

these questions to be unusually heavy, perhaps still more so than the second set that Jaimini had proposed. Geography, astronomy, chronology were all involved in them. They did not however shrink from an answer. They told the querist that the great Rishi Márcañḍeya had on a previous occasion unfolded to one Kraushtuki the very mysteries which Jaimini was desirous of learning. They did not refer him back to Márcañḍeya who had originally sent him to them, but offered to relate all that the latter had spoken. Thus was introduced as an interlocuter the Rishi from whom the Purāṇa derived its name.

In the first forty four chapters Márcañḍeya bears scarcely any part in the acts of this Purāṇa. He comes in properly at the forty-fifth chapter, and, notwithstanding the episode of the Devī-Māhātmya, continues the principal speaker to the end of the book. Indeed the birds who introduced him disappear altogether after this. We hear nothing of them or of Jaimini when Márcañḍeya has once begun his narration, as far at least as the *Gauḍīya* manuscripts are concerned. This narration forms, in our opinion, another section in which commences the second division of the work.

II, 3. Márcañḍeya begins with Brahmá himself, the first-born among the gods. "As soon as Brahmá of mysterious origin was produced, this Purāṇa and the Vedas issued from his heads. The great Rishis compiled many *Purāṇa-saṁhitás*. Sections of the Vedas were also made by them a thousand fold."

Márcañḍeya then makes his salutation to Brahmá before he enters in detail on the subject of Kraushtuki's inquiry. This salutation differs in one essential respect