

distance, several substitutes were allowed in the Brāhmaṇa period.<sup>24</sup>

The plant was prepared for use by being pounded with stones or in a mortar. The former was the normal method of procedure, appearing in the Rigveda as the usual one. The stones are called *grāvan*<sup>25</sup> or *adri*,<sup>26</sup> and were, of course, held in the hands.<sup>27</sup> The plant was laid on boards one beside the other (*Adhiṣavana*), and, according at least to the later ritual,<sup>28</sup> a hole was dug below, so that the pounding of the plant by means of the stones resulted in a loud noise, doubtless a prophylactic against demoniac influences.

The plant was placed on a skin and on the Vedi<sup>29</sup>—which was no longer done in the later ritual—*Dhiṣaṇā* in some passages denoting the Vedi.<sup>30</sup>

Sometimes the mortar and pestle were used in place of the stones.<sup>31</sup> This use, though Iranian, was apparently not common in Vedic times.

*Camū* denotes the vessel used for the offering to the god,<sup>32</sup> *Kalaśa* and *Camasa* those used for the priests to drink from. Sometimes<sup>33</sup> the *Camū* denotes the mortar and pestle. Perhaps the vessel was so called because of its mortar-like shape.

The skin on which the shoots were placed was called *Tvac*,<sup>34</sup> or twice *go* ('cow-hide').<sup>35</sup> *Kośa*,<sup>36</sup> *Sadhastha*,<sup>37</sup> *Dru*,<sup>38</sup>

<sup>24</sup> See Śatapatha Brāhmaṇa, iv. 5, 10, 1-6, and cf. Eggeling, *Sacred Books of the East*, 26, xxvii; Pāṇcaviṃśa Brāhmaṇa, ix. 5, 3.

<sup>25</sup> i. 83, 6; 135, 7, etc.

<sup>26</sup> i. 130, 2; 135, 5; 137, 1, etc. *Adri* is used oftener with the verb *su*, 'press,' than *grāvan*, which is more personally conceived, and so appears with *vad*, 'speak,' and so forth; Hillebrandt, i. 153, n. 1.

<sup>27</sup> Rv. v. 45, 7; ix. 11, 5; x. 76, 2, etc.

<sup>28</sup> Kātyāyana Śrauta Sūtra, iv. 4, 28; that *ākhava*, Rv. x. 94, 5, denotes this is uncertain.

<sup>29</sup> Rv. v. 31, 12.

<sup>30</sup> Rv. i. 109, 3; iii. 2, 1; vi. 11, 3, etc.

<sup>31</sup> Rv. i. 23. The pestle is *manthā*, the mortar *ulūkhala*; in x. 101, 11, *vanaspati* and *vana* may have the same senses respectively.

<sup>32</sup> Not the pressing boards, which are unknown in the Rigveda. Cf. Rv. ix. 99, 8; x. 91, 15, etc.

<sup>33</sup> Rv. i. 28, 9; iv. 18, 3; vi. 57, 2, etc.; Hillebrandt, i. 170, 173.

<sup>34</sup> Rv. ix. 65, 25; 66, 29; 70, 7; 79, 4, etc.

<sup>35</sup> Rv. x. 94, 9; 116, 4.

<sup>36</sup> Rv. vii. 101, 4; viii. 20, 8, etc. It denotes the larger vessel from which the Soma is poured into the *Kalaśas*, or cups.

<sup>37</sup> Rv. iii. 62, 15; ix. 1, 2; 17, 8, etc.

<sup>38</sup> Rv. ix. 1, 2; 65, 6; 98, 2; in x. 101, 10, *dru* = mortar.