

In the words *indras'cha Vishṇo yad apaspridhethām*¹⁴ (there is hinted) that Indra and Vishṇu fought with the Asuras. After they had defeated them, they said to them, "Let us divide!" The Asuras accepted the offer. Indra then said, "All through which Vishṇu makes his three steps is ours, the other part is yours." Then Indra stepped through these (three worlds), then over the Vedas, and (lastly) over Vâch.

They ask, What is meant by the "*sahasram*,"¹⁵ a thousand? One should say in reply, These worlds, the Vedas, and Vâch. The Achhâvâka repeats twice the (last) word *airayethâm*, i. e. "you both (Indra and Vishṇu) strode," at the Ukthya sacrifice; for the part (repeated) by the Achhâvâka, is the last in it; whereas at the Agnishtoma and Atirâtra the Hotar (repeats twice the four last syllables of his Shashtra); for (the part recited by him) is in these

the original, and retains most of the terms of the verse without giving any substitute for them. This shows, that many verses and turns of speech in the mantras were perfectly intelligible to the author of the Brâhmanas. The only difference of the paraphrase from the original is the substitution of *tayoh* for *enoh*, which is an uncommon dual form (gen.) of a demonstrative form; one ought to expect *enayoh*.

¹⁴ This is the second half of the last verse of 6, 69, 8, which concludes the hymn repeated by the Achhâvâka. The author of the Brâhmanam explains it also by reporting a story to which he thinks the contents of this latter half allude. However he does not quite overlook the meaning of several terms; *apaspridhetâm* he explains by *yuyudhâte*, "they two have fought," and *vyairayethâm* by *vichakrame*, "he stepped through." The meaning of these words is certainly correct; but the grammatical structure is misunderstood by our author; *airayethâm* is taken by him as a singular, though it is a dual, for it refers to both Indra and Vishṇu, and not to Vishṇu alone.

¹⁵ In the last pada of the last verse *ubhâ jigyathur*. There the words *tredhâ sahasram vi tad airayethâm* mean "ye both strode thrice through this thousand." The "thousand" refers to the booty they made in the battle, or perhaps to the "thousand cows" given as reward at great sacrifices.