

the address (*Nivid*)² is the *Kshatram* (royal power), and the hymn (*sûkta*) are the subjects (*vis'*). By repeating (first) the call *s'om̐sâvom* (representing the Brahma), and then setting forth the titles (representing the royal power), the Hotar joins subsequently the *Kshatram* to the Brahma. By repeating the *Nivid* before he recites the hymn, he joins subsequently the subjects to the *Kshatram*, the *Kshatram* being the *Nivid*, and the hymn the subjects.

Should the Hotar wish to deprive the sacrificer of his *Kshatram*, he has only to put in the midst of

garding the repetition of the *Âhâva*, by which the Adhvaryu is informed that the Hotar is about to repeat his recitation, are given: एष आहावः प्रातःसवने शस्त्रादिषु पर्यायप्रवृत्तीनां च सर्वत्र चांतः शस्त्रं तेन चोपसंतानः this *Âhâva* (the call *s'om̐sâvom* with a loud voice by the Hotar) takes place at the commencement of the *Shastras* at the morning libation, and at the beginning of the several parts of the *Shastras* (as in those of the *Pra-uga Shashtra*), and everywhere (at all *Shastras*) within the *Shashtra* of which it forms an integral part. The first syllable ओं is always *pluta*, i. e. spoken with three moras, and also the *om* (*pranava*) at the end. In the *Prayogas* it is thus written: ओं रे सा वो रे स्. At the midday libation the *âhâva* is preceded by the word अध्वर्यो Adhvaryu (*As'v. S'r. S. 5, 14*), which is wanting at the morning libation. At the evening libation there is another modification of the *âhâva*, viz. अध्वर्यो ओ ओं स वो स् the syllable *s'o* being repeated twice. This *âhâva* is regarded as a matter of great importance, and required at the beginning of all *Shastras*, be they recited by the Hotar, or the *Maitrâvaruṇa*, or *Brâhmaṇâchhansî* or the *Achhâvâka*. (See 3, 12.)

² The *Nivid* is an address either to a single deity or to a class of deities, inviting them to enjoy the Soma libation which had been prepared for them. It generally contains the enumeration of the titles and the qualities of the respective deities. Its proper place is only in the midday and evening libations. All the *Nivids* for these libations are given in full in the *S'ânkhâyana S'r. S. 8, 16-23*. The twelve formulas addressed to Agni which are enumerated in 2, 34, are properly speaking no *Nivid*, but only a *Puroruk*, i. e. a mere preliminary address. They are actually called so in 2, 40. We find the word also in the *Zend Avesta* in the verbal form: *nivaêdayêmi* i. e. I address my prayer to such and such beings (which are then mentioned).