

and crocodiles. Sulla provided for a single show 100 lions, and Pompey 600 lions, besides elephants, which were matched with Gæstilian hunters. Julius Cæsar enjoys the doubtful honour of inventing the bull-fight. At the inauguration of the Colosseum 5000 wild and 4000 tame beasts were killed, and to commemorate Trajan's Dacian victories there was a butchery of 11,000 beasts. The *navmactia* was a sea fight, either in the arena, which was flooded for the occasion by a system of pipes and sluices, or on an artificial lake. The rival fleets were manned by prisoners of war or criminals, who often fought till one side was exterminated. In the sea fight on Lake Fucinus, arranged by the emperor Claudius, 100 ships and 19,000 men were engaged.

But the special exhibition of the amphitheatre was the *munus gladiatorum*, which dates from the funeral games of Marcus and Decimus Brutus, given in honour of their father, 264 B.C. It was probably borrowed from Etruria, and a refinement on the common savage custom of slaughtering slaves or captives on the grave of a warrior or chieftain. Nothing so clearly brings before us the vein of coarseness and inhumanity which runs through the otherwise noble character of the Roman, as his passion for gladiatorial shows. We can fancy how Pericles, or even Alcibiades, would have loathed a spectacle that Augustus tolerated and Trajan patronized. Only after the conquest of Greece we hear of their introduction into Athens, and they were then admitted rather out of compliment to the conquerors than from any love of the sport. In spite of numerous prohibitions from Constantine downwards, they continued to flourish even as late as St Augustine. To a Christian martyr, if we may credit the story told by Theodoret and Cassiodorus, belongs the honour of their final abolition. In the year 404 Telemachus, a monk who had travelled from the East on this sacred mission, rushed into the arena and endeavoured to separate the combatants. He was instantly despatched by the prætor's orders; but Honorius, on hearing the report, issued an edict abolishing the games, which were never afterwards revived. See GLADIATORS. (F. S.)

**GAMES, GAMING.** Looking here at these in their legal aspects, it will be seen that from very early times the law of England has attempted to exercise some control over the sports and pastimes of the people—particularly those involving an element of gambling. Certain games were either prohibited altogether, or reserved for people of some position in society. The Act 33 Henry VIII. c. 9, increasing the severity of still older enactments, deals with the whole subject in great detail, and it is interesting to notice that the reason assigned for prohibiting unlawful games was that they interfered with other exercises more useful to the state. The Act is entitled a "Bill for the maintaining artillery and the debarring unlawful games;" and it recites that, since the last statutes, "crafty persons have invented many and sundry new and crafty games and plays, as loggetting in the fields, slide-thrift, otherwise called shove-groat, as well within the city of London as elsewhere in many other and divers parts of this realm, keeping houses, plays, and alleys for the maintenance thereof, by reason whereof archery is sore decayed, and daily is like to be more and more minished, and divers bowyers and fletchers, for lack of work, gone and inhabit themselves in Scotland and other places out of this realm, there working and teaching their science, to the pursuance of the same, to the great comfort of strangers and detriment of this realm." Accordingly penalties are declared against all persons keeping houses for unlawful games, and all persons resorting thereto. It is further provided that "no manner of artificer or craftsman of any handicraft or occupation, husbandman, apprentice labourer, servant at husbandry, journeyman or servant of artificer, mariners, fishermen, watermen, or any serving man, shall play at the tables, tennis, dice, cards, bowls, clash, coyting, loggetting, or any other unlawful game out of Christmas under the pain of xxs. to be forfeit for every time; and in Christmas to play at any of the said games in their masters' houses or in their masters' presence; and also that no manner of person shall at any time play at any bowl or bowls in open places out of his garden or orchard" (§ 16). The social evils of gambling (impoverishment, crime, neglect of divine service) are incidentally alluded to in the preamble, but only in connexion with the main purpose of the statute—the maintenance of archery.

Blackstone, commenting on this and subsequent statutes, declares that "the principal ground of modern complaint is the gambling in high life" (vol. iv. c. 13), and he cites the various statutes which, up to his time, had been passed against this pernicious vice. Some of these went so far as to make the mere winning or losing of money at play a criminal offence. By the Act 18 Geo. II. c. 34 (repealed by 8 and 9 Vict. c. 109), if any man be convicted upon information or indictment of winning or losing at play or by betting at any one time £10 or £20 within 24 hours, he shall be fined five times the sum for the benefit of the poor of the parish. And the evil of gambling, *i.e.*, betting or wagering, is the ostensible object against which the later statutes on gaming are directed. A bet or wager was, however, at common law as valid as any other kind of contract, and the distinction between bets depending on gaming and bets depending on other contingencies was long retained, and has, in fact, not yet entirely disappeared. Besides the Act last mentioned, the Acts 9 Anne c. 14, 2 Geo. II. c. 28, and 13 Geo. II. c. 34 prohibited particular games.

The modern statutes are the following—8 and 9 Vict. c. 109, 16 and 17 Vict. c. 119, and 17 and 18 Vict. c. 38.

The 8 and 9 Vict. c. 109 (Act to amend the law relating to games and wagers) repeals, *inter alia*, so much of the old law of Henry VIII. as makes it unlawful to play at any mere games of skill. And it provides that, to prove any house to be a common gaming-house, it "shall be sufficient to show that it is kept or used for playing therein at any unlawful game, and that a bank is kept there by one or more of the players exclusively of the others, or that the chances of any game played therein are not alike favourable to all the players, including among the players the banker or other person by whom the game is managed, or against whom the other players stake, play, or bet." Gambling, it will be noticed, is still in this definition connected with some kind of game; the later Act, 16 and 17 Vict. c. 119 (for the suppression of betting-houses), enacts that any house used for the purpose of "betting with persons resorting thereto" shall be deemed to be a common gaming-house. To return to the former Act, it provides that proof that the gaming was for money shall not be required, and that the presence of cards, dice, and other instruments of gaming shall be *prima facie* evidence that the house was used as a common gaming-house. The keeping of houses for the game of billiards is to be authorized under licence from the justices to be granted at the general licensing sessions, and the conditions are in general the same as to time of opening, &c., as those of the victuallers' licences. Any persons winning money by cheating at any game or wager shall be deemed guilty of obtaining money by false pretences. The 16 and 17 Vict. c. 119, besides bringing betting-houses within the statutory definition of gaming-houses, makes it a specific offence to publish advertisements, handbills, placards, &c., showing that any house is kept or opened for the purpose of betting. With reference to the definition of betting-house in this statute, "a place opened, kept, or used for the purpose of the owner, occupier, &c., thereof, betting with persons resorting thereto," it may be mentioned that it was avowedly framed for the purpose of hitting houses open to all and sundry, as distinguished from large but legally private betting-clubs like Tattersall's. The reason for this distinction, of course, is that the former are frequented mainly by a poorer class of persons, who cannot afford the luxury of gambling, and will be tempted by their losses to defraud their employers. The Act of 17 and 18 Vict. gives additional facilities for enforcing the preceding Acts, and increases the severity of the penalties. The keeper of a gaming-house may be fined up to £50 and costs, and on default of payment may be sent to gaol for twelve

months. Finally, the Vagrant Act, 1873 (36 and 37 Vict. c. 38), contains the following clause: "Every person playing or betting by way of wagering or gaming on any street, road, highway, or other open and public place, or in any open place to which the public have, or are permitted to have, access, at or with any table or instrument of gaming, or any coin, card, token, or other article used as an instrument or means of gaming, at any game or pretended game of chance, shall be deemed a rogue and vagabond." The original Act of 1868, of which this is an amendment, was passed to repress the practice of playing pitch and toss in the streets, which, it seems, had grown to the dimensions of a nuisance in the colliery districts.

The general result of all these enactments may be briefly stated thus. Apart from statute, no games are unlawful in themselves. Games were originally made unlawful in the interest of the more useful military exercises which they threatened to supplant. The prohibition has been retained and extended on account of the vice of gambling, and severe penalties have been enacted against houses at which persons can play unlawful games. Betting-houses in general were brought within the definition of gaming-houses, and finally betting or gaming was prohibited in any public place. It must be admitted that these distinctions are based on a most invidious principle. Practically gambling is forbidden to the poor and connived at in the rich.

It may be asked, What games, as such, are lawful under these various statutes, and what are unlawful? The author of an excellent and amusing little work on *Gaming and Gamblers' Law*,<sup>1</sup> gives the following as the result of a careful examination of all the Acts. The following are lawful games:—backgammon, bagatelle, billiards, boat-races, bowls, chess, cricket, croquet, curling, dominoes, draughts, fives, football, foot-races, golf, knurr and spell, putting the stone, quoits, rackets, rowing, skittles, tennis, whist, wrestling. The following are doubtful—boxing, cudgel-playing, and single-stick. The following are absolutely unlawful—ace of hearts, basset, dice (except backgammon), hazard, lotteries (except art-union lotteries), Pharaoh (or faro), boulet (or roly poly). An Act of Geo. II., which prohibited horse-racing for prizes under £50 value, has since been repealed.

To turn now to the civil aspects of the case. Gambling apart from gaming, *i.e.*, simple wagering or betting, was not at common law illegal, and the Act of Anne did not affect wagers other than gaming wagers. In fact, the courts were constantly being called upon to enforce contracts by way of wagers, and were as constantly exercising their ingenuity to discover excuses for refusing. A writer on the law of contracts<sup>2</sup> discovers here the origin of that principle of "public policy" which plays so important a part in English law. Wagering contracts were rejected because the contingencies on which they depended tended to create interests hostile to the common weal. A bet on the life of the emperor Napoleon was declared void because it gave one of the parties an interest in keeping the king's enemy alive, and also because it gave the other an interest in compassing his death by unlawful means. A bet as to the amount of the hop-duty was against public policy, because it tended to expose the condition of the king's revenue to all the world. A bet between two hackney coachmen, as to which of them should be selected by a gentleman for a particular journey, was void, because it tended to expose the customer to their importunities. When no such subtlety could be invented, the law, however reluctantly, was compelled to enforce the fulfilment of a wager. Now, however, by the Act 8 and 9 Vict. c. 109, cited *supra*, all agreements by way of wager

are void, and money lost on them cannot be recovered by action-at-law. There still remains, as hinted above, a distinction between gaming and other wagers. The 5 and 6 Will. IV. c. 41 treats securities (*e.g.*, promissory notes) given for money lost at gaming as being given for an illegal consideration; under the 8 and 9 Vict. c. 109, securities given for betting are held to be given for a void, or for no consideration. Thus a third person, coming into possession of a note given for a bet, would have to prove that he gave value for it if the bet was a gaming bet under the statute of Anne; if it was not a gaming bet, he would be presumed to have given consideration for it until it was actually proved that he had not.

The 8 and 9 Vict. c. 109 exempts all subscriptions, or contributions, or agreements to subscribe or contribute towards any plate, prize, or sum of money to be awarded to the winner of any lawful game. (E. R.)

**GANDERSHEIM** (in Eberhard's Chronicle, Gandersem), a town of Germany at the head of a circle in the duchy of Brunswick, situated on the Gande, a sub-tributary of the Weser, about 48 miles S.W. of Brunswick. It is a small place numbering, according to the census of 1875, only 2454 inhabitants; but it carries on the manufacture of linen, cigars, beet-root sugar, and beer, and possesses not only an old palace built by the dukes of Brunswick in the 16th century, but an abbey which ranks among the most famous in Germany.

The abbey of Gandersheim was founded in 856, according to Eberhard's Chronicle, by the duke Ludolf of Saxony and his wife Oda, who removed to the new domicile the nuns whom they had shortly before established at Brunshausen. Their own daughter Hathumoda was the first abbess, who was succeeded on her death by her sister Gerberga. Under Gerberga's government King Louis III. granted a privilege, by which the office of abbess was to continue in the ducal family as long as any member was found competent and willing to accept the same. Otto III. gave the abbey a market, a right of toll, and a mint; and after the bishop of Hildesheim and the archbishop of Mainz had long contested with each other about its supervision, Pope Innocent III. declared it altogether independent of both. The abbey was ultimately recognized as holding directly of the empire, and the abbess had a vote in the diet as a member of the Rhenish bench of bishops. The conventual estates were of great extent, and among the feudatories who could be summoned to the court of the abbess were the elector of Hanover and the king of Prussia. Protestantism was introduced in 1568, and Magdalena, the last Roman Catholic abbess, died in 1589; but Protestant abbesses were appointed to the foundation, and continued to enjoy their imperial privileges till 1802, when Gandersheim was incorporated with Brunswick. The last abbess was a princess of the ducal house, and kept her rank till her death. The memory of Gandersheim will long be preserved by its literary memorials. Hroswitha, the author of the famous ecclesiastical dramas, was a member of the sisterhood in the 9th century; and the rhyming Chronicle of Eberhard of Gandersheim ranks as in all probability the earliest historical work composed in Low German. The Chronicle, which contains an account of the first period of the monastery, is edited by Wieland, in *Monumenta Germ. historica* (Vernacular section, vol. ii., 1877), and has been the object of a special study by Paul Hase, Göttingen, 1872. See also "Agi vita Hathumode abbatissæ Gandershemensis primæ," in J. G. von Eckhart's *Veterum monumentorum quaternio*, Leipsic, 1720; and Hase, *Mittelalterliche Baudenkmäler Niedersachsens*, 1870.

**GANDIA**, an ancient wall-encircled city of Spain, in the province and archbishopric of Valencia, is beautifully situated in the fertile huerta or garden of Gandia, about 3 miles from the mouth of the river Alcoy. Its most prominent buildings are a large collegiate church, a college of the Escuelas Pias, and a palace of the dukes of Gandia. There is some trade in the produce of the district, especially in fruit; and linen and silk are manufactured to a limited extent. St Francis de Borgia or Borja, third general of the Jesuit order, was duke of Gandia, and spent some years of his life there. Population about 7000.

**GANDO**, a kingdom of north-western Africa in the Sudan, comprising that part of the territory watered by the Quorra or Niger which extends from the Birni and Say in the N.

<sup>1</sup> By F. Brandt, London, 1872.

<sup>2</sup> F. Pollock, *Principles of the Law of Contract*

to Idda in the S. It was established by the Fulah or Fulatah on the dissolution of the Houssa kingdom of Katchena by the death in 1817 of Sheik Othman dan Foddie. The political unity of the various parts of the kingdom is with difficulty maintained, and the process of disintegration has begun. Among the separate districts or provinces are Libtako in the north, Yaga, Saberma, Gurma, Dendima, a great part of Yoruba with the town of Ilori, Yauri, part of Nupe or Nyffe, and part of Borgu. The chief town is Gando, situated on the Sokoto, the first considerable affluent of the Niger from the east, not far from the town of Sokoto, which is the capital of the powerful kingdom of that name. Rabba, Egga, Busah, Igbebo, and Bida are among the more important towns. The whole Gando territory is estimated at 81,500 square miles, and its population at 5,800,000. See Barth's *Travels in Central Africa*, and Baikie, "Journey from Bida to Kano," in *Journ. Roy. Geog. Soc.*, 1867.

GANGANELL. See CLEMENT XIV.

GANGES, a river of northern India, formed by the drainage of the southern ranges of the Himálayas. This mighty stream, which in its lower course supplies the great river system of Bengal, rises in the Garhwál state, and falls into the Bay of Bengal after a course of 1500 miles. It into the Bay of Bengal after a course of 1500 miles. It issues, under the name of the Bhágirathí, from an ice cave at the foot of an Himálayan snow bed near Gangotri, 10,300 feet above the level of the sea. During its earlier passage through the southern spurs of the Himálayas, it receives the Jahnvi from the north-west, and subsequently the Alaknanda, after which the united stream takes the name of the Ganges. Deo Prayág, their point of junction, is a celebrated place of pilgrimage, as is also Gangotri; the source of the parent stream. At Sukhi it pierces through the Himálayas, and turns south-west to Hardwár, also a place of great sanctity. It proceeds by a tortuous course through the districts of Dehra Dún, Saháranpur, Muzaffarnager, Bulandshahr, and Farrukhabad, in which last district it receives the Rámangá. Thus far the Ganges has been little more than a series of broad shoals, long deep pools, and rapids, except, of course, during the melting of the snows and throughout the rainy season. At Allahábád, however, it receives the Jumna, a mighty sister stream, which takes its rise also in the Himálayas to the west of the sources of the Ganges. The combined river winds eastwards by south-east through the North-Western Provinces, receiving the Gumti and the Gográ. The point of junction of each of these streams has more or less pretension to sanctity. But the tongue of land at Allahábád, where the Jumna and the Ganges join, is the true Prayág, the place of pilgrimage, to which hundreds of thousands of devout Hindus repair to wash away their sins in the sacred river. Shortly after passing the holy city of Benares, the Ganges enters Behar, and after receiving an important tributary, the Son, from the south, passes Patná, and obtains another accession to its volume from the Gandak, which rises in Nepál. Further to the east, it receives the Kusí, and then, skirting the Rájmahál hills, turns sharply to the southward, passing near the site of the ruined city of Gaur. By this time it has approached to within 240 miles, as the crow flies, from the sea. About 20 miles further on, it begins to branch out on the level country, and this spot marks the commencement of the delta, 220 miles in a straight line, or 300 by the windings of the river, from the Bay of Bengal. The main channel takes the name of the Padma or Padda, and proceeds in a south-easterly direction, past Pábná to Goalandá, above which it is joined by the Jamuná or main stream of the Brahmaputra. The vast confluence of waters rushes towards the sea, receiving further additions from the hill country on the east, and forming a broad estuary known under the name of the Meghná, which enters

the Bay of Bengal near Noákháli. This estuary, however, is only the largest and most easterly of a great number of mouths or channels. The most westerly is the Húglí or Hooghly which receives the waters of a number of distributary channels that start from the parent Ganges in the neighbourhood of Murshidábád. Between the Húglí on the west and the Meghná on the east lies the delta. The upper angle of it consists of rich and fertile districts, such as Murshidábád, Nadiyá, Jéssor, and the 24 Parganás. But towards its southern base, resting on the sea, the country sinks into a series of great swamps, intercepted by a network of innumerable channels. This wild waste is known as the Sundarbans, from the sundari tree, which grows in abundance in the sea-board tracts. The most important channel of the Ganges for commerce is the Húglí, on which stands Calcutta, about 90 miles from the mouth. Beyond this city, the navigation is conducted by native craft,—the modern facilities for traffic by rail, and the increasing shoals in the river, having put an end to the previous steamer communication, which plied until about 1860 as high up as Allahábád. Below Calcutta important boat routes through the delta connect the Húglí with the eastern branches of the river, both for native craft and steamers. The Ganges is essentially a river of great cities: Calcutta, Monghyr, Patná, Benares, and Allahábád, all lie on its course below its junction with the Jumna; and the ancient capitals, Agra and Delhi, are on the Jumna, higher up. The catchment basin of the Ganges is bounded on the N. by a length of about 700 miles of the Himálayan range, on the S. by the Vindhya mountains, and on the E. by the ranges which separate Bengal from Burmah. The vast river basin thus enclosed embraces 432,480 square miles. The flood discharge of the Ganges at Rájmahál, after it has received all its important tributaries, was formerly estimated at 1,350,000 cubic feet per second. According to the latest calculations, the length of main stream of Ganges is 1540 miles, or with its longest affluent, 1680; breadth at true entrance, 20 miles; breadth of channel in dry season,  $1\frac{1}{2}$  to  $2\frac{1}{2}$  miles; depth in dry season, 30 feet; flood discharge, 1,800,000 cubic feet per second; ordinary discharge, 207,000 cubic feet; longest duration of flood, about 40 days. The average descent of the river from Allahábád to Benares is 6 inches per mile; from Benares to Calcutta, between 4 and 5 inches; from Calcutta to the sea, 1 to 2 inches. Great changes take place from time to time in the river bed, which alter the face of the country. Extensive islands are thrown up, and attach themselves to the mainland, while the river deserts its old bed and seeks a new channel, it may be many miles off. Such changes are so rapid and on so vast a scale, and the corroding power of the current on the bank so irresistible, that in Lower Bengal it is considered perilous to build any structure of a large or permanent character on the margin. Many decayed or ruined cities attest the changes in the river bed in ancient times; and within our own times the main channel which formerly passed Rájmahál has turned away from it, and left the town high and dry, 7 miles from the bank.

GANGI, a town of Italy, in the province of Palermo, and circondario of Cefalu, about 22 miles inland from the town of Cefalu. It occupies the slope of a hill on the southern flanks of the Nebrode or Monte Marone, and the ridge of the hill is crowned by a striking fortress with three towers, only one of which, however, is entire. The inhabitants, who in 1871 numbered 12,921, cultivate grain and manufacture cheese in sufficient quantities to maintain a moderate trade. Gangi Vetere or Old Gangi, in the vicinity, is identified, according to a conjecture of Cluverius, with the ancient Engium or Engyum. The foundation of Engium was ascribed by Diodorus Siculus and Plutarch to a Cretan

settlement, and Plutarch relates that relics of Meriones and Ulysses were exhibited in his time in the town. Having sided with the Carthaginians in the Second Punic War, it was saved from the vengeance of Marcellus by the entreaties of a certain Nicias. At the close of the republic it was a municipal town, with considerable celebrity on account of the temple of the Great Mother, as Cicero calls her.

GANGOTRI, a celebrated place of Hindu pilgrimage, situated among the Himálaya Mountains, in the state of Gárhwal, on the Ganges, which is here not above 15 or 20 yards broad, with a moderate current, and not in general above 3 feet deep. The course of the river runs N. by E.; and on the bank near Gangotri there is a small temple about 8 or 10 feet high, in which are two images representing the Ganges and Bhágirathí rivers. The bed of the river adjoining the temple is divided off by the Brahmans into three basins, where the pilgrims bathe. One of these portions is dedicated to Brahma, another to Vishnu, and the third to Siva. The pilgrimage to Gangotri is considered efficacious in washing away the sins of the devotee, and ensuring him eternal happiness in the world to come. The water taken from this sacred spot is exported by pilgrims to India, and sold at a high price. It is drawn under the inspection of a Brahman, to whom a trifling sum is paid for the privilege of taking it, and the vessels are then sealed. The elevation of the temple above the sea is 10,319 feet. Long.  $78^{\circ} 59' E.$ , lat.  $30^{\circ} 59' N.$

GANGPUR, a tributary state of Chutiá Nágpur, Bengal, situated between  $21^{\circ} 47' 5''$  and  $22^{\circ} 32' 20'' N.$  lat., and  $85^{\circ} 10' 15''$  and  $85^{\circ} 34' 35'' E.$  long. It is bounded on the N. by Lohárdagá district and Jashpur state; on the E. by Singbhum district; on the S. by Bonái and Bámrá states and Sambalpur district; and on the W. by Ráipur district. Gangpur state consists of a long undulating table-land about 700 feet above the sea, sloping downwards from the higher plateau of Chutiá Nágpur to the N., and dotted with detached ranges and isolated peaks rising to a height of 2240 feet. The area is 2484 square miles. The chief products are rice, sugar-cane, oil-seeds, and tobacco, besides lac, *tasar* silk, resin, and catechu, yielded by the jungles. Diamonds and gold are occasionally found in the bed of the river Ib. Coal is known to exist, but is not worked. The population in 1872 numbered 73,637, viz., 37,751 males and 35,886 females. Of the total population 45,208, or 61.3 per cent., belong to various aboriginal hill tribes, such as Bhuiyás, Uráons, &c.; 9843, or 13.4 per cent., are semi-Hinduized aborigines; 18,349, or 24.9 per cent., are Hindus; and 231 are Mahometans. The state yields the rájá an estimated annual revenue of £2000, and pays an annual tribute to the British Government of £50.

GANGRENE. See MORTIFICATION.

GANILH, CHARLES (1758–1836), a distinguished political economist, was born at Allanche in Cantal, on the 6th January 1758. He was educated for the profession of law, and practised as *avocat*. During the troubled period which culminated in the taking of the Bastille on 14th July 1789, he came prominently forward in public affairs, and was one of the seven members of the permanent Committee of Public Safety which sat at the Hôtel de Ville. He was imprisoned during the Reign of Terror, and was only released by the counter-revolution of the 9th Thermidor. During the first consulate he was called to the tribunate, but was excluded in 1802. In 1815 he was elected deputy for Cantal, and finally left the chamber on its dissolution in 1823. He died in 1836. Ganilh is best known as the most vigorous defender of the mercantile school in opposition to the views of Adam Smith and the English economists. His works, though interesting from the clearness and precision with which these peculiar opinions are presented, do not now possess much value for

the student of political economy. The most important are the treatises, *Des Systèmes d'Économie Politique* (1st ed., 1809; 2d ed., 1821, 2 vols.), in which the rival doctrines of economics are stated and compared, and *Théorie de l'Économie Politique, fondée sur les faits*, which introduces largely the element of statistical detail. Other works are—*Essai politique sur le revenu public des peuples de l'antiquité et du moyen âge* (2 vols., 1st ed., 1806; 2d ed., 1823); *De la Législation* (1817); and *Dictionnaire Analytique d'Économie Politique* (1st vol., 1826)—"a work," says Blanqui, "unworthy of him." A considerably higher estimate of Ganilh's merits than that given by Blanqui will be found in Kantz's laborious *Geschichtliche Entwickl. d. National-Ökonomik* (sec. 85, pp. 598, 599).

GANJAM, a district of Madras, situated between  $18^{\circ} 18'$  and  $19^{\circ} 40' 30'' N.$  lat., and between  $83^{\circ} 51' 30''$  and  $19^{\circ} 40' 30'' E.$  long, bounded on the N. by Purí district in Orissa; on the E. by the Bay of Bengal, on the S. by Vizagapatam district, and on the W. by the estates of Kalahandi, Patná, and Jáipur. The district is exceedingly mountainous and rocky, but is interspersed with open valleys and fertile plains. Pleasant groves of trees in the plains give to the scenery a greener and less Indian appearance than is usually met with in the districts to the south. The mountainous tract known as the Máliyás, or chain of the eastern *gháts*, has an average height of about 2000 feet,—its principal peaks being Singharáj (4,976 feet), Mahendragiri (4923), and Deodanga (4534). The chief rivers are the Rushikuliyá (with its tributary the Mahánadi), the Vamsadári, and the Lánguliyá; besides numerous mountain streams and torrents. The sea and river fisheries afford a livelihood to a considerable section of the population. The hilly region abounds in forests consisting principally of *sál*, with satin-wood, ebony, and sandal-wood in smaller quantities. The district abounds in game both large and small.

Ganjam formed part of the ancient kingdom of Kalinga. Its early history is involved in obscurity, and it was not till after the Gajapati dynasty ascended the throne of Orissa, that this tract became even nominally a part of their dominions. Owing to the nature of the country, the rising Mahometan power was long kept at bay; and it was not till nearly a century after the first invasion of Orissa that a Mahometan governor was sent to govern the Chikakol Sarkárs, which included the present district of Ganjam. In 1753 Chikakol, with the Northern Sarkárs, were made over to the French by Salabat Jang for the maintenance of his French auxiliaries. In 1759 Masulipatam was taken by an English force sent from Bengal, and the French were compelled to abandon Ganjam and their other factories in the north. In 1765 the Northern Sarkárs (including Ganjam) were granted to the English by imperial firman, and in August 1768 an English factory was founded at Ganjam, protected by a fort. The present district of Ganjam was constituted in 1802. In the earlier years of British rule considerable difficulty was experienced in administering the district. The country was continually in a state of confusion and disturbance; and on more than one occasion, the refractory large landholders had to be coerced by means of regular troops. In 1816 Ganjam was overrun by the Pindáris; and in 1836 occurred the Gámsur campaign, when the British first came into contact with the aboriginal Kandhs, the suppression of whose practice of human sacrifice was successfully accomplished. A petty rising of a section of the Kandhs occurred in 1865, which was, however, suppressed without the aid of regular troops.

The census of 1872 gives the area at 8500 square miles, including 3359 square miles occupied by the Máliyá or mountain region, and the population at 779,112 males and 740,976 females,—total, 1,520,088 (with 4562 villages, and 341,404 houses), classified thus according to religion:—Hindus, 1,513,673; Mahometans, 4826; Christians, 1043; Buddhists or Jains, 45; "others," 501. The

Kandhs and Sauras are the aboriginal tribes inhabiting the mountains. Of the plains population two-thirds are estimated as belonging to the Urugá race, the remainder being mostly Telegus. Of the plains country, with an area of 5141 square miles, or 3,290,240 acres, about one-third is under cultivation, one-third cultivable, and one-third waste. A considerable extent of land is under cultivation in the Máliyás, but no revenue is derived from this tract. Rice forms the staple product, and is largely exported. The other crops are cereals of various sorts, pulses and oilseeds, fibres, sugar-cane (said to be the best in India), tobacco, indigo, chilies, &c. Holdings are small, and the peasantry are generally poor and in debt to the village money-lender. Five towns contain a population exceeding 5000:—Berhampur, 21,670; Parla Kimidi, 15,958; Chikakol, 15,587; Baruvá, 6739; Takkali Raghunadapuram, 5206. Ganjam town, the former administrative headquarters of the district, has a population of only 4163. The means of internal communication consist of 661 miles of road in the plains, and 323 miles of hill roads, besides a short tidal canal 9 miles long, connecting the Chilká lake with the Rushikuliyá river. Salt manufacture is a Government monopoly, yielding about £200,000 annually. The revenue has rapidly increased of late years, having advanced from £216,196 in 1860-61 to £338,705 in 1875-76. The chief receipts are the salt and land revenue, which yielded £196,396 and £117,348 respectively in 1875-76. The expense of administering the district amounted to £23,970 in 1860-61, and to £28,123 in 1875-76. For the protection of person and property there were, in 1875-76, 27 magisterial and 13 civil and revenue courts. Murder is unusually prevalent in Ganjam, no less than 26 cases having occurred in 1875. Education is backward, only about 3.3 per cent. of the population of the plains being able to read and write. In 1875 there were 334 Government or aided schools in the plains, attended by 6909 pupils, besides 17 schools in the hills, with 860 pupils.

GANNAL, JEAN NICOLAS (1791-1852), a distinguished French technical chemist, was born at Sarre-Louis, July 28, 1791. At the age of fourteen he was placed in a druggist's establishment, where he acquired a knowledge of chemical manipulation. In 1808 he entered the medical department of the French army, and in the campaign of 1812 he witnessed the disastrous retreat from Moscow. After the downfall of the empire he obtained a situation at the École Polytechnique in Paris, and subsequently acted as chemical assistant to Thénard. Having commenced research in industrial chemistry, he devised a method for the refining of borax, by which the price of that salt was reduced from 6 francs to 60 centimes per lb. He was the first to introduce into printing the use of elastic rollers, which he formed of a mixture of gelatin and sugar, and his process for the melting of tallow and hardening it with acids prepared the way for the manufacture of wax-candles. In 1823 he took out a patent for the making of glue and gelatin. His experiments with the latter substance demonstrated the incorrectness of the opinion, held by Darcet and others, that it possessed highly nutritive properties. He obtained one of the Montyon prizes of the Institute in 1827 for the employment of chlorine in the treatment of catarrh and phthisis, and again in 1835 for his discovery of the efficacy of injections of solutions of acetate and chloride of aluminium in preserving anatomical preparations. Turning his attention next to embalment, he showed that it could be accomplished without mutilation of the body, and with greater economy than after the old methods, by injecting into one of the carotid arteries solutions of aluminium salts. Gannal died at Paris in 1852. The following are among his works:—

*Du Chloro employé comme Remède contre la Phthise pulmonaire*, 1832, 8vo, *Sur la Gelatine*, 1834 and 1836, 2 pts. 8vo; *Sur la Conservation des Parties animales*, 1836, 8vo; *Mémoire . . . sur l'Application d'un nouveau Système d'Inhalation dans les Cimitières*, 1842, 4to; *Histoire des Embaumements et de la Préparation des Pièces d'Anatomie normale*, 1837 and 1841, 8vo; *M. Gannal et M. le Docteur Pasquier*,—a pamphlet relative to the embalment of the duke of Orleans, in which Gannal's process was not employed, 1842, 8vo; and *Lettre à l'Institut*, 1843 and *Nouvelle Lettre aux Médecins*, 1844, on embalming, 8vo.

GANNAT, a town of France, capital of an arrondissement in the department of Allier, is situated on the Andelot, an affluent of the Allier, 33 miles S. by W. of Moulins. The vicinity is very pleasant, but the town is badly built

and the streets are crooked and narrow. It possesses a tribunal of primary instance, a hospital, and a secondary school. There are lineworks, tanneries, cutleries, and some trade in corn, fruits, wine, and cattle. The town was formerly surrounded by walls, and what remains of its old castle is now used as a prison. The church of Sainte-Croix possesses a choir in the pure Auvergne style of the 11th century, and also some fine paintings. The population in 1876 was 5042.

GANNET (Anglo-Saxon, *ganot*) or SOLAN GOOSE,<sup>1</sup> the *Pelecanus bassanus* of Linnæus and the *Sula bassana* of modern ornithologists, a large sea-fowl long known as a numerous visitor, for the purpose of breeding, to the Bass Rock at the entrance of the Firth of Forth, and to certain other islands off the coast of Britain, of which four are in Scottish waters—namely, Ailsa Craig, at the mouth of the Firth of Clyde; the group known collectively as St Kilda; Suleskerry, some 40 miles north-east of the Butt of Lewis; and the Stack and Skerry, about the same distance westward of Stromness. It appears also to have two stations off the coast of Ireland, the Skellig Islands and the Stags of Broadhaven, and it resorts besides to Lundy Island in the Bristol Channel—its only English breeding-place. Further to the northward its settlements are Myggenæs, the most westerly of the Faroes, and various small islands off the coast of Iceland, of which the Vestmannaeyjar, the Reykjanes Fuglaskér, and Grimsey are the chief. On the western side of the Atlantic it appears to have but five stations, one in the Bay of Fundy, and four rocks in the Gulf of St Lawrence. On all these seventeen places the bird arrives about the end of March or in April and departs in autumn when its young are ready to fly; but even during the breeding-season many of the adults may be seen on their fishing excursions at a vast distance from their home, while at other times of the year their range is greater still, for they not only frequent the North Sea and the English Channel, but stray to the Baltic, and, in winter, extend their flight to the Madeiras, while the members of the species of American birth traverse the ocean from the shores of Greenland to the Gulf of Mexico.

Apparently as bulky as a Goose, and with longer wings and tail, the Gannet weighs considerably less. The plumage of the adult is white, tinged on the head and neck with buff, while the outer edge and principal quills of the wing are black, and some bare spaces round the eyes and on the throat reveal a dark blue skin. The first plumage of the young is of a deep brown above, but paler beneath, and each feather is tipped with a triangular white spot. The

<sup>1</sup> The phrase *ganotes bæð* (Gannet's bath), a periphrasis for the sea, occurs in the *Anglo-Saxon Chronicle*, in reference to events which took place 975 A.D., as pointed out by Prof. Cunningham, whose learned treatise on this bird (*Ibis*, 1866, p. 1) nearly exhausts all that can be said of its history and habits. A few pages further on (p. 13) this writer remarks:—"The name Gannet is intimately connected with our modern English Gander, both words being modifications of the ancient British 'gan' or 'gans,' which is the same word with the modern German 'Gans,' which in its turn corresponds with the old High German 'Kans,' the Greek *χην*, the Latin *anser*, and the Sanskrit 'hansa,' all of which possess the same signification, viz., a Goose. The origin of the names Solan or Soland, Sulan, Sula, and Haf-sula, which are evidently all closely related, is not so obvious. Martin [*Voy. St. Kilda*] informs us that 'some imagine that the word Solan comes from the Irish Souler, corrupted and adapted to the Scottish language, *qui oculis irretortis e longinquo respiciat pradam*.' The earlier writers in general derive the word from the Latin *solea*, in consequence of the bird's supposed habit of hatching its egg with its foot; and in a note intercalated into Ray's description of the Solan Goose in the edition of his Itineraries published by the Ray Society, and edited by Dr Lankester, we are told, though no authority for the statement is given, that 'the Gannet, *Sula alba*, should be written Solent Goose, *i.e.*, a channel goose.'" Hereon an editorial note remarks that this last statement appears to have been a suggestion of Yarrell's, and that it seems at least as possible that the "Solent" took its name from the bird.

nest is a shallow depression, either on the ground itself or on a pile of turf, grass, and seaweed—which last is often conveyed from a great distance. The single egg it contains has a white shell of the same chalky character as a Cormorant's (vol. vi. p. 407). The young are hatched blind and



Gannet, or Solan Goose.

naked, but the slate-coloured skin with which their body is covered is soon clothed with white down, replaced in due time by true feathers of the dark colour already mentioned. The mature plumage is believed not to be attained for some three years. Towards the end of summer the majority of Gannets, both old and young, leave the neighbourhood of their breeding-place, and, betaking themselves to the open sea, follow the shoals of herrings and other fishes (the presence of which they are most useful in indicating to fishermen) to a great distance from land. Their prey is almost invariably captured by plunging upon it from a height, and a company of Gannets fishing presents a curious and interesting spectacle. Flying in a line, each bird, when it comes over the shoal, closes its wings and dashes perpendicularly into the waves, whence it emerges after a few seconds, and, shaking the water from its feathers, mounts in a wide curve, and orderly takes its place in the rear of the string, to repeat its headlong plunge so soon as it again finds itself above its prey.<sup>1</sup>

<sup>1</sup> The large number of Gannets, and the vast quantity of fish they take, has been frequently adverted upon, but the computations on this last point are perhaps fallacious. It seems to be certain that in former days fishes, and herrings in particular, were at least as plentiful as now, if not more so, notwithstanding that Gannets were more numerous. Those frequenting the Bass were reckoned by Macgillivray at 20,000 in 1831, while in 1869 they were computed at 12,000, showing a decrease of two-fifths in 38 years. On Ailsa in 1869 there were supposed to be as many as on the Bass, but their number was estimated at 10,000 in 1877 (*Report on the Herring Fisheries of Scotland*, 1878, pp. xxv. and 171),—being a diminution of one-sixth in eight years, or nearly twice as great as on the Bass.

Structurally the Gannet presents many points worthy of note, such as its closed nostrils, its aborted tongue, and its toes all connected by a web—characters which it possesses in common with most of the other members of the group of birds (*Steganopodes*) to which it belongs. But more remarkable still is the system of subcutaneous air-cells, some of large size, pervading almost the whole surface of the body, communicating with the lungs, and capable of being inflated or emptied at the will of the bird. This peculiarity has attracted the attention of several writers—Montagu, Professor Owen (*Proc. Zool. Soc.*, 1831, p. 90), and Macgillivray; but a full and particular account of the anatomy of the Gannet is still to be desired.

In the southern hemisphere the Gannet is represented by two nearly allied but somewhat smaller forms—one, *Sula capensis*, inhabiting the coast of South Africa, and the other, *S. serrator*, the Australian seas. Both much resemble the northern bird, but the former seems to have a permanently black tail, and the latter a tail the four middle feathers of which are blackish-brown with white shafts.

Apparently inseparable from the Gannets generically are the smaller birds well known to sailors as Boobies from the extraordinary stupidity they commonly display. They differ, however, in having no median stripe of bare skin down the front of the throat; they almost invariably breed upon trees, and are inhabitants of warmer climates. One of them, *S. cyanops*, when adult has much of the aspect of a Gannet, but *S. piscator* is readily distinguishable by its red legs, and *S. leucogaster* by its upper plumage and neck of deep brown. These three are widely distributed within the tropics, and are in some places exceedingly abundant. The fourth, *S. variegata*, which seems to preserve throughout its life the spotted suit characteristic of the immature *S. bassana*, has a much more limited range, being as yet only known from the coast of Peru, where it is one of the birds which contribute to the formation of guano. (A. N.)

GANS, EDWARD (1798-1839), a distinguished jurist, was born at Berlin, on the 22d March 1798. His father, a banker in Berlin, was of Jewish descent. He was educated first at Berlin, then at Göttingen, and finally at Heidelberg, where he met Thibaut, the celebrated lawyer, and Hegel, by whom he was much attracted. He attended Hegel's lectures at Berlin and became thoroughly imbued with the principles of the Hegelian philosophy. In 1825 he travelled for some months in England and France, and on his return was named professor extraordinarius at Berlin. At this period the historical school of jurisprudence was coming to the front, and Gans, already, from his Hegelian tendencies, predisposed to treat law historically, applied the method to one special branch of legal relations—the right of succession. His great work, *Erbrecht in weltgeschichtlicher Entwicklung* (4 vols. 1825, 1825, 1829, and 1835), is still of permanent value, not only on account of its extensive survey of facts, but through the admirable manner in which the general theory of the slow evolution of legal relations is presented. In 1830, and again in 1835, Gans visited Paris, and formed an intimate acquaintance with the knot of brilliant writers and lecturers, Cousin, Villemain, Michelet, and Quinet, who then made Paris the centre of literary culture and criticism. The liberality of his views, especially on political matters, drew upon Gans the displeasure of the Prussian Government, and in 1835 his course of lectures on the history of the last fifty years, afterwards published (*Vorlesungen über d. Geschichte d. letzten fünfzig Jahre*), was prohibited. He died at Berlin in 1839. In addition to the works above mentioned, there may be noted the treatise on the right of possession (*Ueber die Grundlage des Besitzes*, 1829), a portion of a systematic work on the Roman civil law (*System der Römischen Civil-rechts*, 1827), and a collection of his miscellaneous writings (*Vermischte Schriften*, 1832). Gans

edited the *Philosophie der Geschichte* in Hegel's *Werke*, and contributed an admirable preface.

See on the life and works of Gans, *Revue de Deux Mondes*, Dec. 1839.

GÄNSBACHER, JOHANN BAPTIST (1778-1844), a musical composer of repute, was born in 1778 at Sterzing in Tyrol. His father, a schoolmaster and teacher of music, undertook his son's early education, which the boy continued under various masters till 1802, when he became the pupil of the celebrated Abbate Vogler. To his connexion with this artist and with his fellow pupils, more perhaps than to his own merits, Gansbacher's permanent place in the history of music is due; for it was during his second stay with Vogler, then (1810) living at Darmstadt, that he became acquainted with Weber and Meyerbeer, who had also been attracted by the abbate's reputation, and the close friendship which sprang up among the three young musicians, and was dissolved by death only, has become celebrated in the history of their art. But although Gansbacher owes the greater part of his reputation to this circumstance, he was himself by no means without merit. He creditably filled the responsible and difficult post of director of the music at St Stephen's Cathedral, Vienna, from 1823 till his death (July 13, 1844); and his compositions betray the musician of high gift and accomplishment. They consist chiefly of church music, not less than 17 masses, besides litanies, motets, offertories, &c., being amongst the number. He also wrote several sonatas, a symphony, and one or two minor compositions of a dramatic kind.

GANYMEDE (Greek, Γανυμήδης, Latin, *Ganymedes*) affords a typical example of the manner in which myth-making continued as a living process through the whole of Greek history. In the thought of the primitive Indo-Germanic race, occupied with the simplest cares of living, a very frequent subject was naturally the rain; and their thought has been preserved to us in the form of mythology. As the rain descends to earth it is the chief blessing to men, while in the clouds it gladdens the dwellers there. Hence arises the idea of a drink for the gods—the soma of the Hindus, the meth of the Norsemen, and the nectar of the Greeks—which plays such an important part in the *Rig Veda*, the *Edda*, and the Homeric poetry. The guardian and giver of the divine drink occurs in many forms, sometimes as a bird, sometimes as a divine being. Just as the eagle brings nectar to Zeus in Crete, so Odin takes the form of an eagle to steal the meth from Guttung for the use of the gods. The same divinity that in heaven distributes the drink to the gods is on earth the genius that presides over the due supply of water. Hence among the Greeks Ganymede, as this genius is called, exists in heaven as the Aquarius of the zodiac (Hyginus, fab. 224), while on earth he is, as Pindar (fr. 267 [110]) tells us, the genius of the fountains of the Nile, which was *par excellence* the life-giving and fertilizing river of the earth.

But the form under which the Ganymede myth most commonly appears has its origin in Asia Minor and in Crete. Homer (*Il.*, xx. 232) says that Ganymede was a son of Tros, and that the gods on account of his beauty carried him off to heaven to dwell among the immortals and pour out the wine for Zeus. The *Little Iliad* again makes him the son of Laomedon, and says that Zeus gave his father a golden vine in exchange for him. In the Trojan Ganymede there is not much trace left of the old kindly genius who distributes the blessing out of the clouds. We may indeed, when we remember that the Greeks admired personal beauty as almost divine (cf. *Hdt.*, v. 47), be able to see in this translation the good genius returning alive to heaven after his sojourn on earth, an idea that occurs in the mythology of almost every race. But

now he seems rather to represent the everlasting youth and beauty that attend on the gods, and to be the male counterpart of Hebe, who was worshipped in Phlius under the name Ganymeda (Pausanias, ii. 13). More and more the myth grows away from its earliest form, and as Greek manners altered the darkest side of their social system attached itself to it. Through the Ionian Greeks the Asiatic custom of secluding women had spread to the mother country and superseded the old heroic manners. The presence of women at meal-times, customary in the time of Homer (*Od.*, iv. 221), was now discontinued. Beautiful young male slaves waited at banquets, and the feeling grew that the gods also observed this custom. Ganymede was now conceived as the favourite of Zeus. So early as the Hymn to Aphrodite, Zeus himself carries off Ganymede on account of his beauty; and Theognis (about 500 B.C.) speaks of the love of Zeus for Ganymede as a well-known tale. In Crete especially, where the love of boys was systematized and legalized, and from which the habit spread over the whole of Greece, does the myth find nourishment and growth. On the one hand, Zeus was represented to have himself, in the form of an eagle, carried off Ganymede; on the other hand, it was said that Minos, the primitive ruler and lawgiver of Crete, had been the ravisher of Ganymede. In this way it was attempted to give dignity and antiquity to a borrowed and loathsome custom. The rapidity with which the habit spread all over Greece makes the mythical embodiment of it fill an important place in the painting, sculpture, and literature of Greece in its decline. Thus it comes that the name which once denoted the good genius that gives the best gifts to man was adopted in the vulgar Latin under the form Catamitus to signify the most degraded of men (on this subject v. Böttiger, *Kunst-Mythol.*, ii. 35, 61).

It is significant that in Greek art not one very early representation of the myth occurs (Overbeek, *Kunst-Mythologie*, p. 515); but in the middle and later periods it becomes a favourite subject. Two moments especially are represented—(1) Ganymede carried off by the eagle, where the eagle is sometimes Zeus's messenger, but at other times obviously Zeus himself, as is shown by the sensual passion apparent in both figures (Jahn, *Archæolog. Beiträge*, p. 20), and (2) Ganymede feeding or caressing the eagle.

Besides Preller's and Jacobi's elaborate works, see Kuhn, *Herabkunft des Feuers*; Braun, *Naturgesch. der Sage*; Hartung, *Religion u. Myth. der Griechen*; Schwartz, *Ursprung der Myth.*; and on the derivation of the name see Kuhn's *Zeitsch.*, ii. and v.

GAP (the ancient *Vapincum*), a town of France, capital of an arrondissement and also of the department of Hautes Alpes, is situated on the right bank of the Luye, 46 miles S.E. of Grenoble. It stands in a wide valley about 2400 feet above sea-level, and is surrounded by an amphitheatre of hills, over which tower the snow-covered mountains of the Alps. In the vicinity are fine walnut avenues and vineyards, but the town, with the exception of a few modern houses, is badly built and has a somewhat miserable appearance. The chief public buildings are the Gothic cathedral, containing the tomb of the celebrated Constable de Lesdiguières, the court-house, the town-hall, the bishop's palace, the barracks, and the theatre. In 1866 a statue in black marble was erected in front of the barracks to Baron de Ladoucette, a former prefect of the Hautes Alpes. Gap is the seat of a court of primary jurisdiction, and has a communal college, a diocesan seminary, a public library, and a museum of antiquities, natural history, botany, and geology. The manufactures comprise woollen, linen, and silk goods, leather, and dressed skins. In the vicinity are some marble quarries, which were known to the Romans. The town became the seat of a bishopric in the 4th century, and its bishops were for a long period styled princes and counts of Gap. In former times it suffered greatly from the devasta-

tions of the Lombards and Moors, from the plague, and from earthquakes; and in 1692 it was almost burned to the ground by Duke Victor Amadeus of Savoy. The population in 1876 was 7249.

GARAT, DOMINIQUE JOSEPH (1749-1833), was born at Bayonne, 8th September 1749. After receiving a good education under the direction of a relation who was a curé, he came to Paris, where he obtained introductions to the most distinguished writers of the time, and became a contributor to the *Encyclopédie Méthodique* and the *Mercure de France*. He gained considerable reputation by an *éloge* on L'Hôpital in 1778, and was afterwards three times crowned by the Academy for *éloges* on Suger, Montausier, and Fontenelle. In 1785 he was named professor of history at the Athenæum, where his lectures enjoyed an equal popularity with those of Laharpe on literature. Being chosen a deputy to the states-general in 1789, he rendered important service to the popular cause by his narrative of the proceedings of the Assembly contributed to the *Journal de Paris*. Possessing strongly optimistic views, a mild and irresolute character, and indefinite and changeable convictions, he played a somewhat undignified part in the great political events of the time, and became a pliant tool in carrying out the designs of others. He succeeded Danton as minister of justice in 1792, and in this capacity had entrusted to him what he called the *commission affreuse* of communicating to Louis XVI. his sentence of death. In 1793 he became minister of the interior, and during the Reign of Terror he was imprisoned, but he received his liberty after the revolution of the 9th Thermidor, and was named minister of public instruction. In 1798 he was appointed ambassador to Naples, and in the following year he became a member of the Council of the Ancients. After the revolution of the 18th Brumaire, he was chosen a senator by Napoleon and created a count. During the Hundred Days he was a member of the chamber of representatives, and strongly opposed the recall of the Bourbons. In 1803 he was chosen a member of the Institute of France, but after the restoration of Louis XVIII. his name was, in 1816, deleted from the list of members. After the revolution of 1830 he was named a member of the new Academy of Moral and Political Science. He died at Ustaritz near Bayonne, April 25, 1853. His writings are characterized by elegance, grace, and variety of style, and by the highest kind of rhetorical eloquence; but his grasp of his subject is superficial, and as his criticisms have no root in fixed and philosophical principles they are not unfrequently whimsical and inconsistent. He must not be confounded with his elder brother Dominique (1735-1799), who was also a deputy to the states-general.

The works of Garat include, besides those already mentioned, *Considérations sur la Révolution française*, Paris, 1792; *Mémoires sur la Révolution, ou Exposé de sa conduite*, 1795; *Mémoires sur la vie de M. Suard, sur ses écrits, et sur le XVIIIe siècle*, 1820; *éloges* on Joubert, Kléber, and Desaix; several notices of distinguished persons; and a large number of articles in periodicals.

GARAT, PIERRE-JEAN (1764-1823), one of the most famous singers of his time, nephew of the former, was born at Ustaritz, 25th April 1764. Gifted with a voice of exceptional timbre and compass, he devoted himself, from an early age, to the cultivation of his musical talents. On account of his manifesting a distaste for the legal profession, for which his father wished him to study, he was deprived of his allowance, but he obtained through the patronage of a friend the office of secretary to Comte d'Artois, and was afterwards engaged to give musical lessons to the queen of France. After the Revolution he became a professional singer, and on account of a song which he had composed in reference to the misfortunes of the royal family he was thrown into prison. On regaining his liberty he went to Hamburg, where he at once achieved extraordinary success;

and by his subsequent appearances in Paris, and his visits to Italy, Spain, Germany, and Russia, he made for himself a reputation as a singer unequalled by any other of his own time. He was a keen partisan of the composer Gluck in opposition to Handel. On the institution of the Conservatoire de Musique, he became its professor of singing. He is also the composer of a number of songs, many of which have considerable merit. He died 1st March 1823.

GARAY, JÁNOS (1812-1853), Hungarian poet and author, was born 10th October 1812, at Szegszárd, in the county of Tolna. From 1823 to 1828 he studied at Fünfkirchen, and subsequently, in 1829, at the university of Pesth. Here, having become acquainted with the works of the best German authors, he devoted himself to literary pursuits, and in 1834 brought out an heroic poem, in hexameters, under the title *Csatár*. After this he issued in quick succession various historical dramas, among which the most successful were *Arbocz*, *Országh Ilona*, and *Báthori Erzsébet*,—the first two published at Pesth in 1837, and the last in 1840. From 1833 to 1836 Garay was, moreover, associated with the literary journal *Regelő* (Tale-teller), and in 1837 assisted in the editorship of the periodical *Rajzolatok* (Sketches). At the beginning of 1838 he removed to Presburg, where he was for some time engaged in editing the political journal *Hírnök* (Herald). He returned to Pesth in 1839, when he was elected a corresponding member of the Hungarian Academy of Sciences. In 1842 he was admitted into the Kiszaludy Society, of which he became second secretary. Garay enriched Hungarian literature with numerous lyrical poems, ballads, and tales. The first collection of his poems was published at Pesth in 1843; and his prose tales appeared in 1845, under the title of *Tollrajzok* (Sketches with the Pen). His historical ballads and legends, styled *Arpádok* (Pesth, 1847 (2d ed. 1848)), showed him to be a master in the art of ballad writing. Some of his lyrical poems also are excellent, as, for example, *Balaton Kagylók* (Shells from the Balaton Lake), Pesth, 1848. His legend *Bosnyák Zsófia*, Pesth, 1847, as also his poetical romance *Frangepán Kristófné* (Christopher Frangepan's Wife), Pesth, 1846, gained the prize of the Kiszaludy Society. His last and most famous work was an historical poem in 12 cantos, with the title *Szent László* (Saint Ladislaus), Eger, 1852 (2d ed. Pesth, 1853, 3d ed. 1863). In 1848 Garay was nominated professor of Hungarian language and literature to the university of Pesth, but in the following year he resigned that post. In 1850 he became enfeebled in health, and at length unfit for further literary efforts. After about four years' illness, he died on the 5th November 1853, in great want, in the forty-second year of his age. A collective edition of his poems was published at Pesth the year after his death by F. Ney (2d ed. 1860), and several of his poems have been translated by Kertbeny.

See *Garay János összes költeményei*, 2d ed., Pesth, 1860; and *Dichtungen von Johann Garay*, 2d ed., Vienna, 1856.

GARBO, RAFFAELLINO DEL (1466-1524), a Florentine painter. His real name was Raffaello Capponi; Del Garbo was a nickname, bestowed upon him seemingly from the graceful nicety (*garbo*) of his earlier works. He was a scholar of Filippino Lippi, with whom he remained till 1490, if not later. He showed great facility in design, and excited hopes which the completed body of his works fell short of. He married and had a large family; embarrassments and a haphazard manner of work ensued; and finally he lapsed into a very dejected and penurious condition. Three of his best tempera pictures are in the Berlin Gallery; one of the Madonna standing with her Infant between two musician-angels, is particularly attractive. We may also name the oil-painting of the Resurrection done for the church of Monte Oliveto, Florence, now in the academy of the same city, ordinarily reputed to be Raffaellino's master-