

rules by their authors themselves. I should like to adopt at once both these views, as I have no doubt, that the codification as well as the composition of these portions reach in part down to a time, when the language of the Brâhmaṇas was no longer the spoken dialect of the people or even of the Brâhmans, but though in common use with the latter as their medium of disputations and literary pursuit still by them even was only learned by exercise and study.

In consequence of the constant fluctuation of these readings some of which bear the appearance of having been produced by a mingling of the different systems of denotation of the samhitâsvara and the brâhmaṇasvara I have generally thought myself authorized to remove all evident blunders from my text, yet carefully recording as follows all those anomalies from the common mode of accentuation as might be more than mere mistakes of the copists. The exceptions I have made occur in the vaṇṇas which I have given throughout in their original form — in some words which in the same passages are constantly accentuated in the same way, though differently from their usual accentuation, as for instance पाप वेद् — and finally in a few others which are also likely to have really fluctuated between different accents.

*Adhyâya* १. १. १ म॒खो A. — १ विष्पु॒र॒त्यौ A. — ११ म॒ह॒न्म॒त A. म॒ह॒न्व॒त E. — ibid. °त्स॒म्राट् A. — १२ बि॒त्तिं A. sec. h. — २३ ना॒व॒नु॒व॒क्ष॒सि॒सु A. — २५ ? °चे॒त्य॒य॒त्त॒डु॒वा° A. first h. °चे॒त्य॒य॒त्त॒डु॒वा° sec. h. — २६ तप॒स्य॒वा॒नु॒ब्र॒वा A. — ३२ ता॒ इ॒स॒द्यो A. ता॒ ऽ स॒द्यो E. Read: ता॒ ऽ स॒द्यो. — ibid. अ॒ति॒दि॒शा॒नी॒ति A. — ३३ °त॒म॒भि॒प्र॒स॒वा॒व॒या A. — ibid. रा॒त्रा॒व॒क्षी॒या° A. — २. १ °नि॒त्या॒ चे॒त्या॒च्च A. — १० त॒द॒न॒यै॒न॒मे॒त॒त्स° A. — ११ व॒रा॒ह॒वि॒हितं