

sacred text, just as passages of the Bible suggest ideas to religious poets among Christians. That Vedic poets were perfectly acquainted with several of such formulas and addresses which are still extant, can be proved beyond any doubt.

Reserving a more detailed treatment of this important question to a future occasion, I here instance only some of the most striking proofs.

On reference to the Nivid inserted in the Vais'vadeva hymn at the Vais'vadeva Shastra, and my remarks on it (see pages 212-13), the reader will find, that the great Rishi Vis'vâmitra, who with some of his sons are the poets of many hymns which we now possess (as, for instance, of the whole third Maṇḍala), knew this ancient sacrificial formula very well; for one of its sentences setting forth the number of deities is alluded to by him.

Certain stereotyped formulas which occur in every Nivid, to whatever deity it might be addressed, occur in hymns and even commence them. I instance the hymn *predam brahma* (8, 37), which is certainly an allusion to the sentence which occurs in all Nivids, *predam brahma predam kshattram* (see note 25 on page 189). That the coincidence is no mere chance follows from some other characteristic Nivid terms made use of in the hymn in question; compare *âvitha pra sunvataḥ* with *predam sunwantam yajamânam avatu* in all Nivids, and *kshattriya tvam avasi* with *predam kshattram (avatu)*.

The Subrahmanya formula, which is generally called a Nigada (see on it the note to 6, 3 on pages