

whole of the *vyākhyā* on the *pūrvārdham*, I was obliged to content myself with extracts from it, copying only the introductory *adhyāya* (*) in its full length. Besides I resolved to give the whole of the *paddhati* of the five first *adhyāyas*, on account of their containing the groundwork of the whole ritual. *Ananta's bhāshya* I was obliged to put aside altogether: from *Mahādeva's* I took occasional notes.

It is the nature of extracts, to be not always literal, but to shorten and to condense the original, where it is too prolix. Thus also my extracts from the *vyākhyā* have been made, partly a new *saṁxiptasāra* of their own stamp. But I neglected — and I must consider this a very serious defect — to mark these abridged passages, and to distinguish them thus from the far greater number of those, which were a mere literal transcript of the original. When therefore eight years later I came to arrange my materials for this Edition, I felt soon great uncertainty with regard to their real state. Truly I marked by crochets [] such passages or words as I now added — either from Ss., or by composing them out of fragmentary notes taken from the *vyākhyā*, or by mere conjecture —, but I became too late aware of the extent of those, which I had altered already in copying them. The munificence of His Excellency the minister for public instruction, *von Raumer*, enabled me to visit England once more, in the summer 1857, to collate the originals anew, and thus to compensate for my former neglect by the accompanying list (see the Appendix) of all those passages in the then already printed books (II-V), which ought to have been marked by crochets [] at first. I am happy to state, that the greater part of them is rather unimportant. Totally indifferent cases, as where for instance (owing to the abbreviations *cr. bh. juh.* and the like, used in my extracts) श्रुतेः is given instead of श्रवणात् श्रुतत्वात् एवं श्रूयते — भवेत् भवति for भवति भवेत् स्यात् — बुद्ध्यात् for बुद्धेति — कुतः for कस्मात् — कार्यं for कर्तव्यं — विकल्पे for वाशब्दे विकल्पार्थः — ततः तस्य तस्मात् and the like instead of long compounds —, or insignificant transpositions, by way of brevity I leave unnoticed. — From the *sixth* *adhyāya* I have in my extracts closely adhered to the original, faithfully marking all deviations from it by the two crochets []. Besides I have given there (as I had done already in *adhyāya* V) in full length all quotations taken from the *Āpastamba-*

(*) In the Edition of which I derived afterwards much assistance from the *Ġāstradīpikā*, a short commentary on the *Jaiminīsūtra* by *Pārthasārathimiṣra* (Chambers 337).