

they should make two parts of what is squeezed for the king (the roots of the Nyagrodha, &c.); one is to

tions of an Adhvaryu. Their description is therefore to be found principally in the Sûtras of the Yajurveda (see the 9th and 10th Adhyâya of the Kâtiya Sûtras, the 8th and 9th Pras'na of the Hiranyakes'i Sûtras, Sâyana's Commentary on the 4th Prapâthaka of the 1st Kânda of the Taittirîya Sâmhita, founded on the Apastamba Sr'auta Sûtras).

In order to make the use of these vessels intelligible to the reader, I subjoin here a short description of the preparation of the Soma juice partially from what I myself have witnessed, partially from the ritual books and oral information.

The plant which is at present used by the sacrificial priests of the Dekkhan at the Soma feast, is not the Soma of the Vedas, but appears to belong to the same order. It grows on hills in the neighbourhood of Poona to the height of about 4 to 5 feet, and forms a kind of bush, consisting of a certain number of shoots, all coming from the same root; their stem is solid like wood; the bark greyish; they are without leaves, the sap appears whitish, has a very stringent taste, is bitter, but not sour; it is a very nasty drink, and has some intoxicating effect. I tasted it several times, but it was impossible for me to drink more than some teaspoonfulls.

The juice is obtained in the following way: The Adhvaryu first spreads a skin (*charma*), and puts on it the Soma shoots which are called *am̐s'u* or *valli*. He now takes two boards, *adhishavana*; the first is placed above the Soma. He beats the board with one of the so-called *grâvanas*, i. e. Soma squeezing stones, takes the shoots (as many as he requires for the particular Savana) from below the board, ties them together, and places the other board above them. He then pours water from the Vasatîvarî pot (see page 114-115) on this board; this water is called *nigrâbhya*. He now takes a certain number of shoots (there are, for instance, for the libation from the Upâms'u Graha, which is the first of all, six required) out of the whole bunch which lies between the two boards, holds over them the Soma squeezing stone, and shakes them thrice in the Chamasa (cup) of the Hotar towards the right side. This is the *Nigrâbha*. He wets them with the waters of the Vasatîvarî pot. Now he puts them on a large stone, places upon them some grass, and beats the shoots in order to extract the juice. The technical term for this beating is, *abhishunoti*. Each *abhishava*, or complete extracting of the Soma juice consists of three turns (*paryâyas*); in the first the Adhvaryu beats the shoots eight times, and makes the *Nigrâbha* in the manner described above; in the second turn he beats them eleven times, and in the third twelve times, making at the end of each the *Nigrâbha*. The juice which the Adhvaryu catches at the end of each turn with his hand, is thrown into a vessel (at the first *abhishava* in the Upâms'u Graha).

After this first or preliminary *abhishava* follows the *mahâbhishava*