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111. Photographs of Welsh Anthropological Types

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I sincerely hope that the fact that the "k" is not recognised in any of the literature of the group, nor used by the official speakers and chiefs, will preserve the beautiful Samoan language from the threatened deterioration. GEO. BROWN.

Anthropology.

Fleure.

Photographs of Welsh Anthropological Types. By H. J. Fleure.

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A collection of 59 illustrations of Welsh Baptist Ministers of date about 1860-1865 was studied anthropologically by Dr. John Beddoe and his friend and fellow-worker, Dr. Davis, of Bristol, and of Aberceri, near Newcastle Emlyn, Cardiganshire. They have been given to the Royal Anthropological Institute by Mr. and Mrs. N. G. Heaven. Mrs. Heaven is the daughter of the late Dr. Davies.

Each illustration is mounted on a card, and on the back of the card is recorded the opinion of these anthropologists as to the type of the person figured. The terms used are, in general, those of Broca, but it is interesting to notice that the types chiefly distinguished are those which more recent workers also distinguish, thus establishing still more clearly the extent to which Dr. Beddoe was a pioneer.

Two are called "Pure Basque," and are obviously of Mediterranean type, with that admixture of some old strain which has been noted in a "Plynlymon type" in a recent paper (*Journ. Roy. Anthr. Inst.*, Vol. XLVI, 1916, p. 35ff.) The eyebrows are rugged and the eyes deep set. The narrow forehead recedes markedly from the front and sides, and in one of the illustrations the zygomatic arches are very strong. Several are labelled "Basque," and are generally of what several workers would call the Mediterranean type, with foreheads not receding markedly, and chins sometimes not at all prominent. Three are called "Basque and Modern Irish," and are again of Mediterranean type, but of a rather bony variety of that type. A number again are called "Basque and Kymric," and most of them seem to have rather more finely contoured faces, with forehead often high and nose usually straight and fine.

The "Kymric types" seem to have been identified mainly from the great length of the face beneath a high and fairly narrow head. The facial contours are refined, the nose strong and straight, the head not broad. The illustrations do not vary much for the identification of the colouring, so it is difficult to say whether we should consider these men a variant of the Nordic type; the strength of the jaw associated by some workers with Nordics is not conspicuous here.

The "Bronze types" as labelled are what many now call the "Beaker-maker type," i.e., men with broad heads, strong brows, wide faces, lower jaws somewhat rounded, not too strong but having an angle not very far removed from a right angle between the jaw and its ascending ramus. The terms "Bronze and Kymric" and "Kymric and Bronze" are used to describe a large proportion of the total; the former version is used when the head appears broader and the face more rounded. One notices the number of men of this type, that is, approximating to what it is now customary to call the "Beaker-maker type," though with more refined contours than the majority of individuals found in Bronze Age and Beaker sepulchres. The type is not numerically very strong in the actual population, and it is doubtful whether it would be found in anything approaching the same proportion in a collection of modern ministers. The reason is probably an interesting one; while the Welsh language was still artificially repressed and while freedom of conscience was still non-existent at the historic Universities, and the new Universities were not yet founded, the natural leaders of the Welsh people tended to look to the ministry of the Nonconformist bodies as a channel of expression. The varieties of the Beaker-maker type seem to work up into the "leader" group in most British populations

in considerable proportion, and this is probably why we find them a conspicuous element here.

Others are labelled "Saxon" and seem to have rather small long heads, while those called "Kymric and Saxon" are somewhat broader, generally bigger featured. One of the "Saxons" would be described by some workers to-day as a typical small headed Nordic. One or two have the term "Celt" applied to them in the continental sense, and they approximate to the "Broad-headed Dark Type" of the Welsh coast, but they are not numerous in this sample. They are not a numerous element in the chief districts in which the Welsh Baptists are a large element.

The whole collection should be of interest to anthropologists, present and future, and it should be supplemented by the collection of as many of Dr. Beddoe's photographs and lantern slides as possible in order to make a reference set of a comprehensive kind at the Royal Anthropological Institute. Such a collection, carefully dated, would be of much value to students in future generations. Six of the illustrations from this collection are given in Plate V of the paper cited earlier in this note. Thanks are due to Principal Roberts, of the University College of Wales, and to Rev. George Williams, for notes and information adding to the interest of the collection.

H. J. FLEURE.

Africa, West: Sierra Leone.

Migeod.

Mende Songs. *By F. W. H. Migeod.*

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PRELIMINARY NOTE.

The Mende nation inhabits the British Colony of Sierra Leone. The following songs are part of a collection I have made from natives belonging to different parts of the country.

To obtain an adequate translation of a song is usually a very difficult matter, and I have been obliged to omit a considerable number of the more unintelligible. It is, in the first place, not easy to recognise the words of a song, even in one's own language, when heard for the first time. In a foreign language, and especially in an African language, the difficulty is all the greater. Words are often slightly modified in pronunciation as well as shortened, and a further complication is that the singer is himself very commonly unable to give a meaning, not only to single words but to whole lines. The singer, if he does not frankly admit he does not know the meaning, will give a version, while one of the audience will say something quite different. The many meaningless words they will describe as "song-words," and there their information ends. For this reason the songs of one part of the country may be quite unintelligible in another part. The meaning has to be explained, although the difference in the dialect may be quite insignificant.

I may state that personally I have rarely succeeded in understanding a song until it had been explained to me, and I could get it down in writing to study at leisure. A considerable drawback to such studies is that the singers can rarely be made to say the words in an ordinary tone of voice. They almost invariably have to sing them; and I may add incidentally that it is fatiguing to have songs bawled at one, usually indoors, at the top of the singer's voice, and repeated over and over again until one can get them written down fairly accurately.

The allusions to native customs and ceremonies, and to animals, are, of course, obscure to any but the natives themselves. To understand them requires a very competent local knowledge.

One grammatical note must be added. It will be noticed that the vowel sounds "e" and "o," varied sometimes to "ye" and "yo" after "i," often follow words standing at the end of a phrase. This is a common feature of the language,