

and) fell down close to him. He then said, "We both have (arrived at the goal) together; let both of us be winners of the race." Vâyû answered, "No! I (alone) am winner of the race." Indra said, "Let the third part (of the prize) be mine; let both of us be winners of the race!" Vâyû said, "No! I alone am winner of the race." Indra said, "Let the fourth part (of the prize) be mine; let us both be winners of the race!" To this Vâyû agreed, and invested him with the right to the fourth part (of the first Soma cup presented). Thence Indra is entitled only to the fourth part; but Vâyû to three parts. Thus Indra and Vâyû won the race together; next followed Mitra and Varuṇa together, and then the As'vins.

According to the order in which they arrived at the goal, they obtained their shares in the Soma juice. The first portion belongs to Indra and Vâyû, then follows that of Mitra and Varuṇa, and (lastly) that of the As'vins.

The *Aindravâyava* Soma jar (*graha*) is that one in which Indra enjoys the fourth part. Just this (fourth part as belonging to Indra) was seen (by means of revelation) by a Rishi. He then repeated the mantra appropriate to it, *niyutrân indrah sârathir*, i. e. Vâyû² (and) Indra his carriage driver! Thence when now-a-days the Bharatas³ spoil their enemies (conquered in the battle field), those charioteers who

² *Niyutrân* is a frequent epithet of Vâyû, see the hymn 2, 41, meaning, one who has teams, oxen, cows, &c.

³ Sâyana does not take this word here as a proper name, in which sense we generally find it in the ancient Sanscrit Literature, but as an appellative noun, meaning "warriors." He derives the word from *bhara* cattle, and *tan* to extend, stretch; to which etymology no modern philologist will give his assent. *Satvan* is here explained by Sâyana as "charioteer;" but in his commentary on Rigveda 1, 62, 2, he takes it in the sense of "enemy" which is, we think, the right one.