

In no passage is it clear that a real over-king is meant, as the word *rājan* may mean king or merely prince, a person of royal blood. On the whole it seems most probable that the word connotes no more than 'king' as opposed to 'prince.'

Adhi-ṣavaṇa.—The two *Adhiṣavaṇas*¹ are usually understood, as by Roth² and Zimmer,³ to designate the two boards between which the Soma was pressed. Hillebrandt,⁴ however, shows from the ritual that the boards were not placed one over the other, but were placed one behind the other, the two serving as a foundation upon which the Soma was pressed by a stone. This theory seems to account best for the etymological sense of the name 'over-press,' as well as for the use of the word as an adjective ('used for pressing upon'). But according to the procedure as witnessed by Haug⁵ in the Deccan, the shoots of the plant are first placed on the skin, one of the boards being then laid over them and pounded with a stone. The shoots are then taken out and placed upon the board, the second board being then laid over them.

¹ *Vājasaneyi Samhitā*, xviii. 21; Av. v. 20, 10; *Śatapatha Brāhmaṇa*, iii. 9, 4, 1; 5, 3, 22 (*adhiṣavaṇe phalake*); *Aitareya Brāhmaṇa*, vii. 32 (*adhiṣavaṇam - carma*, 'the skin upon which the pressing takes place'; *adhiṣavaṇe phalake*, 'the boards on

which the pressing takes place,' etc.).

² *St. Petersburg Dictionary*, s.v.

³ *Altindisches Leben*, 277.

⁴ *Vedische Mythologie*, I, 148 et seq.

⁵ See Haug, *Aitareya Brāhmaṇa*, 2, p. 488, n. 10.

Adhī-vāsa.—This word¹ denotes the 'upper garment' of the Vedic Indian. Its exact nature is not described, but as the king in the ritual set forth in the *Śatapatha Brāhmaṇa*² puts on first an undergarment, then a garment, and finally an upper garment, it presumably denotes some sort of cloak or mantle.

¹ Rv. i. 140, 9; 162, 16; x. 5, 4; *Śatapatha Brāhmaṇa*, v. 3, 5, 22 (*prati-muñc*, 'put on'); 4, 4, 3 (*ā-str*, 'spread out'), etc.

² v. 3, 5, 19 et seq.

Cf. Zimmer, *Altindisches Leben*, 268.

Adhyāṇḍā.—This is a plant mentioned with many others in the *Śatapatha Brāhmaṇa* (xiii. 8, 1, 16).