/not loving is my horse in desert
(desert symbol = a withered plant)

.a-sāra^t 'frailty, unfitness' 2
as in M-81 *48.2
dus-carana.a-sāra.at āt manā dha
bad conduct : frailty for souls'
placing/placement /souls
(reduplication implies plural, here

.a-śu-a 'horse' 3
as in L-2 *3.3
pad a^{sti} dus-carana.a-śu-a
as-tri₂ NARA
on foot is bad proceeding, (on)
horse the archer-MAN

.a-tri₁ 'devouring' 4
as in C-21 *5.5
DURGA de-
vouring re-
curs 20
times
DURGA sāra.a-tri
Durga powerful devouring

.a-tri₁ 'devouring' 5
as in M-93 *101.6
Durga.a-tri₁ sāra vi mahi /lect
D. devouring, power without intel-

.ā-carana 'performance' 6
as in Helsinki 1332 *209.9
*DIVYA-cakra triloka śi-at.ā-
under the celestial wheel :
World be a performance

.a-śri 'mishap' 7
as in H-459 *36.3
dus-carana.a-śri at INDU
bad conduct : mishap and lagging

involved in Sandhi

.a-śva 'on horse' 8
as in M-249 *55.3
Rāma.a-śva vi āvi śū triloka
Rāma on horse, without pain,
vanquished the world

.a-bi^{ndu} 'no drops' 9
as in M-665 *72.3
vi-aṅga GIRI pad, at AJANA.a-ni^{ndu},
SINDHU vi gotram
(in) distorted mountains on foot, and
(in) deserts no drops,
(on) the river without clan

.a-pa 'off, away' 10
as in Waddel p18-19, *9.1
ksi^t Rāma.a-pa-GOTRAM
king Rāma away from family

.a-ksi-na-tri₂ 'axe-man' 11
as in Parpoła 1975
p185 nr 2798, *138.1
ratha-ratha-a kar-ya.a-ksi-na-tri₂
chariots-building axe-man
(carpenter, pan-IE aksinā 'axe')

.ā-vā 'managing' 12
as in Helsinki 1420 *185.1
vi Tridaśa₂ śā aṅga.ā-vā GIRI pad
through divine sharpening body is
managing MOUNTAINS on foot

śarāṅga = -a-a- 'bow' 13
as in H-26 *64.5
v^ai strī śrī śara-aṅga aⁿ-a^rrtha
woe, lady's beauty (= princess Sītā
Rama's goal): shootingbow useless

Sandhi is a grammatical Sanskrit term denoting merger of a word-final vowel with the initial vowel of the next.

Sandhi is valid in cases of

...a.a-...

a.a-sandhi

-a plus a-

-a plus i- and -a plus u-. Submitted are here (out of about 2000 deciphered and translated texts) 40 samples of the ...a.a-...-type.

L-42 (p247, Corpus 1, Lothal)

1  27.5.95 *165.8

Durgā.a-tri, D. devouring
D. verschlingt

Macd.1893, p8-c: atri 'devouring'

M-838 (p75, Corpus 2, Mohenjo D.)

2  *171.11

Durgā.a-tri, 2.6.95

RECURRING Durga devouring

3  H-81 (p186, *68.4
Corpus 1, 19.02.95 KSchi
Harappa)

Durgā.a-tri,

Durgā devouring

Durgā verschlingend

Skt.-E.Dict.A.A.Macdonell 1893:

p121-c: Durgā, Shiva's wife;

p8-c: atri 'devouring'

Helsinki 2587 *186.2

4 (in Parpola 1994 p80-a) 17.6.96

 Durgā.a-tri, as

A.A.Macdonell } Durga devouring eat-
p121-c: Durgā, ing/D. verschlingend
wife of Shiva; } essend

p8-c: atri 'devouring'; p32-b: as 'eat, *devour'.

C-21 (p332, Corpus 1, Chanhujō-d.) *5.5

5  19.12.94 KSchi

p8-c: atri 'devouring'

*DURGĀ sara.a-tri,

Durgā's power devouring

Durgās Macht verschlingt

Sanskrit-English Dict. A.A.Macdonell 1893

p121-c: Durgā f. 'name of Bhiva's wife';

In many texts she appears side-by-side with her alter ego Umā. Durgā's power is terrible. The relative glyph is seemingly a ligature of sara 'power' (p348-a) and 'three', imposed by economy of writing.

M-93 (p36, Corpus 1, Moh.) *101.6

6  24.03.95 KSchi

p8-c: atri 'devouring'

Durgā.a-tri, sara vi mahi

Durga devouring, power without intellect / Durga verschlingend, Macht ohne Geist

Sanskrit-Engl.Dict.Macdonell 1893:

p122-c: Durgā, Bhiva's wife, alter

ego of Umā, the -tri that follows

could be a complement

- 'Jagad-dhātri' p348: sara 'power'

p279-b: vi 'without'; p322-c: mahi nt. 'greatness, intellect'

Helsinki 1332 10.7.95 *209.9

(Parpola 1994 p116) ZEBU

7    

*divya cakra triloka śi-āt.ā-carana

under the celestial wheel, 'world'.

be a performance

unter dem Himmelsrad, Welt, sei eine

Leistung

Macd.1893, p120-a: divya 'celestial'

p90-a: cakra 'wheel'; p113-c: triloka 'world';

p369-c: syāt 'be it, it may be'; p37-c: acarana

'performance';

Tablet in bas relief

M-429-A (p106, Corpus 1, Moh.Daro)

8  17.4.95 *125.4

Durgā.a-tri, D. devouring

D. verschlingend

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

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

p8-c: atri 'devouring'

M-710-A (p44, Corpus 2, Mohenjo D.)

9    28.4.1995 KSchi
cursing (4)

grāha graha.a-tri, catura

beast may grasp the dexterously
devouring ones

Biest packe die raffiniert Ver-
schlingenden

Sanskrit-Engl.Dict.Macdonell 1893

p88-c: grāha m. 'beast of prey';

p87-c: graha 'grasp, grasping';

p8-c: ātri adj. 'devouring';

p91-a: catura 'quick, swift,

dexterous, clever, ingenious, crafty, charming' here written, in rebus, by employing the sign of the numeral 'four' = catur, catvara'. The text seems to refer also to voracious humans.

M-249 (p62, Corpus 1, Mohen.) *55.3

10     06.02.95 KSchi

RĀMA.a-śva vi āvi śu TRILOKA (?)

Rāma on horse untroubled, vanquished
the world / Rāma zu Ross unbeküm-

mert, besiegte die Welt

Sanskrit-Engl.Dict.Macdonell:

p254-b: Rāma, hero of the Rāmā-

yana = Śītā-Rāma'

p33-a: āśva m. 'horse';

p279-b: vi 'without';

p42-c: āvi f. 'pain'

p317-b: śu 'be superior, victorious';

p113-c: Triloka 'the 3-World'

Sandhi is a phenomenon occurring in most spoken languages. In the Sanskrit devanagari script -a plus a- is judged to be a long -ā-.

H-647 (p307, Corpus 2, Harappa)

11  *183.4
14.6.95

... gotra.a-sa Rama

... clan's seat Rāma

(terms recurring) (supporting the historicity of Rāma)

Helsinki 2456

*189.3

(Parpola 1994 p 79)  20.6.95

12  || :Q: ||  concealed
catur-indava rā " śī " ra-vi

four months giving SW-monsoon,
sun (being) concealed 
vier Monate gibt es SW-Monsun,
Sonne verborget

and Helsinki 6022 (ib.) * 189.4

13   :Q: ||  20.6.95

catur-indava.a-tī " śī "
rā vā-tla

four months pervading SW-monsoon,
giving windy (days)

The indu (= moon)-glyph has '4' superfixed = 4 months.
śī 'monsoon', emphatically surrounded by 4 strokes;
Macdonell 1893, p91-a: catur '4'; p45-c: indava pl.
'moons/months'; p252-b: rā 'give'; p251-c: ravi 'sun';
(The glyph  is guessed to mean 'concealed');
p44-a: i, e, aya 'go, come'; *ati-i/ati 'pass, tra-
verse, elapse'; p276-c: vātula 'windy';
(the sign-compound  vā-tla renders ingeniously
Sanskrit vātula 'windy' because the 2nd graph  = tri₂
/trā means numerically 'three' and phonetically tri/
/tli/tra/tla = approximately =tula, of vātula);

M-136 (p44, Corpus 1, Moh.) *102.6

14      25.03.95 KSchi

NARA vi-śā^h śaś aś-ma_a-pa.a-pa
plāvitam

man with houses six (of) stone (facing)
water-water inundation

Mann mit 6 Häusern (aus) Stein (sieht)
Wasser-Wasser Sintflut

Sanskrit-Engl.Dict.macdonell:

p157-a: nara m. 'man';
p289-c: viś 'homestead, house';
p324-b: śaś 'six' (why here?);
p33-a: aśman m. 'rock, stone';
via sandhi from aśma a.pā.a-pa 'waters-waters';
p19-a: ap f.pl. (Ved. sg.) 'er(s), here reduplicated';
p189-b: plāvitā nt. 'inundation, flood, deluge';
'man with six houses (built of) stone (faces) water-water
the deluge.'

Devanagari, thus,
operates etymo-
logically. Not

...a.a-...

(2)

a.a-sandhi

so the Indus Valley scribes who prevented an unrealistic
hiatus reading by omitting the a-sign already studied.

M-1351 (p174, Corpus 2, Moh.) *36.2

15   

18.1.95
KSchi

duṣ-carana.a-śa (or -sa, same
graph)

bad conduct in the posterior region
schlechtes Benehmen beim Hintern

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

p123-a: duṣ- (indecl.)

'bad, ill, hard, un-'

Stchoup.p127-b: asa m.

partie postérieure du corps, siège!



M-1110 (p118, Corpus 2, Moh.) *30.6

16    

12.1.95 KSchi

vi-rṣa.a-cara-NARA āt indava

the male lame person and (his) lagging behind
die männliche lahme Person und (ihr) Zurückbleiben

Sanskrit-Engl.Dict.Macdonell 1893:

p297-b: vrṣa m. 'bull, man, etc.'

p4-c: a-cara 'immovable, mountain'
(lame' would fit better)

p45-c: indu m. 'drop, tear, moon'

and soma, better: 'lagging, since moon daily 15° behind.



M-1281 (p163, Corpus 2, Moh.) *90.5

17    

13.03.95 KSchi

NARA-sya aⁿta sva.ā-śa

man's end (his) own arse

Mannes Ende (ist sein) eigener Arsch
(= is his own affair/business)

Sanskrit-Engl.Dict.Macdonell:

p157-a: nara m. 'man'; the

left side staff may mark the

genitive. p17-b: anta m. 'end'

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

p43-c: āsa m. 'partie postérieure du corps, posterior,
seat (also in Stchoupak 1932 p127-b)



M-1319 (p169, Corpus 2, Moh.) *107.5

18      

30.3.95

(su-)āṅga Umā ā.t^a-pa ā.pā maha

(beautiful-)body-Umā: heat, thirsty,
(= absorbing), great

(schön-)Körper-Umā: Hitze, durstig,
(= aufsaugend), groß

Stchoupak, M. et alii, 1932 Paris, Dict.Sanskrit-Franç-

p112-a: ā-tapa m. 'chaleur'; p117-b: ā-pā 'absorber'

The glyph renders śrī 'beauty'; but in Sanskrit (and Indus Valley) a-śrī is 'mishap, misfortune'. In Indus writing, access to graphic a-śrī is provided by SANDHI = merging of final -a of a preceding term with the initial a-

of a-śrī. In the case of duṣ-carana 'bad conduct', the scribes, in order to ease the a-śrī-reading, added the sign a- (1) to carana as a suffix (X). In other SANDHI-cases, -- does it.

M-1320 (p169, Corpus 2, Moh.) *107.6

19  30.3.95

duṣ-carana-sya.a-śrī sara anka
of bad conduct (is) misfortune the
powerful mark / für schlechte Führung ist Unglück das mächtige Zeichen

Sanskrit-Engl.D.Macdonell

p122-c: duṣ-carana

'bad conduct';

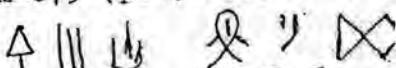
via ,a.a- sandhi:

p33-a: a-śrī f.

'mishap'; p346-b: sara 'power(ful), *strong';

p3-c: anka m. 'flank, mark, sign, brand';

M-873 (p81, Corpus 2, Mohenjo-daro) *81.3

20  04.03.95 KSchi

ni-lu-bha -a-śrī āt.a-carana

not desiring mishap and persistence
/ nicht wünschend Unglück und Persistenz

Sanskrit-Engl.D.Macdonell:

p141-c: nir-, nis-, nih-

'no, not, non-'

p254-a: lubh- 'desire'; p33-a: a-śrī f. 'mishap'

p38-a: āt 'and, then, also';

p4-c: a-calana 'persistence in'; the Indus script makes no difference between -r- and -l-.

*60.2

+ Parpola, A. 1975 p398, Line (38)

21  two-headed monster 11.02.95 KSchi

(35) vi-tta āsu 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 another 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';

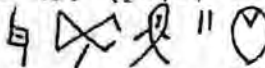
p43-b: āsu 'rapid';

p55-a: uruka/uluka f. 'owl' death

p33-a: a-śrī f. 'mishap';

may cryptographically contain 3x The glyphs on the reverse may cryptographically contain 3x kuābhī-rau '2-crocodiles' (= food for them). At the end, reduplicated, is kar-kar = 'make make'.

H-459 (p278, Corpus 2, Har.) *36.3

22  18.1.95 KSchi

duṣ-carana.a-śrī at indu

bad conduct: mishap and lagging

Schlechte Führung: Unglück und Zurückbleiben

Sanskrit-Engl.Dict.

A.A.Macdonell 1893 London

p123-a: duṣ- 'bad, ill, hard, un-

p92-b: carana- m., nt.

foot; wandering, course,

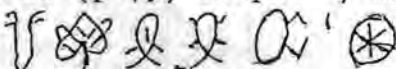
procedure; conduct, etc.'

p33-a: a-śrī f. 'mishap; God-

p45-c: indu m. 'drop; moon,

*daily lagging by 130

H-26 (p173, Corpus 1, Harap.) *64.5

23  15.02.95 KSchi

vī a-śrī sara ānga a-śrī artha
woe, lazy guy's mishap: shooting bow
in damage / Wehe, Faulpelzens Pech:
Flitzebogen kaputt Macdonell 1893:

p277-b: vāyate 'gets tired, exhausted' cf. Avest vāyōi 'woe', = Lat. vae, German weh-vai

p28-b: a-śrī f. 'mishap; God-

ted, kind, pious,

later: 3rd caste,

*stupid guy'

p33-a: a-śrī f.

'mishap'; p308-c: sara m. 'reed, arrow';

p312-a: sara-

-ānga 'shooting bow'; p13-a: an-artha 'disadvantage' age

M-1568 etc. (p229, Corpus 2) *93.2

= Parpola, A. 1975 p198, line (36) 16.3.95

24  the 2-headed monster

(36) vi JANI pa-ru-sa.a-śrī ānga

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 ulukā 'owl' - death, means Sanskrit-Engl.Dict.Macd. Convicted to death penalty. p279-b: vi 'without';

p98-c: jani f. 'woman'; p156-c: parusa 'spotted, dirty';

p33-a: a-śrī f. 'mishap'; p4-a: ānga nt. 'limb, body'.

Same 2-headed-monster pictures show ra-pa 'monster'.

Text 25 emphasizes that without interior searching (trying to deepen insight) the rendering of gifts and sacrifices in honoring divinities is useless.

Text 26 is a lamentation of a refugee recording the the same problems we are presently facing.

Text 27 speaks about the Hero Rama, the bowbreaker. The Rama-glyph is indeed the picture of bow-breaking person. Georg Feuerstein failed to see that. We know that he was banned, exiled in a forest, that's told.

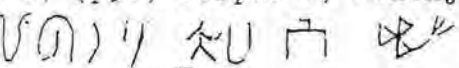
Text 28: At the time of the Indus civilization

...a.a-...

a.a-sandhi

wilderness in the Indian subcontinent was still enormous. The jungles were full of beasts and mountain regions almost inaccessible. The scribe-poet speaks of the crippled beauty of the mountains considering them 'cursed'. In the Chapter/Fascicle 'Hinduism' we have seen, under Goddess Durga, that this raging deity is associated with the mountain regions in agreement with the relative Indian traditions.

*9.1

M-67 (p30, Corpus 1, Mohenjo Daro) 2.5.1995
25  KSchi
vi sva-iš-aⁿta nara-kumbha.a-b^aiya
tridaśa-tri₂ (daivās)
(correct would be .a-p^aiya)

without own searchings a man's sacrifice makes go away the 33 gods
ohne eigene Sucharbeit bewirkt eines Mannes Opfer das Weggehen der 33 Götter

Sanskrit-E.Dict.Macdonell

p279-b: vi 'without'

p369-c: svā- 'own'

p46-b: iṣ 'seek, search'

p157-a: nara 'man'

p70-b: kumbha 'sacri-

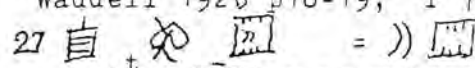
ficial vessel, pot'

p44-a: i- 'go', *apa-i-

p19-a: apa- 'off, away'

p113-b: tridaśa-3 '30, 3'



Waddell 1925 p18-19, r 7 23.12.94
27  KSchi
kṣi^t RĀMA_a-pa-gotram)) pa
inserted

king RĀMA away from family
König RĀMA weg von zuhause

direction of reading
to be normalized

Sanskrit-Engl.Dict.Macdonell:

p78-b: kṣi^t 'ruler, dweller';

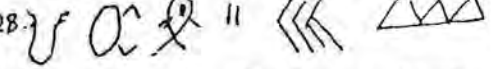
p254-b: Rāma - Sītā-Rāma, hero of the Rāmāyana, bowbreaker;

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

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



M-683 (p37, Corpus 2, Mohen.) *73.2

28  KSchi

Vi-aṅga śrī āt śapta GIRI-ra/la 7 = sapta, 7 = sapta

mutilated beauty and cursed mountains
verstümmelte Schönheit und verfluchte Berge

Sanskrit-Engl.

Dictionary A.A. Macdonell 1893:

p302-a: vyaṅga 'crippled etc.';

p321-b: śrī f. 'beauty'; p38-a: āt 'and'; p84-b: GIRI,

or: GIRI-la = a-calala 'mountain'; -la-complement.



M-665 (p31, Corpus 2, Mohen.) *72.3

26  KSchi

vi-aṅga GIRI pad, at AJANA.a-bi^{ndu}
sindhu vi GOTRAM 23.02.95

in distorted mountains on foot,
and in deserts no drops, on the
river without homestead

in zerklüfteten Bergen zu Fuß,
und in Wüsten keinen Tropfen,
am Fluss ohne Heimstatt

Sanskrit-E.Dict.
Macdonell. 1893:

p302-a: vyaṅga
'crippled etc.'

p84-b: giri
(or: a-cala)

'mountain';

p152-b: pad
'on foot';

p38-a: āt 'and';

p5-a: ajana

(or: irina nt.)

'desert'

p22-b: a-hija

'seedless';

p350-c: sindhu

'river' / -out

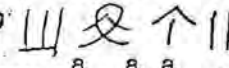
p279-b: vi 'with'

p86-c: gotra nt.

'family, home'



K-96 (p320, Corpus 1, Kalibangan)

29  10.5.95 *148.5

pru-s^a.y^a-ni-la

hoar frost causing wind

Reif verursachender Wind

A.A.Macd.1893:

p188-b: pru-

'sprinkle'

(but Kluge

1960 219 re-

fers to *Skt.

pruṣvā 'hoar-

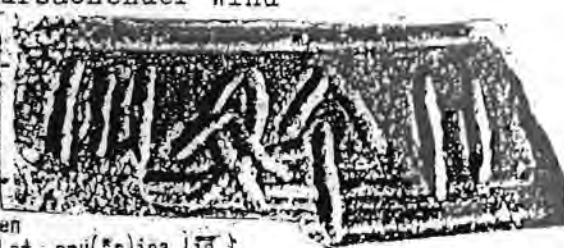
frost, frozen

water). With Lat. pru(*s)ina 'id.'

proving the archaicity of the Indus Valley language.

p15-a: ānīla m. 'wind' (Vayu, vital air); Sum. lil₂

(this is the first occurrence of anīla in Indus texts)



Text 31 refers to the axe required for chariot building.

Interestingly, the term
a-ksi-na 'axe' did not
survive in Sanskrit, though
well-known in Proto-Iranian, Sumer, Akkad and Greece.

M-1290 (p165, Corpus 2, Moh.) *106.6

30 

29.3.95

kṣi^t ratha.ā-ṣa (= āsa- 'seat')

king's rolling seat
des Königs fahrender Sitz

Sanskrit-Engl.Dict.

Macdonell 1893:

p78-b: kṣi^t 'king,

ruler, dweller';

p250-b: ratha m.

'2-wheeled wae-

chariot, vehicle'

p126-a: āsa m. 'seat, posterior'.



Parpola 1975 p185 nr 2798 + 2119
DK 10551 (discussed in Entzifferung
EIS §54, here improved) Bholavira

31 

ratha-ratha-a kar-ya.a-kṣi-na-tri₂

bharai^t AUṢA bha⁹

chariots building axe-man
being offered garden products
Wagen-zu-bauen(-spezialisierte)
Axt-mann, entlohnt mit Garten-
produkten

axe-men/carpenters
artisans of spoked
wheels, handling
the proto-Aryan
aksina, Iranian
ahšina, Akkadian
hazinu (<Iran.)

Sum. šen/gin =

ahšina/aksina

Sanskrit-E.Dict.

p250-b: ratha-

'war chariot'

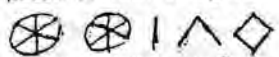
Aryan karya gerund



Fragmentary seal from Mohenjo-daro,
DK area, G section, block 26, house I,
room 5 (- 6.7 feet)

Helsinki 2119

Here the piece of text in agreement with the monumental
Bholavira inscription.



It confirms that at Mohenjo Daro and at Bholavira high-
tech chariots have been built.

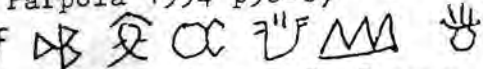
Parpola 1994 p108 submits once more the sequence of se-
ven Indus-signs found at Mohenjo Daro on copper axes and
seals. On Fig.7.8(f) the standard sequence is preceded
by some more signs, rather strange ones :)) 11:1

perhaps readable as: pa catura
Remember that catura (= 'four' = nr. four)
means also 'fast, quick, rapid'. The locution 'rapid
wheels/chariots' makes sense. The second line of the a-
bove fragmentary seal (Helsinki 2119) seems to mean:
bharai^t auṣa bha⁹ rendering Sanskrit according to Macd.
p209-b: bhr, bhar- 'to bring, offer', bharati 'he brings'
p60-b: oṣa-dhi, 'avaśa-dhi 'containing nourishment', plant-
p201-a: bhaj-, bhag- 'give, distribute; gifts etc.'.

Helsinki 1420

(= Parpola 1994 p90-b)

*185.1
16.6.95

32 

vi tridaśa₂ śā aṅga ā-vā GIRI pad

through divine sharpening body
is managing MOUNTAIN on foot
durch göttliches Schärfen der Körper
bewältigt DIE BERGE zu Fuß

Sanskrit-E.Dict.A.A.Macdonell 1893, London:

p279-b: vi 'through'; p113-b: tridaśa '30, 30 gods,

round number for 33, 'divine'; tridaśa,

tridaśa₂ ; tridaśa₃ ; 20 vimsati 

p310-c: śā 'to sharpen'; p4-a: aṅga 'limb, body';

p84-b: giri 'mountain'; p275-a: ā-vā 'contrive';

p152-b: pad 'on foot'; =  

*11.8

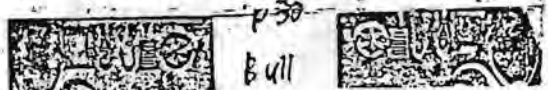
Sir J. Marshall / Waddell 1930 p30
(discussed in Entzifferung/EIS §33)

24.12.94 KSchi
The seal showing a
bull picture, it
is thus a picto-
rial bilingual

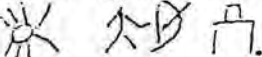
cakra.a-kṣi gau-ṣi-*dga

the rolling-eyed cow-lover
der rolläugige Kuhl Liebhaber

The proper Sanskrit-word for 'rolling eyes' is calākṣi
(IE root k^uel-, with k^ue-k^ulo- = Skt. cakra- 'wheel' and
cal-, car- 'turn, roll'); Skt.-engl.Dict.Macdonell:
p90-a: cakra nt. 'circling'; p2-b: āksi nt. 'eye';
p86-b: go = 'gau 'cow'; p324-c: śidga 'gallant, liberti-
ne'.



M-624 (p5, Corpus 2, Mohenjo Daro)

34 

20.12.94

śaṣ-karman dhanvina.a-bīja

the six activities permitted to a
Brahman are in the case of archers
fruitless

die sechs den Brahmanen erlaubten
Aktivitäten sind im Fall des Bogen-
schützen fruchtlos  =  ?

Sanskrit-E.Dict.Macdonell:

p324-a: śaṣ-karman 'the 6 permissible occupations of
a Brahman'; p130-a: dhanvin 'archer';

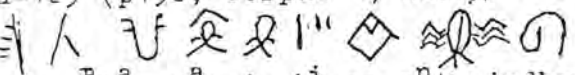
p22-b: a-bīja adj. 'seedless, impotent'

nt. 'bad seed, bad grain'; A sandhi leads from
dhanvinasya.a-bija = from archer to fruitless

There is a difference between 'learning' and 'understanding'. In medieval times, teaching was dogmatic, and learning meant accepting dogms. A 'learned' man was, and still is now, a person taught to accept dogms. All mortal people, scientists and laymen, are obsessed by the things they have learned assuming them to be non plus ultra in spiritual education.

This is mere individual and national arrogance and impedes spreading of the humanities (Greek and Latin literature), of the study of Sanskrit, of the Proto-lingua humana and Cosmica, and of course also of the 'rules' employed by the Indus scribes. As a result of a rather faulty genetic instinct the prevailing attitude vis-à-vis foreign or archaic methods of handling writing problems is to consider them absurd though the more or less perfectly mastered modern ways of writing are abounding in terrible absurdities.

H-129 (p196, Corpus 1, Har.) *21.4

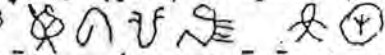
35 
... ^ag^ai^a v^ai-sa-si as-a^{nt} sindhu
si-aina.a-sva 3.1.95 KSchi

... 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 woiko-, Greek Foikos 'house';
p34-a: *asat (later sat) 'being, existing'; *an-asat
later a-sat 'not being'; p350-c: sindhu 'river';
p319-c: syēnā 'eagle, falcon'; p33-b: āśva 'horse'.



M-249 (p62, Corpus 1, Mohen.) *55.3

38  06.02.95 KSchi
RĀMA.a-sva vi āvi śu TRILOKA (?)

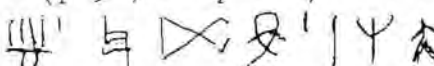
Rāma on horse untroubled, vanquished
the world / Rāma zu Ross unbeküm-
mert, besiegte die Welt

Sanskrit-Engl.Dict.Macdonell:

p254-b: Rāma, hero of the Rāmā-
yana = Sītā-Rāmā
p33-a: āśva m. 'horse';
p279-b: vi 'without';
p42-c: āvi f. 'pain';
p317-b: śu 'be superior, victorious';
p113-c: Triloka 'the 3-World'



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

36  17.12.94
KSchi

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.



H-26 (p173, Corpus 1, Harap.) *64.5

39  15.02.95 KSchi

v^ai arya.a-śvi sara ānga aⁿ-a^rtha
woe, lazy guy's mishap: shooting bow
in damage / Wehe, Faulpelzens Pech:
Flitzebogen kaputt Macdonell 1893:

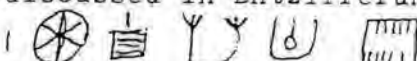
p277-b: vāyate 'gets tired, exhausted' cf. Avest vāyōi
'woe', = Lat. vae, German Veh-wai

p28-b: arya 'devo-
fed king, pious
later: 3rd caste
'stupid guy'

p33-a: a-śri f.
-nga 'mishap'; p308-c: sara m. 'reed, arrow'; p312-a: sar-
-dam-
'shooting bow'; p13-a: an-artha 'disadvantage' age.)

*13.6 a pictorial bilingual

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

40  26.12.94 KSchi

EKA cakra.a-kṣi gau-śa GÜ-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: akṣi 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



Helsinki 2617 20.3.97 *214.1
(Parpola 1994 p63 nr29)

37  AJANA
ru-tra/vr-tra ni^h-lu-bha.a-śu-a-ma

Vrtra/drought not loving my horse
in the desert / Dürre nicht
liebend mein Pferd in der Wüste

Sanskritists know that vr- and ru- are variants in
archaic Sanskrit and in Indo-European (= IR).

In this text, it is for the first time that the
glyph could be identified to refer to the 'demon'
Vrtra = drought and ungenial weather in the Vedas
with whom Indra is constantly at war, releasing rain
(John Cowson 1950⁷ p369) A.A.Macdonell 1893:

p264-a: lubh- 'desire, *love'; p33-a: āśva 'horse';
p5-a: ajana 'desert', or p47-a: īrina nt. 'desert'.

List of Indus Graph Occurrences I

including graphs of uncertain or unknown meang; 1st place of occurrence.
*0.0 = *page- + segment nr. HP = hapax legomena/one occurrence; DL =
dipax legomena/two occurrences; etc. = frequent occurrences; 10x = 10times

- a- (seldom -a) 50x, see list
 EKA/AIVA 'one' seldom
 at 'and, then' 200x, and phon.
 dva/vi 'two', seldom
 or  -tri₁ or tri₂ 'nominal
 suffix, and nr 3' 150x
 ata. aⁿta 'end' and phor. 50x
 and  catura '4' and in rebus
 'quick, clever, dexterous' 50x
 and  pafca '5', hasta 'hand'
 and 'care, help'. 50x, *1.1
 sas 'six', 10x and phon. 5x
 sapta '7', var.  in rebus 20x
 sapta 'honored,  'cursed'
 asta '8', nava '9' & rebus
 daśa '10' = 2 hands, as hastin
 = '(trunk of) elephant = sindhu-ra
 sindhu 'river, Indus River, Vishnu'
 100x, in rebus phon. to construct
 sindhu-ra 'elephant' 5x, important
 item of the basic fascicle '100 Pic-
 torial Bilinguals', p21-24
 INDU 'Moon', seldom meaning 'Moon',
 normally = 'lagging' because of the
 Moon's daily delay of about 45', 40x
 śi, śī only phon. 150x *1.1 etc.
 śa, śā only phon. 100x *1.1 etc.
 vi, vī, v^ai phon. 200 x, v^ai 'woe'
 vi = 'without' and 'through', 'bird'
 JANI,  jani-is 'woman' 100x, *1.2
 = breasts thrown over the shoulders
 (Goddess) Umā, 100x, *1.2 etc., wife
 of Vishnu, u-sign  is infixed
 karati/karanti 'he/they work' 25x etc.
 sara, sāra, śara phon., 100x, *1.2
 cakra, ratha 'wheel, car, circle, era,
 career, in a.rtha phon. rebus
 aⁿ-rtha 'disadvantage' 10x *1.2 etc.
 also a-cakra 'timeless' 1x *51.3
 va, vā phon. 100x, and 'like'
 vā, ava, āvā phon. 50x and 'blow'
 'manage' etc. *1.3
 ma phon. 40x, my 30x, *1.3
 and mā^s 'Moon'
 trā.tri₁ 'protector' 10x,
 -1.4 etc. 'shepherd'
 HOLDING ? 3x *1.4 etc.
 ava 'egg, embryo' + phon. 10x
 avi, āvi 'sheep, pain' 59x *1.4
 śu, su phon. 50x *1.5 etc.
 cf. su- phon. * nice su-
 ra, ru, ri 50x *1.5
 sindhu 'river' means 30x *1.6
 criminals drowned and
 corpses brought in river
 cara-cara 'crawling, baby' 4x
 *1.6 etc.
 *psa,  psu,  *psi, as
 psu 'food' 15x, *phon. *1.6
 pā  pu,  pi 50x *1.7
 śaś (var.) '6' rebus 'they'
 u phon., 100x *2.1 + 'oh'
 ksa,  ksu,  ksi, 100x *2.1
 bhara,  bharu,  bhari
 phon. + 'bring' 30x *2.2
 AJANA/IRINA 'desert' *2.2
 a withering plant 20x
 punar 'again, back' 20x
 *2.2, a-punar 'no return'
 ta,  tu,  ti phon. *2.3
 aśu 'rapid' + phon- 40x *2.3
 picture of a lightning
 paś, pas phon. + 'see' *2.3
 as phon. + javelot, arrow 150x
 and aś 20x + 'eat'
 dhanus 'bow' 30x *2.4 and
 rebus dhana 'wealth' 10x *2.4
 SATKARMAN ? 10x *2.4
 tridaśa₂, 30/33 gods, 10x
 cf. 30₁ and 30₃ 'idem'
 means also 'divine'
 tu phon. + t^au 'strong' *3.4
 ga,  gu/g^au,  gi phon.
 30x, gau 'cow' 10x *3.4
 gi, gā^a 'sing, song' 10x
 cara,  carana 'walking'
 + 'conduct' phon. 30x *3.4
 *prati-carana 'returning'
 in (flux and) reflux, 5x
 bha,  bhu,  bhi phon.
 *3.5, + bha- 'splendor'
 bhu- 'Earth', bhi 'fear'
 śara 'arrow' 10x *3.5 with
 aṅga phon. + 'limb, body'
 turne 90° body staying
 śara-aṅga 'shooting-bow'
 SIRI. ACALA 'mountain' 30x
 sign as in Chinese + Sumer.
 UPAMA 'uppermost' 608-highest
 often with 30  inserted *3.6
 dāru 'tree' 4x *4.1, rebus
 dāru 'generous' 2x
 GOTRAM/GOSTAM 'clan' 25x
 never phon. 'home, pen, stable'
 CHARIOTEER, 2x *4.2 *4.3
 ksa,  ksu,  ksi phon.
 59x ksa 'earth', ksi^t 'king'
 Rāma = bowbreaker 20x *4.4
 up the mountain, 5x *4.4
 trā 'protect' 3x *4.5
 cf.  tra.tri 'protector'
 vaih/vi/avi 'bird' tx *4.5
 in rebus avi 'favoring'
 mountain in upheaval 1x *4.5
 aḥja phon. + fat/cream 20x
 " 2 breasts/milk *4.6
 is crescent phon- 40x *4.6
 mi-is 'to see' 5x *4.6
 is-mi 'storm' 5x *4.6
 BHARIKA porter 15x *5.3
 ara,  ura,  ira, 30x *5.3
 ala, ula, ila,
 āra 'ore', ura 'broad, sheen'
 ira 'wind'; ala-sya Cyprus
 śrī 'beauty' no rebus 15x *5.4
 a-śrī 'mishap' 5x
 sara-catura 1x *5.5
 mukha 'face' no rebus 10x
 rava 'roaring' 15x *5.6

-  tri₂, -tri₂ '3' + nominal suffix
var. of '1', 40x *6.1
-  triloka 'world' 20x *6.2
(tri₂ is infixed)
-  NARA-DHANVIN 'archer' 25x
dhanus 'bow' in rebus dhana
'wealth'
-  bi phon. bi^{ja} 'seed', bindu
20x *6.3 'drop'
-  āva phon. + 'blow' 15x *6.4
-  atman/nama 'soul' 10x *6.6
with śani 'Saturn' 10x
-  sa,  su,  s_i phpn.
also sa 'article' 20x *6.7
-  śaktidhara 'spearbearer'
*soldier/police 40x *7.1
-  su phon. 20x, as in su-ta
'son', su-ma 'flower' 5x
su- 'nicē' (śu- 'id.') *7.1
-  rsa 'male, hero' phon. 20x
"OPers. aršan 'hero' *7.2
-  dha phon. 5x *7.6
as in dhā 'to put'
-  FENCED AREA, pen 10x *7.7
-  sva, śva phon. 10x *8.1
-  aja phon. + 'goat, unborn'
top deities, 15x *8.6
-  kavi 'Venus' mot in rebus,
+ 'wise' 10x *8.7
-  down the mountain 5x *9.7
-  unclear sign, 1x **10.1
-  gha,  ghū,  ghi phn.
10x *10.2
-  vāyu 'wind' 10x *10.4
with an infixed wheel the
sign means whirlwind
-  ka,  ku,  ki phon.
ku 'where', 15x *11.4
-  śarad 'autumn' 5x *11.5
inverted darś 'to see'
-  dhu phon. 5x *11.7, as in
vi-dhu-sa/vidh-usa 'turn-
ear, hare, harestar, Moon'
-  ap ? 2x *12.2 cf. apa
-  ati 'duck' + rebus, 1x *12.5
- ghra phon. + smell, 3x *13.4
- raṅga phon. + color, 7x
with ra- infixed, cf. aṅga
-  ausa 'flora' 1x *13.4
-  ma-dva month-2 1x *13.4
-  ABULTERER ? 2x *14.1
-  KHARA 'hard/donkey' 1x
sam-aha-tri₁ 1x *14.4
plus days three
-  trā-tri₁ 'protector'
and 'shepherd' 5x *14.6
-  jala/jara 'water' 1x
in rebus 'beware' *14.8
-  ya phon. + 'go' 30x 15.3
-  ja,  ju,  ji phon.
ji 'victory' 10x *16.4
-  'cage, house' 1x *17.5
-  *bandhya 'fettered' 3x
or 'ctiminal' *18.4
-  śira 'head' ? 1x *18.5
-  unclear... *18.6
-  '12' and Mars the 12-
handed one' 5x *19.7
-  kara,  karu,  kari
cf.  kar- ; 4x *19.8
-  Ru-tra 'drought' 2x
cf. Votra 'id.' *20.2
-  na-gna 'naked' 1x *20.7
cf. Gna 'Goddess, vulva'
-  śi-aina 'eagle' 5x *21.4
-  *locana 'eye' 2x *21.5
-  kumbhī 'pot, sacrifice'
20x *22.2 kumbhi-ra
means crocodile
-  pat phon. + 'fall' 5x cf.
svar-pat 'sun-set'
3x *22.8
-  catura-sindhu 'rapid ri-
ver or 4 rivers' 1x *23.6
-  thirty, 3.10, 3.23
30/33 Gods, divine 15x
-  da,  du,  di, 5x *25.7
-  usa 'Aurora' 2x *27.5
- dik-pāla 'direction-guar-
dians' 8' 3x *28.4
- tri-carana '3 or 6 methods'
2x *30.4
- *pari-carana 'circling'
1x *32.6
-  *praśna 'imploing' 2x *35.1
var. of 4 ? 4x *36.6
-  sam-rava 'dialogue' 2x *38.3
-  pra,  pru,  pri phon.
with pri-na  'joy' *42.2
-  *slowly, old man' ? 1x *43.4
-  'drops, leakage' ? 4x *43.5
-  u-ra-n^a u '2 rams' 1x *44.3
-  tri-stoma 'delta' 3x *45.5
-  pat-ni 'mistress' 1x *61.1
-  *ara-mana 'sexlust' 2x *46.3
-  *prthu 'flat' 4x *49.2
-  ab-da 'cloud' 6x *49.4, *56.8
-  *dvi-paraśu '2-axe' 2x *49.5
-  unclear 1x *50.5
-  tri-śarad '3 seasons' 3x *54.1
-  *timin 'sea-monster' 1x *60.1
-  daśa-ma 'tenth (avatara of
Vishnu, the last' 1x *601
-  unclear 1x *58.6
-  Venusian 8 = pat-ni aṣṭa 1x
Mistress of the 8 " Venus *61.1
-  'left side' ? 1x *62.3
-  Budha 'Mercury, inner planet nr 1
global Mercury glyph 5x *62.3
-  *sam-nava 'renovation, with
nr 9 nava, subfixed 1x *62.4
-  *mu ? announcing ? 1x *62.5
-  asta-aṅga '8-limbed' " Venus 1x
see *61.1 '8-Venus' *62.5
-  *śrṅga 'horned cattle' ? 1x 63.1
- *ksala 'washing' 4x *64.3
- unclear 1x *65.6
- mitra 'friend' ? 3x *68.2
- unclear LABHA ? 1x *68.8
- sam-aga 'adherence' 1x *71.4
- *vain-nu '3 flags' ? 1x *75.2
- su-sam-śama-na 'good paci-
fication 1x *76.6
- *year of 3 seasons' ? 1x *83.6
*101.7
- AJRA ? planet.system 1x
*86.1 Mercury/Jupiter
- pattra 'document' ? 1x *87.6

 USTA -ra 'buffalo, camel, elephant' 1x *88.3	 unclear, 10x *129.7/131.7 cf. at-a 'gone', a t-a 'end'	 dhi ? 'thought' 1x *154.6
 'mix' ? 'house' ? 2x *97.2 *102.2	 unclear 1x *157.2	 sam-asū = smaśu ? 1x *161.8
 grha 'house' ? 1x *97.7	 'waxm' ? 1x *121.1 = waxm	 body-face male 1x *165.6
 mandala 'whirlstorm' 3x cf. vayu 'wind, air' *98.9	 mi-ši-KUS-is 'havoc' ? cf. mi-KUS-is 'bastard'	 tri-sindhu 1x *166.6
 TO THREATEN ? 1x 101.3	 10x *121.2, 'KUS' 'bird'	 10, 20, 30, 40, 50m here 40 2x *169.4 50 172.2
 śina 'ice' 1x *101.5	 = Turkish and Maya-	 *catūra-aja ? 1x *169.10
 vana 'forest' 1x *102.1	 a ⁿ t-a 'end' 4x *121.3	 Skanda 'Mars- .. 3x *172.10
 ksetra 'landed property' 1x invasion of elephants *104.5	 'na-nu 'not more' 3x *121.4	 'pleasant smell' ... 1x *177.15
 'Lady with staff' 1x *106.5	 Raja 'prince' ? 1x *121.6	 'Jupiter Lord of Thirty' 1x *180.7
 *jala 'water' ? 1x *109.8	 vana/daru 'tree' 3x *122.4	 sam-paś- 1x *120.10
 cf. jal-pa 'talk'	 rebus: daru 'generous'	 'chain' ?, drops ? 1x *181.2
 at-a 'gone' ? 2x *110.2	 aśru 'tear' = picto- 2x *122.2	 twofold fettered 1x *181.8
 pu-ra 'town' 1x *111.3	 'famous' ? 1x *123.1	 50, (here 60, 1x *184.2
 pa, pu, pi phon. 2	 Mercury messenger 2x *113.11	 *ta-nu 'body' ? 1x *187.3
 NARA a-kumbhū 'man who does not offer' ? 1x *111.8	 pad 'on foot'	 'arrow-shower' ? 1x *188.3
 a-mahiya 'distress' 1x *112.1	 prana pruna prina	 hastā-hasti 1x *189.1
 pat/pati 'lord' 1x *112.3	 prina 'delighting' 2x *125.1	 'hand-in-hand'
 MATSYA GHAT 'fish catching device or area' 1x *112.5	 paś-ura 'cattle raising rebus of paś 'see', 2 eyes'	 *bhi, bhima 'fear' 2x *191.1/2
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 a-dhana 'poor' 1x *114.5	 'fallen vanquished' pat ji 1x 127.10	 a-dha ^s 'on the ground' 2x *197.3
 dhanus 'bow', dhana 'wealth'	 aśva 'horse' pict. 1x *131.7	 daśa aha '10 days' 1x *200.2
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 circle means ship, sun, day (Maya kin 'sun, day' and Turkish gün 'sun, day'	 'a sorcerer, curser' 1x *135.2	 unclear, 4 twigs, 1x *204.9
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rebus of sapta '7'	*si ... 'shouter' ? 1x 137.5	calendar sign 1x *208.8
'picture of crocodile 2x *125.6	'person'... 1x *141.1	an unclear x-sign 1x **208-9
vi-mana 'flying person' and rather an UFO 1x *118.3	trefoil (astronomy) 1x *142.1	'sky ice below' 1x *209.5/9
kar-tri, 'creator' 2x *118.5	'song delivering' 1x *143.4	the ice-sign equals the Runic Hagal-sign, hail, Greek
kar- 'to create'	'person with Jupiter sign before lap' 1x *143.5	kakhlos 'pebble' that fall from sky, IE ka-ak-s-ōos
āra-gau 'metallic speech' 1x *120.6, Ala-sya 'Cyprus'	a-darśa 'invisible' 1x *146.4	the 6-rayed star = water-crystal -crystal = Hagal-sign
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(ligature of punar + bhara	Vi-nnu = Vishnu 1x *149.2	duś-tri, strī 'daughter of a lady' 1x *212.10
	'spy' ? 1x *150.9	(anti-female Indians misinter- preted duś-tri 'daughter'
	'fruit offering' ? 1x *152.3	as 'third evil'.
	four crescents 1x *153.1	
	ksa + infix 1x *153.7	
	'threfold unborn' or	
	'the divine Triad' 1x *154.3	

CONTENTS OF FASCICLE NUMBER 1

100 Pictorial Bilinguals

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



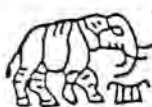
seven
pictures
with
legends
(5 seals
and 6
tablets)



one pic-
ture with
legend



three pictures
with legends
(17-tablets)



20 pictures with
legends



one picture with
four hare names
(14 tablets)

monsters: 11 pictures with legends



(18 tablets)



(3 tablets)



one picture with
two serpent names
(4 tablets)



three pictures
with legends
(14 tablets)



seven pictures
with legends



'horse' in the
sva-glyph
roughly depicted

Phonetic Signs

Pictographic Signs

List of Phonetic Signs and Ligatures

List of Pictograms, Logograms, Ligatures

Remark: How to find the Language written

The Copper Tablets / CopTab (1) - (16)

The Copper Tablets / CopTab (17) - (38)

bovines / bovids

bull, ox

bull

buffalo

bull

cow

cow

cow

udder, milk

cream, butter

plenty of milk

cow-drawn car

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vi-rṣa

mahi-rṣa

gau-s(i)

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gau-vi

ga-vi

u-dha-ra

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Sanskrit: 11-13

ukṣa-

vṛṣa-

mahisa-

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go-, gau-

go-, gavi

gavi

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ksirin-

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14-17

kumbhi-ra

kumbhira-

18-20

śun(aka-)

śvan-

śvā

śunī

21-24

sindhu-ra

sindhura-

hastin-

pīluḥ

ibha-

uṣṭra

25

śa(-śa)

śaśa-

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hastin-ḍi-ra

-avi-ṣi-ra

mi-KUṢ-is

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u-ranga

uram-ga

vi-is-JANI

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*20.08.2000

Sumer and Indus

To 'Extraterrestrials' (and to some Earthling) is learning languages a means of acquiring insight, generally, and especially into historical developments. There are ultimately wide fields for etymological research. Humans are normally glottohistorically blind. Sumerologists know that originally the picture of a mons veneris denoted inter alia MUNUS = 'woman'. This stems from Lowland Sumerian GUNUS, revealing that m- replaces older g-. Look at Sum. im 'wind', which in Maya is called ik (*ig). Highland Sum. *ganis 'woman' was in Aryan-A *gāniš. It was produced from IE *gʷenis via *genis according to Tegner's Law a new form *dženis, which became Sanskrit džanis = janis. New Persian has a corrupt zan 'woman'. That is the Aryan-B line.

From this Aryan B the whole of Indo-Iranian has, excepting Sumerian, a protoform džanis which appears in Akkadian as siniš-tu 'woman'. This shows that Akkadian did not solely interfere with Sumerian but also with other Highland Iranian dialects. But the Akkadians do likewise denote their siniš-tu by means of the mons veneris glyph. By the way, the mons veneris glyph was, as many other pictorial glyphs, turned by 90 degrees, thus now looking

The turning by 90 degrees is likewise seen in the Indus script, e.g. in the case of 'walking' from  to  or in the case of 'weeping', from  to 

In the case of 'walking' we know the the glyph denotes Sanskrit cara- because it is also used in rebus to denote -cara- in other occurrences. Look at duš-carana 'bad behaving, evil-doing' 

Interestingly, IE/Sanskrit dus/duš- 'evil' (Greek dys-) is, with its -u-vowel, as a glyph structured like the series ksa  ksu  ksi  imposes it, so that theoretically exists a series  daš-  dus-  dis

In Indus texts the term janis 'woman' does not appear in phonetic writing. Woman, in singular and in plural, are referred to by means of a pictogram, identified by the Knorozov School, namely the picture of a 2-legged (human) being, with 2 arms, which has her long breasts thrown over her shoulders. In one or two cases, the picture is given the complement -is (= the crescent) in its phonetic value via rebus.

Note the difference between Sumer with its picture of the mons veneris and Indus with its picture of a full human female person. In Indus, contrasting with Sumer, no penis picture is visible. Human males are only referred to by means of a picture, same as woman, without the female breasts thrown over the shoulders.

The term nā, nara- 'man, male' is never phonetically written. The Male-Picture just mentioned does it. Reduplication of the Male-Picture is a plural-mark. Certain male professions are depicted: The Male-Picture holding a spear may be a soldier or a police man, never referred to by a phonetic rendering.

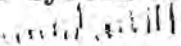
The teacher or military instructor is depicted by a Male-Picture holding a staff in the left hand. The archer similarly holding a bow in his left hand. But the archer is also referred to by phonetic rendering. It is the well-known Sanskrit term astr in Indus written

as-tri₂

a reading confirmed by the context.

Cryptic Signs of Ultimate Insight

A survey of signs covering ultimate insight, though cryptic, may be useful. To non-flat-human super-intelligence (mainly appearing in non-gender cloned humanoid beings inside giant space-ships) is binding deep subordination under the supreme Universal Spirit = UPAMA, pyramid shaped triangle: 

UPAMA  the Highest, is omnipresent and eternally creative, selective, destructive (including diabolical destruction). A goal is performance - large scale and locally - of beauty and symmetry, look e.g. at the wonderful periodic system of chemical elements. 

Through direct UPAMA-action or thinking or speaking cryptic-magic terms, or through uttermost meditation, a temporary or eternal dematerialisation of organic and/or anorganic structures or entities is possible (cf. e.g. the Old Egyptian Star Gate phenomena).

The presently still mysterious "30/33 Gods", globally attested in archaic texts, their most common sign is , = "Thirty", are in Indus texts denoted  in three ways;

Originally, they are probably no gods, but may be roughly counted 3 times 33 = 99/100 chemical elements, see above.

The number 30, in the -variant is inserted in the UPAMA-pyramid. There are cryptic numerological messages of the Highest which superintelligence tries to understand and respect. They are readable out of planetary periods. Basically, they do not justify deification of planets. However, fiction is tolerable, also for creating (fictive) authorities. 

So planet Jupiter is admitted as authority. He is the biggest and strongest of all planets. His sign is, globally, the square  which describes 20 times 20 = 400, round of 399, basic number 7. With 399, Jupiter follows the UPAMA-rule that the addition of the 1st, 2nd, and 3rd power of the basic number yields the length of the planet's synodic year: here $7+49+343 = 399$.

Jupiter, being (fictively) so strong, is some times mistaken for UPAMA . So, the -sign appears likewise infixed, . In devotion to Jupiter, his 20 times 20 aspect promoted globally some vigesimal counting (Maya, proto-Sumer, Ainu) and his basic 7 promoted the 7-day-week. Later called Bhaga- (Sanskrit) 'Allocator', he reached Mayaland as BAK = 'Jupiter' and '400'.

Cryptic 8 is valid for planet Venus ($8+64+512 \neq 584$ day-syn.year) and cryptic 9 applies to pre-trojan Mars ($9+81+729 = 819$, now 780).

Fascinating is Mercury's cryptic 4,5 ($4.5+20.25+91.125 = 115.875$) Perfect coincidence. Mercury is the fastest of all planets, going fast to and fro near the Sun. Fictive is he, to humans only, Jupiter's 'messenger'  in Indus texts pad 'foot' elsewhere sa^m s- 'announcer'.  In texts Jupiter's faithful partner.

Fictive partners are likewise Earth/Vishnu (5) and Venus/Aśita (8) because 8 times 365 equal 5 times 584, or, respectively, 73 x 5 correspond to 73 x 8. The relative fiction makes hero Rama, ruler of the Earth, incarnation of Vishnu, to the husband of Venus/Lakshmi/Sita/*Aśita/okto/eight. In the text of a Burrows Cave Tablet Mercury is inner Plane' n1  and Venus n2 . In the Indus texts Venus sign is a fig-tree-leaf, , of which the contours do likewise describe the Venus path near the Sun. 



Remains Saturn. Here the cryptic is that the addition of Jupiter's 399 and of Saturn's 378 renders a much feared 777. Fiction made slowly advancing Saturn an old man, almost dead, thus the god collecting the souls of the defuncts. 

All these fictions are of no avail to super-intelligence, what counts are the numerical interrelations. They speak the cryptic language employed by the UPAMA, not only in this field, indeed, in every field of creation.

Rebus and Cryptics in Indus Writing, and Mayaland

18.10.2000

Here a few instances of rebus and cryptic writing in archaic script. The main object was and is stimulating presently suffocated super-intelligence; suffocated due to streamlined sound-phonetic writing, e.g. alphabets. Billions of half-literate people are being constantly and easily subjected to manipulation, high intellectuals included.

Rebus and cryptics means closed doors to archaeologists, ethnographers, anthropologists, historians, astronomers, cosmologists, and politicians.

They claim to be interested, but shortlived as they are, and in the absence of teachers, no hope is permitted. Here a proof: Unbelievable and unexpected is the cleverness of some princely Maya scribes. In cryptic writing they managed to insert in the famous Dresden Codex, Venus page, undiscovered till now by so-called Mayanists, the bulk of their calendric systems. Some Maya princes retained themselves to be slaves of the 7-2-9-Universal Spirit (7 = Jupiter, 8 = Venus, 9 = pre-Trojan Mars). As the last warriors of Cosmic Truth they were slaughtered by European immigrants, partly thrash of Europe, under the command of European imperialists. And similarly other nations of the 'New World'.

Dresden Codex, Venus page: We see in one block of glyphs an ape-head, on its right side the number 19 (= 5-5-5-4) properly written, and, as a superfix, that night-glyph which is called akab 'night'. In rebus, akab means also a.ka-b '2'. A Maya ape-word sounds bakin. To the princely scribes, this ape-word means in rebus bak-kin = '400 days'. Cf. bak-tun = '400 round years = 360 day years'. Unveiled, the composite's meaning is 2 times 400 days plus 19 days = 819 days, a pan-Maya holy period, which refers to the pre-Trojan Mars' synodic year of 819 days, resulting from the addition of 3 powers; the 1st, 2nd, and 3rd power of 9 (9+81+729 = 819, presently 780 days; same rule valid for 7-Jupiter and 8-Venus; all well-known to princely scribes. But secrets of the Universal Spirit. And ignored by Kant who figured an emergence of the planetary system out of a giant gas cloud, of course incidentally.

The Maya-word bak = 400, round of Jupiter's 399 (7+49+343 = 399) denotes also planet Jupiter, and a piece (tetragonic) of bone, fractured, giving in rebus the Jupiter-glyph. But Maya Bak, its numeric meaning included, stems from Sanskrit Bhaga- 'allocator, God', Russian Bog, Old Persian Baga.

Many more such decipherings of Maya cryptic writing have been made by me, awaiting publication.

In the Indus script, scribes tested likewise cases of super-intelligence among readers. Just like in Maya-land. There exists a logogram meaning 'soul'. People may have called the soul mana- or ātman-, hard to decide. But rebus reveals the truth. Look at the Text *110.8 of this Thesaurus. It says:

"Without cow to despise (is) life"

Despise = a-timan-, sounds like ātman- 'soul'. And mana- 'soul' does not fit. Scribes avoided writing a-ti-ma-na, and preferred the soul-rebus, secretly secretly laughing at certain readers' perplexity. It follows: the archaic is more sophisticated than the much later Aśoka- and Devanagari-Scripts sticking exclusively to sound-phonetic writing in India. It follows furthermore: Logically the rate of Indian intelligence has declined and is now at a slightly higher level than in the West.

H-599 (p298, Corpus 2, Harap.) *110.8

2.4.95, KSchi

vi gau ati.man ji-va

vi gau ati.man ji-va

without cow to despise life
ohne Kuh (ist) zu verachten das

Leben Sanskrit-Engl.Dict.by Macdonell 1893:
(the third sign is new, its meaning is guessed)
p279-b: vi 'without'; p86-b: gau/go 'cow (bovine)';
(Stchoupa 1932 p14-a: ati-man- 'mépriser, to despise';
(perhaps does the main part of the sign mean timira
dark, obscure!); p102-a: jiva 'living, life';



Placing (in Indus texts) words in apostrophes was a means to excludes rebus reading, e.g.) is 'crescent' in apostrophes means 'crescent', it is phonetic is of crescent in rebus. For more rebus cases see *43.1; *87.4; *26.1; *64.4; *11.5; *87.5; *112.3; *111.6; *119.7; *130-8; and many hundreds of a generalized phonetic value.

Truth and lies/fictions are the greasing stuff of creation. But what about cryptics? The mere existence, for almost a hundred years, of marvelously carved undeciphered Indus seals, in various collections, was a silent debunked provocation. All what historians and philosophers submitted in the field of mankind's old history during the last century is idle talk produced in the absence of seal deciphering. A tragedy, a loss of precious time, in the field of advancement of historical insight.

The next area of unsolved cryptics is Maya hieroglyphics. A better unveiling of the Dresden Codex and its phantastic cryptics at an earlier time could have improved appreciation of eternal cosmological values.

The last field of cryptics undeciphered since 1947 are the signs, symbols, glyphs found on the wrecks of UFOs in the USA. Yes, they may be denied, debunked, but they exist as a silent provocation destabilizing the image of our elites.

It follows: threefold cryptic material was left undeciphered during the past century thus allowing historians to march in the wrong direction.

Certainly, truth makes some people happy and productive. But fiction, illusions, lies make millions of people happy and productive. The situation now is that billions of people are being promised to enter into a marvelous (fictive) future. A reversal towards truth is impossible. It follows that the march of these billions leads into an abyss. The globe will soon be exhausted.

The Earth (in reality owned by superintelligent humanoids since millions of years) is, comparatively, the most massive of all planets of our system. Very rich in all sorts of chemical elements. Proposed projects of terraforming planet Mars are thus nonsense.

The earthly Moon is by a few astronomers said to be hollow (e.g. Carl Sagan), that means the Moon is a curious satellite-shaped ce-

lestial body. This view receives no regard. The a.m. real owners of Earth and Moon (the Moon being their main base) believe, according to cryptic archaic documents, in an Universal Spirit that planned and created, within permanent activity, our planetary system in terms of arithmetical and numerological harmony/beauty. This in ancient times well-known has in our time barely a chance to be reconsidered, excepting a few outsiders. Consider: in our time of electronically intensified desinformation.

Outmooded 'scientific' literature of the past century is presently re-digested, sold cheapest possible, and thus invading, also electronically, as an avalanche, the brains of a billion of innocent youths. This is officially sanctioned and hailed.

The most terrible future aspect is the following: human elite would dare to meet the UFO-intelligence in an open battle, rockets against rockets, UFO-inmates being denounced as invading rascals.

The Indus Texts will allow the interpretation that the original Indus people have been slave-workers. The hero Rama, of divine, that means: of UFO-origins, was leader. Ara/ala means ore or metal. The ore-wealth of the town of Alaka (in the Himalayas) was gone (so in one text); *105.1.

The gold = hiranya : gold washing in Asir, south of Mekka, in the gold-rich river (Hi)ranya is recorded in the river's name.

Copper mines were exploited in places called Kubera/Kupros.

An older name of Cyprus sounded (Dvīpa-)Ala-sya = (Island) of Ore (-sya = Sanskrit genitive).

All these metals were collected by the world-ruling Rama-UFO-Clan. And probably now stored on the Moon, together with the famous 12 types of jewels etc. etc. Inside giant spaceships is paradise lost.