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Alfred Cort Haddon

Excerpt

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# The Races of Man.



## THE BASIS OF CLASSIFICATION

**VARIOUS** methods are employed in the attempt to group together different human communities and to distinguish between the races of mankind: these may be briefly described as physical, cultural and linguistic. The fact that languages may be readily borrowed by one people from another, renders linguistics unsatisfactory as a basis for classification. It certainly proves the contact of peoples, but does not necessarily imply racial affinity. We must therefore rank it as a subsidiary method. A classification based on culture may be of interest to the sociologist, but it is obviously one which can have no prime importance in regard to genetic relationship, though it may indicate the influence of peoples upon one another. There remain, therefore, the physical characters of different peoples upon which, as a foundation, a classification of mankind can most satisfactorily be erected.

The physical characters which can be employed in the grouping or discrimination of peoples are mainly of two kinds; those which are readily apparent, and those which require more minute observation, usually with the assistance of instruments. The most obvious of the superficial characters, such as stature, skin-colour, character of the hair, shape of the nose, and the like, have been recognised from time immemorial. Practically all peoples look upon their own physical characters as constituting the normal type, and consequently regard those that differ from them as being strange, and even repulsive. This is

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proved by the frequency with which a people will class itself by a name which signifies "men," thereby implying that they only are men, while other peoples are designated by them under nicknames, names of localities, or of some peculiar habit.

**SKIN-COLOUR.**—Very obvious is the colour of the skin. Among the ancient Egyptians, the artists who decorated the royal tombs at Thebes (xix. dynasty) distinguished between four races:—(1) the Egyptians, whom they painted red; (2) the Asiatics or Semites, who were coloured yellow; (3) the Southern or Negroes, who were naturally painted black; and (4) the Westerns or Northern, white. We ourselves speak loosely of white men, yellow men, black men or "niggers," red men, and so forth. The coloration of the skin is a character of some importance, but we do not know accurately to what extent it can in time be influenced by climatic or other conditions. In the north of Europe we certainly do find a fair-skinned population, but the Greenland Eskimo has a brownish-yellow complexion, generally tinged with red. The very dark Negro of the equatorial forest does not appear to live under conditions very different from those of the pale yellow Punan of Borneo, nor are the conditions of existence dissimilar for the dark Fijian and the relatively fair Samoan. It does not seem possible at present to distinguish the relative importance of race and environment with regard to pigmentation. Perhaps when once fixed, pigmentation is a fairly constant character.

**HAIR.**—On the whole, the hair appears to be the most useful character in classifying the main groups of mankind. Practically everywhere outside Europe and parts of Northern Asia the hair is black in colour, often with a reddish, brownish, or bluish tinge. In Europe we have the greatest diversity, not only in colour, but in character. The three main varieties of hair are the straight, wavy, and so-called woolly. The first is lank hair that usually

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falls straight down, occasionally with a tendency to become wavy; it is apt to be coarse in texture. The second is undulating, or may form a long curve or imperfect spiral from one end to the other, or may be rolled spirally to form clustering rings or curls a centimetre ( $\frac{3}{8}$  in.) or more in diameter. The third variety is characterised by numerous, close, often interlocking, spirals 1—9 mm. in diameter. These three varieties are now termed leiotrichous, cymotrichous, and ulotrichous. It must be remembered, however, that all intermediate conditions occur between these three types.

**STATURE.**—A commonly recognised distinction is that of stature; but though it is true that there are certain peoples who can be described as tall, medium, and short, or even as pygmy, the stature is apt to be very variable within certain limits among the same people. The average human stature appears to be about 1·675 m. (5ft. 6in.). Those peoples who are 1·725 m. (5ft. 8in.) or more in height are said to be tall; those below 1·625 m. (5ft. 4in.) are short, while those who fall below 1·500 m. (4ft. 11in.) are now usually termed pygmies.

**NOSE.**—A feature that has always attracted attention is the nose. It may be prominent or flat, and relatively to its length (i.e. from the root to the angle with the lip) the wings may be broad (platyrrhine), moderate (mesorrhine), or narrow (leptorrhine).

We have an interesting example of the employment of the above characters as a means of race discrimination in the Vedas, which were composed by the poets of the Aryan invaders of Northern India about 1500 B.C. The word *varna*, which is now employed to signify caste, is used in the dual number, “two colours,” being the white of the Aryans and the black of the Dasyus, that is, of the Dravidian aborigines, who are elsewhere called “noseless,” “black-skinned,” “unholy,” “excommunicated”; other texts dwell on their low stature, coarse

features, and their voracious appetite. It is hardly an exaggeration to say that from these sources there might be compiled a fairly accurate anthropological definition of certain Dravidian tribes of to-day.

**FACE.**—The lower part of the face may project considerably (prognathous)—this is what is termed a “low” feature, or there may be no projection of the face (orthognathous). These characters are dependent on the size of the jaws. A flat and retreating forehead is also a “low” feature, but a somewhat bulbous forehead such as is characteristic of Negroes does not necessarily imply high intellectual ability. A straight nose, and one in which the root is only slightly marked, so that the line of the forehead passes gently into that of the nose, constitutes the classical nose of Greek statues. As a matter of fact, this feature was seized upon and exaggerated by certain Greek sculptors, the contours of the nose and forehead being alike falsified, so as to give increased nobility to the expression. The majesty of the brow of Zeus, the wielder of the destinies of men, was due to an overstepping of human contours, as these in their turn, in the dim ages of the past, had passed beyond the low outline of the brute.

**HEAD-FORM.**—Less obvious is the shape of the head. Looked at from above, some heads are distinctly narrow, while others are very broad. The nature of the hair and the fashion of dressing it often tend to obscure this, so for a satisfactory description recourse must be had to measurements. The measurements are rarely used by themselves, but are employed to give a ratio of the breadth to the length, the latter being taken at 100. Thus those heads in which the ratio of the breadth of the skull to its length falls below 75 are termed dolichocephalic or narrow-headed, those between 75 and 80 mesaticephalic or medium-headed, those exceeding 80 brachycephalic or broad-headed. Frequently only two

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groups are recognised, the dolichocephalic —78, and the brachycephalic 78+. When dealing with the skull only, it is better to speak of the cranial index, and to reserve the term cephalic index for the head of the living; roughly speaking, the cephalic index is two units higher than the cranial index. The height of the head is a character of some importance; some heads are high and well curved, while others are low and flattened.

There are many other characters which are employed by physical anthropologists which necessitate careful measurements on the living or on the skeleton, and the observation of certain details of anatomical structure; for these the reader is referred to special works dealing with physical anthropology.

Although, as a matter of convenience, the range of the variations of any given feature is divided up into groups to which definite names are applied, it must be clearly understood that these demarcations are perfectly arbitrary, and are employed merely to facilitate comparison and classification. Man is a very variable animal, and being able to travel long distances, a considerable mixture between different peoples has taken place; hence it becomes extremely difficult in some cases to determine whether the given modifications from the average type are due to the inherent variability of man, to reaction to the conditions under which he is living or has recently lived, or to actual race-mixture. These considerations necessitate caution in forming an opinion concerning the affinities of any people, and at the same time they demonstrate the extreme difficulty there is in framing a consistent classification of mankind.

Unfortunately there is a lack of uniformity in the employment of terms such as race, tribe, and for the minor divisions of a community, nor does it seem possible

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at the present time to bring all observers on these topics into line. It therefore becomes necessary to explain briefly the manner in which such terms are employed in this book. As to the term *race*, it really seems impossible to frame a satisfactory definition. It is best to confine its use as far as possible to the main divisions of mankind which have important physical characters in common. Thus all woolly-haired peoples (Ulotrichi) may be said to belong to one race; but usually the Negrilloes, Bushmen, Negroes, Papuans, and others, are spoken of as races. The Jews, although not of absolutely pure origin, are generally, but from this point of view erroneously, spoken of as a race; again there is no such thing as an English or an Irish race.

A *people* is a community inhabiting any given area independent of race. For example, the Andaman Islanders are a people of pure race, while the people of Ceylon belong to various races. In some cases, where racial mixture is suspected, it is better to employ this term rather than "race"; thus it is preferable to speak of the Melanesian peoples rather than of the Melanesian race.

A *tribe* may be defined as a group of a simple kind occupying a circumscribed area, having a common language, common government, and a common action in warfare.

A *nation* is a complex group which may consist of various tribes or groups, speaking different languages, but united under a common government for external affairs. The constituents of a nation usually, however, speak the same language.

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IF we accept the character of the hair as a basis of classification, we may divide mankind into the following groups:—

## ULOTRICH:

## Pygmies:

Negritoes (Andamanese, Semang of the Malay Peninsula and Sumatra, Pygmies of the Philippines), and Negrilloes of the equatorial forests of Africa.

## Short and yellow-skinned:

Bushmen of South Africa.

Hottentots of South Africa.

## Short or tall, and dark-skinned:

Negroes and Bantu of Africa.

Papuans and Melanesians of the West Pacific.

CYBOTRICH are divisible into several main divisions according to their skin-colour; the great majority are dolichocephalic.

## Dolichocephalic:

## Melanous, or dark group:

Pre-Dravidians: Veddas of Ceylon; Kadirs, Kurumbas, Irulas, and other Jungle Tribes of the Deccan; Sakai of the Malay Peninsula and Sumatra; Toalas of Celebes; Australians.

Dravidians of the Deccan.

Ethiopians or Hamites of North-East Africa.

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Intermediate shades :

Indo-Afghans.

Indonesians.

Polynesians.

Tawny white :

Semites.

Mediterraneans of South Europe and North  
Africa.

Fair :

Nordics of North Europe.

Mesaticephalic :

Ainu of Japan.

Brachycephalic :

Alpines (with Anatolian and Cevenole  
varieties).LEIOTRICH. The straight-haired groups of mankind  
are mainly confined to Asia and America.

Brachycephalic :

Ural-Altaians : Palæasiatics, Tungus, Ko-  
reans, Mongols, together with the modified  
Ugrians and Turki; Indo-Chinese: Tibetans,  
Himalayans, Chinese, most of the natives  
of further India and Indo-China, including  
the Proto-Malays.

Dolichocephalic American Indians :

Eskimo.

Palæo-Amerinds.

Mesaticephalic or Brachycephalic American  
Indians :Patagonians, Southern Amerinds, Central  
Amerinds, North Western Amerinds,  
Northern Amerinds.

A linear arrangement, such as is practically unavoidable in a book, can very rarely indicate biological affinities; to illustrate these a two- or three-dimensional arrangement is necessary. Therefore, a tabulation, such as the above,



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must not be regarded as representing all the relations between certain groups.

The **Ulotrichi** are divisible as follows:—

The Pygmy Ulotrichi are:—

*Andamanese*: Frizzly black hair with a reddish tinge; very dark skin; stature about 1·485m. (4ft. 10½in.),\* with well-proportioned body and small hands; head small and brachycephalic (index 82)\*; face broad at cheekbones; lips full but not everted; chin small but not retreating; nose much sunken at the root but straight and small; eyes prominent. Andaman Islands.

*Semang*: These are closely allied to the Andamanese. They have crisp woolly, brownish black hair; dark chocolate brown skin, approximating to black; stature of 1·49m. (4ft. 10¾in.) and are sturdily built; head mesaticephalic (index 78·9); round face; full lips; short flattened nose; widely open eyes. Malay Peninsula and East Sumatra.

*Negritos of the Philippines, or Aetas*: Woolly black hair, sometimes tinged with red. The men often have abundant growth on face, chest, and limbs; skin of a dark sooty-brown colour; stature 1·474m. (4ft. 10in.); the body being slender and the arms long; the head is large in proportion and mesaticephalic (index 80); forehead broad and rounded; jaw and teeth projecting; lips thick and the under one everted; nose broad at nostrils and sunken at root; eyes deep-set and wide apart.\*

*Negrilloes*: Hair very short and woolly, usually of a dark rusty brown colour, sometimes very dark; face hair

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\* The figures of the stature and cephalic index given in this table are averages of males. There is a considerable range in most cases, but the data here presented will serve to give a fairly correct idea of the racial types.

variable, but the body usually covered with a light, downy hair; skin reddish or yellowish brown, sometimes very dark; stature from 1·378m. to 1·452m. (4ft. 4½in. to 4ft. 9½in.); sometimes steatopygic;\* head mesaticephalic (index 79); sometimes prognathic; lips usually thin, and the upper one long; nose broad and exceptionally long; eyes protuberant. Equatorial forests of Africa.

The short, yellow-skinned Ulotrichi are:—

*Bushmen*: Short, black, woolly hair, which becomes rolled up into little knots; skin yellow; stature 1·529m. (5ft. ¼in.); steatopygia is especially marked in women; hands and feet very small; very small skull, markedly low in crown, dolichocephalic (index 76); straight face with prominent cheekbones and bulging forehead; nose extremely broad, the Bushmen being the most platyrrhine of all mankind; no lobe to the ear. Now mainly confined to the Kalahari desert.

*Hottentots*: A cross between Bushmen and Hamites or Bantus, in which the characters of the first predominate; mongrel peoples have also arisen, mainly from Boer-Hottentot parentage. Short, woolly, black hair, with tendency to become rolled up into little knots; skin brownish yellow, sometimes tinged with grey or red; stature 1·604m. (5ft. 3in.); tendency to steatopygia; head small and dolichocephalic (index 74); face prognathic, with small chin and prominent cheekbones. South-west Africa.

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\*Steatopygia is the name given to a large development of fatty tissue in the buttocks; it is characteristic of some of the more primitive races of Africa, more especially among the Bushmen, but it must not be confounded with the general development of fat which occurs among other African peoples. Steatopygia also occurred among some of the prehistoric cave-dwellers of France.