

*Tartarian* ceremony of purifying the Roman Ambassadors by conducting them between two fires: the *Tartars* of that age are represented as adorers of the *four elements*, and believers in an invisible spirit, to whom they sacrificed bulls and rams. Modern travellers relate, that, in the festivals of some *Tartarian* tribes, they pour a few drops of a consecrated liquor on the statues of their Gods; after which an attendant sprinkles a little of what remains three times towards the south in honour of fire, toward the west and east in honour of water and air, and as often toward the north in honour of the earth, which contained the reliques of their deceased ancestors: now all this may be very true, without proving a national affinity between the *Tartars* and *Hindus*; for the *Arabs* adored the planets and the powers of nature, the *Arabs* had carved images, and made libations on a black stone; the *Arabs* turned in prayer to different quarters of the heavens; yet we know with certainty, that the *Arabs* are a distinct race from the *Tartars*; and we might as well infer, that they were the same people, because they had each their *Nomades*, or *wanderers for pasture*, and because the *Turcmans*, described by IBNUARABSH'AH and by him called *Tártár's* are, like most *Arabian* tribes, pastoral and warlike; hospitable and generous, wintering and summering on different plains, and rich in herds and flocks, horses and camels; but this agreement in manners proceeds from the similar nature of their several deserts and similar choice of a free rambling life, without evincing a community of origin; which they could scarce have had without preserving some remnant at least of a common language.

Many *Lamas*, we are assured, or Priests of BUDDHA, have been found settled in *Siberia*; but it can hardly be doubted, that the *Lamas* had travelled thither from *Tibet*, whence it is more than probable, that the religion of the *Bauddha's* was imported into southern, or *Chinese, Tartary*: since we know, that rolls of *Tibetian* writing have been brought even from the borders of the *Caspian*. The complexion of BUDDHA himself, which, according to the *Hindus*, was *between white and ruddy*, would perhaps have convinced M. BAILLY, had he known the *Indian* tradition, that the last great legislator and God of the East was a *Tartar*; but the *Chinese* consider him as a native of *India*, the *Brahmans* insist, that he was born in a forest near *Gayá*, and many reasons may lead us to suspect, that his religion was carried from the west and the south to those eastern and northern countries; in which it prevails. On the whole we meet with few or no traces in *Scythia* of *Indian* rites and superstitions, or of that poetical mythology, with which the *Sanscrit* poems are decorated; and we may allow the *Tartars* to have adored the Sun with more reason than any southern people, without admitting them to have been the sole original inventors of that universal folly: we may even doubt the originality of their veneration for the *four elements*, which forms a principal part of the ritual introduced by ZER'ATUSHT, a native of *Raiin Persia*, born in the reign of GUSHTASP, whose son PASH'UTEN is believed by the *Pársis* to have resided long in *Tartary* at a place called *Cangidiz*, where a magnificent palace is said to have been built by the father of *Cyrus*, and where the *Persian* prince, who was a zealot in the new faith, would naturally have disseminated its tenets among the neighbouring *Tartars*.

Of any Philosophy, except natural Ethicks, which the rudest society requires and experience teaches, we find no more vestiges in *Asiatic Scythia* than