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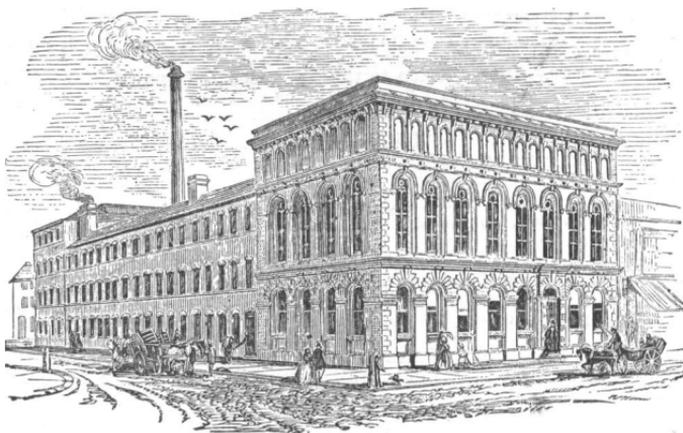
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The following extract from the sketch of 'Contemporary Literature' in the *Westminster Review* for April, 1868, from the pen of the late lamented Professor Goldstücker, furnishes a correct description of the first volume of this work.

"The first volume of Mr. Talboys Wheeler's 'History of India' has been already the subject of comment in one of our editorial articles of the present number of the *Westminster Review*. We revert to it here because the great importance of this work makes it desirable that its contents should be specified with some more detail than could find its place in the article to which we are alluding. The object of Mr. Wheeler's 'History of India' is 'not so much to draw up a history of the literature or religion of the Hindus, or to exhibit the results of comparative philology, as to delineate the civilization and institutions of the people with especial reference to their present condition and prosperity, and to the political relations of the British Government with the great Indian feudatories of the Crown.' With this view he has devoted the first volume of his work to a short outline of the oldest period of Hindu civilization—the Vedic,—and a full account of the leading story of the Mahá Bhárata, the greatest Hindu epos. The second volume 'will exhibit the traditions to be found in the Rámáyana,' the second great epos [this has been since published]; the third 'will include the results of the first and second volumes, as well as those which are to be drawn from the more salient points in Sanskrit and Mussulman literature, and will thus form a *resumé* of the History of India from the earliest

period to the rise of British power' [this will be comprised in vols. iii. and iv.] The remainder of the work is intended 'to comprise the whole period of British administration, from the middle of the last century to the present day.' There is no doubt that if Mr. Wheeler accomplishes the task he thus has proposed to himself, his *History of India* will be the completest in existence; and judging from the manner in which he has dealt with the subject matter in the first volume, we entertain the best hope of its success. 'All matters of mere antiquarian or philological or literary interest' not falling within his scope, the account he gives in his first volume, of the Vedic period, and that represented by the Mahá Bhárata, must be judged from the poetical and historical stand-point which he assumes. For this reason, the Vedic period, as yielding the least material for the historian, has been dealt with by him merely as an introduction to the epic period, which opens up the really historical ground of ancient India. In spite of its conciseness, however, this introduction is in itself a valuable summary of some of the last Vedic researches of Sanskrit philologists, giving a miniature picture of the social and religious condition of the earliest ages of Hindu civilization, as inferable from the hymns of the Rig Veda. Since, in our editorial article, a brief outline of the leading story of the Mahá Bhárata has already been given, we will here merely subjoin the headings under which Mr. Wheeler has analyzed the great epos. In the first chapter he treats of the family traditions of the house of Bhárata; in the second, of the early feuds at Hastinápur; in the third, of the first exile of the Pándavas; in the fourth, of the marriage of the Pándavas; in the fifth, of the reign of the Pándavas in Khándavaprastha; in the sixth, of the Rajasúya, or royal sacrifice of Yudhishtira; in the seventh, of the gambling match at Hastinápur; in the eighth, of the second exile of the Pándavas—the twelve years in the jungle; in the ninth, of their thirteenth year of exile in the city of King Viráta: The tenth chapter gives an account of the negotiations for the restoration of the Pándavas; the eleventh, of the preparations for the great war; the twelfth, of the eighteen days of this war; the thirteenth describes the revenge of Asvattháman; the fourteenth, the reconciliation of the living and burial of the dead; the fifteenth, the installation of Raja Yudhishtira; the sixteenth, the horse sacrifice of Raja Yudhishtira; and the seventeenth, 'the final tragedies.' And the whole account of the great epos, as contained in these seventeen chapters, is followed by four chapters; the first of which is devoted to the legends of Krishna, the second to the beautiful episode of Nala and Damayantí, the third to that of Devayáni, and the fourth to that of Chandrahása and Vishayá. As already observed in our remarks on the Mahá Bhárata, the story of the horse sacrifice of Yudhishtira, though in the main agreeing with the narrative of the Mahá Bhárata, is in substance that contained in the *Asvamedha*, a legendary work ascribed to a saint Jaimini; and to this work also the beautiful romance of Chandrahása and Vishayá belongs. It will be seen that, in this account, Mr. Wheeler has faithfully followed the order of the original, and thus has materially aided the student of Hindu antiquity in a proper appreciation of the work of the Brahmanical compilers. For whatever results Sanskrit philology may in future arrive at, in regard to the chronological order in which the various portions of the great epos have to be conceived, the only correct method of dealing with its contents at present is to leave them in the order in which tradition has handed them down to us. The traditions themselves have been reproduced by Mr. Wheeler in a condensed form, but barring some unimportant exceptions, with great correctness and artistical skill, and in this respect too, therefore, he has proved to be a reliable guide. That his critical remarks and conclusions will not always carry assent is obvious, for as Mahá Bháratean studies themselves are but in their infancy, an immense deal of literary jungle must first be cleared by the critical work of Sanskrit philology before any individual

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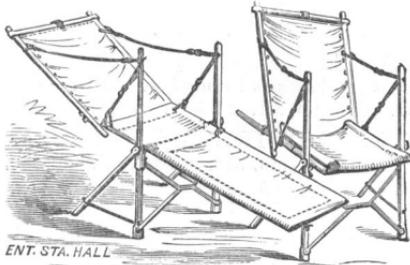
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