

alluded to with various figurative expressions, as *Atka*, 'armour';⁵⁵ *Vastra*⁵⁶ or *Vāsas*,⁵⁷ 'garment'; *Abhiśrī*,⁵⁸ 'admixture'; *rūpa*,⁵⁹ 'beauty'; *śrī*,⁶⁰ 'splendour'; *rasa*,⁶¹ 'flavour'; *prayas*,⁶² 'dainty'; and perhaps *nabhas*,⁶³ 'fragrance.' The adjective *tivra*⁶⁴ denotes the 'pungent' flavour of Soma when so mixed. The Soma shoots, after the juice has been pressed out, are denoted by *ṛjīṣa*, 'residue.'⁶⁵

It seems probable that in some cases honey was mixed with Soma: perhaps the *kośa madhu-ścut*, 'the pail distilling sweetness,' was used for the mixing.⁶⁶ It seems doubtful if *Surā* was ever so mixed.⁶⁷

There were three pressings a day of Soma, as opposed to the two of the Avesta.⁶⁸ The evening pressing was specially connected with the *Ṛbhus*, the midday with *Indra*, the morning with *Agni*, but the ritual shows that many other gods also had their share.⁶⁹ The drinker of Soma and the non-drinker are sharply discriminated in the texts.⁷⁰ Localities where Soma was consumed were *Ārjika*, *Pastyāvanta*, *Śaryāpāvanta*, *Suśomā*, the territory of the *Pañcajanāḥ* or 'five

⁵⁵ Rv. ix. 69, 4.

⁵⁶ ix. 8, 6.

⁵⁷ ix. 69, 5.

⁵⁸ ix. 79, 5; 86, 27.

⁵⁹ Av. ix. 25, 4.

⁶⁰ Rv. iv. 41, 8; ix. 16, 6.

⁶¹ Rv. iii. 48, 1; vi. 47, 1; ix. 97, 14. See also *Sūda*.

⁶² Rv. iii. 30, 1; ix. 46, 3; 66, 23.

⁶³ Rv. ix. 83, 5; 97, 21, etc.

⁶⁴ Rv. i. 23, 1; ii. 41, 14; v. 37, 4; vi. 47, 1, etc.

⁶⁵ *Maitrāyaṇī Saṁhitā*, iv. 8, 5; Av. ix. 6, 16, etc.; *Vājasaneyi Saṁhitā*, xix. 72; citation in *Nirukta*, v. 12, etc. *Ṛjīṣa* as an adjective occurs in Rv. i. 32, 6, and *ṛjīṣin* in the *Rigveda* means, according to Hillebrandt, i. 236, 237, generally 'one to whom the Soma shoots belong.' *Soma tiroahnya* is 'Soma pressed the day before yesterday.'

⁶⁶ Rv. ix. 103, 3. Cf. ix. 17, 8; ix. 86, 48; 97, 11; 109, 20.

⁶⁷ See *Surāma*. Cf. *Maitrāyaṇī Saṁ-*

hitā, iv. 12, 5; *Vājasaneyi Saṁhitā*, xxi. 42, and *surā-somā*, *ibid.*, xxi. 60.

⁶⁸ *Yasna*, x. 2.

⁶⁹ Hillebrandt, i. 257 *et seq.*

⁷⁰ Rv. i. 110, 7; ii. 30, 7; v. 34, 3, 5; iv. 17, 17; 25, 6, 7; v. 37, 3; vi. 41, 4; vii. 26, 1, etc. There were also rivalries with other Soma sacrifices, Rv. ii. 18, 3; viii. 33, 14; 66, 12, and especially vii. 33, 2, where the *Vasiṣṭha* has taken away *Indra* from *Pāśadyunnā Vāyata's* Soma sacrifice to *Sudās*. Many famous Soma offerers are mentioned: *Atri*, v. 51, 8; 72, 1; viii. 42, 5; *Śaryāta*, i. 51, 12; iii. 51, 7; *Vājasaneyi Saṁhitā*, vii. 35; *Śiṣṭas*, viii. 53, 4, etc.; *Turvaśa Yadu*, viii. 45, 2; *Samvarta Kṛśa*, viii. 54, 2; *Nipātata*, *Medhyātithi*, *Puṣṭigu*, *Śruṣṭigu*, etc. The ritual lays stress on the need of continuity in Soma-drinking in a family: *Taittirīya Saṁhitā*, ii. 1, 5, 5 *et seq.*; *Maitrāyaṇī Saṁhitā*, ii. 5, 5, etc.