

tive thickness of the gold-leaf used in ancient gilding, the traces of it which yet remain are remarkably brilliant and solid. Gilding has in all times occupied an important place in the ornamental arts of Oriental countries; and the native processes pursued in India at the present day may be taken as typical of the art as practised from the earliest periods. For the gilding of copper, employed in the decoration of temple domes and other large works, the following is an outline of the processes employed. The metal surface is thoroughly scraped, cleaned, and polished, and next heated in a fire sufficiently to remove any traces of grease or other impurity which may remain from the operation of polishing. It is then dipped in an acid solution prepared from dried unripe apricots, and rubbed with pumice or brick powder. Next, the surface is rubbed over with mercury which forms a superficial amalgam with the copper, after which it is left some hours in clean water, again washed with the acid solution, and dried. It is now ready for receiving the gold, which is laid on in leaf, and, on adhering, assumes a grey appearance from combining with the mercury, but on the application of heat the latter metal volatilizes, leaving the gold a dull greyish hue. The colour is brought up by means of rubbing with agate burnishers. The weight of mercury used in this process is double that of the gold laid on, and the thickness of the gilding is regulated by the circumstances or necessities of the case. For the gilding of iron or steel, the surface is first scratched over with chequered lines, then washed in a hot solution of green apricots, dried, and heated just short of red-heat. The gold-leaf is then laid on, and rubbed in with agate burnishers, when it adheres by catching into the prepared scratched surface.

Modern gilding is applied to numerous and diverse surfaces and by various distinct processes, so that the art is prosecuted in many ways, and is part of widely different ornamental and useful arts. It forms an important and essential part of frame-making (see CARVING AND GILDING); it is largely employed in connexion with cabinet-work, decorative painting, and house ornamentation; and it also bulks largely in bookbinding and ornamental leather work. Further, gilding is much employed for coating baser metals, as in button-making, in the gilt toy trade, in electro-gilt reproductions, and in electro-plating; and it is also a characteristic feature in the decoration of pottery, porcelain, and glass. As details of the processes employed in connexion with these various substances will be found in the parts of this work where the technical processes to which they are related are described, it is only necessary here to indicate how the processes of gilding differ from each other.

The various processes fall under one or other of two heads—mechanical gilding and gilding by chemical agency.

MECHANICAL GILDING embraces all the operations by which gold-leaf is prepared (see GOLD-BEATING), and the several processes by which it is mechanically attached to the surfaces it is intended to cover. It thus embraces the burnish or water-gilding and the oil-gilding of the carver and gilder, and the gilding operations of the house decorator, the sign-painter, the bookbinder, the paper-stainer, and several others. Polished iron, steel, and other metals are gilt mechanically by applying gold-leaf to the metallic surface at a temperature just under red-heat, pressing the leaf on with a burnisher, and reheating, when additional leaf may be laid on. The process is completed by cold burnishing.

CHEMICAL GILDING embraces those processes in which the gold used is at some stage in a state of chemical combination. Of these the following are the principal:—

Cold Gilding.—In this process the gold is obtained in a state of extremely fine division from a chemical compound, and applied by mechanical means. Cold gilding on silver is performed by a solution of gold in aqua-regia, applied by dipping a linen rag into the solution, burning it, and rubbing the black and heavy ashes on the silver with the finger or a piece of leather or cork. *Wet gilding* is effected by means of a solution of gold in ether, obtained by treating a dilute solution of chloride of gold with twice its quantity of ether. The liquids are agitated and allowed to rest, when the ether separates and floats on the surface of the acid. The whole mixture is then poured into a funnel with a small aperture, and allowed to

rest for some time, when the acid is run off and the ether separated. The ether will be found to have taken up all the gold from the acid, and may be used for gilding iron or steel, for which purpose the metal is polished with the finest emery and spirits of wine. The ether is then applied with a small brush, and as it evaporates it deposits the gold, which can now be heated and polished. For small delicate figures a pen or a fine brush may be used for laying on the other solution. *Fire-gilding* or *Wash-gilding* is a process by which an amalgam of gold is applied to metallic surfaces, the mercury being subsequently volatilized, leaving a film of gold or, according to Struve, an amalgam containing from 13 to 16 per cent. of mercury. In the preparation of the amalgam the gold must first be reduced to thin plates or grains, which are heated red hot, and thrown into mercury previously heated, till it begins to smoke. Upon stirring the mercury with an iron rod, the gold totally disappears. The proportion of mercury to gold is generally as six or eight to one. When the amalgam is cold it is squeezed through chamois leather for the purpose of separating the superfluous mercury; the gold, with about twice its weight of mercury, remains behind, forming a yellowish silvery mass of the consistence of butter. When the metal to be gilt is wrought or chased, it ought to be covered with quicksilver before the amalgam is applied, that this may be more easily spread; but when the surface of the metal is plain, the amalgam may be applied to it direct. When no such preparation is applied, the surface to be gilded is simply bitten and cleaned with nitric acid. A deposit of mercury is obtained on a metallic surface by means of "quicksilver water," a solution of nitrate of mercury,—the nitric acid attacking the metal to which it is applied, and thus leaving a film of free metallic mercury. The amalgam being equally spread over the prepared surface of the metal, the mercury is then sublimed by a heat just sufficient for that purpose; for, if it is too great, part of the gold may be driven off, or it may run together and leave some of the surface of the metal bare. When the mercury has evaporated, which is known by the surface having entirely become of a dull yellow colour, the metal must undergo other operations, by which the fine gilt colour is given to it. First, the gilded surface is rubbed with a scratch brush of brass wire, until its surface be smooth; then it is covered over with a composition called "gilding wax," and again exposed to the fire until the wax is burnt off. This wax is composed of beeswax mixed with some of the following substances, viz., red ochre, verdigris, copper scales, alum, vitriol, borax; but, according to Dr Lewis, the saline substances alone are sufficient, without any wax. By this operation the colour of the gilding is heightened; and the effect seems to be produced by a perfect dissipation of some mercury remaining after the former operation. The dissipation is well effected by this equable application of heat. The gilt surface is then covered over with a saline composition, consisting of nitre, alum, or other vitriolic salts, ground together, and mixed up into a paste with water or weak ammonia. The piece of metal thus covered is exposed to a certain degree of heat, and then quenched in water. By this method its colour is further improved and brought nearer to that of gold, probably by removing any particles of copper that may have been on the gilt surface. This process, when skilfully carried out, produces gilding of great solidity and beauty; but owing to the exposure of the workmen to mercurial fumes, it is very unhealthy, and further there is much loss of mercury. Numerous contrivances have been introduced to obviate these serious evils; and the gilding furnace invented by M. D'Arcet is so arranged that the whole of the mercurial fumes are caught and reconcentrated for further use. Gilt brass buttons used for uniforms are gilt by this process, and there is an Act of Parliament yet unrepealed which prescribes 5 grains of gold as the smallest quantity that may be used for the gilding of 12 dozen of buttons 1 inch in diameter.

Electro-gilding, which has numerous and important applications, is described under ELECTRO-METALLURGY.

Gilding of Pottery and Porcelain.—The quantity of gold consumed for these purposes is very large. The gold used is dissolved in aqua-regia, and the acid is driven off by heat, or the gold may be precipitated by means of sulphate of iron. In this pulverulent state the gold is mixed with $\frac{1}{2}$ th of its weight of oxide of bismuth, together with a small quantity of borax and gum water. The mixture is applied to the articles with a camel's hair pencil, and after passing through the fire the gold is of a dingy colour, but the lustre is brought out by burnishing with agate and bloodstone, and afterwards cleaning with vinegar or white-lead.

GILEAD (גִּלְעָד, *i.e.*, "hard" or "rugged") is sometimes used, both in earlier and in later writers, to denote the whole of the territory occupied by the Israelites eastward of Jordan, extending from the Arnon to the southern base of Hermon (Deut. xxxiv. 1; Judg. xx. 1; Jos., *Ant.* xii. 8. 3, 4). More precisely, however, it was the usual name of that mountainous district which is bounded on the N. by the Hieromax (Yarmuk), on the E. by the Jordan, on the S. by the Arnon, and on the W. by a line which may be said to

follow the meridian of Ammán (Philadelphia or Rabbath-Ammon). It thus lay wholly within 31° 25' and 32° 42' N. lat., and 35° 34' and 36° E. long. Excluding the narrow strip of low-lying plain along the Jordan, it has an average elevation of 2500 feet above the Mediterranean; but, as seen from the west, the relative height is very much increased by the depression of the Jordan valley. The range from the same point of view presents a singularly uniform outline, having the appearance of an unbroken wall; in reality, however, it is traversed by a number of deep ravines (*wadys*), of which the most important are the Yâbis, the Ajlûn, the Râjib, the Zerka (Jabbok), the Hesban, and the Zerka Main. The great mass of the Gilead range is formed of Jura limestone, but there are also occasional veins of sandstone. The eastern slopes are comparatively bare of trees; but the western are well supplied with oak, terebinth, and pine. The pastures are everywhere luxuriant, and the wooded heights and winding glens, in which the tangled shrubbery is here and there broken up by open glades and flat meadows of green turf, exhibit a beauty of vegetation such as is hardly to be seen in any other district of Palestine.

The first mention of "Mount Gilead" in Scripture occurs in Gen. xxxi., where it is said that the place where Jacob's covenant with his father-in-law was ratified was thenceforward called "the hill of witness" (עֵדֻת). The locality contemplated by the sacred writer was doubtless somewhere on the ridge of what is now known as Jebel Ajlûn, and probably not far from Mahneh (Mahanaim), near the head of the wady Yâbis.¹ Gilead next comes under notice in connexion with the partition of the promised land among the twelve tribes of Israel. At the period of the conquest the portion of Gilead northward of the Jabbok (Zerka) belonged to the dominions of Og, king of Bashan, while the southern half was ruled by Sihon, king of the Amorites, having been at an earlier date wrested from Moab (Numb. xxi. 24; Deut. iii. 12–16). These two sections were allotted respectively to Manasseh and to Reuben and Gad, both districts being peculiarly suited to the pastoral and nomadic character of these tribes. A somewhat wild Bedouin disposition, fostered by their surroundings, was retained by the Israelite inhabitants of Gilead to a late period of their history, and seems to be to some extent discernible in what we read alike of Jephthah, of David's Gadites, and of the prophet Elijah.

After the close of the Old Testament history the word Gilead seldom occurs. It seems to have soon passed out of use as a precise geographical designation; for though occasionally mentioned by Apocryphal writers, by Josephus, and by Fusebius, the allusions are all vague, and show that those who made them had no definite knowledge of Gilead proper. In Josephus and the New Testament the name *Peræa* or *πέραν τοῦ Ἰορδάνου* is most frequently used; and the country is sometimes spoken of by Josephus as divided into small provinces called after the capitals in which Greek colonists had established themselves during the reign of the Seleucidae. At present Gilead south of the Jabbok alone is known by the name of Jebel Jilad (Mount Gilead), the northern portion between the Jabbok and the Yarmuk being called Jebel Ajlûn. Jebel Jilad includes Jebel Osha, and has for its capital the town of Es-Salt. The cities of Gilead expressly mentioned in Scripture are Ramoth, Jabesh, and Jazer. The first of these has been satisfactorily identified with Es-Salt, and apparently ought not to be regarded as distinct from Mizpeh (Judg. xi. 11, 34), called also Mizpeh-Gilead (Judg. xi. 29), or Ramoth Mizpeh (Josh. xiii. 26).

¹ See Beke, "Notes on an Excursion to Harran," &c., in vol. xxxii. of the *Journal of the Royal Geographical Society* (1862). "It was not the river Jordan, but the ridge of Mount Gilead, which formed the natural boundary of the possessions of the children of Israel."

GILES, St (**ÆGIDIUS**, **EGIDIO**, **GIL**, or **GILLES**), according to the *Breviarium Romanum* (1st September) was an Athenian of royal descent, and from his earliest years distinguished for piety and charity. On the death of his parents he, while still young, distributed amongst the poor his entire patrimony, including his very tunic, which garment effected a miraculous cure upon the poor sick man to whom it had been given. Shrinking from the publicity involved in this and many other (apparently involuntary) miracles, he betook himself to Provence, where, after a residence of two years with St Cæsarius at Arles, he withdrew into the solitude of the neighbouring desert, living upon herbs and the milk of a hind which came to his cell at stated hours. Here he was discovered after some time by the king of France, who on a hunting expedition had tracked the hind to the hermit's cave. With the reluctant consent of Ægidius, a monastery was now built on the spot, he being appointed its first abbot. The functions of this office he discharged with prudence and piety until his death, which occurred some years afterwards.

Some uncertainty attaches to the date, as well as to several other circumstances stated in this narrative. It is known that a certain Ægidius, whose name at least (*Ægidios*, from *αἴξ* or *αἰγίς*) is suggestive of a Greek origin, held an abbacy in Provence in the 6th century, and, at the instance of Bishop Cæsarius, undertook, in 514, a mission to Pope Symmachus on a question relating to certain rivalries between the sees of Arles and Vienne (Labbe, *Conc.*, v. 439–40, ed. 1728); but the modern hagiologists, following the earliest *Acta*, which assign the legend to the period of a Catholic Visigothic king "Flavius" (Wamba or Ervigius), incline to distinguish the saint from the earlier abbot of the same name, and to fix the date of the former about the end of the 7th century. Of the existence of an abbey under the advocacy of St Giles towards the end of the 9th century there can be no question (Ménard, *Hist. de Nîmes*); while Benjamin of Tudela makes special mention of the crowds of foreigners from all countries who in his time (1160) frequented that shrine, which is situated on the Petit-Rhône, about 12 miles westward of Arles. In the 11th and following centuries the cultus of the saint, who came to be regarded as the special patron of lepers, beggars, and cripples, spread very extensively over Europe, especially in England, Scotland, France, Germany, and Poland. The church of St Giles, Cripplegate, London, was built about 1090, while the hospital for lepers at St Giles-in-the-Fields was founded by Queen Matilda in 1117. In England alone there are 146 churches dedicated to this saint; and they occur in every county except in those of Westmoreland and Cumberland (Parker, *Calendar of the Anglican Church*). In Edinburgh the church of St Giles (*c.* 1359) could boast the possession of an arm-bone of its patron. Representations of St Giles are very frequently met with in early French and German art, but are much less common in Italy and Spain (Jameson, *Sacred and Legendary Art*, pp. 768–770).

GILFILLAN, GEORGE (1813–1878), a clergyman of the United Presbyterian Church of Scotland, and a well-known popular writer, was born 30th January 1813 at Comrie, Perthshire, where his father, the Rev. Samuel Gilfillan, also a man of some literary activity, was for many years minister of a Secession congregation. At Glasgow University and the theological hall, as at Comrie school, he took small help from formal lessons, and cared little for a high place in his classes or for proficiency in his prescribed studies, but applied himself to English literature, with a passion for reading, and a memory which held fast and arranged the contents of all the congenial books he met with. In March 1836 he was ordained pastor of a Secession congregation in Dundee. His first effort beyond the pulpit was in 1839, when he issued

Five Discourses, which, though neglected by the reading public, had many high merits, and gave the promise of more and of higher. Some time afterwards he rather unadvisedly published a sermon on "Hades," which, distinguished by bold but ill-sustained speculation, and by brilliant but irregular imagination, brought him under the scrutiny of his co-presbyters, and was ultimately withdrawn from circulation. Gilfillan next contributed a series of sketches of celebrated literary men to the *Dumfries Herald*, then edited by Thomas Aird; and these, along with several new ones formed his first *Gallery of Literary Portraits*, a volume which appeared in 1846, and had a wide circulation. It was quickly followed by a *Second* and a *Third Gallery*, until almost all our great men were delineated. In 1851 the *Bards of the Bible* appeared; and this has been his most successful work. His aim was that it should be "a poem on the Bible"; and it was far more rhapsodical than critical. Still the little criticism that was scattered throughout it was more than enough to keep it from soaring into poetry; and the poetry, when pure, was so fragmentary, that instead of making one poem, it consisted of many small pieces, though in these there were grand strokes and exquisite touches of description. His sketching powers were next exercised upon the "Scottish Covenanters," and some of the heroes and episodes of the struggle received a glowing commemoration. At a later date he published similar representations of English Puritans and of Scotch Seceders, as champions of the rights of conscience. The most extensive publication with which Gilfillan was connected was Nichol's edition of the *British Poets*; and his office was not only to secure the utmost accuracy in the text of each poet's works, but also to furnish both a biography and a critical estimate. This engagement, taking him again and leisurely through the studies in which he had most delighted, and with which he had been most conversant, stimulated him to finish the work on which he had resolved in youth, and to which he had long given the brightest moods of his most genial hours. *Night, a Poem*, came out in 1867, when he was fifty-four years of age; but the work which had received his labour and his polishing during his best thirty years was far less successful than his most ephemeral productions. It was, indeed, an absolute failure. The theme was vast, vague, and unmanageable, even though the poem had extended to ninety, instead of nine books. Then, though his nature was largely and essentially poetic, Gilfillan had never given himself a training or even any practice in verse. Besides he had already, in his many prose volumes, made use of all his poetic ideas and illustrations. There was not a line in *Night* that had not often sounded forth in his essays with stronger and finer melody. It was but a faint echo, and it had no music. His *History of a Man*, partly autobiographic and largely fabulous, was not written with his usual candour and geniality. Not less abundant and striking than his literature was his oratory; and wherever he appeared as a preacher, or as a lecturer on some literary or secular theme, he drew large crowds that were invariably thrilled by his eloquence. There was no token either of physical or of mental exhaustion when he died suddenly of heart disease, in the summer of 1878. He had just finished a new life of Burns designed to accompany a new edition of the works of that poet.

GILGAL. Three towns of this name are mentioned in the Bible. (1.) The first and most important was situated "in the east border of Jericho" (Joshua iv. 19), on the border between Judah and Benjamin (Joshua xv. 7). Josephus places it 50 stadia from Jordan and 10 from Jericho (*Antiq.*, v. 1, 4), but these measurements do not agree with the position of Jericho with respect to Jordan. Jerome (*Onomasticon*, s.v. Galgal) places Gilgal 2 Roman miles from Jericho, and speaks of it as a deserted place held in wonderful veneration

("miro cultu") by the natives. This site, which in the Middle Ages appears to have been lost,—Gilgal being shown further north,—has lately been recovered by a German traveller (Schokke), and fixed, by the English survey party. It is about 2 miles east of the site of Byzantine Jericho, and 1 mile from the modern Erila. A fine tamarisk, traces of a church (which is mentioned in the 8th century), and a large reservoir, now filled up with mud, remain. The place is called Jiljūlieh, and its position north of the valley of Achor (Wady Kelt) and east of Jericho agrees well with the Biblical indications above mentioned. A tradition connected with the fall of Jericho is attached to the site (see *Tent Work in Palestine*, vol. ii. p. 7). (2.) The second Gilgal, mentioned in Joshua xii. 23 in connexion with Dor, appears to have been situated in the maritime plain. Jerome (*Onomasticon*, s.v. Gelgel) speaks of a town of the name 6 Roman miles north of Antipatris (Rās el 'Ain). This is apparently the modern Kalkilia (vulgarly Galgilia), but about 3 miles north of Antipatris is a large village called Jiljūlieh, which is more probably the Biblical town. (3.) The third Gilgal (2 Kings iv. 38) was in the mountains (compare 2 Kings ii. 1-3) near Bethel. Jerome mentions this place also (*Onomasticon*, s.v. Galgala). It appears to be the present village of Jiljilia, about 7 English miles north of Beitin (Bethel).

GILGIT (*Ghilghit*, &c.), properly a secluded valley-state on a tributary of the Upper Indus, but also applied to the tributary river and the whole of its basin, which is one of great interest in many respects, though as yet but imperfectly known. Captain J. Biddulph has for some time past been employed in Gilgit on the part of the Government of India, but no part of the information communicated by him has yet been made available. We shall describe the whole basin so far as materials allow.

About 10 miles below the elbow formed by the Indus (74° 42' long., 35° 50' lat.) in suddenly changing its course from a general direction north-west to a general direction south-west, in the vicinity of some of the highest mountains and vastest glaciers in the world, the Gilgit river enters it on the right bank, and with a general direction from the north-west. Thus the axis of the Gilgit valley is in fact a prolongation of that of the Indus valley in the direction maintained by the latter for some 300 miles above the elbow just mentioned. The length of the basin, so far as we know, on a line nearly west to east, is 120 miles; and its greatest width from north to south is about 75. The south limit of the basin is formed by the lofty watershed which divides the west-to-east Gilgit basin from the meridional basins of the (Lower) Indus, the Swat, and the Panjkora. At its intersection with the Indus-Swat watershed this limit rises to a peak of 19,400 feet, and at its intersection with the Panjkora-Chitral watershed to peaks of 18,490 and 19,440 feet. The western limit of the basin is the lofty watershed dividing it from the Mastūj valley on the upper waters of the Chitral river. This limit runs from the intersection last mentioned north-north-east and then north-east, till it joins the great mountain node in which the ranges of Hindu-Kush and the Muztagh (or Karakoram), according to our usual nomenclature, coalesce on the margin of the Pamir plateau. The northern limit of the basin is formed by the Muztagh itself, with peaks of 23,330 feet, 22,740 feet, 22,590 feet, 25,370 feet, 25,050 feet, and the basin is closed on the east by an offshoot of the Muztagh which, over the Indus elbow, forms that other great congeries of peaks and glaciers, of which the culminating point (Rākipūshi) rises to 25,550 feet, whilst seven others exceed 19,000 feet. South of the gorge through which the Gilgit waters force their way to the Indus this eastern barrier continues with summits rising to 14,000 and 15,000 feet, and joins the southern limit already described. This last-mentioned

part of the barrier is known as the Niludar Hills, and has to be passed by the traveller who enters Gilgit from Kashmir, i.e., from India. The remotest source of the Gilgit waters is in a lake called Shundar, close above Mastūj, and by which one of the chief passes leads from Gilgit and Yassin to Mastūj and Chitral. The Ghizar river runs out of this, and, after a course of 60 miles, is joined by the river of Yassin, coming from the north. These two may be considered to form the Gilgit river. The Yassin river itself is formed by two streams joining 6 or 8 miles above the village of Yassin, by each of which leads a pass. From the north-west comes the Tui or Moshabbar stream, by which lies the Moshabbar pass, probably at least 16,000 feet in height, and traversing a deep crevassed glacier for 8 miles. From where the road reaches the upper stream of Mastūj one path leads down the latter to Mastūj, and another up-stream, crossing by the Baroghil pass (12,000 feet), over the prolongation of Hindu-Kush watershed, into Wakhān and the basin of the Upper Oxus. By the other stream, called the War-chagam river, coming from the north, a path leads over the Darkot pass to the very source of the Mastūj river, and so also to the Baroghil pass. Another important stream, the Karambar, joins the Gilgit river from the north, about 21 miles below the confluence of the Ghizar



Chart of Gilgit.

and Yassin river. This flows through the Ishkaman valley, rising in a lake called the Karambar Sar, said to have been formed in recent years by glaciers damming up the stream, and by this runs the most easterly pass of those that lead from the Gilgit basin direct to Wakhān. It is believed to be very lofty and difficult, but it has not been explored. About 36 miles below the Ghizar-Yassin confluence, and 25 miles above the confluence with the Indus, on the right bank, stand the fort and village of Gilgit. Five miles below this the river is joined by the last important confluent, called the Nagar river. Recent information suggests that this stream has a very lengthened course, flowing, in fact, from the northern side of the Muztagh in the vicinity of the Karambar lake; and, if this be so, a large addition must be made to the Gilgit basin as a whole. But of this we have no defined knowledge.

The states occupying the basin of Gilgit are, or till lately were, the following:—

1. *Yassin*.—This embraces all the upper or western part of the basin, including the Ishkaman valley. For some generations, at least, the relations of this state with Gilgit were hostile, whilst it was in intimate or dependent connexion with the kings of Chitral, and held by a member of the same family. Indeed it was regarded and named as a subdivision of Upper Chitral. We have no present information as to the population or even the number of villages in

this lofty district; but the route surveys show about thirty. The height of the chief place, Yassin, is 7770 feet. The country was visited twice in 1870 by a very gallant but not prudent traveller, Mr George Hayward, and on the second visit in July of that year he was murdered by the agents of the chief Mir Wali, whilst on his way to the Darkot pass, in hope of penetrating to Wakhān and the exploration of Pamir. It is believed that Yassin has recently been annexed by the troops of Kashmir.

2. Next below Yassin is the small state of *Punial* or *Punyā*, long held by separate rajās, and held by them now in dependence on Kashmir. It occupies the narrow valley of the river for a length of 25 miles, and contains nine villages, varying in height from 7000 feet down to 5500 feet. The villages are all within little forts, so that (as in Khorasan, and in Marco Polo's narrative) villages and forts are synonymous. At evening, the people who have been occupied in their fields come within the wall, and the gates are closed. Sentries guard the towers all night, and at dawn an armed patrol goes forth and makes the round of all places that might harbour an enemy, before the people issue to their avocations. In this part of the valley there are frequent *mauvais pas* on the road, where passage is difficult, and where a few men might stop a host. These are called by the old Persian name of *darband* (porta clausa), like the famous Iron Gate on the Caspian. The upper village of Punial, called Gākūj, was till recently the furthest point to which the power of Kashmir, and therefore the influence of the British Government, extended. It stands 6940 feet above the sea. Between Gākūj and Yassin the road passes through a natural gate of rock. The ruler of Punial is, or was in 1873, Raja 'Isa Bāgdur, an old man who, in his little kingdom of nine villages, displayed some of the best characteristics of a king,—feared by his enemies, liked and implicitly obeyed by his people. On meeting him they go up and kiss his hand.

Gilgit occupies the remainder of the main valley down to the Indus, but we shall first speak of Hunza and Nagar, lying in the eastmost part of the basin, on the Nagar river.

3 and 4. *Nagar* lies on the left bank of the river, *Hunza* opposite, and the two "capitals," so to call them, lie just over against one another. They are distinct states under distinct princes, and their people of distinct Mussulman sects. Whilst Nagar sends a small complimentary tribute to the maharaja of Kashmir, Hunza (also called Kanjūd), a more warlike country, has often been at active enmity with him; coming down upon his villages in Gilgit, sweeping off the inhabitants, and selling them into slavery. Though the people of both states seem to speak the same language, Dr Leitner says the Nagar people are shorter, stouter, and fairer than the Hunza folk, whom he calls "tall skeletons" and desperate robbers. He says he met a man of Nagar whose yellow moustache and general appearance made him believe almost that he had seen a Russian. The Kanjūdis are the terror of the Kirghiz on the upper waters of the Yarkand, and of the traders from Ladāk to that territory.

5. *Gilgit* occupies all the lower part of the main valley to the Indus. If we take the whole length of the river, from the source in the Shundar lake to the Indus, at 135 miles (which, like the other distances here, is taken with a 5-mile opening of the compass, omitting minor windings), Yassin will occupy 75 miles of this, Punial 25, and Gilgit 35. The lower part of Gilgit is a valley from 1 to 3 miles wide, bounded on each side by steep rocky mountains. The valley contains stony alluvial plateaus of various forms and at various levels above the river, which flows between cliffs worn in these. The greater part of this space is barren, but as usual in those high regions there is in front of each lateral ravine a cultivated space watered by the tributary stream, and on that a collection of houses. The village of Gilgit is 4800 feet above the sea, and stands on a flat plain of the river alluvium, forming a terrace 30 or 40 feet above the water. The cultivation here covers a square mile or thereabouts, irrigated from the nearest lateral stream. The houses are flat-roofed, scattered over the plain in twos and threes, among groups of fruit-trees. The destruction was great in the wars to which Gilgit has been subject in the last half-century, and it will take long before the village recovers the former abundance of fruit-trees. The fort of Gilgit is the chief stronghold of the maharaja of Kashmir in Dardistan.

There is very little snow-fall at Gilgit. The vegetable products are wheat, barley, naked barley, rice (at Gilgit village only), maize, millet, buckwheat, various pulses, rape, and cotton; and of fruits, mulberries, peaches, apricots, grapes, apples, quinces, pears, greengages, figs (poor), walnuts, pomegranates, and *laeagnus*, besides musk and water-melons. Silk is grown in very small quantity. There are three fabrics from it,—one half-wool, much worn by those above the common peasant, one half-cotton, and the third all silk, strong though loosely woven, and prized for girdles. Gold is washed from the river-gravels as in many other

parts of the Indus basin. The vine is much cultivated in some parts of the valley. In Puniál it is grown in small vineyards, the vines being often old trees; the whole vineyard is covered with a horizontal framework of sticks, 2 to 4 feet above the ground, and over this the vines are trained.

The people of the basin are all reckoned to be Dards, though there is this perplexing fact, that (setting aside dialects) two languages are spoken among them, which are entirely and radically different,—the *Khajuna* language, which is spoken in Hunza, Nagar, and Yassin, being one of which no relation has yet been traced to any other tongue, whilst the *Shina*, spoken in the rest of the basin, is clearly Aryan, and kindred to the Sanskritic languages of India. Now there seems to be no doubt entertained that the Yassin people at least have all the characters of undisputed Dards. It is worth while to exhibit the numerals from these two languages.

	Shina.	Khajuna.		Shina.	Khajuna.
One	... <i>eyk</i>	... <i>hann</i> .	Seven	... <i>sath</i>	... <i>tab</i> .
Two	... <i>do</i>	... <i>altatz</i> .	Eight	... <i>atsn</i>	... <i>altambu</i> .
Three	... <i>tré</i>	... <i>ustó</i> .	Nine	... <i>nau</i>	... <i>untshó</i> .
Four	... <i>tshar</i>	... <i>waló</i> .	Ten	... <i>ddy</i>	... <i>tóromo</i> .
Five	... <i>pon</i>	... <i>tshudó</i> .	Eleven	... <i>akdy</i>	... <i>turma-hann</i> .
Six	... <i>shá</i>	... <i>mishindó</i> .	Twelve	... <i>bdy</i>	... <i>turma-altatz</i> .

The Dards not only occupy the Gilgit basin, but also extend down the Indus basin, in which they form a number of small republican communities (whilst the states of the Gilgit basin are all, so to speak, monarchical), reaching to Batera, where the Pushto-speaking tribes who are of Afghan blood, or at least Afghanized, commence. The Dards are described as decidedly Aryan in features, broad-shouldered, well-proportioned, active, and enduring. The hair is usually black but sometimes brown, the eyes brown or hazel, the skin sometimes fair enough to show a ruddy complexion; the voice and manner of speech are harsh. In bearing they are cheerful, bold, and independent, not disobliging when rightly handled, and as a race decidedly clever. They do not care much for human life, but still are not blood-thirsty. They are, says Mr Drew, "a people who will meet one on even terms, without sycophancy or fear, and without impertinent self-assertion." The women are not pretty in Gilgit, but those of Yassin have a better repute, and indeed Hayward says: "The women have a more English cast of countenance than any I have yet seen in Asia, light-brown locks prevailing." The dress is entirely woollen, trousers, choga (long robe like a dressing-gown), and girdle. The cap is most characteristic; it is a long woollen bag rolled up at the edge till it fits close to the head. The feet are wrapt in scraps of leather, with a long strip as a binder. There is a distinct separation into castes, of which Drew counts five, others only four. The lowest caste is Dum, the name of a low caste found all over India to the extreme Deccan,—a notable circumstance. The middle castes, Shin and Yashkun, form the body of the Dard people. The pure Shin looks more like a European than any high-caste Brahman of India. A Shin man may marry a Yashkun woman, but a Yashkun man may not marry a Shin woman. The Yashkuns predominate in Gilgit basin; the Shins in Haramosh (up the Indus valley) and Astor (east of Gilgit), and in the states of the Indus basin below Gilgit. It is a notable circumstance that the Dards abhor the cow, much as the Mussulmans abhor swine. They will not drink cow's milk, nor make or eat butter. In this last point the Indo-Chinese nations generally and the Chinese resemble them, but not in the dislike to the animal. The Dards will not burn cow-dung nor touch the cow if they can help it.

All the Dards of the Gilgit basin are Mahometans, and of three different sects, Sunnis, Shiah, and Molái (Mullahís?), the last being a Shiah offshoot and modification. The last two drink wine, the Sunnis do not; Gilgit proper is half Sunni, half Shiah; Puniál, Molái;

Hunza, Molái—these are great wine drinkers; Nagar, Shiah; Ishkaman, Molái; Yassin, Molái and Sunni, without any Shiah. Till lately they were very loose Mahometans. Some of the Moslem officers in the Sikh and Dogra garrisons have spread greater rigidity. The wine is put in large earthenware jars, which are then buried for a time. The people do not understand clarifying the wine. Dr Leitner tasted some which was very palatable, but looked more like mutton-broth than wine. A kind of beer is also made. Polo is a favourite game throughout Dardistan, as in Balti, which is its home, or one of its homes, and it extends to the Chitral country. Wherever Baltis or Dards live, the polo-ground may be looked for. Target archery with firearms is also a favourite amusement; they use stones for bullets, with a thin coating of lead. They are excellent shots. The Jew's harp is played; and the invention is ascribed to King David.

History.—The Dards are located by Ptolemy with surprising accuracy (*Darada*) on the west of the Upper Indus, beyond the head-waters of the Swat river (*Soastus*), and north of the *Gandara*, &c., the Gandhāras, who occupied Peshawar and the country north of it. The *Dardas* and *Chinas* also appear in many of the old Pauranic lists of peoples, the latter probably representing the *Shin* branch of the Dards. This region was traversed by two of the Chinese pilgrims of the early centuries of our era, who have left records of their journeys, viz., Fahian, coming from the north, c. 400, and Hwen-thsang, ascending from Swat, c. 651. The latter says: "Perilous were the roads, and dark the gorges. Sometimes the pilgrim had to pass by loose cords, sometimes by light stretched iron chains. Here there were ledges hanging in mid-air; there flying bridges across abysses; elsewhere paths cut with the chisel, or footings to climb by." Yet even in these inaccessible regions were found great convents, and miraculous images of Buddha. How old the name of *Gilgit* is we do not know, but it occurs in the writings of the great Mahometan savant Al-Birūni, in his notices of Indian geography. Speaking of Kashmir, he says: "When thou hast passed the defile which forms the entrance and hast penetrated into the plain, thou hast to thy left the mountains of Balaur and Shamlián. Two days' journey distant are the Turks called *Bhatávarian*, whose king takes the name of *Bhatshah*. The country which these Turks occupy is called *Kilkít* (or Gilgit), *Asora*, and *Shallús*. Their tongue is Turk; the people of Kashmir have to suffer much from their raids"—(Reinaud, "Extraits," in *Journal Asiatique*, ser. iv. tom. iv.). There are difficult matters for discussion here. It is impossible to say what ground the writer had for calling the people *Turks*. But it is curious that the *Shins* say they are all of the same race as the Moghuls of India, whatever they may mean by that. Gilgit, as far back as tradition goes, was ruled by rajás of a family called *Trakane*. When this family became extinct the valley was desolated by successive invasions of neighbouring rajás, and in the 20 or 30 years ending with 1842 there had been five dynastic revolutions. The most prominent character in the history was a certain Gaur Rahman or Gaurhar Aman, chief of Yassin, a cruel savage and man-seller, of whom many evil deeds are told. Being remonstrated with for selling a *mullah*, he said, "Why not? the Koran, the word of God, is sold; why not sell the expounder thereof?" The Sikhs entered Gilgit about 1842, and kept a garrison there. When Kashmir was made over to Maharaja Guláb Singh of Jámú in 1846, by Lord Hardinge, the Gilgit claims were transferred with it. And when a commission was sent to lay down boundaries of the tracts made over, Mr Vans Agnew (afterwards murdered at Multán) and Lieut. Ralph Young of the Engineers visited Gilgit, the first Englishmen who did so. The Dogras (Guláb Singh's race) had much ado to hold their ground, and in 1852 a catastrophe occurred, parallel on a smaller scale to that of the English troops at Cabul. Nearly 2000 men of theirs were exterminated by Gaur Rahman and a combination of the Dards; only one person, a soldier's wife, escaped, and the Dogras were driven away for eight years. Guláb Singh would not again cross the Indus, but after his death (in 1857) the present Maharaja Ranbir Singh longed to recover lost prestige. In 1860 he sent a force into Gilgit. Gaur Rahman just then died, and there was little resistance. The Dogras have twice since then taken Yassin, but did not hold it. Now, recently, it is believed, they have not only occupied Yassin, but have invaded Chitral also. They also, in 1866, invaded Darel, one of the most secluded Dard states, to the south of the Gilgit basin, but withdrew again.

The chief source of the information in this article is an excellent work by Mr Frederick Drew, who was long in the employment of the maharaja, *The Jummoo and Kashmir Territories, a Geographical Account*, 1875. Use has also been made of Dr Leitner's uncompleted work, *Results of Tour in Dardistan*, &c.; of Mr Hayward's letters (*Proc. Roy. Geog. Soc.*, vol. xv., and *Journ. Roy. Geog. Soc.*, vol. xli.); and of Col. Walker's *Report on the Survey Dept.*, for 1857-78. The narrative of "the *ullah*," who performed the remarkable journeys noticed

briefly in that report, has been for the present withheld from publication by the Indian Government, but the map corrected by his surveys is of extreme interest and value. By and by we may hope for the publication of Captain Biddulph's observations, which will doubtless throw much new light on this secluded and interesting region. (H. Y.)

GILL, JOHN (1697-1771), a Baptist minister and learned Rabbinical scholar, was born at Kettering, Northamptonshire, in 1697. On account of the limited means of his parents, he owed his education chiefly to his own perseverance. After receiving baptism in November 1716, he began to preach, and officiated at Higham Ferrers, as well as occasionally at his native place, until the beginning of 1719, when he became pastor of the Baptist congregation at Horsleydown, in Southwark, where he continued fifty-one years. In 1748 he received the degree of D.D. from the university of Aberdeen. He died at Camberwell, October 14, 1771.

His principal works are *Exposition of the Song of Solomon*, 1728; *The Prophecies of the Old Testament respecting the Messiah considered*, 1728; *Treatise on the Doctrine of the Trinity*, 1731; *Cause of God and Truth*, in 4 vols., 1731; *Exposition of the Bible*, in 10 vols., in preparing which he formed a large collection of Hebrew and Rabbinical books and MSS.; *Dissertation on the Antiquity of the Hebrew Language—Letters, Vowel Points, and Accents*, 1767; *A Body of Doctrinal Divinity*, 1767; *A Body of Practical Divinity*, 1770; and *Sermons and Tracts*, with a memoir of his life, 1773. An edition of his *Exposition of the Bible* appeared in 1816 with a memoir by Dr Ripon, which has also appeared separately. Various editions of several of his other works have also appeared.

GILLESPIE, GEORGE (1613-1648), a prominent member of the presbyterian party in the Westminster Assembly, was born at Kirkcaldy, where his father was parish minister, on the 21st of January 1613, and entered the university of St Andrews as a "presbytery bursar" in 1629. On the completion of a brilliant student career, he became domestic chaplain to Lord Kenmure, and afterwards to the earl of Cassilis, his conscience not permitting him to accept the episcopal ordination which was at that time in Scotland an indispensable condition of induction to a parish. While with the earl of Cassilis he wrote his first work, *A Dispute against the English Popish Ceremonies obtruded upon the Church of Scotland*, which, opportunely published (but without the author's name) in the summer of 1637, attracted considerable attention, and within a few months had been found by the privy council to be so damaging that by their orders all available copies were called in and burnt. In April 1638, soon after the authority of the bishops had been set aside by the nation, Gillespie was ordained minister of Wemyss (Fife) by the presbytery of Kirkcaldy, and in the same year was a member of the famous Glasgow Assembly, before which he preached a sermon so pronounced against royal interference in matters ecclesiastical as to call for some remonstrance on the part of Argyll, the Lord High Commissioner. In 1642 Gillespie was translated to Edinburgh; but the brief remainder of his life was chiefly spent in the conduct of public business in London. Already, in 1640, he had accompanied the commissioners of the peace to England as one of their chaplains; and in 1643 he was appointed by the Scottish church one of the four commissioners to the Westminster Assembly. Here he took a prominent part in almost all the protracted discussions on church government, discipline, and worship, supporting Presbyterianism by numerous controversial writings, as well as by an unusual fluency and readiness in debate. On the Erastian question, in particular, besides a series of vigorous pamphlets against Coleman (*A Brotherly Examination of some Passages in Mr Coleman's late printed Sermon*, &c.; *Nihil Respondes*; *Male Audis*), he published in 1646 a large work entitled *Aaron's Rod Blossoming, or the Divine Ordinance of Church-government vindicated*, which is deservedly regarded as a really able statement of the case for an exclusive spiritual jurisdiction of the Church. Shortly after his return to Scotland, Gillespie was elected

moderator of the Assembly (1648); but the laborious duties of that office (the court continued to sit from 12th July to the 12th of August) told fatally on a constitution which, at no time very vigorous, had of late years been much overtaxed; and, after many weeks of great weakness, he died at Kirkcaldy on the 17th of December 1648. In acknowledgment of his great public services, a sum of £1000 Scots was voted, though destined never to be paid, to his widow and children by the committee of estates. A simple tombstone, which had been erected to his memory in Kirkcaldy parish church, was in 1661 publicly broken at the cross by the hand of the common hangman, but was restored in 1746. Among the other works of Gillespie may be mentioned the *Treatise of Miscellany Questions, wherein many useful Questions and cases of Conscience are discussed and resolved*, published posthumously (1649); and *The Ark of the Testament opened*, being a treatise on the covenant of grace, also posthumous (2 vols., 1661-1677).

GILLESPIE, THOMAS (1708-1774), one of the founders of the Scottish "Presbytery of Relief," was born in the parish of Duddingston, Midlothian, in 1708. On the completion of his literary course at the university of Edinburgh, he for a short time attended a small theological seminary at Perth, and afterwards studied divinity under Dr Doddridge at Northampton, where he received ordination in January 1741. In August of the same year he was admitted minister of the parish of Carnock, Fife, the presbytery of Dunfermline agreeing, not only to sustain as valid the ordination he had received in England, but also to allow a qualification of his subscription to the church's doctrinal symbol, so far as it had reference to the sphere of the civil magistrate in matters of religion. Having on conscientious grounds persistently absented himself from the meetings of presbytery held for the purpose of ordaining an unacceptable presentee as minister of Inverkeithing, he was, after an unobtrusive but useful ministry of ten years, deposed for contumacy by the Assembly of 1752; he continued, however, to preach, first at Carnock, and afterwards in Dunfermline, where a large congregation gathered round him; but it was not until 1761, and after repeated efforts to obtain readmission to the church, that, in conjunction with Boston of Jedburgh and Collier of Colinsburgh, he formed a distinct communion under the name of The Presbytery of Relief,—relief, that is to say, "from the yoke of patronage and the tyranny of the church courts." He died on the 19th January 1774. His only literary efforts were an *Essay on the Continuation of Immediate Revelations in the Church*, and a *Treatise on Temptation*, characterized by considerable laboriousness and some ability. Both works appeared posthumously (1774). See *Lives of Fathers of the United Presbyterian Church* (Edin. 1849).

GILLIES, JOHN (1747-1836), the historian of ancient Greece, was born in 1747 at Brechin, in Forfarshire. He was educated at the university of Glasgow, where he greatly distinguished himself, and where, at the age of twenty, he officiated for a short time as substitute for the professor of Greek. Subsequently he received an engagement as tutor in the family of Lord Hopetoun, who afterwards conferred on him a pension for life. In 1784 he completed his principal work, the *History of Ancient Greece, its Colonies and Conquests*, which he published two years later in 2 vols. 4to. This work gives a clear and generally accurate account of the various states of Greece, and the progress of each in literature and the arts. The learning it displays is considerable, but its reflexions are generally somewhat trite, and the style is abrupt and frequently diffuse. It enjoyed, however, for some time a great popularity, and was translated into French and German. It was long a favourite text-book for schools, but is now completely superseded. On the death

of Robertson, Gillies was appointed historiographer-royal of Scotland. In his old age he retired to Clapham, where he died 15th February 1836, in the 90th year of his age.

Of his other works, none of which are much read, the principal are—*View of the Reign of Frederick II. of Prussia, with a Parallel between that Prince and Philip II. of Macedon, 1789*; *Translation of Aristotle's Rhetoric, and of his Ethics and Politics*; and *History of the World from Alexander to Augustus*, in 2 vols., 1807.

GILLRAY, JAMES (1757–1815), one of the most eminent of caricaturists, was born at Chelsea in 1757. His father, a native of Lanark, had served as a soldier, losing an arm at Fontenoy, and was admitted first as an inmate, and afterwards as an out-door pensioner, at Chelsea Hospital. Gillray commenced life by learning letter-engraving, in which he soon became an adept. This employment, however, proving irksome, he wandered about for a time with a company of strolling players. After a very checkered experience he returned to London, and was admitted a student in the Royal Academy, supporting himself by engraving, and probably issuing a considerable number of caricatures under fictitious names. Hogarth's works were the delight and study of his early years. Paddy on Horseback, which appeared in 1779, is the first caricature which is certainly his. Two caricatures on Rodney's naval victory, issued in 1782, were among the first of the memorable series of his political sketches. The name of Gillray's publisher and printseller, Miss Humphrey—whose shop was first at 227 Strand, then in New Bond Street, then in Old Bond Street, and finally in St James's Street—is inextricably associated with that of the caricaturist. Gillray lived with Miss (often called Mrs) Humphrey during all the period of his fame. It is believed that he several times thought of marrying her, and that on one occasion the pair were on their way to the church, when Gillray said:—"This is a foolish affair, methinks, Miss Humphrey. We live very comfortably together; we had better let well alone." There is no evidence, however, to support the stories which scandal-mongers have invented about their relations. Gillray's plates were exposed in Humphrey's shop window, where eager crowds examined them. A number of his most trenchant satires are directed against George III., who, after examining some of Gillray's sketches, said, with characteristic ignorance and blindness to merit, "I don't understand these caricatures." Gillray revenged himself for this utterance by his splendid caricature entitled *A Connoisseur Examining a Cooper*, which he is doing by means of a candle on a "save-all"; so that the sketch satirizes at once the king's pretensions to knowledge of art and his miserly habits.

The excesses of the French Revolution made Gillray conservative; and he issued caricature after caricature ridiculing the French and Napoleon, and glorifying John Bull. He is not, however, to be thought of as a keen political adherent of either the Whig or the Tory party; he dealt his blows pretty freely all round. His last work, from a design by Bunbury, is entitled *Interior of a Barber's Shop in Assize Time*, and is dated 1811. While he was engaged on it, he became mad, although he had occasional intervals of sanity, which he employed on his last work. The approach of madness must have been hastened by his intemperate habits. Gillray died on the 1st of June 1815, and was buried in St James's churchyard, Piccadilly.

The times in which Gillray lived were peculiarly favourable to the growth of a great school of caricature. Party warfare was carried on with great vigour and not a little bitterness; and personalities were freely indulged in on both sides. Gillray's incomparable wit and humour, knowledge of life, fertility of resource, keen sense of the ludicrous, and beauty of execution, at once gave him the first place among caricaturists. He is honourably distinguished

in the history of caricature by the fact that his sketches are real works of art. The ideas embodied in some of them are sublime and poetically magnificent in their intensity of meaning; while the coarseness by which others are disfigured is to be explained by the general freedom of treatment common in all intellectual departments in the eighteenth century. The historical value of Gillray's work has been recognized by accurate students of history. As has been well remarked: "Lord Stanhope has turned Gillray to account as a voracious reporter of speeches, as well as a suggestive illustrator of events." His contemporary political influence is borne witness to in a letter from Lord Bateman, dated November 3, 1798. "The Opposition," he writes to Gillray, "are as low as we can wish them. You have been of infinite service in lowering them, and making them ridiculous." Gillray's extraordinary industry may be inferred from the fact that nearly 1000 caricatures have been attributed to him; while some consider him the author of 1600 or 1700. He is invaluable to the student of English manners as well as to the political student. He attacks the social follies of the time with scathing satire; and nothing escapes his notice, not even a trifling change of fashion in dress. The great tact Gillray displays in hitting on the ludicrous side of any subject is only equalled by the exquisite finish of his sketches—the finest of which reach an epic grandeur and Miltonic sublimity of conception.

Gillray's caricatures are divided into two classes, the political series and the social. The political caricatures form really the best history extant of the latter part of the reign of George III. They were circulated not only over Britain but throughout Europe and exerted a powerful influence. In this series, George III., the Queen, the Prince of Wales, Fox, Pitt, Burke, and Napoleon are the most prominent figures. In 1788 appeared two fine caricatures by Gillray. *Blood on Thunder* fording the Red Sea represents Lord Thurlow carrying Warren Hastings through a sea of gore; *Hastings looks very comfortable*, and is carrying two large bags of money. *Market-Day* pictures the ministerialists of the time as horned cattle for sale. Among Gillray's best satires on the king are—*Fanner George and his Wife*, two companion plates, in one of which the king is toasting muffins for breakfast, and in the other the queen is frying sprats; *The Anti-Saccharites*, where the royal pair propose to dispense with sugar, to the great horror of the family; *A Connoisseur Examining a Cooper*; *Temperance enjoying a Frugal Meal*; *Royal Affability*; *A Lesson in Apple Dumplings*; and *The Pigs Possessed*. Among his other political caricatures may be mentioned—*Britannia between Scylla and Charybdis*, a picture in which Pitt, so often Gillray's butt, figures in a favourable light; *The Bridal Night*; *The Apotheosis of Hoche*, which concentrates the excesses of the French Revolution in one view; *The Nursery with Britannia reposing in Peace*; *The First Kiss these Ten Years* (1803), another satire on the peace, which is said to have greatly amused Napoleon; *The Handwriting upon the Wall*; *The Confederated Coalition*, a fling at the coalition which superseded the Addington Ministry; *Uncorking Old Sherry*; *The Plum-Pudding in Danger*; *Making Decent*, *i.e.*, *Broad-bottomites getting into the Grand Costume*; *Comforts of a Bed of Roses*; *View of the Hustings in Covent Garden*; *Phaethon Alarmed*; and *Pandora opening her Box*. The miscellaneous series of caricatures, although they have scarcely the historical importance of the political series, are more readily intelligible, and are even more amusing. Among the finest are—*Shakespeare Sacrificed*; *Flemish Characters* (two plates); *Twopenny Whist*; *Oh! that this too solid flesh would melt*; *Sandwich Carrots*; *The Gout*; *Comfort to the Corns*; *Begone Dull Care*; *The Cow-Poek*, which gives humorous expression to the popular dread of vaccination; *Dilletanti Theatricals*; and *Harmony before Matrimony and Matrimonial Harmonics*—two exceedingly good sketches in violent contrast to each other.

A selection of Gillray's works appeared in parts in 1818; but the first good edition was Thomas M'Lean's, which was published with a key, in 1830. A somewhat bitter attack, not only on Gillray's character, but even on his genius, appeared in the *Athenaeum* for October 1, 1831, which was successfully refuted by J. Landseer in the *Athenaeum* a fortnight later. In 1851 Henry G. Bohn put out an edition, from the original plates, in a handsome folio, the coarser sketches being published in a separate volume. For this edition Thomas Wright and R. H. Evans wrote a valuable commentary, which is a good history of the times embraced by the caricatures. The next edition, entitled *The Works of James Gillray, the Caricaturist: with the Story of his Life and Times*

(Chatto and Windus, 1874), was the work of Thomas Wright, and, by its popular exposition and narrative, introduced Gillray to a very large circle formerly ignorant of him. This edition, which is complete in one volume, contains two portraits of Gillray, and upwards of 400 illustrations. Mr. J. J. Cartwright, in a letter to the *Academy* (Feb. 28, 1874), drew attention to the existence of a MS. volume, in the British Museum, containing letters to and from Gillray, and other illustrative documents. The extracts he gave were used in a valuable article in the *Quarterly Review* for April 1874. See also the *Academy* for Feb. 21 and May 16, 1874.

For a contemporary life of Gillray, see George Stanley's notice in his edition of *Bryan's Dictionary of Painters*. There is a good account of him in Wright's *History of Caricature and Grottesque in Literature and Art*, 1865. See also the article *CARICATURE*.

GILLYFLOWER, a popular name applied to various flowers, but principally to the clove, *Dianthus Caryophyllus*, of which the carnation is a cultivated variety, and to the stock, *Mathiola incana*, a well-known garden favourite. The word is sometimes written gilliflower or giloflower, and is reputedly a corruption of July-flower, "so called from the month they blow in." Phillips, in his *Flora Historica*, remarks that Turner (1568) "calls it gelouër, to which he adds the word stock, as we would say gelouers that grow on a stem or stock, to distinguish them from the clove-gelouers and the wall-gelouers. Gerard, who succeeded Turner, and after him Parkinson, calls it giloflower, and thus it travelled from its original orthography until it was called July-flower by those who knew not whence it was derived." Dr. Prior, in his useful volume on the *Popular Names of British Plants*, very distinctly shows the origin of the name. He remarks that it was "formerly spelt gylofer and gilofre with the o long, from the French *giroflee*, Italian *garofalo* (M. Lat. *gariofilum*) corrupted from the Latin *Caryophyllum*, and referring to the spicy odour of the flower, which seems to have been used in flavouring wine and other liquors to replace the more costly clove of India. The name was originally given in Italy to plants of the pink tribe, especially the carnation, but has in England been transferred of late years to several cruciferous plants." The gillyflower of Chaucer and Spenser and Shakespeare was, as in Italy, *Dianthus Caryophyllus*; that of later writers and of gardeners *Mathiola*. Much of the confusion in the names of plants has doubtless arisen from the vague use of the French terms *giroflee*, *oillet*, and *violette*, which were all applied to flowers of the pink tribe, but in England were subsequently extended and finally restricted to very different plants. The use made of the flowers to impart a spicy flavour to ale and wine is alluded to by Chaucer who writes—

"And many a clove gilofre
To put in ale";

also by Spenser, who refers to them by the name of sops in wine, which was applied in consequence of their being steeped in the liquor. In both these cases, however, it is the clove-gillyflower which is intended, as it is also in the passage from Gerard, in which he states that the conserve made of the flowers with sugar "is exceeding cordial, and wonderfully above measure doth comfort the heart, being eaten now and then." The principal other plants which bear the name are the wallflower, *Cheiranthus Cheiri*, called wall-gillyflower in old books; the dame's violet, *Hesperis matronalis*, called variously the queen's, the rogue's, and the winter gillyflower; the ragged robin, *Lychnis flos cuculi*, called marsh-gillyflower; the water-violet, *Hottonia palustris*, called water-gillyflower; and the thrift, *Armeria vulgaris*, called sea-gillyflower. As a separate designation it has in modern times been chiefly applied to the *Mathiola* or stock, but it is now very little used.

GILPIN, BERNARD (1517–1583), rector of Houghton-le-Spring, distinguished by the unusual way in which he carried out his conception of the duties of a Christian pastor, was descended from a Westmoreland family, and was born at Kentmere in 1517. At Oxford he first adhered to the

conservative side, and defended the doctrines of the church against Hooper; but his confidence was somewhat shaken by another public disputation which he had with Peter Martyr. In 1552 he preached before King Edward VI. a sermon on sacrilege, which was duly published, and displays the high ideal which even then he had formed of the clerical office; and about the same time he was presented to the vicarage of Norton, in the diocese of Durham, and obtained a licence, through William Cecil, as a general preacher throughout the kingdom as long as the king lived. Instead of settling down in England, however, he resigned his vicarage, and went abroad to pursue his theological investigations, and if possible satisfy his mind on some disputed matters. He carried out this intention at Louvain, Antwerp, and Paris; and from a letter of his own, dated Louvain, 1554, we get a glimpse of the quiet student rejoicing in an "excellent library belonging to a monastery of Minorites." Returning to England towards the close of Queen Mary's reign, he was invested by his uncle, Dr. Tonstall, bishop of Durham, with the archdeaconry of Durham, to which the rectory of Effington was annexed. The freedom of his attacks on the vices, and especially the clerical vices, of his times excited hostility against him, and he was formally brought before the bishop on a charge consisting of thirteen articles. Tonstall, however, not only dismissed the case, but presented the offender with the rich living of Houghton-le-Spring; and when the accusation was again brought forward, he again protected him. Enraged at this defeat, Gilpin's enemies laid their complaint before Dr. Bonner, bishop of London, and he immediately gave orders for his apprehension. Upon this Gilpin prepared for martyrdom; and, having ordered his house-steward to provide him with a long garment, that he might "goe the more comely to the stake," he set out for London. Providentially, however, he broke his leg on the journey, and his arrival was thus delayed till the news of Queen Mary's death freed him from further danger. He at once returned to Houghton, and there he continued to labour till his death in 1583. When the Roman Catholic bishops were deprived, he was offered the see of Carlisle; but he declined the honour. At Houghton his course of life was a ceaseless round of benevolent activity. His hospitable manner of living was the admiration of all. In his household, he spent "every fortnight 40 bushels of corn, 20 bushels of malt, and an ox, besides a proportional quantity of other kinds of provisions." Strangers and travellers found a ready reception; and even their horses were treated with so much care that it was humorously said that, if one were turned loose in any part of the country, it would immediately make its way to the rector of Houghton. Every Sunday from Michaelmas till Easter was a public day with Gilpin. For the reception of his parishioners he had three tables well covered,—one for gentlemen, the second for husbandmen, the third for day-labourers; and this piece of hospitality he never omitted, even when losses or scarcity made its continuance difficult. He built and endowed a grammar-school at a cost of upwards of £500, educated and maintained a large number of poor children at his own charge, and provided the more promising pupils with means of studying at the universities. So many young people, indeed, flocked to his school that there was not accommodation for them in Houghton, and he had to fit up part of his house as a boarding establishment. Grieved at the ignorance and superstition which the remissness of the clergy permitted to flourish in the neighbouring parishes, he used every year to visit the most neglected parts of Northumberland, Yorkshire, Cheshire, Westmoreland, and Cumberland; and that his own flock might not suffer, he was at the expense of a constant assistant. Among his parishioners he was looked up to as a judge, and did great service in preventing law-suits