

who were then colonizing the Ural brought him into collision with Moscow; his envoys came to Moscow in 1555 and consented to a yearly tribute of a thousand sable. This source of wealth attracted Russian adventurers to the trans-Ural regions. As early as the 11th century the Novgorodians had occasionally penetrated into Siberia; but the fall of the republic and the loss of its north-eastern dependencies checked the advance of the Russians across the Urals. On the defeat of Stepan Razin many who were unwilling to submit to the iron rule of Moscow made their way to the settlements of Stroganoff in Perm, and tradition has it that, in order to get rid of his guests, Stroganoff suggested to his chief, Yermak, that he should cross the Urals into Siberia, promising to help him in this enterprise with supplies of food and arms. Yermak entered Siberia in 1580 with a band of 1636 men, following the Taghil and Tura rivers. Next year they were on the Tobol, and 500 men successfully laid siege to Isker, the residence of Khan Kutchem, in the neighbourhood of what is now Tobolsk. Kutchem fled to the steppes, abandoning his domains to Yermak, who, according to tradition, purchased by the present of Siberia to Ivan IV. his own restoration to favour. Yermak was drowned in the Irtysh in 1584, after having been defeated by the Tatars. After his death the Cossacks abandoned Siberia; but new bands of hunters and adventurers, attracted by the furs, poured every year into the country, and were supported by regular troops from Moscow. To avoid conflicts with denser populations in the south, they preferred to advance eastwards along higher latitudes; meanwhile Moscow sent fresh detachments of troops under *voinodes*, who erected forts and settled labourers around them to supply the garrisons with food, gunpowder, and arms. Within eighty years the Russians had reached the Amur and the Pacific. This rapid conquest is accounted for by the circumstance that they met with no organized resistance: they found only the Tatar Kutchem on the Tobol, and in the Altai the Turkish stocks under the Kalmuck Altyn Khan, the centre of whose power was on the Kemptchik, and who collected tribute from the Teleuts, Uryankhs, Telesses, Beltirs, Buruts (Kirghiz), and other smaller tribes. Neither Tatars nor Turks could offer any serious resistance. When travelling down the Yenisei in 1607-10 the Cossacks first encountered Tunguses, who strenuously fought for their independence, but were at last subdued about 1623. In 1628 the Russians reached the Lena, founded the fort of Yakutsk in 1637, and two years later reached the Sea of Okhotsk at the mouth of the Ulia river. The Buriats offered some opposition, but between 1631 and 1641 the Cossacks erected several palisaded forts in their territory, and in 1648 the fort on the upper Uda (Verkhne-Udinskiy Ostrog) beyond Lake Baikal. In 1643 Poyarkoff's boats descended the Amur, returning to Yakutsk by the Sea of Okhotsk and the Aldan, and in 1649-50 Khabaroff occupied the course of the Amur. The resistance of the Chinese, however, obliged the Cossacks to quit their forts, and by the treaty of Nerchinsk (1689) Russia abandoned her advance into the basin of the river. In her anxiety to keep peace with China and not to endanger the Kiachta trade, Russia rigorously prohibited and punished all attempts of the Siberians to advance farther towards that river until 1855. In 1849 the Russian ship "Baikal" discovered the estuary of the Amur; in 1851 the military post of Nikolaievskiy was established at its mouth, and two years later the post of Mariinsk near Lake Kizi. Next year a Russian military expedition under Muravioff explored the Amur, and in 1857 a chain of Russian Cossacks and peasants had already settled along the whole course of the river. The accomplished fact was recognized by China in 1857 and 1860 by a treaty. In the same year in which Khabaroff explored the Amur (1648) the Cossack Dejneff, starting from the Kolyma, sailed round the north-eastern extremity of Asia through the strait which was rediscovered and described eighty years later by Behring (1728). Cook in 1778, and after him La Pérouse, settled definitively the broad features of the northern Pacific coast. Although the Arctic Ocean had been reached as early as the first half of the 17th century, the exploration of its coasts by a series of expeditions under Ovtyn, Minin, Pronchichschiff, Lasinius, and Lapteff—whose labours constitute a brilliant page in the annals of geographical discovery—was begun only in the 18th century (1735-39).

The scientific exploration of Siberia begun in the period 1733 to 1742 by Messerschmidt, Gmelin, and De Lisle de la Croyère was soon followed up by Müller, Fischer, and Georgi, with several Russian students, laid the first foundation of a thorough exploration of the topography, fauna, flora, and inhabitants of the country. The journeys of Hansteen and Erman (1828-33) were a most important new step in the exploration of the territory. Humboldt, Ehrenberg, and Gustav Rose, also paid in the course of these years short visits to Siberia, and gave a new impulse to the accumulation of scientific knowledge; while Ritter elaborated in his *Asien* the true foundations of a sound knowledge of the structure of Siberia. Middendorff's journey (1841-43) to north-eastern Siberia—contemporaneous with Castrén's journeys for the special study of the Ural-Altaian languages—directed attention to the far north and awakened interest in the Amur, whose basin soon became the scene of the

expeditions of Akhte and Schwarz (1852), and later on (1854-57) of the great Siberian expedition to which we owe so marked an advance in our knowledge of Eastern Siberia. The Siberian branch of the Russian Geographical Society was founded at the same time at Irkutsk, and afterwards became a permanent centre for the exploration of Siberia; while the opening of the Amur and Saghalin attracted Maack, Schmidt, Glehn, Radde, and Schrenck, whose works on the flora, fauna, and inhabitants of Siberia have become widely known.

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SIBSÁGAR, or SEESAUGOR, a British district of India, in the upper valley of the province of Assam, lying between 26° 19' and 27° 16' N. lat. and 93° 21' and 95° 25' E. long., and covering an area of 2855 square miles. It is bounded on the N. and E. by Lakhimpur district, on the S. by independent Nágá territory, and on the W. by the Nowgong and Nágá Hills districts. Sibságar consists of a level plain, much overgrown with grass and jungle, and intersected by numerous tributaries of the Brahmaputra. It is divided by the little stream Disai into two tracts, which differ in soil and general appearance. The surface of the eastern portion is very flat, the general level being broken only by the long lines of embankments raised by the Aham kings to serve both as roadways and as a protection against floods. The soil consists of a heavy loam of a whitish colour, which is well adapted for rice cultivation. West of the Disai, though the surface soil is of the same character, the general aspect is diversified by the protrusion of the subsoil, which consists of a stiff clay abounding in iron nodules, and is furrowed by frequent ravines and water-courses, which divide the cultivable fields into innumerable small sunken patches or *holas*. The chief river is the Brahmaputra, which is navigable throughout the year by steamers and large native craft. The navigable tributaries of the Brahmaputra comprise the Dhaneswari, the Burí Dihing, the Disang, and the Dikhu, all flowing in a northerly direction from the Nágá Hills. Included within the district is the island of Maguli, which is said to have been formed by the silt brought down by the Subansiri river from the Himálayas and deposited in the wide channel of the Brahmaputra. Coal, iron, petroleum, and salt are found in the district. Wild beasts of all kinds abound, including the elephant, rhinoceros, tiger, buffalo, and deer. The climate, like that of the rest of the Assam valley, is comparatively mild and temperate, and the average annual rainfall is about 94 inches.

In 1881 the population of Sibságar was 370,274 (males 195,194, females 175,080), of whom Hindus numbered 339,663, Mohammedans 15,665, hill tribes 13,829, and Christians 804. The only place of more than 5000 inhabitants is SIBSÁGAR (see below). Of the total area 359,225 acres were under cultivation in 1883-84, besides 78,710 acres of forests. The staple product is rice, which yields two crops in the year; tea is also extensively grown, Sibságar being second only to Cachar among the tea-growing districts of India; other crops include food-grains, pulses, oil-seeds, sugar-cane, and cinchona. The local industries are limited to the weaving of silk and cotton cloth, the making of brass and bell-metal utensils, and coarse pottery. The principal exports are tea, silk, mustard-seed, cotton, and jungle products; the imports include salt, oil, opium, piece-goods, and miscellaneous hardware.

On the decline of the Aham dynasty Sibságar, with the rest of the Assam valley, fell into the hands of the Burmese. They were expelled by the British in 1823, and in the following year the valley was annexed to British India. The British, however, were indisposed to undertake the responsibilities of administration beyond what seemed absolutely necessary. The country now forming Sibságar district, together with the southern portion of Lakhimpur, was placed under the rule of Raja Purandhar Sinh, on his agreeing to pay an annual tribute of £5000. Owing to the raja's misrule, Sibságar was reduced to a state of great poverty, and, as he was unable to pay the annual tribute, the territories were resumed by the Government of India, and in 1838 Sibságar was placed under the direct management of a British officer. The tea industry soon brought back prosperity, and the Sibságar peasants now rank among the most contented and wealthy in Assam.

SIBSÁGAR, chief town and civil headquarters of the above district, is situated about 11 miles south from the

Brahmaputra, being picturesquely placed around a magnificent tank covering an area of 114 acres. Besides the houses of the civil officials, it possesses a straggling bazaar, in which a brisk business is carried on during the cold season with the neighbouring hill tribes. In 1881 the population of the town was 5868.

SIBYL. Certain women who prophesied under the inspiration of a deity were called by the Greeks Sibyls. The inspiration manifested itself outwardly in distorted features, foaming mouth, and frantic gestures. The notion that hysterical, convulsive, and epileptic affections are proof of divine inspiration has been common all over the world (see Tylor's *Primitive Culture*, ii. p. 131 sq.). Homer does not refer to a Sibyl, nor does Herodotus. The first Greek writer, so far as we know, who does so is Heraclitus (flourished about 500 B.C.). As to the number and native countries of the Sibyls much diversity of opinion prevailed, as is evinced by the contradictory statements of ancient writers. Aristophanes, Plato, and the author of the *Θαυμάσια ἀκούσματα*, attributed to Aristotle, appear to know of only one Sibyl. Heraclides Ponticus, a pupil of Plato, seems to be the first writer who distinguished several Sibyls,—the Erythræan, the Phrygian, and the Hellespontine. Later writers speak of two, three, four, eight, ten, and twelve. Pausanias (x. 12) enumerates four. According to him, the oldest was the Libyan¹ Sibyl, a daughter of Zeus and Lamia. The second was Hérophilæ, a native of Marpessus or Erythræ in the Troad; she lived mostly in Samos, but visited Clarus, Delos, and Delphi. She lived before the Trojan War, which she is said to have predicted. The third was the Sibyl of Cumæ in Italy, and the fourth was a Hebrew Sibyl called Sabbe; others, however, called the last-mentioned Sibyl a Babylonian or Egyptian. According to Plutarch (*De Pyth. Orac.*, 9), the first Sibyl was she of Delphi. Varro enumerates ten Sibyls,—the Persian, Libyan, Delphic, Cimmerian, Erythræan, Samian, Cuman, Hellespontine, Phrygian, and Tiburtine. The Sibyl of wLom we hear most was the Sibyl of Cumæ, whom Æneas consulted before his descent to Hades. She was supposed to live 1000 years. It was she who so'd to Tarquin the Proud the Sibylline books. She first offered him nine; when he refused them, she burned three and offered him the remaining six at the same price; when he again refused them, she burned three more and offered him the remaining three still at the same price. Tarquin then bought them. They were entrusted to a college of fifteen men (*quindcemviri sacris faciundis*), who preserved them and consulted them on occasions of national danger. It would seem that they were consulted with a view to discover, not exact predictions of definite future events, but the religious observances necessary to avert extraordinary calamities and expiate prodigies. They were written in hexameter verse and in Greek; hence the college of curators was always assisted by two Greek interpreters. The books were kept in the temple of Jupiter on the Capitol and shared the destruction of the temple by fire in 83 B.C. After the restoration of the temple the senate sent ambassadors in 76 to Erythræ to collect the oracles afresh and they brought back about 1000 verses; others were collected in Ilium, Samos, Sicily, Italy, and Africa. In the year 12 Augustus sought out and burned a great many spurious oracles and subjected the Sibylline books to a critical revision; they were then placed by him in the temple of Apollo Patrosus, where we hear of them still existing in 363. They seem to have been burned by Stilicho shortly after 400. According to the researches of Klausen (*Æneas und die Penates*,

¹ There is a gap in the text of Pausanias, and his meaning is not quite certain.

Hamburg, 1839-40), the oldest collection of Sibylline oracles appears to have been made about the time of Solon and Cyrus at Gergis on Mount Ida in the Troad; it was attributed to the Sibyl of Marpeussus and was preserved in the temple of Apollo at Gergis. Thence it passed to Erythræ, where it became famous. It was this very collection, it would appear, which found its way to Cumæ and from Cumæ to Rome.

The collection of so-called Sibylline oracles which has descended to us is obviously spurious, bearing marks of Jewish and Christian origin. Ewald assigns the oldest of them to about 124 B.C. and the latest to about 668-672 A.D. They have been edited by Friedlieb (Leipsic, 1852) and Alexandre (2d ed., Paris, 1869). For an examination of the different lists of Sibyls, see E. Maass, *De Sibyllarum Indiciis*, Berlin, 1879.

SIBYLLINE BOOKS. See APOCALYPTIC LITERATURE, vol. ii. p. 177.

SICILY

PART I.—HISTORY.

SICILY, slightly surpassed by Sardinia in superficial extent, is, in its geographical and historical position, the greatest island of the Mediterranean. As such it holds among European lands a position answering to that of Great Britain, the greatest island of the Ocean, and the events of their history have at more than one period brought the two islands into a close connexion with one another. The geographical position of Sicily (see vol. xiii. pl. IV.) led almost as a matter of necessity to its historical position, as the meeting-place of the nations, the battle-field of contending races and creeds. Lying nearer to the mainland of Europe and nearer to Africa than any other of the great Mediterranean islands, Sicily is, next to Spain, the connecting link between those two quarters of the world. It stands also as a break-water between the eastern and western divisions of the Mediterranean Sea. In præ-historic times those two divisions were two vast lakes, and Sicily is a surviving fragment of the land which once parted the two united seas and united the continents which are now distinct. That Sicily and Africa were once joined we know only from modern scientific research; that Sicily and Italy were once joined is handed down in legend, unless the legend itself is not rather an obvious guess. Sicily then, comparatively near to Africa, but much nearer to Europe, has been a European land, but one specially open to invasion and settlement from Africa. Dividing the eastern and western basins of the Mediterranean, it has been a part of western Europe, but a part which has had specially close relations with eastern Europe. It has stood at various times in close connexion with Greece, with Africa, and with Spain; but its closest connexion has been with the neighbouring land of Italy. Still Italy and Sicily are thoroughly distinct lands, and the history of Sicily should never be looked on as simply part of the history of Italy. Lying thus between Europe and Africa, Sicily has been the battle-field of Europe and Africa. That is to say, it has been at two separate periods the battle-field of Aryan and Semitic man. In the later stage of the strife it has been the battle-field of Christendom and Islam. This history Sicily shares with Spain to the west of it and with Cyprus to the east. And with Spain the island has had several direct points of connexion. There was in all likelihood a near kindred between the earliest inhabitants of the two lands. In later times Sicily was ruled by Spanish kings, both alone and in union with other kingdoms. The connexion with Africa has consisted simply in the settlement of conquerors from Africa at two periods, first Phœnician, then Saracen. On the other hand Sicily has been more than once made the road to African conquest and settlement, both by Sicilian princes and by the Roman masters of Sicily. The connexion with Greece, the most memorable of all, has consisted in the settlement of many colonies from old Greece, which gave the island the most brilliant part of its history, and which made the greater part practically Greek. This Greek element was strengthened at a later time by the long connexion of Sicily with the Eastern, the Greek-speaking, division of

the Roman empire. And the influence of Greece on Sicily has been repaid in more than one shape by Sicilian rulers who have at various times held influence and dominion in Greece and elsewhere beyond the Adriatic (Adriatic). The connexion between Sicily and Italy begins with the primitive kindred between some of the oldest elements in each. Then came the contemporary Greek colonization in both lands. Then came the tendency in the dominant powers in southern Italy to make their way into Sicily also. Thus the Roman occupation of Sicily ended the struggle between Greek and Phœnician. Thus the Norman occupation ended the struggle between Greek and Saracen. Of this last came the long connexion between Sicily and southern Italy under several dynasties. Lastly comes the late absorption of Sicily in the modern kingdom of Italy. The result of these various forms of Italian influence has been that all the other tongues of the island have died out before the advance of a peculiar dialect of Italian. In religion again both Islam and the Eastern form of Christianity have given way to its Italian form. The connexion with England amounts to this, that both islands came under Norman dynasties, that under Norman rule the intercourse between the two countries was extremely close, and that the last time that Sicily was the seat of a separate power it was under British protection.

The Phœnician, whether from old Phœnicia or from Carthage, came from lands which were mere strips of sea-coast with a boundless continent behind them. The Greek of old Hellas came from a land of islands, peninsulas, and inland seas. So did the Greek of Asia, though he had, like the Phœnician, a vast continent behind him. In Sicily they all found a strip of sea-coast with an inland region behind; but the strip of sea-coast was not like the broken coast of Greece and Greek Asia, and the inland region was not a boundless continent like Africa or Asia. In Sicily therefore the Greek became more continental, and the Phœnician became more insular, than either nation had been in its own land. Neither people ever occupied the whole island: the presence of the other hindered either from occupying even the whole of the coast; nor was either people ever able to spread its dominion over the earlier inhabitants very far inland. Sicily thus remained a world of its own, with interests and disputes of its own, and divided among inhabitants of various nations. The history of the Greeks of Sicily is constantly connected with the history of old Hellas, but it runs a separate course of its own. Their position answers somewhat to that of the English people of the United States with regard to the mother-country of Great Britain. It differs in this, that the independence of the Greek cities in Sicily was not the result of warfare with the mother-country. Otherwise the analogy would have been almost exact, if France or Spain had kept its old power in North America. The Phœnician element ran an opposite course, as the independent Phœnician settlements in Sicily sank into dependencies of Carthage. The entrance of the Romans put an end to all practical independence on the part of either nation. But Roman ascendancy did not affect Greeks and Phœnicians in the same way. Phœnicians

life gradually died out. But Roman ascendancy nowhere crushed out Greek life where it already existed, and in some ways it strengthened it. Though the Greeks never spread their dominion over the island, they made a peaceful conquest of it. This process was in no way hindered by the Roman dominion; the work of assimilation went on still faster.

The question now comes, Who were the original inhabitants of Sicily? The island itself, *Σικελία*, *Sicilia*, plainly takes its name from the Sikels (*Σικελοί*, *Siculi*), a people whom we find occupying a great part of the island, chiefly east of the river Gela. They appear also in Italy, in the toe of the boot, and older history or tradition spoke of them as having in earlier days held a large place in Latium and elsewhere in central Italy. They were believed to have crossed the strait into the island about 300 years before the beginning of the Greek settlements, that is to say in the 11th century B.C. They found in the island a people called Sikans (*Σικανοί*, *Sicani*), whose name might pass for a dialectic form of their own, did not the ancient writers straitly affirm them to be a wholly distinct people, akin to the Iberians. Sikans also appear with the Ligurians among the early inhabitants of Italy (*Virg., Æn.*, vii. 795, viii. 328, xi. 317, and Servius's note). It is possible then that the likeness of name is accidental, that the Sikels belonged to the same branch of the Aryan family as the Italians, while Sikans, like Ligurians and Iberians and the surviving Basques, belonged to the earlier non-Aryan population of western Europe. But, whatever the origin of either, in the history of the island Sikans and Sikels appear as two distinct nations with a clear geographical boundary. And we may venture to set down the Sikels as undeveloped Latins, who were hindered by the coming of the Greeks from reaching the same independent national life as their kinsfolk in Italy, and, instead of so doing, were gradually Hellenized. On the other hand, some Sikel elements made their way into the Greek life of Sicily. That the Sikels spoke a tongue closely akin to Latin is plain from several Sikel words which crept into Sicilian Greek, and from the Sikeliot system of weights and measures,—utterly unlike anything in old Greece. When the Greek settlements began, the Sikans had hardly got beyond the life of villages on hill-tops (*Dion. Hal.*, v. 6), more truly perhaps villages with places of shelter on the hill-tops. The more advanced Sikels had their hill-forts also, but they had learned the advantages of the sea, and they already had settlements on the coast when the Greeks came. As we go on, we hear of both Sikel and Sikan towns; but we may suspect that any approach to true city life was owing to Greek influences. Neither people grew into any form of national unity. There was neither common king nor common confederation either of Sikels or of Sikans. They were therefore partly subdued, partly assimilated, slowly, but without much effort.

In the north-east corner of the island we find a small territory occupied by a people who seem to have made much greater advances towards civilized life. The Elymnoi were a people of uncertain origin, but they claimed a mixed descent, partly Trojan, partly Greek. Thucydides however unhesitatingly reckons them among barbarians. They had considerable towns, as Segesta (the Greek *Egesta*) and Eryx, and the whole history, as well as the remains, of Segesta, shows that Greek influences prevailed among them very early. In short, we find in the island three nations distinct from the Greeks, two of which at least easily adopted Greek culture and came in the end to pass for Greeks by adoption.

But, as we have already seen, the Greeks were not the first colonizing people who were drawn to the great island. As in Cyprus and in the islands of the Ægean, the Phœnicians were before them. And it is from this presence

of the highest forms of Aryan and of Semitic man that the history of Sicily draws its highest interest. Of Phœnician occupation there are two, or rather three, marked periods. We must always remember that Carthage—the new city—was one of the latest of Phœnician foundations, and that the days of the Carthaginian dominion show us only the latest form of Phœnician life. Phœnician settlement in Sicily began before Carthage became great, perhaps before Carthage came into being. A crowd of small settlements from the old Phœnicia, settlements for trade rather than for dominion, factories rather than colonies, grew up on promontories and small islands all round the Sicilian coast. These were unable to withstand the Greek settlers, and the Phœnicians of Sicily withdrew step by step to form three considerable towns in the north-west corner of the island,—Motye, Soloeis or Solunto, on a hill overhanging the sea on the north coast, and the great Panormos, the *all-haven* (see PALERMO), the city destined to be, in two different periods of the world's history, the head of Semitic power in Sicily.

Our earlier notices of Sicily, of Sikels and Sikans, in the Homeric poems and elsewhere, are vague and legendary. Both races appear as given to the buying and selling of slaves (*Od.*, xx. 383, xxiv. 30, 210). The intimate connexion between old Hellas and Sicily begins with the foundation of the Sicilian Naxos by Chalkidians of Euboia under Theokles, which is assigned to the year 735 B.C. The site, a low promontory on the east coast, immediately below the height of Tauromenion, marks an age which had advanced beyond the hill-fortress and which thoroughly valued the sea. The next year Corinth began her system of settlement in the west: Korkyra (Corcyra), the path to Sicily, and Syracuse on the Sicilian coast were planted as parts of one enterprise. From this time, for about 150 years, Greek settlement in the island, with some intervals, goes steadily on. Both Ionian and Dorian colonies were planted, both from the older Greek lands and from the older Sicilian settlements. The east coast, nearest to Greece and richest in good harbours, was occupied first. Here, between Naxos and Syracuse, arose the Ionian cities of Leontinoi and Katana (Catina, Catania) and the Dorian Megara by Hybla. Settlement on the south-western coast began about 688 B.C. with the joint Cretan and Rhodian settlement of Gela, and went on in the foundation of Selinous (the most distant Greek city on this side), of Kamarina (Camarina), and in 588 B.C. of the Geloan settlement of Agragas (Agrigentum, Girgenti), planted on a high hill, a little way from the sea, which became the second city of Hellenic Sicily. On the north coast the Ionian Himera was the only Greek city in Sicily itself, but the Knidians founded Lipara in the Æolian Islands. At the north-east corner, opposite to Italy, and commanding the strait, arose Zankle, a city of uncertain date and mixed origin, better known under its later name of Messana (Messene, Messina).

Thus nearly all the east coast of Sicily, a great part of the south coast, and a much smaller part of the north, passed into the hands of Greek settlers,—Sikeliot (*Σικελιώται*), as distinguished from the native Sikels. This was one of the greatest advances ever made by the Greek people. The Greek element began to be predominant in the island. Among the earlier inhabitants the Sikels were already becoming adopted Greeks. Many of them gradually sank into a not wholly unwilling subjection as cultivators of the soil under Greek masters,—a relation embodied perhaps in the legend that a native Sikel prince led the Greek settlers to the foundation of Megara. But there were also independent Sikel towns in the interior, and there was a strong religious intercommunion between the two races. Sikel Henna (Enna, Castrogiovanni) is the special seat of the worship of Demeter and her daughter. The Sikans, on