

पूर्णेन ब्राह्मणः । रुक्मकुम्भेन याम्येन चीरपूर्णेन चत्रियः । दध्ना च ताम्रकुम्भेन वैश्वः पश्चिमगेन च । मुन्मयेन जलिनोदकपूद्रा-मात्यो ऽभिषेचयेत् । After them a Brāhmaṇa versed in the Rigveda sprinkles him with honey and one who knows how to chant the Sāmaveda with Kuśagrass-water. Then the family-priest goes to the golden jar (mentioned above page 282b, line 2) and commits the sacrificial fire in the prescribed manner and with the appropriate hymns to the care of the Brāhmaṇas who assist him. [Ms. R. S.: संपी-तवन्तं कलसं तथागत्य पुरोहितः । विधाय वह्निरचां तु सद-स्त्रेषु यथाविधि ॥ राजस्त्रियाभिषेके च ये च मन्त्राः प्रकीर्तिताः । तैस्तु दद्यान्महाभागब्राह्मणानां शनैस्तथा; sic. — R. A. S.: शम्यातवन्तं कलशं तथा गत्वा पुरोहितः । संविधायान्गरचां तु सदस्त्रेषु यथाविधि । राजस्त्रियाभिषेकाय ये मन्त्राः परिकीर्ति-ताः । तैस्तु दद्यान्महाभागब्राह्मणानां सुतैस्तथा; sic.] Having done so, he repairs to the part of the sacrificial ground where the throne stands (? , liter. to the वेदिमूलम्, root of the sacrificial ground), and sprinkles the head of the king with the liquid out of a golden vase perforated with hundreds of holes while reciting verses referring to the substances which together with water, constitute the liquid, viz. herbs, perfumes, flowers, seeds, jewels (or pearls, probably reduced to powder) and Kuśagrass; and his throat (Ms. R. A. S.: his hip) with water taken from various places of pilgrimage and mixed with Rochaná; the Brāhma-ṇas holding before the king, while the music plays, the jar which contains the annuals, together with the *chourie*, the fan and the other emblems of royalty. [The greater portion of the passage describing this rite is again so corrupt in both Mss. that the meaning of some words and the exact nature of the verses alluded to by the quotation of their beginning words: या ओषधीः, ... पुष्पवती, ब्राह्मणं, आशु शिशानः, ये देवाः &c., is open to doubt; Mss.: ततो पुरोहितो गच्छेद्वेदिमूलं तदैव तु (R. A. S.: 'मूलं तु देवितुं) । शतच्छिद्रेण सौवर्णेनाभिषिञ्चेन्नृपोत्तमम् (R. A. S.: अतः छि-द्रेण पत्रेण सौवर्णेनाभिषेचयेत्) । या ओषधीश्चोषधीभिरथे चाद्येन गन्धकैः (R. A. S.: ओं या ओषधीश्चोषधीभिरथे अचेति गन्धकैः) । रथेः (R. A. S.: पुष्पैः) पुष्पवतीत्येव ब्राह्मणेति च वीजकैः । रत्नैराशु (R. A. S.: रत्नैराशुः) शिशानश्च ये देवाश्च कुशोदकैः । यजुर्वेदथर्ववेदी (R. A. S.: यजुर्वेदथ च-क्रादी) गन्धदारेति संसृशेत् । शिरः कण्ठं (R. A. S.: कटिं) रोचनाया (sic in both Mss.) सर्वतीर्थोदकैर्दिवाः । गीतवा-दादिनिघोषैश्चामरव्यजनादिभिः । सर्वौषधीमयं कुशं धारये-युर्नृपायतः; sic.] Then the king having looked on clarified butter and other auspicious objects placed before a looking glass (? comp. page 286a, line 29), his family-priest, after a prayer to Vishṇu, Brahman and other divinities and having prepared dishes of curds, clarified butter, honey &c., binds the head of the king with a fillet and fastens on it the tiara, while the king is seated on a couch covered over with a tiger-skin. He then orders a (white?) bull, a white horse(?) and an elephant to be led in, caparisoned severally with a panther-(?), a lion- and a tiger-skin. [Mss.: तं पश्चेद्वर्षणं राजा घृतं वै मङ्गलादिकम् । अभ्यर्च्य विष्णुं ब्रह्माणं मन्त्रादींश्च यशकने (R. A. S.: अभ्यर्च्य विष्णुमिन्द्रादे ब्राह्म-णां च ग्रहांस्तथा) । व्याघ्रचर्मोत्तरां शम्यामुपविष्टं पुरोहितः ।

मधुपर्कादिकं कृत्वा पट्टवस्त्रं प्रकारयेत् । राज्ञो मुकुटवस्त्रं च पञ्चचर्मोत्तरं हृदे (R. A. S.: त्ररहृदे) । प्रवाद्याविति च वि-शेषवस्त्रं विषदं गजम् (R. A. S.: ध्रुवाद्या इति च विशेत् वृषदं वृषदं श्वं) । द्वीपिजं सिंहजं व्याघ्रजातं चर्म तदासने; sic.] Presently the door-keeper ushers in the ministers, coun- sellors &c.; the king presents the astrologer and the family- priest with cows, goats, sheep and similar gifts, offers to the other Brāhmaṇas gold and such like presents, circum- ambulates the fire in keeping his right side towards it and makes a bow before his Guru. He further salutes respect- fully the bull, in patting it on the back, also the elephant, which he does not mount; but the horse he mounts, and having rode on it round his city (in keeping his right side towards it), while the royal passage is lined with soldiers, he enters it and dismisses gracefully all the people with marks of his favour. [The Ms. of the R. S. however con- denses the latter passage thus: 'the door-keeper ushers in the ministers, counsellors &c. and he dismisses gracefully all the people with gifts of cows, goats, sheep &c.']; अमात्यसचिवादींश्च प्रतीहारः प्रदर्शयेत् । गोजावियहदानावैः प्रार्थ्य सर्वान्विसर्जयेत्; Ms. R. A. S.: अमात्यसचिवादिस्तु प्रति- हार प्रदर्शये (sic) । गोजावियहदानावैः सांवत्सरपुरोहितौ पूजयित्वा द्विजान्प्रार्थ्य (°प्रार्थ्य?) ह्यन्यान्भृंगोतुमुख्यकैः (sic) । वह्निं प्रदक्षिणीकृत्य गुरुं नत्वाथ पृष्टतः । वृषमालम्भ गां मंत्रं पूजयित्वाथ मन्त्रितं (sic) । अश्वमारुह्य नागं तु पूजयेत् (पूज- येन्न?) समारुहेत् । परिधन्नाजामर्गं (sic) बलयुक्तं प्रदक्षिणः । पुरं विशेच्च दानावैः प्रार्थ्य (प्रार्थ्य?) सर्वान्विसर्जयेत्.] — The following, 210th chapter of the *Agni-Purāṇa* contains the invocations or, as the text calls them, *mantras* which are to be recited at the inauguration (राजदेवावभिषेकमन्त्रान्वये ऽघमर्दनान् । कुशान्कुशोदकैः — R. A. S.: कुशान्कुशोदकैः — सिञ्चेत्तेन सर्वं हि सिध्यति). These *mantras* have nothing in common with those recited at the vaidik ceremony; they contain merely an enumeration of gods, demons, saints, mountains, rivers &c. even of literary works, which are asked to sprinkle the king, to grant him victory and to protect him; the order in which all these beings and objects are paraded, is of the same senseless kind, and the nomen- clature of the same tedious description as they not uncom- monly occur in those works which exhibit a caricature of the ancient Hindu religion, — in the Purāṇas. It will suf- fice to give as a specimen the following verses of the forty and some Ślokas which form the subject of this chapter: 'may the gods sprinkle thee, and Brahman, Vishṇu, Śiva, Vāsudeva, Sankarshaṇa, Pradyumna, Aniruddha; may the ten elephants of the regions give thee victory, and Rudra, Dharma, Dakṣha, the Sun, religious Belief (अज्ञा), Bhṛigu, Atri, Vasiṣṭha &c. &c.; may the sons of Kṛiṣāśwa protect thee, and the wives of Arishtānemin, of Chandra and of Pulastya, Bhūtā (a female goblin), Kapidānshtrī Syeṇī (a female hawk), Bhāsi (a water-fowl), Kraunchī (a curlew), Dhṛitarāshtrī (a goose); Śukī (a female parrot; this and the preceding being probably names of female imps); the Gandharvas Hāhā, Hūhū, Nārada, Viśwā- vasu, Tumburu; the Apsarasas Anavadyā, Sukeśī, Menakā, Sahajanyā, Kratusthalā, Ghṛitāchī, Viśwāchī