

peoples,' and so on.<sup>71</sup> The effects of Soma in exhilarating and exciting the drinkers are often alluded to.<sup>72</sup>

It is difficult to decide if Soma was ever a popular, as opposed to a hieratic drink. The evidence for its actual popularity is very slight,<sup>73</sup> and not decisive.

<sup>71</sup> See s.v.; Hillebrandt, 1, 125-143. It is possible that Soma may have grown on the mountains to the north of Madhyadeśa, whatever may have been its original home, on which cf. Roth, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 38, 134 et seq.

<sup>72</sup> See Rv. viii. 48. It was equally prized in Avestic times. It is, however, seldom spoken of as giving the priests pleasure: Rv. i. 91, 13; viii. 2, 12; x. 167, 3. There are many references to sickness caused by it (Maitrāyaṇī Saṃhitā, ii. 2, 13 etc.). The Sautrāmāṇi was a rite designed to expiate the ill caused by vomiting Soma as Indra had done: Taittiriya Saṃhitā, ii. 3, 2, 5, 6; Śatapatha Brāhmaṇa, v. 5, 4, 9; xii. 7, 1, 11. The name of the rite is already found in Av. vii. 3, 2, and the rite

itself is no doubt older (see also Viṣṭ-olka). This fact tells in favour of the traditional identification of the plant, for the medical passage quoted by Max Müller refers to its producing vomiting. See also Zimmer, *Altindisches Leben*, 275; Rv. i. 91, 13; 118, 3; viii. 2, 12; 17, 6; 48, 12. Perhaps Vamra in i. 112, 15, got his name thence.

<sup>73</sup> Rv. viii. 69, 8-10. Cf. viii. 31, 5; i. 28, 5; Hillebrandt, 1, 143-147. The evidence is not decisive; the ordinary Soma sacrifice was clearly a sacrifice of rich patrons.

Cf. Zimmer, *Altindisches Leben*, 272-280; Hillebrandt, *Vedische Mythologie*, 1, 1-266; 2, 209 et seq.; Macdonell, *Vedic Mythology*, p. 104 et seq.

2. Soma Prāti-veśya ('descendant of Prativeśya') is the name of a teacher, a pupil of Prativeśya, in the Vaṃśa (list of teachers) at the end of the Śāṅkhāyana Āraṇyaka (xv. 1).

Somaka Sāha-devya ('descendant of Sahadeva') is the name of a king of the Sṛñjayas in the Rīgveda.<sup>1</sup> He is mentioned in the Aitareya Brāhmaṇa<sup>2</sup> as having Parvata and Nārada as his priests.

<sup>1</sup> iv. 15, 7-10.

<sup>2</sup> vii. 34, 9.

Cf. Ludwig, Translation of the Rīg-

veda, 3, 154; Hillebrandt, *Vedische Mythologie*, 1, 105.

Soma-dakṣa Kauśreya ('descendant of Kauśrī') is the name of a teacher in the Kāthaka<sup>1</sup> and the Maitrāyaṇī<sup>2</sup> Saṃhitās.

<sup>1</sup> xx. 8; xxi. 9, where Somarakṣa Kośreya is read by the Chambers MS. in xx. 8, and Kośreya in xxi. 9.

<sup>2</sup> iii. 2, 7.

Cf. Weber, *Indische Studien*, 3, 472, 473.