

in the direction with the stream and 5. against the stream, 6. river-water which has broke out and formed a separate stream, 7. sea-water, 8. water from a whirlpool, 9. water from a deep lake, 10. water proceeding from rain during sunshine, before it has fallen down, 11. water from small tanks, 12. well-water, 13. ice- or dew-water; (*Śrīdeva* observes that it must be collected in places where there is much dry grass, by throwing a clean garment over it and afterwards by wringing it out in a cup); 14. honey, 15. water proceeding from the membranes investing the foetus of a cow which has calved, 16. milk, 17. clarified butter; (*Śrīdeva* observes that the water of the Sarasvatī and all water which is not at hand as well as the water which can only be had conditionally, e. g. that of 10. 13. 15., must be first procured and then the other kinds). He then catches, at it were, sun beams with the hollow of his hand and joins them with each of the seventeen liquids while repeating severally the hymns he has recited before, when collecting each water. Then, he pours these liquids into one vase made of *Udumbara*-wood, arranges four vases made severally of *Palāśa*- (*Butea frondosa*), *Udumbara*-, the pendant branch of the *Ficus Indica*-, and *Aśwattha*- (*Ficus religiosa*) wood, spreads out before them a tiger-skin and distributes the water collected in the one vase, into the four sacrificial vases. Next follows the toilet of the king who takes off the garments he wore at the preparation for the sacrifice, and now is clad by the Adhwaryu in a silk under garment and over it in a red and white cloak; on his head the priest places the royal turban (*ushnīṣa*), fastening both its ends to his waist; and in his hands the bow, which he strings, and three arrows. Then he throws copper into the face of a long-haired eunuch who sits in the midst of the assembly and represents the various kinds of death. These rites having been performed, the Adhwaryu invites the king to step on the tiger-skin, placing under his feet a golden circle and another golden circle perforated with nine or a hundred holes on his head; then he lifts up the arms of the king, and while the latter is thus standing with his face towards the east, either he or the royal family priest drops the contents of the *Palāśa* vase over him; then the king's brother drops over him the water contained in the *Udumbara* vase; then a Kshatriya friend the water in the third vase, and lastly a Vaiśya the water in the *Aśwattha* vase. The Hotṛi then having recited the legend of *Śunahśepa*, the king gives to the Adhwaryu and to him severally a hundred or a thousand cows as well as gold, food and cloth; he then rubs the consecrated water which remains on his body, over himself with a black-horn-brush, makes three steps on the tiger-skin at the hand of the Adhwaryu, and having poured the remainder of the consecrated liquid into the *Palāśa* vase hands it to his favourite son. After a libation of clarified butter the Adhwaryu then proclaims the name of the king coupling with it, however, this time the name of the son (by saying e. g. 'here is Daśaratha, the father of Rāma'). The subsequent ceremonies refer to the preparation of a carriage, the putting to it of a team of horses &c., the

giving of cows to the king's brother, the king's mounting the car, tying on his feet a pair of shoes made of boar's skin, giving to his bow-bearer the bow with the three arrows and after various other rites, playing a game of shells, five shells having been handed to him by the Adhwaryu, with his brother, his charioteer (*sūta*) or his architect (*sthapati*) and his military chief, the shells being either made of gold, or the fruits of *Beleric myrobalan* serving as such (*Sāyaṇa* on the *Śatap.*: अन्ना नाम कपर्दकाः सुवर्णनिर्मिताः । विभीतकफलानि सीवणां वेलेके) and the game representing the victory of the Kali age over the other ages; the ceremony closes with libations in the fire. (The Mimāṃsists do not consider the recital of the legend of *Śunahśepa* and the game of shells as special parts of the *Abhishechaniya*, but as rites belonging in general to the whole *Rājasūya* sacrifice. For the full detail of the ceremony and the hymns to be recited at the various rites see *Śatapathabr.* V. 3. 3. 1. — 4. 4. 25. and *Kātyāyana's Śrautas.* book 15, 4-7.). E. अभिषेचन, taddh. aff. क् (II. 2. scil. सोमयाग); (*Mādhava*, however, who uses also the term अभिषेच्य as the name of the ceremony, seems to consider the word as a Tatpur. like अभिषेचनीय I.).

अभिषेच्य Tatpur. 1. m. f. n. (-च्यः-च्या-च्यम्) 'To be bathed.

2 To be consecrated, to be inaugurated (see अभिषेक); e. g. *Rāmāy.*: तत्र त्वमभिषेच्यश्च मनस्वरयतीव माम् । अस्त्वा-हमभिषेक्तास्मि यौवराज्ये परंतप.

2. m. (-च्यः) The same as अभिषेचनीय II. 2.; e. g. *Mādhava's Jaim.nyāyam.*: राजसूयकथंभावानुवृत्तेः सर्वशेषता । कस्याकाङ्क्षाभिषेच्यस्य प्रक्रिया प्रबला ततः; or एकस्त्री-वाभिषेच्यस्य तदङ्गं निखिलस्य वा । राजसूयस्थापकधीदायः प्रक्रिययोत्तरः; or अभिषेच्यप्राकृताङ्गसमाप्ती देवनादयः । मध्ये वा पूर्ववत्सर्वसमाप्ती देवनादयः; the word being explained by *Mādhava* in these instances as synonymous with the Soma sacrifice 'अभिषेचनीय'. E. सिच् with अभि, kṛitya aff. यत्.

अभिषेचित Tatpur. m. f. n. (-तः-ता-तम्) Caused to be consecrated, installed; e. g. *Harivaṃśa*: राजा प्राच्यां दिशि यथा वासवेनाभिषेचितः. E. सिच् in the caus., with अभि, kṛit aff. क्त.

अभिषेण Bahuvr. m. (-णः) (ved.) (An enemy) who approaches with his army; *Rīg.*: एना मन्धानो जहि शत्रून् ..... अभिषेणो अभ्यादेदिशानान् (*Sāyaṇa*: अभिषेणान् । प्रत्यभिगताः सेना येषां तादृशान्). E. अभि and सेना.

अभिषेण n. (-नम्) March with an army to attack an enemy. E. अभिषेण, kṛit aff. लुट्.

अभिषेणि denom. parasm. (-णयति; the mūrdhanya ष् remains unchanged also after the augment; e. g. अभिषेणयत्, and if reduplication takes place; e. g. desider. अभिषेणयिषति, on which form *Kaṭyāyā* to *Pāṇ.* VIII. 3. 64. observes: अव्युत्पन्नः सेनाशब्दः । अथवा सहनेन सेना । सहस्य सः संज्ञायामिति — VI. 3. 78. — सादेशः । यदा तु ऋवृजृषीति — *Unīddis.* 3. 10. — सिनोतेर्नप्रत्यये सेनाशब्दो व्युत्पाद्यते तदा-स्थेव षोपदेशत्वम्; comp. also अभिषेणयिषु). To march with an army for the purpose of attacking an enemy; e. g. *Hitopad.*: अपीडयन्बलं शत्रून्निगीशुरभिषेणयेत् । सुखसाधं द्विषां सेन्यं दीर्घप्रयाणपीडितम्. E. अभिषेण, denom. aff. णिच्;