THE INEQUALITY OF HUMAN RACES
BY ARTHUR DE GOBINEAU
TRANSLATED BY ADRIAN COLLINS, M.A.
THE INEQUALITY OF HUMAN RACES

This rule is dictated by a necessary prudence. All the facts, however, mentioned in this chapter go to prove that, originally, there is a perfect correspondence between the intellectual virtues of a race and those of its native speech; that languages are, in consequence, unequal in value and significance, unlike in their forms and basic elements, as races are also; that their modifications, like those of races, come merely from intermixture with other idoms; that their qualities and merits, like a people's blood, disappear or become absorbed, when they are swamped by too many heterogeneous elements; finally, that when a language of a higher order is used by some human group which is unworthy of it, it will certainly become mutilated and die out. Hence, though it is often difficult to infer at once, in a particular case, the merits of a people from those of its language, it is quite certain that in theory this can always be done.

I may thus lay it down, as a universal axiom, that the hierarchy of languages is in strict correspondence with the hierarchy of races.

sometimes change its language, this never happens, and could not happen, in the case of a complex of nationalities, racially identical though politically independent. The Jews have given up their national speech; but the Semitic nations as a whole can neither lose their native dialect nor acquire others.

CHAPTER XVI


I have shown the unique place in the organic world occupied by the human species, the profound physical, as well as moral, differences separating it from all other kinds of living creatures. Considering it by itself, I have been able to distinguish, on physiological grounds alone, three great and clearly marked types, the black, the yellow, and the white. However uncertain the aims of physiology may be, however measure its resources, however defective its methods, it can proceed thus far with absolute certainty.

The negroid variety is the lowest, and stands at the foot of the ladder. The animal character, that appears in the shape of the pelvis, is stamped on the negro from birth, and forebodes his destiny. His intellect will always move within a very narrow circle. He is not however a mere brute, for behind his low receding brow, in the middle of his skull, we can see signs of a powerful energy, however crude its objects. If his mental faculties are dull or even non-existent, he often has an intensity of desire, and so of will, which may be called terrible. Many of his senses, especially taste and smell, are developed to an extent unknown to the other two races.*

The very strength of his sensations is the most striking proof of his inferiority. All food is good in his eyes, nothing disgusts or repels him. What he desires is to eat, to eat furiously, and to excess; no carrion is too revolting to be swallowed by him. It

* "Taste and smell in the negro are as powerful as they are indiscriminating. He eats everything, and almost which are revolting to us are pleasant to him" (Penne).
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is the same with odours; his inordinate desires are satisfied with all, however coarse or even horrible. To these qualities may be added an instability and capriciousness of feeling, that cannot be tied down to any single object, and which, so far as he is concerned, do away with all distinctions of good and evil. We might even say that the violence with which he pursues the object that has aroused his senses and inflamed his desires is a guarantee of the desires being soon satisfied and the object forgotten. Finally, he is equally careless of his own life and that of others: he kills willingly, for the sake of killing; and this human machine, in whom it is so easy to arouse emotion, shoves, in face of suffering, either a monstrous indifference or a cowardice that seeks a voluntary refuge in death.

The yellow race is the exact opposite of this type. The skull points forward, not backward. The forehead is wide and bony, often high and projecting. The shape of the face is triangular, the nose and chin showing none of the coarse protuberances that mark the negro. There is further a general proneness to obesity, which, though not confined to the yellow type, is found there more frequently than in the others. The yellow man has little physical energy, and is inclined to apathy; he commits none of the strange excesses so common among negroes. His desires are feeble, his will-power rather obstinate than violent; his longing for material pleasures, though constant, is kept within bounds. A rare glutton by nature, he shows far more discrimination in his choice of food. He tends to mediocrity in everything; he understands easily enough anything not too deep or sublime.* He has a love of utility and a respect for order, and knows the value of a certain amount of freedom. He is practical, in the narrowest sense of the word. He does not dream or theorize; he invents little, but can appreciate and take over what is useful to him. His whole desire is to live in the easiest and most comfortable way possible. The yellow races are thus clearly superior to the black. Every founder of a civilization would wish the backbone of his society, his middle class, to consist of such men. But no civilized

* Carus, op. cit., p. 60.

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society could be created by them; they could not supply its nerve-force, or set in motion the springs of beauty and action.

We come now to the white peoples. These are gifted with reflective energy, or rather with an energetic intelligence. They have a feeling for utility, but in a sense far wider and higher, more courageous and ideal, than the yellow races; a perseverance that takes account of obstacles and ultimately finds a means of overcoming them; a greater physical power, an extraordinary instinct for order, not merely as a guarantee of peace and tranquillity, but as an indispensable means of self-preservation. At the same time, they have a remarkable, and even extreme, love of liberty, and are openly hostile to the formalism under which the Chinese are glad to vegetate, as well as to the strict despotism which is the only way of governing the negro.

The white races are, further, distinguished by an extraordinary attachment to life. They know better how to use it, and so, as it would seem, set a greater price on it; both in their own persons and those of others, they are more sparing of life. When they are cruel, they are conscious of their cruelty; it is very doubtful whether such a consciousness exists in the negro. At the same time, they have discovered reasons why they should surrender this busy life of theirs, that is so precious to them. The principal motive is honour, which under various names has played an enormous part in the ideas of the race from the beginning. I need hardly add that the word honour, together with all the civilizing influences connected by it, is unknown to both the yellow and the black man.

On the other hand, the immense superiority of the white peoples in the whole field of the intellect is balanced by an inferiority in the intensity of their sensations. In the world of the senses, the white man is far less gifted than the others, and so is less tempted and less absorbed by considerations of the body, although in physical structure he is far the most vigorous.*

Such are the three constituent elements of the human race.

* Mairin observes that the European is superior to the coloured man in the pressure of the nervous fluid (Mrais in Brasileis, vol. 1, p. 359).
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I call them secondary types, as I think myself obliged to omit all discussion of the Adanite man. From the combination, by intermarriage, of the varieties of these types come the tertiary groups. The quaternary formations are produced by the union of one of these tertiary types, or of a pure-blooded tribe, with another group taken from one of the two foreign species.

Below these categories others have appeared—and still appear. Some of these are very strongly characterized, and form new and distinct points of departure, coming as they do from races that have been completely fused. Others are incomplete, and ill-ordered, and, one might even say, anti-social, since their elements, being too numerous, too disparate, or too barbarous, have had neither the time nor the opportunity for combining to any fruitful purpose. No limits, except the horror excited by the possibility of infinite intermixture, can be assigned to the number of these hybrid and chequered races that make up the whole of mankind.

It would be unjust to assert that every mixture is bad and harmful. If the three great types had remained strictly separate, the supremacy would no doubt have always been in the hands of the finest of the white races, and the yellow and black varieties would have crawled for ever at the feet of the lowest of the whites. Such a state is not far ideal, since it has never been beheld in history; and we can imagine it only by recognizing the undisputed superiority of those groups of the white races which have remained the purest.

It would not have been all gain. The superiority of the white race would have been clearly shown, but it would have been bought at the price of certain advantages which have followed the mixture of blood. Although these are far from counter-balancing the defects they have brought in their train, yet they are sometimes to be commended. Artistic genius, which is equally foreign to each of the three great types, arose only after the intermarriage of white and black. Again, in the Malayian variety, a human family was produced from the yellow and black races that had more intelligence than either of its ancestors.

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Finally, from the union of white and yellow, certain intermediary peoples have sprung, who are superior to the purely Finnish tribes as well as to the negroes.

I do not deny that these are good results. The world of art and great literature that comes from the mixture of blood, the improvement and ennoblement of inferior races—all these are wonders for which we must needs be thankful. The small have been raised. Unfortunately, the great have been lowered by the same process; and this is an evil that nothing can balance or repair. Since I am putting together the advantages of racial mixtures, I will also add that to them is due the refinement of manners and beliefs, and especially the tempering of passion and desire. But these are merely transient benefits, and if I recognize that the mulatto, who may become a lawyer, a doctor, or a business man, is worth more than his negro grandfathers, who was absolutely savage, and fit for nothing, I must also confess that the Brahman of primitive India, the heroes of the Iliad and the Shahnameh, the warriors of Scandinavia—the glorious shades of noble races that have disappeared—give us a higher and more brilliant idea of humanity, and were more active, intelligent, and trusty instruments of civilization and grandeur than the peoples, hybrid a hundred times over, of the present day. And the blood even of these was no longer pure.

However it has come about, the human races, as we find them in history, are complex; and one of the chief consequences has been to throw into disorder most of the primitive characteristics of each type. The good as well as the bad qualities are seen to diminish in intensity with repeated intermixture of blood; but they also scatter and separate off from each other, and are often mutually opposed. The white race originally possessed the monopoly of beauty, intelligence, and strength. By its union with other varieties, hybrids were created, which were beautiful without strength, strong without intelligence, or, if intelligent, both weak and ugly. Further, when the quantity of white blood was increased to an indefinite amount by successive infusions, and not by a single admixture, it no longer carried
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the inferior stocks that mingled with them, then the whole theory on which this book rests is false. On the other hand, if the facts are as I say, then we have an irrefragable proof of the nobility of our own species. Only the actual details can set the final seal of truth on my system, and they alone can show with sufficient exactness the full implications of my main thesis, that peoples degenerate only in consequence of the various admixtures of blood which they undergo; that their degeneration corresponds exactly to the quantity and quality of the new blood, and that the rudest possible shock to the vitality of a civilization is given when the ruling elements in a society and those developed by racial change have become so numerous that they are clearly moving away from the homogeneity necessary to their life, and it therefore becomes impossible for them to be brought into harmony and so acquire the common instincts and interests, the common logic of existence, which is the sole justification for any social bond whatever. There is no greater curse than such disorder, for however bad it may have made the present state of things, it promises still worse for the future.

NOTE.—The "ten civilizations" mentioned in the last paragraph are as follows. They are fully discussed in the subsequent books of the "Inequality of Races," of which the present volume forms the first.

I. The Indian civilization, which reached its highest point round the Indian Ocean, and in the north and east of the Indian Continent, south-east of the Brahmaputra. It arose from a branch of a white people, the Aryans.

II. The Egyptian, round whom collected the Ethiopians, the Nubians, and a few smaller peoples to the west of the oasis of Ammon. This society was created by an Aryan colony from India, that settled in the upper valley of the Nile.

III. The Amorians, with whom may be classed the Jews, the Phcenicians, the Lydians, the Carthaginians, and the Hymarites.
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They owed their civilising qualities to the great white invasions which may be grouped under the name of the descendents of Shem and Ham. The Zoroastrian Iranians who ruled part of Central Asia under the names of Medes, Persians, and Bactrians, were a branch of the Aryan family.

IV. The Greeks, who came from the same Aryan stock, as modified by Semitic elements.
V. The Chinese civilization, arising from a cause similar to that operating in Egypt. An Aryan colony from India brought the light of civilization to China also. Instead however of becoming mixed with black peoples, as on the Nile, the colony became absorbed in Malay and yellow races, and was reinforced, from the north-west, by a fair number of white elements, equally Aryan but no longer Hindu.
VI. The ancient civilization of the Italian peninsula, the cradle of Roman culture. This was produced by a mixture of Celts, Thracians, Aryans, and Semites.
VII. The Germanic races, which in the fifth century transformed the Western mind. These were Aryans.

VIII.-X. The three civilisations of America, the Alleghanian, the Mexican, and the Peruvian.

Of the first seven civilisations, which are those of the Old World, six belong, at least in part, to the Aryan race, and the seventh, that of Assyria, owes to this race the Iranian Renaissance, which is, historically, its best title to fame. Almost the whole of the Continent of Europe is inhabited at the present time by groups of which the basis is white, but in which the non-Aryan elements are the most numerous. There is no true civilization among the European peoples, where the Aryan branch is not predominant.

In the above list no negro race is seen as the initiator of a civilization. Only when it is mixed with some other can it even be initiated into one.

Similarly, no spontaneous civilization is to be found among the yellow races; and when the Aryan blood is exhausted stagnation supervenes.

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