

GOLGOTHA. See JERUSALEM.

GOLIUS, JACOBUS (1596-1667), Orientalist, was born at the Hague in 1596, and studied at Leyden, where in Oriental languages he was the most distinguished pupil of Erpenius. In 1622 he accompanied the Dutch embassy to Morocco, and on his return he was chosen to succeed Erpenius (1624). In the following year he set out on a Syrian and Arabian tour from which he did not return until 1629. The remainder of his life was spent at Leyden where from that date he held the chair of mathematics as well as that of Arabic until his death, which occurred on September 28th, 1667.

His most important work is the *Lexicon Arabico-Latinum*, fol., Leyden 1653, which, based on the *Sihah* of Al-Jauhari, has only recently been superseded by the corresponding work of Freytag. Among his earlier publications may be mentioned editions of various Arabic texts (*Proverbia quaedam Alis, imperatoris Muslemici, et Carmen Tograt, poetae doctissimi, necnon dissertatio quaedam Aben Synae*, 1629; and *Ahmedis Arabiadæ vitæ et rerum gestarum Timuri, qui vulgo Tamerlanes dicitur, historia*, 1636). In 1656 he published a new edition, with considerable additions, of the *Grammatica Arabica* of Erpenius. After his death, there was found among his papers a *Dictionarium Persico-Latinum* which was published, with additions, by Edmund Castell in his *Lexicon Heptaglotton* (1669). Golius also edited, translated, and annotated the astronomical treatise of Alfragan (*Muhammedis, filii Ketiri Ferganensis, qui vulgo Alfraganus dicitur, Elementa Astronomica Arabice et Latine*, 1669).

GOLLNOW, a town in the Prussian province of Pomerania, government district of Stettin, is situated on the right bank of the Ilna, 14 miles N.N.E. of Stettin, with which it has communication by steamer. It possesses two suburbs, and has manufactures of linen and woollen goods, copper wares, ribbons, paper, and tobacco. Gollnow was founded in 1190, was raised to the rank of a town by Barnim I. in 1268, and in 1314 received Lübeck rights. It was formerly a Hanse town, and came into the possession of Prussia in 1720. The population in 1876 was 7913.

GÖLNITZ, or **GÖLLNITZ** (GOLNICZBÁNYA), a mining town of Hungary, on a river of the same name, in the county of Szepes (Zips), about 18 miles south-west of Eperies, 48° 51' N. lat., 20° 59' E. long. In the vicinity are iron and copper mines, which, with the forges, and the nail and wire factories, &c., afford employment to most of the inhabitants. It is the seat of a mining council and tribunal, has Roman Catholic and Protestant churches, post and telegraph offices, and a high school. In 1870 the population amounted to 5205, composed of Magyars, Slavs, and Germans. Gölnitz was formerly a royal free town; its chief importance now is as a mining centre.

GOLÓVNIK, VASILY MIKHAILOVICH (1776-1831), a Russian vice-admiral, was born April 20, 1776, in the village of Gulyuki, in the province of Ryazan, and received his education at the Cronstadt naval school. From 1801 to 1806 he served as a volunteer in the English navy. In 1807 he was commissioned by the Russian Government to survey the coasts of Kamchatka and of Russian America, including also the Kurile Islands. Golovnik sailed round the Cape of Good Hope, and on October 5, 1809, arrived in Kamchatka. In 1810, whilst attempting to survey the coast of the island of Kunashir, he was seized by the Japanese, and was retained by them as a prisoner until October 13, 1813, when he was liberated, and in the following year he returned to St Petersburg. Soon after this the Government planned another expedition, which had for its object the circumnavigation of the globe by a Russian ship, and Golovnik was appointed to the command. He started from St Petersburg on the 7th September 1817, sailed round Cape Horn, and arrived in Kamchatka in the following May. He returned to Europe by way of the Cape of Good Hope, and landed at St Petersburg, September 17, 1819. He died July 12, 1831.

Golovnik published several works, of which the following are the most important:—*Journey to Kamchatka*, 2 vols., 1819; *Journey round the World*, 2 vols., 1822; and *Narrative of my Captivity in Japan*, 2 vols., 1816. The last has been translated into French, German, and English. A complete edition of his works was published at St Petersburg, 1864, in five volumes, with maps and charts, and a biography of the author by N. Grech.

GOLTZ, BOGUMIL (1801-1870), humorist and satirist, was born of a German family settled at Warsaw, March 20, 1801. At the age of seven he was taken by some friends to Königsberg, and after studying at the gymnasium was placed under the care of a country clergyman near Marienwerder. He next went to the gymnasium of Marienwerder, and finally returned to Königsberg. In 1817 he began to learn practical farming on an estate near Thorn; but the strong desire which he felt for scientific culture led him, five years later, to the university of Breslau. There he at first entered upon the study of theology, but he did not pursue it, selecting instead philosophy and philology. The next year he bought an estate near Thorn, married the daughter of a Prussian officer, and applied himself to the duties of a farmer. He did not succeed; and after other equally unsuccessful experiments in the same line in Poland and Prussia, he retired in 1830 to the small town of Gollub, and devoted himself to literary studies. Sixteen years of meditative seclusion passed away; and then, having taken up his abode at Thorn, he gave to the world the first fruits of his studies and reflexions in the charming poetic *Buch der Kindheit* (1847), in which he delineates the incidents and impressions of his own childhood with a tender feeling like that of Jean Paul. The dates which he gives in this narrative are inconsistent with those which he furnished for the memoir in Brockhaus's *Conversations-Lexikon*; and a chronological difficulty is thus created which perhaps it may not be possible to solve.

The *Buch der Kindheit* was speedily followed by a satirical and polemical epistle against Ronge and the friends of enlightenment, which he entitled *Deutsche Entartung in der lichtfreundlichen und modernen Lebensart*. For the purpose of enlarging his experience of men, and of amassing stores of material for his art as humorist and reformer of human life and society, he undertook a course of extensive travels, visiting Germany, France, England, Italy, and Egypt. In 1850 he published *Das Menschendaseyn in seinen weltweiten Zügen und Zeichen*. This was followed by another poetical conceivd work on his own early life, entitled *Ein Jugendleben: Biographisches Idyll aus Westpreussen* (1852), and by *Ein Kleinstädter in Aegypten* (1853). In his next work, *Der Mensch und die Leute* (1858), he especially displays his peculiar powers in profound and acute sketches of various races of men. It is a book of enduring value. His *Die Deutschen*, consisting of a series of studies on the history and peculiarities of the genius of the Germans, appeared in 1860. His other works are *Zur charakteristik und Naturgeschichte der Frauen* (1859), *Typen der Gesellschaft* (1860), *Die Bildung und die Gebildeten* (1864), *Vorlesungen* (1869), and *Die Weltklugheit und die Lebensweisheit mit ihren correspondirenden Studien* (1869). Goltz is a follower of Jean Paul, and has many of the characteristics of his master; but he takes a lower place as literary artist, wanting Jean Paul's creative imagination. He died at Thorn, November 11, 1870.

An interesting essay on Goltz was contributed by the poet, Rudolf Gottschall, to *Unsere Zeit*, new series, 1871.

GOLTZIUS, HENDRIK (1558-1617), a Dutch painter and engraver, was born in 1558 at Mûlebrecht, in the duchy of Juliers. After studying painting on glass for some years under his father, he was taught the use of the burin by Dirk Volkertsz Coornlert, a Dutch engraver of mediocre attainment, whom he soon surpassed, but who retained his services for his own advantage. He was also employed by Philip

Galle to engrave a set of prints of the history of Lucretia. At the age of twenty-one he married a widow somewhat advanced in years, whose money enabled him to establish at Haarlem an independent business; but his unpleasant relations with her so affected his health that he found it advisable in 1590 to make a tour through Germany to Italy, where he acquired an intense admiration for the works of Michelangelo, which led him to surpass that master in the grotesqueness and extravagance of his designs. He returned to Haarlem considerably improved in health, and laboured there at his art till his death, January 1, 1617. Goltzius ought not to be judged chiefly by the works he valued most, his eccentric imitations of Michelangelo. His portraits, though mostly miniatures, are master-pieces of their kind, both on account of their exquisite finish, and as fine studies of individual character. Of his larger heads, the life-size portrait of himself is probably the most striking example. His "master-pieces," so called from their being attempts to imitate the style of the old masters, have perhaps been overpraised. In his command of the burin Goltzius is not surpassed even by Dürer; but his technical skill is often unequally aided by higher artistic qualities. Even, however, his eccentricities and extravagances are greatly counterbalanced by the beauty and freedom of his execution. He began painting at the age of forty-two, but none of his works in this branch of art—some of which are in the imperial collection at Vienna—display any special excellences. He also executed a few pieces in chiaroscuro. His prints amount to more than 300 plates, and are fully described in Bartsch's *Peintre-graveur*, and Weigel's supplement to the same work.

GOMARUS, FRANCIS (1563-1641), professor of theology at Leyden, was born at Bruges on the 30th January 1563. His parents, having embraced the principles of the Reformation, emigrated to the Palatinate in 1578, in order to enjoy freedom to profess their new faith, and they sent their son to be educated at Strasburg under John Sturm. He remained there three years and then went to Neustadt, whither the professors of Heidelberg had been driven by the elector-palatine because they were not Lutherans. He did not stay long at Neustadt, but crossed to England towards the end of the year 1582, and entered first the university of Oxford, where he attended the lectures of John Raynold, and then the university of Cambridge, where he attended those of William Whitaker. At Cambridge he received his bachelor's degree in June 1584, and thence proceeded to Heidelberg, where the faculty had been by this time re-established, and continued his studies there for two years more. He was called to be minister of a Reformed church in Frankfurt in 1587, and laboured there till the congregation was dispersed by the persecution of the year 1593. In 1594 he was appointed professor of theology at Leyden, and before going thither received from the university of Heidelberg the degree of doctor. He taught quietly at Leyden till 1603, when Arminius came to be one of his colleagues in the theological faculty, and began to teach Pelagian doctrines and to create a new party in the university. Gomarus immediately set himself earnestly to oppose these views, in his classes at college, and wherever he found opportunity. He became the leader of the opponents of Arminius, who from that circumstance came to be known as Gomarists. He engaged twice in personal disputation with Arminius in the assembly of the estates of Holland in 1608, and was one of five Gomarists who met five Arminians or Remonstrants in the same assembly in the following year. On the death of Arminius shortly after this time, Vorstius, who sympathized with his views, was appointed to succeed him, in spite of the keen opposition of Gomarus and his friends; and Gomarus took his defeat so ill that, rather than have such a man for his

colleague, he resigned his post, and went to Middleburg in 1611, where he became minister of a congregation and gave public lectures. From this place he was called to a chair of theology at Saumur, where he remained four years, and then accepted a call as professor of theology and Hebrew to Gröningen, where he stayed till his death on 11th January 1641. He took a leading part in the synod of Dort, assembled in 1618 to judge of the doctrines of Arminius. He was a man of ability, enthusiasm, and learning, a considerable Oriental scholar, and also a keen controversialist. He took part in the translation of the Old Testament into Dutch in 1633, and after his death a book by him called the *Lyra Davidis* was published, which sought to explain the principles of Hebrew metre, and which created some controversy at the time, having been opposed by Louis Capel. His works were collected and published in one volume folio, in Amsterdam in 1645.

GOMBROON, another name for BENDER-ABBASI (*q.v.*). **GOMER**, the eldest son of Japhet (Gen. x. 2), and an ally of Gog (Ezek. xxxviii. 6), has usually, since Calmet's time, been identified with those Cimmerii who, originally inhabiting the districts to the N.E. and N. of the Black Sea and Sea of Azoff, at an early period began to penetrate as far as to Asia Minor, and in the 7th century B.C. overran Lydia, though without leaving permanent traces of their presence. This identification, however, is to be met with in none of the older writers. Josephus understands the Galatians of northern Phrygia to be intended; and Gimmeri or Gamir was, in the language of the ancient Armenians, a usual designation for their neighbours the Cappadocians (see Dillmann on Gen. x. 2; whose authority is Kephalion, in the Armenian version of the *Chronica* of Eusebius, ed. Aucher). It is not impossible that an intimate ethnological connexion between the Cappadocians of Kephalion and the Cimmerians of Homer may ultimately be established; but meanwhile it is important to observe that the three sons of Gomer, as named in Gen. x. 2, admit of a tolerably definite localization. Ashkenaz, who has sometimes been identified with the Germans, is almost certainly the same as the Ascanians, a very ancient tribe of northern Phrygia (*cf.* Strabo, xii. 4, 5, *sqq.*, and note the juxtaposition in Jer. li. 27). Riphath has nothing to do with the Rhipsean mountains, with the Carpathians, or with Niphates, but, as Josephus has pointed out, is to be identified with Paphlagonia; as Bochart has shown, the name probably survives in *Ῥίβας*, the designation of a river in Bithynia, and in *Ῥιβάρια*, a district situated on the Thracian Bosphorus. Although Togarmah is by Josephus interpreted as equivalent to Phrygia, there is a considerable amount of ancient testimony in favour of its identification with Armenia. It is possible that the same root is actually at the basis of the two words; at all events the connexion is assumed in the account which the Armenians themselves give of their legendary history.

GONDA, a district of Oudh, lying between 26° 46' and 27° 50' N. lat., and between 81° 35' and 82° 48' E. long., bounded on the N. by the lower range of the Himálayas, on the E. by Basti district, on the S. by Fyzabad and Bara Banki, and on the W. by Bharach, and having an area of 2824 square miles.

Gonda presents the aspect of a vast plain with very slight undulations, studded with groves of mango trees. The surface consists of a rich alluvial deposit which is naturally divided into three great belts known as the *taráí* or swampy tract, the *uparkár* or uplands, and the *tarkár* or wet lowlands, all three being marvellously fertile. Several rivers flow through the district, but only two, the Gogra and Rápti, are of any commercial importance, the first being navigable throughout the year, and the latter during the rainy-season. The country is dotted over with small lakes,

the water of which is largely used for irrigation. The *feræ naturæ* consist of tigers, leopards, bears, wolves, and deer. Large game birds are plentiful.

This district has no particular history of its own; what ancient history it has is included in that of Oudh. On the outbreak of the mutiny, the rájá of Gonda, after honourably escorting the Government treasure to Fyzabad, joined the rebels. His estates, along with those of the ráni of Tulsiapur, were confiscated, and conferred as rewards upon the mahárájas of Balrámpur and Sháhganj, who had remained loyal. The census of 1869 disclosed a population of 1,166,515 (602,862 males, and 563,653 females)—Hindus, 1,049,397; Mahometans, 117,070; Christians—European, Eurasian, and native—48. Five towns contain a population exceeding 5000, namely, Gonda, Balrámpur, Colonelganj, Nawabganj, and Utraula. Rice, wheat, and barley are the chief products of the district. The area under cultivation is 993,858 acres. The exports are rice and food grains; the imports, cotton, European piece goods, and salt. The administration is under a deputy commissioner, aided by two European assistants. The total revenue (1875-76) amounted to £135,509; the expenditure to £15,810. The police force (1873) consisted of 484 officers and men, maintained at a cost of £6655. Education is still in its infancy. In 1875-76 there were 116 schools under Government inspection, attended by 5879 pupils. Fever is prevalent throughout the district. The other principal diseases are scurvy, cholera, diarrhoea, and goitre. The average rainfall during the eleven years 1865-1875 was 42.0 inches. The average yearly temperature is 77.5° Fahr., the highest recorded being 106°, the lowest 48°.

GONDA, the chief town and administrative headquarters of Gonda district, in 27° 8' N. lat. and 82° 1' E. long. The site on which the town now stands was originally a jungle, in the centre of which was a cattle fold (Gontha or Gothán), in which the cattle were enclosed at night as a protection against wild beasts, and from this the town derived its name. The place was formerly celebrated for the manufacture of shields; now it is neither of commercial nor of religious importance. The town contains a civil station, dispensary, school, literary institute, court-house, and jail. Population, 13,722.

GONDAR, properly GUENDAR, a town of Abyssinia, formerly the capital of the Amharic kingdom, is situated on a basaltic ridge in the country of Dembea, about 21 miles N.E. of Lake Tsana or Tana, a splendid view of which is obtained from the castle. According to Rüppell, its latitude is 12° 35' N. and its longitude 37° 31' 57" E., and it lies 7460 feet above the level of the sea. Two streams, the Angreb on the east side and the Gaha or Kaha on the west, flow down from the ridge, and meeting below the town pass onwards to the lake. In the Gaha the Christian inhabitants of Gondar are accustomed to bathe in vast disorderly crowds on the feast of St John the Baptist (10th September), and again in a more decent manner on the anniversary of the Saviour's birth. The town is divided into several districts separated from each other by wood and field,—one being the Abun-Bed or bishop's quarter, another the Etchege-Bed or quarter of the prior or chief of the monks, while a third takes its name from the Debra Birhan or Church of the Light, and a fourth from the Gemp or castle. This was at one time a splendid pile, designed on the plan of a mediæval stronghold; and the solidity of its masonry, the beauty of its ornamentations, and the general effect of its arrangement stand in striking contrast to the mean and monotonous houses of the town, which are all erected after the cylindro-conical type. It was built in the 16th century for King Socinius by the Portuguese adventurers, who employed Indian workmen in its erection. At some distance there is another palace built at a later date for Ras Michael, which affords no bad imitation of the Portuguese style. Upwards of forty churches, all in the circular Abyssinian style, are said to exist in the town and immediate vicinity; of these the most important is the Quisquam or Flight into Egypt, erected by Mintwab Muntwar, the empress mother of Yasu the Great

and Yasu the Little. The painting of the interior was probably executed by the Venetian artists mentioned by Bruce. The city was founded in the 15th century by emperor Fasilidas, or Alem-Sege; it has been frequently sacked, and in 1868 it was laid in ruins by Theodoros, who did not spare either the castle or the churches. The population, estimated by Bruce at 10,000 families, has been brought to a very low ebb by the political distractions of the country. In 1853 Heuglin thought the inhabitants might number from 5000 to 6000, and in 1861-62 he raised the figure to from 6000 to 7000. About 2000 of the number are Mahometans, and there is a considerable settlement of Jews (Falasha). Cotton cloth, gold and silver ornaments, copper wares, fancy articles in bone and ivory, excellent saddles, and shoes are among the products of the local industry. The shoes are made almost exclusively for the clergy, as the ordinary Abyssinians either go barefoot or wear sandals. See especially Rüppell, *Reise in Abyssinien*, Frankfort-on-the-Main, 1838-40; Heuglin, *Reise nach Abessinien*, Jena, 1868; Lejean, *Voyage en Abyssinie*, Paris, 1872; and Raffray, *Afrique Occidentale*, Paris, 1876. Views of the castle are given by Henglin and Raffray.

GONDOKORO. See ISMAILIA.

GONDWANA, a tract of country in Central India, extending from the 19th to the 25th degree of N. lat., deriving its name from the aboriginal tribe of *Gonds*, who form the predominant element in the population. The tract may be considered as comprising part of the British territory of Ságor and Nerbudda, with the districts of Singraulí, Chotá Nágpur, and Sirguja, the petty native states on the S.W. frontier of Bengal, the Cuttack Mahals, and the northern portion of Nágpur. It is estimated to be 400 miles in length by 280 in average breadth. Gondwána, in its most extensive sense, includes all that part of India within the above-mentioned boundaries which remained unconquered by the Mahometans up to the reign of Aurungzebe. But Gondwána proper is limited to four districts, named Mándla, Chhatisgarh, Nágpur, and Chándal, and it stretches south along the east side of the Wardha and Godávári, to within 100 miles of the mouth of the latter. The greater part of this province is a mountainous, unhealthy, and ill-watered country, covered with jungle, and thinly inhabited; and to its poverty and other bad qualities its independence may be ascribed. A continued chain of moderately elevated hills extends from the southern frontier of Bengal almost to the Godávári, and by these the eastern was formerly separated from the western portion of the Nágpur dominions. This province contains the sources of the Nerbudda and the Son, and is bounded by the Wardha and Godávári; but a want of water is still the general defect, the streams by which it is intersected, namely, the Mahánadi, Kárun, Hátus, and Siláir, being inconsiderable, and not navigable within its limits. The Gonds, or the hill tribes who took refuge in the mountains and fastnesses from the invaders of the country, are the original inhabitants of the country, and, till recently, retained all their primeval habits of barbarism. They have now adopted a form of Hinduism, but they retain many of their ancient customs, and abstain from no flesh except that of the ox, cow, and bull. According to the census of 1872 they numbered 2,041,276, or nearly 25 per cent. of the entire population of the Central Provinces. The more fertile tracts of Gondwána were subdued at an early period by the Marhattás, who claimed as paramount over the whole. The inhabitants were rendered nominally tributary; but it was found impossible to collect any revenue from them without military force, so that, in fact, the collection of the revenue was like a plundering expedition, the cost of which always exceeded the profit.

During the war against the Pindáris in 1818, when the British troops invaded the territories of Appa Sáhib, the rájá of Nágpur, their operations were greatly facilitated by the insurrection of the hill tribes, who occupied the passes into the Nágpur territories. For a long series of years it was the policy of the rájá of this territory, a descendant of Sivaji, to interfere as little as possible with the neighbouring powers. At length, in 1803, Raghojí Bhonslá was induced, in an evil hour for himself, to depart from this system of neutrality, and to join Sindhia in a confederacy against the British. He was soon reduced, however, by the defeats which the confederates sustained at Assaye and Argaum, to sue for peace, as the price of which he ceded a large portion of his dominions to the conquerors, namely, the province of Orissa. After the death of this rájá, the throne, contested by various competitors, was at last secured by Appa Sáhib, his nephew, who, in the war against the Pindáris, joined the coalition against the British power, and was involved in ruin along with his other allies. A treaty of peace was concluded with him, which he violated; and he was finally deposed in 1818, and the grandson of the late rájá put in his stead. The latter prince, after a reign of 35 years, died without issue in 1853; the dynasty thus became extinct, and the kingdom of Nágpur was incorporated with the British empire, and now forms the chief commissionership of the Central Provinces.

GONG (Chinese, *gong-gong* or *tam-tam*), a sonorous or musical instrument of Chinese origin and manufacture, made in the form of a broad thin disc with a deep rim. Gongs vary in diameter from about 20 to 40 inches, and they are made of bronze containing a maximum of 22 parts of tin to 78 of copper; but in many cases the proportion of tin is considerably less. Such an alloy, when cast and allowed to cool slowly, is excessively brittle, but it can be tempered and annealed in a peculiar manner. If suddenly cooled from a cherry-red heat, the alloy becomes so soft that it can be hammered and worked on the lathe, and afterwards it may be hardened by re-heating and cooling it slowly. In these properties, it will be observed, the alloy behaves in a manner exactly opposite to steel, and the Chinese avail themselves of the known peculiarities for preparing the thin sheets of which gongs are made. They cool their castings of bronze in water, and after hammering out the alloy in the soft state, the finished gongs are hardened by heating them to a cherry red, and allowing them to cool slowly. The gong is beaten with a round, hard, leather-covered pad, fitted on a short stick or handle. It emits a peculiarly sonorous sound, its complex vibrations bursting into a wave-like succession of tones, sometimes shrill, sometimes deep. In China and Japan it is used in religious ceremonies, state processions, marriages, and other festivals; and it is said that the Chinese can modify its tone variously by particular ways of striking the disc. Among Western communities it is only employed as a substitute for a dinner bell or a general household signal.

GÓNGORA Y ARGOTE, LUIS DE (1561-1627), Spanish lyric poet, was born at Cordova, on the 11th of July 1561. His father, Don Francisco de Argote, was corregidor of that city; and his mother, Doña Leonora de Góngora, was descended from an ancient and noble family of Navarre. Having been sent, at the age of fifteen, as a student of civil and canon law to the university of Salamanca, he soon took a prominent place among his fellow-students; but the great talent which he exhibited did not point in the direction either of legal or of diplomatic employments. Leaving the university some years afterwards (the exact date is unknown) without a degree, but already with a considerable literary reputation, he returned to Cordova, where he had succeeded to a moderate property, and where he was able to associate on terms of intimacy and equality with the best society of the city and province. Lope de Vega, writing about 1593, speaks of him as surrounded there by a literary society, and acknowledged as its chief. In 1604, when past his fortieth year, he took the tonsure, and accepted a prebendal stall in the cathedral of Cordova,—steps which have usually been attributed to worldly or sordid motives, but which really cannot be re-

garded as unnatural or unbecoming in a man circumstanced as he was. From this time he began to spend a portion of each year at the seat of the court, first at Valladolid and afterwards at Madrid, where as Pellicer, his contemporary, remarks, he "noted everything and pecked at everything with his satirical pen." His circle of literary and other distinguished admirers was now greatly enlarged; but the acknowledgment which the court accorded to his singular genius was both slight and tardy. Ultimately indeed, through the influence of the duke of Lerma and the marquis of Siete Iglesias, he obtained an appointment as honorary chaplain to Philip III., but even this slight honour he was not permitted long to wear. A severe illness, which had seriously impaired his memory, compelled his retirement to Cordova, where, after a period of deep seclusion, he peacefully breathed his last on the 23d of May 1627. An edition of his poems was published almost immediately after his death by Juan Lopez de Vicuña; but the frequently reprinted edition by Hozes did not appear till 1633. The collection consists of numerous sonnets, heroic, amorous, satirical, humorous, elegiac, and "miscellaneous," of various odes, ballads, songs for the guitar, of a few uncompleted comedies, and of certain larger poems, such as the *Soledades* ("Solitary Musings") and the *Polifemo*, which hardly admit of classification. They all exhibit that learned and polished elaboration of style (*estilo culto*) with which the name of Góngora is inseparably associated; but if, since the days of Lope de Vega, they have been justly censured for their affected Latinisms, unnatural transpositions, strained metaphors, and frequent obscurity, it must never be forgotten that their author was a man of genius,—a fact cordially acknowledged by those of his contemporaries who were most capable of judging, and indeed a fact capable of direct verification by any one who chooses to take the trouble of reading him even in an imperfect translation. It was only in the hands of those who served themselves heirs to Góngora's style, without inheriting his genius, that "cultismo" became really laughable; but it is manifestly unjust to charge the memory of the master with the follies of his weaker disciples.

A series of *Lecciones Solemnes*, or expository lectures on the *Polifemo*, *Soledades*, *Panegirico*, and *Piramo y Tisbe* was published by Pellicer in 1630; an *Illustración y Defensa de la Fábula de Piramo y Tisbe*, by Salazar Maldones, followed in 1636; there is also a commentary on the entire works by Salcedo Coronel (1636-48). A good edition of the works of the "Andalucian Pindar" (as Góngora is designated by Pellicer) is that of Brussels (1659). The admirable labours of Churton (*Góngora, an Historical and Critical Essay on the Times of Philip III. and IV. of Spain, with Translations*, 1862) have made this obscure author easily accessible to the English reader.

GONIOMETER. Strictly speaking this name is applicable to any instrument, such as a mural circle, a theodolite, and so on, used for measuring an angle; it is in reality, however, applied exclusively to instruments used for measuring the angles between the faces of crystals. The oldest instrument of the kind was invented by Carangeot, and consisted simply of a pair of rulers jointed together and fitted with a graduated circle for measuring the angle between their edges. A carpenter uses a somewhat similar instrument, not, it is true, for measuring, but for transferring angles. The application of the principle of reflexion by Wollaston in 1809 converted the goniometer into an instrument of precision. His form, with a vertical divided circle, is still much used. The principle of reflexion is briefly this. The crystal is mounted so that it can be rotated about an axis parallel to the edge in which its two faces meet. It is first placed so that a ray of light coming in some fixed direction (say, along the axis of a collimator), when reflected from one face, passes in another fixed direction (say, along the axis of a telescope). The crystal is then turned till the ray reflected from the other face passes

in the same direction as before. The angle through which the crystal has been turned is either $180^\circ + 2A$ or $180^\circ - 2A$, where A is the angle between the faces. The introduction of the fixed mirror by Degen and Lang, and of the horizontal circle with collimators, brought the instrument into its most modern form. Babinet, Malus, Mitscherlich, Haidinger, Von Lang, and others have contributed towards perfecting the instrument. Recently Professor W. H. Miller (*Phil. Mag.*, 1876) has described a new form of goniometer. In the paper quoted some useful details concerning the use of the instrument will be found. For further instructions how to use the goniometer the reader may refer to Phillips's *Mineralogy*, or Groth's *Physikalische Krystallographie*, Abth. iii. The modern goniometer has so much in common with the spectrometer that it is unnecessary to describe it in detail here. See SPECTROSCOPE.

GONSALVO. See GONZALO.

GONZAGA, or GONZUGUE, an old princely family of Italy, which traces its origin to the emperor Lothair, but first came into notice in the 11th century, after the overthrow of the imperial power in Italy, where they for some time disputed the sovereignty of Mantua with the Bonacosse. The long dispute was ended by the murder of Passerino de Bonacossi in 1328, after which the Gonzaga retained possession of Mantua for four centuries. Their claims were in 1354 confirmed to Ludovico I. (1267-1360) by Louis the Bavarian, who nominated him imperial vicar, and gave him also the sovereignty of Reggio and other towns. Petrino, youngest son of Ludovico, founded the countship of Novellara, which became extinct in 1728. The elder branch of the family was continued by Guido and his son Ludovico II., who, on his death in 1382, was succeeded by his brother Francesco. He was followed in 1407 by his son Giovanni Francesco (1394-1444), on whom, for his services in the Italian wars, the emperor Sigismund in 1433 bestowed the title of marquis. Ludovico III. (1414-1478), son of the preceding, surnamed, for what reason is not quite certain, the Turk, retained a body of troops which he granted on hire to neighbouring princes. The younger sons of this Ludovico, Giovanni Francesco and Rudolpho, founded the dukedoms of Gabioneta and Castiglione respectively, which were confiscated in 1692. The elder branch of the family was continued by Frederick I. (1439-1484), whose son, Giovanni Francesco II. (1466-1519), was in 1494 appointed to the supreme command of the united Italian army against Charles VIII. of France, and on the 6th of July of the following year gained the victory of Fornovo, and took prisoner the bastard of Bourbon. His son, Frederick II. (1500-1540), received in 1530 the title of duke from Charles V., and in 1536 the principality of Montferrat. A younger son, Ferdinand, was the founder of the Guastella branch of the family, which became extinct in 1746. Of the succeeding members of the elder branch, the only notable one was Vincenzo I. (1562-1612), to whom the Admirable Crichton was tutor, and by whom he was murdered from jealousy in 1582. This branch became extinct in 1627 through the death of Vincenzo II., sixth successor of Frederick II. The nearest heir was Carlo I., duke of Nevers, who was recognized by the Mantuans, but his claims were contested by Ferdinand II. of Guastella, who had the support of the emperor Ferdinand II. In the war which followed, the duke of Nevers obtained the assistance of Louis XIII. of France, but in 1630 Mantua was captured and pillaged by the imperial troops, and the duke was forced to retire to the States of the Church. In 1631 a treaty was, however, concluded between France and the emperor, by which the duke, on making submission, was re-invested with the duchies of Mantua and Montferrat. Anna, a daughter of Carlo I., became wife of Edward, elector-palatine of the Rhine, and after playing a distinguished part at the French court, died

at Paris in 1684, leaving behind her a volume of interesting *Memoirs* (London and Paris, 1686). Carlo died in 1639, and was succeeded by his grandson Carlo III., who, on his death in 1665, was succeeded by his son Carlo IV. This duke married in 1670 Anna Isabella, eldest daughter of Ferdinand duke of Guastella; and on the death of Ferdinand in 1679, he endeavoured to obtain possession of that duchy, but was compelled to relinquish his claims to Vincenzo, a cousin-german of the deceased duke. He took part on the side of France in the Spanish succession war, and received a French garrison into Mantua. After the defeat of the French he was placed under the ban by the emperor Joseph I., whereupon Victor Amadeus of Savoy conquered Montferrat, and Austria, in agreement with France whom Carlo had offended, took possession of Mantua. On his death without issue in 1708, the dynasty of the Gonzagas of Mantua became extinct.

GONZAGA, THOMAZ ANTONIO (1744-1809), "the Portuguese Petrarch," perhaps better known as DIRCEU, was born at Oporto in 1744, and received his early education there and at Bahia, where his father, after having held various judicial appointments, became a member of the supreme court in 1759. Having completed his law studies at the university of Coimbra, which he attended from 1763 to 1768, Gonzaga in the latter year returned to Brazil, and after having acted for some years as juiz de fora or local magistrate at Beja and elsewhere he ultimately was appointed a judge (ouvidor) at Villa-Rica in the province of Minas, where he highly distinguished himself it is said both by his administrative ability and by the many excellences of his private character. He appears before this time to have developed some talent for versification, and his literary tastes soon brought him into intimate association with Claudio Manoel, Alvarenga Peixoto, and other writers of the so-called Minas school; but the love which makes the poet did not, in his own opinion at least, come upon him until he had made the acquaintance (about 1788) of D. Maria Joaquina Dorothea de Seixas, the "Marilia de Dirceu" to whom all his extant poems relate. He had just been nominated a member of the supreme court of Bahia, and was on the eve of his marriage, when discovery was made of the treasonable plot of Minas, and he was arrested on suspicion of having been implicated in it. On merely circumstantial evidence, and that of a very inconclusive kind, he was condemned, 18th April 1792, to banishment for life to Pedras de Angoche, a sentence which was afterwards commuted to one of ten years' exile at Mozambique. Here he made some effort to practise as an advocate, but he never recovered from the wearing-out depression into which he had been thrown by his cruel lot; an attack of nervous fever undermined his health, and after years of an ever-deepening melancholy, which occasionally alternated with fits of acute mania, he died in 1809.

His collection of poems, entitled *Marilia de Dirceu*, consists of two parts. In the first of these, the charms of Marilia and his own happiness in the love he bears to her are his endlessly varied theme. The second, written during his imprisonment, is full of laments over his terrible fate, protestations of his innocence, and many fine expressions of the support and comfort he still finds in the remembrance of his love. Almost everywhere these "lyras" plainly enough betray a conscious imitation of Petrarch or other models; but they also exhibit an imaginative charm, a naturalness and delicacy of feeling, a harmoniousness of diction, and a gracefulness of versification which, in the unanimous opinion of competent critics, entitle them to rank among the best love lyrics in the language. In Brazil their popularity, perhaps aided by feelings of sympathy for their unfortunate author, has from the first been very great. The editions are very numerous, the best probably being that of J. M. P. da Sylva which is accompanied with an historical and biographical introduction (1845). A critical notice, along with selections from the poems of Gonzaga, will be found in Wolf's *Brazil Littéraire* (1863). They have been translated into French by Monglave and Chalas (1825) into Spanish by Vedia, and into Italian by Ruscalla.

GONZALO DE BERCEO, mystic and didactic poet, and one of the earliest names in Castilian literature, was parish priest at Berceo, near San Domingo de la Calzada, in the province of Burgos, and lived, it is believed, during the first sixty years of the 13th century. His works, which are reprinted in the *Poesias Castellanas Anteriores al Siglo XV.* of Sanchez, amount to upwards of 13,000 lines of verse, chiefly in rhymed quatrains. The subjects chosen for treatment are the Lives of San Domingo de Silos, Santa Oria, and San Millan; the Sacrifice of the Mass; the Miracles, Glories, and Pains of the Blessed Virgin; the Signs of the Day of Judgment; and the Martyrdom of San Lorenzo. Apart from the interest which attaches to them in the eyes of the literary and ecclesiastical archaeologist, they have little to attract the modern reader. The monotony of their "sermo pedestris" is but seldom relieved by any touches of poetical genius; in some places, however, as Ticknor remarks, there is a simple-hearted piety that is very attractive, and in others a power in story-telling that is very striking. The poem on the Miracles of the Virgin, which is the largest, is also the most curious; but that upon the Signs of the Last Day is often very solemn, while the Mourning of Mary at the Cross breathes such a childlike spirit of gentle, faithful, credulous devotion as enables one to realize with some vividness many of the best characteristics of the religious life of the time.

See Ticknor, *History of Spanish Literature*; and Carus, *Darstellung der Spanischen Literatur* (1846); also Dunham's *History of Spain and Portugal*, vol. iv. (1832).

GONZALO FERNANDEZ Y AGUILAR (1453-1515), commonly known as Gonsalvo de Cordova, El Gran Capitan ("The Great Captain"), was born at Montilla on the 16th of March 1453, and in his fifteenth year was presented to Queen Isabella at Segovia, where his manly beauty, his graceful manners, and his soldierly accomplishments speedily made him conspicuous in the court. He first saw active military service in Portugal under Alonzo de Cardenas, and gained special praise for his conduct on the battlefield of Albuera in 1479. In the protracted Moorish war begun in 1481, he served with distinction in various capacities, and was finally employed to conduct the peace negotiations with Abdallah. For his efficient services in this business he was rewarded with a pension and a grant out of the conquered territory (1492). When, in consequence of the advance of Charles VIII. into Italy, a Spanish expedition was decided upon in 1495, Gonzalo was selected for the chief command; and although at Seminara near Reggio, through the interference of the friendly Ferdinand of Naples, he lost the battle (it was the only occasion on which he ever was defeated), he gained in reputation both for prudence and for bravery. In spite of his subsequent successes in Lower Calabria, the campaign of this year closed with indecisive results; but in the opening of the following season, he still further increased his fame by his brilliant surprise and capture of Laino, and by his junction with the Neapolitan forces before Atella, after an arduous march through hostile territory. It is most commonly, and with most probability, said to have been on this occasion that he received the honourable title of El Gran Capitan, by which the Spaniards still delight to designate him. The conquest of Calabria having been thus rapidly achieved, he, at the pope's invitation, proceeded to clear Ostia of the French garrison by which it had been held, and shortly afterwards entered Rome itself; where he was greeted by the populace as "deliverer of the city." The object of his expedition, the total expulsion of the French from Neapolitan territory, having been fully attained, he, in August 1498, returned to Spain, where he was received with the utmost enthusiasm by all classes, the king publicly declaring that the reduction of Naples, and the humiliation inflicted on the French,

reflected more lustre on his crown than the conquest of Granada. After having, early in 1500, efficiently cooperated with Tendilla in putting down the Moorish insurrection in the Alpujarras, Gonzalo, in May of the same year, took command of an armada designed to operate on the coast of Sicily and in the Levant, and generally to uphold the influence of Spain. In conjunction with the Venetian admiral he stormed St George in Cephalonia, in January 1501; and soon afterwards returning to Sicily, commenced operations against Frederick in accordance with the treaty concluded between France and Spain for the partition of Naples. The whole of Calabria was occupied in less than a month, with the exception of Tarento, which did not surrender until March 1502. On the outbreak of hostilities between France and Spain in July of the same year, Gonzalo was compelled to fall back upon Barletta, whence, after having sustained a memorable siege of nearly ten months, he sallied in April 1503, and coming upon the French troops at Cerignola, inflicted on them a disastrous defeat, which at once made him master of the city of Naples and of the greater part of the kingdom. A subsequent victory at the bridge of Garigliano (29th December 1503) gave him Gaeta, and terminated the war. For more than three years he continued to act with popularity and efficiency at Naples as Ferdinand's viceroy; but the jealousy and distrust of that somewhat narrow-minded monarch led to his recall in 1507, and to his subsequent retirement from court shortly afterwards. The remainder of his days were passed on his estate at Loja, where, in the midst of preparations for a voyage to Flanders, he was seized with a fever, of which he died, 2d December 1515.

The life of "the great captain" has been rather a favourite subject with literary men, having been treated by Giovio in his *Vita Illustrum Virorum*, and by Quintana in his *Espanoles Célebres*, as well as by Florian (*Gonsalvo de Cordoue, ou Grenade Reconquise*, 1791), Duponceet (*Histoire de Gonsalve de Cordoue*, 1714), and an anonymous author, sometimes supposed to be Pulgar (*Crónica del Gran Capitan*, 1584). A skilful and judicious use of all these sources has been made by Prescott in his *History of the Reign of Ferdinand and Isabella*, where the purity, generosity, and loyalty of the private character of Gonzalo, as well as the coolness, sobriety, and energy of his military genius, are very fully and vividly illustrated.

GOOD, JOHN MASON (1764-1827), a writer on medical, religious, and classical subjects, was born May 25, 1764, at Epping, Essex, where his father, the Rev. Peter Good, was Independent minister. After receiving his education in the seminary conducted by his father, he was, at about the age of fifteen, apprenticed to a surgeon-apothecary at Gosport. In 1783 he went to London to prosecute his medical studies, and in the autumn of 1784 he commenced practice as a surgeon at Sudbury in Suffolk. Through an obligation rendered to a friend he, in 1792, got into pecuniary embarrassment, and, with a view to surmount his difficulties, he removed in 1793 to London, where he entered into partnership with a surgeon and apothecary who enjoyed an extensive practice. In November of the same year he was admitted a member of the college of surgeons. On account of disagreements with his colleague, the partnership was soon afterwards dissolved, and to increase his income he now devoted more of his attention to literary pursuits. Besides contributing both in prose and poetry to the *Analytical and Critical Reviews*, and the *British and Monthly Magazines*, and other periodicals, he is the author of a large number of works relating chiefly to medical and religious subjects. In 1794 he became a member of the British Pharmaceutical Society, and in that connexion, and especially by the publication of his work, *A History of Medicine*, he did much to effect a greatly needed reform in the profession of the apothecary. In 1820 he took the diploma of M.D. at Marischal College, Aberdeen. He died, January 2, 1827. Dr Good was not only well versed in classical