

(*Heimfallsrecht*) . . . and other prerogatives. The cities of the empire often ruled at the same time over extensive territories. . . . Among the cities of the empire were comprised after the 14th century also various cities of bishoprics which had been able to protect themselves from subjection to the territorial power of the bishop, and which only stood to it in a more or less loose degree of subordination. . . . For the majority of the cities of bishoprics which later became cities of the empire the denomination 'Free Cities' came up in the 14th century (not till later 'Free Cities of the Empire'). . . . Among the leagues of cities, which especially contributed to raise their prestige and paved the way to their becoming Estates of the Empire or of the principalities, the great Rhenish civic confederation (1254-1256) lasted too short a time to have an enduring effect. The Swabian civic league was for purely political purposes—the maintenance of the direct dependence on the empire (*Reichsunmittelbarkeit*) against the claims of territorial sovereignty of the princes, and its unfortunate ending served rather to deteriorate than to improve the condition of the cities. It was different with the Hansa. This name, which signified nothing else than gild or brotherhood, was first applied to the gild of the German merchants in the 'stabilhof' in London. This gild, having originated from the amalgamation of various national Houses of German merchants in England, had finally, under the name of 'Hansa of Germany' or 'Gildhall of the Germans in England,' come to comprise all Germans who carried on trade with England. Similar associations of the German merchants were the 'German House' in Venice, the 'German Counting-house' in Bruges and the German Hansas in Wisby on Gotland, in Schonen, Bergen, Riga and Novgorod. The chief purpose of these Hansas was the procuring of a 'House' as a shelter for persons and for wares, the maintaining of peace among the Hansa brothers, legal protection, the acquisition of commercial privileges, etc. The Hansas were guilds with several elected aldermen at their heads who represented them in external matters and who administered the property. . . . Quarrels among the brothers might not, under penalty, be brought before external tribunals; they were to be brought before the Hansa committee as a gild-tribunal. This committee had also an extended penal jurisdiction over the members; under certain circumstances they had even the power of life and death in their hands. An especially effective punishment was the Hansa bann, which occasioned, besides expulsion from the Hansa, a complete boycott on the part of the Hansa brothers. . . . The community of interests thus founded among these cities led repeatedly, already as early as the second half of the 13th century, to common steps on their part; so that in Hansa affairs a tacit league existed, even although it had not been expressly sanctioned. After this had become more clearly apparent in the troubles with Flanders (1356-1358) the name Hansa was also applied to this league-relationship, so that henceforward besides the Hansa of the German merchants there existed a Hansa of the German cities. The Hanseatic League received a firm organization through the Greifswald and Cologne confederations of 1361 and 1367, both of which were at first only entered into for a single warlike undertaking (against

Waldemar of Denmark), but which were then repeatedly renewed and finally looked upon as a permanent league. The Hanseatic League . . . came forward in external matters, even in international relationships, as an independent legal entity. It carried on war and entered into treaties with foreign nations; it had a league army at its disposal and a league fleet; it acquired whole territorial districts and saw to the building of fortresses. In itself it was not a defensive and offensive league; it did not concern itself with the feuds of single cities with outsiders. The sphere of activity of the league was essentially confined to the province of commerce: protection of commerce, . . . the closing of commercial treaties, etc. . . . The head of the League was and continued to be Lubeck. Its kernel, as it were, was formed by the Wendish (i. e. Mecklenburg and Pomeranian) cities which were united under Lubeck. Originally any city of Lower Germany which asked to be taken in was received into the League. . . . Hansa cities which did not fulfil their federal obligations came under the penalty of the Hansa bann and the general commercial ostracism consequent upon it. . . . The federal power was exercised by civic diets, which were assemblies of delegates from the members of the council [Rath] of the individual cities. The summons was sent by Lubeck. The decrees were passed in the form of 'recesses'. . . . Within the League again were narrower leagues with their own common affairs and their own civic diets. After numerous changes the four 'quarters' were recognized as such: the Wendish under Lubeck as its head, the Saxon under Brunswick, the Cologne under Cologne, the Prussian-Livonian under Danzig." —R. Schröder, *Lehrbuch der deutschen Rechtsgeschichte* (trans. from the German), pp. 588-609. — "The complete ruin of the empire in the course of the 15th century necessarily entailed at last the ruin also of its members. Nowhere did this elementary truth make itself felt in a more terrible manner than in northeastern Germany, in those colonial districts which in consequence of the extraordinary development of the Hansa had risen in importance to the extent of having an influence on the whole east and northeast of Europe. Here the year 1370 had denoted for the Hansa a climax without a parallel. After a glorious war it had closed with the Danish king, Waldemar Atterdag, a peace which seemed about to keep the northern kingdoms, for a long time to come, under the power of its will. But, soon after, the Lubeck-Hanseatic policy began to degenerate. . . . The Hansa had looked on without interfering at the struggle which began between the Teutonic Order and Poland. This freed it from the threatening maritime supremacy of the Order; besides this it had just become involved, itself, in conflicts in the North. . . . A long and tedious war ensued . . . which ended to the disadvantage of the Hansa. . . . Within the Hansa, during the struggle, the divergency of interests between the Wendish, Prussian and Livonian cities had for the first time become so pronounced as to amount to complete disunion, and already in 1431 in Hanseatic circles the fear could be expressed . . . 'that the noble confederation of our Hansa will be dissolved and destroyed.' Such being the case it soon became evident that the struggle with King Erich had actually cost the Hansa the 'Dominium maris Baltici.' For one

thing the English and the Dutch, more and more unopposed, began to carry on in the East a commerce which was hostile to the Hansa. . . . While the Western enemies of the Hansa thus appeared in districts on the Baltic, which had hitherto been reserved for the Hanseatic merchant, the influence on the North Sea of the Baltic Hansa cities diminished also more and more. It was possible indeed, for some time to come, still to hold on to Norway. But further to the south-west the Hansa ships, in the war which England in union with Burgundy had been waging with France since the year 1415, saw themselves attacked on all sides in spite of the neutral flag. It was well known that the empire would not protect the German flag. It was worse still that in England a more and more violent opposition arose against the Hanseatic privileges, for the progress of this movement laid bare once and for all the fundamental contrast between the commercial interests in England of the Rhenish Hansa cities and those of the 'Osterlings' [Eastern cities]. If the English were prepared perhaps to further extend the rights of the Hansa in their land in return for the simultaneous free entry of their flag in the Baltic, that was a condition which pleased the German western cities as much as it seemed unacceptable to the Osterlings. Lubeck at their head. The English had succeeded in carrying discord into the enemy's camp. Affairs in Flanders were on a footing equally dangerous to the continued existence of the Hansa as a whole. . . . Lubeck, in a diet of the year 1466, recommended the members of the Hansa to consider the merchants of Cologne as not belonging to the Hansa when in the lands of the Duke of Burgundy. A complete breach could not now fail to come. It occurred, very unfortunately for Cologne and the western cities, on English territory. In 1468 English ships were plundered in the 'Sund,' at the bidding, as was claimed, of the Hansa. The result was that King Edward IV. took prisoner all German merchants who happened to be in England and forbade commercial intercourse with Germany. From this restriction, however, the Cologners were able to free themselves through separate negotiations with the king. It was an inconsiderate step thus to separate themselves from the rest of the Hansa, and that, too, in such a question as this. Cologne stood there fully isolated now even from the western cities. Lubeck at once profited by the occasion to have Cologne placed under the Hansa bann, and soon after the Hansa, almost entirely united now except for Cologne, began the war against England. In the year 1472 a great fleet sailed out against the island-kingdom; it had complete success. The peace of Utrecht of February 18th, 1474, restored once more the old Hanseatic privileges in England and opened up the prospect of damages amounting to £10,000. Cologne had to submit; in 1478 it returned to the Hansa. But all the same there was no complete restoration of the old unity. The mercantile differences between the west and the east cities not only continued but increased, and a dominion over the Baltic, not to mention the North Sea, was, in spite of the momentary success in England, no longer to be thought of. . . . After about 1490 the interests of the Westphalian cities including, say, Bremen, Hamburg and Lüneburg, became divided. . . . Thus towards the end of the 15th century the

Hansa bore the stamp of decline in all directions, . . . the political-mercantile preponderance on land, as well as the 'Dominium maris Baltici,' was broken and the league itself was torn by internal dissensions. In the years from 1476 to 1494 only one common Hansa diet was held; complete ruin was now only a question of time. The 16th century and a part still of the 17th century comprise the period of the slow wasting away of the Hansa. While at the beginning of this period the South-German merchant-princes developed a German world commerce, the satiated mercantile houses of the North showed themselves incapable of progressing even on purely commercial paths. They remained in the ruts of old-fashioned commerce." In England "less and less regard was paid to the warnings and complaints of this antiquated piece of retrogression, until Queen Elizabeth made use of the incautious promulgation of an imperial edict forbidding English merchants to settle in the Hansa cities to simply abrogate the Hanseatic privileges in England. It was the key-stone of the tomb of the Hanseatic relations with England, once so close and full of import." —K. Lamprecht, *Deutsche Geschichte (trans. from the German)*, v. 4, pp. 468-484. — "The unmerciful fate which had overtaken the German nation [the 30 years war], like a storm wind descending upon the land, gave also the death-blow to that proud communal system which when in its prime showed better than any other institution the greatness of the German power in the Middle Ages. He who does not know the history of the Hansa does not know how to estimate the true significance of our people. He does not know that no goal was too distant for it, no task too great, that at the same time it could belong to the first commercial nations of the world and intellectually absorb and work over the idea of humanism, could offer defiance to the kings of the Danes and challenge the pope for usurping the rule of the world. How did things still look on the Thames when in Dantzic, day after day, four or five hundred ships were running in and out, when the merchants of Soest, Dortmund and Osnabrück were opening their counting-houses in the Varangian city of Novgorod? It is in truth nothing new if the German nation to-day again begins to reckon itself among the naval powers. . . . In those days it was also the baneful religious schism which hindered the great commercial centres on the German northern coast from making use of the favoring constellations which presented themselves. The evangelical burghers of Lubeck and Rostock could not make up their minds for the sake of advantageous trade connections with Spain to become bailiffs of their brothers of the faith in Holland; . . . and herewith probably the last opportunity was missed of breathing new life into the already aging commercial league. The attempt made in 1641 to renew the league by ten cities remained ineffectual." —Zwidoneck Südenhorst, *Deutsche Geschichte, 1648-1740 (trans. from the German)*, v. 1, p. 50 — See, also, TRADE, MEDIEVAL.

HANSE OF LONDON, The Flemish. See FLANDERS: 18TH CENTURY.

HANSEATIC LEAGUE. See HANSA TOWNS.

HAOMA. See SOMA.

HAPSBURG, OR HABSBURG, Origin and Rise of the House of. See AUSTRIA: A. D. 1246-1282.

HAPSBURG-LORRAINE

HAPSBURG-LORRAINE, The House of. See AUSTRIA: A. D. 1745 (SEPTEMBER—OCTOBER).

HARALD IV., King of Norway, A. D. 1184-1186. . . . Harald Blaataad, King of Denmark, 941-991. . . . Harald Graafeld, King of Norway, 963-977. . . . Harald Hardrade, King of Norway, 1047-1066. . . . Harald Harfager, King of Norway, 863-934. . . . Harald Sweynson, King of Denmark, 1076-1080.

HARAN.—"From Ur, Abraham's father had migrated to Haran, in the northern part of Mesopotamia, on the high road which led from Babylonia and Assyria into Syria and Palestine. Why he should have migrated to so distant a city has been a great puzzle, and has tempted scholars to place both Ur and Haran in wrong localities; but here, again, the cuneiform inscriptions have at last furnished us with the key. As far back as the Accadian epoch, the district in which Haran was built belonged to the rulers of Babylonia; Haran was, in fact, the frontier town of the empire, commanding at once the highway into the west and the fords of the Euphrates; the name itself was an Accadian one, signifying 'the road.'"—A. H. Sayce, *Fresh Light from the Ancient Monuments*, ch. 2.—The site of Haran is generally identified with that of the later city of Carrhæ.

HARD-SHELL DEMOCRATS. See UNITED STATES OF AM.: A. D. 1845-1846.

HARDENBURG'S REFORM MEASURES IN PRUSSIA. See GERMANY: A. D. 1807-1808.

HARDICANUTE, OR HARTHACNUT, King of Denmark, A. D. 1035-1042; King of England, A. D. 1040-1042.

HARDINGE, Lord, The Indian administration of. See INDIA: A. D. 1845-1849.

HARFLEUR.—Capture by Henry V. See FRANCE: A. D. 1415.

HARGREAVE'S SPINNING-JENNY, Invention of. See COTTON MANUFACTURE.

HARII, OR ARII, The. See LYGIANS.

HARLAW, Battle of (1411).—A very memorable battle in Scottish history, fought July 24, 1411, between the Highlanders and Lowlanders of the country. Donald, Lord of the Isles, was then practically an independent sovereign of the western Highlands of Scotland, as well as the islands opposite their shore. He claimed still larger domains and invaded the lowland districts to make his claim good. The defeat inflicted upon him, at heavy cost to the victors, was felt, says Mr. Benton in his "History of Scotland," as a more memorable deliverance even than that of Bannockburn. The independence of the Lord of the Isle was not extinguished until sixty years later. "The battle of Harlaw and its consequences were of the highest importance, since they might be said to decide the superiority of the more civilized regions of Scotland over those inhabited by the Celtic tribes."—Sir W. Scott, *Hist. of Scotland*, ch. 17.

HARLEM. See HAARLEM.

HARMAR'S EXPEDITION AGAINST THE INDIANS. See NORTHWEST TERRITORY: A. D. 1790-1795.

HARMONY SOCIETY. See SOCIAL MOVEMENTS: A. D. 1805-1827.

HARMOSTS. See SPARTA: B. C. 404-403.

HAROLD (the Dane), King of England, A. D. 1037-1040. . . . Harold (the Saxon), King of England, 1066.

HASTENBACK

HAROUN AL RASCHID, Caliph, A. D. 786-809.

HARPER'S FERRY: A. D. 1859.—John Brown's invasion. See UNITED STATES OF AM.: A. D. 1859.

A. D. 1861 (April).—Arsenal destroyed and abandoned by the Federal garrison.—Occupied by the Rebels. See UNITED STATES OF AM.: A. D. 1861 (APRIL).

A. D. 1862.—Capture by the Confederates. See UNITED STATES OF AM.: A. D. 1862 (SEPTEMBER: MARYLAND).

HARRISON, General Benjamin, Presidential election and administration. See UNITED STATES OF AM.: A. D. 1888, to 1892.

HARRISON, General William Henry: Indian campaign and battle of Tippecanoe. See UNITED STATES OF AM.: A. D. 1811. . . . In the War of 1812. See UNITED STATES OF AM.: A. D. 1812-1813. . . . Presidency for one month.—Death. See UNITED STATES OF AM.: A. D. 1840.

HARRISON'S LANDING, The Army of the Potomac at. See UNITED STATES OF AM.: A. D. 1862 (JUNE—JULY: VIRGINIA), and (JULY—AUGUST: VIRGINIA).

HARROW SCHOOL. See EDUCATION, MODERN: EUROPEAN COUNTRIES.—ENGLAND.

HARTFORD, CONN.: A. D. 1634-1637.—The beginnings of the city. See CONNECTICUT: A. D. 1631; and 1634-1637.

A. D. 1650.—The Treaty with the Dutch of New Netherland. See NEW YORK: A. D. 1650.

A. D. 1687.—The hiding of the Charter. See CONNECTICUT: A. D. 1685-1687.

HARTFORD CONVENTION, The. See UNITED STATES OF AM.: A. D. 1814 (DECEMBER).

HARTHACNUT. See HARDICANUTE.

HARUSPICES, The.—"The haruspices, nearly related to the augures, were of Etruscan origin. Under the [Roman] Republic they were consulted only in a few individual cases; under the emperors they gained more importance, remaining, however, inferior to the other priestly colleges. They also expounded and procured lightnings and 'prodigies,' and moreover examined the intestines of sacrificed animals. . . . Heart, liver and lungs were carefully examined, every anomaly being explained in a favourable or unfavourable sense."—E. Guhl and W. Koner, *Life of the Greeks and Romans*, sect. 103.

HARVARD ANNEX. See EDUCATION, MODERN: REFORMS, &c.: A. D. 1804-1891.

HARVARD UNIVERSITY. See EDUCATION, MODERN: AMERICA: A. D. 1635, and 1686.

HARVEY, and the Discovery of the Circulation of the Blood. See MEDICAL SCIENCE: 17TH CENTURY.

HASMONEANS, OR ASMONEANS. See JEWS: B. C. 166-40.

HASSIDIN, The.—A sect of Jewish mystics which rose during the 17th century in Podolia, Wallachia, Moldavia, Hungary, and neighboring regions.—H. H. Milman, *Hist. of the Jews*, v. 3, bk. 28.

HASTATI. See LEGION, ROMAN.

HASTENBACK, Battle of. See GERMANY: A. D. 1757 (JULY—DECEMBER).

HASTING, The Northman. See NORMAN: A. D. 849-860.

HASTINGS, Marquis of (Lord Moira).—The Indian administration of. See INDIA: A. D. 1805-1816.

HASTINGS, Warren: His administration in India.—His impeachment and Trial. See INDIA: A. D. 1773-1785; and 1785-1795.

HASTINGS, OR SENLAC, Battle of. See ENGLAND: A. D. 1066 (OCTOBER).

HATFIELD CHASE.—A vast swamp in the West Riding of Yorkshire, England, 180,000 acres in extent, which was sold by the crown in the reign of Charles I. to a Hollander who drained and reclaimed it. It had been a forest in early times and was the scene of a great battle between Penda, King of Mercia, and Edwin of Northumberland.—J. C. Brown, *Forests of England*, pt. 1, ch. 2, sect. 2.

HATRA.—"Hatra [in central Mesopotamia] became known as a place of importance in the early part of the second century after Christ. It successfully resisted Trajan in A. D. 116, and Severus in A. D. 198. It is then described as a large and populous city, defended by strong and extensive walls, and containing within it a temple of the Sun, celebrated for the great value of its offerings. It enjoyed its own kings at this time, who were regarded as of Arabian stock, and were among the more important of the Parthian tributary monarchs. By the year A. D. 363 Hatra had gone to ruin, and is then described as 'long since deserted.' Its flourishing period thus belongs to the space between A. D. 100 and A. D. 300." The ruins of Hatra, now called El-Hadhr, were "visited by Mr. Layard in 1846, and described at length by Mr. Ross in the ninth volume of the 'Journal of the Royal Geographical Society,' as well as by Mr. Fergusson, in his 'History of Architecture.'"—G. Rawlinson, *Sixth Great Oriental Monarchy*, ch. 22.

HATS AND CAPS, Parties of the. See SCANDINAVIAN STATES (SWEDEN): A. D. 1720-1792.

HATTERAS EXPEDITION, The. See UNITED STATES OF AM.: A. D. 1861 (AUGUST: NORTH CAROLINA).

HATUNTAQUI, Battle of. See ECUADOR: THE ABORIGINAL KINGDOM.

HAVANA. See CUBA: A. D. 1514-1851.

HAVELOCK'S CAMPAIGN IN INDIA. See INDIA: A. D. 1857-1858 (JULY-JUNE).

HAVRE: A. D. 1563-1564.—Occupation by the English.—Siege and recovery by the French. See FRANCE: A. D. 1563-1564.

HAWAIIAN ISLANDS, The.—The Hawaiian or Sandwich Archipelago, in the North Pacific ocean, "consists of the seven large and inhabited volcanic islands of Oahu, Kauai, Niihau, Maui, Molokai, Lanai, and Hawaii, and the four bare and rocky islets of Kaula, Lehua, Kahoolawe, and Molokini, with a total area of 8,000 square miles, and a population of scarcely more than 50,000 souls. . . . The Kanakas, as the natives are called, are amongst the finest and most intelligent races of the Pacific, and have become thoroughly 'Europeanised,' or, perhaps rather, 'Americanised.' . . . The Hawaiians, like all other Polynesians, are visibly decreasing in a constantly increasing ratio."—*Stanford's Compendium of Geog.: Australasia*, ch. 24.—"Gaelano discovered one of the Sandwich [Hawaiian] Islands in 1542; and, following him, Quiros

found Tahiti and the New Hebrides. Sea voyages in the Pacific multiplied, but that sea long continued the exclusive theatre of the enterprises of the Spaniards and Portuguese. . . . Native traditions refer to the arrival of strangers a long time before Cook's appearance. In the seventeenth century Spanish merchantmen were crossing the Pacific, and might have refreshed at these islands. The buccaneers, too, may have found the small harbour a convenient place of concealment."—M. Hopkins, *Hawaii: The Past, Present and Future of the Island Kingdom*, pp. 83, 87.—"It is about a century since His Majesty's ships 'Resolution' and 'Adventure,' Captains Cook and Clerke, turned back from Behring Strait after an unsuccessful attempt to discover the North-West Passage. But the adventurers were destined to light upon fairer lands than those which they had failed to find. On the 18th of January, 1778, whilst sailing through the Pacific, the look-out man reported land ahead, and in the evening they anchored on the shores of that lovely group of twelve islands, which they named in honour of the then First Lord of the Admiralty—Lord Sandwich—better known to the satirists of his day as 'Jemmy Tickler,' one of the greatest of statesmen and most abandoned of men. The natives received the strangers gladly; but on the 14th of February, 1779, in an altercation consequent on the theft of a boat, Captain Cook was killed in Kealahou Bay, or Karakakoa Bay, in the Island of Hawaii, or Owhyhee, from which the official name of the country—the kingdom of Hawaii—takes its name."—R. Brown, *The Countries of the World*, v. 4, p. 22.—The several islands of the Hawaiian group were politically independent of each other and ruled by different chiefs at the time of Captain Cook's visit; but a few years later a chief named Kaméhaméha, of remarkable qualities and capabilities, succeeded to the sovereignty in the Island of Hawaii, and made himself master in time of the whole group. Dying in 1819, he left a consolidated kingdom to his son Liholiho, or Kaméhaméha II., in whose reign "tabu" and idolatry were abolished and Christian missionaries began their labors. The dynasty founded by Kaméhaméha held the throne until 1872. In 1840 a constitution was proclaimed, which created a legislative body, composed of hereditary nobles and seven representatives informally elected by the people. In 1842 the United States, by an official letter from Daniel Webster, then Secretary of State, "recognized the independence of the Hawaiian Kingdom, and declared, 'as the sense of the government of the United States, that the government of the Sandwich Islands ought to be respected; that no power ought to take possession of the islands, either as a conquest or for the purpose of colonization; and that no power ought to seek for any undue control over the existing government, or any exclusive privileges or preferences in matters of commerce.'" The following year, France and England formally recognized "the existence in the Sandwich Islands of a government capable of providing for the regularity of its relations with foreign nations," and agreed "never to take possession, either directly or under the title of a protectorate, or under any other form, of any part of the territory of which they are composed." In 1852 the constitution was revised. The legislature, formerly sitting in one body, was now

divided into two houses and both enlarged. In 1864, however, King Kamehameha V. forced the adoption of a new constitution which reversed this bicameral arrangement and restored the single chamber. A double qualification of the suffrage, by property and by education, was also introduced. With the death of Kamehameha V., in 1872, his line ended. His successor, Lunalilo, was elected by the legislature, and the choice ratified by a popular vote. The reign of Lunalilo lasted but two years. His successor, David Kalakaua, was raised to the throne by election. In the year after his accession, Kalakaua visited the United States, and soon afterwards, in 1875, a treaty of reciprocity between the two countries was negotiated. This was renewed and enlarged in 1887. In 1881 the King made a tour of the world. In the fall of 1890 he came to California for his health; in January, 1891, he died at San Francisco. His sister, Liliuokalani, widow of an American resident, succeeded him.—W. D. Alexander, *Brief History of the Hawaiian People*.—In 1887 a new constitution had been adopted. "This new constitution was not framed by the king but by the people through their own appointed citizens and members of the courts. The legislative powers of the crown which had been abridged by the constitution of 1864 were now entirely removed and vested in the representatives of the people. By this the crown became an executive. In addition to this provision there was one making the ministry a responsible body and depriving the king of the right to nominate members of the house of nobles. . . . The legislature consists of a House of Nobles composed of twenty-four members, who are elected for a term of six years, and a House of Representatives consisting of from twenty-four to forty-two members elected for two years. The Houses sit in joint session. In addition to these public officers there is a cabinet composed of four ministers appointed by the sovereign holding executive power and who may be removed upon sufficient cause by the legislature. Such was the form of government in vogue up to the time of the recent revolution which has excited the interest of the American government. On the 15th of January [1893] . . . Queen Liliuokalani made the attempt to promulgate a new constitution, obviously for the purpose of increasing her power in the government. It has been hinted that the queen desired to benefit in a pecuniary way by granting concessions for the establishment of a lottery, and the importation of opium into the kingdom, both of which had until a year ago been prohibited. It is best, however, to adhere to fact. The queen desired more power. This new constitution, as framed by her, deprived foreigners of the right of franchise, abrogated the House of Nobles, and gave to the queen herself the power to appoint a new House. This blow aimed directly at the foreigners, who are the largest property holders in the kingdom, stirred them to prompt action. The queen's own ministry were unsuccessful in their efforts to dissuade her from the attempt to put the new constitution into effect. The resolve was not to be shaken, however, and her determination to carry out her plan incited the people, chiefly the foreigners, to oppose the measure. The outcome was a revolution in which not a single life was sacrificed."—A. A. Black, *The Hawaiian Islands* (*Chautauquan*, April, 1893, pp. 54-57).—A provisional

government set up by the revolutionists was immediately recognized by the United States Minister, Mr. Stevens, and commissioners were sent to Washington to apply for the annexation of the islands to the United States. On the 16th of February, 1893, the President of the United States, Mr. Harrison, sent a message to the Senate, submitting an annexation treaty and recommending its ratification. Meantime, at Honolulu, on the 9th of February, the United States Minister, acting without instructions, had established a protectorate over the Hawaiian Islands, in the name of the United States. On the 4th of March, a change in the Presidency of the United States occurred, Mr. Cleveland succeeding Mr. Harrison. One of the earliest acts of President Cleveland was to send a message to the Senate, withdrawing the annexation treaty of his predecessor. A commissioner, Mr. Blount, was then sent to the Hawaiian Islands to examine and report upon the circumstances attending the change of government. On the 18th of the following December the report of Commissioner Blount was sent to Congress, with an accompanying message from the President, in which latter paper the facts set forth by the Commissioner, and the conclusions reached and action taken by the United States Government, were summarized partly as follows: "On Saturday, January 14, 1893, the Queen of Hawaii, who had been contemplating the proclamation of a new constitution, had, in deference to the wishes and remonstrances of her Cabinet, renounced it for the present at least. Taking this relinquished purpose as a basis of action, citizens of Honolulu, numbering from fifty to one hundred, mostly resident aliens, met in a private room and selected a so-called committee of safety composed of thirteen persons, nine of whom were foreign subjects, and composed of seven Americans, one Englishman, and one German. This committee, though its designs were not revealed, had in view nothing less than annexation to the United States, and between Saturday, the 14th, and the following Sunday, the 18th of January—though exactly what action was taken may never be revealed—they were certainly in communication with the United States Minister. On Monday morning the Queen and her Cabinet made public proclamation, with a notice which was specially served upon the representatives of all foreign governments, that any changes in the constitution would be sought only in the methods provided by that instrument. Nevertheless, at the call and under the auspices of the committee of safety, a mass meeting of citizens was held on that day to protest against the Queen's alleged illegal and unlawful proceedings and purpose. Even at this meeting the committee of safety continued to disguise their real purpose and contented themselves with procuring the passage of a resolution denouncing the Queen and empowering the committee to devise ways and means 'to secure the permanent maintenance of law and order and the protection of life, liberty, and property in Hawaii.' This meeting adjourned between 3 and 4 o'clock in the afternoon. On the same day, and immediately after such adjournment, the committee, unwilling to take further steps without the co-operation of the United States Minister, addressed him a note representing that the public safety was menaced and that lives and property were in danger, and

concluded as follows: 'We are unable to protect ourselves without aid, and therefore pray for the protection of the United States forces.' Whatever may be thought of the other contents of this note, the absolute truth of this latter statement is incontestable. When the note was written and delivered, the committee, so far as it appears, had neither a man nor a gun at their command, and after its delivery they became so panic-stricken at their position that they sent some of their number to interview the Minister and request him not to land the United States forces till the next morning, but he replied the troops had been ordered and whether the committee were ready or not the landing should take place. And so it happened that on the 16th day of January, 1893, between 4 and 5 o'clock in the afternoon, a detachment of marines from the United States steamship *Boston*, with two pieces of artillery, landed at Honolulu. The men, upwards of one hundred and sixty in all, were supplied with double cartridge belts, filled with ammunition, and with haversacks and canteens, and were accompanied by a hospital corps with stretchers and medical supplies. This military demonstration upon the soil of Honolulu was of itself an act of war, unless made either with the consent of the Government of Hawaii or for the bona fide purpose of protecting the imperilled lives and property of the citizens of the United States. But there is no pretense of any such consent on the part of the Government of Hawaii, which at that time was undisputed, and was both the de facto and the de jure Government. In point of fact the Government, instead of requesting the presence of an armed force, protested against it. There is little basis for the pretense that such forces landed for the security of American life and property. . . . When these armed men were landed the city of Honolulu was in its customary orderly and peaceful condition. There was no symptom of riot or disturbance in any quarter. . . . Thus it appears that Hawaii was taken possession of by the United States forces without the consent or wish of the Government of the Islands, or anybody else so far as known, except the United States Minister. Therefore, the military occupation of Honolulu by the United States on the day mentioned was wholly without satisfaction, either as an occupation by consent or as an occupation necessitated by dangers threatening American life and property. It must be accounted for in some other way and on some other ground, and its real motive and purpose are neither obscure nor far to seek. The United States forces being now on the scene and favorably stationed, the committee proceeded to carry out their original scheme. They met the next morning, Tuesday, the 17th, perfected the plan of temporary government and fixed upon its principal officers, who were drawn from 13 members of the committee of safety. Between 1 and 2 o'clock, by squads and by different routes to avoid notice, and having first taken the precaution of ascertaining whether there was anyone there to oppose them, they proceeded to the Government building to proclaim the new Government. No sign of opposition was manifest, and thereupon an American citizen began to read the proclamation from the steps of the Government Building almost entirely without auditors. It is said that before the reading was finished quite a concourse of persons, variously estimated

at from 50 to 100, some armed and some unarmed, gathered about the committee to give them aid and confidence. This statement is not important, since the one controlling factor in the whole affair was unquestionably the United States marines, who, drawn up under arms with artillery in readiness only 76 yards distant, dominated the situation. The Provisional Government thus proclaimed was by the terms of the proclamation 'to exist until terms of the Union with the United States had been negotiated and agreed upon.' The United States Minister, pursuant to prior agreement, recognized this Government within an hour after the reading of the proclamation, and before 5 o'clock, in answer to an inquiry on behalf of the Queen and her Cabinet, announced that he had done so. . . . Some hours after the recognition of the Provisional Government by the United States Minister, the barracks and the police station, with all the military resources of the country, were delivered up by the Queen upon the representation made to her that her cause would thereafter be reviewed at Washington, and while protesting that she surrendered to the superior force of the United States, whose Minister had caused United States troops to be landed at Honolulu and declared that he would support the Provisional Government, and that she yielded her authority to prevent collision of armed forces and loss of life, and only until such time as the United States, upon the facts being presented to it, should undo the action of its representative and reinstate her in the authority she claimed as the constitutional sovereign of the Hawaiian Islands. This protest was delivered to the chief of the Provisional Government, who indorsed it in his acknowledgment of its receipt. . . . As I apprehend the situation, we are brought face to face with the fact that the lawful government of Hawaii was overthrown without the drawing of a sword or the firing of a shot, by a process every step of which, it may safely be asserted, is directly traceable to and dependent for its success upon the agency of the United States acting through its diplomatic and naval representatives. . . . Believing, therefore, that the United States could not, under the circumstances disclosed, annex the islands without justly incurring the imputation of acquiring them by unjustifiable methods, I shall not again submit the treaty of annexation to the Senate for its consideration, and in the instructions to Minister Willis, a copy of which accompanies this message, I have directed him to so inform the Provisional Government. But in the present instance our duty does not, in my opinion, end with refusing to consummate this questionable transaction. . . . I mistake the American people if they favor the odious doctrine that there is no such thing as international morality; that there is one law for a strong nation and another for a weak one; and that even by indirection a strong power may, with impunity, despoil a weak one of its territory. . . . The Queen surrendered, not to the Provisional Government, but to the United States. She surrendered not absolutely and permanently, but temporarily and conditionally until such facts could be considered by the United States. . . . In view of the fact that both the Queen and the Provisional Government had at one time apparently acquiesced in a reference of the entire case to the United States Government, and considering

the further fact that, in any event, the Provisional Government, by its own declared limitation, was only 'to exist until terms of union with the United States of America have been negotiated and agreed upon,' I hoped that after the assurance to the members of that Government that such union could not be consummated, I might compass a peaceful adjustment of the difficulty. Actuated by these desires and purposes, and not unmindful of the inherent perplexities of the situation nor limitations upon my part, I instructed Mr. Willis to advise the Queen and her supporters of my desire to aid in the restoration of the status existing before the lawless landing of the United States forces at Honolulu on the 17th of January last, if such restoration could be effected upon terms providing for clemency as well as justice to all parties concerned. The conditions suggested contemplated a general amnesty to those concerned in setting up the Provisional Government and a recognition of all the bona fide acts and obligations. In short, they require that the past should be buried, and that the restored Government should re-assume its authority as if its continuity had not been interrupted. These conditions have not proved acceptable to the Queen, and though she has been informed that they will be insisted upon, and that unless acceded to the effort of the President to aid in the restoration of her Government will cease, I have not thus far learned that she is willing to yield them her acquiescence." The refusal of the Queen to consent to a general amnesty forbade further thought of her restoration; while the project of annexation to the United States was extinguished for the time by the just action of President Cleveland, sustained by the Senate. The protectorate assumed by Minister Stevens having been withdrawn, the Provisional Government remains (March, 1894) in control, and a republican constitution is in preparation.

HAWKINS' FIRST THREE VOYAGES.

See AMERICA: A. D. 1562-1567.

HAWKWOOD, Sir John, The Free Company of. See ITALY: A. D. 1343-1393.

HAWLEY, Jesse, and the origin of the Erie Canal. See NEW YORK: A. D. 1817-1825.

HAYES, Dr., Polar explorations of. See POLAR EXPLORATION: A. D. 1860-1861; 1869.

HAYES, General Rutherford B., Presidential election and administration. See UNITED STATES OF AM.: A. D. 1876-1877, to 1881.

HAYNE AND WEBSTER DEBATE, The. See UNITED STATES OF AM.: A. D. 1828-1833.

HAYTI, HAITI, OR SAN DOMINGO (Originally called Hispaniola): Its names.—Its beauty.—"Columbus called the island Hispaniola, and it has also been called St. Domingo from the city of that name on its southeastern coast; but Hayti or Haiti (the mountainous country) was its original Carrib name. The French bestowed upon it the deserved name of 'la Reine des Antilles.' All descriptions of its magnificence and beauty, even those of Washington Irving in his history of Columbus, fall far short of the reality. It seems beyond the power of language to exaggerate its beauties, its productiveness, the loveliness of its climate, and its desirableness as an abode for man. Columbus labored hard to prove to Isabella that he had found here the original garden of Eden."—

W. H. Pearson, *Hayti and the Haitians* (Putnam's Monthly Mag., Jan., 1854).

A. D. 1492-1505.—Discovery and occupation by Columbus. See AMERICA: A. D. 1492; 1498-1496; and 1498-1505.

A. D. 1499-1542.—The enslavement of the natives.—System of Repartimientos and Encomiendas.—Introduction of negro slavery.—Humane and reforming labors of Las Casas. See SLAVERY, MODERN: OF THE INDIANS, and SLAVERY, NEGRO: ITS BEGINNINGS.

A. D. 1632-1803.—Partly possessed by France and partly by Spain.—Revolt of the Slaves and rise of Toussaint L'Ouverture to power.—Extinction of Slavery.—Treachery of the French.—Independence of the island acquired.—"About 1632 the French took possession of the western shore, and increased so rapidly that the Spaniards found it impossible to drive them out; and the footing they had gained was recognized by the Treaty of Ryswick, in 1697, when the western portion of Haiti was confirmed to France. The latter nation was fully conscious of the importance of the new acquirement, and under French rule it became of great value, supplying almost all Europe with cotton and sugar. But the larger eastern portion of the island, which still belonged to Spain, had no share in this progress, remaining much in the same condition as formerly; and thus matters stood—a sluggish community side by side with a thriving one—when the French Revolution broke out, and plunged the island into a state of ferment. In 1790 the population of the western colony consisted of half a million, of which number 38,360 were of European origin, 28,370 free people of colour, and the whole of the remainder negro slaves. The government of the island excluded the free people of colour—mostly mulattoes—from all political privileges, although they were in many cases well-educated men, and themselves the owners of large estates. . . . On the 15th May, 1790, the French National Assembly passed a decree declaring that people of colour, born of free parents, were entitled to all the privileges of French citizens. When this news reached the colony, it set the inhabitants in a perfect frenzy, the mulattoes manifesting an unbounded joy, whilst the whites boiled at the indignity their class had sustained. The representations of the latter caused the governor to delay the operation of the decree until the home government could be communicated with—a measure that aroused the greatest indignation amongst the mulattoes, and civil war appeared inevitable, when a third and wholly unexpected party stepped into the arena. The slaves rose in insurrection on August 23rd, 1791, marching with the body of a white infant on a spear-head as a standard, and murdering all Europeans indiscriminately. In the utmost consternation the whites conceded the required terms to the mulattoes, and, together with the help of the military, the rising was suppressed, and there seemed a prospect of peace, when the Assembly at Paris repealed the decree of the 15th May. The mulattoes now flew to arms, and for several years a terrible struggle was sustained, the horrors of which were augmented by vindictive ferocity on both sides. Commissioners sent from France could effect no settlement, for the camp of the whites was divided into two hostile sections, royalist and republican. The English and

Spaniards both descended on the island, and the blacks, under able chiefs, held impregnable positions in the mountains. Apprehensive of a British invasion in force, the Commissioners, finding they could not conquer the blacks, resolved on conciliating them; and in August, 1793, universal freedom was proclaimed—a measure ratified by the National Convention early in the following year. Meanwhile the English had taken Port-au-Prince, and were besieging the French governor in Port de la Paix, when the blacks, relying on the recent proclamation, came to his assistance, under the command of Toussaint L'Ouverture, and effected his release. . . . François Dominique Toussaint, a negro of pure blood, a slave and the offspring of slaves, was born in 1743, and on attaining manhood was first employed as a coachman, and afterwards held a post of trust in connexion with the sugar manufactory of the estate to which he belonged. The overseer having taken a fancy to him, he was taught to read and write, and even picked up some slight knowledge of Latin and mathematics." He was slow to join the rising of the blacks; "but at length, after having secured the escape of his master and family, he joined the negro army in a medical capacity," but quickly rose to leadership. "At first the blacks fought with the Spaniards against the French;" but Toussaint came to the conclusion that they had more to hope from the French, and persuaded his followers to march to the relief of the French governor, Levaux. When the latter heard that Toussaint had won the blacks to this alliance, he exclaimed, "'Mais cet homme fait ouverture partout,' and from that day the black commander-in-chief received the surname of L'Ouverture, by which he is best known in history. Acting with wonderful energy, Toussaint effected a junction with Levaux, drove the English from their positions, took 28 Spanish batteries in four days, and finally the British abandoned the island, whilst the Spaniards [1797] gave up all claim to its western end. Toussaint L'Ouverture—now holding the position of commander-in-chief, but virtually dictator—succeeded with great skill in combining all the hostile elements of the colony. Peace was restored, commerce and agriculture revived, the whites were encouraged to reclaim their estates, and by a variety of prudent and temperate measures Toussaint showed the remarkable administrative abilities that he possessed. At this stage he assumed great state in public, being always guarded by a chosen body of 1,500 men in brilliant uniform, but in private life he was frugal and moderate. In the administration of affairs he was assisted by a council of nine, of whom eight were white planters. This body drew up a Constitution by which L'Ouverture was named president for life, and free trade established. The draft of this constitution, together with an autograph letter, he forwarded to Bonaparte; but the First Consul had no toleration for fellow-upstarts, and replied, 'He is a revolted slave whom we must punish; the honour of France is outraged.' At this time the whole island of Haiti was under Toussaint's sway. As some excuse for Bonaparte it must be acknowledged that Toussaint undoubtedly contemplated independence. . . . Anxious to divest his new presidency of even nominal subjection to France, he declared the independence of the island, with himself as supreme chief, in July

1801. Most unfortunately for the Haitian general, hostilities had for the moment ceased between Great Britain and France, and the First Consul was enabled to bestow his close attention on the former French colony. Determined to repossess it, Bonaparte sent out an army of 30,000 men, with 66 ships of war, under the command of his brother-in-law General Leclerc. . . . During Toussaint's presidency he had abolished slavery, the negroes still working the plantations, but as free men, and under the name of 'cultivators.' . . . Leclerc now endeavoured by proclamations to turn the cultivators against their chief, and also laboured to sow dissension in the ranks of the black army, by making the officers tempting offers, which they too often believed in and accepted. For months a bloody war raged, in which great cruelties were inflicted; but the discipline of the French was slowly telling in their favour, when Leclerc made a political blunder that destroyed the advantages he had gained. Thinking that all obstacles were overcome, he threw off the mask, and boldly declared the real object of the expedition—the re-enslavement of the negro population. This news fell like a thunderbolt amongst the blacks, who rallied round Toussaint in thousands." Alarmed at the effect, Leclerc recalled his proclamation, acknowledged it to be an error, and promised the summoning of an assembly representative of all races alike. "This specious programme won over Christophe, Dessalines, and other negro generals; and finally, on receiving solemn assurances from Leclerc, Toussaint accepted his offers, and peace was concluded." Soon afterwards, by an act of the blackest treachery, the negro statesman and soldier was lured into the hands of his mean enemy, and sent, a prisoner, to France. Confined, without trial, or any hearing, in the dungeons of the Château Joux, in the department of Doubs, he was there "allowed to pine away, without warm clothing and with insufficient food. . . . Finally the governor of the prison went away for four days, leaving his captive without food or drink. On his return Toussaint was dead, and the rats had gnawed his feet. It was given out that apoplexy was the cause of death. . . . This breach of faith on the part of the French aroused the fury and indignation of the blacks. . . . Under Dessalines, Christophe, Clerveaux, and others, the fires of insurrection blazed out afresh." At the same time yellow fever raged and Leclerc was among the victims. General Rochambeau, who succeeded him, continued the war with unmeasured barbarity, but also with continued defeat and discouragement, until he was driven, in 1803, to surrender, and "the power of the French was lost on the island."—C. H. Eden, *The West Indies*, ch. 13.—*Toussaint L'Ouverture: A Biog.* (by J. R. Beard) and an *Autobiog.*

ALSO IN: H. Martineau, *The Hour and the Man*.—J. Brown, *Hist. of St. Domingo*.—H. Adams, *Historical Essays*, ch. 4.

A. D. 1639-1700.—The Buccaneers. See AMERICA: A. D. 1639-1700.

A. D. 1804-1880.—Massacre of whites.—The Empire of Dessalines.—The kingdom of Christophe.—The Republic of Pétion and Boyer.—Separation of the independent Republic of San Domingo.—The Empire of Soulouque.—The restored Republic of Hayti.—"In the beginning of 1804 the independence of

the negroes under Dessalines was sufficiently assured: but they were not satisfied until they had completed a general massacre of nearly the whole of the whites, including aged men, women and children, who remained in the island, numbering, according to the lowest estimate, 2,500 souls. Thus did Dessalines, in his own savage words, render war for war, crime for crime, and outrage for outrage, to the European cannibals who had so long preyed upon his unhappy race. The negroes declared Dessalines Emperor: and in October 1804 he was crowned at Port-au-Prince by the title of James I. Dessalines was at once a brave man and a cruel and avaricious tyrant. He acquired great influence over the negroes, who long remembered him with affectionate regret: but he was not warmly supported by the mulattoes, who were by far the most intelligent of the Haytians. He abolished the militia, and set up a standing army of 40,000 men, whom he found himself unable to pay, from the universal ruin which had overtaken the island. The plantation labourers refused to work. . . . Dessalines authorised the landowners to flog them. Dessalines was himself a large planter: he had 82 large plantations of his own at work, and he forced his labourers to work on them at the point of the bayonet. Both he and his successor, Christophe, like Mahomed Ali in Egypt, grew rich by being the chief merchants in their own dominions. . . . He failed in an expedition against St. Domingo, the Spanish part of the island, whence the French general Ferrand still threatened him: and at length some sanguinary acts of tyranny roused against him an insurrection headed by his old comrade Christophe. The insurgents marched on Port-au-Prince, and the first black Emperor was shot by an ambuscade at the Pont Rouge outside the town. The death of Dessalines delivered up Hayti once more to the horrors of civil war. The negroes and mulattoes, who had joined cordially enough to exterminate their common enemies, would no longer hold together; and ever since the death of Dessalines their jealousies and differences have been a source of weakness in the black republic. In the old times, Hayti, as the French part of the island of Española was henceforth called, had been divided into three provinces: South, East, and North. After the death of Dessalines each of these provinces became for a time a separate state. Christophe wished to maintain the unlimited imperialism which Dessalines had set up: but the Constituent Assembly, which he summoned at Port-au-Prince in 1806, had other views. They resolved upon a Republican constitution." Christophe, not contented with the offered presidency, "collected an army with the view of dispersing the Constituent Assembly; but they collected one of their own, under Pétion, and forced him to retire from the capital. Christophe maintained himself in Cap François, or, as it is now called, Cap Haytien; and here he ruled for 14 years. In 1811, despising the imperial title which Dessalines had desecrated, he took the royal style by the name of Henry I. Christophe, as a man, was nearly as great a monster as Dessalines. . . . Yet Christophe at his best was a man capable of great aims, and a sagacious and energetic ruler." In 1820, finding himself deserted in the face of a mulatto insurrection, he committed suicide. "In a month or two after Christophe's suicide the whole island was united

under the rule of President Boyer." Boyer was the successor of Pétion, who had been elected in the North, under the republican constitution which Christophe refused submission to. Pétion, "a mulatto of the best type," educated at the military academy of Paris, and full of European ideas, had ruled the province which he controlled ably and well for eleven years. In discouragement he then took his own life, and was succeeded, in 1818, by his lieutenant, Jean Pierre Boyer, a mulatto. "On the suicide of Christophe, the army of the Northern Province, weary of the tyranny of one of their own race, declared for Boyer. The French part of the island was now once more under a single government: and Boyer turned his attention to the much larger Spanish territory, with the old capital of St. Domingo, where a Spaniard named Mufez de Caceres, with the aid of the negroes, had now followed the example in the West, and proclaimed an independent government. The Dominicans, however, were still afraid of Spain, and were glad to put themselves under the wing of Hayti: Boyer was not unwilling to take possession of the Spanish colony, and thus it happened that in 1822 he united the whole island under his Presidency. In the same year he was elected President for life under the constitution of Pétion, whose general policy he maintained: but his government, especially in his later years, was almost as despotic as that of Christophe. Boyer was the first Haytian who united the blacks and mulattoes under his rule. It was mainly through confidence in him that the government of Hayti won the recognition of the European powers. . . . In 1825 its independence was formally recognised by France, on a compensation of 150,000,000 of francs being guaranteed to the exiled planters and to the home government. This vast sum was afterwards reduced: but it still weighed heavily on the impoverished state, and the discontents which the necessary taxation produced led to Boyer's downfall," in 1843, when he withdrew to Jamaica, and afterwards to Paris, where he died in 1850. A singular state of affairs ensued. The eastern, or Spanish, part of the island resumed its independence (1844), under a republican constitution resembling that of Venezuela, and with Pedro Santana for its President, and has been known since that time as the Republic of San Domingo, or the Dominican Republic. In the Western, or Haytian Republic, large numbers of the negroes, "under the names of Piquets and Zinglins, now formed themselves into armed bands, and sought to obtain a general division of property under some communistic monarch of their own race. The mulatto officials now caajoed the poor negroes by bribing some old negro, whose name was well known to the mass of the people as one of the heroes of the war of liberty, to allow himself to be set up as President. The Boyerists, as the mulatto oligarchy were called, thus succeeded in re-establishing their power," and their system (for describing which the word "gerontocracy" has been invented) was carried on for some years, until it resulted, in 1847, in the election to the Presidency of General Faustin Soulouque. "Soulouque was an illiterate negro whose recommendations to power were that he was old enough to have taken part in the War of Independence, having been a lieutenant under Pétion, and that he was popular with the negroes, being devotedly attached to

the strange mixture of freemasonry and fetish worship by which the Haytian blacks maintain their political organisation." The new President took his elevation more seriously than was expected, and proved to be more than a match for the mulattoes who thought to make him their puppet. He gathered the reins into his own hands, and crushed the mulattoes at Port-au-Prince by a general massacre. He then "caused himself to be proclaimed Emperor, by the title of Faustinus the First (1849)," and established a grotesque imperial court, with a fantastic nobility, in which a Duke de Lemonade figured by the side of a Prince Tape-à-l'œil. This lasted until December 1858, when Soulouque was dethroned and sent out of the country, to take refuge in Jamaica, and the republic was restored, with Fabre Nicholas Geffrard, a mulatto general, at its head. Geffrard held the Presidency for eight years, when he followed his predecessor into exile in Jamaica, and was succeeded by General Salnave, a negro, who tried to re-establish the Empire and was shot, 1869. Since that time revolutions have been frequent and nothing has been constant except the disorder and decline of the country. Meantime, the Dominican Republic has suffered scarcely less, from its own disorders and the attacks of its Haytian neighbors. In 1861 it was surrendered by a provisional government to Spain, but recovered independence three years later. Soon afterwards one of its parties sought annexation to the United States, and in 1869 the President of the latter republic, General Grant, concluded a treaty with the Dominican government for the cession of the peninsula of Samana, and for the placing of San Domingo under American protection. But the Senate of the United States refused to ratify the treaty.—E. J. Payne, *Hist. of European Colonies*, ch. 15.

ALSO IN: Sir S. St John, *Hayti, or the Black Republic*, ch. 3.

HEAD-CENTER, Fenian. See IRELAND: A. D. 1858-1867.

HEARTS OF OAK BOYS.—HEARTS OF STEEL BOYS. See IRELAND: A. D. 1760-1798.

HEAVENFIELD.—Battle of the (635).—Defeat of the Welsh, with the death of Cadwallon, the "last great hero of the British race," by the English of Bernicia, A. D. 635. "The victory of the Heaven-field indeed is memorable as the close of the last rally which the Britons ever made against their conquerors."—J. R. Green, *The Making of England*, p. 275.

ALSO IN: Bede, *Ecclesiastical History*, bk. 3, ch. 1-2.

HEBERT AND THE HEBERTISTS IN THE FRENCH REVOLUTION. See FRANCE: A. D. 1790; 1793 (MARCH—JUNE), (SEPTEMBER—DECEMBER), to 1793-1794 (NOVEMBER—JUNE).

HEBREW, The Name. See JEWS: THEIR NATIONAL NAMES.

HEBRIDES OR WESTERN ISLANDS, The.—"The Hebrides or Western Islands comprise all the numerous islands and islets which extend along nearly all the west coast of Scotland; and they anciently comprised also the peninsula of Cantyre, the islands of the Clyde, the isle of Rachlin, and even for some

time the isle of Man."—*Historical Tales of the Wars of Scotland*, v. 3, p. 60.

9th-13th Centuries.—The dominion of the Northmen. See NORMANS.—NORTHMEN: 8TH-9TH CENTURIES, and 10TH-13TH CENTURIES; also, SODOR AND MAN.

A. D. 1266.—Cession to Scotland. See SCOTLAND: A. D. 1266.

A. D. 1346-1504.—The Lords of the Isles.—In 1346, the dominion of most of the Hebrides became consolidated under John, son of Ronald or Angus Oig, of Islay, and he assumed the title of "Lord of the Isles." The Lords of the Isles became substantially independent of the Scottish crown until the battle of Harlaw, in 1411 (see HARLAW, BATTLE OF). The lordship was extinguished in 1504 (see SCOTLAND: A. D. 1502-1504).—*Historical Tales of the Wars of Scotland*, pp. 65-72.

HEBRON.—In the settlement of the tribes of Israel, after the conquest of Canaan, Caleb, one of the heroes of Judah, "took possession of the territory round the famous old city of Hebron, and thereby gained for his tribe a seat held sacred from Patriarchal times. . . . Beginning with Hebron, he acquired for himself a considerable territory, which even in David's time was named simply Caleb, and was distinguished from the rest of Judah as a peculiar district. . . . Hebron remained till after David's time celebrated as the main seat and central point of the entire tribe, around which it is evident that all the rest of Judah gradually clustered in good order."—H. Ewald, *Hist. of Israel*, bk. 2, sect. 3, A.—"Hebron was a Hittite city, the centre of an ancient civilization, which to some extent had been inherited by the tribe of Judah. It was undoubtedly the capital of Judah, a city of the highest religious character full of recollections and traditions. It could boast of fine public buildings, good water, and a vast and well-kept pool. The unification of Israel had just been accomplished there. It was only natural that Hebron should become the capital of the new kingdom [of David]. . . . It is not easy to say what induced David to leave a city which had such ancient and evident claims for a hamlet like Jebus [Jerusalem], which did not yet belong to him. It is probable that he found Hebron too exclusively Judahite."—E. Renan, *Hist. of the People of Israel*, bk. 2, ch. 18.—See, also, ZOAN; and JEWS: THE CHILDREN OF ISRAEL IN EGYPT.

HECANA, Kingdom of.—One of the small, short-lived kingdoms of the Angles in early England. Its territory was in modern Herefordshire.—W. Stubbs, *Const. Hist. of Eng.*, ch. 7, sect. 70.—See ENGLAND: A. D. 547-633.

HECATOMB.—"Large sacrifices, where a great number of animals were slaughtered, [among the ancient Greeks] are called hecatombs."—G. F. Schömann, *Antiq. of Greece: The State*, p. 60.

HECATOMBÆON, Battle of.—Fought, B. C. 224, by Cleomenes of Sparta with the forces of the Achæan League, over which he won a complete victory. The result was the calling in of Antigonos Doson, king of Macedonia, to become the ally of the League, and to be aided by it in crushing the last independent political life of Peloponnesian Greece.—C. Thirlwall, *Hist. of Greece*, ch. 62.

HECATOMPEDON, The. See **PARTHENON AT ATHENS**.

HECATOMPYLOS.—The chief city of Parthia Proper, founded by Alexander the Great, and long remaining one of the capitals of the Parthian empire.

HEDGELEY MOOR, Battle of (1464). See **ENGLAND**: A. D. 1455-1471.

HEDWIGA, Queen of Poland, A. D. 1882-1886.

HEELERS. See **BOSSISM**.

HEERBAN, The.—The "heerban" was a military system instituted by Charlemagne, which gave way to the feudal system under his successors. "The basis of the heerban system was the duty of every fighting man to answer directly the call of the king to arms. The free-man, not only of the Franks, but of all the subject peoples, owed military service to the king alone. This duty is insisted upon in the laws of Charlemagne with constant repetition. The summons (heerban) was issued at the spring meeting, and sent out by the counts or missi. The soldier was obliged to present himself at the given time, fully armed and equipped with all provision for the campaign, except fire, water, and fodder for the horses."—E. Emerton, *Introduction to the Study of the Middle Ages*, ch. 14.

HEGEMONY.—"A hegemony, the political ascendancy of some one city or community over a number of subject commonwealths."—Sir H. S. Maine, *Dissertations on Early Law and Custom*, p. 181.

HEGIRA, The. See **MAHOMETAN CONQUEST**: A. D. 609-632.

HEGIRA, Era of the. See **ERA**, **MAHOMETAN**.

HEIDELBERG: A. D. 1622.—Capture by Tilly. See **GERMANY**: A. D. 1621-1623.

A. D. 1631.—Burning of the Castle. See **GERMANY**: A. D. 1631-1632.

A. D. 1690.—Final destruction of the Castle. See **FRANCE**: A. D. 1689-1690.

HEIDELBERG UNIVERSITY. See **EDUCATION**, **MEDIAEVAL**: **GERMANY**.

HEILBRONN, Union of. See **GERMANY**: A. D. 1632-1634.

HELAM, OR **HALAMAH**, Battle of.—A decisive victory won by King David over the Syrians.—II. Samuel, x. 15-19.

HELENA, Arkansas, The defense of. See **UNITED STATES OF AM.**: A. D. 1868 (JULY: ON THE **MISSISSIPPI**).

HELEPOLIS, The. See **RHODES**: B. C. 305-304.

HELIAEA, The.—Under Solon's constitution for the government of Athens, "a body of 6,000 citizens was every year created by lot to form a supreme court, called Heliaea, which was divided into several smaller ones, not limited to any precise number of persons. The qualifications required for this were the same with those which gave admission into the general assembly, except that the members of the former might not be under the age of thirty. It was, therefore, in fact, a select portion of the latter, in which the powers of the larger body were concentrated and exercised under a judicial form."—C. Thirlwall, *Hist. of Greece*, ch. 11.

HELICON. See **THESSALY**.

HELIGOLAND: A. D. 1814.—Acquisition by Great Britain. See **SCANDINAVIAN STATES**: A. D. 1818-1814.

A. D. 1890.—Cession to Germany. See **AFRICA**: A. D. 1884-1891.

HELIOPOLIS. See **ON**.

Battle of. See **FRANCE**: A. D. 1800 (JANUARY-JUNE).

HELLAS.—**HELLENES**.—**GRAIKOI**.—**GREEKS**.—"To the Greek of the historical ages the idea of Hellas was not associated with any definite geographical limits. Wherever a Greek settlement existed, there for the colonists was Hellas. . . . Of a Hellas lying within certain specified bounds, and containing within it only Greek inhabitants, they knew nothing."—G. W. Cox, *Hist. of Greece*, bk. 1, ch. 1.—"Their language was . . . from the beginning, the token of recognition among the Hellenes. . . . Where this language was spoken—in Asia, in Europe, or in Africa—there was Hellas. . . . A considerable number of the Greek tribes which immigrated by land [from Asia] into the European peninsula [of Greece] followed the tracks of the Italicans, and, taking a westward route through Pæonia and Macedonia, penetrated through Illyria into the western half of the Alpine country of Northern Greece, which the formation of its hill ranges and valleys renders more easily accessible from the north than Thessaly in its secluded hollow. The numerous rivers, abounding in water, which flow close by one another through long gorges into the Ionian Sea, here facilitated an advance into the south; and the rich pasture-land invited immigration; so that Epirus became the dwelling-place of a dense crowd of population, which commenced its civilized career in the fertile lowlands of the country. Among them three main tribes were marked out, of which the Chaones were regarded as the most ancient. . . . Farther to the south the Thesprotians had settled, and more inland, in the direction of Pindus, the Molossians. A more ancient appellation than those of this triple division is that of the Greeks (Graikoi), which the Hellenes thought the earliest designation of their ancestors. The same name of Græci (Greeks) the Italicans applied to the whole family of peoples with whom they had once dwelt together in these districts. This is the first collective name of the Hellenic tribes in Europe. . . . Far away from the coast, in the seclusion of the hills, where lie closely together the springs of the Thyamis, Aous, Aracthus, and Achelous, extends at the base of Tomarus the lake Ioannina, on the thickly wooded banks of which, between fields of corn and damp meadows, lay Dodona, a chosen seat of the Pelasgian Zeus, the invisible God, who announced his presence in the rustling of the oaks, whose altar was surrounded by a vast circle of tripods, for a sign that he was the first to unite the domestic hearths and civic communities into a great association centering in himself. This Dodona was the central seat of the Græci; it was a sacred centre of the whole district before the Italicans commenced their westward journey; and at the same time the place where the subsequent national name of the Greeks can be first proved to have prevailed; for the chosen of the people, who administered the worship of Zeus, were called Selli or Helli, and after them the

surrounding country Hellopia or Hellas."—E. Curtius, *Hist. of Greece*, bk. 1, ch. 1 and 4 (v. 1).

Also in: G. Grote, *Hist. of Greece*, pt. 2, ch. 2 (v. 2).—G. W. Cox, *Hist. of Greece*, bk. 1, ch. 4.—W. E. Gladstone, *Juventus Mundi*, ch. 4.

HELLENIC GENIUS AND INFLUENCE.—HELLENIC AND HELLENISTIC CULTURE.—HELLENISM.—"It was the privilege of the Greeks to discover the sovereign efficacy of reason. They entered on the pursuit of knowledge with a sure and joyous instinct. Baffled and puzzled they might be, but they never grew weary of the quest. The speculative faculty which reached its height in Plato and Aristotle, was, when we make due allowance for time and circumstance, scarcely less eminent in the Ionian philosophers; and it was Ionia that gave birth to an idea, which was foreign to the East, but has become the starting-point of modern science,—the idea that Nature works by fixed laws. A fragment of Euripides speaks of him as 'happy who has learned to search into causes,' who 'discerns the deathless and ageless order of nature, whence it arose, the how and the why.' The early poet-philosophers of Ionia gave the impulse which has carried the human intellect forward across the line which separates empirical from scientific knowledge; and the Greek precocity of mind in this direction, unlike that of the Orientals, had in it the promise of uninterrupted advance in the future,—of great discoveries in mathematics, geometry, experimental physics, in medicine also and physiology. . . . By the middle of the fifth century B. C. the general conception of law in the physical world was firmly established in the mind of Greek thinkers. Even the more obscure phenomena of disease were brought within the rule. Hippocrates writing about a malady which was common among the Scythians and was thought to be preternatural says: 'As for me I think that these maladies are divine like all others, but that none is more divine or more human than another. Each has its natural principle and none exists without its natural cause.' Again, the Greeks set themselves to discover a rational basis for conduct. Rigorously they brought their actions to the test of reason, and that not only by the mouth of philosophers, but through their poets, historians, and orators. Thinking and doing—clear thought and noble action—did not stand opposed to the Greek mind. The antithesis rather marks a period when the Hellenic spirit was past its prime, and had taken a one-sided bent. The Athenians of the Periclean age—in whom we must recognise the purest embodiment of Hellenism—had in truth the peculiar power, which Thucydides claims for them, of thinking before they acted and of acting also. . . . To Greece . . . we owe the love of Science, the love of Art, the love of Freedom: not Science alone, Art alone, or Freedom alone, but these vitally correlated with one another and brought into organic union. And in this union we recognise the distinctive features of the West. The Greek genius is the European genius in its first and brightest bloom. From a vivifying contact with the Greek spirit Europe derived that new and mighty impulse which we call Progress. Strange it is to think that these Greeks, like the other members of the Indo-European family, probably had their cradle in the East; that behind Greek civilisation, Greek language, Greek mythology, there is that

Eastern background to which the comparative sciences seem to point. But it is no more than a background. In spite of all resemblances, in spite of common customs, common words, common syntax, common gods, the spirit of the Greeks and of their Eastern kinsmen—the spirit of their civilisation, art, language, and mythology—remains essentially distinct. . . . From Greece came that first mighty impulse, whose far-off workings are felt by us to-day, and which has brought it about that progress has been accepted as the law and goal of human endeavour. Greece first took up the task of equipping man with all that fits him for civil life and promotes his secular wellbeing; of unfolding and expanding every inborn faculty and energy, bodily and mental; of striving restlessly after the perfection of the whole, and finding in this effort after an unattainable ideal that by which man becomes like to the gods. The life of the Hellenes, like that of their Epic hero Achilles, was brief and brilliant. But they have been endowed with the gift of renewing their youth. Renan, speaking of the nations that are fitted to play a part in universal history, says 'that they must die first that the world may live through them;' that 'a people must choose between the prolonged life, the tranquil and obscure destiny of one who lives for himself, and the troubled stormy career of one who lives for humanity. The nation which revolves within its breast social and religious problems is always weak politically. Thus it was with the Jews, who in order to make the religious conquest of the world must needs disappear as a nation.' 'They lost a material city, they opened the reign of the spiritual Jerusalem.' So too it was with Greece. As a people she ceased to be. When her freedom was overthrown at Chaeronea, the page of her history was to all appearance closed. Yet from that moment she was to enter on a larger life and on universal empire. Already during the last days of her independence it had been possible to speak of a new Hellenism, which rested not on ties of blood but on spiritual kinship. This presentiment of Isocrates was marvellously realised. As Alexander passed conquering through Asia, he restored to the East, as garnered grain, that Greek civilisation whose seeds had long ago been received from the East. Each conqueror in turn, the Macedonian and the Roman, bowed before conquered Greece and learnt lessons at her feet. To the modern world too Greece has been the great civiliser, the oecumenical teacher, the disturber and regenerator of slumbering societies. She is the source of most of the quickening ideas which re-make nations and renovate literature and art. If we reckon up our secular possessions, the wealth and heritage of the past, the larger share may be traced back to Greece. One half of life she has made her domain,—all, or well-nigh all, that belongs to the present order of things and to the visible world."—S. H. Butcher, *Some Aspects of the Greek Genius*, pp. 9-43.—"The part assigned to [the Greeks] in the drama of the nations was to create forms of beauty, to unfold ideas which should remain operative when the short bloom of their own existence was over, and thus to give a new impulse, a new direction, to the whole current of human life. The prediction which Thucydides puts into the mouth of the Athenian orator has been fulfilled, though not in the sense literally conveyed: 'Assuredly

we shall not be without witnesses,' says Pericles; 'there are mighty documents of our power, which shall make us the wonder of this age, and of ages to come.' He was thinking of those wide-spread settlements which attested the empire of Athens. But the immortal witnesses of his race are of another kind. Like the victims of the war, whose epitaph he was pronouncing, the Hellenes have their memorial in all lands, graven, not on stone, but in the hearts of mankind. . . . Are we not warranted by what we know of Greek work, imperfect though our knowledge is, in saying that no people has yet appeared in the world whose faculty for art, in the largest sense of the term, has been so comprehensive? And there is a further point that may be noted. It has been said that the man of genius sometimes is such in virtue of combining the temperament distinctive of his nation with some gift of his own which is foreign to that temperament; as in Shakespeare the basis is English, and the individual gift a flexibility of spirit which is not normally English. But we cannot apply this remark to the greatest of ancient Greek writers. They present certainly a wide range of individual differences. Yet so distinctive and so potent is the Hellenic nature that, if any two of such writers be compared, however wide the individual differences may be, — as between Aristophanes and Plato, or Pindar and Demosthenes, — such individual differences are less significant than those common characteristics of the Hellenic mind which separate both the men compared from all who are not Hellenes. If it were possible to trace the process by which the Hellenic race was originally separated from their Aryan kinsfolk, the physiological basis of their qualities might perhaps be traced in the mingling of different tribal ingredients. As it is, there is no clue to these secrets of nature's alchemy: the Hellenes appear in the dawn of their history with that unique temperament already distinct: we can point only to one cause, and that a subordinate cause, which must have aided its development, namely, the geographical position of Greece. No people of the ancient world were so fortunately placed. Nowhere are the aspects of external nature more beautiful, more varied, more stimulating to the energies of body and mind. A climate which, within three parallels of latitude, nourishes the beeches of Pindus and the palms of the Cyclades; mountain-barriers which at once created a framework for the growth of local federations, and encouraged a sturdy spirit of freedom; coasts abounding in natural harbors; a sea dotted with islands, and notable for the regularity of its wind-currents; ready access alike to Asia and to the western Mediterranean, — these were circumstances happily congenial to the inborn faculties of the Greek race, and admirably fitted to expand them."—R. C. Jebb, *The Growth and Influence of Classical Greek Poetry*, pp. 27-31.—"The sense of beauty which the Greeks possessed to a greater extent than any other people could not fail to be caught by the exceptionally beautiful natural surroundings in which they lived; and their literature, at any rate their poetry, bears abundant testimony to the fact. Small though Greece is, it contains a greater variety, both in harmony and contrast, of natural beauty than most countries, however great. Its latitude gives it a southern climate, while its mountains allow

of the growth of a vegetation found in more northern climes. Within a short space occur all the degrees of transition from snow-topped hills to vine clad fountains. And the joy with which the beauty of their country filled the Greeks may be traced through all their poetry. . . . The two leading facts in the physical aspect of Greece are the sea and the mountains. As Europe is the most indented and has relatively the longest coast-line of all the continents of the world, so of all the countries of Europe the land of Greece is the most interpenetrated with arms of the sea, . . .

'Two voices are there: one is of the Sea,

One of the Mountains; each a mighty voice:

In both from age to age thou didst rejoice;

They were thy chosen music, Liberty!'

Both voices spoke impressively to Greece, and her literature echoes their tones. So long as Greece was free and the spirit of freedom animated the Greeks, so long their literature was creative and genius marked it. When liberty perished, literature declined. The field of Chæronæa was fatal alike to the political liberty and to the literature of Greece. The love of liberty was indeed pushed even to an extreme in Greece; and this also was due to the physical configuration of the country. Mountains, it has been said, divide; seas unite. The rise and the long continuance in so small a country of so many cities, having their own laws, constitution, separate history, and independent existence, can only be explained by the fact that in their early growth they were protected, each by the mountains which surrounded it, so effectually, and the love of liberty in this time was developed to such an extent, that no single city was able to establish its dominion over the others. . . . Every one of the numerous states, whose separate political existence was guaranteed by the mountains, was actually or potentially a separate centre of civilisation and of literature. In some one of these states each kind of literature could find the conditions appropriate or necessary to its development. Even a state which produced no men of literary genius itself might become the centre at which poets collected and encouraged the literature it could not produce, as was the case with Sparta, to which Greece owed the development of choral lyric. . . . The eastern basin of the Mediterranean has deserved well of literature, for it brought Greece into communication with her colonies on the islands and on the surrounding coasts, and enabled the numerous Greek cities to co-operate in the production of a rich and varied literature, instead of being confined each to a one-sided and incomplete development. The process of communication began in the earliest times, as is shown by the spread of epic literature. Originating in Ionia, it was taken up in Cyprus, where the epic called the Cypria was composed, and at the beginning of the sixth century it was on the coast of Africa in the colony of Cyrene. The rapid spread of elegiac poetry is even more strikingly illustrated, for we find Solon in Athens quoting from his contemporary Mimnermus of Colophon. Choral lyric, which originated in Asia Minor, was conveyed to Sparta by Alcman, and by Simonides of Ceos all over the Greek world. But although in early times we find as much interchange and reaction in the colonies amongst themselves as between the colonies and the mother-country, with the advance of time we find the centripetal

tendency becoming dominant. The mother-country becomes more and more the centre to which all literature and art gravitates. At the beginning of the sixth century Sparta attracted poets from the colonies in Asia Minor, but the only form of literature which Sparta rewarded and encouraged was choral lyric. No such narrowness characterised Athens, and when she established herself as the intellectual capital of Greece, all men of genius received a welcome there, and we find all forms of literature deserting their native homes, even their native dialects, to come to Athens. . . . As long as literature had many centres, there was no danger of all falling by a single stroke; but when it was centralised in Athens, and the blow delivered by Philip at Chæronea had fallen on Athens, classical Greek literature perished in a generation. It is somewhat difficult to distinguish race-qualities from the characteristics impressed on a people by the conditions under which it lives, since the latter by accumulation and transmission from generation to generation eventually become race-qualities. Thus the Spartans possessed qualities common to them and the Dorians, of whom they were a branch, and also qualities peculiar to themselves, which distinguished them from other Dorians. . . . The ordinary life of a Spartan citizen was that of a soldier in camp or garrison, rather than that of a member of a political community, and this system of life was highly unfavourable to literature. . . . Other Dorians, not hemmed in by such unfavourable conditions as the Spartans, did provide some contributions to the literature of Greece, and in the nature of their contributions we may detect the qualities of the race. The Dorians in Sicily sowed the seeds of rhetoric and carried comedy to considerable perfection. Of imagination the race seems destitute: it did not produce poets. On the other hand, the race is eminently practical as well as prosaic, and their humour was of a nature which corresponded to these qualities. . . . The Æolians form a contrast both to the Spartans and to the Athenians. The development of individuality is as characteristic of the Æolians as its absence is of the Spartans. But the Æolians, first of all Greeks, possessed a cavalry, and this means that they were wealthy and aristocratic. . . . This gives us the distinction between the Æolians and the Athenians: among the former, individuality was developed in the aristocracy alone; among the latter, in all the citizens. The Æolians added to the crown of Greek literature one of the brightest of its jewels—lyric poetry, as we understand lyric in modern times, that is, the expression of the poet's feelings, on any subject whatever, as his individual feeling. . . . But it was the Ionians who rendered the greatest services to Greek literature. They were a quick-witted race, full of enterprise, full of resources. In them we see reflected the character of the sea, as in the Dorians the character of the mountains. The latter partook of the narrowness and exclusiveness of their own homes, hemmed in by mountains, and by them protected from the incursion of strangers and strange innovations. The Ionians, on the other hand, were open as the sea, and had as many moods. They were eminently susceptible to beauty in all its forms, to the charm of change and to novelty. They were ever ready to put any belief or institution

to the test of discussion, and were governed as much by ideas as by sentiments. Keeness of intellect, taste in all matters of literature and art, grace in expression, and measure in everything distinguished them above all Greeks. The development of epic poetry, the origin of prose, the cultivation of philosophy, are the proud distinction of the Ionian race. In Athens we have the qualities of the Ionian race in their finest flower." —F. B. Jevons, *A History of Greek Literature*, pp. 465–490.—**Hellenism and the Jews.**—"The Jewish region . . . was, in ancient times as well as in the Graeco-Roman period, surrounded on all sides by heathen districts. Only at Jamnia and Joppa had the Jewish element advanced as far as the sea. Elsewhere, even to the west, it was not the sea, but the Gentile region of the Philistine and Phenician cities, that formed the boundary of the Jewish. These heathen lands were far more deeply penetrated by Hellenism, than the country of the Jews. No reaction like the rising of the Maccabees had here put a stop to it, besides which heathen polytheism was adapted in quite a different manner from Judaism for blending with Hellenism. While therefore the further advance of Hellenism was obstructed by religious barriers in the interior of Palestine, it had attained here, as in all other districts since its triumphant entry under Alexander the Great, its natural preponderance over Oriental culture. Hence, long before the commencement of the Roman period, the educated world, especially in the great cities in the west and east of Palestine, was, we may well say, completely Hellenized. It is only with the lower strata of the populations and the dwellers in rural districts, that this must not be equally assumed. Besides however the border lands, the Jewish districts in the interior of Palestine were occupied by Hellenism, especially Scythopolis . . . and the town of Samaria, where Macedonian colonists had already been planted by Alexander the Great . . . while the national Samaritans had their central point at Sichem. The victorious penetration of Hellenistic culture is most plainly and comprehensively shown by the religious worship. The native religions, especially in the Philistine and Phenician cities, did indeed in many respects maintain themselves in their essential character; but still in such wise, that they were transformed by and blended with Greek elements. But besides these the purely Greek worship also gained an entrance, and in many places entirely supplanted the former. Unfortunately our sources of information do not furnish us the means of separating the Greek period proper from the Roman; the best are afforded by coins, and these for the most part belong to the Roman. On the whole however the picture, which we obtain, holds good for the pre-Roman period also, nor are we entirely without direct notices of this age. . . . In the Jewish region proper Hellenism was in its religious aspect triumphantly repulsed by the rising of the Maccabees; it was not till after the overthrow of Jewish nationality in the wars of Vespasian and Hadrian, that an entrance for heathen rites was forcibly obtained by the Romans. In saying this however we do not assert, that the Jewish people of those early times remained altogether unaffected by Hellenism. For the latter was a civilising power, which extended itself to every department of life. It fashioned in a peculiar manner the organization of the state,

legislation, the administration of justice, public arrangements, art and science, trade and industry, and the customs of daily life down to fashion and ornaments, and thus impressed upon every department of life, wherever its influence reached, the stamp of the Greek mind. It is true that Hellenistic is not identical with Hellenic culture. The importance of the former on the contrary lay in the fact, that by its reception of the available elements of all foreign cultures within its reach, it became a world-culture. But this very world-culture became in its turn a peculiar whole, in which the preponderant Greek element was the ruling keynote. Into the stream of this Hellenistic culture the Jewish people was also drawn; slowly indeed and with reluctance, but yet irresistibly, for though religious zeal was able to banish heathen worship and all connected therewith from Israel, it could not for any length of time restrain the tide of Hellenistic culture in other departments of life. Its several stages cannot indeed be any longer traced. But when we reflect that the small Jewish country was enclosed on almost every side by Hellenistic regions, with which it was compelled, even for the sake of trade, to hold continual intercourse, and when we remember, that even the rising of the Maccabees was in the main directed not against Hellenism in general, but only against the heathen religion, that the later Asmonaeans bore in every respect a Hellenistic stamp—employed foreign mercenaries, minted foreign coins, took Greek names, etc., and that some of them, e. g. Aristobulus I., were direct favourers of Hellenism,—when all this is considered, it may safely be assumed, that Hellenism had, notwithstanding the rising of the Maccabees, gained access in no inconsiderable measure into Palestine even before the commencement of the Roman period.”—E. Schürer, *Hist. of the Jewish People in the Time of Christ*, div. 2, v. 1, pp. 29–30.—Hellenism and the Romans.—“In the Alexandrian age, with all its close study and imitation of the classical models, nothing is more remarkable than the absence of any promise that the Hellenic spirit which animated those masterpieces was destined to have any abiding influence in the world. . . . And yet it is true that the vital power of the Hellenic genius was not fully revealed, until, after suffering some temporary eclipse in the superficially Greek civilizations of Asia and Egypt, it emerged in a new quality, as a source of illumination to the literature and the art of Rome. Early Roman literature was indebted to Greece for the greater part of its material; but a more important debt was in respect to the forms and moulds of composition. The Latin language of the third century B. C. was already in full possession of the qualities which always remained distinctive of it; it was clear, strong, weighty, precise, a language made to be spoken in the imperative mood, a fitting interpreter of government and law. But it was not flexible or graceful, musical or rapid; it was not suited to express delicate shades of thought or feeling; for literary purposes, it was, in comparison with Greek, a poor and rude idiom. The development of Latin into the language of Cicero and Virgil was gradually and laboriously accomplished under the constant influence of Greece. That finish of form, known as classical, which Roman writers share with Greek, was a lesson which Greece slowly impressed upon Rome. . . . A close and

prolonged study of the Greek models could not end in a mere discipline of form; the beauty of the best Greek models depends too much on their vital spirit. Not only was the Roman imagination enriched, but the Roman intellect, through literary intercourse with the Greek, gradually acquired a flexibility and a plastic power which had not been among its original gifts. Through Roman literature the Greek influence was transmitted to later times in a shape which obscured, indeed, much of its charm, but which was also fitted to extend its empire, and to win an entrance for it in regions which would have been less accessible to a purer form of its manifestation.”—R. C. Jebb, *The Growth and Influence of Classical Greek Poetry*, ch. 8.—“Italy had been subject to the influence of Greece, ever since it had a history at all. . . . But the Hellenism of the Romans of the present period [second century B. C.] was, in its causes as well as its consequences, something essentially new. The Romans began to feel the lack of a richer intellectual life, and to be startled as it were at their own utter want of mental culture; and, if even nations of artistic gifts, such as the English and Germans, have not disdained in the pauses of their own productiveness to avail themselves of the paltry French culture for filling up the gap, it need excite no surprise that the Italian nation now flung itself with eager zeal on the glorious treasures as well as on the vile refuse of the intellectual development of Hellas. But it was an impulse still more profound and deep-rooted which carried the Romans irresistibly into the Hellenic vortex. Hellenic civilization still assumed that name, but it was Hellenic no longer; it was, it fact, humanistic and cosmopolitan. It had solved the problem of moulding a mass of different nations into one whole completely in the field of intellect, and to a certain degree in that of politics, and, now when the same task on a wider scale devolved on Rome, she entered on the possession of Hellenism along with the rest of the inheritance of Alexander the Great. Hellenism therefore was no longer a mere stimulus, or subordinate influence; it penetrated the Italian nation to the very core. Of course, the vigorous home life of Italy strove against the foreign element. It was only after a most vehement struggle that the Italian farmer abandoned the field to the cosmopolite of the capital; and, as in Germany the French coat called forth the national Germanic frock, so the reaction against Hellenism aroused in Rome a tendency, which opposed the influence of Greece on principle in a style to which earlier centuries were altogether unaccustomed, and in doing so fell not unfrequently into downright follies and absurdities. No department of human action or thought remained unaffected by this struggle between the new fashion and the old. Even political relations were largely influenced by it. The whimsical project of emancipating the Hellenes, . . . the kindred, likewise Hellenic, idea of combining republics in a common opposition to kings, and the desire of propagating Hellenic polity at the expense of eastern despotism—which were the two principles that regulated, for instance, the treatment of Macedonia—were fixed ideas of the new school, just as dread of the Carthaginians was the fixed idea of the old; and, if Cato pushed the latter to a ridiculous excess, Philhellenism now and then indulged in extravagances at least

as foolish. . . . But the real struggle between Hellenism and its national antagonists during the present period was carried on in the field of faith, of manners, and of art and literature. . . . If Italy still possessed—what had long been a mere antiquarian curiosity in Hellas—a national religion, it was already visibly beginning to be ossified into theology. The torpor creeping over faith is nowhere perhaps so distinctly apparent as in the alterations in the economy of divine service and of the priesthood. The public service of the gods became not only more tedious, but above all more and more costly. . . . An augur like Lucius Paullus, who regarded the priesthood as a science and not as a mere title, was already a rare exception; and could not but be so, when the government more and more openly and unhesitatingly employed the auspices for the accomplishment of its political designs, or, in other words, treated the national religion in accordance with the view of Polybius as a superstition useful for imposing on the public at large. Where the way was thus paved, the Hellenistic irreligious spirit found free course. In connection with the incipient taste for art the sacred images of the gods began even in Cato's time to be employed, like other furniture, to embellish the chambers of the rich. More dangerous wounds were inflicted on religion by the rising literature. . . . Thus the old national religion was visibly on the decline; and, as the great trees of the primeval forest were uprooted, the soil became covered with a rank growth of thorns and briars and with weeds that had never been seen before. Native superstitions and foreign impostures of the most various hues mingled, competed and conflicted with each other. . . . The Hellenism of that epoch, already denationalized and pervaded by Oriental mysticism, introduced not only unbelief but also superstition in its most offensive and dangerous forms to Italy; and these vagaries, moreover, had a special charm, precisely because they were foreign. . . . Rites of the most abominable character came to the knowledge of the Roman authorities: a secret nocturnal festival in honour of the god Bacchus had been first introduced into Etruria by a Greek priest, and spreading like a cancer, had rapidly reached Rome and propagated itself over all Italy, everywhere corrupting families and giving rise to the most heinous crimes, unparalleled unchastity, falsifying of testaments, and murdering by poison. More than 7,000 men were sentenced to punishment, most of them to death, on this account, and rigorous enactments were issued as to the future. . . . The ties of family life became relaxed with fearful rapidity. The evil of *grisettes* and boy-favourites spread like a pestilence. . . . Luxury prevailed more and more in dress, ornaments and furniture, in the buildings and on the tables. Especially after the expedition to Asia Minor, which took place in 564, [B. C. 190] Asiatic-Hellenic luxury, such as prevailed at Ephesus and Alexandria, transferred its empty refinement and its petty trifling, destructive alike of money, time, and pleasure, to Rome. . . . As a matter of course, this revolution in life and manners brought an economic revolution in its train. Residence in the capital became more and more coveted as well as more costly. Rents rose to an unexampled height. Extravagant prices were paid for the new articles of luxury. . . . The influences which stimulated

the growth of Roman literature were of a character altogether peculiar and hardly paralleled in any other nation. . . . By means of the Italian slaves and freedmen, a very large portion of whom were Greek or half Greek by birth, the Greek language and Greek knowledge to a certain extent reached even the lower ranks of the population, especially in the capital. The comedies of this period indicate that even the humbler classes of the capital were familiar with a sort of Latin, which could no more be properly understood without a knowledge of Greek than Sterne's English or Wieland's German without a knowledge of French. Men of senatorial families, however, not only addressed a Greek audience in Greek, but even published their speeches. . . . Under the influence of such circumstances Roman education developed itself. It is a mistaken opinion, that antiquity was materially inferior to our own times in the general diffusion of elementary attainments. Even among the lower classes and slaves there was considerable knowledge of reading, writing, and counting. . . . Elementary instruction, as well as instruction in Greek, must have been long ere this period imparted to a very considerable extent in Rome. But the epoch now before us initiated an education, the aim of which was to communicate not merely an outward expertness, but a real mental culture. The internal decomposition of Italian nationality had already, particularly in the aristocracy, advanced so far as to render the substitution of a broader human culture for that nationality inevitable: and the craving after a more advanced civilization was already powerfully stirring men's minds. The study of the Greek language as it were spontaneously met this craving. The classical literature of Greece, the *Iliad* and still more the *Odyssey*, had all along formed the basis of instruction; the overflowing treasures of Hellenic art and science were already by this means spread before the eyes of the Italians. Without any outward revolution, strictly speaking, in the character of instruction the natural result was, that the empirical study of the language became converted into a higher study of the literature; that the general culture connected with such literary studies was communicated in increased measure to the scholars; and that these availed themselves of the knowledge thus acquired to dive into that Greek literature which most powerfully influenced the spirit of the age—the tragedies of Euripides and the comedies of Menander. In a similar way greater importance came to be attached to the study of Latin. The higher society of Rome began to feel the need, if not of exchanging their mother-tongue for Greek, at least of refining it and adapting it to the changed state of culture. . . . But a Latin culture presupposed a literature, and no such literature existed in Rome. . . . The Romans desired a theatre, but the pieces were wanting. On these elements Roman literature was based; and its defective character was from the first and necessarily the result of such an origin. . . . Roman poetry in particular had its immediate origin not in the inward impulse of the poet, but in the outward demands of the school, which needed Latin manuals, and of the stage, which needed Latin dramas. Now both institutions—the school and the stage—were thoroughly anti-Roman and revolutionary. . . . The school and the theatre became the most effective levers in the hands of

the new spirit of the age, and all the more so that they used the Latin tongue. Men might perhaps speak and write Greek, and yet not cease to be Romans; but in this case they were in the habit of speaking in the Roman language, while the whole inward being and life were Greek. It is one of the most pleasing, but it is one of the most remarkable and in a historical point of view most instructive, facts in this brilliant era of Roman conservatism, that during its course Hellenism struck root in the whole field of intellect not immediately political, and that the schoolmaster and the *maitre de plaisir* of the great public in close alliance created a Roman literature."—T. Mommsen, *The History of Rome*, bk. 8, ch. 13 (v. 2).—Panætius was the founder of that Roman Stoicism which plays so prominent a part in the history of the Empire. He came from Rhodes, and was a pupil of Diogenes at Athens. The most important part of his life was, however, spent at Rome, in the house of Scipio Æmilianus, the centre of the Scipionic circle, where he trained up a number of Roman nobles to understand and to adopt his views. He seems to have taken the place of Polybius, and to have accompanied Scipio in his tour to the East (143 B. C.). He died as head of the Stoic school in Athens about 110 B. C. This was the man who, under the influence of the age, really modified the rigid tenets of his sect to make it the practical rule of life for statesmen, politicians, magistrates, who had no time to sit all day and dispute, but who required something better than effete polytheism to give them dignity in their leisure, and steadfastness in the day of trial. . . . With the pupils of Panætius begins the long roll of Roman Stoics. . . . Here then, after all the dissolute and disintegrating influences of Hellenism,—its *comœdia palliata*, its parasites, its panders, its minions, its chicanery, its mendacity—had produced their terrible effect, came an antidote which, above all the human influences we know, purified and ennobled the world. It affected, unfortunately, only the higher classes at Rome; and even among them, as among any of the lower classes that speculated at all, it had as a dangerous rival that cheap and vulgar Epicureanism, which puffs up common natures with the belief that their trivial and coarse reflections have some philosophic basis, and can be defended with subtle arguments. But among the best of the Romans Hellenism produced a type seldom excelled in the world's history, a type as superior to the old Roman model as the nobleman is to the burgher in most countries—a type we see in Rutillius Rufus, as compared with the elder Cato. . . . It was in this way that Hellenistic philosophy made itself a home in Italy, and acquired pupils who in the next generation became masters in their way, and showed in Cicero and Lucretius no mean rivals of the contemporary Greek. . . . Till the poem of Lucretius and the works of Cicero, we may say nothing in Latin worth reading existed on the subject. Whoever wanted to study philosophy, therefore, down to that time (60 B. C.) studied it in Greek. Nearly the same thing may be said of the arts of architecture, painting, and sculpture. There were indeed distinctly Roman features in architecture, but they were mere matters of building, and whatever was done in the way of design, in the way of adding beauty to strength, was done wholly under the advice and direction of Greeks. The subservience to Hel-

lenism in the way of internal household ornament was even more complete. . . . And with the ornaments of the house, the proper serving of the house, especially the more delicate departments—the cooking of state dinners, the attendance upon guests, the care of the great man's intimate comforts—could only be done fashionably by Greek slaves. . . . But of course these lower sides of Hellenism had no more potent effect in civilising Rome than the employing of French cooks and valets and the purchase of French ornaments and furniture had in improving our grandfathers. Much more serious was the acknowledged supremacy of the Greeks in literature of all kinds, and still more their insistence that this superiority depended mainly upon a careful system of intellectual education. . . . This is the point where Polybius, after his seventeen years' experience of Roman life, finds the capital flaw in the conduct of public affairs. In every Hellenistic state, he says, nothing engrosses the attention of legislators more than the question of education, whereas at Rome a most moral and serious government leaves the training of the young to the mistakes and hazards of private enterprise. That this was a grave blunder as regards the lower classes is probably true. . . . But when Rome grew from a city controlling Italy to an empire directing the world, such men as Æmilius Paullus saw plainly that they must do something more to fit their children for the splendid position they had themselves attained, and so they were obliged to keep foreign teachers of literature and art in their houses as private tutors. The highest class of these private tutors was that of the philosophers, whom we have considered, and while the State set itself against their public establishments, great men in the State openly encouraged them and kept them in their houses. . . . As regards literature, however, in the close of the second century B. C. a change was visible, which announced the new and marvellous results of the first. . . . Even in letters Roman culture began to take its place beside Greek, and the whole civilised world was divided into those who knew Greek letters and those who knew Roman only. There was no antagonism in spirit between them, for the Romans never ceased to venerate Greek letters or to prize a knowledge of that language. But of course there were great domains in the West beyond the influence of the most western Greeks, even of Massilia, where the first higher civilisation introduced was with the Roman legions and traders, and where culture assumed permanently a Latin form. In the East, though the Romans asserted themselves as conquerors, they always condescended to use Greek, and there were prætors proud to give their decisions at Roman assize courts in that language."—J. P. Mahaffy, *The Greek World under Roman Sway*, ch. 5.

HELLENION, The. See NAUKRATIS.

HELLESPONT, The.—The ancient Greek name of what is now called the straits of The Dardanelles, the channel which unites the Sea of Marmora with the Ægean. The name (Sea of Helle) came from the myth of Helle, who was said to have been drowned in these waters.

HELLESPONTINE SIBYL. See SIBYL.

HELLULAND. See AMERICA: 10TH-11TH CENTURIES.

HELOTS. See SPARTA: THE CITY.

HELVECONES, The. See LYGIANÆ.

HELVETIAN REPUBLIC, The.—Switzerland is sometimes called the Helvetian Republic, for no better reason than is found in the fact that the country occupied by the Helvetii of Cæsar is embraced in the modern Swiss Confederacy. But the original confederation, out of which grew the federal republic of Switzerland, did not touch Helvetian ground. See SWITZERLAND. THE THREE FOREST CANTONS, and A. D. 1832-1460.

HELVETIC REPUBLIC OF 1798, The. See SWITZERLAND: A. D. 1792-1798.

HELVETII, The arrested migration of the.—"The Helvetii, who inhabited a great part of modern Switzerland, had grown impatient of the narrow limits in which they were crowded together, and harassed at the same time by the encroachments of the advancing German tide. The Alps and Jura formed barriers to their diffusion on the south and west, and the population thus confined outgrew the scanty means of support afforded by its mountain valleys. . . . The Helvetii determined to force their way through the country of the Allobroges, and to trust either to arms or persuasion to obtain a passage through the [Roman] province and across the Rhone into the centre of Gaul. . . . Having completed their preparations, [they] appointed the 24th day of March [B. C. 58] for the meeting of their combined forces at the western outlet of the Lake Lemanus. The whole population of the assembled tribes amounted to 368,000 souls, including the women and children; the number that bore arms was 92,000. They cut themselves off from the means of retreat by giving ruthlessly to the flames every city and village of their land; twelve of one class and four hundred of the other were thus sacrificed, and with them all their superfluous stores, their furniture, arms and implements." When the news of this portentous movement reached Rome, Cæsar, then lately appointed to the government of the two Gauls, was raising levies, but had no force ready for the field. He flew to the scene in person, making the journey from Rome to Geneva in eight days. At Geneva, the frontier town of the conquered Allobroges, the Romans had a garrison, and Cæsar quickly gathered to that point the one legion stationed in the province. Breaking down the bridge which had spanned the river and constructing with characteristic energy a ditch and rampart from the outlet of the lake to the gorge of the Jura, he held the passage of the river with his single legion and forced the migratory horde to move off by the difficult route down the right bank of the Rhone. This accomplished, Cæsar hastened back to Italy, got five legions together, led them over the Cottian Alps, crossed the Rhone above Lyons, and caught up with the Helvetii before the last of their cumbrous train had got beyond the Saone. Attacking and cutting to pieces this rear-guard (it was the tribe of the Tigurini, which the Romans had encountered disastrously half a century before), he bridged the Saone and crossed it to pursue the main body of the enemy. For many days he followed them, refusing to give battle to the great barbarian army until he saw the moment opportune. His blow was struck at last in the neighborhood of the city of Bibracte, the capital of the Ædui—modern Yverdon. The defeat of the Helvetii was complete, and, although a great body of them escaped, they were set upon by the Gauls of the country and

were soon glad to surrender themselves unconditionally to the Roman proconsul. Cæsar compelled them—110,000 survivors, of the 368,000 who left Switzerland in the spring—to go back to their mountains and rebuild and reoccupy the homes they had destroyed.—C. Merivale, *Hist. of the Romans*, ch. 6 (v. 1).

ALSO IN: Cæsar, *Gullic Wars*, ch. 1-20.—G. Long, *Decline of the Roman Republic*, v. 4, ch. 1.—Napoleon III., *Hist. of Julius Cæsar*, bk. 3, ch. 3 (v. 2).

HELVII, The.—The Helvii were a tribe of Gauls whose country was between the Rhone and the Cevennes, in the modern department of the Ardèche.—G. Long, *Decline of the Roman Republic*, v. 4, ch. 17.

HENGESTEDUN, Battle of.—Defeat of the Danes and Welsh by Ecgbert, the West Saxon king, A. D. 835.

HENNERSDORF, Battle of (1745). See AUSTRIA: A. D. 1744-1745.

HENOTICON OF ZENO, The. See NESTORIAN AND MONOPHYSITE CONTROVERSY.

HENRICIANS. See PETROBRUSIANS.

HENRY, Latin Emperor at Constantinople (Romania), A. D. 1206-1216. . . . Henry (of Corinthia), King of Bohemia, 1307-1310. . . . Henry, King of Navarre, 1270-1274. . . . Henry, King of Portugal, 1578-1580. . . . Henry, Count of Portugal, 1093-1112. . . . Henry (called the Lion), The ruin of. See SAXONY: A. D. 1147-1188. . . . Henry (called the Navigator), Prince, The explorations of. See PORTUGAL: A. D. 1415-1460. . . . Henry (called the Proud), The fall of. See GUELF AND Ghibellines. . . . Henry I., King of Castile, 1214-1217. . . . Henry I., King of England, 1100-1135. . . . Henry I., King of France, 1031-1060. . . . Henry I. (called The Fowler), King of the East Franks (Germany), 919-936. . . . Henry II., Emperor, A. D. 1014-1024; King of the East Franks (Germany), 1002-1024; King of Italy, 1004-1024. . . . Henry II. (of Trastamare), King of Castile and Leon, 1369-1379. . . . Henry II. (first of the Plantagenets), King of England, 1154-1189. . . . Henry II., King of France, 1547-1559. . . . Henry III., Emperor, King of Germany, and King of Burgundy, 1039-1056. . . . Henry III., King of Castile and Leon, 1390-1407. . . . Henry III., King of England, 1216-1272. . . . Henry III., King of France (the last of the Valois), 1574-1589; King of Poland, 1573-1574. . . . Henry IV., Emperor, 1077-1106; King of Germany, 1056-1106. . . . Henry IV., King of Castile and Leon, 1454-1474. . . . Henry IV., King of England (first of the Lancastrian royal line), 1399-1413. . . . Henry IV. (called the Great), King of France and Navarre (the first of the Bourbon kings), 1589-1610.—Abjuration. See FRANCE: A. D. 1591-1593.—Assassination. See FRANCE: A. D. 1599-1610. . . . Henry V., Emperor, 1112-1125; King of Germany, 1106-1125. . . . Henry V., King of England, 1413-1422. . . . Henry VI., King of Germany, 1190-1197; Emperor, 1191-1197; King of Sicily, 1194-1197. . . . Henry VI., King of England, 1422-1461. . . . Henry VII. (of Luxemburg), King of Germany, 1308-1313; King of Italy and Emperor, 1312-1313. . . . Henry VII., King of England, 1485-1509. . . . Henry VIII., King of England, 1509-1547.

HENRY, Patrick, and the Parsons' cause. See VIRGINIA: A. D. 1763. . . . The American

HENRY.

Revolution. See **UNITED STATES OF AM.**: A. D. 1765 **RECEPTION OF THE NEWS OF THE STAMP ACT, 1774** (SEPTEMBER), 1775 (APRIL—JUNE), 1778–1779 **CLARKE'S CONQUEST**; also, **VIRGINIA**: A. D. 1776. . . . **Opposition to the Federal Constitution.** See **UNITED STATES OF AM.**: A. D. 1787–1789.

HENRY, Fort, Capture of. See **UNITED STATES OF AM.**: A. D. 1862 (JANUARY—FEBRUARY: KENTUCKY—TENNESSEE).

HEPTANOMIS, The.—The northern district of Upper Egypt, embracing seven provinces, or nomes; whence its name.

HEPTARCHY, The so-called Saxon. See **ENGLAND**: 7th CENTURY.

HERACLEA.—The earliest capital of the Venetians. See **VENICE**: A. D. 697–810.

HERACLEA, Battle of (B. C. 280). See **ROME**: B. C. 282–275.

HERACLEA PONTICA, Siege of.—Heraclaea, a flourishing town of Greek origin on the Phrygian coast, called Heraclea Pontica to distinguish it from other towns of like name, was besieged for some two years by the Romans in the Third Mithridatic War. It was surrendered through treachery, B. C. 70, and suffered so greatly from the ensuing pillage and massacre that it never recovered. The Roman commander, Cotta, was afterwards prosecuted at Rome for appropriating the plunder of Heraclea, which included a famous statue of Hercules, with a golden club.—G. Long, *Decline of the Roman Republic*, v. 3, ch. 5.

HERACLEIDÆ, OR HERAKLEIDS, The.—Among the ancient Greeks the reputed descendants of the demi-god hero, Herakles, or Hercules, were very numerous. "Distinguished families are everywhere to be traced who bear his patronymic and glory in the belief that they are his descendants. Among Achæans, Kadmeians, and Dorians, Hēraklēs is venerated: the latter especially treat him as their principal hero—the Patron Hero-God of the race: the Hērakleids form among all Dorians a privileged gens, in which at Sparta the special lineage of the two kings was included."—G. Grote, *Hist. of Greece*, pt. 1, ch. 4 (v. 1).—"The most important, and the most fertile in consequences, of all the migrations of Grecian races, and which continued even to the latest periods to exert its influence upon the Greek character, was the expedition of the Dorians into Peloponnesus. . . . The traditional name of this expedition is 'the Return of the Descendants of Hercules' [or 'the Return of the Heraclidæ']. Hercules, the son of Zeus, is (even in the *Iliad*), both by birth and destiny, the hereditary prince of Tiryns and Mycenæ, and ruler of the surrounding nations. But through some evil chance Eurystheus obtained the precedence and the son of Zeus was compelled to serve him. Nevertheless he is represented as having bequeathed to his descendants his claims to the dominion of Peloponnesus, which they afterwards made good in conjunction with the Dorians; Hercules having also performed such actions in behalf of this race that his descendants were always entitled to the possession of one-third of the territory. The heroic life of Hercules was therefore the mythical title, through which the Dorians were made to appear, not as unjustly invading, but merely as reconquering, a country which had belonged to their princes in former times."—C. O. Müller, *Hist. and Antiq.*

HERMÆ AT ATHENS.

of the Doric Race, bk. 1, ch. 8.—See, also, **DORIANS AND IONIANS**.

HERACLEIDÆ OF LYDIA.—The second dynasty of the kings of Lydia—so-called by the Greeks as reputed descendants of the sun-god. The dynasty is represented as ending with Candaules.—M. Duncker, *Hist. of Antiquity*, bk. 4, ch. 17.

HERACLEONAS, Roman Emperor (Eastern), A. D. 641.

HERACLIUS I, Roman Emperor (Eastern), A. D. 610–641.

HERAT: B. C. 330.—Founding of the city. See **MACEDONIA**: B. C. 330–323.

A. D. 1221.—Destruction by the Mongols. See **KHORASSAN**: A. D. 1220–1221.

HERCTÉ, Mount, Hamilcar on. See **PUNIC WAR, THE FIRST**.

HERCULANEUM. See **POMPEII**; also, **LIBRARIES, ANCIENT**.

HERCULIANS AND JOVIANS. See **PRÆTORIAN GUARDS**: A. D. 312.

HERCYNIAN FOREST, The.—"The Hercynian Forest was known by report to Eratosthenes and some other Greeks, under the name Orcynia. The width of this forest, as Caesar says (B. G. vi. 25), was nine days' journey to a man without any incumbrance. It commenced at the territory of the Helvetii [Switzerland] . . . and following the straight course of the Danube reached to the country of the Daci and the Anartes. Here it turned to the left in different directions from the river, and extended to the territory of many nations. No man of western Germany could affirm that he had reached the eastern termination of the forest even after a journey of six days, nor that he had heard where it did terminate. This is all that Caesar knew of this great forest. . . . The nine days' journey, which measures the width of the Hercynian forest, is the width from south to north; and if we assume this width to be estimated at the western end of the Hercynia, which part would be the best known, it would correspond to the Schwarzwald and Odenwald, which extend on the east side of the Rhine from the neighbourhood of Bâle nearly as far north as Frankfort on the Main. The eastern parts of the forest would extend on the north side of the Danube along the Rauhe Alp and the Bohmerwald and still farther east. Caesar mentions another German forest named Bacenis (B. G. vi. 10), but all that he could say of it is this: it was a forest of boundless extent, and it separated the Suevi and the Cherusci; from which we may conclude that it is represented by the Thüringerwald, Erzgebirge, Riesengebirge, and the mountain ranges farther east, which separate the basin of the Danube from the basins of the Oder and the Vistula."—G. Long, *Decline of the Roman Republic*, v. 4, ch. 2.

HERETOGA. See **EALDORMAN**.

HEREWARD'S CAMP IN THE FENS. See **ENGLAND**: A. D. 1069–1071.

HERIBANN. See **SLAVERY, MEDIEVAL**: FRANCE.

HERKIMER, General, and the Battle of Oriskany. See **UNITED STATES OF AM.**: A. D. 1777 (JULY—OCTOBER).

HERMÆ AT ATHENS, Mutilation of the. See **ATHENS**: B. C. 415.

HERMÆAN PROMONTORY.—The ancient name of the north-eastern horn of the Gulf of Tunis, now called Cape Bon. It was the limit fixed by the old treaties between Carthage and Rome, beyond which Roman ships must not go.—R. B. Smith, *Carthage and the Carthaginians*, ch. 5.

HERMANDAD, The. See HOLY BROTHERHOOD.

HERMANRIC, OR ERMANARIC, The empire of. See GOTHS: A. D. 350-375; and 376.

HERMANSTADT, Battle of (1442). See TURKS: A. D. 1402-1451. . . (Or Schellenberg.) Battle of (1599). See BALKAN AND DANUBIAN STATES: 14TH-18TH CENTURIES (ROUMANIA, &c.).

HERMINSAULE, The. See SAXONS: A. D. 772-804.

HERMIONES, The. See GERMANY: AS KNOWN TO TACITUS.

HERMITS. See ANCHORITES.

HERMONTIS. See ON.

HERMUNDURI, The.—Among the German tribes of the time of Tacitus, "a people loyal to Rome. Consequently they, alone of the Germans, trade not merely on the banks of the river, but far inland, and in the most flourishing colony of the province of Rætia. Everywhere they are allowed to pass without a guard; and while to the other tribes we display only our arms and our camps, to them we have thrown open our houses and country-seats, which they do not covet."—Tacitus, *Minor Works*, trans. by Church and Brodrick: *The Germany*.—"The settlements of the Hermunduri must have been in Bavaria, and seem to have stretched from Ratisbon, northwards, as far as Bohemia and Saxony."—*Geog. notes to same*.

HERNICANS, The.—A Sabine tribe, who anciently occupied a valley in the Lower Apennines, between the Anio and the Trerus, and who were leagued with the Romans and the Latins against the Volscians and the Æquians.—H. G. Liddell, *Hist. of Rome*, bk. 2, ch. 6.

HERODEANS, The. See JEWS: B. C. 40-A. D. 44. REIGN OF THE HERODEANS.

HEROIC AGE OF GREECE. See GREECE: THE HEROES.

HEROÖPOLIS. See JEWS: THE ROUTE OF THE EXODUS.

HERRINGS, The Battle of the (1429).—In February, 1429, while the English still held their ground in France, and while the Duke of Bedford was besieging Orleans [see FRANCE: A. D. 1429-1451], a large convoy of Lenten provisions, salted herring in the main, was sent away from Paris for the English army. It was under the escort of Sir John Fastolfe, with 1,500 men. At Rouvray en Beausse the convoy was attacked by 5,000 French cavalry, including the best knights and warriors of the kingdom. The English entrenched themselves behind their wagons and repelled the attack, with great slaughter and humiliation of the French chivalry; but in the mêlée the red-herrings were scattered thickly over the field. This caused the encounter to be named the Battle of the Herrings.—O. M. Yonge, *Camden's Annals of Eng. Hist.*, 2d series, c. 35.

HERRNHUT. See MORAVIAN OR BOHEMIAN BROTHERS.

HERULI, The.—The Heruli were a people closely associated with the Goths in their history and undoubtedly akin to them in blood. The great piratical expedition of A. D. 267 from the

Crimes, which struck Athens, was made up of Herules as well as Goths. The Heruli passed with the Goths under the yoke of the Huns. After the breaking up of the empire of Attila, they were found occupying the region of modern Hungary which is between the Carpathians, the upper Theiss, and the Danube. The Herules were numerous among the barbarian auxiliaries of the Roman army in the last days of the empire.—H. Bradley, *Story of the Goths*.

ALSO IN: T. Hodgkin, *Italy and Her Invaders*.

HERVEY ISLANDS. See POLYNESIA.

HERZEGOVINA: A. D. 1875-1876.—Revolt against Turkish rule.—Interposition of the Powers. See TURKS: A. D. 1861-1877.

A. D. 1878.—Given over to Austria by the Treaty of Berlin. See TURKS: A. D. 1878.

HESSE: A. D. 1866.—Extinction of the electorate.—Absorption by Prussia. See GERMANY: A. D. 1866.

HESSIANS, The, in the American War. See UNITED STATES OF AM.: A. D. 1776 (JANUARY—FEBRUARY).

HESTIASIS.—The feasting of the tribes at Athens. See LITURGIES.

HESYCHASTS, The. See MYSTICISM.

HETÆRIES, Ancient.—Political clubs "which were habitual and notorious at Athens; associations, bound together by oath, among the wealthy citizens, partly for purposes of amusement, but chiefly pledging the members to stand by each other in objects of political ambition, in judicial trials, in accusation or defence of official men after the period of office had expired, in carrying points through the public assembly, &c. . . . They furnished, when taken together, a formidable anti-popular force."—G. Grote, *Hist. of Greece*, pt. 2, ch. 62 (v. 7).

ALSO IN: G. F. Schömann, *Antiq. of Greece: The State*, pt. 3, ch. 3.

HETAIRA.—HETAIRISTS, Modern. See GREECE: A. D. 1821-1829.

HETMAN. See POLAND: A. D. 1668-1696; also, COSSACKS.

HEXHAM, Battle of (1464). See ENGLAND: A. D. 1455-1471.

HEYDUCS.—Servian Christians who, in the earlier period of the Turkish domination, fled into the forest and became outlaws and robbers, were called Heyducs.—L. Ranke, *Hist. of Servia*, ch. 3.

HIAWATHA AND THE IROQUOIS CONFEDERATION. See IROQUOIS CONFEDERACY.

HIBERNIA. See IRELAND.

HICKS PASHA, Destruction of the army of (1833). See EGYPT: A. D. 1870-1888.

HIDALGO.—"Originally written 'fijodalgo,' son of something. Later applied to gentlemen, country gentlemen perhaps more particularly. . . . In the Dic. Univ. authorities are quoted showing that the word 'hidalgo' originated with the Roman colonists of Spain, called 'Italicos,' who were exempt from imposts. Hence those enjoying similar benefits were called 'Italicos,' which word in lapse of time became 'hidalgo.'"—H. H. Bancroft, *Hist. of the Pacific States*, v. 1, p. 252 foot-note.

HIDATSA INDIANS, The. See AMERICAN ABORIGINES: HIDATSA.

HIDE OF LAND.—CARUCATE.—VIRGATE.—"In the [Hundred] rolls for Hunting-

donshire [England] a series of entries occurs, describing, contrary to the usual practice of the compilers, the number of acres in a virgate, and the number of virgates in a hide. In several manors. . . . They show clearly—(1) That the bundle of scattered strips called a virgate did not always contain the same number of acres. (2) That the hide did not always contain the same number of virgates. But at the same time it is evident that the hide in Huntingdonshire most often contained 120 acres or thereabouts. . . . We may gather from the instances given in the Hundred Rolls for Huntingdonshire, that the 'normal' hide consisted as a rule of four virgates of about thirty acres each. The really important consequence resulting from this is the recognition of the fact that as the virgate was a bundle of so many scattered strips in the open fields, the hide, so far as it consisted of actual virgates in villenage, was also a bundle—a compound and fourfold bundle—of scattered strips in the open fields. . . . A trace at least of the original reason of the varying contents and relations of the hide and virgate is to be found in the Hundred Rolls, as, indeed, almost everywhere else, in the use of another word in the place of hide, when, instead of the anciently assessed hidage of a manor, its modern actual taxable value is examined into and expressed. This new word is 'carucate'—'the land of a plough or plough team,'—'caruca' being the mediæval Latin term for both plough and plough team. . . . In some cases the carucate seems to be identical with the normal hide of 120 acres, but other instances show that the carucate varied in area. It is the land cultivated by a plough team; varying in acreage, therefore, according to the lightness or heaviness of the soil, and according to the strength of the team. . . . In pastoral districts of England and Wales the Roman tribute may possibly have been, if not a hide from each plough team, a hide from every family holding cattle. . . . The supposition of such an origin of the connexion of the word 'hide' with the 'land of a family,' or of a plough team, is mere conjecture; but the fact of the connexion is clear."—F. Seebohm, *English Village Community*, ch. 2, sect. 4, and ch. 10, sect. 6.

ALSO IN: J. M. Kemble, *The Saxons in England*, bk. 1, ch. 4.—See, also, MANORS.

HIERATIC WRITING. See HIEROGLYPHICS.

HIERODULI, The.—In some of the early Greek communities, the Hieroduli, or ministers of the gods, "formed a class of persons bound to certain services, duties, or contributions to the temple of some god, and . . . sometimes dwelt in the position of serfs on the sacred ground. They appear in considerable numbers, and as an integral part of the population only in Asia, as, e. g., at Comana in Cappadocia, where in Strabo's time there were more than 6,000 of them attached to the temple of the goddess Ma, who was named by the Greeks Enyo, and by the Romans Bellona. In Sicily too the Erycinian Aphrodite had numerous ministers, whom Cicero calls Venerii, and classes with the ministers of Mars (Martiales) at Larinum in South Italy. In Greece we may consider the Craugallidæ as Hieroduli of the Delphian Apollo. They belonged apparently to the race of Dryopes, who are said to have been at some former time conquered by Heracles, and dedicated by him to the god. The greater part of them, we are told, were sent at

the command of Apollo to the Peloponnese, whilst the Craugallidæ remained behind. . . . At Corinth too there were numerous Hieroduli attached to Aphrodite, some of whom were women, who lived as Hetære and paid a certain tax from their earnings to the goddess."—G. Schömann, *Antiq. of Greece: The State*, pt. 2, ch. 4.—See, also, DORIS AND DRYOPIS.

HIEROGLYPHICS, Egyptian.—"The Greeks gave the name of Hieroglyphics, that is, 'Sacred Sculpture,' to the national writing of the Egyptians, composed entirely of pictures of natural objects. Although very inapplicable, this name has been adopted by modern writers, and has been so completely accepted and used that it cannot now be replaced by a more appropriate appellation. . . . For a long series of ages the decipherment of the hieroglyphics, for which the classical writers furnish no assistance, remained a hopeless mystery. The acute genius of a Frenchman at last succeeded, not fifty years since, in lifting the veil. By a prodigious effort of induction, and almost divination, Jean François Champollion, who was born at Figeac (Lot) on the 23d of December, 1790, and died at Paris on the 4th of March, 1832, made the greatest discovery of the nineteenth century in the domain of historical science, and succeeded in fixing on a solid basis the principle of reading hieroglyphics. Numerous scholars have followed the path opened by him. . . . It would . . . be very far from the truth to regard hieroglyphics as always, or even generally, symbolical. No doubt there are symbolical characters among them, generally easy to understand; as also there are, and in very great number, figurative characters directly representing the object to be designated; but the majority of the signs found in every hieroglyphic text are characters purely phonetic; that is, representing either syllables (and these are so varied as to offer sometimes serious difficulties) or the letters of an only moderately complicated alphabet. These letters are also pictures of objects, but of objects or animals whose Egyptian name commenced with the letter in question, while also the syllabic characters (true rebusses) represented objects designated by that syllable."—F. Lenormant and E. Chevallier, *Manual of the Ancient History of the East*, bk. 8, ch. 5 (v. 1).—"The system of writing employed by the people called Egyptians was probably entirely pictorial either at the time when they first arrived in Egypt, or during the time that they still lived in their original home. We, however, know of no inscription in which pictorial characters alone are used, for the earliest specimens of their writing known to us contain alphabetical characters. The Egyptians had three kinds of writing—Hieroglyphic, Hieratic, and Demotic. . . . Hieroglyphics . . . were commonly employed for inscriptions upon temples, tombs, coffins, statues, and stelæ, and many copies of the Book of the Dead were written in them. The earliest hieroglyphic inscription at present known is found on the monument of SHERA, parts of which are preserved in the Ashmolean Museum at Oxford and in the Gizeh Museum; it dates from the IInd dynasty. Hieroglyphics were used in Egypt for writing the names of Roman Emperors and for religious purposes until the third century after Christ, at least. Hieratic . . . was a style of cursive writing much used by the priests in copying literary

compositions on papyrus; during the XIth or XIIth dynasty wooden coffins were inscribed in hieratic with religious texts. The oldest document in hieratic is the famous Prisse papyrus, which records the counsels of Ptah-hotep to his son; the composition itself is about a thousand years older than this papyrus, which was probably inscribed about the XIth dynasty. Drafts of inscriptions were written upon flakes of calcareous stone in hieratic, and at a comparatively early date hieratic was used in writing copies of the Book of the Dead. Hieratic was used until about the fourth century after Christ. Demotic . . . is a purely conventional modification of hieratic characters, which preserve little of their original form, and was used for social and business purposes; in the early days of Egyptian decipherment it was called enchorial. . . . The Demotic writing appears to have come into use about B.C. 900, and it survived until about the fourth century after Christ. In the time of the Ptolemies three kinds of writing were inscribed side by side upon documents of public importance, hieroglyphic, Greek, and Demotic; examples are the stele of Canopus, set up in the ninth year of the reign of Ptolemy III. Euergetes I., B. C. 247-222, at Canopus, to record the benefits which this king had conferred upon his country, and the famous Rosetta Stone, set up at Rosetta in the eighth year of the reign of Ptolemy V. Epiphanes (B. C. 205-182), likewise to commemorate the benefits conferred upon Egypt by himself and his family, etc. . . . A century or two after the Christian era Greek had obtained such a hold upon the inhabitants of Egypt, that the native Christian population, the disciples and followers of Saint Mark, were obliged to use the Greek alphabet to write down the Egyptian, that is to say Coptic, translation of the books of the Old and New Testaments, but they borrowed six signs from the demotic forms of ancient Egyptian characters to express the sounds which they found unrepresented in Greek."—E. A. Wallis Budge, *The Mummy*, pp. 353-354.—See, also, ROSETTA STONE.

HIEROGLYPHICS, Mexican (so-called). See AZTEC AND MAYA PICTURE-WRITING.

HIERONYMITES, The.—"A number of solitaries residing among the mountains of Spain, Portugal, and Italy, gradually formed into a community, and called themselves Hieronymites, either because they had compiled their Rule from the writings of St. Jerome, or because, adopting the rule of St. Augustine, they had taken St. Jerome for their patron. . . . The community was approved by Gregory XI., in 1374. The famous monastery of Our Lady of Guadalupe, in Estremadura; the magnificent Escorial, with its wealth of literary treasures, and the monastery of St. Just, where Charles V. sought an asylum in the decline of his life, attest their wonderful energy and zeal."—J. Alzog, *Manual of Universal Church Hist.*, v. 3, p. 149.

HIGH CHURCH AND LOW CHURCH: First use of the names. See ENGLAND: A. D. 1689 (APRIL—AUGUST).

HIGH COURT OF JUSTICE. See CURIA REGIS.

HIGH GERMANY, Old League of. See SWITZERLAND: A. D. 1332-1460.

HIGH MIGHTINESSES, Their. See NETHERLANDS: A. D. 1651-1660.

HIGHER LAW DOCTRINE, The.—William H. Seward, speaking in the Senate of the United States, March 11, 1850, on the question of the admission of California into the Union as a Free State, used the following language: "'The Constitution,' he said, 'regulates our stewardship; the Constitution devotes the domain to union, to justice, to defence, to welfare, and to liberty. But there is a higher law than the Constitution, which regulates our authority over the domain, and devotes it to the same noble purposes. The territory is a part, no inconsiderable part, of the common heritage of mankind, bestowed upon them by the Creator of the universe. We are His stewards, and must so discharge our trust as to secure in the highest attainable degree their happiness.' This public recognition by a Senator of the United States that the laws of the Creator were 'higher' than those of human enactment excited much astonishment and indignation, and called forth, in Congress and out of it, measureless abuse upon its author."—H. Wilson, *Hist. of the Rise and Fall of the Slave Power in Am.*, v. 2, p. 262-263.—In the agitations that followed upon the adoption of the Fugitive Slave Law, and the other compromise measures, this Higher Law Doctrine was much talked about. See UNITED STATES OF AM.: A. D. 1850.

HIGHLAND CLANS. See CLANS.

HIGHLANDS OF SCOTLAND. See SCOTCH HIGHLAND AND LOWLAND.

HIKENILDE-STRETE. See ROMAN ROADS IN BRITAIN.

HILDEBRAND (Pope Gregory VII.), and the Papacy. See PAPACY: A. D. 1056-1122; GERMANY: A. D. 973-1122; and CANOSSA. . . . Hildebrand, King of the Lombards, 743-744.

HILL, Isaac, in the "Kitchen Cabinet" of President Jackson. See UNITED STATES OF AM.: A. D. 1829.

HILL, Rowland, and the adoption of penny-postage. See ENGLAND: A. D. 1840.

HILTON HEAD, The capture of. See UNITED STATES OF AM.: A. D. 1861 (OCTOBER—DECEMBER: SOUTH CAROLINA—GEORGIA).

HIMATION, The.—An article of dress in the nature of a cloak, worn by both men and women among the ancient Greeks. It "was arranged so that the one corner was thrown over the left shoulder in front, so as to be attached to the body by means of the left arm. On the back the dress was pulled toward the right side, so as to cover it completely up to the right shoulder, or, at least, to the armpit, in which latter case the right shoulder remained uncovered. Finally, the himation was again thrown over the left shoulder, so that the ends fell over the back. . . . A second way of arranging the himation, which left the right arm free, was more picturesque, and is therefore usually found in pictures."—E. Guhl and W. Koner, *Life of the Greeks and Romans*, sect. 42.

HIMERA, Battle of. See SICILY: B. C. 480. Destroyed by Hannibal. See SICILY: B. C. 409-405.

HIMYARITES, The. See ARABIA.

HIN, The. See EPHRAH.

HINDMAN, Fort, Capture of. See UNITED STATES OF AM.: A. D. 1863 (JANUARY: ARKANSAS).

HINDOO KOOSH, The Name of the. See CAUCASUS, THE INDIAN.

HINDUISM. See INDIA: THE IMMIGRATION AND CONQUESTS OF THE ARYAS.

HINDUSTAN. See INDIA: THE NAME.

HINKSTON'S FORK, Battle of (1782). See KENTUCKY: A. D. 1775-1784.

HIONG-NU, The. See TURKS: 6TH CENTURY.

HIPPARCH.—A commander of cavalry in the military organization of the ancient Athenians.—G. F. Schömann, *Antiq. of Greece: The State*, pt. 3, ch. 3.

HIPPEIS.—Among the Spartans, the honorary title of Hippias, or Knights, was given to the members of a chosen body of three hundred young men, the flower of the Spartan youth, who had not reached thirty years of age. "Their three leaders were called Hippagretæ, although in war they served not as cavalry but as hoplites. The name may possibly have survived from times in which they actually served on horseback." At Athens the term Hippias was applied to the second of the four property classes into which Solon divided the population,—their property obliging them to serve as cavalry.—G. Schömann, *Antiq. of Greece, The State*, pt. 3, ch. 1 and 3.—See, also, ATHENS: B. C. 594.

HIPPIS, Battle of the.—Fought, A. D. 550, in what was known as the Lazic War, between the Persians on one side and the Romans and the Lazis on the other. The latter were the victors.

HIPPO, OR **HIPPOREGIUS**.—An ancient city of north Africa, on the Numidian coast. See NUMIDIANS, and CARTHAGE: DOMINION OF. A. D. 430-431. Siege by the Vandals. See VANDALS: A. D. 429-439.

HIPPOBOTÆ, The. See EUBOEÆ.

HIPPOCRATES, The Hippocratic Oath. See MEDICAL SCIENCE, GREEK.

HIPPODROME.—**STADION**.—**THEATER**.—"The arts practised in the gymnasia were publicly displayed at the festivals. The buildings in which these displays took place were modified according to their varieties. The races both on horseback and in chariots took place in the hippodrome; for the gymnastic games of the pen-

athlon served the stadion; while for the acme of the festivals, the musical and dramatic performances, theatres were erected."—E. Guhl and W. Koner, *Life of the Greeks and Romans* (tr. by Hueffer), sect. 28-30.

HIPPOTOXOTÆ, The. See SCYTHIANS, OR SCYTHÆ, OF ATHENS.

HIRA.—"The historians of the age of Justinian represent the state of the independent Arabs, who were divided by interest or affection in the long quarrel of the East [between the Romans and Persians—3rd to 7th century]: the tribe of Gassan was allowed to encamp on the Syrian territory; the princes of Hira were permitted to form a city about 40 miles to the southward of the ruins of Babylon. Their service in the field was speedy and vigorous; but their friendship was venal, their faith inconstant, their enmity capricious: it was an easier task to excite than to disarm these roving barbarians; and, in the familiar intercourse of war, they learned to see and to despise the splendid weakness both of Rome and of Persia."—E. Gibbon, *Decline and Fall of the Roman Empire*, ch. 50 (v. 5).—"The dynasty of Palmyra and the western tribes embraced Christianity in the time of Constantine; to the east of the desert the religion was later of gaining ground, and indeed was not adopted by the court of Hira till near the end of the 6th century. Early in the 7th, Hira fell from its dignity as an independent power, and became a satrapy of Persia."—Sir William Muir, *Life of Mahomet*, introd., ch. 1.—In 638 Hira was overwhelmed by the Mahometan conquest, and the greater city of Kufa was built only 3 miles distant from it. See MAHOMETAN CONQUEST: A. D. 632-651; also, BUSSORAH AND KUFÄ.

HISPALIS.—The name of Seville under the Romans. See SEVILLE.

HISPANIA CITERIOR AND HISPANIA ULTERIOR. See SPAIN: B. C. 218-25.

HISPANIOLA.—The name given by Columbus to the island now divided between the Republics of Hayti and San Domingo. See AMERICA: A. D. 1492; 1493-1496, and after; and HAITI.

HISSARLIK.—The site of ancient Troy, supposed to be identified by the excavations of Dr. Schliemann. See ASIA MINOR: THE GREEK COLONIES; also, TROJA, and HOMER.

HISTORY.

Definitions.—"With us the word 'history,' like its equivalents in all modern languages, signifies either a form of literary composition or the appropriate subject or matter of such composition—either a narrative of events, or events which may be narrated. It is impossible to free the term from this doubleness and ambiguity of meaning. Nor is it, on the whole, to be desired. The advantages of having one term which may, with ordinary caution, be innocuously applied to two things so related, more than counterbalances the dangers involved in two things so distinct having the same name. . . . Since the word history has two very different meanings, it obviously cannot have merely one definition. To define an order of facts and a form of literature in the same terms—to suppose that when either of them is defined the other is defined—is so absurd that one would probably not believe it could be

seriously done were it not so often done. But to do so has been the rule rather than the exception. The majority of so called definitions of history are definitions only of the records of history. They relate to history as narrated and written, not to history as evolved and acted; in other words, although given as the only definitions of history needed, they do not apply to history itself, but merely to accounts of history. They may tell us what constitutes a book of history, but they cannot tell us what the history is with which all books of history are occupied. It is, however, with history in this latter sense that a student of the science or philosophy of history is mainly concerned. . . . If by history be meant history in its widest sense, the best definition of history as a form of literature is, perhaps, either the very old one, 'the narration of events,' or W. von Humboldt's, 'the exhibition of what has

happened' (die Darstellung des Geschehenen). The excellence of these definitions lies in their clear and explicit indication of what history as effectuated or transacted is. It consists of events; it is das Geschehene. It is the entire course of events in time. It is all that has happened precisely as it happened. Whatever happens is history. Eternal and unchanging being has no history. Things or phenomena considered as existent, connected, and comprehended in space, compose what is called nature as distinguished from history. . . . Probably Droysen has found a neater and terser formula for it in German than any which the English language could supply. Nature he describes as 'das Nebeneinander des Seienden,' and history as 'das Nacheinander des Gewordenen.' . . . The only kind of history with which we have here directly to deal is that kind of it to which the name is generally restricted, history par excellence, human history, what has happened within the sphere of human agency and interests, the actions and creations of men, events which have affected the lives and destinies of men, or which have been produced by men. This is the ordinary sense of the word history. . . . To attempt further to define it would be worse than useless. It would be unduly to limit, and to distort and pervert, its meaning. In proof of this a few brief remarks on certain typical or celebrated definitions of history may perhaps be of service. The definition given in the Dictionary of the French Academy—'l'histoire est le récit des choses dignes de mémoire'—is a specimen of a very numerous species. According to such definitions history consists of exceptional things, of celebrated or notorious events, of the lives and actions of great and exalted men, of conspicuous achievements in war and politics, in science and art, in religion and literature. But this is a narrow and superficial conception of history. History is made up of what is little as well as of what is great, of what is common as well as of what is strange, of what is counted mean as well as of what is counted noble. . . . Dr. Arnold's definition—'history is the biography of a society'—has been often praised. Nor altogether undeservedly. For it directs attention to the fact that all history accords with biography in supposing in its subject a certain unity of life, work, and end. . . . It does not follow, however, that biography is a more general notion than history, and history only a species of biography. In fact, it is not only as true and intelligible to say that biography is the history of an individual as to say that history is the biography of a society, but more so. It is the word biography in the latter case which is used in a secondary and analogical sense, not the word history in the former case. . . . According to Mr. Freeman, 'history is past politics and politics are present history.' This is not a mode of definition which any logician will be found to sanction. It is equivalent to saying that politics and history are the same, and may both be divided into past and present; but it does not tell us what either is. To affirm that this was that and that is this is not a definition of this or that, but only an assertion that something may be called either this or that. Besides, the identification of history with politics proceeds, as has been already indicated, on a view of history which is at once narrow and arbitrary. Further, it is just as true that mathematical history is past

mathematics and mathematics are present history, as that political history is past politics and politics are present history. . . . The whole of man's past was once present thought, feeling, and action. There is nothing peculiar to politics in this respect."—R. Flint, *History of the Philosophy of History: France, etc.*, pp. 5–10.

The subjects and objects of History.—"The position for which I have always striven is this, that history is past politics, that politics are present history. The true subject of history, of any history that deserves the name, is man in his political capacity, man as the member of an organized society, governed according to law. History, in any other aspect, hardly rises above antiquarianism, though I am far from holding that even simple antiquarianism, even the merest scraping together of local and genealogical detail, is necessarily antiquarian rubbish. I know not why the pursuits of the antiquary should be called rubbish, any more than the pursuits of the seeker after knowledge of any other kind. Still, the pursuits of the antiquary, the man of local and special detail, the man of buildings or coins or weapons or manuscripts, are not in themselves history, though they are constantly found to be most valuable helps to history. The collections of the antiquary are not history; but they are materials for history, materials of which the historian makes grateful use, and without which he would often be sore put to in doing his own work. . . . It is not too much to say that no kind of knowledge, of whatever kind, will be useless to the historian. There is none, however seemingly distant from his subject, which may not stand him in good stead at some pinch, sooner or later. But his immediate subject, that to which all other things are secondary, is man as the member of a political community. Rightly to understand man in that character, he must study him in all the forms, in all the developments, that political society has taken. Effects have to be traced up to their causes, causes have to be traced up to their effects; and we cannot go through either of those needful processes if we confine our studies either to the political societies of our own day or to political societies on a great physical scale. The object of history is to watch the workings of one side, and that the highest side, of human nature in all its shapes; and we do not see human nature in all its shapes, unless we follow it into all times and all circumstances under which we have any means of studying it. . . . In one sense it is perfectly true that history is always repeating itself; in another sense it would be equally true to say that history never repeats itself at all. No historical position can be exactly the same as any earlier historical position, if only for the reason that the earlier position has gone before it. . . . Even where the reproduction is unconscious, where the likeness is simply the result of the working of like causes, still the two results can never be exactly the same, if only because the earlier result itself takes its place among the causes of the later result. Differences of this kind must always be borne in mind, and they are quite enough to hinder any two historical events from being exact doubles of one another. . . . We must carefully distinguish between causes and occasions. It is one of the oldest and one of the wisest remarks of political philosophy that great events commonly arise from great causes, but

from small occasions. A certain turn of mind, one which is more concerned with gossip, old or new, than with real history, delights in telling us how the greatest events spring from the smallest causes, how the fates of nations and empires are determined by some sheer accident, or by the personal caprice or personal quarrel of some perhaps very insignificant person. A good deal of court-gossip, a good deal of political gossip, passes both in past and present times for real history. Now a great deal of this gossip is sheer gossip, and may be cast aside without notice; but a good deal of it often does contain truth of a certain kind. Only bear in mind the difference between causes and occasions, and we may accept a good many of the stories which tell us how very trifling incidents led to very great events. . . . When I speak of causes and occasions, when I speak of small personal caprices and quarrels, as being not the causes of great events, but merely the occasions, I wish it to be fully understood that I do not at all place the agency of really great men among mere occasions: I fully give it its place among determining causes. In any large view of history, we must always be on our guard against either underrating or overrating the actions of individual men. History is something more than biography; but biography is an essential and a most important part of history. We must not think, on the one hand, that great men, heroes, or whatever we please to call them, can direct the course of history according to their own will and pleasure, perhaps according to their mere caprice, with no danger of their will being thwarted, unless it should run counter to the will of some other great man or hero of equal or greater power. . . . On the other hand, we must not deem that the course of history is so governed by general laws, that it is so completely in bondage to almost mechanical powers, that there is no room for the free agency of great men and of small men too. For it is of no little importance that, while we talk of the influence of great men on the history of the world, we should not forget the influence of the small men. Every man has some influence on the course of history."—E. A. Freeman, *The Practical Bearings of European History (Lectures to American Audiences)*, pp. 207-215.

The Philosophy of History.—"The philosophy of history is not a something separate from the facts of history, but a something contained in them. The more a man gets into the meaning of them, the more he gets into it, and it into him; for it is simply the meaning, the rational interpretation, the knowledge of the true nature and essential relations of the facts. And this is true of whatever species or order the facts may be. Their philosophy is not something separate and distinct from, something over and above, their interpretation, but simply their interpretation. He who knows about any people, or epoch, or special development of human nature, how it has come to be what it is and what it tends to, what causes have given it the character it has, and what its relation is to the general development of humanity, has attained to the philosophy of the history of that people, epoch, or development. Philosophical history is sometimes spoken of as a kind of history, but the language is most inaccurate. Every kind of history is philosophical which is true and thorough; which goes

closely and deeply enough to work; which shows the what, how, and why of events as far as reason and research can ascertain. History always participates in some measure of philosophy, for events are always connected according to some real or supposed principle either of efficient or final causation."—R. Flint, *Philosophy of History*, introd.

The possibility of a Science of History.—**Mr. Buckle's theory.**—"The believer in the possibility of a science of history is not called upon to hold either the doctrine of predestined events, or that of freedom of the will; and the only positions which, in this stage of the inquiry, I shall expect him to concede are the following: That when we perform an action, we perform it in consequence of some motive or motives; that those motives are the results of some antecedents; and that, therefore, if we were acquainted with the whole of the antecedents, and with all the laws of their movements, we could with unerring certainty predict the whole of their immediate results. This, unless I am greatly mistaken, is the view which must be held by every man whose mind is unbiased by system, and who forms his opinions according to the evidence actually before him. . . . Rejecting, then, the metaphysical dogma of free will and, the theological dogma of predestined events, we are driven to the conclusion that the actions of men, being determined solely by their antecedents, must have a character of uniformity, that is to say, must, under precisely the same circumstances, always issue in precisely the same results. And as all antecedents are either in the mind or out of it, we clearly see that all the variations in the results—in other words, all the changes of which history is full, all the vicissitudes of the human race, their progress or their decay, their happiness or their misery—must be the fruit of a double action; an action of external phenomena upon the mind, and another action of the mind upon the phenomena. These are the materials out of which a philosophic history can alone be constructed. On the one hand, we have the human mind obeying the laws of its own existence, and, when uncontrolled by external agents, developing itself according to the conditions of its organization. On the other hand, we have what is called Nature, obeying likewise its laws; but incessantly coming into contact with the minds of men, exciting their passions, stimulating their intellect, and therefore giving to their actions a direction which they would not have taken without such disturbance. Thus we have man modifying nature, and nature modifying man; while out of this reciprocal modification all events must necessarily spring. The problem immediately before us is to ascertain the method of discovering the laws of this double modification."—H. T. Buckle, *Hist. of Civilization in England*, ch. 1.—"Buckle is not the first who has attempted to treat the unscientific character of History, the 'methodless matter,' as an ancient writer names it, by the method of exhibiting vital phenomena under points of view analogous to those which are the starting-point of the exact sciences. But a notion which others have incidentally broached under some formula about 'natural growth,' or carried out in the very inadequate and merely figurative idea of the inorganic; what still others, as Comte in his attractive 'Philosophie Positive,' have developed

speculatively, Buckle undertakes to ground in a comprehensive historical exposition. . . . He purposes to raise History to a science by showing how to demonstrate historical facts out of general laws. He paves the way for this by setting forth that the earliest and rudest conceptions touching the course of human destiny were those indicated by the ideas of chance and necessity, that 'in all probability' out of these grew later the 'dogmas' of free-will and predestination, that both are in a great degree 'mistakes,' or that, as he adds, 'we at least have no adequate proof of their truth.' He finds that all the changes of which History is full, all the vicissitudes which have come upon the human race, its advance and its decline, its happiness and its misery, must be the fruit of a double agency, the working of outer phenomena upon our nature, and the working of our nature upon outer phenomena. He has confidence that he has discovered the 'laws' of this double influence, and that he has therefore elevated the History of mankind to a science. . . . Buckle does not so much leave the freedom of the will, in connection with divine providence, out of view, but rather declares it an illusion and throws it overboard. Within the precincts of philosophy also something similar has recently been taught. A thinker whom I regard with personal esteem says: 'If we call all that an individual man is, has and performs A, then this A arises out of $a + x$, a embracing all that comes to the man from his outer circumstances: from his country, people, age, etc., while the vanishingly little x is his own contribution, the work of his free will.' However vanishingly small this x may be, it is of infinite value. Morally and humanly considered it alone has value. The colors, the brush, the canvas which Raphael used were of materials which he had not created. He had learned from one and another master to apply these materials in drawing and painting. The idea of the Holy Virgin and of the saints and angels, he met with in church tradition. Various cloisters ordered pictures from him at given prices. That this incitement alone, these material and technical conditions and such traditions and contemplations, should 'explain' the Sistine Madonna, would be, in the formula $A = a + x$, the service of the vanishing little x . Similarly everywhere. Let statistics go on showing that in a certain country so and so many illegitimate births occur. Suppose that in the formula $A = a + x$ this a includes all the elements which 'explain' the fact that among a thousand mothers twenty, thirty, or whatever the number is, are unmarried; each individual case of the kind has its history, how often a touching and affecting one. Of those twenty or thirty who have fallen is there a single one who will be consoled by knowing that the statistical law 'explains' her case? Amid the tortures of conscience through nights of weeping, many a one of them will be profoundly convinced that in the formula $A = a + x$ the vanishing little x is of immeasurable weight, that in fact it embraces the entire moral worth of the human being, his total and exclusive value. No intelligent man will think of denying that the statistical method of considering human affairs has its great worth; but we must not forget how little, relatively, it can accomplish and is meant to accomplish. Many and perhaps all human relations have a legal side; yet no one

will on that account bid us seek for the understanding of the *Eroica* or of *Faust* among jurists' definitions concerning intellectual property."—J. G. Droysen, *Outline of the Principles of History*, pp. 62-64 and 77-79.

History as the root of all Science.—Lost History.—"History, as it lies at the root of all science, is also the first distinct product of man's spiritual nature; his earliest expression of what can be called Thought. It is a looking both before and after; as, indeed, the coming Time already waits, unseen, yet definitely shaped, predetermined and inevitable, in the Time come; and only by the combination of both is the meaning of either completed. The Sibylline Books, though old, are not the oldest. Some nations have prophecy, some have not: but of all mankind, there is no tribe so rude that it has not attempted History, though several have not arithmetic enough to count Five. History has been written with quipo-threads, with feather-pictures, with wampum-belts; still oftener with earth-mounds and monumental stone-heaps, whether as pyramid or cairn; for the Celt and the Copt, the Red man as well as the White, lives between two eternities, and warring against Oblivion, he would fain unite himself in clear conscious relation, as in dim unconscious relation he is already united, with the whole Future and the whole Past. A talent for History may be said to be born with us, as our chief inheritance. In a certain sense all men are historians. Is not every memory written quite full with Annals, wherein joy and mourning, conquest and loss manifoldly alternate; and, with or without philosophy, the whole fortunes of one little inward Kingdom, and all its politics, foreign and domestic, stand ineffaceably recorded? Our very speech is curiously historical. Most men, you may observe, speak only to narrate; not in imparting what they have thought, which indeed were often a very small matter, but in exhibiting what they have undergone or seen, which is a quite unlimited one, do talkers dilate. Cut us off from Narrative, how would the stream of conversation, even among the wisest, languish into detached handfuls, and among the foolish utterly evaporate! Thus, as we do nothing but enact History, we say little but recite it: nay rather, in that widest sense, our whole spiritual life is built thereon. For, strictly considered, what is all Knowledge too but recorded Experience, and a product of History; of which, therefore, Reasoning and Belief, no less than Action and Passion, are essential materials? . . . Social Life is the aggregate of all the individual men's Lives who constitute society; History is the essence of innumerable Biographies. But if one Biography, nay our own Biography, study and recapitulate it as we may, remains in so many points unintelligible to us; how much more must these million, the very facts of which, to say nothing of the purport of them, we know not, and cannot know! . . . Which was the greatest innovator, which was the more important personage in man's history, he who first led armies over the Alps, and gained the victories of Cannæ and Thrasymene; or the nameless boor who first hammered out for himself an iron spade? When the oak-tree is felled, the whole forest echoes with it; but a hundred acorns are planted silently by some unnoticed breeze. Battles and war-tumults, which for the time din every ear, and

with joy or terror intoxicate every heart, pass away like tavern-brawls; and, except some few Marathons and Morgartens, are remembered by accident, not by desert. Laws themselves, political Constitutions, are not our Life, but only the house wherein our Life is led: nay they are but the bare walls of the house; all whose essential furniture, the inventions and traditions, and daily habits that regulate and support our existence, are the work not of Dracos and Hampdens, but of Phœnician mariners, of Italian masons and Saxon metallurgists, of philosophers, alchemists, prophets, and all the long-forgotten train of artists and artisans; who from the first have been jointly teaching us how to think and how to act, how to rule over spiritual and over physical Nature. Well may we say that of our History the more important part is lost without recovery."—T. Carlyle, *On History (Critical and Miscellaneous Essays, v. 2)*.

Interpretation of the Past by the Present.—"But how, it may be asked, are we to interpret the Past from the Present, if there are no institutions in the present answering to those in the past? We have no serfs, for example, in England at the present time, how then are we to understand a state of Society of which they were a component element? The answer is—by analogy, by looking at the essence of the relation. Between a modern master and his lackeys and dependents, the same essential relation subsists as between the lord and serf of feudal times. If we realise to ourselves the full round of this relationship, deepen the shades to correspond with the more absolute power possessed by a lord in early times, allow for a more aristocratic state of opinion and belief, the result will be the solution desired. This method of interpreting the Past from the Present has been followed by Shakespeare in his great historical dramas, with such success as we all know. He wishes, for example, to give us a picture of old Roman times. He gets from Plutarch and other sources the broad historical facts, the form of Government and Religion, the distribution of Power and Authority: this is the skeleton to which he has to give life and reality. How does he proceed? He simply takes his stand on the times in which he himself lived; notes the effects existing institutions have on his own and other minds; allows for the differences in custom, mode of life, and political and religious forms; and the result is a drama or dramas more real and lifelike, more true and believable, an insight into the working of Roman life more subtle and profound, than all the husks with which the historians have furnished us."—J. B. Crozier, *Civilization and Progress, p. 85*.

The Moral lessons of History.—"Gibbon believed that the era of conquerors was at an end. Had he lived out the full life of man, he would have seen Europe at the feet of Napoleon. But a few years ago we believed the world had grown too civilized for war, and the Crystal Palace in Hyde Park was to be the inauguration of a new era. Battles bloody as Napoleon's are now the familiar tale of every day; and the arts which have made greatest progress are the arts of destruction. . . . What, then, is the use of History, and what are its lessons? If it can tell us little of the past, and nothing of the future, why waste our time over so barren a study? First, it is a voice forever sounding across the

centuries the laws of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity. For every false word or unrighteous deed, for cruelty and oppression, for lust or vanity, the price has to be paid at last; not always by the chief offenders, but paid by some one. Justice and truth alone endure and live. Injustice and falsehood may be long-lived, but doomsday comes at last to them, in French revolutions and other terrible ways. That is one lesson of History. Another is that we should draw no horoscopes; that we should expect little, for what we expect will not come to pass."—J. A. Froude, *Short Studies on Great Subjects, pp. 27-28*.

The Educational and Practical value of History.—"It is, I think, one of the best schools for that kind of reasoning which is most useful in practical life. It teaches men to weigh conflicting probabilities, to estimate degrees of evidence, to form a sound judgment of the value of authorities. Reasoning is taught by actual practice much more than by any a priori methods. Many good judges—and I own I am inclined to agree with them—doubt much whether a study of formal logic ever yet made a good reasoner. Mathematics are no doubt invaluable in this respect, but they only deal with demonstrations; and it has often been observed how many excellent mathematicians are somewhat peculiarly destitute of the power of measuring degrees of probability. But History is largely concerned with the kind of probabilities on which the conduct of life mainly depends. There is one hint about historical reasoning which I think may not be unworthy of your notice. When studying some great historical controversy, place yourself by an effort of the imagination alternately on each side of the battle; try to realise as fully as you can the point of view of the best men on either side, and then draw up upon paper the arguments of each in the strongest form you can give them. You will find that few practices do more to elucidate the past, or form a better mental discipline."—W. E. H. Lecky, *The Political Value of History, pp. 47-49*.—"He who demands certainties alone as the sphere of his action must retire from the activities of life, and confine himself to the domain of mathematical computation. He who is unwilling to investigate and weigh probabilities can have no good reason to hope for any practical success whatever. It is strictly accurate to say that the highest successes in life, whether in statesmanship, in legislation, in war, in the civic professions, or in the industrial pursuits, are attained by those who possess the greatest skill in the weighing of probabilities and the estimating of them at their true value. This is the essential reason why the study of history is so important an element in the work of improving the judgment, and in the work of fitting men to conduct properly the larger interests of communities and states. It is a study of humanity, not in an ideal condition, but as humanity exists. The student of history surveys the relations of life in essentially the same manner as the man of business surveys them. Perhaps it ought rather to be said that the historical method is the method that must be used in the common affairs of every-day life. The premises from which the man of business has to draw his conclusions are always more or less

involved and uncertain. The gift which insures success, therefore, is not so much the endowment of a powerful reasoning faculty as that other quality of intelligence, which we call good judgment. It is the ability to grasp what may be called the strategic points of a situation by instinctive or intuitive methods. It reaches its conclusions not by any very clearly defined or definable process, but rather by the method of conjecturing the value and importance of contingent elements. It is the ability to reach correct conclusions when the conditions of a strictly logical process are wanting. To a man of affairs this is the most valuable of all gifts; and it is acquired, so far as it comes by effort, not by studying the rigid processes of necessary reasoning, but by a large observance and contemplation of human affairs. And it is precisely this method of studying men that the historical student has to use. His premises are always more or less uncertain, and his conclusions, therefore, like the conclusions of every day life, are the product of his judgment rather than the product of pure reason. It is in the light of this fact that we are to explain the force of Guizot's remark, that nothing tortures history more than logic. Herein also is found the reason why the study of history is so necessary a part of a good preparation for the affairs of politics and statesmanship. Freeman has said that history is simply past politics, and politics are simply present history. If this be true—and who can deny it?—the study of history and the study of politics are much the same. The kind of involved and contingent reasoning necessary for the successful formation of political judgments is unquestionably the kind of reasoning which, of all studies, history is best adapted to give. It may also be said that the most important elements of success are the same in all practical vocations. The conditions, whether those of statesmanship or those of industry and commerce, have been essentially the same in all ages. Society is, and has been, from its first existence, a more or less complicated organism. It is a machine with a great number of wheels and springs. No part is independent. Hence it is that no man can be completely useful if he is out of gear with his age, however perfect he may be in himself."—C. K. Adams, *A Manual of Historical Literature*, pp. 15-16.—"To turn for a moment to the general question. I should not like to be thought to be advocating my study on the mere grounds of utility; although I believe that utility, both as regards the training of the study and the information attained in it, to be the highest, humanly speaking, of all utilities; it helps to qualify a man to act in his character of a politician as a Christian man should. But this is not all; beyond the educational purpose, beyond the political purpose, beyond the philosophical use of history and its training, it has something of the preciousness of everything that is clearly true. In common with Natural Philosophy it has its value, I will not say as Science, for that would be to use a term which has now become equivocal, but it has a value analogous to the value of science; a value as something that is worth knowing and retaining in the knowledge for its own and for the truth's sake. And in this consists its especial attraction for its own votaries. It is not the pleasure of knowing something that the world does not know,—that doubtless is a

motive that weighs with many minds, a motive to be accepted as a fact, though it may not be worth analysis. It is not the mere pleasure of investigating and finding with every step of investigation new points of view open out, and new fields of labour, new characters of interest;—that investigating instinct of human nature is not one to be ignored, and the exercise of it on such inexhaustible materials as are before us now is a most healthy exercise, one that cannot but strengthen and develop the whole mind of the man who uses it, urging him on to new studies, new languages, new discoveries in geography and science. But even this is not all. There is, I speak humbly, in common with Natural Science, in the study of living History, a gradual approximation to a consciousness that we are growing into a perception of the workings of the Almighty Ruler of the world. . . . The study of History is in this respect, as Coleridge said of Poetry, its own great reward, a thing to be loved and cultivated for its own sake. . . . If man is not, as we believe, the greatest and most wonderful of God's works, he is at least the most wonderful that comes within our contemplation; if the human will, which is the motive cause of all historical events, is not the freest agent in the universe, it is at least the freest agency of which we have any knowledge; if its variations are not absolutely innumerable and irreducible to classification, on the generalisations of which we may formulate laws and rules, and maxims and prophecies, they are far more diversified and less reducible than any other phenomena in those regions of the universe that we have power to penetrate. For one great insoluble problem of astronomy or geology there are a thousand insoluble problems in the life, in the character, in the face of every man that meets you in the street. Thus, whether we look at the dignity of the subject-matter, or at the nature of the mental exercise which it requires, or at the inexhaustible field over which the pursuit ranges, History, the knowledge of the adventures, the development, the changeable career, the varied growths, the ambitions, aspirations, and, if you like, the approximating destinies of mankind, claims a place second to none in the roll of sciences."—W. Stubbs, *Seventeen Lectures on the Study of Medieval and Modern History*, lect. 1 and 4.—"There is a passage in Lord Bacon so much to this purpose that I cannot forbear quoting it. 'Although' (he says) 'we are deeply indebted to the light, because by means of it we can find our way, ply our tasks, read, distinguish one another; and yet for all that the vision of the light itself is more excellent and more beautiful than all these various uses of it; so the contemplation and sight of things as they are, without superstition, without imposture, without error, and without confusion, is in itself worth more than all the harvest and profit of inventions put together.' And so may I say of History; that useful as it may be to the statesman, to the lawyer, to the schoolmaster, or the annalist, so far as it enables us to look at facts as they are, and to cultivate that habit within us, the importance of History is far beyond all mere amusement or even information that we may gather from it."—J. S. Brewer, *English Studies*, p. 382.—"To know History is impossible; not even Mr. Freeman, not Professor Ranke himself, can be said to know History. . . . No one, therefore,

should be discouraged from studying History. Its greatest service is not so much to increase our knowledge as to stimulate thought and broaden our intellectual horizon, and for this purpose no study is its equal."—W. P. Atkinson, *On History and the Study of History*, p. 107.

The Writing of History.—Macaulay's view.—"A history in which every particular incident may be true may on the whole be false. The circumstances which have most influence on the happiness of mankind, the changes of manners and morals, the transition of communities from poverty to wealth, from knowledge to ignorance, from ferocity to humanity—these are, for the most part, noiseless revolutions. Their progress is rarely indicated by what historians are pleased to call important events. They are not achieved by armies, or enacted by senates. They are sanctioned by no treaties and recorded in no archives. They are carried on in every school, in every church, behind ten thousand counters, at ten thousand firesides. The upper current of society presents no certain criterion by which we can judge of the direction in which the under current flows. We read of defeats and victories. But we know that nations may be miserable amidst victories and prosperous amidst defeats. We read of the fall of wise ministers and of the rise of profligate favourites. But we must remember how small a proportion the good or evil effected by a single statesman can bear to the good or evil of a great social system. . . . The effect of historical reading is analogous, in many respects, to that produced by foreign travel. The student, like the tourist, is transported into a new state of society. He sees new fashions. He hears new modes of expression. His mind is enlarged by contemplating the wide diversities of laws, of morals, and of manners. But men may travel far and return with minds as contracted as if they had never stirred from their own market-town. In the same manner, men may know the dates of many battles and the genealogies of many royal houses, and yet be no wiser. . . . The perfect historian is he in whose work the character and spirit of an age is exhibited in miniature. He relates no fact, he attributes no expression to his characters, which is not authenticated by sufficient testimony. But, by judicious selection, rejection, and arrangement, he gives to truth those attractions which have been usurped by fiction. In his narrative a due subordination is observed: some transactions are prominent; others retire. But the scale on which he represents them is increased or diminished, not according to the dignity of the persons concerned in them, but according to the degree in which they elucidate the condition of society and the nature of man. He shows us the court, the camp, and the senate. But he shows us also the nation. He considers no anecdote, no peculiarity of manner, no familiar saying, as too insignificant for his notice which is not too insignificant to illustrate the operation of laws, of religion, and of education, and to mark the progress of the human mind. Men will not merely be described, but will be made intimately known to us."—Lord Macaulay, *History* (*Essays*, v. 1).

The Writing of History.—Truthfulness in Style.—"That man reads history, or anything else, at great peril of being thoroughly misled, who has no perception of any truthfulness except that which can be fully ascertained by reference

to facts; who does not in the least perceive the truth, or the reverse, of a writer's style, of his epithets, of his reasoning, of his mode of narration. In life our faith in any narration is much influenced by the personal appearance, voice, and gesture of the person narrating. There is some part of all these things in his writing; and you must look into that well before you can know what faith to give him. One man may make mistakes in names, and dates, and references, and yet have a real substance of truthfulness in him, a wish to enlighten himself and then you. Another may not be wrong in his facts, but have a declamatory, or sophistical, vein in him, much to be guarded against. A third may be both inaccurate and untruthful, caring not so much for any thing as to write his book. And if the reader cares only to read it, and work they make between them of the memories of former days."—Sir A. Helps, *Friends in Council*, v. 1, pp. 199-200.

Historical Romance and Romantic History.—Sir Walter Scott.—"The prodigious addition which the happy idea of the historical romance has made to the stories of elevated literature, and through it to the happiness and improvement of the human race, will not be properly appreciated, unless the novels most in vogue before the immortal creations of Scott appeared are considered. . . . Why is it that works so popular in their day and abounding with so many traits of real genius, should so soon have pulled upon the world? Simply because they were not founded upon a broad and general view of human nature; because they were drawn, not from real life in the innumerable phases which it presents to the observer, but imaginary life as it was conceived in the mind of the composer; because they were confined to one circle and class of society, and having exhausted all the natural ideas which it could present, its authors were driven, in the search of variety, to the invention of artificial and often ridiculous ones. Sir Walter Scott, as all the world knows, was the inventor of the historical romance. As if to demonstrate how ill founded was the opinion, that all things were worked out, and that originality no longer was accessible for the rest of time, Providence, by the means of that great mind, bestowed a new art, as it were, upon mankind—at the very time when literature to all appearance was effete, and invention, for above a century, had run in the cramped and worn-out channels of imitation. Gibbon was lamenting that the subjects of history were exhausted, and that modern story would never present the moving incidents of ancient story, on the verge of the French Revolution and the European war—of the Reign of Terror and the Moscow retreat. Such was the reply of Time to the complaint that political incident was worn out. Not less decisive was the answer which the genius of the Scottish bard afforded to the opinion, that the treasures of original thought were exhausted, and that nothing now remained for the sons of men. In the midst of that delusion he wrote 'Waverley'; and the effect was like the sun bursting through the clouds."—*Historical Romance* (*Blackwood's Magazine*, Sept., 1845).—"Those sticklers for truth, who reproach Scott with having falsified history because he wilfully confused dates, forget the far greater truth which that wonderful writer generally presented. If,

for his purposes, he disarranged the order of events a little; no grave historian ever succeeded better in painting the character of the epoch. He committed errors of detail enough to make Mrs. Markham shudder. He divined important historical truth which had escaped the sagacity of all historians. A great authority, Augustin Thierry, has pronounced Scott the greatest of all historical diviners."—G. H. Lewes, *Historical Romance* (*Westminster Rev.*, Mar., 1846).—"The novel of *Ivanhoe* places us four generations after the invasion of the Normans, in the reign of Richard, son of Henry Plantagenet, sixth king since the conqueror. At this period, at which the historian Hume can only represent to us a king and England, without telling us what a king is, nor what he means by England, Walter Scott, entering profoundly into the examination of events, shows us classes of men, distinct interests and conditions, two nations, a double language, customs which repel and combat each other; on one side tyranny and insolence, on the other misery and hatred, real developments of the drama of the conquest, of which the battle of Hastings had been only the prologue. . . . In the midst of the world which no longer exists, Walter Scott always places the world which does and always will exist, that is to say, human nature, of which he knows all the secrets. Everything peculiar to the time and place, the exterior of men, the aspect of the country and of the habitations, costumes, and manners, are described with the most minute truthfulness; and yet the immense erudition which has furnished so many details is nowhere to be perceived. Walter Scott seems to have for the past that second sight, which in times of ignorance, certain men attributed to themselves for the future. To say that there is more real history in his novels on Scotland and England than in the philosophically false compilations which still possess that great name, is not advancing any thing strange in the eyes of those who have read and understood 'Old Mortality,' 'Waverley,' 'Rob Roy,' the 'Fortunes of Nigel,' and the 'Heart of Mid-Lothian.'"—A. Thierry, *Narratives of the Merovingian Era, Historical Essays, etc., essay 9*.—"We have all heard how the romances of Walter Scott brought history home to people who would never have looked into the ponderous volumes of professed historians, and many of us confess to ourselves that there are large historical periods which would be utterly unknown to us but for some story either of the great romancer or one of his innumerable imitators. Writers, as well as readers, of history were awakened by Scott to what seemed to them the new discovery that the great personages of history were after all men and women of flesh and blood like ourselves. Hence in all later historical literature there is visible the effort to make history more personal, more dramatic than it had been before. We can hardly read the interesting *Life of Lord Macaulay* without perceiving that the most popular historical work of modern times owes its origin in a great measure to the *Waverley Novels*. Macaulay grew up in a world of novels; his conversation with his sisters was so steeped in reminiscences of the novels they had read together as to be unintelligible to those who wanted the clue. His youth and early manhood witnessed the appearance of the *Waverley Novels* themselves. He became naturally possessed

by the idea which is expressed over and over again in his essays, and which at last he realized with such wonderful success, the idea that it was quite possible to make history as interesting as romance. . . . Macaulay is only the most famous of a large group of writers who have been possessed with the same idea. As Scott founded the historical romance, he may be said to have founded the romantic history. And to this day it is an established popular opinion that this is the true way of writing history, only that few writers have genius enough for it. . . . It must be urged against this kind of history that very few subjects or periods are worthy of it. Once or twice there have appeared glorious characters whose perfection no eloquence can exaggerate; once or twice national events have arranged themselves like a drama, or risen to the elevation of an epic poem. But the average of history is not like this; it is indeed much more ordinary and monotonous than is commonly supposed. The serious student of history has to submit to a disenchantment like that which the experience of life brings to the imaginative youth. As life is not much like romance, so history when it is studied in original documents looks very unlike the conventional representation of it which historians have accustomed us to."—J. R. Seeley, *History and Politics* (*Macmillan's Magazine*, Aug., 1879).

How to study History.—"The object of the historical student is to bring before his mind a picture of the main events and the spirit of the times which he studies. The first step is to get a general view from a brief book; the second step is to enlarge it from more elaborate books, reading more than one, and to use some system of written notes keeping them complete. The next step is to read some of the contemporary writers. Having done these three things carefully, the historical student carries away an impression of his period which will never be effaced."—Prof. A. B. Hart, *How to Study History* (*Chautauquan*, Oct., 1893).

The importance of a knowledge of Universal History.—"When I was a schoolmaster, I never considered a pupil thoroughly educated unless he had read Gibbon through before he left me. I read it through myself before I was eighteen, and I have derived unspeakable advantage from this experience. Gibbon's faults of style and matter have very slight effect on the youthful mind, whereas his merits, his scholarship, his learning, his breadth of view, his imagination, and his insight, afford a powerful stimulus to study. . . . I . . . wish to urge the claims of two subjects on your attention which have hitherto been unaccountably neglected. The first of them is universal history, the general course of the history of the world. It seems natural to think that no subject could be more important for the consideration of any human being than the knowledge of the main lines which the race has followed since the dawn of history in reaching the position which it has now attained. The best way of understanding any situation is to know how affairs came into that position. Besides the satisfaction of legitimate curiosity, it is only thus that we can be wise reformers, and distinguish between what is a mere survival of the past and an institution which is inherent in the character of the community. Our German cousins are fully aware

of this truth; a German parlour, however meagrely furnished, always contains two books, a Bible and a Weltgeschichte. I suppose that during the present century from a hundred to a hundred and fifty of these universal histories have made their appearance in Germany. In England I only know of two. In Germany, Italy, and Austria, and, I believe, in France, universal history forms an essential part of education for nearly all classes. It is taken as a subject under certain conditions in the Abiturienten-Examen. I once had the privilege of reading the notes of a viva voce examination of a student in this subject who did not pass. It covered the whole range of ancient, mediæval, and modern history. I was astonished at what the student did know, and still more at what he was expected to know. I should like to see the subject an essential part of all secondary education in England, just as the knowledge of Bible history was in my young days and may be still. If proper text-books were forthcoming, to which I again direct the attention of enterprising publishers, there would be no difficulty in making this subject an accompaniment of nearly every literary lesson. . . . The advantage would be the enlargement of the mind by the contemplation of the majestic march of human events and the preparation for any future course of historical study. 'Boys come to us,' said a German professor once to me, 'knowing their centuries.' How few English boys or even English men have any notion of their centuries! The dark ages are indeed dark to them. I once asked a boy at Eton, who had given me a date, whether it was B. C. or A. D. Being hopelessly puzzled, he replied that it was B. D. Many of us, if we were honest, would give a similar answer."—O. Browning, *The Teaching of Hist. in Schools* (*Royal Hist. Soc., Transactions, new series, v. 4*).

The Importance of Local History.—"From a variety of considerations, the writer is persuaded that one of the best introductions to history that can be given in American high schools, and even in those of lower grade, is through a study of the community in which the school is placed. History, like charity, begins at home. The best American citizens are those who mind home affairs and local interests. 'That man's the best cosmopolite who loves his native country best.' The best students of universal history are those who know some one country or some one subject well. The family, the hamlet, the neighborhood, the community, the parish, the village, town, city, county, and state are historically the ways by which men have approached national and international life. It was a preliminary study of the geography of Frankfort-on-the-Main that led Carl Ritter to study the physical structure of Europe and Asia, and thus to establish the new science of comparative geography. He says: 'Whoever has wandered through the valleys and woods, and over the hills and mountains of his own state, will be the one capable of following a Herodotus in his wanderings over the globe.' And we may say, as Ritter said of the science of geography, the first step in history is to know thoroughly the district where we live. . . . American local history should be studied as a contribution to national history. This country will yet be viewed and reviewed as an organism of historic growth, de-

veloping from minute germs, from the very protoplasm of state life. And some day this country will be studied in its international relations, as an organic part of a larger organism now vaguely called the World State, but as surely developing through the operation of economic, legal, social, and scientific forces as the American Union, the German and British Empires are evolving into higher forms. American history in its widest relations is not to be written by any one man nor by any one generation of men. Our history will grow with the nation and with its developing consciousness of internationality. The present possibilities for the real progress of historic and economic science lie, first and foremost, in the development of a generation of economists and practical historians, who realize that history is past politics and politics present history; secondly, in the expansion of the local consciousness into a fuller sense of its historic worth and dignity, of the cosmopolitan relations of modern local life, and of its wholesome conservative power in these days of growing centralization. National and international life can best develop upon the constitutional basis of local self-government in church and state. . . . If young Americans are to appreciate their religious and political inheritance, they must learn its intrinsic worth. They must be taught to appreciate the common and lowly things around them. They should grow up with as profound respect for town and parish meetings as for the State legislature, not to speak of the Houses of Congress. They should recognize the majesty of the law, even in the parish constable as well as the high sheriff of the country. They should look on selectmen as the head men of the town, the survival of the old English reeve and four best men of the parish. They should be taught to see in the town common or village green a survival of that primitive institution of land-community upon which town and state are based. They should be taught the meaning of town and family names; how the word 'town' means, primarily, a place hedged in for the purposes of defence; how the picket-fences around home and house-lot are but a survival of the primitive town idea; how home, hamlet, and town live on together in a name like Hampton, or Home-town. They should investigate the most ordinary thing for these are often the most archaic. . . . It would certainly be an excellent thing for the development of historical science in America if teachers in our public schools would cultivate the historical spirit in their pupils with special reference to the local environment. . . . A multitude of historical associations gather around every old town and hamlet in the land. There are local legends and traditions, household tales, stories told by grandfathers and grandmothers, incidents remembered by 'the oldest inhabitants.' But above all in importance are the old documents and manuscript records of the first settlers, the early pioneers, the founders of our towns. Here are sources of information more authentic than tradition, and yet often entirely neglected. . . . In order to study history it is not necessary to begin with dead men's bones, with Theban dynasties, the kings of Assyria, the royal families of Europe, or even with the presidents of the United States. These subjects have their importance in certain connections, but for beginners in history there are perhaps other subjects of greater

interest and vitality. The most natural entrance to a knowledge of the history of the world is from a local environment through widening circles of interest, until, from the rising ground of the present, the broad horizon of the past comes clearly into view. . . . A study of the community in which the student dwells will serve to connect that community not only with

HITCHITIS, The. See **AMERICAN ABO-RIGINES: MUSKHOGEAN FAMILY.**

HITTIN, Battle of (1187). See **JERUSALEM: A. D. 1149-1187.**

HITTITES, The.—The Hittites mentioned in the Bible were known as the Khita or Khatta to the Egyptians, with whom they were often at war. Recent discoveries indicate that they formed a more civilized and powerful nation and played a more important part in the early history of Western Asia than was previously supposed. Many inscriptions and rock sculptures in Asia Minor and Syria which were formerly inexplicable are now attributed to the Hittites. The inscriptions have not yet been deciphered, but scholars are confident that the key to their secret will be found. The two chief cities of the Hittites were Kadesh on the Orontes and Carchemish on the Euphrates; so that their seat of empire was in northern Syria, but their power was felt from the extremity of Asia Minor to the confines of Egypt. It is conjectured that these people were originally from the Caucasus. "Their descendants," says Prof. Sayce, "are still to be met with in the defiles of the Taurus and on the plateau of Kapadokia, though they have utterly forgotten the language or languages their forefathers spoke. What that language was is still uncertain, though the Hittite proper names which occur on the monuments of Egypt and Assyria show that it was neither Semitic nor Indo-European."—A. H. Sayce, *Fresh Light from the Ancient Monuments*, ch. 5. — "We may . . . rest satisfied with the conclusion that the existence of a Hittite empire extending into Asia Minor is certified, not only by the records of ancient Egypt, but also by Hittite monuments which still exist. In the days of Ramses II., when the children of Israel were groaning under the tasks allotted to them, the enemies of their oppressors were already exercising a power and a domination which rivalled that of Egypt. The Egyptian monarch soon learned to his cost that the Hittite prince was as 'great' a king as himself, and could summon to his aid the inhabitants of the unknown north. Pharaoh's claim to sovereignty was disputed by adversaries as powerful as the ruler of Egypt, if indeed not more powerful, and there was always a refuge among them for those who were oppressed by the Egyptian king. When, however, we speak of a Hittite empire, we must understand clearly what that means. It was not an empire like that of Rome, where the subject provinces were consolidated together under a central authority, obeying the same laws and the same supreme head. It was not an empire like that of the Persians, or of the Assyrian successors of Tiglath-pileser III., which represented the organised union of numerous states and nations under a single ruler. . . . Before the days of Tiglath-pileser, in fact, empire in Western Asia meant the power of a prince to force a foreign people to submit to his rule. The conquered provinces had to be subdued again and again; but as long as this could be

the origin and growth of the State and Nation, but with the mother-country, with the German fatherland, with village communities throughout the Aryan world,—from Germany and Russia to old Greece and Rome; from these classic lands to Persia and India."—H. B. Adams, *Methods of Historical Study (Johns Hopkins University Studies, Second Series, 1-2)*, pp. 16-21.

done, as long as the native struggles for freedom could be crushed by a campaign, so long did the empire exist. It was an empire of this sort that the Hittites established in Asia Minor. How long it lasted we cannot say. But so long as the distant races of the West answered the summons to war of the Hittite princes, it remained a reality. The fact that the tribes of the Troad and Lydia are found fighting under the command of the Hittite kings of Kadesh, proves that they acknowledged the supremacy of their Hittite lords, and followed them to battle like the vassals of some feudal chief. If Hittite armies had not marched to the shores of the Ægean, and Hittite princes been able from time to time to exact homage from the nations of the far west, Egypt would not have had to contend against the populations of Asia Minor in its wars with the Hittites, and the figures of Hittite warriors would not have been sculptured on the rocks of Karabel. There was a time when the Hittite name was feared as far as the western extremity of Asia Minor, and when Hittite satraps had their seat in the future capital of Lydia. Traditions of this period lingered on into classical days."—A. H. Sayce, *The Hittites*, ch. 4.

ALSO IN: W. Wright, *The Empire of the Hittites*. — See, also, **AMORITES**; and **ITALY, ANCIENT: EARLY ITALIANS**.

HIVITES, The. See **AMALEKITES**.

HLÆFDIGE. See **LADY**.

HLAFORD. See **LORD**.

HOANG-HO Basin of the. See **CHINA**.

HOARD.—HORDERE. See **STAILER**.

HOBERT COLLEGE. See **EDUCATION, MODERN: AMERICA A. D. 1769-1884**.

HOBKIRK'S HILL, Battle of (1781). See **UNITED STATES OF AM.: A. D. 1780-1781**.

HOCHE, Campaigns of. See **FRANCE: A. D. 1793 (JULY—DECEMBER), PROGRESS OF THE WAR; 1794-1796; 1796-1797 (OCTOBER—APRIL)**.

HOCHELAGA.—The name of an Indian village found by Cartier on the site of the present city of Montreal. An extensive region of surrounding country seems to have likewise borne the name Hochelaga, and Cartier calls the river St. Lawrence "the river of Hochelaga," or "the great river of Canada." See **AMERICA: A. D. 1534-1585**, and **CANADA: NAMES**.

HOCHHEIM, The storming of. See **GERMANY: A. D. 1818 (OCTOBER—DECEMBER)**.

HOCHKIRCH, Battle of. See **GERMANY: A. D. 1758**.

HÖCHST, Battle of (1622). See **GERMANY: A. D. 1621-1623**.

HOCHSTADT, Battle of (1704).—The great battle which English historians name from the village of Blenheim, is named by the French from the neighboring town of Hochstadt. See **GERMANY: A. D. 1704**.

Battle of (1800). See **FRANCE: A. D. 1800-1801 (MAY—FEBRUARY)**.

HOEIBIA, Truce of. See **MANOMETAN CONQUEST**: A. D. 609-632.

HOFER, Andrew. See **GERMANY**: A. D. 1800-1810 (APRIL-FEBRUARY).

HOHENFRIEDBERG, Battle of (1745). See **AUSTRIA**: A. D. 1744-1745.

HOHENLINDEN, Battle of (1800). See **FRANCE**: A. D. 1800-1801 (MAY-FEBRUARY).

HOHENSTAUFEN OR SUABIAN FAMILY, The. See **GERMANY**: A. D. 1188-1268; and **ITALY**: A. D. 1154-1162, to A. D. 1188-1250.

HOHENZOLLERN: Rise of the House of.

"Hohenzollern lies far south in Schwaben (Suabia), on the sunward slope of the Rauhe-Alp Country; no great way north from Constance and its lake; but well aloft, near the springs of the Danube; its back leaning on the Black Forest; it is perhaps definable as the southern summit of that same huge old Hercynian Wood, which is still called the Schwarzwald (Black Forest), though now comparatively bare of trees. Fanciful Dryasdust, doing a little etymology, will tell you the name 'Zollern' is equivalent to 'Tollery' or Place of Tolls. Whereby 'Hohenzollern' comes to mean the 'High' or Upper 'Tollery'; —and gives one the notion of antique pedlars climbing painfully, out of Italy and the Swiss valleys, thus far; unstrapping their packhorses here, and chaffering in unknown dialect about 'toh.'"—T. Carlyle, *Frederick the Great*, bk. 2, ch. 5.—"The title, Count of Zollern, was conferred by Henry IV. in the eleventh century. . . . In 1190 Henry VI. appointed the Count of Zollern to the imperial office of Burgrave of Nuremberg. . . . His descendants . . . acquired extensive estates in Franconia, Moravia, and Burgundy. . . . Frederick VI. was enriched by Sigismund, . . . and was made his deputy in Brandenburg in 1411. The marches were in utter confusion. . . . Frederick reduced them to order, and, . . . in 1417, received from Sigismund the margraviate of Brandenburg with the dignity of Elector."—C. T. Lewis, *Hist. of Germany*, bk. 3, ch. 12. See **BRANDENBURG**: A. D. 1168-1417.

HOHENZOLLERN INCIDENT, The. See **FRANCE**: A. D. 1870 (JUNE-JULY).

HOLIDAYS.—In the United States there are no national holidays made so by Congressional enactment. Christmas Day, Independence Day, and Thanksgiving Day are holidays throughout the country; New Year's Day, Washington's Birthday (Feb. 22), and Labor Day (the first Monday in September), as well as the general election day (the Tuesday after the first Monday in November), have become legal holidays in most of the States; Decoration or Memorial Day (May 30) is observed in all the northern States, and Lincoln's birthday (Feb. 12) in several; but the legal character of these anniversaries depends on State legislation.

HOLLAND: The country and its Name. See **NETHERLANDS**.

Commerce. See **TRADE**, **MEDIAEVAL**, and **MODERN**.

A. D. 1430.—Absorbed in the dominions of the House of Burgundy. See **NETHERLANDS**: A. D. 1417-1430.

A. D. 1477.—The 'Great Privilege.' See **NETHERLANDS**: A. D. 1477.

A. D. 1488-1491.—The Bread and Cheese War. See **NETHERLANDS**: A. D. 1482-1493.

A. D. 1494.—The Great Privilege disputed by Philip the Handsome. Friesland detached. See **NETHERLANDS**: A. D. 1494-1510.

A. D. 1506-1609.—The Austro-Spanish tyranny.—Revolt and independence of the United Provinces. See **NETHERLANDS**: A. D. 1494-1510, to 1504-1600.

A. D. 1651-1660.—Supremacy in the Republic of the United Provinces. See **NETHERLANDS**: A. D. 1651-1660.

A. D. 1665-1747.—Wars with England and France. See **NETHERLANDS**: A. D. 1665-1688.

A. D. 1746.—The restored Stadtholdership. See **NETHERLANDS**: A. D. 1746-1787.

A. D. 1793-1810.—French invasion and conquest.—The Batavian Republic.—The kingdom of Louis Bonaparte.—Annexation to France. See **FRANCE**: A. D. 1793 (FEBRUARY-APRIL); 1794-1795 (OCTOBER-MAY); and **NETHERLANDS**: A. D. 1806-1810.

A. D. 1813-1814.—Independence regained.—Belgium annexed.—The kingdom of the Netherlands. See **NETHERLANDS**: A. D. 1813; **FRANCE**: A. D. 1814 (APRIL-JUNE); and **VIENNA**, THE CONGRESS OF.

A. D. 1830-1832.—Separation of Belgium. See **NETHERLANDS**: A. D. 1830-1832.

Colonial Possessions in the East. See **MALAY ARCHIPELAGO**.

HOLLAND PURCHASE, The. See **NEW YORK**: A. D. 1796-1799.

HOLLY SPRINGS, Confederate capture. See **UNITED STATES OF AM.**: A. D. 1862 (DECEMBER: ON THE MISSISSIPPI).

HOLOCAUST.—"The sacrifice of a whole burnt-offering, where nothing was kept back for the enjoyment of men," was called a holocaust; by the ancient Greeks.—G. F. Schömann, *Antiq. of Greece: The State*, p. 60.

HOLSTEIN: A. D. 1848-1866.—The Schleswig-Holstein question. See **SCANDINAVIAN STATES (DENMARK)**: A. D. 1848-1862; and **GERMANY**: A. D. 1861-1866.

A. D. 1866.—Annexation to Prussia. See **GERMANY**: A. D. 1866.

HOLY ALLIANCE, The.—"The document called the Holy Alliance was originally sketched at Paris [during the occupation of the French capital by the Allies, after Waterloo, in 1815], in the French language, by [the Czar] Alexander's own hand, after a long and animated conversation with Madame de Krüdener and Bergasse. It was suggested, perhaps, by words spoken by the king of Prussia after the battle of Bautzen, but was chiefly the result of the influence, upon a mind always inclined to religious ideas, of the conversation of Madame de Krüdener and of the philosopher Bader, the admirer of Tauler, Jacob Boehm, and St. Martin, the deadly foe of Kant and his successors in Germany. . . . The Czar dreamt of founding a Communion of states, bound together by the first principles of Christianity. . . . The king of Prussia signed the paper from motives of friendship for the Czar, without attaching much importance to what he did. . . . The emperor of Austria, the least sentimental of mankind, at first declined to sign, 'because,' he said, 'if the secret is a political one, I must tell it to Metternich; if it is a religious one, I must tell it to my confessor.' Metternich

accordingly was told, and observed scornfully, 'C'est du ventage.' Indeed no one of the princes who adhered to the Holy Alliance, with the single exception of Alexander himself, ever took it seriously. It was doomed from its birth. As M. de Bernhardt observes: 'It sank without leaving a trace in the stream of events, never became a reality, and never had the slightest real importance.' What had real importance was the continuance of the good understanding between the powers who had put down Napoleon, and their common fear of France. This good understanding and that common fear led to the treaty of the 20th November 1815, by which it was stipulated that the Powers should, from time to time, hold Congresses with a view to regulating the welfare of nations and the peace of Europe. It was these Congresses, and not the Holy Alliance, which kept up close relations between the rulers of Russia, Prussia, and Austria, and enabled them, when the liberal movement on the Continent, which followed the conclusion of the war, began to be alarming, to take measures for a combined system of repression."—M. E. G. Duff, *Studies in European Politics*, ch. 2.—The text of the Treaty is as follows: "In the name of the Most Holy and Indivisible Trinity: Holy Alliance of Sovereigns of Austria, Prussia, and Russia. Their Majesties the Emperor of Austria, the King of Prussia, and the Emperor of Russia, having, in consequence of the great events which have marked the course of the three last years in Europe, and especially of the blessings which it has pleased Divine Providence to shower down upon those States which place their confidence and their hope on it alone, acquired the intimate conviction of the necessity of settling the steps to be observed by the Powers, in their reciprocal relations, upon the sublime truths which the Holy Religion of our Saviour teaches; They solemnly declare that the present Act has no other object than to publish, in the face of the whole world, their fixed resolution, both in the administration of their respective States, and in their political relations with every other Government, to take for their sole guide the precepts of that Holy Religion, namely, the precepts of Justice, Christian Charity, and Peace, which, far from being applicable only to private concerns, must have an immediate influence on the councils of Princes, and guide all their steps, as being the only means of consolidating human institutions and remedying their imperfections. In consequence, their Majesties have agreed on the following Articles:—Art. I. Conformably to the words of the Holy Scriptures, which command all men to consider each other as brethren, the Three contracting Monarchs will remain united by the bonds of a true and indissoluble fraternity, and considering each other as fellow countrymen, they will, on all occasions and in all places, lend each other aid and assistance; and, regarding themselves towards their subjects and armies as fathers of families, they will lead them, in the same spirit of fraternity with which they are animated, to protect Religion, Peace, and Justice. Art. II. In consequence, the sole principle of force, whether between the said Governments or between their Subjects, shall be that of doing each other reciprocal service, and of testifying by unalterable good will the mutual affection with which they ought to be animated, to

consider themselves all as members of one and the same Christian nation; the three allied Princes looking on themselves as merely delegated by Providence to govern three branches of the One family, namely, Austria, Prussia, and Russia, thus confessing that the Christian world, of which they and their people form a part, has in reality no other Sovereign than Him to whom alone power really belongs, because in Him alone are found all the treasures of love, science, and infinite wisdom, that is to say, God, our Divine Saviour, the Word of the Most High, the Word of Life. Their Majesties consequently recommend to their people, with the most tender solicitude, as the sole means of enjoying that Peace which arises from a good conscience, and which alone is durable, to strengthen themselves every day more and more in the principles and exercise of the duties which the Divine Saviour has taught to mankind. Art. III. All the Powers who shall choose solemnly to avow the sacred principles which have dictated the present Act, and shall acknowledge how important it is for the happiness of nations, too long agitated, that these truths should henceforth exercise over the destinies of mankind all the influence which belongs to them, will be received with equal ardour and affection into this Holy Alliance. Done in triplicate, and signed at Paris, the year of Grace 1815, 14th September." "It is stated in 'Martens' Treaties' that the greater part of the Christian Powers acceded to this Treaty. France acceded to it in 1815; the Netherlands and Wurtemberg did so in 1816; and Saxony, Switzerland, and the Hansa Towns in 1817. But neither the Pope nor the Sultan were invited to accede."—E. Hertslet, *Map of Europe by Treaty*, v. 1, no. 36, pp. 817-819.—"The Treaty of the Holy Alliance was not graced with the name of the Prince Regent [of Great Britain], but the Czar received a letter declaring that his principles had the personal approval of this great authority on religion and morality. The Kings of Naples and Sardinia were the next to subscribe, and in due time the names of the witty glutton, Louis XVIII., and of the abject Ferdinand of Spain were added."—C. A. Fyffe, *Hist. of Modern Europe*, v. 2, ch. 1.—"Metternich, the worldly-wise, smiled at this manifesto as 'nothing more than a philanthropic aspiration clothed in a religious garb.' He suspected that the evil-minded would misinterpret and that the jokers would ridicule it, but none knew better than he the flimsiness of diplomatic agreements, and accordingly he consented to it. Christianity has had many crimes committed in its name; the Holy Alliance made Christianity the cloak under which the kings of Europe conspired to perpetuate the helotage of their subjects. Metternich found it all the easier to direct kings whose common interest it was to uphold the paternal system therein approved. He exerted his influence over each of them separately; if the monarch were obdurate, he wheedled his minister; if the minister were wary, he prejudiced the monarch against him. Now by flattery, and now by specious argument, he won his advantage. . . . Like a trickster at cards, he marked every card in the pack and could always play the ace. . . . He told the truth when he knew it would not be believed; he prevaricated when he intended his falsehood should pass for truth. This was diplomacy, these the 'Christian precepts' by which

one hundred and fifty millions of Europeans were governed. In a society where every one lies, falsehoods of equal cunning nullify each other. Metternich took care that his should excel in verisimilitude and in subtlety. It was an open battle of craft; but his craft was as superior to that of his competitors as a slow, undetectable poison is more often fatal than the hasty stab of a bravo. He fished both with hooks and nets; if one broke, the other held. . . . He was, we may affirm, sincerely insincere; strongly attached to the Hapsburg dynasty, and patriotic in so far as the aggrandizement of that House corresponded with the interests of the Austrian State. But the central figure in his perspective was always himself, whom he regarded as the savior of a social order whose preservation held back the world from chaos. . . . He spoke of his mission as an 'apostolate.' . . . To resist all change,—that was his policy; to keep the surface smooth,—that was his peace. . . . He likened himself to a spider, spinning a vast web. 'I begin to know the world well,' he said, 'and I believe that the flies are eaten by the spiders only because they die naturally so young that they have no time to gain experience, and do not know what is the nature of a spider's web.' How many flies he caught during his forty years' spinning! but his success, he admitted, was due quite as much to their blindness as to his cunning. . . . He seemed to delight in royal conferences in order that he might have the excitement of manipulating Alexander and Frederick William; for his own Emperor, Francis, was as pliable as putty in his hands. Such was Metternich, 'the most worldly, the most dexterous, the most fortunate of politicians,' the embodiment of that Old Régime strangely interpolated in the nineteenth century. 'Knowing him, we shall know the nature of the resistance which checked every patriotic impulse, every effort towards progress in Italy, between 1815 and 1848. Few names have been hated as his was hated, or feared as his was feared. The Italians pictured to themselves a monster, a worse than Herod, who gloated over human suffering, and spent his time in inventing new tortures for his victims. He regarded them, and all liberals, as natural enemies to the order in which he flourished; and he had no more mercy for them than the Spanish Inquisitors had for heretics.'—W. R. Thayer, *The Dawn of Italian Independence*, bk. 2, ch. 1 (v. 1).

HOLY BROTHERHOOD, OR HERMANDAD. The.—Before the close of the 13th century, there first arose in Spain "an anomalous institution peculiar to Castile, which sought to secure the public tranquillity by means scarcely compatible themselves with civil subordination. I refer to the celebrated Hermandad, or Holy Brotherhood, as the association was sometimes called,—a name familiar to most readers in the lively fictions of Le Sage, though conveying there no very adequate idea of the extraordinary functions which it assumed at the period under review [13th–14th centuries]. Instead of a regularly organized police, it then consisted of a confederation of the principal cities, bound together by a solemn league and covenant for the defence of their liberties in seasons of civil anarchy. Its affairs were conducted by deputies, who assembled at stated intervals for this purpose, transacting their business under a common seal, en-

acting laws which they were careful to transmit to the nobles and even the sovereign himself, and enforcing their measures by an armed force. . . . One hundred cities associated in the Hermandad of 1815. In that of 1295, were thirty-four. The knights and inferior nobility frequently made part of the association. . . . In one of [the articles of confederation] it is declared that if any noble shall deprive a member of the association of his property, and refuse restitution, his house shall be razed to the ground. In another, that if any one, by command of the king, shall attempt to collect an unlawful tax, he shall be put to death on the spot." Under the government of Ferdinand and Isabella, among the measures adopted for checking the license and disorder which had become prevalent in Castile, and restoring a more effective administration of justice, was one for a reorganization of the Santa Hermandad. "The project for the reorganization of this institution was introduced into the cortes held, the year after Isabella's accession, at Madrigal, 1476. . . . The new institution differed essentially from the ancient hermandades, since, instead of being partial in its extent, it was designed to embrace the whole kingdom; and, instead of being directed, as had often been the case, against the crown itself, it was set in motion at the suggestion of the latter, and limited in its operation to the maintenance of public order. The crimes reserved for its jurisdiction were all violence or theft committed on the highways or in the open country, and in cities by such offenders as escaped into the country; house-breaking; rape; and resistance of justice. . . . An annual contribution of 18,000 maravedis was assessed on every 100 vecinos or householders, for the equipment and maintenance of a horseman, whose duty it was to arrest offenders and enforce the sentence of the law. On the flight of a criminal, the tocsins of the villages through which he was supposed to have passed were sounded, and the cuadrilleros or officers of the brotherhood, stationed on the different points, took up the pursuit with such promptness as left little chance of escape. A court of two alcaldes was established in every town containing thirty families, for the trial of all crimes within the jurisdiction of the hermandad; and an appeal lay from them in specified cases to a supreme council. A general junta, composed of deputies from the cities throughout the kingdom was annually convened for the regulation of affairs, and their instructions were transmitted to provincial juntas, who superintended the execution of them. . . . Notwithstanding the popular constitution of the hermandad, and the obvious advantages attending its introduction at this juncture, it experienced so decided an opposition from the nobility, who discerned the check it was likely to impose on their authority, that it required all the queen's address and perseverance to effect its general adoption. . . . The important benefits resulting from the institution of the hermandad secured its confirmation by successive cortes, for the period of 22 years, in spite of the repeated opposition of the aristocracy. At length, in 1498, the objects for which it was established having been completely obtained, it was deemed advisable to relieve the nation from the heavy charges which its maintenance imposed. The great salaried officers were dismissed; a few subordinate functionaries were retained for the administration of justice, over

whom the regular courts of criminal law possessed appellate jurisdiction; and the magnificent apparatus of the Santa Hermandad, stripped of all but the terrors of its name, dwindled into an ordinary police, such as it has existed, with various modifications of form, down to the present century."—W. H. Prescott, *Hist. of the Reign of Ferdinand and Isabella*, introd., sect. 1, with foot-note, and pt. 1, ch. 6.

HOLY BROTHERHOOD IN MEXICO. See MEXICO: A. D. 1535-1822.

HOLY GHOST, The military Order of the. See FRANCE: A. D. 1578-1580.

HOLY JUNTA, The. See SPAIN: A. D. 1518-1522.

HOLY LEAGUES: Pope Julius II. against Louis XII. of France. See ITALY: A. D. 1510-1513.

Pope Clement VII. against Charles V. See ITALY: A. D. 1523-1527.

German Catholic princes against the Protestant League of Smalcald. See GERMANY: A. D. 1533-1546.

Spain, Venice and Pope Pius V. against the Turks. See TURKS: A. D. 1566-1571.

Of the Catholic party in the Religious Wars of France. See FRANCE: A. D. 1576-1585, to 1598-1598.

Pope Innocent XI., the Emperor, Venice, Poland and Russia against the Turks. See TURKS: A. D. 1684-1696.

HOLY LION, Battle of the (1568). See NETHERLANDS: A. D. 1568-1572.

HOLY OFFICE, The. See INQUISITION: A. D. 1203-1525.

HOLY ROMAN EMPIRE: Its origin. See ROMAN EMPIRE, THE HOLY: A. D. 963.

Its extinction. See GERMANY: A. D. 1805-1806.

HOLY ROOD OF SCOTLAND, The.—“A certified fragment of the true cross preserved in a shrine of gold or silver gilt. It was brought over by St. Margaret, and left as a sacred legacy to her descendants and their kingdom. . . . The rood had been the sanctifying relic round which King David I. raised the house of canons regular of the Holy Rood, devoted to the rule of St. Augustin, at Edinburgh. The kings of Scotland afterwards found it so convenient to frequent this religious house that they built alongside of it a royal residence or palace, well known to the world as Holyrood House.”—J. H. Burton, *Hist. of Scotland*, ch. 20 (v. 2).—The Holy Rood, or Black Rood as it was sometimes called, was carried away from Scotland, along with the “coronation stone,” by Edward I. of England, afterwards got back by treaty, and then lost again at the battle of Neville's Cross, from which it went as a trophy to Durham Abbey.

HOLY WAR, Mahometan. See DAR-UL-ISLAM.

HOMAGE. See FEUDAL TENURES.

HOME RULE MOVEMENT, The Irish. See IRELAND: A. D. 1879-1879, to 1893.

HOMER AND THE HOMERIC POEMS.

“When we use the word Homer, we do not mean a person historically known to us, like Pope or Milton. We mean in the main the author, whoever or whatever he was, of the wonderful

poems called respectively, not by the author, but by the world, the ‘Iliad’ and the ‘Odyssey.’ His name is conventional, and its sense in etymology is not very different from that which would be conveyed by our phrase, ‘the author.’ . . . At the first dawn of the historic period, we find the poems established in popular renown; and so prominent that a school of minstrels takes the name of ‘Homeridae’ from making it their business to preserve and to recite them. Still, the question whether the poems as we have them can be trusted, whether they present substantially the character of what may be termed original documents, is one of great but gradually diminishing difficulty. It is also of importance, because of the nature of their contents. In the first place, they give a far greater amount of information than is to be found in any other literary production of the same compass. In the second place, that information, speaking of it generally, is to be had nowhere else. In the third place, it is information of the utmost interest, and even of great moment. It introduces to us, in the very beginnings of their experience, the most gifted people of the world, and enables us to judge how they became such as in later times we know them. . . . And this picture is exhibited with such a fulness both of particulars and of vital force, that perhaps never in any country has an age been so completely placed upon record. . . . We are . . . probably to conceive of Homer as of a Bard who went from place to place to earn his bread by his profession, to exercise his knowledge in his gift of song, and to enlarge it by an ever-active observation of nature and experience of men. . . . It has . . . been extensively believed that he was a Greek of Asia Minor. And as there were no Greeks of Asia Minor at the time of the Trojan War, nor until a wide and searching revolution in the peninsula had substituted Dorian manners for those of the earlier Achaian age, which Homer sang, this belief involves the further proposition that the poet was severed by a considerable interval of time from the subjects of his verse. The last-named opinion depends very much upon the first; and the first chiefly, if not wholly, upon a perfectly vague tradition, which has no pretence to an historical character. . . . The question . . . has to be decided . . . by the internal evidence of the poems. This evidence, I venture to say, strongly supports the belief that Homer was an European, and if an European, then certainly also an Achaian Greek: a Greek, that is to say, of the pre-Doric period, when the Achaian name prevailed and principally distinguished the race. . . . Until the 18th century of our era was near its close, it may be said that all generations had believed Troy was actually Troy, and Homer in the main Homer; neither taking the one for a fable, or (quaintest of all dreams) for a symbol of solar phenomena, nor resolving the other into a multiform assemblage of successive bards, whose verses were at length pieced together by a clever literary tailor. . . . After slighter premonitory movements, it was Wolf that made, by the publication of his ‘Prolegomena’ in 1795, the serious attack. . . . Wolf maintained that available writing was not known at, or till long after, the period of their composition; and that works of such length, not intrusted to the custody of written characters, could not have been transmitted through a course of generations with any approach to fidelity.

Therefore they could only be a number of separate songs, brought together at a later date."—W. E. Gladstone, *Homer (Literature Primers)*, ch. 1-2.—"Homeric geography is entirely pre-Dorian. Total unconsciousness of any such event as the Dorian invasion reigns both in the *Iliad* and *Odyssey*. . . . A silence so remarkable can be explained only by the simple supposition that when they were composed the revolution in question had not yet occurred. Other circumstances confirm this view."—A. M. Clerke, *Familiar Studies in Homer*, ch. 1.—"It is . . . in the discoveries of Dr. Schliemann that we have the impulse which seems to be sending the balance over towards the belief in the European instead of in the Asiatic origin of the poems. We now know that at the very point which Homer makes the chief royal city of Greece there did, in fact, exist a civilisation which did, in fact, offer just the conditions for the rise of a poetry such as the Homeric—a great city 'rich in gold,' with a cultivation of the material arts such as is wont to go hand in hand with the growth of poetry [see GREECE: MYCENÆ AND ITS KINGS]. . . . It is no longer possible to doubt that the world which the poems describe was one which really existed in the place where they put it. Even in details the poems have received striking illustration from the remains of Mykenai. . . . It appears that we may date the oldest part of the *Iliad* at least to some time before the Dorian invasion, which, according to the traditional chronology, took place about 1000 B. C. . . . But the poems can hardly be much earlier than the invasion; for there are various signs which indicate that the civilisation which they depict had made some advance beyond that of which we find the material remains in the 'shaft tombs,' discovered by Dr. Schliemann in the Acropolis of Mykenai. And the date of these has now been fixed by Mr. Petrie, from comparison with Egyptian remains, at about 1150. We can therefore hardly be far wrong, if the poems were composed in Achaian Greece, in dating their origin at about 1050 B. C. There still remains the question of the historical basis which may underlie the story of the *Iliad*. The poem may give us a true picture of Achaian Greece and its civilisation, and yet be no proof that the armies of Agamemnon fought beneath the walls of Troy. But here again the discoveries of recent years, and notably those of Schliemann at Hissarlik, have tended on the whole to confirm the belief that there is a historic reality behind the tale of Troy. . . . The hypothesis that the *Iliad* and *Odyssey* are the work of more than one poet . . . is one which has been gaining ground ever since it was seriously taken up and argued at length by Wolf in his famous 'Prolegomena,' just a century ago. But it has from the first encountered strong opposition, and is still regarded, in England at least, as the heretical view."—W. Leaf, *Companion to the Iliad*, introd.—"It seems clear that the author or authors of the *Iliad* and *Odyssey* lived long before the time when Æolian, Ionian, Dorian, were the three great tribal names of Greece, and far from the coast on which these three names were attached to successive portions of territory. If we are to decide the ancient controversy about the birthplace of Homer, we must turn away from Asia, and set ourselves to consider the claims of three districts of Greece proper: Thessaly, the home of the chief hero and the most ancient worship; Boeotia, the

ancient seat of the Muses, and the first in the very ancient (if not actually Homeric) muster-roll of the ships; and Argolis, the seat of Achæan empire."—D. B. Monro, *Homer and the Early History of Greece (English Historical Rev., Jan., 1886)*—"I hold that the original nucleus of the *Iliad* was due to a single Achæan poet, living in Thessaly before the immigration which partly displaced the primitive Hellenes there. This primary *Iliad* may have been as old as the eleventh century B. C. It was afterwards brought by Achæan emigrants to Ionia, and there enlarged by successive Ionian poets. The original nucleus of the *Odyssey* was also composed, probably, in Greece proper, before the Dorian conquest of the Peloponnesus; was carried to Ionia by emigrants whom the conquerors drove out; and was there expanded into an epic which blends the local traits of its origin with the spirit of Ionian adventure and Ionian society."—R. C. Jebb, *The growth and influence of Classical Greek Poetry*, p. 14.—The same, *Homer: An Introduction to the Iliad and the Odyssey*.—"We accept the *Iliad* as one epic by one hand. The inconsistencies which are the basis of the opposite theory seem to us reconcilable in many places, in others greatly exaggerated. . . . To us the hypothesis of a crowd of great harmonious poets, working for centuries at the *Iliad*, and sinking their own fame and identity in Homer's, appears more difficult of belief than the opinion that one great poet may make occasional slips and blunders." As for the *Odyssey*, "we have . . . to deal with critics who do not recognise the unity, the marshalling of incidents towards a given end. We have to do with critics who find, in place of unity, patchwork and compilation, and evident traces of diverse dates, and diverse places of composition. Thus argument is inefficient, demonstration is impossible, and the final judge must be the opinion of the most trustworthy literary critics and of literary tradition. These are unanimous, as against the 'microscope-men,' in favor of the unity of the *Odyssey*."—A. Lang, *Homer and the Epic*, ch. 7 and 18.

HOMERITES, The. See **ABYSSINIA**: 6TH TO 16TH CENTURIES.

HOMESTEAD ACT, The. See **UNITED STATES OF AM.**: A. D. 1862 (MAY).

HOMILDON HILL, Battle of.—A victory for the English, under "Hotspur," over a raiding army of the Scots, A. D. 1402. See **SCOTLAND**: A. D. 1400-1486.

HOMŒOPATHY, Origin of the system of. See **MEDICAL SCIENCE**: 17TH-18TH CENT'S.

HOMOOUSSION AND HOMOIOUSSION. See **ARIANISM**.

HOMS, Battle of (1832). See **TURKS**: A. D. 1831-1840.

HONDSCHOTTEN, Battle of (1793). See **FRANCE**: A. D. 1793 (JULY-DECEMBER).

HONDURAS: Aboriginal inhabitants.—Ruins of Ancient Civilization. See **AMERICAN ABORIGINES**: MAYAS, and QUICHES.

A. D. 1502.—Discovery by Columbus. See **AMERICA**: A. D. 1498-1505.

A. D. 1524.—Conquest by Olid and Cortes. See **MEXICO**: A. D. 1521-1524.

A. D. 1821-1824.—Separation from Spain and independence.—Brief annexation to Mexico.—Attempted federations and their

HONDURAS.

failure.—See CENTRAL AMERICA: A. D. 1821-1871; 1871-1885, and 1886-1894.

HONDURAS, British: A. D. 1850.—The Clayton-Bulwer Treaty. See NICARAGUA: A. D. 1850.

HONE, William, The Trials of. See ENGLAND: A. D. 1816-1820.

HONEIN, Battle of. See MAHOMETAN CONQUEST: A. D. 609-632.

HONG-KONG.—By the Treaty of Nanking, at the close of the "Opium War" (see CHINA: A. D. 1839-1842), the island of Hong-Kong, near the mouth of the Canton River, was ceded by China to Great Britain. "It is not without appropriateness that Hong-Kong has been styled the Gibraltar of the East. . . . For just as Gibraltar dominates the entrance to the Mediterranean Sea, and opens the strategical gate from the west to our dominions in India, so does Hong-Kong commercially dominate the entrance to the China Seas, and strategically close the road to India from the far East. Like Gibraltar, it lies in immediate contiguity to the mainland of an alien power; it has the same physical aspects—a rocky height rising abruptly from the sea with the town at the foot of its slopes."—*Her Majesty's Colonies (Colonial and Indian Exhibition, 1886)*, p. 485. "By the Convention of Peking [1860], the promontory of Kowloon, opposite the island of Hong-Kong on the northern side of the harbour, was definitely ceded to Her Majesty's Government, having been already leased to them by the authorities at Canton. . . . Hong-Kong is a Crown Colony of the ordinary type, the local administration being in the hands of a Governor, an Executive Council, and a Legislative Council. . . . Along the northern shore the city of Victoria stretches for some 4 miles, and between the town and the mainland is one of the finest and most picturesque harbours in the world, with a water area of about 10 miles. As the promontory of Kowloon lies directly opposite, both sides of the harbour are in British hands." C. P. Lucas, *A Historical Geography of the British Colonies*, v. 1, sect. 2, ch. 4.

HONG MERCHANTS. See CHINA: A. D. 1839-1842.

HONOURS, Escheated.—When a great barony by forfeiture or escheat fell into the hands of the English crown, it was called an "escheated honour."—W. Stubbs, *Const. Hist. of Eng.*, ch. 11, sect. 129 (v. 1).

HOOD, General John B.—The Atlanta campaign. See UNITED STATES OF AM.: A. D. 1864 (MAY—SEPTEMBER: GEORGIA), to (SEPTEMBER—OCTOBER: GEORGIA).

HOOKE, General Joseph, Commander of the Army of the Potomac. See UNITED STATES OF AM.: A. D. 1863 (JANUARY—APRIL: VIRGINIA); and (APRIL—MAY: VIRGINIA). . . . Transfer to Chattanooga. See UNITED STATES OF AM.: A. D. 1863 (JULY—NOVEMBER: VIRGINIA). . . . At Chattanooga.—The Battle above the Clouds. See UNITED STATES OF AM.: A. D. 1863 (OCTOBER—NOVEMBER: TENNESSEE).

HOOKS AND KABELJAUWS, OR HOOKS AND COQS. See NETHERLANDS (HOLLAND): A. D. 1345-1354; also, 1482-1493.

HOOVER'S GAP, Battle at. See UNITED STATES OF AM.: A. D. 1863 (JUNE—JULY: TENNESSEE).

HOPLITES.—Foot soldiers of the Greeks.

HOSPITALERS OF ST. JOHN.

HORIKANS, The. See AMERICAN ABORIGINES: HORIKANS.

HORITES, The.—The aborigines of Canaan,—dwellers in caves, Trogiodytes. "At the time of the Israelitish conquest . . . there still existed many remains of the Aborigines scattered through the land. They were then ordinarily designated by a name which suggests very different ideas—Rephaim, or Giants."—H. Ewald, *Hist. of Israel, introd., sect. 4.*—See, also, JEWS: THE EARLY HEBREW HISTORY.

HORMUZ, Battle of. The battle, fought A. D. 226, in which the Parthian monarchy was overthrown by Artaxerxes I.

HORN, Count, and the struggle in the Netherlands. See NETHERLANDS: A. D. 1566-1568.

HORN, Cape.—Discovered by Drake (1578). See AMERICA: A. D. 1572-1580.

HORTENSIAN LAWS, The. See ROME: B. C. 286.

HOSEIN, The martyrdom of. See MAHOMETAN CONQUEST: A. D. 680.

HOSPES.—HOSPITES.—HOSPITIUM.—"In the earlier stages of society, especially in Greece and Italy . . . it became common for a person who was engaged in commerce, or any other occupation which might compel him to visit a foreign country, to form previously a connection with a citizen of that country, who might be ready to receive him as a friend and act as his protector. Such a connection was always strictly reciprocal. . . . An alliance of this description was termed *Hospitium*, the parties who concluded it were termed *Hospites* in relation to each other, and thus the word *Hospes* bore a double signification, denoting, according to circumstances, either an entertainer or a guest. . . . In process of time, among both the Greeks and Romans, it became common for a state, when it desired to pay a marked compliment to any individual, to pass a resolution declaring him the *Hospes* of the whole community."—W. Ramsay, *Manual of Roman Antiq.*, ch. 8.

HOSPITALERS OF ST. JOHN OF JERUSALEM, The Knights: A. D. 1118-1310.—The origin and rise of the order.—"Some citizens of Amalfi, in Italy, who traded to the East, had [some time before the first crusade], with the permission of the Egyptian khaleefah, built a convent near the church of the Resurrection [at Jerusalem], which was dedicated to the Virgin, and named Santa Maria de Latina, whose abbot and monks were to receive and entertain pilgrims from the West. A nunnery was afterwards added, and as the confluence of pilgrims increased, a new 'hospitium' was erected, dedicated to St. John Eleemon ('compassionate'), a former patriarch of Alexandria, or, as is asserted, with perhaps more probability, to St. John the Baptist. This hospital was supported by the bounty of the abbot of Sta. Maria and the alms of the faithful, and the sick and poor of the pilgrims here met with attention and kindness. At the time of the taking of Jerusalem, Gerhard, a native of Provence, presided over the hospital; and the care taken by him and his brethren of the sick and wounded of the crusaders won them universal favour. Godfrey bestowed on them his domain of Monboire, in Brabant; his example was followed by others, and the brethren of the Hospital soon found themselves rich enough to separate from the monastery. They adopted the

rule of the Augustinian canons, and assumed for their habit a black mantle, with a white cross of eight points on the left breast. Many knights who had come to Asia to combat the Infidels now laid aside their swords, and, as brethren of the Hospital, devoted themselves to the tending of the sick and relieving of the poor. Among these was a knight of Dauphiné, named Raymond Dupuy, who, on the death of Gerhard, was chosen to be his successor in office. Raymond, in the year 1118, gave the order its first regular organization."—T. Keightley, *The Crusaders*, ch. 2.—To Raymond Dupuy "the Order owed its distinctly military character, and that wonderful organization, combining the care of the sick and poor with the profession of arms, which characterized the Knights of St. John during all their subsequent history. . . . A new and revised constitution was drawn up, by which it was provided that there should be three classes of members. First, the Knights, who should bear arms and form a military body for service in the field against the enemies of Christ in general, and of the kingdom of Jerusalem in particular. These were to be of necessity men of noble or gentle birth. Secondly, the Clergy, or Chaplains. . . . Thirdly, the Serving Brethren, who were not required to be men of rank, and who acted as Esquires to the Knights, and assisted in the care of the hospitals. All persons of these three classes were considered alike members of the Order, and took the usual three monastic vows, and wore the armorial bearings of the Order, and enjoyed its rights and privileges. As the Order spread and the number of its members and convents increased, it was found desirable to divide it further into nations or 'Langes' [tongues, or languages], of which there were ultimately seven, viz., those of Provence, Auvergne, France, Italy, Aragon, Germany, and England. The habit was a black robe with a cowl, having a cross of white linen of eight points upon the left breast. This was at first worn by all Hospitalers, to whichever of the three classes they belonged; but Pope Alexander IV. afterwards ordered that the Knights should be distinguished by a white cross upon a red ground. . . . It was not long before the new Order found a field for the exercise of its arms. . . . From this time the Hospitalers were always found in the ranks of the Christian army in every battle that was fought with the Moslems, and the fame of their gallantry and bravery soon spread far and wide, and attracted fresh recruits to their ranks from the noblest families of every country of Europe. They became the right hand of the King of Jerusalem," sharing the fortunes of the nominal kingdom for nearly two centuries, and almost sharing its ultimate fate. The handful who escaped from Acre in 1291 (see JERUSALEM: A. D. 1291) took refuge in Cyprus and rallied there the Knights scattered in other lands. Rebuilding and fortifying the town of Limisso, they made that their citadel and capital for a few years, finding a new vocation for their pious valor. They now took up war upon the naval side, and turned their arms specially against the Moslem pirates of the Mediterranean. They fitted out armed ships "which began to cruise between Palestine and European ports, conveying pilgrims, rescuing captives, and engaging and capturing the enemy's galleys." But not finding in Cyprus the independence they desired, the Knights, ere long, established them-

selves in a more satisfactory home on the island of Rhodes.—F. C. Woodhouse, *Military Religious Orders of the Middle Ages*, pt. 1, ch. 8-8.

ALSO IN: Abbe de Vertot, *Hist. of the Knights Hospitalers*, bk. 1-3 (v. 1).—A. Sutherland, *Achievements of the Knights of Malta*, ch. 1-9 (v. 1).

A. D. 1310.—Conquest and occupation of Rhodes.—"The most important conquest of the time . . . was that of Rhodes, by the Knights Hospitalers of St. John of Jerusalem, both from its durability and from the renown of the conquerors. The knights had settled in Cyprus after they had been expelled from Acre, but they were soon discontented to remain as vassals of the King of Cyprus. They aspired to form a sovereign state, but it was not easy to make any conquests from the Infidels in a position which they could hope to maintain for any length of time. They therefore solicited permission from the Pope to turn their arms against the Greeks. His Holiness applauded their Christian zeal, and bestowed on them innumerable blessings and indulgences, besides nine thousand ducats to aid their enterprise. Under the pretext of a crusade for the recovery of Christ's tomb, the knights collected a force with which they besieged Rhodes. So great was their contempt for the Greek emperor that they sent an embassy to Constantinople, requiring Adrianus to withdraw his garrisons, and cede the island and its dependencies to them as feudatories, offering to supply him with a subsidiary force of three hundred cavalry. Adrianus dismissed the ambassadors, and sent an army to raise the siege; but his troops were defeated, and the knights took the city of Rhodes on the 15th August, 1310. As sovereigns of this beautiful island, they were long the bulwark of Christian Europe against the Turkish power; and the memory of the chivalrous youth who for successive ages found an early tomb at this verge of the Christian world, will long shed a romantic colouring on the history of Rhodes. They sustained the declining glory of a state of society that was hastening to become a vision of the past; they were the heroes of a class of which the Norse sea-kings had been the demigods. The little realm they governed as an independent state consisted of Rhodes, with the neighbouring islands of Kos, Kalymnos, Syme, Leros, Nisyros, Telos, and Chalke; on the opposite continent they possessed the classic city of Halicarnassus, and several strong forts, of which the picturesque ruins still overhang the sea."—G. Finlay, *Hist. of the Byzantine and Greek Empires*, bk. 4, ch. 2 (v. 2).

ALSO IN: W. Porter, *Hist. of the Knights of Malta*, ch. 7-10 (v. 1).

A. D. 1482.—Treatment of the Turkish Prince Jemshid or Zizim. See TURKS: A. D. 1481-1520.

A. D. 1522.—Siege and surrender of Rhodes to the Turks.—In 1522, the Turkish sultan, Solyman the Magnificent, "turned his victorious arms against the island of Rhodes, the seat at that time of the Knights of St. John of Jerusalem. This small state he attacked with such a numerous army as the lords of Asia have been accustomed, in every age, to bring into the field. Two hundred thousand men, and a fleet of 400 sail, appeared against a town defended by a garrison consisting of 5,000 soldiers and 800 knights under the command of Villiers de L'Isle Adam.

the grand-master, whose wisdom and valour rendered him worthy of that station at such a dangerous juncture. No sooner did he begin to suspect the destination of Solymán's vast armaments than he despatched messengers to all the Christian courts, imploring their aid against the common enemy. But though every prince in that age acknowledged Rhodes to be the great bulwark of Christendom in the East, and trusted to the gallantry of its knights as the best security against the progress of the Ottoman arms, — though Adrian, with a zeal which became the head and father of the Church, exhorted the contending powers to forget their private quarrels, and, by uniting their arms, to prevent the infidels from destroying a society which did honour to the Christian name, — yet so violent and implacable was the animosity of both parties [in the wars of the Emperor Charles V. and Francis I. of France], that, regardless of the danger to which they exposed all Europe, . . . they suffered Solymán to carry on his operations against Rhodes without disturbance. The grand-master, after incredible efforts of courage, of patience, and of military conduct, during a siege of six months, — after sustaining many assaults, and disputing every post with amazing obstinacy, — was obliged at last to yield to numbers; and, having obtained an honourable capitulation from the sultan, who admired and respected his virtue, he surrendered the town, which was reduced to a heap of rubbish, and destitute of every resource. Charles and Francis, ashamed of having occasioned such a loss to Christendom by their ambitious contests, endeavoured to throw the blame of it on each other, while all Europe, with greater justice, imputed it equally to both. The emperor, by way of reparation, granted the Knights of St. John the small island of Malta, in which they fixed their residence, retaining, though with less power and splendour, their ancient spirit and implacable enmity to the infidels." — W. Robertson, *Hist. of the Reign of Charles V.*, bk. 2 (v. 1).

Also in: C. Torr, *Rhodes in Modern Times*, ch. 1. — J. S. Brewer, *The Reign of Henry VIII.*, ch. 19 (v. 1).

A. D. 1530-1565.—Occupation of Malta.—Improvement and fortification of the island.—The great siege.—The Turks repelled.—“Malta, which had been annexed by Charles [the Fifth's] predecessors to Sicily, had descended to that monarch as part of the dominions of the crown of Aragon. In . . . ceding it to the Knights of St. John, the politic prince consulted his own interests quite as much as those of the order. He drew no revenue from the rocky isle, but, on the contrary, was charged with its defence against the Moorish corsair, who made frequent descents on the spot, wasting the country, and dragging off the miserable people into slavery. By this transfer of the island to the military order of St. John, he not only relieved himself of all further expense on its account, but secured a permanent bulwark for the protection of his own dominions. . . . In October, 1530, L'Isle Adam and his brave associates took possession of their new domain. . . . It was not very long before the wilderness before them was to bloom like the rose, under their diligent culture. Earth was brought in large quantities, and at great cost, from Sicily. Terraces to receive it were hewn in the steep sides of the rock; and the

soil, quickened by the ardent sun of Malta, was soon clothed with the glowing vegetation of the South. . . . In a short time, too, the island bristled with fortifications, which, combined with its natural defences, enabled its garrison to defy the attacks of the corsair. To these works was added the construction of suitable dwellings for the accommodation of the order. But it was long after, and not until the land had been desolated by the siege on which we are now to enter, that it was crowned with the stately edifices that eclipsed those of Rhodes itself, and made Malta the pride of the Mediterranean. . . . Again their galleys sailed forth to battle with the corsairs, and returned laden with the spoils of victory. . . . It was not long before the name of the Knights of Malta became as formidable on the southern shores of the Mediterranean as that of the Knights of Rhodes had been in the East.” At length the Turkish sultan, Solymán the Magnificent, “resolved to signalize the close of his reign by driving the knights from Malta as he had the commencement of it by driving them from Rhodes,” and he made his preparations on a formidable scale. The grand-master of Malta, Jean Parisot de la Valette, had his spies at Constantinople, and was not long in ignorance of the Turkish project. He, too, prepared himself for the encounter with prodigious energy and forethought. He addressed appeals for help to all the Christian powers. “He summoned the knights absent in foreign lands to return to Malta, and take part with their brethren in the coming struggle. He imported large supplies of provisions and military stores from Sicily and Spain. He drilled the militia of the island, and formed an effective body of more than 3,000 men; to which was added a still greater number of Spanish and Italian troops. . . . The fortifications were put in repair, strengthened with outworks, and placed in the best condition for resisting the enemy. . . . The whole force which La Valette could muster in defence of the island amounted to about 9,000 men. This included 700 knights, of whom about 600 had already arrived [when the siege began]. The remainder were on their way, and joined him at a later period of the siege.” The Turkish fleet made its appearance on the 18th of May, 1565. It comprised 130 royal galleys, with fifty of lesser size, and a number of transports. “The number of soldiers on board, independently of the mariners, and including 6,000 janizaries, was about 30,000,—the flower of the Ottoman army. . . . The command of the expedition was intrusted to two officers. One of these, Piali, was the same admiral who defeated the Spaniards at Gelves [see BARBARY STATE: A. D. 1543-1560]. He had the direction of the naval operations. The land forces were given to Mustapha, a veteran nearly 70 years of age. . . . The Turkish armada steered for the southeastern quarter of the island, and cast anchor in the port of St. Thomas. The troops speedily disembarked, and spread themselves in detached bodies over the land, devastating the country. . . . It was decided, in the Turkish council of war, to begin operations with the siege of the castle of St. Elmo—a small but strong fort, built at the point of a promontory which separates Port Musiette, on the west, from what is now known as Valetta harbor, then called the Great Port. The heroic defense of St. Elmo, where a mere handful of knights and soldiers withstood the whole army

and navy of the Turks for an entire month, is one of the grand episodes of war in the 16th century. The few surviving defenders were overwhelmed in the final assault, which took place on the 28d of June. "The number of Christians who fell in this siege amounted to about 1,500. Of these 123 were members of the order, and among them several of its most illustrious warriors. The Turkish loss is estimated at 8,000, at the head of whom stood Dragut," the famous pasha of Tripoli, who had joined the besiegers, with ships and men, and who had received a mortal wound in one of the assaults. After the loss of St. Elmo, "the strength of the order was . . . concentrated on the two narrow slips of land which run out from the eastern side of the Great Port. . . . The northern peninsula, occupied by the town of Il Borgo, and at the extreme point by the castle of St. Angelo, was defended by works stronger and in better condition than the fortifications of St. Elmo. . . . The parallel slip of land was crowned by the fort of St. Michael." Early in July, the Turks opened their batteries on both St. Angelo and St. Michael, and on the 15th they attempted the storming of the latter, but were bloodily repulsed, losing 3,000 or 4,000 men, according to the Christian account. Two weeks later they made a general assault and were again repelled. On the 25th of August, the valiant knights, wasted and worn with watching and fighting, were relieved by long-promised re-enforcements from Sicily, and the disheartened Turks at once raised the siege. "The arms of Solymán II., during his long and glorious reign, met with no reverse so humiliating as his failure in the siege of Malta. . . . The waste of life was prodigious, amounting to more than 30,000 men. . . . Yet the loss in this siege fell most grievously on the Christians. Full 200 knights, 2,500 soldiers, and more than 7,000 inhabitants,—men, women, and children,—are said to have perished."—W. H. Prescott, *Hist. of the Reign of Philip II.*, bk. 4, ch. 2-5.

ALSO IN: W. Porter, *Hist. of the Knights of Malta*, ch. 15-18 (v. 2).—S. Lane-Poole, *Story of the Barbary Corsairs*, ch. 13.

A. D. 1565-1879.—Decline and practical disappearance of the order.—"The Great Siege of 1565 was the last eminent exploit of the Order of St. John. From that time their fame rested rather on the laurels of the past than the deeds of the present. Rest and affluence produced gradually their usual consequences—diminished vigour and lessened independence. The 'esprit de corps' of the Knights became weaker after long years, in which there were no events to bind them together in united sympathies and common struggles. Many of them had become susceptible of bribery and petty jealousies. In 1789 the French Revolution burst out and aroused all European nations to some decided policy. The Order of St. John had received special favours from Louis XVI., and now showed their grateful appreciation of his kindness by cheerfully contributing a large portion of their revenue to assist him in his terrible emergencies. For this they suffered the confiscation of all the property of the Order in France, when the revolutionists obtained supreme power."—W. Tallack, *Malta*, sect. 8.—"In September, 1792, a decree was passed, by which the estates and property of the Order of St. John in France were annexed to the state. Many of the knights were seized, im-

prisoned, and executed as aristocrats. The principal house of the Order in Paris, called the Temple, was converted into a prison, and there the unfortunate Louis XVI. and his family were incarcerated. The Directory also did its best to destroy the Order in Germany and Italy. . . . All this time the Directory had agents in Malta, who were propagating revolutionary doctrines, and stirring up the lowest of the people to rebellion and violence. There were in the island 332 knights (of whom many, however, were aged and infirm), and about 6,000 troops. On June 9, 1798, the French fleet appeared before Malta, with Napoleon himself on board, and a few days after troops were landed, and began pillaging the country. They were at first successfully opposed by the soldiers of the Grand Master, but these seeds of sedition, which had been so freely sown, began to bear fruit, and the soldiers mutinied, and refused to obey their officers. All the outlying forts were taken, and the knights who commanded them, who were all French, were dragged before Napoleon. He accused them of taking up arms against their country, and declared that he would have them shot as traitors. Meanwhile sedition was rampant within the city. The people rose and attacked the palace of the Grand Master, and murdered several of the knights. They demanded that the island should be given up to the French, and finally opened the gates, and admitted Napoleon and his troops. After some delay, articles of capitulation were agreed upon, Malta was declared part of France, and all the knights were required to quit the island within three days. Napoleon sailed for Egypt on June 19, taking with him all the silver, gold, and jewels that could be collected from the churches and the treasury. . . . In the following September, 1798, Nelson besieged, and quickly obtained possession of the island, which has ever since remained in the hands of the English. In this way the ancient Order of St. John ceased to be a sovereign power, and practically its history came to an end. The last Grand Master, Baron Ferdinand von Hompesch, after the loss of Malta, retired to Trieste, and shortly afterwards abdicated and died at Montpellier, in 1805. Many of the knights, however, had in the mean time gone to Russia, and before the abdication of Hompesch, they elected the Emperor Paul Grand Master, who had for some time been protector of the Order. This election was undoubtedly irregular and void. By the terms of the Treaty of Amiens, in 1802, it was stipulated that Malta should be restored to the Order, but that there should be neither French nor English knights. But before the treaty could be carried into effect Napoleon returned from Elba, and war broke out again. By the treaty of Paris, in 1814, Malta was ceded to England. . . . In 1801, the assembly of the Knights at St. Petersburg . . . petitioned Pope Pius VII. to select a Grand Master from certain names which they sent. This he declined to do, but, some time afterwards, at the request of the Emperor Alexander, and the King of Naples, and without consulting the knights, the Pope appointed Count Giovanni di Tommasi Grand Master. He died in 1805, and no Grand Master has been since appointed. On his death-bed, Tommasi nominated the basileus Guevara Suardo, Lieutenant Master. . . . [Grand] lieutenants have presided over an association of

titular knights at Rome, which is styled 'the Sacred Council.' In 1814, the French knights assembled at Paris and elected a capitulary commission for the government of the Order. . . . In or about the year 1826, the English 'Lange' of the Order of the Knights of Malta was revived. . . . A regular succession of Priors has been continued to the present time [1879], and the Duke of Manchester is the present Prior. The members of the Order devote themselves to relieving the poor, and assisting hospitals."—F. C. Woodhouse, *Military Religious Orders of the Middle Ages*, pt. 1, ch. 20.

HOSPODAR.—"A title of Slavonic or Russian origin (Russian, Gospodin=Lord)."—J. Samuelson, *Roumania*, p. 209, foot-note.

HOSTIS. See PEREGRINI.

HOTTENTOTS, The. See SOUTH AFRICA: THE ABORIGINAL INHABITANTS, and A. D. 1486-1806; also, AFRICA: THE INHABITING RACES.

HOUSE OF COMMONS. See PARLIAMENT, THE ENGLISH; and KNIGHTS OF THE SHIRE.

HOUSE OF KEYS, The. See MANX KINGDOM.

HOUSE OF LORDS. See LORDS, HOUSE OF.

HOUSE OF REPRESENTATIVES. See CONGRESS OF THE UNITED STATES.

HOUSECARLS.—"No English King or Ealdorman had hitherto kept a permanent military force in his pay. But Cnut [or Canute, A. D. 1018-1035] now organized a regular paid force, kept constantly under arms, and ready to march at a moment's notice. These were the famous Thingmen, the Housecarls, of whom we hear so much under Cnut and under his successors. . . . The Housecarls were in fact a standing army, and a standing army was an institution which later Kings and great Earls, English as well as Danish, found it to be their interest to continue. Under Cnut they formed a sort of military guild with the king at their head"—E. A. Freeman, *Norman Conquest*, ch. 6, sect. 2, and app., note kkk (v. 1).

HOUSEHOLD FRANCHISE. See ENGLAND: A. D. 1884-1885.

HOUSTON, Sam., and the independence of Texas. See TEXAS: A. D. 1824-1836.

HOVAS, The. See MADAGASCAR.

HOWE, George Augustus, Lord, Death at Ticonderoga. See CANADA: A. D. 1758.

HOWE, Richard, Admiral Lord, and the War of the American Revolution. See UNITED STATES OF AM.: A. D. 1776 (AUGUST). . . . Naval Victory (1794). See FRANCE: A. D. 1794 (MARCH—JULY).

HOWE, General Sir William, and the War of the American Revolution. See UNITED STATES OF AM.: A. D. 1775 (APRIL—MAY), (JUNE); 1776 (AUGUST), (SEPTEMBER—NOVEMBER); 1776-1777; 1777 (JANUARY—DECEMBER); 1778 (JUNE).

RINGS OF THE AVARS. See AVARS, RINGS OF THE.

HUAMABOYA, The. See AMERICAN ABORIGINES: ANDESIANS.

HUANCAS, The. See PERU: THE ABORIGINAL INHABITANTS.

HUASTECS, The. See AMERICAN ABORIGINES: MAYAS.

HUAYNA CAPAC, The Inca. See PERU: THE EMPERORS OF THE INCA.

HUBERTSBURG, The Peace of. See SEVEN YEARS WAR: THE TREATIES.

HUDSON'S BAY COMPANY. See CANADA: A. D. 1869-1873.

HUDSON'S BAY TERRITORY, Relinquished by France to Great Britain (1713). See UTRECHT: A. D. 1712-1714.

HUDSON'S VOYAGES and Discoveries. See AMERICA: A. D. 1607-1608, and 1609; and POLAR EXPLORATION: A. D. 1607, and after.

HUECOS, The. See AMERICAN ABORIGINES: PAWNEE (CADDON) FAMILY.

HUGH CAPET, King of France, A. D. 987-996.

HUGUENOTS.—First appearance and disputed origin of the name.—Quick formation of the Calvinistic Protestant Party in France. See FRANCE: A. D. 1559-1561.

A. D. 1528-1562.—Ascendancy in Navarre. See NAVARRE: A. D. 1528-1563.

A. D. 1554-1565.—Attempted colonization in Brazil and in Florida.—The Massacre at Fort Caroline. See FLORIDA: A. D. 1562-1563, to 1567-1568.

A. D. 1560-1598.—The Wars of Religion in France. See FRANCE: A. D. 1560-1563, to 1598-1598.

A. D. 1598-1599.—The Edict of Nantes. See FRANCE: A. D. 1598-1599.

A. D. 1620-1622.—Their formidable organization and political pretensions.—Continued desertion of nobles.—Leadership of the clergy.—Revolt and unfavorable Treaty of Montpellier. See FRANCE: A. D. 1620-1622.

A. D. 1625-1626.—Renewed revolt.—Second Treaty of Montpellier. See FRANCE: A. D. 1624-1626.

A. D. 1627-1628.—Revolt in alliance with England.—Richelieu's siege and capture of La Rochelle.—End of political Huguenotism in France. See FRANCE: A. D. 1627-1628.

A. D. 1661-1680.—Revived persecution under Louis XIV. See FRANCE: A. D. 1661-1680.

A. D. 1681-1698.—The climax of persecution in France.—The Dragonnades.—The Revocation of the Edict of Nantes.—The great exodus. See FRANCE: A. D. 1681-1698.

A. D. 1702-1710.—The Camisard uprising in the Cévennes. See FRANCE: A. D. 1702-1710.

HULL, Commodore Isaac.—Naval exploits. See UNITED STATES OF AM.: A. D. 1812-1813.

HULL, General William, and the surrender of Detroit. See UNITED STATES OF AM.: A. D. 1812 (JUNE—OCTOBER).

HULL: Siege by the Royalists.—Hull, occupied by the Parliamentary forces under Lord Fairfax, after their defeat at Adwalton Moor, was besieged by the Royalists under the Earl of Newcastle, from September 2 until October 11, 1648, when they were driven off.—C. R. Markham, *Life of the Great Lord Fairfax*, ch. 12.—See, also, WINCEBY FIGHT.

HULSEMANN LETTER, The. See UNITED STATES OF AM.: A. D. 1850-1851.

HULST, Battle of (1642). See GERMANY: A. D. 1640-1645.

HUMANISM. See RENAISSANCE.

HUMAS, OR OUMAS, The. See AMERICAN ABORIGINES: MUSKHOGEAN FAMILY.

HUMAYUN, Moghul Emperor or Padishah of India, A. D. 1530-1556.

HUMBERT, King of Italy, A. D. 1878—.

HUMBLE PETITION AND ADVICE, The. See ENGLAND: A. D. 1654-1658.

HUMBLETON, Battle of. See HOMILDON HILL, BATTLE OF.

HUNDRED, The.—“The union of a number of townships for the purpose of judicial administration, peace, and defence, formed what is known as the ‘hundred,’ or ‘wapentake’; a district answering to the ‘pagus’ of Tacitus, the ‘hærrad’ of Scandinavia, the ‘huntari’ or ‘gau’ of Germany. . . . The name of the hundred, which, like the wapentake, first appears in the laws of Edgar, has its origin far back in the remotest antiquity, but the use of it as a geographical expression is discoverable only in comparatively late evidences. The ‘pagus’ of the Germania sent its hundred warriors to the host, and appeared by its hundred judges in the court of the ‘princeps.’ The Lex Sælica contains abundant evidence that in the fifth century the administration of the hundred was the chief, if not the only, machinery of the Frank judicial system; and the word in one form or other enters into the constitution of all the German nations. It may be regarded then as a certain vestige of primitive organisation. But the exact relation of the territorial hundred to the hundred of the Germania is a point which is capable of, and has received, much discussion. It has been regarded as denoting simply a division of a hundred hides of land; as the district which furnished a hundred warriors to the host; as representing the original settlement of the hundred warriors; or as composed of a hundred hides, each of which furnished a single warrior. The question is not peculiar to English history, and the same result may have followed from very different causes as probably as from the same causes, here and on the continent. It is very probable, as already stated, that the colonists of Britain arranged themselves in hundreds of warriors; it is not probable that the country was carved into equal districts. The only conclusion that seems reasonable is that, under the name of geographical hundreds, we have the variously sized pagi or districts in which the hundred warriors settled. . . . The hundred-gemot, or wapentake court, was held every month; it was called six days before the day of meeting, and could not be held on Sunday. It was attended by the lords of lands within the hundred, or their stewards representing them, and by the parish priest, the reeve, and four best men of each township. . . . The criminal jurisdiction of the hundred is perpetuated in the manorial court leet.”—W. Stubbs, *Const. Hist. of Eng.*, ch. 5, sect. 45 (v. 1).—“By the 13th century the importance of the hundred had much diminished. The need for any such body, intermediate between township and county, ceased to be felt, and the functions of the hundred were gradually absorbed by the county. Almost everywhere in England, by the reign of Elizabeth, the hundred had fallen into decay. It is curious that its name and some of its peculiarities should have been brought to America, and should in one state have remained to the present day. Some of the early settlements in Virginia were called hundreds, but they were practically nothing more than parishes, and the name soon became obsolete, except upon

the map, where we still see, for example, Bermuda Hundred. But in Maryland the hundred flourished and became the political unit, like the township in New England. The hundred was the militia district, and the district for the assessment of taxes. In the earliest times it was also the representative district. . . . The hundred had also its assembly of all the people, which was in many respects like the New England town-meeting. These hundred-meetings enacted by-laws, levied taxes, appointed committees, and often exhibited a vigorous political life. But after the Revolution they fell into disuse, and in 1824 the hundred became extinct in Maryland; its organization was swallowed up in that of the county. In Delaware, however, the hundred remains to this day.”—J. Fiske, *Civil Government in the U. S.*, ch. 4, sect. 1.

HUNDRED DAYS, The.—The period of Napoleon's recovery of power in France, on his return from the Isle of Elba, and until his overthrow at Waterloo and final abdication, is often referred to as The Hundred Days. See FRANCE: A. D. 1814-1815, to 1815 (JUNE—AUGUST).

HUNDRED YEARS WAR, The. See FRANCE: A. D. 1337-1360.

HUNGARIANS, The.—“Gibbon is correct in connecting the language of the Hungarians with that of the Finnish or Tschudish race. The original abode of the Hungarians was in the country called Ugria or Jugoria, in the southern part of the Uralian mountains, which is now inhabited by the Voguls and Ostiaks, who are the eastern branches of the Finnish race, while the most important of the western branches are the Finns and Lappes. Ugria is called Great Hungary by the Franciscan monk Plano Carpini, who travelled in 1246 to the court of the Great Khan. From Ugria the Hungarians were expelled by the Turkish tribes of Petcheneges and Chazars, and sought refuge in the plains of the Lower Danube, where they first appeared in the reign of the Greek Emperor Theophilus, between 829 and 842. They called themselves *Magyars*, but the Russians gave them the name of *Ugri*, as originating from Ugria; and this name has been corrupted into *Ungri* and *Hungarians*. Although it is difficult to believe that the present *Magyars*, who are the foremost people in Eastern Europe, are of the same race as the degraded Voguls and Ostiaks, this fact is not only attested by historical authority, and the unerring affinity of language; but, when they first appeared in the central parts of Europe, the description given of them by an old chronicler of the ninth century (quoted by Zeuss, p. 746) accords precisely with that of the Voguls and Ostiaks.”—Dr. W. Smith, *Note to Gibbon's Decline and Fall of the Roman Empire*, ch. 55.—“That a *Majiar* female ever made her way from the Ural Mountains to Hungary is more than I can find; the presumptions being against it. Hence it is just possible that a whole-blooded *Majiar* was never born on the banks of the Danube. Whether the other elements are most Turk or most Slavonic is more than I venture to guess.”—R. G. Latham, *Ethnology of Europe*, ch. 11.—“According to their own primitive traditions, the ruling caste, the main body of the nation, were the children of *Mogor* the son of *Magog*. The Hebrew name *Mogor* signifies ‘Terror’; and slightly varied by the Orientals into *Magyar* became the name of the

cry of the once-splendid Hungarian nationality."—Sir F. Palgrave, *Hist. of Normandy and Eng.*, bk. 1, ch. 8 (v. 1).

ALSO IN: A. J. Patterson, *The Magyars*, v. 1, ch. 1.

Ravages in Europe and settlement in Hungary.—"The Magyars (the idiomatic synonym for Hungarians, and probably the proper name of one of their tribes), driven by internal dissensions from their native deserts, found a home for centuries around the Caucasus and along the barren shores of the Wolga. About the end of the 9th century they suddenly struck their tents, and pressed irresistibly forward to the very heart of Europe. . . . Immediately after crossing the eastern frontier (A. D. 889), the Magyars elected for their chief Arpad, the son of Almos, who conducted them to the frontiers of Hungary. The latter did not survive to see the conquest. The whole body under Arpad's guidance consisted of about a million, numbering among them about 200,000 warriors, and divided into seven tribes, each having its chief. The country which they prepared to take possession of, and the central part of which was then called Pannonia, was broken up into small parts, and inhabited by races dissimilar in origin and language; as Sclavonians, Wallachians, a few Huns and Avars, as well as some Germans. . . . Arpad soon descended with his followers on those wide plains, whence Attila, four centuries before, swayed two parts of the globe. Most dexterous horsemen, armed with light spears and almost unerring bows, these invaders followed their leader from victory to victory, soon rendering themselves masters of the land lying between the Theiss and the Danube, carrying at the same time their devastations, on the one hand, to the Adriatic, and, on the other, towards the German frontiers. Having achieved the conquest, Arpad took up his residence on the Danubian isle, Csepel, though the seat of the court was Buda or Attelburg. . . . The love of their new dominion was far from curbing the passion of the Magyars for distant bloody adventure and plunder. The most daring deeds were undertaken by single chiefs, during the reign of Zoltan and his successor Taksony, which filled up the first part of the tenth century. The enervated and superstitious population of Europe thought the Magyars to be the scourge of God, directly dropped down from heaven; the very report of their approach was sufficient to drive thousands into the recesses of mountains and depths of forests, while the priests increased the common panic by mingling in their litanies the words, 'God preserve us from the

Magyars.' . . . The irruptions of the Magyars were simultaneously felt on the shores of the Baltic, among the inhabitants of the Alps, and at the very gates of Constantinople. The emperors of the East and of Germany were repeatedly obliged to purchase momentary peace by heavy tributes; but Germany, as may be conceived from her geographical position, was chiefly exposed to the ravages of these new neighbours."—E. Szabad, *Hungary, Past and Present*, pt. 1, ch. 1.—See GERMANY: A. D. 911-936.

A. D. 900-924.—**Ravages in Italy.** See ITALY: A. D. 900-924.

A. D. 934-955.—**Repulse from Germany.**—"The deliverance of Germany and Christendom was achieved by the Saxon princes, Henry the Fowler and Otho the Great, who, in two memorable battles, forever broke the power of the Hungarians." Twenty years after their defeat by Henry the Fowler (A. D. 934) the Hungarians invaded the empire of his son (A. D. 955), "and their force is defined, in the lowest estimate, at 100,000 horse. They were invited by domestic faction; the gates of Germany were treacherously unlocked, and they spread, far beyond the Rhine and the Meuse, into the heart of Flanders. But the vigour and prudence of Otho dispelled the conspiracy; the princes were made sensible that, unless they were true to each other, their religion and country were irrecoverably lost; and the national powers were reviewed in the plains of Augsburg. They marched and fought in eight legions, according to the division of provinces and tribes [Bavarians, Franconians, Saxons, Swabians, Bohemians]. . . . The Hungarians were expected in the front; they secretly passed the Lech, a river of Bavaria that falls into the Danube, turned the rear of the Christian army, plundered the baggage, and disordered the legions of Bohemia and Swabia. The battle [near Augsburg, Aug. 10, 955] was restored by the Franconians, whose duke, the valiant Conrad, was pierced with an arrow as he rested from his fatigues; the Saxons fought under the eyes of their king, and his victory surpassed, in merit and importance, the triumphs of the last two hundred years. The loss of the Hungarians was still greater in the flight than in the action; they were encompassed by the rivers of Bavaria; and their past cruelties excluded them from the hope of mercy."—E. Gibbon, *Decline and Fall of the Roman Empire*, ch. 55.

ALSO IN: W. Menzel, *Hist. of Germany*, ch. 135 (v. 1).—Sir F. Palgrave, *Hist. of Normandy and Eng.*, v. 2, pp. 658-665.—A. W. Grube, *Heroes of History and Legend*, ch. 8.

HUNGARY.

Ancient. See DACIA, and PANNONIA.

The Huns in possession. See HUNS.

The Avars in possession. See AVARS.

A. D. 972-1114.—**Christianization of the Magyars.**—Kingship conferred on the Duke by the Pope.—**Annexation of Croatia and conquest of Dalmatia.**—"King Geiza [of the house of Arpad—see HUNGARIANS: RAVAGES IN EUROPE] (972-997) was the first pacific ruler of pagan Hungary. . . . Hungary was enclosed within limits which she was never again able to cross, and within these limits the Magyars were

not the only inhabitants; in almost every part they were surrounded by Slavs, whose language and laws were to exercise over them a lasting influence, and on the south-east they touched on that Romance or Wallachian element which, from the time of the Roman colonies of Trajan, had continued to develop there. Numerous marriages with these neighbours gradually modified the primitive type of the Magyars. . . . Geiza I. had married as his second wife a sister of the duke of Poland, Mieczyslaw. She had been converted to Christianity, and, like Clotilde

of France, this princess knew how to use her influence in favour of her religion. She persuaded her husband to receive the missionaries who came to preach the Gospel in the country of the Magyars, and Pilgrim, archbishop of Lorch, undertook the systematic conversion of the nation. The mention of him in the 'Nibelungen Lied' in connection with Etzel (Attila), king of the Huns, is doubtless due to the memory of this mission. He sent priests from his diocese into Hungary, and in 974 he was able to announce to the pope 5,000 conversions. . . . The great Chekh apostle, St. Adalbert or Vojtech, bishop of Prague, continued the work begun by Pilgrim. About 994, he went to Gran (Esztergom), where the duke of Hungary then dwelt, and solemnly baptized the son of Geiza, to whom he gave the name of Stephen. Henceforth the court of the duke became the resort of knights from all the neighbouring countries, but especially from Germany, and these knights, entering into intimate relations with the native nobility, drew Hungary and the empire into still closer union. Prince Stephen, heir presumptive to the throne, married the princess Gisella, daughter of the duke of Bavaria, while one of the daughters of Geiza became the wife of the Polish duke Boleslaw, and another married Urseolus, doge of Venice. Through these alliances, Hungary obtained for itself a recognized place among European states, and the work begun so well by Geiza was completed by Stephen, to whom was reserved the honour of establishing the position of his kingdom in Europe and of completing its conversion. . . . 'Hungary became Catholic,' says a Magyar historian, 'not through apostolic teaching, nor through the invitation of the Holy See, but through the laws of king Stephen' (Verböczy). He was not always content to use persuasion alone to lead his subjects to the new faith; he hesitated not to use threats also. . . . Stephen sent an ambassador to Rome, to treat directly with pope Sylvester, who graciously received the homage done by him for his kingdom, and, by a letter dated the 27th of March, 1000, announced that he took the people of Hungary under the protection of the Church. By the same brief he granted the royal crown to Stephen. . . . Besides this, he conferred on him the privilege of having the cross always borne before him, as a symbol of the apostolic power which he granted to him. The authenticity of this pontifical letter has indeed been disputed; but, however that may be, the emperor of Austria, king of Hungary, still bears the title of Apostolic Majesty. . . . Under this great king, Hungary became a completely independent kingdom between the two empires of the East and West. . . . The laws of Stephen are contained in 56 articles divided into two books. His ideas on all matters of government are also to be found in the counsels which he wrote, or caused to be written, for his son Emerich. . . . The son for whom the great king had written his maxims died before his father, in 1031, and is honoured as a saint by the Church. The last years of king Stephen were harassed by rivalries and plots. He died on the 15th of August, 1038. . . . Stephen had chosen as his successor his nephew Peter, the son of the doge Urseolus." But Peter was driven out and sought help in Germany, bringing war into the country. The Hungarians chose for their king, Samuel Ala, a tribal chief; but

soon deposed him and elected Andrew, son of Ladislas the Bald (1046). Andrew was dethroned by his brother Bela, in 1061. Both Andrew and Bela had bitter struggles with revived paganism, which was finally suppressed. Bela died in 1063. "According to the Asiatic custom, which still prevails in Turkey, he was succeeded by his nephew Solomon. . . . This prince was only twelve years of age, and the emperor, Henry IV., took advantage of his youth to place him in a humiliating position of tutelage. . . . The enemies of Solomon accused him of being the creature of the Germans, and reproached him for having done homage to the emperor for a state which belonged to St. Peter. Pope Gregory VII., who was then struggling against the emperor [see PAPACY: A. D. 1056-1122], encouraged the rebels. 'The kingdom of Hungary,' he said, 'owes obedience to none but the Church.' Prince Geiza was proclaimed king in the place of Solomon, but he died without having reigned. He was succeeded by Ladislas the Holy (1077), who was able to make himself equally independent of emperor and pope. . . . The dying Ladislas chose his nephew Koloman as his successor. . . . The most important act of this reign [Koloman's, 1095-1114] was the annexation of Croatia. In 1090, St. Ladislas had been elected to the throne of Croatia, and he, on his death, left the government of it to his nephew Almos, who very soon made himself unpopular. Koloman drove him out of Croatia, and had himself proclaimed king. He next set about the conquest of Dalmatia from the Venetians, seized the principal towns, Spalato (Spljet), Zara (Zadar), and Trogir (Trau), and granted them full power of self-government. Then (1102) he had himself crowned, at Belgrade, king of Croatia and Dalmatia. From this time the position of Croatia, as regarded Hungary, was very much the same as the position of Hungary in regard to Austria in later times."—L. Leger, *Hist. of Austro-Hungary*, ch. 5-6.—See BALKAN AND DANUBIAN STATES: 9TH-16TH CENTURIES (BOSNIA, SERBIA, ETC.).

A. D. 1096.—Hostilities with the first Crusaders. See CRUSADES: A. D. 1096-1099.

A. D. 1114-1301.—The Golden Bull of King Bela.—Invasion and frightful devastation by the Tartars.—The end of the Arpad dynasty.—"Koloman was succeeded on the throne by his son Stephen, who, after a short reign, was succeeded by Bela the Blind. The most important event of these reigns was the war with Venice about the possession of Dalmatia, and the annexation to the Hungarian crown of Rama, a part of Servia. In 1141, Geiza II. ascended the throne of St. Stephen. His reign was marked by several important events. Having entirely reduced Transylvania, he invited many Saxons and Flemish into his kingdom, some of whom settled in the Banat, in the south of Hungary, and others in Transylvania. In this principality the German settlers received from the king a separate district, being, besides, exempted from many taxes and endowed with particular privileges. . . . The following years of the 12th century, filled up by the reigns of Stephen III., Bela III., and Emerich, are marked by the continuance of the Venetian war, but present no incidents deserving of particular notice. More important was the reign of Andrew II., who succeeded the throne in 1205. . . . Andrew, by the

advice of the Pope, set out with a large army to the Holy Land [1216—see CRUSADES: A. D. 1216-1229], nominating the Ban, called Banko, viceroy of Hungary. While the Hungarian king spent his time in Constantinople, and afterwards in operations round Mount Tabor, Hungary became a scene of violence and rapine, aggravated by the careless and unconstitutional administration of the queen's foreign favourites, as well as by the extortions committed by the oligarchy on their inferiors. Receiving no support from the king of Jerusalem, Andrew resolved on returning home. On his arrival in Hungary, he had the mortification of finding, in addition to a disaffected nobility, a rival to the throne in the person of his son Bela. As the complaints of the nobles became daily louder, . . . the king resolved to confirm the privileges of the country by a new charter, called The Golden Bull. This took place in the year 1222. The chief provisions of this charter were as follows:—1st, That the states were henceforth to be annually convoked either under the presidency of the king or the palatine; 2d, That no nobleman was to be arrested without being previously tried and legally sentenced; 3d, That no contribution or tax was to be levied on the property of the nobles; 4th, That if called to military service beyond the frontiers of the country, they were to be paid by the king; 5th, That high offices should neither be made hereditary nor given to foreigners without the consent of the Diet. The most important point, however, was article 31st, which conferred on the nobles the right of appealing to arms in case of any violation of the laws by the crown. Other provisions contained in this charter refer to the exemption of the lower clergy from the payment of taxes and tolls, and to the determination of the tithes to be paid by the cultivators of the soil. . . . Andrew died soon after the promulgation of the charter, and was succeeded by his son Bela IV. The beginning of this prince's reign was troubled with internal dissensions caused by the Cumans [an Eastern tribe which invaded Hungary in the later half of the 11th century—see COSSACKS], who, after having been vanquished by St. Ladislaus, settled in Hungary between the banks of the Theiss and Marosch. But a greater and quite unexpected danger, which threatened Hungary with utter destruction, arose from the invasion of the Tartars. Their leader Batu, after having laid waste Poland and Silesia, poured with his innumerable bands into the heart of Hungary [see MONGOLS: A. D. 1229-1294]. Internal dissensions facilitated the triumph of the foe, and the battle fought on the banks of the river Sajó (A. D. 1241) terminated in the total defeat of the Hungarians. The Tartar hordes spread with astonishing rapidity throughout the whole country, which in a few weeks was converted into a chaos of blood and flames. Not contented with wholesale massacre, the Tartar leader devised snares to destroy the lives of those who succeeded in making their escape into the recesses of the mountains and the depths of the forests. Among those who perished in the battle of Sajó was the Hungarian chancellor, who carried with him the seal of state. Batu having got possession of the seal, caused a proclamation to be made in the name of the Hungarian king [calling the people back to their homes], to which he affixed the royal seal. Trusting to this appeal, the miser-

able people issued from their hiding-places, and returned to their homes. The cunning barbarian first caused them to do the work of harvest in order to supply his hordes with provisions, and then put them to an indiscriminate death. The king Bela, in the meantime, succeeded in making his way through the Carpathian Mountains into Austria; but instead of receiving assistance from the arch-duke Frederick, he was retained as a prisoner. Having pledged three counties of Hungary to Frederick, Bela was allowed to depart. . . . In the meantime Batu was as prompt in leaving Hungary, in consequence of the death of the Tartar khan. . . . Bela was succeeded on the throne by his son Stephen, in the year 1270." The reign of Stephen was short. He was followed by Ladislaus IV., who allied himself with Rudolph of Hapsburg in the war which overthrew and destroyed Ottocar or Ottocar, king of Bohemia (see AUSTRIA: A. D. 1246-1282). "The reign of this prince, called the Cuman, was, besides, troubled by most devastating internal dissensions, caused by the Cumans, whose numbers were continually augmented by fresh arrivals . . . from their own tribe as well as from the Tartars." Ladislaus, dying in 1290, was succeeded by Andrew III., the last Hungarian king of the house of Arpad. "This prince had to dispute his throne with Rudolph of Hapsburg, who coveted the crown of Hungary for his son Albert. The appearance, however, of the Hungarian troops before the gates of Vienna compelled the Austrian emperor to sue for peace, which was cemented by a family alliance, Andrew having espoused Agnes, daughter of Albert. . . . Nor did this matrimonial alliance with Austria secure peace to Hungary. Pope Nicholas IV. was bent upon gaining the crown of St. Stephen for Charles Martel, son of Charles d'Anjou of Naples, who put forward his claims to the Hungarian crown in virtue of his mother, Mary, daughter of king Stephen V.," transferring them at his death to Charles Robert, nephew of the king of Naples. Andrew III., the last Arpad, died in 1301.—E. Szabad, *Hungary, Past and Present*, pt. 1, ch. 2.

A. D. 1285.—Wallachian struggle for independence. See BALKAN AND DANUBIAN STATES: 14TH-18TH CENTURIES (ROUMANIA, ETC.).

A. D. 1301-1442.—The House of Anjou and the House of Luxembourg.—Conquests of Louis the Great.—Beginning of wars with the Turks.—The House of Austria and the disputed crown.—On the extinction of the ancient race of kings, in the male line of descent, by the death of Andrew III., in 1301, the crown was "contested by several competitors, and at length fell into the hands of the House of Anjou, the reigning family of Naples [see ITALY (SOUTHERN): A. D. 1343-1389]. Charles Robert, grandson of Charles II. King of Naples, by Mary of Hungary, outstripped his rivals [1310], and transmitted the crown to his son Louis, surnamed the Great [1342]. This prince, characterized by his eminent qualities, made a distinguished figure among the Kings of Hungary. He conquered from the Venetians the whole of Dalmatia, from the frontiers of Istria, as far as Durazzo; he reduced the princes of Moldavia, Wallachia, Bosnia and Bulgaria to a state of dependence; and at length mounted the throne of Poland, on the death of his uncle, Casimir the Great. Mary, his eldest daughter, succeeded

him in the kingdom of Hungary (1382). This princess married Sigismund of Luxembourg [afterwards Emperor, 1411-1437—see GERMANY: A. D. 1347-1498], who thus united the monarchy of Hungary to the Imperial crown. The reign of Sigismund in Hungary was most unfortunate. . . . He had to sustain the first war against the Ottoman Turks; and, with the Emperor of Constantinople as his ally, he assembled a formidable army, with which he undertook the siege of Nicopolis in Bulgaria [see TURKS (THE OTTOMANS): A. D. 1389-1403]. In his retreat he was compelled to embark on the Danube, and directed his flight towards Constantinople. This disaster was followed by new misfortunes. The malecontents of Hungary offered their crown to Ladislaus, called the Magnanimous, King of Naples, who took possession of Dalmatia, which he afterwards surrendered to the Venetians. Desirous to provide for the defence and security of his kingdom, Sigismund acquired, by treaty with the Prince of Servia, the fortress of Belgrade (1425), which, by its situation at the confluence of the Danube and the Save, seemed to him a proper bulwark to protect Hungary against the Turks. He transmitted the crown of Hungary [in 1437, when he died] to his son-in-law, Albert of Austria, who reigned only two years.—C. W. Koch, *The Revolutions of Europe, period 5.*—“Albert, afterwards the Emperor Albert II., was the first prince of the House of Habsburg that enjoyed the crowns of Hungary and Bohemia, which he owed to his father-in-law, the Emperor Sigismund, whose only daughter, Elizabeth, he had married. Elizabeth was the child of Barbara von Cilly, Sigismund's second wife, whose notorious vices had procured for her the odious epithets of the ‘Bad,’ and the ‘German Messalina.’ Barbara had determined to supplant her daughter, to claim the two crowns as her dowry, and to give them, with her hand, to Wladislaus, the young King of Poland, who, though 40 years her junior, she had marked out for her future husband. With this view she was courting the Hussite party in Bohemia; but Sigismund, a little before his death, caused her to be arrested; and, assembling the Hungarian and Bohemian nobles at Znaim, in Moravia, persuaded them, almost with his dying breath, to elect Albert as his successor. Sigismund expired the next day (Dec. 9th, 1437). Albert was soon after recognised as king by the Hungarian diet, and immediately released his mother-in-law Barbara, upon her agreeing to restore some fortresses which she held in Hungary. He did not so easily obtain possession of the Bohemian crown. . . . The short reign of Albert in Hungary was disastrous both to himself and to the country. Previously to his fatal expedition against the Turks in 1439, . . . the Hungarian diet, before it would agree to settle the succession to the throne, forced him to accept a constitution which destroyed all unity and strength of government. By the famous ‘*Decretum Alberti Regis*,’ he reduced himself to be the mere shadow of a king; while by exalting the Palatine [a magistrate next to the king in rank, who presided over the legal tribunals, and discharged the functions of the king in the absence of the latter], the clergy, and the nobles, he perpetuated all the evils of the feudal system. . . . The most absurd and pernicious regulations were now adopted respecting the military system of the kingdom, and such as

rendered it almost impossible effectually to resist the Turks. . . . On the death of Albert, Wladislaus [Ladislaus] III., King of Poland [the second Polish king of the dynasty of Jagellon], was . . . elected to the throne of Hungary. . . . Albert, besides two daughters, had left his wife Elizabeth pregnant, and the Hungarians, dreading a long minority in case she should give birth to a son, compelled her to offer her hand to Wladislaus, agreeing that the crown should descend to their issue; but at the same time engaging that if Elizabeth's child should prove a male, they would endeavour to procure for him the kingdom of Bohemia and the duchy of Austria; and that he should moreover succeed to the Hungarian throne in case Wladislaus had no issue by Elizabeth. . . . Scarcely had the Hungarian ambassador set off for the court of Wladislaus with these proposals, when Elizabeth brought forth a son, who, from the circumstances of his birth, was christened Ladislaus Posthumus. Elizabeth now repented of the arrangement that had been made; and the news having arrived that the archduke Frederick had been elected Emperor of Germany, she was induced to withdraw her consent to marry the King of Poland. Messengers were despatched to recall the Hungarian ambassadors; but it was too late—Wladislaus had accepted her hand, and prepared to enter Hungary with an army. . . . The party of the King of Poland, especially as it was headed by John of Hunyad, proved the stronger. Elizabeth was compelled to abandon Lower Hungary and take refuge at Vienna, carrying with her the crown of St. Stephen, which, with her infant son, she intrusted to the care of the Emperor Frederick III. (August 3rd, 1440). . . . In November 1442, Elizabeth and Wladislaus had an interview at Raab, when a peace was agreed upon, the terms of which are unknown; but it is probable that one of the chief conditions was a marriage between the contracting parties. The sudden death of Elizabeth, Dec. 24th, 1442, not without suspicion of poison, prevented the ratification of a treaty which had never been agreeable to the great party led by John of Hunyad, whose recent victories over the Turks gave him enormous influence.”—T. H. Dyer, *Hist. of Modern Europe, introd. (v. 1).*

A. D. 1364.—Reversion of the Crown guaranteed to the House of Austria. See AUSTRIA: A. D. 1330-1364.

A. D. 1381-1386.—Expedition of Charles of Durazzo to Naples. See ITALY (SOUTHERN): A. D. 1348-1389.

A. D. 1442-1444.—Wars of Huniades with the Turks. See TURKS (THE OTTOMANS): A. D. 1402-1451.

A. D. 1442-1458.—The minority of Ladislaus Posthumus.—Regency of Huniades.—His defeat of the Turks and his death.—His son Matthias chosen king on the death of Ladislaus.—Peace between the factions was brought about by an agreement that “the Polish king should retain the government of Hungary until Ladislaus attained his majority; that he should be possessed of the throne in case the young prince died without issue; and the compact was sealed by affiancing the two daughters of Elizabeth to the King of Poland and his brother Casimir. The young Ladislaus was also acknowledged as King of Bohemia; and the administration during his minority vested in two

Regents: Mainard, Count of Neuhaus, chosen on the part of the Catholics; and Henry Ptarsko, and after his death George Podiebrad, on that of the Hussites. The death of Uladislau in the memorable battle of Wara again left Hungary without a ruler; and as Frederic III. persisted in retaining the young Ladislaus and the crown of St. Stephen, the Hungarians entrusted the government to John Corvinus Huniades, the redoubted defender of their country." In 1452, when the Emperor Frederic returned from Italy into Germany, "he found himself involved in a dispute with the Austrians, the Bohemians, and the Hungarians, in respect to the custody of the young Ladislaus. . . . As Ladislaus had now arrived at the age of thirteen, his subjects, but more particularly the Austrians, grew impatient of the detention of their sovereign at the imperial court. Whilst Podiebrad continued regent of Bohemia, and Huniades of Hungary, the affairs of Austria were directed by Frederic; and the unpopularity of his government caused a general anxiety for a change. But to give up the custody of his ward was contrary to the policy of the Emperor, and in the hope of silencing the Austrians he marched with a force against them. His enemies, however, proved too numerous; he was himself endangered by a siege in Neustadt; and compelled to purchase his deliverance by resigning the person of Ladislaus. The states of Austria, Bohemia, and Hungary then assembled at Vienna; Podiebrad and Huniades were confirmed in their regencies; and the administration of Austria, together with the custody of Ladislaus, was confided to his maternal great-uncle, Ulric, Count of Cilli. The resentment of Frederic does not appear to have been vehement; for in the following year [1453] he raised Austria to an archduchy, and by a grant of especial privileges placed the Duke of the province on a level with the Electors. After being crowned King of Bohemia at Prague, Ladislaus was invited by his Hungarian subjects to visit that kingdom. But the Count of Cilli, jealous of the power of Huniades, so far worked upon the young king's mind as to create in him suspicions of the regent's integrity. An attempt was made to seize Huniades by enticing him to Vienna; but he eluded the snare, exposed the treachery of Ulric, and prevailed on Ladislaus to visit his people. At Buda, an apparent reconciliation took place between the count and the regent; but Ulric still persisted in his design of ruining the credit of a man whom he regarded as a dangerous rival. In the moment of danger, the brave spirit of Huniades triumphed over his insidious traducer; the siege of Belgrade by the Turks [1456], under Mahomed II., threw Hungary into consternation; the royal pupil and his crafty guardian abandoned the Hungarians to their fate and precipitately fled to Vienna; whilst Huniades was left to encounter the fury of the storm. . . . The undaunted resistance of that renowned captain preserved Belgrade; the Turks, after a desperate struggle, were compelled to abandon the siege; their loss amounted to 20,000 men; and the Sultan himself was severely wounded [see **TURKS**: A. D. 1451-1481]. The great defender did not long survive his triumph; dying, soon after the retreat of the enemy, of a fever occasioned by his extraordinary exertions. Huniades left two sons, Ladislaus and John Corvinus, who were as much the idols

of their country as they were objects of jealousy to Ulric and the King. The latter, indeed, took care to treat them with every mark of external respect; but the injurious behaviour of the count provoked Ladislaus Corvinus to open violence; and, in a personal rencounter, Ulric received a mortal wound. Enraged at the death of his favourite yet dreading the vengeance of the people, King Ladislaus resorted to treachery; and the brothers being lured into his power, the younger was beheaded as a murderer [1457]. Matthias was preserved from death by the menaces of the indignant Hungarians; the terrified monarch fled with his prisoner to Prague; and being there attacked by a malignant disease, was consigned to a premature grave after suffering for only a few hours. The death of Ladislaus Posthumus plunged the Emperor into new difficulties. His succession to the Austrian territory was opposed by his brother Albert VI., whose hostility had long troubled his repose. The Bohemians rejected his claim to their throne, and conferred the crown on the more deserving Podiebrad [1458]. The Hungarians testified their regard for the memory of Huniades Corvinus by electing his son Matthias, who purchased his liberty from Podiebrad for 40,000 ducats. Thus baffled in his views, Frederic consoled himself with his retention of the crown of St. Stephen; and his pertinacity in respect to this sacred relique involved him in a war with the new King of Hungary."—Sir R. Comyn, *Hist. of the Western Empire*, ch. 28 (v. 2).

A. D. 1444.—Wallachia taken from the Turks. See **TURKS** (THE OTTOMANS): A. D. 1402-1451.

A. D. 1468-1471.—King Matthias joins the crusade against George Podiebrad of Bohemia and claims the Bohemian crown. See **BOHEMIA**: A. D. 1458-1471.

A. D. 1471-1487.—The wars of Matthias with Bohemia, Poland, the emperor and the Turks.—Conquest and occupation of Austria.—Ladislaus elected to the throne of Bohemia on the death of George Podiebrad, was supported by all the forces of his father, the king of Poland, and Matthias of Hungary was now involved in war with both. Meanwhile, "his whole kingdom was agitated by intestine commotions, and a strong party of nobles breaking out into insurrection, had offered the crown to Casimir, prince of Poland. At the same time, the Turks having subdued Transylvania, and ravaged Dalmatia and Croatia, built the fortress of Szabatch on the Save, and from thence harassed Hungary with perpetual inroads. From these impending dangers, Matthias extricated himself by his courage, activity, and prudence. While he carried the war into Bohemia and Silesia, he awed, by his presence, his rebellious subjects, conciliated by degrees the disaffected nobles, expelled the Poles, and, by an important victory in the vicinity of Breslau, over the united armies of Poles and Bohemians, forced the two sovereigns, in 1474, to conclude an armistice for three years and a half. He availed himself of the suspension of arms to repel the Turks. He supported Stephen Bathori, hospodar of Wallachia, who had shaken off the Ottoman yoke, by a reinforcement of troops, enabled him to defeat Mahomet himself [on the plain of Kenyer-Mesö, October, 1479], at the head of 100,000 men, and soon afterwards secured his frontiers on the side of the Danube by the

capture of Szabach. Having in consequence of these successes delivered his dominions from the aggressions of the Turks, he hastened to gratify his vengeance against the emperor, whose conduct had afforded so many causes of complaint. After instigating Matthias to make war on George Podiebrad, Frederic had abandoned him in the midst of the contest, had refused to fulfil his promise of investing him with the kingdom of Bohemia, had concluded an alliance with the kings of Poland and Bohemia, and, on the 10th of June, 1477, formally conferred on Ladislaus the investiture of the crown." Matthias, as soon as he had freed himself from the Turks (1479), declared war against the emperor and invaded Austria. "Frederic, left without a single ally, was unable to make the smallest resistance, and in less than a month Matthias overran the greater part of Lower Austria, invested the capital, and either besieged or captured all the fortresses of the Danube, as far as Krems and Stein. Frederic fled in dismay to Lintz, and, to save his capital, was reduced to accept the conditions imposed by the conqueror," which included a promised payment of 100,000 ducats. This payment the shifty emperor evaded, when Matthias became involved anew, as he presently did, in hostilities with Bohemia and Poland. "Matthias, irritated by his conduct, concluded a peace with Ladislaus, by which he acknowledged him as king of Bohemia, and agreed that Moravia, Silesia, and Lusatia [which had been surrendered to him in 1475] should revert to the crown of Bohemia, in case of his death without issue. He then again invaded Austria; but his arms were not attended with the same rapid success as on the former invasion. . . . It was not till after a contest of four years, which called forth all the skill and perseverance of the warlike monarch and his most experienced generals, that they obtained possession of the capital [1485] and the neighbouring fortresses, and completed the subjugation of Lower Austria, by the capture of Newstadt, the favourite residence of the emperor. Frederic, driven from his hereditary dominions, at first took refuge at Gratz; and, on the approach of danger, wandered from city to city, and from convent to convent." After many appeals, he persuaded Albert, duke of Saxony, to take the field in his behalf; but Albert, with the small force at his command, could only retard the progress of the invader, and he soon concluded an armistice with him. "In consequence of this agreement, he [Albert of Saxony], in November, 1487, abandoned Austria, and Matthias was permitted to retain possession of the conquered territories, until Frederic had discharged his former engagement, and reimbursed the expenses of the war; should Matthias die before that period, these states were to revert to their sovereign."—W. Coxe, *Hist. of the House of Austria*, ch. 18 (v. 1).

A. D. 1487-1526.—Death of Matthias.—Election of Wladyslaw, or Ladislaus, of the Polish house of Jagellon.—Union of the crowns of Hungary and Bohemia.—Loss of the Austrian provinces.—Treaty of Succession with Maximilian.—Insurrection of the Kurucs.—Loss of Belgrade.—Great Turkish invasion and ruinous battle of Mohacs.—The end of Hungarian independence.—"When once the archduchy of Austria was conquered, Matthias, who was already master of Moravia and Silesia, had in his power

a state almost as large as the Austria of the present time, if we except from it Galicia and Bohemia. But his power had no solid foundation. While the influence of the house of Austria had been increased by marriage, Matthias Corvinus had no legitimate heir. He made several attempts to have his natural son, John Corvinus, born in Silesia, recognized as his successor; but he died suddenly (1490) at the age of 50, without having arranged anything definitely for the future of his kingdom. . . . Hungary reached her highest point in the reign of Matthias Corvinus, and from this time we shall have to watch her hopeless decay. The diet, divided by the ambition of rival barons, could decide on no national king, and so turned to a foreigner. Wladyslaw II., of the [Polish] house of Jagellon, was elected, and thus a king of Bohemia, and an old rival of Matthias, united the two crowns of St. Vacslov and St. Stephen—a union which had been so ardently hoped for by Matthias, and for which he had waged the miserable war against Bohemia. . . . The beginning of the new reign was not fortunate. Maximilian [son of the Emperor Frederic] recovered the Austrian provinces, and John of Poland declared war against his brother, Wladyslaw, and obliged him to cede part of Silesia to him. Maximilian invaded the west of Hungary, . . . whence he only consented to retire after Wladyslaw had agreed to a treaty, which secured Hungary to the house of Austria, in case of Wladyslaw dying without children. This treaty, in which the king disposed of the country without consulting the diet, roused universal indignation. . . . Meanwhile, the Turks thronged round the southern frontier of the kingdom. Bajazet II. had failed to capture Belgrade in 1492, but he could not be prevented from forcing his way into the valley of the Save, and beating the Hungarian army, which was badly paid and badly disciplined. . . . Wladyslaw had one son, Louis. Surrounded by the net of Austrian diplomacy, he had affianced this son in his cradle to Mary of Austria, the sister of Charles V., and later on he undertook, in defiance of public opinion, to leave the crown to his daughter Anne, who was betrothed to Ferdinand of Austria, if Louis should die without heirs. . . . To add to the miseries of his reign, a peasant rising, a terrible Jacquerie, took place. . . . In 1513, Cardinal Bacracz came from Rome, bringing with him the papal bull for a crusade against the infidels; whereupon the peasants armed themselves, as if they were about to march against the Turks, and then turned their arms against the nobles. This terrible insurrection is called in Hungarian history the insurrection of the Kurucs (Kouroutses, cruciat) crusaders. . . . The chief leader of the insurrection, the peasant Dosza, was one of the Szeklers of Transylvania. . . . Dosza was beaten in a battle near Temesvar, and fell into the hands of his enemies. Their vengeance was terrible. The king of the peasants was seated on a throne of fire, and crowned by the executioner with a red-hot crown. He bore his frightful sufferings with a courage that astonished his adversaries. . . . The feeble Wladyslaw died in 1515, and the reign of the child-king, Louis II., may be summed up in two catastrophes, the loss of Belgrade and the defeat at Mohacs. The young king, married in his cradle, was corrupt and dissolute, and quite incapable of governing

and his guardians could not rise to the height of the occasion. The finances of the kingdom were in great disorder, and the leading barons quarrelled continually over the shreds of sovereignty still left. . . . This state of things was of the greatest use to the Turks, for while Hungary was sinking ever deeper into anarchy, Turkey was ruled by the great sovereign who was called Soliman the Magnificent. It was not long before he found a pretext for war in the arrest of one of his subjects as a spy, and assembled his troops at Sophia, captured Shabats [Szabatch], laid siege to Belgrade and took it, making it thenceforward a Mussulman fortress (1521). The key of the Danube was now in the hands of the Turks. . . . King Louis begged for help on every side. . . . The Austrian princes were ready to help him from interested motives; but even when joined with Hungary they were too feeble to conquer the armies of 'the Magnificent.' On the 25th of April, 1526, Soliman quitted Constantinople, bringing with him 100,000 men and 300 cannon, taking up arms not only against Hungary, but against the empire. One of the pretexts for his expedition was the captivity of Francis I.; he wished, he said, to save 'the boy of France' from the hands of the Germans and their allies the Hungarians. He crossed the Save near Osiek (Essek), captured Petervardin, and came up with the Hungarians at Mohacs, on the right bank of the Danube (August 26, 1526). The Magyar army was commanded by the king in person, assisted by Paul Tomory, archbishop of Kalocsa, one of the warlike bishops of whom Hungary gives us so many examples; by George Szapolyai, and by Peter Perenyi, bishop of Nagy-Varad (Great Varadin). Perenyi wished to treat with the Turks, in order to gain time for help to reach them from Croatia and Transylvania, but the impetuosity of Tomory decided on immediate battle. . . . At first, it seemed as if the battle was in favour of the Magyars; but Soliman had commanded that the front ranks of his army should give way before the Hungarian cavalry, and that then the main body of his troops should close around them. When the Magyars were thus easily within reach, they were overwhelmed by the Turkish artillery and forced to retreat. They took refuge in some marshy land, in which many of them lost their lives. The king had disappeared; Tomory was slain; seven bishops, 22 barons, and 22,000 men were left upon the field. The road to Buda lay open before the invaders, and after having laid waste the whole country on their way, they reached the capital, where the treasures which Mathias Corvinus had collected in his palace and his library were either carried off or committed to the flames. . . . Then the tide of invasion gradually retired, leaving behind it a land covered with ruins. The independent existence of Hungary ended with Louis II."—L. Leger, *Hist. of Austro-Hungary*, ch. 15.

Also in: L. Felbermann, *Hungary and its People*, ch. 3.

A. D. 1526-1567.—Election of John Zapolya to the throne.—Rival candidacy and election of Ferdinand of Austria.—Zapolya's appeal to the Turks.—Great invasion by Soliman.—Siege of Vienna.—The sultan master of the greater part of the country.—Progress of the invasions.—Soliman's last invasion.—"No trace was the corpse of Louis II. found lying in

a marsh, under his mangled steed, than the necessity of speedily electing a new monarch was powerfully felt. Louis left no heir to the throne, while his wife Mary, archduchess of Austria, far from trying to possess herself of the helm of the state, was already on her way to Vienna, even before the results of the battle of Mohacs had become fully known. The vacant throne found thus an aspirant in John Zapolya, waivod of Transylvania and count of the Zips, who lay encamped with a mighty army at Szegedin, on his march to the plain of Mohacs. . . . The Diet, which met on the plain of Rakos (1526), proclaimed Zapolya king. . . . The day of coronation was soon fixed, the waivod receiving his royal unction at Weisenburg. Stephen Batory, the palatine, however, actuated by envy rather than ambition, first attempted to oppose to the new king the interests of the widow of Louis II. But the Austrian archduchess, unwilling to enter the field as a competitor for the crown, handed over her role to her brother Ferdinand I. of Austria, who was married to Anne, sister of the late Hungarian king. Ferdinand soon repaired to Presburg, a town beyond the reach of Zapolya's arms, where he was elected king of Hungary by an aristocratic party, headed by the palatine Batory, Francis Batthany, Ban of Croatia, and Nadasdy." After a fruitless conference between representatives of the rival kings, they proceeded to war. Zapolya was "master of the whole country, except some parts beyond the Danube," but he remained inactive at Buda until the Austrians surprised him there and forced him to evacuate the capital. "Not able to make head against the foreign mercenaries of Ferdinand, Zapolya was soon obliged to confine himself to the northern frontiers, till he left the kingdom for Poland, there to solicit help and concert measures for the renewal of the war (1528)." Receiving no encouragement from the king of Poland, Zapolya at length addressed himself to the great enemy of Hungary, the sultan Soliman, and there he met no rebuff. The Ottoman conqueror made instant preparations to enter Hungary as the champion of its native king. Thereupon "Zapolya organized a small army, and crossed the frontiers. His army was soon swelled to thousands, and he had possessed himself of the greatest part of Upper, before Soliman began to pour down on Lower Hungary. . . . Proclaiming to the people that his army was not come to conquer, but to assist their elected native king, Soliman marched onwards, took Buda, Gran, and Raab, all of them shamelessly given up by Ferdinand's mercenaries, and moved on unopposed to the walls of Vienna [1529]. Ferdinand, in his distress, invoked the assistance of Germany; but his brother [the] emperor, as well as the Diet of Spire, engrossed with Luther and his followers, . . . were not forward to render their assistance. Vienna, however, though neglected by the German emperor, was momentarily saved by the advanced state of the season; for winter being at hand, the Turks, according to their usage at that season, took their way home. [The besieging army of Turks is said to have numbered 250,000 men; while the river swarmed with 400 Turkish boats. Twenty fierce assaults were made upon the defenses of the city, in as many days. The suburbs were destroyed and the surrounding country terribly ravaged. Before raising the siege,

the baffled Turk massacred thousands of captives, under the walls, only carrying away into slavery the young and fair of both sexes. The repulse of Soliman is "an epoch in the history of the world."—Sir E. S. Creasy, *Hist. of the Ottoman Turks*, ch. 9.] . . . Zapolya, having taken up his position in Buda, ruled over the greatest part of Hungary; while Croatia submitted to Ferdinand. . . . A useless war was thus for a while carried on between the two rival sovereigns, in the midst of which Buda had to sustain a heavy siege conducted by General Roggendorf; but the garrison, though reduced so far as to be obliged to eat horseflesh, succeeded in repelling and routing the Austrian besiegers (1530)." Ferdinand now humbled himself to the sultan, beseeching his friendship and support, but in vain. The war of the rival kings went on until 1538, when it was suspended by what is known as the Treaty of Grosswardein, which conceded to each party possession of the parts of the country which he then occupied; which gave the whole to Zapolya if Ferdinand died without male issue, and the whole to Ferdinand if Zapolya died before him, even though Zapolya should leave an heir—but the heir, in this latter case, was to marry Ferdinand's daughter. This treaty produced immense indignation in the country. "That the never-despairing and ambitious Zapolya meant that step rather as a means of momentary repose, may safely be assumed, but the development of his schemes was arrested by the hand of death (1540), which removed the weary warrior from these scenes of blood, at the very moment when his ears were gladdened by the news that he had become the father of a son." Ferdinand now claimed the undivided sovereignty, according to the terms of the Treaty of Grosswardein; but the queen-dowager Isabella, wife of John Zapolya, maintained the rights of her infant son. She was supported by a strong party, animated and led by one George Martinussius, a priest of extraordinary powers. Both Ferdinand and Isabella appealed to the sultan, as to an acknowledged suzerain. He declared for young Zapolya, and sent an army to Buda to establish his authority, while another Turkish army occupied Transylvania. "Soliman soon followed in person, made his entry into Buda [1541], which he determined to keep permanently occupied during the minority of Sigismund; and assuring Isabella of his affection to the son of John, bade her retire with the child to Transylvania; a piece of advice which she followed not without some reluctance and distrust. Buda was thus henceforward governed by a pasha; the army of Ferdinand was ruined, and Soliman, under the title of an ally, became absolute lord of the country." After a few years "new complications and difficulties arose in Transylvania, when Martinussius, who was confirmed by Soliman in his capacity of guardian to the young Sigismund and regent of that country, began to excite the suspicion of queen Isabella. Ferdinand, aware of these circumstances, marched an army into Transylvania, headed by Costaldo, who was instructed to gain over the monk-tutor." Martinussius was won by the promise of a cardinal's hat; with his help the queen-dowager was coerced into abdicating in behalf of her son. Having brought this about, Ferdinand basely procured the assassination of the monk Martinussius. "Far from gaining by an act that stamped his own name

with eternal shame, Ferdinand was soon driven by the Turks from Transylvania, and lost even the places occupied by his troops in Hungary." . . . Transylvania owned the sway of Sigismund Zapolya, while Ferdinand, in spite of the crown of the German empire, recently conferred upon him, . . . was fain to preserve in Hungary some small districts, contiguous to his Austrian dominions. . . . In the year 1563, Ferdinand convoked his party at Presburg," and prevailed upon them to go through the form of electing his son Maximilian to the Hungarian throne. "Ferdinand soon after died (1564), leaving three sons. Of these, Maximilian succeeded his father in Austria; Ferdinand inherited the Tyrol; and Charles, the youngest son, got possession of Styria. Maximilian, who, in addition to his Austrian dominions, succeeded to the throne of Bohemia and to that of the German empire, proved as impotent in Hungary as his father had been. The Pasha of Buda ruled the greater part of Hungary proper; Sigismund Zapolya continued to maintain his authority in Transylvania. . . . His [Maximilian's] reign left Hungary much the same as it was under his predecessor, although much credit is due to the neutral line of conduct he observed in regard to religious affairs. Unlike the rise and progress of the Reformation in the rest of Europe, religious reform in Hungary was rather an additional element in the political conflict than its originator. . . . By the battle of Mohacs, the Reformation was freed from a bigoted king and many persecuting prelates; while Ferdinand, conniving at the Protestant party in Germany, was withheld from persecuting it in Hungary, the more so from the dread that his rival might win the Protestant party to his interest. The Protestants thus increased in number amid the din of arms. . . . The sectarian spirit, though somewhat later than elsewhere, found also its way into this land of blood, and Hungary was soon possessed of considerable bodies of Lutherans and Calvinists, besides a smaller number of Anabaptists and Socinians. . . . Calvin's followers were mostly Magyars, while Lutheranism found its centre point in the German population of Transylvania." In 1566, Maximilian, encouraged by some subsidies obtained from his German subjects, began hostilities against the Turks and against Sigismund in Transylvania. This provoked another formidable invasion by the great sultan Soliman. The progress of the Turk was stopped, however, at the fortress of Szigeth, by a small garrison of 3,000 men, commanded by Nicholas Zriny. These devoted men resisted the whole army of the Moslems for nearly an entire month, and perished, every one, without surrendering their trust. Soliman, furious at the loss of 20,000 men, and the long delay which their obstinate valor caused him, died of apoplexy while the siege went on. This brought the expedition to an end, and Maximilian "bought a new peace at the hands of Selim II., son of Soliman, for a tribute of 80,000 ducats (1567). Shortly after, Maximilian was also relieved of his rival, John Sigismund Zapolya, who died a sudden death."—E. Szabad, *Hungary, Past and Present*, pt. 2, ch. 1.

ALSO IN: R. W. Fraser, *Turkey, Ancient and Modern*, ch. 12-13.

A. D. 1567-1604.—Successive disturbances in Transylvania.—Cession of the principality

to the House of Austria, and consequent revolt.—Religious persecutions of Rodolph.—Successful rebellion of Botskai.—Continued war with the Turks.—John Sigismund Zapolya refused at first to be included in the peace which Maximilian arranged with the Turks, and endeavored to stir up an insurrection in Hungary; but his scheme failed, and “he had no resource but to accept the terms of peace offered by Maximilian, which were advantageous to both parties. He engaged not to assume the title of king of Hungary, except in his correspondence with the Turks, and to acknowledge the emperor as king, his superior and master; in addition to Transylvania, as an hereditary principality, he was to retain for life the counties of Bihar and Marmarosch, with Crasna and Zolnok, and whatever territories he could recover from the Turks. In return, the emperor promised to confer on him one of his nieces in marriage, and to cede to him Oppelen in Silesia, if expelled from Transylvania. On the death of John Sigismund without issue male, Transylvania was to be considered as an elective principality, dependent on the crown of Hungary. The intended marriage did not take place, for John Sigismund dying on the 16th of March, 1571, soon after the peace, all his possessions in Hungary reverted to Maximilian. The diet of Transylvania chose Stephen Bathori, who had acted with great reputation as the general and minister of John Sigismund; and Maximilian, although he had recommended another person, prudently confirmed the choice. . . . The new waivode was accordingly confirmed, both by Maximilian and the Turks, took the oath of fidelity to the crown of Hungary, and continued to live on terms of friendship and concord with the emperor. . . . Maximilian being of a delicate constitution, and declining in health, employed the last years of his reign in taking precautions to secure his dignities and possessions for his descendants. Having first obtained the consent of the Hungarian states, his eldest son Rhodolph was, in 1572, crowned king of Hungary, in a diet at Presburgh.” Subsequently, the election of Rhodolph by the Bohemian diet was likewise procured, and he was crowned king of Bohemia on the 22d of September, 1575. A few weeks later, the same son was chosen and crowned king of the Romans, which secured his succession to the imperial dignity. This latter crown fell to him the following year, when his father died. Educated in Spain and by the Jesuits, the new emperor was easily persuaded to reverse the tolerant policy of his father, and to adopt measures of repression and persecution against the Protestants, in the Austrian provinces, in Hungary and in Bohemia, which could not long be endured without resistance. “The first object of Rhodolph had been to secure his dominions in Hungary against the Turks. In order to diminish the enormous expense of defending the distant fortresses on the side of Croatia, he transferred that country, as a fief of the empire, to his uncle Charles, duke of Styria, who, from the contiguity of his dominions, was better able to provide for its security. Charles accordingly constructed the fortress of Carlstadt, on the Kulpa, which afterwards became the capital of Croatia, and a military station of the highest importance. He also divided the ceded territory into numerous tenures, which he conferred on freebooters and adventurers of every nation, and thus formed a

singular species of military colony. This feudal establishment gradually extended along the frontiers of Slavonia and Croatia, and not only contributed, at the time, to check the incursions of the Turks, but afterwards supplied that lawless and irregular, though formidable military force . . . who, under the names of Croats, Paudours, and other barbarous appellations, spread such terror among the enemies of Austria on the side of Europe. . . . Notwithstanding the armistice concluded with the Sultan by Maximilian, and its renewal by Rhodolph in 1584 and 1591, a predatory warfare had never ceased along the frontiers.” The truce of 1591 was quickly broken in a more positive way by Sultan Amurath, whose forces invaded Croatia and laid siege to Siseck. They were attacked there and driven from their lines, with a loss of 12,000 men. “Irritated by this defeat, . . . Amurath published a formal declaration of war, and poured his numerous hordes into Hungary and Croatia. The two following years were passed in various sieges and engagements, attended with alternate success and defeat; but the advantage ultimately rested on the side of the Turks, by the capture of Siseck and Raab. In 1595, a more favourable though temporary turn was given to the Austrian affairs, by the defection of the prince of Transylvania from the Turks. On the elevation of Stephen Bathori to the throne of Poland, his brother Christopher succeeded him as waivode of Transylvania, and, dying in 1582, left an infant son, Sigismund, under the protection of the Porte. Sigismund, who possessed the high spirit and talents of his family, had scarcely assumed the reins of government before he liberated himself from the galling yoke of the Turks, and in 1595 concluded an offensive alliance with the house of Austria. . . . He was to retain Transylvania as an independent principality, the part of Hungary which he still held, and Moldavia and Wallachia. . . . The conquests of both parties were to be equally divided. . . . By this important alliance the house of Austria was delivered from an enemy who had always divided its efforts, and made a powerful diversion in favour of the Turks. Sigismund signalled himself by his heroic courage and military skill; uniting with the waivodes of Moldavia and Wallachia, he defeated the grand vizir, Siman, took Turgovitch by storm, and drove the Turks back in disgrace towards Constantinople. Assisted by this diversion, the Austrians in Hungary were likewise successful, and not only checked the progress of the Turks, but distinguished their arms by the recovery of Gran and Vissegrad. This turn of success roused the sultan Mahomet, the son and successor of Amurath. . . . He put himself, in 1596, at the head of his forces, led them into Hungary, took Erlau, and defeating the Austrians under the archduke Maximilian, the lateness of the season alone prevented him from carrying his arms into Austria and Upper Hungary, which were exposed by the loss of Raab and Erlau. As Mahomet could not a second time tear himself from the seraglio, the war was carried on without vigour, and the season passed rather in truces than in action. But this year, though little distinguished by military events, was memorable for the cession of Transylvania to Rhodolph, by the brave yet fickle Sigismund, in exchange for the lordships of Ratibor and Oppelen in Silesia, with an annual pension.” The capri-

alous Sigismund, however, soon repenting of his bargain, reclaimed and recovered his Transylvanian dominion, but only to resign it again, in 1599, to his uncle, and again to repossess it. Not until 1602, after much fighting and disorder, was the fickle-minded and troublesome prince sent finally to retirement, in Bohemia. Transylvania was then placed under the government of the imperial general Basta. "His cruel and despotic administration driving the natives to despair, they found a chief in Moses Tzekeli, who, with other magnates, after ineffectually opposing the establishment of the Austrian government, had sought a refuge among the Turks. Tzekeli, at the head of his fellow exiles, assisted by bodies of Turks and Tartars, entered the country, was joined by numerous adherents, and, having obtained possession of the capital and the adjacent fortresses, was elected and inaugurated prince of Transylvania. His reign, however, was scarcely more permanent than that of his predecessor; for, before he could expel the Germans, he was, in 1603, defeated by the new waiwode of Wallachia, and killed in the confusion of the battle. In consequence of this disaster, his followers dispersed, and Basta again recovered possession of the principality. During these revolutions in Transylvania, Hungary had been the scene of incessant warfare between the Austrians and the Turks, which exhausted both parties with little advantage to either. . . . Rhodolph had long lost the confidence of his Hungarian subjects. . . . He treated the complaints and remonstrances of his subjects with contempt and indifference; and the German troops being free from control, filled the country with devastation and pillage. While, however, he abandoned the civil and military affairs to chance, or to the will of his officers, he laboured to fetter his subjects with religious restrictions, and the most intolerant edicts were issued against the Protestants, in various parts of the kingdom. . . . The disaffected increasing in numbers, soon found a leader in Stephen Botskai, the principal magnate of Upper Hungary, uncle of Sigismund Bathori. . . . The discontents in Transylvania, arising from the same causes as the rebellion in Hungary, greatly contributed to the success of Botskai. . . . Being in 1604 assisted by a Turkish army, which the new sultan, Achmet, despatched into Transylvania, he soon expelled the Austrians, and was formally inaugurated sovereign. . . . But Botskai as too disinterested or too prudent to accept the regal dignity [as king of Hungary, which the grand vizier of the sultan proclaimed him]. . . . He acted, however, with the same vigour and activity as if he had a crown to acquire; before the close of the campaign he conquered all Upper Hungary, almost to the walls of Presburgh; at the same time the Turks reduced Gran, Vissegrad and Novigrad."—W. Coxe, *Hist. of the House of Austria*, ch. 38-42 (v. 2).

ALSO IN: J. H. Merle D'Aubigne, *Hist. of the Prot. Church in Hungary*, ch. 12-20.

A. D. 1595-1606.—The Turkish war.—Great defeat at Cerestes.—The Peace of Sitvatorok.—"The disasters which the Turkish arms were now experiencing in Wallachia and Hungary made the Sultan's best statesmen anxious that the sovereign should, after the manner of his great ancestors, head his troops in person, and endeavour to give an auspicious change to the fortune of the war. . . . The Imperialists, under

the Archduke Maximilian and the Hungarian Count Pfalfy, aided by the revolted princes of the Danubian Principalities, dealt defeat and discouragement among the Ottoman ranks, and wrung numerous fortresses and districts from the empire. The cities of Gran, Wissgrad, and Babocsa, had fallen; and messengers in speedy succession announced the loss of Ibrail, Varna, Kilic, Ismail, Silistria, Rustchuk, Bucharest, and Akerman. These tidings at last roused the monarch in his harem. . . . Mahomet III. left his capital for the frontier in the June of 1596. . . . The display of the sacred standard of the Prophet, which now for the first time was unfurled over a Turkish army, excited . . . the zeal of the True Believers. . . . The Grand Vizier, Ibrahim Pacha, Hassan Sokolli Pacha, and Cicala Pacha, were the principal commanders under the Sultan. . . . The Archduke Maximilian, who commanded the Imperialists, retired at first before the superior numbers of the great Ottoman army; and the Sultan besieged and captured Erlau. The Imperialists now having effected a junction with the Transylvanian troops under Prince Sigismund, advanced again, though too late to save Erlau; and on October 23rd, 1596, the two armies were in presence of each other on the marshy plain of Cerestes, through which the waters of the Cincia ooze towards the river Theiss. There were three days of battle at Cerestes." Repeatedly, the effeminate Sultan wished to order a retreat, or to betake himself to flight; but was persuaded by his counsellors to remain on the field, though safely removed from the conflict. On the third day the battle was decided in favor of the Turks by a charge of their cavalry under Cicala. "Terror and flight spread through every division of the Imperialists; and in less than half an hour from the time when Cicala began his charge, Maximilian and Sigismund were flying for their lives, without a single Christian regiment keeping their ranks, or making an endeavour to rally and cover the retreat. 50,000 Germans and Transylvanians perished in the marshes or beneath the Ottoman sabre. . . . Mahomet III. eagerly returned after the battle to Constantinople, to receive felicitations and adulation for his victory, and to resume his usual life of voluptuous indolence. The war in Hungary was prolonged for several years, until the peace of Sitvatorok [November 11, 1606] in the reign of Mahomet's successor. . . . No change of importance was made in the territorial possessions of either party, except that the Prince of Transylvania was admitted as party to the treaty, and that province became to some extent, though not entirely, independent of the Ottoman Empire."—Sir E. S. Creasy, *Hist. of the Ottoman Turks*, ch. 12.

A. D. 1606-1660.—The Pacification of Vienna.—Gabriel Bethlen of Transylvania and the Bohemian revolt.—Participation in the experience in the Thirty Years War.—In 1606, the Archduke Mathias—who had lately been appointed to the governorship of Hungary, and who had been acknowledged, by a secret compact among the members of the Hapsburg family as the head of their House—arranged the terms of a peace with Botskai. This treaty, called the "Pacification of Vienna," restored the religious toleration that had been practised by Ferdinand and Maximilian; provided that Mathias should be lieutenant-general of the kingdom; gave to

Botskai the title of Prince of Transylvania and part of Hungary; and stipulated that on the failure of his male issue these territories should revert to the House of Austria. "This treaty, at last, restored peace to Hungary, but at the expense of her unity and independence. Some idea may be formed of the state of weakness and lassitude to which these long wars had reduced the country . . . by a statement of the divisions into which it had been split up by the various factions. Hungary, with Croatia, Slavonia, and the frontiers, was then reckoned to cover an area of 4,427 square miles, and Transylvania one of 736. Of these 5,163 miles, Turkey possessed 1,859; Botskai in Hungary 1,840, in Transylvania 736=2,082; and Austria only 1,222. Botskai died in 1606, and was succeeded by Sigismund Rakoczi, who, however, soon abdicated in favour of Gabriel Bethlen." At this time the plans of the Austrian family for taking the reins of power out of the feeble and careless hands of the Emperor Rodolph, and giving them to his more energetic brother, the Archduke Mathias, came to a head (see GERMANY: A. D. 1556-1609). Mathias "marched into Bohemia; and Rodolph, after a feeble resistance, found himself abandoned by all his supporters, and compelled to resign into the hands of Mathias Hungary, Austria and Moravia, and to guarantee to him the succession to the crown of Bohemia; Mathias in the meantime bearing the title of king elect of that kingdom, with the consent of the states. Rodolph at the same time delivered up the Hungarian regalia, which for some time past had been kept at Prague." Before his coronation, Mathias was required by the Hungarian diet to sign a compact, guaranteeing religious liberty; stipulating that the Hungarian Chamber of Finances should be independent of that of Austria, that all offices and employments should be filled by natives, and that the Jesuits should possess no real property in the country. The peace of the country was soon disturbed by another revolution in Transylvania. "Gabriel Bathori, who had succeeded Sigismund Bathori on the throne of the principality, had suffered his licentiousness to tempt him into insulting the wives of some of the nobles, who instantly fell upon him and murdered him; and in his place Gabriel Bethlen, a brave warrior and an able statesman, was unanimously elected, with the consent and approbation of the sultan. Under his government his dominions enjoyed a full measure of peace and tranquillity, and began to recover from the horrible devastations of preceding years. He did not, however, assume his dignity without dispute. Transylvania had been secured to the house of Austria on the death of Botskai, by the Pacification of Vienna, and Mathias was, of course, now anxious to enforce his rights, and he considered the present opportunity (1617) favourable, as the Turks were engaged in wars on the side of Asia and Poland. He therefore summoned a diet of the empire, to the throne of which he had succeeded in 1612 by the death of Rodolph. . . . But the diet refused all aid," and he was forced to conclude a peace with the sultan for the further period of twenty years. "No mention being made in it of Transylvania, the rights of Gabriel Bethlen were thus tacitly recognised. Mathias died soon after, in 1619, leaving his crown to his cousin, Ferdinand II." This followed the renewed attempt of an im-

perial bigot to crush Protestantism in his dominions, and the Bohemian revolt (see BOHEMIA: A. D. 1611-1618) which kindled the flames of the "Thirty Years War." Hungary and Transylvania were in sympathy with Bohemia. "Gabriel Bethlen entered Hungary, in answer to the call of the Protestants of that country, at the head of a large army—took Cassau, Tiernan, Newhasel, dispersed the imperial forces under Homonai, sent 18,000 men to enforce Count Thurn, got possession of Presburg by treachery, and seized upon the regalia." The cause of the Bohemians was lost at the battle of the White Mountain, before Prague; but "Gabriel Bethlen for a long time supported the prestige acquired by his earlier successes. He was proclaimed king of Hungary, and obtained considerable advantages over two generals of ability and reputation." But a treaty of peace was concluded at length, according to which Gabriel surrendered the crown and royal title, receiving the duchies of Oppelen and Ratibor in Silesia, and seven counties of Hungary, together with Cassau, Tokay, and other towns. Ferdinand promised complete toleration to the Protestants, but was not faithful to his promise, and war was soon resumed. Bethlen "collected an army of 45,000 men, joined his forces with those of Mansfeldt, the general of the confederacy [the Protestant Union], after his victory over the imperialists at Presburg; and at the same time the Bashaw of Buda entered Lower Hungary at the head of a large force, captured various fortresses in the district of Grun, and laid siege to Novi-grad. They were opposed by two able generals, the famous Wallenstein and Swartzemberg, but without checking their progress. Wallenstein, however, followed Mansfeldt into Hungary, where the two armies remained for some time inactive in the presence of one another; but famine, disease, and the approach of winter at last brought the contest to a close. The king of Denmark had been defeated, and Gabriel Bethlen began to fear that the whole force of the Austrians would now be directed against him, and concluded a truce. The bashaw of Buda feared the winter, and followed his example; and Mansfeldt, finding himself thus abandoned, disbanded his soldiers [see GERMANY: A. D. 1624-1626]. . . . The treaty of peace was again renewed, the truce with the Turks prolonged." Gabriel Bethlen, or Bethlen Gabor, died in 1629. "The Transylvanians elected George Rakotski to fill his place, and during nearly four years Hungary and Transylvania enjoyed the blessings of peace." Then they were again disturbed by attempts of Ferdinand to reduce Transylvania to the state of an Austrian province, and by hostile measures against the Protestants. The latter continued after the death of Ferdinand II. (1637), and under his son Ferdinand III. Rakotski inspired an insurrection of the Hungarians which became formidable, and which, joining in alliance with the Swedes, then warring in Germany, extorted from the emperor a very favorable treaty of peace (1647). "At the same time Ferdinand caused his son of the same name, and elder brother of Leopold, to be elected and crowned king. During his short reign, the country was tranquil; but in 1654 he died, leaving his rights to Leopold. The reign of Leopold [1655-1697] was a period which witnessed events more important to Hungary than any which preceded it,

or have followed it, save only the revolutionary years, 1848 and 1849. No monarch of the house of Austria had ever made so determined attacks upon Hungarian liberty, and to none did the Hungarians oppose a braver and more strenuous resistance. Nothing was left untried on the one side to overthrow the constitution; nothing was left untried on the other to uphold and defend it."—E. L. Godkin, *Hist. of Hungary*, ch. 15-17.

A. D. 1660-1664.—Turkish attacks on Upper Hungary.—The battle of St. Gothard.—Liberation of Transylvania.—A twenty years truce.—"Hostilities had recommenced, in 1660, between the Ottoman empire and Austria, on account of Transylvania. The Turk was suzerain of Transylvania, and directly held Buda and the part of Hungary on the west and south of the Danube, projecting like a wedge between Upper Hungary, Styria, and Vienna. George Rakoczi, Prince of Transylvania, having perished in combat against the Sultan, his suzerain, the Turks had pursued the House of Rakoczi into the domains which it possessed in Upper Hungary. The Rakoczis, and the new prince elected by the Transylvanians, Kementi, invoked the aid of the emperor. The Italian, Montecuculi, the greatest military chieftain in the service of the House of Austria, expelled the Turks from a part of Transylvania, but could not maintain himself there; Kementi was killed in a skirmish. The Turks installed their protégé, Michael Abaffi, in his place, and renewed their attacks against Upper Hungary (1661-1662). The secret of these alternations lay in the state of feeling of the Hungarians and Transylvanians, who, continually divided between two oppressors, the Turk and the Austrian, and too weak to rid themselves of either, always preferred the absent to the present master. . . . Religious distrust also complicated political distrust; Protestantism, crushed in Bohemia, remained powerful and irritated in Hungary. The emperor demanded the assistance of the Germanic Diet and all the Christian states against the enemy of Christianity. . . . Louis XIV., at the first request of Leopold, supported by the Pope, replied by offers so magnificent that they appalled the Emperor. Louis proposed not less than 60,000 auxiliaries, half to be furnished by France, half by the Alliance of the Rhine; that is, by the confederates of France in Germany. . . . The Emperor . . . would have gladly been able to dispense with the aid of France and his confederates; but the more pressing danger prevailed over the more remote. The Turks had made a great effort during the summer of 1663. The second of the Kiouprouglis, the Vizier Achmet, taking Austrian Hungary in the rear, had crossed the Danube at Buda with 100,000 fighting men, invaded the country between the Danube and the Carpathians, and hurled his Tartars to the doors of Presburg and Olmütz. Montecuculi had with great difficulty been able to maintain himself on the island of Schütt, a species of vast intrenched camp formed by nature in front of Presburg and Vienna. The fortified towns of Upper Hungary fell one after another, and the Germanic Diet, which Leopold had gone to Ratisbon to meet, replied with maddening dilatoriness to the urgent entreaties of the head of the Empire. The Diet voted no effective aid until February, 1664; but the Alliance of the Rhine, in particular, had already accorded 6,500 soldiers, on condition that the Diet

should decide, before separating, certain questions relative to the interpretation of the Treaty of Westphalia. The Pope, Spain, and the Italian States furnished subsidies. Louis persisted in offering nothing but soldiers, and Leopold resigned himself to accept 6,000 Frenchmen. He had no reason to repent it. . . . When the junction was effected [July, 1664], the position of the Imperialists was one of great peril. They had resumed the offensive on the south of the Danube in the beginning of the year; but this diversion, contrary to the advice of Montecuculi, had succeeded ill. The Grand Vizier had repulsed them, and, after carrying back his principal forces to the right bank of the Danube, threatened to force the passage of the Raab and invade Styria and Austria. The Confederate army was in a condition to stand the shock just at the decisive moment. An attempt of the Turks to cross the Raab at the bridge of Kement was repulsed by Coligni [commanding the French], July 26, 1664. The Grand Vizier reascended the Raab to St. Gothard where were the headquarters of the Confederates, and, on August 1, the attack was made by all the Mussulman forces. The janizaries and spahis crossed the river and overthrew the troops of the Diet and a part of the Imperial regiments; the Germans rallied, but the Turks were continually reinforced, and the whole Mussulman army was soon found united on the other side of the Raab. The battle seemed lost, when the French moved. It is said that Achmet Kiouprougli, on seeing the young noblemen pour forth, with their uniforms decked with ribbons, and their blond perukes, asked, 'Who are these maidens?' The 'maidens' broke the terrible janizaries at the first shock; the mass of the Turkish army paused and recoiled on itself; the Confederate army, reanimated by the example of the French, rushed forward and charged on the whole line; the Turks fell back, at first slowly, their faces towards the enemy, then lost footing and fled precipitately to the river to recross it under the fire of the Christians; they filled it with their corpses. The fatigue of the troops, the night that supervened, the waters of the Raab, swelled the next day by a storm, and above all the lack of harmony among the generals, prevented the immediate pursuit of the Turks, who had rallied on the opposite bank of the river and had preserved the best part of their cavalry. It was expected, nevertheless, to see them expelled from all Hungary, when it was learned with astonishment that Leopold had hastened to treat, without the approbation of the Hungarian Diet, on conditions such that he seemed the conquered rather than the conqueror. A twenty years' truce was signed, August 10, in the camp of the Grand Vizier. Transylvania became again independent under its elective princes, but the protégé of the Turks, Abaffi, kept his principality; the Turks retained the two chief towns which they had conquered in Upper Hungary, and the Emperor made the Sultan a 'present,' that is, he paid him 200,000 florins tribute."—H. Martin, *Hist. of France: Age of Louis XIV.*, v. 1, ch. 4.

ALSO IN: W. Coxe, *Hist. of the House of Austria*, ch. 62 (v. 2).

A. D. 1668-1683.—Increased religious persecution and Austrian oppression.—Tekeli's revolt.—The Turks again called in.—Rákóczi's great invasion and siege of

Vienna.—Deliverance of the city by John Sobieski.—In Hungary, "the discontent caused by the oppressive Government and the fanatical persecution of Protestantism by the Austrian Cabinet had gone on increasing. At length, the Austrian domination had rendered itself thoroughly odious to the Hungarians. To hinder the progress of Protestantism, the Emperor Leopold, in the excess of his Catholic zeal, sent to the galleys a great number of preachers and ministers; and to all the evils of religious persecution were added the violence and devastations of the generals and the German administrators, who treated Hungary as a conquered province. The Hungarians in vain invoked the charters which consecrated their national liberties. To their most legitimate complaints Leopold replied by the infliction of punishments; he spared not even the families of the most illustrious; several magnates perished by the hands of the executioner. Such oppression was certain to bring about a revolt. In 1668 a conspiracy had been formed against Leopold by certain Hungarian leaders, which, however, was discovered and frustrated; and it was not till 1677, when the young Count Emmerich Tekeli, having escaped from prison, placed himself at the head of the malcontents, that these disturbances assumed any formidable importance. . . . Tekeli, who possessed much military talent, and was an uncompromising enemy of the House of Austria, having entered Upper Hungary with 12,000 men, defeated the Imperial forces, captured several towns, occupied the whole district of the Carpathian Mountains, and compelled the Austrian generals, Counts Wurmb and Leslie, to accept the truce he offered." In 1681 the Emperor made some concessions, which weakened the party of independence, while, at the same time, the Peace of Nimeguen, with France, allowed the House of Austria to employ all its forces against the rebels. "In this conjuncture Tekeli turned for aid towards the Turks, making an appeal to Mahomet IV.; and after the conclusion of the Turkish and Russian war in 1681, Kara Mustapha [the Grand Vizier] determined to assist the insurgents openly, their leader offering, in exchange, to acknowledge the suzerainty of the Porte. Tekeli sought also succour from France. Louis XIV. gave him subsidies, solicited the Sultan to send an army into Hungary, and caused an alliance between the Hungarians, Transylvanians, and Wallachians to be concluded against Austria (1682). The truce concluded in 1665 between Austria and Turkey had not yet expired," but the Sultan was persuaded to break it. "The Governor of Buda received orders to support Tekeli, who took the title of King. . . . Early in the spring of 1683 Sultan Mahomet marched forth from his capital with a large army, which at Belgrade he transferred to the command of Kara Mustapha. Tekeli formed a junction with the Turks at Essek."—S. Menzies, *Turkey, Old and New*, bk. 2, ch. 9, sect. 3 (v. 1).—"The strength of the regular forces, which Kara Mustapha led to Vienna, is known from the muster-roll which was found in his tent after the siege. It amounted to 275,000 men. The attendants and camp-followers cannot be reckoned; nor can any but an approximate speculation be made as to the number of the Tartar and other irregular troops that joined the Vizier. It is probable that not less than half a million of men were set in motion in

this last great aggressive effort of the Ottomans against Christendom. The Emperor Leopold had neither men nor money sufficient to enable him to confront such a deluge of invasion: and, after many abject entreaties, he obtained a promise of help from King Sobieski of Poland, whom he had previously treated with contumely and neglect. . . . The Turkish army proceeded along the western side of the Danube from Belgrade, and reached Vienna without experiencing any serious check, though a gallant resistance was made by some of the strong places which it besieged during its advance. The city of Vienna was garrisoned by 11,000 men under Count Stahremberg, who proved himself a worthy successor of the Count Salni, who had fulfilled the same duty when the city was besieged by Sultan Solymán. The second siege of Vienna lasted from the 15th July to the 12th September, 1683, during which the most devoted heroism was displayed by both the garrison and the inhabitants. . . . The garrison was gradually wasted by the numerous assaults which it was called on to repulse, and in the frequent sorties, by which the Austrian commander sought to impede the progress of the besiegers. Kara Mustapha, at the end of August, had it in his power to carry the city by storm, if he had thought fit to employ his vast forces in a general assault, and to continue it from day to day, as Amurath IV. had done when Bagdad fell. But the Vizier kept the Turkish troops back out of avarice, in the hope that the city would come into his power by capitulation; in which case he would himself be enriched by the wealth of Vienna, which, if the city were taken by storm, would become the booty of the soldiery. . . . Sobieski had been unable to assemble his troops before the end of August; and, even then, they only amounted to 20,000 men. But he was joined by the Duke of Lorraine and some of the German commanders, who were at the head of a considerable army, and the Polish King crossed the Danube at Tulm, above Vienna, with about 70,000 men. He then wheeled round behind the Kalemberg Mountains to the north-west of Vienna, with the design of taking the besiegers in the rear. The Vizier took no heed of him; nor was any opposition made to the progress of the relieving army through the difficult country which it was obliged to traverse. On the 11th of September the Poles were on the summit of the Mount Kalemberg," overlooking the vast encampment of the besiegers. Sobieski "saw instantly the Vizier's want of military skill, and the exposure of the long lines of the Ottoman camp to a sudden and fatal attack. 'This man,' said he, 'is badly encamped: he knows nothing of war; we shall certainly beat him.' . . . The ground through which Sobieski had to move down from the Kalemberg was broken by ravines; and was so difficult for the passage of the troops that Kara Mustapha might, by an able disposition of part of his forces, have long kept the Poles in check, especially as Sobieski, in his hasty march, had brought but a small part of his artillery to the scene of action. But the Vizier displayed the same infatuation and imbecility that had marked his conduct throughout the campaign. . . . Unwilling to resign Vienna, Mustapha left the chief part of his Janissary force in the trenches before the city, and led the rest of his army towards the hills, down which Sobieski and his troops were

advancing. In some parts of the field, where the Turks had partially intrenched the roads, their resistance to the Christians was obstinate; but Sobieski led on his best troops in person in a direct line for the Ottoman centre, where the Vizier's tent was conspicuous; and the terrible presence of the victor of Khoczin was soon recognised. 'By Allah! the King is really among us,' exclaimed the Khan of the Crimea, Selim Ghirai; and turned his horse's head for flight. The mass of the Ottoman army broke and fled in hopeless rout, hurrying Kara Mustapha with them from the field. The Janissaries, who had been left in the trenches before the city, were now attacked both by the garrison and the Poles and were cut to pieces. The camp, the whole artillery, and the military stores of the Ottomans became the spoil of the conquerors; and never was there a victory more complete, or signalised by more splendid trophies. The Turks continued their panic flight as far as Raab. . . . The great destruction of the Turks before Vienna was rapturously hailed throughout Christendom as the announcement of the approaching downfall of the Mahometan Empire in Europe."—Sir E. S. Creasy, *Hist. of the Ottoman Turks*, ch. 16.—"It was cold comfort to the inhabitants of Vienna, or to the King of Poland, to know that even if St. Stephen's had shared the fate of St. Sophia and become a mosque of Allah, and if the Polish standards had been borne in triumph to the Bosphorus, yet that, nevertheless, the undisciplined Ottomans would infallibly have been scattered by French, German and Swedish armies on the fields of Bavaria or of Saxony. Vienna would have been sacked; Poland would have been a prey to internal anarchy and to Tartar invasion. The ultimate triumph of their cause would have consoled few for their individual destruction. . . . So cool and experienced a diplomatist as Sir William Temple did indeed believe, at the time, that the fall of Vienna would have been followed by a great and permanent increase of Turkish power. Putting this aside, however, there were other results likely to spring from Turkish success. The Turks constantly made a powerful diversion in favour of France and her ambitious designs. Turkish victories upon the one side of Germany meant successful French aggressions upon the other, and Turkish schemes were promoted with that object by the French. . . . 'If France would but stand neutral, the controversy between Turks and Christians might soon be decided,' says the Duke of Lorraine. But France would not stand neutral."—H. E. Malden, *Vienna, 1683*, ch. 1.

ALSO IN: G. B. Malleon, *The Battle-Fields of Germany*, ch. 9.

A. D. 1683-1687.—End of the insurrection of Tekeli.—Bloody vengeance of the Austrian.—The crown made hereditary in the House of Hapsburg.—The defeat of the Turks was likewise a defeat for the insurgent Tekeli, or Tököli, "whom they called the king of the Kurucz, and after it he found himself reduced to guerilla warfare. The victory over the Turks was followed by the capture of some of the chief Magyar towns . . . and in the end [1686] Buda itself, which was at last recovered after so long an occupation. . . . Kara Mustapha attributed his defeat to Tököli, and had his former ally arrested and imprisoned in Belgrade. His captivity put an end to the party of the king of the

Kurucz. . . . An amnesty was proclaimed and immediately afterwards violated, the Italian general, Caraffa, becoming the merciless executioner of imperial vengeance. He established a court at Eperjes, and the horrors of this tribunal recall the most atrocious deeds of the Spaniards in the Low Countries. . . . After having terrorized Hungary, Leopold thought he had the right to expect every sort of concession. Notwithstanding persecution, up to this date the monarchy had remained elective. He was determined it should now become hereditary; and the diet of 1687, in conformity with the wishes of the sovereign, made the crown hereditary in the male line of the house of Habsburg."—L. Leger, *Hist. of Austro-Hungary*, ch. 20.

A. D. 1683-1699.—Expulsion of the Turks.—Battle of Zenta.—Peace of Carlowitz.—

After the great defeat of the Turks before Vienna, their expulsion from Hungary was only a question of time. It began the same autumn, in October, by the taking of Gran. In 1684, the Imperialists under the Duke of Lorraine captured Visegrad and Waitzen, but failed in a siege of Ofen, although they defeated a Turkish army sent to its relief in July. In 1685 they took Neuhausel by storm, and drove the Turks from Gran, which these latter had undertaken to recover. Next year they laid siege again to Ofen, investing the city on the 21st of June and carrying it by a final assault on the 2d of September. "Ofen, after having been held by the Porte, and regarded as the third city in the Ottoman Empire, for 145 years, was restored to the sway of the Habsburgs." Before the year closed the Austrians had acquired Szegedin, and several lesser towns. The great event of the campaign of 1687 was a battle on the field of Mohacs, where, in 1526, the Turks became actual masters of Hungary, for the most part, while the House of Austria acquired nominally the right to its crown. On this occasion the fortune of 1526 was reversed. "The defeat became a rout as decisive against the Turks as the earlier battle on the same spot had proved to the Jagellons." Transylvania and Slavonia were occupied as the consequence, and Erlau surrendered before the close of the year. In 1688, what seemed the crowning achievement of these campaigns was reached in the recovery of Belgrade, after a siege of less than a month. A Turkish army in Bosnia was destroyed; another was defeated near Nissa, and that city occupied; and at the end of 1689 the Turks held nothing north of the Danube except Temeswar and Grosswardein (Great Waradein); while the Austrians had made extensive advances, on the south of the river, into Bosnia and Servia. Then occurred a great rally of Ottoman energies, under an able Grand Vizier. In 1690, both Nissa and Belgrade were retaken, and the Austrians were expelled from Servia. But next year fortune favored the Austrians once more and the Turks were severely beaten, by Louis of Baden, on the field of Salankament. They still held Belgrade, however, and the Austrians suffered heavily in another attempt to regain that stronghold. For several years little progress in the war was made on either side, until Prince Eugene of Savoy received the command, in 1697, and wrought a speedy change in the military situation. The Sultan, Mustapha II., had taken the Turkish command in person, "with the finest army the Ottoman had raised

since their defeat at Mohacs." Prince Eugene attacked him, September 11, at Zenta, on the Theiss, and destroyed his army almost literally. "When the battle ceased about 20,000 Osmanli lay on the ground; some 10,000 had been drowned; scarcely 1,000 had reached the opposite bank. There were but few prisoners. Amongst the slain were the Grand Vizier and four other Viziers. . . . By 10 o'clock at night not a single living Osmanli remained on the right bank of the Theiss. . . . The booty found in the camp surpassed all . . . expectations. Everything had been left by the terror-stricken Sultan. There was the treasury-chest, containing 8,000,000 piastres. . . . The cost of these spoils had been to the victors only 300 killed and 200 wounded. . . . The battle of Zenta, . . . regarded as part of the warfare which had raged for 200 years between the Osmanli and the Imperialists, . . . was the last, the most telling, the decisive blow." It was followed by a period of inaction, during which England and Holland undertook to mediate between the Porte and its several Christian enemies. Their mediation resulted in the meeting of a Congress at Carlowitz, or Karlowitz, on the Danube, which was attended by representatives of the Sultan, the Emperor, the Czar of Russia, the King of Poland, and the republic of Venice. "Here, after much negotiation, lasting seventy-two days, was concluded, the 26th January, 1699, the famous Peace of Carlowitz. The condition that each party should possess the territories occupied by each at the moment of the meeting of the congress formed its basis. By the treaty, then, the frontier of Hungary, which, when the war broke out, extended only to within a short distance of the then Turkish towns of Gran and Neuhausel, was pushed forward to within a short distance of Temeswar and Belgrade. Transylvania and the country of Bacska, between the Danube and the Theiss, were yielded to the Emperor. To Poland were restored Kaminietz, Podolia, and the supremacy over the lands watered by the Ukraine, the Porte receiving from her in exchange, Soczava, Nemos, and Soroka; to Venice, who renounced the conquests she had made in the gulfs of Corinth and Aegina, part of the Morea, and almost all Dalmatia, including the towns of Castelnovo and Cattaro; to Russia, the fortress and sea of Azof." By the Peace of Carlowitz "the Ottoman Power lost nearly one-half of its European dominions, and ceased to be dangerous to Christendom. Never more would the discontented magnates of Hungary be able to find a solid supporter in the sultan."—G. B. Malleison, *Prince Eugene of Savoy*, ch. 2 and 4.

ALSO IN: Sir E. S. Creasy, *Hist. of the Ottoman Turks*, ch. 17.—See, also, on the "Holy War," or War of the "Holy League" against the Turks, of which the war in Hungary formed only a part, the *Turks*: A. D. 1684-1696.

A. D. 1699-1718.—The revolt of Rakoczy and its suppression.—The Treaty of Szathmar.—Recovery of Belgrade and final expulsion of the Turks.—Peace of Passarowitz.—"The peace of Carlowitz, which disposed of the Hungarian territory without the will or knowledge of the Hungarian States, in utter contempt of repeatedly confirmed laws, was in itself a deep source of new discontent,—which was considerably increased by the general policy consistently pursued by the Court of Vienna. Even

after the coronation of Joseph I., a prince who, if left to himself, might have perhaps followed a less provoking line of conduct, Leopold, the real master of Hungary, did not relinquish his design of entirely demolishing its institutions. . . . The high clergy were ready to second any measure of the government, provided they were allowed full scope in their persecutions of the Protestants. . . . Scarcely had three years passed since the peace of Carlowitz was signed, when Leopold, just embarking in the war of the Spanish succession, saw the Hungarians suddenly rise up as one man in arms. . . . The head and soul of this new struggle in Hungary was Francis Rakoczy II., the son of Helen Zriny, by her first husband, after the death of whom she became the wife of Tököli." Rakoczy entered the country from Poland, with a few hundred men, in 1703, and issued a proclamation which brought large numbers to his support. The Austrian forces had been mostly drawn away, by the war of the Spanish succession, into Italy and to the Rhine, and during the first year of the insurrection the Hungarian patriot became master of the greater part of the country. Then there occurred a suspension of hostilities, while the English government made a fruitless effort at mediation. On the reopening of warfare, the Austrians were better prepared and more encouraged by the circumstances of the larger contest in which they were engaged; while the Hungarians were correspondingly discouraged. They had promises of help from France, and France failed them; they had expectations from Russia, but nothing came of them. "The fortune of war decidedly turned in favour of the imperialists, in consequence of which numerous families, to escape their fury, left their abodes to seek shelter in the national camp; a circumstance which, besides clogging the military movements, contributed to discourage the army and spread general consternation." In 1710 Rakoczy went to Poland, where he was long absent, soliciting help which he did not get. "Before his departure, the chief command of the troops was entrusted to Karoly, who, tired of Rakoczy's prolonged and useless absence in Poland, assembled the nobles at Szathmar, and concluded, in 1711, a peace known as the Treaty of Szathmar. By this treaty the emperor engaged to redress all grievances, civil and religious, promising, besides, amnesty to all the adherents of Rakoczy, as well as the restitution of many properties illegally confiscated. Rakoczy protested from Poland against the peace concluded by Karoly; but of what effect could be the censure and remonstrance of a leader who, in the most critical emergency, had left the scene of action in quest of foreign assistance, which, he might have foreseen, would never be accorded. . . . After the peace of Szathmar, Hungarian history assumes a quite different character." Revolts are at an end for more than a century, and "Hungary, without producing a single man of note, lay in a state of deep lethargy." In 1714, the Emperor Charles VI. (who, as King of Hungary, was Charles III.) began a new war against the Porte, with Prince Eugene again commanding in Hungary. "The sultan Achmet III., anticipating the design of the imperial general [to concentrate his troops on the Danube], marched his army across the Save, and, as will be seen, to his own destruction. After a small

success gained by Palfy, Eugene routed the Turks at Peterwardein [August 13 1716], and captured besides nearly all their artillery. Profiting by the general consternation of the Turks, Eugene sent Palfy and the Prince of Wurtemberg to lay siege to the fortress of Temesvar, which commands the whole Banat, and which was surrendered by the Turks after a heavy siege. By these repeated disasters the Mussulmans lost all confidence in the success of their arms; and in the year 1717 they opened the gates of Belgrade to the imperial army. The present campaign paved the way for the peace of Passarowitz, a little town in Servia,—a peace concluded between the Porte and the Emperor in 1718. In virtue of the provisions of this treaty, the Porte abandoned the Banat, the fortress of Belgrade, and a part of Bosnia, on the hither side of the Unna, promising besides the free navigation of the Danube to the people of the Austrian empire.”—E. Szabad, *Hungary, Past and Present*, pt. 2, ch. 5-6.

ALSO IN: L. Felbermann, *Hungary and its People*, ch. 4. See, also, TURKS: A. D. 1714-1718.

A. D. 1739.—Belgrade restored to the Turks. See RUSSIA: A. D. 1725-1739.

A. D. 1740.—The question of the Austrian Succession.—The Pragmatic Sanction. See AUSTRIA: A. D. 1718-1738; and 1740.

A. D. 1740-1741.—Beginning of the War of the Austrian Succession: Faithlessness of Frederick the Great.—His seizure of Silesia. See AUSTRIA: A. D. 1740-1741.

A. D. 1741.—The War of the Austrian Succession: Maria Theresa's appeal and the Magyar response. See AUSTRIA: A. D. 1741 (JUNE-SEPTEMBER).

A. D. 1780-1790.—Irritations of the reign of Joseph II.—Illiberality of the Hungarian nobles.—“The reign of Joseph II. is described by the historians of Hungary and Bohemia as a disastrous time for the two countries. Directly he ascended the throne he began to carry out a series of measures which deeply irritated the Magyars. With his philosophical ideas, the crown of Hungary was to him nothing more than a Gothic bauble, and the privileges of the nation only the miserable remains of an age of barbarism; the political opinions of the Hungarians were as distasteful to him as their customs, and he amused himself with ridiculing the long beards and the soft boots of the great nobles. He never would be crowned. He annoyed the bishops by his laws against convents, while his tyrannical tolerance never succeeded in contenting the Protestants. . . . On the 7th of April, 1784, he ordered that the holy crown should be brought to him in Vienna and placed in the imperial treasury. To confiscate this symbol of Hungarian independence was, in the eyes of the Magyars, an attempt at the suppression of the nation itself, and the affront was deeply resented. Up to this time the official language of the kingdom had been Latin, a neutral tongue among the many languages in use in the various parts of Hungary. Joseph believed he was proving his liberal principles in substituting German, and that language took the place of Latin. . . . Joseph II. soon learned that it is not wise to attack the dearest prejudices of a nation. The edict which introduced a foreign language was the signal for the new birth of Magyar. . . . At the time of the death of Joseph II. Hungary was in a state of violent disturbance.

The ‘gemitat’ of Pesth proclaimed that the rule of the Hapsburgs was at an end, and others threatened to do the same unless the national liberties were restored by the new sovereign. All united in demanding the convocation of the diet in order that the long-suppressed wishes of the people might be heard. The revolutionary wind which had passed over France had been felt even by the Magyars, but there was this great difference in its effect upon France and Hungary—in France, ideas of equality had guided the revolution; in Hungary, the great nobles and the squirearchy who formed the only political element claimed, under the name of liberties, privileges which were for the most part absolutely opposed to the ideas of the Revolution of 1789.

. . . Among the late reforms only one had found favour in the eyes of the Magyars, and that was toleration towards Protestants, and the reason of this was to be found in the fact that the small landowners of Hungary were themselves to a large extent Protestant; yet a democratic party was gradually coming into existence which appealed to the masses. . . . When France declared war against Francis II. the Magyar nobles showed themselves quite ready to support their sovereign; they asked for nothing better than to fight the revolutionary democrats of Paris. Francis was crowned very soon after his accession, and was able to obtain both men and money from the diet; but before long, the reactionary measures carried by Thugut his minister, lost him all the popularity which had greeted him at the beginning of his reign. The censorship of the press, the employment of spies, and the persecution of the Protestants—a persecution, however, in which the Hungarian Catholics themselves took an active part—all helped to create discontent.”—L. Leger, *Hist. of Austro-Hungary*, ch. 23 and 28.

A. D. 1787-1791.—War with the Turks.—Treaty of Sistova. See TURKS: A. D. 1776-1792.

A. D. 1815-1844.—The wakening of the national spirit.—Patriotic labors of Szechenyi and Kossuth.—“The battle of Waterloo, in 1815, put an end to the terrible struggle by which every country in Europe had for twenty years been agitated. The sovereigns of the continent now breathed freely . . . and their first act was to enter into a league against their deliverers, to revoke all their concessions, and break all their promises. . . . The most audacious of all those who joined in framing the Holy Alliance was the emperor of Austria. The Hungarians reminded him, in 1815, of his repeated promises to redress their grievances, while they were voting him men and money to defend his capital against the assaults of Napoleon. He could not deny the promises, but he emphatically declined to fulfil them. They asked him to convoke the diet, but he . . . determined to dispense with it for the future. . . . At last the popular ferment reached such a pitch, that the government found it absolutely necessary to yield the point in dispute. In 1825, Francis I. convoked the diet, and from that moment the old struggle, which the wars with France had suspended, was renewed. . . . The session was . . . rendered for ever memorable by an incident, in itself of trifling importance, but of vast significance when viewed in connexion with subsequent events. It was in it that Count Stephen Szechenyi made his first

speech in the Magyar language. The life of this extraordinary man is more remarkable as an instance of what may be achieved by well-directed energy, labouring in obedience to the dictates of patriotism, than for any brilliant triumphs of eloquence or diplomacy. . . . He was no great orator; so that his influence over the Magyars—an influence such as no private individual has ever acquired over a people, except, perhaps, Kossuth and O'Connell—must be looked upon rather as the triumph of practical good sense and good intentions than of rhetorical appeals to prejudices or passion. . . . The first object to which his attention was directed was the restoration of the Magyar language, which, under the Germanizing efforts of Austria, had fallen into almost total disuse amongst the higher classes. He knew how intimately the use of the national language is connected with the feeling of nationality. . . . But the Magyar was now totally neglected by the Magyar gentlemen. Latin was the language of the diet, and of all legal and official documents, and German and French were alone used in good society. Szechenyi, as the first step in his scheme of reformation, set about rescuing it from the degradation and disuse into which it had fallen; and as the best of all ways to induce others to do a thing is to do it oneself first, he rose in the diet of 1825, and, contrary to previous usage, made a speech in Magyar. His colleagues were surprised; the magnates were shocked; the nation was electrified. . . . The diet sat for two years, and during the whole of that period Szechenyi continued his use of the native language, in which he strenuously opposed the designs of the court, and was soon considered the leader of the opposition or liberal party, which speedily grew up around him. His efforts were so successful, that before the close of the session, Francis was compelled to acknowledge the illegality of his previous acts, formally to recognize the independence of the country, and promise to convoke the diet at least once in every three years. . . . He [Szechenyi] soon had the satisfaction of seeing the Hungarian language growing to general use, but he was still vexed to see the total want of unity, co-operation, and communion which prevailed amongst the nobles, owing to the want of a newspaper press, or of any place of re-union where political subjects could be discussed amongst men of the same party with freedom and confidence. This he remedied by the establishment of the casino, at Pesth, upon the plan of the London clubs. He next turned his attention to the establishment of steam navigation on the Danube. . . . He . . . rigged out a boat, sailed down the Danube right to the Black Sea, explored it thoroughly, found it navigable in every part, went over to England, studied the principles of the steam-engine as applied to navigation, brought back English engineers, formed a company, and at last confounded the multitude of sceptics, who scoffed at his efforts, by the sight of a steam-boat on the river in full work. This feat was accomplished in October, 1830. . . . In the interval which followed the dissolution of the diet, Szechenyi still followed up his plan of reform with unwearied diligence, and owing to his exertions, a party was now formed which sought not merely the strict observance of the existing laws, but the reform of them, the abolition of the unjust privileges of the

nobles, the emancipation of the peasantry, the establishment of a system of education, the equal distribution of the taxes, the equality of all religious sects, the improvement of the commercial code and of internal communication, and though last, not least, the freedom of the press. These projects were all strenuously debated, but on this occasion without any practical result. The next meeting was for a long time delayed, upon one pretext or another. At last it was convened in 1832, and proved in many respects one of the most important that had ever assembled. . . . The man who in future struggles was destined to play so prominent a part, during the whole of these . . . proceedings, was merely an intent and diligent looker-on. . . . He was a gentleman of noble origin, of course, but his whole fortune lay in his talents, which at that period were devoted to journalism—a profession which the Hungarians had not yet learned to estimate at its full value. He was still but thirty years of age, and within the diet he was known as a promising young man, although, amongst the world without, his name—the name of Louis Kossuth, which has since become a household word in two hemispheres—had never yet been heard. . . . Whether from the jealousy of the government or the apathy of the Magyars, no printed reports of the parliamentary proceedings had ever yet been published. . . . To supply this defect, Kossuth resolved to devote the time, which would otherwise have been wasted in idle listening, to carefully reporting everything that took place, and circulated it all over the country on a small printed sheet. The importance of the proceedings which then occupied the attention of the diet caused it to be read with extraordinary eagerness, and Kossuth rendered it still more attractive by amplifying, and often even embellishing, the speeches. The cabinet, however, soon took the alarm, and although the censorship was unknown to the Hungarian law, prohibited the printing and publication of the reports. This was a heavy blow, but Kossuth was not baffled. He instantly gathered round him a great number of young men to act as secretaries, who wrote out a great number of copies of the journal, which were then circulated in manuscript throughout Hungary. The government was completely foiled, and new ardour was infused into the liberal party. When the session was at an end he resolved to follow up his plan by reporting the meetings of the county assemblies, which were then the scenes of fiery debates. . . . The government stopped his journal in the post-office. He then established a staff of messengers and carriers, who circulated it from village to village. The enthusiasm of the people was fast rising to a flame. A crisis was imminent. It was resolved to arrest Kossuth. . . . He was seized, and shut up in the Neuhaus, a prison built at Pesth by Joseph II. He was, however, not brought to trial till 1839, and was then sentenced to four years imprisonment. The charge brought against him was, that he had circulated false and inaccurate reports; but the real ground of offence was, as everyone knew, that he had circulated any reports at all. . . . Kossuth, after his liberation from prison, had taken up his abode for a short period at a watering place called Parad, for the purpose of recruiting his shattered health, and for a time wholly abstained from taking any part in public affairs. On the first of January, 1841, however, a printer in

Pesth, named Landerer, obtained permission to publish a journal entitled 'Pesthi Hirlap,' or the Pesth Gazette. He offered the editorship to Kossuth, who accepted it, but only on condition that he should be perfectly untrammelled in the expression of his opinions. . . . Kossuth . . . soon raised the circulation of his paper to 10,000 copies—an immense number in a country where the newspaper press had hitherto hardly had a footing. He made vigorous onslaughts upon the privileges of the noblesse, and pleaded the cause of the middle and lower classes unanswerably.

. . . In 1844, owing to a change of ministry which threw the liberals out of office, he lost the editorship of the Gazette; but he had kindled a flame which now blazed fiercely enough of itself."

—E. J. Godkin, *History of Hungary*, ch. 21.

A. D. 1847-1849.—The struggle for National Independence and its failure.—"A strong spirit of nationality had been growing up for many years, greatly fostered by Louis Kossuth, a newspaper editor. The old Magyar language, which had been treated as barbarous, was cultivated. Books and papers were printed in the tongue, all with the spirit of independence as a country and a race apart from that of the Austrians. In November, 1847, Ferdinand V. had opened the Diet in person, and proposed reforms in the Constitution were put before him. Count Batthyani, Prince Esterhazy, Kossuth, and others, drew up a scheme which was laid before the Emperor in the April of 1848, amid the crash of revolutions, and was assented to by him. But the other tribes within the kingdom of Hungary, the Rascians and Croats, began to make separate demands, and to show themselves stronger than the Magyars and Germans scattered among them. It was strongly suspected that they were encouraged by the Austrian powers in order to break down the new Hungarian constitution. The Hungarian council applied to have their national troops recalled from Lombardy, where, under Radetzky, they were preserving the Emperor's power; but this could not be granted, and only a few foreign regiments, whom they distrusted, were sent them. Disturbances broke out, and at the same time the Wallachians in Transylvania rose, and committed ravages on the property of Hungarians. The confusion was great, for these insurgents called the constitutional government of Hungary rebels, and professed to be upholding the rights of the Emperor, and, on the other hand, the Hungarian government viewed them as rebels. . . . Meantime a high-spirited Croatian officer, Baron Jellachich, had been appointed Ban of Croatia, and collected forces from among his wild countrymen to put down the Hungarian rule. . . . Jellachich advanced upon Pesth, and thus showed the Government there that in Ferdinand's eyes they were the rebels. Batthyani resigned, and Kossuth set himself to raise the people. Jellachich was defeated, and entered the Austrian states, appearing to menace Vienna. The effect of this was a tremendous insurrection of the Viennese, who seized Latour, the minister at war, savagely murdered him, and hung his body, stripped naked, to a lamp-post. The Viennese, under the command of the Polish General Bem, now prepared for a siege, while Windischgrätz and Jellachich collected a large army of Austrians and Croats, besieged the city, stormed it on the 30th of October, and made an entrance, when

all the ringleaders of the rebellion were treated with great severity. Jellachich then prepared to lead his Croats into Hungary, which was a very different matter, since the constitutional government there had been formed under the sanction and encouragement of Ferdinand. Kossuth and the rest of the ministry therefore thought themselves justified in naming a committee of public safety, and voting the raising of an army of 200,000 men. Ferdinand V., now an old man, felt himself no longer capable of coping with all the discordant forces of the empire; a family council was held at Olmütz, whither the Court had retired, and it was decided that he should abdicate, and that his next brother, Francis Charles, should waive his right in favour of his son, Francis Joseph, a promising and amiable young man of twenty, who, it was hoped, would conciliate matters. On December 2d, 1848, the change was made, and the new Emperor put forth a proclamation, promising constitutional government, liberty of the press, and all that could conduce to true freedom, but called on all faithful subjects to repress the rebellions that were raging in the provinces. Both in Lombardy and in Hungary this was taken as defiance; indeed, the Magyars considered that neither the abdication of Ferdinand, nor the accession of Francis Joseph to their throne, was valid without the consent of the Diet. Prince Windischgrätz was sent to reduce them with a considerable army, while Kossuth showed remarkable ability in getting together supplies for the Hungarian force, which was commanded by Generals Bem and Görgei. The difficulties of passing the mountains in the winter told much against the Austrians, though a corps of Russians was sent to their assistance. Five considerable battles were fought in the early spring of 1849, and in April Windischgrätz was fairly driven across the Danube out of the country."—C. M. Yonge, *Landmarks of Recent History*, ch. 3, pt. 5.—"On the 4th of March [1849] a new Imperial Charter was promulgated at Olmütz, containing many excellent provisions, but having this fatal defect, that in it Hungary was merged completely in the Austrian Empire, and all its ancient institutions obliterated. On the 14th of April the Imperial Decree was answered by the Declaration of Independence, in which the Hapsburg dynasty was proclaimed to have forfeited all right to the Hungarian throne, and to be banished for ever from the country. Kossuth was appointed Governor, and a new Ministry was chosen, under the Premiership of M. Szemere, the late Minister for Home Affairs in the Batthyány Government. For a while the national army was victorious. . . . But the despotic princes of Europe were now recovering from the panic that had demoralised them and their principles in 1848; the time had come for absolutism to rally its forces and reassert itself after the old fashion. Acting on the maxim that 'La raison du plus fort est toujours la meilleure,' the Emperor of Austria, after previous arrangement with his imperial brother in St. Petersburg, felt at liberty to disavow and ignore the arguments for constitutional government which had seemed so cogent to his predecessor. . . . In July the Czar's troops a second time entered Hungary, this time with no disavowal of political motives, but on the ground that 'His majesty, having always reserved to himself entire freedom of action whenever

revolutions in neighboring States should place his own in danger, was now convinced that the internal security of his empire was menaced by what was passing and preparing in Hungary. . . . In August, Görgei, the commander-in-chief of the national army, who had been nominated Dictator in the place of Kossuth, was invested with full powers to treat for a peace, and instructed to act according to the best of his ability to save the national existence of Hungary. At Világos, on the 13th of August, the Hungarian army, by order of the new Dictator, laid down their arms, and surrendered—not to the Austrians, but to the Russian general Rudiger. Thanks to the united efforts of 800,000 of the flower of the Austrian and Russian troops, the Hungarian rebellion was at an end. . . . General Haynau presided over the Bloody Assizes of Pesth and Arad, and the long roll of Hungarian patriots condemned to death at the hands of the Austrian hangman was headed by such names as Count Batthyány and General Damjanics, the wounded leader of the 'Redcaps,' the famous student brigade. Those who escaped death found a refuge in England, America, or Turkey, whither they carried with them bitter memories of wrong and suffering inflicted, and an undying love for the country of their birth. Those bitter memories have happily died away, under the healing influence of time, and still more of that great work of reconciliation which a wise generosity on both sides has effected between the two countries."—*Francis Deak, Hungarian Statesman: a memoir*, ch. 14.—See, also, AUSTRIA: A. D. 1848-1849.

A. D. 1849-1850.—Contemplated recognition of the revolutionary government by the United States.—The Hülsemann Letter of Daniel Webster. See UNITED STATES OF AM.: A. D. 1850-1851.

A. D. 1849-1850.—Completed Emancipation of the peasantry.—Restoration of pure absolutism. See AUSTRIA: A. D. 1848-1850.

A. D. 1856-1868.—Recovery of nationality.—**Formation of the dual Austro-Hungarian empire.**—In 1856, the Emperor, Francis Joseph, "proclaimed an amnesty against the political offenders, and in the following year he decreed the restoration of their estates, and further steps were taken to study the wishes of the Hungarians. In 1859 other concessions were made, notably as to provincial Governments in Hungary, and they were given free administration as to their educational and religious rites in the Magyar tongue. In 1860 the 'Curia Regia' were reinstated, and finally, in 1861, the whole Constitution was restored to Hungary and its dependencies, Transylvania, Croatia, and Slavonia. The Hungarian Parliament, which had been closed for so many years, reopened its gates. These concessions, however, did not satisfy the Magyars, who wanted perfect autonomy for their country. . . . The Hungarians refused to pay taxes, which therefore had to be collected by military aid. In 1865 the Hungarian Parliament was opened by the Emperor in person, who gave his assent to the Self-Government of Hungary, but further details had still to be arranged, and the war which broke out between Austria, Prussia and Italy in 1866 prevented these from being carried out. On the strength of the Emperor's promises to accede to the wishes of his Hungarian subjects, the Hungarians

fought most bravely in Germany and in Italy for the Austrian cause, but the disorganized system that then existed in the Austrian army was the cause of their defeat, and the dissolution of the German confederation, over which Austria presided for so many years. The final result of this was that a perfect autonomy for Hungary was reinstated in 1867, and the Dual System was introduced, by which Hungary received perfect freedom and independence as to the administration of its affairs without any interference from Austria, and became, so to say, a partner in the newly-formed Austro-Hungarian Monarchy. The Austro-Hungarian Dual Monarchy, as also described in the able 'Memoir' on Francis Deák, to which Sir Mountstuart E. Grant-Duff wrote a preface, is constituted as follows: I. The Common Ministry for the Austro-Hungarian monarchy consists of a Minister for Foreign Affairs, for War, and for Finance. II. In each half of the monarchy there is a separate Ministry of Worship, of Finance, Commerce, Justice, Agriculture, and National Defence, headed respectively by a Minister-President of the Council. III. The Lower House in the Austrian Reichsrath consists of 353 members, in the Hungarian Diet of 444, now chosen in both cases by direct election. IV. The Delegations, composed respectively of sixty members from each half of the monarchy, are elected annually from amongst their parliamentary representatives of the majority in each province by the members of the two Houses of the Austrian and Hungarian Legislatures. V. The two Delegations, who meet alternately at Vienna and Budapest, deliberate separately, their discussions being confined strictly to affairs of common interest, with regard to which the Delegations have the right to interpellate the Common Minister and to propose laws or amendments. In case of disagreement between the two Delegations the question of policy at issue is discussed by an interchange of written messages, drawn up in the official language—German or Hungarian—of the Delegation sending the message, and accompanied by an authorized translation in the language of the Delegation to which it is addressed. VI. If, after the interchange of three successive notes, an agreement between the two bodies is not arrived at, the question is put to the vote by ballot without further debate. The Delegates, of whom in a plenary session there must be an equal number present from each Delegation, vote individually, the Emperor-King having the casting vote. VII. By virtue of the present definition of common affairs, the cost of the diplomatic service and the army, except the Honvéds (militia), is defrayed out of the Imperial revenues, to which Hungary contributes a proportion of 30 per 100. VIII. With reference to the former, it is stipulated that all international treaties be submitted to the two Legislatures by their respective Ministries; with reference to the latter, that whilst the appointment to the military command of the whole army, as also to that of the national force of Hungary, is in the hands of the Sovereign, the settlement of matters affecting the recruiting, length of service, mobilization, and pay of the Honvéd army (the militia) remains with the Hungarian Legislature. IX. Those matters which it is desirable should be subject to the same legislation, such as customs, indirect taxation, currency, etc., etc., are

regulated by means of treaties, subject to the approval of the two Legislatures. In cases where the two parties are unable to come to an agreement, each retains the right to decide such questions in accordance with their own special interests. X. In common affairs, the decisions arrived at by the Delegations (within the scope of their powers), and sanctioned by the Sovereign, become thenceforth fundamental laws; each Ministry is bound to announce them to its respective National Legislature, and is responsible for their execution. It should be here mentioned that the late great and lamented Hungarian statesman, Deák, and also the late Count Beust, have by their personal efforts contributed a great deal to these concessions being granted. The Hungarian Parliament was reopened in 1867, and the late Count Julius Andrássy, . . . who escaped to England from the noose of the hangman, became its Prime Minister. . . . In 186[7] the Emperor and Empress entered in great state the town of Buda, and were crowned with the greatest pomp with the

HUNIADES AND THE HUNGARIAN WARS WITH THE TURKS. See HUNGARY: A. D. 1442-1458; and TURKS (OTTOMANS): A. D. 1402-1451.

HUNINGEN, Battle of. See FRANCE: A. D. 1796 (APRIL-OCTOBER).

HUNKERS. See UNITED STATES OF AM.: A. D. 1845-1846.

HUNS, Gothic account of the.—"We have ascertained that the nation of the Huns, who surpassed all others in atrocity, came thus into being. When Filimer, fifth king of the Goths after their departure from Sweden, was entering Scythia, with his people, as we have before described, he found among them certain sorcerer-women, whom they call in their native tongue *Alorumnas* (or *Al-runas*), whom he suspected and drove forth from the midst of his army into the wilderness. The unclean spirits that wander up and down in desert places, seeing these women, made concubines of them; and from this union sprang that most fierce people (of the Huns) who were at first little, foul, emaciated creatures, dwelling among the swamps, and possessing only the shadow of human speech by way of language . . . Nations whom they would never have vanquished in fair fight fled horrified from those frightful—faces I can hardly call them, but rather—shapeless black collops of flesh, with little points instead of eyes. No hair on their cheeks or chins gives grace to adolescence or dignity to age, but deep furrowed scars instead, down the sides of their faces, show the impress of the iron which with characteristic ferocity they apply to every male child that is born among them. . . . They are little in stature, but lithe and active in their motions, and especially skilful in riding, broad-shouldered, good at the use of the bow and arrows, with sinewy necks, and always holding their heads high in their pride."—Jornandes, *De Rebus Geticis*, trans. by T. Hodgkin in *Italy and Her Invaders*, bk. 1, ch. 1.

First appearance in Europe. See GOTHS: A. D. 376.

A. D. 433-453.—The empire of Attila.—After driving the Goths from Dacia, the terrible Huns had halted in their march westward for

Apostolic crown of St. Stephen."—L. Felbermann, *Hungary and its People*, ch. 5.

ALSO IN: *Francis Deak: a memoir*, ch. 26-31.—Count von Beust, *Memoirs*, v. 2, ch. 38.—See, also, AUSTRIA: A. D. 1866-1867, and FEDERAL GOVERNMENTS: MODERN FEDERATIONS.

A. D. 1866-1887.—Difficulties and promises of the Austro-Hungarian empire.—Its ambitions in southeastern Europe. See AUSTRIA: A. D. 1866-1887.

A. D. 1894.—Death of Kossuth.—Louis Kossuth, the leader of the revolutionary movement of 1848, died at Turin on the 20th of March, 1894, aged ninety-two years. He had refused to the end of his life to be reconciled to the Austro-Hungarian government, or to countenance the acceptance by the Hungarians of the dual nationality established by the constitution of 1867, and remained an exile in Italy. After his death his remains were brought to Budapest, and their burial, which took place on Sunday, April 1st, was made the occasion of a great national demonstration of respect.

something more than a generation. They were hovering, meantime, on the eastern frontiers of the empire "taking part like other barbarians in its disturbances and alliances. Emperors paid them tribute, and Roman generals kept up a politic or a questionable correspondence with them. Stilicho had detachments of Huns in the armies which fought against Alaric; the greatest Roman soldier after Stilicho, — and, like Stilicho, of barbarian parentage, — Actius, who was to be their most formidable antagonist, had been a hostage and a messmate in their camps. . . . About 433, Attila, the son of Mundzukh, like Charles the Great, equally famous in history and legend, became their king. Attila was the exact prototype and forerunner of the Turkish chiefs of the house of Othman. In his profound hatred of civilized men, in his scorn of their knowledge, their arts, their habits and religion, and, in spite of this, in his systematic use of them as his secretaries and officers, in his rapacity combined with personal simplicity of life, in his insatiate and indiscriminate destructiveness, in the cunning which veiled itself under rudeness, in his extravagant arrogance, and audacious pretensions, in his sensuality, in his unscrupulous and far-reaching designs, in his ruthless cruelty joined with capricious displays of generosity, mercy, and good faith, we see the image of the irreclaimable Turkish barbarians who ten centuries later were to extinguish the civilization of [eastern?] Europe. The attraction of Attila's daring character, and his genius for the war which nomadic tribes delight in, gave him absolute ascendancy over his nation, and over the Teutonic and Slavonic tribes near him. Like other conquerors of his race, he imagined and attempted an empire of ravage and desolation, a vast hunting ground and preserve, in which men and their works should supply the objects and zest of the chase."—R. W. Church, *Beginning of the Middle Ages*, ch. 1.—"He [Attila] was truly the king of kings; for his court was formed of chiefs, who, in offices of command, had learned the art of obedience. There were three brothers of the race of the *Amalos*, all of them kings of the *Ostrogoths*; *Ardaric*, king of the *Gepids*, his principal confidant; a king of the *Merovingian Franks*; kings

of the Burgundians, Thuringians, Rugians, and Heruli, who commanded that part of their nation which had remained at home, when the other part crossed the Rhine half a century before."—J. C. L. de Sismondi, *Fall of the Roman Empire*, ch. 7 (v. 1).—"The amount of abject, slavish fear which this little swarthy Kalmuck succeeded in instilling into millions of human hearts is not to be easily matched in the history of our race. Whether he had much military talent may be doubted, since the only great battle in which he figured was a complete defeat. The impression left upon us by what history records of him is that of a gigantic bully, holding in his hands powers unequalled in the world for ravage and spoliation. . . . Some doubt has recently been thrown on the received accounts of the wide extent of Attila's power. . . . The prince who felt China on his left, who threatened Persepolis, Byzantium, Ravenna in front, who ruled Denmark and its islands in his rear, and who ultimately appeared in arms on the soil of Champagne on his right, was no minor monarch, and had his empire been as deep as it was widespread, he might worthily have taken rank with Cyrus and Alexander. At the same time it is well to remember that over far the larger part of this territory Attila's can have been only an over-lordship, Teutonic, Slavonic, and Tartar chieftains of every name bearing rule under him. His own personal government, if government it can be called, may very likely have been confined nearly within the limits of the modern Hungary and Transylvania."—T. Hodgkin, *Italy and Her Invaders*, bk. 2, ch. 2 (v. 2).—"As far as we may ascertain the vague and obscure geography of Priscus, this [Attila's] capital appears to have been seated between the Danube, the Theiss [Teyss] and the Carpathian hills, in the plains of Upper Hungary, and most probably in the neighbourhood of Jazberin, Agria, or Tokay. In its origin it could be no more than an accidental camp, which, by the long and frequent residence of Attila, had insensibly swelled into a huge village."—E. Gibbon, *Decline and Fall of the Roman Empire*, ch. 34.

A. D. 441-446.—Attila's attack on the Eastern Empire.—Attila's first assault upon the Roman power was directed against the Eastern Empire. The court at Constantinople had been duly obsequious to him, but he found a pretext for war. "It was pretended that the Roman bishop of Margus had surreptitiously introduced himself into the sepulchre of the Hunnic kings and stolen from it the buried treasure. The Huns immediately fell upon a Roman town during the time of a fair, and pillaged everything before them, slaying the men and carrying off the women. To all complaints from Constantinople the answer was, 'The bishop or your lives.' The emperor thought, and with reason, that to give up an innocent man to be massacred would be displeasing to Heaven, would alienate the clergy, and only appease for a moment the demands of his merciless enemy. He refused, though timidly and in vague terms. The Huns replied by scouring Pannonia, laying Sirmium, its capital, in ruins, and extending their ravages far south of the Danube to the cities of Naissa and Sardica, upon both of which they wrought the extremity of their vengeance. A truce of four years only increased their fury and aggravated its effects. The war was suddenly recom-

menced. This time they reached Thessaly, and renewed with a somewhat similar result the famous passage of Thermopylae by the hordes of Xerxes. Two Roman armies were put to complete rout, and seventy cities levelled to the ground. Theodosius purchased the redemption of his capital by the cession of territory extending for fifteen days' journey south of the Danube, by an immediate payment of 6,000 pounds of gold, and the promise of 2,000 more as an annual tribute."—J. G. Sheppard, *Fall of Rome*, lect. 4.

A. D. 451.—Attila's invasion of Gaul.—In the spring of the year 451 Attila moved the great host which he had assembled in the Hungarian plains westward toward the Rhine and the provinces of Gaul. He hesitated, it was said, between the Eastern and Western Empires as the objects of his attack. But the East had found an emperor, at last, in Marcian, who put some courage into the state,—who refused tribute to the insolent Hun and showed a willingness for war. The West, under Valentinian III. and his mother Placidia, with the Goths, Vandals, Burgundians and Franks in the heart of its provinces, seemed to offer the most inviting field of conquest. Hence Attila turned his horses and their savage riders to the West. "The kings and nations of Germany and Scythia, from the Volga perhaps to the Danube, obeyed the warlike summons of Attila. From the royal village in the plains of Hungary his standard moved towards the West and after a march of seven or eight hundred miles he reached the conflux of the Rhine and the Neckar, where he was joined by the Franks who adhered to his ally, the elder of the sons of Clodion. . . . The Hercynian forest supplied materials for a bridge of boats, and the hostile myriads were poured with resistless violence into the Belgic provinces." At Metz, the Huns "involved in a promiscuous massacre the priests who served at the altar and the infants who, in the hour of danger, had been providently baptized by the bishop; the flourishing city was delivered to the flames, and a solitary chapel of St. Stephen marked the place where it formerly stood. From the Rhine and the Moselle, Attila advanced into the heart of Gaul, crossed the Seine at Auxerre, and, after a long and laborious march, fixed his camp under the walls of Orleans."—E. Gibbon, *Decline and Fall of the Roman Empire*, ch. 35.—Meantime the energy of the unscrupulous but able Count Aetius, who ruled the court and commanded the resources of the Western Empire, had brought about a general combination of the barbarian forces in Gaul with those of the Romans. It included, first in importance, the Goths of the kingdom of Toulouse, under their king Theodoric, and with them the Burgundians, the Alans, a part of the Franks, and detachments of Saxons, Armoricans and other tribes. There were Goths, too, and Franks and Burgundians in the host of the Hun king. The latter laid siege to Orleans and the walls of the brave city were already crumbling under his battering rams when the banners of Aetius and Theodoric came in sight. Attila retreated beyond the Seine and took a position somewhere within the wide extent of what were anciently called the Catalaunian fields, now known as the Champaign country surrounding Chalons. There, in the early days of July, A. D. 451, was fought the great and terrible battle which rescued Europe from the all-conquering Tartar. The

number of the slain, according to one chronicler, was 162,000; according to others 800,000. Neither army could claim a victory; both feared to renew the engagement. The Goths, whose king Theodoric was slain, withdrew in one direction, to their own territory; the Huns retreated in the other direction and quitted Gaul forever. The wily Roman, Aetius, was probably best satisfied with a result which crippled both Goth and Hun. As for the battle, its latest historian says: "Posterity has chosen to call it the battle of Chalons, but there is good reason to think that it was fought fifty miles distant from Chalons-sur-Marne, and that it would be more correctly named the battle of Troyes, or, to speak with complete accuracy, the battle of Mery-sur-Seine."—T. Hodgkin, *Italy and Her Invaders*, bk. 2, ch. 3 (v. 2).—"It was during the retreat from Orleans that a Christian hermit is reported to have approached the Hunnish king, and said to him, 'Thou art the Scourge of God for the chastisement of Christians.' Attila instantly assumed this new title of terror, which thenceforth became the appellation by which he was most widely and most fearfully known."—Sir E. Creasy, *Fifteen Decisive Battles of the World*, ch. 6.

A. D. 452.—Attila's invasion of Italy.—In the summer of 451 Attila, retreating from the bloody plain of Chalons, recrossed the Rhine and returned to his quarters in Hungary. There, through the following autumn and winter, he nursed his chagrin and his wrath, and in the spring of 452 he set his host in motion again, directing its march to the Julian Alps and through their passes into Italy. The city of Aquileia, then prominent in commerce, and prosperous and rich, was the first to obstruct the savage invasion. The defence of the city proved so obstinate that Attila was at the point of abandoning his siege, when a flight of storks, which his shrewdness construed favorably as an omen, encouraged the Huns to one more irresistible assault and the doomed town was carried by storm. "In proportion to the stubbornness of the defence was the severity of the punishment meted out to Aquileia. The Roman soldiers were, no doubt, all slain. Attila was not a man to encumber himself with prisoners. The town was absolutely given up to the rage, the lust, and the greed of the Tartar horde who had so long chafed around its walls. . . . When the barbarians could plunder no more, they probably used fire, for the very buildings of Aquileia perished, so that, as Jornandes tells us, in his time, a century later than the siege, scarcely the vestiges of it yet remained. A few houses may have been left standing, and others must have slowly gathered round them, for the Patriarch of Aquileia retained all through the middle ages considerable remains of his old ecclesiastical jurisdiction, and a large and somewhat stately cathedral was reared there in the eleventh century. But the City of the North Wind never really recovered from the blow. . . . The terrible invaders, made more wrathful and more terrible by the resistance of Aquileia, streamed on through the trembling cities of Venetia." Patavium (modern Padua), Altinum and Julia Concordia, were blotted out of existence. At Vicenza, Verona, Brescia, Bergamo, Pavia and Milan, the towns were sacked, but spared destruction, and the inhabitants who did not escape were carried away into captivity. Many of the fugitives from these towns escaped

the Huns by hiding in the islands and fens of the neighboring Adriatic coast, and out of the poor fishing villages that they formed there grew, in time, the great commercial city and republic of Venice. "The valley of the Po was now wasted to the heart's content of the invaders. Should they cross the Appennines and blot out Rome as they had blotted out Aquileia from among the cities of the world? This was the great question that was being debated in the Hunnish camp, and strange to say, the voices were not all for war. Already Italy began to strike that strange awe into the hearts of her northern conquerors which so often in later ages has been her best defence. The remembrance of Alaric, cut off by a mysterious death immediately after his capture of Rome, was present in the mind of Attila, and was frequently insisted upon by his counsellors." So, the grim Hun was prepared by his superstitions to listen to the embassy from Rome which met him at the Ticino, praying for peace. At the head of the embassy was the venerable bishop of Rome, Leo I.—the first of the great Popes. To his influence the pacific disposition into which Attila was persuaded has been commonly ascribed. At all events, the king of the Huns consented to peace with the Romans, and withdrew beyond the Danube in fulfilment of the treaty, leaving Italy a desert to the Appennines, but not beyond.—T. Hodgkin, *Italy and Her Invaders*, bk. 2, ch. 4 (v. 2).

ALSO IN: E. Gibbon, *Decline and Fall of the Roman Empire*, ch. 35.—See, also, VENICE: A. D. 452.

A. D. 453.—Death of Attila and fall of his empire.—Attila died suddenly and mysteriously in his sleep, after a drunken debauch, some time in the early months of the year 453, and his death was the end of the "reign of terror" under which he had reduced half the world. "Immediately after his death, the Germans refused to submit to the divided rule of his sons. The army of Attila split up into two great camps; on the one side were the Gepidæ and Ostrogoths, with the majority of the Teutonic nations; on the other the Huns, the Alans, the Sarmatians or Slavonians, and the few Germans who still owned allegiance to the memory of Attila. A vast plain between the Drave and the Danube was selected to decide this vital struggle, known as the battle of Netad, which, though less famous in history, may perhaps claim equal importance with that of Chalons, as an arbiter of the destinies of civilization. . . . Fortune at first seemed to favour the Huns; but German steadfastness prevailed; Goths and Gepidæ scattered the less-disciplined bands of Asia; and Ardaric, the king of the latter tribe for the time, established himself in the royal residence of Attila, and assumed the leading position in the barbarian world."—J. G. Sheppard, *Fall of Rome*, lect. 4.—"Thirty thousand of the Huns and their confederates lay dead upon the field, among them Ellak, Attila's first-born. . . . The rest of his nation fled away across the Dacian plains, and over the Carpathian mountains to those wide steppes of Southern Russia in which at the commencement of our history we saw the three Gothic nations taking up their abode. Ernak, Attila's darling, ruled tranquilly under Roman protection in the district between the lower Danube and the Black Sea, which we now call the Dobruddia, and which was then 'the lesser Scythia.' Others of

his family maintained a precarious footing higher up the stream. . . . There is nothing in the after-history of these fragments of the nation with which any one need concern himself. . . . Dacia, that part of Hungary which lies east and north of the Danube, and which had been the heart of Attila's domains, fell to the lot of the Gepidae, under the wise and victorious Ardaric. Pannonia, that is the western portion of Hungary, with Slavonia, and parts of Croatia, Styria and Lower Austria, was ruled over by the three Amal-descended kings of the Ostrogoths."—T. Hodgkin, *Italy and Her Invaders*, bk. 3, ch. 1 (v. 2).

Attila in Teutonic legend.—"Short as was the sway of Attila (from 434 to 453), the terror it had inspired and the great commotion it had brought over the whole Teuton and Roman world, were not . . . soon forgotten. . . . The memory of the great chieftain hovered for a long time, like a bloody phantom, in the Roman annals and in the German sagas. . . . When we compare the historical Attila, before whose piercing glance Rome and Constantinople trembled, with Etzel of the Nibelungen Lied, we find that the latter bears but a slight resemblance to the former. It is true that Attila's powerful sway is still reflected in the Nibelungen Lied, as Kriemhild at her arrival in the land of the Huns is surprised at seeing so many nations submitted to his sceptre. Yet upon the whole Etzel plays in the German epic the part of a weak and sometimes even contemptible king, while glimpses of his real might can be detected only at rare intervals, fluttering as it were in the far-distant background of a by-gone time. . . . The Eddas and the Volunga Saga bear the impress of the early Teutonic era, when the king was little more than the chosen leader in war; and the Northern people for a long time had in their political institutions nothing by which the conception of a great monarchy, or still less of a far-stretching realm like that of Attila, could be expressed."—G. T. Dippold, *Great Epics of Medieval Germany*, ch. 4.

HUNS, The White.—"It was during the reign of this prince [Varahran V., king of Persia, A. D. 420-440] that those terrible struggles commenced between the Persians and their neighbours upon the north-east which continued, from the early part of the fifth till the middle of the sixth century, to endanger the very existence of the empire. Various names are given to the people with whom Persia waged her wars during this period. They are called Turks, Huns, sometimes even Chinese; but these terms seem to be used in a vague way, as 'Scythian' was by the ancients; and the special ethnic designation of the people appears to be quite a different name from any of them. It is a name the Persian form of which is 'Haithal,' or 'Haithelch,' the Armenian 'Hephthagh,' and the Greek 'Ephthalites,' or sometimes 'Nephthalites.' . . . All that we know of the Ephthalites is, that they were established in force, during the fifth and sixth centuries of our era, in the regions east of the Caspian, especially in those beyond the Oxus river, and that they were generally regarded as belonging to the Scythic or Finno-Turkic population, which, at any rate from B. C. 300, had become powerful in that region. They were called 'White Huns' by some of the Greeks; but it is admitted that they

were quite distinct from the Huns who invaded Europe under Attila. . . . They were a light-complexioned race, whereas the Huns were decidedly swart; they were not ill-looking, whereas the Huns were hideous; they were an agricultural people, while the Huns were nomads; they had good laws, and were tolerably well civilised, but the Huns were savages. It is probable that they belonged to the Thibetic or Turkish stock."

—G. Rawlinson, *Seventh Great Oriental Monarchy*, ch. 14.—"We are able to distinguish the two great divisions of these formidable exiles [the Huns], which directed their march towards the Oxus and towards the Volga. The first of these colonies established their dominion in the fruitful and extensive plains of Sogdiana, on the eastern side of the Caspian, where they preserved the name of Huns, with the epithet of Euthalites [Ephthalites], or Nephthalites. Their manners were softened, and even their features were insensibly improved, by the mildness of the climate and their long residence in a flourishing province; which might still retain a faint impression of the arts of Greece. The White Huns, a name which they derived from the change of their complexion, soon abandoned the pastoral life of Scythia. Gorgo, which, under the appellation of Carizine, has since enjoyed a temporary splendour, was the residence of the king, who exercised a legal authority over an obedient people. Their luxury was maintained by the labour of the Sogdians."—E. Gibbon, *Decline and Fall of the Roman Empire*, ch. 26.—The White Huns were subjugated by the Turks. See **TURKS: SIXTH CENTURY.**

HUNTER, General David.—Command in **Kansas.** See **UNITED STATES OF AM.: A. D. 1861 (JULY—NOVEMBER).** . . . **Emancipation Order.** See **UNITED STATES OF AM.: A. D. 1862 (MAY).** . . . **Command in the Shenandoah.** See **UNITED STATES OF AM.: A. D. 1864 (MAY—JUNE: VIRGINIA).**

HUNTSVILLE, Capture of. See **UNITED STATES OF AM.: A. D. 1862 (APRIL—MAY: ALABAMA).**

HUPAS, OR HOOPAHS, The. See **AMERICAN ABORIGINES: MODOCS.**

HURON, Lake: Discovery. See **CANADA: A. D. 1611-1616; and 1634-1673.**

A. D. 1679.—Navigated by La Salle. See **CANADA: A. D. 1669-1687.**

HURONS, OR WYANDOTS, The. See **AMERICAN ABORIGINES: HURONS, and IROQUOIS CONFEDERACY.**

HURST CASTLE, King Charles at. See **ENGLAND: A. D. 1648 (NOVEMBER—DECEMBER).**

HUS AND THE REFORMATION IN BOHEMIA. See **BOHEMIA: A. D. 1405-1415.**

HUSCARLS. See **HOUSECARLS.**

HUSSARS.—Matthias, son of John Hunyadi, was elected king of Hungary in 1458. "The defence of the country chiefly engaged the attention of Matthias at the commencement of his reign. Measures of defence were accordingly carried on with the utmost speed, the most important of which was the establishment of regular cavalry; to levy which one man was enrolled out of every 20 families. This was the origin of the 'Hussar,' meaning in Hungarian the price or due of twenty."—E. Szabad, *Hungary, Past and Present*, p. 50.

HUSSEIN, Shah of Persia, A. D. 1694-1722.

HUSTINGS.—COURT OF HUSTING.—The 'hygh and aunoyent' Court of Husting of the City of London is of Anglo-Saxon, or, to speak more accurately, of Scandinavian origin, being a remarkable memorial of the sway once exercised over England by the Danes and other Northmen. The name of the Court is derived from [hus], 'a house,' and [dhing], a thing, 'cause,' or 'council,' and signifies, according to general acceptation, 'a court held in a house,' in contradistinction to other 'things,' or courts, which in Saxon times were usually held in the open air. . . . The term 'Husting' or, less correctly, 'Hustings' is commonly applied at the present day to open-air assemblies or temporary courts, usually held in some elevated position, for the purpose of electing members of Parliament in counties and boroughs, its strict etymological meaning being lost sight of. . . . [The Court of Husting] is the oldest court of record within the City, and at one time constituted the sole court for settling disputes between citizen and citizen."—R. R. Sharpe, *Introd. to Calendar of Wills, Court of Husting, London*.

HUTCHINSON, Mrs. Anne, and the Antinomian troubles. See MASSACHUSETTS: A. D. 1636-1638; and RHODE ISLAND: A. D. 1638-1640.

HUTCHINSON, Governor Thomas, and the outbreak of Revolution in Massachusetts. See MASSACHUSETTS: A. D. 1761; and UNITED STATES OF AM.: A. D. 1765, NEWS OF THE STAMP ACT; 1772-1773; 1774 (MAY-JULY).

HWICCAS.—A name borne by the West Saxons who first settled in Gloucestershire and Worcestershire when that region was conquered. They led a revolt against the West Saxon king Ceawlin, in which they were joined by the Britons, or Welsh. The battle of Wanborough, fought A. D. 591, drove Ceawlin from the throne.—J. R. Green, *The Making of Eng.*, pp. 129-208.—See ENGLAND: A. D. 547-633.

HYACINTHIA, Feast of the.—"The feast of the Hyacinthia was held annually at Amyclæ [Lacedæmonia], on the longest day of the Spartan month Hecatombeus, corresponding to our June and July. . . . Hyacinthus, the beautiful youth slain accidentally by Apollo, was the chief object of the worship. He took his name from the flower, which was an emblem of death; and the original feast seems to have been altogether a mournful ceremony,—a lamentation over the destruction of the flowers of spring by the summer heat, passing on to a more general lament over death itself."—G. Rawlinson, *Hist. of Herodotus, Note, bk. 9, sect. 7*.

Also in: F. Abbott, *Hist. of Greece, v. 1, p. 222*.

HYBLA.—"There was a Sikel goddess Hybla, whom the Greeks looked on as the same with several goddesses of their own mythology, here with one, there with another. Three towns in Sicily were called after her, one in the south-eastern part of the island, now Ragusa, another on the coast north of Syracuse, near the place where the Greek colony of Megara was afterwards planted. This gave its name to the Hyblaian hills not far off, famous for their honey; but there is no hill strictly called Mount Hybla. The third Hybla is inland, not far from Catania, and is now called Paterno."—E. A. Freeman, *Story of Sicily, p. 88*.

HYDASPES, The.—The ancient name of the river Jelum, or Jhelum, in the Punjab, on the banks of which the Indian king Porus made a

vain attempt to oppose the invasion of Alexander.—C. Thirlwall, *Hist. of Greece, ch. 52*.

HYDER ALI AND TIPPOO SAIB, English Wars with. See INDIA: A. D. 1767-1769; 1780-1788; and 1785-1793.

HYDERABAD OR HAIDERABAD, The Nizam of. See INDIA: A. D. 1662-1748; and 1877.

HY-IVAR, The. See NORMANS.—NORTHMEN: 8TH-9TH CENTURIES, and 10TH-18TH CENTURIES.

HYKSOS, The. See EGYPT: THE HYKSOS.

HYLLEANS, The.—"The Hylleans are never mentioned in any historical narrative, but always in mythical [Greek] legends; and they appear to have been known to the geographers only from mythological writers. Yet they are generally placed in the islands of Melita and Black-Corcyra, to the south of Liburnia."—C. O. Müller, *Hist. and Antiq. of the Doric Race, v. 1, introd.*

HYMETTUS.—One of the noted mountains of Attica, "celebrated for its excellent honey, and the broad belt of flowers at its base, which scented the air with their delicious perfume."—M. and R. P. Willson, *Mosaics of Grecian Hist., p. 9*.

HY-NIALS AND EUGENIANS.—"As surnames were not generally used, either in Ireland or anywhere else, till after the 10th century, the great families are distinguishable at first only by their tribe or clan names. Thus, at the north we have the Hy-Nial race; in the south the Eugenic race, so called, from Nial and Eoghan, their mutual ancestors."—T. D. McGee, *Popular Hist. of Ireland, bk. 1, ch. 2 (v. 1)*.

HYPATIA. See ALEXANDRIA: A. D. 418-415.

HYPERBOREANS, The.—A mythical people, supposed by the ancients to dwell beyond the north wind, and therefore to enjoy a perfect climate in the extreme north.

HYPHASIS, The.—The ancient name of the river Sutlej, in the Punjab.

HYRCANIA.—HYRCANIAN SEA.—"The mountain-chain which skirts the Great Plateau [of Iran] on the north, distinguished in these pages by the name of Elburz, broadens out after it passes the south-eastern corner of the Caspian Sea till it covers a space of nearly three degrees (more than 200 miles). Instead of the single lofty ridge which separates the Salt Desert from the low Caspian region, we find between the 54th and 59th degrees of east longitude three or four distinct ranges, all nearly parallel to one another, having a general direction of east and west. . . . Here in Persian times was settled a people called Hyrcani; and from them the tract derived the name of Hyrcania (Vehrkana), while the lake [Caspian Sea] on which it adjoined came to be known as 'the Hyrcanian Sea.' The fertility of the region, its broad plains, shady woods, and lofty mountains were celebrated by the ancient writers."—G. Rawlinson, *Five Great Monarchies: Persia, ch. 1*.—"In the inscriptions of the Achæmenids their land [Hyrcania] is known as Varkana; the modern name is Jorjan. Here, according to the Greeks, the mountains were covered with forests of oaks, where swarms of wild bees had their hives; in the valleys vines and fig-trees flourished, and the soil down to the sea was so luxuriant that corn grew from the fallen grains without any special sowing."—M. Duncker, *Hist. of Antiquity, bk. 7, ch. 1*.—See also, PARTHIA.

I.

IAPYGIANS, The. See ITALY, ANCIENT: IAPYGIANS.

IAZYGES, OR JAZYGES, The. See LIMYGIANS.

IBEA.—"The territory secured by England in East Equatorial Africa as a result of the dismemberment of the Zanzibar domain has received the somewhat fantastic name of Ibea, a term formed by the initial letters, I. B. E. A. of the full title, Imperial British East Africa."—A. H. Keane, *Africa (Stanford's Compend.)*, v. 2, ch. 11.

IBERA, Battle at. See PUNIC WAR, THE SECOND.

IBERIANS, The eastern.—"The Sapeires [of Herodotus] appear to be the Iberians of later writers. The name is found under the various forms of Sapeires, Sapeires, Sabeires, or Sabeiri, and Abeires, whence the transition to Iberes is easy. They . . . must evidently have inhabited the greater part of the modern province of Georgia. . . . There is reason to believe that the modern Georgians—still called 'Virk' by their neighbours—are their descendants."—G. Rawlinson, *Hist. of Herodotus*, bk. 7, app. 1.—See, also, ALARODIANS.—If these Iberians of the east were connected in race or origin of name with the Iberians of western Europe, the connection does not seem to have been traced. See TURKS: A. D. 1063-1073.

IBERIANS, The western.—"The numerous skulls obtained from Basque cemeteries possess exactly those characters which have been remarked . . . in the Neolithic tombs and caves in Britain and on the Continent, and may therefore be taken to imply that the Basque-speaking peoples are to be looked upon as a fragment of the race which occupied the British Isles, and the area west of the Rhine and north of the Alps, in the Neolithic age. . . . Nor can there be any reasonable doubt as to this small, dark-haired people being identical with the ancient Iberians of history, who have left their name in the Iberian peninsula [Spain] as a mark of their former dominion in the west. . . . In ancient times they were spread through Spain as far to the south as the Pillars of Hercules, and as far to the north-east as Germany and Denmark. The Iberic population of the British Isles was apparently preserved from contact with other races throughout the whole of the Neolithic age. On the Continent, however, it is not so; a new set of men, differing in physical characteristics from them, make their appearance. . . . The new invader is identified by Thurnam and Huxley with the Celts of history. . . . These two races were in possession of Spain during the very earliest times recorded in history, the Iberians occupying the north-western region, and the Celts, or Gauls, extending in a broad band south of the Pyrenees along the Mediterranean shore. . . . In the north the Vascones then, as now, held the Basque provinces of Spain. The distribution of these two races in Gaul is similar to that which we have noted in Spain. . . . When Caesar conquered Gaul, the Iberian Aquitani possessed the region bounded by the river Garonne, the Cevennes, and the Pyrenees. . . . An ethnological connection also between Aquitaine and Brittany (Armorica) may be inferred from the remark of Strabo, *Aquitania Armorica ante dicta*. . . . Even as the Celts pushed back the Iberian popu-

lation of Gaul as far south as Aquitania, and swept round it into Spain, so they crossed the channel and overran the greater portion of Britain, until the Silures, identified by Tacitus with the Iberians, were left only in those fastnesses which were subsequently a refuge for the Welsh against the English invaders."—W. B. Dawkins, *Early Man in Britain*, ch. 9.

ALSO IN: I. Taylor, *Origin of the Aryans*, ch. 2, sect. 5.—See CELTS; LIGURIANS; AQUITAINS: THE ANCIENT TRIBES; AND PORTUGAL: EARLY HISTORY; and, also, APPENDIX A, vol. 5.

IBERION. See ALBION.

IBRAHIM, Caliph, A. D. 744. . . . Ibrahim, Turkish Sultan, 1640-1649.

ICARIA, Attica.—One of the demes of Attica, where Icarus, in a Greek legend, was taught wine-making by Dionysus.

ICARIA, in the Ægean.—An island near Samos and anciently belonging to the Samians.

ICARIA, The Social Colony. See SOCIAL MOVEMENTS: A. D. 1840-1883.

ICELAND: Supposed identity with the Ultima Thule of the ancients. See THULE.

A. D. 860-1100.—Discovery and settlement by the Northmen.—A Norse Commonwealth.—Development of the Saga Literature. See NORMANS.—NORTHMEN: A. D. 860-1100.

A. D. 1800-1874.—Political relations with Denmark. See SCANDINAVIAN STATES (DENMARK—ICELAND): A. D. 1849-1874.

ICENI, The. See BRITAIN: CELTIC TRIBES; and A. D. 61.

ICILIAN LAW. See ROME: B. C. 456.

ICONIUM, Sultans of. See TURKS (THE SELJUKS): A. D. 1073-1092.

ICONOCLASTIC CONTROVERSY, The.

—"Of the controversies that disquieted this age [the eighth century], the greatest and the most pernicious related to the worship of sacred images. Originating in Greece, it thence spread over the East, and the West, producing great harm both to the state and to the church. The first sparks of it appeared under Phillipicus Bardanes, who was emperor of the Greeks near the beginning of this century. With the consent of the patriarch John, in the year 712, he removed from the portico of the church of St. Sophia a picture representing the sixth general council, which condemned the Monothelites, whom the emperor was disposed to favour; and he sent his mandate to Rome, requiring all such pictures to be removed out of the churches. But Constantine, the Roman pontiff, not only protested against the emperor's edict, but . . . , having assembled a council at Rome, he caused the emperor himself to be condemned as an apostate from the true religion. These first commotions, however, terminated the next year, when the emperor was hurled from the throne. Under Leo the Isaurian, a very heroic emperor, another conflict ensued; which was far more terrific, severe, and lasting. Leo, unable to bear with the extravagant superstition of the Greeks in worshipping religious images, which rendered them a reproach both to the Jews and the Saracens; in order to extirpate the evil entirely, issued an edict in the year 726, commanding all images of saints, with the exception of that of Christ on the cross, to be

removed out of the churches, and the worship of them to be wholly discontinued and abrogated. . . . A civil war broke out; first in the islands of the Archipelago and a part of Asia, and afterwards in Italy. For the people, either spontaneously, or being so instructed by the priests and monks, to whom the images were productive of gain, considered the emperor as an apostate from true religion. . . . In Italy, the Roman pontiffs, Gregory II. and Gregory III., were the principal authors of the revolt. . . . The Romans and the other people of Italy who were subjects of the Greek empire, violated their allegiance, and either massacred or expelled the viceroys of Leo. Exasperated by these causes, the emperor contemplated making war upon Italy, and especially upon the pontiff: but circumstances prevented him. Hence in the year 780, fired with resentment and indignation, he vented his fury against images and their worshippers, much more violently than before. For having assembled a council of bishops, he deposed Germanus, bishop of Constantinople, who favoured images, and substituted Anastasius in his place; commanded that images should be committed to the flames, and inflicted various punishments upon the advocates of them. The consequence of this severity was, that the Christian church was unhappily rent into two parties; that of the Iconoduli or Iconolatras, who adored and worshipped images, and that of the Iconomachi or Iconoclastas, who would not preserve but destroyed them; and these parties furiously contended with mutual invectives, abuses, and assassinations. The course commenced by Gregory II. was warmly prosecuted by Gregory III., and although we cannot determine at this distance of time the precise degree of fault in either of these prelates, thus much is unquestionable, that the loss of their Italian possessions in this contest by the Greeks, is to be ascribed especially to the zeal of these two pontiffs in behalf of images. Leo's son Constantine, surnamed Copronymus by the furious tribe of Image-worshippers, after he came to the throne, A. D. 741, trod in his father's steps; for he laboured with equal vigour to extirpate the worship of images, in opposition to the machinations of the Roman pontiff and the monks. Yet he pursued the business with more moderation than his father had done: and being aware that the Greeks were governed entirely by the authority of councils in religious matters, he collected a council of eastern bishops at Constantinople in the year 754, to examine and decide this controversy. By the Greeks this is called the seventh general council. The bishops pronounced sentence, as was customary, according to the views of the emperor; and therefore condemned images. . . . Leo IV., who succeeded to the throne on the death of Constantine, A. D. 775, entertained the same views as his father and grandfather. For when he saw, that the abettors of images were not to be moved at all by mild and gentle measures, he coerced them with penal statutes. But Leo IV. being removed by poison, through the wickedness of his perfidious wife Irene, in the year 780, images became triumphant. For that guilty woman, who governed the empire during the minority of her son Constantine, with a view to establish her authority, after entering into a league with Hadrian the Roman pontiff, assembled a council at Nice in Bithynia in the year

786, which is known by the title of the second Nicene council. Here the laws of the emperors, together with the decrees of the council of Constantinople, were abrogated; the worship of images and of the cross was established. . . . In these contests most of the Latins,—as the Britons, the Germans, and the French, took middle ground between the contending parties; for they decided, that images were to be retained indeed, and to be placed in the churches, but that no religious worship could be offered to them, without dishonouring the Supreme Being. In particular Charlemagne, at the suggestion of the French bishops who were displeased with the Nicene decrees, caused four Books concerning images to be drawn up by some learned man, and sent them in the year 790 to the Roman pontiff Hadrian, with a view to prevent his approving the decrees of Nice. In this work, the arguments of the Nicene bishops in defence of image-worship, are acutely and vigorously combated. But Hadrian was not to be taught by such a master, however illustrious, and therefore issued his formal confutation of the book. Charlemagne next assembled, in the year 794, a council of 300 bishops, at Frankfort on the Maine, in order to re-examine this controversy. This council approved the sentiments contained in the Books of Charlemagne, and forbid the worship of images." —J. L. von Mosheim, *Institutes of Ecclesiastical Hist.*, bk. 8, cent'y 8, pt. 2, ch. 3 (v. 2).

ALSO IN: P. Schaff, *Hist. of the Christian Church*, v. 4, ch. 10, sect. 101.—E. Gibbon, *Decline and Fall of the Roman Empire*, ch. 49.—G. Finlay, *Hist. of the Byzantine Empire*, bk. 1.—H. F. Tozer, *The Church and the Eastern Empire*, ch. 6.—See, also, PAPACY: A. D. 726-774.

ICONOCLASTS OF THE NETHERLANDS. See NETHERLANDS: A. D. 1566-1568.

ICTIS.—An island off the coast of Britain, to which tin is said to have been brought from the main shore by natives to be sold to Greek merchants. Whether it was the Isle of Thanet, at the mouth of the Thames, or the Isle of Wight, or St. Michael's Mount, is a disputed question.

IDA, Mount. See TROJA.

IDAHO: The Aboriginal inhabitants. See AMERICAN ABORIGINES: SHOESHONEAN FAMILY.

A. D. 1803.—Was it embraced in the Louisiana Purchase?—Grounds of American possession. See LOUISIANA: A. D. 1798-1803.

A. D. 1863.—Organized as a Territory.—The Territory of Idaho was created by an act of Congress passed March 8, 1863.

A. D. 1890.—Admission to the Union as a State. See UNITED STATES OF AM.: A. D. 1889-1890.

IDES. See CALENDAR, JULIAN.

IDLE, Battle of the.—Fought A. D. 617, between the East English, or East Angles, and the Northumbrians; the former victorious.

IDOMENE, Battle of.—One of the battles of the Peloponnesian War, in which the Ambrakians were surprised and almost totally destroyed by Messenians, and Akarnanians, under the Athenian general Demosthenes, B. C. 426.—G. Grote, *Hist. of Greece*, pt. 2, ch. 51 (v. 6).

IDSTEDT, Battle of (1850). See SCANDINAVIAN STATES (DENMARK): A. D. 1849-1850.

IDUMEANS, The. See EDOMITES.

IERNE. See IRELAND: THE NAME.

IBANIE, Battle of (1831). See **POLAND:** A. D. 1830-1832.

IGUALA, The Plan of. See **MEXICO:** A. D. 1820-1826.

IGUALADA, Battle of (1809). See **SPAIN:** A. D. 1808-1809 (DECEMBER-MARCH).

IKENILD-STRETE. See **ROMAN ROADS IN BRITAIN.**

ILA.—ILARCH.—The Spartan boys were divided into companies, according to their several ages; each company was called an Ila, and was commanded by a young officer called an Ilarch. —G. Schömann, *Antiq. of Greece: The State, pt. 8, ch. 1.*

ILERDA.—Modern Lerida, in Spain, the scene of Caesar's famous campaign against Afranius and Petreius, in the civil war. See **ROME:** B. C. 49.

ILIAD, The. See **HOMER.**

ILIUM. See **TROJA.**

ILKHANS, The. See **PERSIA:** A. D. 1258-1898.

ILLINOIA, The proposed State of. See **NORTHWEST TERRITORY OF THE U. S. OF AM.:** A. D. 1784.

ILLINOIS: The aboriginal inhabitants. See **AMERICAN ABORIGINES: ALLEGHANS, ALGONQUIAN FAMILY, and ILLINOIS.**

A. D. 1673.—Traversed by Marquette and Joliet. See **CANADA:** A. D. 1634-1678.

A. D. 1679-1682.—La Salle's fort and colony. See **CANADA:** A. D. 1669-1687.

A. D. 1679-1735.—The French occupation. See **CANADA:** A. D. 1700-1785.

A. D. 1700-1750.—The "Illinois country" under the French.—"For many years the term 'Illinois country' embraced all the region east of the Upper Mississippi as far as Lake Michigan, and from the Wisconsin on the north to the Ohio on the south. The extent of the Illinois country under the French varied but little from the extent of the present State of Illinois. At a later date, its limits on the east were restricted by the 'Wabash country,' which was erected into a separate government, under the commandant of 'Post St. Vincent,' on the Wabash River. . . . The early French on the Illinois were remarkable for their talent of ingratiating themselves with the warlike tribes around them, and for their easy amalgamation in manners and customs, and blood. . . . Their settlements were usually in the form of small, compact, patriarchal villages, like one great family assembled around their old men and patriarchs."—J. W. Monette, *Hist. of the Discovery and Settlement of the Valley of the Mississippi*, v. 1, pp. 181-183.—See, also, **LOUISIANA:** A. D. 1719-1750.

A. D. 1751.—Settlements and population.—"Up to this time, the 'Illinois country,' east of the Upper Mississippi, contained six distinct settlements, with their respective villages. These were: 1. Cahokia, near the mouth of Cahokia Creek, and nearly five miles below the present site of St. Louis; 2. St. Philip, forty-five miles below the last, and four miles above Fort Chartres, on the east side of the Mississippi; 3. Fort Chartres, on the east bank of the Mississippi, twelve miles above Kaskaskia; 4. Kaskaskia, situated upon the Kaskaskia River, five miles above its mouth, upon a peninsula, and within two miles of the Mississippi River; 5. Prairie du Rocher, near Fort Chartres; 6. St.

Genevieve, on the west side of the Mississippi, and about one mile from its bank, upon Gabarre Creek. These are among the oldest towns in what was long known as the Illinois country. Kaskaskia, in its best days, under the French régime, was quite a large town, containing 2,000 or 3,000 inhabitants. But after it passed from the crown of France, its population for many years did not exceed 1,500 souls. Under the British dominion the population decreased to 460 souls, in 1778."—J. W. Monette, *Hist. of the Discovery and Settlement of the Mississippi Valley*, v. 1, pp. 167-168.—"The population of the French and Indian villages in the district of the Illinois, at the period of which we write, is largely a matter of conjecture and computation. Father Louis Vivier, a Jesuit missionary, in a letter dated June 8, 1750, and written from the vicinity of Fort Chartres, says: 'We have here whites, negroes, and Indians, to say nothing of the cross-breeds. There are five French villages, and three villages of the natives within a space of twenty-five leagues, situate between the Mississippi and another river called (Kaskaskia). In the French villages are, perhaps, eleven hundred whites, three hundred blacks, and sixty red slaves or savages. The three Illinois towns do not contain more than eight hundred souls, all told.' This estimate does not include the scattered French settlers or traders north of Peoria, nor on the Wabash. It is stated that the Illinois nation, then dwelling for the most part along the river of that name, occupied eleven different villages, with four or five fires at each village, and each fire warming a dozen families, except at the principal village, where there were three hundred lodges. These data would give us something near eight thousand as the total number of the Illinois of all tribes."—J. Wallace, *History of Illinois and Louisiana under the French Rule*, ch. 16.

A. D. 1763.—Cession to Great Britain.—See **SEVEN YEARS WAR.**

A. D. 1763.—The king's proclamation excluding settlers. See **NORTHWEST TERRITORY OF THE U. S. OF AM.:** A. D. 1768.

A. D. 1765.—Possession taken by the English.—"The French officers had, since the peace, been ready loyally to surrender the country to the English. But the Illinois, the Missouri, and the Osage tribes would not consent. At a council held in the spring of 1765, at Fort Chartres, the chief of the Kaskaskias, turning to the English officer, said: 'Go hence, and tell your chief that the Illinois and all our brethren will make war on you if you come upon our lands.' . . . But when Fraser, who arrived from Pittsburg, brought proofs that their elder brothers, the Senecas, the Delawares and the Shawnees, had made peace with the English, the Kaskaskias said: 'We follow as they shall lead.' 'I waged this war,' said Pontiac, 'because, for two years together, the Delawares and Shawnees begged me to take up arms against the English. So I became their ally, and was of their mind;' and, plighting his word for peace, he kept it with integrity. A just curiosity may ask how many persons of foreign lineage had gathered in the valley of the Illinois since its discovery by the missionaries. Fraser was told that there were of white men, able to bear arms, 700; of white women, 500; of their children, 850; of negroes of both sexes, 900. The banks of the Wabash, we learn from another source, were occupied by

about 150 French families, most of which were at Vincennes. Fraser sought to overawe the French traders with the menace of an English army that was to come among them; but they pointed to the Mississippi, beyond which they would be safe from English jurisdiction [France having ceded to Spain her territory on the western side of the river]. . . . With Croghan, an Indian agent, who followed from Fort Pitt, the Illinois nations agreed that the English should take possession of all the posts which the French formerly held; and Captain Stirling, with 100 men of the 42d regiment, was detached down the Ohio, to relieve the French garrison. At Fort Chartres, St. Ange, who had served for fifty years in the wilderness, gave them a friendly reception; and on the morning of the 10th of October he surrendered to them the left bank of the Mississippi. Some of the French crossed the river, so that at St. Genevieve there were at least five-and-twenty families, while St. Louis, whose origin dates from the 15th of February 1764, and whose skilfully chosen site attracted the admiration of the British commander, already counted about twice that number, and ranked as the leading settlement on the western side of the Mississippi. In the English portion of the distant territory, the government then instituted was the absolute rule of the British army, with a local judge to decide all disputes among the inhabitants according to the customs of the country, yet subject to an appeal to the military chief."—G. Bancroft, *Hist. of the United States* (Author's last revision), v. 8, pp. 151-152.

A. D. 1765-1774.—Early years of English rule.—"Just before and during the first years of the English domination, there was a large exodus of the French inhabitants from Illinois. Such, in fact, was their dislike of British rule that fully one-third of the population, embracing the wealthier and more influential families, removed with their slaves and other personal effects, beyond the Mississippi, or down that river to Natchez and New Orleans. Some of them settled at Ste. Genevieve, while others, after the example set by St. Ange, took up their abode in the village of St. Louis, which had now become a depot for the fur company of Louisiana. . . . At the close of the year 1765, the whole number of inhabitants of foreign birth or lineage, in Illinois, excluding the negro slaves, and including those living at Post Vincent on the Wabash, did not much exceed two thousand persons; and, during the entire period of British possession, the influx of alien population hardly more than kept pace with the outflow. Scarcely any Englishmen, other than the officers and troops composing the small garrisons, a few enterprising traders and some favored land speculators, were then to be seen in the Illinois, and no Americans came hither, for the purpose of settlement, until after the conquest of the country by Colonel Clark. All the settlements still remained essentially French, with whom there was no taste for innovation or change. But the blunt and sturdy Anglo-American had at last gained a firm foothold on the banks of the great Father of Rivers, and a new type of civilization, instinct with energy, enterprise and progress, was about to be introduced into the broad and fertile Valley of the Mississippi. . . . Captain Thomas Stirling began the military government of the country on October 10, 1765, with fair and liberal concessions, calculated to secure the good-will and loyalty of

the French-Canadians, and to stay their further exodus; but his administration was not of long duration. On the 4th of the ensuing December, he was succeeded by Major Robert Farmer, who had arrived from Mobile with a detachment of the 84th British infantry. In the following year, after exercising an arbitrary authority over these isolated and feeble settlements, Major Farmer was displaced by Colonel Edward Cole, who had commanded a regiment under Wolfe, at Quebec. Colonel Cole remained in command at Fort Chartres about eighteen months; but the position was not congenial to him. . . . He was accordingly relieved at his own request, early in the year 1768. His successor was Colonel John Reed, who proved a bad exchange for the poor colonists. He soon became so notorious for his military oppressions of the people that he was removed, and gave place to Lieutenant-Colonel John Wilkins, of the 18th, or royal regiment of Ireland, who had formerly commanded at Fort Niagara. Colonel Wilkins arrived from Philadelphia and assumed the command September 5, 1768. He brought out with him seven companies of his regiment for garrison duty. . . . One of the most noticeable features of Colonel Wilkins' administration was the liberality with which he parceled out large tracts of the domain over which he ruled to his favorites in Illinois, Philadelphia, and elsewhere, without other consideration than requiring them to re-convey to him a certain interest in the same. Lieutenant-Colonel Wilkins' government of the Illinois country eventually became unpopular, and specific charges were preferred against him, including a misappropriation of the public funds. He asked for an official investigation, claiming that he was able to justify his public conduct. But he was deposed from office in September, 1771, and sailed for Europe in July of the following year. Captain Hugh Lord, of the 18th regiment, became Wilkins' successor at Fort Chartres, and continued in command until the year 1775. . . . On the 2d of June, 1774, Parliament passed an act enlarging and extending the province of Quebec to the Mississippi River so as to include the territory of the Northwest. . . . Who was the immediate successor of Captain Lord in command of the Illinois, is not positively determined."—J. Wallace, *History of Illinois and Louisiana under the French Rule*, ch. 20.

A. D. 1774.—Embraced in the Province of Quebec. See CANADA: A. D. 1763-1774.

A. D. 1778-1779.—Conquest from the British by the Virginian General Clark and annexation to the Kentucky District of Virginia. See UNITED STATES OF AM.: A. D. 1778-1779, CLARK'S CONQUEST.

A. D. 1784.—Included in the proposed states of Assenisippia, Illinois, and Polypotamia. See NORTHWEST TERRITORY OF THE U. S. OF AM.: A. D. 1784.

A. D. 1785-1786.—Partially covered by the western land claims of Massachusetts and Connecticut, ceded to the United States. See UNITED STATES OF AM.: A. D. 1781-1786.

A. D. 1787.—The Ordinance for the government of the Northwest Territory.—Perpetual exclusion of Slavery. See NORTHWEST TERRITORY OF THE U. S. OF AM.: A. D. 1787.

A. D. 1809.—Detached from Indiana and organized as a distinct Territory. See IOWA: A. D. 1800-1818.

A. D. 1818.—Admission into the Union as a State. See **INDIANA**: A. D. 1800-1818; and **WISCONSIN**: A. D. 1805-1848.

A. D. 1832.—The Black Hawk War.—“In 1890 a treaty was made with the tribes of Sacs and Foxes, by which their lands in Illinois were ceded to the United States. They were nevertheless unwilling to leave their country. . . . Black Hawk, a chief of the Sacs, then about 60 years of age, refused submission, and the next year returned with a small force. He was driven back by the troops at Rock Island, but in March, 1832, he reappeared, at the head of about 1,000 warriors,—Sacs, Foxes, and Winnebagos,—and penetrated into the Rock River valley, declaring that he came only to plant corn. But either he would not or could not restrain his followers, and the devastation of Indian warfare soon spread among the frontier settlements. . . . The force at Rock Island was sent out to stay these ravages, and Generals Scott and Atkinson ordered from Buffalo with a reinforcement, which on the way was greatly diminished by cholera and desertions. The Governor of Illinois called for volunteers, and an effective force of about 2,400 men was soon marched against the enemy. Black Hawk's band fled before it. General Whiteside, who was in command, burned the Prophet's Town, on Rock River, and pursued the Indians up that stream. . . . The Indians were overtaken and badly defeated on Wisconsin River; and the survivors, still retreating northward, were again overtaken near Bad Axe River, on the left bank of the Mississippi. . . . Many of the Indians were shot in the water while trying to swim the stream; others were killed on a little island where they sought refuge. Only about 50 prisoners were taken, and most of these were squaws and children. The dispersion was complete, and the war was soon closed by the surrender or capture of Black Hawk, Keokuk, and other chiefs.”—W. C. Bryant and S. H. Gay, *Popular Hist. of the U. S.*, v. 4, ch. 12.

Also in: T. Ford, *Hist. of Illinois*, ch. 4-5. — J. B. Patterson, ed., *Hist. of Black Hawk, dictated by himself*.—*Wis. Hist. Soc. Colls.*, v. 10.

A. D. 1840-1846.—The settlement and the expulsion of the Mormons. See **MORMONISM**: A. D. 1830-1846; and 1846-1848.

ILLUMINATI, The. See **ROSECRUCIANS**.
ILLYRIA, Slavonic settlement of. See **BALKAN AND DANUBIAN STATES**: 7TH CENTURY (SERBIA, CROATIA, ETC.).

ILLYRIAN PROVINCES OF NAPOLEON. See **GERMANY**: A. D. 1809 (JULY-SEPTEMBER).

ILLYRIANS, The.—“Northward of the tribes called Epirotic lay those more numerous and widely extended tribes who bore the general name of Illyrians, bounded on the west by the Adriatic, on the east by the mountain-range of Skardus, the northern continuation of Pindus, and thus covering what is now called Middle and Upper Albania, together with the more northerly mountains of Montenegro, Herzegovina, and Bosnia. Their limits to the north and north-east cannot be assigned. . . . Appian and others consider the Liburnians and Istrians as Illyrian, and Herodotus even includes under that name the Veneti at the extremity of the Adriatic coast. . . . The Illyrians generally were poor, uncivilized, fierce and formidable in battle. They

shared with the remote Thracian tribes the custom of tattooing their bodies and of offering human sacrifices: moreover, they were always ready to sell their military service for hire, like the modern Albanian Schkipetars, in whom probably their blood yet flows, though with considerable admixture from subsequent immigrations. Of the Illyrian kingdom on the Adriatic coast, with Skodra (Scutari) for its capital city, which became formidable by its reckless piracies in the third century B. C., we hear nothing in the flourishing period of Grecian history.”—G. Grote, *Hist. of Greece*, pt. 2, ch. 25 (v. 3).

Also in: T. Mommsen, *Hist. of Rome*, bk. 8, ch. 6.

ILLYRICUM OF THE ROMANS.—“The provinces of the Danube soon acquired the general appellation of Illyricum, or the Illyrian frontier, and were esteemed the most warlike of the empire; but they deserve to be more particularly considered under the names of Rætia, Noricum, Pannonia, Dalmatia, Dacia, Moesia, Thrace, Macedonia, and Greece. . . . Dalmatia, to which the name of Illyricum more properly belonged, was a long but narrow tract, between the Save and the Adriatic. . . . The inland parts have assumed the Slavonian names of Croatia and Bosnia.”—E. Gibbon, *Decline and Fall of the Roman Empire*, ch. 1.—See, also, **ROME**: A. D. 394-395.

IMAGE-BREAKING IN THE NETHERLANDS. See **NETHERLANDS**: A. D. 1566-1568.

IMAMS.—THE IMAMATE.—“When an assembly of Moslems meet together for prayer, an Imam is chosen, who leads the prayer, and the congregation regulate their motions by his, prostrating themselves when he does so, and rising when he rises. In like manner, the khalif is set up on high as the Imam, or leader of the Faithful, in all the business of life. . . . Among strict Moslems, it is a doctrine that Islam has been administered by only four veritable Imams,—the ‘rightly-guided khalifs,’—Abou Bekr, Omar, Othman, and Ali. But the Muhammadan world, in general, was not so exacting.”—R. D. Osborn, *Islam under the Khalifs of Baghdad*, pt. 8, ch. 1.—See, also, **ISLAM**.

IMMACULATE CONCEPTION OF THE VIRGIN MARY, Promulgation of the Dogma of the. See **PAPACY**: A. D. 1854.

IMMÆ, Battle of (A. D. 217). See **ROME**: A. D. 192-284.

IMMIGRATION: Restrictions on, in the United States.—By an act of Congress in 1882, convicts, paupers, lunatics, and idiots were barred from entry into the United States from other countries. In 1885, a contract-labor law forbade the immigration of any alien under contract or agreement, made previously, excepting, however, professional actors, singers, etc., as well as domestic servants and workmen skilled in new industries. Immigration from China was restricted by an act passed in 1892. See **UNITED STATES OF AM.**: A. D. 1892.

IMMORTALS, The.—A select corps of cavalry in the army of the Persians, under the Sassanian kings, bore this name. It numbered 10,000.—See, also, **ACADEMY**, FRENCH.

IMPEACHMENT: Institution in England. See **ENGLAND**: A. D. 1413-1422.

Revival of the right.—In the English Parliament of 1689-91 (reign of James I.), “on the

IMPEACHMENT

motion of the Ex-Chief Justice, Sir Edward Coke, a committee of inquiry into grievances had been early appointed. The first abuse to which their attention was directed was that of monopolies, and this led to the revival of the ancient right of parliamentary impeachment—the solemn accusation of an individual by the Commons at the bar of the Lords—which had lain dormant since the impeachment of the Duke of Suffolk in 1449. Under the Tudors impeachments had fallen into disuse, partly through the subservience of the Commons, and partly through the preference of those sovereigns for bills of attainder, or of pains and penalties. Moreover, the power wielded by the Crown through the Star Chamber enabled it to inflict punishment for many state offences without resorting to the assistance of Parliament. With the revival of the spirit of liberty in the reign of James I., the practice of impeachment revived also, and was energetically used by the Commons in the interest alike of public justice and of popular power.”—T. P. Taswell-Langmead, *English Const. Hist.*, ch. 13.

IMPEACHMENTS: Warren Hastings. See INDIA: A. D. 1785–1795. . . . President Johnson. See UNITED STATES OF AM.: A. D. 1868 (MARCH–MAY). . . . Strafford. See ENGLAND: A. D. 1640–1641.

IMPERATOR.—“There can be no doubt that the title Imperator properly signifies one invested with Imperium, and it may very probably have been assumed in ancient times by every general on whom Imperium had been bestowed by a Lex Curiata. It is, however, equally certain, that in those periods of the republic with the history and usages of which we are most familiar, the title Imperator was not assumed as a matter of course by those who had received Imperium, but was, on the contrary, a much valued and eagerly coveted distinction. Properly speaking, it seems to have been in the gift of the soldiers, who hailed their victorious leader by this appellation on the field of battle; but occasionally, especially towards the end of the commonwealth, it was conferred by a vote of the Senate. . . . But the designation Imperator was employed under the empire in a manner and with a force altogether distinct from that which we have been considering. On this point we have the distinct testimony of Dion Cassius (xliii. 44, comp. liii. 17), who tells us that, in B. C. 46, the Senate bestowed upon Julius Cæsar the title of Imperator, not in the sense in which it had hitherto been applied, as a term of military distinction, but as the peculiar and befitting appellation of supreme power, and in this signification it was transmitted to his successors, without, however, suppressing the original import of the word. . . . Imperator, when used to denote supreme power, comprehending in fact the force of the titles Dictator and Rex, is usually, although not invariably, placed before the name of the individual to whom it is applied.”—W. Ramsay, *Manual of Roman Antiq.*, ch. 5.—See, also, ROME: B. C. 45–44.

Final Signification of the Roman title.—“When the Roman princes had lost sight of the senate and of their ancient capital, they easily forgot the origin and nature of their legal power. The civil offices of consul, of proconsul, of censor, and of tribune, by the union of which it had

INDEPENDENCE HALL

been formed, betrayed to the people its republican extraction. Those modest titles were laid aside; and if they still distinguished their high station by the appellation of Emperor, or Imperator, that word was understood in a new and more dignified sense, and no longer denoted the general of the Roman armies, but the sovereign of the Roman world. The name of Emperor, which was at first of a military nature, was associated with another of a more servile kind. The epithet of Dominus, or Lord, in its primitive signification, was expressive, not of the authority of a prince over his subjects, or of a commander over his soldiers, but of the despotic power of a master over his domestic slaves. Viewing it in that odious light, it had been rejected with abhorrence by the first Cæsars. Their resistance insensibly became more feeble, and the name, less odious; till at length the style of ‘our Lord and Emperor’ was not only bestowed by flattery, but was regularly admitted into the laws and public monuments.”—E. Gibbon, *Decline and Fall of the Roman Empire*, ch. 13.—See ROME: B. C. 31–A. D. 14.

IMPERIAL CHAMBER, The. See GERMANY: A. D. 1493–1519.

IMPERIAL CITIES OF GERMANY. See CITIES, IMPERIAL AND FREE, OF GERMANY; and (as affected by the Treaties of Westphalia) GERMANY: A. D. 1648.

IMPERIAL FEDERATION. See FEDERAL GOVERNMENT: BRITANNIC FEDERATION.

IMPERIAL INDICATIONS. See INDICATIONS.

IMPERIUM, The.—“The supreme authority of the magistrates [in the Roman Republic], the ‘imperium,’ embraced not only the military but also the judicial power over the citizens. By virtue of the imperium a magistrate issued commands to the army, and by virtue of the imperium he sat in judgment over his fellow-citizens.”—W. Ihne, *Hist. of Rome*, bk. 6, ch. 5 (v. 4).

IMPEY, Sir Elijah, Macaulay's injustice to. See INDIA: A. D. 1773–1785.

IMPORTANT, The. See FRANCE: A. D. 1642–1643.

IMPRESSMENT OF AMERICAN SEAMEN BY BRITISH NAVAL OFFICERS. See UNITED STATES OF AM.: A. D. 1804–1809; and 1812.

INCAS, OR YNCAS, The. See PERU: THE EMPIRE OF THE INCAS.

INCUNABULA. See PRINTING: A. D. 1490–1456.

INDEPENDENCE, MO., Confederate capture of. See UNITED STATES OF AM.: A. D. 1862 (JULY—SEPTEMBER: MISSOURI—ARKANSAS).

INDEPENDENCE DAY.—The anniversary of the American Declaration of Independence, adopted July 4, 1776. See UNITED STATES OF AM.: A. D. 1776 (JULY).

INDEPENDENCE HALL.—The Liberty Bell.—The hall in the old State House of Pennsylvania, at Philadelphia, within which the Declaration of American Independence was adopted and promulgated by the Continental Congress, on the 4th of July, 1776. The venerable State House, which was erected between 1729 and 1784, is carefully preserved, and the “Hall of Independence is kept closed, except

when curious visitors seek entrance, or some special occasion opens its doors to the public. Nothing now remains of the old furniture of the hall except two antique mahogany chairs, covered with red leather, one of which was used by Hancock as president, and the other by Charles Thomson as secretary of Congress, when the Declaration of Independence was adopted.

. . . I ascended to the steeple, where hangs, in silent grandeur, the Liberty Bell. It is four feet in diameter at the lip, and three inches thick at the heaviest part. Its tone is destroyed by a crack, which extends from the lip to the crown, passing directly through the names of the persons who cast it. An attempt was made to restore the tone by sawing the crack wider, but without success. . . . The history of this bell is interesting. In 1752, a bell for the State House was imported from England. On the first trial-ringing, after its arrival, it was cracked. It was recast by Pass and Stow, of Philadelphia, in 1753, under the direction of Isaac Norris, Esq., the then speaker of the Colonial Assembly. And that is the bell, 'the greatest in English America,' which now hangs in the old State House steeple and claims our reverence. Upon fillets around its crown, cast there twenty-three years before the Continental Congress met in the State House, are the words of Holy Writ: 'Proclaim liberty throughout all the land unto all the inhabitants thereof.' How prophetic! Beneath that very bell the representatives of the thirteen colonies 'proclaimed liberty.' Ay, and when the debates were ended, and the result was announced, on the 4th of July, 1776, the iron tongue of that very bell first 'proclaimed liberty throughout all the land, unto all the inhabitants thereof,' by ringing out the joyful annunciation for more than two hours."—R. J. Lossing, *Field-book of the Revolution*, v. 2, ch. 3.

Also in: J. T. Scharf and T. Westcott, *Hist. of Philadelphia*, v. 1, ch. 15 and 17.

INDEPENDENT REPUBLICANS. See UNITED STATES OF AM.: A. D. 1884.

INDEPENDENTS, OR SEPARATISTS: Their origin and opinions.—"The Puritans continued members of the church, only pursuing courses of their own in administering the ordinances, and it was not till about the middle of the reign of Elizabeth that the disposition was manifested among them to break away from the church altogether, and to form communities of their own. And then it was but a few of them who took this course: the more sober part remained in the church. The communities of persons who separated themselves were formed chiefly in London: there were very few in the distant counties, and those had no long continuance. It was not till the time of the Civil Wars that such bodies of Separatists, as they were called, or Congregationalists, or Independents, became numerous. At first they were often called Brownist churches, from Robert Brown, a divine of the time, who was for a while a zealous maintainer of the duty of separation."—J. Hunter, *The Founders of New Plymouth*, pp. 12-13.—"The peculiar tenet of Independency . . . consists in the belief that the only organization recognised in the primitive Church was that of the voluntary association of believers into local congregations, each choosing its own office-bearers and managing its own affairs, independently of

neighbouring congregations, though willing occasionally to hold friendly conferences with such neighbouring congregations, and to profit by the collective advice. Gradually, it is asserted, this right or habit of occasional friendly conference between neighbouring congregations had been mismanaged and abused, until the true independency of each voluntary society of Christians was forgotten, and authority came to be vested in Synods or Councils of the office-bearers of the churches of a district or province. This usurpation of power by Synods or Councils, it is said, was as much a corruption of the primitive Church-discipline as was Prelacy itself. . . . So, I believe, though with varieties of expression, English Independents argue now. But, while they thus seek the original warrant for their clews in the New Testament and in the practice of the primitive Church, . . . they admit that the theory of Independency had to be worked out afresh by a new process of the English mind in the 16th and 17th centuries, and they are content, I believe, that the crude immediate beginning of that process should be sought in the opinions propagated, between 1580 and 1590, by the erratic Robert Brown, a Rutlandshire man, bred at Cambridge, who had become a preacher at Norwich. . . . Though Brown himself had vanished from public view since 1590, the Brownists, or Separatists, as they were called, had persisted in their course, through execration and persecution, as a sect of outlaws beyond the pale of ordinary Puritanism, and with whom moderate Puritans disowned connexion or sympathy. One hears of considerable numbers of them in the shires of Norfolk and Essex, and throughout Wales; and there was a central association of them in London, holding conventicles in the fields, or shifting from meeting-house to meeting-house in the suburbs, so as to elude Whitgift's ecclesiastical police. At length, in 1592, the police broke in upon one of the meetings of the London Brownists at Islington. . . . There ensued a vengeance far more ruthless than the Government dared against Puritans in general. Six of the leaders were brought to the scaffold. . . . Among the observers of these severities was Francis Bacon, then rising into eminence as a politician and lawyer. His feeling on the subject was thus expressed at the time: 'As for those which we call Brownists, being, when they were at the most, a very small number of very silly and base people here and there in corners dispersed, they are now (thanks be to God), by the good remedies that have been used, suppressed and worn out, so as there is scarce any news of them.' . . . Bacon was mistaken in supposing that Brownism was extinguished. Hospitable Holland received and sheltered what England cast out."—D. Masson, *Life of John Milton*, v. 2, bk. 4, sect. 1-2.—"The name 'Brownist' had never been willingly borne by most of those who had accepted the distinguishing doctrine of the heresiarch to whom it related. Nor was it without reason that a distinction was alleged, and a new name preferred, when, relaxing the offensive severity of Brown's system, some who had adopted his tenet of the absolute independence of churches came to differ from him respecting the duty of avoiding and denouncing dissentients from it as rebellious, apostate, blasphemous, antichristian and accursed. To this amendment of 'Brownism' the

mature reflections and studies of the excellent Robinson of Leyden conducted him; and with reference to it he and his followers were sometimes called 'Semi-separatists.' Such a deference to reason and to charity gave a new position and attractiveness to the sect, and appears to have been considered as entitling Robinson to the character of 'father of the Independents.' Immediately on the meeting of the Long Parliament [1640], 'the Brownists, or Independents, who had assembled in private, and shifted from house to house for twenty or thirty years, resumed their courage, and showed themselves in public.' During this period of the obscurity of a sect which, when arrived at its full vigor, was to give law to the mother country, the history of the progress of its principles is mainly to be sought in New England. . . . Their opponents and their votaries alike referred to Massachusetts as the source of the potent element which had made its appearance in the religious politics of England."—J. G. Palfrey, *Hist. of New Eng.*, bk. 2, ch. 2 (v. 2).

ALSO IN: D. Neal, *Hist. of the Puritans*, v. 2, ch. 1, 2 and 7.—L. Bacon, *Genesis of the New Eng. Churches*.—B. Hanbury, *Hist. Memorials of the Independents*, v. 1.—G. Punchard, *Hist. of Congregationalism*, v. 3.—H. M. Dexter, *The Congregationalism of the last 300 Years*, lect. 1-5.—See, also, ENGLAND: A. D. 1638-1640, and PURITANS: IN DISTINCTION FROM THE INDEPENDENTS, OR SEPARATISTS.

A. D. 1604-1617.—The church at Scrooby and its migration to Holland.—"The flimsiness of Brown's moral texture prevented him from becoming the leader in the Puritan exodus to New England. That honour was reserved for William Brewster, son of a country gentleman who had for many years been postmaster at Scrooby." After King James' Hampton Court Conference with the Puritan divines, in 1604, and his threatening words to them, nonconformity began to assume among the churches more decidedly the form of secession. "The key-note of the conflict was struck at Scrooby. Staunch Puritan as he was, Brewster had not hitherto favoured the extreme measures of the Separatists. Now he withdrew from the church, and gathered together a company of men and women who met on Sunday for divine service in his own drawing-room at Scrooby Manor. In organizing this independent Congregationalist society, Brewster was powerfully aided by John Robinson, a native of Lincolnshire. Robinson was then thirty years of age, and had taken his master's degree at Cambridge in 1600. He was a man of great learning and rare sweetness of temper, and was moreover distinguished for a broad and tolerant habit of mind too seldom found among the Puritans of that day. Friendly and unfriendly writers alike bear witness to his spirit of Christian charity and the comparatively slight value which he attached to orthodoxy in points of doctrine; and we can hardly be wrong in supposing that the comparatively tolerant behaviour of the Plymouth colonists, whereby they were contrasted with the settlers of Massachusetts, was in some measure due to the abiding influence of the teachings of this admirable man. Another important member of the Scrooby congregation was William Bradford, of the neighbouring village of Austerfield, then a lad of seventeen years, but already remarkable for

maturity of intelligence and weight of character, afterward governor of Plymouth for nearly thirty years, he became the historian of his colony; and to his picturesque chronicle, written in pure and vigorous English, we are indebted for most that we know of the migration that started from Scrooby and ended in Plymouth. It was in 1606—two years after King James's truculent threat—that this independent church of Scrooby was organized. Another year had not elapsed before its members had suffered so much at the hands of officers of the law, that they began to think of following the example of former heretics and escaping to Holland. After an unsuccessful attempt in the autumn of 1607, they at length succeeded a few months later in accomplishing their flight to Amsterdam, where they hoped to find a home. But here they found the English exiles who had preceded them so fiercely involved in doctrinal controversies, that they decided to go further in search of peace and quiet. This decision, which we may ascribe to Robinson's wise counsels, served to keep the society of Pilgrims from getting divided and scattered. They reached Leyden in 1609, just as the Spanish government had sullenly abandoned the hopeless task of conquering the Dutch, and had granted to Holland the Twelve Years Truce. During eleven of these twelve years the Pilgrims remained in Leyden, supporting themselves by various occupations, while their numbers increased from 800 to more than 1,000. . . . In spite of the relief from persecution, however, the Pilgrims were not fully satisfied with their new home. The expiration of the truce with Spain might prove that this relief was only temporary; and at any rate, complete toleration did not fill the measure of their wants. Had they come to Holland as scattered bands of refugees, they might have been absorbed into the Dutch population, as Huguenot refugees have been absorbed in Germany, England, and America. But they had come as an organized community, and absorption into a foreign nation was something to be dreaded. They wished to preserve their English speech and English traditions, keep up their organization, and find some favoured spot where they might lay the corner-stone of a great Christian state. The spirit of nationality was strong in them; the spirit of self-government was strong in them; and the only thing which could satisfy these feelings was such a migration as had not been seen since ancient times, a migration like that of Phokaians to Massilia or Tyrians to Carthage. It was too late in the world's history to carry out such a scheme upon European soil. Every acre of territory there was appropriated. The only favourable outlook was upon the Atlantic coast of America, where English cruisers had now successfully disputed the pretensions of Spain, and where after forty years of disappointment and disaster a flourishing colony had at length been founded in Virginia."—J. Fiske, *The Beginnings of New England*, ch. 2.

ALSO IN: G. Punchard, *Hist. of Congregationalism*, v. 1, ch. 12-15.—G. Sumner, *Memoirs of the Pilgrims at Leyden* (Mass. Hist. Soc. Coll., 2d series, v. 9).—A. Steele, *Life and Times of Brewster*, ch. 8-14.—D. Campbell, *The Puritans in Holland, Eng., and Am.*, ch. 17 (v. 2).

A. D. 1617-1620.—Preparations for the exodus to New England.—"Upon their talk of

removing, sundry of the Dutch would have them go under them, and made them large offers'; but an inborn love for the English nation and for their mother tongue led them to the generous purpose of recovering the protection of England by enlarging her dominions. They were 'restless' with the desire to remove to 'the most northern parts of Virginia,' hoping, under the general government of that province, 'to live in a distinct body by themselves.' To obtain the consent of the London Company, John Carver, with Robert Cushman, in 1617, repaired to England. They took with them 'seven articles,' from the members of the church at Leyden, to be submitted to the council in England for Virginia. These articles discussed the relations which, as separatists in religion, they bore to their prince; and they adopted the theory which the admonitions of Luther and a century of persecution had developed as the common rule of plebeian sectaries on the continent of Europe. They expressed their concurrence in the creed of the Anglican church, and a desire of spiritual communion with its members. Toward the king and all civil authority derived from him, including the civil authority of bishops, they promised, as they would have done to Nero and the Roman pontifex, 'obedience in all things, active if the thing commanded be not against God's word, or passive if it be.' They denied all power to ecclesiastical bodies, unless it were given by the temporal magistrate. . . . The London company listened very willingly to their proposal, so that their agents 'found God going along with them'; and, through the influence of 'Sir Edwin Sandys, a religious gentleman then living,' a patent might at once have been taken, had not the envoys desired first to consult 'the multitude' at Leyden. On the 15th of December, 1617, the pilgrims transmitted their formal request, signed by the hands of the greatest part of the congregation. . . . The messengers of the pilgrims, satisfied with their reception by the Virginia company, petitioned the king for liberty of religion, to be confirmed under the king's broad seal. But here they encountered insurmountable difficulties. . . . Even while the negotiations were pending, a royal declaration constrained the Puritans of Lancashire to conform or leave the kingdom; and nothing more could be obtained for the wilds of America than an informal promise of neglect. On this the community relied, being advised not to entangle themselves with the bishops. 'If there should afterward be a purpose to wrong us,' thus they communed with themselves, 'though we had a seal as broad as the house-floor, there would be means enough found to recall or reverse it. We must rest herein on God's providence.' Better hopes seemed to dawn when, in 1619, the London company for Virginia elected

for their treasurer Sir Edwin Sandys, who from the first had befriended the pilgrims. Under his presidency, so writes one of their number, the members of the company in their open court 'demanded our ends of going; which being related, they said the thing was of God, and granted a large patent.' As it was taken in the name of one who failed to accompany the expedition [Mr. John Wincob], the patent was never of any service. And, besides, the pilgrims, after investing all their own means, had not sufficient capital to execute their schemes. In this extremity, Robinson looked for aid to the Dutch. He and his people and their friends, to the number of 400 families, professed themselves well inclined to emigrate to the country on the Hudson, and to plant there a new commonwealth under the command of the stadholder and the states general. The West India company was willing to transport them without charge, and to furnish them with cattle; but when its directors petitioned the states general to promise protection to the enterprise against all violence from other potentates, the request was found to be in conflict with the policy of the Dutch republic, and was refused. The members of the church of Leyden, ceasing 'to meddle with the Dutch, or to depend too much on the Virginia company,' now trusted to their own resources and the aid of private friends. The fisheries had commended American expeditions to English merchants; and the agents from Leyden were able to form a partnership between their employers and men of business in London. The services of each emigrant were rated as a capital of £10, and belonged to the company; all profits were to be reserved till the end of seven years, when the whole amount, and all houses and land, gardens and fields, were to be divided among the shareholders according to their respective interests. The London merchant, who risked £100, would receive for his money tenfold as much as the penniless laborer for his services. This arrangement threatened a seven years' check to the pecuniary prosperity of the community; yet, as it did not interfere with civil rights or religion, it was accepted. And now, in July, 1620, the English at Leyden, trusting in God and in themselves, made ready for their departure."—G. Bancroft, *Hist. of the U. S. (Author's last revision)*, pt. 1, ch. 12 (v. 1).

A. D. 1620.—The exodus of the Pilgrims to New England. See MASSACHUSETTS (PLYMOUTH COLONY): A. D. 1620.

A. D. 1646-1649.—In the English Civil War. See ENGLAND: A. D. 1646 (MARCH); 1647 (APRIL—AUGUST), and after.

INDEX EXPURGATORIUS, The. See PAPACY: A. D. 1559-1595.

INDIA.

The name.—"To us . . . it seems natural that the whole country which is marked off from Asia by the great barrier of the Himalaya and the Salsman range should have a single name. But it has not always seemed so. The Greeks had but a very vague idea of this country. To them for a long time the word India was for a general purpose what it was etymologically,

the province of the Indus. When they say that Alexander invaded India, they refer to the Punjab. At a later time they obtained some information about the valley of the Ganges, but little or none about the Deccan. Meanwhile in India itself it did not seem so natural as it seems to us to give one name to the whole region. For there is a very marked difference between the northern

and southern parts of it. The great Aryan community which spoke Sanscrit and invented Brahminism spread itself chiefly from the Punjab along the great valley of the Ganges; but not at first far southward. Accordingly the name Hindostan properly belongs to this northern region. In the South or peninsula we find other races and non-Aryan languages. . . . It appears then that India is not a political name, but only a geographical expression like Europe or Africa."

—J. R. Seeley, *The Expansion of England*, pp. 221-222.—"The name 'Hindustan' . . . is not used by the natives as it has been employed by writers of books and map-makers in Europe. . . . The word really means 'the land of the Hindus'; the northern part of the Peninsula, distinguished from the 'Deccan,' from which it is parted by the river Narbada. . . . The word 'Hindu' is of Zend (ancient Persian) origin, and may be taken to denote 'river-people,' so named, perhaps, from having first appeared on the line of the Indus, q. d., 'the river.'"—H. G. Keene, *Sketch of the Hist. of Hindustan*, p. 1.—"Sinde, India, and Hindu-stan are various representatives of the same native word. 'Hindu' is the oldest known form, since it occurs in one of the most ancient portions of the Zendavesta. The Greeks and Romans sometimes called the river Sindus, instead of Indus."—G. Rawlinson, *Five Great Monarchies: Persia*, ch. 1, note.

The aboriginal inhabitants.—"Our earliest glimpses of India disclose two races struggling for the soil. The one was a fair-skinned people, which had lately entered by the north-western passes,—a people who called themselves Aryan, literally of 'noble' lineage, speaking a stately language, worshipping friendly and powerful gods. These Aryans became the Brahmans and Rajputs of India. The other race was of a lower type, who had long dwelt in the land, and whom the lordly newcomers drove back into the mountains, or reduced to servitude on the plains. The comparatively pure descendants of these two races are now nearly equal in numbers; the intermediate castes, sprung chiefly from the ruder stock, make up the mass of the present Indian population. . . . The victorious Aryans called the early tribes Dasyus, or 'enemies,' and Dasas, or 'slaves.' The Aryans entered India from the colder north, and prided themselves on their fair complexion. Their Sanskrit word for 'colour' (varna) came to mean 'race' or 'caste.' The old Aryan poets, who composed the Veda at least 3,000 and perhaps 4,000 years ago, praised their bright gods, who, 'slaying the Dasyus, protected the Aryan colour; who, 'subjected the black-skin to the Aryan man.' They tell us of their own 'stormy deities, who rush on like furious bulls and scatter the black-skin.' Moreover, the Aryan, with his finely-formed features, loathed the squat Mongolian faces of the Aborigines. One Vedic poet speaks of the non-Aryans as 'noseless' or flat-nosed, while another praises his own 'beautiful-nosed' gods. . . . Nevertheless all the non-Aryans could not have been savages. We hear of wealthy Dasyus or non-Aryans; and the Vedic hymns speak of their 'seven castles' and 'ninety forts.' The Aryans afterwards made alliance with non-Aryan tribes; and some of the most powerful kingdoms of India were ruled by non-Aryan kings. . . . Let us now examine these primitive peoples as they exist at the present day. Thrust back by

the Aryan invaders from the plains, they have lain hidden away in the mountains, like the remains of extinct animals found in hill-caves. India thus forms a great museum of races, in which we can study man from his lowest to his highest stages of culture. . . . Among the rudest fragments of mankind are the isolated Andaman islanders, or non-Aryans of the Bay of Bengal. The Arab and early European voyagers described them as dog-faced man-eaters. The English officers sent to the islands in 1855 to establish a settlement, found themselves in the midst of naked cannibals; who daubed themselves at festivals with red earth, and mourned for their dead friends by plastering themselves with dark mud. . . . The Anamalai hills, in Southern Madras, form the refuge of many non-Aryan tribes. The long-haired, wild-looking Pullars live on jungle products, mice, or any small animals they can catch; and worship demons. Another clan, the Mundavars, have no fixed dwellings, but wander over the innermost hills with their cattle. They shelter themselves in caves or under little leaf sheds, and seldom remain in one spot more than a year. The thick-lipped, small-bodied Kaders, 'Lords of the Hills,' are a remnant of a higher race. They live by the chase, and wield some influence over the ruder forest-folk. These hills abound in the great stone monuments (kistvaens and dolmens) which the ancient non-Aryans erected over their dead. The Nairs, or hillmen of South-Western India, still keep up the old system of polyandry, according to which one woman is the wife of several husbands, and a man's property descends not to his own sons, but to his sister's children. This system also appears among the non-Aryan tribes of the Himalayas at the opposite end of India. In the Central Provinces, the non-Aryan races form a large part of the population. In certain localities they amount to one-half of the inhabitants. Their most important race, the Gonds, have made advances in civilisation; but the wilder tribes still cling to the forest, and live by the chase. . . . The Maris fly from their grass-built huts on the approach of a stranger. . . . Farther to the north-east, in the Tributary States of Orissa, there is a poor tribe, 10,000 in number, of Juangs or Patuas, literally the 'leaf-wearers.' Until lately their women wore no clothes, but only a few strings of beads around the waist, with a bunch of leaves before and behind. . . . Proceeding to the northern boundary of India, we find the slopes and spurs of the Himalayas peopled by a great variety of rude non-Aryan tribes. Some of the Assam hillmen have no word for expressing distance by miles or by any land-measure, but reckon the length of a journey by the number of plugs of tobacco or pan which they chew upon the way. They hate work; and, as a rule, they are fierce, black, undersized, and ill-fed. . . . Many of the aboriginal tribes, therefore, remain in the same early stage of human progress as that ascribed to them by the Vedic poets more than 3,000 years ago. But others have made great advances, and form communities of a well-developed type. These higher races, like the ruder ones, are scattered over the length and breadth of India, and I must confine myself to a very brief account of two of them,—the Santals and the Khamtis. The Santals have their home among the hills which abut on the valley of the Ganges in Lower Bengal. They

dwell in villages of their own, apart from the people of the plains, and number about a million. Although still clinging to many customs of a hunting forest tribe, they have learned the use of the plough, and settled down into skilful husbandmen. Each hamlet is governed by its own headman, who is supposed to be a descendant of the original founder of the village. . . . Until near the end of the last century, the Santals lived by plundering the adjacent plains. But under British rule they settled down into peaceful cultivators. . . . The Kandhs, literally 'The Mountaineers,' a tribe about 100,000 strong, inhabit the steep and forest-covered ranges which rise from the Orissa coast. Their idea of government is purely patriarchal. The family is strictly ruled by the father. The grown-up sons have no property during his life, but live in his house with their wives and children, and all share the common meal prepared by the grandmother. The head of the tribe is usually the eldest son of the patriarchal family. . . . The Kandh system of tillage represents a stage half way between the migratory cultivation of the ruder non-Aryan tribes and the settled agriculture of the Hindus. . . . Whence came these primitive peoples, whom the Aryan invaders found in the land more than 3,000 years ago, and who are still scattered over India, the fragments of a pre-historic world? Written annals they do not possess. Their traditions tell us little. But from their languages we find that they belong to three stocks. First, the Tibeto-Burman tribes, who entered India from the north-east, and still cling to the skirts of the Himalayas. Second, the Kolarians, who also seem to have entered Bengal by the north-eastern passes. They dwell chiefly along the north-eastern ranges of the three-sided tableland which covers the southern half of India. Third, the Dravidians, who appear, on the other hand, to have found their way into the Punjab by the north-western passes. They now inhabit the southern part of the three-sided tableland as far down as Cape Comorin, the southernmost point of India. As a rule, the non-Aryan races, when fairly treated, are truthful, loyal, and kind. Those in the hills make good soldiers; while even the thieving tribes of the plains can be turned into clever police. The non-Aryan castes of Madras supplied the troops which conquered Southern India for the British; and some of them fought at the battle of Plassey, which won for us Bengal. The gallant Gurkhas, a non-Aryan tribe of the Himalayas, now rank among the bravest regiments in our Indian army, and lately covered themselves with honour in Afghanistan."—W. W. Hunter, *Brief Hist. of the Indian People*, ch. 2-3.

ALSO IN: R. Brown, *Races of Mankind*, v. 4, ch. 1.—R. G. Latham, *Ethnology of British Colonies and Dependencies*, ch. 3.—See, also, TURANIAN RACES.

The immigration and conquests of the Aryas.

The hymns and prayers of their religion.—

Vedism.—Brahmanism.—Hinduism.—"The

immigration of the Aryas into India took place from the west. They stand in the closest relation to the inhabitants of the table-land of Iran, especially the inhabitants of the eastern half. These also call themselves Aryas, though among them the word becomes *Arya*, or *Ariya*, and among the Greeks *Aiol*. The language of the Aryas is in the closest connection with that of the Avesta,

the religious books of Iran, and in very close connection with the language of the monuments of Darius and Xerxes, in the western half of that region. The religious conceptions of the Iranians and Indians exhibit striking traits of a homogeneous character. A considerable number of the names of gods, of myths, sacrifices, and customs, occurs in both nations, though the meaning is not always the same, and is sometimes diametrically opposed. Moreover, the Aryas in India are at first confined to the borders of Iran, the region of the Indus, and the Panjab. Here, in the west, the Aryas had their most extensive settlements, and their oldest monuments frequently mention the Indus, but not the Ganges. Even the name by which the Aryas denote the land to the south of the Vindhya, *Dakshinapatha* (Decan), i. e., path to the right, confirms the fact already established, that the Aryas came from the west. From this it is beyond a doubt that the Aryas, descending from the heights of Iran, first occupied the valley of the Indus and the five tributary streams, which combine and flow into the river from the north-east, and they spread as far as they found pastures and arable land, i. e., as far eastward as the desert which separates the valley of the Indus from the Ganges. The river which irrigated their land, watered their pastures, and shaped the course of their lives they called *Sindhu* (in Pliny, *Sindus*), i. e., the river. It is, no doubt, the region of the Indus, with the Panjab, which is meant in the Avesta by the *hapta hindu* (*hendu*), i. e., the seven streams. The inscriptions of Darius call the dwellers on the Indus *Idhus*. These names the Greeks render by *Indos* and *Indoi*. . . . Products of India, and among them such as do not belong to the land of the Indus, were exported from the land about 1000 B. C., under names given to them by the Aryas, and therefore the Aryas must have been settled there for centuries previously. For this reason, and it is confirmed by facts which will appear further on, we may assume that the Aryas descended into the valley of the Indus about the year 2000 B. C., i. e., about the time when the kingdom of Elam was predominant in the valley of the Euphrates and Tigris, when Assyria still stood under the dominion of Babylon, and the kingdom of Memphis was ruled by the Hyksos. . . . The oldest evidence of the life of the Aryas, whose immigration into the region of the Indus and settlement there we have been able to fix about 2000 B. C., is given in a collection of prayers and hymns of praise, the *Rigveda*, i. e., 'the knowledge of thanksgiving.' It is a selection or collection of poems and invocations in the possession of the priestly families, of hymns and prayers arising in these families, and sung and preserved by them. . . . We can ascertain with exactness the region in which the greater number of these poems grew up. The Indus is especially the object of praise; the 'seven rivers' are mentioned as the dwelling-place of the Aryas. This aggregate of seven is made up of the Indus itself and the five streams which unite and flow into it from the east—the *Vitasta*, *Asikni*, *Iravati*, *Vipasa*, *Chatadru*. The seventh river is the *Sarasvati*, which is expressly named 'the seven-sistered.' The land of the seven rivers is, as has already been remarked, known to the Iranians. The 'Sapta sindhava' of the *Rigveda* are, no doubt, the *hapta hindu* of the Avesta, and in the form *Harahvati*, the

Arachotus of the Greeks, we again find the Sarasvati in the east of the table-land of Iran. As the Yamuna and the Ganges are only mentioned in passing . . . and the Vindhya mountains and Narmadas are not mentioned at all, the conclusion is certain that, at the time when the songs of the Aryas were composed, the nation was confined to the land of the Panjab, though they may have already begun to move eastward beyond the valley of the Sarasvati. We gather from the songs of the Rigveda that the Aryas on the Indus were not one civic community. They were governed by a number of princes (raja). Some of these ruled on the bank of the Indus, others in the neighbourhood of the Sarasvati. They sometimes combined; they also fought not against the Dasyus only, but against each other."—M. Duncker, *Hist. of Antiquity*, bk. 5, ch. 1-3 (v. 4).—"When the Indian branch of the Aryan family settled down in the land of the seven rivers . . . now the Panjab, about the 15th century B. C., their religion was still nature-worship. It was still adoration of the forces which were everywhere in operation around them for production, destruction, and reproduction. But it was physiolatry developing itself more distinctly into forms of Theism, Polytheism, Anthropomorphism, and Pantheism. The phenomena of nature were thought of as something more than radiant beings, and something more than powerful forces. . . . They were addressed as kings, fathers, guardians, friends, benefactors, guests. They were invoked in formal hymns and prayers (mantras), in set metres (chandās). These hymns were composed in an early form of the Sanskrit language, at different times—perhaps during several centuries, from the 15th to the 10th B. C.—by men of light and leading (Rishis) among the Indo-Aryan immigrants, who were afterwards held in the highest veneration as patriarchal saints. Eventually the hymns were believed to have been directly revealed to, rather than composed by, these Rishis, and were then called divine knowledge (Veda), or the eternal word heard (sruti), and transmitted by them. These Mantras or hymns were arranged in three principal collections or continuous texts (Samhitas). The first and earliest was called the Hymn-veda (Rig-veda). It was a collection of 1,017 hymns, arranged for mere reading or reciting. This was the first bible of the Hindu religion, and the special bible of Vedism. . . . Vedism was the earliest form of the religion of the Indian branch of the great Aryan family. . . . Brahmanism grew out of Vedism. It taught the merging of all the forces of Nature in one universal spiritual Being—the only real Entity—which, when unmanifested and impersonal, was called Brahṁā (neuter); when manifested as a personal creator, was called Brahṁā (masculine); and when manifested in the highest order of men, was called Brāhmana ('the Brāhmins'). Brahmanism was rather a philosophy than a religion, and in its fundamental doctrine was spiritual Pantheism. Hinduism grew out of Brahmanism. It was Brahmanism, so to speak, run to seed and spread out into a confused tangle of divine personalities and incarnations. . . . Yet Hinduism is distinct from Brahmanism, and chiefly in this—that it takes little account of the primordial, impersonal Being Brahṁā, and wholly neglects its personal manifestation Brāhmana, substituting, in place of both Brahṁā and Brāhmana, the two popular personal

deities Śiva and Viṣṇu. Be it noted, however, that the employment of the term Hinduism is wholly arbitrary and confessedly unsatisfactory. Unhappily there is no other expression sufficiently comprehensive. . . . Hinduism is Brahmanism modified by the creeds and superstitions of Buddhists [see below: B. C. 312—] and Non-Aryan races of all kinds, including Dravidians, Kolarians, and perhaps pre-Kolarian aborigines. It has even been modified by . . . Islam and Christianity."—M. Williams, *Religious Thought and Life in India*, pt. 1, ch. 1, and *Introd.*

ALSO IN: R. Mitra, *Indo-Aryans*.—F. Max Müller, *Hist. of Ancient Sanskrit Literature*.—The same, ed., *Sacred Books of the East*, v. 1, and others.—A. Barth, *Religions of India*.—*Rig-Veda Samhita*, tr. by H. H. Wilson.—See, also, ARYANS.

Early Commerce. See TRADE, ANCIENT.
6th Century, B. C.—Invasion of Darius. See PERSIA: B. C. 521-498.

B. C. 327-312.—Invasion and conquests of Alexander the Great.—Expulsion of the Greeks.—Rise of the empire of Chandragupta.—"The year B. C. 327 marks an important era in the history of India. More than two centuries are supposed to have elapsed since the death of Gotama Buddha. The great empire of Magadha was apparently falling into anarchy, but Brahmanism and Buddhism were still expounding their respective dogmas on the banks of the Ganges. At this juncture Alexander of Macedonia was leading an army of Greeks down the Cabul river towards the river Indus, which at that time formed the western frontier of the Punjab [see MACEDONIA: B. C. 330-323]. . . . The design of Alexander was to conquer all the regions westward of the Indus, including the territory of Cabul, and then to cross the Indus in the neighbourhood of Attock, and march through the Punjab in a south-easterly direction, crossing all the tributary rivers on his way; and finally to pass down the valley of the Ganges and Jumna, via Delhi and Agra, and conquer the great Gangetic empire of Magadha or Pataliputra between the ancient cities of Prayaga and Gour. . . . After crossing the Indus, there were at least three kingdoms in the Punjab to be subdued one after the other, namely;—that of Taxiles between the Indus and the Jhelum; that of Porus the elder between the Jhelum and the Chenab; and that of Porus the younger between the Chenab and the Ravee. . . . When Alexander had fully established his authority in Cabul he crossed the Indus into the Punjab. Here he halted some time at the city of Taxila [Taxiles, the king, having submitted in advance], and then marched to the river Jhelum, and found that Porus the elder was encamped on the opposite bank with a large force of cavalry and infantry, together with chariots and elephants. The decisive battle which followed on the Jhelum is one of the most remarkable actions in ancient story. . . . Porus fought with a valour which excited the admiration of Alexander, but was at last wounded and compelled to fly. Ultimately he was induced to tender his submission. . . . The victory over Porus established the ascendancy of Alexander in the Punjab." It "not only decided the question between himself and Porus, but enabled him to open up a new communication with Persia, via the river Indus and the Indian Ocean. He sent out woodmen to cut timber for ship-building in the northern forests."

and to float it down the Jhelum; and he founded two cities, Bukephalla and Nikesa, one on each side of the Jhelum. . . . Whilst the fleet was being constructed, Alexander continued his march to the Chenab, and crossed that river into the dominions of Porus the younger," who fled at his approach, and whose kingdom was made over to the elder Porus, his uncle. "Alexander next crossed the Ravee, when he was called back by" a revolt in his rear, which he suppressed. "But meantime the Macedonians had grown weary of their campaign in India. . . . They . . . resisted every attempt to lead them beyond the Sutlej; and Alexander, making a virtue of necessity, at last consulted the oracles and found that they were unfavourable to an onward movement. . . . He returned with his army to the Jhelum, and embarked on board the fleet with a portion of his troops, whilst the remainder of his army marched along either bank. In this manner he proceeded almost due south through the Punjab and Scinde. . . . At last he reached the Indian Ocean, and beheld for the first time the phenomena of the tides; and then landed his army and marched through Beloochistan towards Susa, whilst Nearchos conducted the fleet to the Persian Gulf, and finally joined him in the same city. . . . Alexander had invaded the Punjab during the rainy season of B. C. 327, and reached the Indian Ocean about the middle of B. C. 326. Meantime Philip remained at Taxila as his lieutenant or deputy, and commanded a garrison of mercenaries and a body-guard of Macedonians. When Alexander was marching through Beloochistan, on his way to Susa, the news reached him that Philip had been murdered by the mercenaries, but that nearly all the murderers had been slain by the Macedonian body-guards. Alexander immediately despatched letters directing the Macedonian Eudemos to carry on the government in conjunction with Taxiles, until he could appoint another deputy; and this provisional arrangement seems to have been continued until the death of Alexander in B. C. 323. The political anarchy which followed this catastrophe can scarcely be realized. . . . India was forgotten. Eudemos took advantage of the death of Alexander to murder Porus; but was ultimately driven out of the Punjab with all his Macedonians by an adventurer who was known to the Greeks as Sandrokottos, and to the Hindus as Chandragupta. This individual is said to have delivered India from a foreign yoke only to substitute his own. . . . By the aid of banditti he captured the city of Patali-putra, and obtained the throne; and then drove the Greeks out of India, and established his empire over the whole of Hindustan and the Punjab."—J. T. Wheeler, *Hist. of India: Hindu, Buddhist and Brahmanical*, ch. 4.

Also in: Arrian, *Anabasis of Alexander* (tr. by Olindeock), bk. 4-6.—T. A. Dodge, *Alexander*, ch. 38-43.

B. C. 312.—Chandragupta and Asoka.—The spread of Buddhism and its Brahmanic absorption.—"The first tolerably trustworthy date in Indian history is the era of Candra-gupta (=Sandro-kottos) the founder of the Maurya dynasty, who, after making himself master of Pataliputra (Patna) and the kingdom of Magadha (Behar), extended his dominion over all Hindustan, and presented a determined front to Alexander's successor Seleukos

Nikator, the date of the commencement of whose reign was about 312 B. C. When the latter contemplated invading India from his kingdom of Bactria, so effectual was the resistance offered by Candra-gupta that the Greek thought it politic to form an alliance with the Hindu king, and sent his own countryman Megasthenes as an ambassador to reside at his court. To this circumstance we owe the first authentic account of Indian manners, customs, and religious usages by an intelligent observer who was not a native, and this narrative of Megasthenes, preserved by Strabo, furnishes a basis on which we may found a fair inference that Brahmanism and Buddhism existed side by side in India on amicable terms in the fourth century B. C. There is even ground for believing that King Candra-gupta himself was in secret a Buddhist, though in public he paid homage to the gods of the Brahmins; at any rate, there can be little doubt that his successor Asoka did for Buddhism what Constantine did for Christianity—gave an impetus to its progress by adopting it as his own creed. Buddhism, then, became the state religion, the national faith of the whole kingdom of Magadha, and therefore of a great portion of India. This Asoka is by some regarded as identical with Candra-gupta; at any rate, their characters and much of their history are similar. He is probably the same as King Priyadarshi, whose edicts on stone pillars enjoining 'Dharma,' or the practice of virtue and universal benevolence, are scattered over India from Katak in the east and Gujarat in the west to Allahabad, Delhi, and Afghanistan on the north-west. What then is Buddhism? It is certainly not Brahmanism, yet it arose out of Brahmanism, and from the first had much in common with it. Brahmanism and Buddhism are closely interwoven with each other, yet they are very different from each other. Brahmanism is a religion which may be described as all theology, for it makes God everything, and everything God. Buddhism is no religion at all, and certainly no theology, but rather a system of duty, morality, and benevolence, without real deity, prayer or priest. The name Buddha is simply an epithet meaning 'the perfectly enlightened one,' or rather one who, by perfect knowledge of the truth, is liberated from all existence, and who, before his own attainment of Nirvana, or 'extinction,' reveals to the world the method of obtaining it. The Buddha with whom we are concerned was only the last of a series of Buddhas who had appeared in previous cycles of the universe. He was born at Kapila-vastu, a city and kingdom at the foot of the mountains of Nepal, his father Suddhodana being the king of that country, and his mother Maya-devi being the daughter of King Suprabuddha. Hence he belonged to the Kshatriya class, and his family name was Sakya, while his name of Gautama (or Gotama) was taken from that of his tribe. He is said to have arrived at supreme knowledge under the Bodhi tree, or 'tree of wisdom' (familiarily called 'the Bo tree'), at Gaya, in Behar (Magadha), about the year 568 B. C., and to have commenced propagating the new faith at Benares soon afterwards. . . . Buddhism was a protest against the tyranny of Brahmanism and caste. According to the Buddha, all men are equal. . . . We have five marked features of Buddhism: 1. disregard of all caste distinctions; 2. abolition of