

lence of the quality of activity, or rather *passion*. The bodies of the gods, demons, *pitrīs*, and men were severally emblematic of Day, Night, Twilight, and Moonlight. "The gods by day, the demons by night, men by moonlight, and the *pitrīs* by twilight are therefore most powerful, and become invincible."

After dwelling at large on the productions of men, gods, and demons, Mārcaṇḍeya gives the periods of time called *Yugas* and *Manwantaras*. Six of these manwantaras, he says, have already passed, viz. those of Swāyambhuva, Swarochis, Auttama, Tāmas, Raivata, and Chākshusha. We are now in that of Vaivaswata. Seven more are yet in the womb of futurity. The learned sage proceeds to relate the most important events that occurred in the manwantaras which are passed. He says the seven continents were parcelled out between the seven sons of Piryavrata in the first manwantara. This leads him to settle the geography of the seven continents and of their subdivisions, the *varshas*. He defines the land in which we are breathing at this moment as the Jambudwīpa, and the Bhāratavarsha.

Many mountains and rivers are here named, most of which appear to be different peaks and branches of some noted ranges and streams. It is impossible to identify them all. Many countries nations and towns are also given of which we possess no information as to their history or locality. The unknown are however so mixed up with the known that at times we feel quite tantalized in our efforts to discover the former by means of the latter.

Coming down, in order, to the Sāvārṇa manwantara, the Rishi takes occasion to introduce the *Devī-māhātmya*. This is an episode altogether unconnected with what pre-