

three races only: the Caucasian, Mongolian, and Ethiopian; but the author hesitates to refer to either of these, the Malays, the Papuas, the Australians, and the South Sea Islanders.\*

At the other extreme is Malte-Brun, the distinguished geographer, who enumerates sixteen races, of which the American nations form but one.†

Much has also been written in reference to the *unity* of the human species: the affirmative opinion is sustained by Linnaeus, Blumenbach, Cuvier, and many other distinguished naturalists; yet, on the contrary, Virey has divided mankind into two species, Dumoulin into eleven, and Bory into no less than fifteen.‡ Finally, a French professor, overstepping the barriers of reason and nature, has attempted to establish several subgenera.§

Such wide differences of opinion have led some persons to reject all classification in Anthropology: but the same objections would apply with equal force to the whole range of Natural Science, which, divested of arrangement, presents an uninviting chaos. As our means of comparing the races of men become more extended, our classification will of course improve: and meanwhile we must rest content with an approximation to accuracy. It may here be remarked, that two leading features constitute the basis of most of the attempted classifications of the human species: one of these is called the *physical*, the other the *ethnographic* method. In the former, mankind are grouped in great divisions characterised by similarity of exterior conformation; while on the last mentioned plan, the arrangement is based on analogies of language. Each of these systems has its advocates to the exclusion of the other: but it is reasonable to suppose that method most natural and comprehensive which is derived from both these sources, as well as from all others which tend to establish analogies among men. In order to combine, as far as possible, all these advantages, it is proposed in this place to consider the human species as consisting of *twenty-two families*.

It is necessary, however, to premise, that these families are not assumed as identical with races, but merely as groups of nations possessing, to a greater or less extent, similarity of physical and moral character, and language. Some of these families possess, it is true, the peculiarities of the aboriginal races to which

\* Règne Anim. l. s. l.

† See BORY DE ST. VINCENT, T. I. p. 95.—I have not been able to find this classification in Malte-Brun, ed. 1832.

‡ Ibid. l. p. s. l.

§ Broc, Essai sur les Races Humaines, 1836.