

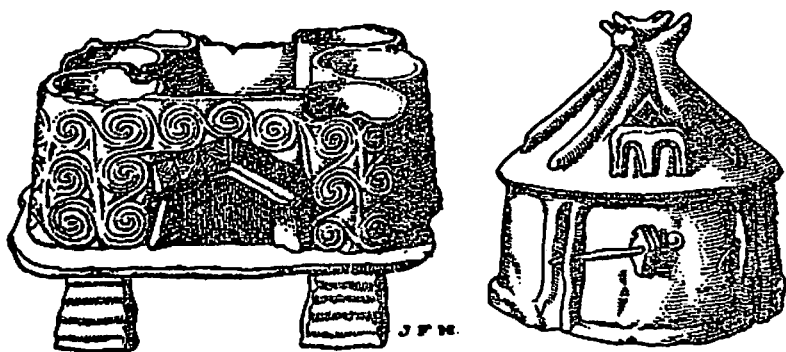
him to do so, have preferred to err on the timid side. We are not geologists enough to launch out into original research in these matters, and so we have stuck to the 40-fathom line and the recent deposits as our guides for our post-glacial map and for the map of 13,000 to 10,000 B.C. But in one matter we have gone beyond these guides. It is practically certain that at the end of the last Glacial Age the Mediterranean was a couple of land-locked sea basins, not connected—or only connected by a torrential overflow river. The eastern basin was the fresher; it was fed by the Nile, the "Adriatic" river, the "Red-Sea" river, and perhaps by a river that poured down amidst the mountains that are now the Greek Archipelago, from the very much bigger Sea of Central Asia that then existed. Almost certainly Neolithic men wandered over that now lost Mediterranean paradise.

The reasons for believing this are very good and plain. To this day the Mediterranean is a sea of evaporation. The rivers that flow into it do not make up for the evaporation from its surface. There is a constant current of water pouring into the Mediterranean from the Atlantic, and another current streaming in from the Bosphorus and Black Sea. For the Black Sea gets more water than it needs from the big rivers that flow into it; it is an overflowing sea, while the Mediterranean is a thirsty sea. From which it must be plain that when the Mediterranean was cut off both from the Atlantic Ocean and the Black Sea it must have been a shrinking sea with its waters sinking to a much lower level than those of the ocean outside. This is the case of the Caspian Sea to-day. Still more so is it the case with the Dead Sea.

But if this reasoning is sound, then where to-day roll the blue waters of the Mediterranean there must once have been great areas of land, and land with a very agreeable climate. This was probably the case during the last Glacial Age, and we do not know how near it was to our time when the change occurred that brought back the ocean waters into the Mediterranean basin. Certainly there must have been Azilian and Neolithic people going about in the valleys and forests of these regions that are now submerged. The Neolithic Dark Whites, the people of the Mediterranean race, may have gone far towards the beginnings of settlement and civilization in that lost Mediterranean valley.

Mr. W. B. Wright has made some very stimulating suggestions about this. He suggests that in the Mediterranean basin there were two lakes, "one a fresh-water lake, in the eastern depression,

which drained into the other in the western depression. It is interesting to think what must have happened when the ocean level rose once more as a result of the dissipation of the ice-sheets, and its waters began to pour over into the Mediterranean area. The inflow, small at first, must have ultimately increased to enormous dimensions, as the channel was slowly lowered by erosion and the ocean level slowly rose. If there were any unconsolidated materials on the sill of the Strait, the result must have been a genuine debacle; and if we consider the length of time which even an enormous torrent would take to fill such a basin as that of the Mediterranean, we must conclude that this result was likely to have been attained in any case. Now, this may seem all the wildest speculation, but it is not entirely so, for if we examine a submarine contour map of the Straits of Gibraltar, we find there is an enormous valley running up from the Mediterranean deep, right through the Straits, and trenching some distance out on to the Atlantic shelf. This valley or gorge is probably the work of the inflowing waters of the ocean at the termination of the period of interior drainage."



*Hut urns. the first probably representing a lake-dwelling ...  
After Lubbock.*

This refilling of the Mediterranean, which by the rough chronology we are employing in this book may have happened somewhere between 15,000 and 10,000 B.C., must have been one of the greatest single events in the pre-history of our race. If the later date is the truer, then the crude beginnings of civilization, the first lake-dwellings and the first cultivation, were probably round that eastern Levantine lake, that fresh-water sea, into which there flowed not only the Nile, but the two great rivers that are now the Adriatic and the Red Sea.

Suddenly the ocean waters began to break through over the

westward hills and to pour in upon these primitive peoples—the lake that had been their home and friend, became their enemy; its waters rose and never abated; their settlements were submerged; the waters pursued them in their flight. Day by day and year by year the waters spread up the valleys and drove mankind before them. Many must have been surrounded and caught by that continually rising salt flood. It knew no check; it came faster and faster; it rose over the tree-tops, over the hills, until it had filled the whole basin of the present Mediterranean and until it lapped the mountain cliffs of Arabia and Africa. Far away, long before the dawn of written history, this catastrophe occurred.

Thereby, it may be, a veil of water was drawn across some of the most fascinating early scenes in the drama of human association.

## CHAPTER 10

### EARLY THOUGHT

§ 1. *Primitive Philosophy.*

§ 2. *The Old Man in Religion.*

§ 3. *Fear and Hope in Religion.*

§ 4. *Stars and Seasons.*

§ 5. *Story-telling and Myth-making.*

§ 6. *Complex Origins of Religion.*

#### § 1

BEFORE we go on to tell how 6,000 or 7,000 years ago men began to gather into the first towns and to develop something more than the loose-knit tribes that had hitherto been their highest political association, something must be said about the things that were going on inside these brains of which we have traced the growth and development through a period of 500,000 years from the ape-man stage.

What was man thinking about himself and about the world in those remote days?

At first he thought very little about anything but immediate things. At first he was busy thinking such things as: "Here is a bear; what shall I do?" Or, "There is a squirrel; how can I get it?" Until language had developed to some extent there could have been little thinking beyond the range of actual experience, for language is the instrument of thought as book-keeping is the instrument of business. It records and fixes and enables thought to get on to more and more complex ideas. It is the hand of the mind to hold and keep.

Primordial man, before he could talk, probably saw very vividly, mimicked very cleverly, gestured, laughed, danced, and lived without much speculation about whence he came or why he lived. He feared the dark, no doubt, and thunderstorms, and big animals, and queer things and whatever he dreamt about, and no doubt he did things to propitiate what he feared or to change his luck and please the imaginary powers in rock and beast and river. He made no clear distinction between animate and inanimate things: if a stick hurt him, he kicked it; if the river foamed and flooded, he thought it was hostile. His thought was probably very much at the level of a bright

little contemporary boy of four or five. He had the same subtle unreasonableness of transition and the same limitations. But since he had little or no speech he would do little to pass on the fancies that came to him, and develop any tradition or concerted acts about them.

The drawings even of Late Palæolithic man do not suggest that he paid any attention to sun or moon or stars or trees. He was preoccupied only with animals and men. Probably he took day and night, sun and stars, trees and mountains, as being in the nature of things—as a child takes its meal-times and its nursery staircase for granted. So far as we can judge, he drew no fantasies, no ghosts or anything of that sort. The Reindeer man's drawings are fearless familiar things, with no hint about them of any veneration. He may have felt that drawing a beast made it come; his drawings may have been magic drawings for luck in hunting, but they do not look like drawings for worship. There is scarcely anything that we can suppose to be a religious or mystical symbol at all in his productions.

No doubt he had a certain amount of what is called *fetishism* in his life; he did things we should now think unreasonable to produce desired ends—for that is all fetishism amounts to; it is only incorrect science based on guesswork or false analogy, and entirely different in its nature from religion. No doubt he was excited by his dreams, and his dreams mixed up at times in his mind with his waking impressions and puzzled him. Since he buried his dead, and since even the later Neanderthal men seem to have buried their dead, and apparently with food and weapons, it has been argued that he had a belief in a future life. But it is just as reasonable to suppose that early men buried their dead with food and weapons because they doubted if they were dead, which is not the same thing as believing them to have immortal spirits, and that their belief in their continuing vitality was reinforced by dreams of the departed. They may have ascribed a sort of were-wolf existence to the dead, and wished to propitiate them.

The Reindeer man, we feel, was too intelligent and too like ourselves not to have had some speech, but quite probably it was not very serviceable for anything beyond direct statement or matter-of-fact narration. He lived in a larger community than the Neanderthaler or his own Neanderthaloid ancestor or any great ape, but how large the tribe we do not know. Except when game is swarming, hunting communities must not keep together in large bodies or they will starve. The Indians who depend upon the caribou in Labrador must be living under circumstances

rather like those of the Reindeer men. They scatter in small family groups, as the caribou scatter in search of food; but when the deer collect for the seasonal migration, the Indians also collect. That is the time for trade and feasts and marriage.

The simplest American Indian is 10,000 years more sophisticated than the Reindeer man, but probably that sort of gathering and dispersal was also the way of Reindeer men. At Solutré in France there are traces of a great camping and feasting place. There was no doubt an exchange of news there, but one may doubt if there was anything like an exchange of ideas. One sees no scope in such a life for theology or philosophy or superstition or speculation. Fears, yes; but unsystematic fears; fancies and freaks of the imagination, but personal and transitory freaks and fancies.

Perhaps there was a certain power of suggestion in these encounters. A fear really felt needs few words for its transmission; a value set upon something may be very simply conveyed.

In these questions of primitive thought and religion we must remember that the lowly and savage peoples of to-day probably throw very little light on the mental state of men before the days of fully developed language. Primordial man could have had little or no tradition before the development of speech. All savage and primitive peoples of to-day, on the contrary, are soaked in tradition—the tradition of thousands of generations. They may have weapons like their remote ancestors and methods like them, but what were slight and shallow impressions on the minds of their predecessors are now deep and intricate grooves worn throughout the intervening centuries generation by generation.

## § 2

### *The Old Man in Religion.*

Certain very fundamental things there may have been in men's minds long before the coming of speech. The mental life of the later Palæolithic man was close to our own, and like our own it was built on the foundations of that ancient more solitary, more animal, ape-like ancestor. The rapidly developing science of psycho-analysis is searching through our dreams, and our in-advertent moods and our childish ideas and what remains ascertainable of savage thought, for the foundation substance of that more primitive being who is our substratum, and it is rapidly building up an interpretation of our feelings upon that search. The great apes pair and rear their young. The young go in

fear of the old male, and presently the young males rouse his jealousy and are killed or driven off. The females are the protected slaves of the old male. That is the general state of affairs with all slightly gregarious animals, and there is no reason to suppose that the sub-man differed in such respects.

The fear of the Old Man was the beginning of social wisdom. The young of the primitive squatting-place grew up under that fear. Objects associated with him were probably forbidden. Everyone was forbidden to touch his spear or to sit in his place, just as to-day little boys must not touch father's pipe or sit in his chair. He was probably the master of all the women. The youths of the little community had to remember that. Their mothers taught them to remember that. Their mothers instilled into them dread and respect and consideration for the Old Man.

The idea of *something forbidden*, the idea of things being, as it is called, *tabu*, not to be touched, not to be looked at, may thus have got well into the sub-human mind at a very early stage indeed. J. J. Atkinson, in his *Primal Law*, an ingenious analysis of these primitive tabus which are found among savage peoples all over the world, the tabus that separate brother and sister, the tabus that make a man run and hide from his step-mother, traces them to such a fundamental cause as this. Only by respecting this primal law, could the young male hope to escape the Old Man's wrath.

A disposition to propitiate the Old Man even after he was dead is also quite understandable. He must have been an actor in many a primordial nightmare. One was not sure that he *was* dead. He might only be asleep, or shamming. Long after an Old Man was dead, when there was nothing to represent him but a mound and a megalith, the women would continue to convey to their children how awful and wonderful he was. And being still a terror to his own little tribe, it was easy to go on to hoping that he would be a terror to other and hostile people. In his life he had fought for his tribe, even if he had bullied it. Why not when he was dead? One sees that the Old Man idea was an idea very natural to the primitive mind and capable of great developments. The fear of the Father passed by imperceptible degrees into the fear of the Tribal God.

And opposed to the Old Man, more human and kindlier, was the Mother, who helped and sheltered and advised. It was she who trained her children to obey and fear him. She whispered in the corner and taught mysteries. The psycho-analysis of Freud and Jung has done much to help us to realize how great a part Father fear and Mother love still play in the adaptation

of the human mind to social needs. Their exhaustive study of childish and youthful dreams and imaginations has done much to help in the reconstruction of the soul of primitive man. It was, as it were, the soul of a powerful child. He saw the universe in terms of the family Lord. His fear of, his abjection before, the Old Man mingled with his fear of the dangerous animals about him. Even in modern nurseries Dadda will sometimes become a bear. It was easy for the sublimated Old Man, the initial God, to put on an animal form.

The woman goddesses were kindlier and more subtle. They helped, they protected, they gratified, and consoled. Yet at the same time there was something about them less comprehensible than the direct brutality of the Old Man, a greater mystery. So that the Woman also had her vestiture of fear for primitive man. Goddesses were feared. They had to do with secret things.

### § 3

#### *Fear and Hope in Religion.*

Another very fundamental idea probably arose in men's minds early out of the mysterious visitation of infectious diseases, and that was the idea of uncleanness and of being accurst. From that, too, there may have come an idea of avoiding particular places and persons, and persons in particular phases of health. Here was the root of another set of tabus.

Then man, from the very dawn of his mental life, may have had a feeling of the sinister about places and things. Animals, who dread traps, have that feeling. A tiger will abandon its usual jungle route at the sight of a few threads of cotton. Like most young animals, young human beings are easily made fearful of this or that by their nurses and seniors. Here is another set of ideas, ideas of repulsion and avoidance, that sprang up almost inevitably in men.

As soon as speech began to develop, it must have got to work upon such fundamental feelings and begun to systematize them, and keep them in mind. By talking together men would reinforce each other's fears, and establish a common tradition of tabus of things forbidden and of things unclean. With the idea of uncleanness would come ideas of cleansing and of removing a curse. The cleansing would be conducted through the advice and with the aid of wise old men or wise old women, and in such cleansing would lie the germ of the earliest priestcraft and witchcraft. To lift curses, to remove evils, to confirm and establish,



one must needs do potent things. And was there anything more potent in existence than killing, the shedding of life-blood?

Speech from the first would be a powerful supplement to the merely imitative education and to the education of cuffs and blows conducted by a speechless parent. Mothers would tell their young and scold their young. As speech developed, men would find they had experiences and persuasions that gave them or seemed to give them power. They would make secrets of these things.

There is a double streak in the human mind, a streak of cunning secretiveness and a streak, perhaps of later origin, that makes us all anxious to tell and astonish and impress each other. Many people make secrets in order to have secrets to tell. These secrets of early men they would convey to younger, more impressionable people, more or less honestly and impressively in some process of initiation. Moreover, the pedagogic spirit overflows in the human mind; most people like "telling other people not to." Extensive arbitrary prohibitions for the boys, for the girls, for the women, also probably came very early into human history, and were congenial things to impose.

Sacrifice had a double origin. There must have been the disposition to propitiate the Old Man, and also that craving to do a powerful thing. Sacrifice has perhaps always been rather magic than propitiation. It dispelled, it confirmed, and because it did so then, when one came to think about it, one concluded that it must be pleasing to the spirit of the Old Man, grown into the Tribal God. But it was done because it was done and because it was a tremendous thing to do.

#### § 4

#### *Stars and Seasons.*

Out of such ideas and a jumble of kindred ones grew the first quasi-religious elements in human life. With every development of speech it became possible to intensify and develop the tradition of tabus and restraints and ceremonies. There is not a savage or barbaric race to-day that is not held in a net of such tradition.

With the coming of primitive pasturage there would be a considerable broadening out of this sort of practice. Things hitherto unheeded would be found of importance in human affairs. Neolithic man was nomadic in a different spirit from the mere daylight drift after food of the primordial hunter. He was a herdsman upon whose mind a sense of direction and the lie of

the land had been forced. He watched his flock by night as well as by day. The sun by day and presently the stars by night helped to guide his migrations; he began to find after many ages that the stars are steadier guides than the sun. He would begin to note particular stars and star groups; and to distinguish any individual thing was, for primitive man, to believe it individualized and personal. He would begin to think of outstanding stars as persons, very shining and dignified and trustworthy persons looking at him like bright eyes in the night. They came back night after night. They helped him even as the Tribal God helped him.

His primitive tillage strengthened his sense of the seasons. Particular stars ruled his heavens when seedtime was due. Up to a certain point, a mountain peak or what not, a bright star moved, night after night. It stopped there, and then night by night it receded. Surely this was a sign, a silent, marvellous warning to the wise. The beginnings of agriculture we must remember were in the subtropical zone, or even nearer the equator, where stars of the first magnitude shine with a splendour unknown in more temperate latitudes. The seasons there are not so plainly marked by snow and storm as in the north. It was difficult to be sure when the rains or the floods were due. But the stars did not lie.

And Neolithic man was counting, and falling under the spell of numbers. There are savage languages that have no word for any number above five. Some peoples cannot go above two. But Neolithic man in the lands of his origin in Asia and Africa even more than in Europe was already counting his accumulating possessions. He was beginning to use tallies, and wondering at the triangularity of three, and the squareness of four, and why some quantities like twelve were easy to divide in all sorts of ways, and others, like thirteen, impossible. Twelve became a noble, generous, and familiar number to him, and thirteen rather an outcast and disreputable one.

Probably man began reckoning time by the clock of the full and new moons. Moonlight is an important thing to herds-men who no longer merely hunt their herds, but watch and guard them. Moonlight too was, perhaps, his time for love-making, as indeed it may have been for primordial man and the ground-ape ancestor before him. But from the phases of the moon, as his tillage increased, man's attitude would go on to the greater cycle of the seasons. Primordial man probably only drifted before the winter as the days grew cold. Neolithic man knew surely that the winter would come, and stored his fodder and

presently his grain. He had to fix a seedtime, a propitious seedtime, or his sowing was a failure. The earliest recorded reckoning is by moons and by generations of men. With agriculture began the difficult task of squaring the lunar month with the solar year; a task which has left its scars on our calendar to-day. Easter shifts uneasily from year to year, to the great discomfort of holiday-makers; it is now inconveniently early and now late in the season, because of this ancient reference of time to the moon.

And when men began to move with set intention from place to place with their animal and other possessions, then they would begin to develop the idea of other places in which they were not, and to think of what might be in those other places. And in any valley where they lingered for a time, they would, remembering how they got there, ask, "How did this or that other thing get here?" They would begin to wonder what was beyond the mountains, and where the sun went when it set, and what was above the clouds.

## § 5

### *Story-telling and Myth-making.*

The capacity for telling things increased with their vocabulary. The simple individual fancies, the unsystematic fetish tricks and fundamental tabus of Palæolithic man began to be handed on and made into a more consistent system. Men began to tell stories about themselves, about the tribe, about its tabus and why they had to be, about the world and the why for the world. A tribal mind came into existence, a tradition. Palæolithic man was certainly more of a free individualist, more of an artist as well as more of a savage, than Neolithic man. Neolithic man was coming under prescription; he could be trained from his youth and told to do things and not to do things. He was not so free to form independent ideas of his own about things. He had thoughts given to him; he was under a new power of suggestion.

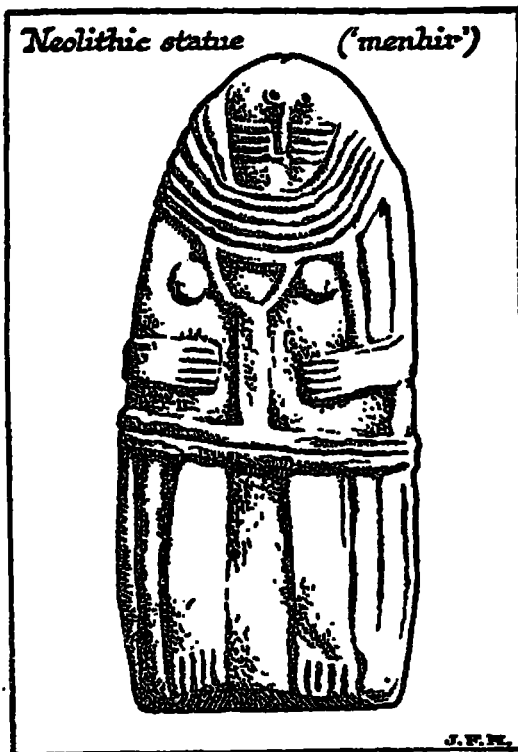
To have more words and to attend more to words is not simply to increase mental power; words themselves are powerful things and dangerous things. Palæolithic man's words, perhaps, were chiefly just names. He used them for what they were. But Neolithic man was thinking about these words, he was thinking about a number of things with a great deal of verbal confusion, and getting to some odd conclusions. In speech he had woven a net to bind his race together, but also a net to bind

his feet. Man was binding himself into new and larger and more efficient combinations indeed, but at a price.

One of the most notable things about the Neolithic Age is the total absence of that free direct artistic impulse which was the supreme quality of later Palæolithic man. We find much industry, much skill, polished implements, pottery with conventional designs, co-operation upon all sorts of things, but no evidence of personal creativeness. Self-suppression is beginning for men. Man

has entered upon the long and tortuous and difficult path towards a life for the common good, with all its sacrifice of personal impulse, which he is still treading to-day.

Certain things appear in the mythology of mankind again and again. Neolithic man was enormously impressed by serpents—and he no longer took the sun for granted. Nearly everywhere that Neolithic culture went, there went a disposition to associate the sun and the serpent in decoration and worship. This primitive serpent-worship spread ultimately far beyond the regions where the snake is of serious practical importance in human life. But when at last the centre of diffusion of the Neolithic way of living is determined, it will surely be a land in which snake and sunlight were the facts of primary importance.



A CARVED STATUE ("MENHIR") OF THE NEOLITHIC PERIOD—A CONTRAST TO THE FREEDOM AND VIGOUR OF PALEOLITHIC ART

## § 6

*Complex Origins of Religion.*

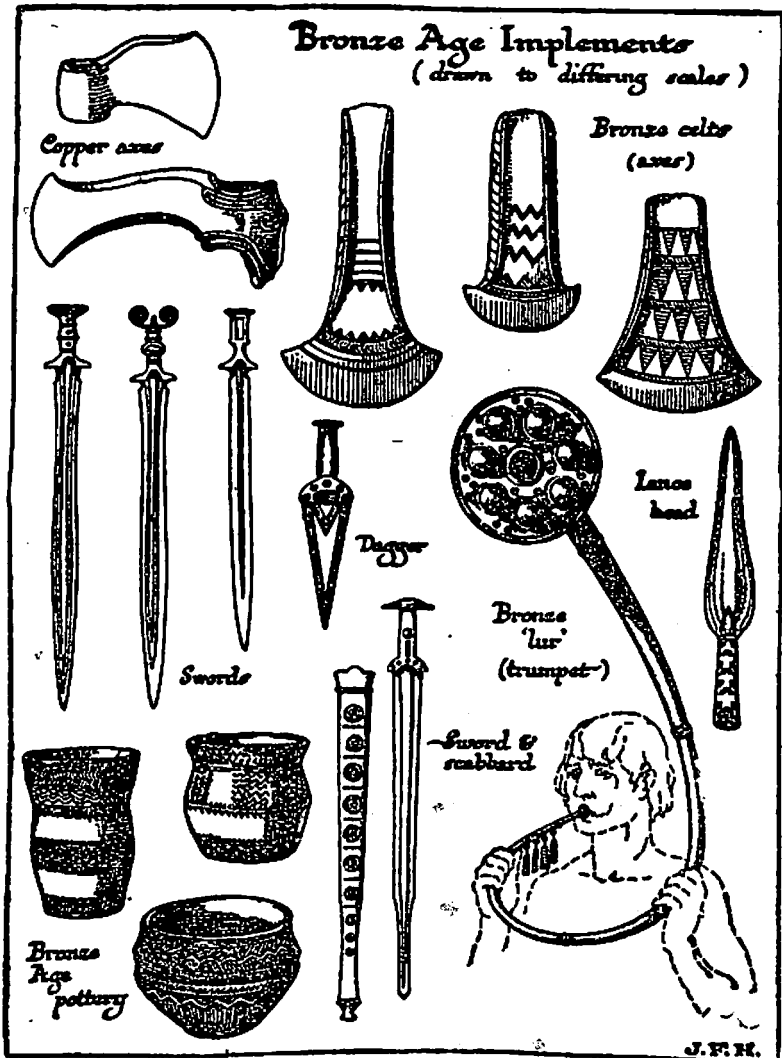
With the beginnings of agriculture a fresh set of ideas arose in men's minds. We have noted a long-established connection in the human mind between sowing and sacrifice. Sowing was becoming the most important of economic acts; it was natural to associate with it the most vivid of conceivable acts, the killing of a man. Sir J. G. Frazer has pursued the development of this association, linking up with it the conception of special sacrificial persons who were killed at seedtime, the conception of a specially purified class of people to kill these victims, the class of priests, and the conception of a *sacrament*, a ceremonial feast in which the tribe eat portions of the body of the victim in order to share in and identify themselves as closely as possible with the sacrificial benefits.

From this beginning grew the great seasonal sacrificial religions that still remain with us.

Out of all these factors, out of the Old Man tradition, out of the emotions that surround Women for men and Men for women, out of the desire to escape infection and uncleanness, out of the desire for power and success through magic, out of the sacrificial tradition of seedtime, and out of a number of like beliefs and mental experiments and misconceptions, a complex something was growing up in the lives of men which was beginning to bind them together mentally and emotionally in a common life and action. This something we may call *religion* (Lat. *religare*, to bind). It was not a simple or logical something, it was a tangle of ideas about commanding beings and spirits, about gods, about all sorts of "musts" and "must-nots." Like all other human interests, religion has grown. It must be clear from what has gone before that primitive man—much less his ancestral apes and his ancestral Mesozoic mammals—could have had no idea of God or Religion; only very slowly did his brain and his powers of comprehension become capable of such general conceptions. Religion is something that has grown up with and through human association. God has been and is still being discovered by man.

This book is not a theological book, and it is not for us to embark upon theological discussion; but it is a part, a necessary and central part, of the history of man to describe the dawn and development of his religious ideas and their influence upon his activities. All these factors we have noted must have contributed to this development, and various writers have laid most

stress upon one or other of them. Sir J. G. Frazer has been the leading student of the derivation of sacraments from magic sacrifices. Grant Allen, following Herbert Spencer, in his



*Evolution of the Idea of God*, laid stress chiefly on the posthumous worship of the "Old Man." Sir E. B. Tylor (*Primitive Culture*) gave his attention mainly to the disposition of primitive man to ascribe a soul to every object, animate and inanimate. Mr. A. E. Crawley, in *The Tree of Life*, has called attention to other

centres of impulse and emotion, and particularly to sex as a source of deep excitement. The thing we have to bear in mind is that Neolithic man was still mentally undeveloped, he could be confused, and illogical to a degree quite impossible to an educated modern person. Conflicting and contradictory ideas could lie in his mind without challenging one another; now one thing ruled his thoughts intensely and vividly and now another; his fears, his acts, were still disconnected as children's are.

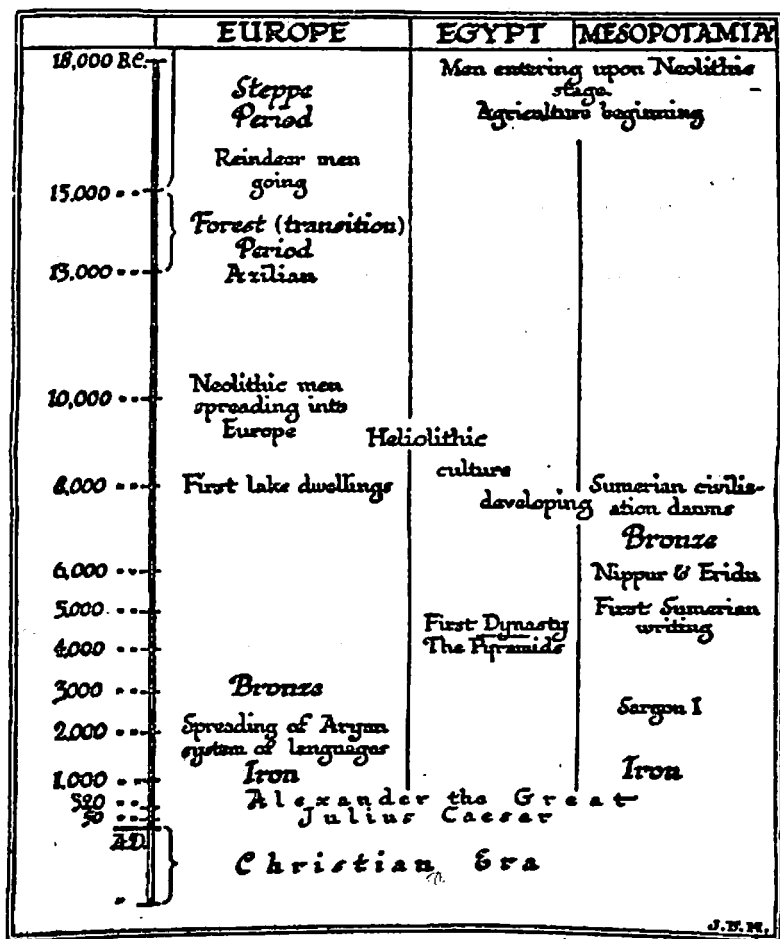
Confusedly, under the stimulus of the need and possibility of co-operation and a combined life, Neolithic mankind was feeling out for guidance and knowledge. Men were becoming aware that personally they needed protection and direction, cleansing from impurity, power beyond their own strength. Confusedly, in response to that demand, bold men, wise men, shrewd and cunning men were arising to become magicians, priests, chiefs, and kings. They are not to be thought of as cheats or usurpers of power, nor the rest of mankind as their dupes. All men are mixed in their motives; a hundred things move men to seek ascendancy over other men, but not all such motives are base or bad. The magicians usually believed in their own magic, the priests in their ceremonies, the chiefs in their right. The history of mankind henceforth is a history of more or less blind endeavours to conceive a common purpose in relation to which all men may live happily, and to create and develop a common consciousness and a common stock of knowledge which may serve and illuminate that purpose.

In a vast variety of forms this appearance of kings and priests and magic men was happening all over the world under later Palæolithic and Neolithic conditions. Everywhere mankind was seeking where knowledge and mastery and magic power might reside; everywhere individual men were willing, honestly or dishonestly, to rule, to direct, or to be the magic beings who would reconcile the confusions of the community.

A queer development of the later Palæolithic and Neolithic Ages was self-mutilation. Men began to cut themselves about, to excise noses, ears, fingers, teeth and the like, and to attach all sorts of superstitious ideas to these acts. Many children to-day pass through a similar phase in their mental development. There is a phase in the life of most little girls when they are not to be left alone with a pair of scissors for fear that they will cut off their hair. No animal does anything of this sort. This, too, has left its trace in the rite of circumcision, upon the religions of Judaism and Islam.

In many ways the simplicity, directness, and detachment of

a later Palæolithic rock-painter appeal more to modern adult sympathies than does the state of mind of these Neolithic men, full of the fear of some ancient Old Man who had developed into a Tribal God, obsessed by ideas of sacrificial propitiations, mutila-



TIME DIAGRAM SHOWING THE GENERAL DURATION OF THE NEOLITHIC PERIOD IN WHICH EARLY THOUGHT DEVELOPED

tions and magic murder. No doubt the reindeer hunter was a ruthless hunter and a combative and passionate creature, but he killed for reasons we can still understand; Neolithic man, under the sway of talk and a confused thought process, killed on theory, he killed for monstrous and now incredible ideas, he killed those he loved through fear and under direction. Those Neolithic



men not only made human sacrifices at seedtime; there is every reason to suppose they sacrificed wives and slaves at the burial of their chieftains; they killed men, women, and children whenever they were under adversity and thought the gods were athirst. All these things passed on into the Bronze Age. Hitherto a social consciousness had been asleep and not even dreaming in human history. Before it awakened it produced nightmares.

Away beyond the dawn of history, 3,000 or 4,000 years ago, one thinks of the Wiltshire uplands in the twilight of a midsummer day's morning. The torches pale in the growing light. One has a dim apprehension of a procession through the avenue of stone, of priests, perhaps fantastically dressed with skins and horns and horrible painted masks—not the robed and bearded dignitaries our artists represent the Druids to have been—of chiefs in skins adorned with necklaces of teeth and bearing spears and axes, their great heads of hair held up with pins of bone, of women in skins or flaxen robes, of a great peering crowd of shock-headed men and naked children. They have assembled from many distant places; the ground between the avenues and Silbury Hill is dotted with their encampments. A certain festive cheerfulness prevails. And amidst the throng march the appointed human victims, submissive, helpless, staring towards the distant smoking altar at which they are to die—that the harvests may be good and the tribe increase.

To that had life progressed 3,000 or 4,000 years ago from its starting-place in the slime of the tidal beaches.

## THE RACES OF MANKIND

§ 1. *Is Mankind Still Differentiating?*

§ 2. *The Main Races of Mankind.*

§ 3. *The Brunet Peoples.*

§ 4. *The So-called "Helio-lithic" Culture.*

§ 5. *The American Indians.*

## § 1

It is necessary now to discuss plainly what is meant by a phrase, used often very carelessly, "The Races of Mankind."

It must be evident from what has already been explained that man, so widely spread and subjected therefore to great differences of climate, consuming very different food in different regions, attacked by different enemies, must always have been undergoing considerable local modification and differentiation. Man, like every other species of living thing, has constantly been tending to differentiate into several species; wherever a body of men has been cut off, in islands or oceans or by deserts or mountains, from the rest of humanity, it must have begun very soon to develop special characteristics, specially adapted to the local conditions. But, on the other hand, man is usually a wandering and enterprising animal, for whom there exist few insurmountable barriers. Men imitate men, fight and conquer them, interbreed, one people with another. Concurrently for thousands of years there have been two sets of forces at work, one tending to separate men into a multitude of local varieties, and another to remix and blend these varieties together before a separate species has been established.

These two sets of forces may have fluctuated in this relative effect in the past. Palæolithic man, for instance, may have been more of a wanderer, he may have drifted about over a much greater area, than later Neolithic man; he was less fixed to any sort of home or lair, he was tied by fewer possessions. Being a hunter, he was obliged to follow the migrations of his ordinary quarry. A few bad seasons may have shifted him hundreds of miles. He may therefore have mixed very widely and developed few varieties over the greater part of the world.

The appearance of agriculture tended to tie those communities of mankind that took it up to the region in which it was most conveniently carried on, and so to favour differentiation. Mixing or differentiation is not dependent upon a higher or lower stage of civilization; many savage tribes wander now for hundreds of miles; many English villagers in the eighteenth century, on the other hand, had never been more than eight or ten miles from their villages, neither they nor their fathers nor grandfathers before them. Hunting peoples often have enormous range. The Labrador country, for instance, is inhabited by a few thousand Indians, who follow the one great herd of caribou as it wanders yearly north and then south again in pursuit of food. This mere handful of people covers a territory as large as France. Nomad peoples also range very widely. Some Kalmuck tribes are said to travel nearly a thousand miles between summer and winter pasture.

It carries out this suggestion, that Palæolithic man ranged widely and was distributed, thinly indeed but uniformly, throughout the world, that the Palæolithic remains we find are everywhere astonishingly uniform. To quote Sir John Evans, "The implements in distant lands are so identical in form and character with the British specimens that they might have been manufactured by the same hands. . . . On the banks of the Nile, many hundreds of feet above its present level, implements of the European types have been discovered; while in Somaliland, in an ancient river-valley at a great elevation above the sea, Mr. H. W. Seton-Karr has collected a large number of implements formed of flint and quartzite which, judging from their form and character, might have been dug out of the drift-deposits of the Somme and the Seine, the Thames or the ancient Solent."

Phases of spreading and intermixture have probably alternated with phases of settlement and specialization in the history of mankind. But up to a few hundred years ago it is probable that since the end of the Palæolithic Age at least mankind has on the whole been differentiating. The species has differentiated in that period into a very great number of varieties, many of which have been again blended with others, which have spread and undergone further differentiation or become extinct. Where ever there has been a strongly marked local difference of conditions and a check upon intermixture, there one is almost obliged to assume a variety of mankind must have appeared. Of such local varieties there must have been a great multitude.

In one remote corner of the world, Tasmania, a little cut-off population of people remained in the early Palæolithic stage until

the discovery of that island by the Dutch in 1642. They are now, unhappily, extinct. The last Tasmanian died in 1876. They may have been cut off from the rest of mankind for 15,000 or 20,000 or 25,000 years.

But among the numerous obstacles and interruptions to intermixture there have been certain main barriers, such as the Atlantic Ocean, the highlands and now vanished seas of Central Asia and the like, which have cut off great groups of varieties from other great groups of varieties over long periods of time. These separated groups of varieties developed very early certain broad resemblances and differences. Most of the varieties of men in eastern Asia and America, but not

all, have now this in common—they have yellowish buff skins, straight black hair, and, often, high cheek-bones. Most of the native peoples of Africa south of the Sahara, but not all, have black or blackish skins, flat noses, thick lips, and frizzy hair. In north and western Europe a great number of peoples have fair hair, blue eyes, and ruddy complexions;

### *Australoid types.*



J.F.H.