the salient features of both Yoga and Sānkhya. This meta-morphosis took place perhaps in the period of the Upanishads, and therefore may be dated roughly in the fifth century B.C. It is interesting to know that the Purāṇa prescribes feeding of Yogis and ascetics for the Śrāddha, a practice which has long fallen into disuse. The fact that the Purāṇa harps on this is itself an eloquent testimony to its antiquity. It may be noted in passing that this Purāṇa does not preach exclusive worship of a particular deity.

We can add to these the artificial style of the Purāṇa which recalls the language of the plays of the famous dra-matist, Bhāsa. The late Ganapti Sastri has assigned on substantial grounds that these plays belonged to the sixth century B.C. The common features of the plays and the Purāṇa is the use of a large number of archaic (arsha). words and a large number of grammatical irregularities which suggest a period when the canons of grammatical treatise were still in the making. The references to Vyā-karaṇa, Bhāshya and Dharmaśāstra in a single line does not help us much in our enquiry. Again there is no reference in this Purāṇa to the Tantric system of worship, which con-sists of Devī conceived as Śakti, though we do not dispute the fact that Śaktism as a form of religion was already in existence. But it is almost certain that this form of worship was not quite popular during the age of the Vāyu Purāṇa.

According to its own version in the later chapters deal-ing with royal dynasties, the scene of the Purāṇa is laid in the reign of the Paurava king Adhisīmakrishṇa, who is said to have lived before the commencement of the Kali age. But his contemporaries were Senājit of Magadha and Divā-kara of the Ikshvāku dynasty. According to Prof. Rapson the genealogy assigned indicates a more definite date ; for ' of his immediate forbears, Aśvamedhatta, Śatānika, Jana-mejaya, Parīkshit, all but the first, his father Aśvamedhatta, are no doubt to be identified with kings of the same names who appear in the Brāhmaṇas '. Therefore we have to look