

The editing of the text and the translation of the numerous stories contained in the work was a comparatively easy task, and might have been carried out as well in Europe by any respectable Sanscrit scholar in possession of the necessary materials obtainable there. But the case stands different with the translation of the technical parts of the work and principally the numerous explanatory notes which are indispensable for an actual understanding of the book. Though Sâyaṇa's excellent Commentary, which I have used throughout, is a great help for making out the proper meaning of many an obscure word, or phrase, it is not sufficient for obtaining a complete insight into the real meaning of many terms and passages occurring in the work. Besides, a good many passages in the Commentary itself, though they may convey a correct meaning, are hardly intelligible to European Sanscrit scholars who have no access to oral sources of information. The difficulties mainly lie in the large number of technical terms of the sacrificial art, which occur in all Brâhmaṇas, and are, to those uninitiated into the mysteries of this certainly ancient craft, for the most part unintelligible. It is, therefore, not surprising, that no Sanscrit scholar as yet ever attempted the translation of the whole of a Brâhmaṇa ; for the attempt would, in many essential points, have proved a failure.

What might be expected in the explanation of sacrificial terms from scholars unaided by oral information, may be learnt from the three volumes