

“They did not accept it, O singer,” *i. e.* they did not accept this earth. “But they accepted it,” *i. e.* they accepted that white horse.

“He, (Aditya, the sun) being carried away,<sup>32</sup> the days disappeared;” for he (the sun) makes the days visible.

“He being carried away, the wise men were without a leader (*purogava*).” For the reward (*Dakshinâ*) is the leader in the sacrifices. Just as a carriage without having a bullock as a leader yoked to it, becomes damaged, a sacrifice at which no reward (*Dakshinâ*) is given, becomes damaged also. Therefore the sacrificial reward must be given (to the performers of a sacrifice), and even if it should be but very little (on account of the poverty of the sacrificer).

“And further this horse is white, with quickly running feet, the swiftest (of all). He quickly discharges the duties incumbent on him. The Adityas, Rudras, and Vasavas praise (him). Accept, therefore, this gift, O Añgiras!” They now intended accepting this gift.

“This gift is large and splendid. This present which the gods have given, shall be your illuminator. It shall be with you every day. Thence consent to accept it!” (After having heard these words) the Añgiras accepted the reward.

In reciting this Devanîtha, the priest stops at every pâda, just as is done when the Nivid is repeated, and pronounces “*om*” at the last pâda, just as is the case with the Nivid.

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<sup>32</sup> Instead of *neta sann*, which reading is to be found here, as well as in the Atharvaveda, *netah sann* must be read; *neath* then is an irregular form of the past part. of *nî* to carry, standing for *nita*.