

who seeks for shelter and safety, for welfare with his children and cattle." (Now follows the remaining part of the verse), *ni sakshanir*, &c. *i. e.* being a conqueror of enemies, thou makest efforts of crossing the lines of our adversaries.

(Now follows the second verse), *Anu hi tvá sutam*, &c. (9, 110, 2). In the midst of the word *samarya* in the second pāda, after the syllable "*ma*" the word *bhuvō*, *brahma*, &c. (the remainder just as above) are inserted.

(Now follows the third verse), *ajijano hi paramāno*, &c. (9, 110, 3). In the midst of the word *s'akmanā* after *sa* and before *ma*, he inserts the words *svar*, *brahma*, &c. (just as above). After the last word of the interpolation, viz. "*pas'ubhir*," he then proceeds to finish the verse recommencing by *kmanā*.

The Kshattriya, for whose benefit the house-priest sacrifices three offerings of melted butter, each consisting of four spoonfuls, whilst reciting these Indra verses in the above mentioned Prapada way, thus becomes free of disease, free of enemies, does not suffer any loss, and screened by the form of the three-fold science (the three Vedas), walks in all directions, and becomes established (after his death) in Indra's world.

Finally he prays for increase in cows, horses, and progeny, with the words, "cows, may ye be born here! horses, may ye be born here! men, may ye be born here! may here sit a hero (my son), as protector (of the country), who presents the priests gifts, consisting of a thousand (cows)." He who thus prays, will be blessed with plenty of children and cattle.

The Kshattriya whom those (priests) who have this knowledge make sacrifice in such a way, will be raised to an exalted position. But those who make the king sacrifice in this way, without possessing this knowledge, they kill him, drag him away, and deprive