

read, to which the Adhvaryu (responds) in four syllables : *ow ukthas'â*, i. e. thou hast repeated the recitation ⁴ (*uktham, shastram*). This makes eight syllables. The Gâyatrî consists of eight syllables. Thus the two (formulas) make at the morning libation

there is instead of it only : उक्थं वाचीन्द्राय शृण्वते त्वा. At every Shastra repeated by the Hotar there is a little difference in the appendages to this formula. The rules as given here in this paragraph refer only to the conclusion of the Shastras of the minor Hotri priests ; they alone conclude in the way here stated without any other appendage (see As'val. 5, 10). The concluding formulas for the Hotar are, according to As'val. S'r. S. as follows :

- (a) For the Ajya Shastra : उक्थं वाचि धाषाय त्वा (5, 9).
- (b) For the Pra-uga Shastra : उक्थं वाचि श्लोकाय त्वा (5, 10).
- (c) For the Marutvatiya Shastra, (see above).
- (d) For the Nishkevalya Shastra : उक्थं वाचीन्द्रायोपशृण्वते त्वा (5, 15).
- (e) For the Vais'vadeva Shastra : उक्थं वाचीन्द्राय देवेभ्य आश्रुत्यै त्वा (5, 18).
- (f) For the Agnimâruta Shastra : उक्थं वाचीन्द्राय देवेभ्य आश्रुताय त्वा (5, 20).

All these appendages express the idea, that the god to whom the recitation is addressed should hear it, and take notice of it. So *ghoshâya tvâ* means "that it (the recitation) might be sounded to thee ;" *upas'rinvate tvâ* "that it might be for thy hearing." The active participle in the present tense must here have something like the meaning of an abstract noun, corresponding with *slokâya* and *âsrutyâi*. Literally *upas'rinvate* appears to mean "that the hearing (of this recitation might come) to thee."

After the repetition of these formulas which conclude all Shastras, the Yâjyâ verse belonging to the particular Shastra is recited.

⁴ This alone can be the meaning of the obscure formula *ukthas'â*, which comes no doubt from the remotest antiquity. It is perhaps a corruption of *uktham s'âs*, the neutral character *m* being left out Sây. explains : त्वं शस्त्रशंसि "thou art the repeater of the Shastra."

But this meaning is not appropriate to the occasion at which the formula is used. This is done only when the recitation is over. The only proper meaning of the formula therefore is either "the recitation is repeated," or "thou hast repeated the recitation."