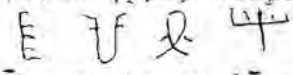
Tablet in bas relief, no icon.
H-767-A (p323 Corpus 2, Harappa)



*116.1
8.4.95

grāha graha vi śī pañca_aṅga

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

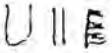
See the 5 pages on 'cursings'

Sanskrit-Engl.D.Macdonell:
p88-c: grāha 'beast,serpent'
p87-c: graha 'grasp,may g.'



p279-b: vi 'no,without'; p315-a: śī 'repose,sleep';
p149-c: pañca-aṅga '5 limbs' 'recurring,also in Skt.)

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



*116.2
8.4.95

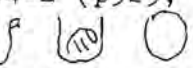
kumbhī-ra sapta



tax paid honoring Jupiter
Steuer entrichtet ehrend Jupiter (reduplication inherent, sapta 'honored' and sapta '7' as Jupiter's basic number)
p70-b: kumbhī 'vessel, load of gifts';

---

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



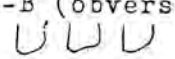
*116.3
8.4.95

vi psu *indu

without food, *lagging
ohne Nahrung, Zurückbleiben
Macdonell 1893,
p279-b: vi 'without';
p189-c: psu 'food';
p45-c: indu 'Moon, *delay
as in other countries, Moon means delay.



H-764-B (obverse)



*116.4
8.4.95

kumbhī kumbhī kumbhī



tax, tax, tax
Steuer, Steuer, Steuer
a lamentation, addressed to the Government
Macdonell 1893, p70-b: kumbhī 'vessel, or a load of gifts/taxes';

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

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

*116.5
8.4.95

grāha graha vi lu-bha
śu-śa(msa) triloka

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

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

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

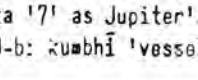


Sanskrit-Engl.Dict.by A.A.Macdonell 1893 London :
p88-c: grāha 'beast'; p87-c: graha 'grasp, may grasp';
p279-b: vi 'without, no'; p264-a: lubh- 'to desire';
p355-c: su-śaṁsa- adj. RV 'blessing beautifully (god), saying good things, pronouncing blessings';
p113-c: triloka 'the three-world';



H-769, fragment, idem

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



*116.7
8.4.95

grāha graha duṣ-carana lu-bha jani

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

Biest schnappe die einen Übeltäter liebende Frau

See 5 pp 'cursings'



Sanskrit-Engl.D.Macdonell 1893:
p88-c: grāha 'beast of prey,crocodile,alligator';
p87-c: graha 'grasp, may grasp'; p122-c: duṣ-carana evil-doer'; p264-a: lubha 'desiring, loving';
p98-c: jani f. 'woman, wife'.

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



*116.8
8.4.95

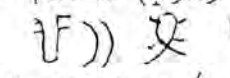
kumbhī triloka vā aś ra psu)-ra)

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

Sanskrit-Engl.Dict.Macdonald 1893: p70-b: kumbhi f. pot, *sacrificial vessel, offering, make offers';
p113-c: triloka 'the 3-world'; p274-c: vā 'like,as';
p32-b: aś 'eating, *food-'; p248-a: -ra '-giving';
p189-c: psu(ra)
'victuals, food, crops'.



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



Macd.p285-b: vip- 'tremble' recurring, p348-b: sāra + expulsion. *117.1 9.4.95

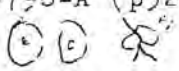
vi-pa sara / sāra

trembling sea / power
or even: trembling power: expul-sion

As in the case of sara, reduplication is sometimes inherent, thus the recurring meaning: no power, expulsion.
p340-b: sara 'sea'; p348-b: sāra 'power



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



9.4.95 *117.2

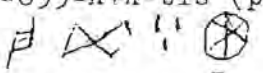
nau nau Rāma

the ships of Rāma
die Schiffe Rāmas

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



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



*117.3 9.4.95 recurring

duṣ-carans a^{n}ta cakra

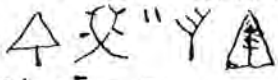
bad conduct, end of career

the obverse (833-B) has: kumbhī-ra 'crocodile', (unmistakable)

Because of the crocodile-fate mentioned on the obverse the main text is rather a message announcing death-penalty. Macd.1993:
p122-c: dus-carana 'doing ill deeds'.
p17-b: anta m. 'edge, end'
p90-a: cakra **'career'
p70-b: kumbhīra 'crocodile'



Tablet on bas relief
obverse: rhinoceros picture
H-859-870-A (p333-335 Corpus 2)



*117.4 9.4.95

niś-sāra āt u upama tridaśa

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

Sanskrit-Engl.Dict.by A.A.Macdonell 1893 Lomdon:
p145-c: nih-sāra 'sapless, insipid, insignificant etc.
p38-a: āt 'and, then'
p53-b: upama 'supreme uppermost, highest, most excelling';
p113-b: tridaśa 30, the 30/33 gods, round number 30 for 33. (3 variant signs)



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

*117.5 9.4.95

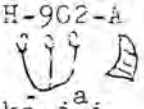
vi mi-iṣ sapta vā g^{ā}i-ya

without an eye-opening laudation like a song
ohne augenöffnenden Lobpreis wie ein Lied
(the obverse text has some new sign)

Macd.: p279-b: vi 'without';
p229-a: miṣ- 'open the eyes';
p347-b: sapta ('7' and) 'laudation'
p274-c: vā 'like'; p84: gāya 'song'



Tablet incised, no icon.
H-902-A (p338 Corpus 2, Harappa)



9.4.95 *117.6

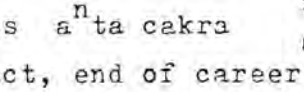
kā-j^{a}i

two mallets
zwei Holzhämmer



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

Tablet incised, no iconograph
H-917-A + B (p339, Corpus 2, Harap.)
A)

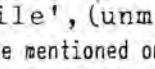


*117.7 9.4.95

grāha graha vī-ra sapta

beast may grasp *those not giving *priority Jupiter

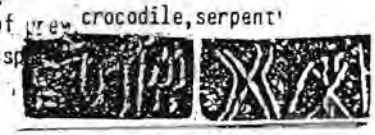
B)



See 'cursings', 5 pages

ta^{d} as-ti as this is being / dies ist seiend

Sanskrit-Engl.D.Macd.:
text is thus obscure
p88-c: grāha 'beast of prey crocodile, serpent'
p87-c: graha 'may grasp'
p279-b: vi 'without'
p252-b: rā 'give'



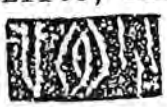
H-819-B same as above 817-B

Tablet incised, no iconography
H-924-A (p339, Corpus 2, Harappa)

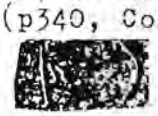
9.4.95 *117.8

vi añja a^{n}t-a 'without Elite, Ende

Ohne Crème (= Elite).
das Ende



Tablet incised, no iconography
H-927-928-A + B (p340, Corpus 2, Har.
A)



*117.9 9.4.95

bhar^{a}i^{t} is

it brings at time of crescent

B) *working in gardens
fruits/gifts *plentiful

kumbhī *plu

(note that crocodile = kumbhi-ra, is homonymous with kumbhi ra gifts giving



Tablets incised, no iconography, change of philosophy in Harappa, Texts correct and mirrored,
H-934-A+B (p340, Corpus 2, Harappa)

A) 10.4.95 *118.1



grāha graha vi-av^{a}i^{a}

beast may grasp copulation
Biest schnappe die Paarung

B)



kumbhī-r^{a}u '2 crocodiles'

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

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

For 'cursings' see the 5 special pages.

Sanskrit-Engl.Dict. by A.A.Macdonell 1893 London:
p88-c: grāha m. 'beast of prey'; p87-c: graha 'grasp';
p303-a: vyavāya 'copulation, pairing'.
p70-b: kumbhīra m. 'crocodile, with kumbhī 'pot' in rebus. The ending -(r)au is a dual.

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

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

A) 10.4.95 *118.2

ni-śi pañca lying down extended
langschlafend liegen

B)

kṣa-ra ta^{n}-trī losing the string
Faden verlierend

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

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





Sanskrit-Engl.Dict.by Macdonell 1893:
p144-b: niśi, niś f. 'night' and 'lying down', with śī 'repose';
p149-b: pañca 'extended, spread out', the nr. '5' = pañca is here used in rebus.
p78-a: kṣara 'loss, losing'; p106-b:c: tantri f. 'string, thread'; suffix -tri written by nr.'3' = tri in rebus.

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

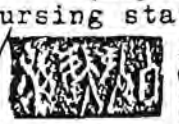
A) 10.4.95 *118.3

strī VIMANA bhar^{a}i^{t} kṣa

the lady of the spacecraft brings terrestrian (misery)

B) kumbhī-ra-ra = crocodiles (may devour her)

a furious cursing statement against Durga/Umā, the malignous ones





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

A) 10.4.95 *118.4



grāha graha Durgā " kṣā "

beast may grasp Durgā's 'Earth'
Biest schnappe Durgas 'Erde'



B)

kumbhī-ra^{u} crocodile
Krokodil



Sanskr.-E,D.Macdonell:
p88-c: grāha m. 'beast of prey, alligator, crocodile, serpent';
p87-c: graha 'grasp';
p121-c: Durgā, Shiva's (or Vishnu's) wife, malicious';
p78-a: kṣā f. 'Earth, abode';

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

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

10.4.95

vi-av^{ā}i^{a} vā punar kar-tri

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



Sanskrit-Engl.Dict.Macdonell 1893:
p303-a: vyavāya 'copulation';
p274-c: vā (= iva) 'like, as';
p164-b: punar adv. ' 'back, home; again, anew, still, yet, etc.';
p63-c: kartṛ m. 'doer, creator';
The nr. 3 = -tri, used in rebus.

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

10.4.95

vi tri$_{2}$-kṣā without homeland
ohne Heimatland



Sanskrit-Engl.Dict.Macdonell:
p279-b: vi 'without';
p113-a: tri- 'three';
p78-a: kṣā f. 'Earth, abode'; cf. Triloka '3-World'.

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

10.4.95

vi pa-ru bha-śa^{d}

without limb (*penis) pudendum muliebre

Sabskrit-Engl.Dict.Macdonell:
p279-b: vi 'without';
p156-c: paru m. 'limb, joint'
p157-a: parus nt. 'knot, joint, limb, section';
p203-a: bhaśad f. 'buutocks, pudendum muliebre'



Ad-4-A (p387, Corpus 2, Allahdino (Nel Bazaar)



*119.1
11.4.95

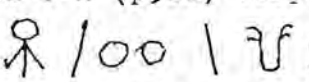
vi sapta rava śa-va-kar

without 7 crying corpse-preparer
ohne 7 weinende Leichenzubereiter
(funeral rites)



Sanskrit-Engl.Dict.Macdonell:
p279-b: vi 'without';
p347-b: sapta '7', *holy Jupi-
-ter-number';
p251-c: rava 'crying, roaring
p310-a: śava m.nt.'corpse';
p63-c: kar-, kṛ 'work, do';

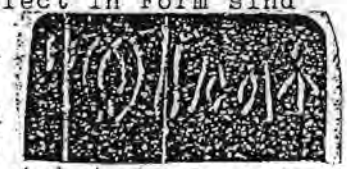
Ad-6-A (p388, Corpus 2, Allahdino (Nel Bazaar)



*119,2

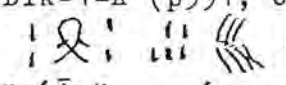
BHA as aha as vi-añja at 11.4.1995.

shining are the days, being bad-
limbed too / strahlend sind die
Tage, doch schlect in Form sind
sie auch



Sanskrit-E.D.Macdonell:
p203-a: bha 'shine'
p33-c: as- 'to be', asi
'thou art', asti 'is';
p6-b: aha 'day' the circle denotes also the Sun;
p302-a: vyanga 'bad limbed, crippled';

Blk-1-A (p391, Corpus 2, Bala-kot)



*119.3
11.4.95

" śī " pañca sapta pad dhanvin

in storm extnded, Jupiter's messenger (= Mercury)
(refers) the archers to the 30/33 Gods
in langer Sturmzeit (verweist) Jupiters Bote
die Schützen auf die 30/33 Götter

Sanskrit-Engl.Dict.Macd.:
p315-a: śī 'lie,recline,rest, sleep';
p149-b: pañca 'extended, spread out *long time ;
p347-b: sapta '7'; p152-b: pad 'on foot';
p129-c: dhanvin 'bowman' ('bow' alone means in rebus
dhāna nt. 'wealth'); follows a new sign:

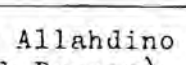


= 30, meaning 'the 30 Gods'
recurring also in Sanskrit
(lowest:) spear-bearers, then archers, then chariot-
-eers;



normally the archer is riding on horse
śi storm
7 - Jupiter
pad .essenger (Mercury)

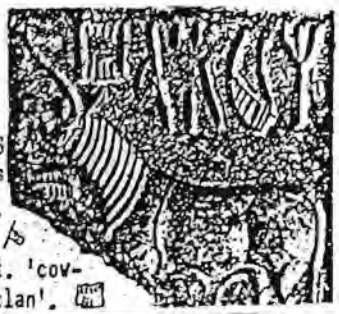
Blk-2-A (p391, Corpus 2, Bala-kot)



11.4.95
*119,4

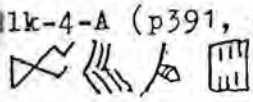
u psu(ra)-as tris bhar$^{a}_{i}{}^{t}$ gotram

oh, crops 3fold brings he home
oh, 3fach Ernte bringt er heim



Sanskrit-E.Dicz.Macdonell:
p47-a: u (interj.) 'oh';
p189-c: psu(ra) 'food,crop';
follows -as - plural-sign.
Here, the siggn TRIS
means in other cases
ant-a- 'end, death';
p209-b: bhṛ 'bring', bharati
'he brings'; p86-c: gotra nt. 'cow-
shed, house, home, family, clan'.

Blk-4-A (p391, Corpus 2, Bela-kot)



11.4.95
*119.5

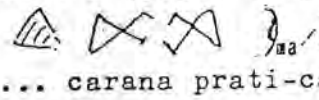
a-carana sapta bhar$^{a}_{i}{}^{t}$ gotram

a lame person laudably brings one home
löblich einen Behinderten heimzubringen



Sanskrit-Engl.Dict.Macdonell:
(privative a- affixed to carana)
p4-c: a-cara- 'immovable';
p347-b: sapta '7', but in rebus
could it mean
p309-b: bhṛ, bharati 'he brings'
p86-c: gotra nt. 'cowshed,
home, family, clan',

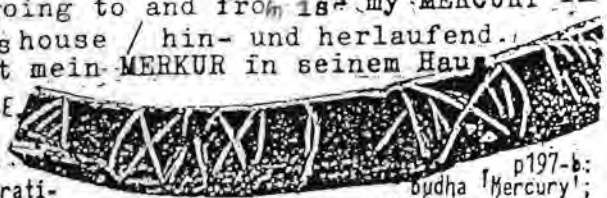
Kd-8-A (p398, Corpus 2, Kot Diji)



*119.6

gotram 11.4.
... carana prati-carana ma MERCURY 1995

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

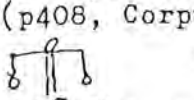


Sanskrit-E.
Dict. by
Macdonell:
p172-c: prati-
back,return, thus: to and fro;p189-b: Dowson-p282: sāramey
p86-c: gotra nt. 'house';p218-c: ma(ma) 'my, mine'; God Herme

budha 'Mercury';
p197-b:

incised on a pot that contained ...

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



11.4.95
*119.7

iṣ-ṣ.aṣ-mi bhārika = iṣ asmi bhārika

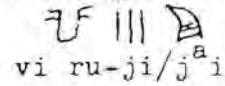
(for) juice (libation) am I porter
(für) Saft (Libation) bin ich Träger

The pot makes a statement !
p46-b: iṣ f. 'juice, libation';
p33-c: aṣ- 'to be, asmi 'I am';
p204-a: bhārika 'porter,carrier';
(p324-b ṣaṣ 'six' used in rebus)



Ns-8 (p408, Corpus 2, Navsharo)

12.4.95 *120.1

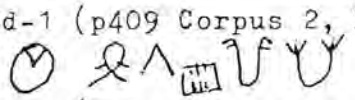


vi ru-ji/j^{a}i^{t} without breking, /to.. without causing pain



Sanskrit-Engl.Dict.Macdonell:
p.279-b: vi 'without';
p256-a: ruj- 'break, shatter, destroy; cause pain to';
Could be a message recommending clemency.

Nd-1 (p409 Corpus 2, Nindowari-damb)



*120.2 12.4.95

indu śī-kar vi-gotra gau-ṣaṣ *su-aira /svaira ....

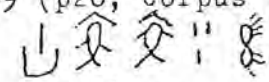
month of getting cold, no shelter, this (=*sas) cow freely (grazing)

Mond des Kaltwerdens, ohne Stall, dieses Rind frei (grasend)



Sanskrit-E.Dict.Macd.:
p45-c: indu 'moon,*month' cf. Sumer. itud from *induš 'month';
p315-b: śī *cold, śīna 'ice', + SW-Monsoon.
p72-a: kṛ, kar- 'making'
p279-b: vi 'without';
p86-c: gotra 'cowshed';
p86-b: gau/go 'cow';
p324-a: sa(s) 'this,these
p373-c: svaira 'moving freely' (while grazing).

M-39 (p20, Corpus 1, Moh.Daro)



12.4.1995 *120.3

...bha -śa^{d} śā at a-puṁs catura

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

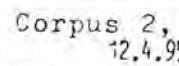
Sanskrit-Engl.Dict. by A.A.Macdonell 1893, London :
p203-a: bhaśad f. 'buttocks, pudendum muliebre';
p310-c śā 'to sharpen' etc.; p38-a: at 'and,then';
p21-a: a-puṁs 'no man, eunuch' (cf. puṁāṁs);
p91-a: catura 'quick, dexterous, clever, ingenious' written by using catúr '4' in rebus.

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 number of glyphs suffered turning by 90°

M-75 (p33, Corpus 1, Mohenjo Daro)



12.4.96 *120.4

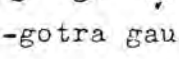
ni-śi/śaya catura āt indu

lying down cleverly, then lagging
listig Ruhen bringt Zurückbleiben



Sanskrit-E.Dict.Macdonell:
p315-a: śī 'lie, recline, rest,sle
p91-a: catura 'quick,dexterous,clever'; p38-a: āt 'and,then';
p45-c: indu m. 'drop, soma, moon', here it means 'lagging behind', moon daily 13° lagging.

M-88 (p35, Corpus 1, Mohenjo Daro)



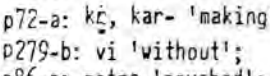
12.4.95 *120.5

duṣ-strī śū
bad lady (is) boasting
üble Dame (ist) prahlerisch



Sanskrit-E.Dict.Macdonell:
p128-a: duṣ-, dur-, duh- 'bad, ill, hard, un-';
p363-b: dṛi 'lady, wife' stems from star- Venus Akkad. ishtar
p323-b: śū, śva 'swell' ← boast

M-84 (p35, Corpus 1, Mohenjo Daro)



*120.6 12.4.95

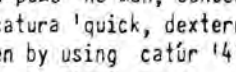
vi āra gau sāra punar bhar^{a}i^{t} iṣ

no metallic speech, destruction anew brings refreshing
keine eherne Sprache, dann bringt Zerstörung die Erneuerung



Sanskrit-Engl.Dict.Macdonell:
p279-b: vi 'without';
p41-b: āra m.nt. 'ore';
p86-b: go/gau 'speech';
p348-a: sāra 'destruction';
p164-b; punar 'back,again, anew'
p209-b: bhṛ 'bring'; p46-b: iṣ 'refreshing'.

M-90 (p36, Corpus 1, Mohenjo Daro)



*120.7 12.4.95

vi aṅja ^{n}t-a aś āt indu
without cream (= upper class) end of food, then lagging

(a message useful for a dossier)



Sanskrit-Engl.Dict.Macdonell:
p279-b: vi 'without';
p5-b: aṅja(s) nt.'cream,ointment *upper class';
p38-a: āt 'and, then, also';
p45-c: indu m. 'drop, soma,moon' moon daily lagging by 13 degrees
p32-b: aś 'eat, food';

Indus Script Deciphering

Kurt Schildmann
Bonn, 02.10.1995-C

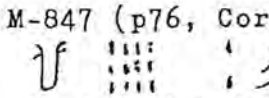
Pictorial Bilinguals

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

dog
bitch, hunt
(3)

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

M-847 (p76, Corpus 2, Mohen.) *80.1



03.03.95 KSchi

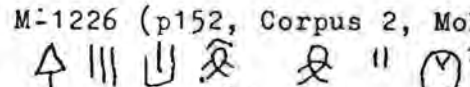
vi dvādaśa " śrī " śu^{n}

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

An ordinary dog not having twelve good qualities. Macdonell:
p279-b: vi 'without';
p127-c: dvādaśa 'twelve';
p321-b: śrī f. 'beauty'; p316-c: śun- 'dog', śunī bitch



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



13.03.95 KSchi

p264-a: lubh- 'desire'

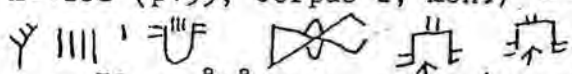
ni^{r}-lu-bha śa^{śa} śu^{n} āt indu

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

(dog hating hares and the hare-star = the moon)
Sanskrit-Engl.Dict.Macdonell:
p141-c: nir-, nil-, nih-, nis-niś 'not, no, none';
p310-a śaśa 'hare'; p316-c: śun- 'dog';p45-c: indu 'moon'



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



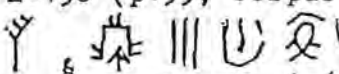
u-ra^{ra} a-v^{a}i^{a} abhi-carana śvan-śvan

bucks and sheep, encircled by dogs
Böcke und Schafe, umlaufen durch Hunde (normalize !) 13.03.95 KSchi

the carana-glyph (orig. 'legs) may indicate 'fettered'.
Macd.: p55-a: ura- 'sheep,ram'; p30-c: avi 'ewe';
p92-b: carana 'wandering, leg'; p323-a: śvan 'dog', reduplication marks plural.



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



20.02.95 KSchi

u §van ru-ṣā śa(-śa)...

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

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



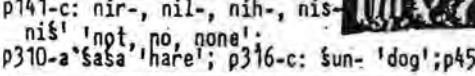
Quadruped Animal Pregnancy Periods
correlated to cycles of "planets"

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

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

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

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

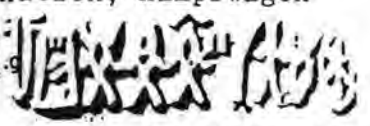


vī-ra GṚHA -sāra śu^{n} śā āt
DHANVIN ratha 23.03.95 KSchi

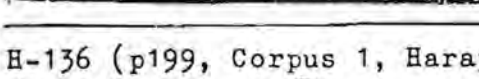
hero's home-power: dogs sharp and certainly ARCHERS, war chariots

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

Sanskrit-Engl.D.Macdonell:
p293-c: vīra 'hero, man';
p88-c: gṛha 'house' or
p86-c: gotra 'family!;
p348-b: sāra m. 'power'; p316-c: śun- 'dog', śunī 'bitch';
p310-c: śā 'sharp'; p38-a: āt 'and,then,also';
p250-b: ratha m. 'car, 2-wheeled war chariot';



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



21.02.95 KSchi

u-ra īṣ-^{i}tri$_{1}$ dhā āt śu^{n} śā

dog

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

Sanskrit-E.Dict. Macdonell 1893:
p59-a: ūrā f. 'sheep', ūraṇa m. 'ram, lamb';
p47-c: īśitṛ m. 'lord, ruler'; p131-a: dhā 'put,place'
p38-a: āt 'and, then, also';
p316-c: śun- 'dog', śunaka 'little dog', śunī 'bitch';
p310-c: śā 'to sharpen'.



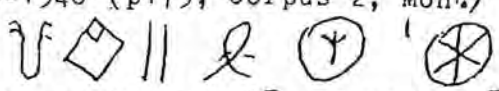
Kurt Schildmann
Bonn, 24.09.1995

Indus Script Deciphering ISD
Pictorial Bilinguals

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

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



31.3.95

vi sindhu-ra śī TRILOKA a^{n}-$a$rtha

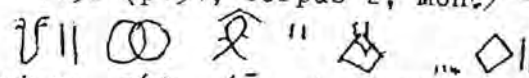
no elephants, basis of global disadvantage

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



Sanskrit-Engl.D.Macdonell
p279-b: vi 'without';
p350-c: sindhura 'elephant written with the river-glyph in rebus';
p315-a: śi 'lie,rest';
p113-c: triloka 'world';
p13-a: an-artha 'disadvantage' written with ratha 'chariot' in rebus;
(the text praises elephants, likely being tamed)

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



10.03.1995

vi-ra añja śā at sindhu-ra

hero's ointment sharpens, than the elephant

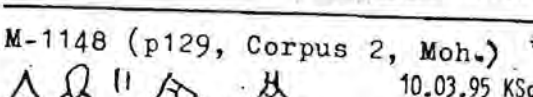
des Helden Salbe schärft, A pictorial bilingual
alsdann der Elefanten(-Kampf)

Here is the sign  sindhu 'river' serving to denote sindhu-ra 'the elephant' putting atop the syllable -ra, which is elsewhere postposited.



Sanskrit-Engl.D.Macdonell
p293-c: vīra m. 'hero';
p5-b: añja nt. 'ointment';
p310-a: śā 'to sharpen';
p350-c: sindhura 'elephant'.

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



10.03.95 KSchi

ni-śi at sindhu ....night and river

Nacht und Fluss

(time and place of elephant meeting)

A pictorial bilingual



Sanskrit-E.D.Macdonell
p350-c: sindhura m. 'elephant', here a pun in that the // -ra ontop of sindhu 'river' is seemingly missing.
p144-b: niśi- Night';
p38-a: at 'and'; as in other cases read sindhu two times, 2nd time with -ra 'elephant'.

---

elephant (1)
sindhu-ra

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

(1) sindhu-ra 
(2) hasta/hastin
(3) pi-ru-ṣ(a)
.i-bha 
*uṣṭu-ra 
(4) gau (= elephant cow) 

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

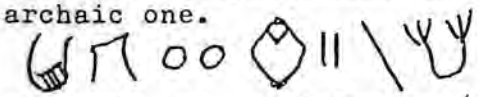
K-40 (305, Corpus 1, Kalibangan) *39.1

The first elephant-name found in the Indus Texts was pan-Aryan and Semitic

pi-ru-ṣ(a) M-1482-1486 with elephant-picture establishing phon. reading. 21.01.1995

The second was the hasta/hastin = Sanskrit 'hand/trunk-glyph and reading ' = Skt. hastin 'trunk, elephant' as seen in  M-571 (p143 Cor.1)
{Parpola 1975 p197  hastin-śi-ra 'elephant-head'}

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



21.1.95 KSchi

psu aja nu nu sindhu-ra / gau

food-caused, now roaring the elephant (seeks) cow

Futter-gefüllt, jetzt brüllend der Elefant (sucht) Kuh



Sanskrit-Engl. Dictionary, A.A.Macdonell 1893 London
p189-c: psu 'victuals,food'
p98-b: jan, ja 'bring forth e
ā-ja(n) 'borne, be produced'
p147-a: nu 'now' + nu- 'roar'
p250-c: sindhu-ra m. 'elephan
p86-b: go = gau f. 'cow,earth'

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

Kurt Schildmann
Bonn, 25.09.1995

Indus Script Deciphering ISD
Pictorial Bilinguals

elephant (2)

hasta, hastin

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

The Indus-'hand'-picture has the meaning nasta 'hand. help, care, trunk' and also pañca 'five' and in rebus pañca 'extended'. Also reduplicated it refers to the elephant as seen below.
In text *104.5 below the hand-picture (occurring once only) means clearly 'elephant'. Sanskrit is the language which best conveys the semantic and lexical association 'hand/trunk/elephant' which makes the cumulative evidence submitted below simply overwhelming.

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

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

= M-511-B (reverse)

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

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

L-5 (p239, Corpus 1, Lothal)

XX āt tridaśa$_2$ tu hastin 17.12.94
vi gau carana$_2$ prati-carana

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

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

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

Sanskrit-Engl.Dictionary by A.A.Macdonell 1893, London:
p38-a: āt 'and,them,also'
p113-b: tridaśa 'thirty', 'the thirty gods' (round number for 33) (but 33 appears also in the Indus texts) the meaning is often simply 'divine'.
p110-b: tu, taviti 'be powerful, prevail'.
p376-c: hastin 'oldest term fo elephant RV'
p279-b: vi 'without'
p86-b: go/gau 'cow';
to and fro is obvious-





M-279 (p68, Corpus 1, Moh.) *104.6
27.03.95 KSchi
lamentation
ni^{h}-śi hastin$_2$ āt gau

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

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

H-92 (p189, Corpus 1, Harappa) 2.1.95
KSchi
*DURGĀ āvi-adha śi hastin at ...

Durgā stirring up the cool elephant and ...
Durga erregend den kühlen Elefanten und ...

Sanskrit-Engl.Dict.Macdonell 1893
p121-c: Durgā (alter ego of Umā, often jointly mentioned/acting)
Stchoupak, p126-a: ā-vyadh- 'agiter, brandir'
Macd.: p315-b: śi(ná) 'cold, ice'
p376-b: hasta m. 'hand, trunk/proboscid of an elephant';
p376-c: hastin 'elephant', here correctly depicted by 2 hands. cf. copper tablet (1).



M-278 (p68, Corpus 1, Moh.) *104.5
27.03.95 KSchi
KṢETRA hastin$_1$ ata-aṭa āt indu

area of the elephants, abyss and tears

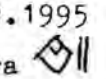
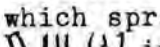
(elephants devatate forests and gardens)



Sanskrit-Engl.Macdonell
p79-a: kṣetra nt. 'landed property';
p376-c: hastin m. 'elephant'; p5-c: ataja m. 'abyss'; p38-a: āt 'and';
p45-c: indu m. 'drop ('tear), soma, moon' ;
(lamentation about elephants as a plague)

Kurt Schildmann
Bonn, 26.09.1995

Indus Script Deciphering ISD
Pictorial Bilinguals

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

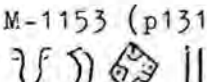
M-1482-1491 (p207-210, Co.2) *91.8
= Parpola, A. 1975 p 197, line (4)
13 x 14.03.95 KSchi



This is a pictorial bilingual

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

M-1153 (p131, Corpus 2, Moh.) *87.5
10.03.95 KSchi pictorial bilingual

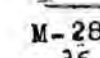


vi-pi vāyu ra (dvīpa) dvi-ibha
trembling storm. trumpeting two elephants /zitternder Sturm, zwei trompetende Elefanten



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

M-286 (p69, Corpus 1, Mohenjo Daro)
16.4.95 *124.5



vi mṛti.i_bha no death. elephant
kein Tod, Elefant

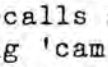
ULŪKĀ 'painted'= owl,
but mṛti (p234-a) 'death' is spoken, Sansk.-E.D,Macd.:
a most interesting pictorial bilingual
p279-b: vi 'without'; p46-a: ibha m. 'elephant'.
this word (cf. Old Egypt.) appears also in M-1153
(10.3.95) *87.5 as *dvi-ibha '2 elephants'.
A message: abstain from killing the elephant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

Sanskrit ibha m.nt. 'domestics, household, family'
(cf. Turk. ewe, ew 'house, family')
makes me suppose that ibha 'elephant' means 'domestic, tamed'. Possibly transferred an Indian expedition elephants to Egypt.




---

elephant
(3)
pi-ru-ṣ(a)
(x)i-bha
*uṣṭu-ra 

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

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

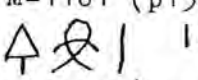


" śrī " śi-ra at UṢṬA-ra
'beauty' of the head, and buffalo/camel ; 'Schönheit' des Kopfes und Büffel/Kamel



It is known that in times of almost no contacts between M and S the names of exotic animals were sometimes interchangeable, as camel/elephant, big dog/horse.
Assuming that this seal is a pictorial bilingual and that the near-final unknown glyph is the front picture of an elephang (2 long ear lobs and a trunk in the middle, we have to look for an animal name ending with -ra (the complement); Macd.:
p321-b: śrī f. 'beauty';
p313-C8 śira 'head'; p38-a: āt 'and'; 55-c: uṣṭra m. 'buffalo, camel'(Persian šotór, uštúr 'camel')
thus a fifth name for eleph.
cf. aliph 'ox' + elephant.

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



ni-śu-as (= ni-śvas-) āt sindhu elephant picture 

groaning, and river
seufzend, und Fluss



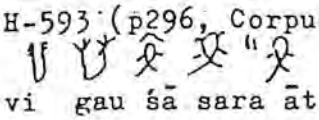
The groaning elephant longing to reach the river for bathing/drinking
Sanskrit-Engl.Dict.Macdonell 1893:
p144-c: ni-śvas- 'to sigh, groan;
ni-śvasita 'sigh, expiration,breath'
p38-a: āt 'and, then, also';
p350-c: sindhu/sindhava m.f. 'river, stream'.

Kurt Schildmann
Bonn, 27.09.1995

Indus Script Deciphering ISD
Pictorial Bilinguals

To call the female elephant simply 'the cow' = gau is quite understandable. Text *87.1 needs some comment. The graph denoting the elephant is the one denoting the '30 Gods' and meaning also 'divine'. This is a pun of the scribes and a token of reverence. But the left part of the graph is also readable as the left part of the cow-graph = gau. Thus the scribes do invite readers to think about the cosmological and religious interconnections between the divine world and the material world. Text *123.5 below is ambiguous. It could also be an order prohibiting the use of elephants for doing certain work. Text *127.8 enhances elephant's value.

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



vi gau śā sara āt śi

an elephant picture

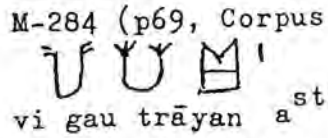
without cow, sharp running and hurling / ohne Kuh, scharfes Laufen und Keuchen

p340-b: sara 'running';
p38-a: āt 'and, then, also'
p349-b: si 'to hurl';

Sanskrit-Engl.Dict.Macdonell:
p279-b: vi 'without, no';
p86-b: go/gau '(elephant-) cow, separated from bull
p310-c: śā 'sharp' (in sex)



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



vi gau trāyan a sti

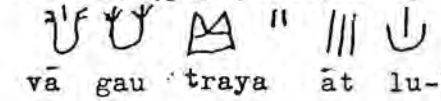
picture of an elephant bull

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

Sanskrit-Engl.Dict.Macdonell 1893
p279-b: vi 'without'
p86-b: go, gau '(eleph.-)cow';
p113-a: trā 'protect; trayan 'protecting, protector, here: the elephant bull'
The last a- could be asti 'is'
cf. a- in Sumer, Pers. e- in Ital.



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



vā gau ' traya āt lu-bha

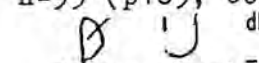
a pictorial bilingual

(bull) as cow protecting and lover
(Bulle) als Kuh schützend und Liebhaber
(elephant bull)

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



H-93 (p189, Corpus 1, Harappa)
dhanus 'bow'
dhana 'wealth'
*127.8

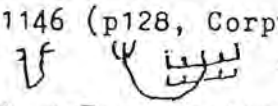


dhana kumbī

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



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



v^{a}i trāya hastin śā

Macd.p277-b: vay- - Aryan vai 'woe';
p310-c: śa 'sharp'.

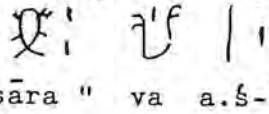
woe, three elephants (are) sharp
Wehe, drei Elefanten (sind) scharf
(legend to an elephant picture)

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



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

M-1151 (p130, Corpus 2, Moh.) *31.5
13.1.95 KSchi



" sāra " va a.ś-^{s}am-as

elephant picture

-sam- = nr.'1'

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

Sanskrit-E.D. Macdonell :
p348-b: sāra m. 'power' (powerful is the elephant)
p274-c: vā (= eva) 'like';
Stchoupak 1932 Paris:
p96-b: a-śama- m. 'absence de repos!
(Egypt, MR : j-tm 'lack of breath, breathe is often make a break for breathing) phonol. from SW-Iran.



M-182 (p52, Corpus 1, Mohenjo Daro)
15.4.95 *123.5

vi dvā hastās

Macd.: p279-b: vi 'without';
p376-b: hasta m. 'hand'; But could also mean 'without 10'.

without 2 hands
ohne 2 Hände
(= lazy, awkward)



Kurt Schildmann
Bonn, 03.10.1995

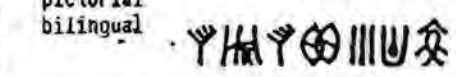
Indus Script Deciphering
Pictorial Bilinguals

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

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



pictorial bilingual



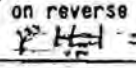
u ā.ra-maṇa, u laṅga-r.u-sā, śa(śa)
oh sexlust, oh slack ear , hare .
oh Sexlust, oh Schlaffohr, Hase .

4 hare-words: sexlust = Umā *64.1; slack-ear; śaśa = 'hare'; and 'circling ears' do appear here.
Sanskrit-Engl.Dict.Macdonell, p47-a: u (interj.) 'oh'; p41-c: ā-ramaṇa 'sexual enjoyment (-maṇa/maha-change); p260-a: laṅga 'lame, *langara '*slack'); Aryan usa- 'ear'; p310-a: śaśa 'hare'; p90-a cakra 'circling'; p89-c: ghoṣa 'noise,*ear'.



= cakra ghausa
crcling ears

on reverse

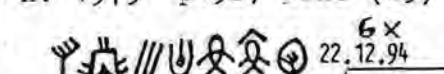


copper tablet picture with legend

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



6 x 22.12.94



-Uma

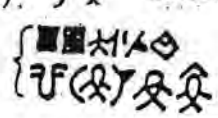
(25) u śvan ru-ṣā śu^{n} śa(-śa) (śa-)
oh dog, rage of the dog (against)
the hare of the Soma (= moon)
oh Hund, Wut des Hundes (gegen)
den Hasen des Soma (= Mond)

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

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



dog



sindhu

(26) ṛṣa-ṛṣa ŚAKTI-DHARA a-bharan
several spear-bearers offered to the river
mehrere Speerträger opferten dem Fluß

p316-c: śun- 'dog'.

(27) vi mi-śi-ira śu^{n} śa^{śa} p310-a: śaśa 'hare'
by mixture, a dog (for) hares
ala Mischling, ein Hund für Hasen

Macd. p57-c: ṛṣa 'bull,male'; p306-a: śakti-dhara m. 'spear-bearer'; p209-b: bhṛ, a-bharan 'they offered'

on reverse sva . śva 'dog'

p350-c: sindhu 'river (as food for crocodiles); p279-b: vi 'through'; p228-c: miśra 'mix'.

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hare (1)
śa(-śa)

Indus-language has, in addition, a reflex of IE (s)langar-uso- 'slack-ear' (retained in Greek) but lost in Sanskrit, copper tablet picture with legend; śa(-śa) mentioning continues in relation with dogs (see below). The word uṣ- 'ear' survived in neighbouring Iranian (Avestan). From an improved reading it appears that a third name is u ā.ra-mana 'oh sexlustly one' (like Umā, *64.1)

Quadruped Animal Pregnancy Periods correlated to cycles of "planets"

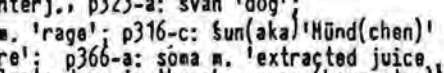
A way of popular associative memorizing the length of synodic 'years' introduced by super-realistic primordial astronomers which spread from India to the rest of the world, in part noted by A. von Humboldt and Frobenius.

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

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

02.10.1995-C

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



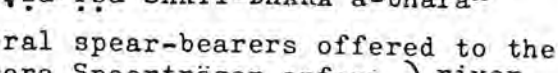
p264-a: lubh- 'desire'

niṣ-lu-bha śa^{śa} śu^{n} āt indu
a dog not loving hares and the moon
Hasen-nicht-liebender Hund und Mond
(dog hating hares and the hare-star = the moon)



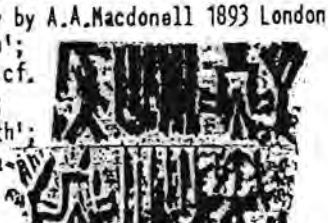
Sanskrit-Engl.Dict.Macdonell: p141-c: nir-, nil-, nih-, nis-niś 'not, no, none'; p310-a śaśa 'hare'; p316-c: śun- 'dog';p45-c: indu 'moon'

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



u śvan ru-ṣā śa(-śa)...
oh dog, in rage (hunting the) hare
oh Hund, wütend (jagend) den Hasen

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



Kurt Schildmann
Bonn, 04.10.1995-A

Indus Script Deciphering
Pictorial Bilingual

The key-word for 'monster' is Indus ra-pa 𐦃𐦂 (= Sanskrit rapas nt. 'bodily defect, defective in limbs'; no IE etymology). The relative copper tablets show a sort of 2-headed Peruvian llama with 8 lines of legend. They tell us negative statements. A dubious dual is ra-p^{a}u 𐦃𐦂

monster (1)
ra-pa 𐦃𐦂

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


pictorial bilingual

15.03.1995

𐦃𐦂 ra-pa
copper tablet

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

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

An alternative to '7 dogs' is *van(-śa) sapta = 'races seven'

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

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


10 x
upper line twice only

22.12.94
ra-p^{a}u

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

several spearbearers (against) king of (double-headed) monster(s) (ra-p^{a}u as a dual)

Mehrere Speerträger (gegen) den König des (doppelköpfigen) Monsters

Macd.1893: lower line: p57-c: ṛṣa 'man'; p306-a: śaktidhara 'spear-bearer'; p78-b: kṣit 'ruler'; p251-a: rapa(s) 'bodily defect, monster'; rapa recurs in line 20.

---

copper tablet picture with legend *8.7
+ Parpola, A. 1975 p198, Line (34)


5 x

monster
22.12.94

(34) vi-*KAVI śu^{n} Umā

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

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

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


two-headed monster

11.02.95 KSchi

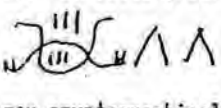
copper tablet

(35) vi-tta āśu ULŪKĀ a-śrī

= the well-known rapid death, a misfortune
der bekannte schnelle Tod, ein Unheil

Discussed in German in 1994, EIS/Entzifferung der Indus-Schrift', here improved: The 2-headed monster-picture is in the text of 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';


3 x

p43-b: āśú 'rapid'; p55-a: uruka/uluka f. 'owl' (symbol of death)
p33-a: a-śrī f.'mishap': The glyphs on the reverse may cryptographically contain kumbhī-rau '2-crocodiles' (= food for them). At the end, reduplicated, is kar-kar = 'make make'.

M-1568 etc.(p229, Corpus 2) *93.2
= Parpola, A. 1975 p198, line (36) 16.3.95


the 2-headed monste

3 x
monster

copper tablet
ULŪKĀ

(36) vi JANI pa-ru-ṣa.a-śrī aṅga

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

The term of the 2nd line, uloka 'owl' = death, means convicted to death penalty.

16.03.95 KSchi

Sanskrit-Engl.Dict.Macd. p279-b: vi 'without'; p98-c: jani f. 'woman'; p156-c: paruṣa 'spotted, dirty'; p33-a: a-śrī f. 'mishap'; p4-a: aṅga nt. 'limb,body'.
Same 2-headed-monster pictures show ra-pa 'monster'.

---

copper tablet *92.6
+ Parpola, A. 1975 p198, Line (37)


15.03.95 KSchi

the 2-headed monster

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

= two times(?), oh archer, (you are) king (for) three days
zweimal (?), oh Schütze (bist du) König (für) drei Tage

Sanskrit-Engl.Dict.Macd.: p129-a: dvis 'twice'; p47-a: u (interjection) oh ; p129-c/ dhanvin 'archer'; p78-b: kṣit 'king, ruler'; p36-b: aha 'day/svar 'sun'; p113-a: tri 'three'.

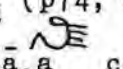
Indus Script Deciphering

Kurt Schildmann
Bonn, 04.10.1995-B

Pictorial Bilinguals

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

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



vi-av^{a}i^{a} copulation / Paarung

picture of a composite animal to illustrate the dangers of racial mixing



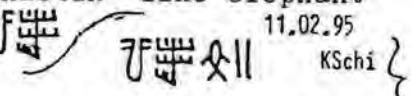
Sanskrit-E.Dict. Macdonell: (recurring) p303-a: vyavāya 'copulation, pairing'; The prevailing fear to engender monsters.



M-511/512 (p12_, Corpus 1, Moh.) *60.3 or Parpola, A. 1975 p197, line (1), (2), (3) = copper tablets, here: the monster whose head is a mixture of elephant (trunk) and sheep (horns)

(1) va hastin 'like elephant'

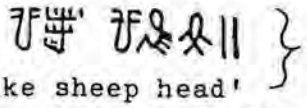
(2) 



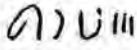
11.02.95 KSchi

va-hastin śi-ra 'like elephant head'

(3) 

3 × 

va-avi śi-ra 'like sheep head'

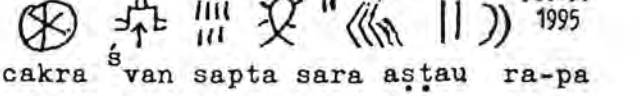


= M-511-B (reverse)

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

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

H-272 (p256, Corpus 2, Har.) *93.5 16.03.1995



cakra śvan sapta sara aṣṭau ra-pa

career of an underdog: seven oceans eight monsters / Laufbahn eines Pechvogels: sieben Meere, acht Monster (to be normalized !)



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

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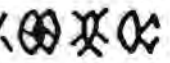
monster (2) ra-pa 

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

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

8 x 15.03.95 KSchi



a sort of monster 

(14) *11.11.94: u-gi-ra_ga-sa_ra--aṅka

fiercely devouring starveling grimmig fressender Hungerleider (jackal or hyena ?)

Macd.: p48-a: ugra 'fierce, grim'; p89: ghas- 'eat, devour'; raṅka m. 'starveling, beggar';

M-1168 (p135, Corpus 2, Moh.) *88.6



pictorial bilingual 11.03.95 KSchi

vi-akara mi-iṣ = staring at

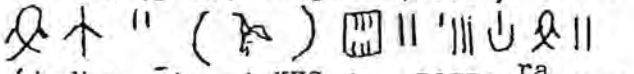
vi-aghara (tabooed writing)

= Skt. vyāghra- 'tiger/Tiger'



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

M-1169 (p135, Corpus 2, Moh.) *88.7



śi-dha āt mi-KUṢ-iṣ GOTRA-ra 11.03.1995

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: miks- 'mix,mingle' a lost noun *mikṣiṣ p86-c: gotra nt.'family'; p29-a: a-lubh- 'undesired p313-c: śira m. 'head';

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Bonn, 05.10.1995-A

Indus Script Deciphering
Pictorial Bilinguals

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

serpent (1)
u-raṅga
vi-is-JANI
an-anta
sar-pa

It occurs a dozen times in the texts in the context of poison, arrows, and warfare. The only serpent-picture appears on 4 copper-tablets that each show 2 legend-lines of same text : (32) vi-(is)-JANI, (33) u-raṅga, see M-1457 left side.

M-1457 (p260, Corpus 2, Moh.) *91.4
= Parpola, A., 1975, p198. line(32) and (33) 4x pictoria' bilingua (upper line once only) 14.03 1995

(32) vi-^{is} PAṬNĪ hasta

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

(33) u-raṅga $ś^{a}i^{a}$-a-pañca

snake reposing not-extended

Sanskrit-Engl.Dict.by A.A.Macdonell 1893 London:
p289-c: viś 'settlement, homestead, house'!
p98-c: jani f. 'woman, wife; synonym: patni!;
p376-b: hasta m. 'hand, help, care!; p55-a: uraṅga 'snake,serpent'; p315-a? śī, śāya 'lying down, sleeping'; p149-b: pañca 'extended, a-pañca 'not extend.'

House-wife and *poison-lady (= snake) is a pun. The above is a pictorial bilingual

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

dus-caran-aś u-raṅga dvādaśa

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

Sanskrit-Engl. Dict.by A.A.Macdonell 1893:
p122-c: dus-carana 'behaving ill, doing ill deeds';
p55-a: uraṅga (*poisonous) 'snake'; nr. 12-conjectures

H-132 (p198, Corpus 1, Harap.) *69.4
20.2. 1995

*DURGĀ-Umā *karanti u-ranga vi-$ś^{a}u$ śrī-añja

p5-c: añjas nt. 'ointment'

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

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

Macdonell p121-c: Durgā, Shiva's wife; p55-a: Umā 'id.'; p72-a: kṛ, karanti 'they make'; p55-a: uraṅga 'snake'; p291-b: viṣa nt. 'poison'; p321-b: śrī 'beauty';

M-678 (p35, Corpus 2, Mohen.) *73.3
24.02.95

vi ghū ṣaṣ rava "śaśin " UMĀ
a^{n}-a^{n}ta (IN THE CAGE)

without shrieking, six storm-months (passed), Umā's no-end (= serpent) IN THE CAGE / ohne Lärm, sechs Sturm-Monde (vergingen), Umas Un-Ende (= Schlange) IM KÄFIG

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

Sanskrit-Engl.D. Macdonell 1893:
p279-b: vi 'without'; p89-b:ghū 'shriek';
p324-b: ṣaṣ '6';
p259-c: rava 'roaring'.*
p315-a: śi śāṅa
p12-a: an-anta 'Vishnu; snake'
p150-a: pañjara nt. 'cage';

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

M-1295 (p166, Corpus 2, Moh.) *106.8
29.3.95 reposing due to poison

u-ranga (āt) śī pañca aṅga

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

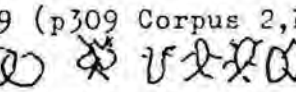
Sanskrit-Engl.Dict. Macdonell 1893:
p55-a: uraṅga m. 'snake, and *poison'
p315-a: śī 'repose'
p149-c: pañca_aṅga '5 limbs'(also Skt.idiom);

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Indus Script Deciphering
Pictorial Bilinguals

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

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



6.4.95

u-raṅga Rāma vi-śi sara_anga bhar^{a}i^{t} tris

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

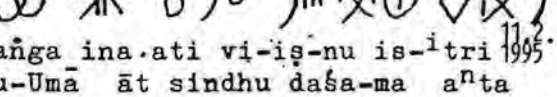
Schlange, dem Rama Gift für die Pfeil-werfer(-Nutzung) gibt sie dreifach



Sanskrit-Engl.Dict. Macdonell 1893:
p55-a: uraṁga m. 'serpent';
p254-b: Rāma, hero of Rāmāyana
p291-b: viṣa nt. 'poison, venom';
p308-c: śara m. 'reed, arrow + aṅga 'limb, *tool'- bow later Skt. śārṅga 'Vishnu's bow' (p312-a);
p114-a: tris 'thrice'.

IE = Indo-European, Skt. = Sanskrit

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



11.2.1995

u-raṅga ina.ati vi-iṣ-nu is-^{i}tri
śu-Umā āt sindhu daśa-ma a^{n}ta

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

(1)  u-raṅga (Skt. uraṁ-ga) 'serpent', known as śeṣa, on which Vishnu is floating on the (primordial) waters

(2) ina.ati 'strong' the watery element which spread everywhere before the creation of the world

(3)  vi-iṣ-nu Vishnu, there-over, floating as Nārāyan, moving in the waters

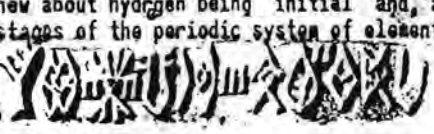
(4) iṣ-^{i}tri (Skt. īśitṛ) 'Lord, master' is Vishnu of the 'malicious' but very beautiful (prefix su-)

(5) śu-Umā (Skt. Umā, wife of Shiva/Vishnu being an alter ego of Durgā (later replaced by Lakṣmī) but

(6) āt sindhu 'then Sindhu = Vishnu', having gone through nine ages or avatarā, reaches his

(7) daśa-ma a^{n}ta 'tenth' (Skt. daśama) phase of re-appearance though INVISIBLE (= WHITE horse) ordering 'the end' (Skt. anta), global annihilation

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



cf. 2.2.95

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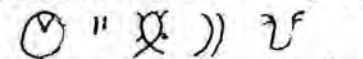
serpent (2)
u-raṅga 
vi-is-JANI 
a^{n}-a^{n}ts 
sar-pa 

The next Skt./IE synonym is a^{n}-a^{n}ta 'circling snake', lit. 'un-end', without end, in cosmology the Antarctic Ocean. See M-678 of the preceding page. The foot-note points to goddess Umā (responsible for storms), consort of Vishnu (see M-391, left side of this page) and see Vishnu, the last pictorial bilingual. A clearly IE case sar-pa .

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*11.6

Parpola 1975 p187, nr 3314
(discussed in EIS §29, here improved)



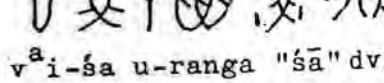
24.12.94 KSchi could also mean 'snake-bird' = 'flying snake'

indu āt sar-pa, y^{a}i

the moon and the serpent, woe !
der Mond und die Schlange, Wehe !

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

...-354 (p88, Corpus 1, Mohenjo Daro)



29.12.94 KSchi

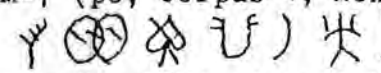
vin
v^{a}i-śa u-ranga "śā" dvis iṣ-mi^{n} dhan-

house of snake (is) sharp, twice, the storming archer
Haus der Schlange (ist) 'scharf' doppelt der stürmende Schütze



Sanskrit-Engl.Dict.by A.A.Macdonell 1893 London:
p289-c: viś f. 'house'; p55-a: uraṁga m. 'snake'; p310-c: śa 'sharp, *dangerous'; p129-a: dvis 'twice'; p46-a: iṣmin 'stormy'; p130-c: dhanvin 'archer, bowman'.

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



22.3.95

u-raṅga RĀMA vi-iṣ JANI ^{a}iṣ pi sara at sindhu

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



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

Macd.: p55-a: uraṁga m. 'snake'; p254-b: Rāma, hero of the Rāmāyana; p251-b: visa 'poison'- p98-c: jani 'lady'; p59-c: eṣ 'creep'; p162-a: pi 'near'; p340-b: sara 'sea'; p350-c:

Kurt Schildmann
Bonn, 06.10.1995-A

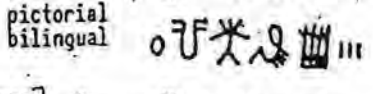
Indus Script Deciphering
Pictorial Bilinguals

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

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



pictorial bilingual



picture of ram (17) or sheep
on reverse illegible

n^{a}u-vi^{n} JANI-avi ..
young female sheep ..
junges weibliches Schaf ..



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

---

copper tablet picture with legend *8.1

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





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

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



26.01.95 KSchi

vi PAŚUPA avi āt u-rana^{s} AJANA
without shepherd: ewes and rams (in the) desert / ohne Hirte: Mutterschafe und Schafböcke (in) Wüste



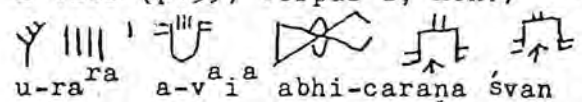
Sanskrit-Engl.Dict.by A.A.Macdonell 1893:
p279-b: vi 'without';
p158-b: paśuka m. 'guardian of flocks herdsman (the same graph functions as tratr 'protector');
p30-c: avi 'sheep, f. 'ewe:Mutterschaf
p38-a: āt 'and,then';
p55-a: úrana m. 'ram/Schafbock';
p-5a? ajana (or irina) 'desert'.
A text like the above, just a proverb, has also a general meaning in the sense that a family, a clan, a nation without protector will be lost somewhere in the 'desert', in anarchy.

---

sheep (1) and goat shepherd

sheep	avi	a-vi
sheep	ura	u-ra
ewe	u-ra-ni	
goat	aja	
goat/buck	aja-na	
protecting	trā	
protector) shepherd	trā-tri	
kids	*aja-rava	

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



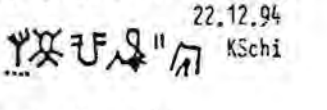
u-ra^{ra} a-v^{a}i^{a} abhi-carana śvan
bucks and sheep, encircled by dogs
Böcke und Schafe, umlaufen durch Hunde (normalize !) 13.03.95 KSchi
the carana-glyph (orig. 'legs) may indicate 'fettered'.
Macd.: p55-a: ura- 'sheep,ram'; p30-c: avi 'ewe';
p92-b: carana 'wandering, leg'; p323-a: śvan 'dog', reduplication marks plural.



copper tablet picture with legend *8.6

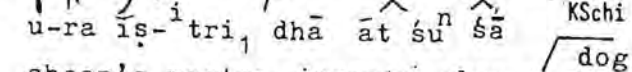
+ Parpola, A. 1975 p198, Line (30)
22.12.94 KSchi





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

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



21.02.95 KSchi

u-ra iṣ-^{i}tri, dhā āt śu^{n} śā
sheep's master invests also a sharp dog
Herr der Schafe plaziert auch einen scharfen Hund proverb
Sanskrit-E.Dict. Macdonell 1893:
p59-a: úrā f. 'sheep', urana m. 'ram, lamb';
p47-c: īśitṛ m. 'lord, ruler'; p131-a: dhā 'put,place'
p38-a: āt 'and, then, also';
p316-c: śun- 'dog', śunaka 'little dog', śunī 'bitch';
p310-c: śā 'to sharpen'.



Kurt Schildmann
Bonn, 06.10.1995-B

Indus Script Deciphering
Pictorial Bilinguals

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

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

15.12.1994

vi JANI avi at sindhu cara-cara psu

without woman, sheep and river (provide) quick food

ohne Frau: Schaf und Fluß (gewähren) schnelles Essen

(with mutton and fish one has soon a meal) Sanskrit-Engl.Dict. by A.A. Macdonell, 1893.
p279-b: vi 'without'; p98-c: jani f. 'woman, wife'; p30-c: avi m. 'sheep', f. 'ewe'; p38-a: āt 'and,then'; p350-c: sindhu m., f. 'river'; p92-b: cara- movable'; • cara-cara 'in a hurry'; p189-c: psu 'victuals, food'.

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

7×

14.03.95 KSchi

(23) ṛsa-ṛsa ŚAKTI-DHARA
Unicorn picture a-kṣi DEŚAKA psu *a-vi

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

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

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

M372 (p93, Corpus 1, Mohenjo Daro)

15.12.1994

vi trā-tṛ HOLDING avi a^{n}-a$^{}$rtha

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: trātṛ 'protectpr'; the glyph that follows is rare, it should mean 'keeping'; p30-c: avi m. 'sheep'; p13-a: anartha m. 'disadvantage, damage etc.'.
(not so much goats, mainly sheep herds are mentioned)

Some Iranian elements without counterparts in Sanskrit are noted, as in the hare-name langa-r.u-sa 'slack-ear' with uṣ- 'ear', or the *gh^{a}u(-ṣa) 'ear' in the other hare-name 'ear-turner' = *gh^{a}u(-ṣa)-cakra =

Also the SW-Iranian/Sumerian possessive postfix -ma 'my' is regular in Indus language instead of Sanskrit -me from -mai. Admissible prefixed 'my' is ma- with Skt.redupl.inherent.

L-14 (p242, Corpus 1, Lothal) *129.6
(conjectural:) 21.4.95

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

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

Gewebe aus Schafwolle ist wie fest hingestellt

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

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

6.4.95

bha-kṣa a-dhana urā *maṁsa

food of poor people (is) sheep-meat

das Essen der Armen ist Schaffleisch

Sanskrit-Engl.Dict.by A.A.Macdonell 1893:
p200-b: bhakṣa m. partaking of nourishment, eating';
p9-c: a-dhana 'indigent, poor';
(dhanus 'bow! in rebus)
p55-a: ūrā f. 'sheep';
follows a new sign, • ?
p223-c: maṁsa nt. 'flesh, meat' = ? or 'table'.

L-218 (p290, Corpus 1, Lothal)

22.4.95 *130.1

ura-kṣā nara (bhar^{a}i^{t}) kumbhī

sheep-area-man (brings) offering

der Mann des Schafgebietes bringt ein Opfer

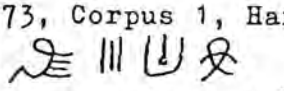
Sanskrit-Engl.Dict.Macdonell:
p55-a: urā f. 'sheep';
p78-a: ksa f. 'Earth, abode';
p157-a: nara m. 'man';
p70-b' kumbhi f. 'pot,sacrif.vessel, ⁴sacrifice'.

Kurt Schildmann
Bonn, 06.10.1995-C

Indus Script Deciphering
Pictorial Bilinguals

This page considers ram-sacrifice in connection with planet Venus and refers to meat-food, that is kids for rich people and mouton sheep (3) and goat for the poor. shepherd
The Hindu no-meat is of later date.

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



15.02.95 KSchi

vi ŚARDHA avi ru-sā śu^{n}

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

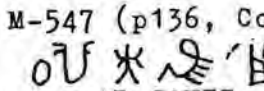
Meaning: sheep belongs inside the herd, otherwise a raging dog.

Sanskrit-E.Dict.Macdonell:
p279-b: vi 'without';
p309-b: śardha m. 'herd';
p30-c: avi m. 'sheep, ewe'
p256-c: rusā f. 'anger, wrath, rage';
p316-c: śun- dog, śunī 'bitch';

a proverb with political implications.



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



21.1.95 KSchi line (17)

nau-vi^{n} JANIṢ avi ... tri$_{1}$

a young LADY-sheep, ... three
junges weibliches Schaf, ... drei

Sanskrit-Engl.Dict. A.A.Macdonell 1893
p137-c: navīna adj. 'new, fresh, young'
p98-c: jani- f. 'woman, wife'
p30-c: avi m. 'sheep' f. 'ewe' note:



ava avi (rebus)

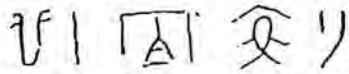
Picture and legend on a copper tablet (17) see CopTab-list of animal and legends in the German Chronological Deciphering Report of 1994, page 1 and 2, line (17)



06.10.1995-C: Addendum: The above is a variant of the first box of these three sheep-and-goat-pages. It offers a ram-picture with better visible marks on the ram's body. In the center is a bean. This is the second bean-picture I found. The first can be seen on page 7 - CopTab line (7) with picture of a boar that has likewise the bean (with dots around) on the body. I commented in EIS/Entzifferung p17 footnote. 'Bean' is Sanskrit masa, and *halfmoon, since mas is 'moon'. It seems that the dots change masa into masi 'black (ink)'; indeed belongs the boar to black-gama/Schwarzwild. But in the case of the above ram the meaning gets clear in the light of the next sign being on the ram's body: the fig-tree-leaf which symbolizes the orbit of planet Venus: 2 elongations and the upper and lower conjunction. The 2 signs together suggest a ritual of ram-sacrifice at the time when Venus in elongation is first visible as a halfmoon.

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

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



1.4.95 KSchi

vi aś aja-rava-ś$_{a}$ a^{n}ta-ma^{i}

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

Here aja-rava- seems to mean 'offsprings' of goats - kids.
see H-408 - Nr.*109.2.



A.A.Macdonell 1893:
p279-b: vi 'without'; p32-b: aś- 'eat, taste, enjoy'.
p5-a: aja, ajā 'goaz'. p17-b: anta 'end'; p218-c: -s(a) plural; ma/me 'my'.
p251-c: rava '*augment';

K-1 (p298, Corpus 1, Kalibangan)



*130.2
22.4.95

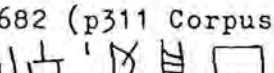
aś aja-*rava gotra-ra

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

Sanskrit-Engl.Dict.Macdonell
p32-b: aś- 'eat, eating';
p5-a: ajā f. 'goat'
p251-c: rava 'crying, *kids'
P86-c: gotra nt. 'house, family, clan';
p252-b: rā 'give, produce'



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



6.4.95

bha-kṣa a-dhana urā *maṁsa

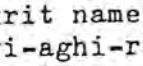
food of poor people (is) sheep-meat
das Essen der Armen ist Schaffleisch

Sanskrit-Engl.Dict.by A.A.Macdonell 1893:
p200-b: bhakṣa m. partaking of nourishment, eating';
p9-c: a-dhana 'indigent, poor';
(dhanus 'bow' in rebus)
p55-a: urā f. 'sheep';
follows a new sign, - ?
p223-c: maṁsa nt. 'flesh, meat' = ☐ ?



Kurt Schildmann
Bonn, 07.10.1995-A

Indus Script Deciphering
Pictorial Bilinguals

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

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



3.5.95 KSchi

vi-ra añja RĀJA VI-AGHI-RA
hero ointed KING (facing) TIGER
Held-gesalbt KÖNIG (sehend) TIGER

Here Fig.13.3 in Parpola 1994:



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

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

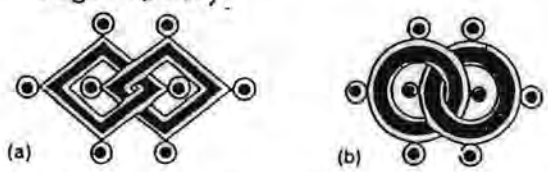
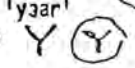
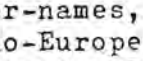


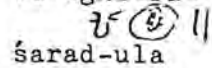
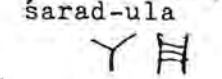
Fig. 13.4. 'Intersecting circles' in traditional Lamaistic art: auspicious symbols representing the ear-rings of the king (a) and the queen (b). After Maydar 1981: 111.

Sanskrit-English Dictionary by A.A.Macdonell 1893 Lond.
p293-c: vīra m. 'hero'; p5-b: añj 'anoint, to honer'; p5-c: añjas nt. 'ointment'; p252-c: rāja m. 'king'; p303-c: vyāghrá m. 'tiger'

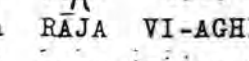
Indus-lgge: vi-aghi-ra 
synonym: p312-a: śārdūlá m. 'tiger'
Indus-lgge: śarad-u-la 
rebus-use of śarad f. (p309-a) 'autumn' pl. 'years', cf.NPers. sāl (*sard) 'year' originally a year of three seasons 

Contexts make clear that heroes or kings are the ones who face the tigers. From H-182 it appears that the text segment vi-ra añja (likewise Sanskrit)  indeed means 'hero anointed'. I think we are now permitted to assume that in archaic civilization the heroes, on approaching beasts, smeared a stinking ointment on their bodies to render themselves disgusting to wild beasts.

Below another 'pictorial bilingual' with another Sanskrit tiger name: śārdūla

tiger (1)
vi-aghi-ra- 
śarad-ula 

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



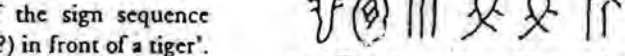
24.12.94 KSchi a pictorial bilingual

nī-śi-āt &t śarad-u-la
leading be he and two tigers
führend sei er und zwei Tiger



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

M-319 (p80, Corpus 1, Mohen.) *58.6



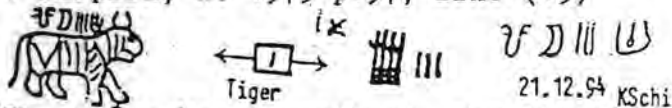
09.02.95 KSchi a pictorial bilingual: picture of tiger and name of tiger

vi-āghi-ra.u-sara-śi ...
the tiger, oh, roaming ...
der Tiger, oh, streunend ...

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



Copper Tablet picture with legend *7.7
+ Parpola, A. 1975 p197, Line (15)



21.12.94 KSchi

The tiger has superfixed the legend vi pi-ru-sa = 'without ivory (or tusk or canine tooth?)', is he old?
the other two signs may mean VARNA-tri = 'COLORS-three'
The proper tiger-names (vi-aghi-ra/vyāghrá and śarad-u-la /śārdūla, found in other picture-legend-texts) do not appear here. The pi-ru-sa (= elephant/ivory)-term written above the tiger's back is ambiguous. The fence-glyph of the legend is still undeciphered. With its tri-addendum it belongs also to the legend of the sheep-copper-tablet in the same final position.

Kurt Schildmann
Bonn, 07.10.1995-B

Indus Script Deciphering
Pictorial Bilingual

The custom of deterring beasts by stinking ointments seemingly became part of incoronation rituals in some regions in historic periods; as to the svastika - whatever it originally meant - there would be a difference between 卐 (- female version) and the angualar one (卍 - male version) and of course the wheel's direction of turning (clockwise/right spin, or the other way, left spin) 卐 卍

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

24.12.94 KSchi
a pictorial bilingual

nī-ḷi-āt ād śarad-u-la
leading be he and two tigers
führend sei er und zwei Tiger



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

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



The creation of words and signs makes use of interrelations and associations. The circle ○ means svar 'sun' (not sūrya 'sun') as proved by rebus-use. Related is the sign ⓨ indu 'moon' with infix. But the circle means also aha 'day, with infix - agha 'mischief' ⓪ ; but this is not the end: by inserting into the agha-sign the well-known 4 tiny 'hyphons' ⁝ we obtain aghi as used, e.g. in writing 'tiger' vi-āghi-ra- , Sanskrit vyāghra. Elsewhere continues the circle having a celestial connotation cf. the signs ⓨ Umā, and ⓨ triloka. with u- with tri-

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

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



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

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tiger (2)
vi-aghi-ra- ⓨ ⓪ ||
śarad-ula 𐃏 𐃊

Note the di-syllabic series ara/ala 𐃍 ura/ula 𐃊 ira/ila 𐃁

The śarad-ula reading is sophisticated.
The Y-shaped śarad-sign marks a three season year depicted by a geometrical figure.
What follows is a procedure applicable to Indo-European kered- as well, namely, a reversion, upside down, of the figure, yields Sanskrit daraś, IE derek- cf. Greek derkomai 'I see, I look', Sanskrit da-darśa 'I have seen'.
The semantic field may comprise 'to show, to teach'; It so comes to light that Arabic darasa is a loan from a NW-Iranian language (meaning: 'teach'), a loam among thousends over millennia, including SW-iranian.

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

vi-av$^{a}_{i}{}^{a}$ copulation / Paarung
picture of a composite animal to illustrate the dangers of racial mixing

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





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

NARA-agha
Lord of mischief
Herr der Untaten

Sanskrit-Englisch Dict. by A.A.Macdonell 1893:
p157-a: nara 'man,master'
p3-a: aghá nt. 'mischief';
This is obviously an epithet of the tiger, but see the true names vi-aghi-ra and śarad-u-la, with pictures

TIGER PICTURE





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

*115.2
7.4.95

(*RAPAS-VYĀGHRA) kumbhī-ra

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

Sanskrit-Engl.D.Macdonell:
p251: rapa(s) nt. 'monster'
p303-c: vyāghra m. 'tiger';
p71-b: kumbhīra m. 'crocodile' cf. kumbhī 'vessel'



here used in rebus.