spokes; thirdly, the chowries or streamers, which are tied on the heads of the horses as ornaments, are, though long and therefore liable to wave from side to side, as motionless as if they were drawn on the heads of figures of horses; and lastly, the bannercloth stood without a fold in it, straight between the staff to which it is attached and the rear-end of the chariot.

In the stanza as read by us the reader will find on comparision with the older editions and reprints two important variations both based on the authority of the very best Mss. We read रेणुवदर्मा (with six Mss. and one commentator, viz. Kâṭavema) for रेणुपदर्वी and यट्युग्रे (with seven Mss. and the same commentator) for यन्मध्ये. Both the changes very much improve the passage in our opinion. On the idea that the wind either natural or produced by the speed of a car and blowing in the same direction as the car drives the dust before it, see *Raghuvaṃs'â* I. 42. The reading रेणुपदर्वीम् read by Bollensen, Lenz and the Calcutta editions can only be taken with यान्ति. In that case there is either a tautology with चूर्णीभवन्तः, if रेणुपदर्वी यान्ति meant रेणुस्थितिं रेणुत्वं वा यान्ति, (and there would also be a wrong location of the action, for the clouds are reduced to dust rather *below* the chariot than *before* it) or hardly any meaning at all if रेणुपदर्वी यान्ति meant रेणुमार्गं यान्ति as the रेणुपदर्वी may be upwards, backwards, or sidewise unless the poet specifies it which he does not do in this instance. Besides we cannot imagine that the King's chariot, which was being driven in the region of the skies spread with clouds and not along the ground on the earth below, could have any dust or रेणवः, so that there could be no रेणुपदर्वी on his path. The reading यन्मध्ये is also beset with difficulties. What would यत् refer to ? Certainly not to रथस्य if we pay any regard to the rules of syntax. To चामरम् ? That would be absurd. Ranganâtha was aware of the difficulties. Says he, " चः पूर्वसमुच्चये । मान्ते । विद्यमान इति शेषः । खाहजिकवतेनन्यर्थात् । धजगटः