

of the Bráhmaña does not contain the quoted words but in their stead the term **राजकर्तारः** 'king-makers', which may or may not comprise the paternal relationship. On the other hand it must be admitted that the vaidik injunction is not at variance with this ceremony, which, once performed, seems to hold good for the inauguration of the prince at his accession to the throne, after the father's death, since no mention is made, in the epic poems, of a repetition of the ceremony. The object of the inauguration of a prince as *Yuvarāja* is to secure to him the right of succession, and, besides, the advantages supposed to arise from the religious ceremony, as mentioned before, a share in the government, or perhaps all the privileges of a reigning king. For when *Daśaratha* intends to make his son *Rāma* a *Yuvarāja*, he addresses him with these words (in the *Āyodhyākānda*): 'Rāma, I am old; I have lived long and enjoyed every pleasure I desired; hundreds of sacrifices I have performed when I distributed food and liberal presents; thou wast born the son of my desire, for no one is equal to thee on earth; thus I have paid my debt to the gods, the Rīshis, my deceased ancestors, the Bráhmañas and my own self; nothing remains for me to be done save inaugurating thee; therefore what I am about to tell thee, thou must do. To day all my subjects want thee for their king; therefore, my son, I shall inaugurate thee as junior king'; and *Rāma* reports to his mother: 'mother, I am ordered by my father to undertake the government of the country; to-morrow my inauguration will take place, for such is the behest of my father'. Another instance of the installation as *Yuvarāja* is that of *Yudhishtīra* by *Dhṛitarāshira* (*Ādip.* v. 5517), or of *Bhīmasena* by his brother *Yudhishtīra* (*Sāntip.* v. 1475); one of a simultaneous inauguration of a king and of his son, is that of *Dyūmatsena* as king and of his son as *Yuvarāja*; (*Vanap.*: ततो ऽभिषिषिचुः प्रीत्या बुमत्सेनं पुरोहिताः । पुत्रं चास्य महात्मानं यौवराज्ये ऽभिषेचयन् ।)

The inauguration ceremony at the *Paurānic* period has but little affinity with the vaidik rite; it is a series of proceedings which are founded on late superstitions and reflect scarcely any of the ideas which are the groundwork of the ceremony of the *Aitar. Br.* A description — though a loose and desultory one — of the *Paurānic Abhisheka* occurs in the 209th chapter of the *Agni-Purāna*. It commences with the injunction that a king should before his inauguration choose his astrologer (**सांवत्सर**), his family-priest (**पुरोहित**), his officiating-priest (**ऋत्विज्**), his ministers (**मन्त्रिन**) and his queen (**महिषी**). [*Comp. Manu* 7. 77 &c.] The astrologer fixes the proper time for the inauguration (*comp. page 284b*, line 51 ff.); the king takes a bath prepared with Sesamum and white mustard seeds (**तिलैः सिद्धार्थकैः स्नानम्**); the astrologer and the family-priest hail the king with the cry of 'victory', and he being seated on a throne-seat (**भद्रासन**) makes a proclamation of peace or public safety and grants freedom to his prisoners. Then before his inauguration by the family-priest takes place, he addresses a propitiatory prayer to Indra, and fasting on the

day of the inauguration makes libations to the Manus &c. (?) and pays respect to a sacrificial jar which is placed on the right or southern side of the sacrificial fire, with perfumes and flowers. [The text of this passage in the two Mss. of the *Agni-P.* at London, that alone contain a description of the ceremony and could be consulted by me, is very corrupt; the Ms. of the Royal As. Soc. in Devan. char. reads: **पुरोधसाभिषेकस्तु कार्येन्द्रीशान्तिरिव च । उपवास्याभिषेकाहे वैद्याम् जुहुयान्मनून् । वैष्णवनिद्रमंचास्तु सावित्रान्वैश्वदेवतान् । सौम्यान्स्वस्त्ययनं धर्मं आयुष्याभयदान्मनून् । अपराजितां च कलशं वह्नेर्दक्षिणपार्श्वगे । शम्या च वंतु हेमं च पूजयेन्नधपुष्पकैः;** the Ms. of the Royal S. in Bengali char.: **पुरोधसाभिषेक प्राकार्येन्द्रीशान्तिरिव च । उपवास्याभिषेकाद्वैद्यपौ जुहुयादमून् । वैष्णवमैचमन्वास्तु सावित्रान्वैश्वदेवतान् । सौम्यावस्त्रायनं शर्म चर्मायुष्याभयान्मनून् । अपराजितं च कलसं वह्नेर्दक्षिणपार्श्वगं । सदाभरणहेमश्च पूजयेन्नधपुष्पकैः.** — This extract may serve at the same time, as a specimen of the indifferent state of both Mss. — that of the R. S. being however the better of the two — which made it necessary to renounce a *literal* translation of the *whole* chapter.] The flame of this fire should go rightwards, it should be bright like melted gold, crackle like carts or thunder (?), be clear (or smokeless), scent the air, be like the sign Swastika, have an uninterrupted, large flame and be free from sparks; no cats, wild beasts or birds should pass over the sacrificial ground [Mss.: **प्रदक्षिणावर्तेश्वस्तु तप्तजाम्बुनदप्रभः । रथौघघोषनिर्घोषो (R. A. S. रथौघमैघनिर्घोषो) विधूमश्च हुताशनः । अनुलोमः सुगन्धिश्च स्वस्तिकाकारसंनिभः । प्रसन्नाभिर्महाज्वालः (R. A. S. प्रसन्नाचिर्म००) सुलिङ्गरहितो हितः (R. A. S. ऽर्चितः) । न ब्रजेयुश्च मध्येन माजौरमृगपक्षिणः]. — The king, to prepare himself for the inauguration, purifies his head with soil taken from the top of a mountain, his ears with soil from the top of an ant-hill (**वल्मीकाग्रमृदा**), his mouth with soil from a temple of Vishnú, his neck with soil from a temple of Indra, his breast with soil from a royal court yard (**नृपाजिरात**), his right arm with soil thrown up by the horns of a bull (**वृषशृङ्गोद्धृतमृदा**), his back with soil from a lake, his belly with soil from the two banks of a river, his hips with soil taken from the door of a brothel (**वेश्याद्वारमृदा राक्षः कटिशौचं विधीयते**), his thighs with soil from a sacrificial spot (**यज्ञस्थानात्**; but Ms. R. A. S. from a cowpen: **गोस्थानात्**, which word however occurs immediately again), his knees with soil from a cowpen, his legs with soil from a horse-stable, his feet with soil from a cart-wheel; and the soil itself he washes off with *Panchagavya* (a compound of five articles derived from the cow: milk, curd, clarified butter, cow's urine and cow-dung). After this purification four ministers sprinkle the king who is seated on the throne: first the Bráhmaña minister with clarified butter out of a golden jar which stands east of the throne, then the Kshatriya minister with milk out of a silver jar which stands south, next the Vaiśya minister with curds out of a copper jar which stands west, and lastly the Śúdra minister with water out of an earthen jar which stands north of the throne [... **भद्रासनगतं नृपम् । अभिषिञ्चेदमात्वानां चतुष्टयमथो घटैः । पूर्वतो हेमकुक्षेन घृत-****