

ESTHER. The Book of Esther relates how a Jewish maiden, Esther, a foster-daughter of Mordecai, was raised to the position of queen by the Persian king Ahasuerus (Xerxes) after he had divorced Vashti; next, how she and her uncle Mordecai frustrated Haman's resolution to extirpate the Jews out of the Persian empire; how Haman fell, and Mordecai was advanced to his place; how Esther obtained the king's permission for the Jews to destroy all who might attack them on the day which Haman had appointed by lot for their extirpation; and lastly, how a festival was instituted to commemorate their deliverance. Its main object is to account for the origin of the feast of Purim, which from its cradle in the Persian capital had gradually made its way into other countries (Esth. ix. 19-32). The colouring of the narrative is entirely foreign. Frequent and minute references are made to the usages of the Persian court, while on the other hand the peculiar institutions of the Jews, and even Jerusalem and the temple, and the very name of Israel, are studiously, as it would seem, ignored. The name of God is not mentioned once, a phenomenon entirely unique in the Old Testament writings. From a theological point of view, the book is therefore not of much interest. It attracts the historical critic, however, by the strangeness and difficulty of its statements, while the ordinary reader cannot fail to be struck by the force and dramatic vividness of its literary form. Its early popularity is shown by the interpolated passages (as different as possible from the original) in the Septuagint and old Latin versions.

It was not until the 18th century that a critical examination of the book was made, with a view to determine its precise historical value, not, however, at first with sufficient impartiality or historical information. Eichhorn, the most moderate of the earlier critics, belongs to the 19th century. He has drawn up a long list of improbabilities of detail, some of which he thinks he can explain away, while others remain in full force. Subsequent critics have believed themselves to have discovered fresh difficulties, inasmuch that Dr Kuenen does not hesitate to say that "impossibilities and improbabilities pervade the whole narrative" (*Religion of Israel*, iii. 148). It is impossible to mention more than a few of these as a specimen. The very first verses of the book are great stumbling blocks to a Western reader. We are there told that Ahasuerus, "who reigned from India even unto Ethiopia, over an hundred and seven and twenty provinces," gave a banquet which lasted 180 days, and at which (if we take the expressions of the narrative literally) the whole official world of the Persian empire was simultaneously present (Esth. i. 3, 4). Further on, we are told that Esther, on her elevation to be queen, kept her Jewish origin secret (ii. 10), although she had been taken from the house of Mordecai, who was known to be a Jew (iii. 4), and had remained in constant intercourse with him (iv. 4-17). We also learn indirectly that Mordecai, previously to his mourning, was able to pass at pleasure into the harem of the jealous and amatory Xerxes (iv. 2). Further, that Mordecai offered a gross affront to Haman without any evil consequences (iii. 2-6). Lastly, Haman, the cruel grand-vizier, takes the trouble to give eleven months notice of his intention to exterminate the Jews (iii. 12-14), which respite is spent by the Jews in fasting (the narrative does not add praying) and lamentation (iv. 3), and when the danger has been averted through the patriotism of Esther, the Jews are allowed to put to death 75,000 of their fellow subjects (ix. 16).

Nevertheless, it must at any rate be admitted that these objections are not all of equal value, and that a comparison of the narrative of Esther with the later additions to the book, and with the stories of Judith and Tobit, is distinctly favourable to its historical verisimilitude. Some amount

of exaggeration must be allowed for, as the infirmity of an Oriental race; no exegesis is possible without such a postulate. As for the Persian customs described, they are no doubt singular, but, in the absence of documentary evidence, it is unsafe to give them a positive contradiction. At least one confirmation of some importance has been supplied by Herodotus (iii. 69, cf. Esth. ii. 12); and many critics hold that the assembly assigned to the third year of Ahasuerus (Esth. i. 3) is that mentioned by Herodotus (vii. 8) as having been held previously to the expedition against Greece. This, however, is quite uncertain. The reference to the 127 provinces is in itself not improbable, but is only confirmed by the author of the book of Daniel (vi. 1, cf. 1 Esd. iii. 3, LXX.), who has been thought by some to have made a confusion between satrapies and sub-satrapies. It is at any rate in perfect harmony with history that the book of Esther includes India among the subject provinces; this is confirmed not only by Herodotus (iii. 94), but by the inscriptions of Darius at Persopolis and Naksh-i-Rustam. The conduct of Mordecai certainly remains mysterious. In our own day, the harem is impenetrable, while "any one declining to stand as the grand-vizier passes is almost beaten to death" (Morier, the English minister to the court of Persia, quoted by Dean Stanley). And if it is perhaps only too probable that a vizier would use his position for the gratification of spite, and if even the blood-thirstiness of Haman is not inconceivable, still the circumstances connected with the decree for the destruction of the Jews are almost more than even "the peculiarly extravagant and capricious character" of Xerxes (Canon Rawlinson) can render easily acceptable.

The proper names of Esther, at any rate in their present form, do not all of them stand philological tests. Some of them are genuinely Persian, but others wear a somewhat questionable appearance. These may either be corrupt, or, as Noldeke suggests, framed by the author himself on Persian models. Among the most accurate is Ahasuerus or rather Akhashverosh (= Persian Chshayarsha, i. e., Xerxes). The character of this king, too, agrees admirably with that given of Xerxes by Herodotus (cf. Herod. iii. 69, ix. 108). But then, it has been replied, it only agrees so well because Xerxes was a typical Oriental despot, magnificent, swayed by favourites, proud, amatory, capricious. Here we must leave this part of our subject—nothing short of a detailed commentary on the book would give the reader a satisfactorily complete view of the facts. It must, however, be observed that the serious chronological difficulty in Esther ii. 5, 6 (where Mordecai is, apparently said to have been carried captive with Jeconiah) can hardly be removed by maintaining with Canon Rawlinson (contrary to Hebrew usage) that Kish, and not Mordecai, is the person referred to. It must, it would seem, be concluded that the theory that the book of Esther is a strictly historical narrative is not proof at all points against objection. The question then arises, is it a work of pure imagination? This was the view of the 18th century rationalistic critics. Semler, for instance, says, "Illud videtur esse certum, confictam esse universam parabolam, fastus et arrogantiae Judaeorum locupletissimum testimonium" (Semler, *Apparatus ad Liberal. Vet. Test. interpr.*, p. 152 sq., quoted by Keil). By this theory, we might at once put a happy end to the guerilla warfare of rationalistic objectors. It is very necessary, however, to see how much is involved in accepting it. For the book of Esther expressly appeals to the authority of the royal Persian chronicles (ii. 23, x. 2) and of a contemporary memoir (ix. 32). If untrue, remarks Canon Rawlinson, the book might easily have been proved to be so at the time when it was published, by reference to those chronicles (*Speaker's Commentary*, iii. 472). The only way to turn the point of this objection would be

to show that the narrative was written subsequently to the fall of the Persian empire, and not earlier than the end of the fourth century, about 150 years after Xerxes. This has been maintained by several eminent critics (e.g. Zunz, Herzfeld, Ewald, Bertheau, Kuenen) on the following grounds. (1) The absence of any reference to the story in the books (or rather book) of Chronicles, Ezra, and Nehemiah, in Daniel, in Ecclesiasticus (see chaps. xlv. -1.), or in Philo. (2) The way in which the Persian monarchy is described. A book so far from complimentary in some of its details to a great Persian king cannot, it is urged, have been written during the continuance of his dynasty, any more than the so-called song of Solomon can have been written under the rule of the Solomonic family. True, the opening of Esther portrays in brilliant hues the outward splendour of Ahasuerus's empire, but the very brilliance, and still more the particularity, of the description, indicates that that empire was a wonder of the past, already beginning to be invested with the glamour of fairy-land. The necessity for an explanation of Persian customs (i. 13, viii. 8) is thought to point in the same direction. (3) "The absence of the religious spirit in the writer, or rather the absence of its manifestation. Had the writer lived soon after the events narrated, it is improbable that he would have omitted all [direct] mention of divine providence and the name of God, because the religious feeling had not so far degenerated among the Jewish captives who did not return to their own land with Zerubbabel, Ezra, and Nehemiah" (Dr Davidson, *The Text of the Old Testament considered*, 1856, p. 609). In the Greek period, on the other hand, we know for certain from Ecclesiastes that the religious spirit was declining, at any rate in some circles, even in Judea. (4) The lateness of the style. This has been carefully investigated by Zunz, who remarks that there are more than fifty expressions which point to a late date, and which include, besides Persisms, three also found (and found only) in Ezra, Nehemiah, Ecclesiastes, one in Nehemiah, Ecclesiastes, and Ps. cxix., one in Chronicles, five in Ecclesiastes, one in Daniel, one in Chronicles and Daniel, one in Nehemiah and Daniel, also six belonging to later Hebrew, two to Aramaic, and four resembling the usage of the Mishna. The value of this argument, however, depends partly on the date which we assign to Chronicles, Ecclesiastes, and Daniel, also on the relation of Ezra and Nehemiah to Chronicles. The weighty reference to the Mishnaic usage remains, however, in full force, however conservative be our decision on the date of Chronicles, &c. We have said nothing at present of the festival of Purim, which, according to Keil, is "the principal evidence of the historical truth of the whole narrative," and which, even according to the more critical Friedrich Bleek, "undoubtedly presupposes the occurrence of what is narrated in our book." To many scholars, however, the connexion of the book of Esther with the festival of Purim is rather a difficulty than otherwise. It is hardly necessary to refer to Mr Tylor for evidence of the tendency to invent stories to account for popular festivals. Dr Kuenen, who speaks as the representative of a growing school, maintains that the book of Esther is through and through unhistorical, that "the explanation it offers of the Purim feast is not taken from the reality, but invented to make that feast popular. A Persian word *pur* meaning lot is quite unknown" (*Religion of Israel*, iii. 148). He then fortifies his position by a reference to the numerous improbabilities which we have already mentioned. According to him, Purim was originally a Persian feast, and was by degrees adopted by the Jews, first in Persia, and then in other countries, and the object of the author of Esther was to make the observance of the feast still more general. He is not, however, prepared with a satisfactory explanation of

the word Purim. Von Hammer's derivation from *furdigán*, the name of a Persian festival, falls through, as Dr Kuenen points out, owing to the fact that *furdigán* was not a spring feast, and, as Purim was kept on the 14th and 15th of the month Adar, a spring feast is obviously required. A more plausible form of the hypothesis adopted by Dr Kuenen is perhaps that of Zunz. The Jews during and after the exile were much influenced religiously by the nations among whom they lived (so at least many critics believe, quoting as instances the belief in the seven archangels and in Azazel). It was the policy of the doctors of the law to adopt as many of the new popular usages as they could, without detriment to the purity of their religion. Purim, a joyous, secular festival, enjoyed (as it still does enjoy) a great popularity among the Jews. The religious authorities, desiring to check the exuberance of its celebration, determined to give it a quasi-consecration by connecting it with an event (real or imaginary) in the history of the nation. They omitted the name of God, not from indifference to religion, but to prevent it from being profaned at the secular celebration to which Purim was liable (cf. Esther ix. 19-22). It must be observed, in conclusion, that while the doctors of the law attached great importance to Purim and to Esther—witness the statement that the men of the Great Assembly "wrote" (? edited) the book of Esther, also the various interpolated passages, and the devotion of an entire Talmudic treatise to the feast of Purim—the sacerdotal authorities (of a more conservative turn) did their utmost to disparage the intrusive festival. No psalms were sung in the temple at the feast of Purim—not even those which were usual at half festivals (see Bloch, *Hellenistische Bestandtheile im biblischen Schriftthum*, pp. 39-41). The first mention of Purim occurs in 2 Macc., xv. 36, where the thirteenth day of Adar is said to have been observed as a festival in memory of the death of Nicanor, "the day before Mardocheus's day." Unfortunately the second book of Maccabees was written little, if at all, before the Christian era, while the first book (of much greater authority) simply says (vii. 49):—"They ordained to keep yearly this day, being the thirteenth of Adar." Would the Jews, asks Dr Zunz, have made a new festival on the 13th, if the 14th were recognized as the feast of Purim? This, however, may well be called hypercriticism. And we may sum up by the remark that if direct historical evidence is deficient for the traditional view of the book of Esther, it is equally deficient for the rival critical theory. Probability is our only guide. Yet even if the book contain a larger or smaller romantic element, it is of real historical value as a record of the Jewish spirit in a little known age, and is edifying even to Christians from its powerful though indirect inculcation of the lesson of divine providence.

See, besides the Introductions to the Old Testament of Keil, Bleek, and Davidson, Baumgarten, *De fide libri Estheræ commentatio historico-critica*, Halle, 1839; Bertheau, *Die Bücher Ezra, Nehemia, und Esther*, Leipzig, 1862; Zunz, *Zeitschrift der deutsch. morgenländ. Gesellschaft*, 1873, p. 684, &c.; Oppert, *Commentaire historique et philologique du livre d'Esther*, Paris, 1864; Herzfeld, *Geschichte des Volkes Israel*, Leipzig, 1863, Bd. ii. pp. 1-9, 357-366; Ewald, *History of Israel*, Lond. 1874, vol. v., pp. 230-234; Gratz, "Die Kanonicität des Buches Esther," *Monatsschrift*, 1871, pp. 502-511; Bloch, *Hellenistische Bestandtheile im biblischen Schriftthum*, 1877. (T. K. C.)

ESTHONIA (in German *Esthland*, or more correctly *Ehstland*, in the native language *Wiroma*, "the frontier country," or *Rahvama*, "the country of the Rahwas or Esthonians," in Lettish *Iggam Senna*, probably "the land of the banished"), one of three Baltic or so-called German provinces of Russia, is bounded on the N. by the Gulf of Finland, on the E. by the government of St Petersburg, from which it is separated by the river Narowa, on the S. by Livonia, and on the W. by the Baltic. Inclusive of the islands of Dago, Mohn, and Oesel, it has an area of 7817

square miles. It consists essentially of a nearly level plateau of Silurian limestone which presents to the Gulf of Finland a precipitous coast from 49 to 120 feet in height, has a gradual slope inland to the south, and is broken by three or four slightly marked terraces running E. and W. Traces of glacial action are exceedingly abundant in the shape of drift and boulders, both on the mainland and in the islands. A considerable portion of the surface is occupied by stretches of sand, marsh, or pine forests; but other parts afford a good arable soil. There are a great number of small lakes throughout the country, and on the eastern frontier lies the Ozero Tchudskoye or Peipus Lake, about 55 miles long and 30 broad. None of the rivers are large enough to be of real commercial importance. The climate is severe with long winters and frequent storms. Most of the population is engaged in agricultural pursuits—cattle, barley, rye, hemp, flax, and tobacco receiving their chief attention. With the exception of the distilling of brandy and the weaving of a little linen and cloth there is no manufacturing industry, and foreign commerce is almost entirely confined to Reval, Baltischport, and Hapsal. The province is administratively divided into the six districts of Reval, Wessenberg, Weissenstein, Hapsal, Leal, and Kurda, and the city of Reval is the seat of the principal Government officials. The national church is Lutheran; but it is gradually losing ground before the encroachments of Greco-Russian proselytism strongly supported by the political authorities. It divides the country into eight dioceses, and places the centre of its administration in a consistorium at Reval. In 1875 there were 578 schools, attended by 18,952 boys and 16,227 girls, or in other words, by 92 pupils, out of every 1000 inhabitants. The higher education under the influence of the nobility and clergy keeps for the most part true to German traditions. Out of a population numbering 323,961 in 1870 about one-thirteenth is of German race; and the province may be briefly characterized as a country fundamentally Esthonian, with a Teutonic aristocracy and a Russian government. The Esthonians proper belong to the Finnish family, and still maintain their native language. Howorth, however, has recently endeavoured to show that their settlement in the Baltic district is after all not of such high antiquity. Perhaps none of the nationalities of Europe have maintained greater purity of descent, and the general opinion is that they are the aboriginal occupants of the soil. They are not confined to the country with which they are nominally identified, but form more than a third of the population of Livonia or Liefland, and are found in isolated districts in the governments of Vitepsk, Pskóff, and St Petersburg. Altogether they are estimated at about 650,000. In physical development they do not rank high and appear to bear the marks of long-continued hardship and servitude. They are generally short in stature, especially in the neighbourhood of Dorpat. The skull is angular and brachycephalous, the forehead low, the space between the nostrils and mouth short, the hair usually yellowish or brown, and the beard scanty. Their language is rich in roots, and has no small flexibility of composition and structure. There are two main dialects—the Dorpat or Werro Esthonian and the Reval Esthonian—which are nearly as distinct from each other as Polish and Bohemian, and can hardly be successfully treated in a common grammar. The latter, which preserves more carefully the full inflexional forms, and pays greater attention to the laws of euphony, is consequently recognized as the literary speech; and has the wider domain. It breaks up again into two varieties, the one of which, like the Livonian and Tchudish, uses strong forms of words, while the other, like the literary Finnish, indulges in weak forms. Minor varieties are exceedingly numer-

ous—almost every parish, according to Wiedemann, having recognizable peculiarities. The first publication in Esthonian was a Lutheran catechism, prepared at the suggestion of Heinrich von Galen, master of the Livonian order in the 16th century. In 1637 appeared an Esthonian grammar by Stahl, and in 1648 a similar work by Hutslev. A translation of the New Testament by a learned society was printed at Reval in 1715, and in 1780 Hupel published his Esthonian-German lexicon, with a grammar of the two principal dialects. Between 1813 and 1832 there appeared at Pernau twenty volumes of *Beiträge zur genauern Kenntniss der Esthnischen Sprache*, by Roseplänter, and from 1840 downwards A. von Jannau, Fr. Fählmann, Aug. Heinrich Hansen, Knuppfer, Haller, and others contributed valuable papers on Esthonian subjects to the *Verhandlungen der Gelehrten Esthnischen Gesellschaft*. In 1844 appeared Ahrens's *Grammatik der Esthnischen Sprache Revalischen Dialects*, which however, recognizes only the weaker form of the dialect. More recently F. J. Wiedemann under the auspices of the Imperial Academy of St Petersburg has devoted himself to the detailed investigation of Esthonian, visiting the different parts of the country, and registering all peculiarities on the spot. Reports of his labours are given in the *Bulletin* of the society, and his lexicon was published in 1869. The popular songs and traditions of the Esthonian are numerous and interesting; they have a close resemblance to the similar productions of Finland, and many of them embody portions of an old heathen mythology and cosmogony. The last professional rhapsodist is said to have died in 1813. Rouss published a collection of *Esthnische Volkslieder* in 1850-51, several of which may be found translated in Latham's *Nationalities of Europe*, vol. i.; Dr Fr. Kreutzwald, with questionable judgment, united a number of the separate songs into a connected poem (Helsingfors 1866); and his work has been translated by Carl von Reinthal as *Die Esthnische Sage von Kalewipoeg*, 1857, 1859. Still more recently Jacob Hurt has commenced at Dorpat what is intended to be a complete collection of Old Esthonian popular poetry, under the title of *Vana Kanal*, or "The Old Harp."

The Esthonians are mentioned in the 11th century by Adam of Bremen, and in the 12th and 13th the name becomes quite familiar. They appear to have given no small trouble to their Scandinavian neighbours by their piratical excursions, and several of the Danish kings attempted to bring them into subjection. Canute IV., or Knud Valdemarson, invaded their country with a fleet of 760 ships, forced many of their number to submit to the rite of baptism, and erected several Christian churches; but hardly had his ships disappeared when the churches were in ruins, and the conversions proved to be a pretence. In 1219 Valdemar Seier, or the Victorious, received the papal blessing, and undertook another and more formidable crusade. The Danish soldiers vowed a vow that, if victory was granted to their arms, every Dane of twelve years and upwards would from henceforth hold a fast on St Laurence's Eve. At first they were apparently successful; but after they deemed their conquest secure, the Esthonians fell upon them unawares, and pressed them so hard that, as the tale is told, their defeat would have been inevitable, had not the archbishop, Anders Suneson, like another Moses, ascended a hill and held up his hands in benediction and prayer. The victory thus obtained was commemorated by the creation of thirty-five knights on the field of battle, who, it may be noted, were the first members of their order in Denmark. Though their country was incorporated with the Danish kingdom, the Esthonians proved by no means submissive subjects, and we find several of Valdemar's successors obliged to suppress their insurrections by force. At length Valdemar Atterdag, after the great rebellion

of 1343, sold his troublesome possession in 1347 to the Knights of the Sword for 19,000 marks; and the history of Esthonia is in consequence practically the history of that order till the 16th century. The nobles and cities offered voluntary homage to Sweden in 1521, but the Swedish kings found it no easy task to maintain their claim against the Russian encroachments, which had begun as early as 1483. The foolish ambition of Charles XII. decided the matter against them; and in 1721, by the peace of Nystadt, Esthonia was formally ceded to Peter the Great, who did what he could to conciliate the inhabitants, both Esthonians and Germans. Serfdom was abolished in 1817 by Alexander I., but the condition of the peasants continued so unsatisfactory that they rose in rebellion in 1859. The struggle between German and Russian influences is still going on, but it can hardly end in anything else than Russian domination.

See, besides the works already mentioned, Hupel, *Topographische Nachrichten*, Riga, 1774-82; Petri, *Esthland und die Esthen*, 1802; Willigerod, *Geschichte Esthlands*, 1817; Merkel, *Die freien Letten und Esthen*, 1820; Ewer, *Des Herzogthums Esthlands Ritter- und Landrechte*, Dorpat, 1821; T. L. von Parrot, *Livon, Letten, Esten*, 1839; Joh. Friedrich von Reek and Karl Eduard Napinsky, *Allgemeines Schriftsteller- und Gelehrten-Lexicon der Provinzen Livland, Estland, &c.*; Kohl, *Die Deutsch-Russischen Ostseeprovinzen*, 1840; Rigby, "L'Esthonie," in *Revue Britannique*, 1841; *Letters from the Baltic*, London, 1844; Possart, *Statistik und Geographie des Gouvernements Esthlands*, 1846; Kruse, *Urgeschichte des Esthnischen Volksstammes*, 1846; Milner, *The Baltic*, 1854; Mag. Fr. Schmidt, "Untersuchungen über die Erscheinungen der Glacialformation in Estland und auf Oesel," in *Bull. de l'Acad. Imp. de St. Petersburg*, 1865; Von Richter, *Geschichte der deutschen Ostseeprovinzen*, 1857-1858; Etzel, *Ostsee und Küstenländer*, 1859; Cröger, *Geschichte Liv-, Est- und Kurlands*, 1867; Eckardt, *Die Baltischen Provinzen Russlands*, Leipzig, 1869—English translation ("Modern Russia"), 1870; F. Müller, *Beiträge zur Orographie und Hydrographie von Estland*, 1870; Hunfalvy, *Reisen in der Ostseeprovinzen Russlands*, 1873; Weske, *Reise durch das Estland im Sommer 1875*, St. Petersburg, 1876; Fried. G. von Bunge, *Das Herzogthum Estland unter der Herrschaft der Könige von Dänemark*, Gotha, 1877.

ESTIENNE, STEPHANUS, or STEPHENS, a celebrated French family of printers. See STEPHENS.

ESTOPPEL, in law, is where a party in litigation is not permitted to assert or deny something, when such assertion or denial would be inconsistent with his own previous statements or conduct. Estoppel is said to arise in three ways—(1) by record or judgment, (2) by deed, and (3) by matter in pais or conduct. (1.) Where a cause of action has been tried and final judgment has been pronounced, the judgment is conclusive—either party attempting to renew the litigation by a new action would be estopped by the judgment. "Every judgment is conclusive proof as against parties and privies, of facts directly in issue in the case, actually decided by the court, and appearing from the judgment itself to be the ground on which it was based."—Stephen's *Digests of the Law of Evidence*, Art. 41. (2.) It is one of the privileges of deeds as distinguished from simple contracts that they operate by way of estoppel. "A man shall always be estopped by his own deed, or not permitted to aver or prove anything in contradiction to what he has once so solemnly and deliberately avowed" (Blackstone, 2 *Com.*, 295); e.g., where a bond recited that the defendants were authorized by Acts of Parliament to borrow money, and that under such authority they had borrowed money from a certain person, they were estopped from setting up as a defence that they did not in fact so borrow money, as stated by their deed. (3.) Estoppel in pais is the most important head. The rule practically comes to this, that, when a person in his dealings with others has acted so as to induce them to believe a thing to be true and to act on such belief, he may not in any proceeding between himself and them deny the thing to be true; e.g., a partner retiring from a firm without giving notice to the customers, cannot,

as against a customer having no knowledge of his retirement, deny that he is a partner. As between landlord and tenant the principle operates to prevent the denial by the tenant of the landlord's title. So if a person comes upon land by the licence of the person in possession, he cannot deny that the licensor had a title to the possession at the time the licence was given. Again, if a man accepts a bill of exchange he may not deny the signature or the capacity of the drawer. So a person receiving goods as bailee from another, cannot deny the title of that other to the goods at the time they were entrusted to him.

ESTREMADURA (commonly derived from *extrema ora*, compare Land's End, Finistère, &c.), a province of Portugal, bounded on the N. and N.E. by Beira, on the S. and S.E. by Alemtejo, and on the W. by the Atlantic Ocean. It lies between 38° 6' and 40° 15' N. lat., and between 7° 43' and 9° 32' W. long., being about 140 miles in length from N. to S. by about 80 miles in breadth. The river Tagus divides it into two nearly equal parts, the northern being the more mountainous, but at the same time the more fertile, of the two. A chain of mountains extending from Beira traverses the northern portion from N.N.E. to S.S.W., and terminates on the coast between the estuary of the Tagus and the sea. This range sends off spurs in various directions. Between Torres Vedras and Lisbon is an extensive chain of points, some formed by nature and others by art, and stretching in a general direction from E. to W. Along these Lord Wellington constructed a series of defensive works called the "Lines of Torres Vedras," by means of which he was able successfully to resist the advance of the French invaders. This mountain chain attains a height of 2300 feet, and separates the streams which fall into the Tagus from those that flow directly into the sea. The part lying N.W. and between it and the sea is mostly flat and sandy towards the coast, and either barren or covered with forests of pines. For about 50 miles N. of the mouth of the Tagus, however, or as far as Peniche, the coast consists of rocky cliffs, some of which attain a great elevation. South-east of the ridge, and sloping towards the Tagus, the country is finer and better cultivated. The plains about Tomar and Santarem are very fertile, and abound with olive and other fruit trees. But the finest part of the province is that which lies S. of the lines of Torres Vedras towards Lisbon. Here the valleys are covered with villages, country seats, gardens, orchards, and vineyards. In Estremadura the general system of land tenure was formerly that known as "Ingadas," by which the farmer paid a rent in corn or produce for each yoke of oxen lent out to him by the landlord. A modification of this tenure yet exists, and its results are seen in the bad and backward farming which prevails. South of the Tagus the country is mostly low and flat, and in several places unhealthy. The land rises towards Alemtejo, and several ranges of hills proceeding from that province enter Estremadura. The principal river is the Tagus, which falls into the sea below Lisbon. The Zezero is a large and rapid stream which rises in Beira, and flowing southward falls into the Tagus below Punhete. The Zatas and Almansor both rise in Alemtejo, and flow at a short distance from each other into the eastern of the two branches into which the Tagus is divided above Lisbon. The principal rivers flowing directly to the sea are—in the northern portion, the Lis, Alcoa, Arnoya, and Zizambre, and in the southern the Marotea and the Sado, the last being the largest. Estremadura is divided into the three districts—Lisbon, Santarem, and Leiria. The population of the vince in 1871 was 839,691.

ESTREMADURA, an old province of Spain, divided in 1833 into the provinces of Badajoz and Caceres, lies between 37° 58' and 40° 32' N. lat., and between

4° 32' and 7° 26' W. long., being about 180 miles in length from N. to S. by 130 in extreme breadth, and having an area of about 14,280 square miles. It is bounded on the N. by Salamanca and Avila; E. by Toledo and La Mancha, S. by Cordova and Sevilla, and W. by Portugal. The Tagus and the Guadiana cross the province from E. to W., and their respective basins form two natural and nearly equal divisions,—that of the Tagus, being the northern, called Alta or Upper Estremadura, and that of the Guadiana, Baja or Lower Estremadura. These two basins are separated from each other by a range of mountains, of which the eastern and higher portion attains an elevation of from 5000 to 6000 feet above the level of the sea. This natural division corresponds to the division into the provinces of Badajoz and Caceres, the former being Baja Estremadura, and the latter Alta Estremadura. The basin of the Guadiana is bounded on the S. by a continuation of the Sierra Morena, which fills up the southern part of the province with hilly ground, and divides the waters of the Guadiana from those of the Guadalquivir. A branch of this chain proceeds northward from the confines of Cordova to the Guadiana. The basin of the Tagus is bounded on the N. by a range of mountains which proceed westward from Avila along the boundaries between Estremadura and Salamanca, and afterwards enter Portugal. From this northern range a branch proceeds in a S.W. direction between the rivers Alagon and Tietar; from the eastern part of the central range a branch proceeds in a N.W. direction to the Tagus. The climate in summer is hot, but not unwholesome, except in some swampy places along the Guadiana. There is then but little rain; dew, however is abundant, and sufficient to moisten the ground; and the nights are cool. Although the high mountains are covered with snow in the end of November, the winters are not severe. The soil is very fertile, and might be rendered highly productive by a proper use of the waters of the many rivers by which it is intersected. Agriculture, however, is wholly neglected, and the noble plains that might yield abundance of all sorts of products are devoted only to pasturage. Vast numbers of merino sheep come annually from other parts to winter in these plains. Immense herds of swine are reared in the province, and constitute a great source of support to the inhabitants, not only supplying them with food, but also forming a great article of export to other provinces,—the pork, bacon, and hams being in high esteem. The extensive forests of oak, beech, and chestnuts afford an abundance of food for hogs. Olive, fruit, and cork trees are numerous. Game is abundant, and fish swarm in the rivers and streams. Estremadura has mines of lead, copper, silver, and iron, but these are almost totally neglected; and the manufactures are few. The chief products are corn, wine, oil, hemp, and flax. The population of Estremadura in 1870 was 784,377.

ESTREMOZ, a town of Portugal, in the province of Alemtejo, 22 miles W. of Elvas on the road to Lisbon. It was once a strongly fortified place with accommodation for a garrison of 20,000 men, but its citadel and forts are now falling into decay. There are marble quarries in the neighbourhood, and the Estremoz *bucaros*, a kind of jar with a pleasant odour, are well known throughout Portugal. The queen of Portugal, St Elizabeth, died in the town in 1336. Population about 6600.

ESZTERHÁZY, the name of an ancient, influential family of Hungary, which was ultimately raised to princely rank. Some genealogists derive it from a certain Paul Estoraz who embraced Christianity in 969; but authentic accounts of the family do not extend beyond 1238, when it was divided into the two branches of Zerhazy and Illeshazy, the latter of which became extinct in 1838. Francis

Zerhazy changed the name in 1584 to Eszterhazy, and his descendants separated into the three existing branches—Csesznek, Zolyom or Altsohl, and Fraknó or Forchtenstein.

PAUL, Prince Eszterhazy de Galanta, of the Fraknó or Forchtenstein branch, was born at Eisenstadt 8th September 1635. At an early age he became field-marshal, and distinguished himself in the wars against the Turks. In 1681 he was made palatine of Hungary. In 1683 he assisted in the deliverance of Vienna and 1686 of Ofen from the hands of the Turks. For his important services to the house of Austria in Hungary he was in 1687 created a prince of the Holy Roman Empire. By him the possessions of the family were also greatly increased. He was a munificent patron of the fine arts, and at his chateau at Forchtenstein amassed a valuable collection of paintings. He published an *Atlas Marianus* containing a collection of portraits of the Virgin. He died 12th March 1712.

NICHOLAS JOSEPH, Prince Eszterhazy de Galanta, count of Forchtenstein, born 18th December 1714, was the grandson of Paul noticed above. He took part in the Silesian wars, and in 1747 he was named major-general, in which capacity he greatly distinguished himself at the battle of Kolin, 18th June 1757, receiving highly honourable mention in the despatches of Daun, and after the battle being named lieutenant field-marshal. In 1764 he was named master of the ordnance and made a knight of the Golden Fleece. In 1768 he obtained the rank of field-marshal. He is referred to by Carlyle in his *Life of Frederick* as in 1760 behaving "like a very prince" in regard to the palace of Potsdam, receiving from the castellan an attestation that he had scrupulously respected everything, and taking as a souvenir only one picture of little value. Like his grandfather he took an interest in art and science. He also served as ambassador at various courts. He died at Vienna 28th September 1790.

NICHOLAS, Prince Eszterhazy de Galanta, grandson of the last-named, was born 12th December 1765. In his youth he visited the principal countries of Europe, residing for some time in England, France, and Italy. In 1792 he assisted as representative of Hungary at the coronation of the emperor Francis II. He commanded the army raised in Hungary to repel the invasion of the hereditary states of Austria by the French, and obtained the rank of field-marshal. In 1814 he was appointed ambassador to the court of Murat at Naples, and he was continued there after the restoration of Ferdinand, king of the Two Sicilies. He was a great patron of the arts and sciences, and founded an important picture gallery in his castle at Vienna. He also transformed his country seat at Eisenstadt into a temple of music and botany, and erected a fine mausoleum there to Haydn. In 1809, when Napoleon wished to weaken the Austrian power by the separation of Hungary, he is said to have offered the Magyar crown to Eszterhazy, who, however, firmly refused it. He died at Como, in Italy, on the 25th of November 1833.

PAUL ANTHONY, Prince Eszterhazy de Galanta, son of Nicholas above mentioned, was born 10th March 1736. At an early age he entered the diplomatic service, and in 1806 went to London as secretary of the legation. In 1810 he was named minister-plenipotentiary of Austria to Dresden, and in the following years he undertook various important diplomatic missions. In 1814 he accompanied his father on a secret mission to Rome. He represented the Austrian Government in London from 1815 to 1818, winning the special favour of the Prince Regent, and again from 1830 to 1838. He subsequently directed his energies to the support of the rising Hungarian national movement, and in 1848 accepted the

post of minister of foreign affairs in the Batthyáni administration, where he endeavoured to bring about a reconciliation between the Austrian and the Hungarian ministry. After the suppression of the revolution, he retired into private life. In 1856, he represented Austria at the coronation of Alexander II., emperor of Russia. He died at Ratisbon 21st May 1866.

ETAH, a district and town of British India, in the lieutenant-governorship of the north-western provinces, and included in the division of Agra. Etah District stretches along the eastern edge of the Duáb or alluvial plain enclosed by the Ganges and the Jumna, and lies between 27° 20' 30" and 28° 1' N. lat., and between 78° 29' and 79° 19' 30" E. long. It is bounded on the N. by the Ganges, on the W. by the districts of Agra and Aligarh, on the S. by the district of Mainpuri, and on the E. by that of Farrakhábád. The total area of the district is 1512 square miles, of which 970 are cultivated. The total population, according to the census of 1872, amounts to 703,527 souls, comprising 636,149 Hindus, and 67,278 Mahometans. The males number 382,746, the females 320,739, the proportion of males to the total population being 54.5 per cent. The principal tribes and castes in point of number are:—(1) Bráhmans, 60,691; (2) Rájputs, 57,025; (3) Baniyas or traders, 13,056; (4) Chámárs or manual labourers, 86,635; (5) Ahirs, 76,754; besides numerous minor clans. The density of population is 465 persons to the square mile. The district consists for the most part of an elevated alluvial plateau, dipping down on its eastern slope into the valley of the Ganges. The uplands, however, are not so fertile as in most of the neighbouring districts, owing to the insufficiency of the water supply; while patches of a barren saline efflorescence occasionally interrupt the cultivated expanse. Between the modern bed of the Ganges and its ancient channel lies a belt of fertile land, covered with a rich deposit of silt, and abundantly supplied with natural moisture. A long line of swamps and hollows still marks the former course of the river; and above it rises abruptly the original cliff which now forms the terrace of the upland plain. The Káli Nadi, a small stream flowing in a deep and narrow gorge, passes through the centre of the district, and affords an outlet for the surface drainage. The tract of country to the west of this river is irrigated by the Cawnpur and Etáwah branches of the Ganges canal; and another work, now in progress, will supply abundant water in future to the dry plateau on the east.

No railway passes through the district, but good metalled roads connect the chief towns, and the Ganges affords a means of transport for heavy goods. The principal agricultural products comprise wheat, barley, pulses, millets, cotton, sugar-cane, indigo, and opium. Two harvests a year can be taken off the land, in the spring and the autumn. Etah exports large quantities of food-grains and other produce to neighbouring districts. Indigo is manufactured in 200 factories, some of which are conducted by English capital. Eight towns in 1872 contained a population exceeding 5000:—Etah, 8044; Márahra, 9214; Soron, 11,182; Saháwar, 5156; Sakit, 5415; Dundwáraganj, 5414; Aliganj, 7912; Kásganj, 15,764. In 1870 the total revenue of Etah district from all sources amounted to £119,399, of which £78,852 was due to the land-tax. The five municipalities of Kásganj, Etah, Soron, Márahra, and Aliganj possess a joint income of £4878. The climate is dry and healthy, but sand and dust storms frequently occur.

Etah was at an early date the seat of a primitive Aryan civilization, and the surrounding country is mentioned by Hiouen Thsang, the Chinese Buddhist pilgrim of the 7th century A.D., as rich in temples and monasteries. But

after the bloody repression of Buddhism before the 8th century, the district seems to have fallen once more into the hands of aboriginal tribes, from whom it was wrested a second time by the Rájputs during the course of their great migration eastward. With the rest of Upper India, it passed under the sway of Mahmud of Ghazni in 1017, and thenceforth followed the fortunes of the Mahometan empire. At the end of the last century it formed part of the territory over which the vazir of Oudh had made himself ruler, and it came into the possession of the British Government in 1801, under the treaty of Lucknow. During the mutiny of 1857 it was the scene of serious disturbances, coupled with the usual anarchic quarrels among the native princes.

ETAH TOWN, the capital of the district, stands on the Grand Trunk Road, in 27° 33' 50" N. lat., and 78° 42' 25" E. long. The population in 1872 numbered 8044 souls, comprising 5884 Hindus, 2150 Mahometans, and 10 Christians. Before the period of British rule the town had little importance, and at present it is chiefly noticeable as the administrative headquarters for the district. It contains a handsome temple and large tank, with the usual public offices of a district capital. The municipality had an income in 1874-75 of £1183, of which £845 was raised by an octroi duty. The incidence of taxation was at the rate of 2s. per head of the population.

ÉTAMPES, or ESTAMPES, a town of France, capital of an arrondissement of the same name in the department of Seine-et-Oise, is situated on the Paris and Orleans railway, 30 miles S. by W. of Paris, in a fertile valley, on the banks of two small streams, which fall into the Seine immediately below the town. It is the seat of a tribunal of primary instance, a communal college, and an agricultural society. Its most remarkable building is an old tower called Guinette, which is all that now remains of an ancient royal castle built in the 11th century by King Robert, in which Philip Augustus kept his wife a prisoner from 1199 to 1201. Étampes has three ancient churches—Notre-Dame built in the 13th century (with a lofty tower and spire), the church of St Martin, and the church of St Basil. In the square there is a statue of Etienne Geoffroy Sainte-Hilaire, who was born in Étampes. The principal manufactures of the town are woollen goods, soap, and leather; and it sends large supplies of corn, meal, vegetables, and honey to Paris. Étampes is very old. In 886 it was plundered by the Normans, and it was conquered by the prince of Condé in 1652. The population in 1872 was 7511.

ETÁWAH, a district and city of British India, in the lieutenant-governorship of the North-Western Provinces, and included in the division of Agra. Etáwah District forms a purely artificial administrative division, stretching across the level plain of the Duáb, and beyond the valley of the Jumna, to the gorges of the Chambal and the last rocky outliers of the Vindhyan range. It lies between 26° 20' 30" and 27° N. lat., and between 78° 45' 45" and 79° 47' E. long., and is bounded on the N. by Mainpuri and Farrakhábád districts; on the W. by the Jumna, the Agra district, the Chambal, the Kuári Nadi, and the native state of Gwalior; on the S. by the Jumna; and on the E. by Cawnpur district. The total area of the district is 1691 square miles, of which 880 are cultivated. The total population, according to the census of 1872, amounts to 668,641 souls, comprising 631,923 Hindus, 36,571 Mahometans, and 147 Christians. The males number 369,928, the females 298,653, the proportion of males to the total population being 55.3 per cent. The principal tribes or castes are as follows:—(1) Bráhmans, 93,082; (2) Rájputs, 58,358; (3) Baniyas or traders, 32,693; 4 Chamárs, 96,923; (5) Ahirs, 75,035; (6) Kachhis. 48,160; (7)