

food in the house of Marutta, the son of Avikshit, who had fulfilled all his desires; all the gods were present at the gathering."

## 22.

(Continuation of the preceding. Stanzas on the liberality of Añga, Udamaya, and Virochana.)

With this ceremony *Udamaya*, the son of *Atri*, inaugurated *Añga*. Thence *Añga* went conquering everywhere over the whole earth up to its ends, and sacrificed the sacrificial horse. This *Añga*, who was not defective in any respect (thence called *alopānga*), had once said, "I give thee, O Brahman, ten thousand elephants, and ten thousand slave girls, if you call me to this (thy) sacrifice." <sup>5</sup> Regarding them, the following (five) stanzas (*s'lokas*) were sung:—

(1) "Whatever cows the sons of *Priyamedhas* had ordered *Udamaya* to give (in the midst of the sacrifice at the midday libation) the *Atri* son (*Udamaya*) at each time presented two thousand *Badvas*.

(2) "The son of *Virochana* loosened eighty-eight thousand white horses from their strings, and presented those which were fit for drawing a carriage, to the sacrificing *Purohita*."<sup>7</sup>

(3) "The son of *Atri* presented ten thousand girls well endowed with ornaments on their necks who had been gathered from all quarters."

(4) "The son of *Atri* having given ten thousand elephants in the country *Avachatnuka*, the Brahman

<sup>5</sup> *Udamaya*, the son of *Atri*, was at this time himself the sacrificer. The *Priyamedhas* were his officiating priests.

<sup>6</sup> A *Badva* is, according to *Sâyana*, 100 kotis, i.e. a billion. But I doubt very much whether this is the original meaning of *badva*. It is perhaps related to the Zend *baêvare*, which means "ten thousand."

<sup>7</sup> This *S'loka* does not refer to king *Añga*.