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EXCHANGE

THE EARLY INHABITANTS OF WESTERN ASIA.

The Huxley Memorial Lecture for 1911.

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STANDING on the "New Bridge" in Constantinople near the Mosque of the Sultan Validé I have more than once tried to count the languages and dialects spoken by the crowds pressing and pushing between Galata and Stamboul. Turkish and Greek are naturally the most frequently spoken, but one also easily distinguishes much Armenian, Arabic, Kurdish and Persian. We hear the harsh voices of some Circassian soldiers and learn from an Abkhasian friend that he does not understand their language and that "it might be" Lesghian. He also tells me that many of his Circassian friends serving in the same regiment are obliged to speak Turkish when they want to understand one another.

We then meet Albanians, Bulgarians, Roumanians, and are addressed in Serbo-Croatian by an old priest from Bosnia. You are sure to hear in less than five minutes five other modern European languages, English, French, German, Italian and Russian, and then your ear is startled by the melodious Spanish of some Spaniole Jews from Salonika, who still retain the idiom spoken in Spain when they were expelled from there more than four hundred years ago, and have thus actually preserved the language spoken by Cervantes. And we hear other Jews on their pilgrimage from Russia and Poland to Jerusalem, speaking their curious Yiddish, a sort of German, that no German could understand without making it a special study. Once on this bridge I had to play the interpreter between a Hungarian gipsy and some Aptals or other gipsies from Anatolia, and an instant later I saw a Dinka eunuch sitting on the motor-car of an Imperial princess and making his selâm to a group of equally dark and equally tall Bari or Shilluk.

Bilin and Nuer also are very commonly spoken by Stamboul eunuchs, and I was once told by one of my coloured friends there that more than a thousand female servants are living in metropolitan palaces, all coming from Bornu and speaking Kanuri. Another day, on the same bridge, I met some East Indians, speaking, as they told me, Hindi, Hindustani and Gujerati, and trying in vain to come to an understanding with a large troop of African Hajjis returning from Mecca, some of whom were Hausa, others from Zanzibar and the Swahili coast, others from Wadai and Baghirmi. One may also meet on this bridge Mahometans from China and from Indonesia, and, to complete this Babylonian confusion of

languages, some day or other even a Papuan from Doreh or some other place in Dutch New Guinea may appear there on his Hajj to Mecca.

Not less numerous than the languages are the types one meets in Constantinople or in any other of the larger towns in Western Asia, and even within a linguistic group there is generally a most striking diversity of somatic qualities. There are Turks with fair and Turks with dark skin, Greeks with short and Greeks with long heads, Arabs with broad and low noses, and other Arabs with narrow and high noses, Kurds with blue and Kurds with black eyes, and the more one studies the ethnography of the Ottoman Empire the more one sees that "Turks" in reality means nothing else than Mahometan subjects of the Padishah, that "Greeks" means people belonging to the Orthodox church, and that "Arabs" are people speaking Arabic: the somatic difference between a Bedouin from Arabia or Mesopotamia and an "Arab" farmer from near Beyrout is striking, and they have nothing in common except their language.

Also the study of the modern religions in Western Asia is of no help to us in this labyrinth of types. There are Greeks who look like Mahometans, and many Ansariyeh or other ("Moslem") sectaries are not to be distinguished from Armenians. Religion, too, is here much more closely connected with late historical events than with races or nations, and is only too often of a merely accidental character.

Even the old historians do not help us. Their anthropological interests were generally trifling, and important statements like the note that the Armenians "*πολλὰ φρυγίζουσιν τῇ φωνῇ*," or that a tribe from the Solymian Mountains spoke Phœnician, are extremely rare in the old writers, who give us names like Lycians, Carians, Cilicians, and so on, but, generally, do not give us the slightest details as to their place in an anthropological system.

So we can well understand how, fifty years ago, G. Rosen, then perhaps the best authority on the nations of Asia Minor and Syria, could say that the anthropology of Western Asia would "always remain a mystery."

Since then minute anthropometric researches and vast excavations have both thrown light on most of the problems connected with this "mystery," so that it may now be considered as practically solved.

My own way of proceeding was to eliminate one by one every national or racial element that could be traced as having come from outside, and then to study the remainder. It was my good fortune to begin archæological and anthropometric fieldwork in Lycia as early as 1881, and since that time I have never ceased to collect all available data connected with the natural history of man in Western Asia. So it is the work of thirty years of which I now beg to give a short account, and this will be done best by beginning with the ostensible foreign elements and then describing the remaining tribes and groups.

A. *Dark Africans.*

These are naturally by far the easiest to eliminate, and they have only in a very insignificant way contributed to the building up of the white communities

in Asia Minor and in Syria, although they have been imported there from the earliest historical times down to our own days. Even now there are few houses of wealthy Mahometans without dark servants, male or female, and without half-caste children of the most various tints. Nowhere, perhaps, with the exception only of Brazil, could miscegenation be better studied than in the large towns of the Levant. Domestic slavery is still flourishing there, and “black ivory” generally comes, as in the old times, from the Upper Nile, but also from Bornu. In the Turkish-speaking south of Asia Minor a dark African is generally called *Arab*, in Syria *Maghrebi* or *Habeshi*. As far as I know, social inferiority is never connected with colour; half-castes frequently intermarry with whites, but still there is no real Negro permeation of the other natives, probably because that section of the offspring which reverts to Negro qualities does not stand the climate.

B. *Circassians.*

About a million of the Mahometan inhabitants of the Caucasus immigrated into Asia Minor and Syria after the fall of Shamyl. The lot of these *muhajir* (refugees) was generally a melancholy one; the Ottoman Government did its best to give them land, but land without a master is rare also in Turkey, and in many places the result was a fight of all against all or a state of regular brigandage, often resulting in the final extinction of the Circassians. Where the land given to them was really masterless, it lay in unhealthy swamps and marshes, where malaria raged and carried them off at a terrible rate year by year. I know a place near Islahiye where more than a thousand Circassian families were settled about 1880; now only seven of them remain, and these in a wretched state of fever and disease. Only a very few of these Circassian colonies are really thriving, and probably most of these glorious sons of snowy mountains will in a few generations have paid with their lives for their fidelity to Islâm.

Till now the Circassian blood has not seriously influenced that of their Turkish neighbours, and probably never will. The colonists very seldom give their daughters to Turks or Arabs and the “soft Circassian beauties” play a larger part in fiction than in actuality.

C. *Albanians.*

The number of Arnauts or Albanians actually living in Asiatic Turkey is said to be about 100,000. Many of them serve in the army, some are high government officials, a few are even in the diplomatic service and famous for their unusual intelligence. Most of the “kavasses” of the foreign consuls and rich merchants are Arnauts, and so are nearly all the boy-servants in the Turkish bath establishments. Most of the large “hans” [caravansaries] in the interior are also managed by Albanians.

It is easy to separate these Albanians from the great bulk of the other Islamic elements of the Ottoman Empire, because they are all proud of their nationality and

stick to their native language. They intermarry rarely with aliens and are remarkably homogeneous as to their physical qualities. They are nearly all dark, tall, with large, extremely brachycephalic skulls, and high and very narrow noses. Somehow connected with the Dinaric race, they have, by long inbreeding and isolation in their nearly inaccessible mountains, acquired their remarkable and quite peculiar type.

D. *Bulgarians.*

The few thousand Bulgarians living in Asiatic Turkey are mostly confined to Constantinople and some towns on the north coast of Asia Minor. Their language and their garb permit us easily to isolate them, and they are so few in number that we may neglect their influence on the somatic qualities of their alien neighbours.

For the same cause also we may here omit the Roumanians and Serbs.

E. *Bosnians.*

Since 1879 probably not one Austrian Lloyd steamer has left Trieste for Constantinople, without having on board some Mahometans from Bosnia and Herzegovina, desirous of escaping Christian rule. They settle by preference near Brussa, and will probably in some generations have a certain influence on the type of the Islamic inhabitants of the neighbourhood. It may therefore be stated here that, though they are called "Turks" in Austria, they have no Turkish blood. They are descendants of the typical South-Slavonic population, which inhabited Bosnia and Herzegovina long before the battle of Kossovo-polye (1389), and were, after the fall of the Servian Empire, forced to turn Mahometans. They do not even speak Turkish, but have preserved their old Serbo-Croatian language. The very few Bosnians, mostly officers, that settled in Asiatic Turkey before the Austrian occupation of Bosnia, may be omitted here.

F. *Franks and Levantines.*

Frenghi [Franconians or Franks] is the common name for the European Christians (and also for syphilis) all over the nearer Orient, and the descendants of European, generally French and Italian, and therefore Roman Catholic, families are called Levantines. They take only a minimum share in the building up of the Oriental populations. In Marmaritzza, near Halikarnassos, where a British Squadron had a winter station for many years, a very great proportion of the children is said to be flaxen-haired, and at Kynyk, the ancient Xanthos in Lycia, I met in 1881 a Mahometan, quite fair, with light blue eyes, of rare intelligence and with nearly a fanatical interest in geographical and archæological problems. He was born in 1841, a year after the second expedition of Sir Charles Fellows at Xanthos. Near Sendjirli I know an Armenian woman who is very fair; her own people pretend that she is the daughter of an American. But all these are rare exceptions, of no

general importance, and I feel sure that the modern admixture of European blood is in no way responsible for the great number of light-coloured people also in the interior of Asia Minor and Syria.

That in Oriental towns with very hot summers the death-rate of light-coloured children in Frankish and Levantine families is essentially larger than that of dark-coloured, has been often asserted, and would naturally be of universal anthropological interest if proved by serious statistics. Personally I do not know of one single light-coloured Levantine family in places infected with heavy malaria.

G. *Jews.*

As the Oriental Jews practically never mix with the other Orientals, and so do not contribute in any way to the physical qualities of their Oriental neighbours, they would be of no interest for this paper if we could not trace them back to very early times. But their racial position can only be investigated in connection with the old and oldest anthropology of Syria and Palestine. So for the moment we must here confine ourselves to the statement that there are several very distinct groups of Oriental Jews.

By far the most numerous are now the *Sephardim*, speaking an early Spanish dialect, and descended chiefly from Jews expelled from Spain by the narrow-minded fanaticism of the fifteenth century. They have contributed not a little to the intellectual and economic development of the Ottoman Empire.

Of far less importance are the *Ashkenazim*, speaking "Yiddish," and descended from Jews emigrated from Eastern Europe. The difference between these two groups was originally merely geographical and accidental, but now they are holding themselves rigidly apart, and I know of a small Ashkenazic community in south-western Asia Minor, that abstains from meat rather than eat of an animal killed by a Sephardic butcher. I could not learn if there were also differences in creed, but practically these two groups are like different sects, and in most places there is less intercourse between them than there is between Protestants and Catholics in the most backward villages of Central Europe.¹ This is perhaps of some importance in connection with the fact that both Ashkenazim and Sephardim are equally distinguished by a complete absence of uniform racial characteristics, just as it is with our Jewish friends in Europe.

The "enlightened public" of course knows better. Some Jews themselves state that they are "pure Semites, chosen and selected," and even in modern scientific papers one may still read of the complete "uniformity" of the Jewish

¹ R. Andrée, in his *Volkskunde der Juden*, quotes a passage in the *Jewish Chronicle*, 1878, where an Ashkenaz asks if "those Portuguese are real Jews, or only a sort of half-castes, but distantly related to our glorious race?" A Portuguese answers him, "that we are the Jews of the highest caste, as may be best evidenced by the fact that we have always refused to assimilate ourselves with the lower caste—the Tedeschi." So felt the Jews in London and in 1864 the Sephardim of Bucharest bought a churchyard for themselves, to have nothing in common with the Ashkenazim, even after their death!

type. But this uniformity only exists in the books and not in reality. There are Jews with light and with dark eyes, Jews with straight and with curly hair, Jews with high and narrow, and Jews with short and broad, noses; their cephalic index oscillates between 65 and 98—as far as this index ever oscillates in the *genus homo*! Indeed, since my paper on the anthropological position of the Jews¹ there is, as far as I know, no serious anthropologist who still maintains the *cranial* uniformity of the Jews. It is also conceded that the great majority of the Jews is decidedly brachycephalic, whilst the typical Semites are essentially dolichocephalic. But even giving up the *cranial* uniformity, one still speaks of the marvellous tenacity, frequency, and distinctiveness of the Jewish type of *face*. Now this “Jewishness” is much more easily felt than defined, and Joseph Jacobs,² 1885, was the first to try an exact definition. It is a certain and typical development of the nostrils (Jacobs’ “nostrility”) that is the best characteristic of what we generally call “Jewish.”

Weissenberg,³ wanting to prove a specific Jewishness of type relates how he showed some hundred photographs of Russians and Russian Jews without distinguishing or peculiar dress, etc., to two friends, a Russian and a Jew; the first was correct in 50 per cent., the second in 70 per cent. of his statements. I do not think this experiment very convincing; Weissenberg should have shown his friends photos of Greeks Armenians, and Persians. The number of correct identifications would then have been certainly very much smaller, and it would have become evident that what Weissenberg takes to be “Jewishness” is nothing more than *Oriental*, pure and simple. I shall refer to this statement towards the end of this paper, and meanwhile only want to advert to Table I on p. 17 showing in the thick line the cephalic indices of 1,222 Jews; 52 per cent. of these were Sephardim, whom I measured at Smyrna, at Constantinople, at Makri, and in Rhodes; the rest were Ashkenazim measured by myself when I was one of the medical assistants in the Allgemeine Krankenhaus at Vienna, Austria.

Besides these two large groups there are other Jews in Turkey and in Egypt, who have been there since the early times of the Diaspora and longer. But they are few in number and I had no opportunity to measure any of them.

H. *Gipsies, Apatal, etc.*

A small but highly interesting group is formed by the Gipsies and their kin. About 30,000 of them are said to infect Turkey with their disorder and inclination for theft and larceny. On the other side they are cheerful company, men and

¹ “Die anthropologische Stellung der Juden,” *Correspondenzblatt der deutschen anthropol. Gesellschaft*, 1892. Also in an Italian translation by Prof. Ugolini in *Arch. per l’Antropologia e l’Etnologia*, vol. xxii, 1892.

² “On the Racial Characteristics of Modern Jews,” *Journal Anthropol. Inst.*, 1885, vol. xv, p. 23 ss.

³ *Globus*, Bd. 97, 1910, p. 329.

women, not seldom with a certain beauty.¹ They make baskets and sieves; the men are mostly blacksmiths and shrewd horsedealers. They are never settled in houses, but wander with their goat-hair tents, in winter-time on the plains, in summer high up in the mountains. I once met a small "village" of about ten gipsy-tents as high as 8,000 feet. Unhappily, nothing is known about their early migrations and history; they speak Turkish in Asia Minor, Arabic in Syria, and keep secret their own language with so much care that my various and repeated efforts to get at least a few phrases turned out a complete failure.²

In Northern Syria I met a kind of Gipsies calling themselves *Aptal*; they lay a certain stress upon their *not* being Gipsies, but I could find no real difference either in their somatic qualities, or in their ethnographic or social standing. Some of them often wander about like Dervishes in groups of four or five, and with a large red or green banner; others are jugglers and conjurors and play tricks with serpents.

Gipsies never, or hardly ever, mix with other tribes in Syria or Asia Minor. They naturally pretend to be Mahometans and have Islamic names, but they are always treated with a certain contempt or disesteem. Mahometans hardly ever curse; but one of their rare abusive phrases is *tchingene* = gipsy.

Till now, we have been treating of a few isolated groups that are very easily separated from the bulk of the tribes of Western Asia. We now come to some nomadic tribes, who also form quite distinct groups: Turkomans, Yuruks and Kurds.

I. *Turkomans.*

Real Turkomans, coming from West Turkestan, are rather rare in Asia Minor, and I never met any in Syria. They travel in quite small groups, one or two families only, and are to be distinguished even at a great distance, as they are the only tribe in Asia Minor which has the real camel with two humps, all the others having the dromedary. I once met a family of such Turkomans, near Old Limyra in Eastern Lycia, that had come "from near Samarkand." They had been away from home four years and wanted to go as far as Constantinople; in five or six years more they thought—*inshallah*—to reach their home.

Some of these Turkomans have very oblique eyes; all have small roundish heads and are of low stature, seldom exceeding 160 cm. They do not mix with the native inhabitants.

¹ Cf. some types I published in Petersen and von Luschan, *Reisen in Lykien Milyas und Kibyratiss*, Wien, C. Gerold's Sohn, 1889.

² Henry Minor Huxley (*American Anthropologist*, vol. iv, 1902, p. 49) examined at Jerusalem a few Gipsies of Syria that spoke Arabic, "but among themselves fluently Gipsy. Many of their words have exactly the same forms as are found in Hindu Gipsy words." I do not know if this statement is confirmed by other explorers.

J. *Yuruks.*

Another nomadic tribe found in Asia Minor in far greater number than the Turkomans, is formed by the Yuruks. The word means "wanderer," and many misunderstandings are due to this ambiguity, as all sorts of "wanderers" have been described as Yuruks, just as settlers in South Africa sometimes speak of "Bushmen," not meaning the real Pygmy-Bushmen, but dark and tall Kafirs living "in the bush."

I wrote upon the real Yuruks in the *Z. f. E.* 1886, xviii, *Verh.* p. 167 ss., and may here refer to this paper and to the plates in *Reisen in Lykien, etc.*, quoted here (p. 7, note 1).

They are remarkable for the artificial deformation of their head and their generally long skulls. Their real home is not known. They speak Turkish, and up to the present no trace has been found of their original language. I once suggested that they might be in some distant way related with the Gipsies, with whom at least some of them have a decided and striking somatic resemblance; it then seemed to me possible that their high moral standard, their serious and decent ways, and their assiduity in work—their wives are famous carpet-makers—might be due to Islâm. But this was a mere suggestion, and it might well be that their resemblance to the Gipsies is only quite accidental. I hope that others may be more successful and find legends and traditions, remains of the old language or other material that would permit us to trace the Yuruks back to their real home.

Meanwhile a sort of jealousy between them and the settled Mahometans excludes intermarriage almost without exception.

K. *Kurds.*

Kurdistan, the land of the Kurds, is a vast mountainous territory, nearly twice as large as Greece, in the south-east of the Armenian mountains. Its frontiers are undefined and uncertain, changing with the scattering or gathering of a floating mass of, chiefly, nomadic inhabitants.¹ The greater, north-western part is under Ottoman, the south-eastern under Persian, control. We know of no political unity of the Kurds, and, as far as we can trace back their history, they were always forming many different tribes (*ashirets*) under independent chiefs, whose strength was only broken in the last century, in Turkey, not without the aid of Moltke, then a young Prussian officer.

The Kardouchoi and Gordyaeans of the old historians are most probably the direct ancestors of the modern Kurds, but we do not know when these tribes first set their foot upon the soil of their present home. The Assyrian annals and careful

¹ The best statistics on Kurds are due to Mark Sykes, *Trans. Roy. Anthropol. Inst.*, vol. xxxvii, 1908, p. 451 ss.

excavations on the upper Euphrates and Tigris will probably, at some future time, shed light upon this question.

Meanwhile it is important to state two facts: *The Kurds speak an Aryan language, and they have long heads and generally blue eyes and fair hair.*

I have studied three groups of Kurds, 115 men near Karakush, 26 men on the Nimrud-Dagh, and 80 men from near Sendjirli—all adults. In the Karakush series 71 men were xanthochroic, on the Nimrud-Dagh 15, and in Sendjirli 31, this being 62, 58 and 39 per cent., respectively, and for the whole number of 221 adult men, 53 per cent. The cephalic index oscillated, in the case of the 115 Karakush Kurds, between 713 and 785, with the Nimrud-Dagh men between 723 and 783, and in Sendjirli between 744 and 809, the arithmetic mean being 749, 752, and 769. Two good types are reproduced here, Plate XXIV.

The Kurds from Karakush and from the Nimrud-Dagh live nearly isolated; I found only one or two small Armenian merchants with them; the Kurds from Sendjirli stay near "Turkish" and Armenian villages, and it is known that they sometimes steal and marry Armenian wives, and not seldom they intermarry with "Turks"—so it is probable that the Kurds from Sendjirli are less typical than those from Karakush and Nimrud-Dagh.¹ I saw many other Kurds on the plain between Kyrykhan and Marash, whom I could not measure, but who seemed to be in absolute conformity with the Kurds I had measured. So I may state that the western Kurds are dolichocephalic, with an average index of 75, and with more than 50 per cent. of fair adults—the heads becoming shorter and larger, and the hair and eyes darker, with the increasing admixture of "Turkish" or Armenian blood.

So much for the *western* Kurds; we are up to the present very ignorant as to the somatic qualities of the *eastern* Kurds. I have myself only seen a very few Kurds from Persia, but the general impression of some of my scientific friends is that the eastern Kurds show a much higher percentage of darker and round-headed men than the western.

The language of the Kurds is split into many dialects; yet two main groups are to be distinguished, a western and an eastern. Both are related to modern Persian and are typically Aryan. *So, if we ask for the real native country of the Kurds, there can only be one answer: It must be the same as that of our own race, of the race of Northern Europe.* It is not my concern here in this paper to treat of the Aryan problem, and I feel myself utterly free from any Pan-Germanic aspirations in the style of Gobineau and Chamberlain, but still I believe in an old "blue-eyed, fair-haired, long-headed race as in an impregnable complex and not a synthetic accident."²

¹ The greater number of xanthochroic men on the Nimrud-Dagh and in Karakush compared with their smaller number in Sendjirli may be due partly to the splendid, cool, climate of these mountain villages.

² Verbally quoted from a paper of R. N. Salaman, "Heredity and the Jew," in *Journal of Genetics*, i, p. 274. The author of this very interesting paper holds the opposite opinion and believes in a "synthetic accident."

And can it be mere accident that a few miles north of the actual frontier of modern Kurdish language there is *Boghaz-Köi*, the old metropolis of the Hittite Empire, where Hugo Winckler in 1908 found tablets with two political treaties of King Šubbiluliuma with Mattiuaza, son of Tušratta, King of Mitanni, and in both these treaties *Aryan* divinities, Mithra, Varuna, Indra and Našatya, are invoked, together with Hittite divinities, as witnesses and protectors.

And in the same inscriptions, which date from about 1380 B.C., the King of Mitanni and his people are called *Harri*, just as nine centuries later in the Achæmenian inscriptions Xerxes and Darius call themselves *Har-ri-ya*, “Aryans of Aryan stock.”

So the Kurds are the descendants of Aryan Invaders and have maintained their type and their language for more than 3,300 years.

L. *Tahtadji.*

In Lycia there are about 1,000 families, or 5,000 souls, of a people calling themselves *Tahtadji* or boardcutters—“sawyers.” This is indeed their principal occupation. In Western Lycia their Mahometan neighbours call them *Allevi*, a name that is perhaps connected with the word *Ali-Ullahî* or Layard’s *Ali-Ilahiya*,¹ meaning people that worship *Ali*. I treated at large of this curious sect in 1889,² so that I can be brief here.

They live high up in the mountains, generally in tents covered with felt, sometimes in round [!] houses, and keep rigidly apart from all the other inhabitants of Lycia. They speak Turkish, are officially regarded as Mahometans, and have also Mahometan names, but they have no inner connection with the creed of Mahomet. They believe in metempsychosis and in good and bad demons. Hares and turkeys are considered as unclean, and the peacock as a sort of incarnation of the devil.

Their somatic qualities are remarkably homogeneous; they have a tawny white skin, much hair on the face, straight hair, dark brown eyes, a narrow, generally aquiline nose, and a very short and high head. The cephalic index varies only from 82 to 91 with a maximum frequency of 86. The mean length-height index is 781, the mean facial index, 876. A typical skull of a Tahdazi is figured here, Plate XXXIII.

M. *Bektash.*

Whilst the *Tahtadji* live high up in the mountains of Lycia, a similar sect, the *Bektash*, dwells in the Lycian towns, principally in Elmaly. Their creed has never been exactly studied, and they are very anxious to keep it secret. Like the

¹ A. H. Layard, *Nineveh*, i, p. 296 ss.

² Petersen and von Luschan, *Reisen in Lykien*, etc., Wien, C. Gerold’s Sohn. Partly reprinted in *Archiv f. Anthr.*, vol. xix, 1890.

Tahtadji they affect a certain affinity with the real Moslems, but they never intermarry with them.

I published the measurements of 40 adult male Bektash in my paper on the Tahtadji¹ and quote from it there, that the cephalic index oscillates only between 84 and 89, and the auricular height-index between 74 and 83 with two maxima at 75 and 82. The facial index has a very distinct maximum at 86.

N. *Ansariyeh.*

Exactly corresponding to the Tahtadji and the Bektash in south-western Asia Minor are the *Ansariyeh* = *Nussairiyeh* in Northern Syria.

In some places, as in Antiochia (*ad Orontem*), they are called *Fellah*—from their principal occupation, but have no connection with the *Fellah* of Egypt. All that is known about their creed is exactly parallel to our knowledge of the Tahtadji, and the same tales of nocturnal orgies, *jus primæ noctis*, and “spiritistic” meetings are told of both groups.

Many Ansariyeh have also in their general appearance a striking likeness to some Lycian Tahtadji. I measured 15 adult men. Their cranial index varies from 80 to 94, with a maximum at 85. Cf. Plate XXV.

O. *Kyzylbash.*

In Upper Mesopotamia and in small groups reaching in the west as far as the High Taurus, near Marash, there is a curious people, living in the midst of Arabs and Kurds, which calls itself *Kyzylbash*, a word that means “redhead” in literal translation. But there are not more red-haired individuals among them than among their neighbours, and their head-dress is not more red than that of any other Oriental group. So the word cannot mean what it seems to mean, and had its origin perhaps in quite another word in another language; in the same way that popular etymology made “ridicule” from “reticula” or, in German, *mutter-seelenallein* from *moi tout seul*. Perhaps linguists will one day find out the real origin and meaning of *Kyzylbash*.

In some places in Western Kurdistan, people that are exactly like the *Kyzylbash* are called *Yezidi*, and protest that they have nothing at all to do with the *Kyzylbash*; in other places, so I was told one day at Kiakta on the Böilam River and again near Diarbekr, that *Yezidi* and *Kyzylbash* were two words for the same thing, the one being Arabic, the other Turkish. I do not know if this is correct, but, as far as I could ascertain, the creed and the social condition of both groups are fairly identical. Sir A. H. Layard’s classic report on this sect is so complete and exhaustive that I have nothing more to add than a few words on the physical characteristics. They are strangely homogeneous. I was able to measure 189 adult men; only three of them had greyish eyes, all the rest had dark brown eyes, dark hair and tawny “white” skin. Their cranial index varies only from 83 to 92, with a well defined maximum at 86. The index of the auricular height

¹ Cf. note 2 on p. 10.

varies from 75 to 83, and the facial index from 80 to 90, with a pronounced maximum at 86. I could measure only a few noses; they were all very high and leptorrhine, and so seemed, with few exceptions, all the rest.

So these Kyzylbash are excessively short and broad-headed in the midst of dolichocephalic Kurds and Arabs; their nose, too, is much narrower than that of their neighbours. On the other hand, the Kyzylbash [and the Yezidi] correspond absolutely with the Tahtadji, the Bektash and the Ansariyeh, so that we find a small minority of groups possessing a similar creed and a remarkable uniformity of type, scattered over a vast part of Western Asia. I see no other way to account for this fact than to assume *that all the members of this sect are the remains of an old homogeneous population, which have preserved their religion and have therefore refrained from intermarriage with strangers and so preserved their old physical characteristics.*

Two other sects that are now to be mentioned, the Druses and the Maronites, show in the same way how religious seclusion tends to preserve old physical types.

P. *Druses.*

In the south of Beyrout a great part of the Lebanon and Antilibanos country is inhabited by about 150,000 Druses, who down to our days are to a certain extent independent of the Ottoman Government and enjoy a good many privileges.

Their secret creed has been studied best by S. de Sacy in 1838,¹ and contains, mixed with Jewish, Christian and Mahometan elements, a great many pantheistic conceptions, together with curious ideas on metempsychosis and the repeated incarnation of God, and with remains of the old Oriental worship of Nature. They speak Arabic and pass officially as "Mahometans," having Islamic names, but they have no inner connection with the religion of Mahomet.

Max v. Oppenheim² believes the Druses to be the descendants of "Arabs," immigrated about A.D. 800.

This hypothesis probably conforms to local tradition, but is in direct contradiction to the general impression we get from Druses and from Arabs, and from the result of anthropometric researches. I measured fifty-nine adult male Druses, and not one single man fell, as regards his cephalic index, within the range of the real Arab.

The Druses are all hyper-brachycephalic, with an index oscillating, like that of the Bektash, between 84 and 89 only, with one single exception, an old, mischievous and half idiotic pensioner, who pretended to have once been first keeper of the Imperial Plate in Constantinople, and to be a real incarnation of Ali. His index was 76 without a suspicion of synostotic sutures; but he had grey eyes,

¹ *Exposé de la religion des Druses*, vol. ii, Paris, 1838.

² *Vom Mittelmeer zum Persischen Golf*, Berlin, D. Reimer, 1899, vol. i, p. iii ss.

and fell in many other respects so fully out of the line of the homogeneous rest of my Druses, that it seems safe to drop him entirely.

The index of the auricular height ranges from 74 to 84 and the facial index from 79 to 92, with a distinct maximum of 86, with fourteen men in fifty-eight.

Q. *Maronites.*

The northern neighbours of the Druses are the *Maronites*, Christians, generally said to be the descendants of a Monophysite sect, separated from the common Christian Church after the Council of Chalcedon in A.D. 451. Now this council is certainly of the very greatest importance for ecclesiastical history, as it caused the schism between the Oriental world and the Occidental: the Greek, the Armenian and the Coptic church separated from the Roman, because the simple understanding and the sound common sense of the Orientals preferred to accept only *one* nature in Jesus Christ. But this theological dispute gave the name to the Maronites, for they chose a monk, John Maro, to be their bishop after they separated from Rome, but their physical qualities are much older than their religious schism. Indeed, partly through their isolation in the mountains, partly through their not intermarrying with their Mahometan or Druse neighbours, the Maronites of to-day have preserved an old type in an almost marvellous purity. In no other Oriental group is there a greater number of men with extreme height of the skull and excessive flattening of the occipital region than among the Maronites. They are the best specimens of what C. Toldt¹ calls "planoccipital" formation, and very often their occiput is so steep that one is again and again inclined to think of artificial deformation. Indeed I took great care to make sure of this point and examined nearly a hundred babies in their cradles, to ascertain whether or no a particular way of laying the child's head on a cushion might perhaps influence the form of the occiput. No such possibility was found, and we are constrained to regard the extreme "planoccipital" formation of the Maronites (and their relations) as a natural character. Cf. the two types here, Plate XXVI.

I have measured twenty adult males, mostly from Baalbek and from Tarabolus. Their cephalic index ranged from 79 to 91 with an arithmetic mean of 86. The average facial index was 89, the irregular indices running from 75 to 94, with four cases of 87. All were dark.

Having thus treated of a series of smaller groups we can now proceed to the five great groups of Western Asia—Persians, Arabs, Turks, Greeks and Armenians.

R. *Persians.*

Notwithstanding some recent researches our knowledge of the anthropology of Persia is rather scanty. In a land inhabited by about ten millions, not more than

¹ "Untersuchungen über die Brachycephalie der Alpenländischen Bevölkerung," in *Mitteilungen der Wiener anthropol. Gesell.*, vol. xl, 1910, p. 69 ss. and p. 197 ss.

twenty or thirty men have been regularly measured, and not one skull has been studied.

Apart from Kurds, Arabs, and Armenians, each numbering from 200,000 to 300,000 souls, and smaller groups of Nestorians, Lurs, Gipsies, etc., there are two large ethnical groups in Persia, the Shiite and settled *Tajik* and the Sunnite and essentially nomadic *Ihlat*. The latter are Turkomans and so is the actual Dynasty of the *Kajar*; the Ihlat, being the energetic and vigorous element, are the real masters of the land and of the Tajik, the descendants of the old Persians and Medes. But long continued intermarriage has produced a great many mixed types. Thus the Kajars have sometimes the high aquiline noses quite foreign to real Turkomans.

The old type seems to be preserved in the *Parsi*, the descendants of Persians who emigrated to India after the battle of Nahauband (A.D. 640) of much purer form than among any true Persians. They are all short-headed and dark.

My own measurements are confined to fifteen adult men, Persians of the Diaspora, diplomats, consuls and tobacconists, whom I occasionally met in Constantinople, Smyrna, Rhodes and Adalia. They were all very dark. Their cephalic indices run: 73, 74, 74, 80, 81, 86, 86, 87, 87, 87, 88, 88, 89, 89, 90.' So there is a large majority of brachycephals. I do not lay stress on the three dolichocephalic men, because a great number of Persians whom I saw, without being able to measure, seemed to be brachycephalic. Anyhow it is not impossible that in reality a certain number of Persians—I am very far from saying one-fifth of them—have long skulls. I never saw Persians with light hair and blue eyes, but I am told that in some "noble" families fair types are not very rare.

We know nothing of the physical characteristics of the Achæmenides, who called themselves "Aryans of Aryan stock" and who brought an Aryan language to Persia; it is possible that they were fair and dolichocephalic, like the ancestors of the modern Kurds, but they were certainly few in number, and it would therefore be astonishing if their physical characteristics should have persisted among a large section of the actual Persians. Still we must reckon with the possibility that an early "Aryan" invasion was not quite without influence also on the somatic qualities of modern Persians. Meanwhile much serious scientific work must still be done in investigating the anthropology of Persia ere we can replace mere conjecture by actual certainty.

S. *Arabs.*

In dealing with the peoples of Western Asia, in no case is it more important to keep language and race rigidly apart than when treating of the Arabic-speaking people. Friedrich Müller called all the various elements in Arabia, Palestine, Syria and Mesopotamia "Arabs," merely because they spoke Arabic. Nothing could be more erroneous. The material and mental culture of these tribes and their somatic qualities are widely distinct, and the extent of the Arabic language is infinitely larger than the extent of an Arabic racial element.

But peninsular Arabia is the least-known land in the world, and large regions of it are even now absolute *terræ incognitæ*, so great caution is necessary in forming conclusions, from the measurements of a few dozens of men, concerning the anthropology of a land more than five times as great as France.

My own measurements are confined to thirty-eight Annezeh-Bedouins, whom I met in 1883 in Aleppo, eighteen other Bedawy, generally *Shammar*, camel drivers between Mosul and Alexandretta, twenty Mahometan "Arabs" living in the town Hamah, the site of the first Hittite inscriptions published, and fifteen other Mahometans from Syrian towns. Two, unfortunately very small, groups consist of six priests from Gesyra, whom I met in Aleppo, and five men from Hail in Arabia, whom I was able to measure in Constantinople—in all 102 adult men, sixty-one of them real Bedawy and forty-one settled in towns.¹

The cephalic indices of these "Arabs" ran thus:—

Bedawy	...	{	38 Annezeh,	68 to 78.
			18 other Bedawy,	71 to 81.
			5 men from Hail,	70 to 74.
Settled in towns	{	20 "Arabs" from Hamah,	85 to 89.	
		15 other Mahometans from Syrian towns,	76 to 89.	
		6 Priests from Gesyra,	83 to 86.	

Remarkably parallel with the cephalic index is the form of the nose in both these groups. The Bedawy as a rule have short and fairly broad, the other "Arabs" have, with few exceptions, high and narrow noses, often of an aquiline form.

What we generally call a "Jewish type" is found very seldom among real Bedawy and very often among the "Arabs" in the towns, but it would be difficult to reduce this statement to a statistical form, as the conception of "Jewishness" is too uncertain and precarious. Two typical Bedouins are figured here, Plate XXVII.

We shall, later on, try to understand the historical connection between these two types, the Bedawy and the other "Arabs." For the moment, we must restrict ourselves to having shown the marked difference that separates them.

T. *Turks.*

It is customary in most European languages to call the Mahometan subjects of the Padishah "Turks." But the word should never be used in this sense without inverted commas; it is more than ambiguous and easily leads to serious misunderstandings.

A Turcoman tribe, the *Othmanli*, commenced from 1289 to conquer a great part of what is now the Ottoman Empire. A good many of the former inhabitants

¹ I have measured seven more "Arabs," but I omit their figures in this statement, because they were of mixed blood or in some way or other pathological.

were then forced to speak Turkish and to turn Mahometans. It is easy to understand that the descendants of the conquerors and of the conquered renegades intermarried freely, and, as the number of the conquering troops was naturally very much smaller than that of the original population, the great bulk of the ten or fifteen, or perhaps more, millions of so-called "Turks" has now the physical qualities, not of the conquering Othmanli, but of the old pre-Othmanic inhabitants.

So the anthropology of Turkey is, like that of Hungary, a typical example showing how language, religion, nationality and race are quite distinct conceptions, and it is interesting to see how they are again and again confounded by the general public and by the press.

In my paper on the Tahtadji,¹ I gave the indices of 187 "Turks" (Turkish-speaking Mahometans) from Lycia, and was able to show that in the mountain villages, and in some swampy marshes not easy of access, people were generally short-headed, and in the towns and on the coast, long-headed. Since then I have measured 569 more "Turks" from Southern Asia Minor and Northern Syria, so that I can now publish the cephalic indices of 756 adult men; they run from '69 to 96; if we count the indices 77 to 81 as mesaticephalic, 172 of these 756 men would be dolichocephalic, 151 mesaticephalic and 433 brachycephalic, with a very pronounced maximum of 77 and 83 men respectively at indices 85 and 86.

These numbers speak for themselves, but it is perhaps useful to study first the corresponding figures for the two large remaining groups, the Greeks and the Armenians, and then to compare the results. Two very different types of "Turks" are figured here, Plate XXVIII.

U. *Greeks.*

What has been said of the "Turks" is valid too in absolutely the same way for the "Greeks" of Anatolia and Syria. Some of them are certainly the direct descendants of old Ionians, Dorians or Æolians, but the greater part are descended from other groups which spoke Greek and had accepted the orthodox religion.

I must here pass over the interesting problem of the Dorian and Ionian wanderings² and must restrict myself to some measurements taken on a series of 179 adult men calling themselves Greek and belonging to the orthodox church. I published this series in 1890, in my paper on the Tahtadji, and reprint here a graphic table showing the frequency of the cephalic indices. It is very striking to see how the curve shows a maximum of twenty-two men with an index of 75, and a second maximum of eighteen men with an index of 88.

Seventy-nine out of the 179 men are dolicho-, eighty-four are brachy- and only sixteen are mesaticephalic. If we reckon the arithmetic mean for the whole series, we get an average index of about 80, closely conforming to Weisbach's

¹ *L.c.* here p. 10, note 2.

² My own private idea is that, contrary to the theory of Curtius, the Ionians came from Europe and the Dorians from Asia, but I shall treat of this subject in another paper.



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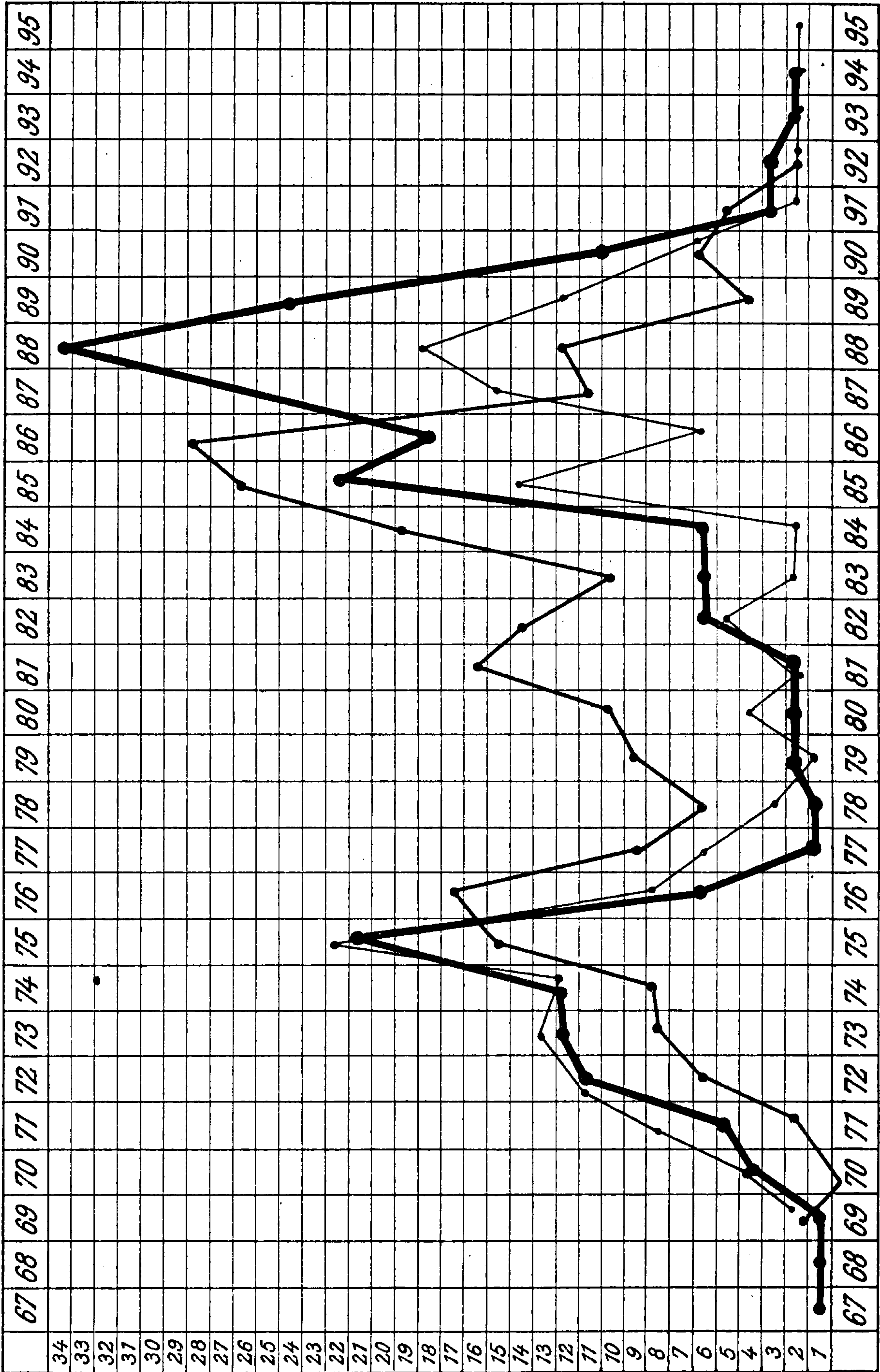
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TABLE II.

FREQUENCY OF CEPHALIC INDICES WITH GREEKS, TURKS AND JEWS.



179 Greeks.

756 Turks, reduced to one-third.

1,222 Jews, reduced to one-fifth.

brother of the dead father had an index of 70, the mother 86, a son 82, a daughter 75. In a third family, C, both parents were brachycephalic, with indices of 85 and 86. Of their five children, only the youngest daughter was short-headed, with an index of 86, and four elder brothers had long heads with 72, 73, 75 and 73 respectively; 74 was the index of a brother of the mother.

If I now study these sixty-seven families in the light of Mendelian researches, it seems as if neither brachy- nor dolichocephaly were dominant or recessive; they seem to be transmitted now with equal frequency, and this has probably been the case for more than 2,000 years. At least, that is the age of the Greek colony of Adalia and for sixty or seventy generations short- and long-headed "Greeks" have been freely intermarrying. The result was, in many cases, not a mixture, as if we would mix red and white wine, but it was often a manifest reversion to the original types. I called this process "Entmischung," but one might perhaps just as well say, "Spaltung" or "reversion" or "restitution."

In this way good old types, once fixed by long inbreeding, do not necessarily get lost by intermarriage, but often return with astonishing energy.

The short heads of the Asiatic "Greeks" certainly correspond to the short heads of the "Turks" and of all the Moslem Sectaries described at length in this paper. We shall soon learn to know their real origin. The long heads probably do not belong to one uniform type; some of them are nearly as high as good Anglo-Saxon heads, and can perhaps be compared with the heads of Kurds; other long heads of Greeks are low, like the heads of Bedawy, and I am inclined to regard them as Semitic. They are indeed chiefly found on the sites of old Semitic colonies. In some of these places, as in Adalia, the women wear their hair in many thin plaits, like the old Assyrians, and they are famous for their "Semitic" appearance.

As in ancient Greece a great number of individuals seem to have been fair, with blue eyes, I took great care to state whether this were the case with the modern "Greeks" in Asia. I have notes for 580 adults, males and females. In this number there were eight with blue, and twenty-nine with grey or greenish, eyes; all the rest had brown eyes. There was not one single case of really light-coloured hair,¹ but in nearly all the cases of lighter eyes the hair also was less dark than with the other Greeks.

I did not measure all the Greeks whose eye and hair-colour I noted, but I found that three cases of the blue, and thirteen of the grey or greenish eyes were combined with long heads; but I noted also several cases of blue eyes with very short heads. So it is evident that head form and pigment are transmitted separately. As the number of long and high heads is much larger than the number of fair complexions it seems permissible to say that with the Asiatic Greeks fairness is recessive in the Mendelian sense. Two different types of "Greeks" are figured here, Plate XXIX.

¹ With the exception of the young men at Symi, who are all flaxen-haired. In summer they dive for sponges, and their hair is bleached by the combined effect of sun and salt water.

V. *Armenians.*

Whilst "Turks" and "Greeks" have been proved to be composed of at least two quite distinct somatic elements, the third of the three great ethnic groups, which form the bulk of the inhabitants of Asia Minor, the *Armenians*, is comparatively homogeneous.

Of course they also have incorporated in themselves various alien elements, and I know Armenians from Southern Persia who look like Biloch or Dravidians—but as a rule the great mass of the Armenians forms not only a religious, but also a somatic unity.

Particularly in Northern Syria there are places where Armenians resemble one another like eggs. Religious seclusion and, in many cases, life in remote mountain villages, have both contributed to prevent intermarriage with strangers, and thus we may assume from the beginning that they represent an old type.

More frequently than any other group in Western Asia they show the "planoccipital" form of the profile curve, great brachycephaly with extreme height of the skull and a particularly narrow and high nose. *Cf.* Plate XXX.

They are generally dark; yet of 110 adult men, whom my friend Dr. Assadur Altounyan examined for me in Aleppo, eight had blue, and six "greenish," eyes, and in my own series of twenty-six adult men one had light grey, another greenish, eyes. I have no good statistics on the Armenians from the provinces of Erivan and Nahitshevan in the Russian Transcaucasia, but a great number of the Armenians, whom I occasionally saw from there, had reddish hair and grey or green eyes. I do not know with what elements they may be mixed, and think it safe to omit them here entirely. Also a few "Catholic" Armenians whom I met at Antiochia (*ad Orontem*) are to be excepted from my series, as they have a more prominent occiput; probably they are of mixed origin. If I omit these "Catholics," my series of true Armenians begins with a cephalic index of 83 and ends with one of 96, the maximum of frequency falling clearly at 88.

To this extreme brachycephaly corresponds a facial index oscillating between 77 and 96, with a maximum frequency of 87 and 88, and with an average of 87.5.

A series of twenty-six Armenian skulls begins with a cranial index of 81, ending with one of 91. A very typical skull from this series is figured here, Plate XXXIII, and two good types are reproduced here, Plate XXX.

Summary.

If we now sum up the results of our researches and try to review them in regard to the origin of the different ethnic groups of Western Asia, we need not linger over the Negroes, the Circassians, the Albanians, the Bulgarians, the Bosnians, the Franks and the Levantines. Their origin lies outside the scope of this paper. The same is true of the Gipsies and their kin, but it must be stated that perhaps

one of the nomadic tribes in Asia Minor, the Yuruks, is in some way or other related with them.

Of far greater importance are the Kurds. From the great frequency of fair individuals among them, it is evident that their home must be in the north, and it is probable from their Aryan language that they are in some way connected with the *Mitanni*, who had Aryan divinities about 1380 B.C.

I am well aware that at present there is no real proof or decisive evidence for this statement, but by way of a working hypothesis, I might be allowed to suggest, that the Kurds, the *Amorites* of the Bible, the *Mitanni* of the Boghaz-köi tablets and the *Tamchu* of the old Egyptian texts are, if not identical, at least somehow related to one another.¹ About 1500 B.C., or earlier, there seems to have begun a migration of northern men to Asia Minor, Syria, Persia, Egypt, and India. Indeed, we can now connect even Further India with the Mitanni of Central Asia Minor. On the tablets of Boghaz-köi the king of Mitanni not only calls himself and his people *ḥarri*, but he speaks of his noblemen as *mari*, and Hugo Winckler and F. C. Andreas² remind us of the word *marya* for “young man” or “hero” in the Vedic texts. So we find the same Aryan nobles in Mitanni about 1380 B.C., and very much later also in India.

If really, as it seems, the old texts state that the Amorites and the Tamehu were fair, we should thus get a historic explanation of the great number of xanthochroic people we find down to our time everywhere in Asia Minor and in Syria, and among the modern Jews.

Resuming now the thread of this paper, we have a great number of different “Moslem” Sectaries spread over a vast part of Western Asia under different names, as Tahtadji, Allevi, Ali-Ullahiya, Ansariyeh, Fellaḥ, Kyzylbash, Yezidi and Bektash, speaking the different languages of their orthodox neighbours, Turkish, Arabic and Kurdish, but still absolutely homogeneous as to their somatic characteristics. And to this self-same group belong also the Druses and the Maronites. They also have the enormously high and short “planoccipital” heads and the narrow and high noses we find with the Sectaries.

Now this same hypsicephalic element with the high aquiline noses, which forms the entire stock of all these Sectaries, we find again in Persia, and in a high percentage among the Turks and the Greeks, and in a still higher among the Armenians—everywhere under circumstances that would make it appear to be old and aboriginal, whilst the dolichocephals seem to represent later immigrations.

¹ The latest migration of a European Tribe to Western Asia is that of the *Galatians*. Passing through Roumania, where the town of Galatz (*Galati* in Roumanian) has conserved their name, they crossed the Hellespont about 280 B.C. Angora and Gordion were their principal towns and it is not impossible, that the latter name, and then also that of the Gordyaeans and of the Kurds is linguistically connected with that of the Galatians, who might have had earlier precursors.

² *Orientalistische Literaturzeitung*, 1910, p. 289 ss. Cf. also Ed. Meyer, “Das erste Auftreten der Arier in der Geschichte,” in *Sitzungsberichte Berliner Akad. der Wissenschaften*, 1908, i.

This theory, based entirely on anthropometric research, is confirmed by historic considerations and by the results of modern excavations. We now know that about 1280 B.C., when Khattusil made his peace with Ramses II., there existed a large empire, not much smaller than Germany, reaching from the Ægæan Sea to Mesopotamia and from Kadesh on the Orontes to the Black Sea. We do not know at present if this Hittite Empire ever had a really homogeneous population, but we have a good many Hittite reliefs, and all these, without one single exception, show us the high and short heads or the characteristic noses of our modern brachycephalic groups.

When I first upheld in 1902, in my paper on the anthropological position of the Jews, the homogeneous character of these groups, I called them "Armenoids." But there can be no doubt that they are all descended from tribes belonging to the great Hittite Empire. So it is the type of the Hittites that has been preserved in all these groups for more than 3,000 years, and this is certainly a Jewish type, and corresponds with the old Jewish ideal of beauty as we read in the Song of Songs, VII, 4: "Thine eyes are as the pools in Heshbon, by the gate of Bath-rabbim, *thy nose is like the tower of Lebanon, which looketh toward Damascus.*"

But this Jewish type is not Semitic and is rarely found among the only real Semites, the Bedawy. The Hittite inscriptions have not yet been read, but our Orientalists are unanimous in assuming that there is not the slightest doubt that the Hittite language was not Semitic. These non-Semitic aborigines had their own language, their own writing, and their own religion. Semitic influence is completely absent in the earlier times and is perceptible only later on at different times in the different territories—first in Babylonia, then in Palestine, where Abraham is the ἥρως ἐπώνυμος of a Semitic invasion, and still later in Northern Syria. Here my own excavations¹ in *Sendjirli*, the old Samál, have brought to light a Semitic inscription of King *Kalamu*, son of *Yadi*, from about 850 B.C., invoking *Baal Semed*, *Baal Haman* and *Rekubél*. Another inscription of King *Panamu* from about 800 B.C. on a statue of *Hadad*, praises Hadad himself and four other Semitic divinities, *El*, *Rešef*, *Rekubél* and *Šemeš*.

As Tešup, the great chief-god of the Hittites, is not mentioned in any of the Semitic inscriptions of Sendjirli, we may suppose that about 900 B.C., or earlier, independent of the Assyrian conquests, Semitic invaders brought with them *their* language, *their* alphabet, *their* writing, and *their* religion, to Northern Syria—but we know nothing of their number, and we are not able from historical data to form an exact opinion as to how far these invaders could influence the somatic characters of the old Hittite population.

I give here (Plate XXXII) the portraits of a later king of Samal, *Barrekub*, from about 730 B.C. and of his queen. The king has certainly not a Hittite profile, and he might well himself be of Semitic origin, but probably a great number of his

¹ *Ausgrabungen in Senschirli*, Parts I–IV. Berlin, Georg Reimer, 1893–1911.

subjects had preserved the old Hittite characteristics, and even the queen herself looks as if she were not quite without Hittite blood.¹

For the present population of Northern Syria, as well as of all Western Asia our anthropometric tables show evidence that this old type is still extant in a high percentage among the actual inhabitants.

Only as to the primordial home of the Hittites, or however else we may term all these hypsi- and brachycephalic people with the high and narrow nose, is there some difficulty. The "Alpine race" of Central Europe is certainly somehow related to or connected with them and *a priori* it is not easy to determine if the Hittites came from Central Europe or if the "Alpine race" came from Western Asia. I do not know if the first possibility has many champions left now. If so, they might certainly lay stress on the fact, that the modern Armenians and the modern Persians, both typical "Hittites," are now speaking Aryan languages—but we know how often ethnic groups change their language entirely without losing their somatic type, and we can in this special case well imagine that early precursors of the xanthochroic Kurds and their relations may have brought their Aryan language to the old Armenians and Persians, without being able to impress their somatic type upon them.

We should not forget, too, that Europe is only a small peninsular annexe to Asia, and that there are infinitely more typical "Hittites" in Western Asia than there are in Europe. It seems surer therefore to locate the cradle of the Hittites in Asia, where we find extreme brachycephals as far to the East as Burma and Siam and the Malay Archipelago.

We could then also understand how the essential somatic difference between the Hittites and the other brachycephalic Asiatics, their high and narrow nose, originated as a merely accidental mutation and was then locally fixed, either by a certain tendency of taste and fashion or by long, perhaps millennial, inbreeding. The "Hittite nose" has finally become a *dominant* characteristic in the Mendelian sense, and we see it, not only in the actual geographical province of the Alpine race, but often enough also here in England. Certainly, similar noses may originate everywhere, quite independently of the Hittites, by mere mutation, but it seems safer to explain by atavism and by Asiatic or Alpine origin noses like those of the late Cardinal Newman, Ralph Waldo Emerson or Charles Kingsley.

So, to sum up, we see how all Western Asia was originally inhabited by a homogeneous, melanochroic race, with extreme hypsi-brachycephaly and with a "Hittite" nose. About 4000 B.C. began a Semitic invasion from the south-east, probably from Arabia, by people looking like modern Bedawy. Two thousand years later commenced a second invasion, this time from the north-west, by xanthochroous and long-headed tribes like the modern Kurds, half savage, and in some way or other, perhaps, connected with the historic Harri, Amorites and Tamehu.

¹ Typical portraits of Hittite divinities, excavated at Sendjirli, are here reproduced on Plate XXXI and the rock sculpture of Ibriz (*cf.* here Plate XXXII) shows a Hittite God and King, both with extreme "Jewishness."

The modern "Turks," Greeks and Jews are, all three, equally composed of these three elements, the Hittite, the Semitic and the xanthochrous Nordic. Not so the Armenians and the Persians. They, and still more the Druses, Maronites, and the smaller sectarian groups of Syria and Asia Minor, represent the old Hittite element, and are little, or not at all, influenced by the somatic characters of alien invaders.

Combinations of Philology with Anthropology have in former times, especially through Friedrich Müller and his school, often led to serious mistakes. One spoke of Aryan races instead of people with Aryan languages, and one went so far as to speak of Aryan skulls and of Aryan eyes, so that Max Müller formally protested against the intrusion of linguistics into ethnology, stating that one might just as well speak of a brachycephalic grammar as of an Aryan skull.

Still there is a solidarity between the Historical Sciences and Natural History, and in proof of this solidarity I have ventured this evening—in the spirit and in honour of Thomas Henry Huxley—to give argument and evidence.

[*Reprinted from the Journal of the Royal Anthropological Institute, Vol. XLI, July-December, 1911.*]



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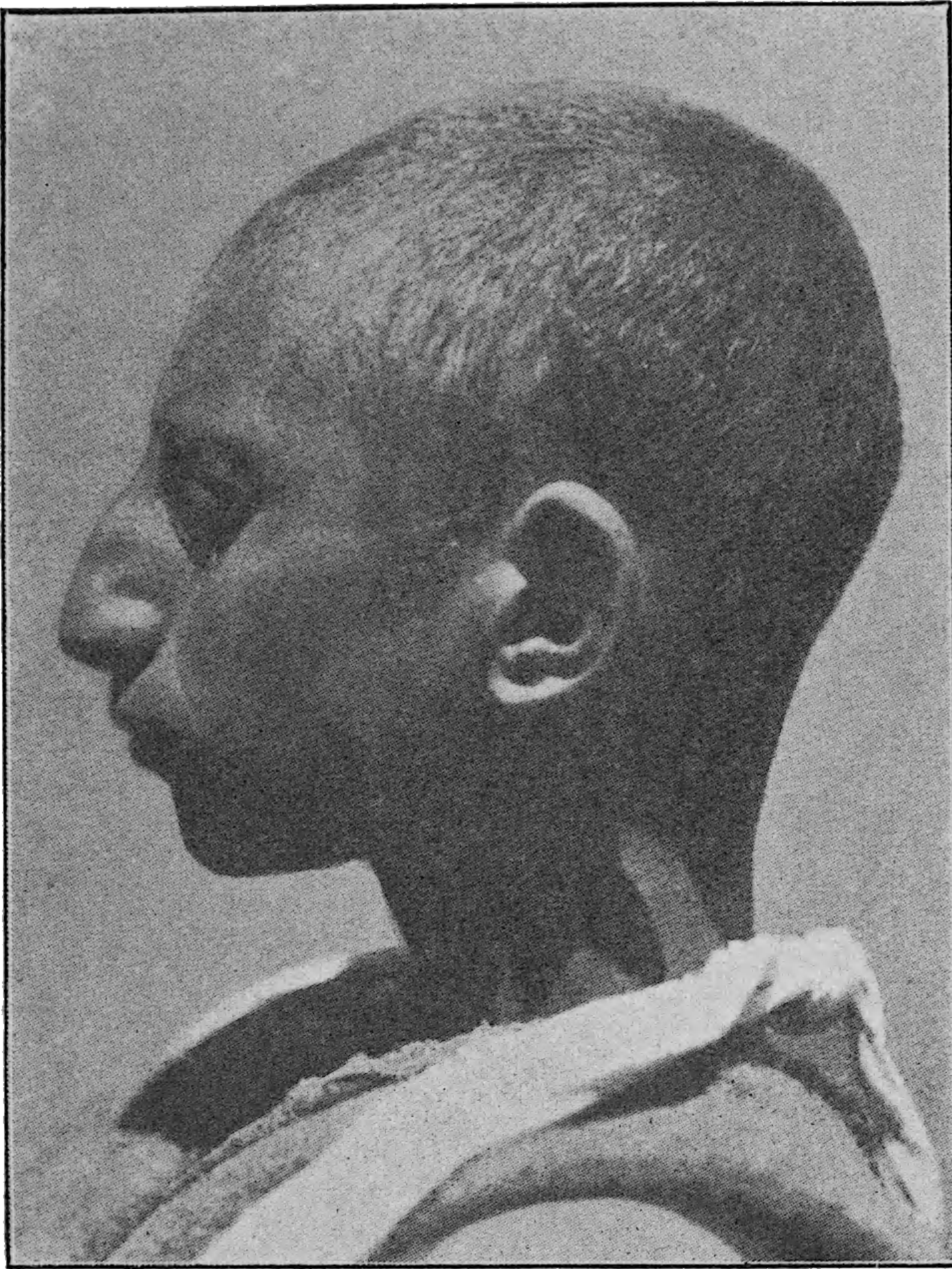
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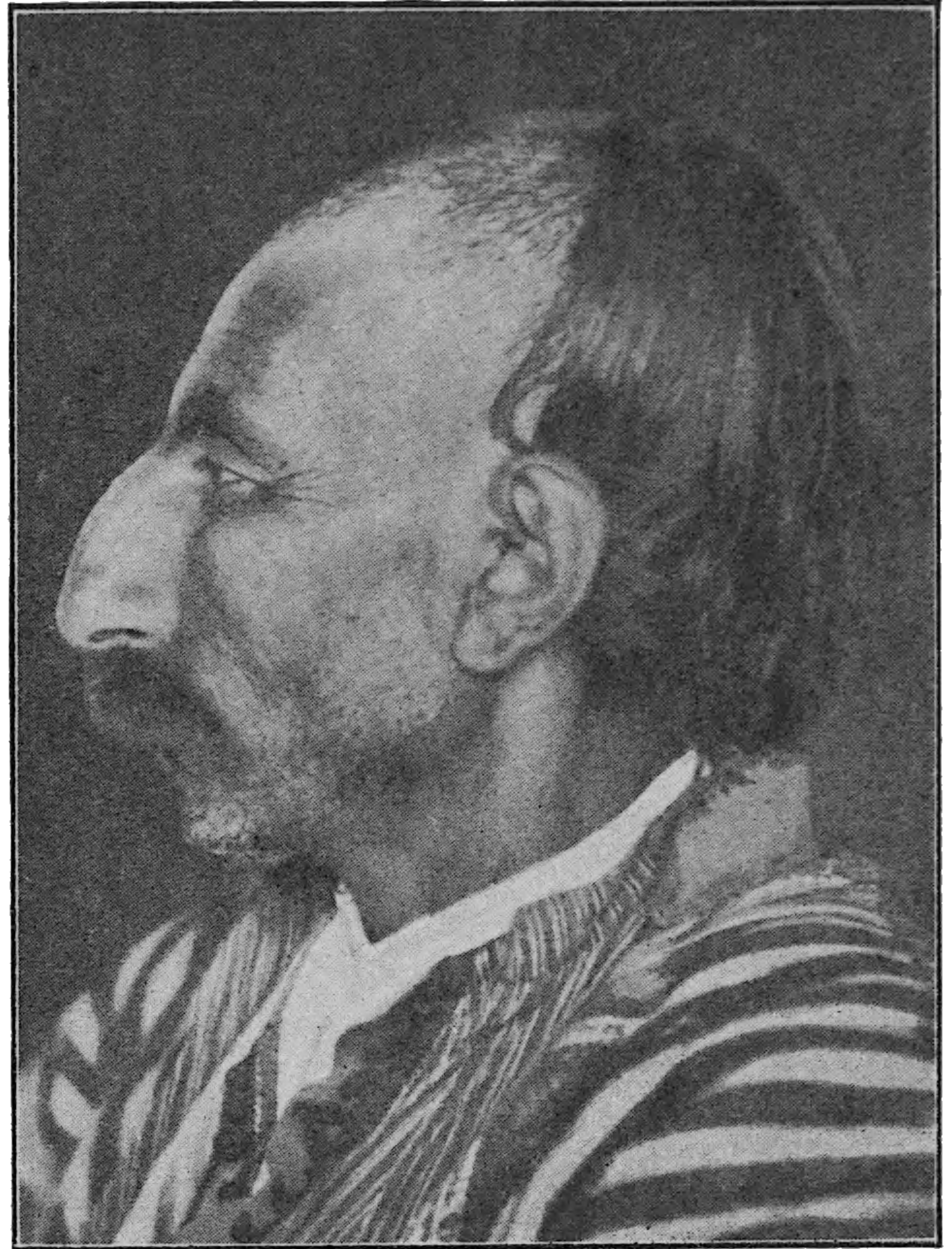


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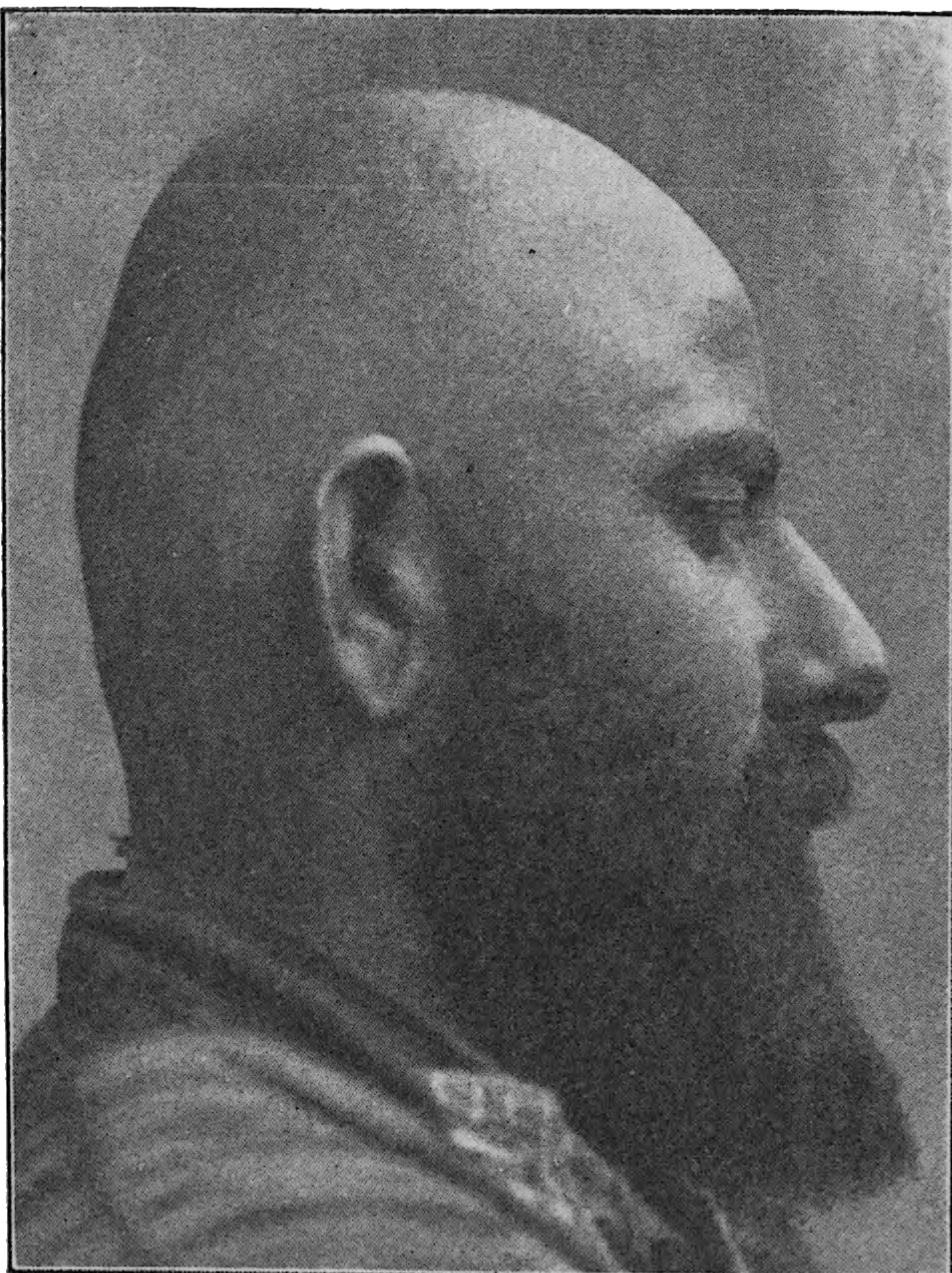




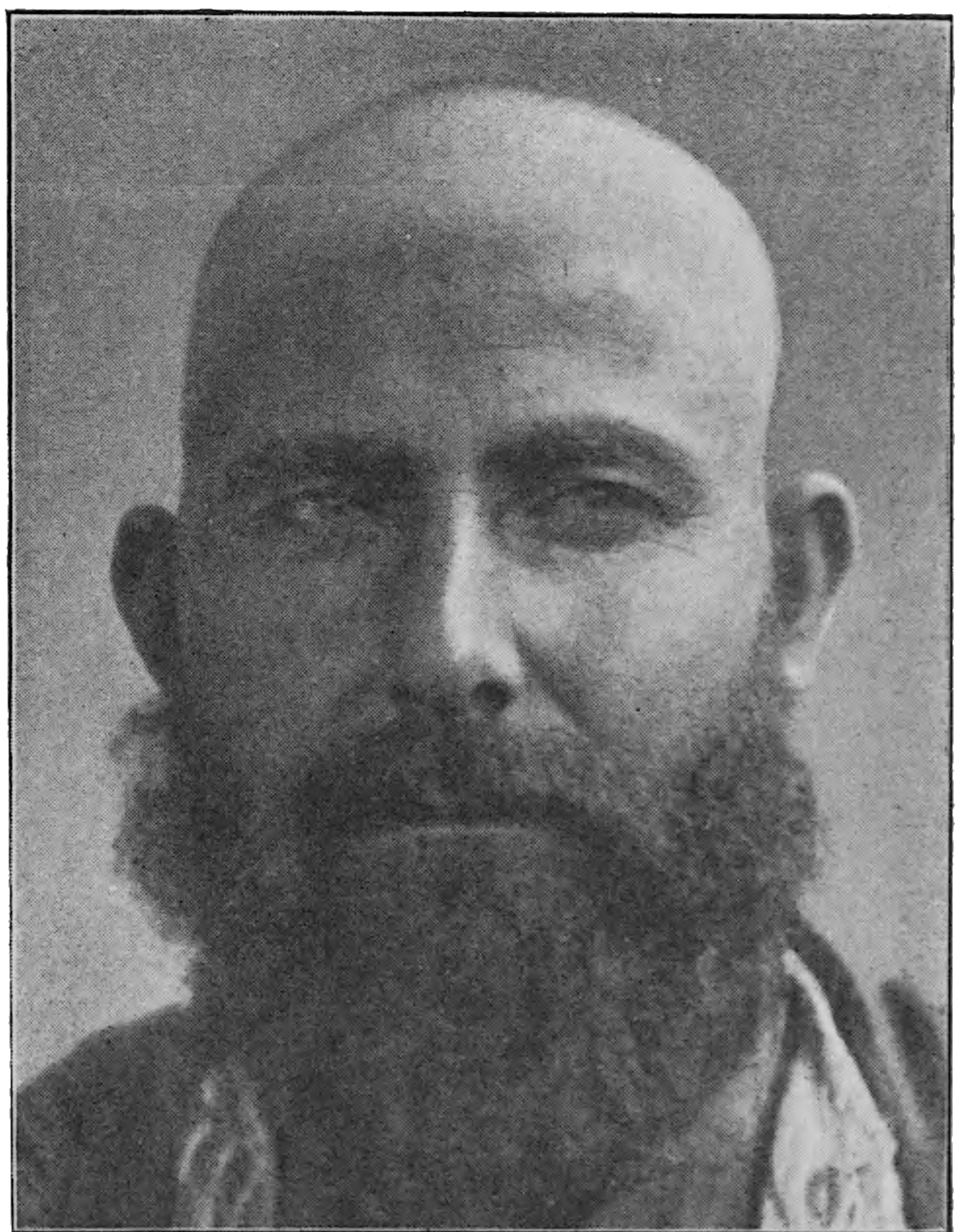
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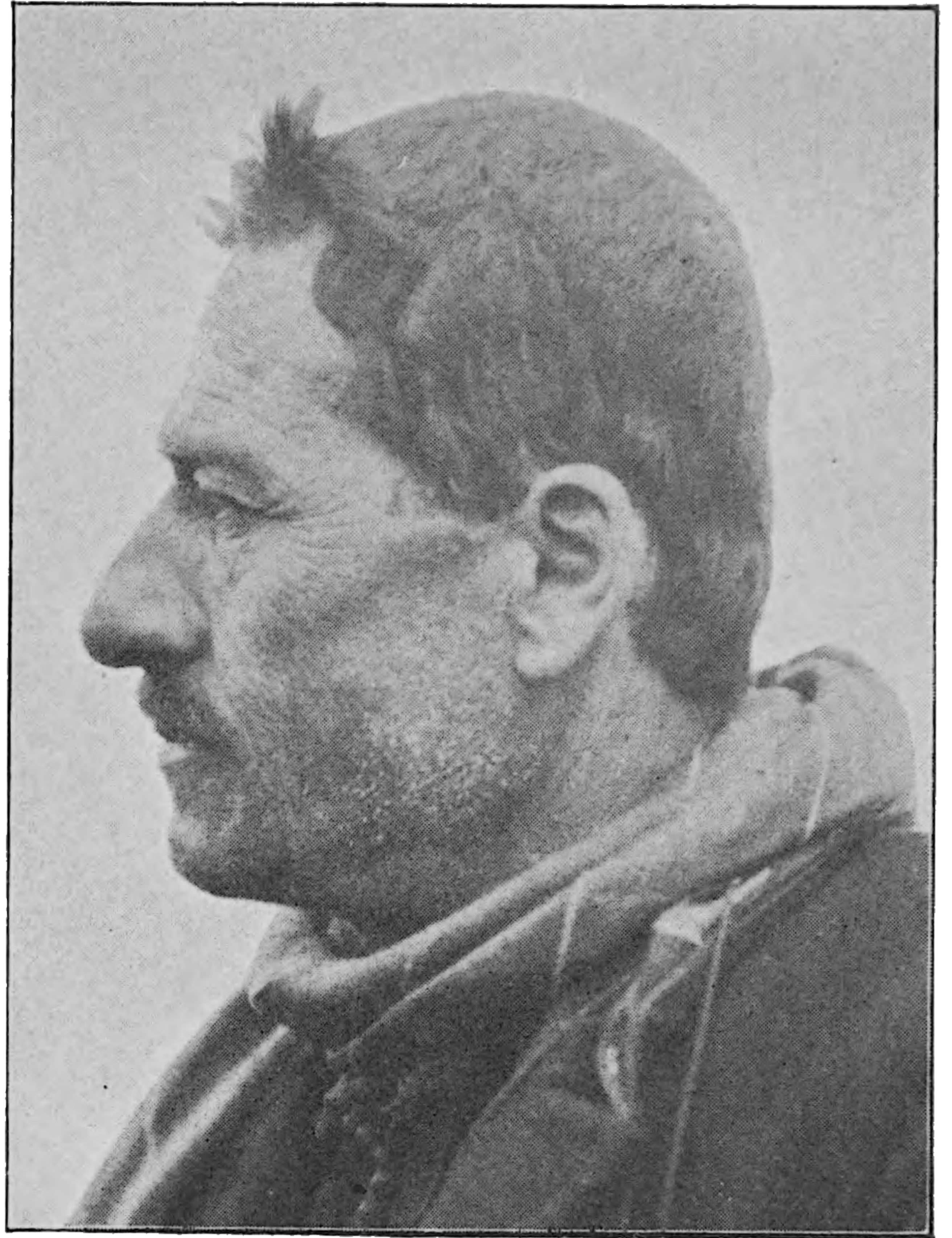


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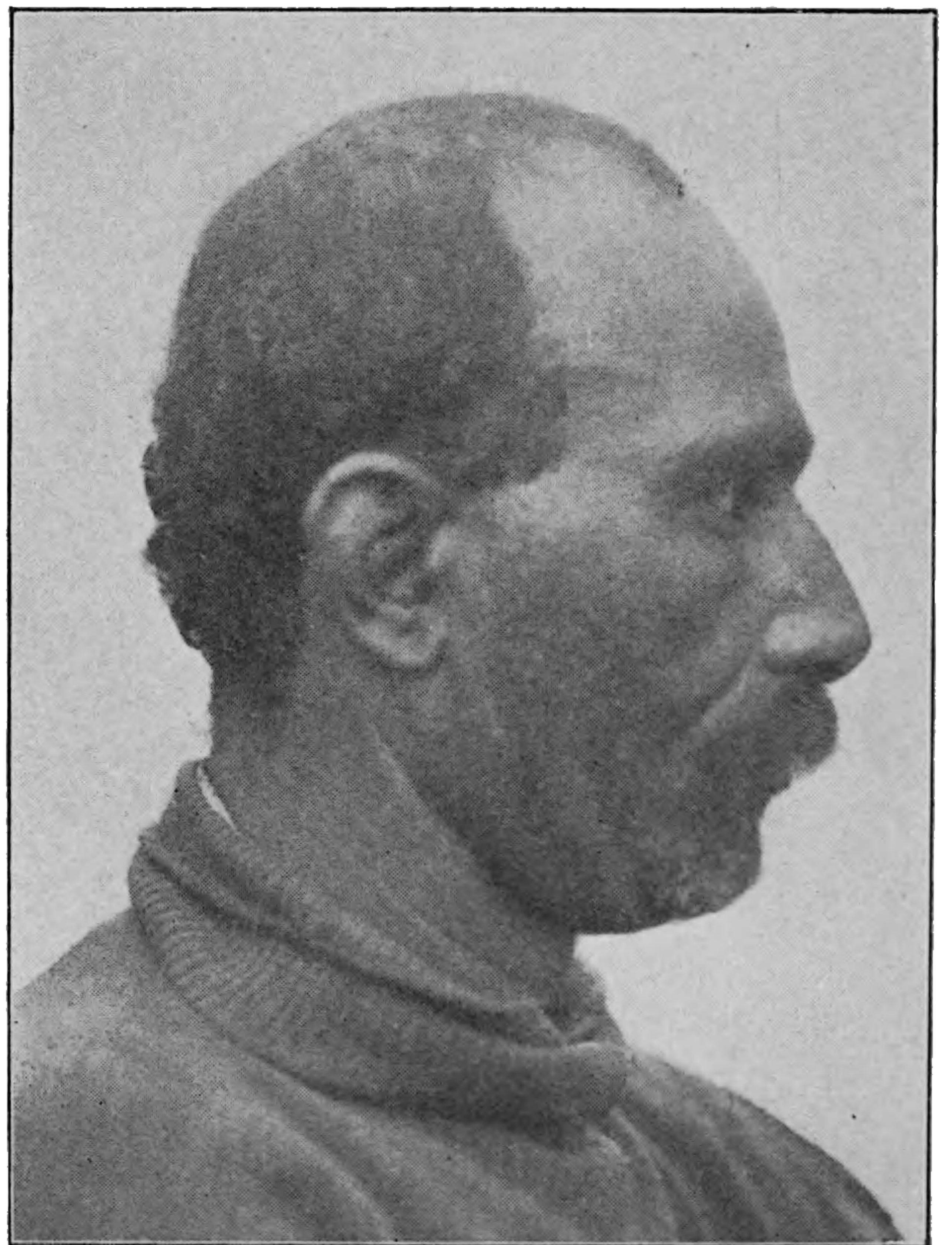
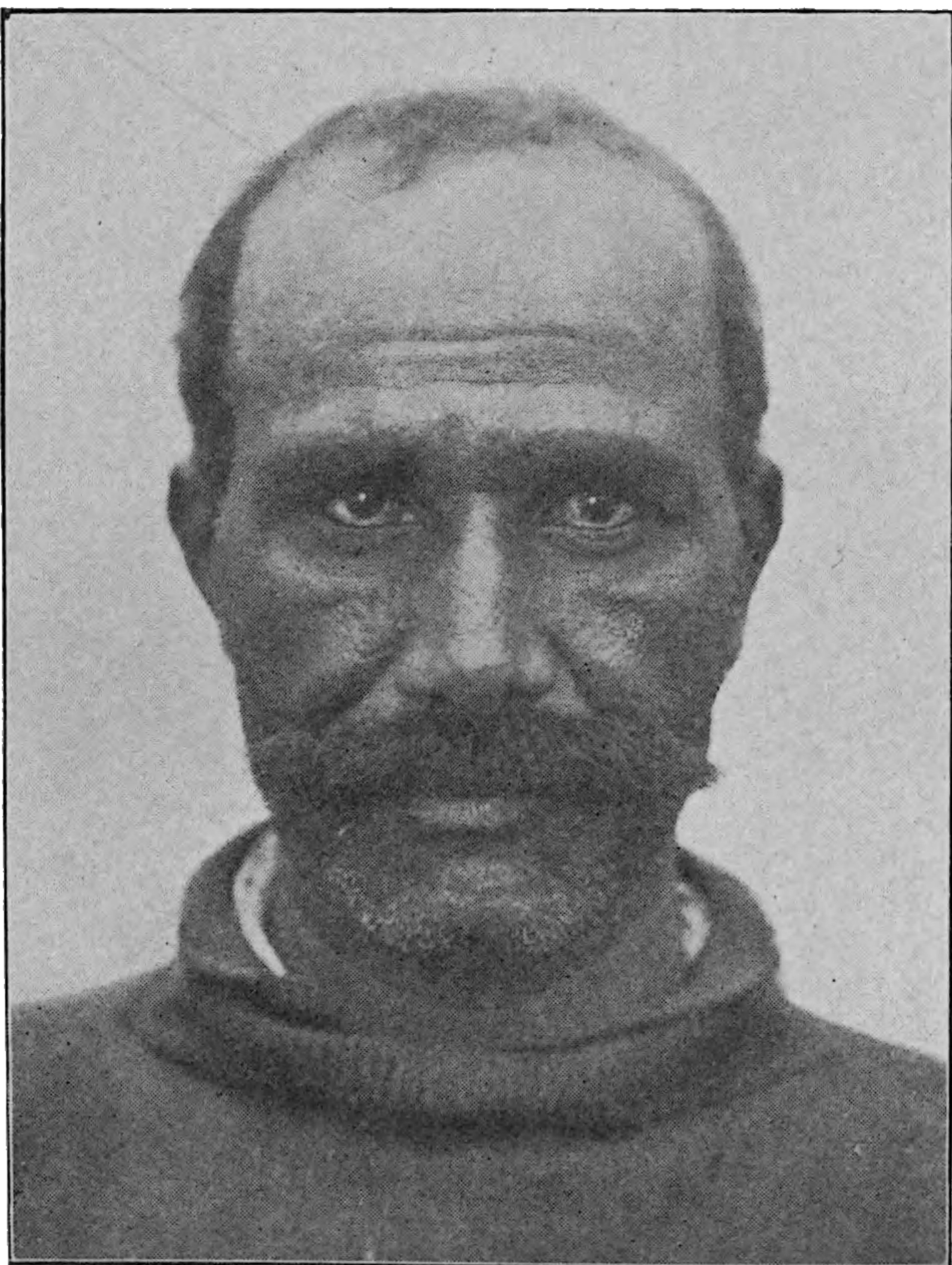


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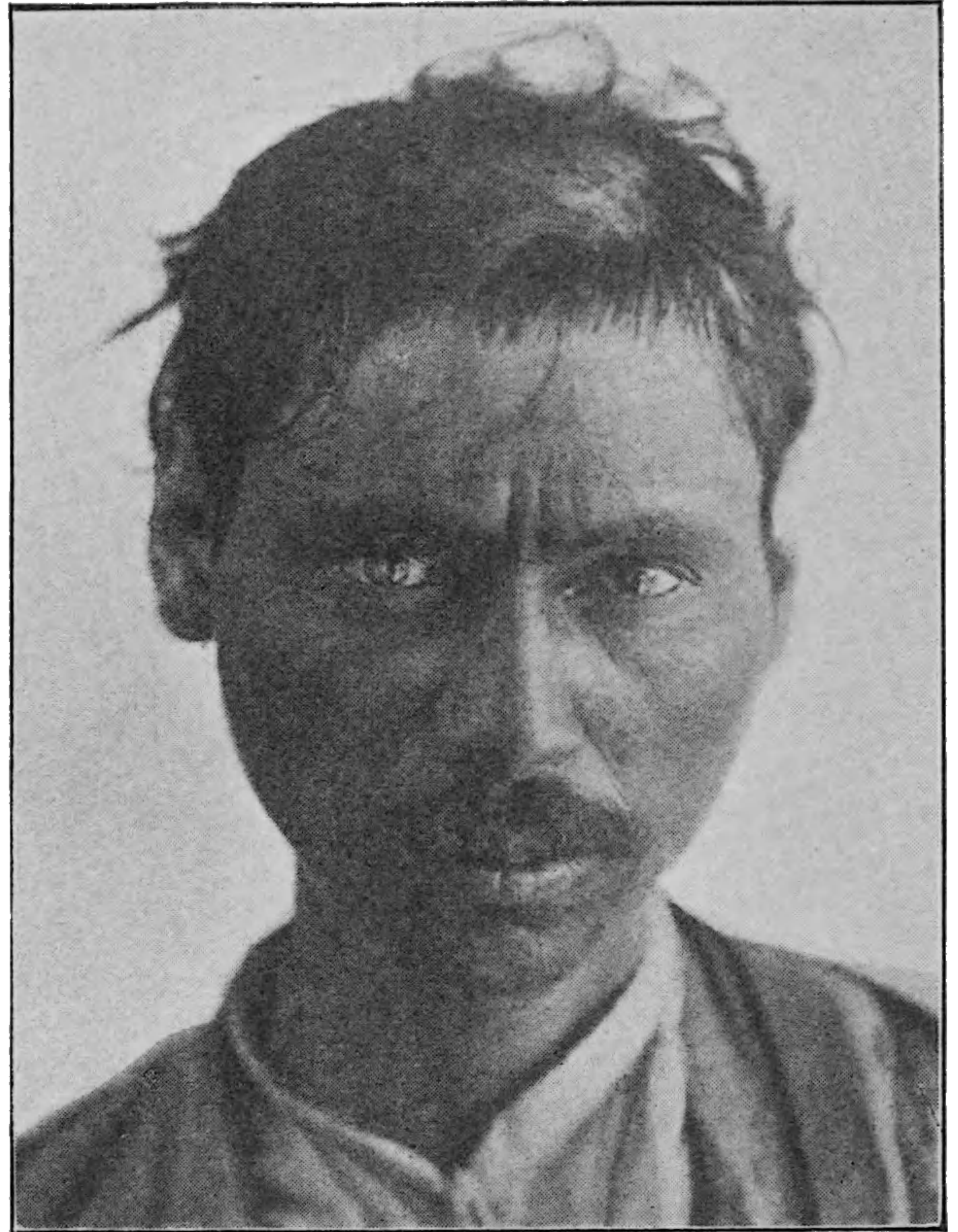
NEDSHIB HURI, "ARAB," SIUAFAT, LEBANON.



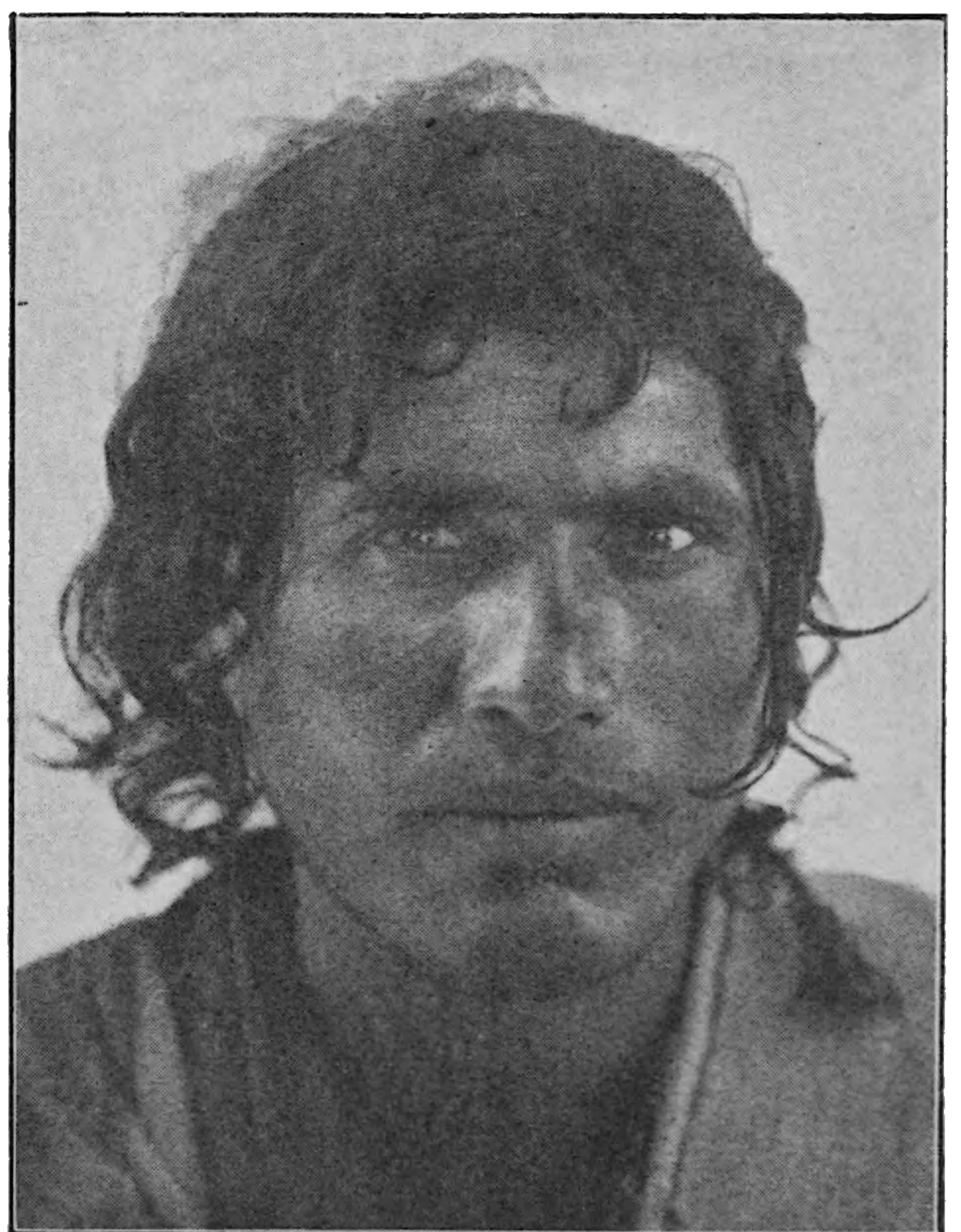
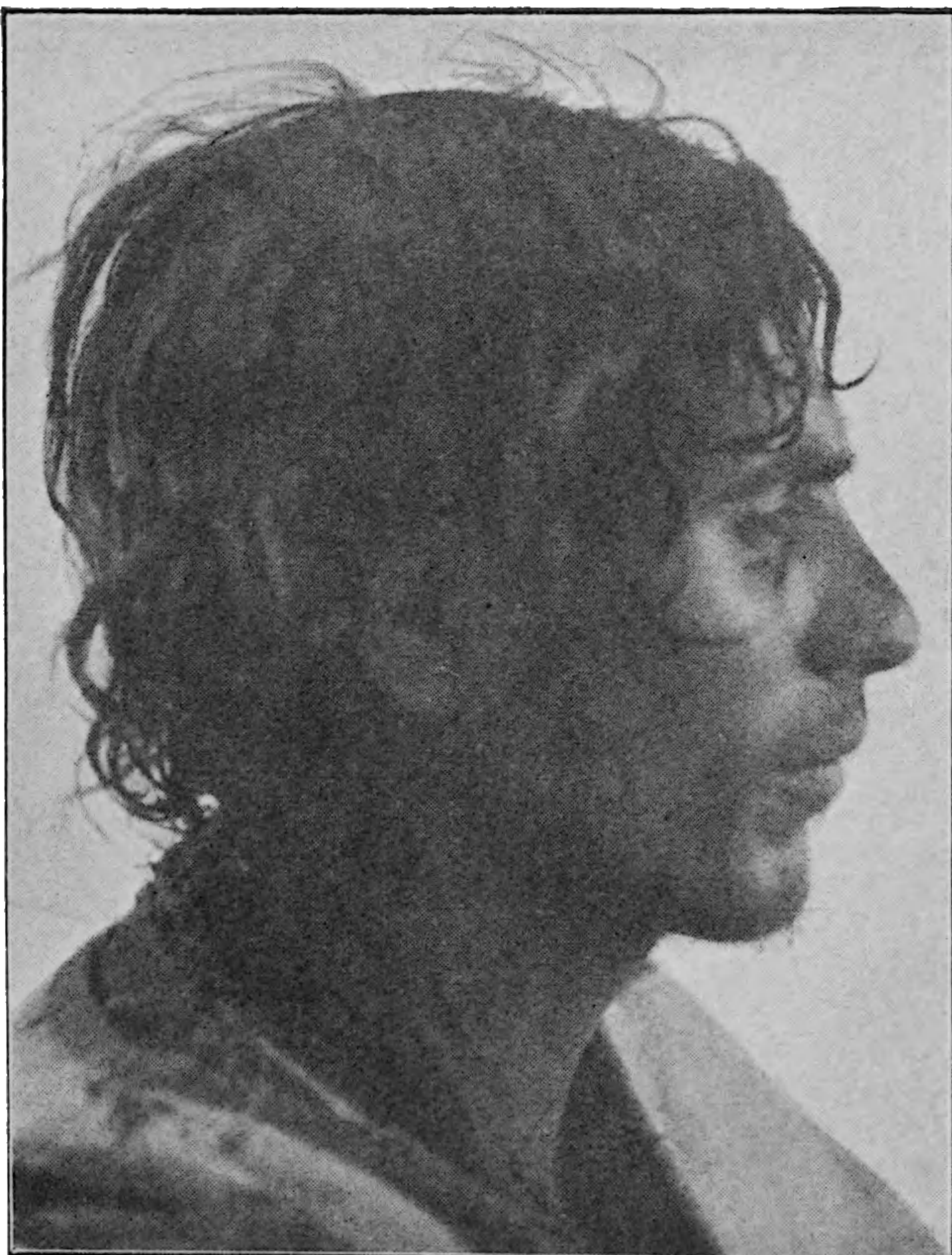
IBRAHIM IBN SAÏD, "ARAB," BEYROOT.

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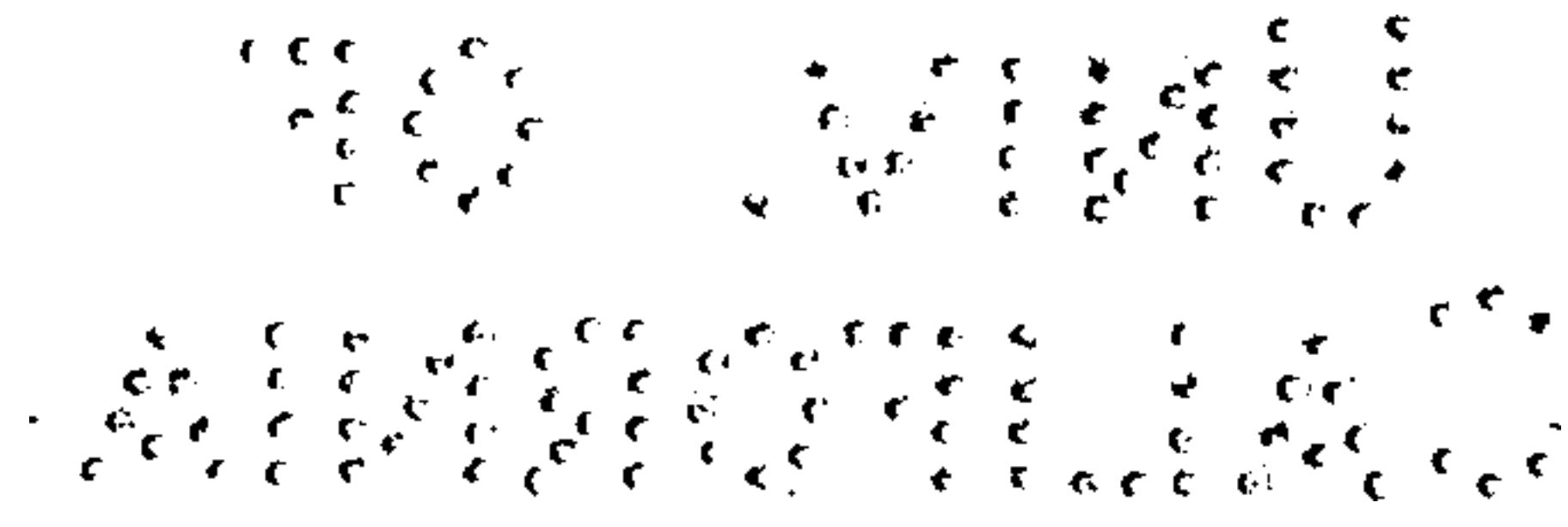




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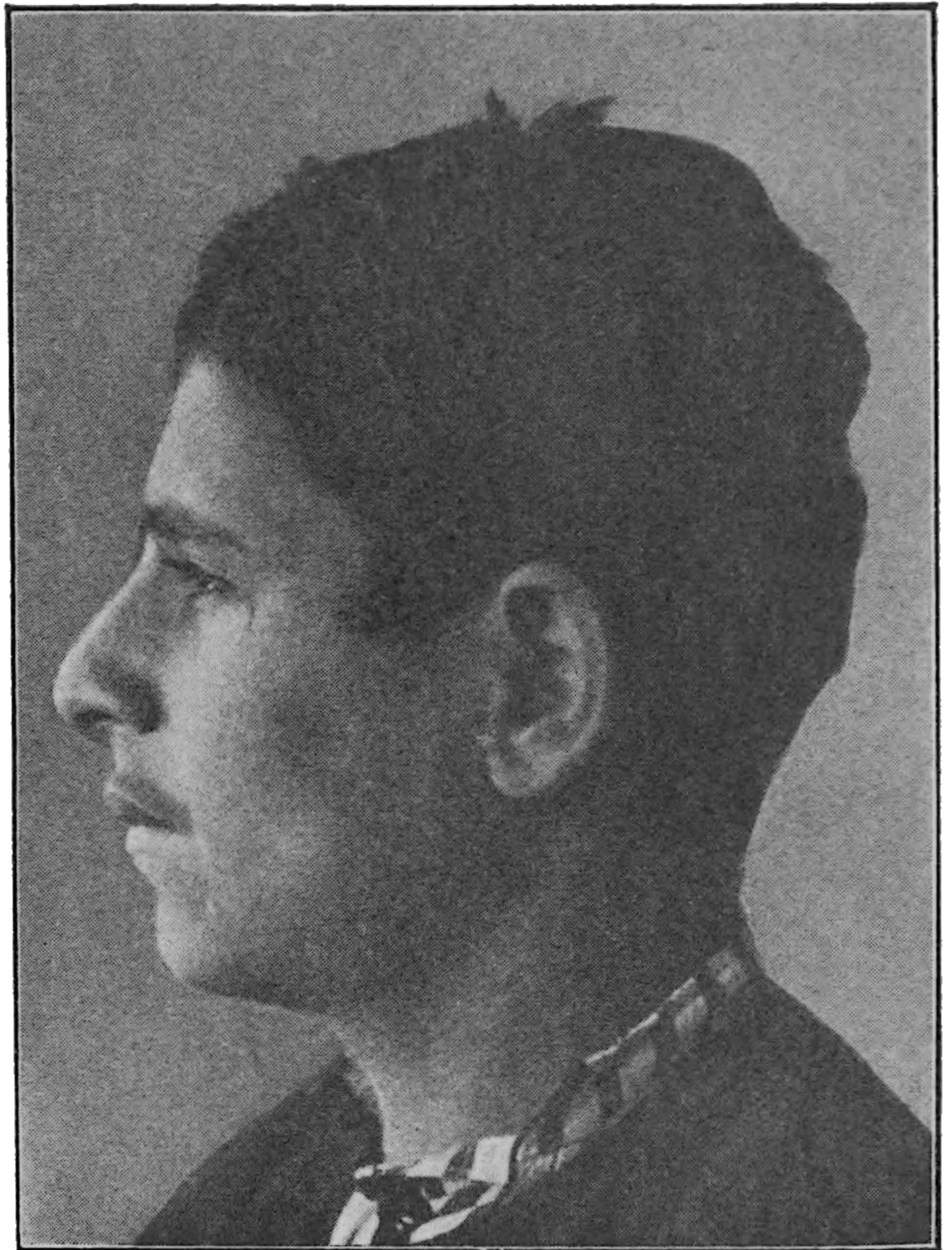
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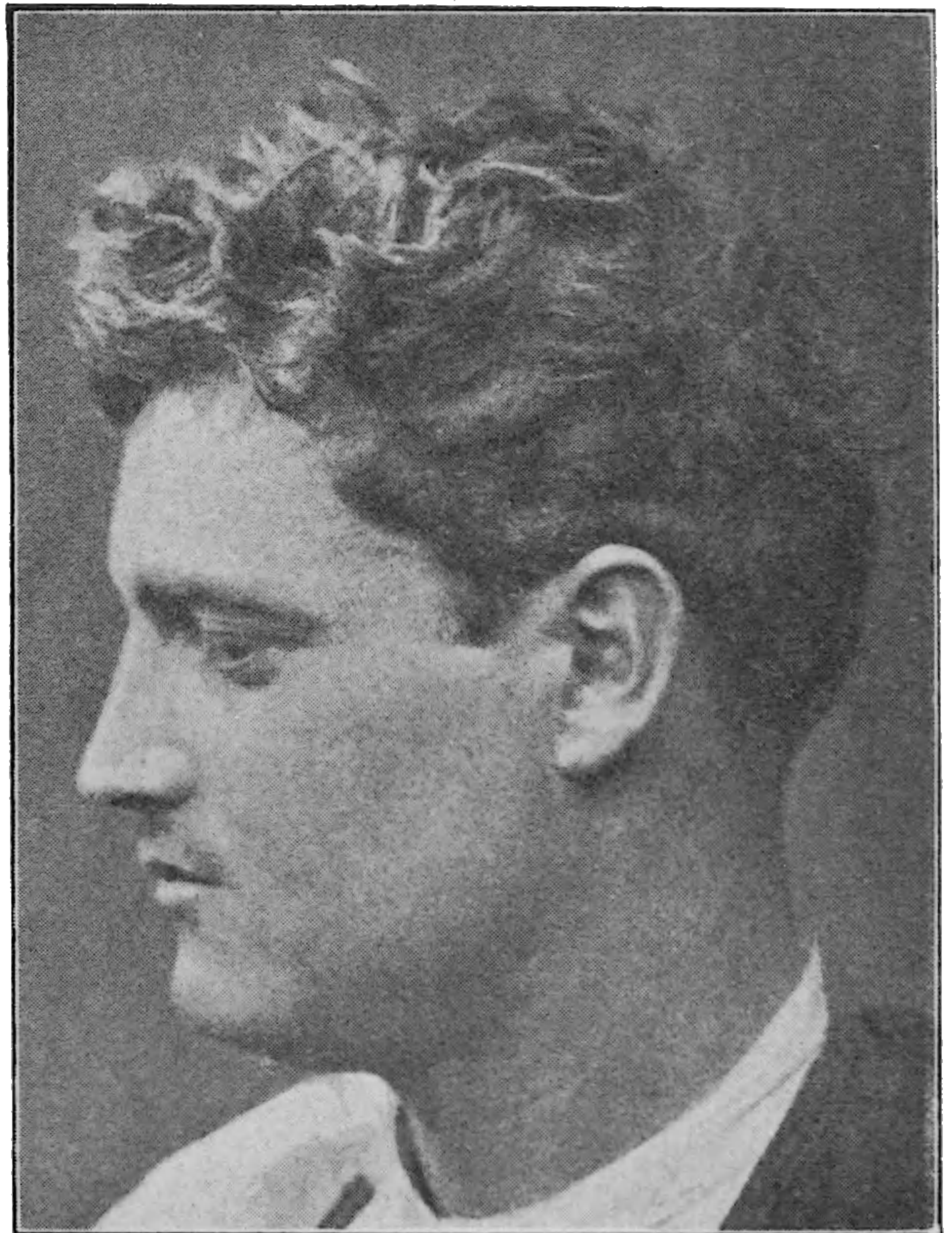
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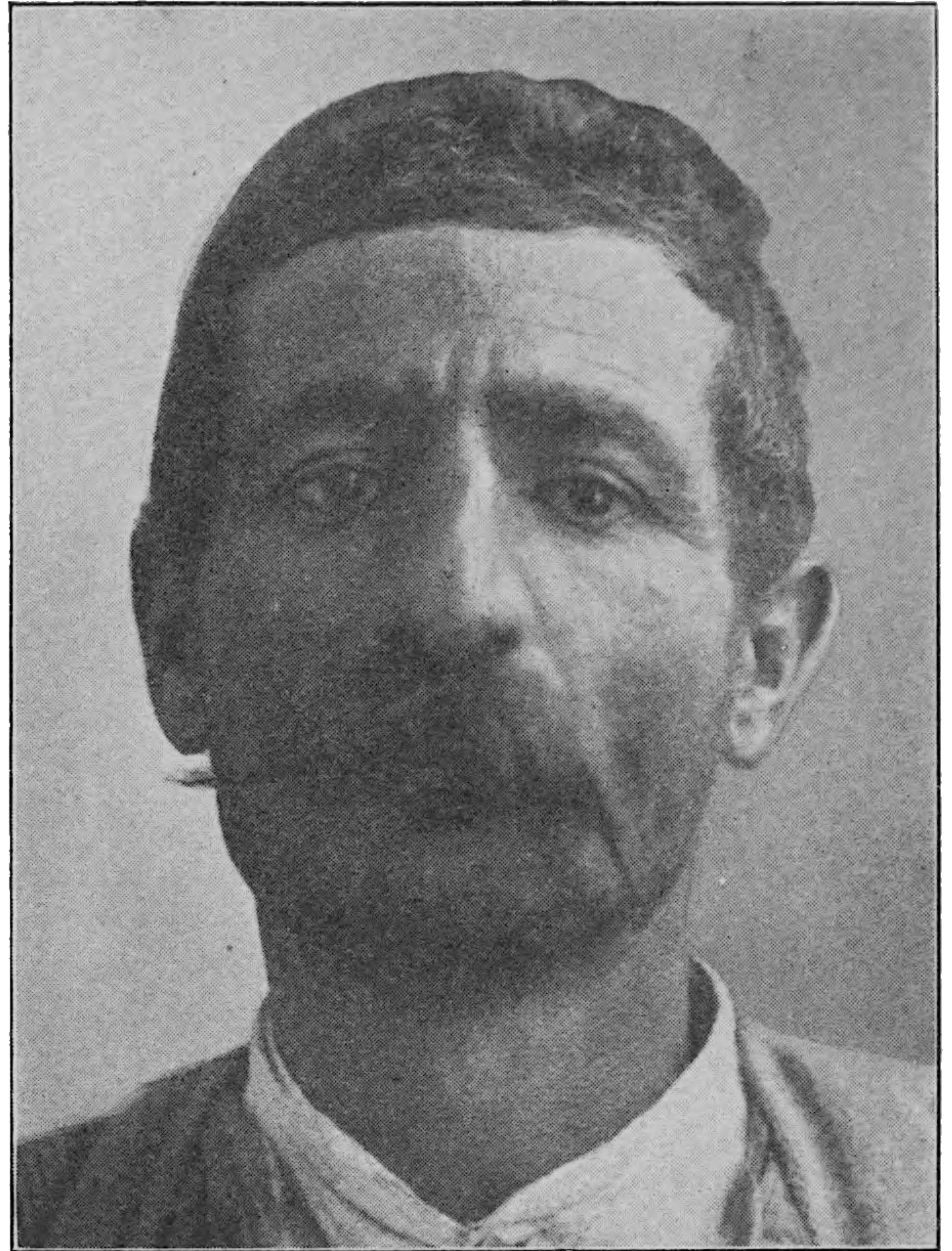
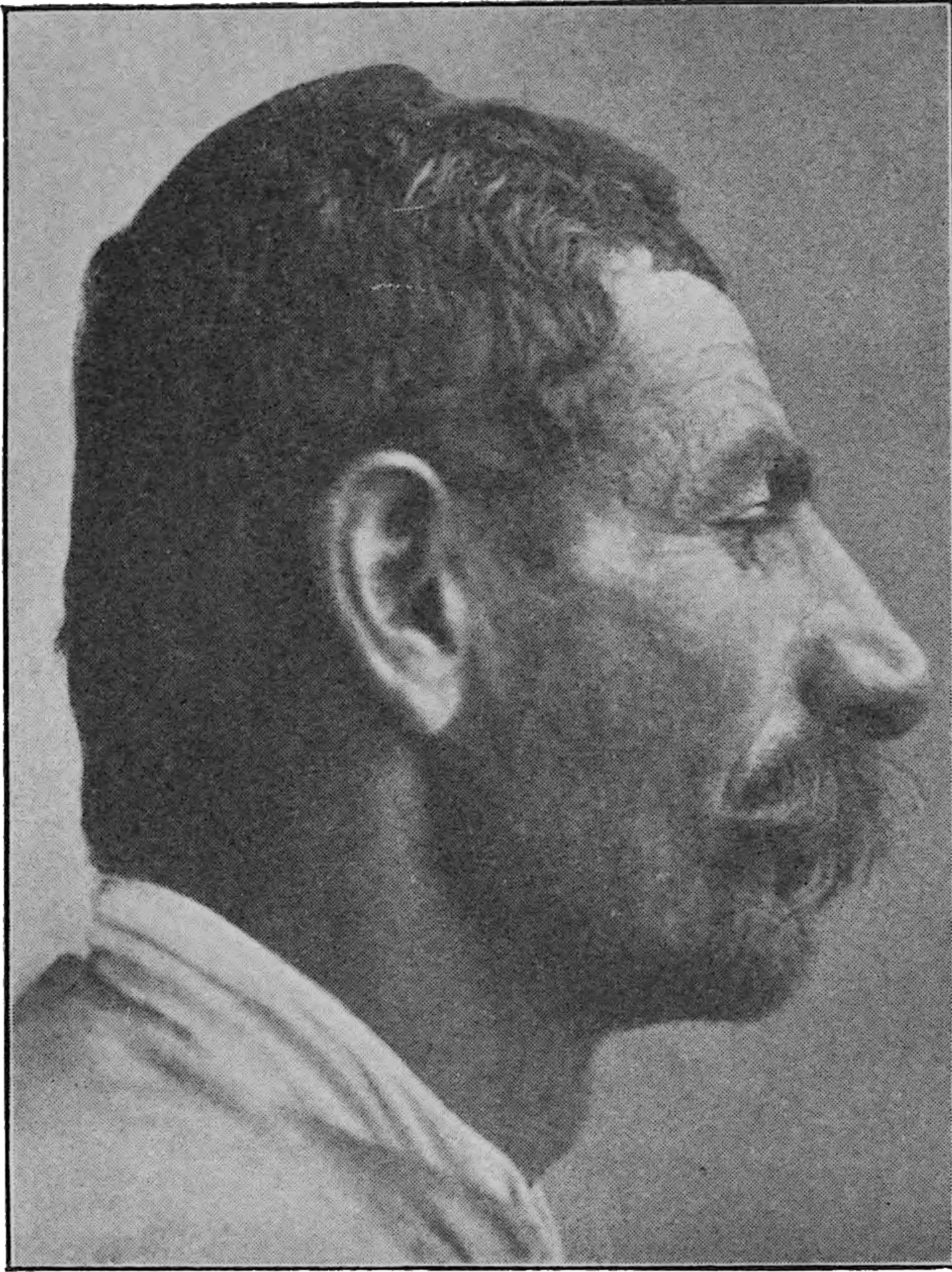
GEORGIOS KONSTANTINOU, GREEK, LEVISSI.



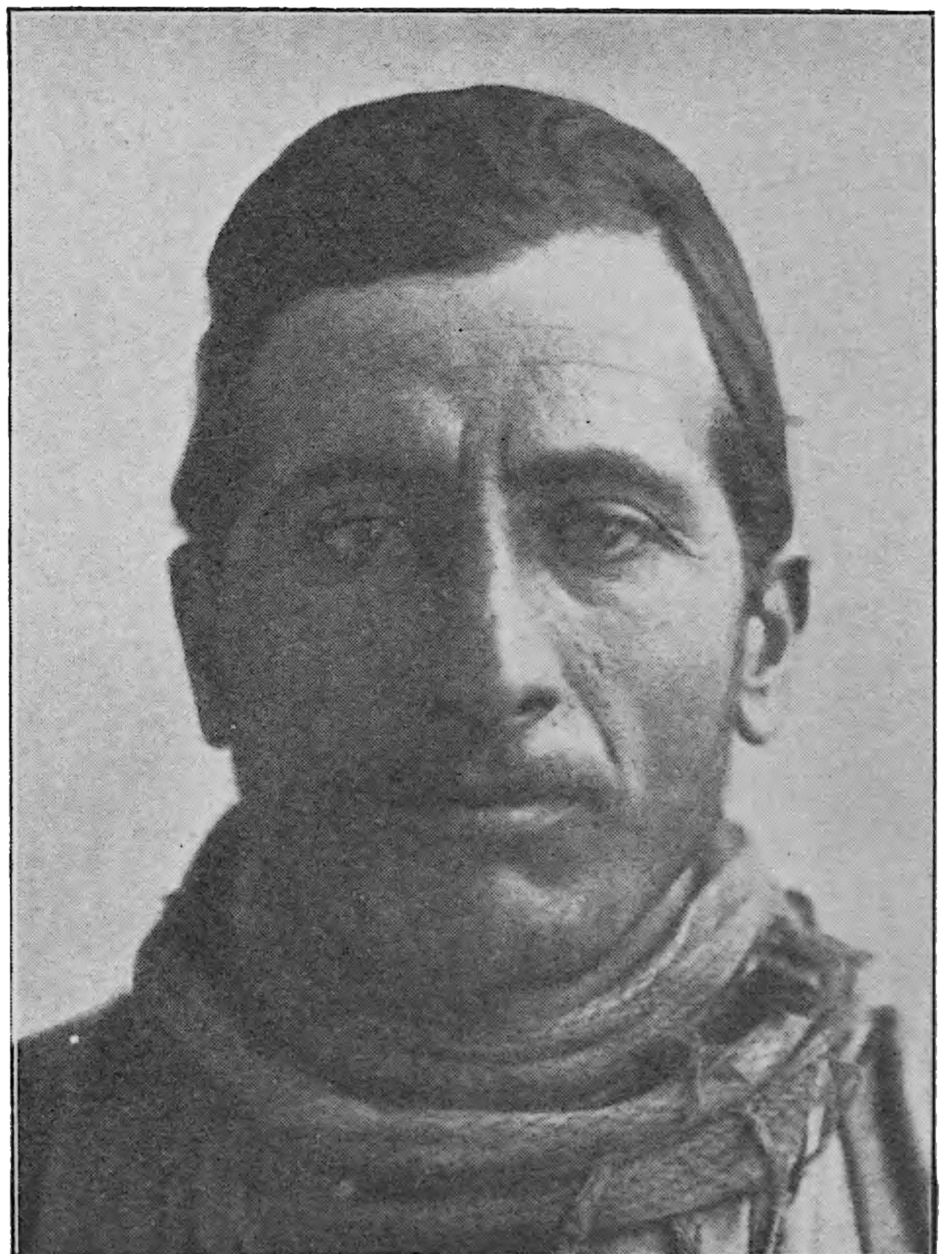
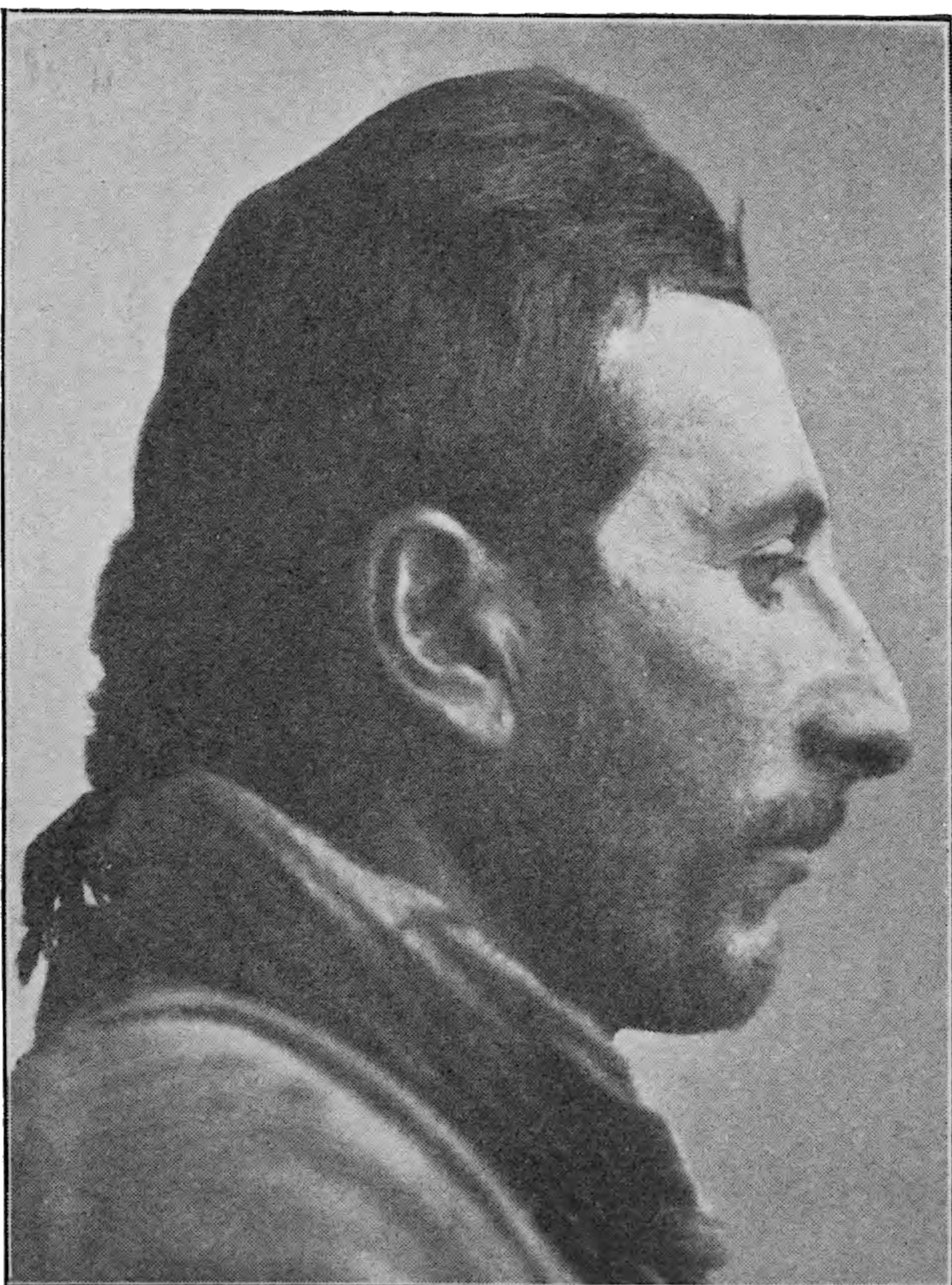
GEORGIOS GLINIS, GREEK, TINOS.

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STEPAN, ARMENIAN, KESSAB, DJEBEL AKRAH.



KYRIAKOS, ARMENIAN, DJEBEL AKRAH.

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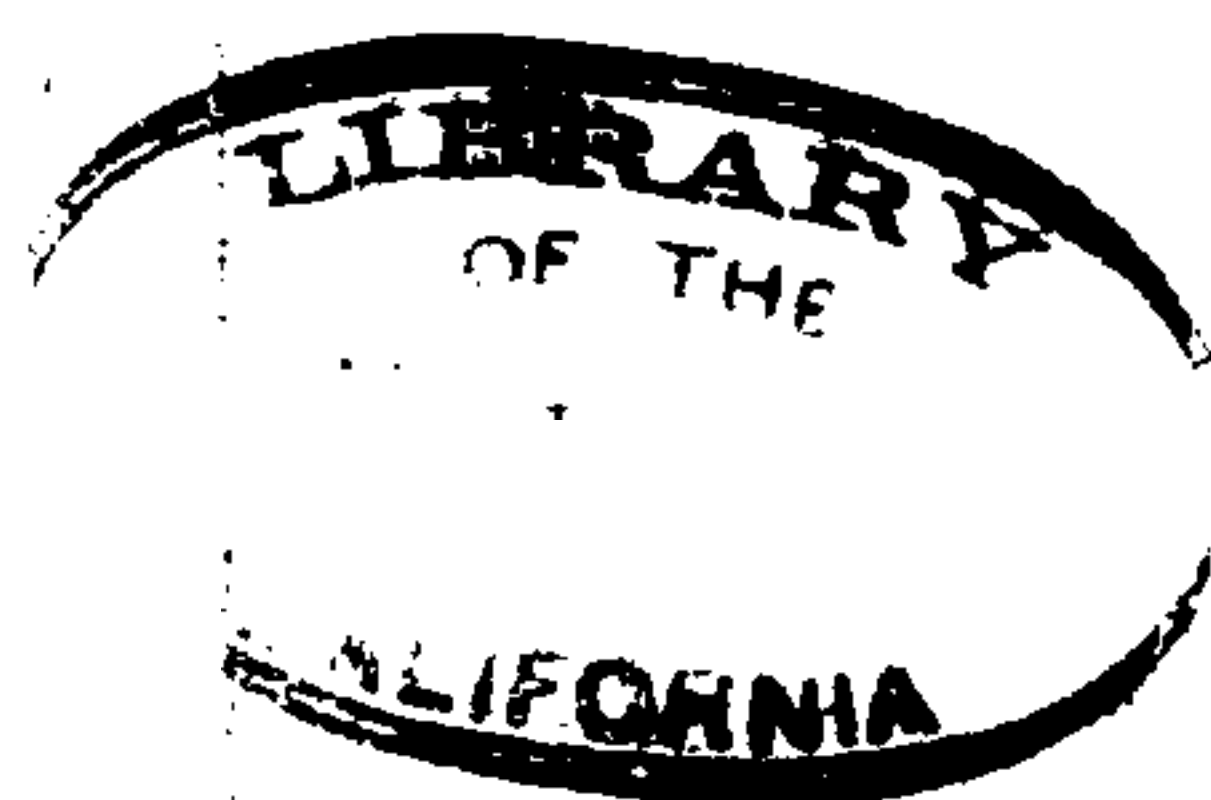
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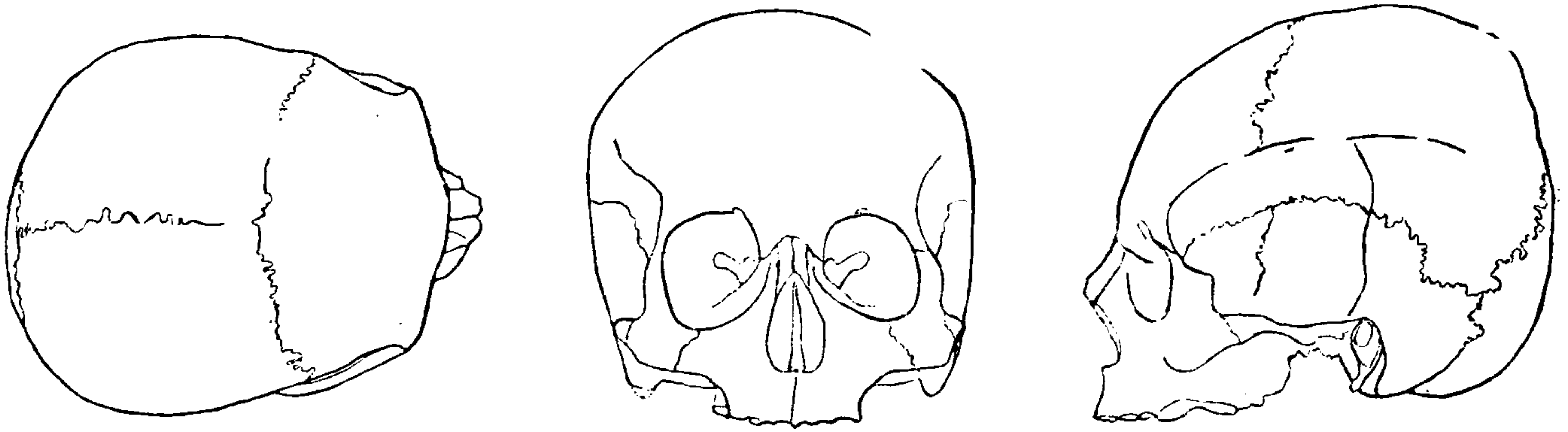
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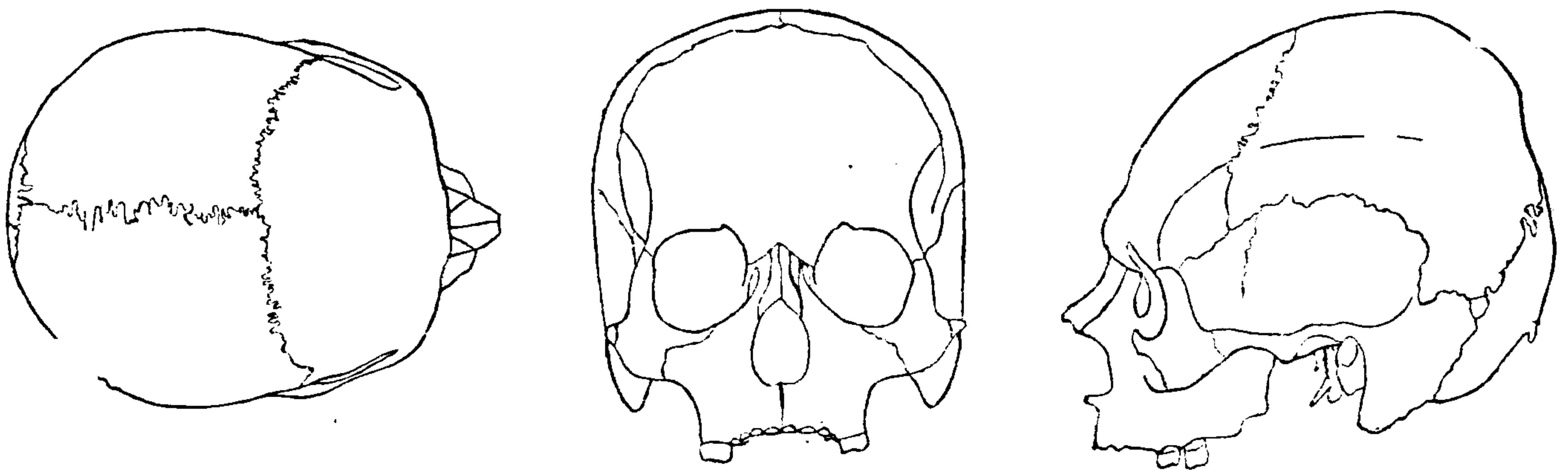


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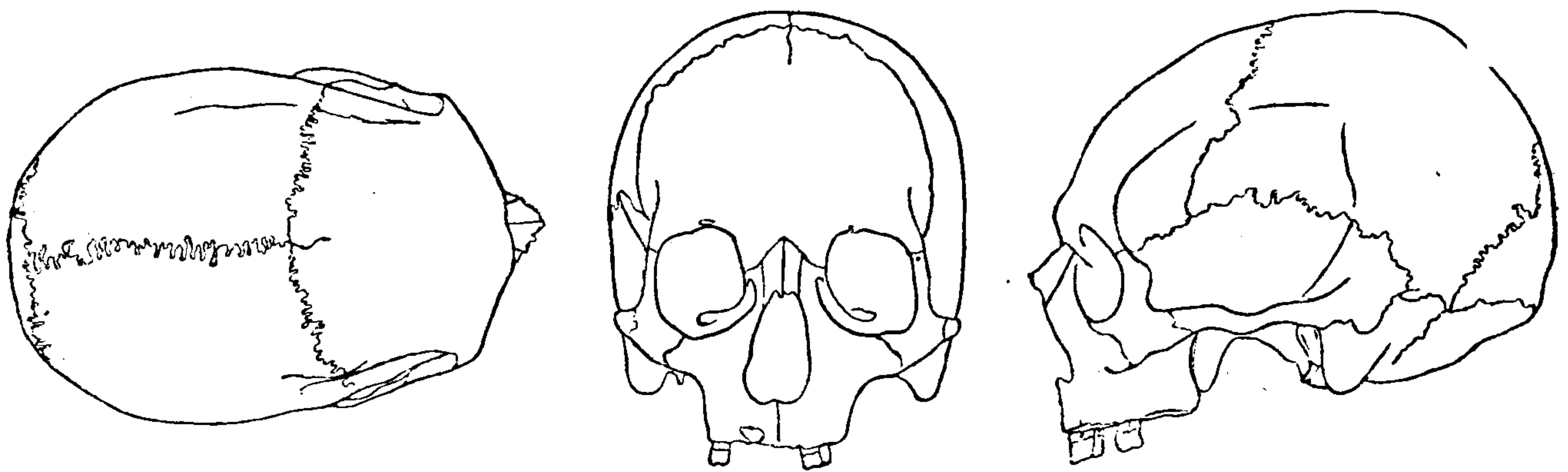




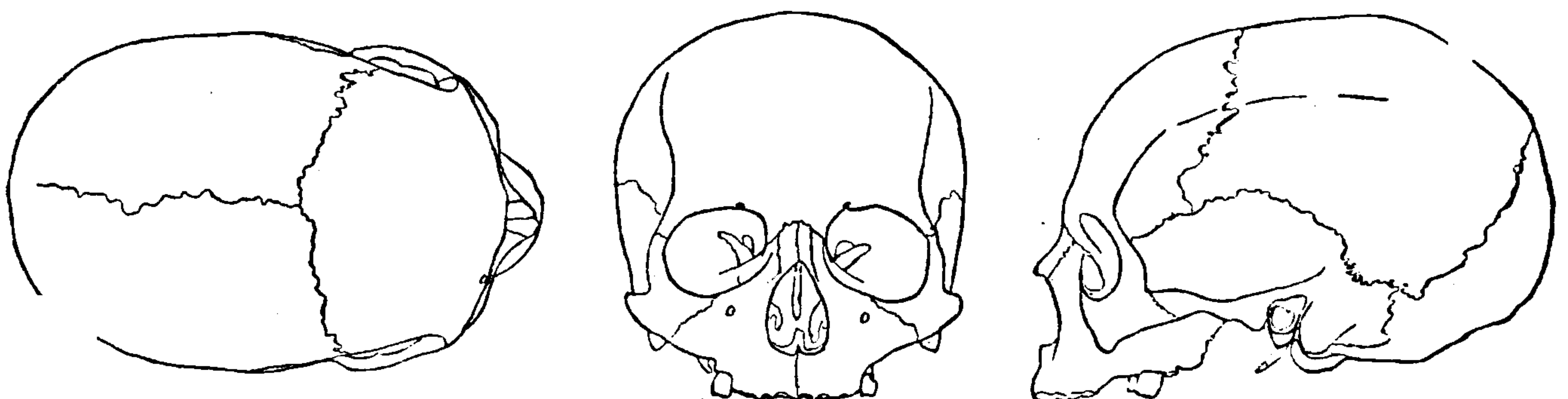
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