

## Perceptions of the other -- A Continuity of Racism by Anatomically Modern Humans Against Neanderthals and against Jews

Elliot S. Gershon<sup>1</sup>, Ronen H. Segman<sup>2</sup>

### Abstract

When Neanderthal bones were discovered in mid-19<sup>th</sup> century Germany, the consensus of European science and culture was that these were a subhuman species, “*Homo stupidus*” according to a prominent paleontologist. Part of the consensus was that Neanderthals were predatory, amoral, and uncultured, and they had been killed off by true humans. Archeological evidence in subsequent centuries has shown that Neanderthal and Anatomically Modern Human (AMH) archaeological sites in Europe show comparable cognitive, cultural, and technical levels. Genetic evidence shows interbreeding of AMH and Neanderthals, implying they are different races of the same species, with the population divergence between them occurring roughly 400,000 years ago. From that time, AMH were mainly in Africa and Neanderthals mainly in Eurasia.

A major immigration of AMH out of Eastern Africa began 70,000 to 200,000 years ago, and subsequently AMH replaced all other humans, and hunted many species of megafauna to extinction. It has been hypothesized that the other human groups existing then were also hunted to extinction by AMH. Genocide is a tenable explanation of the disappearance of Neanderthals and the presence of exclusively AMH humans in Europe by 40,000 years ago, after Neanderthals had been the vast majority of humans in Europe 5,000 years earlier.

Other evidence shows that mythic beliefs can persist for tens of thousands of years. European myths about Trolls ascribed to them Neanderthal physical features, great strength, and sexual predation of AMH. The physical features ascribed to Jews by modern racist anti-Semitism overlap the actual reconstructed physical features of Neanderthals. Characterization of the Jews as the universal enemy of mankind has been part of European culture since the fourth century BC.

The capacity for extended campaigns of mass murder may be part of the unique behavioral characteristics of AMH. We propose here that the beliefs associated with this capacity were responsible for the mischaracterizations of Neanderthals in European culture after their bones were discovered in the 19<sup>th</sup> century, have been manifested in Western beliefs about Jews for millennia, and underlie the widespread support for and acquiescence in the genocide of Jews in Europe in the 20<sup>th</sup> century.

**Keywords:** Neanderthal, species, racism, genetics, myth, material culture.

### 1. Introduction

The several genocides of the 20<sup>th</sup> century might appear to be new departures in human depravity, but genocide is not a new development in human history. Recent examinations of ancient DNA reveal abrupt displacements of one population by another, such as a population migration into Britain around 2500 BC, for which warfare is a reasonable explanation (Olalde, Brace et al. 2018). One of the most striking of these displacements is the very long-term contest for settlement in Europe between two human races, “modern” humans (now called Anatomically Modern Humans; AMH) and Neanderthals.

The evidence that these were two races of the same species is presented below. The two races existed separately for hundreds of thousands of years, with predominantly AMH in Africa and Neanderthals in Eurasia. 45,000 years ago the archeological evidence is that the Neanderthals were the predominant human race in Europe,

<sup>1</sup> Departments of Psychiatry and Human Genetics, University of Chicago, Chicago, Illinois, United States of America. Email : [egershon@yoda.bsd.uchicago.edu](mailto:egershon@yoda.bsd.uchicago.edu)

<sup>2</sup> Department of Psychiatry, Hadassah-Hebrew University Medical Center, Jerusalem, Israel. Email : [ro-nense@ekmd.huji.ac.il](mailto:ro-nense@ekmd.huji.ac.il)

But by 40,000 years ago there were no longer Neanderthal sites in Europe (Roebroeks and Soressi 2016). We consider here the possibility that extended racial warfare is a likely cause of that displacement, and discuss evidence that persisting ideology and myths from that warfare may have served to motivate eliminationist racial warfare until the present day, and are represented in 20<sup>th</sup> century Nazi graphics supporting genocide against Jews

## 2. Methods

This paper reviews cultural, anthropological, archeological, historical, and genetic information pertinent to the Neanderthal extinction in Europe and to genocide of Jews in modern times. It includes critical analysis of written and graphic published materials about Neanderthals and about Jews, hypotheses on the causes of the Neanderthal extinction, evidence on transmission of myths over very long periods of time and large spatial dispersion, comparative genetic analyses of modern humans and Neanderthals, and historical analysis of the Jews as targets of genocidal myths and actions since ancient times.

## 3. Results

### 3.1. Neanderthals in the scientific and political culture of modern Europe

Following the first report of Neanderthal remains in the Neander valley in Germany by Fuhlrott and Schaffhausen in 1857, there was near-universal agreement among educated and scientifically-minded Europeans that the Neanderthals were a subhuman species, barbaric and primitive, and not ancestral to current humans (Anonymous 2017). The late 19<sup>th</sup> century intellectual climate in Europe was informed by Darwin's evolutionary perspective, which became transmuted into political movements of Social Darwinism and Eugenics (also known as Racial Hygiene and as Scientific Racism). Francis Galton, a distant relative of Darwin and the founder of modern statistical genetics, was a leading figure in these movements. He coined the term Eugenics, and used the term *Jihad* in his 19<sup>th</sup> century advocacy of the struggle of the more worthy white European race against the inferior races (Freeman 1983). Ernst Haeckel, one of the most prominent biologists of the late 19<sup>th</sup> century and an advocate for racism, gave Neanderthals the appellation "*Homo stupidus*" shortly after the first discovery (Wolpoff 2011). He espoused the then-current theory that speech and language evolved independently in the different language groups of the time, and that one of the groups (to which he belonged) was from the point of that evolution superior to the others. He became outspokenly and virulently anti-Semitic following the defeat of Germany in the First World War (Gasman 1971).

A shared narrative about Neanderthals pervades visual imagery and written narratives about them, from the time of the discovery of their first remains through the twentieth century. Moser (Moser 1992), and Hackett and Dennell (Hackett 2003), take the position that there is a narrative to written and pictorial archeological scientific reports, which reflects and forms the culture of their time. The early scientific and popular images of Neanderthals generate repulsion to many people today (see left side of Figure 1), and undoubtedly to the viewer in the late 19<sup>th</sup> and first half of 20<sup>th</sup> centuries. Moser reproduces images from the Illustrated London News of 1909 and 1911, based on the first complete Neanderthal skeleton, which had recently been discovered in France (Figure 1). Two high-profile authors prepared illustrations of the living individual, one (by Boule) emphasizing (and inventing) an ape-like, hair-covered, stooped, dark-pigmented, and threatening appearance, the other representing a light-skinned man with little body hair, in a pose of thoughtfulness. During its period, it is the left illustration in the Figure that predominates. Marcellin Boule, the prominent paleontologist (Boule 1957) who put great emphasis on the stooped posture of the skeleton in support of its primitive spot in human evolution, was later proven to have disregarded the age of the individual and osteoarthritis as causes of his posture.



**Figure 1:** Adapted from Moser, 1992 (Moser 1992). Left – Illustration by Marcellin Boule to depict, in life “The Man of La Chapelle-aux-Saints: An accurate reconstruction of the Prehistoric Cave-Man,” Illustrated London News 1909. Right – Illustration by Arthur Keith to challenge Boule's interpretation of what the Neanderthal from La Chapelle-aux-Saints looked like. Entitled “Not in the ‘Gorilla’ stage: the Man of 500,000 years ago” Illustrated London News (1911).

A 1921 story in a widely-circulated magazine, *The Grisly Folk* (republished in 1958 (Wells 1958)), by one of the most prominent writers of his time, H.G. Wells, illustrates how the Neanderthals struck the then-popular imagination. Hackett and Dennell (Hackett 2003) reviewed the story several decades later: “For Wells, [Neanderthal] animal characteristics and stupidity directly equated with evil, and the three were inseparable. He was very explicit that Neanderthals were more animal than human; they were ‘very manlike’ but ‘not belonging to the human species’. As for empathizing with the Neanderthals, he commented ‘We may as well try to dream and feel as a gorilla dreams and feels’. Their brutish appearance reflected their brutish character: a large, short body, with which they ran on all fours or shambled along, and a head that was ‘hairy or grisly, with a big face like a mask’. They had no social structure or social relations, and the only food procurement described consists of one eating his own sons, and the stealing of a little [AMH] girl. Generally these Neanderthals are seen to wander aimlessly around the landscape, suggesting laziness as well as incompetence. The brain of Wells’s Neanderthal is lacking the part involved in intelligence or reasoning of any sort, so that he has only ‘a long unreasoning memory and very set purposes’. . . . Wells is also clear about the evilness of the Neanderthals. Besides stalking the modern humans they encounter, and the attempt to kidnap the human girl, they are also evil on a much deeper level, a monster without morals or even motivation for evil acts. Wells wrote, *‘The legends of ogres and man-eating giants that haunt the childhood of the world may descend to us from those ancient days of fear’*. [Underline and italics inserted]. For Wells, Neanderthals are simply evil brutes, devoid of any redeeming features, and were an impediment to the happiness and progress of human kind. . . Wells saw the extinction of Neanderthals as a cause for celebration. ‘Human progress may have been over the bodies of those deemed irrelevant, but that was no reason whatsoever for feeling guilty.’”

To any reader aware of the genocide committed by Nazi Germany a few decades later, these popular and scientific descriptions of Neanderthals speak the language of genocide. Stigmatizing a distinctive group of humans as irredeemably sub-human, apelike, dangerous, disgusting, amoral, and justifiable targets for elimination, were essential components of the motivating ideology of the Nazi genocide. Needless to say, all of the characterizations of Neanderthals as having repulsive appearance and behavior represent prejudice against them. As in a Rorschach test, there is no basis for the fantasied part of the scientific descriptions, or for the Wells story, or for the ancient European myths described below, which incorporate some Neanderthal features.

### 3.2 Archeological and genetic evidence on Neanderthals in Europe, and on their disappearance

Taxonomy, based on anatomy of fossils and the strata within which they were found, has hypothesized a divergence of AMH and Neanderthals (date of the last common ancestor) in a wide range of dates, between 800,000 and 250,000 years ago (Endicott, Ho et al. 2010, Gomez-Robles 2019). A genetic analysis based on mitochondrial DNA dated the divergence to a more narrow period, approximately 400,000 years prior to the present (Endicott, Ho et al. 2010). “Mousterian” archeological sites are considered a Neanderthal technology of stone tool artifacts, widely dispersed in Asia and Europe, and dated between 160,000 and 40,000 years ago (Anonymous 2017). The first AMH sites in the Levant are dated between 177,000 and 194,000 years ago (Hershkovitz, Weber et al. 2018), and in Europe to 45,000 years ago. Some Mousterian sites are associated with AMH remains, and are considered acculturation of AMH to Neanderthal technology. In Europe, based on fossil evidence and since 1997 DNA sequence, the AMH were a very small minority 45,000 years ago, and gradually became the exclusive humans in Europe by 40,000 years ago, although there is some disagreement on until when the last Neanderthals in Europe survived (Davies 2014, Higham, Douka et al. 2014).

The causes of the disappearance of Neanderthals from Europe over a 5,000 year period has been the source of much speculation; it is an abrupt disappearance for an ancient population. Hypothesized causes include violence, parasites and pathogens, cognitive and cultural differences, and competition for resources. Hybrid sterility was a conjecture on Neanderthal disappearance, and there is evidence for slightly diminished reproduction in AMH persons with Neanderthal genes, but during the hundreds of thousands of years in which the Neanderthals and AMH co-existed there was substantial interbreeding (Ko 2016), and remains of an ancient AMH person has been discovered with very recent Neanderthal ancestors (Reich 2018). The hypothesis of parasites or pathogens would not appear to fit a gradual disappearance over thousands of years; the effects of pathogens from Europe on the Amerindian population after 1492 were much more rapid.

However, a model of intermittent isolation of Neanderthals and AMH, and the development of differential biological responses to disease in AMH and Neanderthals during isolation periods, has been proposed that accounts for the timing of the Neanderthal disappearance after long co-existence with AMH (Greenbaum, Getz et al. 2019).

Cognitive differences as a cause of extinction do not fit the archaeological evidence. Roebroeks and Soressia (Roebroeks and Soressi 2016) state that AMH and Neanderthals, “based on archeological evidence, are very similar in terms of what were once thought to be standard markers of modern cognitive and behavioral capacities, such as diversity of subsistence strategies and diet, use of minerals, use and transport of lithics, shells, personal ornaments, and hafting, and pyrotechnology. . . these findings are at odds with the view that extinction and replacement of Neanderthals should be explained mainly in terms of substantial cognitive and technological differences with their African contemporaries. Rather, the Neanderthal demise appears to have resulted from a complex and protracted process including multiple factors such as low Neanderthal population density, interbreeding with some cultural contact, . . . and contraction in geographic distribution, followed by genetic swamping and assimilation by modern human immigrants. There is no doubt that the Neanderthal phenotype ultimately disappeared through (some form of) competition with modern humans who outbred the Neanderthals, even though the specifics of that process still are largely unexplored.”

Roebroeks and Soressia conclude, “As far as the archeological record goes, the cultural capacities of the late Middle and early Late Pleistocene populations in Africa and Eurasia were remarkably comparable, with purported cultural markers such as exploitation of coastal resources and complex recipe technologies present in both the modern human . . . and the Neanderthal record . . . It is only around 40 ka, tens of thousands of years after the modern human phenotype appeared outside of Africa, and thousands of years after the first interbreeding between modern humans, Neanderthals, and Denisovans occurred, that we see a major change in the archeological record.”

Gilpin et al. (Gilpin, Feldman et al. 2016) analyzed whether replacement of Neanderthals by modern humans could have been driven by interspecific competition due to a difference in culture level. They created an interspecific cultural competition model based on an existing model used in analysis of population shifts in ecology, with the addition of culture level of a species as a variable interacting with population size. This competition model fits the displacement of Neanderthals by a smaller AMH population with a more advantageous culture level.

As one of the possible types of interspecific competition, paleontologists proposed genocidal war in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. An exemplar of this body of thought is Marcellin Boule, the very prominent French paleontologist, who was also the major proponent of the widespread consensus of the time that Neanderthals were not part of the modern human species (Hammond 1982), although in his major book he does concede at least the possibility that they were (Boule 1957). The conjecture in the last half of 19<sup>th</sup> and first half of 20<sup>th</sup> centuries of a war leading to Neanderthal extinction has been thought to reflect the prejudices of the time (Hackett 2003), but the hypothesis continues to be viable (Ko 2016).

Hortola and Martinez-Navarro (Hortola and Martinez-Navarro 2013) hypothesize that AMH hunted Neanderthals to extinction. The supporting facts are that the AMH expansion out of Africa (between 200,000 and 70,000 years ago) and their subsequent radiation over the entire globe, coincides with the extinction of many megafauna (large animals), known as the Quaternary megafaunal extinction, in the European, Asian, and New World habitats that AMH occupied. This type of extinction occurs when an apex predator enters a new environment. Other evidence is adduced: AMH hunted many related species (Hominidae, including gorillas and chimps) until modern times. As a part of the extinction events accompanying the expansion of AMH, the disappearance of the other Late Pleistocene Homo species/races (*Homo neanderthalensis*, *Homo erectus* [who disappeared abruptly between 108,000 and 117,000 years ago (Rizal, Westaway et al. 2019)], and *Homo floresiensis*) should be included, they argue. If there was an extended war of extermination, by one human race against another (see discussion on race below), it must have been accompanied by ideology and myths justifying murder of every last one of the enemy.

### 3.3 Neanderthals and ancient European myths

In a Scientific American article in 2016, d’Huy (d’Huy 2016) summarizes research on populations that share myths despite great time gaps since last contact, and who are separated by large geographical migration distances across the world. He constructs cladograms (tree diagrams) based on statistical correlations of separation with numbers of shared elements in specific myths.

Using myths of the constellation Orion, which features a bear as the central element over at least 15,000 years, and other myths, he shows that stories are to a large extent conserved when they are retold, going as far back as the Paleolithic period. That is, myths can persist since long before the advent of written language. Similar evidence is found in the myths of indigenous Pacific islanders and Australians, which describe cataclysmic events (tsunamis and volcanic eruptions) that occurred up to 20,000 years earlier, and the appearance of their locations before those events, that correspond to the archeological evidence (Hamacher 2011).

Do Neanderthals appear in European myths? From their skeletons, Neanderthals were possibly shorter than AMH (Sawyer and Maley 2005), had slightly larger brains (but not significantly larger (Gallagher 2014)), and were considerably more muscular (based on the muscular attachment sites on their bones). They had easily recognizable facial features as compared with AMH, including a ridge of protruding bone above the eyebrows, larger noses (in length and width), and larger mouths (see Figure 3). Social and anthropological analyses of prejudice (Allport 1954) require that the object of prejudice be recognizably distinct, and the distinctive physical features of Neanderthals could easily serve as physical stigmata. We do not know of evidence on hair distribution, but we do know from their genes that they had light skin pigment.



Figure 2. Illustration by John Bauer from a 1915 Swedish book "Among Gnomes and Trolls." The picture shows a troll family with an abducted human princess. The legend in the publication is "Look at them," troll mother said. "Look at my sons! You won't find more beautiful trolls on this side of the moon." Sources: (Anonymous 2015, Anonymous 2016, Anonymous 2017).

Among ancient European myths, Scandinavian myths about Trolls and Changelings have been hypothesized to depict Neanderthal characteristics (Anonymous 2015, Anonymous 2016). In these myths, the large type of Trolls are dangerous subhumans with greater than human strength, magical powers, cave dwellers, and stupid. Often these creatures possess exaggerated facial structures, such as jutting lower jaws, protruding brows, and large noses, similar to the stereotypical image of a Neanderthal. The illustration in Figure 2 was published in 1915. It is not ancient, but it is drawn according to ancient folklore descriptions known at the time, and it predates the Nazi propaganda images of Jews.

A related mythical creature is the Changeling, the offspring of a fairy, elf, or other legendary creature that has been secretly left in the place of a human child. A human child might be taken due to many factors: to act as a servant, the love of a human child, or malice. Beauty in human children and young women, particularly blond hair, was said to attract the fairies. The Changeling was a permanent drain on the resources of the family it was left with, with a ravenous appetite.

Anti-Semitic myths share common themes with the Troll and Changeling myths, including the kidnapped and victimized child, sexual predation of beautiful females by very ugly sub-humans, magical powers, and economic exploitation of humans by sub-humans (Perry and Schweitzer 2008). These familiar themes of medieval and later anti-Semitism were used for centuries to justify murder on a large scale. In modern times,

Nazi Germany projected onto Jews aggressive and predatory impulses, which, together with allegedly distinctive physiognomic features (see Figure 3), denoted a “genetic” definition of race. Millions of Germans and other Europeans believed these rationalizations, we would argue, because the propaganda fit deeply held myths.

### 3.4 Neanderthal and AMH DNA

Our current understanding of Neanderthals owes a great deal to the discovery by Svante Pääbo that Paleolithic mammalian DNA can be sequenced in some existing specimens, followed by success in sequencing a Neanderthal mitochondrial genome (Krings, Stone et al. 1997), and later by entire genome sequences of Neanderthals. Statistical analyses of multiple specimens in the laboratories of David Reich and others established an evolutionary timeline of the ancient human and Neanderthal genomes, with identification of multiple points of exchange, and polymorphisms that have persisted into the contemporary human genome (Fu, Li et al. 2014, Fu, Hajdinjak et al. 2015, Kuhlwilm, Gronau et al. 2016).

The debate in the 19<sup>th</sup> century over whether Neanderthals were the same species as modern humans followed the Linnaean definition of species, based on shared morphology (de Queiroz 2005). Although there were passionate opinions that Neanderthals were a pre-human species, even Boule admitted this was not certain (Boule 1957). As defined by the 20<sup>th</sup> century biologist Ernst Mayr, species are groups of actually or potentially interbreeding natural populations, which are reproductively isolated from other such groups. As a rule of thumb, this definition can be reduced to this: two individuals are in the same species if they have or can have fertile offspring. Fu et al (Fu, Hajdinjak et al. 2015) established that the germline DNA of a female AMH in Romania who died 45,000 years ago had a Neanderthal ancestor 4 to 6 generations earlier (a great-great-grandparent would be 4 generations earlier). This proves that these were two interbreeding populations in late Paleolithic times, and fits our rule of thumb for membership in the same species, although some authorities would consider genetic interchange between closely related species as equally plausible. If Neanderthals and AMH did belong to the same species, conflict between Neanderthals and AMH would be interracial conflict.

### 3.5 The History of Jews and Judaism as Universal Enemies of Mankind and Targets of Mass Murder in Western Civilization

According to Nirenberg (Nirenberg 2013), whose account is followed in this section, the earliest literary and historical constructions designating the Jews as the enemy of mankind are found in the cosmopolitan Western civilization of the several hundred years before the beginning of the Christian era. (By Western, we mean West of India and North of sub-Saharan Africa.) The major empires then were the Persian Empire, and the three Greek successor states to Alexander the Great, which in the first century BC became provinces of the Roman Empire. During these centuries, the Jews were a more numerous and prominent people than they became after their defeats in the Roman-Jewish wars of the first and second centuries AD, and after large-scale conversions to Christianity in these and following centuries.

For two centuries, until 410 BC, there was a joint Egyptian-Jewish military outpost city at Elephantine, an island on the Nile in Southern Egypt, initially as part of the Egyptian kingdom in alliance with the Jewish one, and later, after Persia conquered Egypt, as part of the Egyptian kingdom as a satellite of Persia. For a century after that conquest, the Jewish and Egyptian garrisons existed side by side, each with its own temple. In 410 BC, coinciding with decline and contraction of the Persian Empire, the Egyptian garrison attacked and destroyed the Jewish garrison and its temple. According to the first century AD Roman-Jewish historian Josephus (Thackeray 1926), apart from the conquered Egyptians’ resentment of the Jews as agents of the Persian conquerors, there was also an ancient religious resentment, focused on the Jewish Passover holiday legends, of a successful revolution against slavery in ancient Egypt. The Jews were seen, Nirenberg states (Nirenberg 2013) p. 18, as “enemies of Egyptian piety, sovereignty, and prosperity.” Elsewhere within the Persian Empire, the Biblical Book of Esther, written during the same historical period as the battle at Elephantine, documents a widespread and murderous enmity towards the Jews, and resentment of their allegedly privileged position in the Persian Empire, which is a very modern set of anti-Semitic beliefs. In that Book, the Emperor of Persia approves a genocide policy: “to destroy, to slay, and to exterminate all the Jews, from young to old, children and women, . . . and to plunder their possessions” (Esther, chapter 3, sentence 13).

The spread of enmity to Jews continued in the following centuries. Nirenberg (Nirenberg 2013) portrays an advanced Greek civilization colonizing Egypt following conquest by Alexander the Great in 332 BC, introducing new methods of cosmopolitan government, and Greek history and philosophy as new intellectual disciplines. He describes a native Egyptian priest, Manetho, in the third century BC, who had access to ancient Egyptian as well as Greek texts.

Manetho's reworking of the Passover myth is only known to us through its citation by Josephus (Thackeray 1926), whose account of Manetho is this: "the Egyptian pharaoh Amenophis was advised that 'he would be able to see the gods if he purified the entire land of lepers and other unclean people' and so he 'gathered all the maimed bodies of Egypt, in total, a multitude of 80,000 persons. . . The oppressed lepers form a society of their own under Osarseph. . . a renegade Egyptian priest [renamed as Moses]. . . whose first law was that they should not worship the gods nor abstain from any of the animals sanctified by law in Egypt, . . . that they should not have any contact except with those of their own sworn confederacy. . . Together the lepers and the Shepherds conquered Egypt. . . they set fire to cities and villages, unrestrainedly attacking the temples and mutilating divine images. . .'" Nirenberg goes on to elaborate how this vision of Jews became the predominant one over three centuries of Hellenistic and then Roman rule in Egypt. Its components are: 1. The Jews are a people once driven out of Egypt, 2. Their practices are diametrically opposed to those of all other peoples, especially Egyptians and Greeks, 3. They are enemies of all the gods, 4. Wherever they rule, they rule brutally and tyrannically, and 5. They are misanthropes, enemies not just of Egypt but of all mankind.

Because Greek culture was so widespread and respected in the ancient Western world, Manetho's rewriting of history, and particularly the designation of the Jews as the enemy of mankind, spread in the centuries that followed. The myth of a human enemy of all mankind grew on fertile soil, in both the Greco-Roman and Persian cultures. One possible "fertile soil" for this specific form of racism is a shared underlying myth that there are creatures who are like humans, but are the enemy of true humans. That is how Neanderthals were clearly perceived in the 19<sup>th</sup> and 20<sup>th</sup> centuries, how ancient European myths portray Trolls and Changelings, and, we speculate, how Neanderthals were perceived during the prolonged replacement of Neanderthals by AMH. It is also how 19<sup>th</sup> and 20<sup>th</sup> century racist ideologies explicitly perceived Jews.

Characterization of Jews as the universal enemy has persisted until the present time as part of a negative identity, that is, a definition of an identity, by an individual or group, as the opposite of what one is, and most definitely what one is not. Negative identity is as much a component of an integrated identity as positive identity. A negative gender identity can serve as an example. Consider the former American practice of calling male military recruits "girls" and "ladies" until they pass some initiation stages in becoming soldiers. For a certain type of male, a key part of his gender identity is that he is not effeminate and not a woman, where the meaning of woman is a construct, and often far from the reality of human females. Many things a man can do may be tagged as effeminate, and become not permitted to the self, and hated when manifested by any other male. This example also illustrates the hate of persons who embody the negative identity that is often present; in this case, misogyny. In the development of the scriptural understandings of Christianity, starting with the letters of Paul of Tarsus, Judaism became the negative identity of Christianity, that is, what Christianity was against and its adherents must oppose. As Christianity spread, so did its anti-Judaism.

The actual Jews and the Jewish faith, particularly during the first and second centuries AD, suffered long-lasting disasters. A military rebellion in Judea of Jews against Rome failed in 70 AD, and the Jewish Temple in Jerusalem was destroyed. A second rebellion in 135 AD failed as well. Large-scale massacres of Jews in Judea by the Roman troops followed both defeats. Urban conflicts between Jews and Greeks in Egypt in the first and second centuries AD ended with Greek victories, and again large-scale massacres of Jews. Lastly, a large proportion of Jews in all areas of the Roman Empire converted to Christianity. In these circumstances, Jews and Judaism could easily be perceived by the victors as justly deserving their fate, and as exemplars of all that is to be detested and avoided.

Defining self-identity by not being Jewish, that is, by a negative depiction of and hatred of often fantasized aspects of the Jews and Judaism, has been important in contributing to the formation of every major new Western identity of the post-classical centuries. Even in the absence of religion, various reviled human characteristics become "Jewish." Nirenberg writes that Karl Marx's 1844 pamphlet "On the Jewish Question" and later writings (Marx 1956-1990) insist that "Conversion could neither emancipate the Jews of Germany nor free Germany of Judaism, because Judaism is not only a religion but also an attitude, an attitude of spiritual slavery and alienation from the world. This alienation is not exclusive to the Jews. Money is the god of Judaism, but it is also the god of every man, no matter what his confessed religion, who alienates the products of his life and his labor for it. So long as money is god, which is to say so long as there is private property, neither the emancipation of the Jews nor the emancipation of society from Judaism can ever be achieved, for Christian society will 'continue to produce Judaism out of its own entrails.'"

Nirenberg criticizes Marx, stating "he might have asked why it was that Christian European culture thought of capitalism as 'Jewish', [but] . . . famously, he chose instead to exploit these habits, putting old ideas and fears about Jewishness to a new kind of work: that of planning a world without private property or wage labor."



We have not found in Nazi propaganda an explicit identification of Jews with Neanderthals. The visual images of Jews in propaganda from the Nazi period, however, are remarkably similar to the reconstructions of Neanderthal physiognomy made many decades later. These reconstructions use facial reconstruction methods originally developed for forensics in the late 20<sup>th</sup> century and genetic findings of the 21<sup>st</sup> (Figure 3). The enlarged and exaggerated facial features of “The Jew” in the Nazi poster in Figure 3 are a caricature made to fit what its

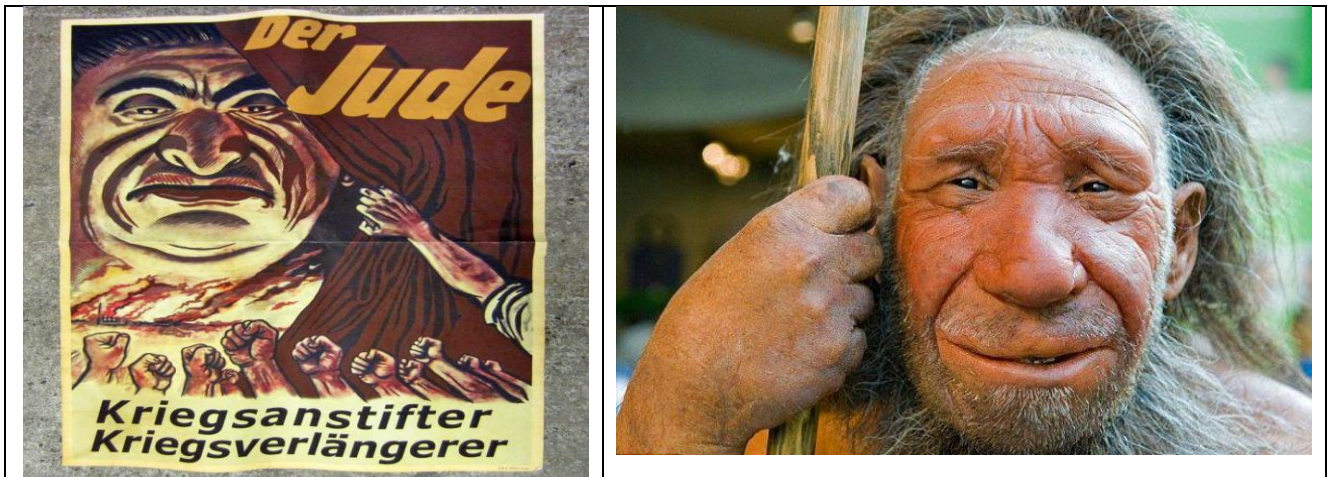


Figure 3. Left: Nazi propaganda poster from the early 1940s. Translation: The Jew – War starter, War prolonger. Right: 2010 reconstruction in Neanderthal Museum in Mettmann, Germany (<https://www.neanderthal.de/en/home.html>), with facial features based on forensic reconstruction of a skeleton, and pigment based on DNA sequence. In the propaganda poster, the enlarged and exaggerated facial features of the Jew are the flesh above the eyebrows, the nose, and the mouth, which are the major features of the Neanderthal face that differ from current humans.

audience would find repulsive.

The parallels of the Nazi caricatures of Jews with what were at the time unrecognized Neanderthal features, suggest that very ancient myths and prejudices might have motivated 19<sup>th</sup> and 20<sup>th</sup> century Western racists.

#### 4. Discussion -- Latent myths and visceral prejudice

In his book *Moses and Monotheism*, Freud (Freud 1939) hypothesized an unconscious (latent) myth, where there is an overt content (in his instance the biblical text), but the overt content is only a hint of the underlying nature and powerful influence of the myth. Applying this concept to the cultural history of the 19<sup>th</sup> century, and archeological and genetic evidence, we would propose that an ancient antagonism between human races influenced the perceptions of Neanderthals that developed after their bones were discovered in Europe, and that these perceptions overlap the various religious, cultural, and racist stereotypes of Europeans about Jews. The implied enduring ancient and underlying prejudice described here can be considered as a “latent myth.” By this term we mean a myth that has components that are hidden, either consciously considered not decent or respectable, or never made explicit. The hidden content is transmitted surreptitiously, by emotional reactions that convey signals from one person to another about the stimulus to the reaction, which become compelling reasons for rage and violence under the right conditions.

How can a latent myth be carried from one generation to the next? Its explicit forms in legends, like Trolls and Changelings, may not even be considered veridical accounts. One is reminded of a Jewish perception of anti-Semitism in Eastern Europe – that it is imbibed with each mother’s milk. In other words, that it consists of a coherent set of emotional responses that are intense and largely pre-verbal, which become expressed as extreme aggressive behavior under perceived threat or tempting opportunity. Extreme disgust, repulsion, hate, and the sudden recognition that a person or group can be pinpointed as the source and focus of all of these connected feelings, are components of the latent myth. These pre-verbal components are analogous to the responses of some dogs to strangers of a different race than their owners. In myths and propaganda, the explicit associations come to awareness later, when fantasies like those in H. G. Wells’ story “The Grisly Folk” are attached to a particular group of persons.



For anyone outside the system of beliefs and visceral responses, actions based on this set of myths and emotional responses are incomprehensible. How, we ask, can ordinary people act this way? The Holocaust went on for years, with the support of large numbers of Germans and other Europeans, and the acquiescence of many more (Goldhagen 1996). We suggest that the participation of ordinary humans in periods of prolonged eliminationist aggression, in which all restraints on violence and predation disappear, may have underlying the behaviors, very ancient latent myths as part of its motivation. These myths appear to connect the extinction of the Neanderthal race of humans in Europe tens of thousands of years ago to the racial prejudices of Europeans in modern times, and to the exterminations these AMH have perpetrated.

If the hypothesis of Hortola and Martinez-Navarro (Hortola and Martinez-Navarro 2013) is correct, that the extinctions of megafauna and the disappearance of the other human races that occurred over the past tens of thousands of years are due to modern human predation, we must ask why these aggressions did not occur earlier. After all, AMH, Neanderthals, and megafauna existed for much longer than this period. It is generally agreed, based on genetic and archeologic evidence, that the hominins originated in Africa and migrated to the rest of the world (Stringer 2003). The most recent migration was AMH out of Eastern Africa and into the Levant beginning approximately 200,000 years ago (Hershkovitz, Weber et al. 2018), but the largest-scale migration and radiation to the rest of the world begins approximately 70,000 years ago (Rito, Vieira et al. 2019). Every living human being today is an AMH. Prior to this becoming true, Neanderthals were found all over Europe and Asia for hundreds of thousands of years. They became extinct, as did many species of megafauna, after the most recent emigration and spread of AMH to those continents.

The implications of the extinction of Neanderthals in Europe, as we conceive it here, of the attempted extermination of European Jews, of the other genocides that occurred on several continents in the 20<sup>th</sup> century, and of the earlier predation of megafauna to extinction, is that the more recent large-scale emigration of ancient AMH out of Africa, and their subsequent radiation to the rest of the world, carried with it a persistent murderous and genocidal behavioral inclination. The latent impulses that we propose as a major factor in racism and genocide appear rational and positive in the right social and historical context. It appears that campaigns of mass murder, and myths that justify them, can be directed by AMH at any other human grouping, including the categories we're familiar with (race, nation, religion, social class), and other categories that remain to be discovered in the course of human history.

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