

the track." Negroes are also brought to Morocco from the Western Soudan and from Timbuktu. The centre of the traffic in Morocco is Sidi Hamed ibn Musa, seven days' journey south of Mogador, where a great yearly fair is held. The slaves are forwarded thence in gangs to different towns, especially to Morocco city, Fez, and Mequinez. About 4000 are thus annually imported, and an *ad valorem* duty is levied by the sultan, which produces about £4800 of annual revenue. The total number of negro slaves in Morocco appears to be about 50,000. (2) The basin of the Nile, extending to the great lakes, is another region infested by the slave trade; the slaves are either smuggled into Egypt or sent by the Red Sea to Turkey. The khedive Ismail in 1869 appointed Sir Samuel Baker to the command of a large force with which he was "to strike a direct blow at the slave trade in its distant nest." The instructions in the firman issued to him were as follows:—"To subdue to our authority the countries situated to the south of Gondokoro, to suppress the slave trade, to introduce a system of regular commerce, to open to navigation the great lakes of the equator, and to establish a chain of military stations and commercial depôts throughout Central Africa." The work energetically commenced by him was continued by Colonel C. G. Gordon (1874 to 1879), but since the revolt of the Soudan, it is to be feared, no trace of his or of Baker's work remains in the scene of their labours. The most effectual direct methods of dealing with the slave trade in the present territories of Egypt seem to be those suggested by the Anti-Slavery Society to Mr Gladstone's Government in 1861—extended consular supervision, and a compulsory registration of all existing slaves. (3) There has long been a slave trade from the Portuguese possessions on the East African coast. The stream of supply came mainly from the southern Nyassa districts by three or four routes to Ibo, Mozambique, Angoche, and Kilimane. Madagascar and the Comoro Islands obtained most of their slaves from the Mozambique coast. It was believed in 1862 that about 19,000 passed every year from the Nyassa regions to Zanzibar, whence large supplies were drawn for the markets of Arabia and Persia up to 1873. The mission of Sir Bartle Frere to the sultan of Zanzibar in 1873 brought about a treaty for the suppression of the slave trade, but it is to be feared that the cessation of the traffic from that port has not extinguished the traffic but has in part only given it a different direction, through Somali markets. In Madagascar, which had been supplied from the Mozambique coast, the import and sale of slaves were prohibited within the Hova dominions by Queen Ranavalona II. in June 1877. The rulers of the Comoro Islands, Mohilea and Anjuan (or Johanna), have signed treaties for the abolition of the status of slavery in their dominions after 1890, the fulfilment of which, however, it will probably be difficult to enforce. The stations established by the English universities in the valley of the Rovuma and by the Established and Free Churches of Scotland on Lake Nyassa doubtless contributed much to the diminution of the traffic in those parts. It is said that, whereas no less than 10,000 slaves formerly passed the southern end of the Nyassa every year, in 1876 not more than 33 were known to have been conveyed by that route. Lieutenant O'Neill, British consul at Mozambique, writing in 1880, fixed at about 3000 the number then annually exported from the coast between the rivers Rovuma and Zambesi. But since that date the traffic seems to have received a fresh impetus from an increased demand for ivory, the slave and ivory trades being "hand and glove." The Portuguese appear to be the most determined upholders of the evil system, and in consequence are everywhere detested by the natives.

There are other minor branches of the trade elsewhere in Africa. Thus from Harar in Somali-land caravans are sent to Berbera on the coast, where there is a great annual fair. The slaves are collected from the inland Galla countries, from Gurágue, and from Abyssinia.

Clarkson first, and Buxton afterwards, whilst they urged all other means for the suppression or discouragement of the slave trade and slavery, saw clearly that the only thoroughly effectual method would be the development of legitimate commerce in Africa itself. When Buxton published in 1840 his book entitled *The Slave Trade and its Remedy*, this was the remedy he contemplated. The unfortunate Niger expedition of 1841 was directed to similar ends; and it has been more and more felt by all who were interested in the subject that here lies the radical solution of the great problem. It was for some time thought that from Sierra Leone as a centre industry and civilization might be diffused amongst the nations of the continent; and in 1822 the colony (which in 1847 became the independent republic) of Liberia had been founded by Americans with a similar object; but in neither case have these expectations been fulfilled. A new, and it would seem really hopeful, effort for the same great end has recently been undertaken.

Leopold II., king of the Belgians, invited in September 1876 representative geographers to a conference in his palace, to discuss the question of the exploration and civilization of Africa through the development of commerce and the abolition of the slave trade.

Six European nations were represented, and an International African Association was formed. The central committee organized seven successive expeditions from the east coast to Lake Tanganyika. The exploration of the Congo by Stanley turned attention to the west coast, and he went out to the Congo in 1879 as commander-in-chief of the association, to open up that river. The association obtained, by treaties with the native chiefs, the cession of certain territories. The recognition of its flag and its territorial rights by the European Powers has transformed the association into the Congo Free State. A conference was held at Berlin on 15th November 1884, attended by plenipotentiaries from all the European states, to regulate the position of the new state, and one of its declarations was that "these regions shall not be used as markets or routes of transit for the trade in slaves, no matter of what race; each of these powers binds itself to use all the means at its disposal to put an end to this trade and to punish those engaged in it." The territory of the new-state was fixed so as to comprise 1,065,200 square miles, with an estimated population of 42,608,000 souls. Stations have been built at points extending for nearly 1500 miles into the centre of Africa.

There are, it cannot be denied, real dangers connected with this great enterprise for the civilization of Africa. Disputes may arise between the powers having interests in the territories of the new state, and, still worse, the natives may be led to take sides in such disputes. That the African population should be sometimes oppressed, or have justice denied them, by European traders or officials is by no means unlikely in the present state of opinion with respect to our duties towards the retarded races. Difficulties, too, may be created by the rivalries and mutual jealousies of the missionaries of the several Western communions. But, whilst foreseeing these possibilities and urging the necessity of guarding, as far as possible, against the evils referred to, we ought not to view in a grudging or suspicious spirit an enterprise which is begun with pure intentions, and will probably do much to right the wrongs and improve the position of a deeply-injured portion of our race. The establishment of the state will be no reason for the cessation of any effort which Western Governments can make, by the exercise of influence and by remonstrance, to induce Turkey and Egypt to fulfil their engagements respecting the slave trade. The rulers of those states are well disposed to appropriate the results of more advanced civilization; and we need not despair of the disappearance in Mohammedan communities of slave-holding and its ally polygamy, since those practices are not enjoined, but only tolerated, by a religious code which social progress will inevitably lead its adherents to modify, by interpretation.

Bibliography.—On the several branches of the subject of slavery and serfdom fuller information may be obtained from the following works, which have been amongst those used in the preparation of the preceding sketch.

On Ancient Slavery: H. Wallon, *Histoire de l'Esclavage dans l'Antiquité*, 3 vols., 1847, 2d ed. 1879; A. Boeckh, *Public Economy of Athens*, Eng. transl. by G. Cornwall Lewis, 1838, 2d ed. 1842; William Blair, *Inquiry into the State of Slavery among the Romans, from the Earliest Period to the Establishment of the Lombards in Italy*, 1833; Dureau de la Malle, *Economie Politique des Romains*, 2 vols., 1840; M. Troplong, *De l'Influence du Christianisme sur le Droit Civil des Romains*, 2d ed. 1855. On Medieval Slavery and Serfdom: G. Humbert, article "Colonat" in the *Dictionnaire des Antiquités Grecques et Romaines* of Daremberg and Saglio (now in course of publication); J. Yanoski, *De l'Abolition de l'Esclavage Ancien au Moyen Âge et de sa Transformation en Servitude de la Glèbe* (Wallon and Yanoski had jointly composed a memoir to compete for a prize offered by the Academy of Moral and Political Sciences in 1837; Wallon's portion of the memoir became the foundation of his *Histoire de l'Esclavage dans l'Antiquité* above mentioned; Yanoski's part, the expansion of which was prevented by his early death, was posthumously published in 1860; it is no more than a slight sketch); Benjamin Guérard, *Prolegomenes au Polyptique d'Arminon*, 1844; Fustel de Coulanges, *Histoire des Institutions Politiques de l'ancienne France* (only the first part has been published, 2d ed. 1877), and *Recherches sur quelques Problèmes d'Histoire*, 1885 (the latter work contains the best extant discussion of the whole subject of the colonatus, founded throughout on the original texts); Stubbs, *Constitutional History of England*, 3 vols., 1874-78. On the Colonial Slave Trade and Slavery: Washington Irving, *Life and Voyages of Christopher Columbus*, 1828, several times reprinted; Arthur Helps, *Life of Las Casas*, 1868; Bryan Edwards, *History, Civil and Commercial, of the British West Indies*, 1793, 5th ed. in 5 vols., 1819; Thomas Clarkson, *History of the Rise, Progress, and Accomplishment of the Abolition of the African Slave Trade by the British Parliament*, 2 vols., 1808; T. Fowell Buxton, *African Slave Trade*, 2d ed. 1838, and *The Remedy, a Sequel*, 1840; *Memoirs of Sir T. F. Buxton*, edited by his son Charles Buxton, 3d ed. 1849. On North American Slavery: G. M. Stroud, *Laws relating to Slavery in America*, 2d ed. 1856; H. Greeley, *The American Conflict*, 1865; and John E. Cairnes, *The Slave Power, its Character, Career, and Probable Destiny*, 1862, 2d ed. 1863. On Brazilian Slavery and Kidder, *Brazil and the Brazilians*, 9th ed. 1873. On Russian Serfdom: L. Mackenzie Wallace, *Russia*, 1877. For the existing state of the African slave trade, and of Egyptian and Turkish slavery, the *Imaillia* of Sir S. Baker, the writings of Livingstone, and the biographies of Gordon may be consulted besides the many documents on these subjects published by the British and Foreign Anti-Slavery Society. There are two volumes by A. Tourmagne, entitled respectively *Histoire de l'Esclavage Ancien et Moderne*, 1880, and *Histoire du Seravage Ancien et Moderne*, 1879, which bring together many facts relating to slavery and serfdom; but they are somewhat loose and uncritical; the author, too, repeats himself much, and dwells on many topics scarcely if at all connected with his main themes. The largest and most philosophical views on slavery generally will be found in Hume's *Essay* "On the Populousness of Antient Nations," and in Comte's *Philosophie Positive*, vol. v., and *Politique Positive*, vol. iii. For its economic effects, when it is regarded as an organization of labour, reference may be had to Smith's *Wealth of Nations*, book iii. chap. 2, J. S. Mill's *Political Economy*, book ii. chap. 5, and J. E. Cairnes's *Slave Power*, chap. 2. (J. K. I.)

SLAVONIA. — See CROATIA AND SLAVONIA.

S L A V S

ACCORDING to the tables published by Boudilovich in connexion with the admirable ethnological map of Mirkovich (St Petersburg, 1875), the Slavs may be grouped geographically as follows:—

I. SOUTH-EASTERN DIVISION.—1. *Russians*.—(a) The Great Russians (*Velikoruskie*), who occupy the governments round Moscow and extend as far north as Novgorod and Vologda, south to Kieff and Voronezh, east to Penza, Simbirsk, and Vyatka, and west to the Baltic provinces and Poland; they number about 40,000,000. (b) The Little Russians (*Malorossiane*), who include the Rousians or Rousniaks in Galicia and the Boiki and Gouzouli in Bukovina; they number 16,370,000. Drawing a straight line from Sandec near Cracow to the Asiatic frontier of Russia, we shall find their language the dominant tongue of Galicia and all the southern parts of Russia till we come to the Caucasus. It is also spoken in a strip of territory in the north of Hungary. (c) The White Russians, inhabiting the western governments; they number 4,000,000.

2. *Bulgarians*, including those in Russia, Austria, Roumania, Bulgaria, eastern Roumelia, and those under Turkish government in Macedonia; their total number is 5,123,592.

3. *Servo-Croats*, including those of Servia, Montenegro, the southern part of Hungary, and a few in the south of Russia; they are returned as numbering 5,940,539. Here also may be placed the Slovenes, including those in Styria, Carinthia, and Carniola, amounting to 1,287,000.

II. WESTERN DIVISION.—1. *Poles*, divided between Russia, Austria, and Prussia; they number 9,492,162; under this head may be included the Kashoubs near Dantzic, numbering 111,416.

2. *Chechs*¹ and *Moravians*, 4,815,154 in number; here also may be included the Slovaks, numbering 2,223,820.

3. *Lusatian Wends* or *Sorbs*, Upper and Lower, partly in Saxony and partly in Prussia. The *Upper Wends* number 98,000, the *Lower* 40,000.

Total number of Slavs in both divisions 89,499,683.

Originally the Slavs were spread over a great part of northern Germany, extending as far as Utrecht, which was anciently called Wiltaburg and was a city of the Wilzen. Thus Slavonic was certainly spoken in Pomerania, Mecklenburg, Brandenburg, Saxony, west Bohemia, Lower Austria, the greater part of Upper Austria, north Styria and north Carinthia, a large part of what is now Hungary, and in the localities now occupied by Kiel, Lübeck, Magdeburg, Halle, Leipsic (= Lipsk, the city of lime-trees), Baireuth, Linz, Salzburg, Graz (= Gradetz, Gorodetz), and Vienna. The names of the old Slavonic tribes originally settled in these parts of Germany are given in Schafarik's *Slavische Alterthümer*, to which work the reader desiring further information must be referred. They are mentioned frequently in such writers as Helmold, Dietmar, Arnold, Wittekind, and others. We hear of a commercial city of importance, which some writers have rather fantastically termed the Slavonic Amsterdam, called Wolin, on an island of the same name, which was known as Winetha to the Germans and as Julin to the Danes. Schafarik even wished to see the Slavonic tribe of the Wilzen in English Wiltshire. This, however, cannot be accepted; the original name is Wilsætas and that of the town Wiltun, the town on the river Wily. It has long been a generally received opinion that the modern Greeks have a large Slavonic admixture. This opinion was boldly asserted some years ago by Fallmerayer and has not been upset even by the labours of M. Sathas. He dwells much upon the form Σθαβηροσ as distinct from Σκλαβηροσ; but this corruption seems to be owing to some such false analogy as εσθλός. Miklosich, in his *Etymologisches Wörterbuch der slavischen Sprachen* (1886), considers the two forms to be identical. In like fashion Procopius connects Serbi with Σπόροι and Constantine Porphyrogenitus turns Svatopluk into Σφενδδπλοκος. Mediaeval Greece, especially the Peloponnesus, abounded with Slavonic

names, which are now being replaced by others drawn from classical sources. Kollar and Wolanski wished to find a Slavonic population in Italy; but their opinions are considered the wild dreams of unscientific patriots, though these views found their way into such works as the *Varronianus* of Dr Donaldson. Equally unfounded appears to be the belief that a Slavonic element may be traced in Spain and Asia Minor. If the Slavs have lost in the west of Europe, they have gained in the east considerably, as Russia has encroached upon the Ugro-Finnish tribes of the northern and eastern portions of its empire, and many of these races are now in various stages of Russification.

As to the original home of the Slavonic race there are three leading opinions:—(1) the Slavs settled in Europe at a period contemporaneous with or shortly after the arrival of the Teutonic and other Indo-European families; (2) they first made their appearance in Europe with the Huns, Avars, and other Asiatic barbarians in the 3d century after Christ; (3) they originated in Europe, as did the so-called Indo-European race altogether. This last view has been maintained by Penka² and Schrader³ (see below).

The first of these views has been supported by Schafarik. He considers that the Slavs left Asia in very early times for the following reasons:—(a) the fact that the Slavonic languages are more closely connected with European tongues than with those of Asia, even granting the many affinities of Slavonic with Zend or (as has been recently shown by Hübschmann) with Armenian; (b) the similarity of the manners and customs of the Slavs to those of the Celts, Germans, and other European populations; (c) the occurrence of many mountains, rivers, and towns having Slavonic names which are mentioned long before the Slavs themselves are found in history; (d) the fact that the Slavs are always spoken of by the earlier writers in terms which show that these writers considered them to be an ancient European nation, and were struck with the large area over which their populations extended. Moreover, the arrival at a comparatively late period of such large hordes would have made a great impression upon the surrounding nations at the time, and this would certainly have found an echo in their historians and chroniclers.

Schafarik believes that the Slavs or Wends (as they were called by their Teutonic neighbours) were settled at a very early period on the southern coast of the Baltic. The word "Wend" he connects with a Slavonic (*voda*) and Lithuanian (*wandū*) root meaning "water"; thus it would signify the people dwelling about the water. He appears to include under the Slavs all people bearing the name Wends, notably the Veneti on the Adriatic. Other writers, however, consider that the word was applied generally to any maritime people; and this view appears probable. The name also occurs in Switzerland. The Wends then, according to Schafarik, were the earliest inhabitants of the Baltic coast; but they were expelled by the Goths in the 4th century B.C. Nestor makes other tribes of Slavs to have been established at an early period on the Danube and to have been driven thence by the Vlachs, a people whom scholars are inclined to identify with the Latin colonists from whom in a great measure the modern Roumans are descended. We find other tribes settled in the neighbourhood of the Carpathians. The first historian who relates anything about the Slavs is probably Herodotus, whose account of the north of Europe is very vague. Among the Scythian tribes mentioned by him two have been

¹ This spelling has been adopted as best calculated to show the pronunciation of the name Czech, in the same way as the French write the word *Tchéque*.

² *Origines Ariace*, Vienna, 1883.

³ *Sprachvergleichung und Urgeschichte*, 1885.