

summary in "Buddhism in its full development according to the Vinayas," a paper contributed to the "Oriental Notices" published by the Faculty of Oriental Languages at St. Petersburg, in 1895,¹ and concluded that our book looked like a Sinhalese one.

Lastly, in an interview with Professor Sylvain Lévy, of the College de France, I was exceedingly glad to find that he himself had discovered that text independently, and has been preparing a note for publication. Readers of my article will no doubt be glad if he would further notice any points which may have escaped my attention.

I am obliged to Professor Leumann, of Strassburg, and to Professor Lévy, for pointing out some of the particulars given above.—I remain, Sir, your obedient Student,

J. TAKAKUSU.

3. SHĀH ISMA'ĪL.

Teheran.

October 23, 1896.

DEAR SIR,—In the interesting paper by Dr. E. Denison Ross, "On the Early Years of Shāh Isma'īl," in the April number of the R.A.S. Journal, the word تَرَكْ (p. 253 *et seq.*) is translated by him as "point," and vocalized *tarak*. It should be *tark*, and means a triangular or wedge-shaped piece of cloth, a gore. For a cap the sides of the triangles are sewn together, and the apices join together and form the peak of the cap. The so-called *shab-kulāh* (night-cap), the *'arak-chīn* (lit. perspiration-gatherer; a little cotton cap worn by Persians under their hats or bonnets), and all dervish caps are made of a number of *tarks*, from four to twelve, and even more, and called *chahar-tarkī*, *davāzdah tarkī*, etc., according to the number of *tarks* composing them. The pieces of canvas or cloth sewn into the conical roofs of tents or into sails are also called

¹ Professor Lévy is intending to publish presently a French translation of this paper in the "Revue de l'Histoire des Religions."

tark. The *Ferhang-i-Anjuman Arā*, after explaining the word, adds: "Isma'īl Shāh, in order to distinguish the members of the Shī'ah sect, had dervish caps made of red cloth, and each cap consisted of twelve pieces of cloth, and on each piece was sewn (stitched or embroidered, as done now) the name of one of the twelve Imams. These caps were considered the greatest honour which could be bestowed on a Shī'ah noble; and as the caps were red, the families wearing them were called *Kizil-bāsh*, i.e. red-heads." There is a distich of Mīr Razzī Artimānī, which says:

دركلاه فقير ميمايد سه ترك
ترك دنيا ترك دين و ترك سر

"The cap of a dervish should have three *tarks*: abandonment of the world, of religion, and of the head"—a play on the word *tark* as meaning "gore," and (Arabic) meaning "abandonment."

The following explanatory notes and corrections may be of use:—

Page 253. Ḥalīma Begum. The *Resāleh-i-Silsileh un-nasab-i-Safaviyeh* has for the name of Isma'īl's mother Begī Aḳā Khānum.

„ 257 *et seq.* Abiya or Aibeh. The correct form is Aibeh, from Turkish Aibek, "the moon-prince," a common proper name.

„ 258, line 16, after "Azarbāijān" add from Ḥabīb-us-Siyar [to Ahar and Mishkīn].

„ 288. Parnākī head-dress. Parnākī is a misreading for *bar tārak*. The Ḥabīb-us-Siyar has:

طاقیه بر تارک مبارک نهاده

"having placed the *tākiya* (a kind of head-dress as worn by Turkomans) on his august head."

„ 298. "Hamstrung." The text has:

بزه کمان از میان برداشت

that is, "with the bow-string he removed him from the midst," i.e. "had him strangled."

Page 299 *et seq.* Alang Kanīz. This should be Olang Kanīz, a small plateau about sixty miles from Isfahan, on the road thence to Burujird. It is now generally called Kaiz and Kaiz.

„ 303, line 7. The words from the Ḥabīb-us-Siyar here left out are :

همکناراً بمزید تربیت و عنایت امید وار گردانید

that is, “he made them all hopeful (assured them) of his utmost favour and protection.”

„ *ib.*, line 13. For ‘Azīz Kanīti my text has Gharīr Kash.

„ 304, last line of extract from Ḥabīb-us-Siyar, for Luṭf read Laṭīf.

„ 307, line 6. “Punished”; text has *ba yasā rasanīd*, which means “he had (some) *executed*”; the expression is in use now.

„ 328. Tikeli, Tike-īlī = Tekke-īlī, now Takkalū.

„ 332. For Ṭārm read Tārum, district north-west from Kazvīn.

„ *ib.*, line 2 from foot. “Ṣūfīs from Shām and Rūm”; text has :

صوفیان از طوایف روم و شام

that is, “Ṣūfīs of the *tribes* of Rūm and Shām,” the present Rūmlu and Shāmlu : cf. p. 327, “Arūm Īlī,” which = Rūmlu.

„ 333. Kūyī in Khalkhāl; read Gūyī, generally called Gōi. Small town destroyed by earthquake, January, 1896.

„ *ib.* For Khākirlū and Maghānāt read Chākirlū and Moghānāt.

„ 339, line 14 from foot. The words from text here untranslated (see Pers. text, p. 325, line 9) are :

و غلغله نشاط ارباب طریقت از ایوان کیوان درگذشت

that is, “and the uproar of the exultations of the sectarians passed beyond the portal of Saturn (the

seventh heaven),” or, shortly, “the sectarians were overjoyed.” The same words occur in the Ḥabīb-us-Siyar’s chapter on ‘Ali Pādishāh’s death.

Page *ib.*, line 5 from foot. “Foster-brothers.” The text has *hamshārehgān*, plural of *hamshāreh*, which means a foster-sister, but is now used by men for sister in general; women more frequently employ the word *khwāhar*.—Yours very truly,

A. HOUTUM-SCHINDLER, M.R.A.S.

To the Secretary of the Royal Asiatic Society.

4. THE BUDDHIST GODDESS TĀRĀ.

DEAR PROFESSOR RHYS DAVIDS,—I notice in the number of the Journal for January, 1896, pp. 241–246, that M. L. Poussin, in reviewing M. de Blonay’s essay on Tārā, repeats the old mistaken notion “that Tārā is a Brahmanic goddess of naturalistic origin, for her name signifies a star.” He will find conclusive evidence against such views, also much new information on the subject, in my article on Tārā in the Journal for January, 1894, and in my *Buddhism of Tibet*.

L. A. WADDELL.

5. “ANTIQUITY OF EASTERN FALCONRY.”

DEAR SIR,—Mr. W. F. Sinclair asks, on p. 793 of the J.R.A.S. for 1896, for some authority for the use of trained falcons in the East before the first century A.D. It is true that hunting with the falcon cannot be proved from the Assyrian sculptures, but I published in 1884¹ extracts from some omen tablets which seem to show that falconry was practised at the time those texts were written, probably at a very early period.

The bird in question is called 𐎧𐎠𐎫𐎠𐎢𐎡𐎹 𐎧𐎠𐎫𐎠𐎢𐎡𐎹, *surdū*, and is said to hunt; and if, when doing so, it crossed from the

¹ Proceedings of the Society of Biblical Archaeology for Jan. 8 of that year.