

seventh heaven),” or, shortly, “the sectarians were overjoyed.” The same words occur in the Ḥabib-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 𐎢𐎠𐎫𐎠𐎢𐎡𐎹 𐎢𐎠𐎫𐎠𐎢𐎡𐎹, *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.