

none yielded to the other. Indra said, "Who besides me will enter Night to turn the Asuras out of it?" But he did not find any one among the Devas ready to accept (his offer), (for) they were afraid of Night, on account of its darkness being (like that of) Death. This is the reason that even now one is afraid of going at night even to a spot which is quite close. For Night is, as it were, Darkness, and is Death, as it were. The metres (alone) followed him. This is the reason that Indra and the metres are the leading deities of the Night (of the nightly festival of Atirâtra). No Nivid is repeated, nor a Puroruk, nor a Dhâyyâ; nor is there any other deity save Indra and the metres who are the leading (deities). They turned them out by going round (*paryâyam*) with the *Paryâyas* (the different turns of passing the Soma cups). This is the reason that they are called *paryâya* (from *i* to go, and *pari* around).

By means of the first Paryâya they turned them out of the first part of the night; by means of the middle Paryâya out of midnight, and by means of the third Paryâya out of the latter part of the night. The metres said to Indra, "even we (alone) are following (thee, to turn the Asuras) out of the Dark one (*s'arvarâ*, night). He (the sage Aitareya) therefore called them (the metres) *apis'arvarâni*, for they had Indra who was afraid of the darkness of night (as) of death, safely carried beyond it. That is the reason that they are called *apis'arvarâni*.

6.

(*The Shastras of Atirâtra at the three Paryâyas.*
Sandhi Stotra.)

The Hotar commences (the recitations at Atirâtra) with an Anushtubh verse containing the term *andhas*, i. e. darkness, viz. *pântâm â vo andhasah* (8, 81, 1).