



On the Physical Characteristics of the Jews

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XVIII.—*On the Physical Characteristics of the Jews.* By
JOHN BEDDOE, B.A., M.D., F.E.S.

I HAVE two objects in inviting the attention of the Society to the subject of the Physical Characteristics of the Jews. In the first place, I should be glad to elicit from those who have already considered it, their views as to what peculiarities of form and feature do really constitute that type, which most of us believe to distinguish the Hebrews from every other people. In the second, I wish to lay before the Society such information as I have been able to procure, respecting the varieties of complexion among the Jews, and to make a few remarks on their probable origin.

It would be difficult, perhaps, to define what it is that makes a Jew's eye proverbially recognisable. It is generally full and prominent, though the brow is well marked. Some think its principal peculiarity is the long almond shape; but this is common to several Oriental peoples; and the expression of meditative mildness, with a degree of cunning, or sometimes of timidity, which appears almost always to accompany it in the Israelite, and which seems to speak of centuries of oppression patiently endured by a people of great intellectual powers, is not, I believe, usually observed in other people with eyes of that form. That it is not the colour may be easily shown. Nor does it consist in obliquity of the opening, for persons of thoroughly Jewish aspect may be seen to present, some one, and some the other kind of obliquity, while in most of them the opening is, I think, as strictly horizontal as in other so-called Caucasian people.

Again, can any distinctive character be traced in the lower jaw, or in the nose? The former is usually somewhat heavy though rounded, with a receding chin and full lips; while the upper maxilla is large, and the nasal bones low at the root, and salient. But individuals deficient in some of these marks are to be met with every day. In some Jews, who are at once recognized as such from the *tout ensemble* of their features, the profile of the nose is concave. In such persons, however, there is often a slight downward curve towards the point, as though the bridge had slid down a little below its proper place.

The common type of nose is not sufficiently described when it is called *aquiline*, though that term is etymologically very appropriate. There are usually, I think, more hollowness at the root, more depression at the point, and more tucking-up of the wings, than in high-nosed persons of Aryan race.

As to the prevailing form of skull, I will make only one observation, viz., that in Turkey the crania of the Jews appeared to me to be longer and narrower than those of the other races. Colonel Hamilton Smith* calls the Jewish skull spherical, in which I cannot agree with him.

The varieties of complexion and colour among the Jews have attracted the attention of some ethnological writers, and of many observant travellers. These differ widely among themselves in their notions on the subject.

Dr. Prichard, for example, seems to have believed that the Jews, without having sullied the purity of their blood to an extent capable of producing notable effects on their physique, had been, by the influence of climate and modes of living, almost assimilated to the nations among whom they dwelt. "Among the Jews of Northern Europe," he says,† "the xanthous variety becomes general," and he instances particularly those settled in North Germany as being conspicuous for their bushy red beards.

These views and this illustration have been frequently quoted and made much of. I suspect them to be doubly erroneous. I doubt whether red beards are more common among German than other Jews; and I doubt whether any evidence can be adduced to show that climatic influence, without crossing of blood, has produced any change in the Jewish physiognomy.

It is true that Professor Owen has lately expressed himself very positively in the same sense with the illustrious ethnologist just quoted. He professes, indeed, to derive, from the variations of the Jewish race, a proof of the unity of origin of mankind. "For 1800 years," says he, "that race has been dispersed in different latitudes and climates, and they have preserved themselves distinct from intermixture with other races of mankind. There are some Jews still lingering in the valleys of the Jordan, having been oppressed by the successive conquerors of Syria for ages, a low race of people, and described by trustworthy travellers as being as black as any of the Ethiopian races. Others of the Jewish people, participating in European civilization, and dwelling among the northern nations, show instances of the light complexion, the blue eyes and light hair of the Scandinavian families. The condition of the Hebrews, since their dispersion, has not been such as to admit of much admixture by the proselytism of household slaves. We are thus led to account for the differences in colour by the influ-

* Nat. Hist. of the H. Sp., p. 393.

+ Researches, iv, 597.

ence of climate, without having to refer them to original or specific distinctions."

On two of the three statements made in the above paragraph, viz., the occurrence of xanthous individuals among the northern Jews, and the supposed infrequency of proselytism, I will touch presently. The remaining one is very important, if true. I regret that I have been unable, in the course of inquiries made on the subject, to trace it to its source. I have examined many books of travels, and interrogated many travellers, but have not been able to get any confirmation of the existence of these negroid Jews.

I am informed by Mr. Hodges of Bristol, who was long a missionary among the Jews in different countries, that there are no Jews in the Ghor, or lower valley of the Jordan. There is a populous settlement, of ancient date, at Tiberias, on the low hot shore of the Lake of Gennesareth; but the Jews there present no striking peculiarities, certainly not black skins or crisp hair. Some of them are quite fair.

Is it not possible that the foundation of this statement may, after all, be found in the writings of Silk Buckingham, who noticed some flat-faced, crisp-haired people among a tribe on the Lower Hami or Hieromax? The tribe, however, was Arab, not Jewish; the complexions were not so dark as those of some other Arabs; and lastly, the presence of a black slave girl suggested the probability of negro concubinage.

In this connexion an account of the Jews of Waregla, given by Mr. Tristram in his recently published travels in the Sahara, is deserving of mention. Waregla is an oasis in the desert, about north lat. 32°; inhabited by a race believed by Mr. Tristram to be deeply stained with negro blood. The Jews have been settled there for ages. "They afford," says he, "an interesting example of the effect of climate, which, in the course of generations, seems to have produced the dark colouring pigment. They were almost as black as negroes, much darker than their brethren of the M'zab and Wed R'hir; yet there was not the slightest trace of the negro features: all the lineaments were as distinctively Jewish as in any clothes-dealer in Houndsditch. They were as dark as the black Jews of Abyssinia, whom I have been in Jerusalem, but the hair, without being woolly, was grizzled and matted.

The Jews of Ghardaia, in the Wed M'zab, are also stated to be very dark, dark as Hindoos, but "with features intensely Jewish." On the other hand, Mr. Tristram found in and near Tuggurt a sept of Mussulmans, who never intermarry with the others, and who are very fair, with strongly marked Jewish features. They are called Mahadjeriah, and are said to be of the

earliest date of settlement, who submitted to the Koran several centuries ago. Mr. Ginsberg (*Jewish Intelligence*, No. 308), who also met with these Hebrew Moslems, says that the characteristic signs of the Jewish face are very recognizable; and that, in spite of the influence of climate, the Jew retains his white complexion, and forms a striking contrast to the native Arabs, and even Moors. Mr. Ginsberg did not visit Waregla; but his remark is probably meant to extend to the Jews of the M'zab and other oases, which he did visit. These last facts seem to neutralize that stated respecting the Jews of Waregla. At all events, one can hardly attribute the wide difference between the Mahadjeriah and the Waregla Jews, who are separated by little more than a degree of latitude, counterbalanced by a considerable difference in elevation, to the effects of climate alone, especially as no analogous difference is noted between the non-Jewish inhabitants of the two districts. It would be at least as legitimate a conjecture if we supposed the Waregla Jews to be hybrids, deriving their colour from the negro, and their features from the Jewish parent.

Some have accepted as the Jewish type "a more or less sallow complexion, black hair and eyes, aquiline nose, and high but receding forehead";* and then, attributing all exceptional instances to admixture of alien blood, have used the supposed invariability of this type among pure-blooded Hebrews as an argument in favour of their polygenistic views. Others, again, have admitted the existence of two distinct types (at least in certain countries), of which the second is thus described by Gliddon: "It is distinguished," says he, "by lank and tall frame, clear blue eye, very white and freckled skin, and yellowish-red hair.†

Most of the writers who have taken up this opinion, have done so independently; and some of them, having made their observations in only one or two countries, have supposed the phenomenon of a xanthous type among Jews to be confined within more or less narrow geographical limits. Hamilton Smith, however, ascribed it to the whole race (p. 391).

I will now proceed to adduce what evidence I have collected as to the Jews of particular countries and families. And first let us take the Ashkenazim, the Northern or German and Polish Jews, the great bulk of whom seem to have had a common descent, and to have spread gradually eastward from the great Roman cities on the Rhine. There is much German in the colloquial dialect of the Polish Jews, though their costume is Oriental to this day.

* Gliddon, *Indig. Races*, p. 579.

+ *Ibid.*, p. 580.

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"The Polish Jew," says Henderson,* "is generally of a pale and sallow complexion; the features are small, and the hair mostly black. A fine beard covers the chin. Few of them enjoy a robust constitution, an evil resulting from a combination of physical and moral causes."

"They have," says Kohl,† tall meagre figures; their complexion is always pale, and this does not appear to be occasioned by personal cares or troubles, but to be the common colour of the race; it is at the same time very delicate. They have brilliant eyes, and black hair. How the Italian painters created so many beautiful Jewish heads, without ever having been among the Polish Jews, I am at a loss to understand."

James, a very observant traveller, wrote thus of the Jews of Volhynia: "We could not help being very much struck with the beauty of this race of people, for they seem by no means to have degenerated from limiting themselves to intermarriage with their own breed. The character of countenance is from this circumstance almost invariably the same, not in any way resembling what we call in England the Jewish turn of feature. The women were remarkably handsome, their persons large and full, their faces very regularly formed, with black eyes and hair, set off with delicate complexions of white and red. The men tall and straight, but rather of a spare habit, their features small, and fashioned very much like that meek and placid countenance which the Italian painters have invariably given to the picture of our Saviour. This peculiar style of visage, however, was gradually lost as we approached nearer to the confines of Germany, nor did it anywhere seem so prevalent as in this province."

Another traveller‡ remarked in Lithuania "swarms of people differing entirely from the other inhabitants in physical appearance and costume; and in whose sharply-drawn features, long beards, coal-black eyes, and flowing dresses, I at once recognized," says he, "the children of Israel. Here I observed what has often been remarked by other travellers, when the features were at rest, a style of face and expression resembling the pictures of the Saviour in the Italian galleries."

All the accounts I can get represent the Jews of Germany as generally dark-eyed and dark-haired.

The xanthous type does, however, occur among them, though Dr. Prichard's informants evidently much exaggerated its frequency. The same statement applies to those of Holland, who descend partly from the Portuguese stock.

Koch has given a minute description of the Karaim, who in-

* Biblical Researches.

† Travels in Austria, etc.

‡ Stephens.

habit Chufut-kale, in the Crimea. "Though of short stature," he says, "they are not at all stunted. Their heads are rather round, instead of being long. Their plump and round faces, the features of which are not at all prominent, have nothing of the Jew about them. The Jews have generally a large nose; but in the Karaim this feature is small, and, as in the Greek face, forms nearly a straight line with the forehead. In their eyes, which are also round, there is a dark ring, which is scarcely separated from the pupil. The mouth appears remarkably small, and the chin projects very slightly. The hair is black, but not so harsh as that of our Jews, which it resembles in being lustreless. The beard seems to be generally weak among the Karaim."

These people, according to Haxthausen, use the Jagatay-Tatar dialect. Koch's description of them, just quoted, reminds one in most respects of the Tatar type, though the not very intelligible account of the Karaite eye does not do so. If any descendants exist of those Khazars who adopted Judaism for their religion, it is at Chufut-kale that they are most likely to be found. On the whole, I think we are entitled to regard the Karaim as Israelites in little else than their religion, and to exclude all further consideration of them from this discussion.

Let us now pass to the Sephardim—the Southern, or Mediterranean Jews. Hitherto we have found the Jews to be remarkable as a black-haired people, dwelling among races preponderantly xanthous: henceforth we shall find the relation of colour generally reversed.

"In Morocco their women are generally grey-eyed," says Hamilton Smith. "Their complexions are remarkably fair," says Lempriere, who practised as a surgeon in Morocco in the last century. In Algeria, Rozet, Bory de St. Vincent, Broca, have all noticed the frequency of blond hair among them. Mr. Wilde made a similar observation in Tunis, twenty years ago; he perceived its importance, and recorded it in his *Narrative*.*

Mr. Blakesley, in his recent work on Algeria, has given some interesting statements on the subject, which are all the more valuable, as his observations also were made quite independently. "The type of the Jewish countenance," says he, "is, at least as regards the women, very different as one gets further east. At Algiers, the expression is mean and ugly to the last degree; the nose is hooked, and the chin short and receding; and this effect is increased by their habit of tying up the lower

* See Cyprian, "De Habitu Virginum," for the antiquity in Barbary of the female practice of dyeing the hair. But Mr. Wilde was well acquainted with the use of henna.

jaw, like that of a corpse, with a handkerchief. At Constantine, the nose was straighter, and the chin longer and fuller, and I was astonished to find some with fair complexions and auburn hair, who reminded me of one of Guercino's Esthers: but the majority were dark. On arriving at Tunis, I found this the predominant type of the female Jewish physiognomy, which accident gave me an unusual facility for observing. On the 1st of May it is the practice to decorate the synagogues with flowers and wax candles. Every woman who has been married during the previous month comes to the synagogue of her district, dressed out as handsomely as she can compass, and remains till midnight. Those I saw were all much alike. Their hair varied from black to auburn, but their complexions were invariably bright and clear."

Mr. Blakesley further informs me that, according to his observations, the straight profile and full chin of the Jewish women are very rarely indeed not conjoined with the xanthous complexion. West of Algiers, he thinks, he never saw a Jewess who was not dark (although sometimes the dark hair was accompanied by very dark blue eyes), and scarcely one who had not a hooked nose and a receding chin.

Berbrugger, again, says "that great varieties of complexion, colour of eyes and of hair, occur in all the Algerian races." He adds, however, that "sous le ciel d'Afrique, de même qu'en Europe, les Juifs ont leur type spéciale; nez aquilin, barbe noire, œil magnifique quoique toujours faux, teint blanc et lisse. Il est facile de les reconnoître à cet air de fourberie et d'humilité, à cette inclinaison du corps penché en avant, à ces traits sévères, et à ces demicercles qui encadrent leurs noires prunelles, et qui sont un des signes particulières de leur race."

Gliddon,* if I rightly interpret his slovenly manner of writing, says that xanthous Jews are rare in Egypt and Syria, but frequent in Rhodes, Smyrna, and Constantinople. But Sir Gardner Wilkinson found the Syrian Jews also to be frequently xanthous, and recorded the fact, of which he appears to have supposed himself the first observer, in the abridged edition of his work on the Egyptians.† His remarks are so interesting and pertinent, that it may be well to read them at length.

"Here I may mention a remarkable circumstance, that the Jews of the East to this day often have red hair and blue eyes, with a nose of delicate form and nearly straight, and are quite unlike their brethren of Europe; and the children in modern Jerusalem have the pink and white complexions of Europeans. The Oriental Jews are at the same time unlike the other Syrians

* Indigenous Races of the Earth, p. 580.

† Vol. ii, p. 197-9.

in features; and it is the Syrians who have the large nose which strikes us as a peculiarity of the Western Israelites. This prominent feature was always a characteristic of the Syrians, but not of the ancient, nor of the modern, Jews of Judæa; and the Saviour's head, though not really a portrait, is evidently a traditional representation of the Jewish face, which is still traceable at Jerusalem. No real portrait of Him was ever handed down; and Eusebius of Cæsarea pronounced the impossibility of obtaining one for the sister of Constantine, but the character of the Jewish face would necessarily be known in those early days (in the fourth century), when the first representations of Him were attempted; and we should be surprised to find any artist abandon the style of features thus agreed upon for ages, and represent the Saviour with those of our Western Jews. Yet this would be perfectly correct if the Jews of his day had those features; and such would have been, in that case, his traditional portrait.

"I had often remarked the colour and features of the Jews in the East, so unlike those known in Europe; and my wish to ascertain if they were the same in Judæa was at length gratified by a visit to Jerusalem; where I found the same type in all those really of Eastern origin, and the large nose is there an invariable proof of admixture with a Western family. It may be difficult to explain the great difference in the Eastern and Western face (and the former is said to be also found in Hungary); but the subject is worthy of investigation, as is the origin of those Jews now living in Europe, and the early migrations that took place from Judæa, long before the Christian era. These would be more satisfactory than mere speculations on the lost tribes."

Curzon, in his *Monasteries of the Levant*, has the following passage. "It is remarkable that those Jews who are born in Jerusalem are of a totally different caste from those we see in Europe. Here they are a fair race, very lightly made, and particularly effeminate in manner: the young men wear a lock of long hair on each side of the face."

This long lock, by the way, is very commonly worn among the Polish Jews also. I believe they assign as a reason for wearing it the passage in Leviticus xix, 27: "Ye shall not round the corners of your heads; neither shalt thou mar the corners of thy beard." But it may be worth while to note that the same fashion was in use among the Rebo of the Egyptian monuments, who were a xanthous Asiatic people.

In 1637, Sandys gave a quaint description of the Jews of Jerusalem, which rather leads one to suppose that no great change has taken place there in the mean time. "They are

men of indifferent statures, and the best complexions. Many of them have I seen abused, some of them beaten, yet never saw I Jew with an angry countenance. Their familiar speech is Spanish, yet few of them are ignorant in the Hebrew, Turkish, Moresco, vulgar Greek, and Italian languages. Their women are generally fat and goggle-eyed.”* Some points in this curious account will be acknowledged, by those who have travelled in the Levant, to be tolerably applicable at the present day.

Mr. Hodges agrees with all other travellers whom I have interrogated, as to the good looks and fair complexions of the Sephardim of Jerusalem. Some cursory observers even bring away the impression that the majority of them are xanthous, but this is doubtless an exaggerated idea. A Jerusalem Jew who himself combined grey eyes and light brown eyebrows with black hair, was interrogated on the subject by my friend Mr. Barnard Davis. He maintained that the majority of his fellow citizens had black hair, but that many had it of other colours, such as we see in England. Probably his account would be pretty correct, if he had said “black or dark brown,” instead of “black.”

I am informed by Mr. Hodges that there are in Galilee at least two villages, Shefa Amar and Boukeyah, where Jews are agriculturists and proprietors of the soil. Shefa Amar, which is said to be mentioned in the Talmud, is in Lower Galilee, not far from Acco: Boukeyah is in a very retired situation, hidden in a cleft of the mountains that extend eastwards from the White Cape. Here, if anywhere, it is likely that a remnant of the ancient Galilean population may have remained undisturbed; and I commend the careful observation of the Boukeyans in particular to any ethnologist who may be travelling in their neighbourhood.

I have not been able to find any sufficient account of the physique of the Jews of Kurdistan and Persia. Layard† met with a nomadic and pastoral tribe of Jews in the mountains south of Wan, but he says nothing of their physique, except that it differed notably from that of the neighbouring Kurds.

As for the black Jews of Cochin, I believe it is now generally acknowledged that they are not Jews at all, except in religion. Among the so-called white Jews, indeed, there may be a fair proportion of true Israelite blood, and accordingly they are stated to have retained, after the lapse of so many centuries, a comparatively fair complexion. But I can obtain no

* Sandys' Travels.

+ Layard's Discoveries (second expedition), p. 383.

accurate information on the point, and none at all as to the colour of their hair.

Pickering speaks indefinitely of unexpected varieties of feature and complexion found among the Bombay Jews. He mentions also some Jewish boys seen at Aden,* who had flaxen hair, adding that he did not recollect having ever seen hair of that colour among Orientals, *i. e.*, apparently, among the inhabitants of the southern coast and islands of Asia. He says nothing, however, of red hair.

The results of my own observations on the subject are contained in the tables appended to this paper. They exhibit the colours of the hair and eyes in 665 persons. Of these 33 were seen at Constantinople, 54 at Brusa, 54 more at Chanak-kalesi on the Dardanelles, and 92 at Smyrna, making a total of 233 Oriental Jews. At Amsterdam I noted but 13, and at Rome only 7, one of whom had red hair; at Prague, where they have a very ancient and populous settlement, 100; and at Vienna 113, including a good many from Poland and Moravia. To these I have lately added 50 in Bristol, all or almost all, of German descent, 100 from the congregation at the Great Synagogue in Duke's Place, London, who are Ashkenazim, and 50 from that of the neighbouring Portuguese synagogue.

There is, it will be observed, a considerable resemblance between the proportions of the different colours found in the northern and southern Jews, though the latter inhabit a country enjoying an annual temperature from 10° to 15° Fahrenheit higher than that of Prague and Vienna. The most notable difference consists in the greater proportion of red-haired persons in the Levant, where it equals that found in many Saxon districts of England. It becomes conspicuous there to the most unobservant traveller, from the great rarity of the colour among all the other races of the Levant. The German and Polish Jews, on the other hand, dwell in the midst of more or less xanthous races, though red hair is not indeed nearly so common in Bohemia and Lower Austria as it is further west, where Teutonic predominates over Slavic blood. Nevertheless they exhibit here a proportion of red hair, equal indeed or superior to that of southern Europeans in general, but much less than that of their eastern brethren, while in other respects there is no very noteworthy difference. Dark brown hair is more common than black in both divisions. Light eyes are more common in the northern than in the southern division, though black and brown form the majority in both. The colour of the skin is comparatively light; and in Turkey I

* Pickering's *Races of Man*, p. 244.

found the Jews and Greeks, as a rule, conspicuously fairer than the Armenians and Turks.

Red and fair hair is by no means always accompanied by blue or grey eyes. Hazel eyes and chesnut or auburn hair, with a very fair complexion, form a frequent combination. A very light shade of hazel, which should rather be called yellow, and which sometimes reminds one of the cat's eye, is not uncommon: Mr. R. Stuart Poole considers this colour to be peculiarly Jewish.* The eyes in the xanthous are usually well opened, and the features altogether softer and less strongly marked. The comparatively straight profile, spoken of by Sir Gardner Wilkinson, Mr. Blakesley, and others, as pertaining usually to the xanthous Jews of Africa and the East, is not unfrequent, I think, among their northern brethren of like complexion. In both divisions I have seen faces of great beauty, which by their form and colour strongly reminded me of the traditional representations of the Saviour; but such are, I think, much less rare in the east than at Prague, or Vienna, and rarest of all in England. Mr. Heaphy, in his recent papers in the *Art Journal*,† has done much towards proving that, at least as early as the second century, Christian artists at Rome had abandoned their previous mode of representing Jesus, for the type which has since been universally accepted, and which, I have little doubt, was really derived from the East. I shall presently show that the Jews of that day were almost certainly in the main a dark-haired people. If, therefore, the Roman artists had meant merely to represent Jesus as a Jew of great beauty, they would probably have copied from the handsomest examples of the common type; and the fact that they took in preference the rarer type, which is almost always associated with a light complexion, renders it almost certain that they followed a tradition—a tradition which, having had but a short time to run, may not unlikely have been founded on a fact.

To return from this digression. Are we not entitled to say that the xanthous type has been found among the Jews wherever it has been looked for, and notably in the regions of the Mediterranean and Levant?

Let us now briefly consider the manner in which it has been sought to account for these curious facts. Dr. Prichard, to whom they were very imperfectly known, ascribed them to climatic influence. I cannot see, however, how any one, in the present state of knowledge on the subject, can adhere to

* Genesis of the Earth and Man.

† An Examination of the Antiquity of the Likeness of our Blessed Lord.

his views on this point. If we were to establish any relation at all between climate and the Jewish complexion, it would rather, probably, be the very paradoxical one, that the hotter the habitat the more rufous are the Jews. It is, however, almost equally difficult to ascribe all the phenomena to admixture of alien blood, at least to admixture subsequent to the dispersion of the nation. This is, nevertheless, the hypothesis that has been embraced by most authorities. M. Paul Broca, for example, in a recent article in Brown-Séquard's *Journal de la Physiologie*, makes use of the supposed fact, that some parts of Hungary, and still more of Poland, had to some extent embraced Judaism between the eighth and the eleventh century. And Gliddon, after enlarging on the vicissitudes of their history, their forced conversions and relapses, and so forth, observes that Poland seems to be the focus of this fusion of the Jews with the German and Sarmatian races.

All this may be very true, but is scarcely relevant. What could have been the effect of intermixture with the swarthy Modyors, among whose descendants I have indeed occasionally seen flaxen, but hardly ever, so far as I can recollect, red hair? Nor have even the Poles or Slovaks enough of rufous blood to have leavened an alien dark race to any great extent.

Besides, the real difficulty is in Barbary and the Levant, the Jews of which regions have never mingled much with those of Poland and the north, but are known to be sprung from communities fixed there for very many centuries, overlaid, and in some places probably much outnumbered, since the latter part of the fifteenth century, by the descendants of the great Spanish and Portuguese emigration. Spanish is to this day, in most places, their domestic language, instead of the Greek, Turkish, or Arabic of general intercourse.

Mr. Blakesley derives the Jews of Tunis and Constantine in part from the Vandals of Genseric and Gelimer, of whom he believes a considerable portion to have become incorporated with the independent tribes of the interior, and to have assisted in raising the power of the latter to the pitch it attained not long afterwards. And Berbrugger says, "Si l'on en croit des historiens Arabes, la plupart des Arabes et des Berberes d'Afrique professaient le judaïsme dès les septième et huitième siècles, et la prédication musulmane ne fit point de prosélytes chez eux." It is the fact that fair-haired people are numerous among the Berbers, at least in particular tribes, and some of these may have been incorporated among the Jews. But at the best these views affect only the people of Tunis and Algeria, and leave those of all the East, if not of Morocco, unaccounted for.

That the Jews in Spain, while under Visigothic rule, mixed freely with their Christian countrymen, does not admit of doubt.* Their settlement was of ancient date: tradition named David and Solomon as its founders: they were largely engaged in the cultivation of the soil, as well as in trade: they were slave-holders, and appear to have been disposed to proselytise their slaves; and their belief in the unity of the godhead seems to have been a source of sympathy between them and the Arian Goths. It is noteworthy that Jews assisted vigorously in the defence of Arles against the Franks, and of Neapolis against Belisarius. The conversion of King Recared to Catholicism changed these friendly relations; and thenceforward, till the Moorish conquest, the Jews underwent most bitter persecutions; but in Narbonnese or Gothic Gaul they continued to flourish, and Basnage states facts sufficient to prove that even in the ninth century the conversion of Christians to Judaism was not infrequent. Still later, in the thirteenth century, Rabbi Moses de Cozzi attributed some persecutions to God's anger against his people for marrying strange women.

That numerous body, therefore, who, by the cruel edicts of Ferdinand and Isabella, and of Emanuel of Portugal, were finally expelled from the Peninsula, and committed as it were to the Mediterranean, to be flung here and there upon its southern and eastern shores, may—nay, must—have been of very mixed descent. But we have surely no reason to suppose that they can have carried away with them more Gothic blood than they left behind. And though red hair seems to have been not uncommon among the Gothic aristocracy of Spain, in the middle ages—Pedro the Cruel, Isabella the Catholic, the great Marquis of Cadiz, and Vasco Nuñez de Balboa, were all red-haired—the colour is certainly rare at the present day in the mass of the Spanish people. Besides, though the language, in default of countervailing evidence, renders it probable that the Spanish emigrants contributed more largely to the ancestry of the Levantine Jews than did those whom they found already settled in the maritime cities, it is likely that the latter formed not inconsiderable communities. Benjamin of Tudela, in the twelfth century, had found, or professed to have found, 2,500 of his nation in Constantinople, where they occupied, it would seem, their present quarter, on the northern shore of the Golden Horn. He mentioned also a large community, of nearly 300 persons, at Salonica, and others at Rodosto, at Gallipoli, and elsewhere.

The admixture of Visigothic, Vandal, or other Germanic

* Basnage, *passim*. Finn's Sephardim.

blood, seems, then, insufficient to account for the phenomenon under discussion, and it may be necessary to fall back on the ideas of Sir G. Wilkinson and Colonel Hamilton Smith. These agree in supposing the rufous type to have existed among the Jews from the earliest ages, and to have belonged to the original Israelite stock, as distinguished from the Syrian. That about the time when we begin to have evidence of the separate existence of the Hebrews, people of xanthous type occupied some of the warmer regions of Western Asia, is rendered probable by the Egyptian representations of their enemies, the Rot-n-nu and the Rebo. Some of the red-haired captives portrayed in them have even been supposed to be Canaanites, but I am not aware that there is any good authority for such a notion.

It is impossible, however, to maintain that the Jews were ever predominantly xanthous. What evidence can be gathered from the Bible, from the Mishna, and from the Talmud, all runs quite the other way; and of this I am assured by a great authority in Hebrew literature, the Rev. Aaron Green, of London. In the first place, *black* is always spoken of as the healthy colour of the hair, in the regulations of Moses respecting leprosy. In Canticles the bride is made to say, "I am black, but comely." "Look not down on me because I am black (dark), hence it might be inferred that the general colour was fair; else why the apologetic tone of the interlocutor. But in the same book the same person says of the bridegroom, "His head is as the most fine gold; his locks are curled, and black as a raven." The Mishna and Talmud furnish strong grounds for supposing that other colours than black were exceptional. In them black (*shachor*) is used as a synonym for hair (*séor*). Thus, "He who vows the *black* of the head," and in the Ethics, "Affable to the black (young)," *i. e.* to the young whose hair is black. In the Talmud, commenting on Leviticus, it is said, "He uses '*black*,' because it was a generic term for *hair*." The word frequently translated "*fair*" in the Old Testament signifies, I am informed, *beautiful*.

The only mention of hair of other colours seems to be in the case of Esau, supposing that the word "*admoni*," "*red*," all over *red*, like unto a hairy garment, refers to the hair, as it almost certainly does.

Let us now return to the ascertained facts discussed in the earlier parts of this paper. These seem most consistent with the supposition that the xanthous element of the Ashkenazim and Sephardim was to some extent derived from a common source, the greater part of which, however, flowed into the veins of the latter.

Three considerations occur to me with respect to this difficulty. One is, that the Jewish traditions as to the very early date of their settlement in Spain may very probably have been founded on fact; and that though the tomb and epitaph of Adoniram, Solomon's collector of tribute in Tarshish, may never have existed, yet colonies may actually have been sent by them to Tarshish, *i. e.* Spain, and even to Cornwall, to Marazion and the land of tin, long before that Babylonian captivity, which may have wrought a change on the physical as well as on the moral character of the race.

Another is, that the xanthous type may have belonged to the Phœnician rather than to the Hebrew stock, and that both in Africa and in Spain remnants of the former may have become incorporated with the latter, and thus transmitted some of their physical peculiarities to the modern Jews.

A third conjecture remains. The Idumeans were compelled by Hyrcanus to be circumcised, a rite they had apparently renounced, and they afterwards gradually amalgamated with the southern Jews. Did the name of Edom, אֱדוֹם, the red, originate in the colour of the soil, or in that of its inhabitants, or, by attribution, in that of their supposed forefather Esau? If it arose in the second way, (and I believe it is consistent with Arab usage to name a tribe from any peculiarity of complexion or feature), then another possible source of the xanthous element is pointed out.

It is hardly possible to take leave of the subject, without remarking on a quality of the Jewish race, which may perhaps be in some degree connected with its double physical type, and which has been repeatedly enlarged upon by those who have written on its peculiar nosology.* I mean, that as the Jews in their own body represent the two extreme types of the Caucasian family, the pure xanthous or rufous and the melanous, so they are able, it seems, to live, thrive and multiply in all countries where any branch of that family can subsist. In Sweden they increase in numbers, and the proportion of children to married persons appears, from the census tables, to be greater than among the Christian population. In the towns of Algeria they are, according to Boudin,† the only race that is able to maintain its numbers, while Frenchmen, Spaniards, Moors and Negroes tend to die off more or less rapidly. And in Cochin and Aden, the latter one of the hottest places in the world, they succeed in rearing children, and in forming permanent communities.

* Nott & Boudin.

† *Geographie Médicale.*

COLOUR OF EYES AND HAIR IN SIX HUNDRED AND SIXTY SIX JEWS,
OF SEVERAL COUNTRIES.

	No. of Persons observed.	EYES LIGHT.					EYES NEUTRAL.					EYES DARK.				
		Hair.					Hair.					Hair.				
		Red.	Fair.	Brown.	Dark.	Black.	Red.	Fair.	Brown.	Dark.	Black.	Red.	Fair.	Brown.	Dark.	Black.
Brusa	54	1	1.5	9.5	4.5	2.5	—	—	3	1	—	—	—	5.5	10.5	15
Stambul	33	2	—	2.5	2.5	—	—	—	—	2	—	—	—	.5	7.5	16
Dardanelles.....	54	2	.5	.5	3	—	—	—	1.5	4	.5	1	1	1.5	20.5	18
Smyrna	92	1	1	5	6.5	.5	1	2	4	5	—	1	1	7	28.5	28.5
Prague.....	100	1	1	10.5	8.5	4	—	—	4.5	5	2.5	—	—	1	33	24
Vienna.....	50	—	—	7	7.5	.5	—	—	1	7.5	1.5	—	—	—	13	12
Do. (many Polish) ..	63	1	4.5	11.5	9	2	—	—	2	5	—	—	—	3.5	11	13.5
Amsterdam	13	—	—	—	.5	.5	—	—	—	—	—	—	—	1.5	10.5	—
Rome	7	—	—	—	1	—	1	—	—	1	1	—	—	—	2	1
Bristol.....	50	—	1	4	4	1	1	—	3.5	1	1.5	—	—	1	15	16
London	100	—	2	6.5	12.5	2	1	1	2.5	8	1.5	—	—	2.5	22	38.5
Do. (Portuguese) ..	50	—	2	2	5	2	—	—	2	4.5	1.5	—	1	1	8.5	20.5