

the epithet of one of the most ancient Iranian heroes, of *Haoshyanha* (see Yashts 5, 20 ; 9, 3 ; 15, 7 ; 17, 24 ed. Westergaard) the Hosheng of the *Shâhnâmah*. The later Iranian legends, as preserved in the *Shâhnâmah*, made of the *paradhâtas* a whole dynasty of kings, which they call *Peshdadians* (the modern Persian corruption of the primitive *paradhâta*) who then precede the *Kayanians* (the Kavis of the Vedas). This shows that the institution of a Purohita, who was not only a mere house-priest, but a political functionary, goes back to that early period of history when the Iranians and Indians lived peacefully together as one nation. The *Paradhâtas* of the Iranian kings appear however not to have been as successful in making the Shahs of Iran their slaves, as the Indian Purohitas were in enslaving the Indian Râjas in the bonds of a spiritual thralldom. How far the Brahmans must have succeeded in carrying out their designs of a spiritual supremacy over the royal caste, every reader may learn from this last chapter, and convince himself at the same time that hierarchical rule was known in the world more than a thousand years before the foundation of the See of St. Peter.

The ceremonial part of the last book is much enlivened by short stories of kings who were said to have performed the "great inauguration ceremony," and of course attained to supreme rule over the whole earth (that is to say, of three or four Indian principalities). It is an imitation of the ceremony by which the gods are said to have installed Indra to the sovereignty over them. The whole concludes