

**Vana**,<sup>39</sup> **Droṇa**,<sup>40</sup> are all terms used for Soma vessels, while **Sruva**<sup>41</sup> denotes the 'ladle.'

Apparently the plant was sometimes steeped in water to increase its yield of juice.<sup>42</sup>

It is not possible to describe exactly the details of the process of pressing the Soma as practised in the Rigveda. It was certainly purified by being pressed through a sieve<sup>43</sup> (**Pavitra**). The Soma was then used unmixed (*śukra*,<sup>44</sup> *śuci*)<sup>45</sup> for Indra and **Vāyu**, but the **Kanvas** seem to have dropped this usage.<sup>46</sup> The juice is described as brown (*babhru*),<sup>47</sup> tawny (*hari*),<sup>48</sup> or ruddy (*aruṇa*),<sup>49</sup> and as having a fragrant smell,<sup>50</sup> at least as a rule.<sup>51</sup>

Soma was mixed with milk (**Gavāśir**),<sup>52</sup> curd or sour milk (**Dadhyāśir**),<sup>53</sup> or grain (**Yavāśir**).<sup>54</sup> The admixtures are

<sup>39</sup> Rv. ii. 14, 9; ix. 66, 9, etc. The word can mean both the vessel into which the Soma was poured after preparation, and the vessel from which it was offered to the gods.

<sup>40</sup> Rv. ix. 15, 7; 33, 2, etc. The word, having no definite sense, can denote any of the vessels. The *camū*, on the other hand, was the cup for the gods, the *kalāśa* that for the priests (later it was also used as = *kośa*, when *camasa* had replaced *kalāśa* as cup for the priests; Hillebrandt, i, 187).

<sup>41</sup> Rv. i. 116, 24. Cf. also **Amatra** and **Khāri**.

<sup>42</sup> This process is technically called *āpyāyana*, 'causing to swell.' Cf. Rv. ix. 74, 9; Maitrāyaṇī Saṃhitā, iv. 5, 5. The exact nature and extent of this process is quite uncertain; Hillebrandt, 193-195; Eggeling, *Sacred Books of the East*, 26, xxvi.

<sup>43</sup> Whether the later practice of purification by means of shoots held in the hands was known to the Rigveda is uncertain, since ii. 14, 8; ix. 71, 3, are quite indecisive. For the various terms used to designate the sieve, see **Pavitra**.

<sup>44</sup> Rv. i. 137, 1; iii. 32, 2; viii. 2, 10, etc.

<sup>45</sup> Rv. i. 5, 5; 30, 2; viii. 2, 9, etc.

<sup>46</sup> Cf. Rv. viii. 2, 5. 9. 10. 28, etc. The Maitrāyaṇī Saṃhitā, iv. 7, 4, disapproves of the unmixed Soma. Possibly Hillebrandt, i, 207, 208, may be right in thinking that the Kāṇvas had to lay special stress on the use of the mixtures, because they used a plant which was deficient in the true Soma character.

<sup>47</sup> Rv. ix. 33, 2; 63, 4. 6.

<sup>48</sup> Rv. ix. 3, 9; 7, 6; 65, 8. 12. 25, etc.

<sup>49</sup> Rv. ix. 40, 2; 45, 3; *aruṇa*, ix. 61, 21; *śoṇa*, ix. 97, 13.

<sup>50</sup> ix. 97, 19; 107, 2.

<sup>51</sup> Śatapatha Brāhmaṇa, iv. 1, 3, 6. This passage has been relied on by Eggeling, *op. cit.*, 26, xxv, as a confirmation of the later description, in a medical work, of the plant as ill-smelling. But this plant may have been a different one from that used in Vedic times. The smell may have been due to a substitute being used, or to the genuine plant, brought from a distance, being old and withered.

<sup>52</sup> Hillebrandt, i, 219-222.

<sup>53</sup> *Ibid.*, 221.

<sup>54</sup> *Ibid.*, 222 et seq.

