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Journal

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PALI TEXT SOCIETY.

1885.

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PĀLI TEXT SOCIETY.

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(With power to add workers to their number.)

This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS. scattered throughout the University and other Public Libraries of Europe.

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B.C. 400–250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage

in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings; and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history,—whether anthropological, philological, literary, or religious,—than the publication of the Vedas has already been.

The whole will occupy about nine or ten thousand pages 8vo. Of these 2500 pages have already appeared. The accession of about fifty new members would make it possible to issue 1000 pages every year.

The Subscription to the Society is only One Guinea a year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society, which cost a good deal more than a guinea to produce.

It is hoped that persons who are desirous to aid the publication of these important historical texts, but who do not themselves read Pâli, will give Donations to be spread if necessary over a term of years. Nearly £400 has already been thus given to the Society by public spirited friends of historical research.

** * Subscriptions for 1886 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.*

The Society keeps no books, and its publications *cannot in any case* be sent to subscribers who have not already paid their subscriptions for the year.

Cheques and Post Office Orders should be made payable to the "Pâli Text Society." (Address: 3, Brick Court, Temple, London, E.C.)

REPORT
OF THE
PĀLI TEXT SOCIETY FOR 1885.

THE Pāli Text Society continues to prosper. We have had this year the accession of 3 new five-guinea subscribers and of 14 yearly subscribers, raising our numbers in Europe, America and India to 58 five-guinea and 99 yearly subscribers. The number of the latter in Ceylon has indeed fallen off, but this was to be expected, and does not now materially interfere with the position of the Society, as we are no longer dependent on our Ceylon friends (who helped us so much when help was of the greatest advantage). We are now rendered independent of them by the large accession to our numbers outside Ceylon, and the number of subscriptions still received from there is sufficient for the purchase of MSS.

Our issues this year are the :

1. The Cha-kesa-dhātu-vaṃsa, edited by Prof. Minayeff.
2. The Sandesa-Kathā, edited by Professor Minayeff.
3. The Udāna, edited by Dr. Steinthal.
4. The Dhamma-Saṅgaṇi, edited by Dr. Müller.
5. The Aṅguttara (Nipātas 1-3), edited by Dr. Morris.

Besides this we have a paper of miscellanies from Dr. Morris, and the usual contents of the Journal. Altogether our issue this year is more considerable than it has ever yet

been, amounting to about 850 pages of print. I expected to be able to add the Anuruddha Ṣataka, but Mr. Bendall was not able to get it ready in time for publication in this year's Journal.

The full list of work already accomplished is therefore :

- | | | |
|--------------------------------------|-----------|-------------------------------|
| 1. Aṅguttara, Pt. I. | edited by | Dr. Morris, 1882. |
| 2. Abhidhammatha-saṅgaha | „ „ | Dr. Rhys Davids, 1884. |
| 3. Āyāraṅga Sutta | „ „ | Prof. Jacobi, 1882. |
| 4. Kuddha-and Mūla-sikkhā | „ „ | Dr. E. Müller, 1883. |
| 5. Cariyā-piṭaka | „ „ | Dr. Morris, 1882. |
| 6. Tela-kaṭāha-gāthā | „ „ | Gooneratne Mudaliar,
1884. |
| 7. Thera-gāthā | „ „ | Prof. Oldenberg, 1883. |
| 8. Therî-gāthā | „ „ | Prof. Pischel, 1883. |
| 9. Dāthā-vaṅsa | „ „ | Dr. Rhys Davids, 1884. |
| 10. Pañca-gati-dīpana | „ „ | M. Léon Feer, 1884. |
| 11. Puggala-Paññatti | „ „ | Dr. Morris, 1883. |
| 12. Buddha-vaṅsa | „ „ | Dr. Morris, 1882. |
| 13. Sagātha-vagga of the
Saṃyutta | „ „ | M. Léon Feer, 1884. |
| 14. Sutta-nipāta (Pt. I. Text) | „ „ | Prof. Fausböll, 1884. |
| 15. Cha-kesa-dhātu-vaṅsa | „ „ | Prof. Minayeff, 1885. |
| 16. Sandesa-kathā | „ „ | Prof. Minayeff, 1885. |
| 17. Udāna | „ „ | Dr. Steinthal, 1885. |
| 18. Dhamma-saṅgaṇi | „ „ | Dr. Müller, 1885. |
| 19. Aṅguttara (Nipātas 1-3) | „ „ | Dr. Morris, 1885. |

Next year we shall issue probably all, certainly most of the following :

- | | | |
|---------------------------|-----------|--------------------------------------|
| 1. Pajjamudhu | edited by | E. R. Gooneratne, Esq. |
| 2. Anuruddha Ṣataka | „ „ | Mr. Bendall. |
| 3. Vimāna-vatthu | „ „ | E. R. Gooneratne, Esq. |
| 4. Peta-vatthu | „ „ | Prof. Minayeff. |
| 5. } Dīgha Nikāya and | „ „ | Prof. Rhys Davids and |
| 6. } Sumaṅgala Vilâsinî | „ „ | Prof. Carpenter (Part
1 of each). |
| 7. Sutta Nipāta, Part II. | „ „ | Prof. Fausböll. |

Dr. Steinthal of Berlin has undertaken to edit the Mahāvamsa, so that the works in progress including the above seven, are :

- | | |
|--------------------------------------|---|
| 1. Dīgha Nikāya, | to be edited by Prof. Rhys Davids and Prof. Estlin Carpenter. |
| 2. Sumanāgala Vilāsinī | „ „ Prof. Rhys Davids and Prof. Estlin Carpenter. |
| 3. Saṃyutta Nikāya,
Part II. | „ „ M. Léon Feer. |
| 4. Aṅguttara Nikāya,
Part II. | „ „ Dr. Morris. |
| 5. Peta-vatthu | „ „ Prof. Minayeff. |
| 6. Vimāna-vatthu | „ „ E. R. Gooneratne,
Mudaliyar. |
| 7. Dhammapada | „ „ Prof. Fausböll. |
| 8. Sutta Nipāta, Part
II. | „ „ Prof. Fausböll. |
| 9. Khuddaka Pāṭha | „ „ Prof. Rhys Davids. |
| 10. Iti-vuttaka | „ „ Prof. Windisch. |
| 11. Apadāna | „ „ Dr. Grünwedel. |
| 12. Niddesa | „ „ Prof. Bloomfield. |
| 13. Visuddhi Magga | „ „ Prof. Lanman. |
| 14. Mahāvamsa | „ „ Dr. Steinthal. |
| 15. Hatthavanagalla-
vihāra-vamsa | „ „ Prof. Rhys Davids. |
| 16. Netti Pakaraṇa | „ „ Prof. Rhys Davids. |
| 17. Anuruddha Śataka | „ „ Mr. Bendall. |
| 18. Sāsana-vamsa | „ „ Prof. Minayeff. |
| 19. Saddhammopāyama | „ „ Dr. Morris. |
| 20. Bodhi-vamsa | „ „ Prof. Rhys Davids |
| 21. Pajjamudhu | „ „ E. R. Gooneratne,
Mudaliyar. |

It will be seen that this list grows in spite of all the work we have already accomplished.

Our greatest want now, as heretofore, is that of good MSS. If it had not been for the help given to us in this respect by Gooneratne Mudaliyar, it is difficult to see how

we could have got on at all with our project. We gave last year a complete list of the MSS. we had received from various friends in Ceylon and Burma. Since then we have received, all from Ceylon, and the majority through Gooneratne Mudaliyâr, the following :

1. Visuddha Magga.
2. Nettippakaraṇa.
3. Bodhi-vaṃsa.
4. Dhammapada-Atthakathâ, presented by D. Ferguson, Esq., of the "Ceylon Observer."
5. Paṭisambhidâ.
6. Apadâna.
7. Dhamma-saṅgaṇi.
8. Sumaṅgala Vilâsinî.
9. Saṃyutta Nikâya.
10. Papañca-Sûdanî.
11. Peta-vatthu and Commentary.

The MSS. we especially want now are :

Netti-pakarana.
 Niddesa (with Atthakathâ).
 Paṭisambhidâ (with Atthakathâ).
 Bodhi-vaṃsa.
 Lalâta-dhâtu-vaṃsa.
 Visuddhi-magga.
 Dhammapada Atthakathâ.
 Paramattha-dîpanî
 Madhurattha-vilâsinî.
 Attha-sâlinî.
 Sammoha-vinodanî.
 Iti-vuttaka Atthakathâ.
 Sâsana-vaṃsa.

Our readers will be glad to hear that the next volume of M. Senart's edition of the Mahāvastu is just ready for publication. The edition of the Divya Avadâna, by Prof.

Cowell and Mr. Neil, has appeared, and we hope to have a long article on this important work in our next year's issue.

Finally, I have to apologize very much for the lateness of the season at which our issue for this year appears. It is principally due to my continued illness last year, during which everything got behindhand, and I shall see to it that, if my health is preserved, it shall not occur again.

T. W. RHYS DAVIDS.
