

three sacred words mentioned above (page 276 a, line 22 ff.). Lastly he addresses the king with the prayer that the Vasus, the Rudras and the other divinities who performed this ceremony for Indra in the East, South &c. may severally do the same for him in thirty-one successive days and to the same effect as mentioned before (page 278 a, line 1 ff.). — The ingredients of the sacred liquid used at this Abhisheka differ in some measure, as will have been seen, from those used at the *Punarabhisheka*; they differ from the latter also in their typical qualities. The *Nyagrodha* being on account of its wide spread the *Rájan* of the trees, and rice with small grain being among plants principally productive of strength, the fruit of the former and the grain of the latter are the type of the qualities of a Kshatra (चक्रम्), which the king is supposed to acquire by these ingredients; and in a similar manner the fruit of the *Udumbara* and the grains of *Priyangu* are the type of increase of enjoyment (भौज्यम्), the fruit of the *Aswattha* and rice with large grains the type of righteous government (साम्राज्यम्), the fruit of the *Plaksha* the type of independent rule (स्वाराज्यम्) and attainment of more distinguished qualities than those possessed by other kings (वैराज्यम्), barley the type of military commandership (सेनान्यम्); curds typify the sharpness of senses (इन्द्रियम्; *Sáy.*: 'because they make the senses sharp': इन्द्रियपाटवहेतुत्वात्), honey typifies the essence of plants and trees (रस औषधिवनस्पतिषु; *Sáy.*: 'because it originates in flowers': पुष्पजन्यत्वेन); clarified butter, the brightness of cattle (तेजः पशूनाम्; *Sáy.*: 'on account of its oily gloss': स्निग्धभास्करत्वेन) and the water, freedom from death or long life (अमृतम्; *Sáy.*: 'because it nourishes' आयुयनहेतुत्वात्). — The ceremony having been completed, the king has to make a present to the inaugurating priest, viz. a thousand (Nishkas) of gold, a field and cattle (चतुष्पाद्; *Sáy.*: गवाहिकम् cows &c.); but this amount seems merely to constitute a minimum acknowledgement of the exertions of the priest; for the text of the *Aitareya* adds that 'they say, a king should give innumerable, illimited presents, since a king is illimited (in wealth) and thus will obtain illimited benefit to himself'; and the author of the *Aitar. Br.* seems rather inclined to adopt the latter opinion, for, amongst the instances he gives of royal inaugurations which have been performed in this fashion, he does not mention such at which the Bráhmañas received the 'limited' gifts, but tells, e. g., that *Udamaya*, the son of *Atri*, promised to his priest ten thousand elephants and ten thousand female slaves and gave each of the sons of that priest every day at the noon-oblation two thousand cows out of a thousand millions; that *Anga* gave his priest eighty thousand young white horses fit for carrying burdens on their back &c.; that *Bharata* distributed in *Mashnára* a hundred and seven thousand millions of black elephants with white tucks and decked with gold &c. &c. (comp. also *Colebr. Ess.* I. p. 41 ff.). — After the priest has received the gift, he hands to the king a goblet of spirituous liquor in reciting the verse: 'Soma with thy most sweet exhilarating drops &c.' (see above p. 276 b, line 13 ff.), and the king drinks

of it after having recited this verse: 'what is left (in this goblet) of the tasteful liquid and what Indra (drank when it was consecrated by) various rites, that portion of it I consume now with a placid mind, (as if it were) the royal Soma', and this verse: 'to thee, supreme (Indra), I offer this liquid for drink, for it has been poured out on thy behalf, rejoice in it until thou art happy'; [the former of these mantras occurs with a few variations in the *Vájas.*, 19. 35., the other in the *Rígv.*, 8. 45. 22. or *Sámanv.*, 1. 181.]. By this manner of drinking, the spirituous liquor becomes a kind of Soma, and it is the Soma not the spirituous liquor that is drunk by the king. Lastly the king recites the two *Rigveda*-verses 8. 48. 3. and 4. [What follows in the text of the *Aitareya Br.* up to the end of the 39<sup>th</sup> ch. are illustrations of the happiness which is felt by a king in consequence of such an inauguration, and historical instances of kings who had this ceremony performed for them and bestowed liberal gifts on the functioning priests; for this portion of the text compare also the literal translation of it in *Colebrooke's Essays* I. p. 39 seqq. —

Inaugurations of a purely mythical nature are mentioned in the *Upanishads*, *Epic poems* and in the *Puránas*; thus the *Harivaṇsa* reports, ch. 109, an inauguration of *Krishna*, the *Sáhyap.* of the *Mahábh.*, ch. 48, that of *Varuṇa*; a whole list is given in the *Vishnup.* 1. ch. 22 (where a note of *Wilson* refers to the corresponding passages in other *Puránas*); compare also *Bṛihadár. Up.* 1. 4. 11. One of the completest lists of this kind is that which occurs in the 4<sup>th</sup> chapter, and is varied in the 227<sup>th</sup> chapter, of the *Harivaṇsa*. According to the former, *Soma* was inaugurated as king of the Bráhmañas (द्विजानाम्; comm.: = ब्राह्मणानाम्), plants, constellations, planets, sacrifices and austerities; *Varuṇa* as king of the waters; *Kuvera* as king of the kings; *Vrihaspati*, of the *Angirasas*; *Kávyā*, of the *Bhrigus*; *Vishnu*, of the *Ādityas*; *Pávaka*, of the *Vasus*; *Daksha*, of the *Prajāpatis*; *Vāsava*, of the *Maruts*; *Prahráda*, of the *Daityas* and *Dánavas*; *Yama*, the son of *Vivaśwat*, of the defunct ancestors (or *Manes*); *Śiva* (with the trident) of the *Yakshas*, *Rákshasas*, serpents (पार्थिवानाम्; comm.: = भूधराणाम् । नागाः सर्पाः शनैकफणत्वे भिन्नाः), *Pisáchas* and all other evil genii (and, acc. to a v. l., of the *Mátrīs* or female energies of the gods, the religious vows, the *vaidik* hymns and the cows); *Himavat*, of the mountains; *Ságara*, of the rivers; *Nárdyāna*, of the *Sádhyas*; *Śiva* (with the bull in his banner), of the *Rudras*; *Viprachitti*, of the *Dánavas* (*sic*); *Váyu*, of odours, winds, and beings that are incorporeal, have the property of sound and reside in the æther; *Chitraratha*, of the oceans, rivers, clouds, rain and *Gandharvas*; *Vásuki*, of the *Nágas*; *Takshaka*, of the serpents (सर्पे); *Śesha*, of all the reptiles with large teeth; *Airāvata*, of the elephants; *Uchchaiṣravas*, of the horses; *Garuda*, of the birds; the tiger, of the wild beasts; the bull, of the cows; the *Plaksha* (*figus infectoria*), of the large trees; *Káma*, of the *Gandharvas* and *Apsarasas*; *Samvatsara* (the year), of the seasons, months, days, half-months, nights, hours, lunar-days (तिथि) and holy days (पर्वण), minutes, seconds, the two *Ayanas* (q. v.) and the