









The unicorn is designated for the virgin (1).

RV X.40.11

The house of a bull rich in seed, of a single man may be obtained (6) by the virgin.

2704

The soma-press on the seal has still the original form of tree.



Who shows her breasts (2) to the world (1) like an adorned woman (3,5) on the stage (4), is goddess of Dawn (6).

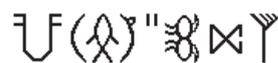


RV I.124.7 (To the Dawn)

2002

*Like a brotherless woman she approaches the men,  
as if she distributes the received presents from a stage;  
like a loving woman who has adorned herself  
for her husband, she lets smiling run her dew.*

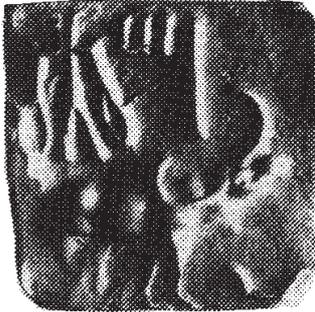
The Dawn behaves as a loving wife and as a brotherless smiling young dancer on the stage. The ornament consists out of two birds that are merged at their breasts. The Indian goddesses are still characterized by their youth, even the dark goddess Kālī. Cf. the elephant-seal 3227.



Who puts on (2) ornaments (3) as (4) for a husband (1), the beloved of the seer (5), is the goddess of the Dawn (6).

The double aspect of the Dawn as prostitute and wife is the secret of the seers.

2451



Since the immortals (3) desire descendants (2) from this one only (1), therefore Yama (5) shall penetrate me (4); in the womb (6) we two (7) were destined as husband and wife (8,9) by the creator (10).

2587                      ṚV X.10.3,5 (Yama and Yamī)

*(Yamī:) The immortals desire a son of this one (remaining) mortal; your mind shall yield to my mind, penetrate as husband in the body of the wife. In the womb we were destined as husband and wife by the all-formed all-moving god Tvaṣṭṛ.*

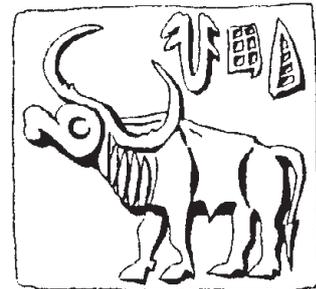


The buffalo/Rudra (1) is the lord (3) of the field/the space (3).

ṚV X.111.2d (To Indra)

*Indra encloses the space.*

In the Veda Rudra is replaced by Indra.



2663



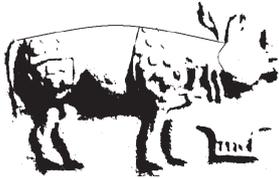
From the head of the whole world (1,2), from the head (3) of the two fire-sticks (4,5) Agni (6, motif) was created (7).

ṚV VI.16.13 (To Agni)

2626                      Agni was rubbed by the priests from the head of the stick, from the head of the world.

Agni is the seed and the creator of the seed.





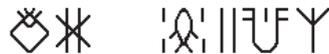
1342

Who stems apart (2) heaven and earth (2),  
 the giver of power/the Soma (3), the hero  
 (4), the golden (falcon) (5), who veils him-  
 self in the sieve (6), is the master/the lord  
 (7).

RV IX.101.15 (To Soma)

He is the hero, the giver of power,  
 he stems apart the two halves of the world,  
 the golden (soma) has veiled himself in the sieve,  
 to penetrate in the womb as the master.

The soma is often compared to a falcon and a lover.



The antelope (1, motif) that emerged (3)  
 from the ocean (2) with the soma (4) crosses  
 heaven and earth (5) like the sun (6).

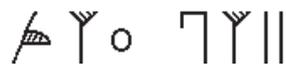
RV I.163.1 (To the sacrificial horse)

6022

*When you neighed after you came up  
 from the ocean or from the foam,  
 with the wings of the eagle and the feet of the antelope,  
 that was your highly to be praised birth, o horse!*



5015



United with the wave (1) the reed (2) roars (3),  
 it puts (5) the germ (6) in Aditi's womb (4).

RV IX.74.5 (To the soma)

The reed roars when uniting with the wave,  
 it puts the germ in Aditi's womb.



In the midst of this work (1) the father (2) making love (4) with the daughter (3) (lost some seed) in separating (5), that fell on the earth (6) at the place of their good deed (7).

5013

ṚV X.61.6 (To all gods)

*in the midst of this work, when the father  
and the daughter made love,  
they lost some seed in separating,  
that fell on the earth at the place of their good work.*

Motif: A bull (the father of the sky) is going to copulate with a woman (the daughter), lying under him with legs spread apart (cf. the sign  on seal 2704). This corresponds with the Vedic *aśvamedha*-sacrifice, where a dead horse takes the place of the divine father. In this way the Āryans suppressed the original rite. Therefore they rendered the first sign as in the midst of work instead of heavenly work though it is contradictory with separating.

In the original Veda the father-daughter-incest is a holy act like the sacred marriage. The son being born from it is Vāstoṣpati, the lord of the law identical with Śiva, called Rudra in the Veda.

According to *popular tradition* of the Indus Valley the incest of the king with his niece led to the destruction of Harappa and Mohenjo Dharo by the *vengeance of god*, i.e. through Śiva's punishment, after the seduced woman has applied for help to the river-god.<sup>1</sup> In the Veda the daughter tries to hold the father back, who runs in his shame and bewilderment to the *southern places*. The south is the place of death too. The grandsons win back the *friendship of the virgin*, the Dawn, as is expounded in ṚV X.61.10,11. Vāstoṣpati, lord of the house, can also be translated as lord of the remnants, because the remnants of the sacrifice were dedicated to Śiva. This may be the reason, why seals were frequently found among the rubbish.

<sup>1</sup> H. Mode, op.cit. p. 14,15.