

**Cāpya** is found in the Vājasaneyi Saṃhitā<sup>1</sup> and the Śatapatha Brāhmaṇa<sup>2</sup> as the name of a sacrificial vessel.

<sup>1</sup> xix. 88; Maitrāyaṇī Saṃhitā, iii. 2, 9; Kāthaka Saṃhitā, xxxviii. 3.

<sup>2</sup> xii. 7, 2, 13; 9. 1, 3.

**Camasa** denotes a 'drinking vessel,' usually as employed for holding Soma at the sacrifice. It is frequently mentioned from the Rigveda onwards.<sup>1</sup> It was made of wood (*vrkṣa*),<sup>2</sup> and is hence called *dru*.<sup>3</sup> According to the Śatapatha Brāhmaṇa,<sup>4</sup> it was made of Udumbara wood.

<sup>1</sup> Rv. i. 20, 6; 110, 3; viii. 82, 7; x. 16, 8; 68, 8; 96, 9, etc.; Av. vii. 73, 3; xviii. 3, 54; Vājasaneyi Saṃhitā, xxiii. 13, etc.; Nirukta, xi. 2; xii. 38.

<sup>2</sup> Rv. x. 68, 8.

<sup>3</sup> Rv. i. 161, 1.

<sup>4</sup> vii. 2, 11, 2.

Cf. Zimmer, *Altindisches Leben*, 280; Hillebrandt, *Vedische Mythologie*, I, 167, 168.

**Camū** is a term of somewhat doubtful sense occurring repeatedly in the Rigveda, and connected with the preparation of Soma. Zimmer<sup>1</sup> considers that in the dual it denotes the two boards between which, in his opinion, the Soma was crushed (cf. *Adhiṣavaṇa*). Roth,<sup>2</sup> however, appears to be right in taking the normal sense to designate a vessel into which the Soma was poured from the press, and Hillebrandt<sup>3</sup> shows clearly that when it occurs in the plural<sup>4</sup> it always has this sense, corresponding to the Graha-pātras of the later ritual, and that sometimes it is so used in the singular<sup>5</sup> or dual<sup>6</sup> also. In some cases,<sup>7</sup> however, he recognizes its use as denoting the mortar in which the Soma was pressed: he may be right here, as this mode of preparation was probably Indo-Iranian.<sup>8</sup>

In a derivative sense Camū appears in the Śatapatha Brāhmaṇa<sup>9</sup> to denote a trough, either of solid stone or consisting of

<sup>1</sup> *Altindisches Leben*, 277, 278.

<sup>2</sup> St. Petersburg Dictionary, s.v. Cf. Grassmann, *Rigveda*, I, 15.

<sup>3</sup> *Vedische Mythologie*, I, 164-175.

<sup>4</sup> Rv. iii. 48, 5; viii. 2, 8; 82, 7, 8; ix. 20, 6; 62, 16; 63, 2; 92, 2; 93, 3; 97, 21, 37, 46; 99, 6, 8.

<sup>5</sup> Rv. ix. 107, 18; x. 91, 15.

<sup>6</sup> Rv. ix. 69, 5; 71, 1; 72, 5; 86, 47; 96, 20, 21; 97, 2, 48; 103, 4; 107, 10; 108, 10.

<sup>7</sup> Singular: Rv. v. 51, 4; viii. 4, 4; 76, 10; ix. 46, 3; x. 24, 1. Dual: i. 28, 9; iv. 18, 3; vi. 57, 2; ix. 36, 1.

<sup>8</sup> Hillebrandt, *op. cit.*, I, 158-164.

<sup>9</sup> xiii. 8, 2, 1; Eggeling, *Sacred Books of the East*, 44, 430, n. 1. In Sāṅkhya Śrauta Sūtra, xiv. 22, 19, the sense is doubtful.

Cf. Macdonell, *Vedic Mythology*, pp. 103 et seq.