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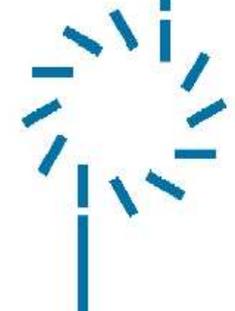
Words E.A. Freeman, "Race and Language" (1879) ¹

I

It is no very great time since the readers of the English newspapers were, perhaps a little amused, perhaps a little startled, at the story of a deputation of Hungarian students going to Constantinople to present a sword of honor to an Ottoman general. The address and the answer enlarged on the ancient kindred of Turks and Magyars, on the long alienation of the dissevered kinsfolk, on the return of both in these later times to a remembrance of the ancient kindred and to the friendly feelings to which such kindred gave birth. The discourse has a strange sound when we remember the reigns of Sigismund and Wladislaus, when we think of the dark days of Nikopolis and Varna, when we think of Huniades encamped at the foot of Haemus, and of Belgrade beating back Mahomet the Conqueror from her gates. The Magyar and the Ottoman embracing with the joy of reunited kinsfolk is a sight which certainly no man would have looked forward to in the fourteenth or fifteenth century. At an earlier time the ceremony might have seemed a degree less wonderful. If a man whose ideas are drawn wholly from the modern map should sit down to study the writings of Constantine Porphyrogenetos, he would perhaps be startled at finding Turks and Franks spoken of as neighbor, at finding Turcia and Francia - we must not translate Toupkia and qpayyia by Turkey and France - spoken of as border lands. A little

study will perhaps show him that the change lies almost wholly in the names and not in the boundaries. The lands are there still, and the frontier between them has shifted much less than one might have looked for in nine hundred years. Nor has there been any great change in the population of the two countries. The Turks and the Franks of the Imperial geographer are there still, in the lands which he calls Turcia and Francia; only we no longer speak of them as Turks and Franks. The Turks of Constantine are Magyars; the Franks of Constantine are Germans. The Magyar students may not unlikely have turned over the Imperial pages, and they may have seen how their forefathers stand described there. We can hardly fancy that the Ottoman general is likely to have given much time to lore of such a kind. Yet the Ottoman answer was as brimful of ethnological and antiquarian sympathy as the Magyar address. It is hardly to be believed that a Turk, left to himself, would by his own efforts have found out the primeval kindred between Turk and Magyar. He might remember that Magyar exiles had found a safe shelter on Ottoman territory; he might look deep enough into the politics of the present moment to see that the rule of Turk and Magyar alike is threatened by the growth of Slavonic national life. But the idea that Magyar and Turk owe each other any love or any duty, directly on the ground of primeval kindred, is certainly not likely to have presented itself to the untutored Ottoman mind. In short, it sounds, as some one said at the time, rather like the dream of a professor who has run wild with an ethnological craze, than like the serious thought of a practical man of any nation. Yet the Magyar students seem to have meant their address quite seriously. And the Turkish general, if he did not take it seriously, at least thought it wise to shape his answer as if he did. As a piece of practical politics, it sounds like Frederick Barbarossa threatening to avenge the defeat of Crassus upon Saladin, or like the French of the revolutionary wars making the Pope Pius of those days answerable for the

¹ Edward Augustus Freeman (1823-1892), famous mainly for his *History of the Norman Conquest* (1867-1879) and Regius Professor of Modern History at Oxford, combined an anthropological and a legal-historical approach towards the comparative study of statesystems in various parts of the world (*History of Federal Government*, 1863; *Comparative Politics*, 1872). In this popularizing essay he grapples with the notions, ingrained by then, that nationalities are based on the common cultural and physical ancestry of language and race. While not abandoning these categories altogether as operative forces in the organization of societies, his critique foreshadows Renan's more fundamental revisionism, formulated a few years later, in *Qu'est-ce qu'une nation*. [SPIN note]



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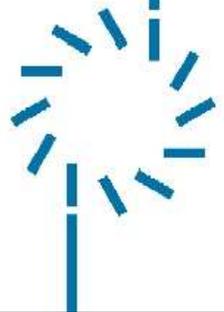


wrongs of Vercingetorix. The thing sounds like comedy, almost like conscious comedy. But it is a kind of comedy which may become tragedy, if the idea from which it springs get so deeply rooted in men's minds as to lead to any practical consequences. As long as talk of this kind does not get beyond the world of hot-headed students, it may pass for a craze. It would be more than a craze, if it should be so widely taken up on either side that the statesmen on either side find it expedient to profess to take it up also.

To allege the real or supposed primeval kindred between Magyars and Ottomans as a ground for political action, or at least for political sympathy, in the affairs of the present moment, is an extreme case - some may be inclined to call it a *reductio ad absurdum* - of a whole range of doctrines and sentiments which have in modern days gained a great power over men's minds. They have gained so great a power that those who may regret their influence cannot afford to despise it. To make any practical inference from the primeval kindred of Magyar and Turk is indeed pushing the doctrine of race, and of sympathies arising from race, as far as it well can be pushed. Without plunging into any very deep mysteries, without committing ourselves to any dangerous theories in the darker regions of ethnological inquiry, we may perhaps be allowed at starting to doubt whether there is any real primeval kindred between the Ottoman and the Finnish Magyar. It is for those who have gone specially deep into the antiquities of the non-Aryan races to say whether there is or is not. At all events, as far as the great facts of history go, the kindred is of the vaguest and most shadowy kind. It comes to little more than the fact that Magyars and Ottomans are alike non-Aryan invaders who have made their way into Europe within recorded times, and that both have, rightly or wrongly, been called by the name of Turks. These do seem rather slender grounds on which to build up a fabric of national sympathy between two nations, when several centuries of living practical history all pull the other way. It is hard to believe that the kindred of Turk and Magyar was

thought of when a Turkish pacha ruled at Buda. Doubtless Hungarian Protestants often deemed, and not unreasonably deemed, that the contemptuous toleration of the Moslem sultan was a lighter yoke than the persecution of the Catholic emperor. But it was hardly on grounds of primeval kindred that they made the choice. The ethnological dialogue held at Constantinople does indeed sound like ethnological theory run mad. But it is the very wildness of the thing which gives it its importance. The doctrine of race, and of sympathies springing from race, must have taken very firm hold indeed of men's minds before it could be carried out in a shape which we are tempted to call so grotesque as this.

The plain fact is that the new lines of scientific and historical inquiry which have been opened in modern times have had a distinct and deep effect upon the politics of the age. The fact may be estimated in many ways, but its existence as a fact cannot be denied. Not in a merely scientific or literary point of view, but in one strictly practical, the world is not the same world as it was when men had not yet dreamed of the kindred between Sanscrit, Greek, and English, when it was looked on as something of a paradox to him that there was a distinction between Celtic and Teutonic tongues and nations. Ethnological and philological researches - I do not forget the distinction between the two, but for the present I must group them together - have opened the way for new national sympathies, new national antipathies, such as would have been unintelligible a hundred years ago. A hundred years ago a man's political likes and dislikes seldom went beyond the range which was suggested by the place of his birth or immediate descent. Such birth or descent made him a member of this or that political community, a subject of this or that prince, a citizen - perhaps a subject - of this or that commonwealth. The political community of which he was a member had its traditional alliances and traditional enmities, and by those alliances and enmities the likes and dislikes of the members of that



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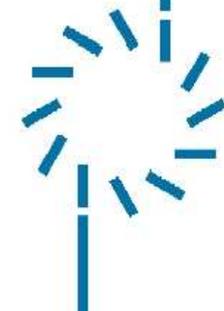
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community were guided. But those traditional alliances and enmities were seldom determined by theories about language or race. The people of this or that place might be discontented under a foreign government; but, as a rule, they were discontented only if subjection to that foreign government brought with it personal oppression or at least political degradation. Regard or disregard of some purely local privilege or local feeling went for more than the fact of a government being native or foreign. What we now call the sentiment of nationality did not go for much; what we call the sentiment of race went for nothing at all. Only a few men here and there would have understood the feelings which have led to those two great events of our own time, the political reunion of the German and Italian nations after their long political dissolution. Not a soul would have understood the feelings which have allowed Panslavism to be a great practical agent in the affairs of Europe, and which have made talk about "the Latin race," if not practical, at least possible. Least of all, would it have been possible to give any touch of political importance to what would have then seemed so wild a dream as a primeval kindred between Magyar and Ottoman.

That feelings such as these, and the practical consequences which have flowed from them, are distinctly due to scientific and historical teaching there can, I think, be no doubt. Religious sympathy and purely national sympathy are both feelings of much simpler growth, which need no deep knowledge nor any special teaching. The cry which resounded through Christendom when the Holy City was taken by the Mussulmans, the cry which resounded through Islam when the same city was taken by the Christians, the spirit which armed England to support French Huguenots and which armed Spain to support French Leaguers, all spring from motives which lie on the surface. Nor need we seek for any explanation but such as lies on the surface for the natural wish for closer union which arose among Germans or Italians who found themselves parted off by purely dynastic arrangements from men who were their countrymen in everything

else. Such a feeling has to strive with the counterfeeling which springs from local jealousies and local dislikes; but it is a perfectly simple feeling, which needs no subtle research either to arouse or to understand it. So, if we draw our illustrations from the events of our own time, there is nothing but what is perfectly simple in the feeling which calls Russia, as the most powerful of Orthodox states, to the help of her Orthodox brethren everywhere, and which calls the members of the Orthodox Church everywhere to look to Russia as their protector. The feeling may have to strive against a crowd of purely political considerations, and by those purely political considerations it may be outweighed. But the feeling is in itself altogether simple and natural. So again, the people of Montenegro and of the neighboring lands in Herzegovina and by the Bocche of Cattaro feel themselves countrymen in every sense but the political accident which keeps them asunder. They are drawn together by a tie which everyone can understand, by the same tie which would draw together the people of three adjoining English counties, if any strange political action should part them asunder in like manner. The feeling here is that of nationality in the strictest sense, nationality in a purely local or geographical sense. It would exist all the same if Panslavism had never been heard of; it might exist though those who feel it had never heard of the Slavonic race at all. It is altogether another thing when we come to the doctrine of race, and of sympathies founded on race, in the wider sense. Here we have a feeling which professes to bind together, and which as a matter of fact has had a real effect in binding together, men whose kindred to one another is not so obvious at first sight as the kindred of Germans, Italians, or Serbs who are kept asunder by nothing but a purely artificial political boundary. It is a feeling at whose bidding the call to union goes forth to men whose dwellings are geographically far apart, to men who may have had no direct dealings with one another for years or for ages, to men



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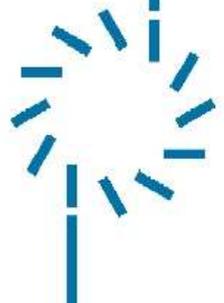
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whose languages, though the scholar may at once for Slaves as Slaves. Russia dealt with Montenegro, not, as far as one can see, out of any Slavonic brotherhood, but because an independent Orthodox State at enmity with the Turk could not fail to be a useful ally. The earlier dealings of Russia with the subject nations were far more busy among the Greeks than among the Slaves. In fact, till quite lately all the Orthodox subjects of the Turk were in most European eyes looked on as alike Greeks. The Orthodox Church has been commonly known as the Greek Church; and it has often been very hard to make people understand that the vast mass of the members of that so called Greek Church are not Greek in any other sense. In truth we may doubt whether, till comparatively lately, the subject nations themselves were fully alive to the differences of race and speech among them. A man must in all times and places know whether he speaks the same language as another man; but he does not always go on to put his consciousness of difference into the shape of a sharply drawn formula. Still less does he always make the difference the ground of any practical course of action. The Englishman in the first days of the Norman Conquest felt the hardships of foreign rule, and he knew that those hardships were owing to foreign rule. But he had not learned to put his sense of hardship into any formula about an oppressed nationality. So, when the policy of the Turk found that the subtle intellect of the Greek could be made use of as an instrument of dominion over the other subject nations, the Bulgarian felt the hardship of the state of things in which, as it was proverbially said, his body was in bondage to the Turk and his soul in bondage to the Greek. But we may suspect that this neatly turned proverb dates only from the awakening of a distinctly national Bulgarian feeling in modern times. The Turk was felt to be an intruder and an enemy, because his rule was that of an open oppressor belonging to another creed. The Greek, on the other hand, though his spiritual dominion brought undoubted practical evils with it, was not felt to be an intruder and an enemy in the same sense. His quicker intellect and superior refinement made

him a model. The Bulgarian imitated the Greek tongue and Greek manners; he was willing in other lands to be himself looked on as a Greek. It is only in quite modern times, under the direct influence of the preaching of the doctrine of race, that a hard and fast line has been drawn between Greeks and Bulgarians. That doctrine has cut two ways. It has given both nations, Greek and Bulgarian alike, a renewed national life, national strength, national hopes, such as neither of them had felt for ages. In so doing, it has done one of the best and most hopeful works of the age. But in so doing, it has created one of the most dangerous of immediate political difficulties. In calling two nations into a renewed being, it has arrayed them in enmity against each other, and that in the face of a common enemy in whose presence all lesser differences and jealousies ought to be hushed into silence.

There is then a distinct doctrine of race, and of sympathies founded on race, distinct from the feeling of community of religion, and distinct from the feeling of nationality in the narrower sense. It is not so simple or easy a feeling as either of those two. It does not in the same way lie on the surface; it is not in the same way grounded on obvious facts which are plain to every man's understanding. The doctrine of race is essentially an artificial doctrine, a learned doctrine. It is an inference from facts which the mass of mankind could never have found out for themselves; facts which, without a distinctly learned teaching, could never be brought home to them in any intelligible shape. Now what is the value of such a doctrine? Does it follow that, because it is confessedly artificial, because it springs, not from a spontaneous impulse, but from a learned teaching, it is therefore necessarily foolish, mischievous, perhaps unnatural? It may perhaps be safer to hold that like many other doctrines, many other sentiments, it is neither universally good nor universally bad, neither inherently wise nor inherently foolish. It may be safer to hold that it may, like other doctrines and



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sentiments, have a range within which it may work for good, while in some other range it may work for evil. It may in short be a doctrine which is neither to be rashly accepted, nor rashly cast aside, but one which may need to be guided, regulated, modified, according to time, place, and circumstance. I am not now called on so much to estimate the practical good and evil of the doctrine as to work out what the doctrine itself is, and to try to explain some difficulties about it, but I must emphatically say that nothing can be more shallow, nothing more foolish, nothing more purely sentimental, than the talk of those who think that they can simply laugh down or shriek down any doctrine or sentiment which they themselves do not understand. A belief or a feeling which has a practical effect on the conduct of great masses of men, sometimes on the conduct of whole nations, may be very false and very mischievous; but it is in every case a great and serious fact, to be looked gravely in the face. Men who sit at their ease and think that all wisdom is confined to themselves and their own clique may think themselves vastly superior to the great emotions which stir our times, as they would doubtless have thought themselves vastly superior to the emotions which stirred the first Saracens or the first Crusaders. But the emotions are there all the same, and they do their work all the same. The most highly educated man in the most highly educated society cannot sneer them out of being.

But it is time to pass to the more strictly scientific aspect of the subject. The doctrine of race, in its popular form, is the direct offspring of the study of scientific philology; and yet it is just now, in its popular form at least, somewhat under the ban of scientific philologists. There is nothing very wonderful in this. It is in fact the natural course of things which might almost have been reckoned on beforehand. When the popular mind gets hold of a truth it seldom gets hold of it with strict scientific precision. It commonly gets hold of one side of the truth; it puts forth that side of the truth only. It puts that side forth in a form which may not be in itself distorted or exaggerated, but which practically becomes distorted and exaggerated, because other sides of the same truth

are not brought into their due relation with it. The popular idea thus takes a shape which is naturally offensive to men of strict precision, and which men of strict scientific precision have naturally, and from their own point of view quite rightly, risen up to rebuke. Yet it may often happen that, while the scientific statement is the only true one for scientific purposes, the popular version may also have a kind of practical truth for the somewhat rough and ready purposes of a popular version. In our present case scientific philologists are beginning to complain, with perfect truth and perfect justice from their own point of view, that the popular doctrine of race confounds race and language. They tell us, and they do right to tell us, that language is no certain test of race, that men who speak the same tongue are not therefore necessarily men of the same blood. And they tell us further, that from whatever quarter the alleged popular confusion came, it certainly did not come from any teaching of scientific philologists.

The truth of all this cannot be called in question. We have too many instances in recorded history of nations laying aside the use of one language and taking to the use of another, for anyone who cares for accuracy to set down language as any sure test of race. In fact, the studies of the philologist and those of the ethnologist strictly so called are quite distinct, and they deal with two wholly different sets of phenomena. The science of the ethnologist is strictly a physical science. He has to deal with purely physical phenomena; his business lies with the different varieties of the human body, and specially, to take that branch of his inquiries which most impresses the unlearned, with the various conformations of the human skull. His researches differ in nothing from those of the zoologist or the paleontologist, except that he has to deal with the physical phenomena of man, while they deal with the physical phenomena of other animals. He groups the different races of men exactly as the others group the genera and species of living or extinct mammals or reptiles. The student of ethnology



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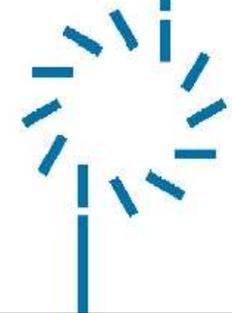
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as a physical science may indeed strengthen his conclusions by evidence of other kinds, evidence from arms, ornaments, pottery, modes of burial. But all these are secondary; the primary ground of classification is the physical conformation of man himself. As to language, the ethnological method, left to itself, can find out nothing whatever. The science of the ethnologist then, is primarily physical; it is historical only in that secondary sense in which paleontology, and geology itself, may fairly be called historical. It arranges the varieties of mankind according to a strictly physical classification; what the language of each variety may have been, it leaves to the professors of another branch of study to find out.

The science of the philologist, on the other hand, is strictly historical. There is doubtless a secondary sense in which purely philological science may be fairly called physical, just as there is a secondary sense in which pure ethnology may be called historical. That is to say, philology has to deal with physical phenomena, so far as it has to deal with the physical aspect of the sounds of which human language is made up. Its primary business, like the primary business of any other historical science, is to deal with phenomena which do not depend on physical laws, but which do depend on the human will. The science of language is, in this respect, like the science of human institutions or of human beliefs. Its subject-matter is not, like that of pure ethnology, what man is, but, like that of any other historical science, what man does. It is plain that no man's will can have any direct influence on the shape of his skull. I say no direct influence, because it is not for me to rule how far habits, places of abode, modes of life, a thousand things which do come under the control of the human will, may indirectly affect the physical conformation of a man himself or of his descendants. Some observers have made the remark that men of civilized nations who live in a degraded social state do actually approach to the physical type of inferior races. However this may be, it is quite certain, that, as no man can by taking thought add a cubit to his stature, so no man can by taking thought make his skull brachycephalic or dolichocephalic. But the language which a man

speaks does depend upon his will; he can by taking thought make his speech Romance or Teutonic. No doubt he has in most cases practically no choice in the matter. The language which he speaks is practically determined for him by fashion, habit, early teaching, a crowd of things over which he has practically no control. But still the control is not physical and inevitable, as it is in the case of the shape of his skull. If we say that he cannot help speaking in a particular way; that is, that he cannot help speaking a particular language, this simply means that his circumstances are such that no other way of speaking presents itself to his mind. And in many cases, he has a real choice between two or more ways of speaking; that is, between two or more languages. Every word that a man speaks is the result of a real, though doubtless unconscious, act of his free will. We are apt to speak of gradual changes in languages, as in institutions or anything else, as if they were the result of a physical law, acting upon beings who had no choice in the matter. Yet every change of the kind is simply the aggregate of various acts of the will on the part of all concerned. Every change in speech, every introduction of a new sound or a new word, was really the result of an act of the will of some one or other. The choice may have been unconscious; circumstances may have been such as practically to give him but one choice; still he did choose; he spoke in one way, when there was no physical hinderance to his speaking in another way, when there was no physical compulsion to speak at all. The Gauls need not have changed their own language for Latin; the change was not the result of a physical necessity, but of a number of acts of the will on the part of this and that Gaul. Moral causes directed their choice, and determined that Gaul should become a Latin-speaking land. But whether the skulls of the Gauls should be long or short, whether their hair should be black or yellow, those were points over which the Gauls themselves had no direct control whatever.



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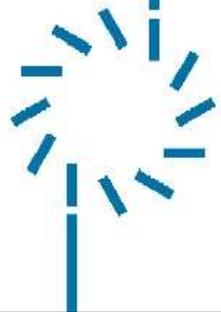
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The study of men's skulls then is a study which is strictly physical, a study of facts over which the will of man has no direct control. The study of men's languages is strictly an historical study, a study of facts over which the will of man has a direct control. It follows therefore from the very nature of the two studies that language cannot be an absolutely certain test of physical descent. A man cannot, under any circumstances, choose his own skull; he may, under some circumstances, choose his own language. He must keep the skull which has been given him by his parents; he cannot, by any process of taking thought, determine what kind of skull he will hand on to his own children. But he may give up the use of the language which he has learned from his parents, and he may determine what language he will teach to his children. The physical characteristics of a race are unchangeable, or are changed only by influences over which the race itself has no direct control. The language which the race speaks may be changed, either by a conscious act of the will or by that power of fashion which is in truth the aggregate of countless unconscious acts of the will. And, as the very nature of the case thus shows that language is no sure test of race, so the facts of recorded history equally prove the same truth. Both individuals and whole nations do in fact often exchange the language of their forefathers for some other language. A man settles in a foreign country. He learns the language of that country; sometimes he forgets the use of his own language. His children may perhaps speak both tongues; if they speak one tongue only, it will be the tongue of the country where they live. In a generation or two all trace of foreign origin will have passed away. Here then language is no test of race. If the great-grandchildren speak the language of their great-grandfathers, it will simply be as they may speak any other foreign language. Here are men who by speech belong to one nation, by actual descent to another. If they lose the physical characteristics of the race to which the original settler belonged, it will be due to inter-marriage, to climate, to some cause altogether independent of language. Every nation will have some adopted children of this

kind, more or fewer; men who belong to it by speech, but who do not belong to it by race. And what happens in the case of individuals happens in the case of whole nations. The pages of history are crowded with cases in which nations have cast aside the tongue of their forefathers, and have taken instead the tongue of some other people. Greek in the East, Latin in the West, became the familiar speech of millions who had not a drop of Greek or Italian blood in their veins. The same has been the case in later times with Arabic, Persian, Spanish, German, English. Each of those tongues has become the familiar speech of vast regions where the mass of the people are not Arabian, Spanish, or English, otherwise than by adoption. The Briton of Cornwall has, slowly but in the end thoroughly, adopted the speech of England. In the American continent full-blooded Indians preside over commonwealths which speak the tongue of Cortes and Pizarro. In the lands to which all eyes are now turned, the Greek, who has been busily assimilating strangers ever since he first planted his colonies in Asia and Sicily, goes on busily assimilating his Albanian neighbors. And between renegades, janizaries, and mothers of all nations, the blood of many a Turk must be physically anything rather than Turkish. The inherent nature of the case, and the witness of recorded history, join together to prove that language is no certain test of race, and that the scientific philologists are doing good service to accuracy of expression and accuracy of thought by emphatically calling attention to the fact that language is no such test.

But on the other hand, it is quite possible that the truth to which our attention is just now most fittingly called may, if put forth too broadly and without certain qualifications, lead to error quite as great as the error at which it is aimed. I do not suppose that anyone ever thought that language was, necessarily and in all cases, an absolute and certain test. If anybody does think so, he has put himself altogether out of court by shutting his eyes to the most manifest facts of the



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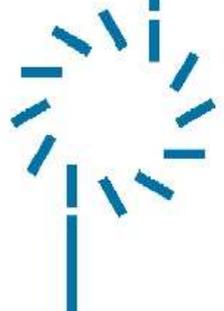


case. But there can be no doubt that many people have given too much importance to language as a test of race. Though they have not wholly forgotten the facts which tell the other way, they have not brought them out with enough prominence. But I can also believe that many people have written and spoken on the subject in a way which cannot be justified from a strictly scientific point of view, but which may have been fully justified from the point of view of the writers and speakers themselves. It may often happen that a way of speaking may not be scientifically accurate, but may yet be quite near enough to the truth for the purposes of the matter in hand. It may, for some practical or even historical purpose, be really more true than the statement which is scientifically more exact. Language is no certain test of race; but if a man, struck by this wholesome warning, should run off into the belief that language and race have absolutely nothing to do one another, he had better have gone without the warning. For in such a case the last error would be worse than the first. The natural instinct of mankind connects race and language. It does not assume that language is an infallible test of race; but it does assume that language and race have something to do with one another. It assumes, that though language is not an accurately scientific test of race, yet it is a rough and ready test which does for many practical purposes. To make something more of an exact definition, one might say, that though language is not a test of race, it is, in the absence of evidence to the contrary, a presumption of race; that though it is not a test of race, yet it is a test of something which, for many practical purposes, is the same as race.

II

Professor Max Müller warned us long ago that we must not speak of a Celtic skull. Mr. Sayce has more lately warned us that we must not infer from community of Aryan speech that there is any kindred in blood between this or that Englishman and this or that

Hindoo. And both warnings are scientifically true. Yet anyone who begins his studies on these matters with Professor Müller's famous Oxford Essay will practically come to another way of looking at things. He will fill his mind with a vivid picture of the great Aryan family, as yet one, dwelling in one place, speaking one tongue, having already taken the first steps towards settled society, recognizing the domestic relations, possessing the first rudiments of government and religion, and calling all these first elements of culture by names of which traces still abide here and there among the many nations of the common stock. He will go on to draw pictures equally vivid of the several branches of the family parting off from the primeval home. One great branch he will see going to the southeast, to become the forefathers of the vast, yet isolated colony in the Asiatic lands of Persia and India. He watches the remaining mass sending off wave after wave, to become the forefathers of the nations of historical Europe. He traces out how each branch starts with its own share of the common stock - how the language, the creed, the institutions, once common to all, grow up into different, yet kindred, shapes, among the many parted branches which grew up, each with an independent life and strength of its own. This is what our instructors set before us as the true origin of nations and their languages. A may have marched one way, while others marched another way, or stayed behind. We may, if we please, indulge our fancy by conceiving that there may actually be family distinctions older than distinctions of nation and race. It may be that the Gothic Amalii and the Roman Aemilii - I throw out the idea as a mere illustration - were branches of a family which had taken a name before the division of Teuton and Italian. Some of the members of that family may have joined the band of which came the Goths, while other members joined the band of which came the Romans. There is no difference but the length of time to distinguish such a supposed case from the case of an English family, one branch



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of which settled in the seventeenth century at Boston in Massachusetts, while another branch stayed behind at Boston in Holland. Mr. Sayce says truly that the use of a kindred language does not prove that the Englishman and the Hindoo are really akin in race; for, as he adds, many Hindoos are men of non - Aryan race who have simply learned to speak tongues of Sanscrit origin. He might have gone on to say, with equal truth, that there is no positive certainty that there was any community in blood among the original Aryan group itself, and that if we admit such community of blood in the original Aryan group, it does not follow that there is any further special kindred between Hindoo and Hindoo or between Englishman and Englishman. The original group may not have been a family, but an artificial union. And if it was a family, those of its members who marched together east or west or north or south may have had no tie of kindred beyond the common cousinship of all.

Now the tendency of this kind of argument is to lead to something a good deal more startling than the doctrine that language is no certain test of race. Its tendency is to go on further, and to show that race is no certain test of community of blood. And this comes pretty nearly to saying that there is no such thing as race at all. For our whole conception of race starts from the idea of community of blood. If the word "race" does not mean community of blood, it is hard to see what it does mean. Yet it is certain that there can be no positive proof of real community of blood, even among those groups of mankind which we instinctively speak of as families and races. It is not merely that the blood has been mingled in aftertimes; there is no positive proof that there was any community of blood in the beginning. No living Englishman can prove with absolute certainty that he comes in the male line of any of the Teutonic settlers in Britain in the fifth or sixth centuries. I say in the male line, because anyone who is descended from any English king can prove such descent, though he can prove it only through a long and complicated web of female successions. But we may be sure that in no other case

can such a pedigree be proved by the kind of proof which lawyers would require to make out the title to an estate or a peerage. The actual forefathers of the modern Englishman may chance to have been, not true - born Angles or Saxons, but Britons, Scots, in later days Frenchmen, Flemings, men of any other nation who learned to speak English and took to themselves English names. But supposing that a man could make out such a pedigree, supposing that he could prove that he came in the male line of some follower of Hengest or Cerdic, he would be no nearer to proving original community of blood either in the particular Teutonic race or in the general Aryan family. If direct evidence is demanded, we must give up the whole doctrine of families and races, as far as we take language, manners, institutions, anything but physical conformation, as the distinguishing marks of races and families. That is to say, if we wish never to use any word of whose accuracy we cannot be perfectly certain, we must leave off speaking of races and families at all from any but the purely physical side. We must content ourselves with saying that certain groups of mankind have a common history, that they have languages, creeds, and institutions in common, but that we have no evidence whatever to show how they came to have languages, creeds, and institutions in common. We cannot say for certain what was the tie which brought the members of the original group together, any more than we can name the exact time and the exact place when and where they came together.

We may thus seem to be landed in a howling wilderness of scientific uncertainty. The result of pushing our inquiries so far may seem to be show that we really know nothing at all. But in truth the uncertainty is no greater than the uncertainty which attends all inquiries in the historical sciences. Though a historical fact may be recorded in the most trustworthy documents, though it may have happened in our own times, though we may have seen it happen with our own eyes, yet we cannot have the same certainty about it as the



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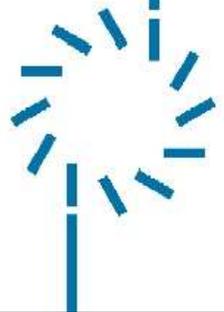


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mathematician has about the proposition which he proves to absolute demonstration. We cannot have even that lower degree of certainty which the geologist has with regard to the order of succession between this and that stratum. For in all historical inquiries we are dealing with facts with themselves come within the control of human will and human caprice, and the evidence for which depends on the trustworthiness of human informants, who may either purposely deceive or unwittingly mislead. A man may lie; he may err. The triangles and the rocks can neither lie nor err. I may with my own eyes see a certain man do a certain act; he may tell me himself, or some one else may tell me, that he is the same man who did some other act; but as to his statement I cannot have absolute certainty, and no one but myself can have absolute certainty as to the statement which I make as to the facts which I saw with my own eyes. Historical evidence may range through every degree, from the barest likelihood to that undoubted moral certainty on which every man acts without hesitation in practical affairs. But it cannot get beyond this last standard. If, then, we are ever to use words like race, family, or even nation, to denote groups of mankind marked off by any kind of historical, as distinguished from physical, characteristics, we must be content to use those words, as we use many other words, without being able to prove that our use of them is accurate, as mathematicians judge of accuracy. I cannot be quite sure that William the Conqueror landed at Pevensey, though I have strong reasons for believing that he did so. And I have strong reasons for believing many facts about race and language about which I am much further from being quite sure than I am about William's landing at Pevensey. In short, in all these matters, we must be satisfied to let presumption very largely take the place of actual proof; and, if we only let presumption in, most of our difficulties at once fly away. Language is no certain test of race; but it is a presumption of race. Community of race, as we commonly understand race, is no certain proof of original community of blood; but it is a presumption of original community of blood.

The presumption amounts to moral proof, if only we do not insist on proving such physical community of blood as would satisfy a genealogist. It amounts to moral proof, if all that we seek is to establish a relation in which the community of blood is the leading idea, and in which where natural community of blood does not exist, its place is supplied by something which by a legal fiction is looked upon as its equivalent.

If, then, we do not ask for scientific, for what we may call physical, accuracy, but if we are satisfied with the kind of proof which is all that we can ever get in the historical sciences - if we are satisfied to speak in a way which is true for popular and practical purposes - then we may say that language has a great deal to do with race, as race is commonly understood, and that race has a great deal to do with community of blood. If we once admit the Roman doctrine of adoption, our whole course is clear. The natural family is the starting - point of everything; but we must give the natural family the power of artificially enlarging itself by admitting adoptive members. A group of mankind is thus formed, in which it does not follow that all the members have any natural community of blood, but in which community of blood is the starting - point, in which those who are connected by natural community of blood form the original body within whose circle the artificial members are admitted. A group of mankind thus formed is something quite different from a fortuitous concurrence of atoms. Three or four brothers by blood, with a fourth or fifth man whom they agree to look on as filling in everything the same place as a brother by blood, form a group which is quite unlike a union of four or five men, none of whom is bound by any tie of blood to any of the others. In the latter kind of union the notion of kindred does not come in at all. In the former kind the notion of kindred is the groundwork of everything; it determines the character of every relation and every action, even though the kindred between some members of the society and others may be owing to a legal fiction and not of natural



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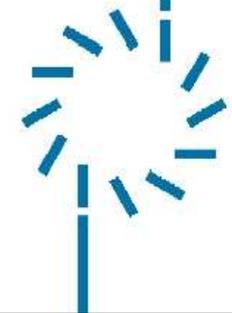
descent. All that we know of the growth of tribes, races, nations, leads us to believe that they grew in this way. Natural kindred was the groundwork, the leading and determining idea; but, by one of those legal fictions which have such an influence on all institutions adoption was in certain cases allowed to count as natural kindred.[*]

[*] I am here applying to this particular purpose a line of thought which both myself and others have often applied to other purposes. See, above all, Sir Henry Maine's lecture "On Kinship as the Basis of Society" in the lectures on the "Early History of Institutions"; I would also refer to my own lecture on "The State" in "Comparative Politics."

The usage of all language shows that community of blood was the leading idea in forming the greater and smaller groups of mankind. Words like puxov, yevos, gens, natio, kin, all point to the natural family as the origin of all society. The family in the narrower sense, the children of one father in one house, grew into a more extended family, the gens. Such were the Alkmaionidai, the Julii, or the Scyldingas, the real or artificial descendants of a real or supposed forefather. The nature of the gens has been set forth often enough. If it is a mistake to fancy that every Julius or Cornelius, was the natural kinsman of every other Julius or Cornelius, it is equally a mistake to think that the gens Julia or Cornelia was in its origin a mere artificial association, into which the idea of natural kindred did not enter. It is indeed possible that really artificial gentes, groups of men of whom it might chance that none were natural kinsmen, were formed in later times after the model of the original gentes. Still such imitation would bear witness to the original conception of the gens. It would be the doctrine of adoption turned the other way; instead of a father adopting a son, a number of men would agree to adopt a common father. The family then grew into the gens; the union of gentes formed the State, the political community, which in its first form was commonly a tribe. Then came the nation, formed of a union

of tribes. Kin dred, real or artificial, is the one basis on which all society and all government have grown up.

Now it is plain, that as soon as we admit the doctrine of artificial kindred - that is, as soon as we allow the exercise of the law of adoption physical purity of race is at an end. Adoption treats a man as if he were the son of a certain father; it cannot really make him the son of that father. If a brachycephalic father adopts a dolichocephalic son, the legal act cannot change the shape of the adopted son's skull. I will not undertake to say whether, not indeed the rite of adoption, but the influences and circumstances which would spring from it, might not, in the course of generations, affect even the skull of the man who entered a certain gens, tribe, or nation by artificial adoption only. If by any chance the adopted son spoke a different language from the adopted father, the rite of adoption itself would not of itself change his language. But it would bring him under influences which would make him adopt the language of his new gens by a conscious act of the will, and which would make his children adopt it by the same unconscious act of the will by which each child adopts the language of his parents. The adopted son, still more the son of the adopted son, became, in speech, in feelings, in worship, in everything but physical descent, one with the gens into which he was adopted. He became one of that gens for all practical, political, historical purposes. It is only the physiologist who could deny his right to his new position. The nature of the process is well expressed by a phrase of our own law. When the nation - the word itself keeps about it the remembrance of birth as the groundwork of everything - adopts a new citizen, that is, a new child of the State, he is said to be naturalized. That is, a legal process puts him in the same position, and gives him the same rights, as a man who is a citizen and a son by birth. It is assumed that the rights of citizenship come by nature - that is, by birth. The stranger is admitted to them only by a kind of artificial birth; he is naturalized by law; his children



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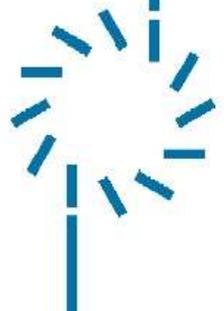


are in a generation or two naturalized in fact. There is now no practical distinction between the Englishman whose forefathers landed with William, or even between the Englishman whose forefathers sought shelter from Alva or from Louis XIV, and the Englishman whose forefathers landed with Hengest. It is for the physiologist to say whether any difference can be traced in their several skulls; for all practical purposes, historical or political, all distinction between these several classes has passed away.

We may, in short, say that the law of adoption runs through everything, and that it may be practised on every scale. What adoption is at the hands of the family, naturalization is at the hands of the State. And the same process extends itself from adopted or naturalized individuals to large classes of men, indeed to whole nations. When the process takes place on this scale, we may best call it assimilation. Thus Rome assimilated the continental nations of western Europe to that degree that, allowing for a few survivals here and there, not only Italy, but Gaul and Spain, became Roman. The people of those lands, admitted step by step to the Roman franchise, adopted the name and tongue of Romans. It must soon have been hard to distinguish the Roman colonist in Gaul or Spain from the native Gaul or Spaniard who had, as far as in him lay, put on the guise of a Roman. This process of assimilation has gone on everywhere and at all times. When two nations come in this way into close contact with one another, it depends on a crowd of circumstances which shall assimilate the other, or whether they shall remain distinct without assimilation either way. Sometimes the conquerors assimilate their subjects; sometimes they are assimilated by their subjects; sometimes conquerors and subjects remain distinct forever. When assimilation either way does take place, the direction which it takes in each particular case will depend, partly on their respective numbers, partly on their degrees of civilization. A small number of less civilized conquerors will easily be lost among a greater number of more civilized subjects, and that even though they give their name to the land and people which they

conquer. The modern Frenchman represents, not the conquering Frank, but the conquered Gaul, or, as he called himself, the conquered Roman. The modern Bulgarian represents, not the Finnish conqueror, but the conquered Slave. The modern Russian represents, not the Scandinavian ruler, but the Slave who sent for the Scandinavian to rule over him. And so we might go on with endless other cases. The point is that the process of adoption, naturalization, assimilation, has gone on everywhere. No nation can boast of absolute purity of blood, though no doubt some nations come much nearer to it than others. When I speak of purity of blood, I leave out of sight the darker questions which I have already raised with regard to the groups of mankind in days before recorded history. I assume great groups like Celtic, Teutonic, Slavonic, as having what we may call a real corporate existence, however we may hold that the corporate existence began. My present point is that no existing nation is, in the physiologist's sense of purity, purely Celtic, Teutonic, Slavonic, or anything else. All races have assimilated a greater or less amount of foreign elements. Taking this standard, one which comes more nearly within the range of our actual knowledge than the possibilities of unrecorded times, we may again say that, from the purely scientific or physiological point of view, not only is language no test of race, but that, at all events among the great nations, of the world, there is no such thing as purity of race at all.

But, while we admit this truth, while we even insist upon it from the strictly scientific point of view, we must be allowed to look at it with different eyes from a more practical standing point. This is the standing point, whether of history which is the politics of the past, or of politics which are the history of the present. From this point of view, we may say unhesitatingly that there are such things as races and nations, and that to the grouping of those races and nations language is the best guide. We cannot undertake to define with any



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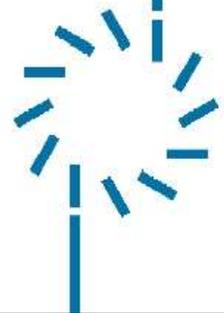
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philosophical precision the exact distinction between race and race, between nation and nation. Nor can we undertake to define with the like precision in what way the distinctions between race and race, between nation and nation, began. But all analogy leads us to believe that tribes, nations, races, were all formed according to the original model of the family, the family which starts from the idea of the community of blood, but which allows artificial adoption to be its legal equivalent. In all cases of adoption, naturalization, assimilation, whether of individuals or of large classes of men, the adopted person or class is adopted into an existing community. Their adoption undoubtedly influences the community into which they are adopted. It at once destroys any claim on the part of that community to purity of blood, and it influences the adopting community in many ways, physical and moral. A family, a tribe, or a nation, which has largely recruited itself by adopted members, cannot be the same as one which has never practised adoption at all, but all whose members come of the original stock. But the influence which the adopting community exercises upon its adopted members is far greater than any influence which they exercise upon it. It cannot change their blood; it cannot give them new natural forefathers; but it may do everything short of this; it may make them, in speech, in feeling, in thought, and in habit, genuine members of the community which has artificially made them its actual pedigree of this or that Bulgarian, of this or that Russian, we might either find that there was no real kindred between them, or we might find that there was a real kindred, but a kindred which must be traced up to another stock than that of the Slaves. In point of actual blood, instead of both being Slaves, it may be that one of them comes, it may be that both of them come of a stock which is not Slavonic or even Aryan. The Bulgarian may chance to be a Bulgarian in a truer sense than he thinks for; he may come of the blood of those original Finnish conquerors who gave the Bulgarian name to the Slaves among whom they were merged. And if this or that Bulgarian may chance to come of the stock of Finnish conquerors

assimilated by their Slavonic subjects, this or that Russian may chance to come of the stock of Finnish subjects assimilated by their Slavonic conquerors. It may then so happen that the cry for help goes up, and is answered on a ground of kindred which in the eye of the physiologist has no existence. Or it may happen that the kindred is real in a way which neither the suppliant nor his helper thinks of. But in either case, for the practical purposes of human life, the plea is a good plea; the kindred on which it is founded a real kindred. It is good by the law of adoption. It is good by the law the force of which we all admit whenever we count a man as an Englishman whose forefathers, two generations or twenty generations back, came to our shores as strangers. For all practical purposes, for all the purposes which guide men's actions, public or private, the Russian and the Bulgarian, kinsmen so long parted, perhaps in very truth no natural kinsmen at all, are members of the same race, bound together by the common sentiment of race. They belong to the same race, exactly as an Englishman whose forefathers came into Britain fourteen hundred years back, and an Englishman whose forefathers came only one or two hundred years back, are like members of the same nation, bound together by a tie of common nationality.

And now, having ruled that races and nations, though largely formed by the workings of an artificial law, are still real and living things, groups in which the idea of kindred is the idea around which everything has grown, how are we to define our races and our nations? How are we to mark them off one from the other? Bearing in mind the cautions and qualifications which have been already given, bearing in mind large classes of exceptions which will presently be spoken of, I say unhesitatingly that for practical purposes there is one test, and one only, and that that test is language. It is hardly needful to show that races and nations cannot be defined by the merely political arrangements which group men under various governments. For some purposes of ordinary language, for



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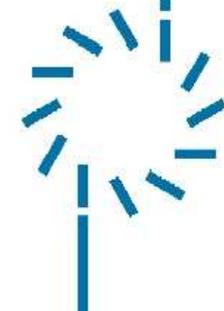
some purposes of ordinary politics, we are tempted, sometime which does not conform to it we ask for the explanation. All the larger countries of Europe provide us with exceptions; but we treat them all as exceptions. We do not ask why a native of France speaks French. But when a native of France speaks as his mother-tongue some other tongue than French, when French, or something which popularly passes for French, is spoken as his mother-tongue by someone who is not a native of France, we at once ask the reason. And the reason will be found in each case in some special historical cause which withdraws that case from the operation of the general law. A very good reason can be given why French, or something which popularly passes for French, is spoken in parts of Belgium and Switzerland whose inhabitants are certainly not Frenchmen. But the reason has to be given, and it may fairly be asked.

In the like sort, if we turn to our own country, whenever within the bounds of Great Britain we find any tongue spoken other than English, we at once ask the reason, and we learn the special historic cause. In a part of France and a part of Great Britain we find tongues spoken which differ alike from English and from French, but which are strongly akin to one another. We find that these are the survivals of a group of tongues once common to Gaul and Britain, but which the settlement of other nations, the introduction and the growth of other tongues, have brought down to the level of survivals. So again we find islands which both speech and geographical position seem to mark as French, but which are dependencies, and loyal dependencies, of the English crown. We soon learn the cause of the phenomenon which seems so strange. Those islands are the remains of a State and a people which adopted the French tongue, but which, while it remained one, did not become a part of the French State. That people brought England by force of arms under the rule of their own sovereigns. The greater part of that people were afterward conquered by France, and gradually became French in feeling as well as in language. But a remnant clave to their connection with

the land which their forefathers had conquered, and that remnant, while keeping the French tongue, never became French in feeling. This last case, that of the Norman islands, is a specially instructive one. Normandy and England were politically connected, while language and geography pointed rather to a union between Normandy and France. In the case of continental Normandy, where the geographical tie was strongest, language and geography together could carry the day, and the continental Norman became a Frenchman. In the islands, where the geographical tie was less strong, political traditions and manifest interest carried the day against language and a weaker geographical tie. The insular Norman did not become a Frenchman. But neither did he become an Englishman. He alone remained Norman, keeping his own tongue and his own laws, but attached to the English crown by a tie at once of tradition and of advantage. Between States of the relative size of England and the Norman islands, the relation naturally becomes a relation of dependence on the part of the smaller members of the union. But it is well to remember that our forefathers never conquered the forefathers of the men of the Norman islands, but that their forefathers did once conquer ours.

These instances, and countless others, bear out the position that, while community of language is the most obvious sign of common nationality, while it is the main element, or something more than an element, in the formation of nationality, the rule is open to exceptions of all kinds, and that the influence of language is at all times liable to be overruled by other influences. But all the exceptions confirm the rule, because we specially remark those cases which contradict the rule, and we do not specially remark those cases which do not conform to it.

In the cases which we have just spoken of, the growth of the nation as marked out by language, and the growth of the exceptions to the rule of language, have both come through the



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gradual, unconscious working of historical causes. Union under the same government, or separation under separate governments, has been among the foremost of those historical causes. The French nation consists of the people of all that extent of continuous territory which has been brought under the rule of the French kings. But the working of the cause has been gradual and unconscious. There was no moment when anyone deliberately proposed to form a French nation by joining together all the separate duchies and countries which spoke the French tongue. Since the French nation has been formed, men have proposed to annex this or that land on the ground that its people spoke the French tongue, or perhaps only some tongue akin to the French tongue. But the formation of the French nation itself was the work of historical causes, the work doubtless of a settled policy acting through many generations, but not the work of any conscious theory about races and languages. It is a special mark of our time, a special mark of the influence which doctrines about race and language have had on men's minds, that we have seen great nations united by processes in which theories of race and language really have had much to do with bringing about their union. If statesmen have not been themselves moved by such theories, they have at least found that it suited their purpose to make use of such theories as a means of working on the minds of others. In the reunion of the severed German and Italian nations the conscious feeling of nationality, and the acceptance of a common language as the outward badge of nationality, had no small share. Poets sang of language as the badge of national union; statesmen made it the badge, so far as political considerations did not lead them to do anything else. The revived kingdom of Italy is very far from taking in all the speakers of the Italian tongue. Lugano, Trent, Aquileia - to take places which are clearly Italian, and not to bring in places of more doubtful nationality, like the cities of Istria and Dalmatia - form no part of the Italian political body, and Corsica is not under the same rule as the other two great neighboring islands. But the fact that all these places do not

belong to the Italian body at once suggests the twofold question, why they do not belong to it, and whether they ought not to belong to it. History easily answers the first question; it may perhaps also answer the second question in a way which will say Yes as regards one place and No as regards another. Ticino must not lose her higher freedom; Trieste must remain the needful mouth for southern Germany; Dalmatia must not be cut off from the Slavonic mainland; Corsica would seem to have sacrificed national feeling to personal hero worship. But it is certainly hard to see why Trent and Aquileia should be kept apart from the Italian body. On the other hand, the revived Italian kingdom contains very little which is not Italian in speech. It is perhaps by a somewhat elastic view of language that the dialect of Piedmont and the dialect of Sicily are classed under one head; still, as a matter of fact, they have a single classical standard, and they are universally accepted as varieties of the same tongue. But it is only in a few Alpine valleys that languages are spoken which, whether Romance or Teutonic, are in any case not Italian. The reunion of Italy, in short, took in all that was Italian, save when some political cause hindered the rule of language from being followed. Of anything not Italian by speech so little has been taken in that the non-Italian parts of Italy, Burgundian Aosta and the Seven German Communes - if these last still keep their Teutonic language - fall under the rule that there are some things too small for laws to pay heed to.

But it must not be forgotten that all this simply means that in the lands of which we have just been speaking the process of adoption has been carried out on the largest scale. Nations, with languages as their rough practical test, have been formed; but they have been formed with very little regard to physical purity of blood. In short, throughout western Europe assimilation has been the rule. That is to say, in any of the great divisions of Western Europe, though the land may have been settled and conquered over and over again, yet the mass of the



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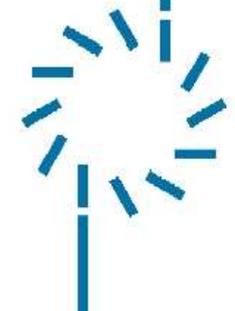


people of the land have been drawn to some one national type. Either some one among the races inhabiting the land has taught the others to put on its likeness, or else a new national type has arisen which has elements drawn from several of those races. Thus the modern Frenchman may be defined as produced by the union of blood which is mainly Celtic with a speech which is mainly Latin, and with an historical polity which is mainly Teutonic. That is, he is neither Gaul, Roman, nor Frank, but a fourth type, which has drawn important elements from all three. Within modern France this new national type has so far assimilated all others as to make everything else merely exceptional. The Fleming of one corner, the Basque of another, even the far more important Breton of a third corner, have all in this way become mere exceptions to the general type of the country. If we pass into our own islands we shall find that the same process has been at work. If we look to Great Britain only, we shall find that, though the means have not been the same, yet the end has been gained hardly less thoroughly than in France. For all real political purposes, for everything which concerns a nation in the face of other nations, Great Britain is as thoroughly united as France is. Englishmen, Scotchmen, Welshmen feel themselves one people in the general affairs of the world. A secession of Scotland or Wales is as unlikely as a secession of Normandy or Languedoc. The part of the island which is not thoroughly assimilated in language, that part which still speaks Welsh or Gaelic, is larger in proportion than the non-French part of modern France. But however much either the northern or the western Briton may, in a fit of antiquarian politics, declaim against the Saxon, for all practical political purposes he and the Saxon are one. The distinction between the southern and the northern English - for the men of Lothian and Fife must allow me to call them by this last name - is, speaking politically and without ethnological or linguistic precision, much as if France and Aquitaine had been two kingdoms united on equal terms, instead of Aquitaine being merged in France. When we cross into Ireland, we indeed find another state of things, and one which comes

nearer to some of the phenomena which we shall come to in other parts of the world. Ireland is, most unhappily, not so firmly united to Great Britain as the different parts of Great Britain are to one another. Still even here the division arises quite as much from geographical and historical causes as from distinctions of race strictly so called. If Ireland had had no wrongs, still two great islands can never be so thoroughly united as a continuous territory can be. On the other hand, in point of language, the discontented part of the United Kingdom is much less strongly marked off than that fraction of the contended part which is not thoroughly assimilated. Irish is certainly not the language of Ireland in at all the same degree in which Welsh is the language of Wales. The Saxon has commonly to be denounced in the Saxon tongue.

III

In some other parts of Western Europe, as in the Spanish and Scandinavian peninsulas, the coincidence of language and nationality is stronger than it is in France, Britain, or even Italy. No one speaks Spanish except in Spain or in the colonies of Spain. And within Spain the proportion of those who do not speak Spanish, namely the Basque remnant, is smaller than the non assimilated element in Britain and France. Here two things are to be marked: First, the modern Spanish nation has been formed, like the French, by a great process of assimilation; secondly, the actual national arrangements of the Spanish peninsula are wholly due to historical causes, we might almost say historical accidents, and those of very recent date. Spain and Portugal are separate kingdoms, and we look on their inhabitants as forming separate nations. But this is simply because a queen of Castile in the fifteenth century married a king of Aragon. Had Isabella married a king of Portugal we should now talk of Spain and Aragon as we now talk of Spain and Portugal, and we should count Portugal for part of Spain.



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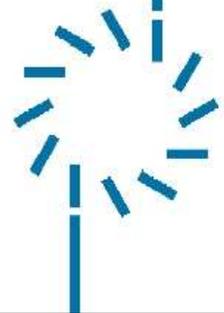
In language, in history, in everything else, Aragon was really more distinct from Castile than Portugal was. The king of Castile was already spoken of as king of Spain, and Portugal would have merged in the Spanish kingdom at last as easily as Aragon did. In Scandinavia, on the other hand, there must have been less assimilation than anywhere else. In the present kingdoms of Norway and Sweden there must be a nearer approach to actual purity of blood than in any other part of Europe. One cannot fancy that much Finnish blood has been assimilated, and there have been no conquests or settlements later than that of the Northmen themselves.

When we pass into central Europe we shall find a somewhat different state of things. The distinctions of race seem to be more lasting. While the national unity of the German Empire is greater than that of either France or Great Britain, it has not only subjects of other languages, but actually discontented subjects, in three corners, on its French, its Danish, and its Polish frontiers. We ask the reason, and it will be at once answered that the discontent of all three is the result of recent conquest, in two cases of very recent conquest indeed. But this is one of the very points to be marked; the strong national unity of the German Empire has been largely the result of assimilation; and these three parts, where recent conquest has not yet been followed by assimilation, are chiefly important because in all three cases, the discontented territory is geographically continuous with a territory of its own speech outside the Empire. This does not prove that assimilation can never take place, but it will undoubtedly make the process longer and harder.

So again, wherever German - speaking people dwell outside the bounds of the revived German State, as well as when that revived German State contains other than German - speaking people, we ask the reason and we can find it. Political reasons forbade the immediate annexation of Austria, Tyrol, and Salzburg. Combined political and geographical reasons, and, if we look a little deeper, ethnological reasons too, forbade the annexation of

Courland, Livonia, and Esthonia. Some reason or other will, it may be hoped, always be found to hinder the annexation of lands which, like Zurich and Berne, have reached a higher political level. Outlying brethren in Transsilvania or at Saratof again come under the rule "De minimis non curat lex." In all these cases the rule that nationality and language should go together yields to unavoidable circumstances. But, on the other hand, where French or Danish or Slavonic or Lithuanian is spoken within the bounds of the new empire, the principle that language is the badge of nationality, that without community of language nationality is imperfect, shows itself in another shape. One main object of modern policy is to bring these exceptional districts under the general rule by spreading the German language in them. Everywhere, in short, wherever a power is supposed to be founded on nationality, the common feeling of mankind instinctively takes language as the test of nationality. We assume language as the test of a nation, without going into any minute questions as to the physical purity of blood in that nation. A continuous territory, living under the same government and speaking the same tongue, forms a nation for all practical purposes. If some of its inhabitants do not belong to the original stock of blood, they at least belong to it by adoption.

The question may now fairly be asked, What is the case in those parts of the world where people who are confessedly of different races and languages inhabit a continuous territory and live under the same government? How do we define nationality in such cases as these? The answer will be very different in different cases, according to the means by which the different national elements in such a territory have been brought together. They may form what I have already called an artificial nation, united by an act of its own free will. Or it may be simply a case where distinct nations, distinct in everything which can be looked on as forming a nation, except the possession of an independent government, are brought



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together, by whatever causes, under a common ruler. The former case is very distinctly an exception which proves the rule, nation, is something different from those nations which are defined by a universal or at least a predominant language. We mark it as an exception, as something different from other cases. And when we see how nearly this artificial nation comes, in every point but that of language, to the likeness of those nations which are defined by language, we see that it is a nation defined by language which sets the standard, and after the model of which the artificial nation forms itself. The case of the Swiss Confederation and its claim to rank as a nation would be like the case of those gentes, if any such there were, which did not spring even from the expansion of an original family, but which were artificially formed in imitation of those which did, and which, instead of a real or traditional forefather, chose for themselves an adopted one.*]

[*] While the Swiss Confederation recognizes German, French, and Italian as all alike national languages, the independent Romance language, which is still used in some part of the Canton of Graubunden, that which is known specially as Romansch, is not recognized. It is left in the same position in which Welsh and Gaelic are left in Great Britain, in which Basque, Breton, Provencal, Walloon, and Flemish are left within the borders of that French kingdom which has grown so as to take them all in.]

In the Swiss Confederation, then, we have a case of a nation formed by an artificial process, but which still is undoubtedly a nation in the face of other nations. We now come to the other class, in which nationality and language keep the connection which they have elsewhere, but in which nations do not even in the roughest way answer to governments. We have only to go into the Eastern lands of Europe to find a state of things in which the notion of nationality, as marked out by language and national feeling, has altogether parted company from the notion of political government. It must be remembered that this state of things is not

confined to the nations which are or have lately been under the yoke of the Turk. It extends also to the nations or fragments of nations which make up the Austro - Hungarian monarchy. In all the lands held by these two powers we come across phenomena of geography, race, and language, which stand out in marked contrast with anything to which we are used in western Europe. We may perhaps better understand what these phenomena are if we suppose a state of things which sounds absurd in the West, but which has its exact parallel in race of equal antiquity, the Skipetar or Albanians. These, as I believe is no longer doubted, represent the ancient Illyrians. The exact degree of their ethnical kindred with the Greeks is a scientific question which need not here be considered; but the facts that they are more largely intermingled with the Greeks than any of the other neighboring nations, that they show a special power of identifying themselves with the Greeks - a power, so to speak, of becoming Greeks and making part of the artificial Greek nation, are matters of practical history. It must never be forgotten that, among the worthies of the Greek War of Independence, some of the noblest were not of Hellenic but Albanian blood. The Orthodox Albanian easily turns into a Greek; and the Mahometan Albanian is something which is broadly distinguished from a Turk. He has, as he well may have, a strong national feeling, and that national feeling has sometimes got the better of religious divisions. If Albania is among the most backward parts of the peninsula, still it is, by all accounts, the part where there is most hope of men of different religions joining together against the common enemy.

Here then are two ancient races, the Greeks and another race, not indeed so advanced, so important, or so widely spread, but a race which equally keeps a real national being. There is also a third ancient race which survives as a distinct people, though they have for ages adopted a foreign language. These are the Vlachs or Roumans, the surviving representatives of the great race, call it Thracian or any other,



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which at the beginning of history held the great inland mass of the Eastern peninsula, with the Illyrians to the west of them and the Greeks to the south. Every one knows that in the modern principality of Roumania and in the adjoining parts of the Austro-Hungarian monarchy, there is to be seen that phenomenon so unique in the East, a people who not only, as the Greeks did till lately, still keep the Roman name, but who speak neither Greek nor Turkish, neither Slave nor Skipetar, but a dialect of Latin, a tongue akin, not to the tongues of any of their neighbors, but to the tongues of Gaul, Italy, and Spain. And any one who has given any real attention to this matter knows that the same race is to be found, scattered here and there, if in some parts only as wandering shepherds, in the Slavonic, Albanian, and Greek lands south of the Danube. The assumption has commonly been that this outlying Romance people owe their Romance character to the Roman colonization of Dacia under Trajan. In this view, the modern Roumans would be the descendants of Trajan's colonists and of Dacians who had learned of them to adopt the speech and manners of Rome. But when we remember that Dacia was the first Roman province to be given up - that the modern Roumania was for ages the highway of every barbarian tribe on its way from the East to the West - that the land has been conquered and settled and forsaken over and over again - it would be passing strange if this should be the one land, and its people the one race, to keep the Latin tongue when it has been forgotten in all the neighboring countries. In fact, this idea has been completely dispersed by modern research. The establishment of the Roumans in Dacia is of comparatively recent date, beginning only in the thirteenth century. The Roumans of Wallachia, Moldavia, and Transsilvania, are isolated from the scattered Rouman remnant on Pindos and elsewhere. They represent that part of the inhabitants of the peninsula which became Latin, while the Greeks remained Greek, and the Illyrians remained barbarian. Their lands, Moesia, Thrace specially so called, and Dacia, were added to the empire at various times from Augustus to Trajan. That they should gradually

adopt the Latin language is in no sort wonderful. Their position with regard to Rome was exactly the same as that of Gaul and Spain. Where Greek civilization had been firmly established, Latin could nowhere displace it. Where Greek civilization was unknown, Latin overcame the barbarian tongue. It would naturally do so in this part of the East exactly as it did in the West.*]

[*] On Rouman history I have followed Roesler's "Romanische Studien" and Jirecek's "Geschichte der Bulgaren."

Here then we have in the southeastern peninsula three nations which have all lived on to all appearances from the very beginnings of European history, three distinct nations, speaking three distinct languages. We have nothing answering to this in the West. It needs no proof that the speakers of Celtic and Basque in Gaul and in Spain do not hold the same position in western Europe which the Greeks, Albanians, and Roumans do in eastern Europe. In the East the most ancient inhabitants of the land are still there, not as scraps or survivals, not as fragments of nations lingering on in corners, but as nations in the strictest sense, nations whose national being forms an element in every modern and political question. They all have their memories, their grievances, and their hopes; and their memories, their grievances, and their hopes are all of a practical and political kind. Highlanders, Welshmen, Bretons, French Basques, whatever we say of the Spanish brethren, have doubtless memories, but they have hardly political grievances or hopes. Ireland may have political grievances; it certainly has political hopes; but they are not exactly of the same kind as the grievances or hopes of the Greek, the Albanian, and the Rouman. Let Home Rule succeed to the extent of setting up an independent king and parliament of Ireland, yet the language and civilization of that king and parliament would still be English. Ireland would form an English State, politically hostile, it may be, to Great Britain, but still an English State.



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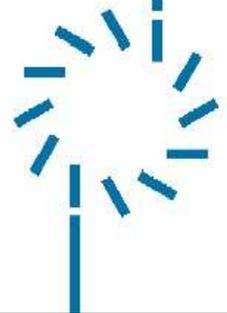
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No Greek, Albanian or Rouman State would be in the same way either Turkish or Austrian.

On these primitive and abiding races came, as on other parts of Europe, the Roman conquest. That conquest planted Latin colonies on the Dalmatian coast, where the Latin tongue still remains in its Italian variety as the speech of literature and city life; it Romanized one great part of the earlier inhabitants: it had the great political effect of all, that of planting the Roman power in a Greek city, and thereby creating a State, and in the end a nation, which was Roman on one side, and Greek on the other. Then came the wandering of the nations, on which, as regards men of our own race, we need not dwell. The Goths marched at will through the Eastern Empire; but no Teutonic settlement was ever made within its bounds, no lasting Teutonic settlement was ever made even on its border. The part of the Teuton in the West was played, far less perfectly indeed, by the Slave in the East. He is there what the Teuton is here, the great representative of what we may call the modern European races, those whose part in history began after the establishment of the Rouman power. The differences between the position of the two races are chiefly these. The Slave in the East has pre - Roman races standing alongside of him in a way in which the Teuton has not in the West. On the Greeks and Albanians he has had but little influence; on the Rouman and his language his influence has been far greater, but hardly so great as the influence of the Teuton on the Romance nations and languages of western Europe. The Slave too stands alongside of races which have come in since his own coming, in a way in which the Teuton in the West is still further from doing. That is to say, besides Greeks, Albanians, and Roumans, he stands alongside of Bulgarians, Magyars, and Turks, who have nothing to answer to them in the West. The Slave, in the time of his coming, in the nature of his settlement, answers roughly to the Teuton; his position is what that of the Teuton would be if western Europe had been brought under the power of an alien race at some time later than his own settlement. The Slaves undoubtedly form the

greatest element in the population of the Eastern peninsula, and they once reached more widely still. Taking the Slavonic name in its widest meaning, they occupy all the lands from the Danube and its great tributaries southward to the strictly Greek border. The exceptions are where earlier races remain, Greek or Italian on the coast - line, Albanian in the mountains. The Slaves hold the heart of the peninsula, and they hold more than the peninsula itself. The Slave lives equally on both sides of what is or was the frontier of the Austrian and Ottoman empires; indeed, but for another set of causes which have affected eastern Europe, the Slave might have reached uninterruptedly from the Baltic to the Aegaeon.

This last set of causes are those which specially distinguish the histories of eastern and of western Europe; a set of causes which, though exactly twelve hundred years old [*], are still fresh and living, and which are the special causes which have aggravated the special difficulties of the last five hundred years. In Western Europe, though we have had plenty of political conquests, we have had no national migrations since the days of the Teutonic settlements - at least, if we may extend these last so as to take in the Scandinavian settlements in Britain and Gaul. The Teuton has pressed to the East at the expense of the Slave and the Old - Prussian; the borders between the Romance and the Teutonic nations in the West have fluctuated; but no third set of nations has come in, strange alike to the Roman and the Teuton and to the whole Aryan family. As the Huns of Attila showed themselves in western Europe as passing ravagers, so did the Magyars at a later day; so did the Ottoman Turks in a day later still, when they besieged Vienna and laid waste the Venetian mainland. But all these Turanian invaders appeared in western Europe simply as passing invaders; in eastern Europe their part has been widely different. Besides the temporary dominion of Avars, Patzinaks, Chazars, Cumans, and a crowd of others, three bodies of more abiding settlers, the Bulgarians, the



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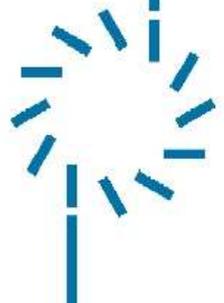
Magyars, and the Mongol conquerors of Russia, have come in by one path; a fourth, the Ottoman Turks, have come in by another path. Among all these invasions we have one case of thorough assimilation, and only one. The original Finnish Bulgarians have, like Western conquerors, been lost among Slavonic subjects and neighbors. The geographical function of the Magyar has been to keep the two great groups of Slavonic nations apart. To his coming, more than to any other cause, we may attribute the great historical gap which separates the Slave of the Baltic from his southern kinsfolk. The work of the Ottoman Turk we all know. These latter settlers remain alongside of the Slave, just as the Slave remains alongside of the earlier settlers. The Slavonized Bulgarians are the only instance of assimilation such as we are used to in the West. All the other races, old and new, from the Albanian to the Ottoman, are still there, each keeping its national being and its national speech. And in one part of the ancient Dacia we must add quite a distinct element, the element of Teutonic occupation in a form unlike any in which we see it in the West, in the shape of the Saxons of Transsylvania.

[*] It should be remembered that, as the year 1879 saw the beginning of the liberated Bulgarian State, the year 679 saw the beginning of the first Bulgarian kingdom south of the Danube.

We have thus worked out our point in detail. While in each Western country some one of the various races which have settled in it has, speaking roughly, assimilated the others, in the lands which are left under the rule of the Turk, or which have been lately delivered from his rule, all the races that have ever settled in the country still abide side by side. So when we pass into the lands which form the Austro - Hungar national government, another fragment is ruled by civilized strangers, a third is trampled down by barbarians. The existing States of Greece, Roumania, and Servia are far from taking in the whole of the Greek, Rouman, and Servian nations. In all these lands, Austrian, Turkish, and independent, there is no difficulty in marking off the several

nations; only in no case do the nations answer to any existing political power.

In all these cases, where nationality and government are altogether divorced, language becomes yet more distinctly the test of nationality than it is in Western lands where nationality and government do to some extent coincide. And when nationality and language do not coincide in the East, it is owing to another cause, of which also we know nothing in the West. In many cases religion takes the place of nationality; or rather the ideas of religion and nationality can hardly be distinguished. In the West a man's nationality is in no way affected by the religion which he professes, or even by his change from one religion to another. In the East it is otherwise. The Christian renegade who embraces Islam becomes for most practical purposes a Turk. Even if, as in Crete and Bosnia, he keeps his Greek or Slavonic language, he remains Greek or Slave only in a secondary sense. For the first principle of the Mahometan religion, the lordship of the true believer over the infidel, cuts off the possibility of any true national fellowship between the true believer and the infidel. Even the Greek or Armenian who embraces the Latin creed goes far toward parting with his nationality as well as with his religion. For the adoption of the Latin creed implies what is in some sort the adoption of a new allegiance, the accepting of the authority of the Roman bishop. In the Armenian indeed we are come very near to the phenomena of the further East, where names like Parsee and Hindoo, names in themselves as strictly ethnical as Englishman or Frenchman, have come to express distinctions in which religion and nationality are absolutely the same thing. Of this whole class of phenomena the Jew is of course the crowning example. But we speak of these matters here only as bringing in an element in the definition of nationality to which we are unused in the West. But it quite comes within our present subject to give one definition from the southeastern lands. What is the Greek? Clearly he who is at once a Greek in speech



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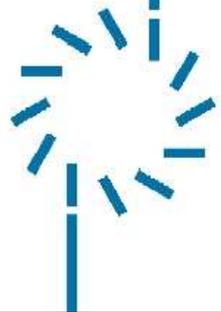
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and Orthodox in faith. The Hellenic Mussulmans in Crete, even the Hellenic Latins in some of the other islands, are at the most imperfect members of the Hellenic body. The utmost that can be said is that they keep the power of again entering that body, either by their own return to the national faith, or by such a change in the state of things as shall make difference in religion no longer inconsistent with true national fellowship.

Thus, wherever we go, we find language to be the rough practical test of nationality. The exceptions are many; they may perhaps outnumber the instances which conform to the rule. Still they are exceptions. Community of language does not imply community of blood; it might be added that diversity of language does not imply diversity of blood. But community of language is, in the absence of any evidence to the contrary, a presumption of the community of blood, and it is proof of something which for practical purposes is the same as community of blood. To talk of "the Latin race" is in strictness absurd. We know that the so-called race is simply made up of those nations which adopted the Latin language. The Celtic, Teutonic, and Slavonic races may conceivably have been formed by a like artificial process. But the presumption is the other way; and if such a process ever took place, it took place long before history began. The Celtic, Teutonic, and Slavonic races come before us as groups of mankind marked out by the test of language. Within those races separate nations are again marked out by a stricter application of the test of language. Within the race we may have languages which are clearly akin to each other, but which need not be mutually intelligible. Within the nation we have only dialects which are mutually intelligible, or which, at all events, gather round some one central dialect which is intelligible to all. We take this standard of races and nations, fully aware that it will not stand a physiological test, but holding that for all practical purposes adoption must pass as equivalent to natural descent. And, among the practical purposes which are affected by the facts of race and nationality, we must, as long as a man is what he is, as long as he

has not been created afresh according to some new scientific pattern, not shrink from reckoning those generous emotions which, in the present state of European feeling, are beginning to bind together the greater as well as the lesser groups of mankind. The sympathies of men are beginning to reach wider than could have been dreamed of a century ago. The feeling which was once confined to the mere household extended itself to the tribe or city. From the tribe or city it extended itself to the nation; from the nation it is beginning to extend itself to the whole race. In some cases it can extend itself to the whole race far more easily than in others. In some cases historical causes have made nations of the same race bitter enemies, while they have made nations of different races friendly allies. The same thing happened in earlier days between tribes and cities of the same nation. But, when hindrances of this kind do not exist, the feeling of race, as something beyond the narrower feeling of nationality, is beginning to be a powerful agent in the feelings and actions of men and of nations. A long series of mutual wrongs, conquest, and oppression on one side, avenged by conquest and oppression on the other side, have made the Slave of Poland and the Slave of Russia the bitterest of enemies. No such hindrance exists to stop the flow of natural and generous feeling between the Slave of Russia and the Slave of the southeastern lands. Those whose statesmanship consists in some hand-to-mouth shift for the moment, whose wisdom consists in refusing to look either back to the past or onward to the future, cannot understand this great fact of our times; and what they cannot understand they mock at. But the fact exists, and does its work in spite of them. And it does its work none the less because in some cases the feeling of sympathy is awakened by a claim of kindred, where, in the sense of the physiologist or the genealogist, there is no kindred at all. The practical view, historical or political, will accept as members of this or that race or nation many members whom the physiologist would shut out, whom the

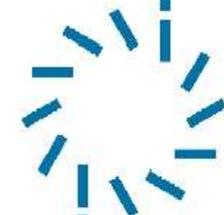


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English lawyer would shut out, but whom the Roman lawyer would gladly welcome to every privilege of the stock on which they were grafted. The line of the Scipios, of the Caesars, and of the Antonines was continued by adoption; and for all practical purposes the nations of the earth have agreed to follow the examples set them by their masters.



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