

latter. The first is very difficult to understand, the second is on the whole simple. Both are by tradition ascribed to Nâbhânedishṭha, the son of Manu, whose existence is very doubtful. They differ so much in style, that they cannot have the same author. Several traits of the legend, however, are to be found in them. The refrain of the first four verses of 10, 62 which is addressed to the Aṅgiras, "receive the son of Manu" re-occurs in the legend; also the gift of a thousand. In a verse of the former (10, 61, 18) the word *nâbhânedishṭha* occurs, but it does not mean there a human, but some divine being. I give the 18th and 19th verses in translation.

(18) "His relative, the wealthy Nâbhânedishṭha who, directing his thoughts towards thee, speaks on looking forward (as follows) 'this our navel is the highest; as often as required I was behind him (the Nâbhânedishṭha on earth).' "

(19) "This is my navel, here is what resides with me; these gods are mine; I am everything. Those who are first born, and those who are born for a second time (by reproduction),—the cow milked that (seed) from the truth, (and) they are born."<sup>14</sup>

From these two verses as well as from several others in it (principally 2 and 5-8 describing Prajâpati's illicit intercourse with his

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Aṅgiras to heaven. The "sixth day" is not mentioned in it. The man in a "blackish dress" of the Aitareya Br. is here called *Rudra*.

<sup>14</sup> The explanation given by Sâyana of these difficult verses is very artificial. He tries to get out of the hymn everywhere the story told of Nâbhânedishṭha in the Ait. Br. 5, 14.