

3. ADDENDUM TO BIOGRAPHIES.

Pitfold, Shottermill.

November 15, 1900.

DEAR SIR,—I notice that in the short memoir of William Hook Morley in our Journal, Vol. XVIII, o.s., p. v, the date and place of his death are not given. I have now ascertained from the obituary column of the *Times* newspaper for 24th May, 1860, that Mr. Morley died in Brompton Square, London, on 21st May, 1860, and also that he was the second son of George Morley of the Inner Temple.

I also notice that in the memoir of Mr. Nathaniel Bland, J.R.A.S., Vol. II, n.s., p. iii, for 1866, the place of Mr. Bland's death is not recorded. I have ascertained from the *Times* newspaper of 17th August, 1865, that Mr. Bland died at Hombourg les Bains. The date was 10th August, 1865, as given in the memoir.

Perhaps you may consider these particulars to be worthy of insertion in our Journal.—Yours sincerely,

H. BEVERIDGE.

4.

November 24, 1900.

DEAR PROFESSOR RHYS DAVIDS,—Perhaps the learning of your Journal's readers will enlighten me as to the numeral system which is occasionally to be met with in Pali MSS., and which, like the method described in Bühler's *Indische Palaeographie*, is based on the *gaṇas* of the alphabet. I give some examples, premising that the reduplication of consonants does not affect their value, e.g. *kkh* being the same as simple *kh*.

guṇaggaram = 2352.*ratthakkhayaṃ* = 1222.*alappāyaṃ* = 1170.*bhānuvakkhaṃ* = 2404.*gammakhakke* = 1253.

This gives us the following values:— $k, t, p, y = 1$; $kh, th, ph, r = 2$; g (and presumably d or b) $= 3$; bh (and $gh, dh?$) $= 4$; m, n (and $n?$) $= 5$; $l = 7$; zero is initially a , internally n .

This system obviously differs in a few points from that recorded by Bühler, in which the series $k \dots \tilde{n} = 1 \dots 0$, $t \dots n = 1 \dots 0$, $p \dots m = 1 \dots 5$, and $y \dots l = 1 \dots 9$. The use of l for 7 is probably due to the facts of the Pali alphabet, implying a *gaṇa* consisting of y, r, l, v, s, h , and l respectively. The use of $a = 0$ is not so clear.—I am, yours faithfully,

L. D. BARNETT.

British Museum, London.

5. ANCIENT INDIAN SECTS AND ORDERS MENTIONED BY BUDDHIST WRITERS.

In the volume for 1898 of our Journal (p. 197) Professor Rhys Davids calls attention to the *Indian Sects or Schools in the time of the Buddha* as enumerated in a passage of the *Anguttara-nikāya* (pt. iii, p. 276, ed. P.T.S.). It is hardly necessary to point out the interest of the investigation; for scholars at least have for some time past recognized the fact that Buddhism, though raised to the dignity of an oecumenical religion, doubtless owing to the genius of its founder, was nevertheless only one of a number of schools of more or less free and independent thought in a country too often regarded as the mere domain of a monotonous sacerdotalism. Professor Davids has reverted to the subject in his version of the *Dīghanikāya* ("Dialogues," p. 220), and quite recently Monsieur Barth has pointed out that further details "d'un pittoresque achevé" await the readers of the *Majjhima* and other Pali *nikāyas*.¹ Leaving these to scholars more specially engaged on Pali literature, I now subjoin two passages from the literature of other schools of Buddhist thought written in that form of speech, variously known as the *Gāthā* dialect and "le sanskrit

¹ Bulletin iii, Bouddhisme, p. 33 (Rév. de l'histoire des Religions, 1900).