

contains the term *mad* "to be drunk" which is complete in form. The term *mad* "to be drunk" is a characteristic of the evening libation. He does not repeat the Anuvashatkâra, nor does he taste (from the Soma juice in the Savitri graha). For the Anuvashatkâra is completion, the tasting (of the Soma by the priest) is completion. Savitar is the life. (He should do neither, thinking) I will certainly put no end to the life (of the sacrificer). Savitar drinks largely from both the morning and evening libations. For there is the term *piba* "drink," at the commencement<sup>13</sup> of the Nivid addressed to Savitar at the

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it has समददेनमिष्टे; instead of रमते it has क्रमते. It is evident, that the readings of the Atharvaveda are corrupt; for it will be impossible to make out the sense of the mantra from its text presented in the Atharvaveda: but it may be done from that one given in the As'valâyana Sûtras. I translate it as follows: "The divine house-father Savitar, who is chosen (as tutelary deity by men), has provided people (*âyu*) with precious gifts to make offerings to Daksha (one of the Adityas) and the manes. May he drink the Soma! May the (Soma) offerings inebriate him, when, on his wanderings, he pleases to delight in his (the Soma's) quality!"

<sup>13</sup> In the words, *savitâ devaḥ somasya pibatu*. The hymn, in which the Nivid for Savitar is inserted, is, *abhûd devaḥ savitâ* (4, 54). The whole Nivid is as follows:

सविता देवः सोमस्य पिबतु । हिरण्यपाणिः सुजिह्वः । सुबाहुः  
 खंगुरिः । विरहन्त्यसवनः । यः प्रासुवदसुधितो । उभे जोष्टी  
 सवीमनि । श्रेष्ठं सावित्रमासुवं । दोग्ध्रीं घेनुं । वोळहारमनड्वाहं ।  
 आशुं सप्तिं । पुरंधिं घोषां । जिष्णुं रथेष्ठां । सभेयं युवानं । परामीवां  
 साविषत्परायशंसं । सविता देव इह अवदिह सोमस्य मत्सत् । प्रेमां  
 देवो० (The conclusion is just as in the other Nivids). Sapta  
 Hâutra. In the S'ânkhat. S'r. Sûtras (8, 18), there are before  
 परामी० the words: सविता देवः I translate it as follows: May  
 the god Savitar drink of the Soma juice, he with his golden hands  
 and his good tongue, with his fine arms and fine fingers, he who  
 produces thrice a day the real objects (*i. e.* the external world is  
 visible in the morning, at noon, and in the evening), he who pro-  
 duced the two treasures of wealth, the two loving sisters (night and  
 dawn), the best things that are created, the milking cow, the ox  
 drawing carts, the swift septad (of horses for drawing the car-