

(*How Trishtubh and Gâyatrî obtained their proper number of syllables.*)

The two other metres said to the Gâyatrî, "That which thou hast obtained of us, viz. our syllables, should be restored to us." The Gâyatrî answered, "No." (They said) "As far as the right of possession is concerned, they (those syllables) are ours." They went to ask the gods. The gods said, "as far as the right of possession is concerned, they are yours." Thence it comes, that even here (in affairs of daily life), people say when they quarrel, "as far as the right of possession is concerned, this is ours."⁵

Hence the Gâyatrî became possessed of eight syllables (for she did not return the four which she had taken from the others), the Trishtubh had three, and the Jagatî only one syllable.

The Gâyatrî lifted the morning libation up (to the gods); but the Trishtubh was unable to lift up the midday libation. The Gâyatrî said to her, "I will go up (with the midday libation); let me have a share in it. The Trishtubh consented, and said, "put upon me (who consists of three syllables), these eight syllables." The Gâyatrî consented and put upon her (eight syllables). That is the reason that at the midday libation the two last verses of the triplet at the beginning of the Marutvatîya Shastra (the first verse being in the Anushtubh metre), and its sequel (the *anuchara* triplet) belong to the Gâyatrî. After having obtained thus eleven syllables, she lifted the midday libation up (to heaven).

The Jagatî which had only one syllable, was unable to lift the third libation (up). The Gâyatrî said

⁵ This remark here is only made to illustrate a phrase which seems to have been very common in the Vedic Sanscrit: यथावित्तं नः