In carrying through the press the various Essays, Analyses, and Translations, which have been selected to form this second division of Professor H. H. Wilson's Works, the editor has rigidly adhered to the principles by which he was guided in the former division: leaving the text almost invariably intact, and adding only such notes and references as would appear to him calculated to supply to the reader the means partly of corroborating, partly of supplementing, and perhaps occasionally also correcting, the statements made in the text. By far the greater number of the articles comprised in these three volumes were written between thirty and forty years ago, several even at a much earlier date, when the study of Sanskrit literature had hardly found more than a few followers yet in Europe. To any one, then, who would compare the present state of research in the field of Indian philology and antiquities with its condition at that early period, in which most of these Essays and Translations originated, it may appear a matter of less surprise that there should be found in them some views and statements at variance with the results of modern science, than that there should be so few of them. In the translations
also, made exclusively from MSS. less with a view to literal and philological accuracy than to present to the reader a life-like picture of oriental manners and customs, the author's natural sagacity and his intimate acquaintance with Hindu life and modes of thought have happily unravelled many a knot, from solving which the state of the MSS. would probably have deterred less able scholars. Had Professor Wilson lived to superintend an edition of his works, he would perhaps have made a different selection, inserting some articles now omitted, and excluding others; he would perhaps have amalgamated into one essay several treating of kindred subjects, and certainly he would have reproduced most of them in a new form, with all the additional erudition and experience which a long and uninterrupted course of study and research would have enabled him to bring to bear upon it. But it could, of course, be no business of another editor's to attempt anything of the kind, even if he were either competent or presumptuous enough to do so. All that the present editor could venture to do was, to introduce a few verbal alterations and refer the reader, in the notes, to passages in those modern works from which additional information on the subjects in question may be gleaned. And while he justly claims for the venerable author the thanks of all Sanskrit scholars and students of Eastern literature for having opened up new mines and struck out new paths, in which it was comparatively easy to those who came after him to make their way, he cannot refrain from deprecating the un-
generous criticism of someone, while they readily own
him their master, as indeed must every Sanskrit scholar
of the present day, consider it anything but a piece of
sacrilege to lose no opportunity of telling him so.

The Analysis of the Purāṇas (Art. I.) was intended
to have embraced all the eighteen Purāṇas, for which
purpose Professor Wilson had made the most ample
preparations. (See the introductory remarks, Vol. I,
p. 5-7, and Journal Asiatique for 1860, Vol. XVI, p. 19.)
But after his analysis of the Brāhma and Pādma Pu-
raṇas was published, the original plan seems to have
been either abandoned or postponed; at any rate, noth-
ing more has appeared, so that, with the analysis of
four others previously published in India, the Agni,
Brahma Vaivartta, Vishnu, and Vāyu, only the third
part has actually been analyzed, which is here reprinted.
Abstracts of the others, left in MSS., may perhaps ere
long follow. In the mean time Professor Aufrecht's
"Catalogus Codicum MSS. Sanscriticorum", and Pro-
fessor Wilson's introduction and notes to his translation
of the Vishnu Purāṇa, especially with the important
additions by Prof. F. E. Hall, will be found rich store-
houses of information on the contents of the Purāṇas.

The Introduction to the Mahībhārata (Art. IV.) was
intended to serve merely as a general outline of the
leading story of that epic. Since it was printed, Prof.
M. Williams' useful and laborious book, entitled "Indian
epic poetry", has appeared, to which the reader must
be referred for a more detailed account. (See also Prof.
M. Williams' remarks, Pref. p. IV & Note.)
The greater portion of Vols. III and IV is taken up with analyses and translations of works of fiction, the most important of which is the Panchatantra. H. T. Colebrooke was, we believe, the first who, in the introductory remarks to Carey’s edition of the Hitopadesa (Scampore: 1804), drew attention to this ancient collection of fables, which he had “little hesitation in pronouncing to be the original text of the work, which was procured from India by Nūshīwān more than 1200 years ago,” that work being the Pehlevi prototype of the Kalīla wa Damna, or Fables of Pilpay. In the “Mémoire historique” with which the late S. de Sacy accompanied his edition of the Arabic text of the Kalīla wa Damna (Paris: 1816), the question of the sources of that book and its history is discussed in more full and accurate detail than by any of his more immediate predecessors, Weber, Dunlop, and Roebuck: and it was chiefly by the perusal of this “Mémoire” that Professor Wilson’s interest was stimulated to investigate the subject by making diligent use of all the means within his reach. After giving an abstract of S. de Sacy’s researches, which was printed in Vol. I of the Oriental Magazine (Calcutta: 1823), p. 493–506, he presented to the Royal Asiatic Society in the following year an analytical Account of the Panchatantra (Art. VI.), made from three MS. copies of the Sanskrit original, and interspersed with translations, which was the more valuable not only as giving the first authentic and detailed information concerning that work itself, but also as embodying many collateral notices of similar stories.
in the medieval literature of western Europe whose origin he traced back to that Indian source. In the history of Comparative Literature, in which Fiction forms one of the most attractive chapters, this treatise will ever deserve to hold a very important place, much as all subsequent works on the same or kindred subjects have taken their stand upon it. Among these may be mentioned L. Deslongchamps' "Essai sur les Fables Indiennes et sur leur introduction en Europe", an estimate of which is contained in Art. VII. Prof. A. Weber's essay on the connection of Indian with Greek fables ("Indische Studien", Vol. III, p. 327-73); and above all Prof. Th. Benfey's Introduction to the Panchatantra, which forms the first volume of his translation of that work into German, and exhaustively treats of the history and migrations of the fables and stories appertaining to that cycle. Many important contributions to the history of Fiction in Europe and Asia have also been made by the brothers Grimm, F. H. von der Hagen, A. Keller, R. Köhler, A. Kuhn, E. Lancereau, F. Liebrecht, Edéléstand du Méril, A. Schiefsner, F. W. V. Schmidt, Th. Wright, and others; but it will suffice here for us to have mentioned their names. The Sanskrit text of the Panchatantra was edited by Kosegarten in the year 1848, and an edition of the more ornate and amplified recension was commenced by the same eleven years later, but interrupted by his death. It is greatly to be hoped that it may not remain a fragment.

The next great work of Hindu fiction which Professor Wilson made accessible to European readers is
the *Kathāsarasasāgara*, the largest collection of domestic narrative in India. Out of the eighteen books of which it consists he gave first, partly in a free translation, partly in detailed summary, Books I-V (Art. II.), and subsequently also an abstract of the remaining books (Art. VII.). It was by the former publication that the plan was suggested to Prof. H. Brockhaus of bringing out the Sanskrit text, with a faithful and elegant translation into German. For the latter was substituted from the 6th book onwards a close analysis, which will be continued as the remainder of the text comes out.

The *Daśakumāracharita* is the third work of Hindu fiction, with which Professor Wilson was the first to make us acquainted, in an English translation as well as subsequently in an annotated edition of the Sanskrit original, preceded by an introduction and summary (Art. V. and VIII.). The former—which he termed *Extracts from the Daśakumāracharita*, but which comprises the whole of the printed text—has hitherto been all but unknown in Europe, and will be read with pleasure, the summary serving as a thread by which to find one's way through the intricacies of the different stories. Since the publication of the text—another edition appeared at Calcutta in the year 1850—Prof. Beufey translated the second chapter, corresponding to pp. 189-210 in Vol. IV; with valuable introductory remarks ("das Ausland", 1859, p. 124 ff.); Prof. A. Weber gave a full analysis of the work, with a literary introduction, in the "Monatsberichte der Königlichen Academie der Wissenschaften zu Berlin" for 1859; and
lastly, in the year 1862, Mons. H. Fauche published a French translation of the whole. The same author's Kavyadarsa has recently been edited at Calcutta by Pandita Premachandra Tarkabarga.

The treatise on the Medical and Surgical Sciences of the Hindus (Art. III.) cannot be considered as superseded by later works; such as Royle's and Wise's, on the same subject, though these, especially the latter, enter more into detail; for the opinion and authority of a writer on such difficult and abstruse matters, who had the rare fortune of being able to combine with his knowledge of medicine an unrivalled acquaintance with Sanskrit, is always entitled to the greatest deference.

The lecture on the art of war as known to the Hindus (Art. IX.) appears here for the first time in print, having probably been reserved by the author for future publication, that he might extend it and add to it the original text of the passages he translates and comments upon.

On the translation of the Meghaduta (Art. X.), which appeared at Calcutta as early as 1813, the author's reputation as a Sanskrit scholar was founded. A second edition came out in London after an interval of thirty years, with various alterations in the translation, and many omissions as well as a few additions in the notes. Excellent critical remarks upon the text will be found in Prof. C. Schutz's annotated German translation of the poem.

The review of Sir F. Macnaghten's Considerations on Hindu Law (Art. XI.) is the only treatise in which
Prof. Wilson has touched the province of jurisprudence, but it is no trespass or encroachment. His exposition of difficult points of Hindu law, based on an intimate acquaintance both with the original sources, the Smritis and Commentaries, and the habits and traditions of the people, are of great value even now that the works of Sir W. H. Macnaghten, Sir T. Strange; Mr. Morley and others have become standard authorities on Hindu law.

The review of the first edition, by A. W. von Schlegel, of the Bhagavadgītā (Art. XII.) appears to have remained unknown to all subsequent editors and translators of, and writers on, that philosophical poem. In reprinting it we have omitted those few passages that have become needless by the emendations introduced into the second edition (by Lassen. Bonn: 1846).

Though the first edition of the Sanskrit Dictionary was published at Calcutta forty-five years ago, no work has yet appeared to supersede the preface with which it was accompanied (Art. XIII.). Many contributions towards a history of Sanskrit lexicography have, indeed, since incidentally been made by Lassen, Roth, Goldstücker, Weber, Hall, Westergaard, Böhtlingk and others; but they are scattered over various works and periodicals, so that a treatise on this branch of Indian literature, which should reflect the present state of Sanskrit scholarship, still remains a desideratum. The author himself, who was more competent than any other to accomplish such a task, seems to have deferred it from time to time; for not only did he let the second edition (Calcutta: 1832) appear without the Preface,
but even long subsequently, when he was asked to allow it to be reprinted for the Journal of the Royal Asiatic Society, he declined to give his permission. That, however, he had an intention of re-writing it may be inferred from a remark that occurs towards the end of the next Article (XIV.), a Notice of European grammars and lexicons of the Sanskrit language. At any rate, no considerations of the kind could prompt us to exclude it from these volumes, in which it will be welcomed by all students of Sanskrit literature who have not the rare first edition of the Dictionary within easy reach.

The last Essay in this division, the review of Prof. M. Müller’s History of ancient Sanskrit Literature, was the last production of his fruitful pen: it appeared in the Edinburgh Review some months after his death.

Every apology is needed for the long interval of time which has been allowed to elapse since the publication of the first division of Professor Wilson’s Works; but for a long illness, which incapacitated the editor for literary occupation for six months, these volumes would in due course have succeeded the two previously published.

St. Augustine’s College, Canterbury,
Nov. 20, 1869.

R: R.