

CHAPTER XXIV.

TRADITIONS OF THE PURĀṆAS REGARDING EACH OF THE SEVEN DVĪPAS.

WE must ask the reader not to take any offence if he finds all the words and meanings which occur in the present chapter to be totally different from anything corresponding in Arabic. As for the difference of words, it is easily accounted for by the difference of languages in general; and as regards the difference of the meanings, we mention them only either in order to draw attention to an idea which might seem acceptable even to a Muslim, or to point out the irrational nature of a thing which has no foundation in itself.

Description of the Dvīpas according to the *Matsya* and *Vishṇu Purāṇas*.

We have already spoken of the central Dvīpa when describing the environs of the mountain in its centre. It is called Jambû-Dvīpa, from a tree growing in it, the branches of which extend over a space of 100 *yojana*. In a later chapter, devoted to the description of the inhabitable world and its division, we shall finish the description of Jambû-Dvīpa. Next, however, we shall describe the other Dvīpas which surround it, following, as regards the order of the names, the authority of *Matsya-Purāṇa*, for the above-mentioned reason (v. p. 236). But before entering into this subject we shall here insert a tradition of the *Vāyu-Purāṇa* regarding the central Dvīpa (Jambû-Dvīpa).

i. Jambû-Dvīpa.

According to this source, "there are two kinds of inhabitants in Madhyadeśa. First the *Kimpurusha*. Their men are known as the gold-coloured ones, their women as *sureṇu*. They live a long life without ever

The inhabitants of Madhyadeśa, according to *Vāyu-Purāṇa*.