

## 3. INDIAN SECTS OR SCHOOLS IN THE TIME OF THE BUDDHA.

I have ventured to collect some facts and to draw some inferences as to schools of Buddhist thought in India in Asoka's time (J.R.A.S., 1891, pp. 409–413) and in the time of the Chinese pilgrims (ib., pp. 414–420). Mr. Hardy's new volume of the *Āṅguttara* brings us an interesting list of various schools of sophists, ascetics, and teachers in India in the Buddha's own time. It is unfortunately only a bare list, and Buddhaghosa on the passage does not give much help. But the list is interesting. It runs (p. 276) as follows:—

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| 1. Ājīvako.      | 6. Māgaṇḍiko.     |
| 2. Nigaṇṭho.     | 7. Tedaṇḍiko.     |
| 3. Muṇḍa-sāvako. | 8. Aviruddhako.   |
| 4. Jaṭilako.     | 9. Gotamako.      |
| 5. Paribbājako.  | 10. Devadhammiko. |

On this Buddhaghosa has the following note:—

“*ājīvako* ti nagga-pabbajito, *nigaṇṭho* ti purima-bhāga-paṭichanno, *muṇḍa-sāvako*<sup>1</sup> ti nigaṇṭha-sāvako, *jaṭilako* ti tāpaso, *paribbājako* ti channa-paribbājako, *māgaṇḍikādayo*<sup>2</sup> pi titthiyā eva. Nesam pana silesu paripūra-kāritāya abhāvena sukka-pakkho na gahito.”

It seems probable that if the last five names had conveyed to Buddhaghosa clear and certain connotations he would have told us more, just as he explains that the ambiguous No. 3 means specifically a Nigaṇṭha disciple, a Jain. The Tedaṇḍiko (No. 7) is clear enough,—that school of Brahmin beggars who carried three staves bound up as one. I can make nothing certain of Nos. 6 and 8, in both of which cases the readings are doubtful. No. 9 is most interesting. Of course it cannot mean a follower of our Gotama. So there must have existed another school founded by another Gotama. And does No. 10 mean merely a deva-worshipper?

<sup>1</sup> MS. *buddha-sāvako*.

<sup>2</sup> So MS. (*nd*).

Or should we not rather suppose a special meaning was attached to *deva-dhammiko*, such as "follower of the system of the god" (perhaps Śiva; it surely could not be Indra)?

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#### 4. WATER (WATURA) IN SINHALESE.

Mr. Donald Ferguson, who has printed for private circulation an excellent and much needed "*Contribution towards a Biography of Robert Knox*," has now brought out, in the J.R.A.S. Ceylon Branch, a very useful list of all the words found in the "Historical Relation," as well as those found in a manuscript list, drawn up by Knox, and still in the British Museum (Sloane, 1039). There are nearly 800 of these words, all current among the people in Ceylon about 1650. Among these words Knox gives *diyara* for 'water,' and Mr. Ferguson suspects this to be the real word then used, and since ousted by *watura* (the common word now) through the influence of the Dutch and English *water*. (See his note, p. 9.)

Now *watura* occurs in the title of the well-known book *Amāwatura* ('the water of life,' ambrosia, i.e. Nirvāṇa), a work certainly centuries older than the Dutch.

So far from *watura* being among the youngest words in Sinhalese, it is, I venture to think, one of the oldest, for we have to go back beyond Sanskrit or Pāli to the Greek *ὑδωρ* (*whydor*) for an analogue. Compare *ἕτερος* and our *wet*.

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#### 5. THE KINGDOM OF KARTṚPURA.

SIR,—The Kingdom of Kartṛpura, referred to in Mr. Smith's very interesting article on the Conquests of Samudra Gupta, in the last number of the Society's Journal, was most probably that of the Katur, Katuria, or Katyur, rajas. These chiefs ruled in Kamāon, Garhwāl, and Rohilkand, from very early times. They appear to