

16. TATHĀGATA.

35, Lonsdale Road, Barnes.
February 1, 1898.

DEAR SIR,—With reference to my article on “Tathāgata” in the January number of the J.R.A.S., I desire to communicate to the Society the following extract from a letter to me from Professor O. Franke, of Königsberg, dated the 29th ult.:—“I should like to draw your attention to the fact that I gave the interpretation of the title ‘One who has come at the real truth’ two years ago in the *Wiener Zeitschrift für die Kunde des Morgenlandes*, Bd. ix, S. 347, Anm. 1.”—Yours faithfully,

ROBERT CHALMERS.

To the Secretary of the Royal Asiatic Society.

17. GOTAMA IN THE AVESTA.

Bombay.
March 11, 1898.

To Professor T. W. RHYS DAVIDS, Ph.D., LL.D.,
Secretary and Librarian, Royal Asiatic Society.

DEAR SIR,—In my study of the important arguments which have been put forth by the late M. J. Darmesteter to prove his theory of the date of the Avesta, I am able to discover an important identification of the Avestic *Gaotema* with the Vedic *Gotama*. In the Rig-veda, *Nodhas* is Gotama's son, who is called *Nāidhyanghō Gaotemahe* in the Avesta. Hence it is probable that the controversies referred to in the Farvardin Yasht was carried on by Zoroastrians against the Vedic poet *Nodhās*, and not against *Gaotama Buddha*. The point most important in the arguments of M. J. Darmesteter is that a “passage in the Yashts mentions controversies victoriously carried on by Zoroastrians against the impostor *Gaotema*.” The Avesta passage alluded to by the French savant is contained in the Farvardin Yasht, section 16, in which the mention of the name *Gaotema* has