

by Rota, and a list of the various editions of Boetius. It has also numerous notes. (2.) An edition by Theodorus Obbarius, Jena, 1843. This contains prolegomena on the life and writings of Boetius, on his religion and philosophy, and on the manuscripts and editions, a critical apparatus, and notes. (3.) An edition by Rudolphus Peiper, Lipsia, 1871. This edition has the fullest collation of manuscripts, though a considerable number of manuscripts still remain to be collated. In addition to an account of the MSS. used, it gives the Book of Lupus "De Metris Boetii," the "Vita Boetii" contained in some MSS., "Elogia Boetii," and a short list of the commentators, translators, and imitators of the *Consolation*. It contains also an account of the metres used by Boetius in the *Consolation*, and a list of the passages which he has borrowed from the tragedies of Seneca. The work also includes the five treatises, four of them Christian, of which mention has been made above. In 1867 appeared a very satisfactory edition of Boetius's works, *De Institutione Arithmetica Libri Duo, De Institutione Musica Libri Quinque, Accedit Geometria quae fertur Boetii: e libris manu scriptis edidit Godofredus Friedlein*, Lipsia. (J. D.)

BOGHAZ-KEUY, or **BOGHAS-KOBI** (i.e., the Village of the Gorge), a small hamlet in Asia Minor, remarkable for its ruins, which are identified with the ancient Pterium or Pteria. It stands 3515 feet above the sea level, about half-way between Angora and Amassia, almost in the 40th parallel of N. lat., on the banks of a small tributary of the Kizil Irmak. The present village contains about 150 houses, but the remains give evidence of its former importance. Almost all the heights they occupy bear traces of fortification; extensive chambers have been excavated in the rocks; many portions of escarpment are elaborately sculptured; and the massive foundations of a vast temple or palace can still be traced. The date and origin of these ruins have given rise to much discussion. Dr Barth thinks the city was probably founded by Cyaxares, the Mede, and explains the groups of sculpture as commemorating the peace between Cyaxares and Alyattes, which is described by Herodotus in the 74th chapter of his 1st book. M. Texier's hypothesis, on the other hand, is that the carvings represent the introduction of the worship of Astarte into Phrygia; and this interpretation has been provisionally accepted by Van Lennep, in whose *Travels in Asia Minor*, 1870, carefully-drawn copies of the sculptures will be found. (See also Barth, *Reise von Trapezunt nach Scutari*, 1860, and in *Monatsbericht der Berl. Akad. der Wissensch.*, Febr., 1859.)

BOGODUKHOFF, a town of Russia, in the government of Kharkoff, about 43 miles N.W. of that city, in 50° 10' N. lat. and 36° 32' E. long., on the sandstone heights along the River Merl. There seems to have been a settlement on this site as early as 1571, and in 1681 it is spoken of as a town. In 1709, at the time of the Swedish war, Bogodukhoff was taken by Menschikoff and the Emperor Alexis Petrovitch. There are still remains of the ramparts and ditches with which it was formerly surrounded. The town contains four churches and a cathedral (of the Assumption, built in 1793), a hospital, and an almshouse. The inhabitants are chiefly engaged in agriculture and gardening, and in the manufacture of boots, caps, and furred gowns. Tanning also is carried on to some extent. The trade is principally in grain, cattle, and fish. There are two weekly markets and six annual fairs. Population in 1860, 10,522.

BOGOMILI, a heretical sect of the Greek Church, who came into notice during the 12th century. In origin they are probably Bulgarian, and their name appears to be a compound of the Slavonic words *Bog*, God, and *milui*, have mercy. In doctrine they are closely assimilated to the Euchites of the preceding century, and they may be looked on as an offshoot of that older sect. The peculiarity of their system of belief is the place assigned to Satan, who, under his original name Satanael, is held by them to be the first-born son of God. But Satanael, though seated at the right hand of his father and endowed with universal sway, was discontented and desired to become independent. He

led away a section of the angels from their allegiance, and with their aid formed out of chaos a new world—the earth, and a new race—man. But he was unable to give to man a portion of his own living spirit, and therefore besought God to bestow life on this new creation, promising that the vacant places of the seceded angels should be filled up by the spirits of men. Repenting of this promise, however, he resolved to bring forth an evil race which should overwhelm the good among mankind. He accordingly seduced Eve, who gave birth to Cain, the first of the descendants of the evil principle. His power also enabled him to deceive the greater part of mankind, particularly the Jews, to whom he represented himself as Jehovah. At last God sent out from himself the *Logos*, or angel Michael, who came upon earth in an ethereal form which was in appearance only an earthly body. Christ overcame Satanael, and deprived him of his creative power, *El*, from which time he is called Satan. Christ then ascended and took his place beside the Father, who again sent forth an emanation, the Holy Ghost, for the comfort and edification of believers. In church observances the Bogomili were equally heterodox. They rejected baptism by water only, and made the ceremony consist of prayer, and of laying on the head of the convert the gospel (probably apocryphal) of St John, and the hands of the congregation. As they rejected the symbol of water in baptism so they refused to admit such symbolic rites as the Lord's supper, which they looked upon as an offering to evil spirits. They were averse to all images, even to the cross. The Bogomili suffered persecution from Alexius Comnenus, who put to death their leader Basilus, and they were condemned by a synod of Constantinople in 1140. They lingered on, however, in and about Philippopolis, and opinions nearly identical with theirs are to be met with among the later Catharists. (See the *Church Histories* of Neander and Gieseler.)

BOGOTA, or **SANTA FÉ DE BOGOTA**, the capital of the United States of Colombia, in South America, is situated in the state of Cundinamarca, in 4° 6' N. lat. and 78° 30' W. long. It occupies a fine position at the base of the mountains La Guadalupe and Montserrat, on a table-land that forms part of the eastern ridge of the Andes, between the extensive valley of the Magdalena and the plains that are watered by part of the Orinoco system. The surrounding country is exceedingly fertile, and produces abundant crops of wheat and barley and the leguminous plants cultivated in Europe. The city of Bogota is the finest in the republic; its streets are well built, and run at right angles to each other; and within recent years most of them have been supplied with side pavements. The private houses are built of sun-dried bricks, and white-washed; and owing to the prevalence of earthquakes they are mostly of one story in height. Of the streets the largest and finest is the Calle-Real or Calle de la Republica, which ends in a large square or plaza containing some of the chief buildings in the city. The cathedral, rebuilt in 1814, possesses very little external beauty; but its interior is fitted up with considerable elegance, its ornaments are rich and valuable, and the image of the Virgin, the patron saint, is covered with a profusion of precious stones. There are about thirty other churches in the city, but many of them are in a state of decay, while several of the monastic buildings are appropriated to secular uses,—the religious communities having been dissolved by Mosquera, and their revenues devoted in great measure to educational purposes. The convent of San Francisco is of great extent, and contains some of the productions of Vasquez, a native artist of merit. A large and elegant building—a capitol, for the reception of Congress and for the various offices of state—is now (1875) in course of erection. Besides the university there are three endowed colleges, a school of

chemistry and mineralogy, a national academy, a public library, a botanic garden, and a military school, which is supported out of the public funds, and has produced some good engineers. The mint, one of the three in the republic, is a large and handsome building, and is well supplied with the necessary machinery. There are manufactures of soap, cloth, leather, and the precious metals; an active trade is carried on; and the neighbourhood is rich in minerals of various kinds. The population in 1800 amounted to 21,464, exclusive of strangers and temporary residents; in 1821 it was estimated at 30,000, and in 1870 at about 52,000. Santa Fé de Bogota was founded in 1538 by Gonzalez Ximenes de Quesada, and received its name from his birthplace Santa Fé, with the addition of Bogota, in honour, it is said, of a native prince of that time. It soon increased in size and importance, and became the capital of the Spanish vice-royalty of New Granada. In 1811 the citizens threw off the Spanish yoke and a republic was proclaimed; the city, however, in 1816, fell into the hands of Murillo the Spanish general. Delivered by Bolivar in 1819 it was made capital of the republic of Colombia; on the separation of the three states it remained the chief city of New Granada, and it is now the capital of the United States of Colombia, forming itself an independent federal territory. It is the seat of the supreme court and the other offices of the Federal Government, and the residence of the foreign diplomatic representatives.

BOGRA, correctly **BAGURÁ**, a district in the Rájsháhí division, within the Lieutenant-Governorship of Bengal, situated between 25° 20' and 24° 20' 28" N. lat., and 88° 55' 30" and 89° 49' 25" E. long. It is bounded on the N. by the districts of Dinájpúr and Rangpur, on the E. by the districts of Rangpur and Maimansih, on the S. by the district of Pabná, and on the W. by the districts of Rájsháhí and Dinájpúr. The revenue area of the district in 1870 was 2000 square miles, of which 1750 were returned as under cultivation, 125 as cultivable but not actually cultivated, and 125 as uncultivable waste. The census of 1872 returned the police area of the district at 1500 square miles, and disclosed a population of 689,467 souls, of whom 556,620, or 80 per cent., were Mahometans; 130,644, or 19 per cent., Hindus; 22 Christians; and 2181 were classified as "others." Density of population in the census area, 59 per square mile. The district stretches out in a level plain, intersected by numerous streams and dotted with patches of jungle. The Karatoyá River flows from north to south, dividing the district into two portions, possessing very distinct characteristics. The eastern tract consists of rich alluvial soil, well watered, and subject to fertilizing inundations, yielding heavy crops of coarse rice, oilseeds, and jute. The western portion of the district is high-lying and produces the finer qualities of rice. The principal rivers are formed by the different channels of the Brahmaputra, which river here bears the local names of the Konái, the Dáokobá, and the Jamuná, the last forming a portion of the eastern boundary of the district. Its bed is studded with alluvial islands. The Brahmaputra and its channels, together with three minor streams, the Bángál, Karatoyá, and Alai, afford admirable facilities for commerce, and render every part of the district accessible to native cargo boats of large burden. The rivers swarm with fish,—the value of the fisheries being estimated at £45,000 a year. The principal products of the district are rice, pease, pulses, oilseeds, jute, sugar-cane, mulberry, red pepper, and hemp for smoking (*Cannabis indica*). These products, together with clarified butter and a little silk, form the chief articles of export. The imports consist of salt, cloth, tobacco, areca-nuts, copper and brass utensils, spices, iron and piece goods. The chief trading markets are Bográ, Lakhmiganj, Buriganj,

Dhupcháchiá, &c. A silk factory has been established at Naodápára, and is conducted with European capital, with an annual outlay of about £4500. The revenue and expenditure of the district have steadily increased of late years. In 1853 the total revenue of the district amounted to £48,431, and the civil expenditure to £7282; in 1860, revenue £57,744, and civil expenditure £11,013; in 1870–71 the revenue had risen to £59,979. In 1870–71 the district contained 1064 separate estates held by 2497 proprietors, paying a total Government land revenue of £44,347. The machinery for protecting person and property consists of six magisterial and six civil courts, with (1) a regular police force, numbering 54 officers and 252 men, and costing Government £5975; (2), a rural constabulary or village watch, numbering 2552 men, and costing £6635, paid by the landholders and villagers; and (3), municipal police, numbering 36 men, and costing £251. In 1871–72 there were 41 Government and aided schools in the district, attended by 1492 pupils, and maintained at a total cost of £1398, of which £692 was contributed by the state. The total number of aided and unaided schools in the district is returned in the census of 1872 at 169, attended by 1685 pupils. The only town containing upwards of 5000 inhabitants in the district is Bográ, the administrative headquarters, situated on the Karatoyá River; population in 1872, 5872; municipal income, £282; expenditure, £208; rate of taxation per head, 11½d. There is one other municipality, Sherpur, formerly a place of importance when the East India Company had silk filatures in its neighbourhood. A great part of this town is now overgrown with jungle; the municipal income in 1869 was £246, the expenditure £174. The climate of Bográ is mild during the winter, but sultry and oppressive at other seasons. The average annual rainfall for the five years ending 1869 was 82 inches, and the average annual temperature 77° Fahr.

BOHADDIN, or, more properly, **BOHA-EDDYN**, an eminent Arabian writer and statesman, better known in the East under the appellation of **IBN-SJEDDAD**. He was born at Mosul 1145 A.D. (539 A.H.), and early became eminent in the study of the Koran, as well as in jurisprudence. At the age of twenty-seven he obtained the place of lecturer at Baghdad, and, soon after, a professor's chair at Mosul. In 1187 he made the pilgrimage to Mecca, and then proceeded to visit Jerusalem and Hebron. In passing through Damascus he was sent for by Saladin, who was then employed in the siege of Kancab. Bohaddin observed, as he himself mentions (*Vita Saladini*, c. v.), that the whole soul of the monarch was engrossed by the war which he was then waging against the enemies of the faith, and saw that the only mode of acquiring his favour was by urging him to its vigorous prosecution. With this view he composed a treatise on the *Laws and Discipline of Sacred War*; and this work, on his return, he presented to Saladin, who received it with peculiar favour. Bohaddin, from this time, remained constantly attached to the person of the sultan, and was employed in various important embassies and departments of civil government. He was also appointed judge of the army, and judge of Jerusalem. After Saladin's death Bohaddin was active in securing the throne to his son, Melik-al-Dhaker, and was by that prince created *cadí* of Aleppo. He then founded a college in that city of which he himself was the principal professor. When Melik-al-Dhaker died, his son Melik-al-Aziz was a minor, and Bohaddin obtained the principal sway in the regency. This gave him an opportunity of introducing learned men at court, and loading them with honours. As the prince, however, approached to manhood, Bohaddin, though he still retained his offices, found it expedient to retire from court. Even after he was unable to go to college, he continued to

give lectures in his own house; and he persevered in these learned labours till the age of ninety, when he died 1235 A.D. (633 A.H.) Bohaddin wrote on jurisprudence and Muslim divinity; but his principal work is his *Life of Saladin*, which, with several other pieces connected with the same subject, was published by Schultens, at Leyden, in 1732, accompanied by a Latin translation, with notes and a geographical index. This work affords a favourable specimen of the historical compositions of the Arabs. It is written with some spirit, and yet is free from that inflation which so frequently disfigures Oriental composition. Whatever relates to Saladin breathes the highest tone of panegyric; yet the enthusiasm with which everything concerning him is narrated, and the anecdotes which the author, from his personal knowledge, is able to communicate respecting that extraordinary character, give his work a great degree of interest.

BOHEMIA (German BÖHMEN or BÖHEM), a kingdom of the Austrian empire, situated between 48° 33' and 51° 4' N. lat., and 12° 5' and 16° 25' W. long., and bounded on the N. by Saxony and Prussian Silesia, E. by Moravia, S. by Upper and Lower Austria, and W. by Bavaria. Its area is estimated at 19,983 square miles. It belongs almost entirely to the basin of the Elbe, which rises within the territory, and is joined by the Adler, the Iser, the Moldau, and the Eger before it passes the frontier. The boundaries are pretty clearly marked by mountain ranges on all sides,—the Böhmerwald dividing the country from Bavaria, the Erzgebirge and Riesengebirge from Saxony and Silesia, and the Moravian Hills from the basin of the Danube. The climate is healthy, but varies considerably in different districts; the soil in many parts is highly fertile, and grain of various kinds, potatoes, hops, flax, hemp, vines, and fruits are extensively cultivated. In 1870 there were 6,205,161 acres of ploughed land, 2656 in vineyards, 1,560,321 in gardens and meadows, 995,340 in pasture, and 3,749,411 in woodland. At the same date the number of horses in the country was 189,337, cattle 1,602,015, sheep 1,106,290, goats 194,273, swine 228,180, and bee-hives 140,892. The mineral productions comprise gold, silver, lead, tin, copper, iron, cobalt, bismuth, arsenic, sulphur, coal, alum, vitriol, and different sorts of stone. In 1870 there were obtained 156 cwt. of gold-ore, 1245 of silver-ore, 225,536 tons of iron, 999 tons of lead, 2274 of tin, 61 tons of antimony, and 111 of arsenic-ore. The quantity of coal and lignite amounted to 4,099,909 tons. The mineral springs of Bohemia—Carlsbad, Teplitz, Marienbad, and Franzensbrunn, &c.—are justly famous. The industry of the kingdom is highly developed in various directions. Most important of all is the manufacture of woollen goods, principally carried on at Reichenberg and in the neighbourhood. The cotton manufacture is also extensively prosecuted in the same district; and at Rumburg and other places linen stuffs are largely produced. Bohemian glass has been celebrated for centuries, and is still exported to all parts of Europe. Porcelain and earthenware of different sorts, iron and steel wares, copper, tin, and pewter articles, wooden wares, chemical stuffs, and paper are all the objects of a considerable industry. Beetroot sugar is pretty largely manufactured, the refineries numbering 126 in 1870. At the same date there were 968 breweries in the country, and 324 brandy distilleries. The chief commercial city is the capital, Prague; but Reichenberg, Pilsen, Haida, Rumburg, Leitmeritz, and Budweis are all important centres. Bohemia is divided into twelve circles—Prague, Budweis, Pisek, Pilsen; Eger, Saaz, Leitmeritz, Bunzlau, Jiczin, Königgrätz, Chrudim, Czaslau, and Tabor, and these are subdivided into 91 departments. In 1869 there were 372 towns, 226 smaller market-towns, and 12,551 villages. The number of inhabited houses in the whole country amounted to

632,404; and the total population was 5,106,069, of whom 2,433,629 were males, and 2,672,440 females. The census of 1869 took no count of nationality, but according to Ficker in his *Die Völkerstämme der Oesterreichisch-Ungarischen Monarchie*, there are 20 of German race for 32 of Slavonic. By far the greater part of the population (4,940,898) belongs to the Roman Catholic Church; while only 3438 are members of the Greek Church, 106,115 Protestants, and 89,933 Jews. The country constitutes an archbishopric, and is divided into three bishoprics. In 1870 there were 140 ecclesiastical foundations, with endowments amounting to £65,726. At the head of the educational establishments is the University of Prague, with four faculties, and attended in 1871 by 1516 students. There are upwards of 4000 ordinary schools in rather more than the half of which Czech is spoken, 26 gymnasiums, 4 theological seminaries, and several institutions for special departments of the arts and sciences.

Bohemia derives its name from the Boii, a Celtic race expelled from the country by the Marcomanni, who, after establishing a considerable kingdom under Marbod and being converted to Christianity, were in their turn supplanted by the Slavonic race, which is still predominant. The newcomers were in danger of expulsion or conquest by the Avars, but were defended and established, according to their own possibly mythical account, by the heroic Samo; and somewhat later, as the story goes, his place was filled by the good knight Krok, whose daughter Libussa, marrying Premysl, became the founder of a regular dynasty. Bohemia was for a time absorbed in the great Carolingian monarchy, but soon reasserted its independence. In the course of the 9th century Christianity was introduced. Under Boleslas I. the bounds of Bohemia were extended and its unity secured; but after a vigorous defence he had to recognize the overlordship of Otto I. of Germany. Under his grandchildren his kingdom fell to pieces; a Polish conquest followed, and the restoration of the native dynasty was only effected by the help of Henry II. of Germany. In 1086 Wratlas II. received the title of king from the emperor for himself; and Premysl Ottocar I. (1197–1230) became the founder of a hereditary series of kings. He was a bold defender of his independence, and at the same time gave great encouragement to German immigration. By the introduction of the right of primogeniture in the succession to the throne, he put an end to the disputes and contests which so often followed the death of a king. In 1241 his son and successor was the successful defender of Europe against a Mongolian invasion; but he was eclipsed by Ottocar II. (1253–1278), who added greatly by conquest to the extent of his dominions, and made himself a formidable rival to the emperor himself. The Premysl dynasty was at last extinguished in 1306; and after a few years of uncertainty and dissatisfaction the Bohemian crown was bestowed on John of Luxembourg (son of the Emperor Henry VII.), who thus became the founder of a dynasty which lasted till 1437. This warlike and prosperous monarch was succeeded by his son Charles I., who obtained the imperial dignity as Charles IV., and left Bohemia in a flourishing and influential position at his death in 1378. Under his successors, who fell far below the character of their ancestor, the country was thrown into confusion by the Hussite reformation, which resulted in a protracted war (1419–1434). The success of the reforming party led to an elective monarchy, and after various vicissitudes, George of Podiebrad mounted the throne in 1458; and in spite of Papal bull and Hungarian arms maintained his position till his death in 1471. His successor, the Polish prince Ladislas, ultimately obtained also the crown of Hungary; but under him and his son Louis (1517–1526) the nobility made themselves more and

more independent of the king, and the common people were crushed deeper into serfdom. On the death of Louis, in a battle against the Turks at Mohacz, Bohemia passed into the hands of Ferdinand of Austria, who treated the kingdom in the most despotic manner, and in 1547 declared it a hereditary possession. He was followed in succession by his son Maximilian II. and his grandson Rudolph II., who left the country as distracted as they found it. The son of Matthias, the next king, was rejected by the Protestant party, which chose in his stead Frederick V. of the Palatinate; but the victory at the White Mountain in 1620 left Bohemia at the mercy of the emperor, who inflicted a terrible vengeance on his enemies, and in 1627 declared the country a purely Catholic and hereditary kingdom of the empire. Owing to this no fewer than 30,000 families are said to have gone into exile and the population of the country was reduced to 800,000. On the death of Charles VI. Charles Albert of Bavaria laid claim to the crown, which continued to be an object of dispute though the Silesian campaigns and the Seven Years' War, but was successfully defended by Maria Theresa and her son Joseph II. The country was greatly benefited in many ways by the government of that monarch; but he destroyed the independence of the royal towns, and treated the whole land as a mere province of the empire. Its religious condition was considerably improved, however, by an edict of toleration published in 1781. Under the succeeding reigns the circumstances of Bohemia underwent but little alteration, and it was hardly affected by the first French Revolution. In 1848, however, a determined "national" movement agitated the country. The demands of the Liberal party gradually increased, and nothing short of a full share in the constitutional government of their country would suffice. The movement was not confined to Bohemia, but spread through the whole Austrian empire, to the article on which (p. 137 of the present volume) the reader is referred. (See Freher, *Rerum Bohemicarum Antiqui Scriptores*, 1602; Dobner, *Monumenta Historica*, 1764–68; Pelzel, *Geschichte der Böhmen*, 1817; Palacky, *Geschichte von Böhmen*, 1839; Jordan, *Geschichte des böhm. Volks und Landes*, 1845–47.)

The Bohemians or Czechs speak a Slavonic language, which has been subjected to literary culture from about (if not before) the 9th century. A few fragments of a pre-Christian literature have been preserved in a manuscript discovered by Hanka in 1817 in the church-steeple of Königshof; but the first productions of any extent are due to the activity of the early German Christians, and are composed for the most part in the Latin language. Against this powerful exotic speech the vernacular had a long and dubious struggle, especially in the ecclesiastical domain, and it was still striving against its encroachments when the political circumstances of the nation exposed it to the more dangerous, because more popular and less artificial, rivalry of German. From the court and the capital outward over the nobility and the country there spread a Germanizing energy that at first seemed likely to destroy everything that was distinctively Bohemian; but here and there the national language and customs were fostered and preserved by a few patriotic spirits, among whom the monks of the Slavonic monastery of Sazawa were especially conspicuous. At length the native language obtained the imperial patronage (under Charles IV.) Dalimil wrote his *Rhyming Chronicle of Bohemia* (1314); and translations began to be made from Latin and other languages. Among these were Mandeville's *Travels*; and about the end of the 14th century a complete version of the Scriptures, the manuscript of which is preserved at Nikolsburg in Moravia. Thomas Stitny the domestic moralist, Duba the jurist, and Flaska the didactic poet,

deserve to be mentioned as original writers. The next generation saw the attempts at once at religious and at linguistic reform that came to so sad an end in the burning of John Huss and the persecutions that followed. The Bohemian language was, indeed, brought into general use and served the disputants of both sides; but little was consigned to its keeping except the ephemeral productions of ecclesiastical and political strife. A large collection of these works, saved from destruction by the invading Swedes, is still preserved in the library of Stockholm. Of more permanent interest may be mentioned Paul Zidek's *History of the World*, written for George of Podiebrad; the interesting travels of Leo of Rosmital and his companions through various countries of Europe; and those of Kabatnik in Egypt and Asia Minor, and of John of Lobkowitz in Palestine. The 16th century saw a remarkable development of Bohemian prose in various departments of literature. Weleslawin, Paprocky, and Hayck of Liboczun wrote popular histories; Wratlas of Mitrovic and Prefat of Wikanow gave accounts of their travels; and Nicolas Konec, Dobrensky, and Lomnický produced didactic works of different kinds. A valuable translation of the Bible was published at Kralitz in Moravia by eight learned Bohemian Brethren at the instigation of John of Zerotin; and various versions of the classics appeared from time to time. A long period of literary decadence followed the battle of the White Mountain in 1620. The best blood of the nation went into exile, and what Bohemian literature was produced appeared for the most part in foreign cities. In 1774 a severe blow was struck at the native language by Maria Theresa's imperial decree which enforced the use of German in the higher and middle schools of the country. Before long, however, the defence of the mother tongue was taken up by Count Kinsky, Hanka of Hankenstein, the historian Pelzel, and the Jesuit Balbin,—by the last mentioned in a *Dissertatio apologetica pro lingua Bohemica*. The language became the object of the scientific investigations of Dobrowsky, and the remains of the early periods were edited by Dobner, Prochazka, and other philologists. A chair of the Bohemian language was founded in the University of Prague, and in 1818 a Bohemian museum was established in connection with a society that devoted itself to the study of national antiquities, and published a valuable journal. Puchmayer (1795–1820) gave an impulse to national poetry, and has been succeeded by Langer, Roko, Wocel, Schneider, Czelakowsky, and Kollar, and a great number of other writers. In the department of science Presl, Sadek, Amerling, Smetana, Petcina, Sloboda, and Opiz have attained distinction. Grammars of the Czech language have been produced by Burian, Hanka, Maly, Sembera, and Tomicek; Sumawsky published a great German-Bohemian dictionary; Spatny, a Bohemian-German and German-Bohemian technological dictionary; and Jungmann a large Bohemian-German lexicon. The names of even the prominent writers in philosophy, theology, and politics are too numerous to be mentioned. (See Schafarik's *Slavisch Alterthümer*, 1842, and *Geschichte der Slav. Sprache*, 1826; Jungmann's *Geschichte der böhm. Sprache und Literatur*, 1825.)

BOHEMOND, MARC, one of the leaders of the Crusades, born about 1056, was the eldest son of Robert Guiscard, a Norman, who had obtained by conquest the dukedom of Apulia and Calabria. From 1081 to 1085 he served under his father in a war against the Byzantine emperor Alexander Comnenus, whom he twice defeated, though he had to return to Italy without reaping any substantial fruits of his success. In 1085 his father died, leaving Apulia and Calabria to a younger son, while Bohemond obtained only the small principality of Tarentum. A war between the

brothers followed, from which, however, Bohemond was speedily diverted by the Crusades, which opened up a wider field for his ambition. Accompanied by his cousin Tancred, he led an army of 10,000 cavalry and 20,000 infantry, with which he would have besieged Constantinople had he been able to persuade Godfrey of Bouillon to join him. He took a leading part in the battle of Dorylaeum (1097), and the other engagements of the campaign in Asia Minor. A year later he besieged and captured Antioch, of which he assumed the principality. In 1101 he was defeated and taken prisoner by the Turks. Released, after a captivity of two years, on the payment of a very heavy ransom, he returned to Europe to collect troops. In 1106 he visited France, and married Constance, a daughter of Philip I. With an army levied in France, in right of his marriage, he renewed war with Alexius, but being unsuccessful in the siege of Durazzo he was obliged to conclude a peace in 1108. He died at Canossa in Apulia in 1111. (See Gibbon's *Decline and Fall*, c. lviii, lx; and Michaud's *Histoire de Croisades*.)

BOIARDO, COUNT MATTEO MARIA, of a noble and illustrious house established at Ferrara, but originally from Reggio, was born at Scandiano, one of the seignorial estates of his family, near Reggio di Modena, about the year 1434, according to Tiraboschi, or 1420 according to Mazzuchelli. At an early age he entered the University of Ferrara, where he acquired a good knowledge of Greek and Latin, and even of the Oriental languages, and was in due time admitted doctor in philosophy and in law. At the court of Ferrara, where he enjoyed the favour of Duke Borso d'Este and his successor Hercules, he was entrusted with several honourable employments, and in particular was named governor of Reggio, an appointment which he held in the year 1478. Three years afterwards he was elected captain of Modena, and reappointed governor of the town and citadel of Reggio, where he died in the year 1494, though in what month is uncertain. Almost all his works, and especially his great poem of the *Orlando Innamorato*, were composed for the amusement of Duke Hercules and his court, though not written within its precincts. His practice, it is said, was to retire to Scandiano or some other of his estates, and there to devote himself to composition; and Castelvetro, Vallisneri, Mazzuchelli, and Tiraboschi, all unite in stating that he took care to insert in the descriptions of his poem those of the agreeable environs of his chateau, and that the greater part of the names of his heroes, as Mandricardo, Gradasso, Sacripant, Agramant, and others, were merely the names of some of his peasants, which, from their uncouthness, appeared to him proper to be given to Saracen warriors. Be this as it may, the *Orlando Innamorato* deserves to be considered as one of the most important poems in Italian literature, since it forms the first example of the romantic epic worthy to serve as a model, and, as such, undoubtedly produced the *Orlando Furioso*. Gravina and Mazzuchelli have said, and succeeding writers have repeated on their authority, that Boiardo proposed to himself as his model the *Iliad* of Homer; that Paris is besieged like the city of Troy; that Angelica holds the place of Helen; and that, in short, the one poem is a sort of reflex image of the other. In point of fact, however, the subject-matter of the poem is derived from the *Fabulous Chronicle* of the pseudo-Turpin; though, with the exception of the names of Charlemagne, Roland, Oliver, and some other principal warriors, who necessarily figure as important characters in the various scenes, there is little resemblance between the detailed plot of the one and that of the other. The poem, which Boiardo did not live to finish, was printed at Scandiano the year after his death, under the superintendence of his son Count Camillo. The title of the book is without date: but a Latin letter from Antonia Caraffa di

Reggio, prefixed to the poem, is dated the kalends of June 1495. A second edition, also without date, but which must have been printed before the year 1500, appeared at Venice; and the poem was twice reprinted there during the first twenty years of the 16th century. These editions are the more curious and valuable, that they contain nothing but the text of the author, which is comprised in three books, divided into cantos, the third book being incomplete. But Niccolò degli Agostini, an indifferent poet, had the courage to continue the work commenced by Boiardo, adding to it three books, which were printed at Venice in 1526-1531, in 4to; and since that time no edition of the *Orlando* has been printed without the continuation of Agostini, wretched as it unquestionably is. Boiardo's poem suffers from the incurable defect of a laboured and heavy style. His story is skilfully constructed, the characters are well drawn and sustained throughout; many of the incidents show a power and fertility of imagination not inferior to that of Ariosto, but the perfect workmanship indispensable for a great work of art is wanting. The poem in its original shape was not popular, and has been completely superseded by the *Rifacimento* of Francesco Berni. See BERNI.

The other works of Boiardo are—1. *Il Timone*, a comedy, Scandiano, 1500, 4to; 2. *Sonnetti e Canzoni*, Reggio, 1499, 4to; 3. *Carmen Bucolicum*, Reggio, 1500, 4to; 4. *Cinque Capitoli in terza rima*, Venice, 1523 or 1533; 5. *Apulejo dell'Asino d'Oro*, Venice, 1516, 1518; 6. *Asino d'Oro de Luciano tradotto in volgare*, Venice, 1523, 8vo; 7. *Erodoto Alicarnasseo istorico, tradotto di Greco in Lingua Italiana*, Venice, 1533 and 1538, 8vo; 8. *Rerum Italicarum Scriptores*. (See Panizzi's *Boiardo*, 1830-31.)

BOIELDIEU, FRANÇOIS-ADRIEN, is the chief representative of the national school of comic opera in France, a branch of art in which everything that is most lovable and at the same time most national in the French character has found its full expression. He was born at Rouen in 1775, and received his first musical education from M. Broche, the organist of the cathedral of that city. It is said that, when quite a youth, in order to escape the punishment of a severe master for a slight offence, he went off to Paris on foot, but was discovered and brought back by his parents. He began composing songs and chamber music at a very early age,—his first opera, *La Famille Suisse*, being produced on the stage of Rouen in 1795, where it met with an enthusiastic reception. Not satisfied with his local success he turned his eyes to that loadstar of youthful ambition, Paris. He went to the capital in 1795, full of hope and expectation. The score of his opera was submitted to the leading musicians of the day, such as Cherubini, Méhul, and others, but met with little approbation. Altogether the time was not favourable for the comic muse. The heroic passions roused by the revolutionary events of the preceding years required commensurate efforts of musical art; the grand opera was the order of the day. Boieldieu had to fall back on his talent as a pianoforte-player for a livelihood, and to wait for a chance of higher success in the meantime. This success came at last from a source whence it was little expected, and, perhaps, less desired. Garat, a fashionable singer of the period, admired Boieldieu's touch on the piano, and made him his accompanist. He also sung in the drawing-rooms of the Directoire the charming songs and ballads with which the young composer supplied him but too willingly. In this manner Boieldieu's reputation gradually extended to wider circles. In 1797 his above-mentioned opera appeared for the first time on a Paris stage, and was well received. Several others followed in rapid succession, of which only the last, *Le Calife de Bagdad* (1799), has escaped oblivion. It tends to show Boieldieu's true artistic vocation, that, after the enormous success of

this work, he felt the want of a thorough musical training, and voluntarily descended from the position of a successful *maestro* to that of a humble pupil. He took lessons from Cherubini, and the influence of that great master is distinctly discernible in the higher artistic finish of Boieldieu's later compositions. In 1802 Boieldieu, for the second time in his life, took to sudden flight, on this occasion in order to escape the domestic troubles caused by his marriage with a celebrated ballet-dancer of the Paris Opera. The frightened husband went to Russia, where he was received with open arms by the Emperor Alexander. During his prolonged stay at St Petersburg he composed a number of operas which it is unnecessary to name. He also set to music the choruses of Racine's *Athalie*, one of his few attempts at the tragic style of dramatic writing. In 1811 he returned to his own country, where the following year witnessed the production of one of his finest works, *Jean de Paris*. The charming coquetry of the queen of Navarre, the chivalrous *verve* of the king, the officious pedantry of the seneschal, and the amorous tenderness of the page—all this rendered in the finest touches that music, and only French music, is capable of, will not soon be forgotten. We pass over a number of other operas of lesser value, partly written in collaboration with other composers, and turn at once to the second and greatest masterpiece of Boieldieu's genius, his *Dame Blanche* (1825). The libretto, written by Scribe, was partly suggested by Walter Scott's *Monastery*, and several original Scotch tunes cleverly introduced by the composer add not a little to the melodious charm and local colour of the work. *La Dame Blanche* marks the highest development of the French school of comic opera. Grétry stood at the head of this school; Cherubini with his *Deux Journées* followed in his wake; Boieldieu, greater than both (in this particular branch of art), reached a perfection which was to some extent sustained by the works of Auber. Boieldieu's pupil, Adam, has in his *Derniers Souvenirs d'un Musicien* left a charming sketch of the genesis of Boieldieu's masterpiece. The chief characteristics of his style are an easy flow of graceful melodies, a refined though occasionally somewhat meagre instrumentation, admirable phrasing, and a most distinct enunciation of the words. The outer events of Boieldieu's career may be summed up in few words. For a long time he occupied the position of professor of composition and pianoforte at the Conservatoire; in 1817 he was made a member of the Institute. The *Dame Blanche* was his last opera but one. Soon after its production he was seized with a violent attack of pulmonary disease. To stop the rapid progress of the illness he travelled in Italy and the South of France, but fell a victim to it on October 8, 1834.

BOII, a Celtic people, who at an early date crossed the Alps and established themselves between the Po and the Apennines to the south of the Insubres and Cenomani. On the defeat of their neighbours the Senones by the Romans they joined the Etruscans against the conquerors, and were involved in the disastrous results of the battle at the Vadimonian Lake in 283 B.C. Equally unsuccessful in the following year, they formed a treaty of peace with the Romans, which they kept for a considerable time, till the encroachments of their conquerors led them to engage in the Great Gallic war of 225 B.C. From that period they continued to indulge their hostility on all occasions, and on the outbreak of the Punic wars gave valuable aid to the Carthaginians from time to time. At length their strength was broken by Scipio Nasica in 191 B.C.; a large proportion of their territory was appropriated and secured by the colonies of Bononia, Parma, and Mutina; and before long the whole race seems to have been constrained to recross the Alps. They betook themselves to that

district of country which is still called in consequence Bohemia; but before many centuries they were expelled by other hostile tribes and their separate existence as a people was lost.

BOILEAU-DESPREAU, NICOLAS, was born at Paris on the 1st November 1636. Crône, not far from the capital, has been frequently stated to be his birthplace, but the matter seems to be pretty nearly settled by the researches of M. Labat (*Recherches historiques sur l'Hôtel de la Préfecture de Police*), who has discovered the very house in the Rue de Jérusalem where the poet was born. He was educated at the College of Beauvais, and was at first destined for the legal profession. From this, however, after a short trial, he recoiled in disgust, complaining bitterly of the amount of chicanery which passed under the name of law and justice. To escape such a course of life he began to study for the church, and actually received a priory of a small annual value, but his wishes soon turned in another direction. He gave up his clerical profession, and, his father having left him a small provision sufficient for his wants, thenceforward devoted himself to letters. Such of his early poems as have been preserved hardly contain the promise of what he ultimately became. The first piece in which his peculiar powers were displayed was a satirical poem, *Adieu of a Poet to the City of Paris*, published in 1660. This was quickly followed by eight others, and the number was at a later period increased to twelve. A twofold interest attaches to the satires. In the first place the author skilfully parodies and attacks writers who at the time were placed in the very first rank, such as Chapelain, Cotin, Quinault, and Scudéri; he openly raised the standard of revolt against the older poets. But in the second place he showed, both by precept and practice, what were the poetical capabilities of the French language. Prose, in the hands of such writers as Descartes and Pascal, had proved itself a flexible and powerful instrument of expression, with a distinct mechanism and form. But except with Malherbe, there had been no attempt to fashion French versification according to rule or method. In Boileau for the first time appeared terseness and vigour of expression, with perfect regularity of verse structure. His fame was quickly established; he received a pension, and was made historiographer along with his friend Racine. In 1664 he composed his prose *Dialogue des héros de roman*, which is a refined satire on the elaborate romances of the time. It may be said to have once for all abolished them. From 1669 onwards appeared the *Epistles*, graver in tone than the satires, maturer in thought, more exquisite and polished in style. In 1674 his two master-pieces, *L'Art Poétique* and *Le Lutrin*, were published. The first, in imitation of the *Ars Poetica* of Horace, lays down the code for all future French verse, and may be said to fill in French literature a parallel place to that held by its prototype in Latin. On our own literature the maxims of Boileau, through the translation revised by Dryden, and through the magnificent imitation of them in Pope's *Art of Criticism*, have exercised no slight influence. Boileau does not merely lay down rules for the language of poetry, but analyses carefully the various kinds of verse composition, and enunciates the principles peculiar to each. Of the four books of the *Art Poétique*, the first and last consist of general precepts, inculcating mainly the great rule of *bon sens*; the second treats of the pastoral, the elegy, the ode, the epigram, and satire; and the third of tragic and epic poetry. Though the rules laid down are of value, their tendency is rather to hamper and render too mechanical the efforts of poetry. Boileau himself, though a great critic in verse, cannot be considered a great poet. The *Lutrin*, a mock heroic poem, of which four cantos appeared in 1674