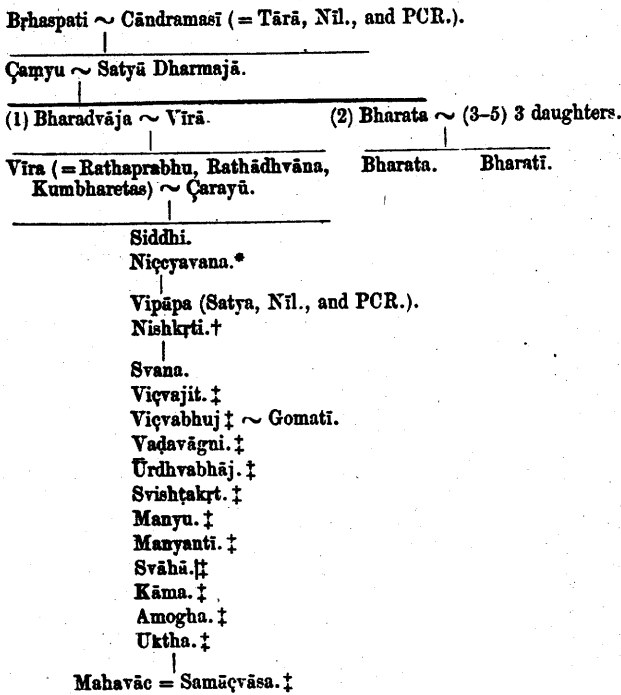


him (i.e. Āngiras) his first son. *Āngiras* also had a son, *Bṛhaspati*; knowing him the *Āngirasa* to be the firstborn son of Fire, the gods came and learned the matter from *Āngiras* (III, 217).—§ 489: The children of *Āngiras* and *Çubhā* (B. *Subhā*): the son *Bṛhaspati*, and the eight daughters, *Bhānumati*, *Rāgā*, *Sinibālī*, also called *Kapardisutā*, because she was both visible and invisible, *Arcishmati*, *Havishmati*, *Mahishmati*, *Mahāmati*, and *Kuhā* (III, 218).—§ 490:



§ 491: With *Kāçyapa*, *Vāsishṭha*, *Prāṇa*, son of *Prāṇa*, *Agni Āngirasa*,|| and *Cyavana Trisvarcaka*,|| he,§ after a penance lasting for many years, obtained the son *Pāñcajanya* ("appertaining to five men and the progenitor of five tribes," v. 14160). *Pāñcajanya* (= *Tapas*, v. 14166-8, 14173, 14174), after 10,000 years of penances, produced the fire of the *Pitrs*; from his head he created *Bṛhat* and *Rathantara*, from his mouth *Vāta* and *Rasāhara*,¶ in his navel *Çiva*, from his might (*balād*) *Indra*, from his soul (*prānato*) *Vāyu* and *Agni*, from his arms *Anudātta*,** and *Viçve*†† (!) and the elements (*bhūtāni*), and then the five sons of the *Pitrs*. *Bṛhadrathā's* son was *Pranidhi*, *Kāçyapa's* *Mahattara*, *Āngiras's* *Bhānu*, *Varca's* *Saubhara*, and *Prāṇa's* *Anudātta*, in all twenty-five.—§ 492: He also produced three times five *devāḥ*: *Yajñamushaḥ* ("who steal the sacrifices"), *Subhīma*, *Atibhīma*, *Bhīma*, *Bhīmabala*, *Abala*, *Sumitra*, *Mitravaç*, *Mitrajña*,

We are not told in the text whose son *Niçcyavana* is. He might be the second son of *Bṛhaspati*, and that is apparently the opinion of *Nil.* and *PCR.*
† It is not said in the text whose son he is. *PCR.* takes *Nishkṛti* to be another name of *Satya*.

‡ *PCR.* supposes *Viçvajit* to be *Bṛhaspati's* third son, *Viçvabhuj* the fourth, *Vaḍavāgni* the fifth, *Ūrdhvabhāj* the same as *Vaḍavāgni*, *Sviṣṭakṛt* the sixth son of *Bṛhaspati*, *Manyu* (fury) as predicate to *Manyanti*, "daughter of *Prajāpati*," *Soāhā* the same as *Manyanti*; *Kāma*, *Amogha*, and *Uktha* the sons of *Svāhā*, by *saitva*, *rajas*, and *tamas* respectively; *Mahāvāc* to mean "the great word, i.e. the word of God," and *Samāçvāsa* ("the means of rest") as epithet of *Uktha*.

§ *Nil.* and *PCR.* takes "*agnir Āngirasaçaiwa*" to be an epithet of *Cyavana*, and *Svarcaka* (sic!) to stand alone as the fifth name.

¶ I.e. *Uktha*, according to *Nil.* and *PCR.*

¶ Otherwise *PCR.* and *Nil.*

** I.e. *Udātta* and *Anudātta*, *Nil.* and *PCR.*

†† I.e. the five senses, *Nil.* and *PCR.*

Mitravardhana, *Mitradharman*,* *Surapravira*, *Vira*, *Suveça*, *Suravarcas*, and "Surānām api hantr."—§ 493: *Bṛhaduktha* and *Rathantara* (cf. § 491) or *Mitravinda*, sons of *Tapas* (III, 220). Many "fires" enumerated, among others the five *Ūrjaskarāḥ* (*Purandara*, *Ushman*, *Manu*, *Çambhu*, and *Āvasathya*); sons of *Tapas*; the six sons of *Bhānu* with his wives *Suprajū* and *Bṛhadbhāsū Sūryajā* (*Balada*, *Manyumat*, *Viṣṇu* = *Dhrtimat* = *Āngiras*, *Agrayana*, *Agraha*, *Stubha*). *Niçā* was likewise the wife of *Bhānu*, and gave birth to one daughter, to *Agni* and *Soma*, and to five Fires (*Pāvakan*). The Fire (*Pāvaka*) who in company with *Parjanya* is honoured with the first *havis* at the *Cāturmāsya*s is *Agni Vaiçvānara*. He who is called the lord of all the world is *Viçvapati*, the second son of *Manu*, etc. (III, 221). Genealogy of the Fires continued. The Fire *Saha*, from fear of his grandson the Fire *Bharata* (*Bhara*, *Niyata*), who burns the dead bodies, hid himself in the sea,† asking *Atharvan* to carry the oblations to the gods. When his place of concealment had been divulged by the fishes, *Saha* cursed them, saying that they should become the food of all creatures in various ways. Then *Saha* gave up his body and entered the earth, where he created various metals: from his pus (*pūyat*) force (*tejah*) and scent, from his bones the *devadāru*, from his phlegm glass (*sphāṭikam*), from his bile *mārakata*, from his liver the black iron, the clouds from his nails, the corals from his veins, etc., and remained absorbed in meditation, whence he was roused by the *tapas* of *Bṛgu*, *Āngiras*, etc. Seeing the *rṣhi* (i.e. *Atharvāngirasa*, *Nil.* = *Atharvan*, *PCR.*), he again took refuge in the water. The whole world with the gods sought the protection of *Atharvan*, who searched the sea, and finding the Fire, created the worlds (so *Nil.* and *PCR.*). So *Agni* was formerly destroyed by *Atharvan*, and called back (*ahūtaḥ* (?), *PCR.*) he carries the oblations, and travelling about various countries and living there (i.e. in the sea, *PCR.*), he produced the various fires mentioned in the *Vedas*.—§ 494: Enumeration of rivers that are said to be the mothers of the fires. The wife of *Adbhuta* was *Priyā*, and his son *Vibhūrasi* (14234). There are as many *somas* (i.e. kinds of *soma* sacrifices, *Nil.* and *PCR.*) as the number of fires mentioned. Also in the race of *Atri* [these] mind-born sons of *Brahmán* (?) ‡ sprang forth. *Atri*, wishing to procreate sons, conceived these [fires] in his mind, and the fires came out of his, the brahman's, body.¶ The powers of these fires are the same as those of the *Adbhuta* fire as related in the *Vedas*, for they are all one and the same, the first *Āngiras*, sprung from [his] body in various forms like the *jyotishṭoma* sacrifice (III, 222).

Āngirasa¹². XIII, 2126 (vanquished the *Nīpas*, v. *Āngiraja*). **Āngirasaka**, adj. § 749 (*Ānuçāsanik.*): XIII, 91, 4326 (*Bṛgu-Āngirasake kāle*, i.e. in the time when the world was peopled by only the descendants of *Bṛgu* and *Āngiras*; cf. *Āngirase yuge*, XII, 12749).

Āngirasi¹ (a female descendant of *Āngiras*). § 229 (*Vaçishṭhop.*): I, 182, 6908 (a *brāhmaṇī* who cursed *Kalmāshapāda*).

Āngirasi² ("daughter of *Āngiras*"). § 489 (*Āngirasa*): III, 218, 14128 (*mahāmākhesv Āngirasi . . . Mahāmātī vikhyātā saptamī kathyate sūtā*, sc. *Āngiras's*).

* Compare the notes of *PCR.*

† *Nil.*: *Bṛguçāpāddhi sarvabhakṣhotam prūpto 'gnir ātmānam bahudhā kṛtā 'gnihotrādīshu çmacānādīshu ca sthita ity upākhyāyate*.

‡ *Brahmano* might be an opposition to *Atreḥ*, as in the following verse.

¶ *Nil.*: *evam ca rṣhyantarānām apy upalakṣyaṇam, tathā ca sarvam karmāgnidāicatyam sarve brāhmaṇāḥ agnisantatir ity uktam bhavati*.