

success. "The demons produced by the Asura's blood infested the whole universe. The gods were sore afraid. Seeing them affrighted, Chāṇḍikā (their heroine) thus spake to Kālī: 'O Chāmunda, widen your mouth. Drink up quickly the drops of blood as they are shed by my weapons, and go about the battle-field devouring the great asuras produced by blood. Thus will the demon, exhausted of blood, come to destruction. When these are all devoured, no others can then arise.' Thus saying the goddess struck him (Raktavīja) with the spear, when Kālī received his blood into her mouth. The wounded hero bled profusely, and Chāmunda received all the blood into her mouth. As to those demons produced by the blood in her mouth, she ate them up and drank their blood. Thus fell Raktavīja, the great Asura, on the earth, wounded by various weapons, his blood drunk up by Chāmunda."

Two more contests, still more furious than the preceding, were entered into by the goddess. They were with the brother chiefs, Śumbha and Niśumbha, with whose death the Devī-māhātmya concludes after a long doxology to the goddess.

5. Mārcaṇḍeya now resumes his narration which turns on the annals of kings and heroes. The legends are dry and uninteresting. One peculiarity is that we miss the accounts, usually given in other works, of the two royal families of ancient renown, named respectively after the *sun* and the *moon*. It is interesting however to notice the sort of hold which the transcendental doctrines of the Hindu philosophy had in possession at that time on the Brahminical mind. We are told that the patriarch Ruchi had been troubled with certain ascetic notions in-