

troyed and feasted on the whole army which he had brought with himself. Then came, at the head of a large force, the two servants who had originally seen her at the mount. The appearance of this army threw the Deví into a tremendous passion, when from her head issued a sable goddess, as black in her person as she was furious in her character. This goddess, thus produced, destroyed the army of Chaṇḍa and Muṇḍa, and cut off their heads. The story is annually commemorated in Bengal at the *Kálí-pújá*, which takes place three weeks after Durgá's festival. The sable goddess is represented holding the severed head of Chaṇḍa in her hand, with the heads of his soldiers formed into a garland suspended from her neck, and their hands wreathed into a covering round her loins—the only covering she has, in the image constructed for the pújá.

The worship of Kálí, to which the above narrative has given rise is considered by the Hindus themselves as embodying the principle of *tamas* or darkness. She is represented as delighting in the slaughter of her foes, though capable of kindlier feelings to her friends. She is however styled the black goddess of terror, frequenting cemeteries and presiding over terrible spirites, fond of bloody sacrifices, and her worship taking place in the darkest night of the month.

After the death of Chaṇḍa and Muṇḍa, the Deví had to fight a demon of the name of Raktavíja, who had a sort of charmed life. Each drop of blood shed from his body had the singular virtue of producing hundreds of demons like himself. The strokes of the goddess's weapons began, therefore, to harrass her own self more than her malignant enemy, and that exactly in proportion to her