

Punjikasthalá, Pramlochá, Urvaśi, Rambhá, Panchachúdá, Tilottamá, Chitralkhá, Lakshmaná, Puṇḍariká and Váruṇi; the Ṛishis Bálakhilyas, Vyása, Valmiki &c., the kings Prithu, Dilípa, Bharata, Dushyanta (written Ms. R. A. S. तूष्मन्तः and दुच्छन्तः); the mountains Hima-
 vat, Hemakútá, Nishadha, Nila, Sweta, Śringavat, Meru, Mályavat, Gandhamádana, Mahendra, Malaya, Sahya, Śuktimat (v. l. Śaktimat), Rikshavat (v. l. Vrikshavat), Śivi (?), Vindhya and Páripáttra; the four oceans; the following sacred places of pilgrimage (तीर्थ): Pushkara,
 Prayága, Prabhása, Naimisha, Gayáśirsha, Brahmasíras, Uttaramánasa (v. l. Uttamamánasa), Kálodaka, Nandikuṇḍa, Panchanada (the Panjab), Bhṛigutírtha, Prabhása, Amara-
 kaṇṭhika, Jambumárga, Vimala, the hermitage of Kapila (कपिलस्थानम्); Gangádwára, Kuśávara, Vinduka (v. l. Vilwaka), the mountain Nila (नीलपर्वतः), the mountain
 Varáha, Kanakhala (v. l. Kanashala), Kálanjara, Kedára, Rudrakoti, Varáñasi (Benares), Badaryáśrama (v. l. Pada-
 ryáśrama), Dwáraká, Śrígiri, Purushottama, Śáligráma (v. l. Śalagr.), Varáha, the mouth of the Indus (सिन्धुसा-
 गरसंगमः), Phalgutírtha, the lake Vindu, the hermitage of Karavíra; the rivers Gangá, Saraswatí, Śatadru, Gaṇḍa-
 kí, Achchhodá, Vipásá, Vitastá, Deviká, Káveri, Va-
 radá, Nischirá, Gomatí, Pára, Charmanwatí, Rúpá, Mandá-
 kiní, Tápi (v. l. Nípá), Payoshnī, Vená, Gaurí, Vaitarañi, Godávari, Bhimarathí, Tungabbadrá, Rañi (? v. l. Prañi), Chandrabhágá, Śivá and Gaurí, may they sprinkle thee.
 The Sanskrit works which are invoked to protect the king stand, in the text, between the mountains and the oceans, in the following order and selection: the Ṛig- and the other
 Vedas, the six Angas, Itihásas and Puráñas, the Upa-
 vedas, viz. Áyurveda, Gandharvaveda, and Dhanurveda, the Angas, viz. Śikshá, Kalpa, Vyákaraṇa, Nirukta, the science of the luminous bodies (ज्योतिषां गतिः) and
 Chhandas [see s. v. अङ्ग], the Vedas [here mentioned again, like the Angas], the Mímánsá- and Nyáya-systems (मी-
 मांसान्यायवित्तरः), and the old Dharmaśástra (धर्मशास्त्रं पुराणं च); for these are the fourteen sciences [i. e. the four
 Vedas, the six Angas, the Puráñas as eleventh, the Mímánsá, Nyáya and law]; the Sánkhyá- and Yoga-systems, the system of the Pásupatas, the Vedánta and the system
 of the Páncharátras (पाशुपतं वेदाश्च — sic — पाञ्चरात्रकम्), for these are the five doctrines; the auspicious verse Gá-
 yatri (q. v.), the Durgá-science and the science of music (?); (छातान्पञ्चकं ह्येतन्नायची च शिवा तथा । दुर्गाविद्या च गा-
 न्धारी पान्नु त्वां शान्तिदायते) . —

Another account of a royal inauguration, which is similar to that of the Agni-Puráña and perhaps belongs to a still more recent period than the latter, is that of the *Mánasára*, a work on Architecture and reputedly the com-
 pletest of its kind. [The high antiquity which is ascribed by the Hindus to this work will become more than doubt-
 ful, from a comparison, for instance, of this portion of it with the 209th ch. of the Agni-P. The only Ms. of this
 work, I could consult, is hopelessly incorrect and does not permit to make a reliable translation of it; it is a copy

of an ancient Ms. in Tamul characters which was discovered at Trichinopoly, is imperfect at the beginning and at the end, was written out under the direction of Mr. Ch. P. Brown and is now in possession of the E. I. H.; its extreme rareness in India as well as in Europe makes it adviseable to draw attention to some particulars of its description of a royal inauguration which may be rendered in a safe manner.] The *Mánasára* puts forward two personages in the inauguration ceremony who do not make their appearance in the foregoing accounts: the *Sthapati* or the architect, and the *Sthápaka* or (probably) the master of the ceremonies. According to this work, the throne is placed in a handsome sacrificial building where the inauguration takes place (यागमण्डपे सौम्ये तु सिंहासनस्य चोपरि । नृपालं तत्र संस्थाप्य अभिषेकं समारभेत; some such building seems to be implied also by the description of the Agni-Puráña, since a 'door-keeper' is mentioned, but it is not expressly named); the inauguration liquid, which consists of river and sea-water is consecrated by chanting hymns from the Atharvaveda, Sámaveda and other sacred works; (सरित्समुद्रसलिलकुम्भैः पूर्णविमाधवैः (sic) । अथर्व-सामगीतैश्च चान्यैश्चागममन्त्रकैः); the king marks his forehead with the sign Tripuṇḍra (q. v.: पञ्चाक्षु होमनिष्ठां च दर्भं दत्त्वा त्रिपुण्ड्रकम् । ललाटसारणं कुर्याद्भूपतिस्तु यथाविधि), anoints his body with sandal and saffron, and the *Sthapati* purifies him with the compound called *Panchagavya* (see above page 282b, line 45); then the family-priest places on his head the tiara, and this toilet being completed, the *Sthapati* and the *Sthápaka* invite the king to take place, with his queen, on the throne when the sacred liquid is sprinkled on his forehead while he bears the jewelled tiara (रत्नसंतुष्टमुकुटमूर्ध्वं राजोपधारयेत्). This ceremony having been performed under 'benedictions and all manner of auspicious noises' (सर्वमङ्गलघोषैश्च स्वस्तिवाचनपूर्ववत्) the king mounts on an elephant and, under the sounds of a similar music, rides round his city, keeping his right side towards it, and distributes gifts amongst the spectators (कुर्यादारोहणं पश्चाद्राजा तैरावतोपरि । नगरी-प्रदक्षिणं कुर्यात्सर्वमङ्गलघोषकैः). These gifts which consist in corn and the like, cow's and other milk, weapons, and generally in any thing whether auspicious or not, the king should throw before himself and touch with his own hand, for in doing so he will not merely acquire strength, victory and glory but abundance of food &c. [A modern treatise on the royal inauguration, called *Rájjyábhishhekapaddhati*, — without either date or name of the author — is very prolix in the enumeration of the mantras; it quotes the *Śatapathabr.* and, among the Puráñas, chiefly the *Agni-P.*; but it is rather an uncritical compilation from various books, than an authoritative source of information.]

The time of the inauguration must be an auspicious one. *Ráma* was inaugurated when the moon entered the asterism *Pushya*, in the hour *Abhijit*; (*Yuddhak.*: ततः प्रभाते विमले मुहूर्ते ऽभिजिति प्रभुः । वसिष्ठः पुष्ययोगेन ब्राह्मणैः परिवारितः । रामं रत्नमये पीठे उपवेश्य &c.). — The *Agni-P.* merely forbids the inauguration to take place at night