The Schildmann Decipherment
Als das Raumschiff 'Athena' die Erde kippte–
Indus-, Burrows-Cave- und Glozel-Texte entziffert

Kurt Schildmann

CTT-Verlag, September 1999

This 79-page selection from the ultimate work of expert epigrapher
Professor Kurt Schildmann comprises the definitive decipherment of
Paleolithic texts from the Indus Valley, Pakistan; the Illinois Cave
Archive, US; Glozel, France and Tayos Cave, Ecuador.

Unparalleled insights related in this text regarding the highly advanced
technologies of our ancient Sanskrit world culture, including the related
phenomena of 'alien' abduction, subterranean bases and cattle mutilation,
place this work in the class of 'sensitive' material marked for censorship.

Schildmann's epic completion of the greatest linguistic challenge facing
humanity has been systematically suppressed. The manuscript was never
properly edited or produced, and is currently out of print with no physical
copies available in any part of the world. This photographic reproduction
was made as a digital backup copy, while the extremely rare hardcopy of
the book was stolen in 2010 by agents of the global censorship system.

For these extraordinary reasons, crucial excerpts from Schildmann's
out-of-print manuscript have been selected for online republication
by Alexander Putney in support of his latest work Sanskrit (2013),
both of which are offered as free e-books available online at:

www.human-resonance.org/Schildmann_Decipherment.pdf
www.human-resonance.org/sanskrit.html

www.human-resonance.org
www.resonanceoflife.org
www.resonanciahumana.org
Introduction

The preeminent work of one of the world's most accomplished linguists, Professor Kurt Schildmann (1909-2005) has disappeared from publication¹ despite his profound completion of the greatest challenge faced in the study of Paleolithic culture worldwide.

During his decades of travels and epigraphic research Schildmann was continually confronted with profoundly disturbing statements among the Illinois Cave archive's Paleo-Sanskrit texts, which repeatedly referred to those strange and prevalent phenomena involving unidentified circular spacecraft, 'alien' abduction, livestock mutilation and deep subterranean bases.

Professor Schildmann's dedication to the translation of ancient hieroglyphic languages culminated in his 1994 recognition of the phonetic structure of Paleo-Sanskrit from the Indus Valley texts, a breakthrough enabling his definitive decipherment of the Indus Valley script, and by extension to the decipherment of the scripts of the Illinois cave archive and Tayos Cave, Ecuador.

Schildmann's ability and willingness to link modern aerial phenomena with the enigmatic statements of ancient cultures has been met with strict suppression. The sole recognition for his achievements were offered by the Midwestern Epigraphic Society (MES) awarding Schildmann the 2007 Barry Fell Award (posthumous):

Kurt Schildmann (Born March 12, 1909, Died April 25, 2005, age 96) is one of the least known but among the best world linguists, etymologists, and translators. He began world traveling early in his life as a teen of 17 under the guidance of older brother Heinrich, to the middle East, India, Thailand, China, Burma and finally reaching Korea after several years. He absorbed as much of the culture and language as a bright-minded youth could. [The MES journal to be published in February of this year has his diary entries of this five-year world trip]. Returning home he studied in France, Spain and then three years in Italy.

His academic life was interrupted when the Wehrmacht desired his presence in World War II on the eastern front where he was wounded and then on the western front where in 1944 he became an American POW. Repatriated, he became an interpreter with the British occupational forces in Germany. By this time he was married and with a young son, Kurt, Jr., who accidentally drowned in Turkey in 1987.

In the 1950s he began a life career as an interpreter and translator for the new German federal government, retiring in 1974. During these years he founded in 1956 the Society of German Linguists, joined the journal 'Synesis' and becoming a lectorate and co-editor, and continued to travel, usually in his own house boat on the major rivers of Europe, the Mediterranean and indeed the planet, studying cultures and languages, especially the origin and relationship to other languages...²

In an absurd case reminiscent of Nikola Tesla receiving the Edison Award, government cover-up agent Barry Fell, who himself declared the Illinois artifacts as fakes based on his work, was supported by the MES while Schildmann's aforementioned diary entries were never published. In fact, the MES even managed to publish multiple misspellings of Schildmann's name (first as 'Shildmann' and subsequently 'Schildman'). Professor Schildmann's scholarly excellence and decisive offerings in the field of Paleolithic epigraphy are reasserted here, applying his comprehensive cipher key to dozens of Paleo-Sanskrit texts.

—Alexander Putney, 2013

¹ -- (2013) 'Schildmann's Works' Atlantisforschung, online
   · http://wiki.atlantisforschung.de/index.php/Schildmanns_Werke
² -- (2008) '2007 Symposium: Barry Fell Award' Midwestern Epigraphic Society, online
   · http://www.midwesternepigraphic.org/symp07.html
<table>
<thead>
<tr>
<th>Symbol</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Svar</td>
<td>cakra</td>
</tr>
<tr>
<td>Indra</td>
<td>catur</td>
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<tr>
<td>Vīṣṇu</td>
<td>jivha</td>
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<tr>
<td>Indu</td>
<td>hasta</td>
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<tr>
<td>Budha</td>
<td>pāja</td>
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<td>Kavi</td>
<td>plava</td>
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<td>Śani</td>
<td>punar</td>
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<tr>
<td>Yoni</td>
<td>rāu</td>
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<tr>
<td>Indra upama</td>
<td>tasya</td>
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<tr>
<td>Šaṁ nau upama</td>
<td>tesam</td>
</tr>
<tr>
<td>aṣu - aṣu</td>
<td>tridaśa</td>
</tr>
<tr>
<td></td>
<td>upama</td>
</tr>
<tr>
<td>a - a</td>
<td>ku.v - as</td>
</tr>
<tr>
<td>-------</td>
<td>-----------</td>
</tr>
<tr>
<td>aiva - as</td>
<td>la - as</td>
</tr>
<tr>
<td>aš - iš</td>
<td>na - aš</td>
</tr>
<tr>
<td>aš - paja</td>
<td>na - na</td>
</tr>
<tr>
<td>aš - ra</td>
<td>nau - kar</td>
</tr>
<tr>
<td>ašu - as</td>
<td>pa - pa</td>
</tr>
<tr>
<td>aš - viṇ</td>
<td>pi - pi - ru</td>
</tr>
<tr>
<td>ca - na</td>
<td>plava - as</td>
</tr>
<tr>
<td>da - u - da</td>
<td>ra - as</td>
</tr>
<tr>
<td>ka - as</td>
<td>ša - as</td>
</tr>
<tr>
<td>kar - as</td>
<td>ta - ta</td>
</tr>
<tr>
<td>kari - kr</td>
<td>va - as</td>
</tr>
<tr>
<td>kar - ya</td>
<td>vai - aš - va</td>
</tr>
</tbody>
</table>
The Cuenca Translations
Indus Culture in the Americas

Cuenca, Peru, Text (1) 23.07.1997
Extract from ISTT p216
'Elephant Pyramid'
with three elephant-names

The script seems in part from the Indus script but is otherwise clearly of
the Indus script. The inscription has been translated as follows:

"1. (elephant) in Indus script 2. (elephant) in Indus script 3. (elephant) in Indus script"

The elephant-name of line 2 also occurs in a...
4 selected texts belonging to the Crespi Collection, Huenca, Peru, published by Erich von Däniken 1973 'Meine Welt in Bildern', EGM, Düsseldorf. They are written in one and the same script, unknown worldwide. Text (1) is also found in the Burrows Cave in Illinois.

Hier also noch einmal die 4 Texte, transkribiert, die links-läufigen Zeilen rechts-läufig normalisiert, die spiegelverkehrten Zeichen der linksläufigen Zeilen zurückgespiegelt.

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Text (1): oreimal Eelant;
Text (2): 0000; pflügen bis Mond 10 + 5;
Text (3): 000, gedrängt sein
Text (4): In-Ordnung, Nacht, strahlend, Mond.
I was working on compiling Chapter/Section 3 of my Volume 'Indus Script Deciphering' soon to be published by the New Delhi Eye Publishing House (as a result of my deciphering the Indus Valley script three years ago). Incidentally I looked at inscribed golden artifacts of the Credai Collection, Cunea, Peru, published by Erich von Däniken, 1973, Zeitschrift für Bildeskunde, ECON Düsseldorf.

The elephant on top of an inscribed 'pyramid' intrigued me. I saw an analogy with the Indus Copper Tablets, with animal pictures and legends, cf. my Fascicle 1 '100 Pictorial Bilinguals' as deciphering clues. There the animal names in the legends are Sanskrit, and here, in the 'pyramid', as well, but more sophisticated, in that writing direction of the lines changes more or less regularly implying mirroring of the signs. This is valid also for the Sarabaeus Cuneiform (Sumerian, etc.) inscriptions on artifacts. I marked the writing direction by arr.: ↔ from right to left, ↔ ↔ from right to left. I am indebted to my friend Dr. Norbert Friedrich, Epigrapher, D-22299 Nörten, who generously, and promptly, provided for the required background information. Three days ago I deciphered also the Cunea-text (2): It states:

... Moon, oh, mistress, high of lotuses, together with sounding chariot with 10 (horses). Sanskrit:

Sanskrit: ... V. 1 "... being urgent: ploughing till evening" 79

Text (1) [5]:... being urgent: ploughing till evening" 79

Text (2): "Sanskrit: ... V. 1 "... being urgent: ploughing till evening" 79

Text (3): famous, goddess also, night;

Text (4) continually raining, wishing priestess's twinkle;

Text (5) "Vîtra asura -a"; nil, ten years.

Sanskrit: "Vîtra nira-lava"; "..."

Lord (of the gods, the 30 ages, and, oh day of the 30 days, his second year, hero's, son, son"

Lane runs from left to right.

The above cuneiform is... in Cunea, Peru.
Cuenca 5

Cuenca Peru Text 5
Cuenca Puma Pyramid 24.01.1999

Luc Bégir 1998 p164, Fig.35

long serpent
whirlpool Puma
Four Ships

Fifteen Layers

The Bottom Inscription runs from r./l.

(1) sa sū-kara (2) o ku-u nau i-ta
(3) hə ka i-te (4) u ku nau i
(5) o ta-ha mî nau vai-vai kar-as
(6) u ku-ha ra-u sa-i

(1) The boar (- expens-r-killer/deluge)
(2) oh, where the (space) ships gone to?
(3) leaving what (is) past
(4) oh, where stay the (space) ships are going?
(5) oh, the vanishing ships of woes are operating (6) oh, where roaring thou art!

Der Eber (- Stschaffer der Bevölkerung:...)
Kernungsexplosion zur Zeit der Zerstörung: oh, wohin sind die Einheiten geraten?
Verlassen, was vergangen, Oh, wohin gehen die Räumung? Oh, die verschwindende Schiffe der Würmer operieren. Oh, wo bist du brüllend?

Cuenca Peru Text 5
Cuenca Puma Pyramid 24.01.1999

Bottom Inscription Segment 1 - 3

U1A EAYO7X LA7X
sa sū-kara, o ku-u nau i-ta, hə ka i-te
The boar (- expens-r-killer); oh, where the ships have gone
A.L. Mancall 1993 editor;

(1) leaving what (is) past

Cuenca Peru Text 5
Cuenca Puma Pyramid 24.01.1999

Bottom Inscription Segment 4 - 6

7R7X V A R E L 977F
ku nau ašan u ta-ha mî nau vai-vai
Oh, where the spaceships are going, oh, the vanishing ship of woes;
kar-as u ku-ha ra-u sa-i
operieren; Oh, where roaring thou art!

A.L. Mancall 1993 London;
V43-a: u'or; V45-a: ku 'there'; V44-b: nau f. 'ships';
V44-c: u. g. aya 'go'; V45-a: tā/tā 'female article, noun.' the, these'; V45-a: ni 'diminish, written by';
V43-a: nu 'disappear, in phase, use';
V43-a: ni 'expensive killer, ships';
V44-a: ku 'where';
V44-a: 'the, these';
V43-a: ni 'disappear, written by';
V43-a: ni 'diminish, written by';
V43-a: ni 'disappear, written by';
V43-a: ku 'there';
V43-a: ni 'disappear, written by';
V43-a: ni 'diminish, written by';
V43-a: ni 'disappear, written by';
V43-a: ku 'there';
The Illinois Cave Translations
Excerpt Burrows Cave USA Texts

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The above is an advance list of Burrows Cave (+ B.C.)
Tablets deciphered since 1997. It seems, as Leo
Bürgin, in his 1998 book 'Geheimeze Archäologie'
has revealed, that many more have illegally been
sold or stolen by irresponsible adventurers and
looters. What is much more precious than gold
or jewels, or pictures or sculpture, are the texts,
especially now where deciphering has begun.
It is in the interest of researching humanity
that reliable photographs or hand-drawn copies of
all inscribed Burrows Cave artifacts or Tablets
should be carefully handled, registered, and made
available for deciphering. Incidentally, a non-
profit-guided old linguist (90 in March 1999)
is at present, the only authority for deciphering Indus
Culture and B.C. Culture Texts: Kurt Seidemann, President B.
34 more Burrows Cave Texts USA and (same script and language)
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Survey Map of Part of the Mississippi Basin
Absolute/relative Chronological Table paradigmatically based on the terms 'eye' and 'sun' as protogrammatically built

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**Eternity or 100,000 aC**
- 10,000 aC

<table>
<thead>
<tr>
<th>Parallel Term(s)</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka-ati</td>
<td>'empty/black eye-hole'</td>
</tr>
<tr>
<td>a-ka-ati</td>
<td>'New-Moon-Term'</td>
</tr>
<tr>
<td>pu-ati</td>
<td>'protruding insect eye'</td>
</tr>
<tr>
<td>a-pu-ati</td>
<td>'star = celestial insect eye'</td>
</tr>
<tr>
<td>tu-ati</td>
<td>'pupil of the eye'</td>
</tr>
<tr>
<td>a-tu-ati</td>
<td>'giant-eye' = 'sun'</td>
</tr>
<tr>
<td>tu'u-ati</td>
<td>'a thorax nipple'</td>
</tr>
<tr>
<td>a-tu'u-ati</td>
<td>'nipple in landscape'</td>
</tr>
</tbody>
</table>

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**10,000 aC**
- 5,000 aC

| su-ni/su-li     | 'eye' (in Europe) cf. Celtic suli/suil 'eye'    |
| a-suli/a-suni   | 'giant eye = sun' by analogy a-swel/a-swel- 'sun' |
| predominant     | a-swel/a-sul-o-s                                 |

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**5,000 aC**
- 3,000 aC

**The kmtom (= '100') Branch**

<table>
<thead>
<tr>
<th>Latin *a-suelios = sunlike'</th>
<th>becomes *auselios, Aurelius</th>
<th>Estraskan *ausel- becomes usil = 'Sun' or 'Sun-God'</th>
</tr>
</thead>
<tbody>
<tr>
<td>Celtic *a-sul becomes saul. 'sun'</td>
<td>Greek *a-hwel becomes havel-</td>
<td></td>
</tr>
</tbody>
</table>

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**The šatam (= '100') Branch**

<table>
<thead>
<tr>
<th>Aryan, Burrows Cave, Glozel</th>
<th>have a-suank ans</th>
</tr>
</thead>
<tbody>
<tr>
<td>In Proto-Iranian survives a-hura = Ahura-Mazda and Avestan hwan- (genitive)</td>
<td></td>
</tr>
</tbody>
</table>

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**3,000 aC**
- 2000 PC

<table>
<thead>
<tr>
<th>sun- generalization in the North, Sanskrit svar = Iran. hvar</th>
<th>Santor. *hbara, bar, bar-bar, Sumer. *hbara, bar, bar-bar, Egypt *hvar becomes hor = 'sun'</th>
</tr>
</thead>
<tbody>
<tr>
<td>in Latin *swel- becomes sol</td>
<td>Then French soleil, Spanish sol, Italian sole, = 'sun'</td>
</tr>
</tbody>
</table>

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The Universe is a Sphinx, imposing riddles. All those who claim to be smart, exceedingly intelligent, but who fail to solve the riddle will be killed. A Burrows Cave Anagram: Head without power of language is a disadvantage. To the Proto-Grammar, the head is the key to fixing lexically the Universe. A Medusa head subjecting the Universe. First by mastering all its parts ans functions, then, by analogy, mastering the body's parts and functions; then, virtually, seeing, inter alia, a world giant, whose head ist the celestial vault, right eye = 'sun', left eye = 'Moon' etc. in whose head-hair are suspended the stars/insect eyes pu-atu/a-pu-ni (see above); and whose body is the globe, belted by the oceanic serpent. etc. He who has learned the PtoGra-rules has solved the Sphinx riddle. Thus he is capable of communicating with those of outer space or inner Earth.

The above suffix -ati means 'sharp nose bridge', then 'blade, sword'. Cf, IE (Indo-European) nsi- 'sword' = Lat. ensis, Skt. (-Sanskrit) asi- 'sword'. Said -ati is, lateral to the eye, a locative to eye-terms built in analogy to mouth-terms. Somatic -ati-i means sternum and functions similarly in respect of thoracic 'eyes' = nipples. Some very archaic, mostly circum-Pacific languages retained correct terms: Japanese *toshi 'star' = *opossu/a-pu-nti, cf. Uto-Aztecan *pusi 'eye', even Tubatuli punsu 'eye'. And many many more.

Dear reader, forget it, forget about all that is said above: It is nonsense, is irreal just like UFOs, abductions, animal mutilations, para-psychology, dangers of exploding population etc. etc.
The Indus Message that reached America
(7000 years ago ... ?)

It is clear that one should abstain from defying a piece of fertile land but some people did it somewhat by analogy with a fertile maternal womb from which they were taught to venerate by their own mothers. Ultimately, humanity is free to define everything physically or mentally existing. On the other hand, humanity is also free to denominate and describe objectively every phenomenon existing or thinkable. The latter freedom and entailing action make mankind a power endangering the whole world, every individual, every system and even mankind's existence.

I said: to denominate and to describe. That implies verbal creativity. The history of humanity comprises this type of creativity. It is constantly expanding. How did it start? A virtual vision of the world was implanted, by whom? Life probably came from outer space, grew up in cosmic genetic exchange. And that virtual Vishnu-vision of our world seemingly also. Call that archaic virtual World Giant (whose body is the terrestrial globe and whose skull is the celestial vault) either Vishnu, or Purusha, or Panchav, or Yair etc., the type of vision supplies, by analogy, the terms...

And concepts required to verbally define our world.

Forests are the giant's body-hair. Rivers are arteries or veins. A mountain range is the World-Giant's backbone, etc. etc. That vision made forests not more mysterious than hair on the skin of humans or animals, it made rocks to bones etc., and it made navigators to global body surroundsers, millennia before Copernicus and Galilei.

The Vishnu-Vision made the world conquerable. It helped to de-mystify the world, is an ultimately dangerous way of thinking, see above. The Indus culture, as presented by its written legacy, speaks in sober and realistic ways, but is already in some parts undermined by those irrational deifications prevailing in the other civilizations.

The pre-Indus-Culture-Period was devoid of celestial deifications. In that period, the Vishnu-World-Giant-Vision excluded terrestrial and celestial deifications.

Then followed the historical Indus-Culture-Period (of 1000 years?) with its 33 Gods (= Prote-Hinduism) which was transitory to the next global religious period, that of global chaotic pantheism.

In Western Asia, this provoked first monotheistic, then atheistic upheavals, presently prevailing.

Now, the ultimate ratio is the so-called 'nature'. Some people admit the activity of a cosmic spirit.

From their teachers they had been given tablets showing the solar system with dates of the planets useful for transoceanic navigation.

Copy of a copy of such a tablet happened to be stored in the Burrows Cave (in the USA). Cosmological ignorants call it a fraud. I deciphered the tablet a few days ago. Its Indus nature is transparent.

The writing runs from left to right. Numbering is, like Indus, decimal (not vigesimal or sexagesimal). Low numbers are written like Indus. Annotation of numbers variable in the manner of the Indus notations.

A circle plus diacritical affix denotes various celestial bodies like in the Indus writings. Agreement is also transparent in the field of chronological symmetry ruling the synodic years of the planets:

$$7 \left(7^2 + 7^3\right) = 399/400$$ is Jupiter

$$8 \left(8^2 + 8^3\right) = 584$$ is Venus

$$9 \left(9^2 + 9^3\right) = 819$$ is pre-Trojan

The sum of the 1st, 2nd and 3rd power of 4,5 = 115,675 is Mercury, in Babylon depicted as a flat hand = 4 fingers and a half one = 4,5.

The Burrows Cave Tablet with on top the shining sun, then followed by 7 lines: line nr.1: the moon, line nr.2: Venus, line nr.3: Mars, line nr.4: Mars, line nr.5: Jupiter, line nr.6: still Jupiter, line nr.7: Saturn

All lines are readable from left to right like that of the Indus way of writing.

A closer study of the seven lines will be found in next page.

Please keep in mind that this tablet is the most archaic real document of humanity so far discovered. I am happy to present it here.

20
Burrows Cave VII-1
Solar System
EXTRACT
Sun
5.7.97

- depicted unequivocally suggesting the tablet being a pictorial bilingual in which the legend speaks of the Sun and its system. It is funny that up to now nobody deciphered the tablet which abounds in internal evidence.

A circle means both: an eye and a celestial eye: Sun and/or Moon. In the archaic virtual Vishnu-worlds-giant vision a depiction of Sun or Moon made no sense since they were simply the two eyes of Vishnu.

Burrows Cave VII-1
Solar System
EXTRACT
Moon
5.7.97

Indeed, in the moon-line, we see an eye/circle followed by the number '11' = 'twelve'. The red Indians call, in many dialects, the Moon the 'Sun of the Right', and the Moon is thus 'Sun number two'. The initial sign '11' = 'four' means certainly the '4 seasons of the year'. This implies that the next 2 glyphs mean 12 = the 12 months of 30 days each as valid in Old Egypt and in the Indus Culture. The Latin 'X' = '10' is thus 'IX = 2 + 8 = 10'.

Burrows Cave VII-1
Solar System
EXTRACT
Mercury
5.7.97

The Latin 'X' is constructed by means of two 'VX' that is '2 + 5'. The preceding glyph appears also sub Mars, indicating the meaning 100. It is '\n'.

The picture of Mercury's orbit is followed by the number '100-10-3'. This number 113 refers to Mercury's synodic year, in reality it lasts 115,675 days. The Mercury Orbit picture is preceded by '1', 'nr.1', Similarly Venus: 'nr.2'.

Burrows Cave VII-1
Solar System
EXTRACT
Venus
5.7.97

The orbit-picture of Venus is of course like that of Mercury. By adding 'nr.2' the matter is clear. The length of Venus synodic year (584 days) is here denoted by writing 'X5', plus '11' = 'three' (the scribe made a mistake by writing '111'), that makes 5 + 3 = 8, the Venus basic number, followed by 3 points '---' that means: the addition of the three powers of 8 = 81 + 82 + 83 = 6,452 = 584 days as the length of the Venus synodic year.

Burrows Cave VII-1
Solar System
EXTRACT
Mars
5.7.97

The line dealing with planet Mars is rather incomplete as compared with the twice-line-statements regarding Jupiter. Indeed, a first line is missing or omitted. It should have read '110' = '3X meaning: First outer planet, meandering, basic holy number is 3 + 3 + 3 = 9. The second line (see the original above) stated the old (pre-Trojan) synodic Mars-year: '111' = '3X = 797-19 = eight hundred nineteen = 9 + 5 + 9 = 9 + 81 + 75'. The scribe's 'X' means one from 10, = 819.

Burrows Cave VII-1
Solar System
EXTRACT
Jupiter
5.7.97

The 2 Jupiter lines are best ones. They mean: The second outer planet whose basic holy number is '111' = 17 (since indeed 7 + 7 + 7 = 21 or 7 + 4 = 399 days is the Jupiter's synodic year). The last '11' sign is corrected to '11' by the scribe or his supervisor. The initial '1' is seemingly a sign marking the beginning of a new period. But the story continues:

Burrows Cave VII-1
Solar System
EXTRACT
Saturn
5.7.97

This seemingly wild sequence of strokes may reflect some meandering of Jupiter's orbiting leading to his sidereal year or revolution of about 12 years. This addition Jupiter line ends almost as it started, I mean \ / mirrored \ / at the beginning of the first initial line. That means 2 lines bound together \ / and \ / . The information submitted on this page will to a great extent be repeated on the individual planet pages.
Burrows Cave VII-1-B *216-B-a
Solar System Tablet 12.10.1998
Backside line 1: 52 (= 11+13+15+13) weeks
line 2 runs from left to right
explaining 52 as weeks of 7 days in a solar year
= 364 days

7 days (= week) of the Sun
(364 x 52 weeks of the Sun’s annual orbit)
(Or the Sun: written in perfect Indus script)
Pre-Vedic archaic Indo-European a-sulyo-syo =
‘of the Sun’, in a-grade a-sulyo-syo =
Celtic sul-i-s ‘eye’;
‘a-sul-i-s’ = ‘sul-i-s’ eye = ‘Sun’.

Burrows Cave VII-1-B-c *216-B-c
Solar System Tablet 12.10.998
Backside This is the 7-7-7 formula of
planet Jupiter’s synodic year
Jupiter’s 7
which means that 7 + 2 - 72 = 399 days, his year
mades 7 to his basic number 8; just like 8 is the
basic number of Venus (8+4+12 = 584 days)
6 synodic Venus years and more such celestial
years.

Burrows Cave VII-1-B-e *216-B-5-e
Solar System Tablet 12.10.1998
Backside The text runs from left to right.
line 9 This is a reference to Vishnu’s
being Rama, a 4-patha (path/step) named Vishnu’s famous 4 steps and his avatar.
reincarnation in the hero Rama, ruler of the
world, being the savior human being of divine
origin, frequently mentioned in the Indus Culture
texts, comprising also his two sons and more.

Kurt Schildmann 12.10.1998 Bonn
Chapter 3: Celestial Deifications
Burrows Cave VII-3  217-A-1  21.10.98
Intelligence Test
Burrows Cave VII-3  217-A-3  21.10.98

The Burrows Cave Site, Illinois, USA/America

Sarcastic Anagram 21.10.98

Basic Sentence and Read Line

The anagram's left side? vertically placed signs do function (though having a sentence value of their own) being the 'basic sentence', as initial signs of sprouting horizontal lines. The line numbers cannot be numbered being partly by the signs, intentionally 'intermingled', so that, what the reader believed to have read, may have served as prayer or dream. The basic sentence:

Read without power-of-language (is) disadvantageous

si ra vi ali-pa an sma

Right side: The Indus Culture version

There are about 10 Indus sentences ending: 'disadvantage', see page 217-A.

'Horizonal Read Line':

You are Jupiter, oh, the luck

A.A. Macdonell 1893: p07:12-c: (a) 'head', p029:10-c: 'without'; p02-b: alaca 'talk, conversation, power of discourse'; p10: a: an-artha 'disadvantage'; u013-c: as-1 'to be'; u07:10: 399 days - Jupiter's synodic period; p07: a: u (interj.) 'fan'; u011-c: (b) 'luck'.

Sarcast Anagram: 21.10.98

First and Second Sprouting

As you are Piauru ('flared/reluge'), given by god (celestial sign), wind, hundred spirits

...the signs si/si and ra/la do actually start 2 lines.

It is with the -a of piauru 'fig-tree' that the second line starts, as to Piauru, of. Rac.a163-a: Piauru, a demon vanquished by iдра - Jupiter. Etymologically, this is pravipia 'innovation', with broken initial reductication. Don't read "vanquished, read better 'controlled, ordered' by Jupiter, punisher, disposer of populous. A parallel seems in the god - varaha-vakara.


Sarcast Anagram 21.10.98

Third, Fourth, and Fifth Sprouting

For almost 100 years, the combined 'intelligence' of India and the West was unable to decipher the Indus Script. This is due to the arrogant, foolish, partly alcohol or drug-inspired denial of proto-historic and cosmic intelligence. A Burrows Cave anagram, with the basic statement (power of language - supreme intelligence), anticipated mankind's doom due to stupidity. See now a modern science, the whites, the majorities, groping in money and financial maelstroms. Allegedly looking at meeting cosmic intelligence, helpless incapable to evaluate documentation (on earth) already extant. Do you believe that Cosmic Societies do pay salaries to their members? Do you pay a salary to your faithful dog or horse or other good animal friend? Or do you brutally claim a divine right of misusing faithful beings of the bio and human cosmos?

Sarcast Anagram 21.10.98

Sixth and Seventh Sprouting

Final Statement

Remember that, in India, there are detailed reports about arrivals of giant space-ships, with millions of inhabitants, 5,000 or 6,000 years ago. The Indus culture, led by the emperor Rasa, of divine origin, spread around the globe, as attested by Cuenca, Peru, and the Burrows Cave texts, of Illinois, North America.

The initial a- serves to start (6) and (7)

Sarcas Anagram 21.10.98

Breath of Saturn: blackness . . . . . .

Saturn's eleven circle a-su Sani kal-as plus belt of ring

On another Mercury: (the message): life, care-taking of the 30 gods above another Venus has to be

Note: Mercury = X, Venus = A. The hand-glyph is in Indus texts about 30 times used to denote 'care-taking'. Final Statement: 2

Expressed by a sole glyph: the wheel, now in the sense cakra = eternal reincarnation in the universe.


It is the fig-tree leaf that denotes Planet Venus.
In the slightly differing Burrows Cave-Script Sanskrit an-artha is written + a n-artha ratha 'wheel' rendering in rebus artha 'advantage'

Burrows Cave VII-3

Sarcastic Anagram
Basic Sentence and Head Line
The anagram's left side? vertically placed signs do function (though having a sentence value of their own... being the "basic sentence") as initial signs of sprooting horizontal lines. The lines can't be numbered being partly by the scribe intentionally 'intermingled', so that, what the reader believed to have read, may have served as prayer
or omega. The basic sentence:

Read without power-of-language (is) disadvantageous
si - ra vi ala-pa an-artha ə n-ə ratha ə n-ə ratha ə n-ə ratha

Right side: The Indus Culture version
There are about 10 Indus sentences ending: 'disadvantage' - see page 277-1.

The horizontal Head Line
You are Jupiter, oh, the luck
a - sī - ra - su - na

A.A. Macdonell 1893
p 314-c: sirā 'head';
p 279-b: vi 'without';
p 42-b: alama nr.
talk, conversation, 'power of discourse';
p 13-a: anartha 'disadvantage';
p 5-c: as- to be;
400/399 days - Jupiter's synodic year;
p 47-c: u [interj.] 'oh';
p 376-c: suña 'luck';

VI-372: The protector-lacogram means also shepherd. The proverb has a political background. A nation without ruler, a tribe without chief, a flock of sheep without shepherd is of no use/ of no profit/ of no advantage.

VI-372 (p 93, Corpus 1, Mohenjo) 4.4.1
vi trā-tra HOLDING avi a n-artha
without protector HOLDING sheep
is useless/ without Beschützer (ist die) Hältung von Schafen nicht verteilhaft

Sanskrit-English Dict. by A.A. Macdonell, 1893, London:
p 279-b: vi 'without'; p 13-a: trāṭā 'protector'; the
glyph that follows is rare, it should mean 'keeping';
p 30-c: avī 'sheep'; p 13-a: anartha 'disadvantage, damage etc.'

(Not so much goats, mainly sheep herds are mentioned)

M 662 (p 30, Corpus 2, Mohenjo) 72.2.
catura bhū a n-artha
rapid growth, a disadvantage schnelles Wachstum, ein Nachteil
Sanskrit-E.D. Macdonell:
p 97-a: catura 'quick';
(p 47 'in rebus')
p 267-c: bhū f. 'growth';
p 13-a: anartha 'damage, disadvantage, misfortune'; but the glyphs are ambiguous since a- before RATHA could here mean 11 so that the translation should say: rapid growth during 1 cakra/cycle/world-age. Numbers are lowered ( 11... ) and a- an- is lifted ( 1 ).

-1264 (p 160, Corpus 2, Moh.) 90-3
vi JANI *samtridaśa a n-artha
without a wife, all gods (causing)
disadvantage/ ohne Ehefrau, alle
Götter (bewirken) Nachteile
Maced.
p 279-b: vi 'without';
p 46-c: sam- 'together'; p 13-a: tridaśa '30, or 30 gods; divine'; p 13-a: anartha 'disadvantage'.

Helsinki 2069 18.6.95 *187.6
Same Sam-tan vā-sā pañca a n-artha.
*aha-pat *cakra-Rāma-cakra

a district of a clan, extended, disadvantageous, west of touring Rāma Bezirk eines Clans, ausgedehnt, nachteilhaft, westlich des im Kampf
wagen reisenden Rāmā
Burrows Cave VII-4

ra-ni 'queen', moon-goddess

This Burrows Cave tablet was published by Dr. Horst Friedrich, in his paper 'Jahrhundert-

ra-ni 'queen'
a-nu-ka-a-ka-

ca-ras-ca-ra-ka

moving in whatever kar-as as p27-a: cara 'moving' operations being at

y =

ka-la-as p37-b: kala-m, 'right time', proper time for,

on proper times (showing)

das-ru

goddess

ka-la-as p37-b: kala-m, 'right time', proper time for,

= -

ka-la-as p37-b: kala-m, 'right time', proper time for,

ca-ras-ca-ra-ka

moving in whatever kar-as as p37-b: cara 'moving', operations being at

(Moon = female heavenly body. It is more than a darkness-killer/night-killer. We will see later the Moon harbours fleets of celestial ships/spacecraft capable of causing darkness and whirlwinds at proper times.

This is told in about 50 Burrows Cave(U.S.A.) Texts and others in Indic scripts and languages (Sanskrit).

Burrows Cave VII-4

Extract from ISTT p217-A *217-2-b

line 3, 4, and 5

Y =

kala-a-ka

ka-la-as p37-b: kala-m, 'right time', proper time for,

(as = d-ru goddess)

ka-la-as p37-b: kala-m, 'right time', proper time for,

ka-la-as p37-b: kala-m, 'right time', proper time for,

ka-la-as p37-b: kala-m, 'right time', proper time for,

ka-la-as p37-b: kala-m, 'right time', proper time for,

ka-la-as p37-b: kala-m, 'right time', proper time for,

ka-la-as p37-b: kala-m, 'right time', proper time for,

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ka-la-as p37-b: kala-m, 'right time', proper time for,

ka-la-as p37-b: kala-m, 'right time', proper time for,

ka-la-as p37-b: kala-m, 'right time', proper time for,
Burrows Cave VII-5: 18.8.97
Tablet with Cartouche *218.1a

The original inscription runs in lines from left to right. The cartouche is included. The main deity is the god Mercury, in the cartouche called Rahihina by his mother Mohini (John Dowson, 1999, p65).

+ x + Y II 0 A Y P I
(-si-ca) a u-rc' nau-kar-pa-as

This is evidence that in the Indus World the earth Merkury has lost importance as compared with increased deification of his Greek-planet Zeus.

Burrows Cave VII-5: 18.8.97
Tablet with Cartouche *218.1b
line 3 and 4, EXTRACT from lines 7

+ x + Y II 0 A Y P I
(-si-ca) a u-rc' nau-kar-pa-as

...great skipper's slave...

A.A. Macdonell 1893: p14-b: u-rc' 'broad', 'great'; you are likewise...p99-a: ca 'encircle' and...X you are likewise...p99-a: ca 'encircle' and...X you are likewise...p99-c: nau 'ship'; p122-b: k'ar 'asker', k'ar 'asker' or 'builder';...p152-b: pa-si 'to bind,' father 'slave', returning...After the invocation of God Mercury the slaves...praising accomplishment of duty.

Burrows Cave VII-5: 18.8.97
Tablet with Cartouche *218.1c
line 5-7, the last of 7 lines

The duty accomplished...premise, highest...ta kar-ya-si-iddha uppermost...the duty accomplished...p10-b: ayu 'ayus or 'life, age, long life';...p10-b: pa-si 'to bind,' father 'slave';...the ship the slaves are building with survival quality...if...the slaves they are...Merging of kar- and...being accomplished, fulfilled, realized, successful...Merging of kar and...being accomplished, fulfilled, realized, successful...To the feet of...".

Burrows Cave VII-5: 18.8.97
Tablet with Cartouche *218.1d

It seems that in the cartouche the paź...pa-da Ra-a(hi-na-ya) = Mercury at the feet of Mercury/Mercury.

Mercury is mentioned. And the slaves express their devotion to him by lying at his feet: p760: pada-to the feet of...The ship-glyph is exactly that used in the Indus script, cf. the relative pictorial bilingual..."without ships no longer rule of the world!" (Hansen Jare, 1864, p194, Corpus 2. 132.1)

Kurt Schildmann
18.06.1997 Bonn
Materials from the Burrows Cave, Illinois, USA

Chapter 5: Celestial Deifications

Burrows Cave VII-5: Mercury glyph in Indo-Script and in Palaeo-American Script

The Indus sign is P- and is so in Burrows Cave; it depicts the planet's orbit near the sun, the synodic period 115,875 days. The pre-Indus planetary system assigned periods to the moving celestial bodies: moon, 10 days (pace, moon, crenelated by 4 horses marks the 4 year intercalary period; 2 cows - Venus 504 days; 2 bitches - Mercury's 115,875 days of synodic period, etc.; bitches she-wolves - howling quadrapeds, etc. - later stray Skt. uras-ga k'asat-goer/snake: the snakes! reached Greek Hermes, his staff was a pænel (after becoming the divine scribe/messenger - the fast Indus planet). John Dowson, 1950, London, Dict. of Hindu Mythology, p225: the 2 cows (yenas) have been compared with r! II, R III, r! II, u-ra-ri, u-ra-ri, and the variants are u-ra, ura, ira, v!-
Burrows Cave VII-6

18.8.97

10th Avatara

The text is boustrophedon, but here normalized.

1. 

2. 

3. 

4. 

5. 

6. 

7. 

The remaining 3 lines are illegible because of the bad quality of the photo. The tablet capsized has a text that starts again with '10th avatara'.

been made available courtesy of Mr. Beverley Mosely, President MES.

Michael Chippindale, Epigraphic Society.

Burrows Cave VII-6

18.8.97

10th Avatara 1.

line 1-5

line 6-8

line 7:

Burrows Cave VII-6

18.8.97

10th Avatara 1.

line 6-8

line 7:

Burrows Cave VII-6

38
Burrows Cave VII-8  *218-A-2
Jupiter aiming at peace 20.8.97

This tablet is geometrically shaped as far as its text is concerned: 6 lines, each with 4 signs, written regularly boustrophedon (in ploving manner). It states: Mercury, Jupiter, Sun / nourished / in beauty shaped / father-peace / they are required / father of good fortune. ... normalized to run from left to right:

1) Ṛ g X- X Remarkable is a-svar 'sun', Budha 400 -a-svar
dhā-ya-nta-as IE (Indo-Eur.): "a-svel-, Greek ἀσφέλειος, not from ἀσφελίς, cf. Latin aseleius from aseleios "a-svelios; Skt. has svar and sūrya. Recurring is in Indus and Burrows Cave the Budha/Mercury sign and the □-suk/Jupiter sign.

2) Ṛ Ṛ g X- M X su-rū-pa-ta-s pi-si-sa-ya
Recurring is in Indus and Burrows Cave VII-8

3) Ṛ Ṛ g X- M X
i-ra-dhi-ri (- a-) sign.

Interestingly, it has come to light that Sanskrit -tra and -tri have in the text-language studied here undergone a change into -sa and -si which has a parallel in SW-Iranian, namely Old Persian and Sumerian. Via Avestan/NW-Iranian -ra and -ri QPers. reached -sa and -si, Sumerian -a and -sī. Note here pi-sa, pi-si = pitra, pitri 'father'.

A redaction of the artfact's photograph is hand-drawn and zero-copy below is held by Dr. Horst Friedrich, Berlin 25.5.1976.

577-b: Budha 'Planet Mercury'; 578-a: satvam-tata-1400-1 round for 365 days of Jupiter's synodic year; 579-b: svar 'sun' (per rebus 'to sound'); 582-b: dhāyas 'nourishing'; 577-b: rupatas 'in outward force'; 585-a: surupa 'good looking'; 572-a: pi-sa, pi-si = 'father'; 573-a: sa 'peaceful'; 584-b: irādh- (irregular intransitive) ' seem to gain, ciddle'; adhina 'they have been brought to attain'; 584-a: dhāyas 'nourishing' (asphaltoid).

The eight sings-a marginal note 𒐉 tlo < K Ṛ Ṛ which means 'The 30 gods [and] the great Sun the heroi ones', cf. Sanskrit narya = 'heroic, manly'.

Burrows Cave VII-8  *218-A-2a
Line 1 and 2 EXTRACT from ISTT
Mercury, the messenger of Jupiter, is being nourished, nourished by the sun. *218-A-2

Budha 400 a-svar dha-ya-nta-as Mercury Jupiter Sun nourished

An interdependence of Mercury and Jupiter appears occasionally. Jupiter is Chief, Mercury his messenger. This means both are personified/deified, contrasted with Indus cosmology where stars are decorations of Vishnu celestial-skull, hanging/suspended in the head-hair. The Budha-Mercury sign is 'globularly valid, 400/399 days = Jupiter's year; a-svar 'sun' is archaic. Hac. p32-b: dhāyas 'nourishing'.

Burrows Cave VII-8  *218-A-2b
Line 3 and 4 EXTRACT from ISTT
The scribe praises the planets as " pi-sa- svar 'in beauty shaped' or in splendour shining, Jupiter controlling them providing for peace

sūru-pa-ta-s pi-sa-šam-ya-š peace

in beauty shaped, father aiming at

A.A. Macdonell 1893: p257-b: rupa nt. 'appearance, color, form, dream or phantasma'. p162-a: pi-tag 'father'. p312-a: Sava 'aiming at peace'.

The scribe writes in some cases hypercorrectly as to believe that it sounded. In one case he wrote heroic = narya (Sanskrit, 'manly') na-rū-1a-ya.

For more see the main page in ISTT/Indus Script Translated Texts p218-A, with a fuller discussion of VII-8.

Burrows Cave VII-8  *218-A-2c
Line 5 and 6 EXTRACT from ISTT
They are required that is the planets are by the Chief Planet Jupiter required; that is kept orbiting properly and protected against intruders from outer space. So is Jupiter the planet of stable course and of good fortune.

A.A. Macdonell 1893: p468-b: irādh- (irregular, intransitive, cf. rūdhan-) seek to gain, ciddle; adhina 'they have been brought to attain'; 584-a: aya 'going, course'.

Burrows Cave VII-8  *218-A-2d
Line 7 and 8 EXTRACT from ISTT
They are required by the father of good fortune.

A.A. Macdonell 1893: p468-b: irādh- (irregular, intransitive, cf. rūdhan-) seek to gain, ciddle; adhina 'they have been brought to attain'; 584-a: aya 'going, course'.

Burrows Cave VII-8  *218-A-2e
Marginal Text EXTRACT from ISTT

A marginal sign 30 ma-hā svar na-rū-1a-ya 50 GODS, great Sun, the heroic one

The 30 gods, sign, recurring in India/Indus culture, and in palaeo-America. Hac. p257-b: ma-hā 'great, vast'.

Burrows Cave VII-8  *218-A-2f
Jupiter aiming at peace Marginal Text EXTRACT from ISTT

30 ma-hā svar na-rū-1a-ya 50 GODS, great Sun, the heroic one

The 30-gods-sign, recurring in India/Indus culture, and in palaeo-America. Hac. p257-b: ma-hā 'great, vast'.

written hypercorrectly by the scribe.
Burrows Cave VII-9-A

15.10.1998

Voyage to America

in pursuit of the Soma-beverage providing almost immortality to men and the 30 gods

A Translation from Pala-Sanskrit as literal as possible on the basis of the deciphered Burrows Cave Text VII-9-A

Hero-ship, where the high-built ship, after construction, (after) whatever ship's aberration, (now) near the 30 gods, northward of the moon, northward through night of new moon and midst of heroes and their ships. Soma-beverage being after delight throughout the 30 gods, plenty of time, oh ship, has gone wherefrom it started.

SHIP (picture), abounding in men, archers plenty, rapid despatching, enduring three (in the bull picture) months, Mercury lord-being, and the Moon, the 30 gods, all endowing 5-fold wealth, spotless remaining ours, well-fastened. After that life ours - Moon/Jupiter protecting - without stopping reached the sweetness: Oh Chief Jupiter, you are the father of the ones going for delight, of the gods the 30 ones; INDRA, oh Jupiter hero.
Burrows Cave VII-9-A 16.10.1998
Frontside, Voyage to America *219-A-e
line 1-3
Hero-ship, where the high-built ship, after construc-
tion, (after) whatever ship's aberration, (now) near
the 30 gods, northward of the moon, northward through
night of new and old of heroes and their ships.

Heldenschiff, wo das hochgebaute Schiff, nach Konstruk-
tion, mancherlei Schiffssabruhn, (heute) nah den 30
Göttern, nördlich von Mond, nachwärts durch Neumondnacht
und Abend - von Helden und ihren Schiffen.

The writing is boustophedon -

1  
2  
3  

Su-ra nau ku-da u-cca nau pi
hero-ship, where high-built ship after

Burrows Cave VII-9-A 16.10.1998
Frontside, Voyage to America *219-A-e
line 4-7
Soda-beverage being after, delight throughout the 30
gods, plenty of time, oh ship, has gone wherefrom it
started. S K I P (picture), abounding in men, archers
plenty, (Inlet: bull picture)

das Soda-Getränk nachbarsch, dem Entzücken aller 30
Götter. Viel Zeit, oh Schiff, ist vergangen von wo
Auftruch erfolgte. S K I P (Abbildung), reichlich
gefüllt mit Menschen, Bogenschützen zahlreich
(Kasten: Abbildung eines Bullen)

Burrows Cave VII-9-A 16.10.1998
Frontside, Voyage to America *219-A-e
line 7-11
After that life ours - Moon/Jupiter protecting - without
stopping reached the sweetness: Oh Chief Jupiter, you
are the father of the ones going for delight, of the gods
the 30 ones; INDIRA, oh Jupiter, here!

Nachdem daß unser Leben - Mond/Jupiter als Beschützer -
ohne Aufenthalt erreichte die Köstlichkeit: Oh Oberwelt,
du bist der Vater derer, die das Entzücken errei-
chen, der 30 Götter... Indra, oh Jupiter, hier!

Burrows Cave VII-9-A 16.10.1998
Frontside, Voyage to America *219-A-e
line 11-14
11  
12  
13  

pi asu ma.IDOU 400-pa vi through, without
after life ours Moon/Jupiter protecting

Burrows Cave VII-9-A 16.10.1998
Frontside, Voyage to America *219-A-e
line 14-17
14  
15  
16  

A.A.Macdonell 1893 London: p162-a: Soda 'nectar' of

A.A.Macdonell 1893 London: p360-a: Soma 'nectar'

A.A.Macdonell 1893 London: p360-a: Soma 'nectar'
Burrows Cave VII-9-B  *219-B*-a
Backside: blood feud  18.10.1998
C as su-ta asu-as su-kar-ya
Indeed, oh son, life's noble duty
In der Tat, oh Sohn, das Lebens ehre
Pflicht

Burrows Cave VII-9-B  *219-B*-b
Backside: blood feud  18.10.1998
as-kara-as saha asu tasya karas
sweeping thereupon life of author
hinwegogen dann das Leben des Urhebers

Burrows Cave VII-9-B  *219-B*-c
Backside: blood feud  18.10.1998
kari-kr kara-as 400
Oh, making tribute to works of Jupiter
Oh, zollen Tribut den Werken Jupiters

Burrows Cave VII-9-B  *219-B*-d
Backside: blood feud  18.10.1998
as-vin sa-ac tegam
work of Dioskouroi because of the space-
Das Werk der 2 Dioskuren wegen der Raum-

Burrows Cave VII-9-B  *219-B*-e
Backside: blood feud  18.10.1998
Aš-vini tata-na-da šat INDU
Ašvini (and) father, then also Moon
Ašvini (und) Vater, dann auch Mond

Burrows Cave VII-9-B  *219-B*-f
Backside: blood feud  18.10.1998
as-vin-asu-ta pra kari-kr
2 Dioskouroi's father by making tribute
to Jupiter conveying, by Vishnu's steps
zu Jupiter, zufließt, durch...steps

Burrows Cave VII-9-B  *219-B*-g
Backside: blood feud  18.10.1998
asi-šu-kar-ya dur-asi-li-ta
6. noble duty's evil thoughts gone
sei es, der edlen Pflicht übles Den-

Burrows Cave VII-9-B  *219-B*-h
Backside: blood feud  12.10.1998
as, asu pra vi-ra TARA 4
Ob, a life for the hero (= Jupiter)
Ob, ein Leben für den Helden

Oh, ein Leben für den Helden
(= Jupiter), der Stern der 4 Monde

A.A. Macdonell 1893: 333-b: Ašvini 'the more, mother of the divine twins'; p33-4: šat 400; p33-5: asu 'life'; p33-6: kari-kr 'make tribute to'; p33-7: asvā; p33-8: 'to Jupiter conveying, by Vishnu's steps'


Oh children, whatever be the creator
Burrows Cave VII-9-B  
Voyage to America  
17.10.98

Backside: blood feud

Indeed, oh son, life's noble duty, a divine one (being) killed the father (is) sweeping, thereupon, the life of the author. Living fixed on punishing (is) fate. Oh, rendering tribute to the works of Jupiter, to (his) Herold/Announcer embodied in Planet Mercury, the work of the 2 Dioskouroi, combining the recent cries too; rendering tribute to the 2 Dioskouroi's Avisini (their mare-mother, and the) father, then likewise the Moon. Oh children, whatever comfort the 2 Dioskouroi's father, by rendering tribute to Jupiter, conveys, by the three-step-Vishnu's, ... by the 2 Dioskouroi's mare's (= their mother) inclusion, be it, the noble duty's insufficient thought has gone. Oh, a life for the hero (= Jupiter), the star with 4 moons.


Contrast: Humanity presently evolves towards a mass of indifferent human beings. If somebody's father, mother, brother, sister, son, daughter or other related clan member is killed, this is only an accident. The killer is given psychological excuse. If he is a specialist, he may serve a penalty, then continues to cooperate within humanity's supergoals that allegedly need tremendous amounts of money. But actually money replaces all human moral values and virtues; increasingly, children grow up without caring parents and relatives, and become by schooling, either monsters or robots. Grow up, a great number are working as scientists.

Text Burrows Cave VII-9-B:

Burrows Cave Text VII-9-B is so far the only one which does several times mention the divine twin known as Dioskouroi (Greece) and Avisines (India). For more see p.219-21 with Indus Culture instances.

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Midwestern Epigraphic Society
Burrows Cave VII-10-1a 9.9.97

Kurt Schildmann 09.09.1997 80n

Burrows Cave VII-10-1a 9.9.97

- Vishnu and his alter ego Karna

καρ-σι 6-ΑVATARAS Ha-ma ratha-ratha
creator (= Vishnu) 6 reincarnations
(then the seventh:) Rama (the hero’s)
touring in his beautiful) chariot
tridaśa = ‘thirty (gods)’

Sanskrit kar-trī ‘creator’, dialectal (and Old Pers.)
kar-σι = Vishnu His tenth Avatar is the last one,
waves the present time.

Burrows Cave VII-10-1b 9.9.97

In text VII-2° Indra means Jupiter, *220.1b

καρ-ρα-τα 400/399 (Jupiter) yā-trī
elephant-temple Indra’s, the pursuer
A.K. Macdonell 1893 p32-2: karYa m, ‘elephant’s temple’
The elephant is Indra’s animal; it is thus here a Dyma
P244-1: yētra ‘sorcerer, pursuer, revenger’.

Burrows Cave VII-10-1e 9.9.97

Center Picture

Priest, torch in hand, grasping the tail of a fox

The sequent Burrows Cave VII-10, *220.1-3/9/1/c/d, with the center picture *220.1-6 belong to a single Burrows Cave artifact as a line drawing published in the Midwest North American Journal [USA], vol.10, no.1, 1956, page 62 by Kenneth E. Eisma, Fellow MFA, Columbus OH. The inscription running around the center picture starts at the right side, proceeding below from left to right, then ascending to the left side and ending on top with the well-known Mercury/Thoth/David/David-star symbol.
The artifact provides an overall view of post-Indus proto-Hinduism (some deities, the 3 gods, some cesed celestial bodies, well-known, but not defined in the Indus Culture). Most remarkably the larger-sized DA-u-DA-Mercury-symbol at the inscription’s end. This large Mercury symbol explains the meaning of the center picture. We remember that most ascetics 2 cows draw the Venus-wagon (2 bovines pregnancy periods - about 2 x 292 = 584 days - the length of the synodic Venus year); and we remember also:
2 hitches/twelve/wagon/draw the wagon of Planet Mercury - 2 canons pregnancy periods -
2 x 58 = 116 days, the length of the synodic Mercury year (or taking another Mercury symbol: - flat hand
- 4 fingers and a half (the thumb) - 4,5, of which the addition of the 1st, 2nd, and 3rd power = 115,825.
which is the more correct length of the Mercury years.

Burrows Cave VII-10-1c 9.9.97

Five celestial bodies *220.1c

και (= tri-kσa) BUDHA 400/399 ra-vi
KAVI (= planet Venus)
planet nr 3, Mercury (= nr 1), Jupiter
the Sun, planet nr 2 = Venus
και 'earth' as dialectal/Old Pers. tri-kσa 'third planet';
sand clock = Mercury (recurring in Indus); likewise
the tetragon = Jupiter; Sanskrit revis sun (inter alias); the Venus-glyph in Indus is a five-tree-leaf but in the Burrows Cave Solar System tablet it is Mercury glyph + 2.

Burrows Cave VII-10-1d 9.9.97

Here again Sanskrit mēs ‘moon’ *220.1d
(IE mēs-, Lat. mensis-) is a mother.

καμ-σι mē-trī MI (waning) DA-u-DA
Moon-Mother, Waning (MOON) Mercury
Sanskrit mētrī ‘mother’, or in “176-2° patni ‘aress’.
Moon, in post-Indus, a female, recurring, in archaic India, no longer in later India. The 2 triangles of the sand-clock/hour-clock shrunked make the David-star.

Burrows Cave VII-6 (218.2)
says (line 6): this is the sun, (line 7) burnt (are)
the 2 snakes (u-neu, orig. *u-na-ka = ‘hawk-maker
= dogs’ and of planet Mercury. Here the confirmation:
Planet Mercury, being one of the closest to the Sun, was in Mythology/Astrology assumed to be so hot that the 2 canine animals of his were believed to suffer from the heat, at least their tails.
The person holding the torch is obviously the personified Sun. Remember furthermore that 100 years ago the Greek god Heracles (Hercules) was his name, was accepted to be cognate of Sanskrit Sarasvati, the 2 Mercury bitches in India.
If Indo-European *u-ka-an ‘is scarred text’, whence Akanas ‘&u-’ to write’, Mercury, as Jupiter’s messenger, ‘invented script and wrote his letters addressed to the other gods (all that is post-Indus poetry).
Mercury’s ancient Near Eastern/Old Egypt, same—a-d & d and d is based on the fact that incidentally the d of the Sumerian consonantal alphabet looked like a triangle; Sem. d- means ‘and’.
A sort of pun, rather caballistic.

After a line drawing by BR Noseley
Burrows Cave VII-11  20.11.1957
A Rama and Sita Text  *221.1

Eema and Sita Text

This text was published in Dr.
Horst Friedrich's book 'Rama
were biend der Welt' (studies in the
Cosmic Time'). 1955

Eema: Eema
(E=ma) Eema

The text follows the rules of

Eema: Eema

Great thou, curving, wise. rich.

Eema: Eema

The text follows the rules of

Eema: Eema

Great thou, curving, wise. rich.

Eema: Eema

Great thou, curving, wise. rich.

Eema: Eema

Great thou, curving, wise. rich.

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Great thou, curving, wise. rich.

Eema: Eema

Great thou, curving, wise. rich.
Map of Mississippi River System

Burrows Cave VII-12 20.11.97

Ura ta-ma-tša
Sanskrit: ura-tame(sa)
'bread darkness'

Vi-ra tša-pa
Skt.: vi-ra-espa-
'hero (is) trembling'
(in front of the sanctuary)

XποU t-o-ra-pa
Sanskrit: torana
- arched portal or
triumphal arch

Twenty (days of voyage
on the Mississippi from 'start'
to cover about 500 km)

Las 'appears' (river)
Ura 'broad' (mountains)
[broad area, rocks or mountains]
(Rocky Mountains)
Neva- 'new'
Na-di f. 'river'

Y-e-ya 'cause to search, start'
(occurs 2 times, on Mississippi south
and on Kasha river south)

The map-stone is by Bill
Kreisle said to be 2000
years old or older

As already stated, the relative paper was pub-
blished in THE ANCIENT AMERICAN periodical, issue III,
written by Bill and Marilyn Kreisle, together,
used with permission, with an illustration of the Mississippi River System with its tributaries.

The 2 map-stones are in the possession of Jr.
John White, Ill, Columbus, Ohio.

Photo of the artifact, right, by B.H. Rossel.
Burrows Cave VII-13-A
Elegy A, Frontside
24.10.1998

Ship lost in big storm

On top of the text are 3 emblems:

kar-ra
creating
(cosmos/universe)

daśama
the tenth
creator

In the left side cartouche:

ātri 'devourer'

Indus, Indus
renders asu 'life'
and asu 'rapid'.

Obviously, ātri is an epithet of Kali

Praising life's devourer

Next: 4 vertical columns/lines:

1: u BUDEA, ta nau - ma
oh Mercury, to the ship of mine

2: pra mā-trī kālī ava kar-ya
for mother Kali a favor had to be made

3 and 4: tris punar, u pa-śopha-ta
three times again, oh Pāṣu-pata

The text as a whole:
Praising life's devourer

The word asu 'life', breath, vitality stems from as- 'to be'.

Macdonell 1893: p35-a

2: pra mā-trī kālī ava kar-ya
for mother Kali (the black) a favor had to be made

As usual, u denotes apā = ava, 'favor' here.

As in other Burrows Cave texts, kar-ya 'duty, what has to be done, a gerund' is written by a ligature of kār- and -ā- ava. Macdonell: p171-b: pra, 'fer', and 'forward'; p224-b: mātrī 'mother'; p247-b: kālī 'a form of Durga'; p29-b: ava 'favor'; kar-kal

In Indus and Burrows Cave, 1/4 are interchangeable

The text as a whole:
Praising life's devourer

The word asu 'life', breath, vitality stems from as- 'to be'.

Macdonell 1893: p35-a

Tris punar, u pa-śopha-ta
three times again, oh Pāṣu-pata

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three times again, oh Pāṣu-pata

The text as a whole:
Praising life's devourer

The word asu 'life', breath, vitality stems from as- 'to be'.

Macdonell 1893: p35-a

Tris punar, u pa-śopha-ta
three times again, oh Pāṣu-pata

The text as a whole:
Burrows Cave VII-13-B
Elegy B, Backside

First the 2 Text A and B in English

Text A
Praising life's devourer (Kali/Burga): oh Mercury, to the ship of divine life has gone; for mother Kali (Burga), a favor had to be made; three times again, oh Paua-pata (Wealth Protector!) inviting the tongue (to perform imploration for granting help).

Text B

(Invocation:) Waning Moon; to the Chief, hero, lord of the era;

Emblems: Waning Bluge Moon = owl

Death:

asu si-ra vi-ra pa-ti cakra
life to the chief, hero, lord of the era;

ma vi nau f. pi-si sa-as ca
waning moon, without ship f., father is punishing thus;

HAira asu ava-kar-as BUDHA sa-as
big wind, life sweeping;

Mercury announcing:

400 kari-kr sa-na dha-na cakra asu
Jupiter is tribute imposing to old riches of era's life;

line 5-6
pi u-pa i pi-si v i 400 kar-as hasta
by approaching the father of woe, Jupiter (and) works of caring

ka BUDHA ai ma', asu-vi
Oh, my life's woe,

by the 30 Gods protection be made!

Outside the tablets picture there are 2 notes:
(of mysterious meaning)
ma-la-si-ya a-na
'of the dirt the face'

ca a-karat vi-ra
look, this created the hero.
**Emblem:** Jupiter, Star

with basic number 7

Here: shining (is) Moon 20 (days), then darkness; oh Sun; oh Jupiter-Lord; hard life, woe; neither container of nourishments, nor ship being remembered. Very little bit of food between the jaws of warrior and ship-commander; oh human race of Jupiter, a life of bitter tears it is; Jupiter-Lord, thrashing, the body inspired is: the ship to be built: where to ploughing, creatures hating. The son's activity (is) that of destroyer-top: fulfilling duties for the devourer (- goddess Kali/Burga), and the life of his father to be stopped below twenty and eight. From seeing life gone at below near 20 (years) as good food divine ;- The 30 gods (see in) this tribute of twenty (year old young men) punishing the swell of life. Jupiter (is) granting a path to the mother of the 30 gods leading to life's tribute. Brilliant music f. to father Hero, pleasing, to Jupiter (is) the about 20 (years old) nice bucks unripe ones, utterly. Oh in swaying greatness, in blisses (existing) Jupiter-Protector; oh ay, father's father, duties granting; oh Mother of 100 brilliant lives, juice sounding, the strength of wealth of 20 times 20 - 400 (Jupiter-)Lord, Hero, Jupiter, universe you created, leading to relaxing, too.

The above proves, since no such texts exist in the 2000 Indus texts, that the Indus culture ended in a cataclysm with shocked survivors. The language being Sanskrit in both areas, India and America, and a nation of global seafarers being involved, the above context refers to a global disaster.

All lines run from left to right

7) \[ \text{as-as ta kar-tri/itara UPAMA ra} \]

being those of the highest destroyer. Fulfilling duties for the devourer (Kali/Burga) and life of father

8) \[ \text{pi-dhana as-a ta as-a} \]

punishing the swell of life. Jupiter (is) granting a path to the mother, the divine, leading to life's tribute of 20 (years-youngsters)

9) \[ \text{na-na 30 ni (?) asu asu-kari-ur} \]

Brilliant music f. to father Hero, pleasing to

12) \[ \text{400 pi 20 asu ura} \]

Jupiter (is) the about 20 (years old) nice bucks

13) \[ \text{a-sa sa UFAMA, u pi/pasi a asa si-vi-sa} \]

unripe ones utterly. Oh in swaying greatness, in blisses

14) \[ \text{kar-ya ra u na-na 5a-ta la asu} \]

duties granting; oh mother of 100 brilliant lives

15) \[ \text{pi-asa adhi pi (?) ta-dhana 20 as 20 - 400} \]

juice spending the wealth of 20 times 20 - 400 (Jupiter)

17) \[ \text{upi 400 sa} \]

(Jupiter-)Lord, Hero, - Jupiter, Universe you created.

18) \[ \text{ni (?) leading (?) ..} \]

likewise.

The text has

3 pictograms, too

star of 7

- Jupiter,

- line 4:

- a snail,

- line 5:

- yogi,

- posture
Great era's work is famous; these works by: Jupiter

1. a) aiva a' kar-as vi-ta-ta i kar-as vi 400
2. pí-si (-tri) kar-as 66
   3. sa-lā-are (done). The essence of father's work (is) immortality

1. L
   Es sind Jupiter's Werke. Die Essenz des väster-
   -killing: Lichen Werke ist die Ausrottung von Unreinheit

A.A. MacNicol 1883 London: aiva 'era', IE aivom, Latin aevum; cf. Sanskrit Macn. phi-bh ayus nt. 'life, age'; that archaic aiva did exist is proven in that the aiva-sign is used to render da-aiva Skt. deva 'god' in several other instances; p220-c: mahā 'great'; p64-c: karā 'work'; p782-b: vi-ta (vid-ta) 'know, famous'; p109-c: to demonstrative, here ta-i = Skt. te 'those, these' non-facc. pl.; 66. karās 'sacred'; p729-b: vi through the year, Jupiter 400/399 round number for 399 days, synodic year, Jupiter, cf. 20 x 20 in VII-14;

P33-c: as 'to be', asti 'is', -ti 'is'; is 'done'; p66-a: kar-ān: 'function, effect; action, deed'; p62-c: kar-āt, kar-āt, 'father', (-tri = -si);

P35-c: Asia 'imperial'; p374-c: 'a', 'kill'; p36: 'a': 'giving, producing, forming, -son 'killing';

Jupiter's Cave VII-15
224.1-b
Jupiter and Rama
28.10.1998
A, line 4-12

Dusas-πi-si (‘tri’)

3. na-ai

Kar-400 'is', -ti 'is'; 66. as 'the work of Jupiter Varā

7. X a 2

8. A 2

9. A 10

10. Ta-i

11. X 12


Jupiter and Rama
B, line 5-11

5. T i

6. O

7. V

8. S

9. S

10. S

11. S

Jupiter and Rama
B, line 5-11

1. Kuvini

2. V

3. T

4. S

5. K

6. V

7. V

8. S

9. S

10. S

11. S

Jupiter also the stars created

... nach meinem Verständnis. Der Mond, Herr der Nacht ist er. Der Held Jupiter erschuf auch die Sterne.

Garland-moon, changing beautiful moon, pleasant goddess night-killer, the splendid (in) hard-headed constellations, oh, perform of a feast, who (is) walking regarding Jupiter (Indra)'s work, advancing by 10 horses, quite tame ones; oh Hertul. Mercury of mine, oh mother of the host of enemies making a moon boat, a waning one, and the sharp shine stopping, (then) riding on a bird back to tribute making, attaining delight, ay, speaking without sound. JUPITER shining, the holy Triad, and the banners abounding in the after-walkers.

The work of the ploughing hero, ha, the slave of Jupiter and the man who being chief of portion of the hare-star (that is: the Soma beverage of the Moon), 20 (days) barely, (for) attaining the 30 Gods, (is) the duty of mine.

Girlanden-Mond, phasenwechselnder schöner Mond, liebreizende Götin, die Nacht tötend, so prachtvoll unter den dichtenschädlichen Konstellationen, oh, gestaltend ein Fakt, einherziehend blickend auf Jupiter's (Indras) Werk, im Verspann zehn Pferde, durchaus zahm. Oh mein Hertul Merkur, oh Mutter der Arzen von Findeln, die aus dem Mond-schiff ein schwindendes machen, und das heile Leuchten beenden. (Dann wieder wie) auf einem Vogel reitend, zurückkommend um Tribut zu zollen, erreichend Hochglanz, ja, sprechend lautlos: Jupiter, die heilige Dreifalt, und die Banner wa-egend in der Gefolgschaft: Das Werk des phleg-genden Heiden, die Dieser Jupiter's, der Mann als Chef des Trankes des Rasensterns (des Soma-Trank des Mond) - 20 (Tage) kaum bis zur An- kunft bei den 30 Göttern, dem all bin ich ver- pflichtet.

1) 4 5 6 7 8 9 10
2) 4 5 6 7 8 9 10
3) 4 5 6 7 8 9 10
4) 4 5 6 7 8 9 10
5) 4 5 6 7 8 9 10
6) 4 5 6 7 8 9 10
7) 4 5 6 7 8 9 10
8) 4 5 6 7 8 9 10
9) 4 5 6 7 8 9 10
10) 4 5 6 7 8 9 10

Beverley H. Rouseley
Midwestern Epigraphic Society
Burrows Cave VII-17 226.1-1
Skipper of Indrapura 30.10.1998

Hers, God 400 (- Jupiter/Indra), splendour, oh, my knowledge is joining that of the Captains of ship JUPITER, cause of the woe of mine (tell) Jupiter, FATHER of the Moon, and of the 30 Gods. Established tenfold: Jupiter-Lord makes wailing my night-killer Moon, that deity Moon, that the sins of mine cancels. A work of Jupiter is it towards the Waning/Crescent (- Moon) the skipper proceeds. Go on, Moon; Moon, go on (floating in the celestial ocean).

Burrows Cave VII-19-B  *228.1-a
Bacside B 03.11.1998
Intelligence Test
Out of somewhat dispersed signs
around a monster bird - a clear statement should be found
Right upper side: Jupiter, my inflictor of punishment.
Father of the broad field, oh broad Jupiter, punisher.
Left lower side: Hundred musicians (sing it): famous one of
mine, Chief Jupiter, punishing.

The monster bird may be a merger of a
crested dragon, bird and fish,
referred to Indrapura - the giant
ship, ruling the 3 realms, air,
land, water. Big Brother's Eye is
in the center. The "ga"-script
denotes rather the melody adhered
by the hundred musicians.

Burrows Cave VII-19-B  *228.1-b
Backside B 03.11.1998
Intelligence Test

400 k-ri-ma  pi-ta u-ra pa-ja u ura 400 sa-as.
Jupiter my inflictor father broad field, oh broad Jup.
punisher

Burrows Cave VII-21  *228.3-a
Boar = Expanse-Killer 03.11.1998
Sanskrit (Macdonnell) varsha 'breast', vara- 'encompass' and ha 'killer'. The picture
is a pictorial bilingual.
John Bowson, 1990, p124: Prajapati, 'the creator', later
Brahma, took the form of aoar, so did also Vishnu.
The person in the picture,
his legs has been cut off.

Burrows Cave VII-21  *228.3-b
Boar = Expanse-Killer 03.11.1998
The Legend of the boar-scene VII-21:

The 3 kings of (this) Jupiter, you are
Indra/Jupiter-destroyer, wise and (globe)-batting
stopping the swell of exuberance, &c.
the 7th kings of (this) Jupiter, you are

Burrows Cave VII-22  *228.4
Seven Candledesticks 03.11.1998
On this tablet we see, depicted and written, a standard
recapitulation of exultant deified planets. As recurring,
the menorah candelabrum with 7 candlesticks refers to
7 times holy Jupiter (addition of 3 powers of 7: 7+49+343 = 399
- Jupiter's synodic year, in days.
The 8-rayed star is planet
Venus, 8 times holy (addition of 3 powers of 8: 8+64+512 = 584
- in days the synodic
Venus-year; finally the 2 triangles
as a glyph denoting Mercury, see text VII-10. The addi-
tion of the 1st 3 powers of 4 and a half (4 fingers and thumb) results in the synodic year of Mer-
cury, symbolically expressed as the 2 bishop's
canine pregnancy periods within a planetary animal
animal system. The legend: 601. A runs downwards,
Col. B runs upwards.

Burrows Cave VII-20  *228.2-a
Rama and Sitā (his wife) 03.11.1998
All lines run from right to left, here normalized:
Archers (Rāma), revenger's (In德拉's)
son, being unceasing in a life of
darkness, famous is the life of
the elephant of mine, a fate of
tree in darkness. Sharply twinking (is)
Sitā's warth. P311-1: Rāma's wife
P307-1: Tapas 'warth'
cav- ny tri su-ta 1 akalai
Archers, revenger's son, being
unceasing

In life of darkness, famous life of elephant-mine,
kar-aa va-ya ta-aa 66 124 - svā-aa ta-pa
fate of tree in darkness, sharp twinking Sitā's warth

Rama and Sitā (his wife) 03.11.1998
All lines run from right to left, here normalized:
Archers (Rāma), revenger's (In德拉's)
son, being unceasing in a life of
darkness, famous is the life of
the elephant of mine, a fate of
tree in darkness. Sharply twinking (is)
Sitā's warth. P311-1: Rāma's wife
P307-1: Tapas 'warth'
cav- ny tri su-ta 1 akalai
Archers, revenger's son, being
unceasing

In life of darkness, famous life of elephant-mine,
kar-aa va-ya ta-aa 66 124 - svā-aa ta-pa
fate of tree in darkness, sharp twinking Sitā's warth
Burrows Cave VII-23
Ship on Ocean
04.11.1998
This time not a sailing ship, perhaps one rowed by six or 9a. oar-mans. Anyhow, the motto was:

\[ \text{vi 30 ta-nau-u without 30 gods, darkness, oh} \]
A.A.Macdonell 1893 London: p229-b: vi 'without'; p111-b: \( \text{frida} \) 130, round number for 33 gods in classical Sanskrit; p107-t: tama(s) 'darkness'; p47-a: u (interj.) 'oh'.

Burrows Cave VII-24
Third Degree Admiral
04.11.1998
The person on this tablet is, according to the legend, commander of \( \text{mau-nau} \) 'sailing vessels'. Macdonell, p236-c, explains Sanskrit \( \text{mau/mau-nau} \) as meaning 'perplexing magic chara' for bewildering an enemy, comprising 'magic arrows'. On top of the tablet is a star-shaped, nine-rayed star. Dawson, p196, says that planet Mars is 9-rayed. The pre-Trojan Mars, not yet injured by Athena, needed 579 days for his synodic year, which is the first 3 powers of 9 added = 9+81+729 = 819 days (presently 780 days), globally being retained (Greece, Rome, Maya).

The 10 strokes on the headgear's feather may mean: commander of 10 warships. Iliades, the inverted octagon may refer to planet Venus. The necklace has the glyph \( \phi \) which usually means 'sun/year of 4 seasons'. Then follows the legend:

\[ \text{y o n s i k} \]
\[ \text{kā-ya trayas mahu-nau - aṣu aṣi-hara duties 3rd class war-ship-rapid, sword-bearer} \]
Pseudo-Dam right side below: music notes when attacking. Macdonell 1893 London:

Burrows Cave VII-25
Ore Fleet
04.11.1998
The person portrayed is richly decorated. Read, on top 10 bars, headwear 30 triangles (skull = \( \phi \) ) referring to the 30 gods.

Ear-rings: the sun-year-4-season-glyph; nose-ring: an as-pi-lāgura: chik-bone has a spiral etc. etc. The upper text sounds:

\[ \text{mahi māhānau aṣi great ship is it} \]
\[ \text{30 / 400 tāu kārsh vertical row:} \]
\[ \text{30 gods and Indra, the 2 creators} \]
A.A.Macdonell 1893 London: p220-c: mahu 'great'; p343-c: nau 'ship'; p33-c: as-'to be'; sī-ṇī-ti; tāu 'tall', measinative; tesa of the, pl.; p43-b: aṣa 'great'.

Burrows Cave VII-26
Swift Messenger Boat
04.11.1998
\( \text{xy x xi - x l h - h t r q q} \)
He is called 'father-swift' ta-ta aṣiwa, and is the commander of \( \text{ra-iyarveshi} \) aṣiwa stellas, used against, aṣiwa headgear is the rapid bird falcon. On its vertical backs appears five times the sign \( \phi \)

\[ \text{pača ya 'i ya', properly paka, in rebus meaning extended trii.} \]
\[ \text{xy x - h - h t r q q} \]
\[ \text{father-swift, rapid vessels (or) aṣiwa, a-siwa-ṣata-si, h-ti, trii, swift removal, fauous further.} \]

Burrows Cave VII-27
Candelabrum
04.11.1998
\( \text{xy x x s} \)
\[ \text{right rather like graffillo.} \]
The candelabrum is recurring, the 7 candlesticks refer to Jupiter's basic numbers 1 (\( \text{t} \) ) = 199400, his synodic year.

\[ \text{Da-udu = Mercury is a seven, neologism, meaning} \text{dhi} \text{a-dhi, etc.} \]

\[ \text{Arabic da-udu, Hebrew Da-ud-da, Egypt, Tha-ud/si.} \]
\[ \text{Hera (Mee) Mercury messenger and scribe of Jupiter} \]
\[ \text{Seemingly: Shio (behind) Moon, Mercury mine; Elephant; Elephant (= Eema); Father of the Moon} \]
\[ \text{O x x x s y y t s y t r q q} \]
\[ \text{au a-iwa da-ud-da = ma, hast-i si-ta-ha-alas-aap-tri.} \]
\[ \text{ship, crescent Da-ud-da-mine, Elephant, Elephant, Father of the Moon!} \]
A.A.Macdonell 1893 London: p148-a: nau f.'ship'; Indus is 'crestless'; \( \text{wanti} \); Sanskrit diminishing: Da-ud-da, see above = Mercury (Sanskrit); p216-c: ca 'ay', mine; p375-c: hasta 'hand', elephant; p376-c: hasti 'elephant', oldest elephant, cr in Rig-Rat; p370-c: sindura 'elephant'; epithet for heroes and gods; p162-c: piṭri 'father' with 'tri/three in rebus, Indus'}

*229.6

Why the Burrows Cave Script is a later Version of the Indus Script
04.11.1998
\[ \text{Burrows Indus} \]
\[ \text{vi 30 gods} \]
\[ \text{ta} \]
\[ \text{mo} \]
\[ \text{nasta hand} \]
\[ \text{ara/ala} \]
\[ \text{ira/ira} \]
\[ \text{nau shio} \]
**Burrows Cave VII-28**

**Outside the Cave**

The rigorous divine government created in outer regions the hating ones (endangering the obedient ones). The Text says:

- The hating-hating ones; oh my thirty Gods, listening to the thirty gods.
- Destroying (is) Jupiter and the stars and also the swelling (= exploding population).
- ta-3 redol. as-as, as-as ones the (pl.) hating-hating.
- 3 m3 30/33, kar-na kara oh my 30-gods, listening.
- 30 / 33 kš 400/399 to 30-gods destroy Jupiter
- 513-b tridaša '30, and round number for 33 gods'.
- p78-a: kš 'destroy'; AG = a 100 times recurring = Jup + Jupiter/Indra; STAR-pictogram; p90-a: ca (encl.) 'and' identical with Latin -que, Greek te, IE *kwa*;
- p38-s: at 'and' or 'also'; p368-a: spha-yā 'swelling';
- p53-c: karga 'ear', karga-kr 'ear-doing = listening';

A.A. Macdonell 1893: p155-c: ta'te 'the', p157-b: tridaša '30, and round number for 33 gods'

Burrus Cave VII-29

Moon id a Sapphire

This is a poetical hymn praising the Moon, of course beginning with the 30 gods.

In line 4 the scribe committed a slight error: he wrote a. A. instead of x A. I.
Here the interlinear translation

30/33 30/33 ā as-wa-as ma-sa-arā 30 gods, 30 gods, oh, deities: sapphire

\[ \text{e} \text{p} \text{e} \text{L} (= Moon) \text{la-as-su-tha} \]

(is) the night-killer; splendour arising


**Burrows Cave VII-30**

Whisper, inaudible

The recurring candelabrum with the 7 candlesticks is in honor of Jupiter's basic number 7 (7.449.349 days, his synodic year).

But Vishnu is the World-Giant, his head the sky, his body the globe. The sharp eye (cf. the falcon below) is the Sun, and his mild eye is the Moon. It is via the virtual World Giant that language was instituted; so, still whispering, inaudibly, is World Giant Vishnu.

Burrus Cave VII-31

Once more ore/metal

I see this portrait with legend as Cover Picture of the Harappan Chronology Volume B, 1994, Middle Eastern Topographic Journal /MED.

My reading:

A.A. Macdonell 1893: -satisfying

p137-b: nava 'new'; p54-a: upa-tta 'received'; 30 gods recurring; p66-c: karān 'maker, creator';

p105-a: te 'article' tasya 'of the' sgs Greek teos; teša- (tasya) 'of the' pl.; p41-b: āra m. pl. 'are'

p64-b: is 'search'; p171-b: pra-satisfying;

**Burrows Cave VII-32**

Mother of Souls

Properly: The Mother of the Army of Souls, here interlinear:

- horizontal: vertical:

- A.A. Macdonell 1893 London:

Burrus Cave VII-28

*230.1*

Burrows Cave VII-29

*230.2*

Burrows Cave VII-30

*230.4*

Burrows Cave VII-31

*230.5*

Burrows Cave VII-32

*230.6*
Burrows Cave VII-35  *231.4
Moon and Sun Devotion 06.11.1998

A statement of faith in Moon and Sun made by a prominent beautiful young leader, his head-wear decorated by a long feather and the thorax embellished by an eagle pectoral. Here again differing from Classical India: Moon is female as in proto-Indian, European, Greece and Rome. Sun of course a male hero.

INDU da-aivi vā ma-trī 1k - Moon Goddess, oh mother, crescent-
- mi vā sa-pa-ra SVAR -vaning, same devotion (has) Sun.
A.A. Macdonell 1893 London:
p45-c: indu 'Moon'; p124-c: devī 'goddess'; p47-a: u 'oh'; p224-b: ma-trī/ma-trī 'mother'; Indus is 'crescent', ci 'vaning', Sanskrit 'dimm-
nishing'; Latin mi-nus etc.; p274-c: va 'like, same';
p33-b: sa-sar 'devotion, worship' cf. Latin sepel-;
p371-b: vār and sūrya 'Sun'; archaic a-surya (recurs).

Burrows Cave VII-34  *231.2
Mother of all kindling 06.11.1998

A short text often finds a reliable reading after some long texts have been studied, and hints discovered.

There is the ligature 𒌄𒌅 that appears here for the first time, now deciphered as meaning wa-as-va.
The first glyph 𒌄 that found to be recur- ring, means na-na 'mother'.
The third sign, readable 𒌅, should not be read as < na, as imposed by the statement.

na-na wa-as-va i-dha catur as mother of all kindling rapidly being
crescent (and) Sun
A.A. Macdonell 1893 London;
p138-c: na-na 'mother';

Text says: out of energy arises the crescent and Sun.

Burrows Cave VII-35  *231.3
Mercury Announcer 06.11.1998
(Brahma's Fish announcing deluge)

writing normalized BUDHA ša-as mi-na

Mercury announcing fish
Merkur kindet (als)
Pisch die Sintflut an
A small fish, that later became a giant fish, announced to Hanu-
man an imminent deluge, and helped him to overcome it (John Dow-
son, 1950 London) p534 and 67
A.A. Macdonell 1899:
p49-c: pānce 'five' and 'extended'; p229-a: mi-na 'fish', 5 fish - extended fish, - deluge;
p197-b: budha 'planet Mercury, herald'; p303-a: bas-
to announce - ligature ša-as emerging from mouth.

Identities
mi waning, diminish
is crescent, recreate
ma-ra to dye
kar/kal (phonetic value)
400 - Jupiter
cakra 'wheel, era'
30 gods
etc.
Towards Father

Burrows Cave VII-37
07.11.1998

rak upama ya-tri, pra pi-tri
career (towards) highest revenger, towards the father
Karriere (zum) höchsten Rächer,
zum Vater

Depicted is a hybrid deity, with a young
goddess body and the head of a lioness. Head-wear looks Egyptian. The right hand carries the Egyptian
ankh ('life' sign); the left hand holds a Z-shaped staff. In Indus Script this sign has the
courage of B.H. Moseley
value of being used as an
abbreviation for dha
- 'god'. John Dowsen, Hindu
Mythology, 1950 London, p. 87,
tells us that devi/Kahadevi is,
ii., victorious as
Sīnā-vaṇī 'riding on a
lion'. var. Sīnā-rathā: Wild she is goddess Uma;
terrific she is goddess
Gūrā. In Indus texts, Gūrā
is an alter ego of Uma.

above, enlarged, on south
level, the inscription:
A.Macdonell 1893 London:
p.65: rak upama 'wheel', career';
p.71: rako-sahāpata meaning upama - highest, upper;
sacred (in Indus ∆).
p.244: a: ya-tri 'revenger, avenger' recurring as an eponym
of the chief of gods, also Indus.
p.273: pra 'forward (to)';
p.262: pi-tri/pa-tri 'father';
The nominal suffix -tri is rendered in rebus by the number
tri/three, in ya-tri/pi-tri.

Sita's Husband (Rāma) 07.11.1998

Sī-ta-na-ra kal-ī-ha, ai-pa
Sītā's man, blackness-killer, oh
Sītā's man, Schätze-
-
-Tötter, oh Geschützter

An eponym of the famous hero Rāma calling his 'man.' husband of his widow wife Sitā (from anna-Sītā
- 'father of S.' basic number of Venus (a. 64, 522-584)
(El amā bigto, Latin octo '81). Rāma wears a crested
helmet, his torso is protected by a cakra-sign (=
'wheel, career, era', he being the hero of the era),
his right hand a huge club.

This club is probably the thunderbolt vajra
a weapon of various deities.
A.Macdonell 1893:
p.357: aha 'man'; p.65:
kal-ī-ha 'blackness-killer';
p.40: al 'one';
p.17: pi-tri 'pro

Burrows Cave VII-39
07.11.1998

di-va-ra, ya-ta, ya-ta, ya-ta

Scribe (Mercury), silent, silent, silent
Schrift (M.), still, still, still

This is a picture of god Budha/Mercury, the deified
most rapid planet next to the Sun, thus supposed
to function as the scribe/writer of the biggest planet
chief of the 12 deified planets, Jupiter. The three
feathers sticking to his ear(s) symbolize his scrib-

Burrows Cave VII-40
07.11.1998

My Life tribute

Mai asu kari-kr ya-tri, 400-pa
my life tribute (to) the revenger,
(to) Jupiter-protector
mein Leben als Tribut für den Rächer
(für) Jupiter-Beschützer

The term ya-tri 'revenger' is here written sophistica-
tedly by repeating 'three/tri' times ya-
just like in the Indus-Vinshu-text the term
kar-tri 'creator' by 'three/tri' times
(thus written, this way on the thigh of the Vinshu picture)
The procedure is recurring. A.Macdonell 1893 London:
p.218: a: mai 'main'; p.35: asu 'life'; p.63: kari-kr-
'bring as a tribute'; 40/399 = Jupiter, Bṛhad-
Top, 4 signs run from r. to l., here normalized to run from l. to r.  
\[ su-ta-a - ma - ara \]

Son immortal / Unsterlicher Sohn  

Right side proper vertical column  
\[ vi - ra \]  
\[ YONI - da - as \]

hero, humanity's servant / demigods  
Held, der Menschheit Diener  

Bottom, 6 signs run from r. to l. here normalized to run from l. to r.  
\[ ë-sa - ni - vi - ala - su - ma - di \]

Saturn, treacherously well-gladdening  
Saturn, verräterisch wohlerfrend  

Right side proper first column  
\[ nau \]
\[ ë-sa - as \]

ship of the punisher, killing ...  
\[ gi-f \]
\[ sa - vâi-ta \]
\[ ma - 400 \]

un-white (= darkness), my Jupiter  
\[ asa = sa - sa \]

das Un-weiße (= Finsternis), mein  
A.A. Macdonell 1893 (London): ë-jupiter  

Central proper vertical column  
\[ ra - vi \]
\[ INDU \]
\[ va - as \]

Sun (and) Moon's will  
(de Sonn und des Mondes Wille)  
\[ asa = sa - sa \]

\[ asa = sa - sa \]  
\[ asa = sa - sa \]  
\[ asa = sa - sa \]  
\[ asa = sa - sa \]
Burrows Cave VII-46
235.2-a
Deified Crocodile
24.01.1999
A Pictorial Bilingual
Luc Burgin 1998, p.46, Fig. 10

The legend is written in perfect Indus Script and, accordingly, in Sanskrit. In Indus, the crocodile is named, i.e., kumbhi-rama, written by kumbhi 'pot' = U, adding -ra = UH or U, U. In Burrows Cave, cryptographically, appears kumbhī-kumbhī, implying 'two' = 4, thus renkumbhī-rama UU, U, U along the line of kar-kar-kaṁ = kar-trī = 'creator/Vishnu'. It follows 4k = kar-rama = 'acting as', ya-ṛa as ox = 'revenger he is', ωαϕοκ
Burrows Cave VII-51

Highest Protector
26.01.1999

highest protector, protecting spaceship
Höchster Beschützer, schützendes Raumschiff

trāya nnu

trāya pi - ai - as - as

guarding the riches / bewahrend die Reichtümer

The text is written in pur-mer. The use of Highest + pyrrhic sign follows the two 'three' signs. Trātri - 'protector' is in Indus script usually trātri.

Here, cryptically, 3 times trātri - 'protector'; where meaning 'protecting', it is reinterpreted. trātri.

Reference is made to the luxury inside the spaceships; cf. the other name of Indra's celestial city हिरण्यापुर - 'Golden City'.

Burrows Cave VII-53

Warriors' Lord
26.01.99

λ + μ

ka-as - śa - śa / kṣatriya
- kṣaṭrīśa / kṣatrīśa
warriors' Lord / Der Krieger

Burrows Cave has no Indus kṣ- sign (and ka = kṣa ). My proposal (क)ka-as-śa (i.e.) is Sanskrit kṣa-śa 'warriors' Lord'.

This would mean that the portrait shows a general of the army. His headgear is a bird of prey.

Burrows Cave VII-55

My Seed as Tribute
26.01.1999

m i sū kari-kr ya-tri 400-pa

my seed (be) tribute (for the)
revenger, Jupiter-protector
Meine Saat (zu einem) Tribut
für den Réchter, Jupiter-Beschützer

This is a devout offering probably including one's children, to the revenger. Note: the compound 'revenger-Jupiter-protector', 'revengar'.

Burrows Cave VII-52

Inspiring Dioskouroi
26.01.1999

na kara n ā-vi-

great work (is done by the) Dioskouroi;
Einh großes Werk (vollbringen) die Dioskouroi

ā-vi- 30

inspiring (are the) Dioskouroi broad;
30 gods / es inspirieren die Dioskouroi

ten die treiben 30 Götter.

Ka as vā = = u - vi

and (God) Shiva (to become) poets;
und (Gott) Shiva (zu werden) Dichter

The Dioskouros, mentioned in Indus Texts, are often likewise quite often in the Burrows Cave Texts, occasionally together with their mother, the divine mare/steed. These twins are famous for their lucrative power and benevolence. Praising them the 30 gods and got Shiva become poets.

Burrows Cave VII-55

Highest of the Highest
26.01.99

Ya-tri

upādānam upā

Highest

Revenger, of the Highest of the
Réchter, von den Höchsten der

Just like in Text VII-54, the model trātri - 'three', via rebus, is here used, same as in 'protector', kar-kar-kar - trātri, here ya-yā-yā - क्षा

revenger. A recurring pattern. The 3 pyramids are a super-vernacular of the highest of the highest. A.A. Macdonell 1893 London:

p.220: sūrya - 'revenger, avenger';
p.263: upā 'uppermost, sublime';

Indus Script has the pyramid with infix 'thirty' श = श which means 'the Highest of the 30 gods' recurring.
Burrows Cave VII-57  *238.1
Eternal Moon 27.01.1999
aiva-es INDU kara sú asu-as
Eternal one, Moon, make flourishing
dignified, die Mebewesen blühend
This is seemingly an invocation addressed to the Moon
after a catalysis praying for a new fertility in favor
of human beings. The aiva-sigh "hi-s" is
infixed.
L.A.Macdonell 1893: p47-b: ayu-, aiva 'long life';
p55-c: índu 'the
Moon'; p64: kara
igake; p35-c: sú 'the female'; p35-a: asu 'life'.

Burrows Cave VII-57  *238.2-e
A Zodiac? 27.01.1999
A Tablet with on top a row of
pictures, mainly animals, Sun first.
all lines (and the row) run l. to r.
buffalo, antelope, roebuck, serpent
and camel. The initial Sun due to
follow this row? A sort of Zodiac?
A A A A A A
kar-tri, kar-tri, kar-tri, kar-tri
creator, creator, creator, creator/Schüpfier
N N
asu-as 30 asu upama 'highest,
lives of the 50 gods, life of the
Beim Leben der 50 Götter, beim Leben
a peace invocation addressed to
s des Höchsten
the 50 gods and their highest chief;
A.A.Macdonell 1893:
p35-c: kar-tri 'creator'; p35-b: asu
'life'; 3035 gods; Pyramis-glyph = usama 'highest';

Burrows Cave VII-57  *238.2-b
A Zodiac? 27.01.1999
u 30 sa ka-as
On 30 gods, this is?
On 30 Götter, das (ist) wer?
asu-as 30 asu asus
lives of the 30 gods (may receive) life
Das Leben der 30 Götter (empfangen) Leben
A.A.Macdonell 1893:
p47-b: u 'on'; p35-c: sa 'this';
p60-a: kas 'who' (a ligature of ka-4', and 2');

Burrows Cave VII-57  *238.2-c
A Zodiac? 27.01.1999
upama, ma (asu) pra upama
the Highest, my life (for the Highest
of the Highest, mein (Leben) für den
A.A.Macdonell 1893: Pyramis-glyph \Höchsten
- upama 'Highest'; p218-c: ma 'my, mine'; p711-b: pra 'for';
The Earthly Moon with Bases of Aliens
Der Erdenmond mit Basen der Aliens
Recap: The Boar (= The Growth-Killer)
Rekap: Der Eber (= Wachstumstöter)
- Brahma, or Indra, or Vishnu, or Jupiter, or the Highest

Burrows Cave VII-58
Boar = Ersipe-Eiller

Sanskrit (Maced, 270-a) varā-ha 'boar', varā- 'expanse' and ha 'killer'. The picture is a pictorial bilingual. John Bowon, 1959, p.34: Prajapaḥ 'the creator', later Brahma, took the form of a boar, so did also Vishnu. The person in the picture, whose leg has been cut off, represents exuberant humanity, seemed to perish, but the stem (freely grasped by the person) will survive. Indra/Jupiter: 7-reared (bearded), basic number is 7 (3 powers: 7, 49, 343). 599/400 = 20 x 20 looks at the scene. 2-line-legend runs from left to right:
Text: Indra/Jupiter-destroyer, wise and (globe-hanging) standing, standing over the swell of exuberance, (this) Jupiter, you are Indra/Jupiter-destroyer, wise and (demon) Begetter, Begetter of the schwellendes Fruchtbarkeit (i.e.) Jupiter, ou tist.

A new confirmation of the above,
eine neue Bestätigung des-obigen:

Burrows Cave, Illinois VII-58
Boar = Jupiter, A E H I *239.1-e
Spaceship Bases on Moon 02.03.1999

Line 1 of 5 lines

Burrows Cave VII-58 *239.1-e
Boar = Jupiter

Spaceship Bases on Moon, Line Nr. 3 of 5 lines

Burrows Cave VII-58 *239.1-e
Boar = Jupiter

Spaceship Bases on Moon, Line Nr. 4 of 5 lines

Burrows Cave VII-58 *239.1-e
Boar = Jupiter

Spaceship Bases on Moon, Line Nr. 5 of 5 lines

Burrows Cave VII-58 *239.1-e
Boar = Jupiter

Hand-drawn copy required.7

Here a message about the imminent (?) and end of humanity's growth, recommended absolutely negligible in prevailing mentality.

Burrows Cave VII-58 #239.1-e
Boar = Jupiter 02.03.1999
Spaceship Bases on Moon Line Nr. 2 of 5 lines

Camelina, aca 'wheel', era; 500; as 'great'; 400, round number 10399, synodic Jupiter year; 600 - a 'name, author, creator';

:33: trisakti 39, round number for 33 gods; 400; as 'name, ship, -kar 'maker'; 50: kar 'maker'; being as a tribute to; 52: as 'punisher'; 82: yatri 'avenger, avenger';

Out of the context it appears from various texts that naur means 'spaceship' and naur-kar means skipper or commander of a spaceship. Furthermore, spaceship and Moon often belong together (standing behind the Moon), identity Indus/Burr. Identity Indus Burrows

Jupiter 30 gods 807 naur, naur upaa

Mercury naur 1200 naur
Burrows Cave VII-61
Spaceships and Moon 14.03.1999

The 6 lines run from l. to r. on page 242

1) cakra ší mū ra³ pí mū
2) aš-aš ra³ dail(vas) aš-mau nau-as
3) aš as INDU as-ta is aš rava-as
4) aš pava-as 30 rā ta-as 3 la-k³a
5) u-aš :ka teri-ba is ta-ta
6) aš-aš a-pa³ u si-a-su nau-as νb

on top a mū-cross : End-End-End
at the bottom: a swallowing serpent

1) The era inclining, stopping wealth, swell ending;
2) a curse given by gods of spaceships
3) also being Moon (their) abode;
   increasing sharp thundering;
4) sharp floods; 30 gods give to 300000
5) a statement: that ferry-killing (will)
   increase; the father

6) (is) cursing the waters; oh, may the
   beautiful spaceships be bound.

Die A³a neigt sich, zu Ende geht Reichtum, mit Uppigkeit ist's aus;
Ein Fluch erteilt von Göttern der
kimilischen Schiffé - auch auf dem
Mond ihre Station - macht ansteigen
scharfes Donnern, scharfe Pluten.
Die 30 Götter geben den 300.000 eine
Botschaft: daß das Vernichten der
Fahrer fiber gesteigert wird. Der Vater
verflucht die Gewasser. Oh, mögen die
schönen Raumfahrer gebunden werden.

In line 2 above, space-ships are
called aš-mau-naus - 'celestial
shines', and at line 6, the ships
are called su-nau-as -
'beautiful ships'. Line 3
tells us that these ships
are stationed on the
Moon, in agreement with the
findings of Mr. Steckling.

Burrows Cave VII-61 -b
Spaceships and Moon 14.03.1999

Line 1 and 2 p109-b: ší pava 'swell, ambush'.

aš-aš ra³ dail(vas) aš-mau nau-as

The era inclining, stopping wealth, swell ending;

Line 3 is: 'at the bottom', aš pava-as 30 rā ta-as 3 la-k³a

A.A. Macdonell 1893, London: p50-b: cakra 'wheel, era';
p315-a: ší 'recline, lie' or p315-a: ší 'perish';
P232: mū 'close, stop'; p258-b: rā 'weal', property;
p32-c: ašas 'cursing'; p322-b: rā 'give';
p272-b: galva/d/e'a 'god'; p33-a: ašas 'stone, heaven';
p248-c: rā 'fish', 'spaceship'.

Burrows Cave VII-61 -c
Spaceships and Moon 14.03.1999

Line 3 and 4 p38-a: ší 'and, also, then';

aš as INDU as-ta is aš rava-as

also being the Moon (their) abode; increasing sharp
thundering

aš pava-as 30 rā ta-as 3 la-k³a
sharp floods; 30 gods give to 300,000 (1aša '100,000')

A.A. Macdonell 1893, London: p5-c: aš-
'to be, being'; p6-c: inda 'Moon'; abode, setting;
p7-c: is- 'recreate, grow'; p8-b: aš- 'bite, sharp';
p255-c: ruwew 'roar, thunder'; p178-b: pla-
plava- 'oath, inordinate'; food'; p135-c: tris-c;
and 'thirty gods. round number for 33'; p322-b: rā
'give'; p105-c: tās 'these'; p255-c: laša '500000'.

Burrows Cave VII-61 -d
Spaceships and Moon 14.03.1999

Line 5 and 6

u-aš : ka teri-ba is ta-ta

a statement: that ferry-killing (will)
increase; the father

aš-aš a-pa³ u si-a-su nau-as νb
(is) cursing the waters; oh, may the beautiful
spaceships be bound.

A.A. Macdonell 1893, London: p272-b: vaš 'declaration, statement'; p50-a: ka 'what,
which'; p107-c: tari 'boat, ferry'; p384: ka 'killing';
p46-c: is- 'grow'; p105-a: tās 'tamer'; p37-a: ašas
'cursing'; p19-a: as, apah 'water'; p47-a: u 'on';
p309-b: sañ 'be it', ší 'say be'; p138-a: Neb.-bound

Burrows Cave VII-61 -e
Spaceships and Moon 14.03.1999

Igns Identity Indus Burrows Identity Indus Burrows

az/aš
Ré dais
INDU
30 gods
ru/ra
az/aš
3 242

Burrows Cave VII-61 -f
Spaceships and Moon 14.03.1999

Igns Identity Indus Burrows Identity Indus Burrows

cakra
v70o

az/aš
Ré dais
INDU
30 gods
ru/ra
az/aš
3 242

Burrows Cave VII-61 -g
Spaceships and Moon 14.03.1999

Igns Identity Indus Burrows Identity Indus Burrows

cakra
v70o

az/aš
Ré dais
INDU
30 gods
ru/ra
az/aš
3 242

Burrows Cave VII-61 -h
Spaceships and Moon 14.03.1999

Igns Identity Indus Burrows Identity Indus Burrows

cakra
v70o

az/aš
Ré dais
INDU
30 gods
ru/ra
az/aš
3 242

Burrows Cave VII-61 -i
Spaceships and Moon 14.03.1999

Igns Identity Indus Burrows Identity Indus Burrows

cakra
v70o

az/aš
Ré dais
INDU
30 gods
ru/ra
az/aš
3 242

Burrows Cave VII-61 -j
Spaceships and Moon 14.03.1999

Igns Identity Indus Burrows Identity Indus Burrows

cakra
v70o

az/aš
Ré dais
INDU
30 gods
ru/ra
az/aš
3 242
Burrows Cave VII-62
Sun's equine spouse

15.03.1999

Tributes are to be made to the beautiful (ships);
tribute to the 2 Dioskouroi's Mother, to the ships of the gods;
the gods, the 30 ones, release the beautiful ships;
being protecting ships, in station; Oh (demon) Pipru (= flood), woe!
Oh Mother (Spouse of the Sun), oh!

The copy of the Table below is bad. The original photo is readable. The catastrophic text deserves serious attention in the series of new Hansen photos.

Courtesy of Mr. Evan Hansen, NC 76 Box 256, Beryl Utah 84714-9700 USA
Mr. Hansen forwarded 27 photos to Dr. Horst Friesische, 8-2297 Wörthsee Germany, in February 1999 for valuation, most co-operatively 1 of these 27 photos, 12 are inscribed.

A.A. Macdonell 1893 London: p248-b: yomi-lap, vulva, womb, leir, origin, source, cognate, seat-place, birth, stock, race, feme, caste, etc. Out of the context it appears that YONI means here the mother of the 2 Dioskouroi, being a mare. But the mare is the Sun's course counterpart, that is 360 days length of pregnancy, it follows her 2 sons are virtually, 'tongues of the Sun', and their mother being a supreme mother.

See the animal pregnancy table with length of sychronous planetary year interrelations. The Moon's rodent/bear/rat 30 days pregnancy equation is global, even in Mayaland. The Sun's mare (360 days pregnancy) is logically the MOTHER of the Bioskooroi-twins.

The Time-Table Animal/Synchrological Years/Periods at the bottom of most archaic global wisdom proves that the solar system over millions of years. p25-b: kari.ku 'bring tribute to'; p22-b: as- 'biting, sharp'; p35-b: su- 'beautiful'; p34-b: 'nau f. 'ship' (hence always 'space-ships').
Burrows Cave VII-63
The dangerous Moon

Of the 6-line text, the first 3 lines run from r. to l., but the second 3 lines from l. to r.

1) INDU aš-vi₉-as is re₉-a
2) i-ta nau-as kara₉
3) as-su-ha mi-as-aš-as kar-as cakra
4) / asu as pašca-ta aš-ri
5) asu-ca mi ra-ya-as vai-as-va INDU
6) ta₉ kar-as-kara as-ta at kar-ra

(1) Moon (and) Dioskouroi getting strong (and) thundering; (2) departed the ships operating; (3) as life-killers, minimizing the works of the era.

(4) Life being 5-fold (is) mishap, (5) and life going down; the ardours all (from) the Moon; (6) The tributes (are) abode and achievements.

(1) Mond und Dioskuren werden stark, (und) donnern. Ausgelaufen (sind) die Schiffe, operierend als Lebenstöter, reduzierend die Werke der Ewigkeit.

(4) Das Leben (zeigt sich) 5-fach im Unglück, und das Leben sinkt ab; der Eifer (geht aus) ganz vom Mond. Die Tribut (sind) Wohnstätten und Erbpräsenten.

As in numerous other Burrows Cave texts, the Moon is here also referred to as harboring giant spacecrafts ready to quit the maze and to engage in life-killing operations.

To a certain extent, in order to keep swell down.

Mr. Hansen has sent me a readable print of his photo of the inscribed tablet. Unfortunately, the photocopy of Hansen's print is resulting illegible, perfectly black, so I will await better copying opportunities, meantime referring to my hand-drawn copy here submitted.

Reading of about 11 was easy.

Mr. Hansen forwarded in Feb 1999 about 21 photos of Burrows Cave artifacts to Dr. Harst Friedmich, D-82237 Wörthsee, for evaluation. Their quality was 50% good.
Burrow Cave VII-64 245.1-a
Boar and Makara-Monster 17.03.1999

1. 6-rayed star, mu mu nu mu mu mu mu (1)
2. 30 at cakra u sa-at
3. asu-u-na-ku dai(va)-na cakra u-ka-al-u ma-kara aiva
4. u-ab 30, mud-ha 30, ka ma
5. da-nu nau dai-da kar ka-da ura u-
6. na i-ma u cakra nau-kara ku-da
7. a-a-vi 4-RAYED pi-pi-ru 4-RAYED
8. 6-RAYED-End-End-End-End-End-End-End
9. The 30 gods and the Era, oh actual
10. life lagging badly; divine Era, oh
11. boar, oh Makara-monster, just
12. thundering 30 gods, joy-killing thirty gods, desiring
13. the gift of the ship: purge-giving work; whenever broad lagging;
14. These two, oh Era, skippers, where to
15. the two Dioskouroi (are heading)?
16. 4-RAYED-mu. Demon Pipru (= Flood), 4-RAYED-mu
17. 6-strehlen-Stern, 6-mal End
18. Die 30 Götter und die Ära. Oh, jetziges
19. Leben säumig sehr; Götter-Ära, oh
20. Eber, oh Makara-Monster, Die just
21. donnernden 30 Götter, Freude-töten-
22. dem 30 Götter, sich wünschend
23. die Gabe des (Raum)schiffes: ein Sän-
24. berungswerk; wann jewels Bäumen;
25. Diese zwei, oh Ära, Schiffer, wohin
26. die zwei Dioskuren (sehen sie)?
27. 4-Strehlen-Ende, Chamon Pipru
28. (= Flut), 4-Strehlen-Ende

A.A. Macdonell 1893, London: ever broad lagging
p278-b: vas 'roaring, lagging'; p133-b: tridita '30,
the 30 gods' (round number for 33); p227-a: mud-be sorry
p374-a: na 'killer, killing' nahe 'killed';
p66-g: kama 'wash, desire etc.'; p180-b: same; gift, gis-
ning, distribution; p446-c: nau 'space, ship';
p525-c: dai 'purify, purge' var. of p157-a: 'giving';
p66-c: karah 'work'; p55-c: u 'broad, wide', the graph belongs to the Indo-
series are B, U u-pa var u-pa u
all recurring in Burrow Cave

Burrow Cave VII-64 245.1-b
Boar und Makara-Monster 17.03.1999

Line 1 and 2

6-RAYED-STAR, 6-mu-endings (: (End)

p133-b: tridita
The 30 gods and the Era: actual
p38-a: 31 'and'
p222: mu 'bind, fasten, close,' end,' step';
p50-a: cakra 'wheel, era, career' p530: sat being, actual

Burrow Cave VII-64 245.1-c
Boar and Makara-Monster 17.03.1999

Line 3 and 4

asu-u-na-ku dai(va)-na cakra u-
life lagging badly; the divine Era, oh
ka-al-u, ma-kara aiva
boar, oh see-monster Makara; just

Burrow Cave VII-64 245.1-d
Boar and Makara-Monster 17.03.1999

Line 5 and 6

u-ab 30 mud-ha 30 ka ma
thundering 30 gods, joy-killing 30 gods, desiring

da-nu nau dai-da kar ka-da ura u-
the gift of the (space-)ship: purge-giving work, when
A.A. Macdonell 1893, London: ever broad lagging
p278-b: vas 'roaring, lagging'; p133-b: tridita '30,
the 30 gods' (round number for 33); p227-a: mud-be sorry
p374-a: na 'killer, killing' nahe 'killed';
p66-g: kama 'wash, desire etc.'; p180-b: same; gift, gis-
ning, distribution; p446-c: nau 'space, ship';
p525-c: dai 'purify, purge' var. of p157-a: 'giving';
p66-c: karah 'work'; p55-c: u 'broad, wide', the graph belongs to the Indo-
series are B, U u-pa var u-pa u
all recurring in Burrow Cave

Burrow Cave VII-64 245.1-e
Boar and Makara-Monster 17.03.1999

Line 7 and 8

asu-u-na-2-ma, u cakra, nau-kara, ku-da
lagging. These 2, oh Era, (space-)skippers, where to

Edited by Evan Hansen, Beryll, Box 258, Beryl,
Ut 84771-5788, USA
The original photo is much bet-

Burrow Cave VII-64 245.1-f
Boar and Makara-Monster 17.03.1999

Modern orthography

p55-c: pia 'lacking, lagging, incomplete, too little,
not quite, less than; If un-vun-wen, to want, want
wino; Maya 'waving Moon'; cf. Ifyana 'laiden';
p46-h: ixa 'these 2, sales'; p47-a: u 'oh'; p88-c: cakra 'wheel, era, career' p148-c: nau 'ship'; p17-c: kuna =
If juda 'where'; p55-c: aven '2 Dioskouroi'; p153-a:
Pipru 'a demon vanished by Indra'; 'flood.'
Burrows Cave VII-65-a *246.1-a
Cataclysm to-morrow 18.03.1999

1) (ra'-kar-za.CATAclySM) 6 Columns CATAclySM
2) ra-kara CATAclySM, dai u punar da
3) asu-arashane 30 aš-zi pi-ra-dašu
4) 30 vi-ra u-aš asu CATAclySM-tašk
5) su-zi.CATAclySM .dug-mašu kū as-tam }
6) (CATAclySM CATAclySM CATAclySM)

1) (Thunderwork, CATAclySM) ill 2
2) Thunderwork CATAclySM, purge, oh.
   again given: 5) The Sun, the great
   30 gods, the 2 Dioskouroi (in)
   tumult! 4) The 30 gods, the
   heroes scream at life: CATAclySM-shaking!
5) to-morrow CATAclySM, enemy where?
   in the house of mine!
6) (CATAclySM CATAclySM CATAclySM)

1) (Donnerwerke, KATAclySMUs)
2) Donnerwerk KATAclySMUs, Läuterung,
   oh, wiederum gegeben! 3) Sonne
   die großen 30 Götter, die 2 Dios-
   kuren (in) Tumult: 4) Die 30 Göt-
   ter, die Helden, anschreien das Leben:
   KATAclySMUs rast herbei!
5) Morgen ist KATAclySMUs, Feind wo?
   in meinem Haus!
6) (KATAclySMUs KATAclySMUs KATAclySMUs)

Identities Indus Burrows C.

Burrows Cave VII-65-b *246.1-b
Cataclysm to-morrow 18.03.1999

Line 1 and 2 p473-a: u 'ishti:
Line 3 p115-a: da 'giving';
( ra'-kar-ra CATAclySM ) The punar-sign
( Thunderwork CATAclySM ) is an Indus-sign
ra'-kara CATAclySM dai u punar da
Thunderwork, purging, oh, again given
A.A. Macdonell 1892: p525-c: rušraš 'roaring, thunder;
p66-c: kāraš 'work': A special sign denoting CATAclySM
is the form of a 4-rayed star, the stars being mu-signs;
This mu-sign in its meaning mu denotes 'bind,'
hold, "stop, "end" of recurrent use. In the Text VII-64,
the 4-rayed, also 6-rayed mu-star is seen for
the first time, likewise refering to 'cataclysm'.
p125-c: dai 'purge': cf. VII-64-c; p164-b: pura. again

Burrows Cave VII-65-b *246.1-b
Cataclysm to-morrow 18.03.1999

1) (Donnerwerke, KATAclySMUs)
2) Donnerwerk KATAclySMUs, Läuterung,
   oh, wiederum gegeben! 3) Sonne
   die großen 30 Götter, die 2 Dios-
   kuren (in) Tumult: 4) Die 30 Göt-
   ter, die Helden, anschreien das Leben:
   KATAclySMUs rast herbei!
5) Morgen ist KATAclySMUs, Feind wo?
    in meinem Haus!
6) (KATAclySMUs KATAclySMUs KATAclySMUs)

Identities Indus Burrows C.
Burrows Cave VII-66-a
Cattle Devouring 19.03.1999

On top an 8-rayed CATACLYSM-star
4 Vertical Columns
1) ši-ra-ka vi-as
2) nau kar-ra-kar-as kara ši-su-su
3) pa-aš-šu a-tri sa kar-ra nau
4) ra-as įs-as ra-as ra-as vi 400 punar
rā pa kara

1) Famous separation : 2) To the
(space-)ship-skipper tributes be
made in children, 3) cattle devouring
the maker of the (space-)ship ;
4) feeling strengths, feeling approaching
Jupiter again giving protection,
make it !

1) Berühmte Trennung ; 2) Dem (Raum-
 schiff-Skipper (sei) Tribut gezollt
in Kindern ; 3) Vieh-verschling-
end der Macher des (Raum-)schiffs ;
4) Fühlend Stärke, fühlend den mahenden
Jupiter wieder gewährnd Schutz,
mache es !

Remember the modern abductions
by UFOs especially in the USA

Burrows Cave VII-66-b
Cattle Devouring 19.03.1999

Line 3

pa-aš-su a-tri sa kar-ra nau
Cattle-devouring the maker of the
(space-)ship

Remember the modern mutilations/
of cattle by UFOs in the USA

Burrows Cave VII-66-c
Cattle Devouring 19.03.1999

Line 1 and 2 CATACLYSM-star

ši-ra-ka vi-as
Famous Separation

Burrows Cave VII-66-d
Cattle Devouring 19.03.1999

Line 4

ra-as įs-as, ra-as vi 400 punar
rā pa kara

feeling strengths, feeling approaching
Jupiter again granting protection,
make it !

The above text is a document of resi-
signation. The space-ships require
the tribute. The ALIENS make the
choice and they implement it by force
(cf. abductions). It is nonsense to
assume that the community celebra-
tes voluntarily rituals of sacrifice.
This is a practice later introduced
by so-called priests who misused cruel
antecedents for their personal sub-
stance and enrichment, allegedly
acting by divine orders.

Burrows Cave VII-66-b
Cattle Devouring 19.03.1999

Line 1 and 2 CATACLYSM-star

ši-ra-ka vi-as
Famous Separation

Burrows Cave VII-66-c
Cattle Devouring 19.03.1999

Line 3

pa-aš-su a-tri sa kar-ra nau
Cattle-devouring the maker of the
(space-)ship

Remember the modern mutilations/
of cattle by UFOs in the USA

Burrows Cave VII-66-d
Cattle Devouring 19.03.1999

Line 4

ra-as įs-as, ra-as vi 400 punar
rā pa kara

feeling strengths, feeling approaching
Jupiter again granting protection,
make it !

The above text is a document of resignation. The space-ships require the tribute. The ALIENS make the choice and they implement it by force (cf. abductions). It is nonsense to assume that the community celebrates voluntarily rituals of sacrifice. This is a practice later introduced by so-called priests who misused cruel antecedents for their personal subsistence and enrichment, allegedly acting by divine orders.

Burrows Cave VII-66-d
Cattle Devouring 19.03.1999

Line 4

ra-as įs-as, ra-as vi 400 punar
rā pa kara

feeling strengths, feeling approaching Jupiter again granting protection, make it !

The above text is a document of resignation. The space-ships require the tribute. The ALIENS make the choice and they implement it by force (cf. abductions). It is nonsense to assume that the community celebrates voluntarily rituals of sacrifice. This is a practice later introduced by so-called priests who misused cruel antecedents for their personal subsistence and enrichment, allegedly acting by divine orders.
Burrows Cave VII-67 248.1-a
Killed are the races 28.05.1999
7 normal lines, 1. to r.
1) nnu nnu
2) kar-ra-kar-ra 30 su-pi-as nau-ca
3) ha-ta su-ns YONI las kara
4) na-tha-as 'asu ta hab 30
5) pf-kara pra ru-ca-ra (?)
6) ris-kar-as YONI mm dh1
7) cakra kar-as sa-kal-la
ship ship
Tribute be made to the 30 gods, and the well-grown ships.
Killed (are) the whirling races in flooding operation;
The lords of life = the 30 gods,= the swell-makers for storms, have
dislocated the races.
My thoughts 7) circle around the operations in all their parts.
Schiff Schiff
2) Tribut sei gezollt den 30 Göttern und den Gut entw
3) Getötet sind die wimmernden Rassen im flammenden Operationen;
4) Die Herren des Lebens = die 30 Götter
5) die Ambleser der Stürme
6) haben entwirrt die Rassen; Meine Gedanken 7) umkreisen die Operationen in all ihren Teilen.

Burrows Cave VII-67 248.1-b
Killed are the races 20.05.1999
Line 1 and 2 p351-b: 'well'; p371-a: abounded;
neu nau (= pl.) kar-ra-kar-ra = (space-)ships
Tribute be made to the 30 gods, and the well-grown (space-)ships.
A.A. Macdonell 1893 London:
p148-c: nau f. (space-)ship; p65-c: kara
P162-a: pi 'in, near'; p163-a: Piiro = pi-ri = from IE 'pi- 'flood' with broken reanalysis, 'a demon vanquished by Inura'; p170-b: triada = 30 gods.

Burrows Cave VII-67 248.1-c
Killed are the races 20.05.1999
Line 3 and 4
ha-ta su-ns YONI las kara
Killed (are) the whirling races in flooding operations
na-tha-as 'asu ta hab 30
the lords of life = the 30 gods A.A. Macdonell 1893:
p375-a: ha-ta- po 'killed'; p377-c: &uga 'resounding';
p246-b: yoni 'lan, worm, vulva, origin, race, caste';
p261-c: las 'shine, flash, glitter'; p66-c: kara 'ka
sing'; p380-c: natha 'lord, protector'; p365-c: 'asu life';
p173-b: triada = 30, the 30 gods, round number for 33.

Burrows Cave VII-67 248.1-d
Killed are the races 20.05.1999
Line 5 and 6
pf-kara pra ru-ca-ra (?)
The swell-makers for storms
ris-kar-as YONI / mm dh1
have dislocated the races (my thoughts
A.A. Macdonell 1893 London:
p109-b: pi 'well, be ex
word, overflow, abound'; p66-c: kara 'nearer, making';
p171-b: pra 'before, for'; p256-a: Radre 'terrible, ra
ning, Storms (god); p253-b: ris- 'dislocated';

Burrows Cave VII-67 248.1-e
Killed are the races 20.05.1999
Line 7
ma mm dh1 cakra kar-as sa-kal-la
(my thoughts) circle around the operations in all their parts.
A.A. Macdonell 1893 London:
pt14-c: ma, -sa, -a 'my, mine'; pt33-a: dh1 f. 'though,
conception, intention'; p50-c: cakra 'circle';
p63-a: karah 'work, operation'; p327-a: sahie = as a whole, in all its parts.
Burrows Cave VII-68-a  *249.1-a
Lesson for Children  21.05.1999
Line 1 to 3: from 1. to 3.
Line 4 to 6: 3 Columns

1) YONI la₃ la₃-su [on the top:]
2) YONI ta₃-di-ra [sinking star:]
3) YONI i-ig₃
4) ta-ra di-ra la₃-Š at šı
5) 30 pi₃-as aš-vi₃ vi ku-la
6) INDU as-te₃-ša la₃-ce 400 ta-ša-ta

1) Races appearing in jumps
2) Races getting weary
3) Races getting strong
4) Stars moving glittering, then repose
5) 30 gods, near being 2 Dioskouroi
6) The Moon: night-killer and hither thither shining, Jupiter artificer

Burrows Cave VII-68-b  *249.1-b
Lesson for Children  21.05.1999
Line 1 to 3

YONI la₃ la₃-su YONI ta₃-di-ra
Rassen, erscheinen in Sprüngen; Rassen, die er müd:
YONI i-ig₃
Rassen, die stark werden

Burrows Cave VII-68-c  *249.1-c
Lesson for Children  21.05.1999
Line 4

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Burrows Cave VII-68-d  *249.1-d
Lesson for Children  21.05.1999
Line 5

---

Burrows Cave VII-e  *249.1-e
Lesson for Children  21.05.1999
Line 6

---

120
Burrows Cave VII-69-a *250.1-a
Boar and Flood 22.03.1999
1) The circle atop = nau 'ship'  
   (the lines run from l. to r.)
2) kar-ra ta-pi as kar-ra-as
3) / ta-as ãs-thã mi-2g sù-pi 30
4) nau ra-2s kar-as as-ta/*u-
5) ãs-ta/kar-as pi-lu-nã YONI
6) tri-su sù-kar-ra
7) ka-ta-su pi su-ta-ha ãs-as
8) ãs-as ãs-as

2) The works causing pain are operations
3) The interest in dwindling-growing is innate in the 30 gods.
4) The (space-)ships, the loud-claiming ones, (their) work of imminent death, by
5) command, is work of drowning races
6) (It is) greedy the boar Supreme Avatara
7) in corpses, in son-killings, cursing,
8) cursing, cursing

2) Die Werke, verursachend Schmerz, sind Operationen;
3) Das Interesse am Schwinden und Wachsen ist eigentümlich den 30 Götttern;  4) Die (Raus-)schiffe, die laut-klärrenden, (ihre) Werk nahen Todes, auf
5) Satz, ist das Werk der Ertränkung der Rassen,
6) (Es ist) gierig der Eber (eines Höchsten Avatara)
7) auf Leichen und auf das Töten von Söhnen, verfluchend,
8) verfluchend, verfluchend

Identity: Indus Burrows
nau, mu
kar, kar
as, as
mi, mi
30 gods
ra, la
ru, lu
u, ãs
YONI
tris

2) The interest in dwindling-growing is innate in the 30 gods.
3) The work causing pain are operations
4) The (space-)ships, the loud-claiming ones, (their) work of imminent death, by
5) command, is work of drowning races

A.A. Macdonell 1893 London:

Burrows Cave VII-69-c *250.1-c
Boar and Flood 22.03.1999
Line 4 and 5
nau ra-ta-as kar-as as-ta/*u-
(as-ta/kar-as pi-lu-na YONI
(by) command, is work of drowning races

A.A. Macdonell 1893 London:
p185-b: plute 'plume' over-flowing, inundation, 'drowning waters';
p268-b: yoni 'pictogram'. 'lap, vulva, womb, race, caste'

Burrows Cave VII-69-d *250.1-d
Boar and Flood 22.03.1999
Line 6, 7 and 8
tri-su sù-kar-ra
(it is) greedy the boar (a supreme god's Avatara)
ka-ta-su pi su-ta-ha ãs-as
in corpses, in son-killings, cursing
ãs-as ãs-as

p111-c: tris 'greedy/gierig';
cursing, cursing; or popular = tris = with the
numerical sign tris = as phoneme
p356-c: su-kara 'boar', nup; arcaic variant is varaha = 'expanse-killer' and the recurring Stk. kola = kala, or
sù-kara = 'expanse-killer'
Boar-Avatara, attacking exploding population by command of the supreme deity (Brahma, Visnunu)
Burrows Cave VII -70-a *251.1-a
20 days no Sun no Moon 23.05.1999

First Half of VII -70 = 3 Columns
(Rest will follow when better photo will be at hand)

1) nu su-ta asu-as ka ya-as cakra as-tha
as kar-a din puner U-na-lala YONI
2) va-asa ka upama-me m ka-kari-kr kar-as
400 ta h sa-as-ta nau upama asu kar-a
as-vi mu
3) nau-nau nau ri ka-as-as gar-gara
as-vi ra as-vi mu 20 da at INDU as-
su-ra

1) Please, son of life: what striving at
is the era? Out of place being the
actions done again by the Una-
cherishing races. 2) Command of subjection
by the Highest ones: Bad tribute to
the works of Jupiter (= Indra); the
punishers of the ship of highest life
making the Dioskouroi (horsemen, help-
ers of humanity) stop. 3) Many ships
released; moving whirlpools; From the
Dioskouroi (horsemen) leaves Asvin
(the mare = their mother, the Sun in
the female aspect) for 20 (days), valid
also for the Moon, the divine one.

Burrows Cave VII -70 -b *251.1-b
20 days no Sun no Moon 23.05.1999
Column 1

nu su-ta asu-as ka ya-as cakra
as-tha
as kar-a din puner U-na-lala YONI
Please, son of life: what striving at
is the era? Out of place being the actions
being the actions one again
Y H
A.A. Macdonell 1953:
U-na lala YONI
by the Una-cherishing races
p’74: a: nu 'please';
p’32-b: suta 'son';
p’22-c: kah/kad 'what';
p’35-a: asu 'life';
p’42-c: yas-boi; p’30-a: cars 'era'
plus 'out of place'; p’50-c:
as-' to be, being'
p’15-a: a: given, 'valis'
p’14-b: punar 'again'; p’25-a: Uma 'in Indus wife of
Vishnu, frivolous'; p’26-b: lala 'glistening, pheris'.

Burrows Cave VII -70 *251.1-c
20 days no Sun no Moon 23.05.1999
Column 2

va-asa ka upama-me as kar-kr
Command of subjection by the Highest ones: bad
Asvin 400 ta h sa-as-ta nau upama
the works of Jupiter; the punishers of the ship
of highest

Burrows Cave VII -70 *251.1-d
20 days no Sun no Moon 25.05.99
Column 3

nau-nau nau ri ka-a-s-as gar-gara
many ships released; moving whirlpools; From the
m as-vi ra as-vi mu 20 da
Dioskouroi leaves Asvin for 20 (days), valid
at INDU as-su-ra
also for the Moon, the divine one.

A.A. Macdonell 1953 London:
p’37-b: va-s: 'command'; p’35-a: usna 'highest, su-
persoct', the relative para-ados, minus with
same meaning in the Indus script, -dna 'positive ol.
p’60-a: ka- 'personal prefix, bad'; p’62-c: karikar
'tribute to be rendered';
p’35-a: asu 'life';
p’62-c: kara 'work';
p’75-a: 400/359 days - synodic year of
Jupiter, - Jupiter glyph in Indus, Hurup and Gilgal;
p’76-c: 'sca - punishing, Sasta 'punisher';
p’75-a: nau 'run, leave'.
Burrows Cave VII-71-a
Fish announcing Deluge 24.03.99

One more Text with the picture of that fish which announced to Know an imminent deluge. (top) we see an 8-rayed celestial body, next line, left a pyramid meaning upaz - 'highest' and at the right a rising wave of water picture - 'the highest flood'. At the bottom we see the fish picture (recurring).

The Text consists of 6 columns; the 7th column tells us something in a pseudo-Digam script - musical notes?

1) pî at mi İNDU nau si at kara n cakra (dausa) 2) uma śa-as-ma si at cakra U-ma-a-su-kara 3) pî PLAVIT-as ka at a-na-asu kara mae 4) na tra-ya kara cakra kara-śa PADASIRA
2) tab ya-di aś-as aś-aś 400 va lava śani 3) ni sa cakra u kā-ma śa-as si

Swelling and dwindling Moon; the (space-) ships are acting in an era of failings.
2) Broad punisher of mine, be in the era of Uma the bear (expansion-killer).
3) Swelling inundations, what end of life's conduct?
4) No protection-provider, the era's achievements in helter-skelter.
5) (All) this: if cursing Jupiter (is) like the reaping Saturn.
6) Dwindling the Era, oh, the desires (under) punishment, be it.

5) All dieses, wenn der verfluchte Jupiter ist wie der abgelaufene Saturn (der Todespotz); 6) Verschwinder des Zeitalter, es, die Menschen unter Bestrafung, sei es.

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Burrows Cave VII-71-b
Fish announcing Deluge 24.03.99

Column 1 and 2:

pî at mi İNDU nau si at kara n cakra swelling and dwindling Moon; swells be acting in an era of failings
1) uma śa-as-ma si at cakra U-ma-a-su-kara broad punisher of mine, be in the era of Uma the bear

Burrows Cave VII-71-c
Fish announcing Deluge 24.05.99

Column 3 and 4:

pî PLAVIT-as ka at a-na-asu kara mae

swelling inundations, what end of life's conduct?

Burrows Cave VII-71-d
Fish announcing Deluge 24.05.99

Column 5 and 6:

tab ya-di aś-as aś-aś 400 va lava śani

(All) this: if cursing Jupiter (is) like the reaping Saturn

Identität

INBU Moon 110
Indus Burrows 12
Ident. Indus Burrt. Id. Ind. 126
The Glozel Translations
Flood and Thundering, VII-72, Glozel 1
The 2 Dioskouroi, VII-73, Glozel 2
Killers of Savages, VII-74, Glozel 3

Pictorial Bilinguals:
Grazing Stags/Harts, VII-75, Glozel 4
'A Stag is this' VII-76, Glozel 5
She-Ass = Sun-Totem, VII-77 Glozel 6
She-Ass of the Highests, VII-78, Glozel 7
Mare/Steed 5x360 = Sun-Totem, VII-79, Glozel 8
Stag-killing, even tamed, VII-80, Glozel 9

Non-Pictorial Bilinguals:
Dioskouroi departing, VII-81, Glozel 10
Cigar-shaped Space-ship VII-82, Glozel 11
Actions Gladdening, VII-83, Glozel 12
Era's Winds/Storms, VII-84, Glozel 13
Men-Killing Space-Ships, VII-85, Glozel 14
Precious Metal, VII-86, Glozel 15
Dioskouroi yield milk, VII-87, Glozel 16
I am seafarer, VII-88, Glozel 17
Father is gladdened, VII-89, Glozel 18
I am unworthy, VII-90, Glozel 19

Killer of Lords, VII-91, Glozel 20
Time of Whirlpools, VII-92, Glozel 21

Moon's mythical chariot, drawn by 10 horses
cf. Cuenca/Peru and Hinduism, VII-93, Glozel 22

Era of Ships and Chariots, VII-94, Glozel 23
Fuerteventura: Wisdom which is salt of life,
Rock Inscription, Canary Isl., VII-95

Enemies in Chariot, VII-96, Glozel 24

Alva: Indra's Elephant and Wife, Of the
Highests the Highest, VII-97

Dioskouroi life-respecting, a Montcoombroux-
Text, VII-98

Fuerteventura, Rock-Panel, VII-99

Whoever killing in Deluge, Oh, the demon-
killer and cursing one, VII-100, Glozel 25

Plagiarist-killer, into barking deluge, infa-
umous horoscope, perishing, VII-101, Glozel 26

I assume that there are many more texts of the above
type traceable in Western Europe and Atlantic Islands.
**Burrows VII-72-b/Glozel 1 *253.1-b**

**Flood and Thundering** 25.03.1999

1. INDU is na-na-as is ishi-g....
2. cakru ra pla-va na-na INDU ta-vi-as
3. sa-sa mu INDU ra-as aš-as āra karra
4. i-u-dha na aš sa i-ta-as
5. as-ra vi mi-ta sa-vi-nau-ca
6. a PLAVITA ri mi-iš i-ča-du-asu
7. aiva-ca ha ta-šu-u ura-CAKRA pra-as dha-nau-as kara^n sam-PLAVITA (iš-a-i-mau 9) asu-ra-u mi-iš na-tha-ca!
   kara^n ara 10) mi-iš-i ha sa-ta aš-as-ca i ca na da-as-ta
8. ig-as-ta-ra-as is aža aš-as-a
9. ara-ra mu-ta u PLAVITA-sa-vi

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**Burrows VII-72-c/Glozel 1 *253.1-c**

**Flood and Thundering** 25.03.1999

1. Moon (is) growing, mothers’ (wombs) (are) growing, thoughts (are)....
2. Era giving abundance, motherhoods (and) Moon (are getting) stronger;
3. punishing (-power-) holding Moon, beaming cursing army operating in
   fighting men's life to end; from here
4. the tears without measure, and sweet.
5. Oh deluge, make depart the dwindling-growing desire for evil life
6. and in this way, oh the (space-) ships, the divine ones, circling around investigating;
7. Oh, rich ships operating together with the floods. These two
8. divine ones, the dwindling-growing
   (= Moon) and the Chief provide armies;
9. The Moon here, and the cursing father
   (= Jup.) are, oh, burning the abodes;
10. Forces of stars, force of army; races-killing (-12) many armies joints, oh deluge’s pain.

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**Burrows VII-72-d/Glozel 1 *253.1-d**

**Flood and Thundering** 25.03.1999

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**Burrows VII-72-a/Glozel 1 *253.1-a**

**Flood and Thundering** 25.03.1999

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The 2 Dioskouroi

All lines run from left to right.

1) **vi-u asu ás-as ára ri-ca**
2) **PLAVITA ra³ a³-ca ú-ta-ca is-as**
3) **ra-es kar-as ara-ara at nau-u da ná-na-às**
   4) **PLAVITA ra-va³-ca vi-¨vi-ra-¨**
5) **ha na-às ú sa asu-ra PLAVITA**
6) **ura-ba-ca á-da-ra-as ás-as ra-tha-ha**
7) **ha-as su-ta. nau-u da na-da as-ta-as**
   8) **vi mu nà-ra a-ś-u-a ta**
9) **asu a³ su-ta-u ra-tha**.

1) Drawing up in battle, life, a cursed army, and shattered
2) **DELUGE (is) racing and biting, and weaving lobbies;**
3) Flashing operations of the armies and (space-) ships destroying motherhoods**;**
4) **Flood and thundering means man-killing.**
5) **Effective. Oh, the divine Deluge**
6) **and the extensive killing comprising hateful chariot**
7) **—destruction, lives of sons. (Space-) ships destroying motherhood (and) sooses.**
   8) **Without delight, the men of the horses, the.**
9) **Tiwaki one (the) 'nurses' = Dioskouroi, umyoking (are the) two sons of the chariot (== the charioters = Dioskouroi)**

VII-73-c

Burrows Cave VII-73-d

**PLAVITA ra-va³-ca vi vi-ra-ha**

VII-73-b

**PLAVITA ras a³-ca u³-ta-ca is-as**

Burrows Cave VII-73-d

**All lines run from left to right.**

**vi-u asu ás-as ára ri-ca**

drawing up in battle, life, a cursed area, and shattered

**PLAVITA ras a³-ca u³-ta-ca is-as**

deluge (is) racing and biting, and preparing lobbies, and...
Burrows VII-74-a / Gzel 3 *255.1-a
Killers of Savages 27.03.1999
XII-71 lines run from l. to r.

1) PLAYVITA ba ca-ara ha-is ū-sū
2) ara-ța ša-as aș ha na-va ta-ara
3) ṯi nau APAH ASMANAS a-mud kar-șa
4) a-ura-ca mi-ta ra-ca-as aš-iq mi-mi-iq-a
5) asu-ha asu ât ta-ta mi-ig INDU-ca
6) ța-șa mi-ra-ig va-ța mi-iša ani (oh)
7) ara nau pra-ța-a thea-ca pa-ța-as
8) nau ša i-țchă APAH ka-as sian da-as-
   sa-pa-ara ha dai-va ca aš-ig ra CAKRA
9) na-na-ha CAKRA ša-as na-ra - ara
10) ha-as vi iš

1) Flood, killing, whirling, injuring, swelling 2) Armies, punishing, devouring, killing, shooting the 9 (fleets of) ferries (of 9 continents, cf. Vishnu Purana etc.);
3) rich (space-)ships of THE CELESTIAL OCEAN without delight harassing
4) the natives: removed rulers = food of meat 5) life (is) killing life, and the father (Jupiter) of dwindling and growing, and of Moon,
6) (it) strength encountering bowmen (his) aim (is their) life too!
7) The army of the (space-)ships: soul-killers, and then binding
8) the space-ship as witnessed in the waters; who be the demons?
9) The savage-killers and the gods, corpses producing, circle around
10) motherhood-killing era, punishing men. DISPERSED (?) armies:
    ridiculous, without strength.

Burrows VII-74-b / Gzel 3 *255.1-b
Killers of Savages 27.03.1999
Line 1 - 3

PLAYVITA ha ca-ara ha-is ū-sū
ara-ța ša-as aș ha na-va ta-ara
Araies, punishing, devouring, killing, shooting the 9 ferries

Burrows VII-74-c / Gzel 3 *255.1-c
Killers of Savages 27.03.1999
Line 4 - 6

Burrows VII-74-d / Gzel 3 *255.1-d
Killers of Savages 27.03.1999
Line 7 - 11
Pictorial Bilinguals from Glozel

For deciphering a script, some tablet showing a well-known animal depicted plus a legend does offer good chances for reading. The Swiss would-be decipherer Hans Rudolf Eitiz JURIS Zürich 1962 in his book 'als man noch protokeltisch sprach' seemingly didn't know that. I deciphered the Indus Script on the basis of 100 such 'pictorial Bilinguals' in 1994 and 3 years later the famous Cuenca/Peru Elephant Pyramid Text proving that its 3 lines rendered 3 differing elephant names, thus opening the way for reading the Burrows Cave texts (more than 70 texts!). Since the Glozel signs are exactly these used in the Burrows Cave (Illinois USA) writings and since the language of all these texts (from Peru, from Illinois, from France) is arcaic Sanskrit (many of the signs being shared with the Indus Script texts denoting likewise Sanskrit), it follows that the Indus Culture was global in the past. Here now Glozel pictorial bilinguals:

Burrows VII-75/Glozel 6 *256.3
She-as = Sun-Totem 28.03.1999
Script runs that way the donkey looks at, here horso-
laš-a u-era khar
Bright-shining Sun's (pregnant) she-
aš-a/donkey (trächtige) Ezelin
Der strahlenden Sonne (she-ass)
aš-a/donkey (trächtige) Eselin

A.A. Macdonell 1893 London: p108; khar 'boa', khar-
Dakhur. The Donkey (she-ass), pregnancy lasting
one solar year. Therefore hyperborean donkey sacrifices to
Apollo/Hebrew 'H-hee-ib', an archaic solar deity
with annual tourings.

Burrows VII-77/Glozel 6
She-as = Sun-Totem 28.03.1999
Script runs that way the donkey looks at, here horso-
laš-a u-era khar
Bright-shining Sun's (pregnant) she-
aš-a/donkey (trächtige) Ezelin
Der strahlenden Sonne (she-ass)
aš-a/donkey (trächtige) Eselin

A.A. Macdonell 1893 London: p108; khar 'boa', khar-
Dakhur. The Donkey (she-ass), pregnancy lasting
one solar year. Therefore hyperborean donkey sacrifices to
Apollo/Hebrew 'H-hee-ib', an archaic solar deity
with annual tourings.

Burrows VII-78/Glozel 7 *256.4
She-as of the Highests 28.03.1999

as - nu upama-nām
(sregnant) she-as of the highest (goes)
(trächtige) Eselin der Höchsten (götter)

A.A. Macdonell 1893: p111: uasas 'highest' in Indus
anc-Burrows Cave a pyramidal-clypeus, genitive plural.
Hezt-III asnu 'she-ass' produced Lat. asinus with
parasite -i, Greek onos from onym/onym.

Burrows VII-78/Glozel 7 *256.4
She-as of the Highests 28.03.1999

as - nu upama-nām
(sregnant) she-as of the highest (goes)
(trächtige) Eselin der Höchsten (götter)

A.A. Macdonell 1893: p111: uasas 'highest' in Indus
anc-Burrows Cave a pyramidal-clypeus, genitive plural.
Hezt-III asnu 'she-ass' produced Lat. asinus with
parasite -i, Greek onos from onym/onym.
Burrows VII-81 / Glozel 10  *258.1-a
Dioskouroi departing  30.03.1999

The 4 lines run from l. to r.

1) is asu as upama ta-as ra-ca asu si-ha
ta-as ma-ha a-va a-su-ni-a ara ra

2) asu asu u-ta as-as aiva a-s-vin
upama PLAVITA nau-nau ra
ura-ura ka-as aivi pi ara mu a-s-vin
ra

3) vi kar-ru pi kar-ra PLAVITA,
ai upama u na-na-ca ta-ta asu

1) Growing life, the top (is it); rulers (have)
life of lion; the great favors (were)
not in vain to the host of en-
emies granted

2) Life (is) life even cursing; exactly
the Dioskouroi not inspiring the
divine deluge and (space-)ships barking.

3) Broad broad who (by) Saturn's swelling
hosts (suffers) crushing; Dioskouroi
departing.

4) Without poets in action (is) Deluge;
Oh Highest, and on mother: father (is)
living

1) Anschwellend das Leben, Gipfelpunkt;
Herrscher leben wie Löwen; die großen
Gnaden wurden nicht sinnlos den ver-
feindeten Heeren gewährt; 2) Leben
verflucht sogar Leben; genau die Dios-
kureni inspizierten nicht die göttliche
Sintflut (und) die bellenden (Raum-)
schiffe; 3) breit breit wer durch
Saturns schwellende Scharen Zerquets-
chung erleidet; Dioskureni reisen ab.

4) Ohne Poeten ist in Aktion die Sintflut.
Oh Höchster, oh Mutter: der Vater lebt.

Burrows VII-81-b/Glozel 10  *258.1-b
Dioskouroi departing  30.03.1999

Line 1  BUDHA/Mercury Message

isu asu as upama ta-as ra-ca asu si-ha
-growing life, the top (it is); rulers (have)
life of

Burrows VII-81-c/Glozel 10  *258.1-c
Dioskouroi departing  30.03.1999

Line 2  p252-b: ra 'bark, yell';

Burrows VII-81-d/Glozel 10  *258.1-d
Dioskouroi departing  30.03.1999

Line 3  p33-b: aivi 'Dioskouroi, horsesen'

Burrows VII-81/e/Glozel 10  *258.1-e
Dioskouroi departing  30.03.1999

Line 4  vi kar-ru pi kar-ra PLAVITA
without poets in action (is) deluge;
ai upama u na-na-ca, ta-ta asu

Oh, Highest! and on mother, father (is)
living.

A.A. Macdonell 1893 London:
279-b: vi 'without'; 366-c: kari 'poet, singer';
p152-a: pi 'in, near'; 653-a: karah 'mark, action';
WATER-glyan = deluge (p39-a: ai 'on'; p39-a: ura
'great'; p37-a: ura 'great').

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IN TELEGRAM STYLE

Burrows VII-91 / Glozel 20 *261.1-a
Lords' killer
02.04.1999
5 line. r. to l., normalized
Water-glyph/deluge
After Hans Rudolf Hitz 1986
Swiss) Zurich Juris, p74, Fig. 19
1) rā nau
2) su-ta u-na GARGARA
3) aš-as as mi i-sa-ha
4) ra-i PLAVITA nau
5) su-mi i-ma la-la-a
1) Barking (space-) ship. 2) son lagging, erratic 3) curse to disappear (done by) killer of lords
4) Wealth by DELUGE no more
5) the beautiful waning Moon this wishes

Burrows VII-91 / Glozel 20 *261.1-b
Lords' killer
02.04.1999
Line 1-5, normalized
= O U Y I T S T L Z
ra nau su-ta u-na GARGARA aš-as
barking (space-) ship, son lagging, erratic - whirlpool
A.A. Macdonell 1893: a curse
as mi i-sa-ha
p525-b: rā 'bark, yell, store'
to disappear (uttered by) WATER-glyph - deluge, flood
the killer of lords. p532-b: su-ta 'son'
p550-c: Una Whirlpool-glyph - erratic; p572-e: aš-as 'curse'
lagging
p633-c: aš- to be, being
p629-a: mi 'diminish, disappear'

Burrows VII-92 / Glozel 21 *261.2-a
Time of Whirlpools
02.04.1999
5 lines. r. to l., normalized
= O U Y I T S T L Z
aš-as vi ašu a-ha
aš-dhi ra-tha ma-ha
as tri kara nau-as is rā
as ri-ca as ta-ta āra-as
va PLAVITA e cakra GARGARA
1) cursing without rapid reference
2) devour the chariots, the big ones
3) oh, threefold work of the (space)
4) ships entitled to bark
5) the deluge, on time of whirlpools

Burrows VII-92 / Glozel 21 *261.2-b
Time of Whirlpools
02.04.1999
Line 1-5, r. to l., normalized
= O U Y I T S T L Z
aš-as vi ašu a-ha aš-dhi ra-tha ma-ha
curse without rapid reference devour the chariots the big ones
as tri kara nau-as is rā
on threefold work of the space-ships entitled to bark
A.A. Macdonell 1893, London: p52-c: aš-as 'cursing'
p525-c: vi 'without'
p550-b: ašu 'rapid'
p529-b: designate, adjudge
p530-b: aš- 'eat, devour'
p532-b: ])* mage great
p633-c: be 'on'
p629-c: āra work
p629-a: nau 'shin'
p635-c: be 'make strong'

Burrows VII-92 / Glozel 21 *251.2-c
Time of Whirlpools
02.04.1999
Line 4 and 5, r. to l., normalized
= O U Y I T S T L Z
as ri-ca as ta-ta āra-as
extant are the depriving ones, father's host of armies
va PLAVITA e cakra GARGARA
the deluge, on the time of whirlpools
A.A. Macdonell 1893, London:
p523-c: be 'thrive, extend'
p525-a: ri-ca 'drive'
p530-c: as 'to be, to be'
p525-c: āra 'host of enemies army'
p572-e: ca 'article, the, etc'
p629-a: WATER-sign - deluge
p636-a: be 'on'
p636-c: cakra 'wheel, career, era'
p532-c: āra 'gargara whirlpool'
"VASTARA-glyph"
IN TELEGRAM STYLE

Burrows VII-93 / Glozel 22. *262.1
Moon's Chariot, 10 Horses 02.04.99
1 line, r.to l., normalized

This Moon-Text has a parallel in Graeco-Peru-
crescent, chariot, 10 horses see p216 (2) Line
5, 10 horses.

For the Moon's chariot drawn by 10 horses
of, Bowson, 1950, Hindu Mythology, p303. The number 10 - X
is here, typical Indus, inherent in -Xa-tha of 'ra-tha'.
A.A. Macdonell 1893: p26-b: is- 'accelerate', 'crescent';
p250-b: ratha 'chariot';
p32-a: asu 'horse'.

Photo after Hans Audolf Ritz (Swiss)
1986* Zurich JURIS, p98, Abb.49, Glozel,
After Hertel 1927
Ligature as in VII-93.

Burrows VII-96 / Glozel 24 *262.4
Enemies in Chariot 02.04.99
On Bone, 1 line, l.to r.

Kar-as ra-tha
Enemy operating in chariots
A.A. Macdonell 1892 London: p17-b: akan 'tr', 'host of
enemies', 'army'; p96-c: kara 'works', 'operations';
p265-b: ratha (war)chariot'; Photo after H.J. Andersen 1933: 10
Glozel.

Burrows VII-79 / Alva 262.5
Indra's Elephant and wife 02.04.99
1 line, l.to r. (Andersen, 1933, p8, line 18)

\[ \Delta > \Delta \frac{\lambda}{\lambda} \leq \Delta \]
upama-na upama-aira-vat ca ra-mi na-
of the Higests the highest, Indra's
Airavat-Elephant, Princess Mother
The recurring term of the Higests the Higests of course Indra/Jupiter, whose Hindu animal is the
gyral elephant Airavat. Indra's wife is here called
rani namu, rani (= Hindu) from rami, fem. of raja 'king'.
Magenas: p29-b: upana (= pyramie-glyph, Indus) 'higest';

Burrows VII-96/Montcombroux 262.6
Dioskouroi Life Respecting 02.04.99
1 line, 1.r. to l.

\[ \downarrow \varphi \alpha \sigma \] \[ \downarrow \varphi \alpha \eta \] \[ \downarrow \varphi \alpha \zeta \] \[ \downarrow \varphi \alpha \zeta \]
\[ \downarrow \varphi \alpha \zeta \] \[ \downarrow \varphi \alpha \zeta \]
Ašvin asu pa-as-ta is a life in France
The 2 Dioskouroi (are) life respecting
The Ašvin = horsemaster, charioteers Indo-European twist,
in Greek called Dioskouroi, saluted sun-rise and sunset are to the Hindus of India seen as benevolent.
Write the ligature os-28 (also readable as-28) as in VII-75.
A.A. Macdonell 1895: p36-5: Ašvin (the 2 Dioskouroi, sons of the solar gods), p36-5: asu 'life'; p36-6: asu 'look at'.

Burrows VII-99 / Rock *262.7
Fuertaventura Panel B.I.3 02.04.99
4 vertic., 6 horiz. 1. to l.

\[ \| \| \| \| \| \] \[ \| \| \| \| \| \] \[ \| \| \| \| \| \]
ru-sa BUDHA ra pra-vi mi as-kra-as
Adhering to Mercury's banking;
see to it, it vanishes (what is) holding together.

Fuertaventura, one of the Eastern Canary
Islands (Province Las Palmas), on rock.
After H.J. Andersen 1933 (IMAGO MUNIB)
Studienrheine des Kultur-Instututs e.V.
155 pp., Pulser Verlag, 55442 Maresse, Germany. p76:
Fieldinscription, entdeckt von Prof. Werner Pickler.
A.A. Macdonell 1893: London:
p298-b: vedha 'war', 'sage';
p296-c: kasa 'what'; what,
what, what,
p296-c: lavana 'salt';
p32-a: asu 'life, breath'.

Abb. Panel B.I.3 Ausschnitt

ABB. 36
Burrows VII-100 / Glosez 25 *263.1-a
Whomever killing in deluge 03.04.99
5 lines, l. to r., Glosez Tablet
1) ha sa.a-su-ra-ha 2) aš-as-ca i-as-ta
3) mi kara nau ra āra-as
4) ta upama is-ca cakra 5) ka-aš-he PLV
Oh, the demon-killer (-2) and cursing one
burnt (-3) disappeared, as work of the
(ship), (are) yelling host of enemies
(4) the Highest and the
power of the era (-5) (are) whomever
killing in the deluge
Oh, der Göttentäter und Verfluchende:
Verbrannt, verschwunden, als Krok des
Kaiserschiffes, (sind) die schreienden
Scharren der Feinde. Die Höchsten
und die Macht des Zeitalters töten jedweden
in der Sintflut.
Sanskrit 'asura', 'demon' meant originally
Sun, then God, then Demon. By
regular analogy a wrong term or sense
was bestowed, plus a priv-.
Abb. 34 p.43 in H.J. Andersen 1993

Burrows VII-100 / Glosez 25 *263.1-b
Whomever killing in deluge 03.04.99
Line 1 - 3

LUV = JTA GIX
ha sa.a-su-ra aš-as-ca i-as-ta
Oh, the demon-killer and cursing one; burnt/boiled
mi kara nau ra āra-as
disappeared, as work of the spaceship,
(are) yelling hosts of enemies
A.A. Macdonell 1893 London:

Burrows VII-100 / Glosez 25 *263.1-c
Whomever killing in deluge 03.04.99
Line 4 and 5

ta upama is-ca cakra ka-aš-he PLAVITA
The Highest and the power of the era (are) whomever killing
A.A. Macdonell 1893 London:

Burrows VII-101 / Glosez 26 *263.2
Plagiarist-killing 03.04.99
5 short lines, r. to l. normalized
cu-ru-ha PLAVITA ra āra-as-a
ha-ra as.aś-a PLU
Plagiarist-killing into barking deluge, infamous horoscope
just perishing
Plagiatoren-Tötung (hinein in) bellende Sintflut;
unehliches Horoskop,

Abb. 35, Seite 46

Burrows VII-101/Glosez 26 *263.2-b
Plagiarist-killing, into barking deluge, infamous horoscope
03.04.99
Line 1 to 3

Burrows VII-101/Glosez 26 *263.2-e
Plagiarist-killing 03.04.99
Line 4 and 5

hu-a-ra as.aś-a na-a
horoscope, just perishing (they are)
A.A. Macdonell 1893 London:

Identities Burrows Glosez Ident. Burrows Glosez
na sa/sa
ka su/su
ha/ha
ya/y
su/su
pta/pa
va/a
fina/fina
ra/ra
ra/ra
il/Il
rad/nad
la/la
la/la
ra/ra

The Indus Translations
Kurt Schildmann  
Bonns. Aug. 1994

Anmerkungen/Literature

A-Z = 00; für alle anderen EIS-Schriftzeichen siehe EIS 9A; 9B, 1996. Festlegung der Textzeichen im Indus-Handbuch
Barth, Prof. Dr. Thomas S., sandte mir in einem Brief vom 6.6.95 einen Brief mit der Bitte um eine Übersetzung des Textes auf die Indus-Schrift auf das Indoschriftbuch.

Das Indoschriftbuch wurde in Zusammenarbeit mit der Universität Bonn erstellt und veröffentlicht.

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2. Selected EIS-Transcriptions 200 pp, Kaffmann Schändlin, 2-15129 Bonn, Alters-Schacht-Str. 1-2


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2. Selected EIS-Transcriptions 200 pp, Kaffmann Schändlin, 2-15129 Bonn, Alters-Schacht-Str. 1-2

Kurt Schildmann
Bonc, Aug. 1994

Abb. 3

Fortsetzung der Tierliste aus Pargha 1975-197-196
mit Tiernamen (deutsch)
(keine Verwohrt in Klammer, z.B. 7 x Hund).

Kurt Schildmann
Bonc, Aug, 1994

Abb. 3

Fortsetzung der Tierliste
aus Pargha 1975-197-196
mit Tiernamen (deutsch)
(keine Verwohrung in Klammer, z.B. 7 x Hund).

Kurt Schildmann
Bonc, Aug. 1994

Abb. 3

Fortsetzung der Tierliste
aus Pargha 1975-197-196
mit Tiernamen (deutsch)
(keine Verwohrung in Klammer, z.B. 7 x Hund).
Zur bisher 'Stier/Bullen' und 'Kahn/Schiffer' genannten Indus-Schrift

In S5 wurde bereits Sanskrit geahnt 'Guhap' erwähnt. Zur Abbildung der Zeichen findet sich Copland (3) als 'Legende' mit der Aufschrift: 'Abbildung der Zeichen bei der Indus-Schrift'.


Die Zeichen werden als 'Kahn/Schiffer' und 'Stier/Bullen' bezeichnet. Das Indus-Schreib
§14 "Elefant"

In § 8 ermiteltes es pas-Arias des (s) (sprich pirat) "Elefant" belegt auf 15 Kopfelsätzchen. Mit dem erschlossenen Silbenheb habe ich mehrere neue Lesungshypothesen, die astrologische oder philologische Erkenntnisse involvieren. So ist es besser, zunächst bei konkreten Bildern und ihren Legenden zu bleiben.


§15 "Kinder/Schaf"

Ein wichtiges neues Lusches Silbenzeichen ist ( ) - hsa, struktural verwandt mit ( ) aka von kaaka "Kinder". Es folgt "rās", offenbar verwandt ist "rās" - rās. Es folgt "vās": va, nicht va (vās), nähert sich fünf "vās". Nach einem "vās" - "vās".

Unter "vās" wurde "vās"? kurz angegangen. CopTab behandelt das Thema doppelt, die erste legende besitzt auf "vās" ("Kinder"), die zweite davon auf "vās" ("Schaf"), so wie hier das Gegenanwend "Frau" (als Piktogramm) erscheint. Arsch haben vier Kraus- (und Schuldmarke) un- (Schaf, tymolog, zu Vołe). Kontext 17-Er. häufig, so jeden CopTab (30) 11 ( ) "vās" - "vās". Dies kann nicht va (zu Iran, varas) bedeutet, weil "vās" - "vās" ist, also auf die "vās" hier zu be- denken, mit vielen Folgerungen. Macdonell 1939, § 15, p. 3-4, hat "vās" - "vās" (dazu auch als "vās" - "vās" - 3. Der 2. Zeichen, nach dem "vās" ist in der Tat das wohlkennbare "vās" - "vās" und dann folgt des "vās" nur einmal vorkomme- den "vās"-Zehen, das aber in § 22 besprochen wird: auch in die "FRAU" - "FRAU": es folgt: va - va - und die Zahl "vās", eine Kryptologie, aus va(s)-saptā = "Vasas-7", schließlich noch "vās" - "vās" - "vās". Vol. 26-28-16 = "Wasser- glas", der Tei, von § 8.**
§13 Der Hase als Schlapp-Ohr

Unter §2 wird Corp² (25) neuartig, = L/R-tauglich, behandelt, was sonst noch weiterer Prüfung bedarf, weil ich vor einem Roast die Zeichen Σ und Σ phonetisch noch nicht lesen konnte.

Zum Hassebild Corp³ (25), mit einer Legende vom 7 Zeichen, lasst sich jetzt, bei Auskunft der drei ersten Zeichen (7 ⊕ 7), lesen:

{Σ} = 211 \ 211 \ 211

langa - re - te - te - te - te - (46)

Hier stehen wir vor einer philologischen Sensation. Das Indoeuropäische für uns 'Ohr' ist nur in Altindischen, vor allem in Anavate, mit αβ- 'beide Ohren (dual)' erhalten, nicht in Sanskrit. Vor die Gräben haben wir Indoeuropäische Auslassungen, wobei viele Vorgänger, wie Höffken 1950 1951 oder Pöckner 1959, Indoeuropäisches Worterbuch, 2. Auflage, 1965, die Auslassungen als L/L+ ge-lassen, stützt sich auf phonet. L(n)haru 'schlaff' und das weiterentwickelte IE *bhu-. (46)

Die Lipatur langa-re£ kann in Anna Purpel's Cooper-Table-Sammlung von Tierschildern noch dreimal vor: bei (46) (Schalk: 5) 'Schlappen!'; vor (46) w-a£-a£: sata, 'aufl. auf sadhu (nicht auf sadhu (nicht auf sadhu genannt)' und vor (46) u-ga£-a£: sata 'sammt die Tiere, gehend- (90 sattics) und die sattins als Lipatur'.

Weil die Schwärmer keinen weiteren Raum hatte, schrieb er an Zellema die Anfrage nach das Hasseanonyma ka£-a£ von 41-41. (90)

Sanskrit kaita, kaita 'Hase' und kaiti 'Hund' das führt uns zu:

§20 Die globale Assoziation 'Hase = Hund'


§21 Die 3 Zeilen für die Nachricht

In Corp² (1) bis (3) wird das Hassebild behandelt, das Prof. Thomas Barthel, Tübingen, als Nachrichten bezeichnet, der Kopf trägt Hörner und hat einen Kuss. Zunächst bedenken wir, daß der Hase auf Sanskrit lautet: der Elefant nutzt ihn wie eine Masse Kopf, kostete 'Küß'; und hastin - handlich = 'Rüssel' und 'Elefant'. Zeile (3) ist ein unvollständiger Zelle (2). Das Hasseanonyma ka£-a£ von 41-41. und habe einen 3-Kästen, links weisend (4 Strichelchen = 1, wie in a£-a£).

Als hasti- (k) = 'Rüssel'; so folgt a£-a£: sata = Sanskrit kai (auch kai-ku) 'Kopf'; gesagt ist wastin-kai = 'Rüsselskopf'; Zeile (k) bringt das häufige, la£-a£: sa£-la£-a£ wie zuvor in Zeile (21). Dann folgt das a£-a£: sa£-la£ wie in Zeile (2) (90)

Resultat: 'Schafskopf'. Sanskrit kai-kai- 'I' (13). Das Nachrichten nur drei Schimpfnoten wären sein wie unser 'Schweinehund', oder auch dem Briefwechsel wie unser 'Elefantenball', ein Spott treiben wie unser 'Elefantenaksen'. Zu Hörer kommt es, wann die Vermaut erfährt, was es heute weitgehend synthetisch zugeht...

'Schaf', a£-a£, erscheint in der Kletter/Schaff-Zelle von Corp² (17). Es hat, wie hastin- (k) (stand unter a£-a£) die vier i-Strichelchen, wegen 4, ist also auch eine Lipatur. Besagt Zelle (17) laut sich o£-a£: a£-a£ = a£-a£ FRU a£-a£ VARA- tri 'blöde Frau Schaf, der FARBEN-drei, Vedisch nevar-o£- Sanskrit savva= 'rohend/gelinde'. In der Hund-Zelle (30) findet sich a£-a£: a£-a£ wohl in Kontakt Hörer, behaupten, daß der Tiger (Zelle (13)) FARBEN-drei a£-a£ heißt. Doch auch das Kelb, Zelle (16) ist ein FARBEN-Tier. Sanskrit trata- 'Küll', a£-a£-a£-a£ = a£-a£-a£... Das Schönschmackhaft ist noch unklär.

In vielen Sprachen nutzt man das Hand-Wort zur Bezeichnung der Zahl 3, bzw. die Wort-Schreib zur Schreibung der Zahl 3. Die Indus-Schrift nahmen (90) - hastin- 'Hund' auch für ganzen '9', So ist die Fehlhand 'Tanne' (90) mit rechtwinkligem Akzent (90) = 120, la£-a£ = 4 x 30. Die Sun-Boyals. Zahl 43 x 340 = 3600 bzw. 40 x 80 oder 6 x 600 konstruiert (90) - 30 x 120 = 3600. Sie Inca kennen, wie andere södische Kulturen, das Jahr der 3 Jahreszeiten zu je 120 Tagen. Zu §21 siehe §12.
The Maya Translations
MTED / Maya Transition Epigraphic Dictionary

Sumer

The Earth

in cosmology a cow = Iran. gay - which term reached Greece, cf. Ga-fa, later Gala 'the Earth'. The cow-idea reached Nordic mythology: the primordial cow Audumbla, meaning 270 days, from winter solstice to Autumnus (21 of Sept.) = duration of cow's and human female's pregnancy: Earth, humanity's home, home of human females.

Audumbla/Autumnus, -1- from -n- as in Esel (ass) from asinus.


Pos. 1-A-a: Sum. Highgl. gab 'Earth' and 'cow': 270 days of 360 days.

Maya, continued:

Similarly Venus: for the whole of humanity Venus was (presently forgotten) '8', since 8 + 64 + 512 is 584, the Venus synodic year. That is again: 8 + square + cube of 8 = 584, so still now, undisturbed.

The ballgame/star war cryptogram shows at left '9' = Mars; above Venus = '8' and the kab=Earth-glyph, the whole an unspeakable formula. Cosmic catastrophism was always present in Maya mind. They had been the real realists on this globe, looking more at the stars than at anything else, see my remarks sub MTED mab2.

It seems likely that the kab=Earth-glyph with its ball means the globe in the neighborhood of another celestial body. This is still more transparent with the ballgame-mak=Earth-glyph completed by assimilation of celestial references. The cryptogram's 9-kab=9), see top of this page, true meaning, via ballgame to warfare and dangerous celestial events, has been studied by Mary Ellen Nutierrez, in the Magazine MEXICAN 1990 p105-108, with bibliography. Ballgame was a mysterious holy ritual among Maya and Aztecas. That the planets Mars and Venus are involved is beyond doubt. The relative glyphs are unmistakable. See top of this page. Mars in India is 9-rayed, Mars is Rama's City-God, calendricaly integrated, cf. nud-. On the whole, global ballgame, ninepin, golf, circus, football, chariot-racing etc. are re-performances or anticipations of planetary wars, cosmic upheavals, violent warfare. Mythical traditions suffered corruption in meaning and wording.

Maveri, it is astounding what Maya intellectuals (mostly scribes of royal descent) achieved in fitting into glyphs and glyph compounds (in an undestructible manner) what they knew about the movements of the stars, often speaking in rebus, playing with the words of their enormously rich language, so that Western ethnologists are hopelessly overcharged.
The Maya calendar system is a complex blend of various calendars including the Haab', the Tzolk'in, and the Long Count. The Haab' calendar (also known as the solar calendar) consists of 18 months of 20 days each, with 5 additional days at the end of the year known asWayeb', making a total of 365 days plus the 5 extra days. The Tzolk'in is a 260-day calendar made up of 20 signs for the days and 13 numbers for the days, creating a cycle of 260 days. The Long Count, on the other hand, is an astronomical calendar that counts years starting from a mythical year 0.0.0.0 in AD 3114 BC.

The Maya civilization used these calendars to record historical events, astronomical observations, and religious ceremonies. The Long Count was often used for long-term ideas and historical events, while the Haab' and Tzolk'in were used for daily and religious purposes.

To give an example, the date 13 Ahau 8 Cumku in the Maya Long Count corresponds to the Gregorian calendar date of August 11, 3114 BC. The Haab' calendar month Ahau 8 Cumku typically falls around mid-August, and the Tzolk'in month Ahau 8 Cumku is associated with the days of the week in the Haab' calendar, which is why they are paired together.

Furthermore, the Maya calendar had a significant impact on their culture and society, influencing their religious beliefs, agricultural practices, and cosmology. The complex interplay of these calendars allowed the Maya to accurately track celestial events and align their religious and social events with the cycles of the planets and stars.
Maya / Maya Transition Epigraphic Dictionary

Maya

\[\text{e.g.} \quad 19 \text{ aka.b} \text{ BAK-KIN} = 819 \text{ days}\]
\[11 \text{ akab} \text{ MAH-KIN} = 366 \text{ days}\]

The above mysterious formulae belong to a whole system sustained by Sun, Moon and Mars. Some 7 months ago I finished writing p(1) of *BAK-KIN*. Here I improve in that I now include all 4 columns a, b, c, d. It is now clear that p49 of the Dresden Codex is not exclusively devoted to the synodic Venus year, = 584 days, but speaks also of the Rural Year, of the 360 day TUN year, of the 355 day LUNAR year, and of the pre-catastrophic 819 (now 780) day synodic Mars year (columns a/b/c/d), assigning 3 to each year, fixing with a/b/c the solar leap year with 1 intercalary day every 4 years.

I think no wise man in mankind's history ever succeeded to tell us so much by only 4 x 3 compounds. The lower 5 tops of the 4 columns bring details as to the 4 phases of Venus which are more or less deciphered since 100 years.

For a proper reading/denoting we need lexical, glyphic, technical, and calendrical definitions. The first statement to be made is that Maya KIN means also 'year', and not merely 'Sun' and 'day'. The nasa of names show in head portraits (bird maac) and ape bakin/makin' denote periods, if read in rebus, denote these periods reasonably by means of proto-Maya lexical compounds. So e.g. does the bakin-ape read in rebus mean bakin- = 400 days (cf. bak-tun = 400 tun-360-day-years) and similarly the sakin-ape refers to sakin- = 1 lunar year (Iran, mab 'soon'). Consequently does yaf-kin (a month name) mean here 'green year' (the rural year); and the Keh-month's 2 glyphs TIK TUN do here mean 'tun-year increased'.

Certain variants of apeak names have their counterparts in the Old World. Pan-Maya koy/koy, with frequent g from az, thus 'kaui', renders Sanskrit kapin c. 'ape', Semit. qapi, Old-G. qephi, Hebr. qof (cf. Greek kaphos/Kepos, Lat. cephus) see Mayrhofer I 156.

Maya Teo saafin 'soon-key' (Kaufmann 1969 TJK p171), short: Maya maka, maka, has a cognate in Mongol, mazin 'ape'. For the Maya *batavin* variant see Kanju tachi. Old Turkish has batavin - the ape of the 9th annual-cycle (following Radloff), Japanese has wesi-ra 'ape' studied by Murayama 1958 229 in the context Exx (Extreme Orient Group of languages: Ainu, Korean, Japanese, Manju, Mongol etc.).

Maya Chuj tilabin 'ape' (telling tawon/chouen) is an inversion of batavin. The mouth-jaw region of the ape-head might also point to ba-ka(a) - 'ape', with ba- 'Tip' and ka- 'tooth', thus plenonic writing often found in head glyphs, for a decorative completion of face details.

Remember that the 819 day period (4th Column) is numerically related with the 364-day-vague year nine of which do equal 4 ex-Mars years: see MTD e-tin-hab. The 9-night-week of 9 night-lords is basic to Mars, as 8 to Venus, and 7 to Planet Jupiter.