This khan has no sort of dependence on him of Great Bukharia, or any other prince.

*Bukharia, Bokharia, Bοkaria, Bogaria,* or *Baharia,* is the name given to all that region or tract of land lying between Karaſm and the Great Kobi, or Sandy Desert, bordering on China. It is divided into the Great and Little Bukharia. For an account of which, see the article Bukharia.

The inhabitants of theſe different countries, which are known by the name of *Tartary,* have a tradition among them­ſelves that they are all ſprung from one common stock, and that they are of the most remote antiquity. To this tradition much credit is due ; for they are known to be the deſcendants of the ancient Scythians. But when M. Bailly contends that the Tartars are the moſt ancient of nations, and the civili­zers of mankind, he writes without authority, and advances a paradox at which every mind muſt recoil. Among the Tartars there are no hiſtorical monuments of antiquity and credit ; for all their writings extant, even those in the Mo­gul dialect, are long ſubſequent to the time of Mohammed ; nor is it poſſible, ſays Sir William Jones, to diſtinguiſh their traditions from thoſe of the Arabs, whoſe religious opinions they have in general adopted. Μ. Bailly diſplays indeed great learning and ingenuity in his attempt to derive civili­zation from this ſource ; but the greateſt learning and acuteneſs, together with the charms of a moſt engaging ſtyle, can hardly render tolerable a ſyſtem, which places an earth­ly paradiſe, the gardens of *Heſperus,* the iſlands of the *Ma­tures,* the groves of Elyſium, if not of Eden, the heaven of Indra, the Periſtan or fairy land of the Perſian poets, with its city of diamonds and its country of *Shadcam,* ſo named from Pleaſure and Love, not in any climate which the com­mon ſenſe of mankind conſiders as the ſeat of delights, but beyond the mouth of the Oby, in the Frozen Sea, in a re­gion equalled only by that where the wild imagination of Dante led him to fix the worſt of criminals in a ſtate of puniſhment after death, and of which he could not, he ſays, even think without ſhivering.

Before the era of Mohammed the Tartars had no litera­ture. The magnificent Chengiz, whoſe empire included an area of near 80 ſquare degrees, could find none of his own Mongals, as the beſt authors inform us, able to write his diſpatches ; and Timur or Tamerlane, a ſavage of ſtrong natural parts, and paſſionately fond of hearing hiſtories read to him, could himſelf neither write nor read. It is true, that by ſome Arabian writers mention is made of a let of Tartarian characters, ſaid to conſiſt of 41 letters ; but from the deſcription of theſe characters, Sir William Jones, with much plausibility, ſuſpects them to have been thoſe of Tibet.

“ From ancient monuments therefore@@(continues the learned president) we have no proof that the Tartars were them­ſelves well inſtructed, much leſs that they inſtructed the world ; nor have we any ſtronger reaſon to conclude from their general manners and character, that they had made an early proficiency in arts and ſciences ; even of poetry, the moſt univerſal and moſt natural of the fine arts, we find no genuine ſpecimens aſcribed to them, except ſome horrible war-ſongs expressed in Persian by Ali of Yezd, and poſſibly invented by him. After the conqueſt of Perna by the Mongals, their princes indeed encouraged learning, and even made aſtronomical obſervations at Samarkand ; as the Turks became poliſhed by mixing with the Perſians and Arabs, though *their very nature,* as one of their own writers confeſſes, *had before been like an incurable distemper, and their minds clouded with ignorance :* thus alſo the Mancheu mo­narchs of China have been patrons of the learned and inge­nious, and the emperor Tien-Long is, it he be now living, a fine Chineſe poet. In all theſe inſtances the Tartars have reſembled the Romans, who, before they had ſubdued Greece, were little better than tigers in war, and Fauns or Sylvans in ſcience and art.

“ We may readily believe thoſe who assure us, that ſome tribes of wandering Tartars had real ſkill in applying herbs and minerals to the purpoſes of medicine, and pretended to ſkill in magic : but the general character of their nation ſeems to have been this ; they were professed hunters or fiſhers, dwelling, on that account, in foreſts or near great rivers, under huts or rude tents, or in waggons drawn by their cattle from ſtation to ſtation ; they were dexterous ar­chers, excellent horſemen, bold combatants, appearing often to flee in diſorder for the ſake of renewing their attack with advantage ; drinking the milk of mares, and eating the fleſh of colts ; and thus in many reſpects reſembling the old Arabs, but in nothing more than in their love of intoxicating liquors, and in nothing leſs than in a taſte for poetry and the improvement of their language.”

*Krim Tartary.* See Crimea.

TASSEL, a sort of pendant ornament at the corners of a cuſhion or the like. In building, taſſels denote thoſe pieces of board that lie under the ends of the mantlet trees.

TASSO (Torquato), a juſtly celebrated Italian poet, was born at Sorrento in the kingdom of Naples, in 1544. He was the ſon of Bernardo Taſſo, the author of ſeveral in­genious compositions both in verse and proſe ; and of Portia.' de Roſſi, a lady of an illuſtrious family of Naples.

His father being obliged to accompany the prince of Salerno to the emperor Charles V. upon a deputation from Naples to remonſtrate againſt erecting the inquiſition there, committed the care of his ſon, then three years old, to Angeluzza, a man of great learning ; who, we are told, at this tender age began to teach him grammar : at four he was ſent to the Jeſuit’s college, and at ſeven was well acquaint­ed with Latin and Greek. At 12 years of age he went from Rome to Mantua, where his father had entered into the ſervice of the duke Guglielmo Gonzago : he had then completed his knowledge of the Latin and Greek languages ; he was well acquainted with rhetoric and poetry, and a maſter of Aristotle's ethics ; he had alſo ſtudied the pre­cepts of Mauritio Cataneo with particular attention, and ever after reverenced him as a ſecond father.

He was ſoon after ſent to the univerſity of Padua ; and, in his 18th year, publiſhed his Rinaldo, a poem written up­on the plan of Homer’s Odyffey. This extended his reputation throughout all Italy ; but greatly diſpleaſed his fa­ther, who foreſaw that it would ſeduce him from ſtudies of more advantage. He went to Padua, to remonſtrate againſt his apparent purpoſe of giving himſelf up to philoſophy and poetry, and made uſe of many very harſh expreſſions, which Taſſo heard with a patience and tranquillity that made the old gentleman still more angry: “ Of what uſe is that phi­loſophy on which you value yourſelf ſo much ?” “ It has enabled me (replied Taſſo) to endure the harſhneſs of your reproofs.”

He ſoon after went to Bologna, by the invitation of the city and college ; but in a little time returned to Padua at the preſſing inſtances of Scipio Gonzaga, who had been elected prince of the academy that had been eſtabliſhed in that city by the name of the *Ætherei.* He was incorpora­ted into this society, and took upon himſelf the name of *Pentito.*

In this retreat he formed the deſign of his J*eruſalem Delivered,* invented the fable, diſpoſed the parts, and determi­ned to dedicate it to the house of Eſte; but whether to Alphonſo IL the laſt duke of Ferrara, or his brother the cardinal Luigi, to whom he had already dedicated his *Ri­naldo,* he was yet in doubt. Being preſſed by both the brothers to reſide with them at Ferrara, he conſented. The

@@@[mu] Atlantic Researches, vol. ii.