

and high. Like the waves of the Ganges, which it is customary to regard as white, the flight of steps is also white because consisting of marbles.

P. 73. ll. 1, 2.—*पञ्चासण्णेग चन्दोदण जह.* ‘The rise of the moon must be very near, since’ &c.

P. 73. ll. 4-7.—*उदयगूढ°* &c. Ranganâtha : “*उदयगूढाः उदयाचलेन छन्नाः । . . . . प्रतिसारिते दूरीकृते.*” *हरिवाहनदिङ्मुखम्*, ‘the face of the East.’ The East is *हरिवाहनदिङ्मुख* because it is presided over by Indra, who has the *Harî* for his horses. *हरि* (literally yellow, tawny or ruddy) are a pair of horses so called, and belonging to Indra. They are sometimes more than two and even then they are called *Hari* (plural *हरयः*). The East is here compared to a young woman, who during the absence of her husband in a distant place lets down her hairs uncombed and untied which hang about her face, and who ties them up at his arrival, and whose face thereupon becomes visible and brightened. The Moon is impliedly referred to here as the husband of the East (*रजनीपति* or *क्षयनाथ*, see p. 74 l. 2).

P. 73. ll. 8, 9.—*खण्डमोदभसस्सरीभो*, ‘as beautiful as a modaka or lāḍu made of sugar.’ For a description of ‘modaka’ see our note to *Mālavikāgnimitra* p. 17, l. 2. Here, however, ‘modaka’ is equivalent to a *lāḍu* or round ball of sugar (*खण्ड*, Guzerathi *khānda*) which is snow-white and much in favour at Benares, and called *Orā* (pl. *ore*).—*राभा दुआदीणं*, ‘King of the twice-born,’ i. e. the moon. Conf. *Harivaṃśa* Adh. 25 st. 21 “*ततस्तस्मै (i. e. चन्द्राय) ददौ राज्यं ब्रह्मा ब्रह्मविदा वरः । वीजौषधीनां विप्राणामपि च जनमेजय.*” What the real reason is why the moon is called the King of the twice-born i. e. the first three orders, may perhaps be uncertain. But it is very likely the epithet has something to do with the moon’s identification with the Soma which is often called King in the hymns of the *Rigveda*. See *Rig. VIII. 79. 8, X. 109. 2.* In *I. 91. 5* occur the words *त्वं सोम असि सत्यतिः त्वं राजा उत वृत्रहा.*