

Waitz, although brought up in classical studies, of the thoroughness of which he gave evidence in his excellent edition of the Aristotelian 'Organon,' started upon a similar line of study but, as far as he was concerned, not in connection with the science of language, but with elaborate and detailed researches into the life and history of what he termed "*Naturvölker*." These were the savage as distinguished from the civilised or historical Peoples and nations. The work of Lazarus and Steinthal was introduced by elaborate philosophical discussions as to the principles on which anthropological research was to be conducted, and it started a long controversy, not yet concluded, as to the definite meaning to be attached to such terms as the "Soul of the People," the "popular mind," the "social mind or self." Is this a definite and useful conception, or is it only a name for the average of individual characteristics, mental and moral, of an age or a country?

The work of Waitz approaches a region of research which had, for a long time, been neglected in Germany, though that country had one illustrious representative in the earlier part of the century, a naturalist of European celebrity, Blumenbach of Göttingen (1752-1840). After his time the term anthropology was used more in the philosophical sense as denoting a study of human nature from the psychological point of view, whereas in England and France it was used to denote the study of man as the highest product in the animal scale of creation. Anthropology became thus rather a branch of natural than of mental history. As such,

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Th. Waitz.

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Blumen-
bach.