

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.

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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 Kashoues 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 Σθλαβηνοσ as distinct from Σκλαβηνοσ; 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 Ariacæ*, Vienna, 1883.

³ *Sprachvergleichung und Urgeschichte*, 1885.

identified with the Slavs by Schafarik with considerable probability,—the Budini and the Neuri. Of the former we are told that they were a large nation and had blue eyes and red hair. The description of the country they inhabited corresponds pretty closely to Volhynia and portions of White Russia. The Neuri are placed by Schafarik on the river Bug, which flows through Podolia. There at the present day we find a river named Nureff, and the surrounding country is called Nurska. This opinion is supported by Schrader, who places the original home of the Slavs in Scythia. Pöschel goes so far as to consider the eastern part of Europe—especially that portion of Russia which constitutes the basin of the Pripet, the Beresina, and the Dnieper—as the primary abode of the Indo-European race. Dr Kurd von Schläzer interprets Herod. iv. § 6—the story of Targitaus and his three children—as an allusion to the Slavs. The falling of a plough with its yoke from heaven would hardly be a characteristic tale of a nomad people. We seem to have an echo of the stories of the peasants Mikoula, Selianinovich, Piast, and Přemysl, all dear to Slavonic legend. The view that the ancestors of the Slavs are to be found among the Scythian tribes has been supported in recent times by the Russian author Zabiellin.² He also thinks that their original settlement was in Volhynia and White Russia. The specimens of the Scythian language which have come down in Herodotus and elsewhere can certainly best be explained by Indo-European roots. The name Slav does not occur in any writer before the time of Jordanes, unless it be in the *Stravanoi* of Ptolemy. Jordanes says of them—"quorum nomina licet nunc per varias familias et loca mutantur, principaliter tamen Sclavini et Antes." It is probably connected with the root *slovo*, "the word," which is related to the Greek *κλίω* (Slav. *slit*, "to be called"); and in a Polish vocabulary we get the form *slivo*. The Slav thus comes to mean "the intelligibly speaking man" in contrast to "the dumb man," *Niemetz*, which in the modern Slavonic languages has come to mean simply "German." Miklosich (*Etym. Wörterb.*) thinks that the termination *-ene* in Slovene shows the word to be derived from the name of a place and rejects the explanation from *slovo*. Some Slavonic scholars have sought an explanation of the name in the word *slava*, "glory."

Penka,³ however, attempts to upset the ordinary etymology. According to him the Slavs are non-Aryan and belong rather to the Ugro-Finnish race. Their name, he tells us, shows that they were subjected by the Aryans and became their dependants. He considers it to be derived from the present participle of the root *klu* ("to hear," Slav. *slit*), and thus identifies it with "client." The name Wend is used by Tacitus, who speaks of the Peucini, the Venedi, and the Fenni. Ptolemy also alludes to the Wendic mountains. He tells us that Sarmatia, *i.e.*, all the territory east of the Vistula and north of Dacia, was inhabited by widely scattered races and that the Wenedæ were established along the whole of the Wendish gulf. Jordanes calls them Winidæ. The other name, Antes, applied by this historian to the Slavs, which, like the word Wend, they never used themselves, Schafarik connects with a Gothic root. Duchinski, Henri Martin, and others have denied to the Russians the right of being called Aryan. Penka,⁴ as stated before, carries this opinion much further and refuses the appellation to the whole Slavonic family. Finding that many of the Slavs have chestnut-coloured curly hair and dark eyes, that the White Russians are blond, that the southern Slavs are darker and have a shorter head than those in the north, he is inclined to see in the Slavs

¹ *Die Arier, ein Beitrag zur historischen Anthropologie*, Jena, 1878.
² See, however, the arguments on the other side in the article SCYTHIA. ³ *Op. cit.*, p. 126. ⁴ *Op. cit.*, p. 125.

a very mixed race, and quotes Procopius⁵ in support of his opinion.

The second of the opinions alluded to above has been adopted by Wocel,⁶ according to whom the Slavs in the north of Germany on the Elbe, Moldau, Sale, Spree, as also those living south of the Danube, were not living in juxtaposition in the Bronze Age, but wandered into those regions some centuries after the birth of Christ. In proof of this assertion he cites many names of objects which are common to the Slavonic languages and yet could not have been known to any people in the Bronze Period,—as, for example, iron (O.S. *železo*),⁷ objects made of iron, as scythe (O.S. *kosa*), chisel (O.S. *dlato*), tongs (O.S. *klěsta*), knife (*nůž*), saw (*pila*), hoe (*motyka*), sword (*meč*), stirrup (*střemen*), spur (*ostruha*), needle (*jebla*), anchor (*kotva*). Common to all the Slavonic languages are the names for gold (*zlato*), silver (*stříbro*), copper (*měď*), tin (*olovo*). All these words must have been formed while the Slavonic people dwelt together in a comparatively narrow space,—according to Wocel between the Baltic, the Vistula, and the Dnieper; otherwise, according to this author, if we suppose that the Lutitæ, Obotrites, Sorbs, and Chekhs were autochthonous, it is difficult to see how they could have had the same names for many objects which did not exist in the Bronze Age, *e.g.*, iron, as the Slavs on the Dnieper, the Balkans, and the Adriatic had. Wocel considers the Slavs to have been a pastoral people who entered Europe through the passes of the Caucasus. He compares the agricultural words which all branches of the family have in common, as *ploug*, "plough" (and also *rato*); *lemesh*, "ploughshare"; *zhito*, "corn"; *pshevitze*, "wheat"; *yechemen*, "barley"; *oves*, "oats"; *proso*, "millet"; *snop*, "sheaf." On the other hand, as Wocel maintains, objects connected with civilization the knowledge of which only dates from the introduction of Christianity have not a common name in the Slavonic languages, such as "paper," "pavement," "steel," "velvet," &c. So also there is no common term for "property" or "inheritance" for the simple reason that the Slavs knew nothing of private property,—the land being held in common under the care of the *vladika* or *stareshina*, as in the Servian *zadruga* at the present day.

The condition of the original Slavs has also been investigated from the linguistic point of view by Gregor Kreck.⁸ According to this writer, besides the cereals previously mentioned the Slavs cultivated the rape (*repa*), the pea (*sochivo*, *grakh*), the lentil (*lenshita*), the bean (*bob*), the poppy (*mak*), hemp (*konop*), the leek (*louk*), &c.; corn ground by a hand-mill or water-mill (*zhinov*, *malin*) into meal (*manka*) and baked into bread (*khleb*), honey (*med*)—the collection of which was an important occupation among the Slavs, as we find by the Polish laws—meat (*menso*), milk (*mleko*), and fruit (*ovoshitiye*) formed their food. The drinks were *ol* and *vino*,⁹ beer and wine. Kreck considers that the minute details of house-building point to a habit of living in fixed residences,—thus the house (*dom*), the stable (*khlev*), the threshing-floor (*goumno*), the court (*door*), the village (*ves*). In opposition, however, to this view of Kreck we have the opinion of Hehn, who contends that all the words used among the Slavs for stone buildings are borrowed, and seeks to prove that till comparatively

⁵ *Bell. Goth.*, iii. 14—"τὰ δὲ αἰμάτια καὶ τὰς κόμας, ὅτε λευκοὶ ἐσθγαν ἢ ξανθοὶ εἴσιν, ὅτε πῆ ἐστὶ τὸ μέλαν αὐτοῖς παντελῶς τέτραπται, ἀλλ' ὑπερβολοὶ εἴσιν ἅπαντες."

⁶ *Pravěk Země Česká* (The Early Days of Bohemia), Prague, 1868. It is cited by Schrader, p. 90.

⁷ The words not specified as Old Slavonic are Bohemian.
⁸ *Einleitung in die slavische Literatur-Geschichte*, Gratz, 1874; see Schrader, p. 92.

⁹ A word which some recent scholars are inclined to think of Armenian origin.

recent times they had only huts made of osiers and led a half nomadic life. Certainly municipal institutions are no feature of Slavonic life, and the paucity of large towns in Russia is striking even at the present day. According to Kreck, words are to be found very early which show the development of the nation from the family. Thus the commune (*obstchina*, *rod*) becomes the family (*plemya*) and the family the people (*narod*, *yznik*). There are common terms for law (*pravo pravda*, "right"; *zakon*, "law"). Besides agricultural pursuits we have mention of the arts of braiding (*plesti*), weaving (*tkati*), tailoring in a series of common expressions for portions of apparel, carpentering (*tesati*), working in iron, &c. Of the primitive Slavonic flora we have the oak (*doub*), the lime tree (*lipa*), the acorn (*yavor*), the beech (*bouky*), the willow (*vrba*), the birch (*brěza*), the pine (*bor*), as also special kinds of fruit, the apple (*yabl'ko*), the pear (*grousha*), the cherry (*vishnya*), the nut (*orekh*), and the plum (*sliva*).

Pictet placed the original home of the German and Litu-Slavic races on the northern bank of the Oxus. Thence he thought they came over the extensive plains of Scythia to the Pontus Euxinus.

The doctrine of the European origin of the Aryans appears to be steadily gaining ground. It is supported by Professors Rhys and Sayce of Oxford. The last-named is inclined to see the home of the Indo-European race in "the district in the neighbourhood of the Baltic." Dr Ludwig Wilser¹ makes Sweden and the north German shores the centre of the primitive Aryans, from which the Germanic tribes, Celts, Latins, Greeks, Slavs, Lithuanians, Iranians, and the invaders of India gradually detached themselves, migrating mostly southwards and eastwards.²

Leaving now the attempts to determine the primitive home of the Slavs and the date of their immigration into Europe, and also the names which they have in common, whether used by themselves or given by foreigners, we will trace as far as possible the derivation of the chief appellations of the Slavonic peoples. (1) *Russians*.—For an analysis of this name see RUSSIA (vol. xxi. p. 87 sq.). (2) *Bulgarians*.—By the 3d century we find Slavs settled between the Danube and the Balkans. Immigrations were going on till the middle of the 7th century, as these hordes were driven southwards by new invaders. About 681 the Slavonic settlers fell under the yoke of the Bulgarians, a Ugro-Finnish race, if we accept the views of Schafarik, Drinoff, and others. The origin of the Bulgarians themselves is obscure. Some have made them Tatars. Professor Ilovaiki believes them to have been Slavs. The theory which connects the name "Bulgarian," "Bolgare," with the Volga is now no longer held. Early modifications of the name, such as Burgari, Wurgari, &c., show its analogy with forms like Onoguri, Uturguri, Kutriguri. The elements of the word are *bul* and *gari*. Professor Vambéry attempts to derive the name from the Turkish verb *bulga-mak*, "to revolt"; but this seems little better than a guess. We are told that Koubrat, a Bulgarian prince, made himself independent of the Avars, and that on his death his territories were divided among his five sons. The eldest remained in the ancient settlement on the Volga, where the ruins of their former capital, Bolgari, are still to be seen. The third son, Asparoukh, crossed the Dnieper and the Dniester, and settled in a place called Onklus, probably the Old Slavonic *onkl*, "angulus,"

¹ *Die Herkunft der Deutschen: Neue Forschungen über Urgeschichte, Abstammung, und Verwandtschaftsverhältnisse unseres Volkes*, Carlruhe, 1885.

² See an interesting article in the *American Nation* (3d December 1885), where it is shown that the first person to advocate this theory, which seems to be gaining ground among scholars, was Dr Latham, in his edition of the *Germania* of Tacitus. This view was supported by Theodor Benfey in 1868.

between the Transylvanian Alps and the Danube.³ From this place they migrated to the localities which they have since occupied, where they became mixed with the original settlers, to whom they gave their name, just as the German Franks imposed theirs on the Gauls, and a branch of the Slavonians took the Finnish name of their conquerors. (3) *Serbs*.—See SERVIA (vol. xxi. p. 688). The name "Croat" has been already explained under SERVIA (*i.c.*). (4) The *Slovenes* have preserved an old form of the family name, and therefore no explanation is necessary. (5) *Poles*.—The first authentic date of their history is the year 963. Perhaps they are the Bulanes of Ptolemy. See POLAND, vol. xix. p. 285. (6) *Bohemians* or *Chekhs*.—The word "Bohemia"—"home of the Boii," a Celtic tribe—has nothing to do with the Slavs who came into the country about 495, after the Marcomanni, who had dispossessed the Boii. The derivation of the name "Chekh" or Czech has never been satisfactorily traced. Dobrovsky sought to connect it with a word *četi*, signifying "to begin," and thus makes the name imply the original inhabitants. Schafarik, however, does not endorse this etymology. Perwolf⁴ connects it with a root *čak*, "to beat," and thus makes the name mean "the warriors." Whatever the word "Chekh" may signify, it occurs, as Schafarik has shown, in other Slavonic countries. (7) *Lusatian Wends* or *Sorbs*.—The word "Lusatia" (German *Lausitz*) is derived from the Slavonic *lug* or *luza*, signifying a low, marshy country.

SLAVONIC LANGUAGES AND LITERATURES.

The first to attempt a classification of the Slavonic languages was Dobrovsky,⁵ who was followed by Schafarik and Schleicher. These agree in the main, except that Schafarik was so little acquainted with Bulgarian—at that time almost a lost language—that he grouped it with Servian.⁶ The following are the characteristics of the two divisions, which we take from Schafarik's account with some trifling omissions:—

SOUTH-EASTERN.	WESTERN.
(1) <i>raz</i> , <i>razoum</i> .	<i>roz</i> , <i>rozoum</i> .
(2) <i>iz</i> , <i>izdati</i> .	<i>vy</i> , <i>vydati</i> .
(3) <i>korabl</i> , <i>zemlia</i> .	<i>korab</i> , <i>zemla</i> .
(4) <i>pravilo</i> , <i>molitisa</i> .	<i>pravidlo</i> , <i>molitisi se</i> .
(5) <i>moč</i> , <i>noč</i> .	<i>moc</i> , <i>noc</i> .
(6) <i>zvezda</i> , <i>tvet</i> .	<i>hvezda</i> , <i>gwiazda</i> , <i>kwiet</i> .
(7) <i>ago</i> .	<i>ego</i> , <i>eho</i> .
(8) <i>omou</i> , <i>toj</i> .	<i>emu</i> , <i>ten</i> .

This division, however, has been repeatedly challenged. Schleicher insisted upon the two following as important principles: (1) primitive Slavonic *dy*, *ty* become in all west Slavonic dialects *dz*, *ts* (= *c*); among the Chekhs and Sorbs *dz* becomes at a later period *z*; (2) *d*, *t* before *l*, *n* are preserved in the western dialects, but disappear in the south-eastern. Upon this last canon Johannes Schmidt⁷ remarks as follows: "The dentals are preserved in Slovenish, certainly in the western part of its area; thus *modlim* in the Freisingian documents, in the perfect participles, as *predel*, *bodel*, *pletel*, *cretel*, fem. *dla*, *lla*, and in the suffix *dlo*, as *kresadlo*, *mitovidlo*, *šidlo*. *D* is also preserved in Slovenish before *n*, as *omladnem*, *oslavnem*, *zbođnem*, *padnem*, *kradnem*. *T*, on the other hand, appears everywhere to vanish before *n*, as *obnem*, 'I go round.'" He also criticizes two of the principles of difference given by Schafarik. The nom. sing. masc. of pronouns appears in western Slavonic to be increased by *n*, thus Chekh, Polish, Lower Sorb, *ten*; Upper Sorb, *ton*; Polish, *to*; this, however, occurs in the Freisingian monuments, the earliest form of Slovenish, as *lon*. This *n* belongs to the stem, and is not a particle which has become fused with it; *ten*, *ton*, original form *t'n*, correspond to the Old Prussian *tns*. The use of the preposition *vi* instead of *iz* is not a criterion; *vi* is as much used in Russian as in west Slavonic, thus *viborni*, "the

³ See Drinoff's "Settlement of the Balkan Peninsula by the Slavs" (*Zaselenie Balkanskago Poluostrova Slavyanami*), Moscow, 1873.

⁴ *Arch. f. slav. Phil.*, vii. 622.

⁵ *Institutiones Linguae Slavicae Veteris Dialecti*, Vienna, 1822.

⁶ *Geschichte der slavischen Sprache und Literatur nach allen Mundarten*, Pesth, 1826, p. 32.

⁷ *Zur Geschichte des Indo-Germanischen Vocalismus*, part II. p. 178, Vienna, 1871-75.