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ON THE DRAVIDIAN AXIS 27N - 27S (MOHENJO DARO - EASTER ISLAND)

by

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This paper summarizes the last 15 years of my research in the field of the Indus Valley and Easter Island inscriptions. [10-19].

It is a matter of fact that Mohenjo Daro (the ancient metropolis of the Indus Valley civilization, ab. 4000/3000 - 1500 B.C.) and Easter Island (South Pacific) are connected by a peculiar geographic axis. Namely - the latitude of Mohenjo Daro (27.17N) is somehow symmetrical (ill. 1.) to the latitude of Easter Island (27.11N ; south promontory). The difference (or mistake?) amounts to about 0.02% (about 11 km - against about 40 000 km of the circumference of the Earth). This axis runs almost exactly through the middle of our globe - for the angular distance between Mohenjo Daro and Easter Island (as measured along the equator) equals almost one half of 360 degrees (exactly 182 degrees 33 minutes; Mohenjo Daro 68.05E, Easter Island 109.22W).

The fact of this geographic correlation could be regarded as pure coincidence or a matter deprived of any scientific importance - if there were not many similarities regarding the writing systems used by the population both of Mohenjo Daro and Easter Island.

The similarity (no matter how striking) of single signs [6] may be illusory - for such

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simple signs as MAN, ARROW, FISH, MOON or STAR may be employed independently by any nation throughout the world (ill.2.).

In the case of the Mohenjo Daro and Easter Island writing systems some analogies may be stated in regard to the direction of writing. Both these writing systems allowed differentiated directions of writing - for instance:

- 1) the direction called 'boustrophedon' (like an ox moving in a field). This direction of writing - so prevailing in the Easter Island inscriptions - appears in the Mohenjo Daro texts quite rarely [13, 14],
- 2) the 'axial' writing appears in both scripts (ill.3.),
- 3) the fact of 'mirror-like sign - analogies' indicates that in certain cases the sign-groups of Easter Island seem to be written, in comparison with the Mohenjo Daro sign-groups, as if seen in a mirror (i.e. not from right to left but from left to right - ill.4).

With the knowledge of the above facts we can proceed with the analysis of sign-groups. The most interesting-from the viewpoint of science - is the fact that there are numerous analogies of sign-groups in the Mohenjo Daro and Easter Island inscriptions (ill.5.).

The sign-groups from Mohenjo Daro enable us to 'forecast' the appearance of 'resulting' sign-groups in the Easter Island inscriptions (ill.6.).

The construction of certain ligatures is very much the same in the Mohenjo Daro and Easter Island inscriptions. A striking example is shown in ill.7., where a Mohenjo Daro and Easter Island ligature is being borne by the central sign of FISH.

Some analogies of groups of symbols belonging to the Mohenjo Daro and Easter Island cultures are shown in ill.8.

Is it possible to find in the Easter Island inscriptions (ill.9.) any graphic/linguistic facts indicating a connection with India and Indian languages ? Yes - it's possible thanks to the ancient copies of whole inscriptions and their fragments. A scheme of links between various Easter Island inscriptions is shown in ill.10. The copies allow us not only to determine the possible variants of signs - but also to state the intriguing phenomenon of replacement of certain signs by other - graphically totally different signs. These 'replacement' may indicate the existence of specific homonyms (homonym = a word with at least 2 different meanings; for example the English word SEAL meaning A SEA ANIMAL and A STAMP) in the language of the Easter Island inscriptions. The existence of specific homonyms may enable us to determine the language of the investigated inscriptions. The signs in the copied or parallel inscriptions, replaced on the base of homonymy may be understood as gates leading to the

high walled stronghold of the Easter Island writing system. These - and others - graphic / linguistic gates may be passed only after giving the right password in the right language (ill.11.). In this article I will discuss the examples of only 4 (more is to be found in my earlier publications) of such gates and passwords.

The first gate appears when we compare the inscriptions on the tablets : Big of Santiago (S1) and Big of St. Petersburg (P1 - ill.12.). The sign BIRD in one text is replaced by the sign representing DEATH (a beheaded man keeping his head) in the other text. This may point at a specific homonym in the language of the Easter Island inscriptions. The association of the signs BIRD and DEATH is somehow stressed by the group of signs (in a frame !) on the sculpture of Tangata Manu (Bird-Man) kept at the American Museum of Natural History in New York (ill.17.).

Another gate becomes visible when we compare the inscriptions of 3 Easter Island tablets: Big of Santiago, Big of St. Petersburg and Small of St. Petersburg. The sign STAR in one text is replaced by the sign FISH WITH A STARLIKE HEAD (ill.13). This association is very frequent in the inscriptions of Easter Island.

The third gate appears in the shape of a peculiar sign-group representing 2 sitting human figures facing each other (ill.14.). This group has many variants - always pointing at an association of SITTING and 2.

The fourth gate does not require from us to compare and scrutinize the thousands of the Easter Island signs - for it has been drawn, hundreds of years ago, on the breast of a gigantic (11.4 m of height) stone statue called Piropiro (ill.15.). It looks like a graphic composition consisting of a ship, connected by means of a rope with a turtle [5].

The above mentioned gates leading to the stronghold of the Easter Island inscriptions may be passed only if one gives the relevant passwords in the right language - and the only right language turns out to be Tamil (for only this language, belonging to the Dravidian family of languages, explains the above mentioned rebuses based on homonymy):

- 1) the Tamil password for the gate of BIRD - DEATH sounds WII (=BIRD=DEATH),
- 2) the Tamil password for the gate of STAR-FISH sounds MIIN (=STAR=FISH),
- 3) the Tamil password for the gate of TWO SITTING MEN sounds IRU (=SIT=2=GREAT),
- 4) the Tamil password (being at the same time a Tamil quibble) for the fourth gate sounds KALLIPPOOTU = CAST THE TURTLE, reminding us of KALLUPPOOTU=CAST THE STONE/ANCHOR.

The Tamil language allows to explain other peculiar Easter Island rebuses - like the one shown in ill.16 (NAANMIIN = ROPE + FISH = STAR). It is worth to be stressed that the sculpture of Tangata Manu bears two of such quibbles or rebuses on its surface (ill.17.).

The Easter Island inscriptions show, when appropriately compared, not only the gates to the writing system - they also teach the researcher how to read the ligatures or cluster of signs (ill. 18; for other examples see [12]). The idea of ligatures or clusters consisting of whole signs and their characteristic elements - allowed to note the word or expression in many different ways (ill.19.). Some examples of Tamil translation of the Easter Island sign-groups are given in ill.20.

The Easter Island inscriptions contain exclusively short, monotonous invocations directed to the avatar understood as : FIERY BIRD (TII-WII), BIRD-MAN, BELLIGERENT GREAT SON (MUYAL MAKAKAN), CONNECTION. This avatar may remind one of Garuda [14].

The above analysis of the Easter Island writing system supports, from the viewpoint of linguistics, the reality of the geographic axis 27N-S, connecting Mohenjo Daro, the metropolis of the Indus Valley civilization - with Easter Island.

So - let's move from Easter Island to Mohenjo Daro (Indus Valley).

The number of inscriptions ascribed to the Indus Valley civilization exceeds 3500 [7,8]. Are they Dravidian like the Easter Island inscriptions ? Let's investigate the inscribed objects, found in the Valley of Indus; in order to determine the writing system, language and contents of these inscriptions.

The most part of the Mohenjo Daro inscriptions run from right to left, although also other types of notation were employed (from left to right, circular, boustrophedon, axial) [14]. However, in this article - the inscriptions will be presented, for the comfort of the Reader, as running in one direction - from left to right. The initial signs were sometimes put into brackets or frames of circular, square, rhomboidal or oval shape.

The fact that whole texts or fragments of texts were being copied or repeated (ill.21.) allows to determine not only the variants of signs (ill.22.), the set of basic signs and the type of the system of writing - but also the gates and passwords opening the gates leading to the highwalled stronghold of the Indus Valley inscriptions. There are many gates - but in this article I will restrict myself, for the simplicity reasons, to three of them (ill.23.). The gates become visible only if the researcher compares the parallel inscriptions or sign-groups.

The first gate discussed here is connected with the sign of FISH becoming in certain analogic sign-groups something like a STAR or a FISH WITH A STARLIKE HEAD (ill.24.). Sometimes the head of the FISH emits star-like rays. In some cases there is a dot in the

middle of the head of the FISH - obviously referring to the image of a STAR. These facts seem to indicate that in the language of the Indus Valley inscriptions the word FISH was somehow associated with STAR. It is possible that this language contained a homonym (i.e. a word with two meanings) FISH = STAR.

The second gate is connected with the sign of the BOWMAN WITH ONE BOW becoming sometimes the BOWMAN WITH TWO BOWS (ill.25.). Also this symmetrical sign may indicate that the word BOWMAN has two meanings in the language of the Indus Valley inscriptions - this 'symmetry' expressed probably some idea describable by a word with two meanings - one of them was the BOWMAN (or BOW).

The third gate is connected with the relatively frequent duplication of signs and even of whole texts (ill.26-27). The strange inscription of Kalibangan, (as well as other doubled inscriptions) existing in 7 ancient copies (K-in ill.27), indicates that the word expressing the number of '2' must have had still another specific meaning in the language of the Indus Valley civilization. The ill.27. suggests that the word expressing the number of '2' could be some epithet of a god represented as yogi.

The authors of the Indus Valley inscriptions seem to have used to put into their texts some kind of rebuses based on the multiple meaning of words in their language. Their language should contain the following homonyms:

- 1) FISH = STAR,
- 2) BOW/BOWMAN = A PHENOMENON CONNECTED WITH SYMMETRY,
- 3) the number 2 = GOD'S EPITHET.

The only linguistic group fulfilling these (and other, not mentioned here) conditions is the group of Dravidian languages. It is necessary to stress here that the Indus Valley inscriptions are more than 3500 years old and their contemporary interpretation requires to use only authentic old Dravidian words. For simplicity reasons I will use the vocabulary of one of the oldest Dravidian languages - Tamil. This language is treated, in the Dravidian etymological dictionary of Burrow and Emeneau - as basic [2]. The Tamil language contains old homonyms which solve the 'rebuses' found in the Indus Valley inscriptions:

- 1) MIIN = FISH = STAR (from MIN = TO GLITTER, SPARKLE[3]),
- 2) IRU = 2 = GREAT (as an epithet for a god),
- 3) WIL = BOW = SHINE = TO EXPAND (WILLI = BOWMAN; in the Dravidian language of Malayalam : BOW = WILLU and BOWMAN = WILLI; in Telugu : BOW = WILLU [2].

So - the passwords allowing to enter the stronghold of the Indus Valley inscriptions are

Dravidian. The whole process of decipherment is described in [14, 17].

The signs have (at least in the ritual texts) 2 phonetic values:

- 1) the sign-name describing the sign (for instance: MIIN = FISH, STAR),
- 2) the syllabic value = the first open syllable of the sign-name (in our case: MII).

The writing system may be understood as syllabic and rebuslike (at least in the case of the ritual texts) - for the homonymic sign-names were used for a rebus-like notation. Some examples of translation of the Indus Valley inscriptions are given in ill.28.

The 'crosswords' resulting from the Mohenjo Daro and Harappan inscriptions may be solved by means of Dravidian languages (ill.28.).

I invite any opponent to present another language suitable to solve these 'crosswords'.

The known Indus Valley inscriptions are mostly ritual, connected with the cult of an avatar. The avatar is called KING (MIILI, KOO) - especially FIRE-KING (TII-KOO). His other epithets are as follows: MAA-KA (Tamil/Dravidian MAKA, MAKAN=SON), IRU (T/D: IRU=GREAT), AARULI (T/D: ARULON = GRACIOUS or CLEMENT PERSON), WILLON (T/D: BOWMAN), TEELIYAA (T/D: TELLIYAN = SAGE). The avatar is described as BIRD, BRIGHTNESS, STAR. One of his names (NAALU-MIIN or NAAL - MIIN could be interpreted as GOOD STAR, FOUR STARS, GOOD LIGHTNING or FOUR LIGHTNINGS - compare ill.29.) reminds me of NARMINI appearing in Rigveda (I.149).

This avatar is said to be the king before the end of the world - he is defined as the SIGN (KURI) or OMEN BEFORE THE END OF THE WORLD. Some consolation results from the fact that this avatar is also called KAA = PROTECTION.

His epithets appearing in the texts describe nowadays different gods in India: MAAYOON, MARAIYOON, SEYOON or SEYYOON. He is understood as HIDDEN PERSON and GENEROUS PERSON.

A fragment of the comparative syllabary of the Mohenjo Daro and Easter Island scripts - as corrected after 15 years of my research - is given in ill.30. An example of connections between both scripts and inscriptions is shown in ill.31. (it is possible to translate certain Easter Island sign-groups by means of the Mohenjo Daro syllabary).

In short - the above analysis of graphic and linguistic facts supports the reality of existence of the geographic axis 27N - 27S, connecting Mohenjo Daro, the ancient metropolis of the Indus Valley civilization, with Easter Island (South Pacific).

But - a question appears. What was and is the meaning of this axis ? The general idea seems pretty clear - somebody has decided, many hundreds of years ago, to pierce the

whole globe (right through its center) with a specific axis. Where was the point of departure ? Was it Mohenjo Daro or Easter Island ? The axis Mohenjo Daro - Easter Island pierces the globe almost through its center. Almost - for there is a symptomatic difference. The angular distance between the longitudes of Mohenjo Daro and Easter Island does not equal 180 degrees (a half of 360 degrees) as one would expect, but 182 degrees and 33 minutes (Mohenjo Daro 68.05 E; Easter Island 109.22W). Have we here to do with an error or mistake of the ancient sages ?

When we consider the fact that the latitudes of both places were correlated with extreme precision (0.02% : see above) - then it becomes obvious that the longitudinal difference cannot be an error. It may result from some 'natural' obstacle. Namely - there is no land 2 degrees 33 minutes to the west of Easter Island. There is just ocean and nothing else. So it becomes understandable that the ancient Dravidians chose the island (Easter Island) being the nearest to the meridian 111.55W ($111.55W + 68.05E = 180 \text{ degrees} = 0.5 \times 360 \text{ degrees}$). They didn't choose the more distant island called Rapa (144.20W) - although its latitude (27.35S) could be acceptable from the viewpoint of the axis 27N - 27S.

If the point of departure of the axis 27N - 27S would be Easter Island - then there would be no problem to build the metropolis of Mohenjo Daro (being the other end of the axis) a bit more to the east (2 degrees 33 minutes) - so as to complete the half of 360 degrees (Easter Island 109.22W + 70.38E) and pierce the globe exactly through its center. There would be no error of 2 degrees 33 minutes !

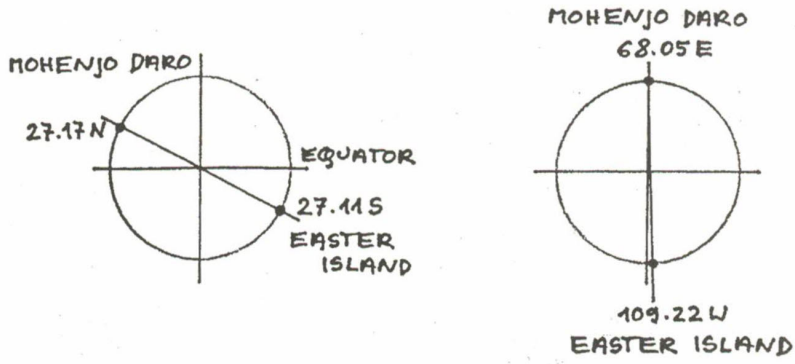
However, there is no information about ruins of a metropolis belonging to the Indus Valley civilization at a place described by the following co-ordinates : 70.38 E and 27.17N (in the vicinity of Ramgarh / the Thar desert).

So I see the situation in the following way : the ancient Dravidian sages decided and ordered to pierce the globe with an axis through its center. The point of departure for this axis was the latitude and longitude of Mohenjo Daro - the metropolis of the Dravidian Indus Valley civilization (27.17N, 68.05E). The axis was to go through the center of the globe and end on its other side (at a place described by the following co-ordinates: 27.17S, 111.55W). The Dravidian sailors - executors of this operation found the only suitable piece of land in the Pacific - Easter Island - fulfilling the above conditions as closely as possible. The latitudinal error did not exceed 0.02%, whereas the longitudinal error amounted to 1.41%. The Dravidians erected there hundreds of gigantic (up to 21 m of height) stone statues - may be in order to leave a mark, to stress the importance of the place called later 'the Navel of the Earth' [4].

But - what was the meaning of the Mohenjo Daro - Easter Island axis ? This question must remain - for the time being - unanswered.

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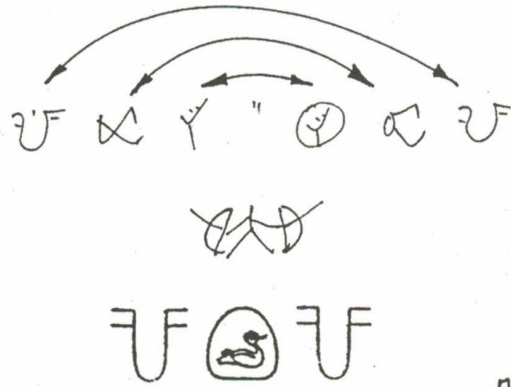
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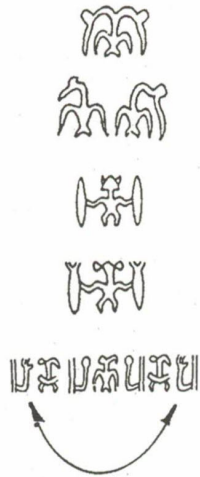
ILL.1.

EASTER ISLAND	MOHENJO DARO	MOHENJO DARO	OLD EGYPT

ILL.2.



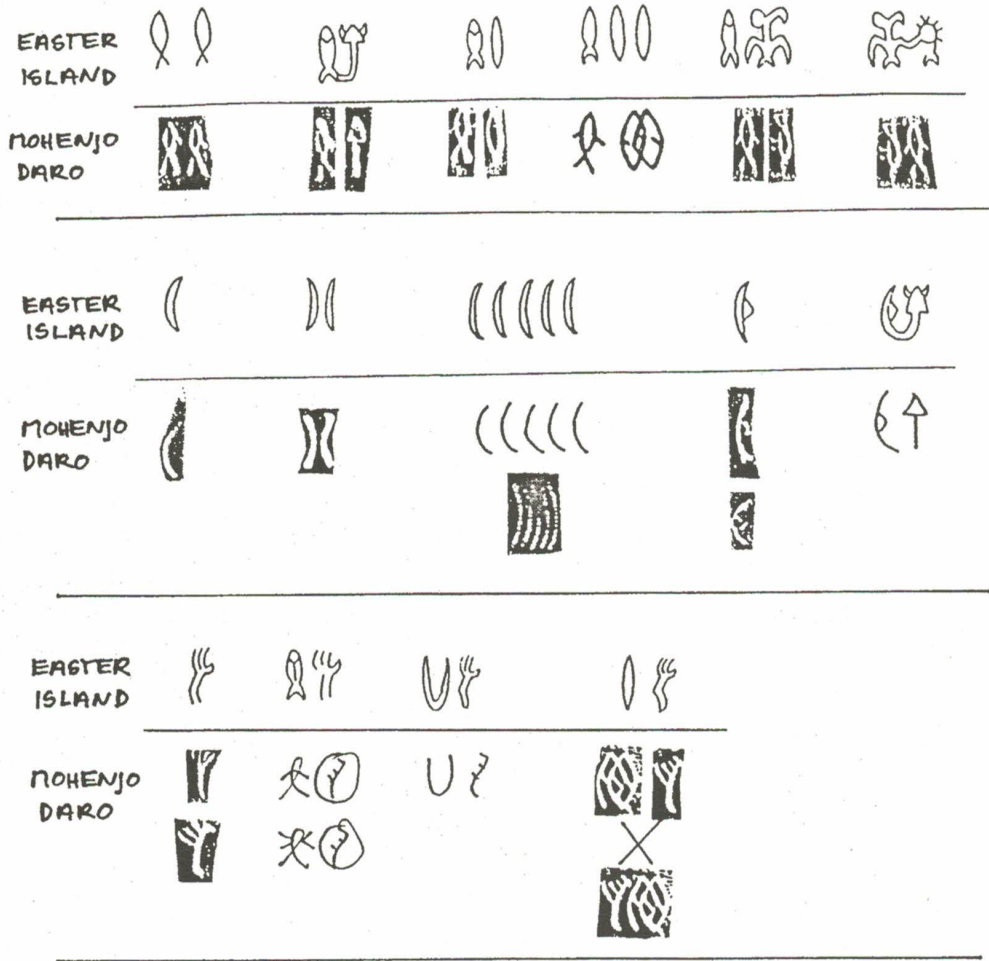
MOHENJO
DARO
EASTER
ISLAND



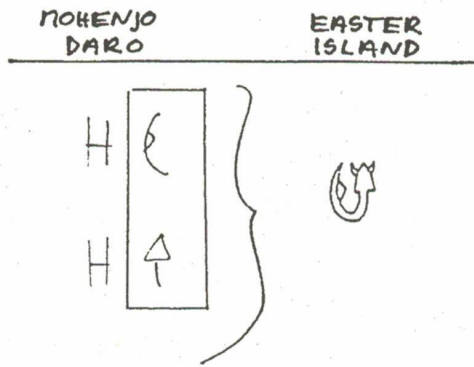
ILL. 3.

EASTER ISLAND	MOHENJO DARO

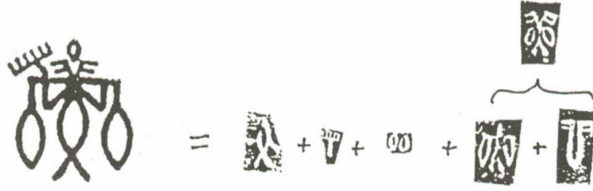
ILL. 4.



ILL.5.

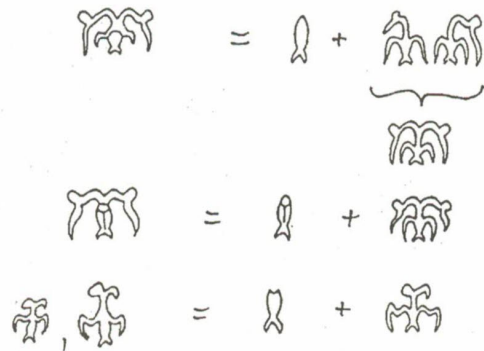


ILL.6.



MOHENJO DARO

EASTER ISLAND



ILL. 7.



MOHENJO DARO

EASTER ISLAND

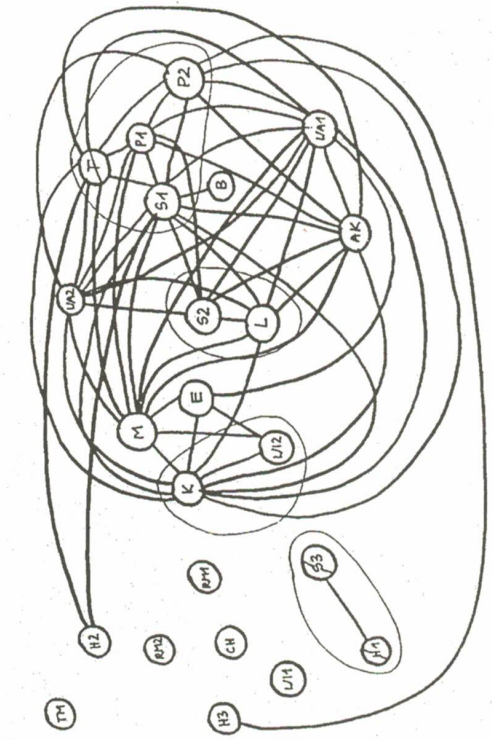


MOHENJO DARO



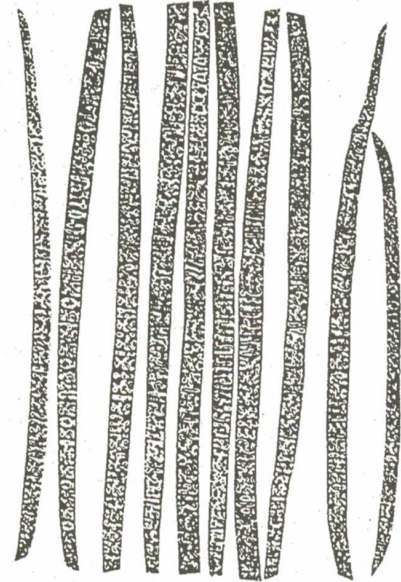
EASTER ISLAND

ILL. 8.



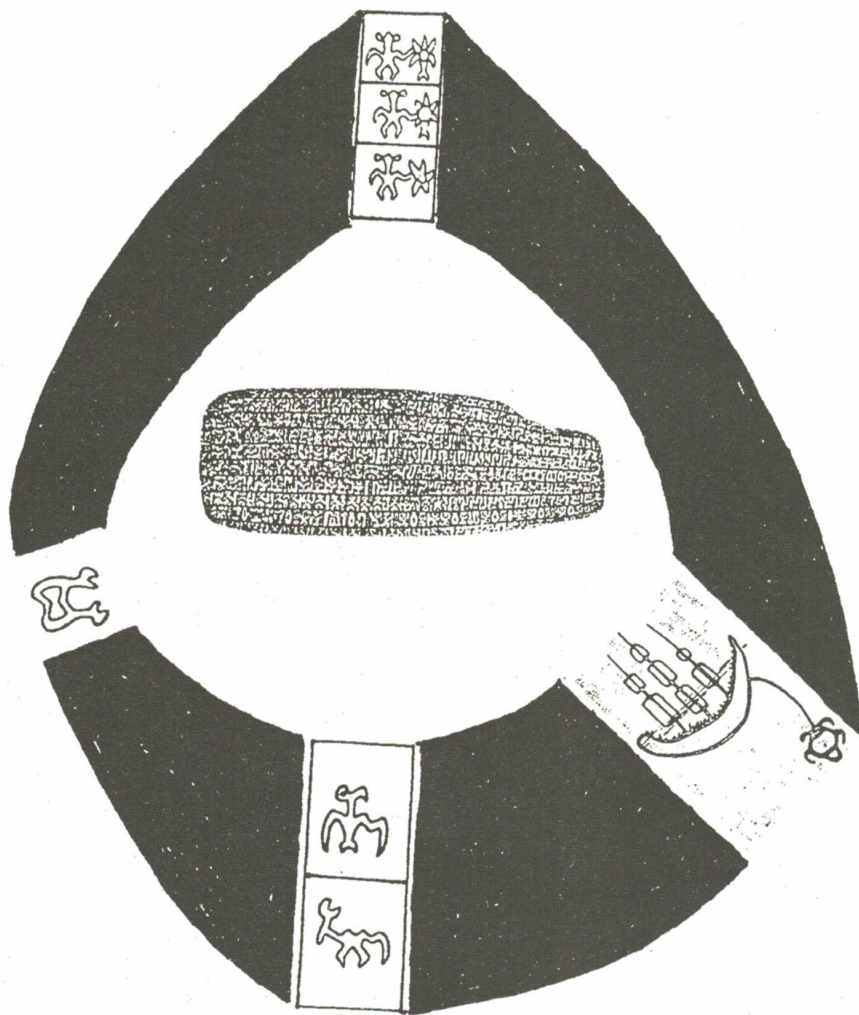
S1: *[Dravidian script]*
 P1: *[Dravidian script]*

ILL. 10.

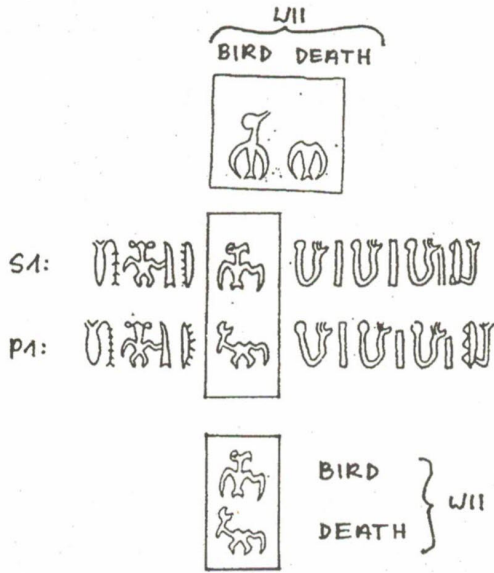


[Dravidian script]

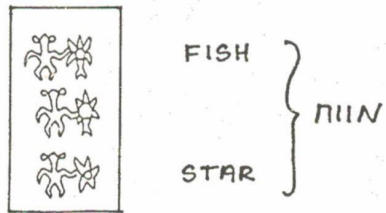
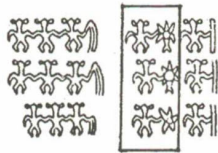
ILL. 9.



ILL. 11.



ILL. 12.



ILL. 13.



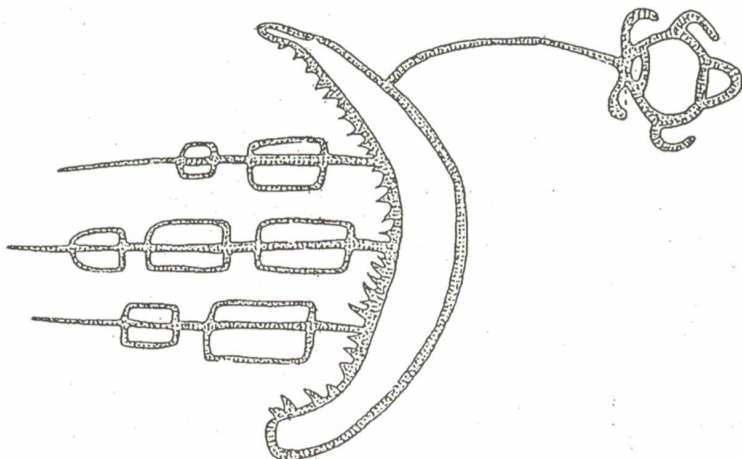
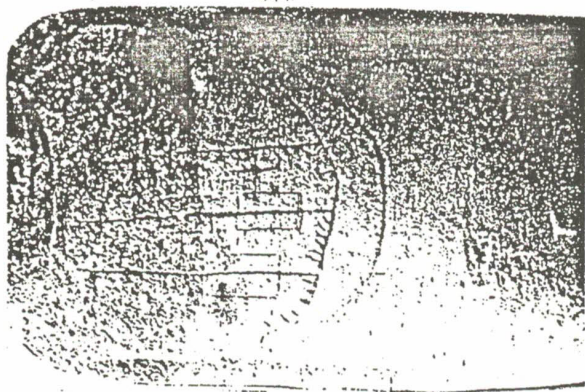
SIT 2



IRU



GREAT



NAANMIIN =
ROPE + FISH =
STAR

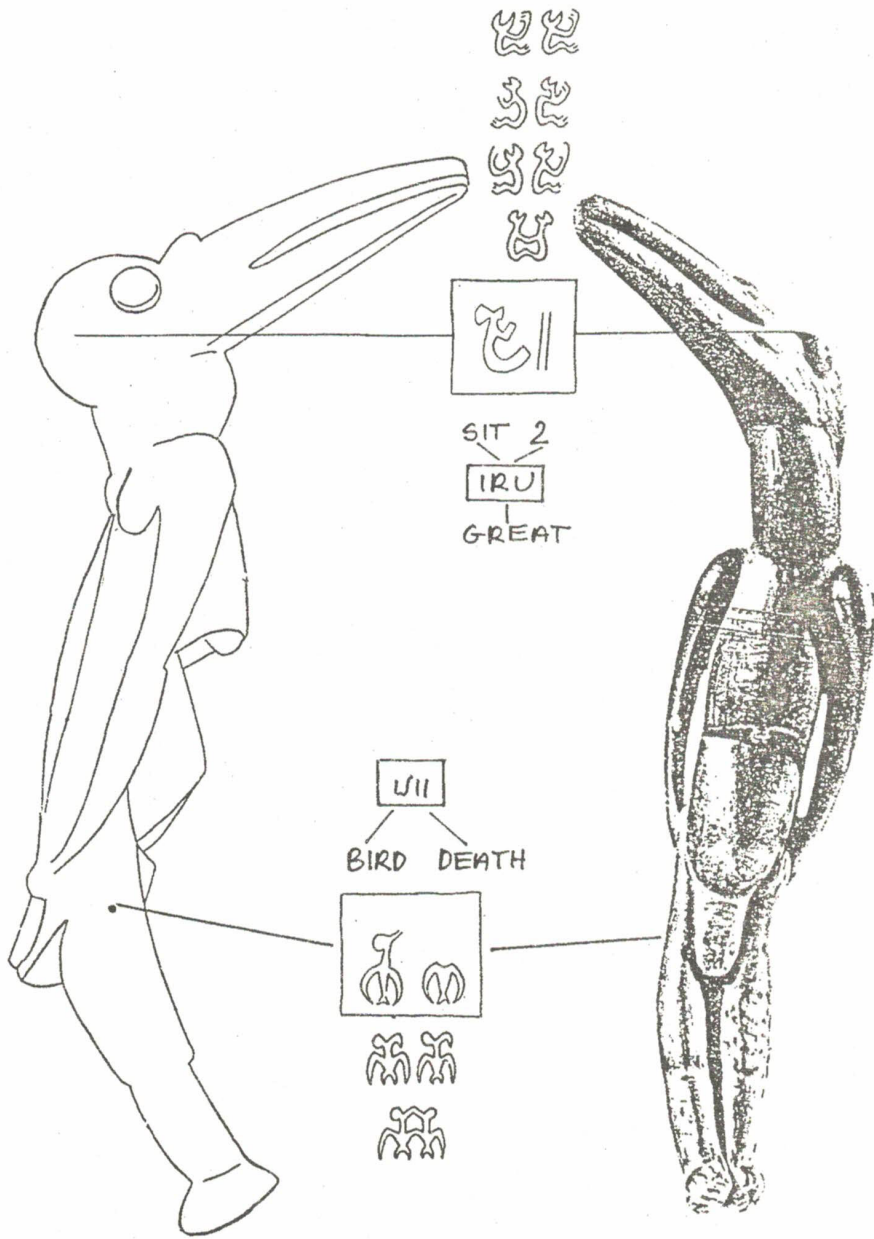


KALLIPPOOTU = CAST THE TURTLE
KALLUPPOOTU = CAST THE STONE / ANCHOR

ILL. 14.

ILL. 15.

ILL. 16.



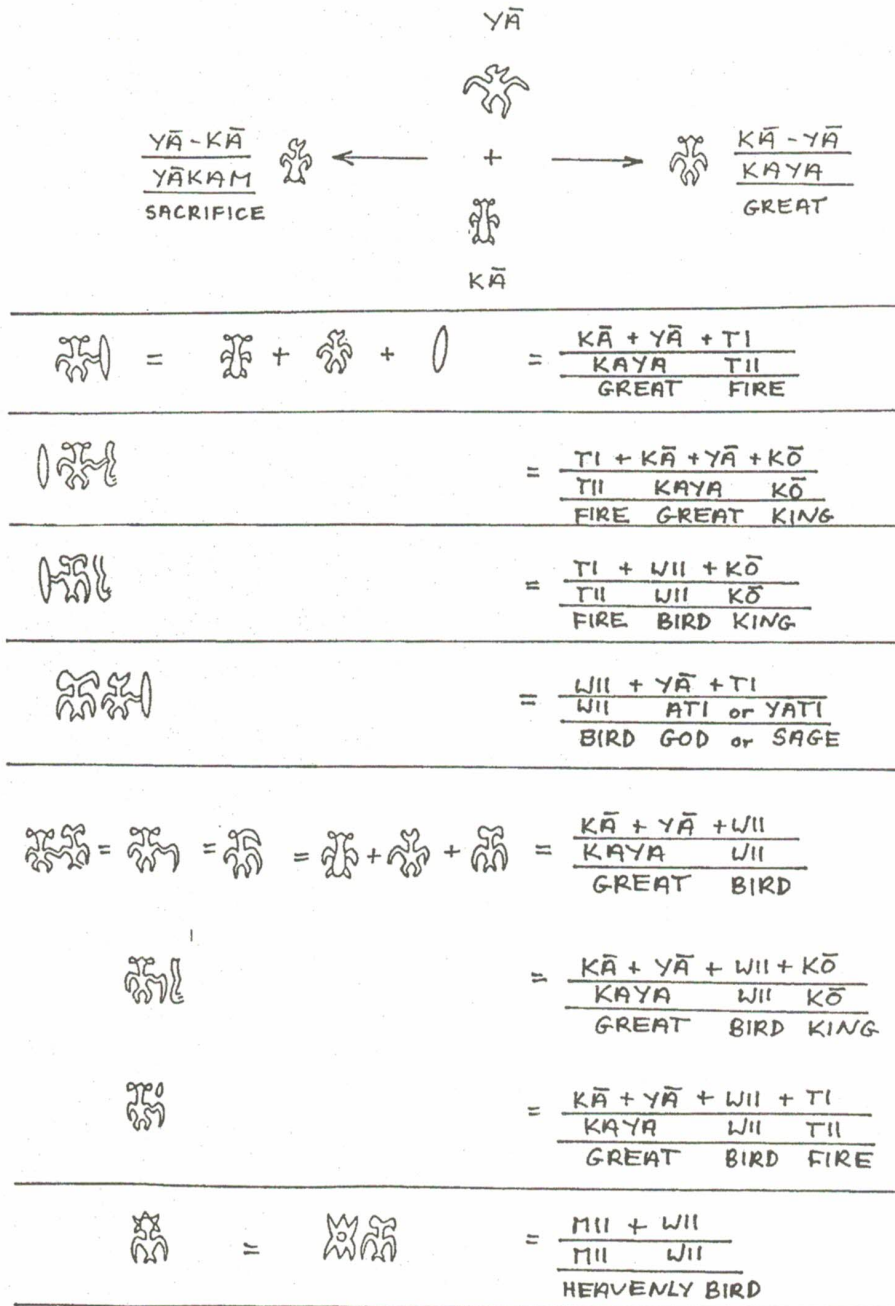
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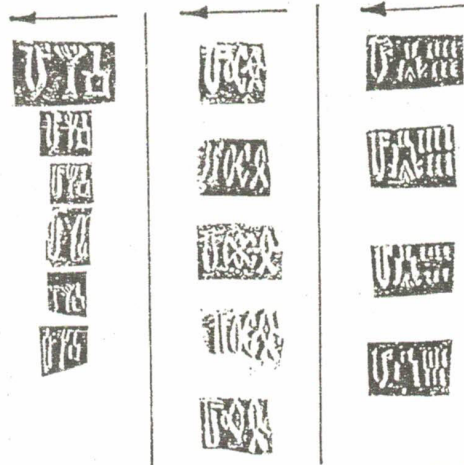
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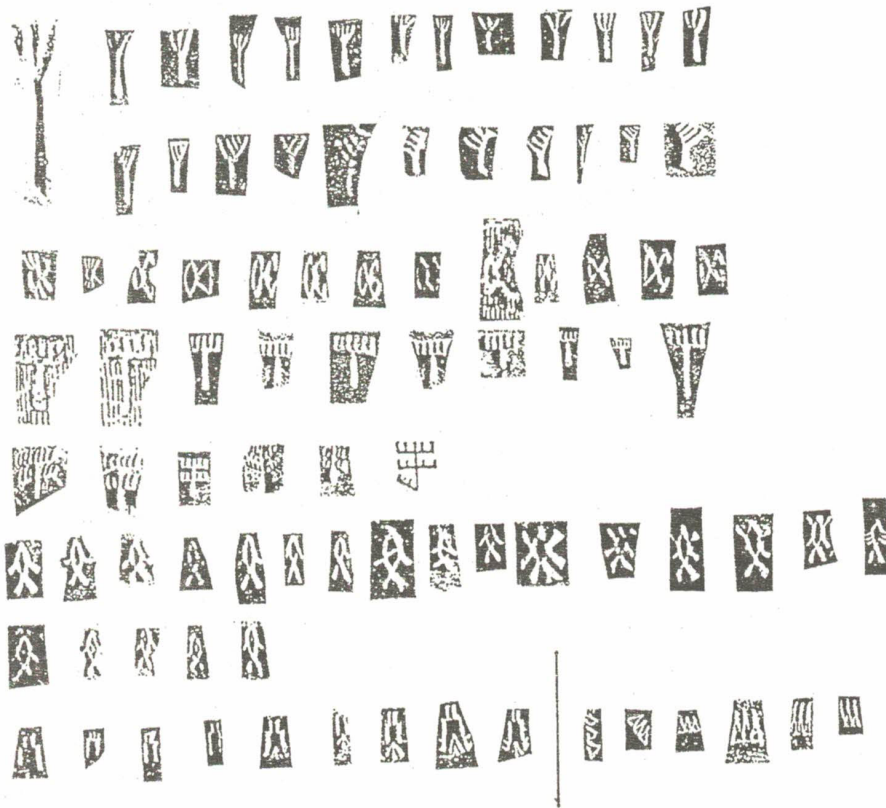
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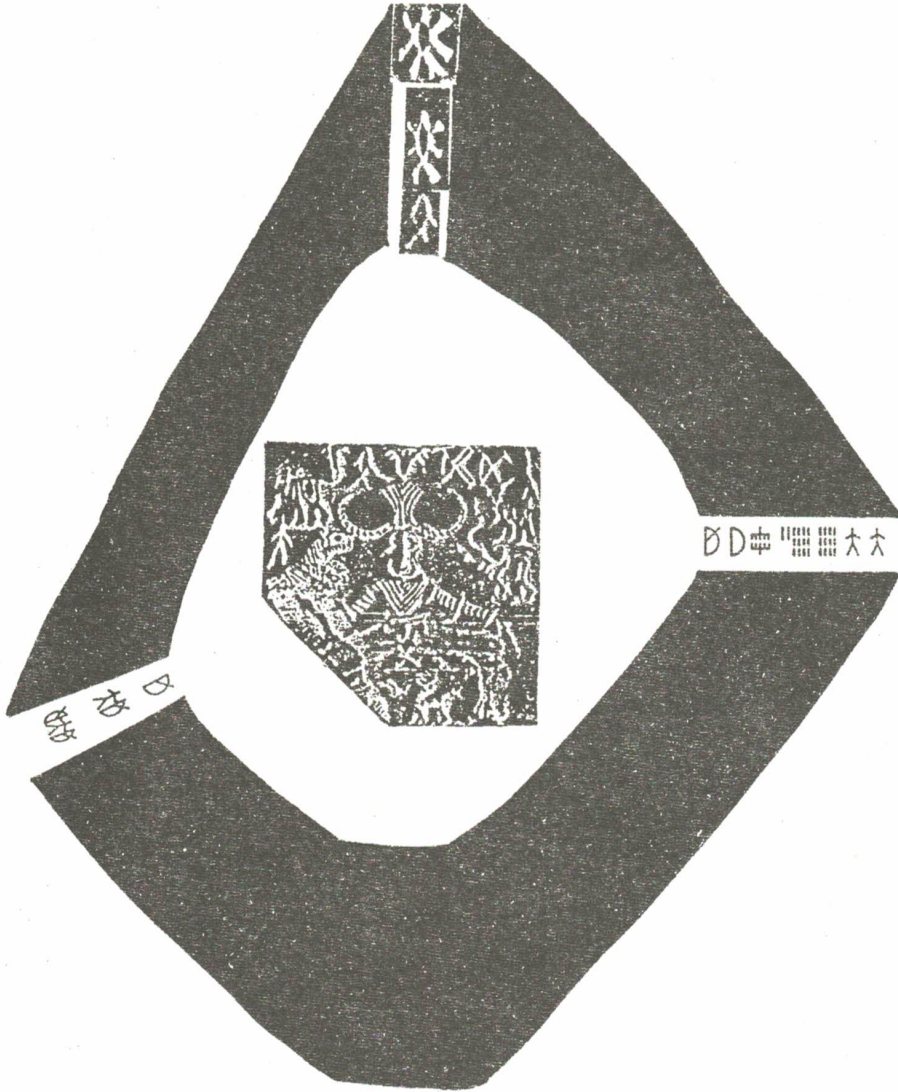
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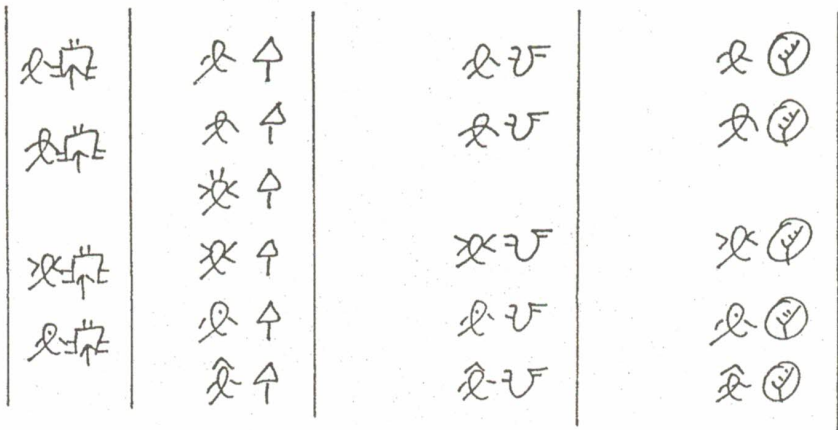
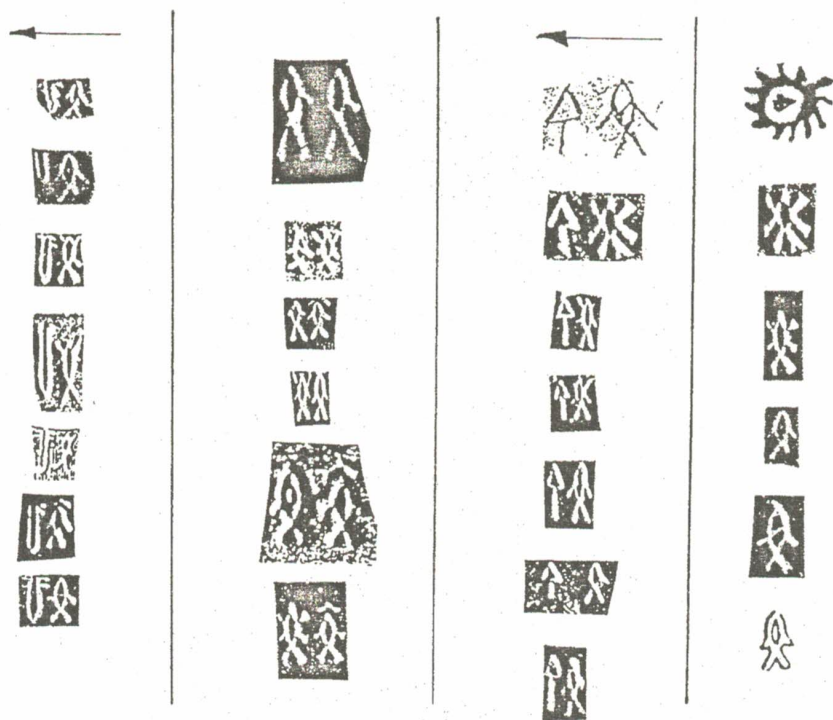
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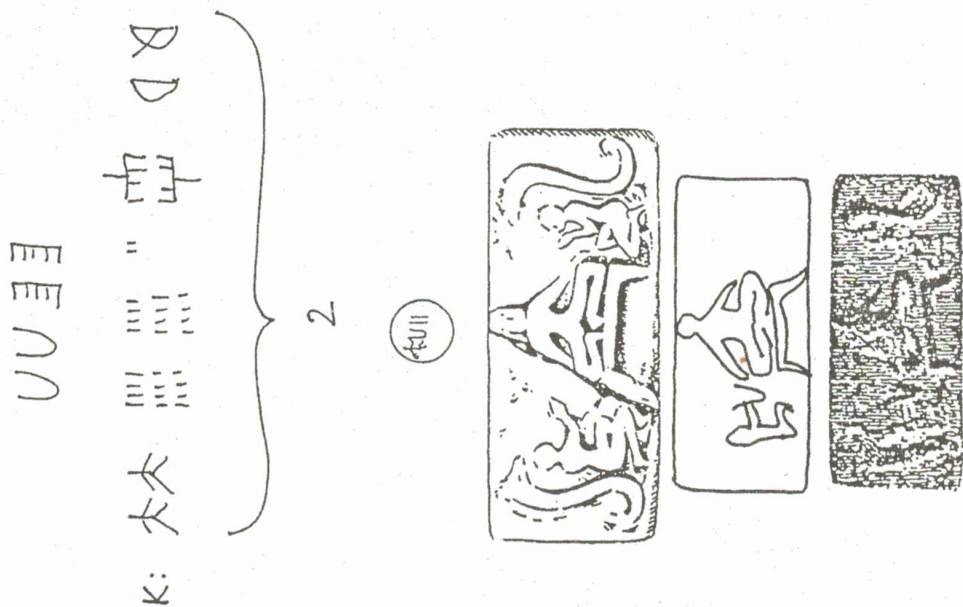
ILL. 22.



ILL. 23.



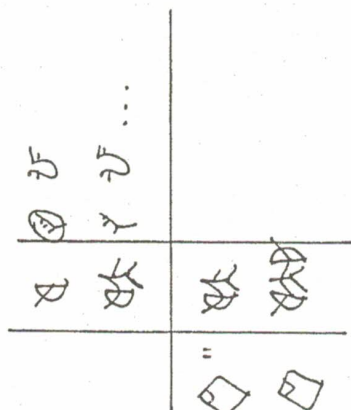
ILL. 24.



ILL. 27.



ILL. 26.



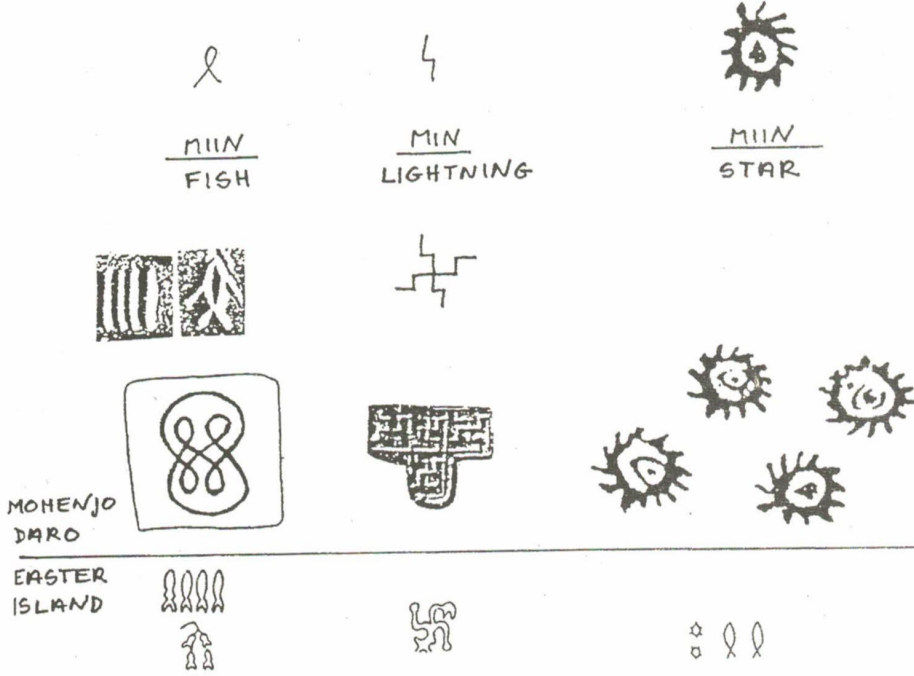
ILL. 25.

SIGNS	TRANSCRIPTION	DRAVIDIAN (TAMIL)	ENGLISH
𑌕𑌃	YAA-LI	AALI	RULER
𑌕𑌃𑌕	WI-LI	WILLI	BOWMAN
𑌕𑌃	TEE-LI	TEEL	SCORPION
𑌕𑌃𑌕	TEE-LI-YAA	TELLIYAR	SAGE/SAGES
𑌕𑌃𑌕	WA-LI-YAA	WAALIYAN	HOLY PERSON
𑌕𑌃	MII-LI	MILLI	KING



𑌕	KA	KAA	PROTECTION
𑌕𑌕	TI-KA	TII-KAA	FIERY PROTECTION
𑌕𑌕𑌕	MAA-KA	MAKAN	SON
𑌕𑌃	KA-LI	KALI	KALI (?)
𑌕𑌕𑌃	SA-KA-LI	SAKALAM	GOD'S IMAGE
𑌕	KOO	KOO	KING
𑌕𑌕	TI-KOO	TII-KOO	FIERY KING
𑌕𑌕	TI-KA	TII-KAA	FIERY PROTECTION

ILL. 28.



652

ऋग्वेद १.११०

स यो वृषां नरां न रोदस्योः श्रवोभिरस्ति जीवपीतसर्गः ।
 प्र यः संस्त्राणः दिश्रीत योनौ ॥२॥
 आ यः पुरं नार्मिणिमदीदित्यः कविर्नभन्योर्नु नारवा ।
 सूरो न रुक्काञ्छतात्मा ॥३॥
 अभि द्विजन्मा श्री रोचनानि विश्वा रजांसि शुशुचानो अस्थात् ।
 होता यजिष्ठो अपां सधस्ये ॥४॥
 अयं स होता यो द्विजन्मा विश्वा दधे वार्याणि श्रवस्या ।
 मर्तो यो अस्मै सुतुको ददाश ॥५॥

sá yó vṛi-
 shā narāṃ ná ródasyoh śravobhir āsti jīvāpītasargah | prá
 yāḥ sasrānāḥ śiśritā yónau || 2 || á yāḥ púram nármiṇīm
 ādīded átyaḥ kavír nabhanyó nárva | sūro ná rurukvāñ cha-
 tātmā || 3 || abhi dvijánma trī rocanāni víšva rájānsi šušu-
 canó asthāt | hótā yājishṭho apāṃ sadhásthe || 4 || ayāṃ sá
 hótā yó dvijánmā víšvā dadhé vāryāṇi śravasyā | márto yó
 asmai sutúko dadāṣa || 5 ||

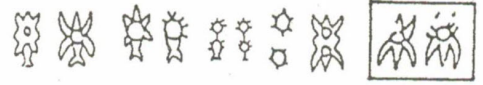
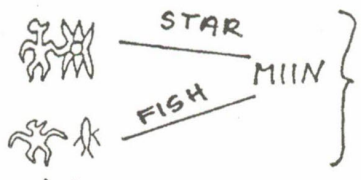
ILL. 29.

MOHENJO DARO	EASTER ISLAND	SYL-LABELE	MOHENJO DARO	EASTER ISLAND	SYL-LABELE	MOHENJO DARO	SYL-LABELE
		KA			MU		KUU
		KOO			MUU		KI
		KU			YA		TUU
		SA			YAA		TAA
		SAA			YI		PAA
		SE			WI		PA
		TA			WII		PU
		TI			WU		YO
		TEE			YU YO		YOO
		TO			YE		LJEE
		PI			LI-RI		UE
		PUU			UAA		SI
		MA			SU		KAA
		MAA			NA		
		MII			NAA		
					NU		

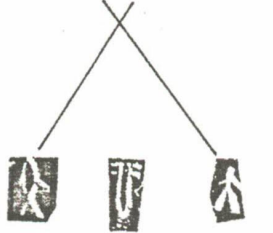
ILL. 30.



SAGE
 YAMI
 ~~~~~  
 YAA-MII



EASTER ISLAND  
 MOHENJO DARO



MII - LI - YAA



MILI = KING  
 AALI = KING / RULER

ILL. 31.

## પ્રાચીન ગુર્જર ગ્રન્થમાલા

|                                                                                                                                 | રૂ. પૈ. |
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| ૧૩. પ્રો. બ. ક. ઠાકોર અધ્યયનગ્રન્થ                                  | ૧૫.૫૦ |
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