

The gods said to him, "thou hast chosen for thyself all; let some of these things (just mentioned) be ours also." He said, "No, why should anything belong to you?" They answered, "let it belong to us, Maghavann." He only looked at them (as if conniving).

22.

(*Story of Prâsahâ the wife of Indra. On the origin of the Dhâyyâ verse of the Nishkeralya Shastra. How a king can defeat a hostile army. All gods have a share in the Yâjyâ in the Virât metre. On the importance of the Virât metre at this occasion.*)

The gods said, "there is a beloved wife of Indra, of the Vâvâta³⁰ order, Prâsahâ by name. Let us inquire of her (what Indra's intention is)." So they did. They inquired of her (what Indra's intention was). She said to them, "I shall give you the answer tomorrow." For women ask their husbands; they do so during the night. On the morning the gods went to her (to inquire). She addressed the following (verses) to them: *yad vâvâta purutamam*³¹ (10, 74, 6), i. e., what Indra, the slayer of Vritra, the con-

³⁰ The wives of a king are divided into three classes, the first is called *mahishi*, the second *vâvâta*, the third or last *parivrikti*. Sây. *Vâvâta* is in the Rigveda Sâmhita, 8, 84, 14, a name of Indra's two horses. Sâyana in his commentary on the passage, proposes two etymologies, from the root *van* to obtain, and *vâ* to go. The latter is the most probable.

³¹ That part of the Sâmhita where it occurs, not being printed yet, I put this verse here in full:—

यद्वावान् पुरतमं पुराषाळावृत्रहेन्द्रो नामान्यथाः ।

अचेति प्रासहस्यतिस्त्रिविधान्यदीमुग्मसि कर्त्तव्यं करत्तत् ॥

करत् is taken by Sâyana in both his commentaries on the Aitareya Brâhmanam, and the Rigveda Sâmhita in the sense of a present tense करोत्त. But it is here conjunctive, which word alone gives a good sense. Besides the present tense is never formed in this way.