

on the south coast by means of the trawl, and esteemed as a table fish. It differs from the two preceding species by the rudimentary condition of the pectoral fins, that of the blind side being minute. The colour is brown; darker bands cross the body, and are darkest on the dorsal and anal fins, where they appear as a row of about six large spots. It does not appear to grow to the same size as the common sole. The fourth British species, *Solea minuta*, is still smaller, not much exceeding 5 inches in length; it is therefore not of commercial importance, although it may be caught at times in the trawl in large numbers. As in the preceding species, the pectoral on the blind side is minute, but that of the right side is large enough to show a distinct black spot. The colour of the body is brownish or greyish, with small black spots, and every sixth or seventh ray of the dorsal and anal fins is black.

Flat fishes resembling soles abound on the shores of the Indian Ocean beside the true soles, but they have the eyes on the left side of the head and lack pectoral fins altogether. They have been referred, therefore, to distinct genera, such as *Plagusia* and *Cynoglossus*.

**SOLEURE**, or **SOLOTHURN**, is one of the cantons of Switzerland, ranking as tenth in the Confederation, and taking its name from its chief town. As it consists simply of the territories won by the city, its irregular shape is easily accounted for. It takes in most of the valley of the Aar between the towns of Soleure and Olten, but stretches across the eastern Jura to Dornach not far from Basel, while to the south it tends in the direction of Bern. The total area is 305.9 square miles, of which all but 25.4 square miles is classed as "productive," 103.3 square miles of this being covered by forests. In other words, 91.7 per cent. is fertile. The highest point in the canton is the Hasenmatte (4754 feet), in the range behind the town of Soleure, in which too is the Weissenstein (4213 feet), so well known as a great centre for the air and whey cure, as also for its fine view. In 1880 the population of the canton was 80,424 (an increase of 5754 on the census of 1870), the women outnumbering the men by 1704. Of these no fewer than 79,514 are German-speaking.

Soleure now includes 63,037 Roman Catholics to 17,114 Protestants, but in the ten years 1870-1880 the latter increased by 4666, the former only by 965. Ecclesiastically the districts now forming part of the canton belonged till 1814 to the dioceses of Lausanne, Basel, and Constance; but since the complete reorganization of 1828 it is part of the diocese of Basel, and the bishop of Basel lives in the city of Soleure.

The only places of any size in the canton are its capital, Soleure (7668 inhabitants), which possesses the finest armory in Switzerland, and Olten (3979). It is counted as one of the most fertile and productive cantons in the Confederation, and exports iron, wood, marl, marble, glass, &c. In educational matters it takes a high place, and its two chief towns are connected by a railway, Olten being one of the principal railway junctions in Switzerland, and the meeting-place of the St Gotthard railway with the main lines branching off to the north, east, and west.

An old rhyme claims for the town of Soleure the fame of being the oldest place in "Gallia" save Treves. Certainly its name "Salodurum" is found in Roman inscriptions (the termination possibly pointing to a Celtic origin), and its position as commanding the approach to the Rhine from the south-west has led to its being more than once strongly fortified. Situated just on the borders of Alamannia and Burgundy, it seems to have inclined to the latter allegiance, and it was at Soleure that in 1038 the Burgundian nobles made their final submission to the emperor Conrad II. The mediæval town grew up round the house of secular canons founded in honour of St Ursus and St Victor (two of the Theban legion who are said to have been martyred here in the 3d century) by Queen Bertha, either the mother of Charlemagne and wife of Pippin (8th century) or the more famous wife of Rudolph II., king of Burgundy (10th century), and was naturally in the

diocese of Lausanne. The prior and canons had many rights over the town, but criminal jurisdiction and the "advocacia" of the house remained with the kings of Burgundy, passed to the Zähringen dynasty, and on its extinction in 1218, reverted to the emperor. The city thus became a free imperial city, and in 1252 shook off the jurisdiction of the canons and took them under its protection. In 1295 we find it allied with Bern, and this connexion is the key to its later history. It helped Bern in 1298 in the great fight against the nobles at the Dornbühl, and again at Laupen in 1339 against the jealous Burgundian nobles. It was besieged in 1322 by Duke Leopold of Austria (the defeated of Morgarten) during the struggle for the empire, but he was compelled to withdraw. In the 14th century the government of the town fell into the hands of the guilds, which practically filled all the public offices. Through Bern (which became a member in 1353) Soleure was drawn into association with the Swiss Confederation. An attempt to surprise it in 1382, made by the decaying Kyburg branch of the Hapsburgs, was foiled, and resulted in the admittance of Soleure in 1385 into the Swabian League and in its sharing in the Sempach war. Though Soleure took no part in that battle, she is included in the Sempach ordinance of 1393 and in the great treaty of 1394 by which the Hapsburgs renounced their claims to all territories within the Confederation. In 1411 she in vain sought to be admitted into the Confederation, a privilege only granted to her in 1481 at the diet of Stanz, after she had taken part in the Aargau, Italian, Toggenburg, and Burgundian wars. It was also in the 15th century that by purchase or conquest the town acquired the main part of the territories forming the present canton. In 1529 the majority of the "communes" went over to the Reformers, and men were sent to fight on Zwingli's side at Kappel (1531), but in 1533 the old faith regained its sway, and in 1536 Soleure was a member of the Golden or Borromean League. Though the city ruled the surrounding districts, the peasants were fairly treated, and hence their revolt in 1653 was not so desperate as in other places. Soleure was the usual residence of the French ambassador, and no doubt this helped on the formation of a "patriciate," for after 1681 no fresh citizens were admitted, and later we find only twenty-five ruling families distributed over the eleven guilds. Serfage was abolished by Soleure in 1785. The old system of the city ruling over eleven bailiwicks came to an end in March 1798, when Soleure opened its gates to the French army. She was one of the six "directorial" cantons under the 1803 constitution. In 1814 the old aristocratic government was set up again, but this was finally broken down in 1839, Soleure in 1832 joining the League of the Seven to guarantee the maintenance of the new cantonal constitutions. Though distinctly a Roman Catholic canton, she did not join the "Sonderbund," and voted in favour of the federal constitutions of 1848 and 1874. Since 1830 she has revised her constitution of 1867, 1840, 1850, 1856, and 1875, besides three partial revisions of 1867, 1869, and 1881. The present constitution may be described as an ultramontane democracy, the priests having very great influence. The "Kantonsrath" or legislative assembly is elected by all citizens over twenty years of age, in the proportion of one member to 800 inhabitants. This assembly selects the "Regierungsrath" or executive, consisting of five members. In both cases the term of office is five years, though on the demand of 4000 citizens a popular vote must be taken as to whether the existing members shall continue to sit or not. In the canton the "obligatory referendum" and the "initiative" are legal. By the former all laws passed by the assembly, and all financial resolutions involving the expenditure of 100,000 francs or of an annual sum of 20,000 francs, must be approved by a popular vote. By the latter 2000 citizens can compel the assembly to consider any proposal for making a new law or for amending an old one. Further, the demand of the majority of the assembly or of 3000 citizens is sufficient to necessitate a popular vote as to the advisability of revising the constitution, the revised draft itself requiring a further popular vote.

**SOLI**, an ancient town of Asia Minor, on the coast of Cilicia, between the rivers Lamus and Pyramus, from each of which it is about 62 miles distant. Colonists from Argos in Greece and Lindus in Rhodes are described as the founders of the town, which is first mentioned in history at the time of the expedition of the younger Cyrus. In the days of Alexander the Great it was so wealthy that that conqueror exacted from its inhabitants a fine of 200 talents. In the war between Mithradates and the Romans Soli was destroyed by Tigranes, but it was subsequently rebuilt by Pompey, who settled there many of the pirates whom he had captured, and called the town after himself, Pompeiopolis. Soli was the birthplace of Chrysiippus the Stoic and of the poets Philemon and Aratus. The bad Greek spoken there gave rise to the

term *σολοικισμός*, "solecism," which has found its way into all the modern languages of Europe. Extensive ruins still mark the site of the town; the place is now called Mezetlu.

**SOLICITOR**. See **ATTORNEY**. It should be noticed that by the Supreme Court of Judicature Act, 1873, § 87, all persons admitted as solicitors, attorneys, or proctors of any English court, the jurisdiction of which was transferred by the Act to the High Court of Justice or the Court of Appeal, were thenceforth to be called solicitors of the supreme court. The title of attorney-general, however, still remains as that of the highest law officer of the crown. The Legal Practitioners Act, 1876, and the Solicitors Act, 1877, enabled solicitors to practice as proctors in the ecclesiastical courts (see **PROCTOR**). The Conveyancing Act, 1881, having made great changes in the practice of conveyancing, it became necessary to place the remuneration of solicitors upon a new basis. This was done by the Solicitors Remuneration Act, passed on the same day as the Conveyancing Act. It provides for the framing of general orders, fixing the principles of remuneration with reference *inter alia* to the skill and responsibility involved, not, as was generally the case before, with reference simply to the length of the documents perused or prepared. General orders in pursuance of the Act were issued in 1882.

In Scotland solicitors in the supreme court are not, as in England, the only persons entitled to act as law agents. They share the privilege with writers to the signet in the supreme court, with solicitors at law and procurators in the inferior courts. This difference is, however, now of little importance, as by the Law Agents Act, 1873, any person duly admitted a law agent is entitled to practise before any court in Scotland. In the United States the term solicitor is used in some States in the sense which it bore in England before the Judicature Act, viz., a law agent practising before a court of equity.

Many of the great public offices in England and the United States have their solicitors. In England the treasury solicitor fills an especially important position. He is responsible for the enforcement of payments due to the treasury. The office of queen's proctor is now combined with that of treasury solicitor. Under his powers as queen's proctor the treasury solicitor acts as administrator of the personal estate of an intestate which has lapsed to the crown, and intervenes in cases of divorce where collusion is alleged (see **DIVORCE**). Since the Prosecution of Offences Act, 1884, he has also acted as director of public prosecutions. In the United States the office of solicitor to the treasury was created by Act of Congress in 1830. His principal duties are to take measures for protecting the revenue and to deal with lands acquired by the United States by judicial process or vested in them by security for payment of debts.

**SOLICITOR-GENERAL**. See **ATTORNEY-GENERAL**. The position of the solicitor-general for Scotland in the main corresponds with that of the English solicitor-general. He is next in rank to the lord-advocate. In the United States the office of solicitor-general of the United States was created by Act of Congress in 1870.

**SOLIMAN**, or **SULEIMAN**, sultan of the Ottomans, surnamed The Magnificent, born about 1490, was the only son of Selim I., whom he succeeded in 1520. He died while he was besieging Sziget in Hungary, on September 5, 1566. See **TURKEY**.

**SOLIMAN**, or **SULEIMAN**, shah of Persia. See **PERDIA**, vol. xviii. p. 639.

**SOLINGEN**, a Prussian town, in the province of the Rhine, stands on a height near the Wupper, 13 miles east-by-south of Düsseldorf. It is one of the chief seats of the German iron and steel industry, its specialty consisting in all kinds of cutting implements of steel. Solingen sword-blades have been celebrated for centuries, and probably form part of the equipment of every modern army, while bayonets, knives, scissors, surgical instruments, files, steel frames, and the like are also produced in enormous quantities. These articles are largely made by the workmen at their own homes and supplied to the depôts of the large

dealers; there are about 30,000 workers in steel in Solingen and its vicinity. The population of the town in 1885 was 18,643, of whom three-fourths were Protestants.

Solingen is an ancient place, and received its town charter in 1374. Sword-blades have been made here since the early part of the Middle Ages, and tradition affirms that the art was introduced during the crusades by smiths from Damascus.

**SOLIS**, **ANTONIO DE** (1610-1686), Spanish dramatist and historian, was born in 1610 at Alcalá de Henares, and studied law at Salamanca, where he is said to have produced a comedy which was acted in 1627. About 1640 he became secretary to the duke of Oropesa, whom he accompanied in various official missions; in 1654 he became one of the secretaries of Philip IV., and afterwards he was appointed chronicler. In his later years he joined one of the religious orders. He died at Madrid in 1686.

Of the nine extant plays of Solis two at least have some place in the history of the drama.—*El Amor al Uso* ("Love à la Mode") having afterwards been adapted by T. Corneille, while *La Gitanilla de Madrid* ("The Gipsy of Madrid"), itself founded on the "novels" of Cervantes, has been made use of by Rowley and Middleton, P. A. Wolf, and, directly or indirectly, by other more recent authors. The titles of the remaining seven are *Triunfos de Amor y Fortuna*, *Erudice y Orfeo*, *El Alcazar del Secreto*, *Las Amazonas*, *El Doctor Carlino*, *Un Bobo haze ciento*, and *Amparar al Enemigo*. The *Historia de la Conquista de Méjico*, covering the three years between the appointment of Cortes to command the invading force and the fall of the city, deservedly ranks as a Spanish prose classic. It first appeared in 1684; there have been numerous reprints, the most recent being that published with notes by Revilla (Paris, 1858); an English translation by Townshend appeared in 1724. A volume of *Poesias sagradas y humanas* by Solis was published in 1692, and several unimportant letters of his may be read in the *Epistolario Español* of Rivadeneyra.

**SOLOMON** (Hebrew שְׁלֹמֹה, *Shelōmō* for *Shelōmōn*, "man of peace"; the English form follows the *Σολόμων* of N.T. and Josephus; the Latin *Salomo* agrees with *Σαλόμων*, son of David by Bathsheba, and his successor in the kingdom of Israel. The reign of Solomon has been sketched in **ISRAEL** (vol. xiii. p. 405), and his relation to the philosophical and proverbial literature of the Hebrews, the so-called *chokma*, or "wisdom," has been critically considered in the article **PROVERBS**. The political system of Solomon fell to pieces at his death, but the fame of his wisdom and splendour in succeeding generations was all the greater that none of his successors at Jerusalem was in a position to rival him. The many floating and fragmentary notes of various dates that have found a place in the account of his reign in the book of **KINGS** (*q.v.*) show how much Hebrew tradition was occupied with the monarch under whom the throne of Israel reached its highest glory; and that time only magnified in popular imagination the proportions of so striking a figure appears alike in the unfriendly picture of Solomon in the Song of Solomon (originally, it would seem, sketched in the Northern kingdom, however much it may have been retouched and overlaid by additions of later date—see **CANTICLES**) and in the monologue of **ECCLESIASTES** (*q.v.*) placed in the mouth of the wise king who had tasted all that life can offer by one of the latest writers of the Old Testament. In the apocryphal book of Wisdom, again, the composition of an Egyptian Hellenist, who from internal evidence is judged to have lived somewhat earlier than Philo, Solomon is introduced uttering words of admonition, imbued with the spirit of Greek philosophers, to heathen sovereigns. The so-called Psalter of Solomon, on the other hand, a collection of Pharisee psalms written in Hebrew soon after the taking of Jerusalem by Pompey, and preserved to us only in a Greek version, has nothing to do with Solomon or the traditional conception of his person, and seems to owe its name to a transcriber who thus distinguished these newer pieces from the older "Psalms

of David.<sup>1</sup> In New Testament times Solomon was the current type alike of magnificence and of wisdom (Matt. vi. 29; Luke xi. 31). But Jewish legend was not content with this, and, starting from a false interpretation of Eccles. ii. 8, gave him sovereignty over demons, to which were added (by a perversion of 1 Kings iv. 33) lordship over all beasts and birds, and the power of understanding their speech. These fables passed to the Arabs before the time of Mohammed (Nábigha, i. 22), found a place in the Koran, and gave Solomon (Suleimán) a lasting fame throughout the Moslem East. The story of Solomon, the hoopoe, and the queen of Sheba in sur. xxvii. of the Koran closely follows the second Targum to Esther i. 2, where the Jewish fables about him may be read at large. Solomon was supposed to owe his sovereignty over demons to the possession of a seal on which the "most great name of God" was engraved. See Lane, *Arabian Nights*, introd., note 21, and chap. i. note 15.

SOLOMON, SONG OF. See CANTICLES.

SOLOMON, WISDOM OF. See APOCRYPHA.

SOLOMON ISLANDS, an extensive group of islands, the largest and as yet least known of any in the Pacific Ocean, though among the very first that were discovered. They form a double chain of seven large and many small islands, extending for over 600 miles in a north-west and south-east direction between 5° S. lat., 154° 40' E. long., and 10° 54' S. lat., 162° 30' E. long. The northern extremity stretches to within 120 miles of New Ireland, the south-eastern point to 200 miles west of Santa Cruz, and the nearest portion of New Guinea lies about 400 miles to the south-west of the group.<sup>2</sup> See vol. xix. Plate III.

The Solomon Islands vary considerably both in size and character. It is as yet doubtful which of them is the largest, but seven are from 50 to over 100 miles in length and from 15 to 30 miles in breadth; several must therefore equal the county of Cornwall in area. They are well watered, though the streams seem to be small; their coasts afford some good harbours.<sup>3</sup> All the large and some of the smaller islands appear to be composed of ancient volcanic rock, with an incrustation of coral limestone showing here and there along the coast. Their interior is mountainous, and Guadalcanal, where there is an active volcano, reaches an altitude of 8000 feet. Malanta and Christoval are over 4000, Ysabel and Choiseul 2000 feet high. The mountains of the latter fall steep to the sea, and the whole of its north-east portion forms an elevated wooded plain. There is some level land in Bougainville, which is also said to possess an active volcano. Every traveller has extolled the beauty and fertility of the islands. In San Christoval deep valleys separate the gently rounded ridges of its forest-clad mountains, lofty spurs descend from the interior, and, running down to the sea, terminate, on the north, in bold rocky headlands 800 to 1000 feet in height, while, on the south, they form and shelter bays of deep water. On the small high island of Florida there is much undulating grass land, interspersed

<sup>1</sup> The most ancient tradition, that of the LXX., gives Solomon no part in the authorship of the canonical psalter; see vol. xx. p. 29.

<sup>2</sup> *Islands of the Archipelago*.—The larger are—in the eastern chain, Bougainville, Choiseul, Ysabel, Malanta; and in the western chain, New Georgia, Guadalcanal (often misspelt Guadalcanar), San Christoval. The smaller are—Buka (the most northern), Shortland, Treasury, Faro, Simba (Eddystone), Rubiana, Hammond, Marsh, Savo, Buena Vista, Anuda, Ngela (Florida), Ulawa (Contrariété), Ugi, Three Sisters, Sta Anna, Sta Catalina, Bellona, Rennel (the most southern). Mendaña mentions seeing near Buena Vista a small island in a state of violent eruption; he named it Sesarga. Ongtong Java is a group of coral islands in the north-east, but it does not, geographically, form part of the group.

<sup>3</sup> Blanche Bay, Bougainville; Port Praslin, Ysabel; Maruvo, New Georgia; Port Wiseman, Florida; Curacoa Harbour in Marau Sound, Guadalcanal; Recherche Bay, Makira Bay, and Yanga Harbour, San Christoval.

with fine clumps of trees; but patches of cultivated land surround its numerous villages, and plantations on the hill-sides testify to the richness of its soil. To the south of Choiseul lies a small cliff-girt islet, Simba (Shortland's Eddystone), with a peak ending in a crater 1200 feet high, on the side of which are a solfatara and two boiling springs. It is inhabited, and has a small safe harbour. Surgeon Guppy, late of H.M.S. "Lark," has recently made valuable geological observations in the north and south of the group. The whole chain of islands appear to be rising steadily, and traces of ancient upheaval are very general,—for instance, Treasury Island, where a coral-encrusted volcanic peak has been raised 1200 feet, and the atoll of Sta Anna, the ring of which now stands hundreds of feet above the present level of the sea. Some of the smaller islands are of recent calcareous formation. Barrier and fringing reefs, as well as atolls, occur in the group, but the channels between the islands are dangerous, chiefly from the strong currents which set through them.

The climate is very damp and debilitating. The rainfall is unusually heavy. Fever and ague prevail on the coast, but it is likely that the highlands will prove much more healthy. The dry season, with north-west winds, lasts from December to May.

A comparatively shoal sea—under 1000 fathoms—surrounds the Archipelago, and, including the New Britain and Admiralty Islands, stretches to New Guinea and thence to Australia. This sufficiently accounts for the Papuan character of its fauna, of which, however, it is the eastern limit, in spite of the fact that this shoal water extends to the extreme south of the New Hebrides. Here the strange little marsupial the cuscus (see PHALANGER) is still to be met with; the hornbill, the cockatoo, the crimson lory, and birds of a dozen other genera have already been discovered, "all," as Wallace remarks, "highly characteristic of the Moluccas and New Guinea, and quite unknown in any of the more remote Pacific islands." But, like the New Hebrides, the Solomon Islands possess a megapode (*M. brencleyi*) which is peculiar to itself. An alligator frequents the coast, and the sea teems with fish. Insects seem to be fairly well represented. The flora has been even less studied than the zoology, but it also shows strong Papuan affinities. Vegetation is most luxuriant: unbroken tracts of magnificent forest clothe the mountains, where sandalwood, ebony, and lignum vitæ have already been found. Mangrove swamps are common on the coasts.

The Solomon Islanders, excepting those of Bellona and Rennel in the south, and Ongtong Java in the north—who are pure Polynesians—are a small sturdy Melanesian race, taller in the north than in the south, but averaging about 5 feet 4 inches for men, and 4 feet 9 inches for women. They are well proportioned, with nicely rounded limbs. Projecting brows, deeply-sunk dark eyes, short noses, either straight or arched, but always depressed at the root, and moderately thick lips, with a somewhat receding chin, are general characteristics. The expression of the face is not unpleasing. The mesocephalic appears to be the preponderant form of skull, though this is unusual among Melanesian races. In colour the skin varies from a black-brown to a copperish hue, but the darker are the most common shades. The hair is dark, often dyed red or fawn. Crisp, inclining to woolly, it naturally hangs in a mop of ringlets 3 to 8 inches in length; but, when carefully tended, it forms one smooth bush—the usual fashion for both sexes. Epilation is practised; little hair, as a rule, grows on the face, but hairy men are not rare.<sup>4</sup> Skin diseases are prevalent.

The Solomon Islanders are intelligent, of a quick and nervous temperament, crafty, thievish, and revengeful, yet, quickly amenable to good treatment, they make faithful servants. They are fond of dancing; their music is a monotonous chant with an

<sup>4</sup> On the islands in Bougainville Strait tribes with lank, almost straight, black hair and very dark skin are found. The mountains of the large islands seem to be thinly inhabited by a smaller and ruder race, with whom the coast tribes wage perpetual war and for whom they express great contempt.

accompaniment of bamboo drums. They make pan-pipes and jaw's harps. Of their religion and manners and customs very little is known. Their language is of pure Melanesian type though a number of dialects are spoken throughout the group,—many even on the same island. Broken into numerous clans, they are rarely at peace with each other; but the attention bestowed on plantations proves them good agriculturists. Yams, arum-roots, bread-fruit, cocoa-nuts, and fish constitute the chief of their food. Pigs, dogs, and fowls are also eaten, and, as these are mentioned by Mendaña, they must have been known in the islands for over three hundred years. The islanders are great betel-chewers, but little palm arrack or kava seems to be drunk. The respect paid to chiefs and elders varies in different islands. They are cannibals, though to what extent is unknown. Trophies of human skulls are common, and preserved heads—the face inlaid with shell—have been procured in Guadalcanal and Rubiana. They are said to pay honour to departed spirits. Carvings representing both men and animals often form the posts of houses and sheds, and adorn the prows of canoes. Their houses are square or oblong, strongly built, with high projecting roofs, which sometimes, as in their canoe-sheds, almost reach to the ground. The floor-mats are very rough. Large halls and spirit-houses exist in some of the villages, and great care and skill are bestowed on their decoration.<sup>1</sup> Great nicety of finish characterizes their weapons. They are mostly light and graceful, and consist of bows and arrows, spears, and clubs; the sling seems unknown. Some of the spears have the barbed head carved out of a human leg or arm bone; others, if not cut out of the solid wood, have bones, thorns, or splinters of wood attached in a most masterly manner. Arrows are similarly fashioned, and their reed shafts ornamented with incised lines. None of them appear to be poisoned. The bows, often large and powerful, are made of palm-wood or a strip of bamboo. Clubs vary considerably in shape; their butts are sometimes covered with finely plaited coloured grass. Some, which are long and slight, are sickle- or scythe-like, others lanceolate or spoon-shaped; and some, smaller, resemble a very broad dagger. This is, in the Pacific, the eastern limit of the shield. It is an unknown weapon in the other islands—Melanesian as well as Polynesian,—but to the west, in the New Britain group, and in New Guinea, various forms of it occur, whence, through the Malay islands, it may be traced back to the Asiatic continent. The shield is also used by the Australians. That of the Solomon Islanders is made of reeds, and is of an oval or oblong form. Their canoes are built of planks sewn together and caulked, and are the most beautiful in the Pacific. They are very light, slim, and taper, 20 to 60 feet in length, with 1 to 3 feet beam, but they balance so well that an outrigger is dispensed with. The high carved prow and stern—which are said to act as a shield from arrows when stem on—give the craft almost a crescent shape. These and the gunwale are tastefully inlaid with mother-of-pearl and wreathed with shells and feathers. Sails are not used, but the narrow pointed paddles propel the canoes with great speed through the water.<sup>2</sup> Graceful bowls, with some bird or animal for model, are also made. They are cut out of the solid, and sometimes measure over 8 feet in length. Stone adzes appear to be now used only in the interior and in the north of the group. They are well ground, flat and pyriform in shape, and very different from any made in the neighbouring groups of islands. Clothing is of the scantiest. Both men and women not unfrequently go naked; but, as a rule, some slight covering is worn, and neatly-made fringed girdles are used in some districts. Tattooing and scarring of the body is but slightly practised. Ornaments are used in profusion, and often are very tasteful. Carved wooden belts, coloured shell-bead bands, and a variety of armlets, combs, and feather head-dresses are worn, also shell disks covered with tortoise-shell fretwork. Necklaces of teeth and shell are common and multifarious; one much prized is made of human incisors. The ears, and, in men, the septum of the nose, are pierced,—frequently, also, the cartilage of one or both nostrils. In these the strangest ornaments are inserted, such as tortoise-shell rings, bones, teeth, shells, crab-claws, and the like.<sup>3</sup>

*History*.—The Spanish navigator Mendaña must be credited with the discovery of these islands, though it is somewhat doubtful whether he was actually the first European who set eyes on them. He sailed from Callao in 1567, by command of the governor of Peru, to discover the southern continent, the presumed existence of which in the then unknown region between America and Asia had already given rise to much speculation; but he seems to have been strangely unfortunate. Sailing west he discovered only a few coral islets (the Ellice group) until, having crossed more than 7000 miles of ocean, he fell in with an archipelago of large islands. By their size and position he considered them to form part of the land

<sup>1</sup> See frontispiece to Brencley's *Curacoa*.

<sup>2</sup> Rude outrigger canoes with mat sails are used in some parts of the archipelago.

<sup>3</sup> Of the island manufactures fine specimens may be seen in the British, Cambridge, and Maidstone museums.

he was in search of, and in pleasing anticipation of their natural riches he named them Islas de Salomon. The expedition surveyed the southern portion of the group, and named the three large islands San Christoval, Guadalcanal, and Ysabel. On his return to Peru Mendaña endeavoured to organize another expedition to colonize the islands, but it was not before June 1595 that he, with Quiros as second in command, was enabled to set sail for this purpose. The Marquesas and Santa Cruz Islands were now discovered; but on these latter islands, after various delays and troubles, Mendaña died, and the expedition eventually collapsed.

Even the position of the Solomon Islands was now veiled in uncertainty, and they were quite lost sight of until, in 1767, two centuries after their first discovery, Carteret lighted on their eastern shores at Gower Island, and passed to the north of the group, without, however, recognizing that it formed part of the Spanish discoveries. In 1768 Bougainville found his way thither. He discovered the three northern islands (Buka, Bougainville, and Choiseul), and sailed through the channel which divides the latter two. In 1769 Surville explored the east coast, and was the first, in spite of the hostility of the natives, to make any lengthened stay in the group. He brought home some detailed information concerning the islands, which he called Terres des Arsacides; but their identity with Mendaña's Islas de Salomon was soon established by French geographers. In 1788 Shortland discovered New Georgia, with some of the smaller islands; and in 1792 Manning sailed through the strait which separates Ysabel from Choiseul and now bears his name. In the same year, and in 1793, D'Entrecasteaux surveyed portions of the coast-line of the large islands. In 1794 Butler visited the group, and Williamson in the "Indispensable" explored the channels which divide Guadalcanal from San Christoval and Ysabel from Malanta. There was a break of nearly half a century before D'Urville in 1838 took up the survey.

Traders now endeavoured to settle in the islands, and missionaries began to think of this fresh field for labour, but neither met with much success, and little was heard of the islanders save accounts of murder and plunder perpetrated by them. In 1845 the French Marist fathers went to Ysabel, where Mgr Epaulle, first vicar-apostolic of Melanesia, was killed by the natives soon after landing. Three years later this mission had to be abandoned; but since 1881 work has again been resumed. In 1856 John Celeridge Patteson, afterwards bishop of Melanesia, paid his first visit to the islands, and native teachers trained at the Melanesian mission college have since established themselves there, as well as a few traders. About this date the yacht "Wanderer" cruised in these seas, but her owner was kidnapped by the natives and never afterwards heard of. In 1873 the "foreign-labour" traffic in plantation hands for Queensland and Fiji extended its baneful influence from the New Hebrides to these islands. Noteworthy recent visits are those of H.M.S. "Curacoa" in 1865, H.M.S. "Blanche" and Mr C. F. Wood's yacht in 1872, the German war-ship "Gazelle" in 1876, and H.M.S. "Lark" in 1881-84.

See Dalrymple, *Voyages and Discoveries in the South Pacific Ocean* (Spanish voyages), 1770, l.; Hawkesworth, *Collection of Voyages* (Carteret, &c.), 1772, i.; Fleurien, *Découvertes des Français en 1768 et 1769* (Spanish voyages and Surville); Labillardière (D'Entrecasteaux), *Recherche de La Pérouse, 1791-94*, i.; Dumont d'Urville, *Voyage au Pôle Sud, &c.*, 1837-40, v., and *Voyage autour du Monde, &c.*; Mendaña, *Récit de son Voyage aux Indes Orientales, &c.*; Brencley, *Cruise of H.M.S. "Curacoa"*, 1865; Wood, *Yachting Cruise in the South Seas*; Romilly, *The Western Pacific, &c.*; Schleinitz, *Geogr. u. Ethnogr. Beobachtungen auf Neu Guinea, &c.* (S.M.S. Gazelle, 1874-76), *Zeits. Ges. Erdkunde*, xii., 1877; Guppy, "Recent Calcareous Formations of the Solomon Group," *Trans. Roy. Soc. Edin.*, xxxii., and "Physical Characters of the Solomon Islanders," *Journ. Anth. Inst.*, xv.; Flower, *Cat. Mus. Royal Coll. of Surgeons*, pt. 1, Man; Codrington, *The Melanesian Language*; Meinicke, *Die Inseln des Stillen Ozeans*; Wallace, *Australasia*; Yunge, *Life of Bishop Patteson*; Redlick, "A Cruise among Cannibals," *Geogr. Review*, i. (A. v. H.)

SOLOMON. The legislation of the Athenian Solon, which to a large extent moulded the subsequent political life of Athens, belongs to the early part of the 6th century B.C.<sup>4</sup> It followed almost immediately on an unsuccessful attempt to overthrow the government of the aristocratic families of Attica, one of which, however, that of the Alcæonids, was driven into exile; and it preceded by a short interval the famous usurpation of Pisistratus. Solon had won the confidence of his fellow-citizens by having recovered for them the island of Salamis, close to the shores of Attica, an old and valued possession, which their neighbours of Megara had taken from them. Solon, himself a native of Salamis, encouraged them to fight once again for the "lovely island," as he called it, in a short poem which he publicly recited, feigning, it is said, the excitement of a madman. Through Spartan intervention in the war between Athens and Megara Salamis was restored to the Athenians, and Solon had the credit of the result. In

<sup>4</sup> The dates of his birth and death are approximately 638 and 559.

594 B.C. he was summoned under the constitutional title of "archon" to undertake the work of sweeping political reforms, which, in consequence of bitter party strifes and the poverty and indebtedness of the small farmers or proprietors of Attica, were sorely needed. The Athenian like the Roman debtor had often sunk, under the legalized oppression of his creditor, into an actual slave, and had from time to time been sold and exported. Many poor creatures had fled away from home, and were supporting themselves by the labour of their hands in foreign countries. Many men who still clung to their little properties could, with all their pinching, barely keep their heads above water. The governing classes themselves felt that a crisis was at hand, and they appealed to Solon and made him practically dictator. Had he chosen to work on the popular discontent, he might have easily crushed the aristocracy and become a despot, or, as the Greeks called it, a tyrant, as many had done in other states of Greece by coming forward as champions of the people against the great ruling families. Solon obeyed a nobler impulse and aimed at saving his country without too violent a revolution. His first step was to give immediate relief to the poor debtor, to the wretchedly impoverished small farmer or proprietor, and to interpose between him and his creditor and landlord. On very many of the little properties of Attica were to be seen stone pillars with the name of the mortgagee and the amount of the mortgage inscribed on them. By a relief law, "a shaking-off of burdens" (*σεισάχθεια*), he annulled all mortgages, justifying no doubt so extreme a measure by the harshness of the contracts imposed by mortgagees on needy tenants and proprietors and by the urgent necessity of prompt release for the multitude of such small debtors. Thus the "mortgage pillars" were swept away and the land was once more free. Such a setting aside of the rights of property, expedient as it may have been under circumstances of acute public distress, must have inflicted a heavy loss on the wealthier class, and the landlord and the mortgagee would also have a fair claim for relief. This, it appears, Solon accomplished by a device which has been variously explained, a depreciation of the currency which relieved to a considerable extent—27 per cent., according to Grote's<sup>1</sup> calculation—the wealthier debtors of the landlord and mortgagee class. Grote here remarks that, had Solon cancelled all debts and contracts, there would have been no need to interfere with the currency and lower the standard of money. His relief law could not have been so sweeping and revolutionary as it has sometimes been represented. There was no redistribution or confiscation of the land, no universal remission of debts. For the great majority of the people indeed there was substantial relief. The land was free from incumbrance, and the small cultivator had a fresh start in life; there was no imprisonment or slavery for the debtor; and it would seem that debtors who had sought refuge abroad were purchased back and restored to their homes. Such on the whole appears to have been the character of Solon's first great reform, though some of the details remain obscure. The reconstruction of the political system on the principle that every citizen was to have a share in the government was Solon's next work. A few noble families, Eupatrids, as they were called, had hitherto had all the power in their own hands. Solon made property the measure of political power, and confined the higher offices of state to the wealthiest citizens; but election to these offices was to be made by the whole body of the people, the tenure of office was limited as to time, and an account had to be rendered publicly as to its exercise. The citizens were distributed into four classes

<sup>1</sup> *History of Greece*, ch. xi.

according to a graduated scale of property, the first class being alone eligible to the archonship or highest office and to military and naval commands. The actual administration of public affairs was thus restricted to the wealthy few. The second class were the knights or horsemen—the men who could keep a war-horse for the service of the state; these were assessed at three-fifths of the amount of the first class. The third class answered to our yeomen, and had to serve as heavy-armed infantry. These three classes were subject to direct taxation in the form of a graduated income tax, which was, however, simply an extraordinary tax, levied only in special emergencies at varying amounts per cent. on a citizen's rateable property, as set down in a public schedule. The fourth and lowest and most numerous class, which supplied light troops and sailors for the fleet, was exempt from all direct taxation, but paid indirect taxes; it would be made up of small farmers, tradesmen, and artisans, and consist in fact of quite the poorest and humblest class of citizens. Its members could not hold any office; but they had a large amount of political power through their votes in the popular assembly which elected the magistrates and called them to account, and through the very great judicial powers with which they were intrusted, and in virtue of which the Athenian juror practically decided questions both of fact and of law. Solon's constitution thus gave the people ample means of protecting themselves from misgovernment and oppression, every magistrate being directly responsible to them. Not that Solon himself contemplated anything like pure democracy; there is every reason to believe he shrank from it; but pure democracy was pretty sure to follow as soon as the people distinctly realized their power. Solon's council of 400, taken exclusively from the first three classes, must have been meant to furnish the popular assembly with political guidance, and this it did by preparing and introducing measures for discussion and superintending its meetings and exercising some direction over its proceedings. It is impossible for us to define its peculiar functions precisely. It was, however, ultimately under the control of the popular assembly, by which probably it was annually elected, and to which it had annually to render an account. We are not to suppose that either the council or the popular assembly originated with Solon. What he really did was to put them on a new footing, and to the latter, which previously in all probability had hardly any weight or influence, he gave greatly enlarged powers. The archons and magistrates and the council itself were elected by the popular assembly, and were responsible to it for good behaviour during their term of office. In this assembly met the citizens of all four classes, and consequently the great majority of its members would be poor men and almost peasants. The voting was by show of hands; every voter was allowed to speak; and in the voting there was no distinction of classes, all being on a perfectly equal footing. Although theoretically they could not originate any measure, but had to accept for discussion what had been prepared for them by the council, they had an absolute power of veto; and, as the election of the council was in their hands, it must have been easy for them to get that body to bring forward any proposal which they might wish to discuss. Thus it may be truly said that Solon laid the foundation of the future democracy. And through the *Helisea*, as it was called,—a body of 6000 citizens annually elected by lot to act as jurors for the trial specially of political offences,—the people acquired a complete control over public affairs. There was but one proviso: the Athenian juror must be upwards of thirty years of age. In the Athenian courts which were formed out of these 6000 citizens the functions of judge and jury

were united in one and the same person, and political questions were continually decided when, as often happened, a citizen was put on his trial for some alleged illegal or unconstitutional proposal. By such means popular rights and privileges were effectually protected, and the democratic character of the constitution enlarged and confirmed, as we see in the subsequent history of Athens. Solon, indeed, retained (he did not create) the famous senate of the Areopagus, and aimed at making it respected and capable of exercising a general superintendence over the morals and social life of the citizens. It was to be an aristocratic body, consisting only of archons who had acquitted themselves well and honourably during their year of office. It seems that he did not attempt to prescribe to it any special or particular duties, but that he rather trusted to its making its influence felt from the fact that it was, as every one knew, composed of men of acknowledged merit and ability. Consequently, as Thirlwall observes (*Hist. of Gr.*, ch. xi.), "it could only exercise its powers with advantage as long as it retained the confidence of its fellow-citizens; when that was lost it became time that its legal authority should cease." Solon evidently felt that, for a time at least, there must be checks on popular government. Had it been hinted to him that under his constitution power must finally drift down to the lowest social stratum, he would perhaps have replied that he had endeavoured to supply the entire people with a political training which should by degrees qualify them for absolute self-government.

Solon encouraged commerce and manufacturing industry, and drew a number of settlers from foreign parts to Athens, on condition of their paying an annual tax and putting themselves under the protection of a citizen who was to be their legal representative—their "patronus," according to Roman phrase. These settlers (*μετοίκαι*, "metics") had none of the political privileges of the Athenian citizen, and they could not acquire landed property. Many of them, however, flourished and grew rich, and had every reason to be satisfied with their position, which, in a kindly and tolerant community like that of Athens, was continually improving. Solon, too, like all the legislators of antiquity, endeavoured to regulate every department of life, compelling the attendance of the youths from sixteen to eighteen at the public gymnastic schools, and requiring them to serve the next two years on garrison duty. Restraints were put upon women as to their appearance in public, and even as to their mourning at funerals. Solon's punishments were for the most part rather lenient, and indicated a humane and generous temper. It is of course not to be supposed that all the details of his legislation were maintained, but they undoubtedly left their mark on the Athenian character.

Having done his work, Solon left Athens and travelled for ten years in Egypt, Cyprus, and Asia, gathering fresh stores of knowledge for himself and giving counsel to others. One would like to believe the beautiful story Herodotus tells of his interview with Cræsus, king of Lydia, whom he warned with the memorable saying that "we must not pronounce any man happy till we have seen his end." Unfortunately, Cræsus did not begin to reign till several years after Solon's travels, and with Grote we must be content to take the story as merely an "illustrative fiction." On his return to Athens in his old age he found the old feuds once more raging, and Pisistratus, his kinsman, and his friend in past days, intriguing for power. The two men had, it seems, a sincere respect for one another, but Solon protested against the complete surrender of the government to Pisistratus, the danger of which he publicly pointed out, though without effect. The crisis ended in the rule, in many respects an enlightened and

beneficent rule, of Pisistratus and his sons, of which Solon lived only to see the first beginning. He died, soon after having made his honourable protest, at the age of eighty, leaving behind him the good effects of a work which only a man of rare intelligence and wide sympathies could have accomplished. He was something of a poet, and several fragments of his poems, written generally with a practical purpose, have come down to us, and throw light on his political aims and sentiments.

Grote and Thirlwall in their histories of Greece give a full account of Solon's legislation. Plutarch's life of Solon, not a very critical performance, is our chief original authority. (W. J. B.)

SOLOTHURN. See SOLEURE.

SOMALI, SOMAL, a Hamitic people of east Central Africa, mainly confined to the eastern "horn" of the continent, which from them takes the name of Somali Land, probably the Punt of the Egyptian records. Here they are conterminous towards the north-west with the kindred Afars (Dankali), and elsewhere with the more closely related Gallas, from whom they are separated on the south-west by the river Juba. Tajurra Bay, with the lower course of the Hawash, is usually given as the north-west frontier; but, according to the recent explorations of Abargues de Sostén in eastern Abyssinia, there appears to be here an overlapping of the three peoples, the Isa Somali encroaching on the Afar domain north of Tajurra Bay nearly to the parallel of Asab Bay (13° N.), while the Dawari Gallas penetrate between this Somali tribe and the lower Hawash eastwards to the coast at Obok (12° N.). A line drawn from the Strait of Bab-el-Mandeb through the Harrar district and the headwaters of the Haines river (Webbe-Shebeyli or "Leopard river") southwards to the equator at the mouth of the Juba will roughly define the landward frontier of the Somali territory, which is elsewhere sea-girt,—by the Gulf of Aden on the north, by the Indian Ocean from Cape Guardafui to the equator.

Our first contact with the Somali people may be said to date from the English occupation of Aden in 1839. But, notwithstanding the early visits of Cruttenden, Ch. H. Johnston, Captain Burton, and one or two others, very little was known about them before the seizure of Berberah by the Egyptians in 1874. This event led to the establishment of permanent relations with the coast tribes, and was followed by several excursions into the interior, of which the most fruitful in results have been those of Sacconi, Revoil, F. L. James, Paulitschke, Von Hardegger, and Josef Menge, the last three bringing our information down to the year 1885. From the reports of these observers the true relations of the Somali have been gradually determined, and we now know that they form a distinct branch of the eastern ("Ethiopic") Hamitic stock, of which the other chief members are the neighbouring Gallas and Afars, the Abyssinian Agau, and the Bejas (Bishari) of the steppe lands between the Nubian Nile and the Red Sea. Their close affinities both in physical type and in speech with the surrounding Gallas are obvious, and like them they are described as a fine race,<sup>1</sup> tall, active, and robust, with fairly regular features, but not free from an infusion of Negro blood, as shown both in their dark, often almost black complexion, and still more in their kinky and even woolly hair, sometimes short, sometimes long enough to be plaited in tresses hanging down to the shoulders.<sup>2</sup> Like

<sup>1</sup> Captain Wharton, who has been recently surveying the Somali seaboard, describes the coast tribes near the equator as "the handsomest race of men and women he had ever seen," black in colour, but with magnificent physique (*Proc. Roy. Geog. Soc.*, Oct., 1885). Captain F. M. Hunter also describes them as a tall, fine-looking people, with oval face, high rounded forehead, full lips, strong regular teeth, bright restless eye, but lower limbs seldom well developed (*A Grammar of the Somali Language*, Bombay, 1880).

<sup>2</sup> The occasional presence of "steatopygia" (Topinard) shows that all these features are undoubtedly due to Negro intermixture.