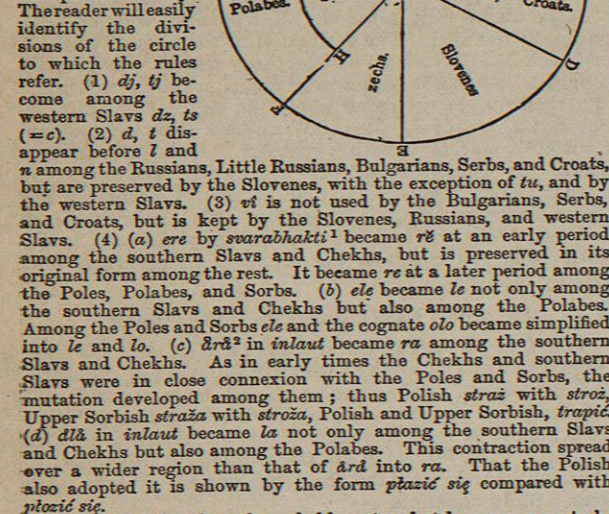


village deputy"; there are traces of it in Slovenish; it is only in Bulgarian and Servian that it is entirely wanting. The principle laid down that *moč*, *noč* represent a south-eastern variation and *moc*, *uoc* a western is far from being universally true; in Servian we have *tern*, "black," as against Bohemian *černý*, Russian *чёрный*. Compare too Servian *česta*, "a road," also Slovenish, with Chekh *česta*.

Schmidt gives a completely new table of differences, illustrating them by the accompanying diagram. Casting aside some of the distinguishing marks previously adopted, he makes great use of the phonetic law found in the Slavonic languages which will be explained shortly. The reader will easily identify the divisions of the circle to which the rules refer. (1) *dj*, *tj* become among the western Slavs *dz*, *ts* (= *c*). (2) *d*, *t* disappear before *l* and *n* among the Russians, Little Russians, Bulgarians, Serbs, and Croats, but are preserved by the Slovenes, with the exception of *tu*, and by the western Slavs. (3) *vi* is not used by the Bulgarians, Serbs, and Croats, but is kept by the Slovenes, Russians, and western Slavs. (4) (a) *ere* by *svarabhakti* became *re* at an early period among the southern Slavs and Chekhs, but is preserved in its original form among the rest. It became *re* at a later period among the Poles, Polabes, and Sorbs. (b) *ele* became *le* not only among the southern Slavs and Chekhs but also among the Polabes. Among the Poles and Sorbs *ele* and the cognate *olo* became simplified into *le* and *lo*. (c) *ěri* in *inlaut* became *ra* among the southern Slavs and Chekhs. As in early times the Chekhs and southern Slavs were in close connexion with the Poles and Sorbs, the mutation developed among them; thus Polish *straż* with *stroż*, Upper Sorbish *straža* with *stroža*, Polish and Upper Sorbish *trapic*, (d) *dla* in *inlaut* became *la* not only among the southern Slavs and Chekhs but also among the Polabes. This contraction spread over a wider region than that of *ard* into *ra*. That the Polish also adopted it is shown by the form *ptaciz się* compared with *ptaciz się*.



Various opinions have been held as to what languages are to be considered the closest congeners of the Slavonic branch. That they stand in intimate relations to Lithuanian and Lettish has long been agreed; and as a convenient classification it is customary to speak of them together as the Litu-Slavic family. In Russia there are 1,900,000 Lithuanians (including the Samogitians or Žemudes). There are also 1,100,000 Letts. The rest of the Lithuanians, numbering 146,312, are in Eastern Prussia, commencing not far from Königsberg and extending along the shores of the Kurisches Hafl. The Lithuanian language in many respects exhibits an earlier type than the Slavonic. It has preserved the *s* of the nominative singular, as in Sanskrit; but, on the other hand, the verb exhibits a much poorer form. As Leskien truly remarks, "it has degenerated most remarkably in its conjugation, and in this respect is far inferior to the oldest known Slavonic." He adds that Lithuanian is of primary importance in the comparative treatment of the Slavonic languages. Very closely connected with Lithuanian was Old Prussian, which died out in the 16th century; the remains which have come down to us belong to the 15th and 16th centuries. Old Prussian extended from the lower Vistula (from Thorn downwards) to the Niemen. The exact course of the boundary-line which separated it from Lithuanian can only be approximately determined by historical arguments. Leskien has proposed "Baltic" as a generic name for Lithuanian, Lettish, and Prussian. The general opinion of philologists is that Litu-Slavic is most closely connected with the Germanic branch of the Indo-European family. Jacob Grimm was the first to assert this. Hübschmann has shown that Slavonic has affinities with Armenian, and he seeks to make the latter language a link between the European and Asiatic branches of this family. Kuhn writes, "The Slavonic languages remained a longer time in close connexion with the Indian or more probably with the Zend and Persian than with the remaining Indo-

1 This is the name given by the Indian grammarians to the vowel developed between the liquids *l* and *d* and the consonant with which they come into contact, as *elas*, *colas*. It has been called in Russian *polnoglasie*, and in Greek *ὑπερδύρασις*. It means in Sanskrit "voice-breaking." It is a marked feature in the Slavonic languages.

2 This is the way adopted by Schmidt to express the unaccented Slavonic *o*, which is pronounced *a*; the form is taken from Swedish.

3 Proc. Phil. Soc., 1871, p. 49.

4 Zur ältesten Gesch. d. indog. Völker, Berlin, 1845, p. 824.

European languages." Bopp regards the separation of the Litu-Slavic languages as having taken place before the division of the Asiatic branch of the family into Indian and Iranian.

If we examine the Old or Palæo-Slavonic, the oldest known form of the Slavonic languages, we may note the following characteristics. It has the vowels *a*, *e*, *i*, *o*, *u*, *i*, a guttural *š*, a short *e* sometimes pronounced as *ya*, and the semi-mutes *l* and *n*. It has also two nasals equivalent to the French *in* and *en*, now only found in Polish and Kashoubish, and in some of the Bulgarian dialects; traces of them, however, occur in Slovenish and in the words which Magyar has borrowed from Slovenish.

The Aryan diphthongs have been contracted to single vowels and the hiatus is frequently avoided by the interposition of *j* (= Eng. *y*) or *v*, both of which constantly occur at the beginning of words which formerly commenced with a vowel. The addition of a *z* sound before vowels is one of the great characteristics of the Slavonic languages, called "præiotization"; and the inability to mark this, distinctly is one of the deficiencies of the Cyrillic alphabet. It is also worthy of note that in the provincial dialects *v* is frequently put before vowels, as by the lower classes in Bohemia and Russia. The Aryan aspirates *gh*, *dh*, *bh* have been changed into the simple explosives *g*, *d*, *b*; on the other hand, a number of fricatives have been developed, as *sh*, *z*, and the French *j*—all unknown to the common Aryan—and *k* is frequently changed to the palatal *č*. Servo-Croatian, Slovenish, Slovakish, and Bohemian possess the vocal *r*, while the vocal *l* is found in both Bohemian and Slovakish. The latter has also *l* and *r*, both short and long.

As regards grammar, the following peculiarities of the Slavonic family may be noted. A trace of the article exists in the adjectival termination, as in *velik-i*; but this has been forgotten, and attempts have been made to supply it in the use of the demonstrative pronoun in Sorbish, which appears to have been used in the more corrupt stages of Slovenish also, but has been expelled since the regeneration of the language. Primus Truber, who translated the New Testament into Slovenish in the 16th century, was not free from this vice. The languages being in a high state of synthesis, the nouns and adjectives are fully declined, having three genders and seven cases,—the nominative, genitive, dative, accusative, vocative, instrumental, and prepositional. Sorbish and Slovenish have the dual number in both nouns and verbs. More of the numerals are declined than in most Aryan languages. The verbs have the so-called aspects, *e.g.*, the iterative, perfect, imperfect, &c., whereby very delicate shades of meaning are expressed, and this partly atones for the poverty of tenses in some of them: Russian, for example, has only one past tense, which is inflected according to gender, having been originally a past participle. Traces of these verbal aspects have been detected in Celtic and in Greek.

We now proceed to classify the Slavonic languages according to their dialects. The following table has been adapted (in the main) from the valuable Russian *History of Slavonic Literatures* by Pipin and Spasovich.

SOUTH-EASTERN BRANCH.—Russian.—(1) Great Russian: Moscow, Novgorod and northern, Siberian, and central Russian. (2) Little Russian: eastern, western (sometimes called Red Russian), and Carpathian. (3) White Russian. **Bulgarian.**—(1) Old Bulgarian (the ecclesiastical language; see below). (2) Modern Bulgarian: Upper Mœsian, Lower Mœsian, and Macedonian. **Servo-Croatian and Slovenish.**—(1) Servo-Croatian: southern or Herzegovinian, Syrmian, Resanian, and language of the coast or Dalmatian. (2) Slovenish: dialects of Upper, Middle, and Lower Carniola, Styrian, Ugro-Slovenish, Resanian, and Croato-Slovenish.

WESTERN BRANCH.—(1) Polish: Masovian or Mazurian, Great Polish, Silesian, and Kashoubish. (2) Bohemian: Chekish, Moravian, and Slovakish. (3) Lusatian Wendish or Sorbish: Upper Lusatian and Lower Lusatian. (4) Polabish (extinct).

South-Eastern Branch.

Russian Dialects.—These as yet have rarely been scientifically treated; but that can hardly be a ground of complaint against the Russian people, as our own are only just beginning to be properly studied. The work entitled *Opit Oblastnago Velikorousskago Slovaria* (Attempt at a Provincial Dictionary of the Great Russian Language), published at St Petersburg in 1852, can, as its name implies, only be regarded as tentative: it is no more a scientific production than is Halliwell's *Provincial Dictionary of English*. Traces of Ugro-Finnish words and idioms occur in the northern and eastern dialects, but their importance has been much exaggerated. Whitney's theory that the Russian verb has been modified by Ugro-Finnish influence claims attention. Some have supposed that the origin of the *svarabhakti* is to be traced to it; it occurs, however, in Little Russian and the western languages, as previously shown. It is much more frequent in Russian than in any other Slavonic language, and is even more developed in its dialects. An account

5 Sometimes called "the church language."
6 See Hovelacque, *Science of Language*, p. 280, London, 1877.
7 The quaint little English-Russian vocabulary compiled by Richard James in Russia at the beginning of the 16th century, and still preserved in manu-

of Russian literature is given under RUSSIA, vol. xxi. p. 102 *sq.* Siberian Russian is spoken by the descendants of prisoners and convicts who have settled in that vast tract of northern Asia since Yermak conquered it for Ivan the Terrible. Specimens of it are occasionally quoted in the letters of Küchelbecker, the Decabrist, and other exiles. Little Russian is spoken in all the southern governments of Russia. As current in Galicia and Bukovina it is called Red Russian; an interesting variety of the Gouzoulian dialect in which Fedkovich composed his poems (see RUSSIA, vol. xxi. p. 110). Mention has already been made of the same language as spoken in Hungary.¹ There is a good grammar by Osadza, a pupil of Miklosich. The latter justly regards it as a language and not a dialect. Till quite recently there were very poor aids by way of lexicons: of the *Deutsch-Ruthenisches Handwörterbuch* by Professor Partitzki of Lemberg the Ruthenish-German portion never appeared; the vocabularies of Piskunoff and Verkhratzki are but fragmentary. A good dictionary, however, is now in course of publication by Professor Zelechowski of Stanislaw, which promises to be all that could be desired. The orthography of Malo or Little Russian is not yet settled. A peculiar type is used for some of the books issued at Lemberg, especially the excellent *Chitanka* (Reading Book) of Alexander Barvinski. An altogether whimsical orthography was adopted by Hatzouk in his *Ouzhinok Ridnogo Pola* (Gleanings from a Native Field), which appeared at Moscow in 1857.

The following are some of the chief characteristics which mark off the Little from the Great Russian language. The G. R. *ie* passes into *i*, as *povist* = *poivist*, L. R. *richka* = G. R. *richka*; *o* undergoes the same mutation, especially in monosyllables, L. R. *pid* = G. R. *pod*, L. R. *kin* = G. R. *kon*, L. R. *visva* = G. R. *ovsa*, where we may note the tendency to put *v* before the initial vowel already alluded to. The Russian *ou* is changed into L. R. *v*, and *vice versa*, thus *ovirayou* = G. R. *ovmirayou*; *ouchora*, on the other hand, is G. R. *uchera*. The Russian *g* is pronounced *h*; the strong *t* (Polish *ł*) is changed (especially at the end of a word or before other consonants) into *v* or *ou*, thus G. R. *pisal*, L. R. *pisaou*. The Russian *f* is wanting, and L. R. changes the Old Slavonic *k* and *g* into *ch* and French *j* oftener than Russian does. In the conjugations and declensions Little very much resembles Great Russian. It has, however, like Polish, lost the present participle passive, which is retained in Russian, and it possesses infinitive forms with diminutive meanings. Moreover, the accent differs considerably from Russian. The peculiarities of the Little Russian spoken in the north of Hungary are fully treated by De Vollant in his *Ugro-Roussica Narodna Piesni* (Ugro-Russian Popular Songs), St Petersburg, 1855.

White Russian abounds with Polishisms, and in its orthography expresses the unaccented Russian *o* as *a*, which is in accordance with the pronunciation; thus we have *starana* for *storona*, *kago* for *kogo*. As in Malo-Russian, *g* is pronounced *h*, as *aharod*, "a garden"; gutturals are softened before *ie*, as *na routsie*, "on the hand." The collection of poems published at Vilna in 1844, entitled *Piesni Wi'eśniacze* (Rustic Songs), in what is called the Krevichian dialect, is in reality White Russian. There is a good White Russian dictionary by Nosovich.

Bulgarian.—Connected with the Bulgarian division is the difficult question as to which of the Slavonic languages, ancient or modern, exhibits the earliest form. The original tongue is, of course, lost, and only an elder sister remains, but to which language shall that title be assigned? In the early days of Slavonic philology many curious ideas prevailed on this point. According to the old-fashioned views the church language was the old and stately mother-tongue from which all the living dialects had sprung. Russians considered it to be Old Russian, Serbs Old Servian, and those who used the Glagolitic ritual held it to be Old Croatian. These opinions were very natural. The fragments of the Old Slovenish language had not yet been found at Freising, and the only accessible manuscripts in the infantine state of the study of Slavistic were recent ones, in which Russian, Servian, and Croatian forms were mixed. The Russians had forgotten many of their historical traditions during their long servitude under the Mongols, and the same was the case with the Serbs and Bulgarians under the yoke of the Turks. The names of Cyril and Methodius were hardly remembered. The two precursors of Dobrovsky, but of inferior intellectual calibre, were the Bohemian Fort. Durich (1738-1802), who was the first to have sound views on the relations of Old Slavonic to the later languages, and the Russian Kalaidovich (1792-1822), who threw considerable light on the question by his edition of the works of John, the exarch of Bulgaria. He, however, considered the Palæo-Slavonic to be Old Moravian. But the foundation of Slavonic scholarship was laid by Dobrovsky (1753-1829) and Vostokoff (1781-1864); the former treated the subject scientifically in his *Institutiones Linguae Slavicae Dialecti Veleris* (Vienna, 1822), and the latter edited the *Ostfomir Codex*, a Palæo-Slavonic manuscript of the Gospels, written in Russia in the 11th century. Dobrovsky at first considered Palæo-

script in the Bodleian, gives some interesting examples; thus for modern Russian *eram*, "shame," he gives *serom*, &c.

1 An excellent map of this district is given in the *Slavianski Sbornik* (Slavonic Miscellany), vol. ii.

Slavonic to be Old Servian, afterwards an early language out of which both Servian and Bulgarian were formed. Vostokoff was nearer the truth when he discovered elements of Old Slovenish.

The views held by scholars with regard to the country from which the Palæo-Slavonic, as preserved to us, has come may be briefly stated as follows. (1) It is Old Bulgarian. This opinion has been held by Schleicher, Schafarik, J. Schmidt, and Leskien. In the latter part of his life Schafarik² appears to have somewhat modified his views and to have looked upon it as a mixture of Bulgarian and Slovenish. (2) It is Old Slovenish, *i.e.*, the older form of the language now spoken in Styria, Carinthia, and a part of southern Hungary. This opinion was first held by Kopitar and afterwards by his pupil Miklosich. Among its supporters may also be mentioned Danichich and Jagić. (3) Geitler,³ now a professor at Agram, leans to the theory that the Russian language is a much earlier form of Slavonic than Old Slovenish. The case for Old Slovenish is clearly put by Miklosich⁴ as follows:—

"So far as the linguistic grounds of the Bulgarian hypothesis are concerned, it is undoubtedly true that Old Slovenish (Palæo-Slavonic) agrees with a dialect of Bulgarian with regard to the combinations *šd*, *šd*, whereas the Carinthian (Carantanian) Slovenish employs generally *š* and *j*; but how do we know that the Pannonian Slovenes pronounced *š* and not *šd*, *j* and not *šd*? The Hungarian *moszoha* (pr. *moszoha*), *pest* (pr. *pest*), and *palost* (*palosh*) for the Old Slovenish *mašoha*, *pešt*, and *palost*, and *rozča* (pr. *rošču*) for the Old Slovenish *ršča*, postulate the existence of *šd* and *šd* in the dialect of the Pannonian Slovenes. The nasalized syllables (to express the Old Slavonic nasals) in (modern) Slovenish and in the oldest loan words in Magyar from Slavonic separate the language from which these words are borrowed from Bulgarian.⁵ Let us also consider the following fact: Modern Bulgarian is more unlike Palæo-Slavonic than any other language of the eastern branch. Perhaps it may be observed with reference to this that these corruptions have only crept in during the last centuries. But the language of the *Tale of the Trojan War* (of date 1350) is already Bulgarian, and, whatever may be said to the contrary, Modern Bulgarian. In the same stage of vocalic corruption is the Gospel of Timov (Timova), which belongs to the year 1273. And does not the same remark hold good of the Psalter of Bologna, of the date 1186-1196? A Bulgarian language identical with Palæo-Slavonic fades from our eyes like a *fata morgana* however far we follow it."

The same author considers that even before the 9th century the Slavonic languages were separated as they are to-day. The most able exponent of the Old Bulgarian theory, Schleicher, writes as follows:—

"The proofs which Kopitar and Miklosich have brought forward in support of their opinion appear capable of being overthrown, while facts speak irresistibly for the opposite opinion that church Slavonic was the language of the Old Bulgarians, especially the softening of original Aryan *t* and *d* into *št* and *žd*. And besides linguistic there are also historical grounds. Cyril and his Slavonic fellow-workers were Bulgarians.⁶ Why, then, should they not have written in their own language, especially since they found no written language among the other Slavs?" Schleicher asks, "How came the Bulgarianisms in the *Codex Suprasliensis* (see below), which, according to the opinion of Miklosich, was written 'in ipsa lingue palæoslovenica patria'?" He sums up: "We therefore hold the language which we regard in this work as alone the oldest to be Old Bulgarian." Schleicher appears to the present writer to have the best of the argument.

Modern Bulgaria embraces ancient Mœsia, Thrace, and Macedonia; the Danube separates it from Roumania; on the west it has Servian, on the south-west Albanian, and on the south Greek, which begins to prevail from a line drawn from Salonica to Constantinople. Its area is dotted by Turkish colonies—the Turks, however, are now fast emigrating—and there is a considerable admixture of Greeks. Modern Bulgarian is a very corrupt form of Slavonic. The vocabulary, to begin with, is full of Turkish words. The wonder is that the language did not altogether disappear. It uses the Slavonic demonstrative pronoun as an article, which is placed at the end of words, as in Ruman, Albanian, and the Scandinavian languages. The cases are very defective, and are mostly expressed by prepositions. There is no regular form of the infinitive, for which a periphrasis is used. The language has only been resuscitated of late years. An American missionary named Riggs published a sketch of the grammar and a short vocabulary. In 1852 the brothers Tzankoff compiled a grammar in which Latin letters were employed. There are other grammars in Bulgarian by Monchiloff and Grouyeff. A dictionary (Bulgarian-French) has since been published by Bogoroff, and there are indications that the language will be scientifically treated, to judge by some excellent papers in the *Archiv für slavische Philologie*. From these we learn that in the Bulgarian dialects the nouns are much more fully inflected, and traces of nasals are found. The Upper Mœsian dialect is also called the *Shopsko narechie* or dialect of the Shopi. Jireček says that these Shopi differ very much in language, dress, and habits from the other Bulgarians, who regard them as simple folk. Their name he connects with the old Thracian tribe of the Sapæi. Those Bulgarians who have embraced Islam are called Pomaks,—a word of which no satisfactory derivation has been given.

2 *Über den Ursprung und die Heimath des Glagolitismus*, Prague, 1858.
3 See his *Starobulharska Fonologija se stárym zřetelom k Jazyku Litovskému* (Old Bulgarian Phonology in Relation to Lithuanian), Prague, 1873.
4 *Alt-slovenische Formenlehre in Paradigmen*, Vienna, 1874.
5 But, as previously stated, nasals have been found in Bulgarian dialects.
6 This is rather strongly stated. They are said to have been of Greek origin, but had probably become thoroughly Bulgarianized; yet the argument used by Schleicher remains quite as strong, for they would use the form of Slavonic with which they were familiar.
7 *Die Formenlehre der Kirchen-Slawischen Sprache*, Bonn, 1852.

As for the sake of convenience we group Palaeo-Slavonic under Old Bulgarian, we shall divide Bulgarian itself into Old and New. (1) *Old Bulgarian*.—We have space here only to mention some of the more remarkable codices. (a) *Codex Assemani* in the Vatican, edited by Rački, perhaps belonging to the 11th century, contains extracts from the Gospels for each day of the year. (b) *Codex Clavianus*, so called because it once belonged to Count Cloz of Trent, contains homilies by Chrysostom, Athanasius, and Epiphanius, supposed to be of the 11th century. (c) *Codex Marianus*, found by Grigorovich in a monastery on Mount Athos, edited by Jagić, of the 11th century. (d) *Codex Zographensis*, also edited by Jagić, assigned to the 12th century. These are the chief Glagolitic manuscripts. One of the oldest Cyrillic manuscripts is (a) the *Ostromir Codex* (see RUSSIA, vol. xxi, p. 103). It is of the 11th century and was written by the diak or deacon Gregory for Ostromir, the *posadnik* or governor of Novgorod. Other Cyrillic documents are (b) certain legends and homilies which originally belonged to the monks of the abbey of Suprasl near Bialystok in Poland. They have been edited by Miklosich. The half Cyrillic and half Glagolitic manuscript called the *Texte du Sacre* must not be forgotten, because on it the French kings were accustomed to take the oath at their coronation at Rheims; part of it is of the 14th century. There are also many translations from the Byzantine writers in Old Bulgarian, as from John Malalas, George Hamartolus, and others. (2) *Modern Bulgarian*.—The Bulgarians have some fine collections of popular songs. We can only allude here to the most celebrated. (a) The edition of the brothers Miladinoff published at Agram in 1861,—a very interesting collection, with notes on Bulgarian proverbs and customs; these unfortunate men were murdered in a Turkish prison. (b) The popular songs of the Macedonian Bulgarians collected by Verkovich; of this only one volume appeared, now very scarce. Verkovich has since published a work entitled *Veda Slovena*, in which he professes to have discovered Old Bulgarian ballads relating to Orpheus; but the production is regarded by most critics as an imposture. (c) The collection published in 1875 by Auguste Dozon, containing many interesting ballads. (d) The Bulgarian Popular Miscellany (*Bulgarski Narodni Slovnik*) of Basil Cholakoff, published in 1873. The rise of Modern Bulgarian literature is altogether recent. The father of it was the monk Paisi, who lived towards the end of the 18th century. He wrote a book on the history of Bulgaria in Bulgarian, which may be compared to the similar one of Raich in Servian. One of his pupils was Sophronius, bishop of Vratsa (Vratza), who wrote his own life and adventures (1804). A translation of the New Testament was published by Sapernoff in 1821. George Venelin (1802-1834), a Little Russian from the neighbourhood of the Carpathians, travelled in Bulgaria in search of manuscripts and had some remarkable adventures there, which are related in the account of him by Bezsonoff; he may be said to have revealed the existence of Bulgaria to the west. Among other writers may be mentioned Rakovski, the author of some eccentric works, but a true patriot, and Slaveikoff. Vazoff is a living poet of some reputation. The Bulgarian Literary Society has now been removed from Braila to Sofia, where it issues its journal (*Periodicheskoe Spisanie*).

Servo-Croatian and Slovenish.—Of these languages the southern or Herzegovinian dialect has become the literary language of Servia. It is sometimes called the "shtokavstchina" from its use of the word *shto* for the interrogative "what." The language of the coast or Dalmatian littoral is called "chakavstchina" from the use of *cha* in the same way, and Slovenish "kajkavstchina" from the use of *kaj*. There is practically no difference between the Servian and Croatian dialects, but a quasi-difference has been created between them, much more apparent than real, by the employment of the Latin alphabet by the Croats and of the Cyrillic by the Serbs. The reasons for this divergence being theological, it is probable that it will not soon be put an end to. The Servian language is the softest of all the Slavonic tongues and elides many of the consonants. It is rich in tense forms, having preserved the Old Slavonic aorist. The accent is capricious.¹ The vocabulary has incorporated many Turkish words; but these will probably be gradually eliminated as the nation wakes to greater self-consciousness. For an account of Servian literature, see SERVIA, vol. xxi, p. 639.

The Slovenes are sometimes called "Wends" and their language "Windish" or "Wendish," an inconvenient term, as it causes some confusion with the tongue of the Lusitan Wends, of which more will be said shortly. Slovenish begins in Styria just south of Klagenfurt (Celovec). Besides Carinthia and Carniola, it is also the vernacular of a small part of Hungary, being spoken in the corner adjoining the river Mur. It is somewhat tiresome to find the few books printed in

¹ The origin of the Glagolitic alphabet still remains a puzzle. It is now considered older than the Cyrillic. According to some, it is a modification of Greek cursive writing. Others connect it with Armenian and Albanian alphabets. But none of these views have found general acceptance. The alphabet is now only used by the Dalmatian Slavs in their liturgical books.

² An account of the Cyrillic alphabet is given in vol. I, p. 613 sq.

³ The accent in Russian and Servo-Croatian is especially difficult. Professor Grote of St Petersburg has already written with great learning on the subject, and Professor Leskien of Leipzig is now publishing a work, *Untersuchungen über Quantität und Betonung in den slavischen Sprachen*, of which the first part on quantity in Servian has already appeared.

this part of the country using Magyar orthography. These Slovenian provinces formed a margravate and have long been attached to the domains of the house of Hapsburg. In 1883 they celebrated the six hundredth anniversary of this union and a handsome volume was published in commemoration of the event. For a time they were seized by Ottocar of Bohemia, but regained by Rudolph I., who divided them among his sons. The theory that Old Slovenish exhibits the oldest known form of Slavonic has already been discussed. The language has preserved a dual both in the noun and the verb and its vocabulary teems with interesting Slavonic forms. The attempt of Ljudevit Gaj to fuse Slovenish and Servo-Croatian and make one great South Slavonic literary language is alluded to in SERVIA (vol. xxi, p. 691). Slovenish exhibits an older form of Slavonic than Servian, just as Slovak is earlier than Bohemian. A good grammar was published by Kopitar at Laibach in 1808. To this is prefixed a valuable essay on the Slavonic languages, which was the first treatment of Slavonic philology in a scientific way; nothing so valuable appeared till the epoch-making *Institutiones of Dobrovsky* (1822). Grammars were afterwards published by Metelko and Murko, but these have been far surpassed by that of Suman, a pupil of Miklosich.⁴ The orthography of the language has been much improved and it is to be hoped that some of the Germanisms which now disfigure it will be expelled. The Slovenes must banish from their vocabulary such words as *farba* (farbe), *farar* (pfarrer), and *brüder* (friedhof).

The earliest specimens of the literature are the manuscripts from Freising in Bavaria now preserved in the library of Munich. They have been assigned to the 9th or 10th century and are written in Latin letters. From that time we find no more trace of the language till the Reformation, when Truber (in 1557) translated the New Testament into Slovenish. He was obliged, however, to quit his country. In 1584 the whole Bible appeared at Tübingen under the superintendence of Juri Dalmatin; in 1584 the first Slavonic grammar was published by Bohorič, a schoolmaster at Laibach and pupil of Melancthon; and in 1592 appeared the first Slovenish dictionary by Megiser.⁵ After the Protestant movement had been stopped by Ferdinand II., the country fell into a torpor, as did Bohemia. In this condition it remained during almost the whole of the 18th century,—the only productions of that barren period being a few plays and religious works without merit, and the grammars of Pochlin and Gutschmann. Valentine Vodnik (1758-1819) was a poet of some eminence. He flourished during the existence of the short-lived Illyrian kingdom which had been evoked by Napoleon and was destined to fall to pieces rapidly. About this time he composed his *Ilirja Ozivljena* (The Revival of Illyria); but, sympathizing too much with the French, he incurred the wrath of the Austrians when they came back into possession, and was deprived of his posts, dying soon afterwards in poverty. Other writers are Jarnik and Ravnikar. The most celebrated poet was Francis Prešern (1800-1849), whose lyrics enjoy great popularity among his countrymen. The Matica Slovenska (Slovenish Literary Society) issues a journal and publishes useful works. In a recent number there is an interesting article by M. Erjavec, entitled "Fragments from a Traveller's Wallet," where we have lists of words gathered by the author from rural districts inhabited by Slovenes. The Resania dialect of Slovenish may be said to have been discovered by Professor Baudouin de Courtenay; certainly no one before his time had made any study of it. The Rezani, amounting to about 27,000, live on the north-eastern corner of the Italian frontier, in two valleys of the Julian Alps, and are Italian subjects. There is also a work on this dialect by Carlo Podrecca, called *Slavia Italiana*. The Ugro-Slovenish dialect, although it has not been used much as a literary language, is interesting, because it shows some connexion with Slovakish, and is thus a link between the south-eastern and western branches of the Slavonic languages.

Western Branch.

Polish.—The dialect of Great Poland has become the literary language. It is a vigorous tongue, but has incorporated too many German and Latin words. The "macaronic" style of Polish writing which did so much to disfigure the language is discussed in POLAND (vol. xix, p. 301). Polish has preserved the nasals *q* and *ç*. Its accent is almost invariably on the penultimate. There are excellent grammars by Matecki and Malinowski, and the monuments of Old Polish have been well edited by Nehring and Baudouin de Courtenay. The splendid lexicon of Linde in six large volumes is a monumental work. The Silesian dialect is threatened with rapid extermination by the encroachment of the Germans. It has been treated of by Malinowski.⁶ Here also may be mentioned a book by Krynski on the dialect of Zakopan at the foot of the Tatra mountains to the south of Cracow. Under POLAND (vol. xix, p. 299 sq.) will be found an account of Polish literature.

⁴ *Slovenska Slovnica*, by Špissel J. Šuman, Laibach, 1882.

⁵ Others have since appeared by Murko and Janežič. The Slovenish Literary Society is now publishing a dictionary, of which the German-Slovenish part has appeared in two stout volumes,—a very valuable work.

⁶ *Beiträge zur slavischen Dialectologie; über die Oppelnsche Mundart in Oberschlesien*, Leipzig, 1873.

The Kashoubish dialect is spoken by about 200,000 persons according to Hilferding (others, however, make the number less) in the neighbourhood of Dantzic. This dialect presents some very interesting variations: among others the accent is free and not confined to the penultimate as in Polish, and it has more nasals. Its philology has been treated by Dr Cenova,⁷ who has also collected their songs and published a small volume of dialogues and literary miscellanies. The word "Kashoub" appears to be a nickname, their proper appellation being "Slovintzi." Schafarik makes the word signify "goats." The position of Kashoubish in the Slavonic family has formed the subject of controversy. In his *Beiträge zur Slavischen Dialectologie*, Herr Leon Biskupski has written an interesting pamphlet in which he essays to prove that it is only a dialect of Polish. This is in opposition to the opinions of Schleicher and Hilferding, who have connected it with the extinct Polish. The pamphlet contains curious details on the varieties of Kashoubish: the author tells us that every district has its own local dialect. For Kashoubish and its dialects Prince Lucien Bonaparte proposes the term "Baltic"; this appellation, however, would be more appropriate to group together Lithuanian, Lettish, and Old Prussian, and in this way it has been used by Leskien.

(2) *Bohemian (Czech)*.—This language has several dialects, some too small to be specified here; they will be found enumerated along with other Slavonic dialects in Erben's work.⁸ Connected with the Moravian is the Hanack. Both the grammar and the lexicography of Czech have been copiously treated, the latter in the excellent work of Jungmann. Schafarik wrote a grammar of the old language. The vocalization of both *r* and *l* has been previously mentioned; *h* has crept in in many places instead of *g*, but this is not found earlier than the 13th century. The accent is always on the ante-penultimate.

Bohemian literature may be divided into the three following periods, in which we follow Tieftrunk in his *History*:—(1) the early period, the productions of which are chiefly of poetry from the beginning of Czech literature till the Hussite wars (1410); (2) the second period, which shows a great development of prose, but also a great decline in literature generally, extends from the time of Hus to the latter part of the 18th century; (3) from the renaissance of Czech literature till the present time.

The earliest period of Bohemian civilization was subjected to both Latin-German and Greek-Slavonic influences. The Latin alphabet may have been introduced even in heathen times. Rostislav of Moravia invited to his kingdom Methodius, who was appointed archbishop of the country by the pope. We hear even in the 11th century of a Slavonic school in the Vyšehrad (Wyscherad, Prague) where St Procopius studied, to whom tradition assigned a hand in the transcription of the *Texte du Sacre*, previously alluded to. Professor Jagić has printed an extract from an old service book the language of which shows Czech influences. He has assigned the book to the 10th century. Some other very early specimens of the language are contained in the so-called Glagolitic fragments, *Zlomky Hlaholské*. Two ancient hymns belonging to this orthodox period of the Bohemian Church have come down to us, *Hospodine, pomiluj ny* (Lord, have mercy upon us) and *Svaty Václave, vedodo České Zeme* (Holy Wenceslaus, Lord of the Bohemian land). In 1817 a fragment called *Libušein Soud* (The Judgment of Libuše) was anonymously forwarded to the newly founded Bohemian museum. The sender was afterwards found to have been one Kovař, the steward of Count Colloredo. Some critics assigned it to the 9th century; according to others it is a forgery. With the limited space at our disposal it would be impossible to discuss the question here. The same year also witnessed the discovery by Hanka of the so-called Königinhof manuscript (*Kralodvorský Rukopis*), consisting of epic and lyric pieces, the authenticity of which some critics have attempted to bring into doubt. The chief hand in these forgeries is alleged to have been Wenceslaus Hanka (1791-1861), who was for some time head of the museum library and the author of some mediocre verse. The next poem of any importance is the *Alexandreis*, a free Czech version of the Latin work of Philip Walter ab Insulis, surnamed "De Castellione." The Bohemian version was composed by an unknown author probably between 1240 and 1253. To this time belong many versified lives of saints and legends, such as those of St Procopius and St Catherine. The manuscript of the latter poem has been brought back from Sweden, whither it had been removed during the Thirty Years' War, and is now preserved at Brünn in Moravia. The so-called *Chronicle of Dalimil*, a work of some importance, belongs to the 14th century. It is a tedious production, written in octosyllables, and extends from the creation of the world till 1314. The author is supposed to have been a Bohemian knight, but there is no ground for believing that his name was Dalimil. The work is inspired by great hatred of the Germans. We have a good deal of tedious moral poetry belonging to the 13th century. More interesting matter can be found in the "Satires

on Craftsmen" (*Satyry o Remeslnicích*), and a poem on the Ten Commandments. Most of these pieces are anonymous, but the name of one author is known, Smil of Pardubitz, surnamed "Flaška," a leading Bohemian of his day. But little is known of the events of his life, except that he was killed in a skirmish in 1403. His chief work is the *New Council*, one of the best epics so much in vogue in the Middle Ages. Others, however, are assigned to him, of which the most original and amusing is the "Dialogue between the Groom and Scholar" (*Póikoni a Zak*). A valuable legal document belonging to this period is the *Book of the Old Lord of Rosenberg*, which is one of the earliest specimens of Bohemian prose. Rosenberg was royal chamberlain from 1318 to 1346 and died the following year. Another legal work of importance is the "Exposition of the Law of the Land of Bohemia" (*Vyklad na Pravo Zeme České*), by Andrew of Duba, chief justice of the country. Considerable portions of the Bible were translated into Bohemian during the 13th and 14th centuries. The version was completed at the beginning of the 15th century. Wickliffe says of Anne of Luxemburg, the first wife of Richard II., "Nobilis regina Angliæ, soror Cæsaris, habet evangelium in lingua triplici exaratum, scilicet in lingua Bohemica, Teutonica, et Latina." There are two early versions of the Psalter,—the Clementine at the end of the 13th or beginning of the 14th century, and the Wittenberg also at the beginning of the 14th. The doubts which have been thrown on the fragments of the early version of the Gospel of St John appear to be completely dissipated by the well-timed work of Dr Jan Gebauer. Dr Adolf Patera has discovered recently another religious poem of this period.⁹ Another early prose chronicle deserving of mention is that of Pulkava, a priest, who died in 1380. It extends from the earliest times to the year 1330, and was originally written in Latin, but he afterwards translated it into Czech. "The Weaver" (*Tkadickék*), called after the name of its author, who lived in the first half of the 14th century, is a curious prose poem, in which the author celebrated the fair Adlička, one of the beauties of the Bohemian court. The piece is full of the usual conceits of the age; it has not yet been ascertained whether it is original or only an adaptation. It very much resembles *Der Ackermann aus Böhmen*, of which four manuscripts have been preserved. Perhaps, as Gebauer has surmised, they are both adaptations of a piece which is now lost. Passing over a quantity of mediæval legends and tales, such as *Flore et Blanche-Flore*, we need only mention, as dealing with native subjects, the two chronicles of *Stilfrid* and *Bruncvík*, supposed to have been originally written in verse. The most remarkable Bohemian writer of the 14th century is Thomas of Stitny, who writes on ethical and religious subjects. He was born of a noble family about 1330, and probably lived till the close of the century. He appears to have studied at the university of Prague, then newly founded. His chief works are a treatise on *General Christian Matters*, in six books (edited in 1852), and the *Books of Christian Instruction*, printed with an introduction by Vrtátko in 1873. His style is easy and flowing. Loserth has rightly said that the object of Stitny was to put in a popular form the sum total of the scholastic knowledge of his age. There is also a Czech version of the *History of the Trojan War*, composed by Guido di Colonna from Dictys Cretensis and Dares Phrygius; it was one of the first printed in Bohemian, and was issued from the press at Pilsen in 1468.

(2) The second period begins with the great name of Hus, whose Bohemian writings were edited by Erben in 1865-68. Hus developed his native language as Luther did German. He corrected the translation of the Bible, and improved Bohemian orthography. We have nine letters written by him while in prison at Constance. During the period of the Hussite wars there was abundance of political and religious pamphlets. Most of these productions, however, were of ephemeral interest. The travels of Marco Polo and Sir John Mandeville were translated into Bohemian. Pster Chelcicky, one of the leaders of the United Brethren, was a popular writer. He was a cobbler by trade, hence he was nicknamed "Kopyta," or the Shoe-Last. His works, written between 1430 and 1456, have a strongly marked democratic tone; among them may be especially mentioned his *Pastils* and the *Net of Faith* (*Sít Věry*). In 1483 the complete Bible was printed in Bohemia, the first regular printing press at Prague having been set up the year before. In 1506 a Calixtine Bible appeared at Venice. The national literature made distinct progress under George Poděbrad, a native king. Vavrinec z Brezové (1370-1455) wrote in Latin *Historia de Bello Hussitico*, of which there is an early Czech translation. There is a satire in Latin by Jan Hasistejský z Lobkovice, entitled *Lament of St Wenceslaus over the Morals of the Czechs*. He was also a considerable traveller in the East. The Czechs were fond of making pilgrimages to the Holy Land; Martin Kabaťník was a traveller of this kind. His *Peregrinations* were first printed in 1518. Works on law were written by Ctibor and Viktorín, and many translations from the classics appeared. Gregorc Hruby z Jelene (called Gelenius) and his son Sigismund

⁷ *Die Kasubisch-Slavonische Sprache*. ⁸ Trans. Phil. Soc., 1863.

⁹ *Sto Prostonárodních Pohádek, &c.* (A Hundred Popular Tales), Prague, 1867.

¹⁰ Second ed., Prague, 1880.

¹¹ See Arch. f. slav. Phil., vol. vii.