

than in ancient *Arabia*; nor would the name of a Philosopher and a *Scythian* have been ever connected, if ANACHARSIS had not visited *Athens* and *Lydia* for that instruction, which his birth place could not have afforded him: but ANACHARSIS was the son of a *Grecian* woman, who had taught him her language, and he soon learned to despise his own. He was unquestionably a man of a sound understanding and fine parts; and, among the lively sayings, which gained him the reputation of a wit even in *Greece*, it is related by DIOGENES LAERTIUS, that, when an *Athenian* reproached him with being a *Scythian*, he answered: "my country is, indeed, a disgrace to me, but thou art a disgrace to thy country." What his country was, in regard to manners and civil duties, we may learn from his fate in it; for when, on his return from *Athens*, he attempted to reform it by introducing the wise laws of his friend SOLOON, he was killed on a hunting party with an arrow shot by his own brother, a *Scythian* Chieftain. Such was the philosophy of M. BAILLY's *Atlantes*, the first and most enlightened of nations! We are assured, however by the learned author of the *Dabistan*, that the *Tartars* under CHENGIZ, and his descendants were lovers of truth; and would not even preserve their lives by a violation of it: DE GUIGNES ascribes the same veracity, the parent of all virtues, to the *Huns*; and STRABO, who might only mean to lash the *Greeks* by praising Barbarians, as HORACE extolled the wandering *Scythians* merely to satirize his luxurious countrymen, informs us, that the nations of *Scythia* deserved the praise due to wisdom, heroick friendship, and justice; and this praise we may readily allow them on his authority, without supposing them to have been the preceptors of mankind.

As to the laws of ZAMOLXIS, concerning whom we know as little as of the *Scythian* DEUCALION, or of ABARIS the *Hyperborean*, and to whose story even HERODOTUS gave no credit, I lament, for many reasons, that, if ever they existed, they have not been preserved: it is certain, that a system of laws, called *Yasac*, has been celebrated in *Tartary* since the time of CHENGIZ, who is said to have republished them in his empire, as his institutions were afterwards adopted and enforced by TAIMU'R; but they seem to have been a common, or traditionary, law, and were probably not reduced into writing, till CHENGIZ had conquered a nation, who were able to write.

III. Had the religious opinions and allegorical fables of the *Hindus* been actually borrowed from *Scythia*, travellers must have discovered in that country some ancient monuments of them, such as pieces of grotesque sculpture, images of the Gods and *Avatars*, and inscriptions on pillars or in caverns, analogous to those, which remain in every part of the western peninsula, or to those, which many of us have seen in *Bahar* and at *Banarás*; but (except a few detached idols) the only great monuments of *Tartarian* antiquity are a line of ramparts on the west and east of the *Caspian*, ascribed indeed by ignorant *Miselmans* to *Yajuj* and *Majuj*, or *Gog* and *Magog*, that is to the *Scythians*, but manifestly raised by a very different nation in order to stop their predatory inroads through the passes of *Caucasus*. The *Chinese* wall was built or finished, on a similar construction and for a similar purpose, by an Emperor, who died only two hundred and ten years before the beginning of our era; and the other mounds were very probably constructed by the old *Perfians*, though, like many works of un-

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