

Adityas (gods of the months). By holding the session called the "cow's walk," they also hold the walk of the Adityas.

The cows being desirous of obtaining hoofs and horns, held (once) a sacrificial session. In the tenth month (of their sacrifice) they obtained hoofs and horns. They said, "we have obtained fulfilment of that wish for which we underwent the initiation into the sacrificial rites. Let us rise (the sacrifice being finished)." When they arose they had horns. They, however, thought, "let us finish the year," and recommenced the session. On account of their distrust, their horns went off, and they consequently became hornless (*tûpara*). They (continuing their sacrificial session) produced vigour (*ûrj*). Thence after (having been sacrificing for twelve months and) having secured all the seasons, they rose (again) at the end. For they had produced the vigour (to reproduce horns, hoofs, &c. when decaying). Thus the cows made themselves beloved by all (the whole world), and are beautified (decorated) by all. ²

He who has such a knowledge makes himself beloved by every one, and is decorated by every one.

The Adityas and Angiras were jealous of one another as to who should (first) enter the celestial world, each party saying, "we shall first enter." The Adityas entered first the celestial world, then the Angiras, after (they had been waiting for) sixty years.

(The performance of the sacrificial session called Adityânâm ayanam agrees in several respects with the Gavâm ayanam). There is an Atirâtra at the beginning, and on the Chaturviñśa day the Ukthya

² It is an Indian custom preserved up to this day to decorate cows, chiefly on the birth-day of Krishna (Gokul ashtamî).