

that he would find little difficulty in the *Calmac* and the *Mogul*: I will not offend your ears by a dry catalogue of similar words in those different languages; but a careful investigation has convinced me, that, as the *Indian* and *Arabian* tongues are severally descended from a common parent, so those of *Tartary* might be traced to one ancient stem essentially differing from the two others. It appears indeed, from a story told by ABU'LGHA'ZI, that the *Viràts* and the *Mongals* could not understand each other; but no more can the *Danes* and the *Engliffi*, yet their dialects beyond a doubt are branches of the same *Gothick* tree. The dialect of the *Moguls*, in which some histories of TAIMU'R and his descendants were originally composed, is called in *India*, where a learned native set me right when I used another word, *Turci*; not that it is precisely the same with the *Turkish* of the *Othmánlu's*, but the two idioms differ, perhaps, less then *Swedish* and *German*, or *Spanish* and *Portuguese*, and certainly less then *Welsh* and *Irish*: in hope of ascertaining this point, I have long searched in vain for the original works ascribed to TAIMU'R and BA'BER; but all the *Moguls*, with whom I have conversed in this country, resemble the crow in one of their popular fables, who, having long affected to walk like a pheasant, was unable after all to acquire the gracefulness of that elegant bird, and in the mean time unlearned his own natural gait: they have not learned the dialect of *Persia*, but have wholly forgotten that of their ancestors. A very considerable part of the old *Tartarian* language, which in *Asia* would probably have been lost, is happily preserved in *Europe*; and, if the groundwork of the western *Turkish*, when separated from the *Persian* and *Arabick*, with which it is embellished, be a branch of the lost *Oghúzian* tongue, I can assert with confidence, that it has not the least resemblance either to *Arabick* or *Sanscrit*, and must have been invented by a race of men wholly distinct from the *Arabs* or *Hindus*. This fact alone overfers the system of M. BAILLY, who considers the *Sanscrit*, of which he gives in several places a most erroneous account, as "a fine monument of his primeval Scythians; the preceptors of mankind and planters of a sublime philosophy even in *India*;" for he holds it an incontestable truth, that a language which is dead, supposes a nation, which is destroyed; and he seems to think such reasoning perfectly decisive of the question, without having recourse to astronomical arguments or the spirit of ancient institutions: for my part, I desire no better proof than that, which the language of the *Bráhmans* affords, of an immemorial and total difference between the *Savages of the Mountains*, as the old *Chinese* justly called the *Tartars*, and the studious, placid, contemplative inhabitants of these *Indian* plains.

II. We are told by ABU'LGHA'ZI, that the primitive religion of human creatures, or the pure adoration of One Creator, prevailed in *Tartary* during the first generations from YA'FET, but was extinct before the birth of OGHU'Z, who restored it in his dominions; that, some ages after him, the *Mongals* and the *Turcs* relapsed into gross idolatry; but that CHENGIZ was a Theist, and, in a conversation with the *Muhammedan* Doctors, admitted their arguments for the being and attributes of the Deity to be unanswerable; while he contested the evidence of their Prophet's legation. From old *Grecian* authorities we learn, that the *Massagetae* worshipped the sun; and the narrative of an embassy from JUSTIN to the *Khákán*, or Emperor, who then resided in a fine vale near the source of the *Irtishi*, mentions the

*Tartarian*