increase of population. It cannot be considered, however, in any other light than as a mark of gross barbarity and licentiousness ; and it agrees well with the author’s account of their loose conduct before they marry, and the want of chastity in the women. Their marriage ceremonies are simple, consisting only in the mutual consent of the two parties ; and neither the one nor the other is at liberty to withdraw, unless, as Turner expresses it, “ the same union of sentiment that joined their hands should prompt their se­paration.” In other words, they are considered to be bound until they tire of each other, when they are left at liberty to form a new alliance ; a proof, along with former facts, of their want of morals. In their manners they arc mild, hu­mane, and kind ; and always obliging without being ser­vilely officious.

It is the custom in Tibet to preserve the mortal remains of the sovereign lamas ; but, with this exception, every other corpse is consumed by fire, or exposed in the open air to be devoured by ravens, kites, and other carnivorous birds. In the most populous parts of the country the dogs are also allowed to prey upon this extraordinary carrion. A chief lama, as soon as he expires, is placed upright in an apparent attitude of devotion, his legs being folded under him with each thigh resting on the instep, and the soles of the feet turned upwards. In this posture they are deposit­ed in shrines. The inferior lamas are usually burned, and their ashes deposited in little metallic idols ; but common subjects are treated with less ceremony, as already men­tioned.

The history of Tibet is involved in obscurity. They have no annals of their public transactions, nor of the an­cient extent of their kingdom, or of their religious institu­tions. It is known, however, that about the year 1720 the emperor of China acquired the sovereignty of Tibet by interfering in the quarrel of the two contending parties. In 1792 the country was invaded by the Nepaulese with­out provocation, and they made such a rapid and unex­pected progress, and appeared so suddenly before Teshoo Loomboo, as scarcely to allow the lama and his gylongs time to effect their escape across the Brahmapootra. The Nepaulese army having carried off a large plunder, the ac­cumulated contributions of ages, from Teshoo Lomboo, and having despoiled the tombs of their most valuable or­naments, withdrew to their own country, whither they were pursued by the Chinese, defeated, and forced to sue for peace, of which one of the conditions was the restora­tion of the plunder they had taken at Teshoo Loomboo, and the payment of an annual tribute. Since this period the country has enjoyed profound peace. But the spiritual influence of the lamas has been much weakened by that of their earthly protectors, the emperors of China. They retain officers or residents at the court of Lassa, styled umbas, invested with all real authority ; and maintain a constant intercourse with the court of Pekin by means of jacoos, which means “ communicators of intelligence,” and who duly report to China every thing that takes place in Tibet. (f.)

TIBULLUS, Albius, a very elegant poet, was born at Rome about the year of the city 690. He belonged to the equestrian order ; but as his father had espoused the cause of Pompey, his estate was impaired in the issue of tire unhappy contest which ensued. About the age of twenty-two, the son retired to his villa at Pedum, and by the cultivation of his demesne endeavoured to retrieve his fortune. Love and poetry likewise occupied no inconsi­derable share of his attention ; and the names, real or fic­titious, of his mistresses, Delia, Neæra, and Nemesis, are familiarly known to all classical readers. He had contract­ed a friendship with Messala Corvinus, who was distinguish­ed by his eloquence as well as by his military talents. The inhabitants of Pannonia having revolted in the year of Rome 718, Augustus employed this general to reduce them to subjection. He invited Tibullus to accompany him, nor did the poet shrink from the toils and dangers of such an expedition. When Messala was soon afterwards raised to the consulship, he composed the panegyric which appears at the beginning of his fourth book of Elegies. It is how­ever written in hexameters, and in a style inferior to that of his elegiac verse. The same distinguished individual was in 725 intrusted with an extraordinary command in Syria, and was again accompanied by Tibullus ; but he soon became so seriously indisposed, that he was sent on shore and left in the island of Phæacia. This was poetic ground, and here he composed the third elegy of his first book. Having afterwards been enabled to resume his voy­age, he attended his friend through Cilicia, Syria, Egypt, and Greece. Aquitania revolted in the course of the en­suing year, when Messala was despatched on another expe­dition, being still attended by the poet ; and having reduced this province, he in 727 obtained the honour of a triumph, in which the military services of Tibullus entitled him to some sharc. This was the last of his warlike expeditions, and he now returned to his favourite pursuits. He lived on terms of intimacy with Horace, who has addressed to him one of his odes and one of his epistles. Macer and Valgius were likewise among the number of his poetical friends. He appears to have cherished the love of freedom, and to have scorned to advance his fortunes by flattering Augustus. According to the authority of Domitius Mar­sus, a poet of that age who wrote his epitaph, he died nearly at the same time with Virgil :

Te quoque Virgilio comitcm non æqua, Tibulle, Mors juvenem campos misit ad Elysios,

Ne foret aut elegis molles qui fleret amores,

Aut caneret forti regia bella pede.

Virgil died in the year of Rome 735 ; and if Tibullus died in the same year, he may have attained the age of forty-five. As he is represented by Marsus as a young man, he must have been under the age of forty-six. His loss was bewailed by Ovid in an affectionate elegy.

Flebilis indignos, Elegeia, solve capillos : Ah nimis ex vero nunc tibi nomen erit !

Ille tui vates operis, tua fama, Tibullus Ârdet in extructo, corpus inane, rogo.

Horace has described him as handsome in his person, as blessed with riches, and the art of enjoying them. Tibullus is always classed among the most tender and elegant of the Latin poets who have written in elegiac verse. He has more correctness, though certainly not more fancy, than Ovid, and is less mythological than Propertius. The ca­dence of his verse is often very pleasing.

The poems of Tibullus have very frequently been print­ed along with those of Catullus and Propertius. In this form, they were first printed at Venice in quarto about the year 1472 ; and several other impressions followed within a brief interval. Two editions issued from the press of Al­dus, Venet. 1502-15, 8vo. And in the mean time appear­ed the edition of Junta, Florent. 1503, 8vo. An edition was published by Janus Dousa, several by Joseph Scaliger; and others which deserve particular notice are those of Morel in 1604, and of Passerat in 1608. Omitting other editions of the three poets, we hasten to state that the first separate edition of Tibullus was printed in quarto about the year 1472. This was speedily followed by at least other two editions without dates ; and by a third, “ cum commen­tario Bernardini (Cyllenii) Veronensis,” Romæ, 1475, 4to. An edition with a commentary was published by a learned Portugueze, Achilles Statius, Venet. 1567, 8vo. For a more recent and valuable edition we are indebted to Janus Broukhusius, Amst. 1708, 4to. Another edition, sometimes described as the best, was published by Vulpius, Patavii, 1749, 4to. The next deserving particular notice is the