

In Astronomy

"Seven stars during four months" (153.2) possibly refers to the special importance of the stars of the big dipper. → *Astronomy*

"Moon again strong, Mercury left (?)" (62.3) is an astronomic observation.

Others

"Without caste: death — crocodiles (make) end, presented to the moon" (155.9), "without the cows extension — crocodiles (make) end, presented to the moon" (155.8) refer to the moon as an dishonorable world of death.

"Without food, four days at crescent" (32.4) indicate a lent.

"All seven continents (or: without seven dogs), without ocean and moon, are inhabited by men" (71.2) indicate perhaps an extended geographic knowledge.

"Night's help: the moon/Night's extension is dangerous (?)" (1.1) maybe because of the better view.

Unclear

"Bad going of the hare-star is giving also ..." (24.7), "wild, a male dog, at new moon in the desert" (28.8), "the night and the moon/disadvantage arises" (11.3 = 58.1), "go, blowing sheep (clouds?) to the moon, a discrimination" (37.1), "the moon and the (celestial) wheel (?)" (11.7), "without my great moon" (65.8), "without my great one" (82.8), "down my great one be ..." (170.12), "moonlike and two supporters" (71.7, reading direction unsure), "moon and open eyes" (166.14) are unclear.

Animals and Plants

A typical feature of the Indus inscriptions is the frequent use of animal (and very seldom of plant) names as metaphors for human and divine life. In some texts it can not be completely clarified if they contain only superficial or, what is much more probable, one or more deeper symbolic statements. The frequent use of a fable can be understood as a strong relationship between the population and nature. Although this field is not extensively investigated here, the accompanying pictures show a close relationship to the texts, especially in the animal texts, and mainly as metaphors. So they can also be considered as pictural bilinguals like the texts in Parpola's list of the 38 pictural bilinguals.

Birds

(skt. vi/vais/ves) The bird appears mainly as an eagle in connection with the god Jupiter in an unclearly explained function; these texts are assigned under → *Jupiter*. Probably there is a connection to the Vedic eagle Garuda³¹ and to the → *Vimana* subject.

Birds seem to be used as domestic animals, too. The birds have a further meaning as sacrifices given to the goddess Uma-Durga for calming down the forces of nature.

Domestication

"Cage (with) three birds: (also) a lame man (may) manage (to catch) three" (17.5) provides evidence for bird hunting.

Bird Sacrifices

"(Give) the river a bird to avert mishap and disadvantage from the strong homeland, through strong ploughing and irrigation" (171.15) shall avert the dangers coming from the Indus, which are assigned to the goddess Uma-Durga.

"(Is) Uma (on the) sea, sacrifice a bird" (9.8) shall avert the sea storms, which are assigned to Uma, too.

"(For a) not angry sea/power the captain offers a bird" (6.7), "Durga, a chicken (makes/averts)

³¹ In Hinduism, the eagle, Garuda, is Vishnu's carrier animal (Schleberger p. 284).

disadvantage (?) (27.2) were given, like all bird sacrifices, to the goddess Uma-Durga.

"Without chicken" (109.6), "... bird sacrifices speaking" (171.13), "... bird ... like a girl" (153.4) are unclear.

Songbirds

"the bird of beauty makes: alala" (104.2) maybe indicates domesticated songbirds. The *beauty* could assign the bird to the beautiful goddess Uma-Durga.

Bison

Are not mentioned in word, but there are several texts next to bison pictures. Bison are seen in these as dangerous and bringing bad luck. Maybe they were seen as a bad counterpart to the cow.

"Without the cow it carries danger, the man/priest will sacrifice" (12.6), "... producing mischief in the world ..." (175.19), "'dangerous'" (175.20), "'power' is dangerous" (176.1) show the bison as a synonym of danger.

"In dream a dangerous ... woe" (176.2) seems to refer to a bison appearing in a dream as a bad omen.

176.3 with bison picture is not deciphered.

Cattle³²

(Cow = skt. gau und bull = skt. u-ksa) The bull appears as a metaphor for the king; maybe of two kings or more because of the use of the plural in text 17.2, there are two kings or more. Possibly refers to the two tribes and/or the twin subject. The bull is shown as a metaphor for Vishnu, resp. his avatara, Rama, to whom the kingship refers. The cow is a metaphor for the nation and for their mother goddess. Some texts show that possibly the goddess Venus is meant by this. This would also be the only logical explanation because she is the valid wife of Vishnu, resp. Rama³³.

The metaphor of the bull for Vishnu is also often used in the texts about the Seven-Day Myth (→ *Vishnu* and *Uma-Durga*). For the agricultural use of cattle see → *Stockbreeding*.

As King

"Without the bull, the master" (7.4), "without the bull, the master of the world, ladies (would be) harassed in (their) homes" (17.2) here the king is the protector of the ladies and therefore of the nation. Like above, *lady* has a more extended meaning than woman, as mother of a clan, tribe or nation.

As Nation

"One is the empire's king (with) the cow's nation" (13.6, 85.5, Pictural Bilingual) show that the cow is a symbol of the nation and therefore for their mother goddess → *Venus*.

"The empire's king cow loving (?)" (11.8), "but the cow (skt. gavi?)" (21.3) are unclear statements. Text 11.8 is also about the cow and the sun, like above.

"The king (of) the cow's nation" (156.5) also shows the connection between king, cow and nation.

In Religion

"Decorated cow (skt. gavi)" (85.4), "... cow sacrifice effected dangerous/strong — crocodiles" (164.3) refers to the religious importance of the cow.

As Venus

"Through/without woman's beauty ... through/without Venus' cold ... through/without cow-protected

³² In Hinduism the holy cattle are of great importance. The cow represents, with Surabhi, the nourishing mother goddess (Schleberger p. 184), the bull, Nandi, represents the highest appearance of Shiva (Mani p. 524).

³³ In ancient Mesopotamia the cow and bull are also metaphors for the main god couple. The cow represents, at the same time, Sumer the heaven goddess, Inanna/Innin, and the bull the main god, Tammuz. Inanna/Innin is also assigned to the planet Venus and is not only, due to this, the Mesopotamian variant of the Venus goddess of the Indus Civilization. Following this, Tammuz would be the Sumerian variant of Vishnu/Jupiter (Helmut Uhlig p. 121f.).

power ..." (147.2) shows the cow as a symbol of the goddess Venus. She seems to be valued as the mother of the Archers' nation and therefore as wife of Vishnu/ Rama. → *Venus*

As Durga-Uma

"Without the woman's master" (7.5), "without the bull roaring" (9.2) the texts appearing next to cow pictures. Here the myth of Uma-Durga, who waits six days for master Vishnu, seems to be meant. → *Uma*

Others

"Rama up in the mountains a seven cow (skt. gau-śi) (?)" (4.4) maybe refers to the tribal conflict between the Rama and the Jupiter tribes, the latter bears the code number seven. → *The Symbolism of the Numbers* and → *The Two Tribes*

"Without strong cow, then death in the river" or: "no Earth (skt. gau), 100 rivers" (40.5) refers maybe to the agricultural use, and as metaphor for the importance of a wife.

"Without cow's (skt. gaus) power" (203.2) as symbol for power, possibly sexual.

Crocodiles

(skt. kumbhi-rau/kumbhi-ra-ra) Crocodiles are almost exclusively mentioned to express many kinds of curses, warnings and threats. This is written in the texts like: "... and may catch you the crocodile." These texts are collected under → *Phrases*. The background of this is the probable general use of the death penalty through feeding to crocodiles³⁴ (→ *Criminals*). In less numbers it is possible that the natural danger through crocodiles, which are extended over the entire Indus valley during the river flooding, is meant (→ *The Indus River*). Several crocodile texts appear together with crocodile pictures.

"Punishment through raging mighty Uma's crocodiles" (208.7) the crocodiles were, like their Indus River living space, assigned to the unpopular goddess Durga.

"Without women's power, is like crocodile as clan chiefs" (95.3), "three times three ways offers the world, or the crocodile (becomes to) the master" (100.1) are warnings for failures and their disastrous effects.

"The husband (victim of) crocodiles" (191.5) shows the danger of river crocodiles.

"Without the crocodile's dangerous body (?)" (177.6) is a wish and shows the fear of this animal.

"No crocodiles, time for ships" (115.4), "man without ship no master of the world" (132.2, with ship and crocodile picture), "vessel-giving fish/crocodile holding lost ship — in the night fish (?)" (132.1), "crocodiles at night acting" (192.5, 192.6) indicate crocodiles as a danger for the river boats, especially for fishing boats which were fishing, like the crocodiles, at night. Text 132.1 is a complicated word game with some similar meanings.

"Cursed crocodiles" (116.2) shows how unpopular the animals were.

"Woe/without crocodiles the river (?)" (175.3), "crocodile devouring fish (skt. śi as pictogram!)" (162.4, 212.4) these statements are ambiguous, resp. unclear.

Dogs

(skt. śun) The dog appears mainly with two different meanings. On one side it is a useful domestic animal that contains the symbolism of the protecting state. On the other side it stands for unpure criminal outsiders. Both kinds of texts campaign for the peoples remaining in the established social system.

As Fighting Dog

"The hero's dynastic power: dangerous dogs and Archer's war chariots" (100.5), "oh, dispersed (are the with dogs hunted?) manly Spearbearers" (8.5) "big dog (and) bow" (115.6) verify the use of fighting dogs among the Archers, who are here in action against the hostile Spearbearers.

³⁴ Otherwise the crocodile pictures of the past were interpreted as showing the non-carnivorous species of the gavia (e.g. Mackay 1938 p. 64). In fact some pictures show only fish-eating crocodiles. This point needs further investigation in the future.

As Shepherd's Dog

"Oh, (the shepherd's) dog (for) sheep and goats" (8.6), "rams and sheep encircled by dogs" (90.2) verify the shepherd dog. This analogy is a part of the protector subject in which the upper class protects the people against the enemies. For this look under various chapters, e. g. → *Shepherds, Dogs and Sheep*, → *The Judges*, → *The Enemies*, etc.

As Hound

"Oh dog, in rage (hunting) the hare" (69.7), "a dog not loving hares, then disadvantage arises" (90.1) verify hounds. As a metaphor the texts probably show, similar to the shepherd's dog texts, the danger for criminals, enemies, etc. through the state's power.

"Oh dog, anger of the dog (against) the hare of Uma" (8.3) show the Archer's hunter dogs as enemies of Uma's hares, resp. her nation.

As Archer

"Without lady Sita ... seven dogs hunted by the monster" (92.7, PB) contains much information. The seven dogs are understood to be Archers because the number *seven* is a feature of the Archers' group (→ *The Symbolism of the Numbers*). *Dogs* means outsiders who are not members of the caste system, see further under the next line. The *lady* seems to be Venus as mother goddess of the Archers and wife of Vishnu, resp. Rama (→ *Venus* and → *1st Part, 3rd Chapter*, etc.). The statement seems to be that the dogs as outsiders are not under protection of the goddess and therefore easy victims for the hostile *monster*, possibly a metaphor for an unknown enemy. Also the text is a typical promotional text for the social system, like many other texts. The gap makes the statement a little unsure.

As Metaphor for Outsiders³⁵

"Crippled dog like a disgrace" (78.7), "crippled dog" (84.4, 91.5, Pictural Bilingual), "the known rapid death of the dog" (88.2, picture: elephant), "woe (?) world, sons of bitches (everywhere?)" (148.8), "bad behaviour of a raging dog then disadvantage arises" (201.5), "barking stupid seven dogs, then disadvantage arises" (78.4), "no whispering of wisdom: the dog and the bad man" (111.8), "between bathing sheep in rage the dog" (208.3) show the *dog* as a metaphor for criminal outsiders. *Bad behaviour* in 201.5 is a behaviour that used to be punished by the death penalty. → *Criminals*

"The strong trembling dogs of Uma into abyss" (52.6) refers to Uma's Bearers. → *The Bearers*

"Without an elephant — without an elephant's head — without a sheep's head — dog chasing crocodiles" (60.3, Pictural Bilingual) the part about *dogs* is a statement that outsiders deserve the penalty death through their behaviour. → *The Crocodiles*

"Trembling dog" (83.2) refers to the outsider's fear of punishment.

"Without food, dog into lizard turns" (71.5), "the dog three days in the river, then bitch" (98.2) could be punishments to criminal outsiders.

As Half-Caste

"Several Spearbearers offer(ed) to the river — without mixing strong dog (?)" (92.5, PB) both texts are with the same dog picture. Here the dog is a metaphor for an ugly and stupid half-caste between the underprivileged Spearbearers and outsiders of the Archers.

"Without intelligence, (a product of a) dog (and) Uma" (8.7), "raceless dog (is) like an ignorant quadruped to be resisted" (42.5), "a dog without twelve' beauties" (80.1) the background for this subject is the relationship of the national groups to each other, see under → *Half-Castes*, → *Minority and Majority*, etc.

Others

"Cursed without my big dog" (115.7) refers to the importance of dogs for hunting, fighting and guarding.

"Wild, a male dog at new moon in desert" (28.8).

"Oh, rapidly, blowing, running around, the dogs" (32.6), "oh dog, dog — the Earth grubbing up" (60.4, Pictural Bilingual), "without/through dog" (178.10) are unclear statements.

³⁵ In Hinduism the dog is the symbol of impurity, rejected ones, beggars and outsiders of all kind (Schleberger p. 92).

"7 x 8 (days) and bitch brings puppies" (104.7) is obviously a biological statement about the dog's pregnancy.

Elephants

(skt. hastin/sindhu-ra-ra/piru) The elephant texts indicate a versatile background. But the statements of the texts are a little unclear. Text 148.4 about Jupiter/Indra is accompanied by a picture of a deified elephant³⁶, but which of the following texts refer to Jupiter is unclear, resp. was not examined.

Deification

"... and a divine elephant, without cow going to and fro (?)" (3.4), "without cow, dangerous running and hurling" (113.4), "food-caused, now roaring the elephant (seeks) cow" (24.6, 39.1), "without cow (is) the protector" (57.1) show an unclear mythological, which is not apparent from the texts, or other exemplary meaning. Compare "elephant" in 3.4 and 20.7.

Domestication

"No elephants, (there would) lie a world's disadvantage" (108.1), "'power' like a undefatigable" (31.5) refer to domesticated elephants.

"The strong ointed hero, then the elephants" (87.4), "trembled storm, two trumpet elephants (?)" (87.5) could indicate war elephants.

Dangerous

"Cruel rapid elephant ...(?)" (169.12), "woe, the elephant — threefold fenced area" (7.7), "in the garden elephants cause an abyss, then disadvantage arises" (104.5, Pictural Bilingual) indicate the dangers caused by elephants. It is unclear if they are metaphors for enemies or wild elephants.

"Without three strong elephants" (87.1) *strong* shows them as dangerous.

"The known rapid death of the dog" (88.2, picture: elephant) here is the elephant the punisher of the criminal outsider.

Others

"Durga grasping naked the cool elephant and ..." (20.7) here the Indus, the river-goddess Durga, sweeps an elephant along with it.

"Without caste, quiet — elephant" (11.1, picture: elephant) the statement is slightly unclear. The stamp is a pictural bilingual because the name of the animal is written in the texts.

"Night and river" (87.2, picture: elephant) probably refers to elephants meeting at night.

"Deposed the driven in the abyss" (20.8, picture: elephant) seems to indicate to a hunted elephant.

"Without an elephant — without an elephant's head — without a sheep's head — dog chasing crocodiles" (60.3, Pictural Bilingual) the meaning of the elephant part is unclear.

"As cow protecting and loving" (88.1), "without death, elephant (skt. *ibha*)" (124.5), "groaning and death in the river" (31.6), "without ivory" (91.8, Pictural Bilingual) are unclear.

Horses

(skt. *asva*) Horses were in fact only mentioned in seven texts, but had a very important part in the culture of the Indus Civilization. The Archers' nation was a riding nation. The recurring rapid war chariots were surely drawn by horses, too (→ *Traffic*). Also the cavalry was an important part of the repeatedly mentioned army. → *War and Peace*

Archaeological remains of horse bones in the Indus Civilization are more rare than the horse texts. The reason for this may be that horses were only kept outside of the mainly excavated narrow big settlements and/or horse corpses were completely burnt or buried outside of the cities. In fact, there were recurring reports about findings of horse skulls from the Indus Civilization countryside in the not too distant past. However this shows that a fast

³⁶ In Hinduism a white elephant is the riding animal of Jupiter/Indra, and elephants are the common suitable riding animals of kings and generals (Schleberger p. 145f.).

prejudice from few archaeological remains should not be made. Just the opposite shows, e. g. architecture, that the importance in the texts is not congruent in every case to the importance of the remains for the archaeologists.

Rama as Rider

"Rama on horse untroubled conquers the world (?)" (55.3) gives evidence for the mythological ruler and role model for the Archers as riders³⁷.

Archers as Riders

"Through Spearbearers action: on horse (riding) Archers sons" (196.8) shows the Archers' cavalry in war against the opponent Spearbearers.

"On foot is bad behaving, ... the threefold man (?)" (3.3), "a cursed on foot going Archer invokes the thirty gods" (119.3) shows that, for the Archers, walking was seen as dishonorable and bringing mishap. The horse was the honorable kind of transport with high prestige.

Horse Cult

"At a bad limbed government's end the men sacrifice a horse" (194.8) to cause better times. The relationship of the government to horses shows the great importance of the horses.

"Seven delights, the horse is off" (2.6) shows the popularity of the horses.

"Of the horse's of aurora's twins" (27.5) indicates the mythological meaning of the horses. → *Twins*

"Horses neigh" (89.4) the statement is unclear.

Double-Headed Monsters

(skt. rapa) Several texts report on double-headed monsters, which are showed on some stamps, too. It is doubtful if these creatures really looked like this, more probable is that they are a metaphor. But obviously they were real, existing, opponent creatures which were fought against.

As Enemies of the Archers

"Oh, dexterous, then the battle in the mountains (was) victorious — manly Spearbearers destroying the two(-headed) monster" (185.2) shows the monsters as really existing, dwelling in the Himalaya area, and enemies of the Spearbearers. Furthermore, the monster texts are the only ones which honour the normally unpopular Spearbearers and calls them *manly*. This indicates that the monsters were feared by the Archers, too, and probably because of this, they greeted the victory of the opponent Spearbearers.

"Several manly Spearbearers (against) the king of the (double-headed) monsters" (8.2) shows the monsters with a social hierarchy and even a king.

Their Origin

"Without intelligence (a product of?) dog and Uma" (8.7, picture: monster) compares or identifies the monsters with the outsiders and Uma. The text could be one indication to identify the monsters.

"Not (born by a) woman, dirty and unlucky limbed" (60.5, 93.2, picture: monster) is unclear.

Their Dangerousness

"Without lady Sita ... seven dogs hunted by the monster" (92.7, PB) shows the dangerousness of the monsters. For more about the complete statement of the text, see → *Dogs*.

"The known rapid death, a mishap" (60.2),, "empire of an underdog: seven seas, eight monsters (?)" (93.5) appear together with pictures of monsters. They show the danger of the monsters.

Unclear

"Two times (?), oh Archer (are you) king (for) three days" (92.6) appears with a picture of a monster.

³⁷ In Indian mythology, god Vishnu stands in close relation to horses. Vishnu appears as horse-headed Hayagriva, who kills the same-named demon to take back the Vedas (Schleberger p. 64). In the tenth and last incarnation Vishnu shall appear as the horse, Kalki (p. 58). Kalki is imagined as riding on a white horse with drawn sword and fast like a flash (p. 83).

Sheep

(skt. u-ra/avi) The sheep were domesticated and kept in fenced areas and/or guarded by watchdogs. As an analogy the texts are a variation of the protection subject which is the main idea in the Indus inscriptions and appears in almost all subject areas. The sheep are especially an analogy that refers to the importance of the guarded life of young women in private areas. → *Architecture*, → *The Private Sphere*, etc.

"Without sheeps, then disadvantage arises" (37.4), "without powerful sheep, then disadvantage arises" (57.2), "man without sheep, then death in the river" (43.3) indicate to the breeding of sheeps.

"Bucks and sheep, encircled by dogs" (90.2) shows how sheep were kept.

"Young female sheep in threefold fence" (39.5, 92.2, Pictural Bilingual), "fence destroyed, female sheep (is outside), bucks victory" (162.1), "in threefold fenced area is female sheep for male (contact) bleating" (205.6), "young female sheep in threefold fenced area" (205.7) are analogies about women who were guarded against men in private houses.

"Ewe, female, race seven, beauty (?)" (8.1) shows, if the deciphering is correct, the Archers as objects in the sheep texts. The *seven* is a feature of the Archers and their ancestor Vishnu, resp. Jupiter.

"Without an elephant — without an elephant's head — without a sheep's head — dog chasing crocodiles" (60.3, Pictural Bilingual) the meaning of the *sheep* part is unclear.

Snakes

(skt. u-ranga) The snake appears as a symbol with different meanings, as poisonous snake, as poisonous arrow of Rama, as avatar³⁸ of Vishnu, and as world-snake. All meanings are very closely connected to Vishnu, resp. Rama.

Snake's Poison

"The snakes of Rama, the poison ladies creeping at the sea and at the river" (99.1), "poison woman then disadvantage arises" (183.13), "snake, Rama's poison-woman from the sea and the river" (13.2) show that the snakes assigned to Rama and the poison of the snake have an important meaning in this relationship.

Rama's Poison Arrows

"The snake of Rama protects the world and is in agreement with eight-rayed star (?)" (50.5), "the poison-snake Rama's are sleep giving to Uma's might" (209.2), "the snake (and) the beautiful Uma" (202.4), "the snake Rama's, through good bow (skt. saranga) brings a bird" (208.10) verify Rama's weapon, Saranga, the well-known bow equipped with poison arrows from the Ramayana.

Vishnu's Monster-Fish Avatara

"Snake monster-fish (skt. timin) Vishnu, master of the beautiful Uma and the moon's children, whom he desires" (186.4), "snake monster-fish (skt. timin) Vishnu, the master of the beautiful Uma, then the tenth river, end" (60.1) verify the well-known first incarnation of Vishnu as a monster-fish from the Vedas and give further indications to mythological events, like the end of the world after the tenth avatara.

World-Snake

"The snake is the abode of Vishnu/souls" (146.7) agrees with the image of the Vedas, according to which the souls, especially the soul of Vishnu, are resting on the world-snake.

"The house of snake (is) 'dangerous', twice the storming Archer" (16.6) is probably Vishnu, whose home, according to the Vedas, is the world-snake. Maybe this feature of being doubly dangerous was transferred to the Archers as descendands of → *Vishnu*.

Unclear

"Snake sleeps" (154.10), "snake eats souls" (146.2) it is unclear if these are references to the world-snake as resting place of the souls, or the arrows of Vishnu, resp. Rama, or the Archers. A

³⁸ "Avatar/e: the coming down of a divine creature to the Earth, resp. the incarnation of a deity." (Stutley p. 180)

multilayered meaning is to be taken here.

Tigers

(skt. vi-aghara/vi-akara/sarad-ula etc.) The tiger seems to be an honourable character, but maybe a dangerous opponent. A special type is the horned tiger. Probably a myth and/or a deification is meant here. All texts are accompanied by tiger pictures.

As Opponent

"Master (?) of mischief" (21.1), "the tiger, oh, roaming ..." (58.6, picture: tiger), "ointed hero, king (seeing) tiger" (141.1, 143.5), "tiger staring at" (88.6, Pictural Bilingual, horned tiger) the dangerous tiger hunt seems to have been the business of the aristocracy, resp. of the king.

Gilgamesch Myth

"Leading be he and two tigers" (11.5), "fallen, crippled, mishap like non-existent, disappeared" (58.5) next to the texts is the picture of a man who stands between two tigers. Possibly a relation to the Gilgamesch Myth³⁹ exists and similar finds in many other ancient cultures. The statement in text 58.5 is unclear.

Horned Tiger

"Monster-tiger against/to the crocodile" (115.2, horned tiger), "change/transformation" (31.7, tiger with zebu-horns) the zebu appears in text 22.3 as an opponent of the crocodiles, too.

"Woe, elephant (skt. pirusa) — fenced area" (7.7, horned tiger) is unclear. The horned tiger is probably shown as an opponent of the elephants.

Others

"Changed behaviour — garden gives food (?)" (160.6, picture: tiger) is unclear.

Other Animals

Further animals appear very rarely or with mostly banal statements. Therefore clear statements about them can hardly be made.

Antelope

"Trembling sheep, cold, antelope-like (?)" (40.1) is probably the description of a girl or a woman. → *Sheep*

Boar⁴⁰

"The roaring husband (skt. viṛṣa)" (7.2, picture: boar) indicates the boar as an incarnation of the god Vishnu because in text 38.2 the "husband (skt. viṛṣa) of Uma" is called viṛṣa; generally only Vishnu has this function (→ *Vishnu* and *Uma*). In Hinduism skt. viṛṣa = husband is an eponymous of Vishnu⁴¹, too. The boar incarnation is therefore the basis of the important Seven-Day Myth in the Indus inscriptions. → *Vishnu* and → *Uma-Durga*

Buffalo

"The roaring (buffalo-)bull" (38.6, picture: roaring buffalo), "'beauty' of the head and buffalo/camel (?)" (88.3, picture: elephant). Could show the buffalo as metaphor for the → *Ravanas*.

³⁹ "Enkidu is also recognisable in the Indus on seals. Enkidu and Gilgamesch appear in Mesopotamia from the beginning of the 4th millenium." (Marshall, John 1938: Excavations in Mohenjo-Daro, Vol. 1. London. p. 67)

⁴⁰ In Indian mythology the boar is Vishnu's third incarnation, but also the embodiment of an Asura (Schleberger p. 102). As a boar, Vishnu lifted the earth out of the depth of the ocean after it was sunk by a demon (p. 66).

⁴¹ Macdonell p. 297-b.

Deer

"The pregnant deer, swiftly off" (32.3) could refer to the protection of a pregnant woman.

"A Vigha-deer, male roaring — Vigha" (92.3, PB) the deer seems to be a metaphor for a young, but married, woman. Accordingly in this text it would refer to the duty to protect young women.

Fish

"Fish-bearer (are the number?) six in the established order" or "resting Bearer, then change (96.10), "crocodile devouring fish" (212.4), "sacrificial vessels with fish, four" (193.2), "vessel giving fish/crocodile holding lost ship — in the night fish (?)" (132.1) indicate fishing and fish sacrifices.

Hare

Hares appear several times exclusively as prey of the dog and in the pseudonymous of the moon, hare-star. → *The Moon* and → *Dogs*

Hyena or Jackal

"Fiercely devouring starveling" (92.4, picture: horned kind of hyena), "beast may grasp the jackal" (124.7) are possibly variants of the dog subject. The *horned head* could indicate a deification.

Lizard

"Without food the dog into lizard turns" (71.5) outsiders are threatened by hunger and poorliness. → *Dogs*

Zebu

"Without soul (is the zebu through) crocodiles (?)" (22.3) here a connection to → *The Tigers* exist.

"Down the mountains throwing" (163.3, picture: zebu), "woe, down guiding (?)" (159.6, picture: zebu, text recurring in 161.11) are unclear texts.

Plants

Other than the flower as mainly a metaphor for girls, there is almost no plant mentioned. However a few pictures show plants in particular in an obviously religious context. The pipal tree appears as a picture in text 61.1 with Venus sign shaped leaves. In text 126.3 a tree appears in connection with sacrifices. Text 148.7 could mentioned the soma plant, but this is unsure. Because of the few pictures, a conclusion should not be drawn with the prejudice that plants were not important in the Indus Civilization. Plants were surely of great importance in agriculture.