

defeated by the Qazāks on the Jaxartes in October or November, it is just possible that he himself might have been at Marv in the first days of December, but somewhat improbable that he should have been able in that short interval to raise a fresh force. (d) It might, I think, be quite as fair to assume that M. Vambéry had "mixed up the two campaigns" (if two there were) as that the contemporary writers should have done so.

Fourthly. The Tārikh-i-Rashīdī, as Mr. Beveridge says, "does not speak of Shaibāni having been personally defeated" by the Qazāks. Just so: but the date it indicates for the defeat is that which the inscription gives for the victory, and it makes no mention of any subsequent defeat of Shaibāni's troops in the same year.—Yours faithfully,

NEY ELIAS.

2. BUDDHAGHOSA'S SAMANTAPĀSĀDIKĀ IN CHINESE. By J. TAKAKUSU, M.A., Ph.D.

MY DEAR PROFESSOR RHYS DAVIDS,—As an additional note to my article on "Pāli Elements in Chinese Buddhism" (J.R.A.S., July, pp. 415-39), I should like to point out some matters which I ought to have incorporated in that article when I wrote it.

First of all, Professor Max Müller's notice of the "Dotted Record of Past Sages," to which I referred on p. 437, appeared in the *Academy* for March 1, 1884, p. 152, and is reprinted in the *Indian Antiquary* for May, 1884, p. 148, entitled, "The True Date of Buddha's Death." The translation quoted in that article by my friend Bunyu Nanjio is fuller than mine, and gives the name of the Chinese assistant of Saṅghabhadra and that of the monastery where the translation was made. The assistant was a Chinese named "Sang-i," and the monastery "Bamboo Grove," in Canton. These names may perhaps lead to a knowledge of further particulars about the translator himself.

Next I have to add here that Professor W. Wassilief, of St. Petersburg, noticed the book in question, and gave a

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."