

that prince's favourite minister. In 1245 Shamsuddin held the lordship of Ghūr in some kind of alliance with, or subordination to, the Mongols, who had not yet definitively established themselves in Persia, and in 1248 he received from the Great Khan Mangu an investiture of all the provinces from Merv to the Indus, including by name Sijistan (or Seistan), Cabul, Tihah (adjoining the Khaibar pass), and Afghanistan (a very early occurrence of this name), which he ruled from Herat. He stood well with Hulākū, and for a long time with his son Abaka, but at last incurred the latter's jealousy, and was poisoned when on a visit to the court at Tabriz (1276). His son Ruknuddin Kurt was, however, invested with the government of Khorasan (1278), but after some years, mistrusting his Tartar suzerains, he withdrew into Ghūr, and abode in his strong fortress of Kaissar till his death there in 1305. The family held on through a succession of eight kings in all, sometimes submissive to the Mongol, sometimes aiming at independence, sometimes for a series of prosperous years adding to the strength and splendour of Herat, and sometimes sorely buffeted by the hosts of masterless Tartar brigands that tore Khorasan and Persia in the decline of the dynasties of Hulākū and Chagatai. It is possible that the Kurts might have established a lasting Tajik kingdom at Herat, but in the time of the last of the dynasty, Ghiyassuddin Pir-'Ali, Tartarism, reorganized and re-embodied in the person of Timur, came against Herat, and carried away the king and the treasures of his dynasty (1380). A revolt and massacre of his garrison provoked Timur's vengeance; he put the captive king to death, came against the city a second time, and showed it no mercy (1383). Ghūr has since been as obscure in history as it is in its topography.

The proper capital of the kingdom of Ghūr when its princes were rising to dominion in the 12th century was Firūz-Koh, where a city and fortress were founded by Saifuddin Sūrī. The true position of Firūz-Koh does not seem to have been determined, but it was probably on or near the upper waters of the Hari-rūd or river of Herat; and it is possible that it may be represented by Shahrak, a place in that valley (about 65° 30' E. long.), once a populous and flourishing town, which was described by Ferrier, who passed not far from it, as having been anciently the capital of Ghūr. The name of *Firūz-Kohis* has been appropriated to one of the most numerous of the nomad tribes occupying the upper part of the Hari-rūd and part of the Murghāb, but it is doubtful if this has to do with the Ghūr capital, as the name is otherwise explained. Other places claim to have been the old capital. Thus Karukh, a place visited by Khanikoff in 1858, in a rapid excursion from Herat, and lying on the north side of the valley, is one. But this seems too near Herat (only 30 miles distant). Ferrier, again, describes as the ancient capital a place, which he reached in his journey, called *Zarni*, about 150 miles by road from Herat towards the S.E. The population did not exceed 1200, belonging to the Sūrī and Taimūi tribes. The peak of Chalap Dalan, "one of the highest in the world," rose before *Zarni* in imposing majesty. The mountain, at half its height, has a compass of some 40 miles; the sides are covered with forests and pastures, villages and tents, and also exhibit naturally impregnable positions where successive chiefs have built strongholds. Ferrier, in accompanying the Afghan governor, who lived at *Zarni*, saw three ancient towns on the skirts of this mountain, all large and fortified, viz., *Kala' Kaissar*, *Kala' Sangi*, and *Fakhrābād*. These are described as only a few *farsakhs*, or hours' march, north-east of Teivereh, which last is in some of our maps. Doubts have indeed been cast on the authenticity of this part of Ferrier's book, chiefly on account of the extreme brevity of the time which he allows. But the professed journal was probably, under the circumstances, only an expansion from memory of the merest jottings; and several things are in favour of authenticity. His notices of the country, slight as they are, correspond notably in the impression conveyed with those of the *Tabakdt-i-Nāsiri* (see below). *Kaissar*, which he mentions, is a place that has already been referred to as the stronghold of Ruknuddin Kurt. *Zarni*, as roughly located by him, corresponds fairly with what was told Conolly on his journey between Herat and Kandahar, of the position and character of "the old city of Ghore . . . now a ruinous, ill-inhabited town, the capital of a petty province, governed by one of Shah Kamran's sons, who has his residence there" (*Journey*, vol. ii. p. 61). *Zarni* is mentioned by Major Leech in connexion with Taiwara (Teivereh of Ferrier) and other places in the south of the Ghūr country, but not so as to determine its position. In some other points, moreover, as to names of chiefs, &c., Ferrier's statements agree with Leech's.

See the "Tabakdt-i-Nāsiri" in the *Bibl. Indica*, transl. by Raverty; *Journal Asiatique*, ser. v. tom. xvii.; "Ibn Haukal," in *J. As. Soc. Beng.*, vol. xxii.; Ferrier's *Caravan Journeys*; Hammer's *Ilkhans*, &c. (H. Y.)

GIAMBELLI, or GIANIBELLI, FEDERIGO, a military engineer, was born at Mantua about the middle of the 15th century. Having had some experience as a military engineer in Italy, he went to Spain to offer his services to Philip II. His proposals were, however, somewhat lukewarmly

received, and as he could obtain from the king no immediate employment, he took up his residence at Antwerp, where he soon gained considerable reputation for his knowledge in various departments of science. He is said to have vowed to be revenged for his rebuff at the Spanish court; and when Antwerp was besieged by the duke of Parma in 1584, he put himself in communication with Queen Elizabeth, who having satisfied herself of his abilities, engaged him to aid by his counsels in its defence. His plans for provisioning the town were rejected by the senate, but they agreed to a modification of his scheme for destroying the famous bridge which closed the entrance to the town from the side of the sea, by the conversion of two ships of 60 and 70 tons into infernal machines. One of these exploded, and, besides destroying more than 1000 soldiers, effected a breach in the structure of more than 200 feet in width, by which, but for the hesitation of Admiral Jacobzoon, the town might at once have been relieved. After the surrender of Antwerp Giambelli went to England, where he was engaged for some time in fortifying the river Thames; and when the Spanish Armada was attacked by fire-ships in the Calais roads, the panic which ensued was due to the conviction among the Spaniards that the fire-ships were infernal machines constructed by Giambelli. He is said to have died in London, but the year of his death is unknown. See Motley's *History of the United Netherlands*, vols. i. and ii., and the authorities therein referred to.

GIANNONE, PIETRO (1676-1748), the most distinguished historian of whom Naples can boast, and amongst all Italian historians second alone to Fra Paolo Sarpi for the strong and clear light thrown in his works on the growth of the papal power, was born at Ischitella, in the province of Capitanata, on the 7th of May 1676. Arriving in Naples at the age of eighteen, he devoted himself to the study of law, but his legal pursuits were much surpassed in importance by his literary labours. He devoted twenty years to the composition of his great work, *The Civil History of Naples*, which was ultimately published in 1723. Here, in his account of the rise and progress of the Neapolitan laws and government, he warmly espoused the side of the civil power in its conflicts with the Romish hierarchy. The position thus taken up by him, and the manner in which that position was assumed, gave rise to a life-long conflict between Giannone and the church; and we must know much more accurately than we at present do all the facts concerning his alleged retraction in prison at Turin, before we can withhold from him the palm—as he certainly endured the sufferings—of a confessor and martyr in the cause of what he deemed historical truth. Hooted by the mob of Naples, and excommunicated by the archbishop's court, he was forced to leave Naples and repair to Vienna. Meanwhile the Inquisition had attested after its own fashion the value of his history by putting it on the *Index*. At Vienna the favour of the emperor Charles VI. and of many leading personages at the Austrian court obtained for him a pension and other facilities for the prosecution of his historical studies. Of these the most important result was *Il Triregno, ossia del regno del cielo, della terra, e del papa*. On the transfer of the Neapolitan crown to Charles of Bourbon, Giannone lost his Austrian pension, and was compelled to remove to Venice. There he was at first most favourably received. The post of consulting lawyer to the republic, in which he might have continued the special work of Fra Paolo Sarpi, was offered to him, as well as that of professor of public law in Padua; but he declined both offers. Unhappily there arose a suspicion that his views on maritime law were not favourable to the pretensions of Venice, and, notwithstanding all his efforts to dissipate that suspicion, it was resolved to expel him from the state. On the 23d of September 1735 he was seized and conveyed to

Ferrara. After wandering, under the assumed name of Antonio Rinaldo, for three months through Modena, Milan, and Turin, he at last reached Genova, where he enjoyed the friendship of the most distinguished citizens, and was on excellent terms with the great publishing firms. But in an evil hour he was induced to visit a Catholic village within the Sardinian territory, where he was kidnapped by the agents of the Sardinian Government, conveyed to the castle of Miolan, and thence successively transferred to Ceva and Turin. In the fortress of Turin he remained imprisoned during the last twelve years of his life, though part of his time was spent in composing a defence of the Sardinian interests as opposed to those of the papal court, and though he was led to sign a retraction of the statements in his history most obnoxious to the Vatican. He died March 7, 1748, in his seventy-second year.

Giannone's style as an Italian writer has been pronounced to be below a severe classical model. But his very ease and freedom, if not classical, have helped to make his volumes more popular than many works of greater classical renown. In England the just appreciation of his labours by Gibbon, and the ample use made of them in the later volumes of *The Decline and Fall*, early secured his rightful place for him in the estimation of English scholars. A good and complete edition of Giannone's works is still a desideratum. The more important facts of his life have been recorded by the Abbe Fernando Parizini in Italian, and in Latin by Fabroni; whilst a more complete estimate of his literary and political importance may be formed by the perusal of the collected edition of the works written by him in his Turin prison, published in Turin in 1859—under the care of the distinguished statesman Pasquale Stanislao Mancini, late minister of grace and justice, universally recognized as one of the first authorities in Italy on questions relating to the history of his native Naples, and especially to the conflicts between the civil power and the church.

GIANT is the Old English *geant*, derived through French and Latin from Greek *gigas* (*gigant*). The idea conveyed by the word in classic mythology is that of beings more or less manlike, but monstrous in size and strength. Figures like the Titans and the Giants whose birth from Heaven and Earth is sang by Hesiod in the *Theogony*, such as can leap up mountains to scale the sky, and war beside or against the gods, must be treated, with other like monstrous figures of the wonder-tales of the world, as belonging altogether to the realms of mythology. But there also appear in the legends of giants some with historic significance. The ancient and commonly-repeated explanation of the Greek word *γίγας*, as connected with or derived from *γηγενής*, or "earth-born," seems by no means sound as a matter of etymology, but at any rate the idea conveyed by it was familiar to the ancient Greeks, that the giants were earth-born or indigenous races (see Welcker, *Griechische Götterlehre*, vol. i. p. 787). The Bible (the English reader must be cautioned that the word giant has been there used ambiguously, from the Septuagint downwards) touches the present matter in so far as it records the traditions of the Israelites of fighting in Palestine with tall races of the land such as the Anakim (Numb. xiii. 33; Deut. ii. 10, iii. 11; 1 Sam. xvii. 4). When reading in Homer of "the Cyclopes and the wild tribes of the Giants," or of the adventures of Odysseus in the cave of Polyphemus (Homer, *Odys.*, vii. 206; ix.), we seem to come into view of dim traditions, exaggerated through the mist of ages, of pre-Hellenic barbarians, godless, cannibal, skin-clothed, hurling huge stones in their rude warfare. Giant-legends of this class are common in Europe and Asia, where the big and stupid giants have often every token of uncouth native barbarians, exaggerated into monsters in the legends of the later tribes who dispossessed and slew them.

Besides the conception of giants as special races distinct from mankind, it was a common opinion of the ancients that the human race had itself degenerated, the men of primeval ages having been of so far greater stature and strength as to be in fact gigantic. This, for example, is

received by Pliny (*Hist. Nat.*, vii. c. 16), and it becomes a common doctrine of theologians such as Augustine (*De Civitate Dei*, xv. 9), lasting on into times so modern that it may be found in Cruden's *Concordance*. Yet so far as can be judged from actual remains, it does not appear that giants, in the sense of tribes of altogether superhuman stature, ever existed, or that the men of ancient time were on the whole taller than those now living. It is now usual to apply the word giant to beings not superhuman in their height, but merely the tallest men and women of our nations. In every race of mankind the great mass of individuals do not depart far from a certain mean or average height, while the very tall or very short men become less and less numerous as they depart from the mean standard, till the utmost divergence is reached in a very few giants on the one hand, and a very few dwarfs on the other. At both ends of the scale, the body is markedly out of the ordinary proportions; thus a giant's head is smaller and a dwarf's head larger than it would be if an average man had been magnified or diminished. The principle of the distribution of individuals of different sizes in a race or nation has been ably set forth by Quetelet (*Physique Sociale*, vol. ii.; *Anthropométrie*, books iii. and iv.). Had this principle been understood formerly, we might have been spared the pains of criticizing assertions as to giants 20 feet high, or even more, appearing among mankind. The appearance of an individual man 20 feet high involves the existence of the race he is an extreme member of, whose mean stature would be at least 12 to 14 feet, which is a height no human being has been proved on sufficient evidence to have approached (*Anthropom.*, p. 302). In fact, Quetelet considers the tallest man whose stature has been authentically recorded to have been Frederick the Great's Scottish giant, who was not quite 8 feet 3 inches. Modern statisticians, though admitting that this may not be the extreme limit of human stature, cannot accept the loose conclusion in Buffon (*Hist. Nat.*, ed. Sonnini, vol. iv. p. 134), that there is no doubt of giants having been 10, 12, and perhaps 15 feet high. Confidence is not even to be placed in ancient asserted measurements, as where Pliny gives to one Gabbaras, an Arabian, the stature of 9 feet 9 inches (about 9 feet 5½ in. English), capping this with the mention of Posio and Secundilla, who were half a foot higher. That two persons should be described as both having this same extraordinary measure suggests to the modern critic the notion of a note jotted down on the philosopher's tablets, and never tested afterwards.

Under these circumstances, it is worth while to ask how it is that legend and history so abound in mentions of giants outside all probable dimensions of the human frame. One cause is that, when the story-teller is asked the actual stature of the huge men who figure in his tales, he is not sparing of his inches and feet. What exaggeration can do in this way may be judged from the fact that the Patagonians, whose average height (5 feet 11 inches) is really about that of the Chirside men in Berwickshire, are described in Pigafetta's *Voyage round the World* as so monstrous that the Spaniards' heads hardly reached their waists. It is reasonable to suppose, with Professor Nilsson (*Primitive Inhabitants of Scandinavia*, chap. vi.), that in the traditions of early Europe tribes of savages may have thus, if really tall, expanded into giants, or, if short, dwindled into dwarfs. Another cause which is clearly proved to have given rise to giant-myths of yet more monstrous type, has been the discovery of great fossil bones, as of mammoth or mastodon, which have from early ages been supposed to be bones of giants, and have given rise to a whole class of giant-myths (see Tylor, *Early History of Mankind*, chap. xi.; *Primitive Culture*, chap. x.). Such anatomical inferences from the leg-bone or tooth of some

huge extinct animal are rather creditable to the ingenuity of natives of America, or of barbarians of the Old World; but their late continuance in the midst of European culture shows how recently the principles of comparative anatomy obtained their present hold on the public mind. A tooth weighing 4½ lb, and a thigh-bone 17 feet long, having been found in New England in 1712 (they were probably mastodon), Dr Increase Mather thereupon communicated to the Royal Society of London his confirmation from them of the existence of men of prodigious stature in the antediluvian world (see the *Philosophical Transactions*, vol. xxiv p. 85; D. Wilson, *Prehistoric Man*, vol. i. p. 54). The giants in the streets of Basel and supporting the arms of Lucerne appear to have originated from certain fossil bones found in 1577, examined by the physician Felix Plater, and pronounced to have belonged to a giant some 16 or 19 feet high. These bones have since been referred to a very different geological genus, but within the present century Plater's giant skeleton was accepted as a genuine relic of the giants who once inhabited the earth. See the dissertation of Le Cat, cited in the 5th edition of the *Encyclopædia Britannica* (1817). (E. B. T.)

GIANTS' CAUSEWAY, a promontory of columnar basalt, situated on the coast of Antrim in the north of Ireland. It is divided by whin-dykes into the Little Causeway, the Middle Causeway or "Honeycomb," as it is locally termed, and the Larger or Grand Causeway. The pillars composing it are close-fitting and for the most part somewhat irregular hexagons, made up of articulated portions varying from a few inches to some feet in depth, and concave or convex at the upper and lower surfaces. In diameter the pillars vary from 15 to 20 inches, and in height some are as much as 20 feet. The Great Causeway is chiefly from 20 to 30, and for a few yards in some places nearly 40 feet in breadth, exclusive of outlying broken pieces of rock. It is highest at its narrowest part. At about half a dozen yards from the cliff, widening and becoming lower, it extends outwards into a parade or platform, which has a slight seaward inclination, but is easily walked on, and for nearly 100 yards is always above water. At the distance of about 150 yards from the cliff it turns a little to the eastward for 20 or 30 yards, and then sinks into the sea. The neighbouring cliffs exhibit in many places columns similar to those of the Giant's Causeway, a considerable exposure of them being visible at a distance of about 100 rods in the bay to the eastward. A group of these columns, from their arrangement, have been fancifully named the "Giant's Organ." The most remarkable of the cliffs is the Pleaskin, the upper pillars of which have the appearance of a colonnade, and are 60 feet in height; beneath these is a mass of coarse black amygdaloid, of the same thickness, underlain by a second range of basaltic pillars, from 40 to 50 feet in height. Near the Giant's Causeway are the ruins of the castles of Dunseverick and Dunluce, situated high above the sea on insulated crags, and the swinging bridge of Carrick-a-Rede, spanning a chasm of 80 feet deep, and connecting a rock, which is used as a salmon-fishing station, with the mainland. Fairhead, a promontory composed of columnar greenstone, the highest point on the coast, has an altitude of 550 feet.

See Hamilton, *Letters from the Coast of Antrim*; Dubourdieu, *Statistical Survey of Antrim*; and articles ANTRIM and GEOLOGY.

GIARRE, a town of Sicily, in the province of Catania, between Etna and the sea, with a station on the railway from Messina to Catania, distant from the former 40 miles, and from the latter nearly 19. It is a flourishing place of 6956 inhabitants, according to the census of 1871, or of 9990 if the suburbs of Macchia, St Giovanni, and St Alfio are included; but it has little to show except a handsome modern church, and is mainly of interest as the point from

which tourists start to visit the remains of the gigantic chestnut tree of the hundred horses (*di cento cavalli*).

GIAVENO, a market-town of Italy, in the province of Turin, and circondario of Susa, about 16 miles W. of Turin, at the foot of the Cottian Alps, and on the left bank of the Sangone, a head water of the Po. It possesses a fine old castle, an almshouse, a gymnasium, a children's asylum, several well-built churches, and an ancient abbatial residence; and its inhabitants manufacture paper and silk, and maintain a trade in wine and timber. Population of the town in 1871 5722, and of the commune 9638.

GIB, ADAM (1714-1788), the leader of the Antiburgher section of the Scottish Secession Church, was born April 14, 1714, in the parish of Muckhart, Perthshire, and, on the completion of his literary and theological studies at Edinburgh and Perth, was licensed as a preacher in 1740. In the following year he was ordained minister of the large Secession congregation of Bristo, Edinburgh, being the first in the city inducted into such a charge; and there his powerful intellect and his intensity of character soon secured for him a position of considerable prominence. In 1742 he caused some stir by the publication of an invective entitled *A warning against countenancing the ministrations of Mr George Whitefield*; and in 1745 he was almost the only minister of Edinburgh who continued to preach, and to preach against rebellion, while the troops of Charles Edward were in occupation of the town. When in 1747 "the Associate Synod," by a narrow majority, decided not to give full immediate effect to a judgment which had been passed in the previous year against the lawfulness of the "Burgess Oath,"¹ Gib led the protesting minority, who forthwith separated from their brethren and formed the Antiburgher Synod. It was chiefly under his influence that it was agreed by this ecclesiastical body at subsequent meetings to summon to the bar their "Burgher" brethren, and finally to depose and excommunicate them for contumacy. In 1765 he made a vigorous and able reply to the General Assembly of the Church of Scotland, which had stigmatized the Secession as "threatening the peace of the country;" and this apology was further developed in his *Display of the Secession Testimony*, published in 1774. From 1753 (when after protracted litigation he was compelled to leave the Bristo church) till within a short period of his death, which took place June 18, 1788, he preached regularly in Nicolson Street church, which is said to have been filled every Sunday with an audience of 2000 persons. Besides other publications, he wrote a volume of *Sacred Contemplations* (1786), to which was appended an "Essay on Liberty and Necessity" in reply to Lord Kames.

GIBBON. See APE, vol. ii. p. 150.

GIBBON, EDWARD (1737-1794), one of the most celebrated historians of any age or country, was also his own historian. He has left us one of the most piquant autobiographies ever written. In the following sketch the chief incidents of his life will be condensed from that authentic source. For more than facts, even for the setting of these, it is needless to say that it would be unwise to trust to any man's autobiography—though Gibbon's is as frank as most. There are points on which vanity will say too much, and perhaps others on which modesty will say too little.

Gibbon was descended, he tells us, from a Kentish family of considerable antiquity; among his remoter ancestors he reckons the Lord High Treasurer Fiennes, Lord Say and Sele, whom Shakespeare has immortalized in his *Henry VI*.

¹ This was an oath imposed upon all burgesses of Edinburgh, Glasgow, Perth, and some other towns, by which they "professed and allowed the true religion presently professed within this realm, and authorized by the laws thereof." The question was whether these words implied an approbation of the Established Church, with all its "corruptions."

His grandfather was a man of ability, an enterprising merchant of London, one of the commissioners of customs under the Tory ministry during the last four years of Queen Anne, and, in the judgment of Lord Bolingbroke, as deeply versed in the "commerce and finances of England" as any man of his time. He was not always wise, however, either for himself or his country; for he became deeply involved in the South Sea Scheme, in the disastrous collapse of which (1720) he lost the ample wealth he had amassed. As a director of the company, moreover, he was suspected of fraudulent complicity, taken into custody, and heavily fined; but £10,000 was allowed him out of the wreck of his estate, and with this his skill and enterprise soon constructed a second fortune. He died at Putney in 1736, leaving the bulk of his property to his two daughters—nearly disinheriting his only son, the father of the historian, for having married against his wishes. This son (by name Edward) was educated at Westminster¹ and Cambridge, but never took a degree, travelled, became member of Parliament, first for Petersfield (1734), then for Southampton (1741), joined the party against Sir Robert Walpole, and (as his son confesses, not much to his father's honour) was animated in so doing by "private revenge" against the supposed "oppressor" of his family in the South Sea affair. If so, revenge, as usual, was blind; for Walpole had sought rather to moderate than to inflame public feeling against the projectors.

The historian was born at Putney, Surrey, April 27 (Old Style), 1737. His mother, Judith Porten, was the daughter of a London merchant. He was the eldest of a family of six sons and a daughter, and the only one who survived childhood; his own life in youth hung by so mere a thread as to be again and again despaired of. His mother, between domestic cares and constant infirmities (which, however, did not prevent an occasional plunge into fashionable dissipation in compliance with her husband's wishes), did but little for him. The "true mother of his mind as well as of his health" was a maiden aunt—Catherine Porten by name—with respect to whom he expresses himself in language of the most grateful remembrance. "Many anxious and solitary days," says Gibbon, "did she consume with patient trial of every mode of relief and amusement. Many wakeful nights did she sit by my bedside in trembling expectation that each hour would be my last." As circumstances allowed, she appears to have taught him reading, writing, and arithmetic—acquisitions made with so little of remembered pain that "were not the error corrected by analogy," he says, "I should be tempted to conceive them as innate." At seven he was committed for eighteen months to the care of a private tutor, John Kirkby by name, and the author, among other things, of a "philosophical fiction," entitled the *Life of Automathes*. Of Kirkby, from whom he learned the rudiments of English and Latin grammar, he speaks gratefully, and doubtless truly, so far as he could trust the impressions of childhood. With reference to *Automathes* he is much more reserved in his praise, denying alike its originality, its depth, and its elegance; but, he adds, "the book is not devoid of entertainment or instruction."

In his ninth year (1746), during a "lucid interval of comparative health," he was sent to a school at Kingston-upon-Thames; but his former infirmities soon returned, and his progress, by his own confession, was slow and unsatisfactory. "My timid reserve was astonished by the crowd and tumult of the school; the want of strength and activity disqualified me for the sports of the play-field. . . . By the common methods of discipline, at the expense

¹ The celebrated William Law had been for some time the private tutor of this Edward Gibbon, who is supposed to have been the original of the rather clever sketch of "Flatus" in the *Serious Call*.

of many tears and some blood, I purchased the knowledge of the Latin syntax," but manifestly, in his own opinion, the *Arabian Nights*, Pope's *Homer*, and Dryden's *Virgil*, eagerly read, had at this period exercised a much more powerful influence on his intellectual development than Phædrus and Cornelius Nepos, "painfully construed and darkly understood."

In December 1747 his mother died, and he was taken home. After a short time his father removed to the "rustic solitude" of Buriton (Hants), but young Gibbon lived chiefly at the house of his maternal grandfather, at Putney, where, under the care of his devoted aunt, he developed, he tells us, that passionate love of reading "which he would not exchange for all the treasures of India," and where his mind received its most decided stimulus. Of 1748 he says, "This year, the twelfth of my age, I shall note as the most propitious to the growth of my intellectual stature." After detailing the circumstances which unlocked for him the door of his grandfather's "tolerable library," he says, "I turned over many English pages of poetry and romance, of history and travels. Where a title attracted my eye, without fear or awe I snatched the volume from the shelf." In 1749, in his twelfth year, he was sent to Westminster, still residing, however, with his aunt, who, rendered destitute by her father's bankruptcy, but unwilling to live a life of dependence, had opened a boarding-house for Westminster school. Here in the course of two years (1749-50), interrupted by danger and debility, he "painfully climbed into the third form;" but it was left to his riper age to "acquire the beauties of the Latin and the rudiments of the Greek tongue." The continual attacks of sickness which had retarded his progress induced his aunt, by medical advice, to take him to Bath; but the mineral waters had no effect. He then resided for a time in the house of a physician at Winchester; the physician did as little as the mineral waters; and, after a further trial of Bath, he once more returned to Putney, and made a last futile attempt to study at Westminster. Finally, it was concluded that he would never be able to encounter the discipline of a school; and casual instructors, at various times and places, were provided for him. Meanwhile his indiscriminate appetite for reading had begun to fix itself more and more decidedly upon history; and the list of historical works devoured by him during this period of chronic ill-health is simply astonishing. It included, besides Hearne's *Ductor Historicus* and the successive volumes of the *Universal History*, which was then in course of publication, Littlebury's *Herodotus*, Spelman's *Xenophon*, Gordon's *Tacitus*, an anonymous translation of Procopius; "many crude lumps of Speed, Rapin, Mezeray, Davila, Machiavel, Father Paul, Bower, &c., were hastily gulped. I devoured them like so many novels; and I swallowed with the same voracious appetite the descriptions of India and China, of Mexico and Peru." His first introduction to the historic scenes the study of which afterwards formed the passion of his life took place in 1751, when, while along with his father visiting a friend in Wiltshire, he discovered in the library "a common book, the continuation of Echard's *Roman History*." "To me the reigns of the successors of Constantine were absolutely new; and I was immersed in the passage of the Goths over the Danube, when the summons of the dinner bell reluctantly dragged me from my intellectual feast." Soon afterwards his fancy kindled with the first glimpses into Oriental history, the wild "barbaric" charm of which he never ceased to feel. Ockley's book on the Saracens "first opened his eyes" to the striking career of Mahomet and his hordes; and with his characteristic ardour of literary research, after exhausting all that could be learned in English of the Arabs and Persians, the