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A table of contents for *Journal of the Transactions of the Victoria Institute* can be found here:

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DAVID NUTT, LONG ACRE.

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1900.

## ORDINARY MEETING.\*

PROFESSOR EDWARD HULL, LL.D., F.R.S., IN THE CHAIR.

The Minutes of the last Meeting were read and confirmed, and the following elections took place :—

ASSOCIATES :—S. Beswick, Esq., U.S.A.; A. S. Haile, Esq., London ;  
C. Sharpe, Esq., late H.B.M. Consul, Costa Rica, Sussex ; Rev. R. J.  
Campbell, Sussex.

The following paper was then read :—

“ *NATIONALITY.*” — *LIKENESSES AND DIFFERENCES WHICH POINT TO MANY RACES MAKING UP WHAT ARE CALLED NATIONALITIES.* By Professor T. MCKENNY HUGHES, F.R.S.

*Introduction ; Race and Nation ; Nationality.*

*Formation of Races and Nations ; America ; Mediterranean ; Cattle ;  
Volga ; Baltic.*

*Examples of persistent racial characters—*

Ancient Greece.

East Anglia, Yorkshire and Lowlands of Scotland, Highlands, Ireland.

Wales ; Language ; Physical Characters ; English and Flemings,  
Baltic and Norse immigrants ; Saxon invasions ; Romans ; Pre-  
Roman tribes ; Silures and Demetæ ; Glamorgan, Carmarthen,  
and Cardigan ; Ordovices and Cangi (?), Gwyr Ardudwy and  
Gwyddelod ; Marriage by capture ; Cochion Caio, Libyans,  
Red Arabs, Amorites, Votiaks. Common origin in North Asia.

*Nationality ; Conclusion.*

### *Introduction.*

THE proper study of mankind is man : but of that vast subject we can only attempt to follow one small branch this evening. The particular line of enquiry which I propose for your consideration is, however, one for which we have the material around us everywhere—one which requires the co-operation of many, and one, therefore, which is suitable for discussion by a society like this.

I have often amused myself when travelling abroad or walking about some great town at home by trying to make out from the faces of the passers-by the answer to some

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\* May 1st, 1899.

simple question, as, for instance, Were they a happy people? Sometimes we may notice among the hundreds hurrying by to business a careworn look often but little relieved by hope. In another place we are struck by the same anxious, disappointed look upon the faces of those who make a regular business of their pleasure. In another place we observe a general alertness and self-possession, the outcome of productive work within the compass and possibilities of the individual.

Sometimes I ask the question, Of what nationality are they? using the word nationality in its common sense, so that the question means only to what race, whether more or less pure or mixed, can we refer any individual or family or larger group by reference only to external and obvious characters.

That is the question I venture to propose for discussion to-night, and the people to whom I wish to apply it are selected for convenience, either because I am more familiar with them myself, or because they are of more general interest, or more accessible to observation. Of course we must turn aside now and then to consider the value of the evidence on which we rely or to enquire what support historical records give to the conclusions at which we have arrived.

#### *Nationality.*

It will be convenient to draw attention at once to the distinction between a Nation and a Race. A nation is a group of people or peoples held together by a common government, but not limited by blood, country, language, or religion, and generally exclusive of peoples merely held in subjection; a race is a people having a common origin; a nation is a political unit, a race a physical unit. But, curiously enough, when we use the word nationality we generally have in our minds racial characters. In that sense I use it in the title of this paper. A nation is an agglomeration of various elements held together by diplomacy or conquest. A race, too, may be built up in various ways but by processes which may be called natural.

#### *Origin of Races and Nations.*

The great migrations of whole tribes or peoples are continental phenomena. When the people become too numerous there follows, directly or indirectly, pestilence or famine or the sword. Pestilence is essentially the scourge

of tropical regions, and overcrowding does not so often lead to migrations; but in these speculations we must take account also of wholesale infanticide and other crimes. In the cold inhospitable regions of the north, where man requires more food-fuel than in the balmy south, hunger drives men to migrate, and migration to the battlefield. All this is complicated by facilities of route and by the resistance offered by the invaded people.

Periods of bad weather and dearth, or periods of prosperity and the difficulties arising from a rapid growth of population, set up great movements in the interior of the continents that tend to the mixing and making of races. The nations press on one another, as the Huns on the Goths and the Goths on the Romans. Whether we have as the result an invading army or a migrating horde of men, women, and children, we get a mixing or a supplanting of previous races, and very often a dominant ruling race remaining long distinct from the conquered people.

But the sea, while it facilitates the mixing of the people of the seaboard, is a bar to all migratory movements on a large scale. As the races of the interior press on the people of the coast these travel along the shore to regions already well known to them where kindred folk are settled, and where they are readily absorbed into the existing population. Where there is a difference of blood, language, and religion, two peoples may long live side by side with little intercourse and practically no fusion. But we can generally detect among the people the traces of any such influx of a different type; and even when history is silent on the subject, we feel some assurance that there has been such an inroad if we find among the people of any country either a few villages or families or individuals occurring sporadically who persistently exhibit the characteristics of some other race.

#### *Physical Characters.*

The physical characters of a people change but slowly, and in considering them we are dealing with that which man has in common with all the world of life and that which is governed by the same laws as those which regulate the variation of form, colour, &c., among the lower animals. It is, for instance, a well-known fact that some characters are more unstable than others: that there are some races which have greater potency of transmission than others; that

is to say, when two different breeds are crossed there is a greater tendency to reproduce the characteristics of the one than of the other: that, as a rule, the more ancient and long-established breeds have greater prepotency of transmission than the newer: that under certain conditions there is a reversion of type; that is to say, characteristics of some ancestral form reappear in the remote offspring: that when two divergent types are crossed there is apt to be a reappearance of an ancestral type differing from *either* of the parents. All such points should be taken into account in any enquiry into the characters of a people made up of various races—sometimes closely akin, sometimes widely divergent, which have been time after time crowded together and isolated from the rest of the world.

What we have to deal with to-night are groups of people who have been geographically isolated so long that in accordance with their environment they have arrived at some common characters which have become more or less stable.

We can trace some of these back through long ages and various vicissitudes; others appear to have been stereotyped, as it were, long before they take their place in history. But let us see whether we can anywhere watch the formation of a race and the circumstances which mould its characters.

#### *America.*

Any one might think that we could find in America the examples we seek; and although the conditions are too complex and artificial to give us any very satisfactory results, yet there is much to be learned from the facts observed there. America began with a large population of negroes and a small number of white people encroaching on the territory of mixed races of unknown origin. But the limits of these three distinct groups have always been somewhat sharply defined, and there has not been any great amount of interbreeding between them.

In more recent times an enormous white population has poured into America, and this has not absorbed but has pushed away and nearly exterminated the native tribes, and has not coalesced with the negro. Where large bodies of Celtic-speaking people from the British Isles, or Germans or French have gone out together, or settled in the same district, they have to a certain extent remained distinct, retaining

their own language, habits, and physical characters, but, as a rule, the immigrants have been merged in the mixed population of the great centres of industry or been broken up as they advanced west with the waves of agricultural settlement. And there is an American type being evolved. While the bones remain large and strongly knit, there is a tendency to lose flesh. Protuberant features, such as are associated with sensuous character, are reduced, and a more intellectual though often somewhat stern and concentrated expression is apt to be developed. It is a matter of speculation how much is due to the dryness of the climate, and what to a life in which so much depends upon individual prowess in meeting the unexpected and grappling with new combinations.

It has sometimes been remarked that the characteristic American type approaches in some respects to that of the North American Indian, and, if we believe in the development of physical characters in accordance with environment, this is what we might expect. The modern American is only showing the early stages of that modification in a certain direction, which was carried further in the case of his precursors, though the original stock may have been very different in the two cases.

Another curious fact is observed in America. The people who go over from Britain and the countries round the Baltic thrive best in the cool temperate regions. The negroes have more children, and more of these survive in the tropical parts of America, while the intermediate warm temperate climates best suit the people of Southern Europe. If there were no railways or steamboats or even roads, as was the case in old times, not only in America but in Europe, the different races would not get mixed up as they now are, and there would soon be a belt of white people in the northern part of America—a belt of people like those who live round the Mediterranean in the central part, and a negro belt in the south.

### *Europe.*

Now let us turn to the old world, where the history of the development of races goes back further and is more obscure. In the interior of continents modification has taken place so often by immigration and invasion that we have small opportunity of forming an opinion as to what the result of any mixture of blood would have been if it had been left long iso-

lated and cut off from any new additions. We see, however, many instances where varieties of language, government, &c., which are artificially kept up have tended to perpetuate differences which, but for these, would probably have disappeared. We see also how natural barriers, such as high mountain ranges, almost entirely cut off all intercourse between adjoining valleys. But we see also how no differences of race, government, or religion interfere with the perpetual circulation of the inhabitants round and round the shores of any inland sea. Merchants and pirates, warlike leaders, or peaceful people driven from their homes, all contribute to the ever moving, circulating population of the seaboard, till in the course of the ages a mixed race has been formed having some of the blood and characteristics of all the various nations that have lived around its shore.

#### *Mediterranean.*

Around the Mediterranean, for instance, we have a mixture of Moorish, Spanish, French, Italian, and Greek, with remnants of many an ancient seafaring people from the Black Sea and the Levant. The maritime population has much in common wherever we see it. They have a swarthy complexion, dark hair, and a quick, restless eye. They are excitable, deceitful, treacherous. In the "tideless, dolorous midland sea" the struggle has been chiefly that of man against man, and, where force could not prevail, craft might; therefore they are inveterate liars. Severity inspired fear; therefore they are cruel. They lived in an atmosphere of distrust. Suspecting and suspected, their object was to outwit their opponent, and the means employed did not so much matter; therefore they are treacherous. These are the people with whom travellers are brought into contact at Marseilles, at Smyrna, or Batoum. These are the people who give a bad name to the Neapolitans, and Greeks, and Levantines.

When the recruits who had been drawn from all over the country were being disbanded in Athens after the war with the Turks in 1897, it was very interesting to notice their racial characteristics and the difference between them and the sailors in the Piræus; for the seafaring folk who swarm round the side of your ship among the Greek Islands or at the Piræus are very different from the Greeks of the interior, and probably were always different, even before the great influx of Slavs into Greece.



The Florentines and Romans, without any reference to the chequered history of Naples, would be loth to acknowledge the Lazzaroni as their kinsfolk. If there were for any reason a considerable migration from the Mediterranean basin and a settlement on some foreign shore, the colony would consist of this seafaring population who have all the ships and all the knowledge of how and where to guide them. They would not show such a variety of type as to suggest that they were drawn originally from every race of Southern Europe and Northern Africa. One thing would be quite clear with regard to them, and that is that they had not come from Northern Europe.

### *Volga.*

If now we cross to the Volga and travel northwards we cut across one great line of migration from Asia into Europe, and about Tsaritsyn we still see the Tartar element pressing on from the East. They bring with them camels and an entirely different breed of cattle from that seen either in Northern or Southern Europe, although a few seem to have found their way into the Mediterranean area from very early times.

### *Cattle.*

It is very interesting to notice the breeds of cattle that accompany the different races of men. Along the Mediterranean and in Southern Europe generally you find two conspicuous types: the cattle with the lyre-shaped horns, such as you see commonly about Rome, and those with the spiral horns projecting almost horizontally from the side of the head, such as are common in Umbria and Emilia. Both are ancient breeds pictured on the monuments of Egypt. There are modifications of the cattle with the lyre-shaped horns seen in the enormous oxen of Hungary.

There is a breed found in Sicily, and also represented on the monuments of Egypt, with much straighter, upturned lyre-shaped horns. This seems to be due to a cross with the breed that is seen in a purer form with the camels and the Asiatic people whom we find at Tsaritsyn on the Volga. There the cattle are all whole-coloured red like our Devon breed, and have what we may call the antelope type of horn; that is, straight or somewhat spiral upturned horns starting very close together from the top of the skull.

When we get to Northern Russia and the Baltic area the brown or black-and-white sheeted breed, like poor Dutch cattle, with small forward-curved horns, are what you see everywhere, with a few imported individuals of other classes occurring here and there among them. These are all breeds which owe their characters to domestication, which have always accompanied man, and which may be taken as evidence in tracing his wanderings and principal trade routes. In America also much may be learned from a study of the cattle which have been brought over from Europe and of the characters which seem to result from their return to feral conditions.

To return to the Volga. If we now travel on from Tsaritsyn further north, passing by Samara and Kasan, we find the true Russians beginning to prevail.

These are square-featured men, with brown hair changing to very light yellow at its ends. They form the mass of the people all the way to Esthonia and Finland, where the purest example of this race is represented. With them appear the northern breed of cattle, which is never lost sight of again as we travel along the Baltic westward to the British Isles. There is a saying, "Scratch a Russian and you find a Tartar." As far as I went that was seldom true. The substratum of the population over the greater part of the northern and western provinces of Russia was, as far as I could learn, Finnish or mixed Finnish and Scandinavian. I may remark in passing that if you did find a Tartar when you scratched a Russian you would find a very good kind of fellow. Some of the Tartar tribes furnish the most trustworthy domestic servants to St. Petersburg and Moscow.

### *Baltic.*

We now find ourselves on the shores of the northern midland sea, and, as we saw a dark race being developed around the Mediterranean, so round the Baltic we find a fair people resulting from the mixture of Finns and Scandinavians and North Germans.

Here the type is entirely different from that of the Mediterranean. The characters evolved out of this northern mixture of races are—a very powerful frame, a fair complexion with red or yellow or sandy hair, and blue or grey eyes. In the stormy and often ice-bound Baltic the struggle was chiefly against the forces of nature, which the hardy Norseman had

often to face alone, and this bred a stern resolution and a calm resignation to the inevitable. In the face of such dangers mutual aid was freely given, and the value of being able to rely on one another developed a more kindly fellowship. These folk are honest, manly, and soberly self-reliant.

If sometimes they laid themselves open to the charge of being severe and coarse, they had the more noble qualities of courage, trustworthiness, and the spirit of comradeship. We can follow them further than we could the Mediterranean race; for they have been pushing their way along the shore to more genial climes, and we can trace their descendants even to our own country, upon whose shores small bodies have been landing and settling from time immemorial. There was no tremendous incursion by a whole nation: for the sea, which facilitated the circulation and mixture of races round the coast, imposed limits to wholesale migration. Only the people of the seaboard had any ships, and only a small body of men could be conveyed across at any one time. The invasions must have been going on so long that the first comers had settled down comfortably and been anything but glad to see the arrival of another body of needy and perhaps unfriendly visitors from their old home. We are apt to think of these invasions as belonging only to the time of disorganisation and discord which followed the withdrawal of the Roman legionaries from Britain; but the number of distinct tribes which Cæsar found here, and the early descriptions, show pretty clearly that there had been settlements of this Baltic race upon our coasts long before the Romans came.

The proportion of the various elements is not everywhere the same. The grey Scandinavian, the florid German, the yellow Finlander, and the red Votiak have contributed their quota, and the descendants of this mixed race revert—some to one, some to the other, type. Where geographical conditions have facilitated the immigration of any one type we see it conspicuously predominant: as in the case of the Norwegian along the north and east of Britain, of the Finnish on the Eastern Baltic, of the German along the Southern Baltic and the South of England. We see the Norwegian on the coast of Moray, notably at Burghead; we see the German in the lowlands of Scotland and in Yorkshire; we see other Scandinavians in the Lake District. The Finn is less marked now, but there is a suggestion of his occurrence in East Anglia, and some recognise the name in the Fin or Feon of Gaelic song.

The overcrowded or oppressed or hunger-smitten population of the interior often pressed upon the coast and gave a distinctive character to different migrations, but generally it must have been largely composed of the mixed people of the seaboard.

Sometimes, as we should infer from observation, and as we know from history, a larger number of one or other continental locality came over together, but they were a mixed race when they started and generally got more mixed after they arrived.

As the result of observation we may take it as proved that no dark race has its origin in northern climates, and no fair race has developed its characteristics in tropical regions. There are of course many difficulties and what may appear to be exceptions to any such wide generalizations; as, for instance, the occurrence of dark nomads on the shores of arctic seas, whom of course we must infer were pushed north from warmer climes; or in the existence of fair pygmies in Africa which we should try to explain by supposing that they are the dwarfed representatives of a fair northern race long ago driven to degeneration, which is as true as progressive evolution; or that the effect of their living always in the dark shade of tropical forests has been the same as living farther north under less torrid suns. Another very interesting example I may mention in this connection. I once, when travelling with Sir Charles Lyell in the Western Pyrenees, had the good fortune to see at Lourde a pilgrimage of Basques from the very heart of the Basque country, and I noticed that the majority were a square-faced people, of medium or certainly not short stature, tanned it might be, but not of dark complexion, eyes, or hair; people who from their physiognomy I should have said had their origin somewhere in the Baltic regions. I was elsewhere shown dark people who I was told were Basques and who spoke Basque, but these were obviously Spanish or Southern French who had been somehow absorbed into the Basques. If we look for the ancient race akin to the Finns who peopled Europe in very early times and try to find whether we have not a remnant of these represented in the Basques, we should exclude the marginal mixed race which must inevitably have resulted from thousands of years of contact. In Africa or India we can at once pick out the Europeans and the descendants of Europeans after many generations of residence. So little change of a permanent kind is seen that

we have no data for any approach to a numerical estimate of the time which would be required to bring about the conversion of a white race to a black, and yet the stable varieties of the human race are so numerous that it is almost impossible to entertain the idea of independent origin from many different centres.

With the knowledge of such facts as these we look at the people of each place we visit and soon notice some features and colours more prevalent in one area than another. We form in our mind's eye a kind of compound photograph of such characters, and this become for us the type to which we refer in all comparisons. This is a different and, for certain purposes, a more trustworthy test of race than exact measurements. Size, weight, muscle, and bone change rapidly according to food, climate, and other conditions, but physiognomy and colour are more persistent.

#### *Greece.*

To apply these results to cases which can be easily brought under observation I will first refer to the ancient ruling race of Greece, the kings and heroes described by Homer, and the royal or deified personages represented in the archaic statues of the Acropolis at Athens.

We may be sure that these were portraits\* to this extent: that the artist combined in one ideal person the characters which were most admired by those to whose taste he was appealing, and that, when he represented members of a dynasty or of a family, he was careful to give those distinctive features which marked their lineage, of which they themselves were proud, and which others recognised as characteristic of them. Homer's heroes—Achilles, Ulysses, Menelaus, Meleager—had auburn hair, and were described in terms which could only mean that they had light complexions. So also we must believe that Agamede, Demeter, and Ariadne were fair. And in later times this golden hair, being rare in the south, was represented as the type of royal lineage and the ideal of youthful beauty. On the Attic Stage it was always attributed to Apollo and to princely youths. Electra identified the hair of her brother Orestes upon the tomb because only the royal family had that auburn hair. Had any loyal domestic placed a lock of

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\* See *Camb. Review*, April 28, 1898.

his own hair there it would have been dark. The hair was as distinctive of her brother and of her as the high instep which they remarked in the footprint.

If now we turn to the archaic statues of Athens we find these historical descriptions confirmed by contemporary portraits. From the custom of tinting the statuary and sometimes introducing gems or other material to represent the eyes we can recall not only their physiognomy but even the colour of their hair, eyes, and complexion.

We see a type common to all running through them. They were bright, intelligent people, with a pretty, piquante expression; a delicate face, oval or tapering slightly to the chin; a broad intellectual forehead, not smoothly rounded, but gently and symmetrically undulating; a straight or slightly curved mouth, breaking into a smile in which the downward curvature of the middle of the lips was increased and the dimples played on the upturned points of the bow. The traces of colour recall blue or grey eyes set well apart and looking you straight in the face; golden or auburn or reddish-brown hair worn low on the forehead or neatly braided back.

These characters run more or less through all the statuary of what is called the archaic age of Greek art. The figures have the stiff posture which exaggerates the height and squareness of the shoulders, and taper from them to the feet, while the arms generally hang straight down by the sides. This is the conventional Egyptian treatment; but in most of them the features show no relation to the Egyptian race. In some early Greek sculpture we observe in the firm mouth and prominent, though, as seen in section, pointed rather than full lower lip, features with which we are familiar on the monuments of Assyria or Egypt; but in the series of archaic statues exhibited in the museum on the Acropolis of Athens, for instance, which we may take as a good example of the type of which we are speaking, we do not see Egyptian features.

The later sculpture of Greece has based its ideal of beauty on a more luxurious type; a more strictly oval face; a smooth forehead and a generally voluptuous mouth, in which, however, there is often more soul than passion. As far as can be inferred these were dark people. The archaic statues were alive, and the higher art of later times put this life in motion; but, even where this was not the object, the new race look as if they were used to, and needed, easier

attitudes. In their mouths Cupid's bow is drawn downwards at the sides and a smile is seldom pictured. They are handsome rather than pretty. The productions of this later Greek art were based on real persons of whom we may still see representatives, but it was idealized into what has become the standard of beauty for all time.

If we were to search through the surrounding regions of the earth to see whether we could anywhere find these several characters to-day we should perhaps look for the later more luxurious type in Southern Asia. Among the fairer races of India, for instance, we might find many a one who in form and figure, and even complexion, would pass muster in a gallery of Greek art. Around the Mediterranean this rich beauty is sometimes seen appearing here and there by reversion of type among the mixed people derived from Moors and Spaniards, from Greeks and Italians, and many another race. But nowhere among them is there anything like the archaic Greek.

Although we see in some ancient statues what looks like a blending of the earlier and the newer types, there is not that gradual modification of the archaic characters into the portraits or ideals of the following ages, spoken of as the highest period of Greek art, which we might expect if this were a question of skill in manipulation or the development of creative genius. It rather points to the absorption of the remnants of an ancient race into one less strong perhaps but numerically far superior.

If, then, all the sculptors and poets of ancient Greece represented their rulers as fair, blue-eyed people, and if there is a reasonable presumption that this portraiture represented the characteristics of a dynasty, where is now the race to which that dynasty originally belonged? Not in Asia nor anywhere round the Mediterranean. It is now a northern type. We find its nearest representative along the shore of the Baltic and on the coast of Britain among the people that have been developed from the hardy races that spread from Germany to Britain and still seem to absorb all that come within the influence of their greater prepotency of transmission.

When and in what direction did the migrations which have produced this result take place? Have we in this a record of the time when, ten or twenty centuries B.C. movements in central Europe sent conquering hosts in all directions over the surrounding regions.

Some of these extended on the one hand over Greece and other parts of South-Eastern Europe, where the dominant race long remained distinct in the ruling families, as we see in the noble families of Esthonia, the representatives of the Teutonic knights who conquered the country in the twelfth century, while their followers have been merged in the native race.

Some of these pressed on the people of the Baltic in the Bronze or Iron Age, and formed a large proportion of the seafaring folk who then began to settle on the coasts of Britain. The eastern influence seen in early British art tells us that there was then communication with the continent, and all the results of archæology and the records of history teach us that immigration after immigration took place, each people pushing the earlier comers further west or north or absorbing or being absorbed by them, till we have not much that is trustworthy save the internal evidence from the most stable racial characters of each region to guide us in search for the origins of our nation.

However we may explain such points, nothing can get over the fact that the characters portrayed in Greek archaic art belonged to a type not to be found in the Mediterranean, but common in North-Western Europe.

#### *British Isles.*

Now let us return to our own country and apply these observations and inferences to the living men and women around us. We have no means of examining the physiognomy and colour of the palæolithic race or races so largely represented in our islands by their imperishable stone instruments. Nor can we apply the test of which we are speaking to-night to the Neolithic or Bronze folk. But when we reach Roman times our line of research is suggested by history. Cæsar records as the result of his own observations and of the information he received that there were several different tribes in Britain; that these differed in race and appearance; that some of them resembled certain continental nations with whom he was already familiar. Here we have in brief the story of long ages of immigration from different areas. We commonly hear that the people of Wales or the Highlands are the descendants of the Ancient Britons pushed by each new conquering nation into the mountain fastnesses of the west and north. But



we must go back a very long way before we can entertain the supposition of there having been any one race occupying Britain. Certainly when the Romans conquered the natives they were made up of many tribes differing from one another in all the characteristics that indicate community of origin. Moreover, the Romans were not in the habit of exterminating the native populations of the countries conquered by them. The native tribes were far more likely to have driven out their neighbours when themselves pressed by new arrivals on the coast.

The Saxons, Danes, Jutes, Angles, and Franks came in small parties, and formed a still more and more mixed population as time went on. In their case there was much oftener extermination, sometimes even extirpation. Differences of language, religion, and laws increased the difficulties in the way of amalgamation, and accentuated the results of the isolation of small groups of people, each, it may be, very mixed in its origin, but representing a somewhat different mixture from that prevailing in an adjoining district.

I do not propose now to offer any general description of the population of England, or to criticise the many attempts which have been made to locate the various groups of immigrants or to recognise traces of them in the existing population. There are, however, a few examples which have been more particularly forced upon my notice to which I will refer.

#### *East Anglia.*

In the Fenland there are two distinct types of people among the rural inhabitants: One, a dark man who would not be looked upon as a stranger if he were to turn up on market-day in any inland town in Carmarthenshire. He may be one of the original pre-Roman Britons derived from the Mediterranean mixture, or a Breton who came in with the Normans, but he is not one of the Baltic race.

Another Fenland type is a sandy red man whose double might be found in any seaport in Wales and more or less commonly all round the coast of England, Scotland, or Ireland. He cannot however, be for a moment mistaken for a Man of Snowdon or a Cardy or a Silurian, nor for a Cumberland man, and he is not quite like either a Lowland Scotchman, or a Yorkshireman. He belongs to the Baltic type, and his ancestors may have come over with any of the earlier invasions of even pre-Roman times, or they may have followed

the Norman conqueror. For we must remember that the followers of William were not likely to have been all dark, although on the Bayeux tapestry the English are coloured red and the Normans black for distinction. William himself is represented in the picture in St. Etienne in Caen as a red man, and his son received the descriptive title Rufus.

As a single example of reversion to an East Baltic type I may refer to a labourer in Cambridge who tends the lawn in front of the University Library. He assures me that he and his people are natives of Cambridge. I pointed him out to my friend Col. Alftan, chief of the staff of the Finnish Army, a man before whose eye tens of thousands of mixed Scandinavians and Finns are continually passing, and asked of what nationality he would take him to be. Without hesitation he replied, "If it were not for his clothes I should take him to be a North Russian."

In the villages round Cambridge there is a great mixture, but bright, fair complexion, blue eyes, and flaxen hair is often predominant, this last character being more conspicuous in children; so that we do not carry away the same impression from a visit to the village school as we do from a gathering of adults.

In the north of England we see a marked difference between the florid sandy-red Yorkshiremen and the tall grey Cumbrians, among whom we may here and there find traces of the Strathclyde Welsh.

#### *Wales.*

I will now turn to Wales, and follow up the same line of enquiry with reference to the various people to be found there.\* I will examine them in greater detail; first, because I am more familiar with them than any others, and secondly, because I think I can thus offer you more that is new to you.

#### *Language.*

The language spoken by a people is no trustworthy indication of their racial affinities, as we may see in our own country without referring to the innumerable examples to be observed throughout Europe. Most of the people once spoke Celtic in Cornwall, Ireland, and Scotland where their descendants now speak English; and, although Welsh, the strongest and most beautiful of our Celtic languages, not-

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\* See *Y Geninen*. Cyf. xi, Rhif 4, tud. 231. Hydref 1893.

withstanding the obvious hindrance which it offers to commercial advancement, still holds its own close to, and even in the centres of, the greatest commercial and intellectual activities of the world, yet English is surely and steadily creeping in, and must eventually drive it out.

In our present enquiry the language spoken by a people goes for very little except so far as it appears in place-names. New-comers asked the names of prominent features and adopted them at once for convenience of reference without any knowledge of their significance. The practice of changing old names in order to conceal the associations connected with them, or to glorify by a new name some easily achieved modification of old work, was reserved for modern scientific nomenclature and Parisian political sentiment. Ancient place-names can generally be trusted.

Although the men of Gwynedd,\* the northern district, can detect one of the Hwntws† of the Deheubarth, or southern parts, by his speech, yet there is not in Wales any such difference as exists between the dialects of different counties in England. And yet all the evidence that can be collected on the subject, the nature of which is indicated in the few examples which I am laying before you to-night, leads to the inference that the people of Wales belongs to many very different races.

It becomes, therefore, a matter of interest to enquire whether any marked characteristics of physical feature can be now observed in different well-defined areas, and whether any connection can be made out between these and the early races mentioned in history or suggested by place-names.

We have, of course, all round the coast a belt of more recently mixed races. There was the English occupation along the line of the mediæval castles: there were the Flemings settled in Lloegr fach tu hwnt i Gymru (Little England beyond Wales). That is a district in the south of Pembrokeshire where Flemings and English were planted by Henry I and the Earl of Pembroke.

Of the mercenary soldiers who followed the feudal lords along the Marches and held the castles round the coast it

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\* Gwynedd, a not very clearly defined district including nearly the whole of North Wales. A similar name is applied in Brittany to the country of the Veneti: the Diocese of Vannes is now called Eskopti Gwénéd or Escobty Guénéd.

† Hwntws, from hwnt=outside, foreign. *cf.* forestieri.

would be difficult to find clear evidence now. The fair, fat, stolid, unaggressive, but unyielding people who settled in the south-west corner of Wales are there still, but have left very little mark on the features and character of their neighbours, while they have themselves been only slightly modified by contact with a different race.

The two districts are separated by a river, on one side of which the physical characters and language of the people are English, on the other Welsh.

There were still earlier the Norse and Baltic rovers landing here and there all round the coast and perhaps holding some of the earthworks still conspicuous on the promontories round the coast of Wales as elsewhere; small entrenched positions which a few men could easily defend.

There were the pre-Norman English usually spoken of as Saxons along their eastern frontier, and before them the Romans advancing from Deva on the north, and from Isca Silurum on the south, and sometimes penetrating far along the principal valleys and trade routes. All this pressure must have caused a great shifting of the relations between the tribes who occupied that little mountain land and have resulted in great mixture of blood along the borders.

The Norsemen and Baltic race have certainly left traces round the coast in the strong square-shouldered, sandy-haired, grey-eyed men who are so common in our seaports, and have perhaps had much to do with the formation of the hardy sailors whose courage and seamanship are kept alive and quickened by the rough seas and rocky coast on which they pass their lives from their youth up. They belong to the race that was developed in the Baltic and along the adjoining coasts, and which forms the backbone of our navy and mercantile marine.

I do not know whether we shall ever be able to recognise, among the men who live along the borders or anywhere in Wales, traces of the Romans or of the various foreign nationalities the Romans sent as soldiers into Britain. It is difficult to know what to look for in most cases: Italians, Asturians, or Huns, or what not. Sometimes, but rarely, inscriptions and history help with a note on this point.

But I think we do see in the racial peculiarities of some of the geographically defined districts of Wales sufficiently marked characters to suggest a community of origin and some long-continued isolation from the people of other more or less disconnected areas.

For instance, in the valleys and mountains of South Wales and from them largely gathered into "the Works," *i.e.*, the great centres of coal and iron manufacture, we all know a short, dark, active race, with straight features, small mouths, wavy or slightly curly dark hair, and large brown eyes.

North and west of these there is a race of large, dark, but florid complexioned men, with high cheek bones, large mouths and teeth, and small dark bright eyes, straight nose, and straight hair growing down over the forehead. We recognise in "The Cardy" a distinct type of feature and of character. It is among them that we have always found the greatest intellectual activity. They have been the first to encourage higher education, and have the reputation of being the shrewdest men of business. They belong to a type which most Welshmen think they recognise at once.

It is said that in ancient times there were two tribes in the south of Wales, occupying at first, of course, a wider area than that into which they were driven by invaders from Roman, Old English, and feudal England, but holding their own in the mountainous districts of the interior through all historic time. These were the Demetæ on the west and on the east the powerful Silures, who had to bear the brunt of every advance from the south-east. Each of these had probably in succession been driven west from the south and east of Britain, but when and by whom we shall probably never know, and how they were originally made up there is at present no evidence to show.

Those who were pushed furthest west were probably the first comers.

There is another type to be found chiefly in North Pembrokeshire and South Cardiganshire and extending far into Carmarthenshire. These folk have prominent features, soft light brown, but not flaxen, wavy hair, grey-blue eyes, good stature and carriage. These would be claimed by some as the true Celts; but as everyone seems to define that term for himself, I have avoided the use of it except for a linguistic group, which includes all these various races whose diversity of origin I am insisting upon.

Judging by their physical characters only I should be inclined to refer these grey, fair people to a cross between some native dark race and a seacoast people probably of Scandinavian origin.

Another race we all know in Wales: the short, swarthy, wiry men of Snowdonia, with piercing dark eyes, curly dark hair, small clear-cut, often slightly aquiline, nose. These people are never florid, never fat. On old maps you will find their country marked *Heriri Montes*; we call them "*Gwyr Eryri*." If we enquire what tribes in ancient times lived in that part of Wales we find that here we are in the heart of the mountain fastnesses of the Ordovices, that powerful race against whom in the north, as against the Silures in the south, the waves of Roman and of Saxon invasion again and again broke in vain. The Ordovices had been forced back from the banks of the Dee and the Clwyd as the Silures had been driven from the Severn and the Wye; but they were never exterminated, and in all probability we have, in the competition between the Cor Eryri and the champion choir of South Wales, a renewal of the struggles between the Ordovices and Silures carried on through long ages before the Romans ever set foot upon our shores.

There was another race along the north-west coast of Wales, as we know from history, archæology, place-names and tradition, but of this I cannot say that I can detect any traces at the present time among the people. They have been either extirpated or absorbed in the various new-comers along the coast, of whom I have made mention. The geography of ancient history is very obscure, and on this point I will do no more than refer to the ancient maps on which, as the outcome of impression after reading ancient history, a tribe has been located, to which by some the name *Cangi* has been assigned, but I cannot say much more for it than that it seems to be a word unappropriated elsewhere on good evidence and remaining to be applied when a name was wanted.

Tradition helps us to assure ourselves that there was some tribe there independent of the Ordovices. I remember many years ago telling Sir Lewis Morris one story of this region which he said he had never heard before and which he has since enshrined in song.

The men of Arddudwy, in the days when marriage by capture prevailed, made a raid into the country of the tribe which lived to the north and carried off each man a maiden. Wedding ceremonies recalling the old custom of marriage by capture were kept up in Wales till quite recently. I have myself seen them in Cardiganshire. The return march was necessarily slower, and they were overtaken at the foot of

the crags, perhaps as they were making for Drws Ardudwy or the pass into the mountains along the line of Sarn Helen between the Manods and Migneint.

There was not a moment to be lost. The maidens were placed between the crags and the lake, and the men of Ardudwy drew themselves up in front and fought and fell to the last man. The maidens, no unwilling captives, seeing their lovers fall, threw themselves into the lake, hence called to this day Llyn y morwynion (The Maidens' Lake), while their lovers repose beside it under the tumuli known as Beddau gwyr Ardudwy (the graves of the men of Ardudwy). The word Ardudwy is not unlike Ordowic.

I will not, however, criticise the story further, but only pick out from it the tradition that another tribe lived in touch with the Ordovices on the north; and next appeal to Archæology. As I was once wandering along the coast of Anglesea I saw a line of stones evenly laid in the cliff and covered by a heavy surface soil, and that by blown sand. I recognised the floor of one of the old *Cyttiau'r Gwyddelod* (the cots of the Gwyddel) like those which I had in other localities near helped to explore with General Pitt-Rivers, and which have been described by Mr. Stanley of Penrhos. The sea was cutting back the cliff and exposing the whole section. Below on the beach was the handmill, just dropped from its place on the floor of the house above. But here was a measure of its antiquity. The floor was covered deep by the surface soil; the soil was overblown by sand, which could only have been carried there before the sea had removed the long slope up which it travelled; and there was the high cliff, a measure of the work the sea had had to do. Besides this there was the previously discovered evidence of stone implements in similar *cyttiau* on the mainland or in Anglesea.

So here we had tradition applying the name of *Gwyddelod* to the people who lived north of the Ordovices in the age when polished stone implements were used in Wales, and a confirmation of their great antiquity in the physical geography of the district.

All round the frontiers of the Ordovices the hilltops bristle with camps; the mound-graves of their buried warriors are not uncommon. The less perishable weapons and relics of their work turn up here and there all over the country, and above all there are the people, "an ancient race tenacious of its idiosyncrasies, and distinguishable by physical features as well as character." All these various facts as far as they go are

fairly safe guides to the student of the story of the development of the people, and he may look with suspicion on the results of pedantic history which do not harmonise with the results thus obtained.

I have aimed at no complete sketch, but have tried to suggest some lines of enquiry along which we may reasonably hope to pick up some useful evidence as to early inhabitants of our island and the origin of the English race.

Around Scotland we find the Baltic and Norse and German types far more strongly developed, as that country lay much nearer the opposite shores from which they started.

In the Highlands we have dark races, but I cannot say whether they can be distinguished from one another as I have endeavoured to do in the case of the Welsh.

In Ireland there are also some dark people, especially in the south-west, but geographical features have not to the same extent helped to isolate varieties, and the waves of conquest were not determined by the same well-marked shore lines. Dublin was, and in the features of its inhabitants is seen to be still a Scandinavian city, while Norman names are common among the farmers of south central Ireland.

We will now try to trace to its source another race whose origin is still more obscure. For shortness I will speak of it as the red race, to distinguish it from the other two which I have been describing as fair and dark respectively.

If you were to start from Belfast, travel through Lowland Scotland or the North of England, on through North Germany or on either side of the Baltic, through Esthonia down the Volga—at any rate as far as Kasan and Samara,—you would meet with no people as dark as the little swarthy man of Eryri (Snowdon).

But if you were to start in the South of Ireland and travel through Central Wales, Glamorgan, Devon, Brittany, France, and along the Mediterranean to the countries bordering the Levant, you will find no people as fair as the Lowland Scot or Yorkshireman.

We get the impression that the characteristic colour of the Baltic race is fair and the characteristic colour of the Mediterranean race is dark, and we feel that our inferences are based on sufficiently wide observations to justify the generalization that all fair races are of northern and all dark races of southern origin.

Now among the various groups of dark people that we have been describing as occupying the mountains of Wales



and Scotland there appear here and there sporadically, or endemically as we may say in individuals or families or hamlets, people with bright red hair, blue-grey eyes, a fair easily-freckled complexion, and generally a tendency to stoutness. Theirs is not the sandy red, brown, and yellow hair of the Baltic race which I have already described as occupying nearly all the coast of the British Isles, but bright unshaded red. This bright red hair is sometimes seen among the sandy red people of the Baltic race also, but it is more conspicuous by the contrast when it occurs among the dark races. So common was this type in one village in Carmarthenshire that the people were spoken of as *Cochion Caio* (the red folk of Caio), from the name of the village. This seems to be a reversion to a very ancient ancestral form. It is seen also among the people of Central Wales south of Snowdonia.

If we try to trace these red folk along the Baltic we find beyond its eastern end the *Votiaks*, a race perhaps from northern Asia, who are said to be the most red-headed people in the world.\* These may account for the reddest red strain among the people whom we refer to the mixed Baltic or fair race.

But the red race appears also sporadically among the dark people of Wales. Now, there is nothing in the climate of Wales to turn fair people into dark; that must have been done in some southern clime. We must therefore bring the dark races along the southern route from southern or Mediterranean regions. If, then, we find this reversion to an ancient red race occurring sporadically among them, shall we infer that the red folk were here first and were absorbed by the dark races, or that the red folk came after the dark and were merged in the numerically, or otherwise stronger, dark people, or that the dark people arrived with this red strain in their blood, which by reversion still appears in their offspring? Without going far into the question I favour this last view, but it involves an enquiry into the probability of finding any red race in the southern or Mediterranean area: perhaps along the line of migration of the builders of megalithic monuments we may expect to find traces of them.

In North Africa, among the Libyans, there are such red people; among the Arabs east of the Red Sea there is a tribe of them; following the evidence back into far

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\* Latham, R. G. *The Native Races of the Russian Empire*. Lond. Baillière, 1854, p. 53.

antiquity the Amorites are said to have been of the same type\*; and to what is the fashion of staining the beard bright red, which I saw in the region between the Black Sea and the Caspian, due if not to the tradition of that being the aristocratic colour, as auburn hair was adopted out of homage to Queen Elizabeth and in the present century flaxen hair was produced artificially out of homage to Fashion?

May we speculate upon these red people having all had a common origin in Northern Asia, from which they travelled west to the Baltic, and south-west to the Mediterranean, and by their great prepotency of transmission reached the British Isles in two distinct streams: one in the blood of the Baltic people and the other in the blood of the dark Mediterranean race?

In all these enquiries I have confined myself to observation of the softer parts—of the hair and eyes and skin, and not of the bony structure, except so far as it affects stature and obvious features. There is much to support the view that the skin and flesh are less changeable than the bone. On Egyptian monuments Negroes and other races are depicted so that it is easy to recognise them by the character of nose and lip, and skin and flesh.

Animals grown on richer soil than that which is their usual habitat often become larger, but in almost every other character remain the same. The red deer dug up in the peat mosses and rich alluvial plains of the south are much larger in the bone than any now seen in the Scotch forests; and the type of the Kerry cow cannot be maintained on the rich pastures of England. A clearer example for our purpose is furnished by the manner in which the horns were got rid of in the black cattle of Southern Scotland. I heard Lord Selkirk give an account of how it was brought about. A little more money was given for the polled Angus or Galloway, until by selection the horn core, which is a development of the bone, was got rid of, and the horn, which is a development of the skin, hung loose beside the animal's head, there being no bone to support it. At last both were got rid of altogether in about 50 years. We see in this case that the bone changed more readily than the softer parts. Craniology has, of course, its own proper place; but this method of distinguishing race by observation of the colour, the hair, the skin and flesh, rests on the more stable elements.

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\* Sayce.

Happy comment on the saying “Beauty is only skin deep, but ugliness goes to the bone,” for thus beauty lasts the longer.

*Nationality.*

Nationality is a stage in the formation of a unit of grouped human lives which have, in accordance with their environment, developed characters of greater or less persistency.

It is said that in the Austrian Parliament, when a motion involving different legislation for different parts of the Empire was being urged on the ground of their distinct racial characteristics, a member opened his speech on the other side with the remark that the question before them really was whether Darwinism was true or not. He went on to say that if the truth of that theory were admitted they should legislate for a better state of things, and trust that the progressive development of the people would adapt their habits of thought to the conditions under which they had to live.

Nationality is quite independent of racial unity. Loyalty and impulsive patriotism may be developed in a nation made up of the most heterogeneous races, and characters fostered by local circumstances may develop into strong idiosyncracies.

In consequence of this confusion between *national* and *racial* we have of late years often heard the demand for independent administration of local affairs urged on the ground of difference of racial character where what was really meant was that difference in habits of thought, which is produced by external circumstances and isolation, had brought about such a difference in the way of looking at things that the whole population of a district had begun to believe that they could not live exactly in the same way as their neighbours, and referring to temperament what was due to habit have considered it wise to perpetuate their isolation.

Nations are formed of groups brought together by various circumstances, among which racial affinities play only a small subordinate part.

The British nation is made up of the jetsam and flotsam thrown up by the waves of migration that have for ages been breaking on our shores. At one time we have great pieces from the wreck of Empires which the storms of war have broken up and stranded on the beach; at other times the smaller fragments which the gentle ripple of the every-

day rising and falling tide of commerce has gathered in our bays and estuaries. The foolish cry of agitators, "Give us something different, for we are of more tender kind than our neighbours," gains no support from such enquiries as we have been carrying on to-night. There is no single race in England, in Wales, in Scotland, and least of all in Ireland; and the reasons given for separate legislation are worth no more than those given by the O'Gradys, who would not be beholden to Noah for a place in the Ark but had a boat of their own. Let those who cannot sail in the good old British barque go to the bottom!

There are different races in the British Isles, but they are not conterminous with any seaboard or any mountain ranges or counties or groups of counties. The combination is now more chemical than mechanical, and the mixture is so intimate that to separate out the different stocks is now impossible. But it is a mixture of which we may well be proud, and which we should not try to break up into its components, but by all means in our power endeavour to weld into something ever stronger and truer.

The CHAIRMAN (Professor E. HULL, LL.D., F.R.S.).—I am sure all present desire to accord Professor McKenny Hughes their best thanks for this admirable paper (cheers). Having a pressing engagement I will ask Captain Heath to take the chair.

The chair was then taken by Captain HEATH, R.N.

The HONORARY SECRETARY (Captain FRANCIS PETRIE, F.G.S.).—May I mention that one of our members from America, the Bishop of Minnesota, is present. This is his first visit to the Institute, and I am sure all present will desire to hear his views upon this subject.

The BISHOP OF MINNESOTA.—Mr. Chairman, ladies and gentlemen, it is a very great pleasure for me to be present at this meeting, for although I have been one of your members for many years and have taken very great delight in reading all the papers that are published by the Institute, this is the first time I have had the pleasure of being present.

I do not know that I can add anything to the paper, which has interested me profoundly; but perhaps it may interest some of the members of the Institute if I mention a few facts in reference to the North American Indians with whom I have been somewhat closely connected for the last forty years, as Bishop of the Diocese of Minnesota. These Indians are to be found in all parts of the United States. All the Indians, from the Atlantic to the western part of Minnesota beyond Lake Superior, with one exception, belong to one great family (*Algonquins*), and it was for them that Elliot published his Bible. It has always been a great pleasure to me that the Indians amongst whom we have had missions which have been marvellously blessed are the same Indians for whom Elliot laboured. The Rev. Dr. Hale, a clergyman of Boston, sent me a little while ago two chapters of Elliot's Bible, without indicating the source from which he took them. I sent them to our chief missionary and he sent back the translation showing that these Indians speak the same language. There is, however, a slight difference. His language is a marvel. There are more than twenty times the inflections in the verb than are to be found in the Greek. If an Indian said to you "I love," and stopped, you could tell, by the inflection of the verb, whether he loved an animate or inanimate thing, and whether he loved the thing or the quality of the thing.

He has some remarkable customs that would point back to a higher state of civilization and a greater knowledge of God. He has not the slightest doubt of the existence of a Great Spirit. In one respect his theology is a very good theology, viz.—that the Great Spirit never harmed anybody, and that when one is harmed it is because one has fallen into the hands of the devil. Everything that he cannot understand he attributes to a spiritual influence. When he first saw the telegraph he said a spirit ran on the wire and carried the message. He has a passionate love for his people—he would lay down his life without the trembling of a nerve for those he loves. He is always truthful. I have never known, during the forty years that I have been amongst them, an Indian to tell me a lie. I heard an officer of the United States Army say in a public address, "I have lived with the worst and most warlike Indians in this country for twenty-one years. Half the time I have been hunting them; and the other half they have been hunting me, and I never knew an Indian to tell a lie, unless under the influence of drink. I have now charge of

500 Indians, and one of the things I would punish most severely would be intoxication. If an Indian is accused of having been drunk I send for him and ask him if he was drunk, and if he says 'No' I never ask him another question; but very likely if he drank at all he would say, 'I do not know if I was drunk, but ask that Indian and he will tell you.'

His hospitality is extended to his worst enemy, who if he came to his house would be treated well, while the old hatred would come back if he met him elsewhere.

Then he always offered his first-fruits—the first-fruits of the hunt. Ask an Indian what he means by the act and he says, "We give these for the Great Spirit." So there are certain customs that appertain to their family religion, and in that they are so like those to be found in the Old Testament, that I recollect one of my first converts, who afterwards became a clergyman—when he read the Litany in which he asked God to forgive the sins of our fathers, tears came into his eyes—he believed so strongly that he belonged to that race.

I have listened to this lecture with great delight, but I came to listen and not to make a speech.

MR. D. HOWARD, V.P.C.S.—I must say it is exceedingly interesting to hear such an admirable sketch of unmixed races in contrast to the extremely mixed races of Europe.

The idea of nationality is very curious. The late Professor Freeman expressed opinions about the French nation which were not exactly what one would venture to express in France; but certainly it was strictly to the point, that there was no French nation. We find remarkable instances of the survival of type. The most striking thing is the survival of the smaller isolated groups of some races and the extraordinary mixture in others. One of the most extraordinary things in regard to race is that we speak of the Norman as of Scandinavian origin; and yet we find the Norman race, as far as appearance and language go, is distinct from the Danes, who are nearly related to them as far as their fathers are concerned. Here you have one race kept pure and another race which evidently did not bring their wives with them, but intermarried with Latin-speaking mothers and made the Norman race; whereas the Danes probably, when they came from their homes, brought their wives with them, and you get the true Danish type in many villages on the coast of Scotland, and in some places on the coast of England of a more Danish type.

than on the Danish coast itself. The reversion to type is very extraordinary. That is rather a complex question. It is a most interesting subject to which the paper is a very valuable contribution.

Mr. MARTIN ROUSE.—Might I say that it seems to me that there are, amongst United States Americans of European descent, many men of a Red Indian type. It may be only a casual observation; but it seems to me that our American brothers are approaching Red Indians in having less hair on their faces than the English. The Indians are remarkable all over the Continent for having very little hair on their faces. As a rule they have scarcely any; and I think it is a fact that the Americans of the United States have also very little hair on their faces compared with their kinsmen in this country. They are also taller with higher cheek-bones, and aquiline noses.

The BISHOP OF MINNESOTA.—As to our North American Indians, it might be interesting to know that all the Northern Indians are men of great stature and are marvellously well built. It is also true that all Indians found in the extreme south are men of comparatively short stature; and the same thing holds with regard to Alaska, for these Indians are also of small stature.

As to hair—if any men in the world have marvellous heads of hair it is the North American Indians. I attribute it to the fact that the head is always uncovered. They pride themselves upon their heads of hair.

I may also add a very gratifying fact in connection with the Indian tribes in the United States. According to the last census there had been an increase of 300 persons, and in that year the Indians had sold to the United States Government a million dollars' worth of produce.

[The Bishop here left the meeting, having to meet an engagement.]\*

The AUTHOR.—I was much pleased to hear the remarks of the Bishop of Minnesota, because one of the conclusions at which I had arrived from the characters which I had the opportunity of

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\* The Bishop says in a letter, “Our friend is quite right in his idea that the characteristics of the North American Indian show a noble ancestry. His bravery, hospitality, love of kindred, truthfulness, not less than the structure of his language, show this. All this is emphasized by his religious customs and his traditions.”

observing or forming an opinion about from the observations of others, as well as from more general considerations, was that the North American Indians did not represent a stage in the upward progress of a race from savagery, but that they belonged to a very high type of humanity which had somehow been cut off from the opportunities and appliances of civilization, and had had a hard struggle for existence against the forces of nature.

Mr. Howard has referred to some very good examples of the formation of a race, mixed in its origin, but attaining to characters in common from the blending of the original elements, and isolation from any further strong admixture. Mr. Rouse has emphasized my remarks on the modern American type, which seems to approach that of the North American Indian; but in all these tentative suggestions and speculative ideas we must bear in mind that, owing to the enormous influx of Scandinavians and Germans, America is in the main only carrying on and reproducing the same mixture as that from which in past ages the English race sprang. The point of my paper was that, tracing back the history of the British race as far as we can, we learn that it has been formed by the successive introduction of many different elements, and that the result of this mixture is seen in existing characteristics of appearance and disposition which have become more or less stereotyped; but that the elements, when they can be discriminated, or the blend, when it can be defined, may be regarded as marking a race, as distinguished from a nation which is only held together by the artificial bonds of government; and that the indications of racial characters obtained by observation of the colour, physiognomy, etc., of the people we meet in the world, offer valuable and interesting matter for study.

With regard to the suggestion that there may be a physiological explanation of the origin of the red hair, I suppose we must accept that as in a sense true not only for the red hair, but also for the dark colour of the skin, it is the province of the physiologist to investigate those subtle changes in the pigments to which the colours of the hair and skin are due, but I hardly think that we can refer the sporadic occurrence of red people among dark, or dark among fair, to any direct and exceptional influence of a physiological kind brought to bear upon the individuals affected. These appearances require for their explanation the consideration of the laws which govern prepotency of transmission, reversion of type and so on.



Mr. HOWARD.—I meant that they were superior.

The AUTHOR.—That may be, but I do not see how we can prove which were originally superior. Sometimes you can find reason for inferring that a race was red. The Ammorites were red, were they not?

Then with regard to the ruling races of classic story being either dark or fair. Professor Westlake, one of our most distinguished scholars, I see is present, and I daresay he would answer that.

Professor WESTLAKE.—I should be inclined to think they were fair.

The AUTHOR.—I have only tried to trace the fair races to the Baltic, the red races to Asia, and the dark races to the mixed people of the Mediterranean coast.

The Meeting was then adjourned.

#### COMMUNICATIONS RECEIVED IN REGARD TO THE FOREGOING PAPER.

Canon ISAAC TAYLOR, D.D., writes :—

I am much obliged by your sending the proof of Professor Hughes's paper, the discussion on which can hardly fail to be of interest.

If health permitted I would gladly come up to take part in it.

I agree with him so far as he goes, but belonging to the school of Broca, I believe that language and colour are less persistent racial characters than the *orbital* and cranial indices or the section of the hair, which is circular in races coming from the east and flat in those from the south.

Colonel C. R. CONDER, R.E., D.C.L., writes :—

Agreeing cordially with the general results of this paper, I venture to make a few remarks, due to personal knowledge of various nationalities and study of their histories. It is almost impossible to find, even as early as 3000 B.C., either a pure race or a pure language. The Babylonians intermarried with Mongol Akkadians, and borrowed words of their language. In the fifth century B.C. it is proved that Persians and Babylonians inter-

married. The Egyptians early intermarried with both Semitic and Mongol tribes, and with Nubians also. Their language shows these influences. The Latins in Italy were mingled, in the same way, with non-Aryan Etruscans, who appear to have been Mongols.

I do not understand how it is possible to speak of a "Mediterranean race." In Asia Minor the population, from an early age, was a mixture of Greeks, Phrygian Aryans from Europe (from whom Armenians are mainly descended), Medes and Persians (including the Lycians), and Turks, preceded by Mongol Akkadians and Hittites.\* In Palestine the populations were mainly Semitic. In North Africa we have Berber races, closely connected with the ancient Egyptians, and an infusion of Celtic Aryans (White Libyans) with the later Aryan Vandals, as well as the Semitic Phœnicians and Arabs. In Italy the Neapolitan type (with which I am familiar) appears to be a mixture of Latin Aryans with Greeks and Arabs (possibly also Phœnicians), and the language contains Arab and Greek words to the present day. The Portuguese type also owes much to the Moors—a mixture of Arabs and Berbers. The fine Tuscan type still represents the mixture of Latins with Etruscans; and the *folletti* or fairies of Etruria still retain the names, not of Latin, but of Etruscan deities.

In all cases that I have been able to trace, the physical resemblances are due, not to the effect of climate, but to intermarriage, and this I believe is true in America also. The effect of temperature on colour is on the other hand sufficiently evident.

The distinction between the purer Slav and the Tartar Russian is very evident in a Russian crowd. The Finns speak a Mongol language, but one full of Aryan loan words, and they seem to be a mixed Slavo-Mongol race. The Basque dialects are grammatically nearest to the Finnic language, and the vocabulary is mainly of this class, but is also full of Latin words. The Basque type in the same way appears to have been Aryanised.

That the early Greeks were a people with auburn hair and blue or green eyes, seems to me proved, not only by the early statues

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\* There was also a Semitic population in Cilicia speaking a language like the Assyrian about 1500 B.C., and the coin of Baal Tars at Tarsus indicates Phœnicians in this same region at a later period. The Carians appear to have been Aryan in the fourth century B.C., but some Carian and Lydian words were apparently Mongolic.

mentioned, but by the Egyptian pictures of Greeks and Ionians, with blue eyes and light hair, as early as 1300 B.C. The home of the race seems to have been on the Volga, and the red-haired Alans, from the north of the Caucasus, appear to have presented the same type. Linguistically the Greek and Latin languages are nearest akin to the Celtic.

It is often said that language and race have little or no connection; yet to the present day, broadly speaking, the various stocks (as far as they are distinguishable) speak the same language that they used when history opens. It seems that the prevailing tongue is that of the majority of any population, and that culture words are furnished by whatever element in that population is most cultured.

The Danes appear to have been specially fond of islands, and the type of islanders often differs greatly, on our coasts, from that of their neighbours on the main land. The Danish type may be observed in the islands on the west coast of Ireland—as I have personally observed—and the Portland islanders are mainly Danes, as contrasted with the Dorset Saxons. I have been equally struck with the difference between the latter (who resemble the Dutch), and the red-haired, brown-eyed type prevalent in Devonshire and Cornwall. Having travelled over the greater part of Ireland, I was surprised to find how mixed was the population, even in the far west—Saxons, Dutch, Walloons, and other Teutons, being distinguishable, with the two Celtic types: one black-haired, pale, and with blue eyes, especially in Mayo, where they often speak Irish only: the other, red-haired with blue eyes. In Kerry there is an admixture of Spanish blood, dating from the sixteenth century A.D., and, in the north, of Teutonic from the Scottish Lowlands.

One of the most marked features of the Scandinavian, as contrasted with the Lettish and Teutonic types, appears to be the long flat skull, which was found among Normans (as in the case of Robert Bruce), and among the prehistoric inhabitants of the Channel Islands, as I ascertained in Guernsey in 1890.

I venture to think that the prevalence of "marriage by capture" has been somewhat exaggerated. I have studied customs among Arabs which would usually be ascribed to such an origin, but have found that the repulse of the bridegroom was generally ascribed to certain ideas of modesty on the part of the women.

There is not, I think, any reliable evidence that the Amorites

were red-haired. There has been some confusion as to the monumental evidence in this case, but it is well known that they spoke a Semitic language, and they are represented as very like the Assyrians, in both type and complexion, on some bas-reliefs.

The ordinary Semitic type is dark-haired, dark-eyed, and olive-skinned; but it is not uncommon among the Semitic peasantry of Palestine to find auburn hair with brown eyes, as among the Samaritans also, and the Spanish Jews. Blue eyes are very rare, and regarded as unlucky. They may, I believe, generally be traced to intermarriage with Europeans in Syria. There is no sound reason for supposing that the ancient inhabitants were blue-eyed. The *Metâwileh* and *Druzes* have often blue eyes, but they are of Persian origin, and this peculiarity may be traced to the Eastern Aryans, as also among the Kurds.

Generally speaking, it appears to me that the division of races by language is the safest that can be adopted, under the complicated conditions due to early and frequent intermarriage of the various stocks. In this sense the Europeans (Scandinavian, Celtic, Teutonic, Latin, and Slav) are properly called Aryans, while the existence of an earlier Finnic population is indicated, not only by the prehistoric remains, but by the existence of the Basque and Etruscan languages. In Russia, however, the Ugric, Finnic, and Tartar tribes retain their Mongol dialects—though extensively Aryanised, while the Huns and Magyars in Hungary survive from the great inroads under Attila, and by the later Turks and Mongols.

#### THE AUTHOR'S FINAL REPLY.

Canon Isaac Taylor is of opinion that language and colour are less persistent racial characters than the form of the bones or of the hair, but I am sure that he fully recognises the value of the indications derived from the colour of the hair and skin, and of what I lay great stress upon in this paper, the form of the softer parts such as the lips, nose, and flesh generally.

Colonel Conder has very clearly stated my contention that it is impossible to find a pure race or a pure language. I was referring chiefly to the inhabitants of the British Isles. He carries back the enquiry and arrives at the same conclusion in regard to all the historic races of antiquity.

In "Mediterranean race" and "Baltic race," I was only using a short expression by which to refer to the people, whose existence Colonel Conder seems to recognise, namely, the ever-shifting seafaring population of the shores of those seas, which has resulted in a mixed race, sometimes derived more from one, sometimes more from another source, but having now many traits in common along the whole seaboard; and indeed having more in common with one another than with any single people from whom they were derived.