

known except in the topography. There is not a shade of difference between the language of the *Book of Deer* and the language of the Irish writings of the same age. The following specimen of the notices of grants of land may be interesting:—*Donchad mac mec bead mec hided dorat achad madchor do crist agus drostan agus do cholmucille ins ore go brad malechi agus comgell agus gille crist mac finguni inn aienasi intestes, &c.* “Duncan, son of MacBeth, son of Idid, gave Achad Madchor to Christ, and to Drostan, and to Columcille, in freedom for ever; Malechi, and Comgall, and Gilchrist, son of Fingon, witnesses in proof of it.” The notice of grants continue in similar form, being records kept within the monastery of what had been given. The *Book of Deer* is a work of much interest to the Gaelic scholar, and his best thanks are due to the Spalding Club and the late Dr John Stuart for the excellent volume they have published, containing all that is interesting in the original, with a full and learned account of it.

Of the period immediately after the *Book of Deer* there are several MS. remains of Scottish Gaelic writing in existence. There is the Glenmasan MS. in the Edinburgh Advocates’ Library, inscribed with the date 1238, and containing several interesting fragments. Here we find the famous lay of Deirdre or Darthula, connected with the story of the sons of Uisnuh. The whole character of this MS. is identical with that of the Irish MSS., and yet it is manifestly a Scottish work. There are lives of saints preserved; one of these, in the Advocates’ Library, is the life of St Findchua. Mr Skene, in his *Chronicles of the Picts and Scots*, gives transcripts of several important MSS., as the Duan Albanach, or poetical accounts of the Scottish kings, recited, by the royal bard at the coronation of Malcolm Kenmore. This was copied from an Irish MS., but is manifestly a Scottish composition. The bards of both Ireland and Scotland often crossed the Irish Channel, and their works were well known on both sides of it.

The 14th and 15th centuries were a period of revival of literature over the whole continent of Europe, and the Celts of Great Britain and Ireland felt the impulse. This was a period of much writing both in Ireland and in Scotland. The remains that exist are of a varied kind, and are numerous, especially those of the 15th century. Of this century is the only Gaelic charter that we possess, which is printed, with a translation, in the *National Records of Scotland*. Of this age also are numerous medical MSS. Some of these belonged to the famous family of Beaton, hereditary physicians to the Lords of the Isles, and contain accounts of such remedies as were believed at the time to have efficacy in the cure of disease. Others are metaphysical treatises, while others deal with what were looked upon as the great and important mysteries of astrology. Of this period also are most of the written genealogies that remain. The remarkable thing is the extent to which the Gaelic language bears the marks of cultivation at the time. In both medicine and metaphysics words are found to express the most abstract ideas, which could not be understood by the modern Highlander. As has already been said, some of these writings are translations from Arabic writers, as Averroes, Avicenna, Iacobus de Forlivo, and others. The state of learning at the time in the Highlands was not behind that in the rest of the kingdom. The clergy and the physicians, and even the bards, were possessed of real learning, and have left evidence of it.

The 16th century was the period of two important additions to Gaelic literature. The first of these was what is called “The Dean of Lismore’s book,” a collection of poetical pieces, and an obituary, chiefly of the M’Gregor chiefs, made about the year 1512. The work has recently been transcribed, translated, and edited, with notes by the Rev. Dr M’Lauchlan, and an introduction and additional

notes by Mr W. F. Skene. The work is one which has helped to settle several interesting questions connected with Gaelic literature. It makes clear that, down to the period of the dean of Lismore of 1512, there was much in common between the Celtic scholars and bards of Ireland and those of Scotland, while the latter were striking out a course for themselves, in laying aside the Irish letter and orthography, and in using the Saxon letter and an orthography almost purely phonetic. The dean of Lismore’s book is a substantial addition to the literature of the Gael. The same century furnished us with another important addition in the translation of the prayer-book usually called “John Knox’s Liturgy” into Gaelic, by John Carswell, the bishop of the Isles. This is the first Gaelic book that ever was printed, and bears the date of 1567. There was till very recently only one complete copy of this work in existence, that in the library of the duke of Argyll; but now the book has been reprinted, edited by Dr M’Lauchlan, who has given an English translation, and such notices of the life of Carswell as very scanty materials would permit. This book is printed in the Roman letter. The publication of Carswell’s Gaelic prayer-book would seem to indicate that at the time of its publication the Highlanders could read Gaelic, and that they were familiar with the dialect then in use among scholars both in Scotland and Ireland.

Of the 17th century not many remains exist. Calvin’s *Catechism* was published about the beginning of the century, probably translated by Carswell, and published long after his death. A copy is now hardly to be found. But two important contributions were made towards the close of the century. The one of these was the metrical translation of the Gaelic Psalms, executed both by the synod of Argyll and the Rev. Robert Kirke of Balquhiddier; and the other was an edition, in the Roman letter, of Bedell’s Irish Bible for the use of the Highlanders of Scotland. The first fifty of the psalms by the synod were published in 1659, and the whole psalter was completed in 1694. Kirke published his version in 1684. Both are highly creditable performances, and Kirke is entitled to special commendation, inasmuch as the Gaelic language was acquired by him after he was settled in the Highlands. Kirke’s version of the Irish Bible for the use of the Highlanders was published in 1690. The New Testament is that of O’Donnell. This work is accompanied by a glossary including the words in the Irish Bible not generally in use in the Highlands. The book was for a time used in Highland churches, but the Irish Bible, in the Irish letter, was well known and read in the Highlands—both in churches and in families.

The 18th century was productive of large additions to Gaelic literature, partly due to an awakening of religious life, partly to the Jacobite rising, and partly to the progress of literary culture. In the beginning of the century Lhuyd produced his *Vocabulary*, accompanied by a few interesting Gaelic compositions from the Highlands. About the same time, the synod of Argyll executed a translation of the Confession of Faith and Larger and Shorter Catechisms. These were published in 1725. M’Donald’s *Vocabulary* appeared in the year 1741. It is the first attempt at anything like a vocabulary of the Gaelic. It is of little value except as being the first book in which the orthography approached to that of the modern Gaelic. During this century several famous Gaelic bards flourished. M’Donald, the author of the *Vocabulary*, filled the country with Jacobite and other songs. The former are of a violent character, indicating keen partisanship with the exiled Stuarts. M’Intyre of Glenorchy, commonly called Duncan Ban, flourished about the same period, and, though he was a Jacobite at first, this appeared less in his compositions than in M’Donald’s. His hunting and other descriptive songs are admirable. M’Kay or Calder, usually called Rob Donn,

the Reay bard, flourished about the same time, and has left numerous admirable pieces of Gaelic poetry. Others were also successful composers, such as William Ross of Gairloch, and the religious poet of the Highlands, Dongal Buchanan. And towards the close of the century was published Gillies’s *Collection of Gaelic Poetry*, one of the best collections we possess, containing, as it does, many authentic pieces of Ossianic poetry taken down when the old clan system was still in force in the Highlands to a larger extent than now. But the 18th century was distinguished by two works of special interest, in different departments. The first of these was the Gaelic translation of the Bible, and the second was Macpherson’s *Ossian*. The former was executed chiefly by the Rev. James Stewart, of Killin, and his son the Rev. Dr John Stewart, of Luss,—two eminent scholars, who had all the soundness of judgment necessary for such a work. This translation of the Bible has been most popular in the Highlands and throughout the British colonies where the Gaelic is still spoken. The Gaelic learn cannot do better at the outset than master the Gaelic Bible. Macpherson’s *Ossian* appeared about the same time, but not in Gaelic. It appeared first in English dress. This was the only mode of making the general public acquainted with it. Macpherson’s first small volume of fragments appeared altogether in English; it would have been well if both the original and the translation had been published simultaneously. The only part of the Gaelic that was published before 1818 was what is called a “Specimen of the Original of Temora,” given with the other poems in English in 1762. The opinions with regard to the authenticity of Macpherson’s *Ossian* are as various as ever, and yet considerable progress has been made in the discovery of truth, which all parties are prepared to acknowledge. It has been established that poems ascribed to Ossian have been known and written down in the Highlands for 300 years, that many of them have been handed down by tradition, that these were fragments referring to certain important events in the history of the Gaelic race, and that there was nothing to make it improbable that such poems as those translated by Macpherson could have existed. Further, it is clear that the Highlanders at once, whether they knew the pieces or not as given by Macpherson, recognized them as in a style familiar to them, and as relating to persons and events with which they were familiar. That Macpherson found materials for his work in the Highlands is beyond a doubt, and it seems quite as manifest that he used very considerable liberties with them in order to serve his object of producing a great Gaelic epic poem or poems. In 1818 the full Gaelic version was printed, long after the death of James Macpherson. The *Poems of Ossian*, as collected, and translated, and edited by Macpherson, are a valuable and interesting addition to Gaelic literature, and enter largely into the history of the modern literature of Europe. The Saxon may have his doubts about Ossian, and may have little scruple or delicacy in stating them, but the Gael knows more about Ossian than he does about Milton, and is more familiar with his heroes than with those of Homer.

The 19th century has seen many large contributions to the literature of the Gaelic Celt. It has shared in the general progress of learning, and with this it has risen in the estimation of the scholars of Europe. Grammars and dictionaries have been compiled; magazines of various kinds have been started and carried on for a time with much vigour; collections, such as Mackenzie’s *Beauties of Gaelic Poetry*, have been made; and such provisions have been laid up for the future as to secure an ample supply of materials for the scholars of a coming age. That appears to be the special work laid upon the scholars of the present time. They have to collect materials and commit them to writing, and to describe the peculiarities that are distinctive

of a living language, for the use of those who hereafter can only study it as existing in books, where emphasis, and tone, and accent are altogether unknown, and where the comments and expositions of living men, familiar with the language and the literature from their childhood, are altogether wanting. For that the Gaelic language is in a state of decay is manifest to the most ordinary observer. And the decay is twofold, being both within and without. Within, the vocabulary is waning, and English words are coming into use. Gaelic idioms are in like manner disappearing, and English idioms replacing them; while from without, under the influence of education, immigration, steamboats, railways, and other modern devices, English is rapidly finding its way into the land, and pushing the ancient tongue out of it. When this process is completed, a change will befall the people too, for there is no doubt that there is a close relation between the character of a language and the character of the people who use it; so that, when the Gaelic disappears, many of the features distinctive of the Highland character will disappear along with it. In some respects this will be cause of regret; in others perhaps it will not.

At the close of the article *CELTIC LITERATURE* a list is given of the existing MS. remains of Gaelic literature. It may interest readers and aid students of Gaelic to furnish here a list of some of the more important printed books in the language. They are as follows:—

Fragments in *Report of Highland Society on Ossian*; Fragments in *Chronicles of Picts and Scots*; *The Book of Deer*; *The Book of the Dean of Lismore*; Carswell’s Prayer Book; Bedell’s and O’Donnell’s Bible; The Gaelic Psalter, various editions; The Confession of Faith, and Catechisms; Lhuyd’s *Vocabulary*; M’Donald’s *Vocabulary*; *Ossian’s Poems*; Smith’s *Sean Dana*; Gillies’s *Collection of Poems*; Macdonald’s *Poems*; M’Intyre’s *Poems*; Rob Donn’s *Poems*; Dongal Buchanan’s *Hymns*; M’Callum’s *Collection of Poetry*; The Gaelic Bible; Stewart’s *Collection of Poems*; Turner’s *Collection of Poems*; *Sacred Poetry of the North*, edited by Rose; *The Beauties of Gaelic Poetry*, M’Kenzie; Grant’s *Hymns*; M’Intosh’s *Gaelic Proverbs*; Stewart’s *Gaelic Grammar*; Munro’s *Gaelic Grammar*; Highland Society’s *Gaelic Dictionary*; Armstrong’s *Gaelic Dictionary*; M’Alpin’s *Gaelic Dictionary*; *Highland Tales*, collected and edited by J. F. Campbell; *Leabhar na Feinn*, by J. F. Campbell; *An Duanaire*, by D. C. M’Pherson; *An Teachtaire Gaelach*, by Rev. Dr M’Leod; *An Fhianais*, by Rev. Dr Mackay; *An Gaidheal*, a magazine; numerous translations from the English, chiefly religious works; Connell’s *Astronomy*; M’Kenzie’s *History of Scotland*; besides many others. (T. M’L.)

GAETA, at one time the “Gibraltar of Italy,” a strongly-fortified seaport town in the province of Caserta, at the extremity of a peninsula forming the N.W. boundary of the Gulf of Gaeta, with a station on the railway 40 miles N.W. of Naples. The citadel occupies the heights of the peninsula, and the town stretches below in a long thin line. To the east lies the harbour, one of the safest on the whole coast, with a depth of about 15 feet. The principal buildings are the cathedral, the churches, the conventual buildings (of which the most noteworthy are those of the Franciscans and the Benedictines), the hospital, and the foundling asylum. In the cathedral, which was founded or partially built by Barbarossa, are several objects of historical interest:—the body of St Erasmus (the St Ermo or Elmo, whose “fires” are familiar to the Mediterranean sailor); the standard presented by Pope Pius V. to Don John of Austria, the hero of the battle of Lepanto; and a baptismal font from the ruins of Formia, which had formerly been an altar to Bacchus; and still bears the Greek inscription *Σαλπίων Αθναίος ἐπιόρησ*. Among the larger remains of Roman Gaeta are a temple and an aqueduct; and the circular *Torre d’Orlando*, which crowns the height above the citadel, is, in reality, the sepulchre of L. Munatius Plancus, as is distinctly proved by a well-preserved inscription. The suburbs of Gaeta, called Castellona, Mola di Gaeta, and Del Borgo, are larger than the town itself, and form a separate commune under the name of Formia (see FORMIA). The population

of the town in 1871 was 7193, and of the commune, which includes Anatola, 18,385.

Gæta is identified with Caieta, a town of great antiquity, about whose origin and name very different accounts are offered by the various Greek and Roman writers. Virgil makes it the burial-place of Caieta the nurse of Æneas, while Strabo connects the name with a Laconian word signifying a cavern. In Cicero's time the harbour of Caieta was a *portus celeberrimus et plenissimus navium*, and it was afterwards greatly improved by Antoninus Pius. As a town, the Roman Caieta does not appear to have attained to any great development or importance. On the fall of the Western empire it became a republic, or free town, under the Byzantine government, and it was also the residence of the imperial prætor for Sicily. A considerable increase of its population and power resulted from the destruction of the neighbouring town of Formia by the Arabs, in 850. In the 9th century Pope John VIII. bestowed the fief on Pandolf, count of Capua; but in 877 Duke Docibilis called in the assistance of the Arabs against the Capuans, and in the course of the 11th century we find the people of Gæta exercising their rights for the election of their dukes. At a later period the fief became an appanage of the princes of the successive dynasties of Naples. The capture of the town by Pedro, brother of the king of Aragon, in 1435, was followed by the erection of the fortress to which so much of its subsequent importance was due. Ferdinand the Catholic and Charles V. both added to the strength of its defences. In 1707 the citadel was taken by storm by the Austrian general, Daun, after a three months' siege; and in 1734 it was forced to capitulate, after a five months' siege, by the allied army under Charles, afterwards king of Naples. In 1806 it was brilliantly defended against the French, under Masséna, by Prince Louis of Hessen-Philippsthal, who was, however, severely wounded and obliged to leave the fortress to its fate. Pope Pius IX. found an asylum in the governor's palace at Gæta in 1848, and remained there till September 1849. In 1861 it afforded a last point of defence for Francis II. of Naples, who capitulated to the Piedmontese on 13th February. Gæta has given the name of Gætani to a famous Italian family, about whose original connexion with the town there are, however, various accounts; and Antonio di Gæta, one of the great Benedictine missionaries to Africa in the 17th century, bears the mark of his origin.

See Roscetta, *Breve descrizione delle cose più notabili di Gæta*, reprinted by Antonio Bullifone, at Naples, in 1690; "Geschichte von Gæta," in *Oester. milit. Zeitschrift*, 1823.

GÆTULIA, or the land of the Gætuli, an ancient district of somewhat uncertain limits in northern Africa. It may be roughly said to have been bounded on the N. by Mauretania and Numidia, E. by the country of the Garamantes, S. by the basin of the Niger, and W. by the Atlantic; but the frontiers must have been of a very uncertain and shifting character. The Gætulians, who, according to a tradition mentioned by Sallust, were one of the two great aboriginal races of northern Africa, appear to have retreated inland before the encroachments of the Numidians and Mauretanians, but continued to make incursions over a wide stretch of country. Ethnographically, they were quite distinct from the negro races, and indeed probably belonged to the great Berber race, which still forms so important an element in the population of North Africa. Their southern tribes having mingled with negro tribes, acquired the distinctive title of Melano-Gætuli or Black Gætulians. A warlike, roving people, they bestowed great attention on the rearing of horses, and, according to Strabo, had 100,000 foals in the course of a year. They were clad in skins, lived on flesh and the milk of their cows, mares, and camels, and took almost no advantage of the valuable productions of their country. It was not till the Jugurthine war that they became familiar to the Romans; but afterwards their name occurs with great frequency in Latin poetical literature, and, indeed, the adjective Gætulian became little more than a synecdoche for African. Allusions are more particularly made to Gætulian purple, which was obtained from the murex of the African coast. In the Jugurthine war some of the Gætulian tribes assisted the Numidian king with a contingent of horse; but during the civil war Cæsar found among them very serviceable allies in his contest with Juba. Augustus, having made Numidia a Roman province, affected to assign a portion of the Gætulian territory to Juba as a compensation; but the

Gætulians rose in revolt and massacred the Roman residents, and it was not till a severe defeat had been inflicted on them by Cossius Lentulus that they consented to recognize their gratuitous sovereign. By his victory Lentulus acquired the title of Gætulicus. Ibn Said in the middle of the 13th century, Ibn Khaldun at the end of the 14th, Leo Africanus in the beginning of the 16th, and Marmol about sixty years later, are all quoted by M. Vivien de St Martin in his *Le Nord de l'Afrique*, 1863, as mentioning a mountainous country called Gozulé, Gutzula, or Guézula in the south of Morocco. He is disposed further to identify the Gætulians with the Godala, who, according to Ibn Said, occupied the maritime portion of the great desert, and are referred to by other Arabian geographers as the Djoddala; and it is even possible, he thinks, that their name survives in that of the Ghedala between Cape Blanco and the Lower Senegal on the one hand, and that of the Beni Guechtula in the Algerian province of Bougie on the other.

GAGE, THOMAS (1721-1787), governor of Massachusetts, second son of the first Viscount Gage, was born in England in 1720. He entered the army at an early age, became lieutenant-colonel of the 44th regiment of foot in 1750, was made major-general and governor of Montreal in 1761, and in 1763 succeeded Amherst in the command of the British forces in America. In 1774 he was appointed governor of Massachusetts, and in that capacity was entrusted with carrying into effect the Boston Port Act. In this political crisis, by his hesitancy in adopting measures against the leaders of the insurrectionary party, and contenting himself with fortifying Boston, he enabled the Americans to mature their plans in comparative security. The battle at Lexington, in which a detachment sent by him, on the 18th April 1775, to destroy the cannon and ammunition at Concord was defeated, inaugurated the American revolutionary war. On the 12th June he proclaimed martial law, and proscribed Samuel Adams and John Hancock, offering pardon to all the other rebels who should return to their allegiance; but the result of these measures was at once to exasperate and encourage the Americans. Although Gage gained the nominal victory of Bunker's Hill (June 17), he was unable to raise the siege of Boston; and being shortly afterwards superseded by General Howe, he sailed for England. He died in 1787.

GÄGERN, HANS CHRISTOPH ERNST, BARON VON (1766-1852), a German statesman and political writer, was born at Kleinriederheim, near Worms, January 25, 1766. After completing his studies at the universities of Leipsic and Göttingen, he entered the service of the prince of Orange-Nassau, whom in 1791 he represented at the imperial diet. He was afterwards appointed ambassador to Paris, where he remained till the decree of Napoleon, forbidding all persons born on the left side of the Rhine to serve any other power than France, compelled him to resign his office. He then retired to Vienna, and in 1812 he endeavoured to promote insurrection against Napoleon in Tyrol. On the failure of this attempt he left Austria and joined the headquarters of the Prussian army. When the prince of Orange became king of the Netherlands, Baron Gägern was appointed his prime minister, and in 1815 he represented him at the congress of Vienna, and succeeded in obtaining for the Netherlands a considerable aggrandisement of territory. From 1816 to 1818 he continued to be Netherland ambassador at the German diet, where, while endeavouring to promote German unity, he also advocated the adoption of measures which should secure the independence of the individual states. In 1820 he retired with a pension to his estate of Hornau, in Hesse-Darmstadt; but as a member of the first chamber of the states of the grand duchy, he continued to take an active share in the promo-

tion of measures for the welfare of his country. He retired from public life in 1848, and died at Hornau, 22d October 1852. Three of the sons of Baron Gägern have attained considerable eminence—one as a soldier, and two, who are still living (1879), as politicians.

His principal works are—*Die Resultate der Sittengeschichte*, 6 vols., 1808-1822; *Die Nationalgeschichte der Deutschen*, Vienna, 1812; 2d ed. in 2 vols., Frankfurt, 1825-26; *Mein Antheil an der Politik*, 4 vols.; Stuttgart, 1823-33; *Kritik des Völkerrechts*, Leipsic, 1840; and *Civilisation*, Leipsic, 1847.

GAILLAC, the capital of an arrondissement in the department of Tarn, France, is situated on the right bank of the Tarn, 12 miles W. of Albi. It possesses two churches of the 13th century, a communal college, a hospital, a theatre, and a military prison. Its industries include the manufacture of wine casks, leather, brandy, bricks, and various kinds of coarse cloth; and it has a considerable trade in corn, vegetables, dried plums, and wine, the white and red wines of the arrondissement having a high reputation. Gaillac was in existence in the 7th century. It was captured by the English in 1280, and its archives were taken to London. Even at that time it was famed for its wines, which, under the name of *Vin du Coq*, were exported to England and Holland. The population in 1876 was 6099.

GAILLARD, GABRIEL HENRI (1726-1806), a French historian, was born at Ostel, Picardy, in 1726. He was educated for the bar, but after finishing his studies adopted the literary profession, ultimately devoting his chief attention to history. In 1801 he was chosen a member of the French Academy, and he was also one of the original members of the Institute. For forty years he was the intimate friend of the minister Malessherbes. He died at St Firmin, near Chantilly, 13th February 1806. Gaillard is painstaking and impartial in his statement of facts, and his style is correct and elegant, but the unity of his narrative is somewhat destroyed by digressions, and by his method of treating war, politics, civil administration, and ecclesiastical affairs under separate heads.

His most important work is his *Histoire de la rivalité de la France et de l'Angleterre*, in 11 vols., 1771-1777; and among his other works may be mentioned *Essai de rhétorique française, à l'usage des jeunes demoiselles*, 1745, often reprinted, and in 1822 with a life of the author; *Histoire de Marie de Bourgogne*, 1757; *Histoire de François I.*, 7 vols. 1776-1779; *Histoire des grandes querelles entre Charles V. et François I.*, 2 vols., 1777; *Histoire de Charlemagne*, 2 vols., 1782; *Histoire de la rivalité de la France et de l'Espagne*, 8 vols., 1801; *Dictionnaire historique*, 6 vols., 1789-1804, making part of the *Encyclopédie méthodique*; and *Mélanges littéraires*, containing *Éloges* on Charles V., Henry IV., Descartes, Cornille, La Fontaine, Malessherbes, and others.

GAINSBOROUGH, a market-town and port of Lincolnshire, is situated on the right bank of the Trent, 21 miles above its junction with the estuary of the Humber, and 16 miles N.W. of Lincoln. It consists chiefly of one long well-paved street running parallel to the river, which is here crossed by a fine stone bridge of three arches. The parish church, a fine building in the Grecian style, was rebuilt in 1748, with the exception of the old tower, which belongs to the 12th century. Holy Trinity church, built in 1843, has annexed to it an ecclesiastical district taken out of the old parish of Gainsborough. The old hall, supposed to have been partly built by John of Gaunt, is a curious oak-timber framed building, forming three sides of a quadrangle, and having a tower 78 feet high. It has been restored, and part of it converted into a corn exchange and assembly rooms. Gainsborough possesses a grammar school (founded in 1589 by a charter of Queen Elizabeth) and other schools, a town-hall, a county court-house, a literary institute, a temperance hall, a savings-bank, and a provident dispensary. Ship-building is carried on, and there are manufactories of linseed cake, ropes, malt, and tobacco, with breweries and

iron and brass foundries. Vessels of 200 tons burden can come up to the town. The population in 1871 was 7564, and since that date has been rapidly increasing.

GAINSBOROUGH, THOMAS (1727-1788), a painter famous for the truth and elegance of his portraits, and for the simple beauty of his landscapes, was born at Sudbury, Suffolk, in the year 1727. His father, who carried on the business of a woollen crape-maker in that town, was of a respectable character and family, and was noted for his skill in fencing; his mother excelled in flower-painting, and encouraged her son in the use of the pencil. There were nine children of the marriage. At ten years old, Gainsborough had sketched every fine tree and picturesque cottage near Sudbury, and at fifteen, having filled his task-books with caricatures of his schoolmaster, forged his father's handwriting to get a holiday, and sketched the portrait of a man whom he had detected in the act of robbing his father's orchard, he was allowed to follow the bent of his genius in London, under such advantages as Hayman, the historical painter, and the academy in St Martin's Lane, could afford. Three years of study in the metropolis were succeeded by two years of idleness in the country. Here he fell in love with Margaret Burr, a young lady of many charms, including an annuity of £200, married her after a short courtship, and, at the age of twenty, became a householder in Ipswich, his rent being £6 a year. The annuity was reported to come from Margaret's real (not her putative) father, who was one of the exiled Stuart princes, or else the duke of Bedford. At Ipswich, Gainsborough tells us, he was "chiefly in the face-way," though his sitters were not so numerous as to prevent him from often rambling with his friend Joshua Kirby (president of the Society of Artists) on the banks of the Orwell, from painting many landscapes with an attention to details which his later works never exhibited, or from joining a musical club, and entertaining himself and his fellow-townsmen by giving concerts. But as he advanced in years he became ambitious of advancing in reputation. Bath was then the general resort of wealth and fashion, and to that city, towards the close of the year 1759, he removed with his wife and two daughters, the only issue of their marriage. His studio in the circus was soon thronged with visitors; he gradually raised his price for a half-length portrait from 5 to 40 guineas, and for a whole-length from 8 to 100 guineas. Among his sitters at this period were the authors Sterne and Richardson, and the actors Quin, Henderson, and Garrick. Meanwhile he contributed both portraits and landscapes to the annual exhibitions in London. He indulged his taste for music by learning to play the viol-di-gamba, the harp, the hautboy, the violoncello. His house harboured Italian, German, French, and English musicians. He haunted the green-room of Palmer's theatre, and painted gratuitously the portraits of many of the actors. He gave away his sketches and landscapes to any one who had taste or assurance enough to ask for them; and in the summer of 1774, having already attained a position of great prosperity, he took his departure for the metropolis, and fixed his residence at Schomberg House, Pall Mall, a noble mansion still standing, for which the artist paid £300 a year.

Gainsborough had not been many months in London ere he received a summons to the palace, and to the end of his career he divided with West the favour of the court, and with Reynolds the favour of the town. Sheridan, Burke, Clive, Blackstone, Hurd, were among the number of those who sat to him. But in London as in Bath his landscapes were exhibited, were commended, won the good opinion of Walpole the fastidious and Wolcot the surly, and were year after year returned to him, "till they stood," says Sir William Beechey, "ranged in long lines from his hall to his

painting-room." Gainsborough was a member of the Royal Academy, but in 1784, being dissatisfied with the position assigned on the exhibition-walls to his portrait of the three princesses, he withdrew that and his other pictures, and he never afterwards exhibited there. In February 1788, while witnessing the trial of Warren Hastings, he felt an extraordinary chill at the back of his neck; this was the beginning of a cancer (or, as some say, a malignant wen) which proved fatal on 2d August of the same year.

Gainsborough was tall, fair, and handsome, generous, impulsive to the point of capriciousness, easily irritated, not of bookish likings. The property which he left at his death was not large. One of his daughters, Mary, had married contrary to his wishes, and was subject to fits of mental aberration.

Gainsborough and Reynolds rank side by side as the greatest portrait painters of the English school. It is difficult to say which stands the higher of the two, although Reynolds may claim to have worked with a nearer approach to even and demonstrable excellence. In grace, spirit, and lightness of insight and of touch, Gainsborough is peculiarly eminent. His handling was slight for the most part, and somewhat arbitrary, but in a high degree masterly; and his landscapes and rustic compositions are not less gifted than his portraits. Among his finest works are the likenesses of Lady Ligonier, the duchess of Devonshire, Master Buttall (the Blue Boy), Mrs Sheridan and Mrs Tickell, Orpin the parish-clerk (National Gallery), the Hon. Mrs Graham (Scottish National Gallery), his own portrait (Royal Academy), Mrs Siddons (National Gallery); also the Cottage Door, the Market Cart, the Return from Harvest, the Woodman and his Dog in a Storm (destroyed by fire), and Waggon and Horses passing a Brook (National Gallery). He made a vast number of drawings and sketches.

In 1788 Philip Thicknesse, lieutenant-governor of Landguard Fort, who had been active in promoting Gainsborough's fortunes at starting, but was not on good terms with him when he left Bath, gave to the world *A Sketch of the Life and Paintings of Thomas Gainsborough*; in 1829 Allan Cunningham published a memoir of him in his *Lives of the Painters*; and in 1856 there appeared *A Life of Thomas Gainsborough, R.A.*, by G. W. Fulcher.

GAISSIN, GAICYN, OR HAISICN, a town of Russia, at the head of a district in Podolia, 178 miles E. of Kamenetz Podolski or Podolian Kamenetz, in 48° 39' N. lat. and 29° 23' E. long., near the river Sop, a tributary of the Bug. With few exceptions, the houses are built of wood, and the inhabitants are mainly supported by agriculture. Among the public buildings are an orthodox church, a synagogue and four Jewish chapels, and a town hospital. In 1860 the population was 10,106, of whom 1863 were Jews. In the *St Petersburg Calendar* for 1878 the total is given as 9417. Gaissin dates from about 1600: in one of the Acts of 1615 it is stated that Heyszyn or Gaissin was founded with royal privilege by the ban Swierski about 15 years before. In 1659 King John Casimir of Poland bestowed it on Maximus Buliga the Zaporogian chief. It obtained Magdeburg rights in 1744 or 1745; and in 1796, after the incorporation of Podolia with Russia, it was made a district town.

GAIUS, a celebrated Roman jurist. Of his personal history very little is known. It is impossible to discover even his full name, Gaius or Caius being merely a personal name (prænomen) very common in Rome. From internal evidence in his works it may be gathered that he flourished in the reigns of the emperors Hadrian, Antoninus Pius, Marcus Aurelius, and Commodus. His works were thus composed between the years 130 and 180, at the time when the Roman empire was most prosperous, and its government the best. Most probably Gaius lived in some provincial town, and hence we find no contemporary notices of his life or works. After his death, however, his writings were recognized as of great authority, and the emperor

Valentinian named him, along with Papinian, Ulpian, Modestin, and Paulus, as one of the five jurists whose opinions were to be followed by judicial officers in deciding cases. The works of these jurists accordingly became most important sources of Roman law.

Beside the *Institutes*, which are a complete exposition of the elements of Roman law, Gaius was the author of a treatise on the *Edicts of the Magistrates*, of *Commentaries on the Twelve Tables*, and on the important *Lex Papia Poppæa*, and several other works. His interest in the antiquities of Roman law is apparent, and for this reason his work is most valuable to the historian of early institutions. In the disputes between the two schools of Roman jurists he generally attached himself to that of the Sabinians, who were said to be followers of Ateius Capito, of whose life we have some account in the *Annals* of Tacitus, and to advocate a strict adherence as far as possible to ancient laws, and to resist innovation. Many quotations from the works of Gaius occur in the *Digest* of Justinian, and so acquired a permanent place in the system of Roman law; while a comparison of the *Institutes* of Justinian with those of Gaius shows that the whole method and arrangement of the later work were copied from that of the earlier, and very numerous passages are word for word the same. Probably, for the greater part of the period of three centuries which elapsed between Gaius and Justinian, the *Institutes* of the former had been the familiar text-book of all students of Roman law.

Unfortunately the work was lost to modern scholars, until, in 1816, a manuscript was discovered by Niebuhr at Verona, in which certain of the works of St Jerome were written over some earlier writings, which proved to be the lost work of Gaius. The greater part of the palimpsest has, however, been deciphered by various German scholars, and the text is now fairly complete.

This discovery has thrown a flood of light on portions of the history of Roman law which had previously been most obscure. Much of the historical information given by Gaius is wanting in the compilations of Justinian, and, in particular, the account of the ancient forms of procedure in actions. In these forms can be traced "survivals" from the most primitive times, which provide the science of comparative law with valuable illustrations, which may explain the strange forms of legal procedure found in other early systems. Another circumstance which renders the work of Gaius more interesting to the historical student than that of Justinian, is that Gaius lived at a time when actions were tried by the system of formulæ, or formal directions given by the prætor before whom the case first came, to the judge to whom he referred it. Without a knowledge of the terms of these formulæ it is impossible to solve the most interesting question in the history of Roman law, and show how the rigid rules peculiar to the ancient law of Rome were modified by what has been called the equitable jurisdiction of the prætors, and made applicable to new conditions, and brought into harmony with the notions and the needs of a more developed society. It is clear from evidence of Gaius that this result was obtained, not by an independent set of courts administering, as in England until recently, a system different from that of the ordinary courts, but by the manipulation of the formulæ. In the time of Justinian the work was complete, and the formulary system had disappeared.

The *Institutes* of Gaius are divided into four books—the first treating of persons and the differences of the status they may occupy in the eye of the law; the second of things, and the modes in which rights over them may be acquired, including the law relating to wills; the third of intestate succession and of obligations; the fourth of actions and their forms.

There are several carefully prepared editions of the *Institutes*; the first was that of Göschen, published in 1820. During the next fifty years more than twenty new editions appeared. A list of these, and of the various treatises on Gaius, is given in the preface to Böcking's edition. The most complete English edition is that of Mr Poste, which includes beside the text an English translation and copious commentary. A comparison of the early forms of actions mentioned by Gaius with those used by other primitive societies will be found in Sir H. Maine's *Early Institutions*, cap. 9. For further information see M. Glasson, *Étude sur Gaius et sur le jus respondenti*.

GALABAT, GALLABAT, OR METEMME, a town in the frontier district of Egypt and Abyssinia, near one of the western sub-tributaries of the Atbara, about 100 miles W. of Gondar, in 13° N. lat. and 36° E. long. Most of the houses are built in the Abyssinian style, with conical roofs of grass, and the place would be of little importance if it were not the staple market for the exportation of Abyssinian produce across the Egyptian frontier. Beeswax, coffee, cotton, and hides are the principal articles of legitimate trade; but as recently at least as 1873 the traffic in slaves was quite as important a department of its commerce. The town and district form a small ethnographical island, being peopled by a colony of Tokrooris from Darfur, who, finding the spot a convenient resting-place for their fellow-pilgrims on their way to Mecca and back, obtained permission from the king of Abyssinia to make a permanent settlement. They are an industrious race, and grow a considerable quantity of cotton. When Sir Samuel Baker was at Galabat in 1862, the sheikh refused to recognize the authority of the viceroy of Egypt; but when De Cosson passed through in 1873, the Egyptians had a camp, with a strong stone wall, on the top of a hill commanding the town, and acted as masters of the place. The population of the town and district, which have an area of about 40 square miles, is estimated at 20,000. Galabat is the proper name, and Metemme is really the native word for a capital.

GALANGAL, formerly written "galingale," and sometimes "garingal," *rhizoma galangæ* (Arabian, *Kholidjan*;¹ German, *Galgantwurzel*; French, *Racine de Galanga*), is an aromatic stimulant drug. Lesser galangal root, *radix galangæ minoris*, the ordinary galangal of commerce, is the dried rhizome of *Alpinia officinarum*, Hance, a plant of the natural order *Zingiberaceæ*, growing in the Chinese island of Hainan, where it is cultivated, and probably also in the woods of the southern provinces of China. The plant is regarded by Dr Hance as closely allied to, but as perfectly distinct from, the *Alpinia calcarata* of Roscoe, the rhizome of which is sold in the bazaars of some parts of India as a sort of galangal. Its stems attain a length of about 4 feet, and its leaves are slender, lanceolate, and light green, and have a hot taste; the flowers are ebracteate, white with red veins, and in simple racemes; the roots form dense masses, sometimes more than a foot in diameter; and the rhizomes grow horizontally, and are $\frac{3}{4}$ inch or less in thickness. The drug occurs in short, cylindrical, or somewhat tuberos, often forked pieces, which have a fibrous structure, and externally are reddish-brown and marked with fine longitudinal striations, and with transverse rings showing the points of attachment of scales or leaves, and internally are of a light-brown, becoming darker at the centre. It has a warm, aromatic taste, resembling that of mingled ginger and pepper. On analysis it yields, among other constituents, much starch, an essential oil of the composition $C_{10}H_{16}O$ (Vogel), and a crystalline body, *kämpferid* (Brandes). Greater or Java galangal, *radix galangæ majoris* (French, *Galanga de l'Inde*), the rhizome

of *Alpinia Galanga*, Willd., is a drug rarely now imported into Europe. It is mentioned by Marco Polo (ed. Yule, ii. p. 217) and Garcias da Horta as a product of Java, and the latter distinguishes it from the Chinese or lesser galangal, from which it is known by its larger size, orange-brown exterior, and feebler and less aromatic odour. The seed-capsules of *Alpinia Galanga* are believed to be what are termed "galanga cardamoms," which have the properties of cardamoms and ginger combined, and in China are used for various medicinal purposes. (See Hanbury, *Science Papers*, pp. 107-9, and 252, 253, 1876; and F. P. Smith, *op. cit.*) Galangal seems to have been unknown to the ancient Greeks and Romans, and to have been first introduced into Europe by Arabian physicians. It is mentioned in the writings of Ibn Khurdābah, an Arabian geographer who flourished in the latter half of the 9th century, and "gallengar" (galingale or galangal) is one of the ingredients in an Anglo-Saxon receipt for a "wen salve" (see O. Cockayne, *Saxon Leechdoms*, vol. iii. p. 13). In the Middle Ages, as at present in Livonia, Esthonia, and central Russia, galangal was in esteem in Europe both as a medicine and a spice, and in China it is still employed as a therapeutic agent. Its chief consumption is in Russia, where it is used as a cattle-medicine, and as a flavouring for liqueurs. By the Tartars it is taken with tea (see Hanbury, *op. cit.*, p. 374). The exports of galangal from Shanghai, in China, amounted in 1869 to 370,000 lb, value £3046, 16s. 9d. Chinese or lesser galangal was in past times commonly known as "Cyperus Babylonicus," from its resemblance to the tubers of plants of the genus *Cyperus*, which apparently served as a substitute for it² (*cf.* Fuchs, *Op. Didactica*, pars ii. p. 28, 1604, fol.; and Avicenna, ed. Plempii, lib. ii. p. 297, 1658, fol.). Gerarde (*The Herball*, p. 28, 1597) terms the species *Cyperus longus* "English galingale."

See *Pharm. Journ.*, ser. i., vol. xiv. p. 241, and ser. iii., vol. ii. p. 248; Pereira, *Materia Medica*, ii., pt. 1., p. 257, 4th ed., 1857; O. Berg, *Anatomischer Atlas zur Pharmazeutischen Waarenkunde*, p. 37, taf. xix., Berlin, 1865; H. Yule, *The Book of Ser Marco Polo*, vol. ii. pp. 181, 182, &c., 1871; H. F. Hance, "On the Source of the *Radix Galangæ minoris* of Pharmacologists," *Journ. Linn. Soc., Botany*, vol. xiii., 1873, p. 1; Flückiger and Hanbury, *Pharmacographia*, 1874, and the above quoted *Science Papers* of the latter author, pp. 370-375; Bentley and Trimen, *Medicinal Plants*, pt. xxxi., tab. 271; and *Histoire des Drogues*, vol. ii., 7th ed., 1876.

GALAPAGOS ISLANDS, an archipelago of five larger and ten smaller islands, situated in the Pacific Ocean exactly under the equator, about 500 or 600 miles W. of Ecuador. They were discovered about the beginning of the 16th century by the Spaniards, who gave them their present name from the numerous galápago or giant tortoises they found there. The larger members of the group, several of them attaining an elevation of 3000 to 4000 feet, are Albemarle (75 miles long and 15 broad), Narborough, Indefatigable, Chatham, and James Islands. The total area is estimated at 2250 square miles.

The extraordinary number of craters, a few of them still active, "in size from mere spiracles to huge caldrons several miles in circumference," to be found throughout the islands, gives evidence that the archipelago has been the result of volcanic action. It stands in very deep water, and Mr Darwin thinks that it has never been nearer to the mainland than it is now, nor have its members been at any time closer together. None of the islands are inhabited, with the exception of Charles, Chatham, and Albemarle, which, since 1829, have been used by the Government of Ecuador

¹ Alexander Neckam, an English author (1157-1217), says of "cyperus," in his poem *De Laudibus Divinæ Sapientiæ* (see Wright's edition of his works, p. 478, London, 1863) —

"Hydropicus laudat cyperum, valnus, stomachusque, Humor siccandus, calculus, atque lien."

² Apparently derived from the Chinese *Kau-liang-Kiang*, i.e., *Kau-liang ginger*, the term applied by the Chinese to galangal, after the prefecture Kau-chau fu in Canton province, formerly called *Kau-liang* (see F. Porter Smith, *Contrib. to the Materia Medica . . . of China*, p. 9, 1871).

as a penal settlement for political offenders, who find an easy subsistence on the bananas, Indian corn, and sweet potatoes which readily grow in the black fertile mud of the higher parts, and on the large herds, now become wild, of cattle, swine, and goats. The principal settlement, founded by General Vilamil in 1832, is situated in Charles Island, and bears the name of La Floreana, in honour of Floris, the president of Ecuador. At one time it contained 200 or 300 inhabitants; but when the United States steamer "Hassler" visited the Galapagos in 1871, there were little more than a dozen. In 1872 about 2000 cattle had perished in the island. The archipelago was formerly a frequent resort of vessels in quest of turtle; and it is still visited by parties from Guayaquil in quest of a species of moss, which is sent to the English market under the name of *orchilla*.

Though the islands are under the equator, the climate is not intensely hot, as it is tempered by cold currents from the Antarctic Sea, which, having followed the barren coast of Peru as far as Cape Blanco, bear off to the N.W. towards and through the Galapagos. Very little rain falls, except during the short season from November to January. The clouds indeed hang low, and the nights are misty, but this benefits those districts only which attain a height of over 800 or 1000 feet and enter the moist upper air; so that there alone, and chiefly on the side from which the winds oftentimes blow, is there anything like a luxuriant vegetation. The low grounds are entirely parched and rocky, presenting merely a few thickets of Peruvian cactus and stunted shrubs, and a shore as uninviting as it well can be.

The greatest interest attaches to the study of all the oceanic islands, for the elucidation of the origin and development of their fauna and flora has an important bearing on the question of the genesis of species. The Galapagos archipelago possesses in this respect a rare advantage from its isolated situation, and from the fact that its history has never been interfered with by any aborigines of the human race, and that it is only very lately that the operation of man or of animals introduced by his means have disturbed, and that to a very limited extent only, the indigenous life. Many of the more remarkable animal and vegetable forms are confined to one islet of the group, and are represented on the others by allied but different species. Of the indigenous gigantic tortoises there are five species at present known, each of which is an inhabitant of a different island, and it is believed that many others have become extinct. There are two species, one terrestrial, the other marine, of a peculiar genus of lizard. Nearly all the land birds are peculiar to the archipelago, and of these more than half belong to peculiar genera. The flora of the Galapagos is most remarkable; it differs by upwards of one half of its species from that of the rest of the globe. Both the fauna and flora indicate affinity with the South American continent; and the peculiarities of their distribution can be explained only by the supposition that species were transported to the islands by some accident at very rare and remote intervals, and have become changed through natural selection under the new conditions to which they have been exposed. That there should be so few species common to the different islands is accounted for by their separation from each other by deep channels scoured by rapid currents, the direction of which, and of the winds, rarely violent in this region, does not favour inter-migration. Many of the islands are yet but imperfectly known.

For more detailed information the following works may be consulted—Darwin, *Voyage of the Beagle*; O. Salvin, "On the avifauna of the Galapagos Archip.," *Trans. Zool. Soc.*, part ix., 1876, p. 447; Sir J. D. Hooker, "On the Vegetation of the Gal. Arch.," *Trans. Linn. Soc.*, vol. xx. p. 235; Dr A. Günther, "Description of the living and extinct races of Gigantic Tortoises of the Galapagos Islands," *Phil. Trans.*, vol. clxv. p. 251; A. R. Wallace, *Geographical Distribution of Animals*; Villavicencio, *Geografía de la Rep. del Ecuador*, 1858.

GALASHIELS, a parliamentary burgh and manufacturing town of Scotland, built on both sides of the river Gala, about a mile above its confluence with the Tweed, and 33 miles south of Edinburgh. It is situated partly in Roxburghshire and partly in Selkirkshire, but for all judicial purposes it is held, by special Act of Parliament passed in 1867, as entirely within the county of Selkirk. The "forest-steading of Galashiels" is first mentioned in history shortly after the beginning of the 15th century, when it was the occasional residence of the Douglasses, who at that time held the office of keeper of Ettrick forest. In 1599 it was erected into a burgh of barony, when it contained 400 inhabitants. For the next 200 years Galashiels remained a mere village, as the population in 1778 had only grown to 600. At that time, however, we find its inhabitants engaged—though in a limited way—in those manufactures by which it has since so greatly prospered. There were 30 looms and 3 waulk (or fulling) mills; and the cloth manufactured was a coarse woollen texture which sold at from 1s. 6d. to 2s. a yard. In 1790 the quantity of wool used annually was 2916 stones, and the value of goods manufactured was about £1000. In the same year the first factory was erected, and advantage taken of the Gala water as a motive power; and from this time forward the woollen trade in Galashiels underwent steady progress, until, in 1879, the town contains about 20 factories with 100 sets of carding engines, using annually 220,000 stones of wool, and producing goods to the value of £750,000.

The wool chiefly used is imported from Australia and the Cape of Good Hope. The manufacture was at one time of a more diversified character than now, and embraced tweeds, shawls, tartans, &c., but it is now almost exclusively devoted to the production of tweeds. The Galashiels manufacturers have long been united in a corporation called by their name, which was instituted in 1777, and of which the minutes during the whole intervening period are still preserved. In addition to its woollen trade Galashiels has also a large skinnership, capable of manufacturing into leather 35,000 skins per week. In recent years the external aspect of the town has been very much improved by the erection of several handsome public buildings, and the introduction of a better style of architecture for shops and dwelling-houses. It was made a parliamentary burgh in 1868, and unites with Hawick and Selkirk in returning a member to parliament. Municipally, it is governed by a provost, four bailies, and ten councillors. In 1876 an Act was passed for the extension of the burgh and the introduction (since effected) of a water supply. As significant of the rapid growth of Galashiels it may be mentioned that, while in 1851 the population was only 5921, in 1871 it was 9678, and that of the extended burgh is now estimated to be nearly 15,000; while the annual assessable rental, which in 1864 was £21,000, is now £49,000.

GALATIA, afterwards called also GALLO-GRÆCIA, in ancient geography, an inland division of Asia Minor, bounded on the N. by Bithynia and Paphlagonia, E. by Pontus, S. by Cappadocia and Lycæonia, W. by Phrygia. These boundaries, however, varied at different periods in the history of Galatia. The river Halys flowed in a northerly direction through the centre of the province, the eastern half of which was watered by tributaries of that stream, while the Sangarius and its affluents traversed the western half.

Galatia originally formed a part of the extensive province of Phrygia; after its separation it was occupied by three Gallic tribes, who still continued distinct in the time of Strabo—the Trocmi, who dwelt in the east, the Tectosages in the centre, and the Tolistobogii in the west. Each of these tribes was subdivided into four parts, and these were ruled over each by a tetrarch of its own. The power of the tetrarchs was limited by a senate of 300, before which

also all capital cases were tried. Minor offences came under the cognizance of the tetrarchs and special judges appointed by them. The three tribes all spoke the same tongue; and though in course of time they became Hellenized, their original language was still in use among them as late as the time of Jerome.

The physical characters of Galatia are in great measure similar to those of the adjoining provinces of Phrygia and Lycæonia, the whole region being an elevated plateau or table-land, no part of which is less than 2000 feet above the sea, while the greater part exceeds 3000 feet in elevation. The southern portion, towards Lycæonia, is the most level, and is an almost perfect plain, passing gradually into the expanse of salt desert which occupies the frontier lands of the two provinces. The rest of the country consists for the most part of vast undulating downs, affording excellent pasture for sheep and goats, and capable of producing good crops of corn, though at present in great part uncultivated, and almost wholly devoid of wood. Towards the frontiers of Bithynia it becomes more broken, and is intersected by numerous valleys, as well as by several detached ranges of hills, none of them, however, attaining to any considerable height or importance. The lofty range of the Ala-dagh (6000-7000 feet), though frequently termed the Galatian Olympus, is not properly included within the limits of the province, but forms in part the natural boundary which separates it from Bithynia. From its elevated position, the climate of Galatia is naturally one of considerable extremes of heat and cold; and while the summers are burning hot, the winters at Angora are more severe than at Paris, and the snow often lies on the ground for a month together.

The only towns of importance in Galatia were Tavium, the capital of the Trocmi, a small town which speedily fell into decay; Ancyra, the capital of the Tectosages, which under the Romans became the capital of the country, and has ever since retained its importance as one of the principal cities of Asia Minor (see ANGORA); and Pessinus, the chief town of the Tolistobogii, where a splendid temple was consecrated to Agdistis, the mother of the gods, the divinity who was worshipped at Rome under the title of Rhea or Cybele.

Galatia took its name from a body of Gauls who invaded Asia Minor about the year 277 B.C. They had formed part of the army which invaded Greece under Brennus, but having quarrelled with that commander, had left his standard, and marching into Thrace under generals of their own choice, advanced to Byzantium, whence they were invited by Nicomedes, king of Bithynia, to cross into Asia, and help him in his struggle against his brother Ziperates. After performing the required services, they turned their arms against their employer, and ravaged the western half of Asia Minor. Their success allured other hordes of their countrymen, who readily took service with the Asiatic kings in their wars against each other. No Oriental prince was found able to check them, until Attalus, king of Pergamus, defeated them in a great battle, 239 B.C., and compelled them to settle in that part of the country which after them was called Galatia. They still remained independent, however, and proved a formidable foe to the Romans in their wars with Antiochus. It was found necessary to direct a special army against them, under Cn. Manlius, and the result of the campaign (189 B.C.) was their complete subjugation to the power of Rome. Galatia was not at this time reduced to a Roman province, but the Gauls were still allowed to retain their own government under their tetrarchs. This system, however, gradually gave way, and the whole country passed under the authority of one ruler. The first of these sole tetrarchs was Deiotarus, a contemporary of Cicero and Cæsar, who, in return for the assistance which he gave the Romans in their wars against Mithridates, was rewarded with a part of Pontus and Armenia Minor, and was styled king by the senate. It was afterwards united with Lycæonia, Isauria, and several adjoining districts, under a king named Amyntas, at whose death, in 25 B.C., Galatia became a Roman province. Theodosius the Great subdivided it for purposes of government into Galatia Prima, of which Ancyra was the capital, and Galatia Secunda, with Pessinus for its chief town.

The antiquities of Galatia have in recent times been made the subject of special investigation by a French commission composed of MM. Perrot, Guillaume, and Delbet, and the result of their labours published in 2 vols. fol., Paris, 1872; but with the exception of those of Angora, they are not of much general interest.

GALATIANS, EPISTLE TO THE. *Origin*.—Although "Galatia," as a united kingdom under Amyntas, included Pisidia, as well as portions of Lycæonia and Pamphylia, and when constituted a Roman province was further enlarged so that it extended from Taurus to the Euxine (Ptol., v. 1), it may with safety be taken for granted that the name is never used in the New Testament except in its older colloquial sense as equivalent to "Gallogræcia" or "Eastern Gaul" (*Γαλλία ἢ ἕσα*, Appian, *De Bell. Civ.*, ii. 49), the country of those Galli (*Ἰλλύρες, Γαλάται, Κέλται*) whose migrations and final territorial limits have already been indicated in the preceding article.¹ On this assumption, the history of the formation of the Christian "churches of Galatia" is very obscure. It is obvious enough, from the epistle itself, that they had been planted by Paul; but when, or under what circumstances, we are nowhere explicitly informed. In the Acts of the Apostles we read that, accompanied by Silas, he set out on what is generally known as his second missionary journey soon after the council of Jerusalem, which may be dated approximately as having occurred about the year 52 A.D.² After having traversed "Syria" and "Cilicia," strengthening the churches, they "passed through Phrygia and the region of Galatia (*τὴν Γαλατικὴν χώραν*), being forbidden of the Holy Ghost to preach the word in Asia; and after they were come to Mysia, they assayed to go into Bithynia, but the Spirit of Jesus suffered them not."³ The language here employed, even if, as Wieseler argues, it implies that preaching was engaged in, can hardly be said to suggest of itself that churches had been formed on the route, but rather appears to hint at a forced and rapid march. Acts xviii. 23, however, indicates that "disciples" at least had been made, and it is well known that in the narrative of the Acts many important passages in the eventful public life of the apostle have been passed with even less explicit allusion. Combining then the meagre facts which that narrative in this instance affords with inferences derived from incidental expressions made use of in the epistle itself, we conjecture the apostle to have been detained by ill-health (see Gal. iv. 13, "because of bodily weakness"), probably in the western district of Galatia (that of the Tolistobogii), though not at the capital Pessinus itself, but nearer the borders of Asia and Mysia; and there, in the *προσευχαί* or synagogues, to have addressed his message to Jews,⁴ proselytes, and as many of the native

¹ See Strabo, xii. p. 566 (where the words are *τὴν νῦν Γαλατίαν καὶ Γαλλογραίκων λεγομένην*); and compare Pliny (*H. N.*, v. 25), who continues to distinguish Lycæonia from Galatia. The later historian Memnon also incidentally mentions that the Galatae had taken possession of *τὴν νῦν Γαλατίαν καλομένην*. Renan (*Saint Paul*, p. 48) and, latterly, Hausrath (*NTliche Zeitgeschichte*, ii. 258), however, uphold the theory that Paul when he uses the word Galatia intends the Roman province, and that by the Galatians we are to understand chiefly the Christians of Antioch, Iconium, Derbe, and Lystra. Their arguments are drawn from the ordinary *usus loquendi* of Paul (by Asia, Macedonia, Achaia he invariably means the provinces bearing these names); from the analogy of 1 Pet. i. 1, where all the districts mentioned happen to be "provinces"; from such considerations as the inaccessibility of Galatia proper; from inferences based on Acts xviii. 23, Gal. ii. 5, and other texts; and from the admittedly perplexing fact that unless the churches of Derbe, Lystra, &c., be regarded as Galatian, we are left in ignorance of the names, localities, and histories of the churches addressed. But, as has been seen, the ancient *usus loquendi* appears on the whole to have disregarded the Roman division of provinces in this case at least; moreover, Iconium was never a part of the Roman Galatia; and in any case there would have been an inappropriateness in addressing Lycæonians and Pisidians by a title so rich in ethnological and historical suggestion as that of "Galatians" is.

² The full consideration of the chronology of this period of sacred history must be postponed to the article PAUL.

³ So Acts xvi. 6, 7, according to the oldest texts. See Lachmann, *Tischendorf*, Tregelles.

⁴ For the fact of the prevalence of Jews in Galatia reference may be made to the Monumentum Ancyranum (Joseph. *Ant.*, xvi. 6. 2; *cf.* xii. 3, 4); compare 1 Pet. i. 1.