

resemble a picture and not a living being. Of the word मन्तयन्तो which the European and the Calcutta Editions all read after किंवि there is no trace in Kâṭavema nor in our eight Mss. except one not the best, and which may have had it inserted from one of the printed texts. The simile आळिहिदो वाणरो विभ ought of itself to throw suspicions of spuriousness on the addition of that word, which may have been suggested by the words किंवि.

P. 23. ll. 3-5.—तं राअरहस्सं = तत् राजरहस्यम् 'that secret of the king,' which the king has communicated to me. Mark the form तं, formed from the more frequent forms of सो such as ते &c. on the analogy of neuter adjectives from masculine adjectives, instead of being derived or corrupted from तत्. This तं which must have been pronounced originally as तं the accus. sing. of स mas. before र or स or ह, and then simply त with a nasalization, is the direct origin of the Marāṭhī neuter तें, the evolution of which out of the latter pronunciation is easily understood when we call to our aid the Konkani neuter तां as in तां पाणी instead of तें पाणी.

संगीदवावारे उद्दिश्रअ कहिं पथिदासि. Nipunikâ was not a mere slave, but a servant girl whose duty it was to learn to sing and dance as much as to attend upon her mistress the Queen.

P. 24. l. 1.—किं तत्तहोदी आणवेदि, 'what are the commands of Her Majesty?' Though it may be a request, the message of a person of high rank is spoken of as a command. The question really means 'What does Her Majesty say?' In our own day we have expressions like आप साहेब हुक्म करोछो तेम, 'as your Honor commands' *i.e.* says. Correspondingly the words of a subordinate or of one of lower rank even when no request is meant but a simple statement of facts is always spoken of as an arja *i.e.* an humble petition: हूं अर्ज अरुंछूं के. (Conf. *suprà* p. 18. l. 1. उव्वसी विण्णवेदि instead of कहेइ or भणादि). In a similar manner the presence of a great man is expressed by a high