

as it were, a firm footing on the earth. In this way the Kshattra of the herbs is placed in him (the king) and a firm footing thus given him.

All those things, (the Brahma, sap, &c.) which had gone from the king after having performed a sacrifice, are in this way placed in him (again). By their means (of curds, honey, &c.) he makes him thus successful.

Now he gives into his hand a goblet of spirituous liquor, under the recital of the verse, *svâdishthayâ madishthayâ*, &c. (9, 1, 1) i. e. "Purify, O Soma! with thy sweetest most exhilarating drops (the sacrificer), thou who art squeezed for Indra, to be drunk by him."<sup>11</sup> After having put the spirituous liquor into his hand, the priest repeats a propitiatory mantra<sup>12</sup> (which runs thus): "To either of you (spirituous liquor and Soma!) a separate residence has been prepared, and allotted by the gods. Do not mix with one another in the highest heaven; liquor! thou art powerful; Soma! thou art a king. Do not harm him (the king)! may either go to his own place." (Here is said), that the drinking of the Soma and that of liquor, exclude one another (they are not to be mixed). After having drunk it, he should think, "the giver (the priest) of the goblet (to be his friend) and give him (the remainder of) this (liquor)." This is the characteristic of a friend. Thus he finally places the liquor in his friend (gives him a share in it). And thus has he who possesses such a knowledge, a place in his friend (they are mutually connected).

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<sup>11</sup> This interpretation is given by Sâyana, which, no doubt, is suitable to the occasion at which this mantra is used; and thus it certainly was interpreted even in ancient times. However, it does not appear to be the original meaning of the verse.