

(Stotra) becomes successful. Thence wherever a Kshattriya brings a sacrifice, there the Bṛihat Prishṭha is to be employed, for this makes it (the sacrifice) complete.

4.

(*The Shastras of the minor Hotri-priests.*)

The performances of the minor Hotri-priests (Maitrâvaruṇa, Brâhmaṇâchaṁsi, and Āchhâvâka) required (at the sacrifice of a Kshattriya) are those allotted to the Aikâhika sacrifices. For these Aikâhika performances are propitiatory, ready made, and placed on a footing in order to make the sacrifice successful to accomplish it, and place it on a firm footing whence it cannot fall down. These (performances) contain all the forms (required), and are quite complete. (They are repeated) in order to accomplish the integrity and completeness (of the sacrifice). The Kshattriyas who perform a sacrifice should think, "Let us obtain all desires by means of the all-perfect and complete performances of the minor Hotri-priests." Therefore, wherever the Ekâhas are not complete as to the number of Stomas and Prishṭhas, there are the Aikâhika performances of the minor Hotri-priests required,¹³ then it (the sacrifice) becomes completed.

This sacrifice (performed by a Kshattriya) should be the Ukthya which has fifteen Stotras and Shastras.

at the proper meaning of the obsolete term *saloma*, we have to consult the cognate words *anuloma* and *pratiloma*, both applied to deterioration of lineage by mixing with lower castes. In reference to these terms I translated the passage.

¹³ For the Ekâhas which are *sarvastoma* and *sarvapriṣṭha*, the following six Stomas are required, *trivrit*, *pañchadaśa*, *saptadaśa*, *ekaviṁśa*, *triṇava*, *trayastrīṁśa*; and the following Prishṭhas: *Bṛihat*, *Rathantara*, *Vairûpa*, *Vâirâja*, *Sâkvara*, *Raivata*. In the Kshattriya sacrifice there are only the Bṛihat and Rathantara required. It is therefore incomplete, the defects are to be supplied by the minor Hotri-priests.