

bow, a litter (वाहनं नरसंयुक्तम्; comm. = शिविकादि), a golden vase (भृङ्गारं हिरण्मयम्) and a blazing fire, and amongst the living implements of the pageant, instead of the bards, gaudy courtizans, and besides the eight damsels: 'professors of divinity (आचार्याः), Brāhmaṇas, cows and pure kinds of wild beasts and birds, the chiefs of town- and country-people and the citizens with their train'. — The whole passage however (2. 14. 32-39.) seems to be an interpolation in the speech of *Vasishtha*, at variance with the hurry of his message to the king and made superfluous by the narrative of the following chapter.] The *Yuddha-kānda* mentions of implements only a jewelled throne-seat (रत्नमयं पीठम्) and four golden jars ornamented with jewels in which four monkey chiefs, the allies of *Rāma* in his war against *Rāvaṇa*, carried water from the ocean of the four regions; *Rīshabha* carried it from the southern ocean, his jar being filled with red sandal branches, *Jāmbavat* from the western ocean, his jar being ornamented with aloe shoots; *Vegadarsin* from the northern ocean, his jar being decorated with large branches (of what tree, is not said), and *Susheṇa* from the eastern ocean, his jar being ornamented with bracelets (? अङ्गदकेयूरैः). — Of the ceremony itself it is said that it was performed in the fashion of *Indra's* inauguration, but a first difference which, to judge from the scanty detail of the text, appears to exist between the manner in which the ceremony was conducted at the epic and that in which it is conducted in the *vaidik* period, is that the wife of *Rāma* shares in a portion of the ceremonies and in a seat on the throne with her husband, while a participation of the wife of the king in the ceremony is not mentioned in the *Aitar. Br.*; and a second and still more important difference results from the circumstance that not merely *Vasishtha*, the officiating priest, sprinkled *Rāma* with the consecrated liquid, but after him '*Vāmadeva*, *Jābāli*, *Vijaya*, *Kāśyapa*, *Gotama*, *Kātyāyana*, *Viśvāmitra* and other eminent Brāhmaṇas; moreover, after them, in succession, the assistant priests, the damsels, the military chiefs and the citizens, the gods shedding over him from the sky the essence of all plants'; for although the *Vasus* and other gods sprinkled *Indra* with the liquid, to inaugurate him as king of the several heavenly quarters, no mention is made in the *vaidik* ceremony, as applied to a mortal king, that any one else but the officiating priest inaugurated the king with the sacred liquid, or that the active share of the assembly in the ceremony goes beyond their eulogizing the good qualities of the king. A comparison, besides, between the implements of inauguration at the two periods and between the ingredients which constitute the consecration-liquid of the *vaidik* and that of the epic ceremony, show that the typical quality of the former had, in a great measure, been lost sight of at the period of the epic poems. — The same and other deviations are apparent in the account which is given in the *Sāntiparvan* of the *Mahābhārata*, of *Yudhishtira's* inauguration: 'Free from anger and pain the royal son of *Kuntī* sat down joyfully on the golden throne-seat (परमासन),

his face turned towards the east; in front of him took their seat on a beautiful golden stool (पीठ) the valiant *Sātyaki* and *Vāsudeva*; at either side of him, on fine-shaped jewelled stools the noble *Bhimasena* and *Arjuna*; on a sumptuous ivory throne-seat embellished with gold (but acc. to a comm. 'on a sumptuous solid throne-seat'; दान्ते सिंहासने, *Arjunam.*: दान्ते संहर्षचमे), *Prithā* with *Sahadeva* and *Nakula*, and on seats as brilliant as fire separately *Sudharman* (the priest of *Duryodhana*) *Vidura*, *Dhaumya* and *Dhritarāshtra*, as well as the pugnacious *Sanjaya* and the illustrious *Gāndhārī*, all entering from the side whence came *Dhritarāshtra*. But the righteous king having taken his seat, touched with his fingers white flowers, auspicious emblems (स्वस्तिकान्), fried grain (अचतान्), the soil, gold, silver and a pearl; when all his subjects, headed by the house priest, became aware that he had thus possessed himself in an auspicious manner of earth, gold and the various kinds of jewels. The implements of the inauguration prepared and ready, were: filled jars made of gold, *Udumbara* wood, silver and clay, flowers, fried grain (लाजाः), sacrificial grass (वर्हिस्), cow's milk, fuel of *Śami* (*Acacia suma*)-, *Āśvattha* (*Ficus religiosa*)-, and *Palāśa* (*Butea frondosa*)-wood, honey and clarified butter, a ladle (शुव) made of *Udumbara*-wood, and a conch (शङ्ख) ornamented with gold. Then, in obedience to the orders of *Krishna*, *Dhaumya*, the family priest, marked the sacrificial ground with a line in the direction of north-east (प्रागुदक्क्ष्वने वेदीं लक्षणेनोपलिख्य च), requested the noble king and the dark daughter of *Drupada* to be seated on the white, solid-legged throne-seat (सर्वतोभद्र आसने; comp. भद्रासन, भद्रपीठ) which was brilliant like fire and covered over with a tiger-skin, and made a libation into fire while reciting the appropriate mantras (जुहाव पावकं धीमान्विधिमन्त्रपुरस्कृतम्). Upon this *Krishna* took his venerated conch and sprinkled (with its contents) *Yudhishtira*, the son of *Kuntī*, (inaugurating him thus) as lord of the earth, and after him *Dhritarāshtra*, the royal *Rishi* (sprinkled the king) and then all his subjects'. — The present made at this occasion by *Yudhishtira* consisted of a thousand *Nishkas* he gave to the Brāhmaṇas (somewhat in conformity with the injunction of the *Aitar. Br.*); but the liberality of *Rāma* was more remarkable: he gave the Brāhmaṇas a million milch cows, ten thousand bulls and three hundred millions *Nishkas*, besides carts, ornaments, cloths, beds and seats, and numerous villages; he made liberal presents, too, to the monkey chiefs and the monkeys, his allies. — It is, worthy of note, that a custom is met with, in the epic poems, the origin of which cannot with certainty be traced to the injunctions of the *Aitareya Brāhmaṇa*, viz. a king's having a son or relative of his inaugurated as युवराज (also युवराजन) or 'junior king'. For, although *Sāyana's* commentary speaks of 'a father, brother &c.' who eulogize the king before the priest sprinkles him with the sacred liquid, and although the presence of the father at the ceremony might countenance the inference that the *vaidik* text implies also the inauguration of a *Yuvarāja*, it must be observed that the text