

or two over her novels, not much excited by the triumphs, or vexed by the sufferings of her characters. Sometimes her novels weary the reader; but this does not arise from any failing in her style, which is always clear, animated, and full of point, nor from lack of inventiveness, but from the endless repetitions involved in writing so many books on a subject of such comparatively limited range as fashionable life. Mrs Gore's novels have not only achieved an immense temporary popularity, but possess genuine historic value as eminently readable, and on the whole faithful, pictures of the life and pursuits of the English upper classes.

GORÉE (in French *Gorée*, and in the native tongue *Bir* or *Berr*, that is, a belly, in allusion to its shape), a small island off the west coast of Africa, belonging to the French colony of the Senegal. It lies immediately to the south of Cape Verd, and, according to the *Annuaire du Sénégal* for 1878, in 14° 39' 55" N. lat. and 12° 16' 40" W. long. The distance from the mainland in one direction is about 8 miles, and in another from 3 to 4. Though little more than a barren rock, Gorée is of importance as a commercial and military post, and all the more as it has the advantage of a milder climate than the neighbouring mainland. The greater part of its area is occupied by the town, which was constituted a commune in 1872, and placed under the government of a municipal council of 14 members. The streets are narrow, and the houses, built for the most part of dark red stone, are flat-roofed. Among the principal buildings are the castle of St Michael, which occupies the rocky eminence in the south of the island, the governor's residence, the hospital, and the barracks. The summit of the rock within the citadel is levelled to an esplanade, and in the centre is a deep Artesian well, the only source in the otherwise arid island, which is dependent on its rain-water tanks for its ordinary supplies. Gorée is a free port, and forms a convenient centre for the distribution of European goods. It is regularly visited by the vessels of the British and African Steam Navigation Company. The harbour is formed in a small sandy bay on the north-east side of the island. Telegraphic communication with St Louis dates from 1862. A chamber of commerce was established in 1870, and a sanitary commission in 1874. The town was reported in 1878 to have a population of 3243, and the arrondissement of Gorée-Dakar, of which it is the administrative centre, had a total population of 61,394. Dakar is a new settlement on the mainland, with a port constructed since 1857 for the vessels of the Messageries Maritimes; but with the exception of the public buildings the town has still to be built. Gorée owes its name to the Dutch, who took possession of it in the beginning of the 17th century, and called it Goerée or Goedereede, in memory of the island on their own coast now united with Overflakke. It was taken from them in 1663 by the English under Commodore Holmes, but recovered in the following year by De Ruyter. They were finally expelled, in 1677, by the French under Admiral D'Estrées, whose conquest was confirmed in 1678 by the peace of Nymwegen. In 1758 the island was captured for the English by Commodore Keppel, but a few years afterwards it was restored to France. With the exception of a few months in 1804, when the island was held by the French, the English were again in possession from 1800, when it was seized by Sir Charles Hamilton, till the peace of 1814.

GORGIAS of Leontini, in Sicily, a rhetorician and sophist of whose personal history nothing is known beyond the facts that in 427, when already a comparatively old man, he was sent by his fellow-citizens at the head of an embassy to ask Athenian protection against the aggression of the Syracusans; that he then settled in Athens, and supported himself by the practice of oratory and by teach-

ing rhetoric; and that he ended his days at Larissa, in Thessaly. His birth and death may be approximately dated respectively at 483 and 375 B.C. He was the author of a lost work *On Nature or the Non-existent* (*περὶ τοῦ μὴ ὄντος ἢ περὶ φύσεως*), the substance of which may be gathered from the writings of Sextus Empiricus, and also from the treatise (ascribed to Theophrastus) *De Melisso, Xenophane, Gorgia*. His philosophical opinions may be summed up in three propositions, which stand in direct relation to the teachings of the Eleatic school. He held (1) that there is nothing which has any real existence; (2) that, even if anything did really exist, it could not be known; and (3) that, supposing real existence to be knowable, the knowledge would be incommunicable. On the first point his argument was that a real existence must either have come into being or have been eternal. But the first alternative would require it to have been produced, either from the existent or from the non-existent; the second alternative would require us to identify it with the infinite, but the infinite exists nowhere (for that would involve the absurdity of its existing either within itself or within something else), but what exists nowhere is nothing. In support of the second proposition he argued that, if existence could be known, then thought would be existence, and the non-existent would be unthinkable and error would be impossible. The third point for which he argued was the inadequacy of language to convey ideas, and the impossibility of the idea being the same in different minds. In natural philosophy, his opinions, so far as these are known, appear to have been similar to those of Empedocles. See the monograph, *De Gorgia Leontino Commentatio*, by Foss, 1828.

GORGON, γοργώ, according to Hesychius, is a word akin to γοργός, which means terrible, lively, rapid. Sophocles (fr. 167) calls the sea-nymphs γοργίδες and γοργάδες is quoted as a title of the daughters of Oceanus. Now it is a well-established fact that the sea was at one time the sea of air and its nymphs the clouds. Hence we may infer that words from this stem are employed in the sense of quick-moving as epithets of the clouds.

The various forms in which the Gorgon appears in Greek mythology originate probably from the rapidly gathering terrible thunder-cloud. When the cloud covered the heaven and hid the sun, a primitive race, whose thoughts and words were few and simple, said that the sun was united in marriage to the cloud. From this union sprang the lightning and the thunder. Now the sun, in its different aspects and relations, was conceived in different ways, which developed, as thought unfolded itself, into distinct deities; and, as connected with clouds, rain, and the fertility that springs therefrom, he is the original of the Vedic Savitar and Tryashtar and of the Greek Poseidon. Accordingly (Hes., *Theog.*, 273 ff.) Poseidon on a meadow (*i.e.*, the heaven, thus often in mythology) begat from the Gorgon Medusa Chrysaor and Pegasus. Chrysaor, Gold-sword, is obviously the lightning; and Pegasus, who bears the thunder and lightning for Zeus (*ibid.* 286), was probably at first simply the thunder. Gorgo and Erinyes are merely tribal or local varieties of the same conception; Gorgo is specially Attic, Erinyes Minyan. A similar legend occurs about children of Erinyes and Poseidon (Paus., viii. 37). Hence Æschylus (*Cho.*, 1048) compares the Erinyes to Gorgons.

Gorgo is always the impersonation of the atmospheric terrors, and is conceived in connexion with the deities that are armed with thunder and lightning—Zeus and Athene. With Athene in particular is the connexion very close, and some facts of ritual and nomenclature almost suggest an original identity of the two. Palæphatus says that Athene was worshipped in the island of Cerne under the name Gorgo; Sophocles (*Al.*, 450) calls her γοργώπις; and Plutarch (*Arat.*, 32) says that her wooden statue at Pallene, if

brought out of the temple, destroyed human life (compare the description of the birth of Athene in Pindar, *Ol.*, vii. 65 ff., which strongly suggests the phenomena of the thunderstorm). Here we have preserved to us a relic from the very earliest thought among the Indo-European race. When a phenomenon in the heavens attracted their attention, they naturally spoke of it as of an animated being. The storm appeared to act out its own natural course, to live its own life. But afterwards the phenomenon was conceived with reference to human needs: beneficent and hostile deities worked in nature; a hostile power denies to men what a friendly power after a conflict grants. Among the Greeks this opposition appears in the antithesis of Olympian and older or Chthonian gods. The goddess who ruled the storm for man was set in opposition to the actual thundercloud—Athene to Gorgo (see GRACES). Accordingly the usual Greek account is that the γοργόγυναιον or γοργεῖν κεφαλή, a terror-striking countenance, is fixed in the middle of the ægis of Zeus. Zeus gives the ægis (*Iliad.*, v. 736 ff., comp. Æsch., *Eum.*, 825) to Athene, the goddess of the air. The Gorgoneion is always said to have been won in battle, viz., in the conflict of the beneficent gods against the older nature-powers, who would scorch the earth with heat and deny the needed rain. Zeus then assuming the ægis (the shield of the storm-cloud) overthrows the Titans or the Giants in the aerial battle; the rain descends, and a clearer and cooler sky succeeds. Or in other accounts the whole array of gods engages in the battle; Athene then appears naturally as γοργοφόνη, *i.e.*, she clears the atmosphere, her own special domain, from the terrible cloud, which she keeps on her shield threatening death to all her foes. The Attic tradition v as that the Gorgon was a monster produced by Earth to aid her distressed sons the Giants, and was slain by Pallas (Eur., *Ion*, 1002). In Homer Gorgo appears also in connexion with Apollo, Agamemnon, Hector, and Persephone,—a connexion which might be justified by an examination into the mythological ideas that underlie these names.

Later accounts, beginning from Hesiod (*Theog.*, *l.c.*), mention three Gorgons; but Medusa alone inherits the character and history of the older Gorgo, while two sisters are added to make up the sacred number, in analogy with the Moiræ, Grææ, Erinyes, &c. The Argive story has established itself in all later literature as the standard account of the Gorgons. Perseus, the light-giving hero, aided by Athene and the other gods, goes to the abode of the Gorgons beside Oceanus far away in the dark West, and cuts off the head of Medusa. Then from the streaming neck sprang Chrysaor and Pegasus, her two sons by Poseidon. This head, which, like the lightning, had the power of turning into stone all that looked on it, was given to Athene, who placed it in her shield. According to another account, Perseus buried the head in the Agora of Argos. Beside it was buried his daughter Gorgophone, who is obviously a mere impersonation of the old epithet of the Gorgon-slaying goddess.

These ideas of sun and storm give only the starting point for the myths; the history of their further growth involves the whole subsequent history of the nation. Just as in Germany, after Christianity was introduced, many old myths and customs lived on applied to Christ and his apostles instead of the old gods, so must the Greek myths as we know them bear traces of the historical vicissitudes of the race. Hence Böttiger (*Kunst-Myth.*, i. 369) has possibly some ground for referring the Perseus tale to the extinction of Phœnician human sacrifices by the Greeks.

The gradual development in art from the old hideous and terrible representation of the Medusa head to the calm repose of a beautiful dead face is described in detail by Müller, *History of Ancient Art*, and *Denkmäler der Alten Kunst*. See also Rosenberg, *Die Erinyen*.

GORI, in Georgia, an ancient fortress, is now the chief town of a district of the same name in the government of Tiflis, and a station on the Poti-Tiflis railroad. It is built at the foot of an isolated hill crowned by the old fortifications, in a luxuriantly fertile plain on the left bank of the Kour, at the junction of the Bleejah'va and Medjoura, 48 miles west of Tiflis. The population, about 5000, is almost exclusively Armenian, engaged in commerce. The women are noted for their beauty. This town, at one time celebrated for its silk and cotton stuffs, is now famous for corn, reputed the best in Georgia; the wine is also esteemed, 5200 acres being laid out in vineyards. The climate is excellent, delightfully cool in summer, owing to the refreshing breezes from the mountains of the great Caucasian range, which, however, are at times disagreeably felt in winter. Gori was founded (1123) by David II., "the Restorer," for the Armenians who fled their country on the Persian invasion. The earliest remains of the fortress are Byzantine, but it was thoroughly restored in 1634–58, during the reign of Rustam, and destroyed by Nadir Shah. Besides the Armenian and Georgian churches, and some good schools, there is a church constructed in the 17th century by Capuchin missionaries from Rome. Gori was the birthplace (1773) of Stephân Peshanegishvily, a distinguished and popular poet. Eight miles from Gori is the remarkable rock-cut town of Ouplytz-tzykhé, consisting of several large dwellings having their interiors ornamented with mouldings, imitation beams, and designs sculptured in relief, and innumerable smaller habitations, the majority being divided into chambers with doorways, openings for light, and sundry provisions for domestic comfort. The whole have been hewn out of the solid rock, the groups being separated by streets, where steps for facilitating communication and grooves for water courses are cut. This "Fortress of Ouplytz" was projected and completed, according to the annals of Georgia, by Ouphlis, an immediate descendant of Noah (see GEORGIA). It was a fortress in the time of Alexander of Macedon, and an inhabited city in the reign of Bagrat III. (980–1014).

GORILLA. See APE, vol. ii. p. 148.

GÖRITZ. See GÖRZ.

GÖRLITZ, a town in the Prussian province of Silesia, capital of a circle in the government district of Liegnitz, is situated on the left bank of the Neisse, and at the junction point of several railways, 55 miles east of Dresden. The Neisse at this point is crossed by a railway bridge half a mile long and 120 feet high, with 32 arches. The town is the seat of a provincial office, a circle court, and a chamber of commerce. It is surrounded by beautiful walks and fine gardens, and although its old walls and towers have now been demolished, many of its ancient buildings remain to form a picturesque contrast with the signs of modern industry. From the hill called Landskrone, about 1500 feet high, an extensive prospect is obtained of the surrounding country. The principal buildings are the fine church of St Peter and St Paul, dating from the 15th century, with a famous organ and a very heavy bell; the church of Our Lady erected about the end of the 15th century, and possessing a fine portal and choir in pierced work; the Catholic church, founded in 1853, in the Roman style of architecture, with beautiful glass windows and oil-paintings; the town house, containing the arms of King Matthias of Hungary, and having at its entrance a fine flight of steps; the old bastion, named Kaisertrutz, now used as a guardhouse and armoury; the gymnasium buildings in the Gothic style erected in 1851; the fine new middle school, the real school, the provincial trade school, the theatre, and the barracks. Near the town is the chapel of the Holy Cross, in connexion with which there is a model of the Holy Grave at Jerusalem. In the public park there

is a bust of Schiller and a monument to Alexander von Humboldt; and a monument has also been erected in the town in commemoration of the war of 1870-71. In connexion with the National History Society there is a valuable museum, and the Scientific Institute possesses a large library and a rich collection of antiquities, coins, and articles of vertu. Görlitz, next to Breslau, is the largest and most flourishing commercial town of Silesia. Besides cloth, which forms its staple article, it has manufactories of various linen and woollen wares, machines, railway waggons, sago, tobacco, leather, chemicals, and tiles.

Görlitz existed as a village from a very early period, and at the beginning of the 12th century it was made a borough by Duke Sobieslaus I. of Bohemia. It was then known as Drebenau, but on being rebuilt after its destruction by fire in 1131 it received the name of Zgorzelice (burnt town). About the end of the 12th century it was strongly fortified, and in 1346 it joined the league of the six towns. It was several times besieged and taken during the Thirty Years' War, and it also suffered considerably in the Seven Years' War. In the battle which took place near it between the Austrians and Prussians, 7th September 1757, Winterfeld, the general of Frederick the Great, was slain. In 1815 the town, with the greater part of Upper Lusatia, came into the possession of Prussia. The population in 1831 was only about 8000, but in 1849 it had increased to 19,032, and in 1875 it was 45,310.

GÖRRES, JOSEPH JOHANN (1776-1848), a distinguished controversialist and writer on religious, political, and scientific subjects, was born January 25, 1776, at Coblenz. His father was a man of moderate means, who sent his son, after he had passed through the usual elementary school, to a Latin college under the direction of the Roman Catholic clergy. The sympathies of the young Görres were from the first strongly with the Revolution, and the dissoluteness and irreligion of the French exiles in the Rhineland confirmed him in his hatred of princes. He harangued the revolutionary clubs, and in his first political tract, called *Universal Peace, an Ideal*, he insisted on the unity of interests which should ally all civilized states to one another. He then commenced a republican journal called *Das Rothe Blatt*, and afterwards *Rübezahl*, in which he strongly condemned the administration of the Rhenish provinces by France.

After the peace of Campo Formio (1797) there was some hope that the Rhenish provinces would be constituted into an independent republic. In 1799 the provinces sent an embassy, of which Görres was a member, to Paris to put their case before the directory. The embassy reached Paris on the 20th of November 1799; two days before this Napoleon had assumed the supreme direction of affairs. After much delay the embassy was received by him; but the only answer they obtained was "that they might rely on perfect justice, and that the French Government would never lose sight of their wants." Görres on his return published a tract called *Results of my Mission to Paris*, in which he reviewed the history of the French Revolution. During the thirteen years of Napoleon's dominion Görres lived a retired life, devoting himself chiefly to art or science. In 1801 he married Catherine de Lassaulx, and those of Görres's admirers who claim him as a radical have laid great stress on the fact that this lady was a free-thinker. He published *Aphorisms* on art and physiology—fanciful but suggestive. He was for some years teacher at a secondary school in Coblenz, and in 1806 moved to Heidelberg, where he lectured at the university. He sought, with Brentano, Arnim, and others, to stir up the old national spirit by the republication of some of the old Teutonic ballads, but fruitlessly. He returned to Coblenz in 1808, and again found occupation as a teacher in a secondary school, supported by civic funds. He now studied Persian, and in two years produced a really valuable translation of part of the *Shahnamah*, the epic of Firdous.

It was in the year 1810 that he seems to have conceived the notion of arousing the people to efforts by means of the press; and after the battle of Leipsic, in the year 1814, he set his paper going. It bore the name of a paper which had been a mere echo of Prussia, the *Rheinischer Merkur*. The intense earnestness of the paper, the bold outspokenness of its hostility to Napoleon, and its fiery eloquence secured for it almost instantly a position and influence unique in the history of German newspapers. Blücher read it every day; Gentz, the brothers Grimm, Varnhagen von Ense, were all loud in praise of it; Stein used it as an instrument to move the public in the direction he desired, and continually sent it information of his plans; Napoleon himself called it *la cinquième puissance*. The ideal it insisted on was a united Germany, with a representative government, but under an emperor after the fashion of other days,—for Görres now abandoned his early advocacy of republicanism. When Napoleon was at Elba, Görres wrote an imaginary proclamation issued by him to the people, the intense irony of which was so well veiled that many Frenchmen mistook it for an original utterance of the emperor. He inveighed bitterly against the second peace of Paris (1815), declaring that Alsace and Lorraine should have been demanded back from France.

Stein was glad enough to use the *Merkur* at the time of the meeting of the congress of Vienna as a vehicle for giving expression to his hopes. But Hardenberg, in May 1815, warned Görres to remember that he was not to arouse hostility against France, but only against Bonaparte. There was also in the *Merkur* an antipathy to Prussia, a continual expression of the desire that an Austrian prince should assume the imperial title, and also a tendency to pronounced liberalism,—all of which made it most distasteful to Hardenberg, and to his master King Frederick William III. Görres disregarded warnings sent to him by the censorship and continued the paper in all its fierceness. Accordingly it was suppressed early in 1816, at the instance of the Prussian Government; and soon after Görres was dismissed from his post as teacher at Coblenz. From this time his writings were his sole means of support, and he became a most diligent political pamphleteer. He was not himself a member of the *Trugbund*, but he watched that society with deep interest, and believed, as did all the patriots of his time, that the clubs of students, or *Burschenschaften*, were calculated to restore the pristine greatness of Germany. The agitation continued, and finally Kotzebue's denunciation of young Germany led to his assassination. In the wild excitement which followed, the reactionary decrees of Carlsbad were framed, and these were the subject of Görres's celebrated pamphlet *Deutschland und die Revolution*. In this work he reviewed the circumstances which had led to the murder of Kotzebue, and, while expressing all possible horror at the deed itself, he urged that it was impossible and undesirable to repress the free utterance of public opinion by reactionary measures. The success of the work was very marked, despite its ponderous style. It was suppressed by the Prussian Government, and orders were issued for the arrest of Görres and the seizure of his papers. He escaped to Strasburg, and thence went to Switzerland. Two more political tracts, *Europa und die Revolution* (1821), and *In Sachen der Rhein Provinzen und in eigener Angelegenheit* (1822), also deserve mention.

In Görres's pamphlet *Die Heilige Allianz und die Völker auf dem Congress von Verona* he asserted that the princes had met together to crush the liberties of the people, and that the people must look elsewhere for help. The "elsewhere" was to Rome; and from this time Görres became a vehement Ultramontane writer. He was summoned to Munich by King Louis of Bavaria, and there his writings

enjoyed very great popularity. His *Christliche Mystik* gave a series of biographies of the saints, together with an exposition of Roman Catholic mysticism. But his most celebrated Ultramontane work was a polemical one. Its occasion was the deposition and imprisonment by the Prussian Government of the archbishop Clement Wenceslaus, in consequence of the refusal of that prelate to sanction in certain instances the marriages of Protestants and Roman Catholics. Görres in his *Athanasius* fiercely upheld the power of the church, although the liberals of later date who have claimed Görres as one of their own school deny that he ever insisted on the absolute supremacy of Rome. *Athanasius* went through several editions, and originated a long and bitter controversy. In the *Historisch-politische Blätter*, a Munich journal, Görres and his son Guido continually upheld the claims of the church. Görres received from the king the order of merit for his services. He was terribly disturbed when the king sunk under the dominion of Lola Montez, and he died July 29, 1848.

See A. Denk, *Joseph von Görres*, 1870; J. J. Sepp, *Görres und seine Zeitgenossen*, 1877. A complete edition of Görres's works was published at Munich in 1854. (L. A. M.)

GORTSCHAKOFF (GORCHAKOV), a noble Russian family, descended from Michael Vsevolodovich, prince of Chernigoff, who, in 1246, was assassinated by the Mongols. The following are the most distinguished members of this family. PETR DIMITREVICH (1790-1868) served under Kamensky and Kutuzoff in the campaign against Turkey, and afterwards against France in 1813-1814. In 1820 he suppressed an insurrection in the Caucasus, for which service he was raised to the rank of major-general. In 1828-29 he fought under Wittgenstein against the Turks, occupied Aidos, and signed the treaty of peace at Adrianople. In 1839 he was made governor of eastern Siberia, and in 1851 retired into private life. When the Crimean war broke out he offered his services to the emperor Nicholas, by whom he was appointed general of the 6th army corps in the Crimea. At the battles of Alma and Inkerman he commanded the left wing of the Russian army. In 1855 he retired, and died at Moscow, March 18, 1868. MIKHAIL DIMITREVICH (1792-1861), brother of the preceding, was born in 1792. In 1807 he entered the Russian army, in 1810 he took part in the campaigns against Persia, and in 1812-1815 against France. During the Russo-Turkish war of 1828-29, he directed the operations of the sieges of Silistria and Shumla. After being appointed, in 1830, general of artillery, he was present in the campaigns in Poland, and was wounded at the battle of Grochow, February 25, 1831. He also distinguished himself at the battle of Ostrolenka and at the taking of Warsaw. For these services he was promoted to the rank of lieutenant-general. In 1846 he was nominated military governor of Warsaw. In 1849 he commanded the Russian artillery against the Hungarians, and in 1852 he visited London as a representative of the Russian army at the funeral of the duke of Wellington. Upon Russia declaring war against Turkey in 1853, he was appointed commander-in-chief of the troops, numbering in all some 60,000 men, which occupied Moldavia and Wallachia. On the 23d March 1854 he crossed the Danube and besieged Silistria, but was superseded in April by Prince Paskievich, who, however, resigned on the 8th of June, when Gortschakoff resumed the command. In July the siege of Silistria was raised, and the Russian armies recrossed the Danube; in August they withdrew to Russia. In 1855 he was appointed commander-in-chief of the Russian forces in the Crimea in place of Prince Mentshikoff. Gortschakoff's defence of Sebastopol, and final retreat to the northern part of the town, which he continued to defend till peace was signed in Paris, were con-

ducted with skill and energy. In 1856 he was appointed governor-general of Poland. He died at Warsaw on the 30th May 1861.

GORTYNA, or GORTYN, an important ancient city on the southern side of the island of Crete. It stood on the banks of the small river Lethæus (Mitropolipotamo), at a short distance from the sea, with which it communicated by means of its two harbours, Metellum and Lebena. It had temples of Apollo Pythius, Artemis, and Zeus. Near the town was the famous fountain of Sauros, inclosed by fruit-bearing poplars; and not far from this was another spring, overhung by an evergreen plane-tree which in popular belief marked the scene of the amours of Jupiter and Europa. Gortyna was, next to Cnossus, the largest and most powerful city of Crete. The two cities combined to subdue the rest of the island; but when they had gained their object, they quarrelled with each other, and the history of both towns is from this time little more than a record of their feuds. Neither plays a conspicuous part in the history of Greece. Under the Romans Gortyna became the metropolis of the island. Some ruins may still be traced at the modern village of Hagii Deka.

GÖRZ, with GRADISCA, is one of the crown-lands of the Austrian monarchy, between 45° 36' 3" and 46° 27' N. lat., and bounded N. by Carinthia, E. by Carniola, Istria, and the Triestine territory, S. by the Triestine territory and the Adriatic, and W. by Italy. On all sides, except towards the south-west where it unites with the Friulian lowland, it is surrounded by mountains, and four-sixths at least of its area of 1140 square miles is occupied by mountains and hills. From the ridge of the Julian Alps, which rise in an almost unbroken line to a height of 6000 or 7000 feet, the country descends in successive terraces towards the sea, and may roughly be divided into the upper highlands, the lower highlands, the hilly district, and the lowlands. The highest summit is the Terglou, 9370 feet, in the north-west. Geologically the country is a great limestone district, comprising limestone of many different formations, Rhætian, Jurassic, Neocomian, and Nummulitic; and the strata have evidently undergone a series of powerful disturbances. The hydrography is sufficiently peculiar, a considerable proportion of the circulation of the waters taking place by underground channels. The limits of the country coincide in the main with that of the basin of the Isonzo, which rises in the extreme north at a height of 2650 feet, and pursues a strange zigzag course for a distance of 78 miles before it reaches the Adriatic. At Görz the Isonzo is still 138 feet above the sea, and it is navigable only in its lowest section, where it takes the name of the Sdobba. Its tributaries, of which the most important are the Idria, the Torre, and the Wippach, are little more than mountain streams. Of special interest not only in itself but for the frequent allusions to it in classical literature is the Timavus or Timavo. In ancient times it appears, according to the well-known description of Virgil (*Æn.*, i. 244) to have rushed from the mountain by nine separate mouths and with much noise and commotion, but at present it usually issues from only three mouths and flows quiet and still. It is strange enough, however, to see the river coming out full formed from the rock, and capable at its very source of bearing vessels on its bosom. According to a probable hypothesis it is a continuation of the river Reka which is lost in a cleft of the rock in the south-east of the country near S. Canziano. The coast-line of Görz and Gradisca, though extending for 25 miles, presents no harbour of much importance. It is fringed by alluvial deposits and lagoons which are for the most part of very modern formation; for as late as the 4th or 5th centuries Aquileia was a great seaport. The harbour of Grado is the only one accessible

to the larger kind of coasting craft. A large part of the country formerly covered with forest has been recklessly cleared, but the Tarnova plateau is still a fine wooded district with an area of about 35 or 40 square miles. The red beech is the predominant and in some parts almost the exclusive tree, but it is being displaced by the fir and the pine. A number of pits in the plateau are full of ice all the year round, and yield about 16,000 cwts. annually for the consumption of the neighbouring countries. More than a fifth of the area of the country is pasture-land, and less than a twenty-fourth is under the plough.

The vine is largely cultivated, being not only planted in regular vineyards but introduced in long lines through the ordinary fields and carried up the hills in terraces locally called *ronchi*. Wheat, maize, buck-wheat, and potatoes are the usual crops. Silk growing is largely carried on, especially in the lowlands, and furnishes the material for the most extensive industry of the country. There are about 2000 workers in silk, and the produce is worth upwards of £200,000, while the cotton manufacture, which is next in importance, employs about 1000, and produces £100,000. Leather, linen, paper, and soap are manufactured on a smaller scale. The trade of the country is of very little importance. Görz and Gradisca, according to the constitution of 1861, have a diet consisting of six representatives of the landed proprietors, seven representatives of the towns and industrial interests, and eight representatives of the rural communes. The elector for the landed interest must pay 100 florins (about £10) of land-tax in the Italian circle, and 50 florins (about £5) in the Slovenian circle. Two representatives are sent to the imperial council. The political administration is in the hands of the lieutenant of the coast-lands, which include not only Görz and Gradisca but also Trieste and Istria. Roman Catholicism is the exclusive religion, the only Protestant community being in the town of Görz, and the Jews numbering only some 400. Ethnographically the population must contain much more various elements, but in 1857, out of a total of 196,276 inhabitants, 130,748 were registered as Slovenians, 47,841 as Friulians, 15,134 as Italians, and only 2150 as Germans.

Görz first appears distinctly in history about the close of the 10th century, as part of a district bestowed by the emperor Otto III. on John, patriarch of Aquileia. In the 11th century it became the seat of the Eppenstein family, who frequently bore the title of counts of Gorizia; and in the beginning of the 12th century the countship passed from them to the Lurngan family which continued to exist till the year 1500, and acquired possessions in Tyrol, Carinthia, Friuli, and Styria. In the course of the 13th and 14th centuries the counts often appear as protectors (*Schirmvogt* or *Advocatus*) of the church of Aquileia and as captains-general of Friulia. When the Venetians took possession of Friulia they gave Count Henry the title of hereditary marshal as a compensation for his loss of office. The right of coining was exercised by the counts from the 13th century. On the death of Count Leonhard (12th April 1500) the fief reverted to the house of Hapsburg.

GÖRZ, GÖRTZ, or GÖRIZ (Italian, *Gorizia*; Modern Latin, *Goritia*), the chief town of the crown-land, is beautifully situated in the fruitful valley of the Isonzo, 25 miles N.N.W. of Trieste by railway. It is the seat of an archbishop, of a circle court, and of a head tax-office. The principal buildings are the cathedral, the former Jesuit church and college now converted into barracks, the convents of the brothers and sisters of mercy, of the Franciscans, of the Capuchins, and of the Ursulines, the municipal buildings, the theatre, the house of the bishop, and the old castle of the former counts of Tyrol and Görz now converted into a prison. Among the educational establishments are a central episcopal seminary, a gymnasium, an upper real-school, a deaf and dumb institute, and an agricultural school. The industries include cotton and silk weaving, sugar refining, brewing, the manufacture of leather, and the making of rosoglio. There is also a considerable trade in wooden work, fruit, and wine. On

account of its mild climate the town is coming to be much resorted to by invalids in winter. Charles X., the exiled king of France, died at Görz 6th November 1836. The population of the town in 1869 was 16,659.

Besides the great monograph of K. von Czörnig, *Das Land Görz und Gradisca*, Vienna, 1873 and 1874, see Siegmund, *Südliche Klimatische Kurorte*, Vienna, 1875; Coronini, *Fastorum Goritensium lib. i.*, Vienna, 1769, and *L'Antica moneta Goriziana*, Görz, 1785; Schweizer, *Abrégé de l'histoire des comtes de Gorice*, Trieste, 1859; Carlo Morelli of Schönfeld, *Istoria della Contea di Gorizia*, Görz, 1855-56; Della Bona, *Sunto storico di Gorizia e di Gradisca*, Görz, 1853; Siebert, *Görz, Stadt und Land*.

GOS-HAWK, *i.e.*, Goose-Hawk, the *Astur palumbarius* of ornithologists, and the largest of the short-winged Hawks used in Falconry. Its English name, however, has possibly been transferred to this species from one of the long-winged Hawks, or true Falcons, since there is no tradition of the Gos-Hawk, now so called, having ever been used in Europe to take Geese or other large and powerful birds. The genus *Astur* may be readily distinguished from *Falco* by the smooth edges of its beak, its short wings (not reaching beyond about the middle of the tail), and its long legs and toes—though these last are stout and comparatively shorter than in the Sparrow-Hawks (*Accipiter*). In plumage the Gos-Hawk has a general resemblance to the Peregrine Falcon (see FALCON, vol. ix. p. 2), and it undergoes a corresponding change as it advances from youth to maturity—the young being longitudinally streaked beneath, while the adults are transversely barred. The irides, however, are always yellow, or in old birds orange, while those of the Falcons are dark brown. The sexes differ greatly in size. There can be little doubt that the Gos-Hawk, now-a-days very rare in Britain, was once common in England, and even towards the end of the last century Thornton obtained a nestling in Scotland, while Irish Gos-Hawks were of old highly celebrated. Being strictly a woodland-bird, its disappearance may be safely connected with the disappearance of our ancient forests, though its destructiveness to Poultry and Pigeons has doubtless contributed to its present scarcity. In many parts of the continent of Europe it still abounds. It ranges eastward to China, and is much valued in India (see FALCONRY, vol. ix. p. 11). In North America it is represented by a very nearly allied species, *A. atricapillus*, chiefly distinguished by the closer barring of the breast. Three or four examples corresponding with this form have been obtained in Britain. A good many other species of *Astur* (some of them passing into *Accipiter*) are found in various parts of the world, but the only one that need here be mentioned is the *A. nova-hollandia* of Australia, which is remarkable for its dimorphism—one form possessing the normal dark-coloured plumage of the genus, and the other being perfectly white, with crimson irides. It must be stated, however, that some writers hold these two forms to be distinct species, and call the dark-coloured one *A. cinereus* or *A. raii*. (A. N.)

GOSHEN (𐤒𐤏𐤍), or the land of Goshen, a territory of Egypt in which the Israelites were settled from Jacob's immigration to the Exodus. In the Septuagint the equivalent is usually the land Gesem (Γεσέμ), but in Gen. xlv. 10 "the land Gesem of Arabia," Arabia being here either the Arabian nome (*Ἀραβίας νομός*) or the extreme east of Lower Egypt. According to Dr Brugsch the Arabian name was the 20th of Lower Egypt in the older division known to us, the 32d in the later, the alteration in the number being due to a new division under the Ptolemies (*Dict. Géogr.*, List following preface). The Egyptian name of the nome was Supt, and the capital was Kesem, probably Kosem, also called Kesem-Abot, Kesem of the East (Arabia), equivalent to the Gesem of the Septuagint, preserved in the classical Phacusa (Pa-Kesem), and the modern Fakoos, where mounds mark the site of the ancient town (*cf.* Brugsch,

76., 876-7, 1049-50). The etymology is doubtful; probably the name is like many others in the same part of Egypt of Semitic origin, as another land of Goshen, with a capital city of the same name, is mentioned in southern Palestine. It is therefore certain that the land of Goshen was around the town of Phacusa. The site of this town lies within the easternmost part of Lower Egypt, under 20 miles in a direct line south of Sán, the site of Tanis. These conditions suit those of the Biblical narrative. It is obvious that Goshen was a pastoral country, that it was suited for a Shemite settlement, and was in the Shemite part of Lower Egypt, its north-eastern portion. It was near the seat of government in that part of the country, which at this time was Tanis-Rameses, which town, or another of the same name, was the starting-point at the Exodus. In one place (Gen. xlvii. 11) the "land of Rameses" occurs where we should expect "the land of Goshen." We are not sufficiently acquainted with the administrative divisions at this early time to be able to explain this. It may, however, be conjectured that if the Rameses of the Exodus journey was the same as Tanis-Rameses, the archaic Tanite nome may have included the land of Goshen.

GOSLAR, a town in the district of Hildesheim, Prussia, province of Hanover, is situated on the Gose, an affluent of the Ocker, at the foot of the Harz, 24 miles S.E. of Hildesheim. It is surrounded by walls, and has a very antique appearance. Among the noteworthy buildings are the market church, in the Romantic style, restored since its partial destruction by fire in 1844, and containing the town archives, and a library in which are some of Luther's manuscripts; the old town-house, possessing many interesting antiquities; the Kaiserworth, with the statues of the German emperors; the Kaiserhaus, founded by Henry III. in 1050, and along with the adjoining Ulrich's chapel restored in 1873 at the cost of the Prussian Government; the small chapel, which is all that remains since 1820 of the old cathedral founded by Henry III. in 1040, containing among other antiquarian relics of the cathedral an old altar supposed to be that of the idol Krodo which formerly stood on the

top of the Burgberg near Neustadt-Harzburg; the church of the monastery of Neuwerk, in the Roman style, with wall paintings of considerable merit; and the house of the bakers' guild, the birthplace of Marshal Maurice of Saxony. There are four Evangelical churches, one Catholic church, a synagogue, a real school of the first order, a higher girls' school, and a number of small foundations. The population are chiefly occupied in connexion with the sulphur, copper, silver, and other mines in the neighbourhood. The town has also been long noted for its beer, and possesses some small manufactures, and a considerable trade in fruit. The population in 1875 was 9838.

Goslar was founded by Henry the Fowler about 920, and when in the time of Otto the Great the mineral treasures in the neighbourhood were discovered it increased rapidly in prosperity. It was frequently the seat of German diets, and the residence of the emperor. About 1350 it joined the Hanseatic League. It was unsuccessfully besieged in 1625, during the Thirty Years' War, but was taken by the Swedes in 1632, and nearly destroyed by fire. Additional conflagrations in 1728 and 1780 gave a severe blow to its ancient prosperity. It was a free town till 1802, when it came into possession of Prussia. In 1807 it was joined to Westphalia, in 1816 to Hanover, and in 1866 it was, along with Hanover, reunited to Prussia.

GOSLICKI, WAWĘŻYNIĘC (1533-1607), a learned Pole, better known under his Latinized name of Laurentius Grimalius Goslicius, was born about 1533. After having studied first at Cracow and afterwards at Padua, he entered the church, and was successively appointed bishop of Kamienetz and of Posen. Goslicki, although an ecclesiastic, was an active man of business, was held in high estimation by his contemporaries, and was frequently engaged in political affairs. It was chiefly through his influence, and through the letter he wrote to the pope against the Jesuits, that they were prevented from establishing their schools at Cracow. He was also a strenuous advocate of religious toleration in Poland. He died October 31, 1607.

His principal work is *De optimo senatore*, &c. (Venice, 1568). There are two English translations published respectively under the titles *A commonwealth of good counsaile*, &c. (1607), and *The Accomplished Senator, done into English by Mr Oldisworth* (1733).

## G O S P E L S

### SYNOPTICAL GOSPELS.

OF the four canonical Gospels<sup>1</sup> (*god*, God or good; *spell*, discourse or tidings, *cf.* εὐαγγέλιον) the first three (differing from the fourth) agree in narrating nearly the same events in somewhat similar language, and are hence called synoptical (σύν, together; ὄψις, view). It will be advantageous to begin with the treatment of these, as to their origin, date, and objects, so far as can be determined from (1) internal evidence and (2) external evidence.

#### Internal Evidence.

In discussing the internal evidence, it will be convenient to speak, first, of those portions of the synoptic narrative which are found in three Gospels; then of those which are found in only two; and, lastly, of those which are found in only one.

*The Triple Tradition.*—Few are aware of the very small extent to which independent narrators of the same events use the same words. A comparison of a few specimens of independent narratives (of such events, for example, as the attempt to assassinate King Humbert, or the recent death of the Prince Imperial) would show that the narratives often contain scarcely two or three consecutive words in common, and rarely or never a whole clause of five or six words. The same statement applies to narratives of discourses of any length reported from memory, and not from notes taken at the moment. Now it is well known

that in many parts of the first three Gospels the same words and phrases are curiously interlaced, in such a way as to suggest that the writers have borrowed either from each other or from some common source. For example, in describing the healing of the sick (Mat. viii. 16; Mk. i. 32; Lu. iv. 40), Matthew begins thus: *ὁφίας δὲ γενομένης*; Mark, *ὁφίας δὲ γενομένης ὅτε ἔδυσεν ὁ ἥλιος*; Luke, *δίνοντος δὲ τοῦ ἡλίου*. From this and many similar passages it might seem natural to infer that Mark borrowed one of these expressions from Matthew and the other from Luke, and that the narrative of Mark is little more than a combination of passages from Matthew and Luke. This is an inference which has actually been drawn by many critics both before and since De Wette; but at present it finds comparatively little support among competent investigators. However, the oscillations of New Testament criticism have been so numerous that it may be of use to indicate a method by which the originality of Mark may be established on an immovable basis. That Mark (at all events in many parts) contains the original document or tradition from which Matthew and Luke have borrowed can be proved from demonstration by a necessary inference from the following specimen of narrative common to the three writers.<sup>2</sup>

<sup>2</sup> From a *Harmony of the Synoptic Gospels*, now in preparation, by Mr W. G. Rushbrooke, B.A., formerly Scholar of St John college, Cambridge. The text followed here and throughout this article has been generally that of Tischendorf.