

DECIPHERMENT AND INTERPRETATION OF THE PROTO-INDIAN
(MOHENJO-DARO AND HARAPPA) INSCRIPTIONS

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There is no need to introduce the proto-Indian civilisation. The enigmatic writing system of this civilisation has been the subject of my research since June till early October 1984 (my method of decipherment of ancient inscriptions has been presented in the book "Decipherment and Interpretation of Ancient Inscriptions in Unknown Scripts and Languages"). These are the results of my work.

THE WRITING SYSTEM

The direction of writing is mainly from right to left. The writing system consists of less than 100 signs. The previous evaluations done by other researchers are erroneous because they took many variants and simplifications of signs for different signs. An example of simplifications and variants of signs is given below :

 -SU
  -KA

 -NU
 -MĀ

Each pictorial sign means an open syllable (for instance  -YA,  -WA). The value of signs used to be modified by extra signs (little roofs and small strokes). So, little roofs shortened the pronunciation of long syllables (for instance  KĪ →  KI,  MĪ →  MI,  TĀ →  TA) and small strokes reduced a syllable to a mere consonant (for instance  LI →  L,  KU →  K). The phonetic values of proto-Indian signs coincide with first syllables of Dravidian (for instance Tamil) words describing the signs. For instance :

<u>sign</u>	<u>phonetic value</u>	<u>name of the sign</u>	<u>Tamil word</u>
	MA	tree	<u>MARAM</u>
	KU	crab	<u>KURATU</u>
	WĪ	bird	<u>WĪ</u>
	WĀ	horse	<u>WĀSĪ</u>
	MĪ	fish	<u>MĪN</u>
	SE	ear	<u>SEWĪ</u>
	TĒ	scorpio	<u>TĒL</u>
	WĒ	7	<u>WĒZ</u>

This indicates that the proto-Indian script has been invented by some Dravidian-speaking people. The initial signs were being put, quite often, into “frames” (oval, rhomb). For

instance : and and . The use of “brackets” will be explained

later. The words were separated—but not always—by means of such signs as ‘, ”, . There are no signs for “pure” vowels. The “pure” vowels seem to be “replaced” by syllables beginning with “W—” and “Y—” (for instance WA; WI, WE, YA, YI, YA, etc.). I have found 10 series of signs beginning with the following consonants: W, C=TS, Y, K, L=R, M, N, P, S, T, A. Part of the syllabary is given below.

WA	YĀ	MŪ	SI
WĀ	YI	NU	SĪ
WI	YĪ	NA	SU
WĪ	YE	NĀ	SE
WU	KA	NĒ	TA
WŪ	KU	PĀ	TĀ
WŌ	LI	PI	TI
WE	MA	PŪ	TŌ
WĒ	MĀ	SA	TE
YA	MĪ	SĀ	TĒ

THE GRAMMAR OF THE INSCRIPTIONS

The proto-Indian inscriptions contain Dravidian texts. The words and the order of words in the texts are Dravidian (see my interpretation of the longest inscription). Some of the words have the present Dravidian (especially Tamil) shape. For instance: LI-PI (destiny), MĪ-LI (king), KŌ (king), MĪ (the highest, heaven), KĀ (protection), NA (splendid) and so on. Some words differ a bit—for instance: SA-KA-LI (Tamil: *sakalam*—image of god), SA-KO-YE and SA-KO-YI (Tamil: *sakāyam*—help) and so on. My inability to explain the meaning of a strange “prefix” Li and L (for instance: L’WI-LI, L’YA-SĀ, L’KA-MA and PI’LI’ WĀ-SU, PI’L’MA-LI) may be due to my poor knowledge of the Dravidian grammar. Though I must admit

that I have studied a comparative grammar of 20 contemporary Dravidian languages, there is not a trace of such a "prefix".

INTERPRETATION OF THE PROTO-INDIAN INSCRIPTIONS

The major part of the inscriptions is very short and contains names of gods, kings and short invocations. For instance :

<u>signs</u>	<u>phonetic values</u>	<u>Tamil and Hindu gods</u>
𑌛𑌛𑌛 𑌛𑌛 𑌛	WĒ-MĀ-LI	Wimalai
𑌛𑌛 𑌛	WĀ-LI	Wāla, Wēl
𑌛𑌛, 𑌛𑌛	KA-LI	Kali
𑌛𑌛 𑌛𑌛	WĀ-SU	Wasu dewa
𑌛𑌛 𑌛𑌛 𑌛𑌛 𑌛𑌛	WI-TĒ-NU-NU	Watāniyan
𑌛𑌛 𑌛	WI-LI	Willi
𑌛 𑌛	KA-MA	Kama

Example of invocations: signs and phonetic values

𑌛𑌛 𑌛 𑌛𑌛 𑌛𑌛 𑌛𑌛
PŪ-KA-L WĀ-LI

𑌛𑌛 𑌛𑌛 𑌛𑌛 𑌛𑌛
WĀ-L MĪ-KU-L

𑌛𑌛 𑌛𑌛 𑌛𑌛
MĪ-SA-YĀ-LI

𑌛𑌛 𑌛𑌛 𑌛𑌛 𑌛𑌛
MĪ-WĒ-MĀ-LI

𑌛𑌛 " || 𑌛𑌛 𑌛𑌛
YĪ-SA-KA-LI

my interpretation

pukal Wēl (=Kama)
(victorious Wēl)

Wēl, mikkuru
(Wēl's glory)

mī sāyal
(heavenly or highest beauty)


mī Wimalai
(heavenly Wimalai)

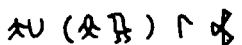
ī sakalam
(this is god's image)

It will not be out of place to demonstrate the use of the enigmatic "brackets" found in the proto-Indian inscriptions :



𑌛𑌛 ' 𑌛𑌛 𑌛𑌛 (𑌛𑌛) 𑌛𑌛
YI ' MĪ-PĀ (WĪ=bird)-LI
i mī pari
this is the highest support

I think that the bird in the brackets has to explain the preceeding sign PĀ (from pāy—a sail, the connection of a bird and a sail seems to be obvious) for it reminds slightly the

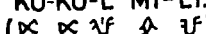
NU  sign. Another example :


 KŌ (MĪ-WĪ) WŪ-KĪ
 Kō (mīli) Wūkī
 King (king) Wūkī

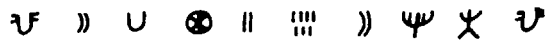

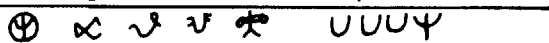
As far as I know the word KŌ means in Tamil, among others, “king, father, potter, mountain”. This may explain the use of the word in brackets. There seem to appear some other king’s names in the inscriptions.

 and 
 KŌ " MĪ-SI-PI-YĪ-LI KŌ " MI-PI-TA-LI

The well known enigmatic inscription above the horned head of a sitting god sounds

according to my decipherment **KU-KU-L MI-LI.** . This can be interpreted by


means of Dravidian languages as “The squatting king” (in Tamil KUKKU means “to squat” and MĪLI “king”). In my opinion the main proof of my decipherment of the proto-Indian script presents the longest known inscription on a prismatic amulet (number 137 in the list of proto-Indian inscriptions by B. Hrozny). Here it runs from left to right (Tamil and English basic forms):

proto-Indian	
Tamil	LI - PI WU-YI YĪ WĒ-PI MA-TA-LI
English	LIPI UY I ĒPPI- MATAR destiny to escape a foolish joy
proto-Indian	
Tamil	SĀ - YĀ-LI - SU WĪ - TI - YĪ
English	SAYAL WITI to imagine destiny
proto-Indian	
Tamil	KA - KU - WĀ-LI-SU WU-WU-WU-KA
English	KAKKAWAI (author's name?) to make pay debts

I am interpreting this inscription as “To escape the destiny is a foolish joy; the imagined destiny—is a debt to be paid”,

So according to my decipherment and interpretation the proto-Indian inscriptions have been made by some Dravidian-speaking people. There appear in these proto-Dravidian inscriptions such gods as Umai, Yali, Kama, Kali, Naga, Willi, Witu, Kesawan, Tanu—that have been adored up to our times (e.g. for about 4500 years!). I would like to stress that the language of these inscriptions is not “homogeneous”—the same word appears in the tablets written in many different ways. For instance: Tamil MĪLI king: MI-LI, MĪ-LI, MĪ-WĪ,

Tamil WĒTĀLI : WĀ-TA-LI, WĒ-TA-LI, WĪ-TA-LI, WU-TA-LI, WŪ-TA-LI.

Such rare names as **TĒ-WŪ-LI** and **TĒ-WŪ-SU** seem to be of Aryan origin
 𑀮 𑀭 𑀯 𑀭 𑀮 𑀮 𑀭 𑀮 𑀮 𑀮

(dewa plus Dravidian endings ?).

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