remains in the town. The most important relic of anti­quity is the castle hill, a mound 1000 feet in circumference and 100 feet in height, probably the largest of the Celtic earthworks in England. The grammar school was founded in 1610. In King Street is the mansion-house occupied as a hunting lodge by Queen Elizabeth and James I. Brewing and tanning are carried on ; and there are also manure and chemical works, brick and lime kilns, flour-mills, and agricultural implement works. The Little Ouse is navi­gable from Lynn for barges. The population of the muni­cipal borough (area 7296 acres) in 1871 was 4166 and in 1881 it was 4032.

Thetford is supposed to have been the Sitomagus of the Romans. In the time of the Saxons, by whom it was called Theodford, it was the capital of East Anglia. During the heptarchy it was frequently desolated by the Danes. It was burned by them in 998 after a drawn battle between Swend and Ulfcytel, and again after Ulfcytel’s second battle at Ringmere, 10th May 1004. From the reign of Athelstan to that of King John it possessed a mint. The see of Elmham was removed to it in 1070, but it was trans­ferred to Norwich in 1094. At Domesday it had five burgesses, but by the time of Edward III. they had increased to 953. It was in­corporated by Elizabeth in 1573. It returned two members to parlia­ment from the time of Edward VI., but was disfranchised in 1868.

THEVENOT, Jean de (1633—1667), an eminent Ori­ental traveller, was a native of Paris, where he received his education in the college of Navarre. The perusal of works of travel@@1 moved him to go abroad, and his circum­stances permitted him to please himself. Leaving France in 1652, he first visited England, Holland, Germany, and Italy, and at Rome he fell in with D’Herbelot, who invited him to be his companion in a projected voyage to the Levant. D’Herbelot was detained by private affairs, but Thevenot sailed from Rome in May 1655, and, after vainly waiting five months at Malta, took passage for Constan­tinople alone. He remained in Constantinople till the end of the following August, and then proceeded by Smyrna and the Greek islands to Egypt, landing at Alexandria on New Year’s Day 1657. He was a year in Egypt, then visited Sinai, and, returning to Cairo, joined the Lent pilgrim caravan to Jerusalem. He visited the chief places of pilgrimage in Palestine, and, after being twice taken by corsairs, got back to Damietta by sea, and was again in Cairo in time to view the opening of the canal on the rise of the Nile (August 14, 1658). In January 1659 he sailed from Alexandria in an English ship, taking Goletta and Tunis on the way, and, after a sharp engagement with Spanish corsairs, one of which fell a prize to the English merchantman, reached Leghorn on April 12. He now spent four years at home in studies useful to a traveller, and in November 1663 again sailed for the East, calling at Alexandria and landing at Sidon, whence he proceeded by land to Damascus, Aleppo, and then through Mesopo­tamia to Mosul, Baghdad, and Mendeli. Here he entered Persia (August 27, 1664), proceeding by Kirmanshahan and Hamadan to Ispahan, where he spent five months (October 1664-February 1665), and then, joining company with the merchant Tavernier *(q.v.),* proceeded by Shiraz and Lar to Bender-Abbas, in the hope of finding a passage to India. This was difficult, because of the opposition of the Dutch, and, though Tavernier was able to proceed, Thevenot found it prudent to return to Shiraz, and, having visited the ruins of Persepolis, made his way to Basra, and sailed for India November 6, 1665, in the ship “Hope- well,” arriving at the port of Surat January 10, 1666. He was in India for thirteen months, and crossed the country by Golconda to Masulipatam, returning overland to Surat, from which he sailed to Bender-Abbas and went up to Shiraz.@@2 He passed the summer of 1667 at Ispahan

disabled by an accidental pistol shot, and in October started for Tebriz, but died on the way at Miyana (November 28, 1667).

Thevenot was an accomplished linguist, skilled in Turkish, Arabic, and Persian, and a curious and diligent observer. He was also well skilled in the natural sciences, especially in botany, for which he made large collections in India. His personal character was admirable, and his writings are still esteemed, though it has been justly observed that, unlike Chardin, he saw only the outside of Eastern life. The account of his first journey was published at Paris in 1665 ; it forms the first part of his collected Voyages. The licence is dated December 1663, and the preface shows that Thevenot himself arranged it for publication before leaving on his second voyage. The second and third parts were posthumously published from his journals in 1674 and 1684 (all 4to). A collected edition appeared at Paris in 1689, and a second in 12mo at Amsterdam in 1727 (5 vols.). There is an indifferent English translation by A. Lovell (fol., London, 1687).

THIAN-SHAN, or Celestial Mountains. See Asia (vol. ii. p. 686), Syr-Daria, and Turkestan.

THIBAUT, Anton Friedrich Justus (1774-1840), one of the greatest of German jurists, was born at Hameln, in Hanover, January 4, 1774, that is, ten years after his contemporary and rival Hugo, about a year before Feuer­bach, and five years before Savigny. Thibaut’s father was an officer in the Hanoverian army, a skilful mathematician, and, like his son, a man of much force of character. His mother was the daughter of the oberbürgermeister of the town. The Thibauts were of French descent ; they came from a family which had been driven out of France on the revocation of the edict of Nantes. As a child and youth, Thibaut lived in Hameln, Harburg, and Hanover. He was fond of rowing, skating, and swimming, and, above all, of music, which remained his passion through life. As a lad he set his heart, chiefly for romantic reasons, on being a forester, and he actually spent two years as such. But he soon became disenchanted, and in 1792 went to Göttingen to study. In 1793 he moved to Königsberg, where Kant still taught. Thibaut was deeply affected by the critical philosophy; his very latest writings bear traces of it, and it is not unimportant in the history of jurisprudence in Germany that Hugo was equally influenced by it. From Königsberg Thibaut moved in 1794 to Kiel, where he formed a friendship with Niebuhr, at that time a student there. They lived for a year in the same house, taking their meals together, and holding much converse on litera­ture and politics. Both already displayed the bent of their minds—Niebuhr despondent and affrighted at the progress of the French Revolution, Thibaut hopeful, un­dismayed, and certain that eventually all would be well. In 1798 he was appointed extraordinary professor of civil law, and in the same year appeared his *Versuche über einzelne Theile der Theorie des Rechts* (Kiel, 1798), a col­lection of essays, of which by far the most important was entitled “Ueber die Einfluss der Philosophie auf die Auslegung der Positiven Gesetze.” Taking as his text an observation of Leibnitz, he sought to show that history without philosophy could not interpret and explain law. The essay was partly by anticipation a corrective of the teaching of the historical school of jurists. It enters into speculations on the possibility of forming an ideal body of law as a measure and mode of exposition of particular law, —speculations which have never been continued, certainly not by Thibaut. In 1799 he was made ordinary professor of civil law. In that year was published his *Theorie der logischen Auslegung des römischen Rechts,* one of his most remarkable works, a favourite book of Austin’s, and, as his well-annotated copy in the Inner Temple library shows, one which he had most carefully studied. In 1800 Thibaut married the daughter of Professor Ehlers at Kiel. In 1802

@@@1 His uncle Melchisedech had similar tastes, and published a well- known collection of Voyages (fol., Paris, 1663, sq.).

@@@2 It was at this time that he met Chardin near Persepolis, but that

somewhat envious scholar is wrong in saying that this was Thevenot's only visit to the ruins (Chardin, Voyages, ed. Langles, viii. 345). See Thevenot, pt. ii. bk. 3, chap. 6.