

de-bz'in *γs'egs-pa*. The verb *γs'egs-pa* is highly honorific, and is constantly used in books, rarely colloquially, of the great saints and Buddhas. It signifies both to 'come' and to 'go,' and as far as its grammatical form is concerned might be taken in the title as either past, present, or future. *de-bz'in* means 'according to that' or 'according to those.' Jaeschke renders the phrase as 'he that walks in the same ways (as his predecessors),' but it could also mean 'he that has walked.' *bde(-bar) γs'egs(-pa)* is the regular translation of '*sugata*.' The Tibetan term evidently covers the first and second of Buddhaghosa's interpretations, to the exclusion of all others.

Dr. Waddell enumerates seven medical *tathāgatas*, with whom Gautama is associated as the eighth. This is a rather striking parallel to Buddhaghosa's eighth explanation; but it is probably merely an accidental coincidence, since none of the Tibetan words have the slightest connection with any term signifying 'physic' or 'physician.'

Of course the Tibetan form cannot in any way claim to be authoritative, but it clearly shows what meaning was attached to the term by the scholars who made the translation (about the eighth century A.D.), and as such it seems interesting enough to be mentioned.—I am, yours truly,

F. B. SHAWE.

### 13. SAMUDRA GUPTA.

DEAR SIR,—Under date the 11th February, Hofrath Professor Bühler writes to me as follows:—

"I would call your attention to an important point connected with Hariṣeṇa's *Praśasti* on the Allahabad Pillar.

"This document is *not* a *posthumous* eulogy of Samudra Gupta, as Fleet asserts, following Prinsep and Mill. His translation of the passage (towards the end) about the wanderings of Samudra Gupta's *Fama* is against the rules of Sanskrit grammar.

“The poet merely says that, when the king’s *Fama* had filled the whole earth and could not proceed any further, she found an easy and pleasant path by ascending to heaven and continuing her wanderings there.

“The idea is very common in the so-called *cāṭus* addressed by the court poets to their patrons, and is often expressed in still more extravagant and quaint terms. Thus, a Kashmirian assures us that the *Fama* of his patron, ‘having caught a cold by bathing in the four oceans, hastened into the sphere of the sun in order to warm her frozen limbs.’

“Eight or nine years ago I explained this point very fully in my German essay ‘Ueber die indischen Inschriften und die Kāvylitteratur,’ published in the *Sitzungsberichte* of the Vienna Academy . . . .

“There is nothing in the whole *Praśasti*, except this one passage, which could give us the idea that the poem was composed after Samudra’s Gupta’s death; and this passage, I repeat, has been translated wrongly.”

Professor Bühler is unquestionably right in making this correction, and I regret that I did not know it when writing recently on the history of the reign and conquests of Samudra Gupta.

V. A. SMITH.

Gorakhpur, March 2, 1898.

#### 14. PRELIMINARY NOTE ON A RECENTLY DISCOVERED ŚĀKYA INSCRIPTION.

SIR,—Together with an interesting letter, dated Jan. 30, 1898, regarding the progress of the Nepalese excavations carried on at Kapilavastu under his superintendence, Dr. Führer forwarded to me an eye-copy of an ancient inscription, taken by Mr. W. C. Peppé, the discoverer of the document, as well as some notes regarding its find-spot. Mr. Peppé, a landholder of Birdpur in the Basti District, excavated in January last a stūpa, now called