

astronomical Yogas (q. v.); besides, *Sudhanwan*, son of the *Prajapati Vairāja*, was inaugurated as king of the East; *Śankhapāda*, the son of *Kardama*, of the South; *Ketumat*, the son of *Rajas*, of the West; and *Hiranyaroman*, the son of *Parjanya*, of the North; all these kings inaugurated *Prithu* as king of kings. — The other list (ch. 227) is similar, but it represents *Śiva* as becoming the inaugurated king of the *Pisāchas* and other evil genii, of the *Matris*, cows, meteors, planets, diseases, pests, calamities and ghosts; *Vaiśravaṇa*, of the *Yakshas*, *Rākshasas*, *Gubhyas*, of wealth and jewels; *Parjanya*, of the oceans, rivers, clouds, rain and *Ādityas*; *Chitraratha*, of the *Gandharvas*; *Kāmadeva*, of the *Apsarasas*; the bull (the emblem of *Śiva*), of all beasts of burden and quadrupeds in general; *Hiranyāksha*, of the *Daityas* (his *Yuvarāja* being *Hiranyakaśipu*, comp. page 281 b, line 46 ff.); *Viprachitti*, of the *Dānavas* and *Asuras*; it mentions besides that *Mahākāla* was inaugurated as king of the *Kālakeyas*; *Vritra*, of the sons of *Anāyushā*; *Rāhu*, of inauspicious meteors; *Aruṇa*, of the *Yogas* and *Sādhyas*; *Viratha*, as guardian-king of the East; *Yama*, the son of *Āditya*, of the South; *Amburāja*, the son of *Kāśyapa*, of the West, and *Pingala*, the one-eyed son of *Pulastya*, of the North; comp. also *Mahābh. Śāntip.* v. 4494 ff.]

The type of the inauguration ceremony as practised at the *Epic period* may probably be recognized in the history of the inauguration of *Rāma*, as told in the *Rāmāyaṇa*, and in that of the inauguration of *Yudhishthira*, as told in the *Mahābhārata*. Neither ceremony is described in these poems with the full detail which is given of the *vaidik* rite in the *Aitar. Br.*; but the allusion that *Rāma* was inaugurated by *Vasishthā* and the other *Brāhmaṇas* in the same manner as *Indra* by the *Vasus* (*Yuddhakāṇḍa*: वसिष्ठो वामदेवश्च &c. .... अभिषिञ्चन्नवरं प्रसन्नेन सुगन्धिना । सलिलेन सहस्राक्षं वसवो वासवं यथा) and the observation which is made in some passages that a certain rite of the inauguration was performed 'according to the sacred rule' (*Yuddhak.*: शास्त्रदृष्टेन विधिना स तदा विधिवद्विजः राघवस्याभिषेकार्थं स द्विजैर्भ्यो न्यवेदयत्; *Śāntiparv.*: जुहावं पावकं धीमान्विधिमन्त्रपुरस्कृतम् or पूजयामास तांश्चापि विधिवद्विरदिष्टः), admit of the conclusion that the ceremony was supposed to have taken place in conformity with the *vaidik* injunction. This inference is confirmed moreover by another passage of the *Śāntip.* (v. 2496) which says 'that inaugurating a king is a chief duty of the people of a country .... for the *Veda* states: because they chose *Indra* for their king &c....' (राष्ट्रस्यैतत्कृत्यतमं राज एवाभिषेकनम् .... इन्द्रमेव प्रवृणुते यद्राजानमिति श्रुतिः &c.; *Arjunam*. राष्ट्रस्य = अस्मिन् देशवासिनी लोकस्य). Yet it results from the description given in the *Epic* poems that the *vaidik* ceremony had undergone various modifications at the time of their composition. — As the inauguration of *Rāma* was intended and the necessary preparations for it were made, when his father *Dāśaratha* was still alive, but as the ceremony itself, through the intrigues of his step-mother *Kaikeyī*, did not take place then, but fourteen years later, after the death of *Dāśaratha*, an account of the pre-

paratory ceremonies is given in the *Ayodhyākāṇḍa* as well as in the *Yuddhakāṇḍa* of the *Rāmāyaṇa*, but an account of the complete ceremony in the latter book alone. According to the *Ayodhyāk.* on the day preceding the intended inauguration *Rāma* and his wife *Sītā* held a fast, and in the night they performed this preliminary rite: *Rāma*, having made his ablutions, approached the idol of *Nārāyaṇa*, took a cup of clarified butter, as the religious law prescribes (*विधिवत्*), made a libation of it into the kindled fire and drank the remainder while wishing what was agreeable to his heart. Then, with his mind fixed on the divinity, he lay, silent and composed, together with *Sītā*, on a bed of *Kuśa*-grass, which was spread before the altar of *Vishṇu*, until the last watch of the night, when he awoke and ordered the palace to be prepared for the solemnity. At day-break, reminded of the time by the voices of the bards, he performed the usual morning devotion and praised the divinity. In the mean time the town *Ayodhyā* had assumed a festive appearance and the inauguration implements had been arranged: a beautiful golden throne-seat (*भद्रासन* or *सिंहासन*, also called in other passages *भद्रपीठ*; the *vaidik* term is *आसन्दी*) covered with a tiger-skin, water taken from the confluence of the *Ganges* and *Jumna* as well as from other sacred rivers in all directions and from all oceans, golden jars filled with shoots of the *Udumbara* tree and various lotus flowers (*पद्मोत्पल*), *Ruchakas* (citrons?) and *Rochanas* (pomegranates?), clarified butter, honey, milk, curd, as well as soil, water and other propitious objects taken from places of pilgrimage (*तीर्थ*), a white pearl sceptre, a *chowri* (*चामर*), a fan, and a white parasol decorated with beautiful garlands; besides, a white bull, a white horse and a splendid, furious elephant (*मत्तो गजवरः*), also eight beautiful damsels in fine attire, all kinds of musical instruments and bards in festive dress. [This is the account according to the text of the *Rāmāyaṇa* in Mr. *Goresio's* edition; the edition of *Schlegel*, mentions (2. 15. 4-12) the following implements and in the following order: golden waterjars, an ornamented throne-seat, a chariot covered with a splendid tiger-skin, water taken from the confluence of the *Ganges* and *Jumna*, as well as from other sacred rivers, tanks, wells, lakes and from all oceans, honey, curd, clarified butter, fried grain (*लाजाः*), *Kuśa* grass, flowers, milk; besides, eight beautiful damsels and a splendid, furious elephant; golden and silver jars, filled with water, covered with *Udumbara* branches (*क्षीरिभिश्चक्ष्माः*) and various lotus flowers; besides a white, jewelled *chowrie* (*बालव्यजन*), a white splendid parasol, a white bull, a white horse, all manners of musical instruments and bards. A similar enumeration occurs in the preceding chapter v. 32 ff. of the same edition where the throne-seat is defined as 'made of *Udumbara* wood', the chariot as 'drawn by four horses', the bull as 'accounted with golden ropes, full-grown (lit. having its hump) and white', and the horse as 'strong and having four large teeth'; there are mentioned also two white *chowries*, instead of one, and all kinds of seeds, perfumes and jewels, a scimitar (*निस्त्रिंशः*), a