(Nov. 9, 1609). The third part (up to 1574), and the fourth (up to 1584), which appeared in 1607 and 1608, caused a similar outcry, in spite of de Thou’s efforts to remain just and impartial. He carried his scruples to the point of forbid­ding any translation of his book into French, because in the process there might, to use his own words, “ be committed great faults and errors against the intention of the author ”; this, however, did not prevent the Jesuit Father Machault from accusing him of being “ a false Catholic, and worse than an open heretic” (1614); de Thou, we may say, was a member of the third order of St Francis. As an answer to his detractors, he wrote his *Mémoires,* which are a useful complement to the *History of his own Times.* After the death of Henry IV., de Thou met with another disappointment; the queen-regent refused him the position of first president of the parlement, appointing him instead as a member of the *Conseil des finances* intended to take the place of Sully. This was to him a distinct downfall; he continued, however, to serve under Marie de Medicis, and took part in the negotiations of the treaties concluded at Ste Menehould (1614) and Loudun (1616). He died at Paris on the 7th of May 1617.

Three years after the death of de Thou, Pierre Dupuy and Nicolas Rigault brought out, with pt. v., the first complete edition of the *Historia sui temporis,* comprising 138 books; they appended to it the *Mémoires,* also given in Latin (1620). A hundred years later, an Englishman, Samuel Buckley, published a critical edition, the material for which had been collected in France itself by Thomas Carte (1733). De Thou was treated as a classic, an honour which he deserved. His history is a model of exact research, drawn from the best sources, and presented in a style both elegant and animated; unfortunately, even for the men of the Renaissance, Latin was a dead language; it was impossible for de Thou, for example, to find exact equivalents for technical terms of geography or of administra­tion. As the reasons which had led de Thou to forbid the transla­tion of his monumental history disappeared with his death, there soon arose a desire to make it accessible to a wider public. It was translated first into German. A Protestant pastor, G. Boule, who was afterwards converted to Catholicism, translated it into French, but could not find a publisher. The first translation printed was that of Pierre Du Ryer (1657), but it is mediocre and incomplete. In the following century the abbé Prévost, who was a conscientious collaborator with the Benedictines of Saint-Maur before he became the author of the more profane work *Manon Lescaut,* was in treaty with a Dutch publisher for a translation which was to consist of ten volumes; only the first volume appeared (1733)∙ But competition, perhaps of an unfair character, sprang up. A group of translators, who had the good fortune of being able to avail themselves of Buckley’s fine edition, succeeded in bringing out all at the same time a translation in sixteen volumes (De Thou, *Histoire universelle,* Fr. trans. by Le Beau, Le Mascrier, the Abbé Des Fontaines, 1734). As to the *Mémoires* they had already been translated by Le Petit and Des Ifs (1711); in this form they have been reprinted in the collections of Petitot, Michaud and Buchon. To de Thou we also owe certain other works: a treatise *De re accipitraria* (1784), a *Life,* in Latin, of Papyre Masson, some *Poemata sacra,* &c.

For his life may be consulted the recollections of him collected by the brothers Dupuy *(Thvana, sive Excerpta J. A. Thuani per ff. P. P.,* 1669; reprinted in the edition of 1733), and the biographies by J. A. Μ. Collinson *(The Life of Thuanus,* 1807), and Duntzer, *(De Thou’s Leben,* 1837). Finally, see Henry Harrisse, *Le Président de Thou et ses descendants, leur célèbre bibliothèque, leurs armoiries et la traduction française de J. A. Thuani Historiarum sui Temporis* [tic] (1905). (C. B.\*)

**THOUARS,** a town of western France, in the department of Deux-Sêvres, on the right bank of the Thouet, 24 m. S. by W. of Saumur on the railway to Bordeaux. Pop. (1906), 5321. **A** massive stronghold built in the first half of the 17th century by the La Trémoille family, and now used as a prison, stands on a rocky eminence overlooking the river, towards which it has a frontage of nearly 400 ft. The adjoining Sainte-Chapelle dating from the early years of the 16th century is in the Gothic style with Renaissance details, and was built by Gabrielle de Bourbon, wife of Louis II. of La Trémoille. The church of St Médard, rebuilt in the 15th century, preserves a doorway of a previous Romanesque building. That of St Laon (12th and 15th centuries) was formerly attached to an abbey, the buildings (17th century) of which serve as town-hall. It has a fine square tower in the Romanesque style and con­tains the sculptured tomb of the abbot Nicholas. Remains of the ramparts of the town dating from the 13th century and flanked by huge towers are still to be seen, and a bridge of the same period crosses the Thouet. The manufacture of furniture and wooden shoes, and the preparation of veterinary medicine and lime, are carried on. Wine, livestock and agricultural produce are the chief articles of trade.

Thouars, which probably existed in the Gallo-Roman period, became in the 9th century the seat of powerful viscounts, who in later times were zealous supporters of the English. In 1372 the latter were expelled from the town by Bertrand du Guesclin. In 1563 Charles IX. created Louis III., the head of the family of La Trémoille, duke of Thouars. In 1793 the Vendeans took the town by assault.

**THOURET, JACQUES GUILLAUME** (1746-1794), French revolutionist, was born at Pont l’Évêque. He was the son of a notary, and became an avocat at the parlement of Rouen. In 1789 he Was elected deputy to the states-general by the third estate of Rouen, and in the Constituent Assembly his eloquence gained him great influence. Like so many lawyers of his time, he was violently opposed to the clergy, and strongly supported the secularization of church property. He also obtained the suppression of the religious orders and of all ecclesiastical privileges, and actively contributed to the change of the judiciary and administrative system. He was one of the promoters of the decree of 1790 by which France was divided into depart­ments, and was four times president of the Constituent Assembly. After its dissolution he became president of the court of cassation. He was included in the proscription of the Girondists, whose political opinions he shared, and was executed in Paris. Besides his speeches and reports he wrote an *Abrégé des révolutions de l'ancien gouvernement français* and *Tableau chronologique de l'histoire ancienne et moderne.*

His brother, Michel Augustin Thouret (1748-1810), a physician, was a keen opponent of the ideas of Mesmer and a promoter of vaccination in France.

See F. Aulard, *Les Orateurs de l’assemblée constituante* (2nd ed., Paris, 1905); E. Carette and A. Sanson, *Thouret . . . sa vie, ses œuvres* (1890).

**THOUSAND AND ONE NIGHTS.** The *Thousand and One Nights,* commonly known in English as *The Arabian Nights’ Entertainments,* is a collection of tales written in Arabic, which first became generally known in Europe in the early part of the 18th century through the French translation by Antoine Galland, and rapidly attained universal popularity. In the *Journal asiatique* for 1827, p. 253, von Hammer (J. von Hammer- Purgstall) drew attention to a passage in the *Golden Meadows* of Mas'ūdī (ed. Barbier de Meynard, iv. 89 seq.), written in a.d. 943, in which certain stories current among the old Arabs are compared with “ the books which have reached us in translations from Persian, Indian and Greek, such as the book of *Hezãr Afsāne,* a title which, translated from Persian into Arabic, means 'the thousand tales.’ This book is popularly called The *Thousand and One Nights,* and contains the story of the king and his vizier and of his daughter Shīrazād and her slave girl Dīnāzād. Other books of the same kind are the book of *Ferza and Sīmās,* containing stories of Indian kings and viziers, the book of Sindibād, &c.” Von Hammer concluded that the *Thousand and One Nights* were of Persian or Indian origin. Against this conclusion Silvestre De Sacy protested in a memoir *(Mém. de l'acad. des inscr.,* 1833, x. 30 seq.), demonstrating that the character of the book we know is genuinely Arabian, and that it must have been written in Egypt at a comparatively recent date. Von Hammer in reply adduced, in *Journ. as.* (1839), ii. 175 seq., a passage in the *Fihrist* (a.d. 987), which is to the following effect:—

“ The ancient Persians were the first to invent tales and make books of them, and some of their tales were put in the mouths of animals. The Ashghanians, or third dynasty of Persian kings, and after them the Sāsānians, had a special part in the development of this literature, which found Arabic translators, and was taken up by accomplished Arabic literati, who edited it and imitated it. The earliest book of the kind was the *Hezãr afsãne* or *Thousand Tales,* which had the following origin. A certain Persian king was