

les crois nécessaires à la connaissance de ce que j'appelle le Bouddhisme. Ils vous choquent : j'en suis chagrin, mais avouez que je n'y peux rien. Déclarer inutile l'étude des Tantras sous prétexte qu'ils sont modernes, c'est vraiment abuser d'une prémisse peu stable et mal définie.

Je vous prie de bien vouloir agréer, cher Monsieur Rhys Davids, l'expression de mes sentiments respectueusement dévoués.

LOUIS DE LA VALLÉE POUSSIN.

Wetteren (Gand), Nov. 29, 1898.

[I think a reader of my notice will see that I do not mean to say, and did not say, that the study of the Tantras was useless because the Tantras are modern. They are a phase of Indian belief, and unquestionably come to form a part of later Buddhism, but I cannot see that there is any evidence to indicate the slightest connection between them and early Buddhism—whatever definition may be given of that term. The study of each and every phase of Indian belief seems to me important, and Indianists are to be congratulated that a scholar, to whose wide and varied learning I ventured to call attention, has taken up the study of what is not a very pleasant subject, and has therefore been avoided by others. They will not be the less grateful to him because they cannot share his views as to the history of Buddhism. —E. J. R.]

7. THE MOHAMMADAN CALENDAR.

Wandsworth, Dec. 17, 1898.

DEAR SIR,—Why does Mr. C. J. Rodgers think that the *tārīkh* on the date of the battle of Pānīpat “is certainly one day wrong” when it states that the battle was fought on the morning of Friday, the 7th of Rajab, A.H. 932? (cf. p. 729 of the current number of this Journal). Does he merely think so, because according to the ideal chronology that Friday fell on the 8th of Rajab? If so, may I suggest

that he should peruse a brief note by Mr. Stanley Lane-Poole in the current (October) number of the *English Historical Review*. Although we have the testimony of Sultan Suleyman's diary to prove that the Friday in question was reckoned as the 8th of Rajab in Stambûl, yet the author of the *tārīkh* may still be right. The obvious explanation is, that in his neighbourhood the new moon was observed a day earlier at the beginning of the month than in the Turkish capital.

LEWIS L. KROPP.

To the Hon. Secretary of the Royal Asiatic Society.