

EARLY RACIAL TYPES.

THE publication of the photographs from casts taken by Mr. Petrie in Egypt gives us very valuable and authentic material for the consideration of racial types as early as the 14th and 16th centuries B.C.; but the study of these types will not be complete until these pictures are compared with the representations of race which occur in Asia Minor, Mesopotamia, Phœnicia, and Etruria.

The cuneiform texts appear only to distinguish two races, \blacktriangleright \blacktriangleleft , "race bright," and \blacktriangleright \blacktriangleleft , "race dark," as mentioned also in the story of Sargina. The Egyptians, on the other hand, distinguished four races: 1, white (Lybian); 2, brown (Asiatic); 3, red (Egyptian); 4, black (Negro), all of which are traceable as early as the 16th century B.C.

The Bible distinguishes three races: Japhet "the fair," including the people of the Caucasus and some tribes of Asia Minor; Ham, whose name comes from a root meaning "hot," whence the Assyrian Khammu, "midday," or the "south;" and Shem, including the peoples usually called Semitic, and apparently meaning "dusky."

On the monuments now copied there are five very distinct types: 1, white, blue-eyed, with light hair; 2, the red Egyptian; 3, the bearded Semitic people, reddish or yellow; 4, the Negro; 5, the hairless brown or orange race, with receding forehead and a big nose from straight to aquiline.

As regards complexion, there are several points to be considered. In some cases the colours have faded, so that we have green eyes and hair. In other cases figures are alternately red and yellow for pictorial effect. As regards the red, it is not certain that this represents natural skin colour. The Guanchos, the Etruscans, the Romans, the Hottentots, and the Red Indians alike have had the custom in different ages of colouring themselves. The Zulus paint white, the Hottentots orange, the Guanchos painted red, white, yellow, and green. The Red Indians also paint themselves many colours. Again, in Etruscan pictures the men are very red or dusky, but the women are white. The great terra-cotta group in the British Museum represents an Etruscan woman yellow, and the man with her is dark or sunburnt; yet the type of face is exactly the same: on Etruscan vases and in Etruscan tombs the men are painted red and the women left white. The colours on the monuments are, therefore, not a safe guide for the student.

As regards the four Egyptian races, the following reflections occur to me after comparing the photographs with other authentic representations:—¹

¹ The following are the types with which I am familiar in Syria. 1. The Aramean; dark, red-brown, aquiline, heavy beard, as seen in the Fellahin. 2. The Arab; dusky, aquiline, scanty hair and beard, and very much lighter build. 3. The Turkoman; approaching the Turk, with Turanian round head

1. The light people with blue eyes may be an early Aryan type. The Kabyles probably offer the nearest approach—a long-headed white race, with blue eyes and light hair, on the south side of the Mediterranean. The Guanchos seem to have been much the same. The cheekbones are said by Mr. Wallachs to be prominent, the nose straight, the forehead somewhat receding. The Guanchos were a tall well-made people. If it be the case that one of these light people is an Asiatic, it seems probable that the early Aryans spread in Western Asia earlier than scholars are inclined to suppose, and there can be little doubt that they existed in the Caucasus some time before 500 B.C. How they reached Lybia is at present unknown; perhaps by sea from Greece, or perhaps through Syria.

2. As regards the Egyptians, it is to be observed that the early statues at Boulak, like the heads from a tomb of the 6th dynasty, represent a very different type from that of the time of Rameses II; the nose is straight, the features generally less marked, and there is no beard. But this might be due to increased care in drawing.

If the reader compares this earlier type¹ with the heads of the Cappadocian deities,² or with the round-headed beardless type found at Tell Loh, he cannot fail to be struck with the resemblance. The later aquiline type is that presented by the mummy of Thotmes III (which I saw in 1882) and of Rameses III. It resembles the Abyssinian finest

and projecting cheekbones. The Greek, the Jew, the Persian, the Copt, the Abyssinian, the Circassian, the Georgian, the Armenian, and the Negro may also be studied in Palestine. In South Africa I have studied the Bantu (Bechuana, Basuto, and Zulu), the Hottentot, and the Bushman. In Turkey I was much struck with the Mongolian appearance of the peasantry. In Egypt I found the Fellah to be quite different to the Syrian peasant, and hardly Semitic at all. The Copt, the pure Arab, the Berberi, and Nubian I have also observed in Egypt. The type of the Red Indians who visited England struck me as very different from what I had expected, the figures being so very thick-set and the cheekbones very broad. There is a certain affinity to the Aztec and the Red Indian in the Hittite and in some Etruscan types, which is very curious. Dr. Taylor, in 1872, classed some at least of the American languages in the Turanian family.

¹ The Cushite stock—if the Tell Loh pictures are correctly described—must have been darker than the Semitic, approaching black. The “race (or blood) dark” of the Akkadian is rendered *Adamatu* “red” in the Assyrian. The dark ruddy colour of the Palestine Fellahin is at once recalled, and this might be the complexion of the Egyptians—very different from the greyer colour of the pure Arab. The modern Egyptian Fellah, like the Copt, has probably much Turanian blood in his veins. The later Egyptian language approaches in structure more closely to Turanian syntax than does the earliest Egyptian dialect.

² Investigating the Carian words which have survived, I find them to be all apparently Turanian, and some Scythian words given by Herodotus seem to have the same origin. The Carians were akin to the Cappadocians and Hittites, who were also Turanian.

type, and the dressing of the hair (see the great wig in the British Museum) recalls that of the non-Arab tribes of the Soudan.

3. The Semitic type is very clearly marked by the aquiline features, the beard, and generally by the head-dress, resembling the modern Kufeyeh. The side curls, plaited and often very long, which occur on these photographs, were worn by the Phœnicians, and are still worn by the Bedouin.

4. Both the Rutennu and the Hittites present a Mongolian type, with brown or orange complexion, sometimes reddish. Generally, but not always, they are beardless. The hair appears to be dark, when coloured at all. The Rutennu, in some cases, are more Mongolian than the Kheta, whose noses are often aquiline. The receding forehead and chin and aquiline nose occur, however, among the modern Kirghiz. The general type is not unlike the extremely exaggerated Etruscan type, with a big long nose, high cheekbones, and very slanting eyes, with black hair and receding forehead. The pigtail of the Kheta is not known in Etruria. The heads on Hittite monuments (such as J., I and III) approach the Egyptian representation of some of the Kheta. The Kheta chiefs were perhaps not pure Mongols, but had Semitic blood in their veins; but the head of a modern Kirghiz is as like the Hittite type as it is possible to conceive. The Kirghiz are a mixed Turko-Mongolian race, speaking a Turkic language. The bearded big-nosed heads at Ibreez are illustrated by a bearded Kheta chief on these monuments. In Chaldea, also, we have bearded non-Semitic portraits,¹ and bearded figures occur also in Etruria.

The two races of the cuneiform documents were perhaps the Northern Aryo-Turanian and the Southern Egypto-Semitic. The new monuments appear to connect Kush with the Egyptians (as does the Bible). The division agrees with the present scientific view as to the relationship of Aryan and Turanian, Semitic and Egyptian languages, but the early home of the southern race is still doubtful.

¹ The Bible connects the Canaanites and the Philistines with the Egyptians and the Cushites; and the Hyksos, the Kheta, and the later Egyptian facial types are not far apart, but the Egyptian and Kheta languages are very distinct. Although race does not of necessity involve language, it seems to me that the distinction has of late been exaggerated. It must be to a somewhat late period that a change of language in any race is to be attributed, otherwise language would not develop at all. The approximation of Kheta and Egyptian types may be due to the infusion of Semitic blood in both. It seems that the division in Genesis x is geographical rather than ethnic, belonging to an age when it was already impossible to distinguish race very clearly, since the migrations of the various stocks had been going on for many centuries, and mixed breeds of all kinds already existed. There were, however, most Semites in the south-east or east, most Aryans in the north, while Ham ("the south") included the Turanian Canaanites and the Asiatic Egyptians. The Egyptian language shows how very early Turanians reached Egypt, importing 150 Turanian words into a distinct language which is nearer in structure to the Semitic. By 2000 B.C. also a large Semitic element had found its way to the Delta.

It may be regarded as fairly certain that the Turanians came from the region south of the Caucasus and perhaps from further east, and the Aryans perhaps divided off, and had their home in the valleys of the Volga, and the Don; the southern race perhaps belonged originally to the Mesopotamian valley. As to the European origin of the Aryans, the evidence is not strong, and the subject has not been worked out to its full bearings. Scholars have argued for a Semitic race in Chaldea preceding the Akkadians, and there are no river-valleys in Arabia to form their home. Either they reached Arabia from the Nile in Africa, or they spread south from the Euphrates, which appears most probable, since the true Egyptian type has been long since pronounced to be Caucasian, and is very different from the Negro, the Nubian, or even from the type of the people of Pun, which is nearer perhaps to the Bantu.

The identification of the names of some of the tribes represented at Karnak is tolerably certain, including Amorites, Hittites, the Shasu, or nomadic Arabs, the Derdeni, or Dardanians (a bearded people), the Rutenuu, or Canaanites, and the inhabitants of Ascalon and Damascus. Others, such as the supposed Etruscans, Cicilians, Sardinians, and Teucrians, are, to say the least, doubtful. If the Pulistha be correctly identified as Philistines, it is interesting to note that their headdress is the same worn by the Takrui, or supposed Teucrians. Their appearance is non-Semitic, and perhaps Turanian. This would seem to agree with Hitzig's theory that the Philistines were akin to the Pelasgi, or pre-Aryan race of Greece, and the Philistine names in the Bible often appear to be non-Semitic.

The peculiar helmet of the Shakalsha is found also on statues from Cyprus, and other Cyprian statues (called Phœnician) give headdresses very like that of the Pulistha. Some of these statues are beardless, with slanting eyes.

In this connection it seems important to consider the evidence lately brought forward in support of the supposition that the Aryans were of Finnic extraction. The arguments are three:—1st. Comparison of the roots of Aryan and Finnic speech. 2nd. The fair complexion of the Aryans, supposed to indicate a northern origin. 3rd. The early existence of words in Aryan languages denoting a northern European fauna and flora. Neither of these arguments is, however, very strong. 1st. The roots in question are found also in Akkadian and in Tartar languages, as well as in Finnic and Aryan. 2nd. The fair race has preserved apparently its blue eyes and light hair, though dwelling for two or even four thousand years in North Africa. 3rd. The fauna and flora are not peculiar to Northern Europe, as has been supposed by those supporting this theory. This last point may be noticed in detail. The oak grows well in Palestine and Asia Minor. The beech is found all over the north of Asia, and the birch in Turkestan and Mongolia. Snow and ice are common in Palestine and Turkestan. The bear, the wolf, the stag (roe and fallow deer), the goose, the crane, the starling, the wasp, and the bug, all occur in Syria

and in Central Asia. The eel is very susceptible of cold, the oyster occurs in the Persian Gulf. Barley is common, wheat is scarce, in Palestine. The elk occurs in the Caucasus and in North China. The seal is found in the Caspian and in the Aral, and Lake Baikal. The salmon in Asia Minor and in the region of the Hindu Kush, as well as in Algiers. Thus the linguistic evidence on which the new theory has been based crumbles away when examined by the aid of such a work as Wallace's "Distribution of Animals," or Tristram's "Natural History of the Bible." It also appears that the horse must have been known to the early Aryans, and the home of the horse is certainly not in Finland, but in Central Asia.

The general result of such considerations seems to show how much caution is required in treating the question of the early populations of Western Asia.

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NOTES ON THE PLATE.

Turko-Tartar types.

- No. 1. From photograph of a Kirghiz Tartar in Schuyler's "Turkestan," vol. i, page 42.
- No. 2. Tartar boy of Tashkent, from same, vol. i, page 142.
- No. 3. Tartar elder, from same, vol. ii, page 28.
- No. 4. Samarkand Tartar, from same, vol. ii, page 107.

Canaanite.

- No. 5. Hittite from Karnak monument, cast by Mr. Flinders Petrie (compare No. 1).
- No. 6. Rutennu, from the same.
- No. 7. Syrian, bearded, from the same (compare No. 3).
- No. 8. Syrian, from the same.

Asia Minor and Syria.

- No. 9. From Hittite text, J., I (compare the cap with Nos. 2 and 3) : the pigtail is curled up.
- No. 10. Beardless God at Pterium. From Perrot (vol. iv, page 639, "Histoire de l'Art").
- No. 11. King from Ibreez, perhaps Semitic, but with a Hittite text (Sketch by Davis), same publication, page 725.
- No. 12. Rutennu, from cast by Mr. Flinders Petrie (compare with 2, 4, 9, 10).

Akkadian.

- No. 13. Head of a statue from Tell Loh, from photograph in de Sarczew's "Découvertes en Chaldée;" found with Akkadian texts.