

and the Achāvāka one to Indra and Viṣṇu, how are their strophes and antistrophes addressed to Indra⁶? Indra drove away the Asuras from the litanies; he said 'With me who?' With 'I' and 'I' the deities followed after; in that Indra was the first to drive away, therefore their strophes and antistrophes are addressed to Indra; in that with 'I' and 'I' the deities followed after, therefore do they recite to various deities.

vi. 15 (xxviii. 7). Further he says 'Seeing that the third pressing is connected with the All-gods, then why are these hymns to Indra in Jagatī recited as the commencement at the third pressing?' 'Verily laying hold of Indra by them they proceed' he should reply. Moreover in that the third pressing is connected with the Jagatī, it is for desire¹ of the Jagatī. Whatever metre is recited thereafter, it is all in the Jagatī if these hymns to Indra in Jagatī are recited as the commencement at the third pressing. Then at the end the Achāvāka recites a hymn in Triṣṭubh² 'With the rite'; the rite which is to be praised he refers to. 'With sap' (he says); sap is food; (verily it serves) to win proper food. 'With safe paths furthering us' (he says); verily thus he recites for safety day by day. Further he says 'Since the third pressing is connected with the Jagatī, then why have they concluding verses in Triṣṭubh?' The Triṣṭubh is strength; verily thus at the end they keep finding support in strength. 'This speech of mine hath reached Indra, Varuṇa' is that of the Maitrāvaruṇa;³ 'May Brhaspati protect us around behind' that of the Brāhmaṇacchaṁsin;⁴ 'Both have conquered' is that of the Achāvāka,⁵ for they two are victorious; 'They are not conquered, he is not conquered' (he says), for neither of them has conquered.

'What time, O Viṣṇu, with Indra ye did strive
Then did ye two divide in three the thousand'

(he says). Indra and Viṣṇu fought with the Asuras; having conquered, them they said 'Let us make an arrangement'. The Asuras said 'Be it so'. Indra said 'So much as Viṣṇu three times traverses, so much be ours; let the rest be yours'. He traversed these worlds, then the Vedas, then speech.

⁶ RV. i. 57; x. 68 and 43 are the Çastra; viii. 21. 1-2; 9-10 are the Stotriya and Anurūpa of the Brāhmaṇacchaṁsin; ii. 13; vii. 100; i. 156; vi. 69; and viii. 98. 7-9; 13. 4-6 are the verses of the Achāvāka referred to. All these are the Çastras of the Hotrakas at the third pressing in the Ukthya; see ĀÇS. vi. 1. 2; ÇÇS. ix. 1-4; AB. iii. 49, 50.

¹ Cf. KB. xxx. 2, 3 and see also *Vait.* xxxii. 35. The form *jagatkāmyā* is very abnormal;

mitrakṛtyā in AB. iii. 4. 6 is not probably a parallel, but *bhūyaskāmyā* occurs in a Kaṇva passage of the ÇB., cited by Eggeling, SBE. xxvi. 42, n. 2.

² RV. vi. 69.

³ RV. vii. 84. 5.

⁴ RV. x. 43. 11 (not 42. 11 as Haug, the last hymn being x. 43).

⁵ RV. vi. 69. 8; cf. ÇB. iii. 8. 1. 13; Eggeling, SBE. xxvi. 62, n. 2.