

Conclusion

The System of the Stamps

It is shown that the system of the stamps was an invention of the Elite, resp. the leaders, of the Indus Civilization with the aim to support the continued existence of their nation.

The Indus Civilization shows itself in its inscriptions as a multilayered and complex society. In it different ethnic groups met with different life styles, religious beliefs, origins, and social structures. The ruling Archers, whose immigration was obviously not completely voluntary, had the more or less expected problem of preserving their own existence as a minority in their new homeland.

The increasing social problems should be managed by several helpful methods, like national education, a strong state power, and a strict social separation. One of these necessary methods was, from this predicament, to adjust their own ethnic group through an extended national education program to the new situation to support their self-confidence and everything for its survival of necessary distinctive features. So the well-organized and closed system of stamp texts was created, which very well mirrors the contemporary social situation and the world view of the Indo-European, Sanskrit-speaking Archers nation from the point of view of their state's leaders.

Their own culture and identity is shown as far superior to that of the other ethnic groups. The military and the state's organs were promoted, and the importance of family and children was emphasized. Prehistoric events became myths under recognisable political influence. The images of several hostile nations were drawn by their enemies. This huge prehistoric national education program is presented to us in the form of the Indus inscriptions. Only a few of the individual texts and texts accompanying sacrifices do not belong to this education program. How this program was carried out is still unclear. However, the strong position of the state can let us suppose that public events were organized in which the stamps were then somehow distributed.

However, the texts mirror the contemporary situation in a biased, theoretical and surely chaotic way. To understand the process it is necessary to take a neutral position.

The Historic Process

Before the immigration of the — perhaps expelled out of their old homeland — Archers, guided by Rama, the later majority of Bearers/Ananga already dwelt in the Indus Valley, maybe as armed Spearbearers. The Archers' related group, the Ravanans, apparently lived together peacefully with them quasi as vanguard and later enemies of the Archers. With time a certain degree of assimilating then occurred. The Bearers' religion was with the mother-goddess Durga-Uma, Shiva (not clearly evidenced), and the universal energy Brahma; obviously very similar to the Archers' religion. Maybe the Ravanans transferred their beliefs to the Bearers.

A lot changed with the immigration of Rama's and Jupiter's Archers tribes. The difficult political situation now forced the Archers to use all their technical possibilities. A new phase of the so-called *high culture* started. It also started a unique fusion of the myths, which probably already had a common origin with the Proto-Archers.

In the literary fusion of the religions, the previous partners in the divine couples were apparently extensively faded out, so that now their Vishnu was mainly shown as husband and master of Durga-Uma. Therewith the dominion of the Archers over the Bearers was also mythologically carried out. Probably only the common origin of the religions could have made this step plausible for the population¹⁵⁰. But how far-reaching this fusion was accepted is questionable. Through the mixing of the identities there were some logical contradictions, thus Vishnu is at the same time Uma's enemy and husband, but he correctly bears, most of the time, the title *master of Uma*. In this connection, Shiva, Uma's previously, disturbing husband, was literary extensively eliminated, but in the Bow-Breaker Myth only he can be the unmentioned loser to document the subjugation of his nation. Vishnu would hardly have broken his own bow in this myth.

Another contradiction is the *bull* as the king's symbol. No worshipped state god, neither Vishnu nor Rama, Jupiter nor Mercury is symbolised by the bull. However the bull must have been a commonly accepted symbol of another god, but this is not mentioned in any of the texts. According to conventional Indian mythology, this should here be the extensively unmentioned Shiva. But this is not verifiable from the texts. Brahma, similarly recognised by all groups, kept their importance as universal neutral energy. Only in the Jupiter tribe's religion might the sun have had a similar function, like Brahma had in the other groups.

¹⁵⁰Till today a strong monotheistic tendency exists in Shivaism and Vishnuism. Also, all goddesses are considered by many believers as manifestations of the original mother-goddess Devi (Schleberger p. 112).

State's Power in the Indus Civilization

The political situation required a certain degree of military effort from the Archers, which is mainly recognisable in the strongly pronounced hero's cult. A strong state power should protect the nation against a threatening expulsion. Criminals and deviationists were threatened with heavy punishments. But what the daily practice was, and if this was exaggerated or suitable, is hardly of value in retrospect. However, the general character of the population seems to have been not especially aggressive. This is also because there are a series of pacifistic texts, and the military texts emphasize more the hero's ethic instead of primitive, blood curdling violence. Finally the enemies are generally blamed for starting the aggressions, which shows at least the ideal of peace.

The End of the Indus Civilization

Much thought was given to the decline of the Indus Civilization in the past. On the basis of the presented inscriptions, it is necessary to rethink them. It is now clear that in almost every field there is a clear continuity to the later Indian culture. But mainly archeology also verifies some changes of cultural features by the end of the Indus Civilization, especially in town building. However, with the new knowledge presented here, those researcher are confirmed, who considered the end of the Indus Civilization as very relative and emphasized more the continuity of the culture in India. The transformation of culture in a historic process should now be spoken about.

What could have caused the changes? The texts give us an answer about this point in realistic foresight. The *majority* and *half-caste* texts report about a progressive assimilation of the Archers and thereby a threatening cultural regression. A complete expulsion, as feared in many texts, had obviously not occurred because many cultural features survived, and the excavated human remains have also shown this. It is also theoretically possible that exactly these cultural features were again reintroduced by later immigrants or were passed on by the Bearers. However, both of these are very improbable because the similarities of the Indus texts to the Vedic literature are too large, and the caste system can hardly have been passed on by the casteless. The interpretation, often made in the past, of the traces of violence in Mohenjo-Daro as indications of civil war or unrests are clearly supported by the texts. Many domestic political conflicts were mentioned between the ethnic groups, the tribes, the casteless and caste members, the half-castes and the unmixed ones, as well as between the different religious groups.

Its Place in History

In the past, the Indus Civilization was recurrently shown as a prototype of an extremely exotic, ideal society. All these theories are refuted here. The society of the Indus Civilization was no ideal prototype, but one limb in the long history of mankind which had to manage the multilayered challenges of its time, and did this more or less successfully.

The Indus Civilization had a long line of ancestors and it has followers even today. Its language and culture had, and have, wide-spread relatives in the whole world. It was part of the global culture of mankind and mastered its own regional challenges. The Indus Civilization was, like other high cultures, also a patriarchic society in which the position of the average woman was limited to the private sphere. It had a feudal state system that was led by kings and princes. Private property, trade, capital, private employment, and division of labour were even known, as in later times. Finally, the society was neither more blood curdling nor without violence than the societies of modern times.

One of the most important results of the deciphering of the inscriptions of the Indus Civilization is surely that the *normality* of mankind's civilization had already started far in the past.

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