

where large sections are separated into a few but large divisions ; so it also appears to me, that in the determination of races a preference should be given to the establishment of small families of nations. Whether we adopt the old classification of my master, Blumenbach, and admit *five* races (the Caucasian, Mongolian, American, Ethiopian, and Malayan), or that of Prichard, into *seven* races* (the Iranian, Turanian, American, Hottentots and Bushmen, Negroes, Papuas, and Alfourous), we fail to recognize any typical sharpness of definition, or any general or well-established principle in the division of these groups. The extremes of form and color are certainly separated, but without regard to the races, which can not be included in any of these classes, and which have been alternately termed Scythian and Allophylic. Iranian is certainly a less objectionable term for the European nations than Caucasian ; but it may be maintained generally that geographical denominations are very vague when used to express the points of departure of races, more especially where the country which has given its name to the race, as, for instance, Turan (Mawerannahr), has been inhabited at different periods† by Indo-Germanic and Finnish, and not by Mongolian tribes.

* Prichard, *op. cit.*, vol. i., p. 247.

† The late arrival of the Turkish and Mongolian tribes on the Oxus and on the Kirghis Steppes is opposed to the hypothesis of Niebuhr, according to which the Scythians of Herodotus and Hippocrates were Mongolians. It seems far more probable that the Scythians (Scoloti) should be referred to the Indo-Germanic Massagetæ (Alani). The Mongolian, true Tartars (the latter term was afterward falsely given to purely Turkish tribes in Russia and Siberia), were settled, at that period, far in the eastern part of Asia. See my *Asie Centrale*, t. i., p. 239, 400 ; *Examen Critique de l'Histoire de la Géogr.*, th. ii., p. 320. A distinguished philologist, Professor Buschmann, calls attention to the circumstance that the poet Firdousi, in his half-mythical prefatory remarks in the *Schahnameh*, mentions "a fortress of the Alani" on the sea-shore, in which Selm took refuge, this prince being the eldest son of the King Feridun, who in all probability lived two hundred years before Cyrus. The Kirghis of the Scythian steppe were originally a Finnish tribe ; their three hordes probably constitute in the present day the most numerous nomadic nation, and their tribe dwelt, in the sixteenth century, in the same steppe in which I have myself seen them. The Byzantine Menander (p. 380-382, ed. Nieb.) expressly states that the Chacan of the Turks (Thu-Khiu), in 569, made a present of a Kirghis slave to Zemarchus, the ambassador of Justinian II. ; he terms her a *χερχίς* ; and we find in Abulgasi (*Historia Mongolorum et Tatarorum*) that the Kirghis are called Kirkiz. Similarity of manners, where the nature of the country determines the principal characteristics, is a very uncertain evidence of identity of race. The life of the steppes produces among the Turks (Ti Tukiou), the Baschkirs (Fins), the Kirghis,