

CHAPTER V

GENERAL DEDUCTIONS

§48. *Comparison of the Results of the Analysis.* §49. *Types.*
 §50. *Geographical Distribution of the types and their Ethnical Equivalents.* §51. *Type A.* §52. *Type I.* §53. *Type B.* §54. *The Formation of the Northern Chinese.* §55. *Conditions of the Forming of the Types.*

§48. Comparison of the Results of the Analysis.

In chapter IV, I have concluded that the Chinese of Manchuria show such distinctive characteristics that from some standpoints they are closer to the Manchus and Koreans than to the Chinese of China Proper. Also in chapter III, I have concluded that the difference between MM of this group and MM of the Koreans (in relative measurements) is less than those between the Chinese of Manchuria and Chinese of China Proper. Thus this group was influenced by their neighbours, as I shall illustrate in the following Table:

Groups	Ceph. index and Stature			Ceph. index and Nas. index			Stature and Nas. index			Front. index and Ceph. index		
	F.T.	I.T.	Tr.	F.T.	I.T.	Tr.	F.T.	I.T.	Tr.	F.T.	I.T.	Tr.
Chinese of Manchuria ...	A	CD	E	bd	ae	...	εγβ	α	δ	rs	(qp)	(qp)
Manchus ...	A	CD	...	bd	c	...	γβ	ε	...	r	sp	...
Koreans ...	AE	C	D	de	b	ca	εγ	β	δ	s	r	...

Note:

F.T. means—Fundamental type.

I.I. means—Incidental type.

Tr. means—Trace of the type.

At a glance it may be seen that the Chinese of Manchuria and the Manchus, also the Koreans, are very close according to their components. In all the cases they have the common fundamental types. The difference between the Koreans and the Chinese of Manchuria consists in the variation of the intensity of the types. In one case, only namely the case of the Frontal index and Cephalic index the Chinese of Manchuria have two incidental types, —or perhaps the traces of them, —which are not observed among the Koreans. It seems to me that the Manchus are not so amalgamated as other groups under discussion, but they have always the same components as the other two groups. From some points of view they are closer to the Koreans, from other points of view they are closer to the Chinese of Manchuria. Therefore the coefficient of differences between the Chinese of Manchuria and Koreans (coef. $\Delta=4.780$) and on the other hand the coefficient of differences between the Manchus and Chinese of Manchuria (coef. $\Delta=5.249$) are lower than the coefficients of differences between the Koreans and

Manchus (coef. $\Delta=6.498$). This phenomenon may be explained by the presence of the types characteristic of these groups and quite opposite to each other, as are the type B and the types Γ and Δ . At the same time some common types in this table only change their places—among the Manchus they are fundamental and among the Koreans incidental or contrary. From this Table it may be seen also that the influence of the Manchurian environment over the Chinese immigrants or colonists is very effective and these Chinese have lost some anthropological characteristics.¹

The differences of MM of the Chinese groups of China Proper are not so high, therefore the coefficient of differences also are very insignificant, but the real difference between these groups is more significant. These groups are composed generally of the different anthropological types with preponderance of some of them. The fact that these types by their characteristics are opposite and the groups besides include some common types confuse the real meaning of MM. The following Table can illustrate the above proposition :

Groups	Ceph. index and Stature			Ceph. index and Nas. index			Stature and Nas. index			Front. index and Ceph. index		
	F. T.	I. T.	Tr.	F. T.	I. T.	Tr.	F. T.	I. T.	Tr.	F. T.	I. T.	Tr.
Chinese of Shantung	AB	CD	...	ab	cd	...	$\beta\epsilon$	$\gamma\delta$	...	qp	rs	...
Chinese of Chihli ...	CD	B	...	cd	ab	...	$\gamma\delta(\beta\epsilon)$	$(\beta\epsilon)$	...	qs	pr	...

The degree of the amalgamation with their neighbours is, of course, different and depends not only on the intensity of the influence through the direct contact of these groups but probably also on the ancient amalgamation of the fundamental types now composing these groups. It seems to me that the group of Chihli from some points of view is closer to the Koreans than the group of Shantung. In the field of correlation this might be observed many times. The coefficients of differences seem to prove this proposition. In fact the coefficient of difference between the Chinese of Chihli and Koreans (coef. $\Delta=6.451$; coef. of relative measurements $\Delta=4.724$) is lower than that between the Chinese of Shantung and Koreans (coef. $\Delta=6.709$; coef. of relative measurements $\Delta=6.121$).

Thus the comparison of the results of the analysis by the methods of interserial differences and method of correlation and also the descriptive characteristics show the coincidence of deductions.

In my anthropological analysis I suppose that the individuals which compose a group of only one type show the variations of their characteristics. The coefficient of variation and the standard deviation show the degree of the dispersion and closeness of the main mass of the group with the average type, characterized by MM. If this is so, then the amalgamation of two and more types form a majority of the amalgamated individuals and a minority of the pure "race," which are usually located on the periphery

1. Facts of this kind are known already. The influence of the anthropological types characteristic of the local populations, over the Jews was so effective that some groups of the Jews changed their anthropological feature. (The opinion of Mr. L. J. Sternberg).

of the fields of correlation. The characteristics of these types in ciphers may be, of course, defined with a very relative exactness.

§49. The Types.

The anthropological types and their characteristics which I have outlined in ciphers cannot be considered as final. I suppose that the extreme variations of some types cannot be observed in some series only because they were influenced by other types. For example the type E, numerous representatives of which may be observed among the Chinese of Chihli and Manchuria, is more distinguishable among the Koreans as a fundamental type, where, and not among other groups, it has its extreme variations. The same phenomena may be observed relatively to the types Δ and A. The extreme variations of them may be observed among the groups for which they are fundamental and among other groups they become more or less confused, but always distinguishable. Therefore the characteristics in cipher as they are formulated in §45 must be considered as very approximate ones.

The type A,—fundamental for the Chinese,—was characterized by a high stature—1750, low cephalic index—75, high nasal index—100, and high frontal index—80. The extreme variations of this type were noted many times, as distinctly represented. It might be that these characteristics are not exact for the original type and they must be changed, but, I think, the changing can be done only in the sense of the more accentuated differences with other types, as for example: the stature—1800, the cephalic index—70 and so on. Then the characteristics will be, perhaps, closer to the original characters of the type, the main mass of which probably could not resist the influence of the environment. This influence was, of course, in the sense of reducing the original characteristics.

The type Δ , that was observed among the Chinese and Manchus, but very seldom among the Koreans, was characterized by a stature about 1690, cephalic index—85, nasal index—75, and frontal index 62. This type is not very numerous among these groups and is not quite characteristic or fundamental for them, but it may be observed among the northern ethnical groups, namely among the Mongols and Mongolized Tungus of Urulga. It may be supposed that this type must be more accentuated among the groups for which it is characteristic. Unfortunately the published materials concerning the Mongols do not include tables with the individual measurements. Therefore my supposition on the components of this complex can be based only on MM and comparison with the results of analysis of other groups, as for example my series of Tungus. However, it might be supposed that the type Δ must have the cephalic index higher than it is in my above supposition. In fact, the Mongol group of Irkutsk Gov. has cephalic index higher (over 88), the type Δ among the Tungus have cephalic index about 88 and so on. The nasal index of this group may be lower than 75, though the components of this group have the nasal index higher than 75. The frontal index also may be lower than 62.

The type Γ , the incidental character of which among the Chinese and other ethnical groups was observed, has not its extreme variations among the populations of this area. It seems to me that this type can be observed more or less distinctly among the

Tungus of Barguzin, where it can be characterized by a very low stature (about 1550), low cephalic index (77), low nasal index (77) and low frontal index (65). These characteristics would be more accentuated were it not that other components of this complex vary in the contrary sense.

The type B seems to be represented more largely among the Koreans. Its characteristics must also be corrected. The stature must be lower than it was supposed. In fact the Gilyaks that doubtless include this type in their complex have M of stature lower than 1620. Among them the small stature correlates the high cephalic index and high (of course, relatively) stature correlates low cephalic index. Hence it may be supposed that the type B among the Gilyaks has the stature lower than it was supposed (below 1570). Indeed the result of the analysis of the Koreans and other fields was not quite clear in the definition of the approximate stature of this type, as may be seen from the Table on p. 64. Therefore the stature (1600) must be reduced by some centimeters.

As regards the cephalic index I think it must be about as high as it was supposed, but the nasal index shows some very peculiar characteristic features. The type has very large nose and the high nasal index correlates the concave-flat form of it, as can be seen better from the table below:

TABLE LXIV

THE KOREANS

The nasal index and the forms of the nose,

Form of nose Nasal index	Aquiline		Straight		Concave		Flat All forms		No data	Total
	N	%%	N	%%	N	%%	N	%%	N	N
110-125	...	...	2	20	8	80	8	80	2	10
100-109	2	7	18	62	9	31	8	28	...	29
90-99	6	18	20	51	7	21	8	24	2	33
80-89	20	44	18	40	7	16	...	...	1	45
64-79	8	47	8	47	1	6	2	12	...	17
64-125	36	27	66	42	32	23	26	...	...	134

This Table shows that the aquiline form is characteristic for the nasal index below 89. This form is characteristic for the type A. The type Γ commonly has the straight form of the nose and the type A—concave and straight forms. The type B can be characterized by the concave and flat form of the nose.

The colour of the eyes and hair scarcely varies among the types A, Δ and B and is commonly dark and black. But variations of coloration can be observed among the type Γ. Light eyes and brown, even light, hair are very common. In fact the Tungus and some other ethnical groups which include this type have so great a number of light-coloured individuals that they cannot be considered as the "dark-coloured race" of several authors. Red hair is very rare among all these types, but some red-haired individuals have been observed among the Mongols; those include the type Δ.

There might also be noted among the populations of the Northern region of this area some peculiar characteristics which were not observed among the Chinese and Koreans at all. The evidence from this region have shown that types Δ and Γ have very long arm and the type that influenced them both has relatively short arm. As has been shown, the types A and B have the arm of moderate length.

The gonial breadth in my study of the Tungus was a characteristic of typical distinction. There the type Δ was characterized by the high gonial index and the type Γ by relatively low index, which gives very definite distinction of the faces. I suppose that these characteristics were not discovered among the Chinese because the types Δ and Γ are not quite fundamental for the Chinese.

The Mongolian eye and the degree of the closeness of the eyes show some variations among the types. It might be noted that these characteristics decrease southward. In fact the Tungus of Barguzin have the closest eyes though the Mongolian eye is not a general characteristic for this group. The Mongols and Mongolized Tungus have very pronounced "mongolian" eye, but it is not so close as that of the Tungus. Among the Chinese the Mongolian eye is very common and correlates, it seems to me, with the low nasal index and high cephalic index and not with the high stature, low cephalic index and so on. The degree of development of these characteristics among the Koreans is lower than among the Mongols and Tungus, but higher than among the Chinese. Thus these characteristics may be related to the types Δ and Γ and partly to the type B.

§50. The Geographical Distribution of the Types and their Ethnical Equivalents.

As has been stated, the type A is especially characteristic of the Chinese, but some influence of it may be observed over the Koreans. The influence of this type over the Chinese of Manchuria is enfeebled by the presence of the type B and others. That is quite natural, because the Chinese of Manchuria during a long time were only a Chinese colony surrounded by a local population very distinct from the Chinese themselves. In fact the active colonization of Manchuria by the Chinese dates only from the XVIII century, though the Southern section of Manchuria and especially the lands around the Pechihli Gulf and Liaotung Peninsula were populated by the Chinese since the Han Dynasty. The Chinese movement eastward and northward was opposed by the local populations and this country was controlled from time to time by different leading ethnical groups.

At the moments of the growing influence of some of these groups they conquered their neighbours. During the change of dynasties and leading ethnical groups the Chinese advanced into the country but they were also pushed out when the leading groups were taking the power. During this long period the Chinese spread their influence many times over the Koreans and other ethnical groups of this area. Successful wars alternate with military defeat. In this way the influence of the Manchus and Koreans over the Chinese was always very effective and finally on this territory was formed an amalgamated population. Of course, this was not a military conquest, but generally the peaceful intrusion of the Chinese amongst the local tribes and of the non-Chinese groups among the Chinese.

Phenomena of this kind can be observed not only in this territory but also in Siberia. There, for example in Transbaikalia, the amalgamation of the Russian colonists with the local population is so stable that the early Russian population, namely the Cossacks of Transbaikal, now have features more "Asiatic" than "European." Besides, some Mongols and Tungus are now incorporated into the Cossack military organization and have appropriated the Russian tongue. Something like that might take place in Manchuria.

Thus the spreading of the type A might be now observed within the limits of China Proper, Manchuria, where it is of secondary importance, and Korea, where it is not more than incidental. Theoretically it might be supposed that it is spreading in Mongolia too.

§51. Type Δ .

The geographical distribution of the type Δ in this territory, as has been shown, is more intense in Mongolia and Manchuria than in China Proper and Korea. It is fundamental among the Mongols and Manchus and is more numerous on the west than on the east, whence it may be supposed that the present centre of this type must lie somewhere on the west. It may be too, it has no centre at all and is spread in the territory more or less uniformly with other anthropological types. I have supposed it to be connected with the Mongols. In fact this type is common not only among the Mongols proper, but also among the Buriats, Khirgiz, Kalmuks and Yakuts. It is very significant that this type is evidently common among the ethnical groups that are speaking the Mongol and Turkic tongues and among the Mongolized Tungus and Southern Tungus—the Manchus, Goldis and other groups of the basin of the Sungari and Amur Rivers.

The above exposed distribution of this type will be intelligible only if the connection of this type with the Turko-Mongols (that I shall abbreviate as Mongols) is admitted. The Mongol movement eastward, northward and southward left the traces of this type among the populations that do not speak now Mongol. In fact the Mongols become many times the rulers of Manchuria and it is even quite possible that they were the original organizers of the North-eastern states. The struggle of the Turko-Mongols and Chinese must probably be referred to prehistoric times, because during the first millenium B.C. the Chinese were already passively opposing the Turko-Mongol movement and constructed the Great Wall. This struggle must be, of course, preceded by some previous movement—the Turko-Mongols could not become the conquerors of civilized China, if they did not have any military experience and organized army before. Some historians describe the Turko-Mongols as absolutely "barbarous" tribes. This description is taken usually from Chinese sources and is not quite objective. In fact, if the Turko-Mongols were really so barbarous it would not have been necessary to build such a large defensive construction as the Great Wall and to organize an army to stop them. Therefore I think that they were not so "barbarous" and had all the necessary organization to resist the Chinese radiation, but their organization was different from the Chinese system and seemed to the Chinese chronologists "barbarous."

If the Chinese civilization in Asia is really more ancient than any other, it may be supposed that the Chinese first began their movement in all directions and pushed back

the Turko-Mongols and Tungus, but their spreading was opposed by the native populations. The transfer of the Chinese capital from west to east shows the general direction of their movement. They moved, of course, on the line of least resistance—at that time the Northern population became strong enough to oppose the Chinese movement northward. This opposition of the Turko-Mongols caused the Mongol movement into Manchuria, where they organized the resistance to the Chinese movement eastward. In fact, Chinese documents refer the Chinese invasion of Manchuria and Korea and growing influence over the local population to the first thousand years B.C., i.e., at the time when the Mongols became very aggressive in the northern and western sections. Then they were obliged to spread their influence eastward with a view to stop the Chinese movement eastward and during the last two thousand years the Mongols many times took control over Northern China and Korea. It is therefore quite natural that they left some traces on the local population and the type Δ spread over the territory of present China, Manchuria and partly Korea.

It might be very probably that the original tongue of the type Δ was not the Mongol. This type is common among the ethnical groups now speaking the Turkic dialects. Besides the Chinese written documents which do not furnish exact linguistical classification there is some historical and ethnographical evidence to support this proposition. The Uigurs in VI-VII centuries had their own alphabet, spoke a Turkic dialect and were organized in a state in the Northern part of Mongolia, which supposes, of course, a long historical development before they became able to organize a civilized state. The Yakuts, who speak a Turkic dialect, moved from their Motherland, somewhere about Lake Baikal, to the Siberian steppes in the North, after the Tungus occupied Siberia, which happened in a very remote time. The Kirgiz and the Yellow Uigurs of Kokonor also speak Turkic dialects. These facts show that the Turkic dialects occupy now the periphery of the Mongol tongue but in the early time they were spoken by the population of the present Mongolian area.

Thus the alteration of the ethnical control in this part of Asia was so intense that the languages were many times changed, the different types amalgamated, and a series of well organized states arose and fell. Therefore it may be very probable that the leading ethnical groups sometimes spoke Turkic dialects, sometimes Mongol or Tungus dialects, but the type Δ survived these alternations.

The influence of this type over the Manchus is quite natural. The Manchus divide themselves into three groups, viz. —Mongol-Manchu, Ancient Manchus and Modern Manchus, so that they recognize the Mongol origin of some clans, though these clans always speak Manchu. The Goldi of Sungari River, who are considered by the Manchus as Modern Manchus, or “the last incorporated,” and speak a Manchu dialect, include the type Δ . They introduced this type among other Tungus groups, with which they maintain very close relations. The Dahurs of some uncertain origin, who speak now a Mongol dialect and were the rulers of Northern China under the name of Khitans or Cathayans¹ include also the type Δ and are connected very closely with the Manchus.

1. Among the Manchu clan names may be noted: Kitan, Tatar, Mongol and some others, which seem to show their close relationship with the tribes of these names.

§52. Type Γ.

The ethnical origin of this type is more confused. I have noted that the pure representatives of this type may be observed among all ethnical groups, except the Koreans, and it is fundamental for the Tungus of Barguzin, and other Tungus of Siberia. The Tungus from an anthropological standpoint are not homogeneous and represent an amalgamation of different types. For example, the Tungus of Urulga, as has been mentioned, are an amalgamation of the type Δ and the type relatively close to the type Δ. At the same time they show some traces of type Γ. The influence of this type is more significant among the Tungus of Barguzin, which also includes the amalgamated type so common among the Tungus of Urulga. The influence of the type Δ over the Tungus of Yakutsk Gov. is due probably to the Yakuts, who came to their present territory as an already amalgamated group, including the type Δ. Also, I have already shown that the Southern Tungus are amalgamated. As regards the Tungus of Northern Siberia they were influenced probably by their neighbours of palaeoasiatic origin. Notwithstanding these strong influences, the type Γ may be observed, as far as is known, among all Tungus groups.

If it is so, the spreading of this type may be explained by the distribution of the Tungus in this territory and the presence of this type among the Chinese can be explained on the supposition of the former contact of the Chinese type A with the type Γ. In fact the present ethnographical features of the Tungus and the historical deduction which may be formed give some proofs of the southern origin of the Tungus.

The sole possible region of habitation for the Tungus was Northern China, because the Turko-Mongols since early time occupied the Mongolian Plateau; the basin of the Amur River was populated by the Palaeoasiatic tribes; and Western China was occupied by the Chinese and other tribes, traces of which can be observed now in Western and Southern China.

At that time when the Chinese were in the west the Tungus were living in the territory of Eastern China, i.e., somewhere in the basin of the Yellow and Yangtse Rivers. Then the Chinese invasion into this region pushed back the Tungus and they went eastward and northward into Amurland, viz., the present Manchuria, also Transbaikalia, Amur Gov. and Maritime Gov. of Siberia. On the banks of the Amur River they met the ancient population composed of the palaeoasiatic tribes who lived there since prehistoric time. This population was comparatively dense and was probably divided into several groups, living by hunting in the forest region, and fishing on the banks of the Amur River. Also in the forest region they perhaps domesticated reindeer. The Tungus could not expel these well organized aborigenes and went through this region into Siberia. During this migration the Tungus appropriated some of the cultural characters of palaeoasiatic groups, but conserved their tongue, clothing, social organization and so on. (See Maps)

In fact the Tungus dialects of Siberia, Mongolia and Manchuria are very developed in the direction of the agglutination of several suffixes together, also the grammar of these dialects is very complicated. Meanwhile, the Southern dialects, as for example the Manchu, from this standpoint are more simplified. The appropriation of new vocabulary, and sometimes of grammatical forms and phonetics show their relatively later origin.

Though the Yakuts, Mongols and different palaeoasiatic tribes influenced, of course, the Tungus dialects, their tongue remains always intact. In comparison with the dialects of the Southern Tungus (the Manchu, the Goldi dialect and other) the Northern dialects are more pure, independent and developed, but they seem to lose or, may be, to stop the development of the peculiar Tungus characters of this linguistical group. However the Northern Tungus and Southern Tungus recognize the common origin of their dialects and oppose them to the Mongol, Chinese and different Palaeoasiatic dialects. From this it might be concluded that the first Tungus crowd passed through the Amurland and developed independently their tongue within the northern regions. Meanwhile the later Tungus group stopped within the basin of the Sungari River and formed the Southern branch of Tungus dialects.

The southern type of clothing of the Tungus consist of a very open coat, like the European morning coat and sometimes even like European evening dress; very short trousers partly covering the lower part of body and descending 3-4 inches on the limbs; a small apron covering the breast and body; long garment to protect the knees and lower part of the limbs from the cold; and very comfortable shoes very practical for the forester. This clothing is not adapted to the rigorous climate of Siberia, where the palaeoasiatic tribes invented clothing of special fashion, adapted just for the local climatic conditions. Though the Tungus reformed as well as possible their clothing they always suffer from the frost and wind and perish in great numbers, but notwithstanding conserve its style jealously. Some of this clothing was appropriated by the Chinese and Manchus who combined the long trousers and the long coat of the Mongol and Chinese but conserved for special works and for general use the apron and other Tungus clothing.

The social organization of the paterline system clans was conserved by the Tungus, but the Manchus show many traces of the materline clan organization and have a peculiar social organization, which seems to be connected with the culture of the palaeoasiatic ethnical groups.

The movement of the Tungus northward and westward through Siberia could not be stopped by a very sparse palaeoasiatic population, which was partly assimilated and partly pushed out on the borders of their area by the Tungus.

The Tungus folk-lore relates, that they had many struggles with this early population and migrated in two different directions. They spread over the whole area and afterwards they were expelled by the Yakuts, who occupied the Middle course of the Lena River. Because of this Yakut migration some Tungus clans went back i.e., eastward and southward, where they lost their reindeer and appropriated the Mongol culture. For example the Tungus clan Samagir moved from Lake Baikal eastward and left its traces along its way to the lower course of the Amur River. This clan populated also the basin of the Shilka River, and the middle course of the Amur River, where it was partly assimilated by the Mongols. Generally the Northern Tungus clans of Manchuria and Mongolia seem to be of a later origin, namely of the second Tungus migration. The migrations of the Tungus may be observed up to the present time. For instance some of the Tungus of the Bureya River basin migrated 10-12 years ago to Saghalien Island, other Tungus group migrated also northward from Transbaikalia. In these cases the immediate cause of migration was the growing Russian colonization or, maybe, the disease from which reindeer generally suffer within the basin of the Amur River.

The southern branch of Tungus stopped on the banks of the Sungari River which became their "motherland." The neighbouring paleasiatic tribes were partly pushed out, partly conquered by the immigrants. The Manchus call the Milky Way Sungar-bira, i.e., the Sungari River and believe that the Amur River has its sources in Manchuria—the Sungari River. All other memories are related only to this region. They assimilated, of course, some palaeoasiatic ethnographical characters as, for example, the primitive form of fishing, some clothing, underground houses, and, I suppose, some forms of the social organization and so on. The establishment of this Tungus group in Manchuria may be referred to the first and, maybe, second millenium B. C.

This sole supposition can explain the complete lack of knowledge of reindeer breeding among the Manchus. In fact the later migration of the Tungus with their reindeer southward, into Mongolia and Manchuria, resulted in the loss of this animal within this region. But, at the same time it must be considered that the Manchus never lived in northern regions where the climatic conditions are favourable for reindeer-breeding. Therefore I suppose that only the Tungus of the first migration appropriated from the palaeoasiatic tribes of the northern region the reindeer and sledge which are useless in south. Then the second Tungus crowd did not follow the first one and at that early time formed a peculiar ethnographical complex, which existed up to the latest time. Now it is in a state of decomposition under the pressure of the Chinese and partly Russian influence.

The Chinese chronicles do not distinguish the palaeoasiatic and Tungus group and suppose them to be of common origin—various kind of ta-tse.

At the time of the second Morgol movement eastward, the Mongols began to introduce into Manchuria a new anthropological type—the type Δ . Then the various Tungus and Palaeoasiatic tribes amalgamated with the Mongols. The Mongols from time to time established their control over these populations. The alternation of these ethnical groups left its testimony in the history of this region. The formations of organized powers, as Moho, Bohai, Liao Dynasty, Korea, Kin Dynasty, Yuan Dynasty, Manchu Dynasty and so on, opposed more or less successfully during about 2000 years the Chinese invasion into this region. Of course, this movement in view of the Chinese danger was not so smooth and the struggle between the various ethnical groups, as the Mongols, Tungus, and Palaeoasiatics, left many fortified places, trenches and walls stretching hundreds of miles in Manchuria and Mongolia. The remains of large cities and numerous small towns and village also the cemeteries show that in the past some regions of this area were very densely populated by ethnical groups of high civilization. The Chinese evidence on these populations is not so exact as some investigators think and is probably coloured by their quite

1. According to the Russian travellers in the XIXth century, the so called Maniagir, i.e. a Tungus group including the clan Maniagir and living now within the basin of the Kumara River—the left tributary of the Amur River—in the begining of the last century had the reindeer. They have now only poor recollection of it. At the present time a small group of Tungus—the last coming from Yakutsk Gov.—is losing little by little its reindeer on the Manchuria Plateau.

natural dislike of enemies not less dangerous and well organized than the Chinese themselves.¹

By reason of the constant foreign influence the type T lost its preponderance among the Tungus. But at the same time it left some traces among the population of China. It may be supposed that these traces are due to the original population of this part of China that were amalgamated by the Chinese. As has been shown, this type is relatively numerous among the Chinese of Shantung. That is quite comprehensible, because they were the first invaders of the present Chihli and Shantung Provinces and they assimilated the native populations of the newly acquired territory.

The Manchus, Tungus by origin, were amalgamated with the palaeoasiatic tribes and afterward superimposed by the Mongols. Therefore this group, conserving up to the latest time its ancient tongue and some ethnographical characters of Tungus origin, could not resist the anthropological influence and little by little lost its original physical feature of the type T.

It seems to me that the secondary movement of the northern and eastern ethnical groups into China did not leave profound traces on the Chinese population, but the Chinese colonists of Manchuria were influenced by the anthropological environment because they usually came without Chinese women and families. Thus two influences of the type T over the Chinese of Manchuria may be considered i.e. one of ancient origin and another one of the present time.

Taking into consideration the very frequent alternation of the ethnical influences, which is so characteristic of the history of this part of Asia, and the preponderance of the Chinese and on the other hand of the Mongols after the Tungus had withdrawn eastward and northward, the insignificant influence of the type T can be considered as quite natural.

I submit the above exposed theory of origin of this type only conditionally until a new admissible hypothesis may be elaborated.

§53. The Type B.

As has been presumed, the type B is characteristic for the Koreans. Besides the Koreans, this type has been observed among the Gilyaks and some influence of it has been noted also among the Chinese and Manchus. It was supposed, that it belongs to the original population of Manchuria, Korea and the whole basin of the Amur River.

The Amur River as a great road of this region was always populated by the leading ethnical groups. At the early time it was populated by the palaeoasiatic tribes; during the Mongol control over this region the Mongols left their traces; at the time of first Tungus Dynasty (Kin) the Tungus occupied probably this valley; finally the Manchu colonies were established on the banks of the Amur River and are living there

1. I think that the real value of these group is not yet cleared by the investigations, the major part of which was based on the Chinese document. What results of historical investigations of European nations during, for example, the Middle Age would there be, if the historians used only documents, left to us by one sole nation?

up to the present time. The alternation of the leading ethnical groups and endless wars between them left several archaeological traces. In fact, all the valley of the Amur River, especially, as far as it is known, in the Middle basin of this River, is covered with the remains of forts, walls, cities and so on. On the skeletons excavated from the cemeteries can be seen traces of arrows and various cutting side-arms. After that it is natural that the original population of this region was finally assimilated and amalgamated by other invaders. Only in Korea this type is largely represented and evidently is a fundamental type. This phenomenon may be explained by the peculiar geographical position of Korea, which is isolated from the rest of this region. First, she is surrounded by the sea, secondly she is by the side of the great highway of migration and separated from it by a mountain chain and forest line. So that relatively passive resistance was sufficient to stop the enemy's attempt. Notwithstanding this isolated state the Koreans themselves from time to time spread their influence outside their territory and were also subjugated by other ethnical groups. Therefore the Koreans, as well as all relinquished biological units show quite peculiar characters.

Other palaeoasiatic groups were dispersed on the territory of Siberia and parts of China, so that very insignificant groups of them are now living on the borders of their former area. The Gilyaks, Chukchee, Yukaghirs and the little tribes on the banks of the Enissy River are the last remains of this brilliant past.

Thus the boundary of the type B is very spacious, but the distribution of this type within it is very sparse. In the past it was probably the sole type within Manchuria and, may be, also within the present Shantung and Chihli provinces. That must be so because the ancient inhabitants of Korea living near the sea must be good navigators. In fact the Koreans some hundreds of years ago were very able navigators and lost this knowledge only because of the political conditions of Korea, as did for example, the Manchus, who were also very courageous seamen.

Besides, the contact between the Koreans and Chinese and the alternation of the Korean and Chinese control over Korea must leave some anthropological traces on the Chinese. As well as the type Γ, the type B among the Chinese can be of ancient origin and modern origin.

Thus, the type B seems to be the most ancient type located now within limited regions. Lack of osteological evidence from the southern region of the former area of this type does not permit me to be more positive and to trace the approximate boundary of the former distribution of this type.¹

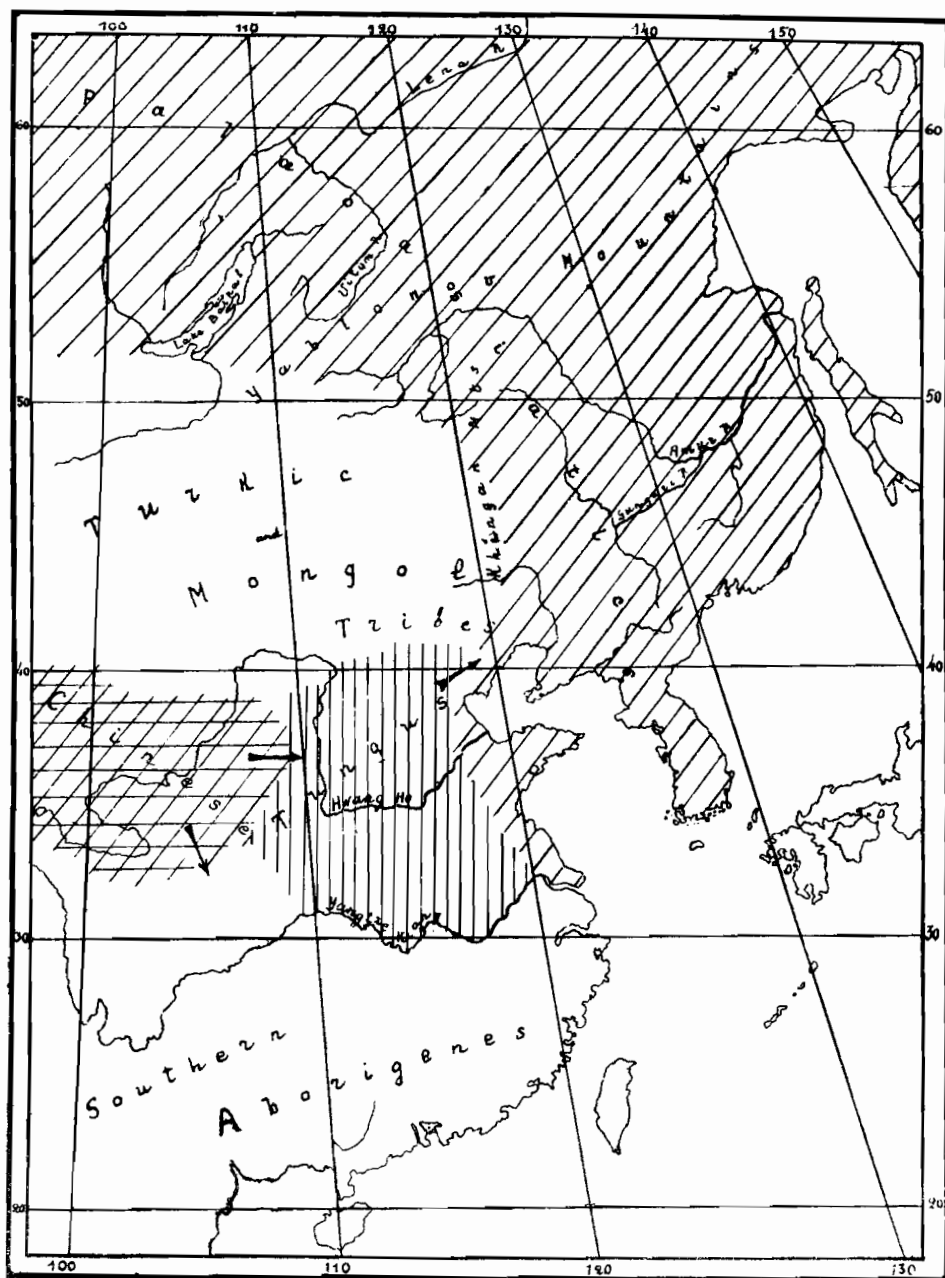
§54. The Formation of the Northern Chinese.

From the preceding exposition it might be deduced that the Chinese of Shantung, Chihli and Manchuria are an amalgamation, which consists of the various types more or

1. Here I must note that my definitions of the "early" and "ancient" time are, of course, very relative definitions. Might be that further investigations, especially archaeological excavations, will furnish new evidence concerning the palaeolithic man of this area. All the populations under discussion in the present study are known as relatively, to the human existence, modern. The culture of the hypothetical population of the Amur River basin belongs to the later neolithic period. It may also be that the type B of the present study had more limited distribution and was connected with the population of the Far-Eastern coasts only.

FIRST ETHNICAL MOVEMENT

(About Fourth Millenium B. C.)



less influencing the fundamental Chinese type A. Now I shall try the whole process of the formation of this Chinese population considering the above exposed ethnical relations.

The original place of the Chinese up to the present time is not yet known. Different theories unsuccessfully tried to resolve this problem by supposing the non-asiatic origin of the Chinese or by supposing an organic development and differentiation of various "tribes," "races" and "clans" in the present territory of China. Of course, because of the lack of archaeological and anthropological evidence all these theories are more or less admissible "working hypotheses." However we must consider as a fact the Chinese radiation eastward, northward and southward, that was marked by historical data. Hence it might be concluded that the Chinese original place, "the Chinese motherland," must lie somewhere west of the present Central China. Then, taking into consideration the former relations of the Chinese with the populations of Western Asia, and also that the population of Turkestan at that time was speaking Indo-Iranian dialects, it may be supposed that the Chinese were in very close contact with other centres of civilization of that time and that these relations were broken off only by the invasion of Turkestan and generally territories lying on the west of the China by Turko-Mongolic ethnical groups. Besides the direct relations between the Chinese and western centres, indirect ones were possible through the Altai metallurgic centre, whence two great ways led to western Asia and China.

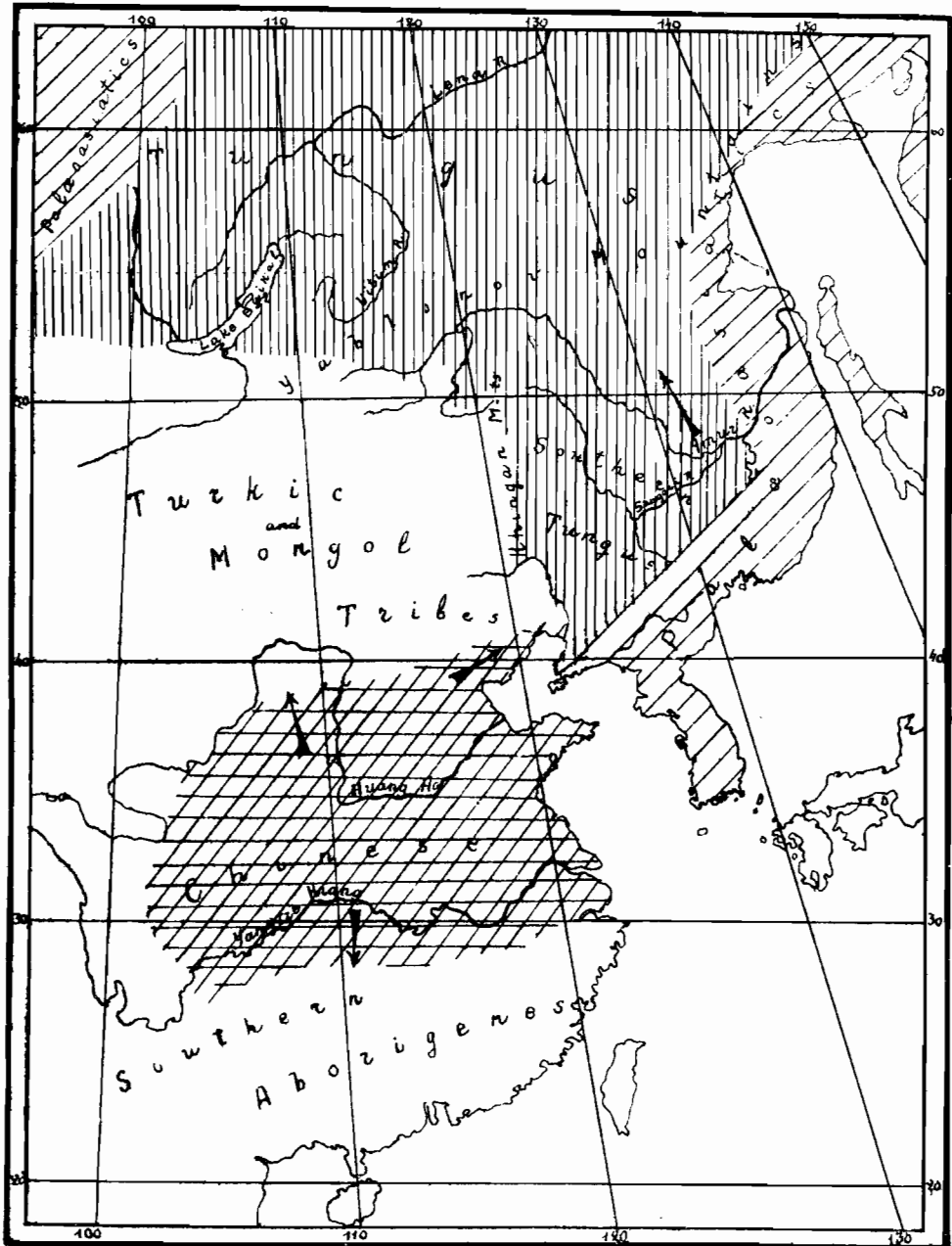
Also it may be agreed that the Chinese appeared as an active ethnical unit in Asia at the time of Stone Age and they were more advanced from a cultural standpoint, because, according to the historical data, they were living since the earliest time by hunting, fishing, and agriculture. The development of this culture was followed by the natural increase of population and drove the Chinese in the search of new territories outside their former area lying somewhere on the west of the present Central China. In this movement, I have supposed, they were opposed by the Mongol and Turkic ethnical groups. Then they went eastward assimilating and amalgamating the local populations. These were the Tungus, who partly accepted the conquerors and remained in the territory, partly pushed back the palaeoasiatic tribes and passed throughout Manchuria to reach the semi-empty northern regions of Siberia.

Thus the Chinese successfully amalgamated the type Γ and reached the Shantung Peninsula and Pechihli Gulf, where they met a new anthropological type,—type B. This insignificant population could not resist the vigorous invasion and was compelled to leave the territory or to submit themselves to the invaders. They were very soon assimilated and amalgamated by the Chinese. Some groups of these palaeoasiatics went into Korea and, may be, partly into Manchuria. Some traces of this process of amalgamation can be seen on the present Chinese population of this region.

Thus at that time the Chinese included two new anthropological types, i. e. the types Γ and B. At the same time they appropriated some cultural elements characteristic of the amalgamated populations of this region. Then they began to develop their new acquisitions, as new territory, new population and new knowledge, and formed China, as she has been known since ancient historic time. The development of this new formation compelled the Chinese to move more eastward, into Manchuria. There the Tungus, Palaeoasiatics and, as I supposed, Mongols opposed the Chinese migration. In

SECOND ETHNICAL MOVEMENT.

(About Second Millenium B. C.)



a comparatively late period the Chinese spread their colonization southward along the tributaries of the great Chinese rivers and reached there the independent ethnical groups of unknown origin. It might be that some of the native groups of China were pushed by Chinese migration southward and, if further investigations discover the influence of the type Γ , this will support my above suppositions.

The successive amalgamation of these populations formed the Southern Chinese, who created a peculiar ethnographical complex beyond the growing influence of the northern ethnical groups. It might be also supposed that this Chinese migration met some the more intense population and the Chinese in the processes of amalgamation with the aboriginals lost some anthropological characteristics.

Afterwards the Chinese of Northern China and Manchuria were influenced by the type Δ when the Mongol invasion into China could not be stopped by the Chinese. Also, by a direct contact the type B influenced the Chinese population of Manchuria, where the Koreans and Chinese are mixed within the Mukden region, near the present political boundary of Korea.

Thus the Chinese of China Proper are composed of different types among which the type A is more numerous and may be supposed to be the original Chinese type migrated from West.

§55. Some Notes on the Generalizations.

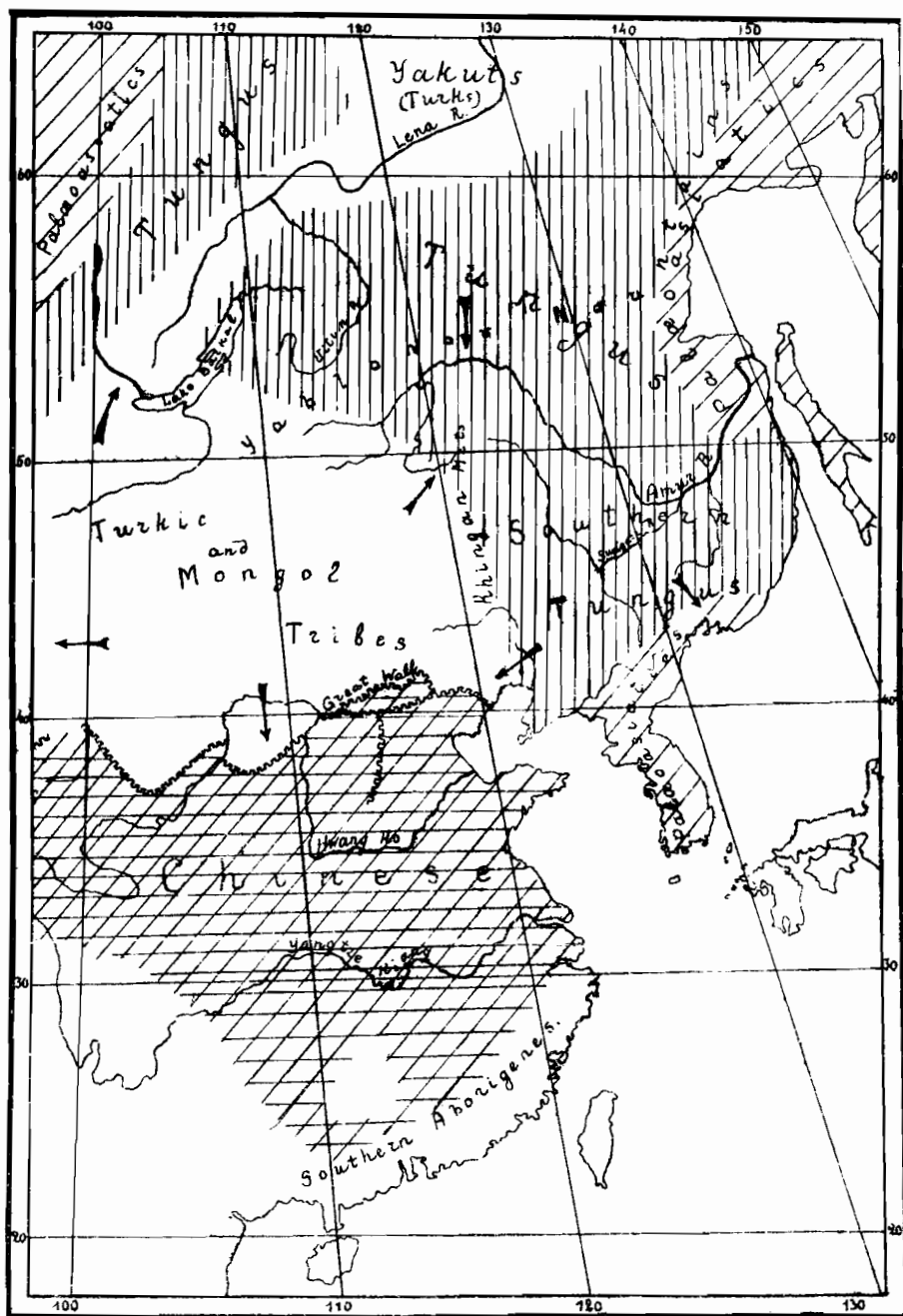
The conclusion resulting from the analysis of the anthropological characteristics of the Chinese seems to be contradictory to the opinion on the unity of the Chinese from an anthropological standpoint. My investigation shows that the "Chinese type" does not exist at all; meanwhile the Chinese exist and their general physical feature is known as well as that of European ethnical groups. This impression,—very superficial it may be added,—of the homogeneity of the Chinese is based on the elements independent of the physical, somatologic characters. But this is not the sole example of this kind. Other ethnical, or, better, national, groups, as for example the Russians, show doubtless very mixed characteristics of their physical features and are an anthropological complex, but they are however homogeneous ethnical groups from an ethnological standpoint.

The common feature of an ethnical groups is based on elements whose variations are very easy, viz. the expression of the face, the form of lips, the expression of the eyes and so on. All these characteristics do not depend on the osteologic basis, but on the peculiar exercise of muscles. It has been observed that the British as well as other Europeans in America are subjected to the change of their features and become similar to the environment. Also the peculiar use of the muscles regulating the phonetic of the spoken tongue changes considerably the expression of the lower part of the face. The ethnographical conditions, as for example social culture and technical culture, always change the expression of the eyes. More than that, the geographical environment—humidity, insolation, elevation above the sea level and so on—probably changes the skin colour and expression of the face, because of its influence on the physiological and psychological functions.

All these factors changing the external feature do not depend on the osteological variations, but on the psychological and physiological variations, which cannot be measured

THIRD ETHNICAL MOVEMENT.

(About I-IV Centuries A. D.)



with the anthropometric instruments. All these factors compose the complexes of culture and ethnographical environment, which influence the formation of ethnical groups.

Up to the present time we have no reliable evidence which can refute or prove some theory on the origin and development of the "races", "types" and other units, but we have many direct and indirect observations on the formation of the new ethnical units possessing their peculiar features and forming their ethnical milieu.

The study of the anthropology of Northern China shows that the same anthropological (somatological) types can be observed among very different ethnical groups, viz. the Chinese, Koreans, Turks, Mongols and Tungus. These ethnical groups form so peculiar and distinct anthropological complexes that they cannot be united by any but a purely geographical generalization. Meanwhile the first impression of some early travellers led them to generalize all these groups in a "Mongol Race". The following period of observations resulted in the theory of the western origin of the Chinese who appeared more distinct from the rest of the unknown ethnical groups. The same results followed the anthropological investigation of other so-called Mongolian and Mongoloid tribes of Siberia, so that the theory of the united yellow race was little by little rejected and continues its existence only in the works of the authors who do not know the results of the later anthropological investigations made by the Russian anthropologists. Meanwhile the anthropological study of these groups shows another kind of phenomena and seems to prove the original differentiation of the anthropological types, but in another way of application. I shall have in my further studies the opportunity to expose these evidences and conclusions.

In the preceding exposition I have mentioned the influence of the physiological phenomena on the formation of the new ethnical units. The theory of the peculiar part played by the glands on the formation of human physical characters exposed, for example by Prof. Keith¹, explains many facts concerning the formation of new ethnical units. But Prof. Keith postulates "Mongols" and includes in this term all ethnical groups of this part of Asia. He is quite right, but his "Mongols" can be homogenous only from a superficial standpoint,—i.e. in so far as they differ from the "White" and "Black" man, while the anatomical, even osteological, distinctions of his "Mongols" are perhaps more significant than those of his racial types. The apparent homogeneity of the Mongols, it seems to me, was the product of ethnographical observations from the European standpoint. The theory of Prof. Keith is quite admissible, but it does not explain the origin of the racial type and their variations,—it shows only the way in which the formation of the new types operates. The question how and why the racial types are formed is open. The hypothesis of the climatical and geographical influence over the gland-functions does not answer at all the question because the observations that we have do not permit us to draw necessary deductions. It is absolutely agreed that some glands and especially the brain take their important part in the formation of the *ethnical types*, which permit us to recognize at a glance a Mongol, a Chinese, a Japanese, an American and so on. The functions of these glands are not seen, only

1. The Differentiation of Mankind into Racial Types. In "Annual Reports of the Board of Regents of the Smithsonian Institution" for the year 1919. Washington. 1922. p. 433. ff.

their effects, i.e. the culture and psychology of various ethnical groups can furnish this evidence in a vast quantity. Thus the formation of the new units of mankind depends on a function of their psychical and mental abilities and not on the anatomical variations, or in other words the variations of the human units now belongs to the field of physiological and psychological phenomena.

I shall illustrate the present proposition by the following examples. The type Δ may be observed only among all above described ethnical groups, but the Mongol ethnical complex may be observed among the Mongols and partly Manchus. The German ethnical complex may be observed among very few ethnical groups in Europe, but the "German racial characteristics" may be distinguished among Northern Frenchmen, Italians (of Northern Italy), also in Russia and Northern States. The populations of the United States of America are an agglomeration of all ethnical groups of Europe, but the American citizen may be recognised at a glance, as the representative of this new ethnical complex. Finally, the population of Northern Russia is the result of the amalgamation of the Slavs of Central Europe and some ethnical groups of unknown origin speaking various Finnish and Turkic dialects, that forms now an anthropological complex, very complicated from an anthropological standpoint, but the representatives of this amalgamation can be recognized as well as some "pure race". Other examples can be found easily, if it should be necessary.

Of course, this proposition is no more than a "working hypothesis", which helped me in my present study on the anthropological (anatomical) differentiations discovered among the Chinese. Now a question arises: what importance has this study?

The results of the present study show anthropological components which now form the Chinese. Thus the importance of this study consists in the furnishing of historical evidences,—namely of which racial elements the Chinese are composed. Therefore from an ethnological standpoint I admit for the anthropology the place of an historical method.

I think that it might not now be answered how and why the anthropological types exist in a state of amalgamation, but the foregoing analysis has shown that they do exist and always influence the formation of the new ethnical groups. Also it might not be now answered if the anthropological types absorb each other or not, but the successive displacing of one anthropological type by another is known¹ and perhaps may be observed among the Manchus and Chinese of Manchuria. In fact, from the point of view of physical features the Manchus of the present study are not quite the same Manchus as they were before the Mongol invasion into Manchuria and the Chinese of Manchuria are not now the same Chinese as they were when they migrated into Manchuria from China. There are many questions, of first importance, the answers to which can be furnished only by anthropological investigations.

1. The Ossets of Caucasus changed their physical feature under the influence of the neighbouring ethnical groups speaking Turkic dialect and supposed to be of later Asiatic origin.