

queror in many battles of old has gained, filling (the world) with his name (fame), by what he showed himself as master in conquering (*prâsahaspati*), as a powerful (hero), that is what we beseech him to do (now); may he do it!" Indra is the mighty husband of Prâsahâ.³² (The last pada) "that is what we beseech him," &c. means, he will do what we have told him.³³

Thus she (Prâsahâ) told them. The gods said, "let her have a share here (in this Nishkevalya Shastra) who has not yet obtained one in it (*na vâ vidat*).³⁴ So they did. They gave her (a share) in it; thence this verse, *yad vâràna*, &c. forms part of the (Nishkevalya) Shastra.³⁵

The army (*senâ*) is Indra's beloved wife, Vâvâta, Prâsahâ by name. Prajâpati is by the name of *kah* (who?) his father-in-law. If one wish that his army might be victorious, then he should go beyond the battle line (occupied by his own army), cut a stalk of grass at the top and end, and throw it against the other (hostile) army by the words, *prâsahe kas trâ pas'yati?* i. e. "O Prâsahâ, who sees thee?" If one who has such a knowledge cuts a stalk of grass at the top and end, and throws (the parts cut) against the other (hostile) army, saying *prâsahe kas trâ pas'yati?* it becomes split and dissolved, just as a daughter-in-law becomes abashed and faints, when seeing her father-in-law (for the first time).

³² The author takes *prasahaspati* in the sense of husband of a wife, Prâsahâ, above mentioned.

³³ I take here *akarāt* in the sense of a future tense. *Let*, the Vedic conjunctive, has often this meaning. Sây. takes it in the sense of अकरोत्

³⁴ This is nothing but an attempt at an etymology of the name *vâvâta*. That it is perfectly childish, every one may see at a glance.

³⁵ This verse, frequently used at various sacrifices, is the so-called *Dhâyyâ* of the Nishkevalya Shastra at the midday libation.