

Whatever were the reasons for the differentiation, it is known, as already pointed out, that between B.C. 3000 and B.C. 2000, the black, brown, yellow, red and white races, had assumed the characteristics by which they are still distinguished. And who can tell by what breaking-up and regrouping, often repeated, that stage was finally attained? All kinds of investigation have been brought to bear on the early movements of our race over the surface of the earth. The spade of the archaeologist has raised to the light of day invaluable treasures of knowledge regarding a past of which the world hardly dreamed. Beneath the historic fields of Europe there lay for ages, awaiting the seeing eye and the understanding brain of the Nineteenth Century scientist, the monuments of races compared with which the great civilizations of the historic past may be considered modern. Nor is it in Europe alone that these relics of forgotten peoples have rewarded the zeal of the searcher. Already science has begun to gather from beneath the soil of China the evidences of occupation by rude tribes whose presence long antedated the earliest of its historic races. According to Panthier,¹ when the founders of Chinese civilization first arrived in the country, they, like the early settlers in the New World, encountered the primeval forest, peopled only by tribes of savages with which they had frequently to wage war. In the mountains and otherwise inaccessible parts of the empire, still linger the descendants of such of those aborigines as escaped extermination or absorption at the hands of the conquerors. Some of them, it is said, have maintained their wild independence and isolation for 5,000 years. But those wild men of the woods were not the only people with whom the in-coming Chinese came in contact. They are but one of several races that looked upon the region as their possession by right divine. S. Wells Williams, who spent many years among the Chinese, ascribed to the Middle Kingdom a diversity of race which places it on a par with the most mixed of western nations. Besides the *Miautsze* or "children of the soil," the *Mongol* and *Manchu*, and their many varieties, there are almost countless types scattered through the empire, some of them in the maritime regions, others hidden away in the far interior where travellers seldom reach them. Such names as "Mongol" and "Tatar" (commonly called "Tartar") are entirely misleading, when regarded, as they often are, as implying a common origin. When Genghis rose to power, Williams tells us, he called his own tribe *Kukai Mongol* meaning "celestial people," designating the other tribes *Tatars* or "tributaries."²

Besides the "children of the soil," there are other relics of the occupants, in early times, of both mainland and islands. Lieut.-Col. Chas. Hamilton Smith says that in the northern mountains there are tribes of men over six feet high.³ There is also an aboriginal race in the centre of the Island of Hainan, and many other instances might be mentioned. Enough has, however, been adduced to show that, even those races that seem most uniform in their type are really made up of repeated interblendings with other families of mankind. The little communities that, in their seclusion, preserve the features of the primitive possessors of the land, thus render an important service to science, though they, too, have probably in their veins some share of the blood of the victorious intruders.

If the Chinese, whom Prof. Winchell pronounces "the most homogeneous family of mankind," can be shown to be of mixed origin, we have less difficulty in assigning such

¹ *Chine Ancienne*, p. 56.

² *The Middle Kingdom*, i. 165.

³ *Natural History of the Human Species*, p. 185.