

him (Śarpi) as much Dakṣhiṇâ¹⁸ as to the great priests (Hotar, Adhvaryu, Udgâtar, Brahmâ). This Śastra procures cattle and heaven. Thence one repeats it.

25.

(What kind of hymn ought to be chosen for the Dûrohaṇam.)

He recites a hymn in the Dûrohaṇa way, about which a Brâhmaṇam has been already told (4, 20). If the sacrificer aspires to cattle, then an Indra hymn is required for this purpose. For cattle belong to Indra; it should be in the Jagatî metre, for cattle have the nature of Jagatî, they are (movable); it should be a great hymn (a *mahâsukta*);¹⁹ for then he places, by it, the sacrificer among the largest number of cattle. He may choose for making Dûrohaṇam the Baru hymn (seen by the Rishi Baru), which is a large hymn and in the Jagatî metre.²⁰

For one who aspires after a firm footing, an Indra-Varuṇa hymn is required; for this performance of the Maitrâvaruṇa (his *hotrâ*) belongs to this deity; (and) the Indra-Varuṇa²¹ (Yâjyâ) is the conclusion of it. It is the Dakṣhiṇâ of the great priests.

¹⁸ The term is only *ninâya*, to which *dakṣhiṇâ* "on the right side" is to be supplied. Cows, horses, &c., which are given as a sacrificial reward, are actually carried to the right side of the recipient. The word *dakṣhiṇâ* itself is only an abbreviation of *dakṣhiṇâ nîta*, "what has been carried to the right side." Very soon the word was used as a feminine substantive. The noun to be supplied is *dis'* direction. The repeater of the Vâlakhilya Śastra is the Maitrâvaruṇa, who as one of the minor Hotri-priests, obtains generally only half the Dakṣhiṇâ of the great priests.

¹⁹ Hymns which exceed the number of ten verses are called by this name. Those which fall short of this number, are the *lshudra sūktas* (small hymns). *Sây.*

²⁰ It commences *pra te mahe* (10, 96).

²¹ This is, *indrâvaruṇâ madhumattamasya* (6, 68, 11).