

it appears to have applied to Brâhmaṇa like sentences and explanations only.

(5) *Purâkalpa*, i. e. performance of sacrificial rites in former times. Under this head come the numerous stories of the fights of the Devas and Asuras, to which the origin of many rites is attributed, as also all legends on the sacrifices performed by the gods. This very interesting part forms the historical (or rather legendary) background of the whole sacrificial art. All rites were traced to the gods as their originators, or even to Prajâpati, the Supreme Being, the Lord of creatures. We can derive one important historical fact from the legends on the fight between the Devas and Asuras, viz. that the religious contest between the ancient Indians (represented by the Devas), and the Iranians (represented by the Asuras, contained in the name Ahura-mazda=Ormazd) took place long before the time of the composition of the Brâhmaṇas, that is, before the 12th century B.C. This is another proof corroborative of the high antiquity ascribed by Grecian writers to Zarathustra (Zoroaster), the prophet of the Asura nation (Iranians) who did manfully battle against idolatry and the worship of the Devas, branded by him as "devils." That contest which must have been lasting for many years appeared to the writers of the Brâhmaṇas as old as the feats of King Arthur appear to English writers of the nineteenth century.

(6) *Parakṛiti*, i. e. the achievement or feat of another. This head comprises the stories of certain performances of renowned Shrotriyas, or sacrificial