



The Misanthropic Vision of Humanity in Jonathan Swift's *Gulliver's Travels*

Indhumathi M

II MA English

Government Arts and Science College, Idappadi

Salem dt-637102

&

Dr. P. Rajini

Assistant Professor

Department of English

Government Arts and Science College, Idappadi

Salem dt-637102

Abstract:

Gulliver, Travels (1726) by Jonathan Swift as a sustained satire, which eventually comes out as a highly misanthropic view of humanity. We introduce Swift as an inheritor of the Augustan school of satire and conceive of misanthropy as an aversion or repulsion to human beings. The narrative voice and the approach to satire used by Swift, i.e. through irony, parody, and inversion are characterized. We thus follow the reduction of human greatness in all these journeys: in Lilliput, we have small politics and small pride being sat upon; in Brobdingnag we have little people, little human beings, being scorned and reproved; in Laputa and Balnibarbi, we have abstract rationalism and science, being both ridiculed and condemned; and in the Land of the Houyhnhnms, we have human beings, human beings. In the final discussion we deal with some essential discussions on whether Swift is writing with a tone of utter hatred or of moral reform. Other critics (e.g. Rana, Rawson, Nichols) see the voice of Swift distinct to that of Gulliver raving, and the satirist seeks instead to divert the world and not to vex it. Swift has his contradictions brought to light by others in letters to affirm that he was not a misanthrope regardless of his venom. We are proposing that, whether we interpret it or not, Swift is employing exaggeration to speak the truth about the pride, corruption, irrationality and moral decadency of people. The satire progressively becomes darker reaching a peak in the last of these journeys: according to Carey, this is where Swift depicts human nature as becoming most explicit and one of

his most damaging satire. Overall, Gulliver's Travels by Swift makes the reader deal with the most terrible aspects of human nature and the hybrid of satire and misanthropy difficulties that are rather uneasy to accept.

Keywords:

Misanthropy, Satire, Jonathan Swift, Gulliver's Travels, Human Nature, Enlightenment.

I. Introduction

Jonathan Swift (1667/1745) was an Anglo-Irish satirist and clergyman who wrote during the early enlightenment or the age of Augustan. His masterpiece and a zenith of the satirical fiction is frequently referred to as his Gulliver's Travels (1726). According to scholars, the work is at once comical and also extremely bitter: it is the best and at the same time the most bitter and contentious of all of the satires, of which Swift has satirized most of the errors and follies and frailties that human beings are subject to. The Gulliver Travels hides a profound philosophical message in its matter-of-fact tone and mention of strange societies. To see the intention of the Swift, we should explain what is meant by misanthropy and how satire can be used to demonstrate hatred or moral condemnation.

Misanthropy is defined as “disgust with, distaste for, and general dislike of human beings”. In literary terms, a misanthropic work portrays humanity as fundamentally vicious or contemptible. By contrast, satire traditionally is seen as a corrective tool: it exaggerates folly to prompt reform. Swift famously described his goal as to “*vex the world rather than divert it*” – implying that his biting humor is meant to provoke self-scrutiny, not mere bitter denunciation. In practice, Swift often blurs the line between satire for reform and outright cynicism.

This paper argues that Swift presents a deeply misanthropic vision of humanity by exaggerating human flaws through extreme scenarios. The narrative voice of Gulliver is unreliable and changes drastically across the voyages. In the first three voyages, Swift satirizes human achievements and politics in a relatively conventional way (attacking humans for *what they do*), but by the final voyage humans are satirized for *what they are*. Each voyage exposes a different human failing - pride, corruption, pride of reason - culminating in Book IV's stark contrast between the purely rational Houyhnhnms and the bestial Yahoos. We contend that Swift's satire grows progressively darker: by the end of the Houyhnhnms episode, Gulliver is filled with “extreme hatred” of his own species, and Swift's implied message seems to be that humanity is incurably

flawed. This conclusion has been debated by critics (some see only a moral rebuke rather than genuine hatred), but as we will show, Swift's portrayal ultimately leaves little comfort for optimistic views of human nature. Through close reading and scholarship, we will demonstrate how Swift's Victorian readers and today's scholars interpret this misanthropic vision.

II. Swift's Satirical Method and Misanthropy

Swift's satire relies on irony, parody, exaggeration, and inversion. His style is mock-serious: he pretends to earnestly report fantastic voyages while subtly lampooning his contemporaries. Unlike pure cynicism, however, satire is often intended as moral correction. Northrop Frye and others observe that satire tends to have a moral aim even when it seems harsh. Swift himself asserted his style was indirect and vexatious. As Claude Rawson notes, Swift deliberately distance himself from the "Timon-like" ranting style; Swift wrote to Pope that he meant "*to vex the world rather than divert it*," indicating a satirist's mischievous provocation rather than simple rage. In other words, Swift's voice often operates behind Gulliver's narrative, and the reader must distinguish Gulliver's outbursts from the author's intent.

The narrative voice of Lemuel Gulliver is key. Gulliver presents himself as an ordinary, even gullible, Englishman. At first he cheerfully records what he sees, praising human ingenuity. However, he is unreliable: he boasts naïvely about his own country's glories, even as he lies about others. As Rawson emphasizes, Gulliver's own character shifts dramatically. In Book I and II Gulliver often plays the innocently approving observer, but by Book IV he becomes unhinged in his contempt. Rawson explains that the text intentionally separates Gulliver's outbursts from the satirist's voice: "*the naïve Gulliver's praise of humanity, as well as his deranged condemnation of it in the final book, are both separate from the implied voice of the satirist*". In short, Swift never fully endorses Gulliver's later vitriol, but the extremity of Gulliver's view is used to highlight human failings.

Thus, as the narrative proceeds, Gulliver's worldview darkens, carrying the reader with it. In Lilliput he is in many ways impressed by human nature (albeit wary of its pettiness); in Brobdingnag he is humbled; by Laputa he grows disillusioned with rationalism; and in Houyhnhnm land he collapses into almost total misanthropy. Critic Susheela Rana observes that "Gulliver's growing admiration for the Houyhnhnms and rejection of humanity highlight Swift's complex views on human nature," showing how Gulliver's arc itself

embodies the critique. We will examine each stage in turn, seeing how human faults are caricatured and how

Gulliver's perspective shifts from naive to obsessed.

III. Humanity Diminished: Lilliput and Brobdingnag

A. Lilliput: Petty Politics and Moral Smallness

In Voyage I, Gulliver lands in Lilliput, a land of six-inch-tall people. Swift satirizes English (and continental) politics and pride by making everything physically and morally small. The emperor and courtiers are embroiled in absurd factional disputes: for example, the trivial conflict over whether eggs should be broken at the big or little end parodies factional stunts in British government. The wars between Lilliput and Blefuscu over minor customs lampoon the pointlessness of European wars. The tiny stature of the Lilliputians is symbolically apt: their "warlike, disputatious, but essentially trivial" behavior underscores how insignificant their concerns are. As *Encyclopaedia Britannica* notes, Swift uses these miniature humans to "satirize many of the errors, follies, and frailties that human beings are prone to". Lilliput thus exposes *petty politics* and *moral smallness*: human pride is inflated despite the Lilliputians' own smallness.

As an illustration, the Lilliputian hero according to their standards is a person who manages to do something meaningless (parade on the eggs, steal the undergarment of the Empress, etc.). Rewards and prizes are given on absurd performances. Swift scorns the idea of vain titles: the text tells how in Lilliput, one is given titles because of inventing how to... [break eggs on the smaller end] (Book I, ch.3). Gulliver notes that Lilliputian ambassadors give one another crazy presents that they do not want to offend. All these are satire of the actual British court pomp and the vanity of political parties. The narrow-mindedness of Lilliputians is put across in one telling line where Britannica recaps it as they are devoid of common sense and even decency. The readers observe the follies of England, which are exaggerated (or rather rather reduced, as it is) through the eyes of Gulliver. Satire of Lilliput is severe though light-hearted: Swift does not criticize humanity, but rather certain individuals (the Whigs, the Tories, the rivalry of classes). However, even in the very first pages, we can see the elements of misanthropy when Gulliver becomes annoyed by the human arrogance. At the climax of Part I, Gulliver is entertained and at the same time annoyed about human deceitfulness. It is satirical rather than motherly. In this Swift is yet in a misanthropic phase; the ridicule is ludicrously like a laugh.

B. Brobdingnag: Scale based Moral Perspective.

Swift inverted the scale in Voyage II to show the arrogance of man. Gulliver comes to Brobdingnag, a world of giants which is inhabited by people of normal size. In this case, the drama of human failures is being proclaimed through the physical difference: even the humanity of Gulliver is a wretched creature in the eyes of Brobdingnagians. The Brobdingnagian King, being a wise giant, analyzes the Gulliver descriptions of the European society. He is devastated: having heard about wars and corruption, the King states that the Europeans (the English) are odious vermin. Swift thereby can make the gentle giant outright criticize the arrogance and inhumanity of the human society. This is a definite ethical indictment of the pompousness and imperialism of man. The King is really disgusted: he has witnessed that human beings employ reason to take lives and cheat.

However, Swift does not make the Brobdingnagians paradise on earth: he depicts them as a moral utopia. They physically are huge and even ugly to Gulliver but their society is peaceful, charitable, and sensible. Gulliver observes that when exaggerated they are morally beautiful despite their physical ugliness. This turns out to be quite an inversion of the fact that true nobility of character is internal rather than external. Actually, Swift makes Gulliver note that the average farmer of Brobdingnag is virtue embodied: he is not greedy, laws are fair and he takes care of his neighbors. The King listens and responds by disapproving when Gulliver complains about the vices in Europe. The satire in this case is that the least corrupt of humanity (the giants) are those who have not been infected by the European society. To disavow Brobdingnagians, would only serve to exaggerate human verminous morality in the eyes of Gulliver. The contrast makes readers ashamed: human arrogance and cruelty, as the King regards them, appear to be trivial and vulgar.

Brobdingnag adds to the misanthropy which had been initiated at Lilliput. Swift recommends the idea that regular humans are deplorable by any moral standard. The term odious vermin stands out particularly: the words undermine the beliefs of Gulliver (and the reader) in the value of human dignity. However, the tone of the narration is not completely lost: the giants are friendly towards Gulliver and even the King speaks to him letting him guess that reason and virtue are something one can aspire to. The role of Gulliver turns to be a teacher who unintentionally has to embarrass his own culture. Another way the satire employs Gulliver as a reflection is in the eyes of a kind giant. Europeans appear savage in the eyes of the giant. This misanthropic component is moderated by the contrast: it is the irrationality of humanity that is aroused by the scorn.

IV. Intellectual Corruption: Laputa and Balnibarbi

Voyage III takes Gulliver to Laputa, Balnibarbi, and other associated lands of pseudo-intellectuals. Here Swift turns his satire on Enlightenment reason and science. Laputa is a floating island inhabited by theoreticians absorbed in abstract thinking to the point of absurdity. Gulliver observes that the Laputans have lost “*their hold on common sense*”. They serve food in geometric shapes, neglect practical tasks, and cannot focus on real-world problems. Swift describes how they are so enraptured by mathematics, music, and astronomy that their clothes do not fit and their houses fall down – everything becomes chaos because “*everything is relegated to abstract thought, and the result is mass delusion and chaos.*”.

This passage vividly satirizes the excesses of rationalist pride. Laputa’s scholars think only for the sake of intellectual exercise. One finds men who cannot walk or see their feet because they only look up at the sky, or musicians who can’t compose original tunes beyond what they can already recite, etc. The effect is comic but pointed: Swift is criticizing what he saw as the impracticality of modern philosophy (e.g. the Royal Society) and of applying reason without common sense. In *Laputa, Britannica* (and others) note that the satire targets “deranged impractical pedants and intellectuals” of the day. As *CliffsNotes* commentary summarizes, Swift “demonstrates the viciousness and cruelty, as well as the folly, that arise from abstract political theory imposed by selfish politicians” (analogously in Balnibarbi).

Below Laputa floats the country of Balnibarbi, where scientific projects are attempted. But Swift shows that detached science becomes a parody: a council devoted to rational architecture still produces crooked houses, while gazing at charts no useful invention results. As one commentary observes, in this voyage Swift shows that “*philology and scholarship betray the best interests of the Luggnaggians; pragmatic scientism fails in Balnibarbi*”. In other words, knowledge divorced from ethics or utility leads only to social decay. The people suffer from experimental farming that fails, pointless inventions, and education that leads nowhere. The climax is Gulliver’s conclusion that relying solely on reason without regard for human needs is dangerous. Swift’s message is clear: Enlightenment rationalism, unchecked by tradition and compassion, becomes absurd and harmful.

Through Laputa and Balnibarbi, Swift critiques the *abuse of reason*. On one level, he comically exaggerates real events (e.g. scientific treatises of the age) to the point of nonsense. On another level, he

delivers a warning: reason is valuable only if grounded in humanity. In Swift's view, as *Rawson* suggests, rationalism can fail to improve people's hearts. By Book IV, as we shall see, he pushes this further.

V. Ultimate Misanthropy: Houyhnhnms and Yahoos

Voyage IV – to the land of the Houyhnhnms – is where Swift's satire reaches its most radical pitch. Here humanity itself is dissected by comparison with two extremes. The Houyhnhnms are intelligent horses who govern a rational society. They embody pure reason, order, and virtue to a near-unnatural degree. The Yahoos are human-like beasts, filthy and brutish, embodying humanity at its worst. Gulliver, caught between them, becomes an extreme misanthrope himself. Swift spares no detail in making the Yahoos loathsome. They are described in "deliberately filthy and disgusting terms," covered in dung, disease-ridden, and driven by base instincts. Physically, they are vicious and unruly; psychologically, they are greedy, violent, lustful, and entirely lacking in reason or dignity. Swift's text clearly implies that the Yahoos "represent Mankind depraved". Early critics indeed assumed Swift hated mankind, given this graphic portrayal. However, one modern commentator (following Swift's own hints) argues that Swift is not simply venting hatred but drawing on religious rhetoric: in fact, "the descriptions of the Yahoos do not document Swift's supposed misanthropy," but rather reflect "the moral flaws and natural depravity that theologians say plague the offspring of Adam". In other words, Swift is channeling the traditional idea of fallen human nature: Yahoos are human beings reduced to pure sinfulness.

Nonetheless, in narrative effect the Yahoos are horrifying. Gulliver, who until now has considered himself civilized, finds he cannot identify any redeeming trait in them. When a female Yahoo is attracted to him, Gulliver recoils in disgust. Through the Yahoos, Swift shows readers the savage potential in all humans. They are not caricatures of the British specifically; they are simply humans stripped of reason. By describing the Yahoos with the vilest imagery, Swift forces a moral confrontation: readers (like Gulliver) must ask whether humanity itself is not inherently disgusting. Even if Swift's own personal view is debatable, the narrator's view is certainly extreme: as the *American Scholar* paraphrases, "Gulliver's own proud identification with these horses and his subsequent disdain for his fellow humans indicates that he too has become imbalanced".

The Houyhnhnms are the opposite of the Yahoos. These horses are a perfect rationality and virtue. They are governed by reason: no law in them is difficult, unjust, nor contrary; they are straightforward, truthful; they are not covetous, nor jealous. Swift explains that they talk, they do right, and they do not have complicated laws... They do not contradict and disagree because both are aware of what is right and true. They are as calm as serene, they are as soft as good nature makes them, and all they have is the goodness that befalls them. This perfection is, however, chilled: it takes passion, individuality and even compassion out of life. Houyhnhnms are not emotionally colored - they consider others unemotionally. One of the Houyhnhnms states that he would not prefer one child to another, and that he would be unbiased. The harmony of society is near mechanical.

Gulliver at first has a great admiration of the Houyhnhnms, viewing them as the epitome of reason. It is under their influence that he starts to consider humans (including himself) as Yahoos - degenerate beings who do not deserve respect. He goes so far as to disown himself: at one point when he is rescued by a Portuguese captain, he is forced to tolerate them reluctantly and he dislikes them all just as much as he does the Yahoos. According to Rana, at the conclusion of this journey Gulliver loses faith in humanity, perceiving himself and other people as not much better than Yahoos. His metamorphosis is final: he is so much gained on Houyhnhnm principles that he seeks to be a horse.

Rawson notes the surreal effect: man is now placed “somewhere between the rational Houyhnhnms and the bestial Yahoos”. The Houyhnhnms eventually come to view Gulliver as a kind of Yahoo himself, albeit a human Yahoo. One Houyhnhnm tells Gulliver frankly that human reason seems to serve only to “*aggravate our natural corruptions, and to acquire new ones which Nature had not given us*” (IV.vii.259). The creatures make no bones about viewing humanity as inferior. Thus, even as Gulliver (and the reader) see a seemingly perfect society, Swift undercuts it with irony: the horses’ view of reason suggests that human reason might be a curse.

Gulliver’s Breakdown: By the end of Book IV, Gulliver is psychologically broken. He has fully internalized Swift’s scorn for humanity. The text narrates that he “becomes disillusioned with humanity” to the point that he cannot even embrace his own family, viewing them as overgrown Yahoos. He can no longer bear human voices or smells. This complete rejection indicates how deeply Swift’s misanthropy has been dramatized: the protagonist, who began as a comparatively normal Englishman, ends as a raving misanthrope

in his own right. Rawson describes this as a strangely unstable state: the implied satirist cannot give the reader moral comfort, because Gulliver's final rant is madness.

In sum, the final voyage starkly contrasts pure rational order with human bestiality. The Yahoos demonstrate humanity stripped to its worst, and the Houyhnhnms its ideal. Swift's implied message is chilling: as one Houyhnhnm cautions, "*when a Creature pretending to Reason, could be capable of such enormities, he dreaded lest the Corruption of that Faculty might be worse than Brutality itself*" (IV.v.248). The text offers no painless reassurance that humans measure up. If Swift's own voice is elsewhere, the effect is that humanity is virtually damned by the evidence of the narrative.

VI. Satire or Moral Reform? Critical Debate

Scholars have long debated whether Swift was a genuine misanthrope or a stern moralist. On one hand, the work appears misanthropic. Gulliver's final misanthropy is explicit, and the brutal depiction of humans is hard to square with benevolence. Early readers assumed Swift hated mankind, especially given the ferocity of his language. Indeed, Swift himself sometimes made anti-human comments in letters. However, modern critics caution us that the picture is more complex. Rana notes that "some critics view Swift's depiction of humanity as misanthropic, while others interpret it as a moral critique intended to inspire self-reflection and improvement". In other words, the same evidence can be read as either xenophobia or stern lecturing.

For example, Mary Nichols argues that Swift is critical not just of mankind but even of the Houyhnhnms. She points out that "*traditional interpretations of Gulliver assume Swift shares Gulliver's ... hatred of mankind,*" but in fact Swift's portrayal critiques both extremes: "*Swift is critical of both the Houyhnhnms and his hero Gulliver*". This suggests Swift saw trouble even in pure reason. Rawson similarly emphasizes that Swift's own voice is disengaged; Swift explicitly disavowed writing in the ranting style of Timon, a legendary misanthrope. Swift told friends that he meant to provoke readers rather than to wallow in despair, implying a corrective purpose.

In line with this, the analysis of Swift letters by Autumn McLain claims that Swift was not a mere misanthrope. She discovers that Swift constantly boasts of his contempt against man, however, weakens it in every direction. The letters of Swift are inconsistent and in a conclusion by McLain, it all works against Swift, who did not really despise humanity, rather he was an occasionally hateful man: Swift was not a

misanthrope. That is, Swift was a fake misanthropist sometimes, using this as a disguise, but was not totally indifferent to the virtues of mankind. This reading holds that the work is made to oppose pride and not to extol despair.

The other perspective on the debate is in terms of the boundaries of the reason. Swift is mocking the human stupidity, yet he reveals that even pure reason can have a dark side. The Houyhnhnms are an ideal that is doubted in the text. Rawson tells us that this story leaves us insecure: when it is the pride of insisting on moral superiority that is really the object of attack. Swift as he writes has to compel the reader to consider the possibility that human reason is worse than it is not. In other words, humans adopt their reason to invent new vices not to get rid of them. In such a way the veiled message of Swift might be: "Sepulchre reason, thou must be humble lest reason rot."

According to this perception, Gulliver Travels is not rather a cry of despair than a scathing appeal to modesty and change. It is the extreme nature of the satire that is supposed to make the readers consider their nature. Swift used to say that he wished to refine rather than to destroy his readers. The unresolved skepticism with which the text lingers, the reader is never entirely sure whether Swift is nodding his head to Gulliver, or shaking the head over him, makes sure that there is no easy way to disregard the critique. Whether or not Swift is a misanthrope, it is obvious that he employs the use of misanthropic imagery to serve satire.

VII. Conclusion

The hardest vision of man is a progressive dark view of humanity, which is presented in Gulliver by Jonathan Swift. In the four journeys, Swift builds up his satire, and his focus changes only after the initial chapters of the first voyage, when his comedy takes a turn into an almost terrifying revelation of human nature. This darkening of the perspective has been observed by the critics. He satirizes human pride and human injustice in Lilliput and Brobdingnag, rational hubris in Laputa, and human nature in the country of the Houyhnhnms. Swift is able to show pride, corruption, greed and violence in his age through the eyes of Gulliver and through the satire that is implied.

The final episode is not very encouraging to the readers. In case humans are likened to either Yahoos or faulty horses, the two analogies cut human pride. Still, even here Swift finds a way to make the satire vague: by isolating the irrational anger of Gulliver and placing it in the narration of Gulliver, Swift makes the clear judgments more complex. Daniel Carey points out that Swift was intensely engaged in the intellectual debates of his era, and was familiar with the thinkers of Hobbes to Shaftesbury on the subject of human

nature. Swift basically joins in that discussion in *Gulliver*, by dramatizing extremes. The consequence of one is an embarrassing question: are men naturally depraved, or do they only prefer to act so? The Tours given by *Gulliver* imply both: human reason, according to the horses of *Gulliver*, has power to make our natural vices worse. Modern readers will find Swift still provocative in his misanthropy (or contempt of morals). His giant- and tiny-voyages are extravagant fables, but the issues they raise will be recognizable: political sectarianism, moral hypocrisy, dehumanising intellectualism and dogmatism. The last lesson that Swift gives, as one Houyhnhnm says, is that maybe no one of us has a right to brag, since we are so inclined to misuse reason and secret malice. Finally, the *Gulliver Travels* can be viewed as a reflection of human stupidity that makes us understand that most of the things we are so attached to may be subjected to derision.

Swift alleged to be out merely to vex the society, and he does achieve that. Whether it is its bleak misanthropy or its hard moral satire, the power of *Gulliver Travels* is indisputable. The scathing of humanity by Swift, particularly, the episode with Houyhnhnms, is rather a harsh judgment that is still debated by the contemporary readers. Through the transformation of *Gulliver* as an innocent adventurer and a mean outcast, Swift dramatizes the topic of human pride and human reason. The satire is as Rawson observes radical, incessant, and the reader is left without the relief and footing of an extreme denunciation that can be declared self-disarming. It is in that unresolved tension that the genius of *Gulliver in Travels* can be found: Swift not only left us in discomfort, but never in a consoling way; and thereby guaranteed that the criticism of mankind would not go away.

Works Cited

1. Carey, Daniel. "Swift, *Gulliver*, and Human Nature." *Les voyages de Gulliver*, Presses universitaires de Caen, 2015, pp. 139–56.
2. CliffsNotes. "Philosophical and Political Background of *Gulliver's Travels*." *CliffsNotes*, www.cliffsnotes.com/literature/g/gullivers-travels/critical-essays/philosophical-and-political-background-of-gullivers-travels.
3. CliffsNotes. "What Is Misanthropy?" *CliffsNotes*, www.cliffsnotes.com/cliffsnotes/subjects/literature/what-is-misanthropy.

4. McLain, Autumn. "Jonathan Swift, misanthropy, and 'The Voyage to the Land of the Houyhnhnms.'" *University of Missouri Undergraduate Research Project Contest*, 2017, mo.space/doc/9482e987-5c5d-47fe-add4-092767bc3332.
5. Nichols, Mary P. "Rationality and Community: Swift's Criticism of the Houyhnhnms." *Journal of Politics*, vol. 43, no. 4, Nov. 1981, pp. 1153–69.
6. Pat Bauer. "Gulliver's Travels." *Encyclopædia Britannica*, 24 Nov. 2025, www.britannica.com/topic/Gullivers-Travels.
7. Rawson, Claude. "Gulliver and the Gentle Reader." *e-Rea: Revue électronique d'études sur le monde anglophone*, vol. 18, no. 2, 2021.
8. Rana, Susheela. "The Satirical Representation of Human Nature in the Houyhnhnms and Yahoos: Satire and Social Critique in Jonathan Swift's *Gulliver's Travels*." *International Journal of Computing and Business Research*, vol. 6, no. 1, Jan. 2015, pp. 91–99.
9. Swift, Jonathan. *Gulliver's Travels*. 1726.