

sun); the second which blazed up became *Bhrigu*. Varuṇa him adopted as his son. Thence Bhrigu is called *Varuṇi*, *i. e.* descendant of Varuṇa. The third which blazed up (*adidedivata*)³⁴ became the Adityas (a class of gods). Those parts (of Prajâpati's seed after it was heated) which were coals (*aṅgâra*) became the *Aṅgiras*. Those coals whose fire was not extinguished, and which blazed up again, became *Bṛihaspati*. Those parts which remained as coal dust (*parikshânâni*) became black animals, and the earth burnt red (by the fire) became red animals. The ashes which remained became a being full of links, which went in all directions (and sent forth) a stag, buffalo, antelope, camel, ass, and wild beasts.

This god (the Bhûtavân), addressed them (these animals), "This is mine; mine is what was left on the place." They made him resign his share by the verse which is addressed to Rudra: *â te pitâ marutâm* (2, 33, 1), *i. e.* "may it please thee, father of the Marutas, not to cut us off from beholding the sun (*i. e.* from living); may'st thou, powerful hero (Rudra)! spare our cattle and children, that we, O master of the Rudras! might be propagated by our progeny."

The Hotar ought to repeat (in the third pada of the verse) *tvam no vîro* and not *abhi no vîro* (as is the reading of another Sâkhâ). For if he do not repeat the words *abhi naḥ*, *i. e.* towards us, then this god (Rudra) does not entertain any designs against (*abhi*) our children and cattle (*i. e.* he does not kill them). In the fourth half verse he ought to use the word *rudriya* instead of *rudra*, for diminishing the terror (and danger) arising from (the pronunciation of) the real name Rudra.³⁵

³⁴ This strange intensive form of the root *div* to shine, is here chosen only for explaining the origin of the name "*âdityâs*."

³⁵ In the Rigveda Saṁhitâ which is extant at present, the mantra has in the third pada the word *abhi no*, and not *tvam no*, and in the