

# The Featherman Bequest to the Anthropological Institute

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1881

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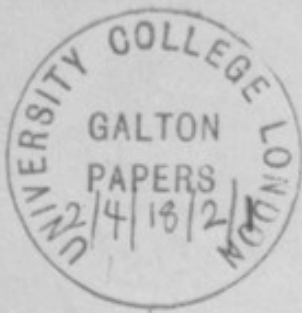
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F. 1r

Anthropological Institute,

3, Hanover Square, W.

Museum, Irving-st.

3 Oct. 1885.

Dear Mr. Galton,

I have seen Brabrook  
about Mr. Featherman's  
proposal, and it appears  
that there will be no  
difficulty in the matter  
if we register the  
Institute under the  
Friendly Societies' Act  
which applies to

In case you may  
have occasion to  
communicate with him  
I send you his address:

M. A. Featherman  
6. Rue Guy de la Brosse  
Paris.

I am much obliged  
to you for the trouble  
you have taken in  
writing to Dr. Barni.

Very faithfully,

F. W. Rudler.

F. Galton Esq., M. A., F.R.S.

bodies organized for  
the promotion of science  
literature and art.

All the documents  
required for registration  
were duly prepared  
some years ago, and  
certain fees paid,  
but, for reasons which  
I cannot exactly  
understand, the affair  
was never completed.  
It will however be  
simple enough to carry  
it to its final stage now.



I have handed over  
the correspondence  
to Brabook, who will  
read it at leisure,  
and he has been  
good enough to promise  
me that he will  
write you a Letter  
on the subject.

I duly posted  
the Letter to W. Featherman.

28 Abingdon St. S.W.

f.3r

30 October 1885.



Dear Mr. Galton,

Mr. Rutler has been so good as to call upon me with Mr. Featherman's letters.

I cannot see any objection to the Institute accepting a bequest for a special purpose either of publishing particular works or works of a particular class or making special rewards in money or medals to authors of a particular class of works.

I happen to know that the Royal Society of Literature has such a fund, left by a member many years ago specially to be



applied for purposes of publication.

The Society of Anthropologists of Paris has also funds specially devoted to the Broca Prize and to the Godard Prize.

If the books to be published are such as possess anthropological value but are not likely to command a remunerative sale in the open market, that is an additional reason why the Institute should undertake the disposal of the bequest.

Mr. Featherman, however, states his belief that the Institute is by law invested with corporate powers. This is a very proper condition for him to make, and it ought to <sup>have</sup> been the case long ago and would have been but for an accident. I explained

to Mr. Rudler that the Memorandum & Articles are all duly signed, the fees paid, the application advertised, and nothing remains to be done but to stamp them and lodge them at the Board of Trade and the Companies Register office. Any solicitor

member of our body, such as Mr. Charles Harrison, or even Mr. Bloxam, could carry through the business at once. It was delayed

to await the report of a Committee which has never been presented and that Committee may well be discharged of its functions. As the Council

was empowered and directed to get the Institute incorporated some years ago, I think, apart from Mr. Featherman's application, this might as well be done at once.



With regard to the precise form in which Mr. Featherman should be advised to make his proposed bequest that will be a matter for after consideration and proper legal advice. There will be questions as to his domicile and the nature of the securities to be considered, but that the Institute when incorporated would be justified in accepting the bequest and capable of carrying its conditions into effect I have no doubt.

Believe me

Faithfully yours

E. W. Brabrook

Francis Galton Esq FRS PAS



Paris Nov. 17 1885  
Francis Galton Esq  
London



My dear Sir

It is only this morning that I received the Resolutions passed by the Council of the Anthropological Institute and the very obliging letter of its director, Mr Rudder. It is due to your influence and to your judicious management, that the affair has been satisfactorily concluded, and I thank you once more for the sympathy repeatedly expressed by you in behalf of the work in which I am engaged. Having rendered me this service I hope you will permit me to call you my friend, though I have not the honour of knowing you personally. There is however some degree of selfishness on my part in soliciting your friendship, for I am about to ask you another favour, which though less troublesome is perhaps more delicate, and I deem it therefore necessary to premise that I would be no less your friend if for some reason personal to yourself, you could not comply

with my wishes. As you are now the President  
 of the Anthropological Institute, which is only  
 a temporary official position, it might be of  
 great advantage to me to write me a letter in  
 your official capacity about the merits of the work  
 which I am writing dwelling particularly upon its  
sociological importance as a record of history  
 in perpetuating <sup>in a connected and systematic form</sup> the knowledge of the social customs  
 the government and religion of tribes and races  
 that are already extinct, ~~are~~ about becoming extinct,  
 like those of America and Polynesia. I make  
 this particular suggestion for the following reason  
 In a few years I shall publish the volume of  
 the Maranomeus comprising the North and South American  
 Indians, and I intend to apply to the government  
 of the U. S., of which I am a citizen, to subscribe a  
 thousand copies for distribution, and make appropriat-  
 ion for the payment of the same, and if I can  
 succeed, which is altogether uncertain, the publication  
 of the whole work during my lifetime would be at once

secured. A letter from the president of the Anthropological Institute of Great Britain and Ireland if properly written would exercise an immense influence both upon the government and upon Congress for in a scientific point of view England occupies a high position in America and the favourable appreciation of a work by competent Englishmen would have great weight with men who from want of professional knowledge must depend on the judgment of others. In making the application I would of course annex your letter, but I would make no other use of it except with your express permission. With the exception of the suggestion above made which is nothing but the truth, you can add any remarks in favour of the work, which you think correspond with its merits. I want you to write as you feel without exaggeration. There may be some other mode by which the same object may be accomplished as for instance by referring to the work in the same terms in a public speech that is to be published which would even be preferable to a letter, but the object must be accomplished within your presidential term.



I again repeat, that if you feel the least  
hesitancy in rendering me this service, my  
high respect for your character and your abilities  
would not be in the least diminished, if you should  
deem it necessary to refuse to do so.

If it is in my power to render you any service  
you need only to command. In conclusion it is hardly  
necessary for me to say that this is strictly confidential,  
and under the circumstances it would not be wise  
to let Mrs. Trübner & Co. know any thing about the  
scheme I meditate for this might defeat the object.

Yours Very Truly  
A. Featherman

6 Rue Gay de la Brosse

P.S. I received the slip of the London Times.  
My thanks for it.

I deem it proper to remark that the term anthropology  
which is too technical should be avoided, and the  
term sociology should be used in its place which  
really corresponds with the character of the work.  
A technical word like this might defeat the object  
A.F.





F.1

~~79~~  
Featherman

—

1885



Social History of the  
Races of Mankind by  
A. Featherman

f. 2

Trübner & Co.

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Aug Featherman



Anthropological Institute.

3, Hanover Square. W.

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IN PREPARATION.

To be completed in about Ten Volumes, 8vo.



# THE SOCIAL HISTORY OF THE RACES OF MANKIND.

BY A. FEATHERMAN.

The general features and the systematic arrangement of the parts of which this work is composed are as follows. The races of mankind are divided into six different stocks, which have been named, 1. *Nigritian* (negroes); 2. *Melanesians*, including *Papuas*, *Australians*, *Malays* and *Polynesians*; 3. *Maranonians*, including *North* and *South American Indians*, with *Ancient Mexico* and *Peru*; 4. *Turanians*; 5. *Aramaeans*; and 6. *Iranians*. Each stock is subdivided into the following branches, the limits of which are either determined by affinity of language, or, where this is impossible, by analogy of customs, or physical resemblances of a typical character:—I. **NIGRITIANS**. 1. *Takroor Nigritians* (equatorial tribes); 2. *Koosa Nigritians* (Kaffir tribes); 3. *Baroa Nigritians* (Hottentot tribes); 5. *Sooaheli Nigritians* (East coast and mixed tribes). II. **MELANESIANS**. 1. *Papuo-Melanesians*, including *Australians* and *Fijians*; 2. *Malayo-Melanesians* (including *Polynesians*). III. **MARANONIANS**. 1. *Aoneo-Maranonians* (Northern tribes); 2. *Chiapo-Maranonians* (Central tribes and *ancient Mexico*); 3. *Guarano-Maranonians* (Southern tribes). IV. **TURANIANS**. 1. *Mongolo-Turanians*; 2. *Shyano-Turanians* (Chinese, Japanese, and kindred nations); 3. *Turco-Tatar-Turanians*; 4. *Tchudo-Turanians* (Finns, Magyars, etc.); 5. *Dravido-Turanians* (Deccan and other Indian tribes). V. **ARAMAEANS**. 1. *Syro-Aramaeans* (including *Hebrews*, *Phoenicians*, etc.); 2. *Lybo-Aramaeans* (*Ancient Egyptians*, *Copts*, *Berbers* etc.); 3. *Arabo-Aramaeans*. VI. **IRANIANS**. 1. *Aryo-Iranians* (*Hindoos*, *Persians*, *Caucasians*, etc.); 2. *Graeco-Latin-Iranians*; 3. *Teutono-Iranians*; 4. *Celto-Iranians*; 5. *Slavo-Iranians*. An introduction to the whole work will make a part of the first volume, and will contain the following sections:—I. **PRIMEVAL TIME**. 1. *Tropical Primeval Man*; 2. *Primeval Tribal Communities*. II. **PRE-HISTORIC TIME**. 1. *Extra-Tropical Primitive Man*; 2. *Stone Age*; 3. *Reindeer Epoch*; 4. *Epoch of Tamed Animals*; 5. *Age of Metals*. This treatise will follow up the gradual development of individual man (of course hypothetically), in a social, moral, intellectual and linguistic point of view. The first four stocks are considered tropical, and the other two extra-tropical. Having now more certain landmarks furnished by the archaeological researches of modern times, upon which historical data may be based, an outline is given of the condition of the extra-tropical races during pre-historic time, extending from the Stone Age to the Age of Metals. It explains the discovery of fire as an economical agent, and the manner of producing it; how man became a boat-builder, and how he learned to construct a hut; how accident had conducted him to the discovery of the fusibility and the plastic capacity of copper and iron; how from a primeval hunter and fisherman he gradually became a herdsman and a tiller of the soil. All these matters, upon which many books have been written, and many more might still be written, are by no means expatiated upon, but are comprised within the narrow limits of forty pages. The individual nations and tribes which make up the branches have each a separate section devoted to them, which treats of their social history as far as the facts have been gathered from the best and most authentic authors in English, French, German, Spanish, Italian, Portuguese and Dutch. With some slight modifications the following order will be observed: 1. The geography or local description of the country, including climate, geology, the nature of the soil, the most characteristic animal, vegetable and mineral productions. 2. An epitome of the past history of the people (civilized nations only). 3. The race distinction of the population in general. 4. Physical characteristics. 5. Moral character and intellectual development. 6. Habitation and furniture. 7. Dress, ornaments, mode of dressing the hair and cosmetic appliances. 8. Food, manner of eating, culinary art, and the preparation of intoxicating beverages. 9. Occupation—agriculture, the rearing of domestic animals, hunting, fishing, industrial pursuits, mechanic arts, commerce, and all matters that may belong to this category, such as boats and navigation, mode of travelling, roads, canals, bridges, and other public works of an economical character. 10. Language; if a published grammar exists, a brief sketch of the grammatical organism and the construction of the language is furnished. 11. Literature and libraries. 12. Intellectual knowledge, the system of numeration, the division of time, science and medicine. 13. Fine Arts; painting, sculpture, and architecture. 14. Education (scholastic) and schools. 15. Music, both vocal and instrumental. 16. Etiquette and rules of politeness. 17. Amusements, public and private, including dancing and games. 18. Woman: her social condition and her position in society. 19. Marriage, courtship, polygamy, divorce, and repudiation. 20. Childbirth; the treatment and the domestic education of children. 21. Mode of disposing of the dead, funeral ceremonies, mourning, and the belief in a future state of existence. 22. Classes, castes and slavery. 23. Government, law, administration of justice, revenues, army and navy, manner of warfare, and a description of arms. 24. Religion, mode of worship, priests, temples, religious orders and festivals. 25. Popular superstitions. 26. Myths. 27. A sketch of the capital of civilized countries with a concise description of its most remarkable monuments, and the social life of its inhabitants. From this enumeration it must be apparent that the categories 2, 3, 11, 12 in part, and 13, 14, and 27 are only applicable to civilized and enlightened



nations, and that some of the other categories, such as language, class distinction, mythical traditions, and others, are entirely wanting, or are only superficially treated. This is the general plan which has been uniformly carried through in all parts of the work as far as it has been completed, and it thus affords to the philosopher, the ethnologist, the anthropologist, and even to the geographer the greatest facility for a comparative appreciation of the various subjects treated in each section. The authorities that furnished the facts are given at the end of each section, so that the authenticity of the statements can easily be verified by consulting the original authors. The style is uniform, easy and concise without diffusiveness or prolixity, and the language is both pure and chaste. The authorities have been examined with critical discernment; no long wearisome quotations are made, no doubtful facts or incredible statements are admitted in the text unless controverted in a foot-note; no laboured arguments are produced in support of contested questions, and if personal opinions are expressed they are confined to a few incisive sentences, but the word "I" as referring to the author never occurs in any of the volumes.

### CONTENTS:— DIVISION I.—NIGRITIANS.

Introduction.	Bassamese.	Wollofs.	Zooloos.
<i>Nigritian Stock</i> —Preliminary Observations.	Aminas (Gold Coast tribes).	Foolahs.	Bechuana.
<i>Takroor Nigritians</i> —General Character.	Fantees.	Haoosas.	Basuto.
Niam Niams.	Ashantees.	Nyffuas.	Marawis.
Dinkas.	Yorubas.	Bondas (Angola).	Damaras.
Dyaks.	Dahomeys.	Congos.	Owampos.
Bongos.	Oedas (Benin).	Bafotes (Loango).	
Monbuttos.	Kalabars.	Balonda.	<i>Sootheli Nigritians</i> —General Character.
Shillooks.	Edeeyahs (Fernando Po).	Marutse-Mabundas.	Wasooaheli.
Baris.	Mpongwes.	Kimbondas.	Wanyika.
Latoocas.	Fans.	<i>Baroa Nigritians</i> —General Character.	Orloikops (Wakuafi and Massai).
Wakamba.	Bakalais.	Quaiquas (ancient Hottentots).	Somali.
Wazaramo.	Abongos.	Khuai (Bushmen).	Medjertines.
Wagogo.	Kanuris.	Namaquas.	Foorians.
Waganda.	Kroomen.	Korannas.	Gallas.
Wanyoro.	Mandingos.	<i>Koosa Nigritians</i> —General Character.	Timbuctoos.
Karagwahs.	Malinkops (Bambook).	Kaffirs.	Tedass.
Wanyamwezi.	Timanecs.	Amakosa.	Fezzanees.
Wakuni.	Koorankos.		Senaarians.
	Soolimas.		
	Bambaras.		
	Segoos.		

### DIVISION II.—MELANESIANS.

<i>Melanesian Stock</i> —Preliminary Observations.	Vanikoros.	Balinese.	Marquesans.
<i>Papua-Melanesians</i> —General Character.	Fijians.	Dyaks.	Nukahivas.
Papuas (including New Guinea tribes, Semangs, Ayetas, Alfoorans of Rawak and Arru Islands).	Tasmanians.	Sooloos.	Pomotoos.
Minahassee (Celebes).	Australians.	Malaysians.	Tongas.
Mincoopies (Andaman).	<i>Malayo-Melanesians</i> —General Character.	Orang Benuas.	Rotumas.
Tannese and Vateans (New Hebrides).	Sumatras.	Bughese (Celebes).	Samoans.
Oboas (New Caledonia).	Battahs.	Timorese.	Maoris.
	Atchenese.	Tagalogs (Philippines).	Hawaiians.
	Javanese.	Tagalas (ditto).	Malagassees (Madagascar).
	Tengger tribes and Bedui.	Montescos (ditto).	Ipalaos (Caroline Is.)
		Nicobars.	Chamorroes (Marian Is.)
		Tahitans.	Palos (Pelew Is.)

### DIVISION III.—MARANONIANS.

<i>Maranonian Stock</i> —Preliminary Observations.	Chunchos.	Quiches.	Osages.
<i>Guarani-Maranonians</i> —General Character.	Cholones.	Urabas.	Mengwes (Five Nations).
Guyanots.	Charruas.	Coybas (Isthmus tribes).	Algonquins.
Galibis.	Peguanches.	Mayos (Yucatan).	Klamath.
Arawaks.	Pampas.	Opatas.	Salish.
Warraus.	Paraguayans.	Mutsuns.	Chinooks.
Macuses.	Araucanians.	Aztecs (ancient Mexicans).	Haidahs.
Caralbs.	Patagonians.	<i>Aonea-Maranonians</i> —General Character.	Nootkas.
Orinocos.	Fuegians.	Apaches.	Nisquallis.
Moxes.	<i>Chiapo-Maranonians</i> —General Character.	Navajos.	Chippeways.
Alayas (Haiti).	Bonaks.	Natchez.	Tacullis.
Chiquitos.	Shoshones.	Mobilians.	Knisteneaux.
Yuracaras.	Commanches.	Seminols.	Kutchins.
Guarayos.	Pueblos.	Shawanees.	Thlinkets.
Tupics.	Guaicurus.	Powhattans.	Koniagas.
Camacans.	Chichimecs.	Tuscaroras.	Aleuts.
Coroados.	Zapotecas.	Dacotas.	Namollos.
Botocudos.	Mosquitos.	Mandans.	Innuits (Western Esquimaux).
Quichuas (ancient Peruvians).	Nicaraguas.	Hidatsas.	Karalits (Greenland Esquimaux).



## DIVISION IV.—TURANIANS.

<i>Turanian Stock</i> —Preliminary Observations.	Laocians.	Minusinsk Tartars.	Ostyaks.
<i>Mongolo-Turanians</i> — General Character.	Kareens.	Bashkirs.	Samoyedes.
Mongols.	Stiengs.	Yakuts.	
Buriats.	Chinese.	Kirghis Kassaks.	<i>Dravido-Turanians</i> — General Character.
Kalmucks.	Miaoo-tsc.	Toorkies (Khanats).	Assamese.
Manchoos.	Pepohoans (Formosa).	Tatar Toorkies (Chinese Tatory).	Kocchis.
Tonguses.	Japanese.	Toorcomans.	Bodo-Kacharis.
Ainos.	Coreans.	Osmanli.	Tamuls.
Itelmenes (Ancient Kamtchadales).	Loo-Choos.		Telingas.
Koriaks.	Anamese (Cochin-China).	<i>Tshudo-Turanians.</i>	Oraons.
Tchhooktchis.	Cambodians.	Fins.	Malers.
	Tibetans.	Magyars.	Paharias.
<i>Shyano-Turanians</i> — General Character.	Tangutes.	Tchoovash.	Gonds.
Siamese.	Bhotiyas.	Votiaks.	Kondhs.
Burmese.		Tcheremiss.	Jyntius.
	<i>Turco-Tatar-Turanians</i> — General Character.	Mordwins.	Garos.
	Nogay Tartars.	Voguls.	(List still incomplete.)
	Crim Tartars.	Lapps.	

## DIVISION V.—ARAMÆANS.

Preface.	Orthodox Jews of the East and Talmud Jews of Poland.	Abadde.	Omanites.
Introduction.		Kabyles.	Syrian Arabs.
<i>Aramæan Stock</i> — Preliminary Observations.		Tuaregs.	Druses.
<i>Syro-Aramæans</i> — General Character.	<i>Lybo-Aramæans</i> — General Character.	Guanches.	Anseyreeiah.
Phoenicians.	Egypto-Lybiens (Ancient Egyptians).	<i>Arabo-Aramæans</i> — General Character.	Moors or Barbary Arabs.
Assyrians.	Copts.	Bedouin-Arabs.	Barbary Bedouins.
Babylonians.	Nubians.	Wahabees.	Egyptian Arabs.
Yezedees.	Barabras.	Sedentary Arabs of the Hedjaz.	Abyssinians.
Nestorians.	Siwabs.	South-Arabian Arabs.	Falashas.
Maronites.	Berbers.		Hassaneyah Arabs.
Hebrews.			Lybian Bedouins.
			Sahara Arabs.

## DIVISION VI.—IRANIANS.

<i>Iranian Stock</i> — Preliminary Observations.	Armenians.	Etruscans.	Swedes.
<i>Aryo-Iranians</i> — General Character.	Circassians.	Spaniards.	Danes.
Hindoos.	Lhesgians.	French.	Dutch.
Kashmerians.	Georgians.	Portuguese.	Icelanders.
Singalese.	Osetians.		
Veddas.	List of Hindoo wild tribes not yet made out.	<i>Celto-Iranians</i> — General Character.	<i>Slavo-Iranians</i> — General Character.
Ancient Persians.	<i>Græco-Latin Iranians.</i>	Scotch Highlanders.	Russians.
Medes.	Helenes (Ancient Greeks).	Welsh.	Poles.
Modern Persians.	Romans.	Irish.	Dalmatians.
Tajiks.	Modern Greeks.	Basques.	Herzegovinians.
Beloochees.	Italians.	Balearians.	Servians.
Afghans.	Albanians.	<i>Teutono-Iranians.</i>	Montenegrins.
Koords.	Illyrians.	Germans.	Bulgarians.
	Wallacho-Moldavians.	English.	Bosnians.
			Slavonians.

THE FIFTH DIVISION, embracing the ARAMÆAN STOCK, is in the Press, and will appear shortly; to be followed by the First Division, the Nigritian Stock, and the Fourth Division, the Turanian Stock.



1881

IN THE PRESS.

Demy 8vo. pp. about 700. Price 21s.

SOCIAL HISTORY  
OF  
THE RACES OF MANKIND.

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ARAMÆANS.

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BY

A. FEATHERMAN.

This Volume is complete in itself, and forms the Fifth Division of the above highly-important and interesting work. It cannot fail to be of great value to the Anthropologist, the Ethnologist, the Geographer, and the Social Philosopher, and at the same time presenting an infinite number of curious facts to the general reader. Each Division will be sold separately.

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