

## REPORT OF THE PALI TEXT SOCIETY FOR 1926

ON the Society's financial position there is virtually nothing to be added to, or taken from, the survey made in last year's Report. It was there said that the costly task of bringing out the Dictionary, without withholding the issue of texts and translations, had been achieved without insolvency, thanks to the generosity of donors, mainly of Japan. The day of such gifts seems at present to have suffered sunset, sales of back issues which went well till the autumn went off in a slump, and our available funds make a rather worse show than a year ago. There is therefore no prospect at present of our venturing on a reissue of exhausted first editions—Compendium of Philosophy, Vinaya, Milinda, or Jātaka. It is even possible that we may have to discontinue for an interval the issue of three volumes a year. As in preceding Journals, the financial statements, published in pamphlet form every year since the issue of the last Journal (1920–23), are reprinted in this cover in full, so that the reader can make his own curves of how things have gone with us.

Grateful acknowledgment is due to Mr. Woodward, whose two sums on the donation list were nominally to contribute to the cost of printing the long, useful index he included in his labour of love, the Udāna Commentary. Also to Dr. W. A. de Silva of Colombo, whose kind donation of £20 has just reached me.

Of the issues for next year, Professor Woods's and Mr. D. Kosambi's text, Part II of Papanca-sūdanī, is already in print, and I hope to issue the short twin works by Buddhadatta, Vinaya-Uttara-Vinicchaya, a text of which by Rev. A. P. Buddhadatta has been awaiting an opportunity for too long an interval. We shall also be probably able to issue for the Ceylon Government the remainder of Dr. Geiger's Cūḷavaṅsa.

I was glad to meet last year, when in Italy, in Professor Luigi Suali, of the University of Pavia, an Indologist with a

warm and active interest in Pali studies, and eager to make our Society's work better known in Italy. Unfavourable exchange militates sorely against subscriptions reaching us from Italy, no less than from France. For the present he can do nothing more than review the issues we send him, albeit herein he is doing more on our behalf than do others.

As in the last Journal I append a list of the texts which are placed with editors, who are now at different stages in preparation of them. Under A, B, and C is enumerated a task which will need ten years more of output at our usual rate. We may look to a 'diamond jubilee' in, say, 1942. If the task will have proved beyond our means, it will not matter very much from the point of view surveying things most needful to human welfare. But it may matter a little; at any rate here are things waiting to be told for the first time to our present world.

#### COMMENTARIES

##### A.—VINAYA.

Samanta-pāsādikā (two concluding parts)	- - - - -	J. Takakusu and M. Nagai.
Kankhāvitarāṇī	- - - - -	S. Karpelès.

##### B.—SUTTANTA.

Sumangala - Vilāsini (two concluding parts)	- - - - -	W. Stede.
Papañca-sūdanī (two concluding parts)	- - - - -	J. H. Woods.
Sārattha-pakāsini	- - - - -	F. L. Woodward.
Manoratha - pūraṇī (two? concluding parts)	- - - - -	M. Walleser.
Paramattha-dīpanī (Thera-therigāthā)	- - - - -	C. D. Chatterjee.
Paramattha-dīpanī (Iti-vuttaka)	- - - - -	M. M. Bose.
Saddhammappajotikā (Niddesa)	- - - - -	A. P. Buddhadatta.
Saddhammappakāsini (Paṭisambhidā)	- - - - -	C. V. Joshi.
Visuddhajana-vilāsini (Apadāna)	- - - - -	F. Weller.
Madhurattha-vilāsini (Buddhavaṇsa)	- - - - -	V. Lesný.
Cariyā-piṭakatthakathā	- - - - -	-

## C.—NON-CANONICAL.

Cūḷavaṅsa (conclusion) -	-	-	W. Geiger.
Vinayavinicchaya, Uttaravinicchaya -	-	-	A. P. Buddhadatta.
Peṭakopadesa -	-	-	Helmer Smith.
Rasavāhīnī -	-	-	Sten Konow.

## D.—WORKS NEEDING REISSUE.

Compendium of Philosophy (Abhidhammattha-saṅgaha), 1910.
Vinaya (ed. Oldenberg).
Jātaka (ed. Fausböll).
Milinda (ed. Trenckner).

We have a sufficient, if small, basis of annual subscriptions, dividends and grants to ensure our capacity to publish something every year. But *how much* we can publish, must, apart from more donations, depend on the demand for our publications, and this is a fluctuating factor. The only country which has recently shown a perceptible increase in that demand is Japan. The year was but a few days old when we had already received from that country payment for books to the value of £100. This is not an average sample, else were our prospects bright indeed, but it is a surge of 'high pressure' in a rising curve.

In this matter—the relation between our publishing capacity in the next few years and the present tendency in Pali studies in both hemispheres—I have spent some time and a small fraction of the Society's funds in the effort to obtain reports from many quarters. A request was sent out for information as to (a) Pali taught in curricula, (b) works on Pali or Buddhism recently published or in process of compilation. Many of my informants took considerable trouble to send me what I asked, and to all I wish herewith to tender sincere thanks. The results are given below, but the information leaves many gaps, and does not pretend to have attempted more than a sampling. For instance, Germany's many universities are not fully represented, nor have any replies reached me from Ceylon, Burma, India, or Tokyo. Time, if not much of it, was allowed for Asia, but replies will come, if they come, too late to be used here.

## A.—PALI IN ACADEMIC CURRICULA.

Inquiry has not revealed in European academies any post reserved for the teaching of Pali (with or without Prakrit), with the sole exception of the 'Lectureship' in Pali and Buddhism at the London School of Oriental Studies. Here it could scarcely have been omitted. But at centres of more comprehensive culture, the value now coming to be attached to Oriental studies other than Semitic is an expression of the newer will aroused by the widening of human knowledge in Europe. That new will has worked as yet thus far, that at most universities funds have been found for chairs of Sanskrit, but no further. With further widening of research many accessory subjects are crystallizing round Sanskrit, wherewith it is not humanly possible for the single representative of it to deal, and of these Pali, though with us a young study, may be said to be the oldest. At the same time there has been arising just sufficient demand on the part of students, chiefly but not all Asiatic, for the opportunity to graduate optionally in Pali, to bring about a growing inclusion of this subject in several examinations, notably in the widespread 'external' examinations of the University of London. Centralization under 'Sanskrit' is giving way to the wider field now called Indo-Aryan, in which Pali is beginning, Cinderella that she was, to hold her own with her prouder sisters, Vedic and classical Sanskrit, not to mention other entrants. At Cambridge an Asiatic student may substitute Pali for one of the 'classics' in the entrance examination. In the Oriental languages Tripos Pali (with Prakrit) is an accepted subject; the requisite efficiency appears to be of a pass standard, no demand for original research being made. But in the Advanced Study Course of three years comes opportunity for such research. So far, however, I learn from Professor Rapson, that students come to the university sufficiently ill prepared to need all their available time for the preliminary studies. 'And so long as a knowledge of Oriental languages leads to so very few careers in this country or in India,' he writes, we cannot look for better things.

In the slogan 'career,' as understood in this country and elsewhere, lies the rub. The word calls up many desirable things, but not the work of discovery in, or the historico-critical weighing of some phase in the evolution of human ideas. Still less does it mean the influencing thereby of coming evolution: the helping of our *Werden* by our *Gewordenes*.

As compared with London and Cambridge, in Oxford, Edinburgh, Dublin, we draw practically a blank. 'Pali studies,' writes Dr. Estlin Carpenter, 'do not flourish at Oxford. Science swallows up all available money. Advice and help are given ungrudgingly if asked for,' but Pali remains outside orthodox Indological studies. My limited inquiry has gone no further, else might younger academies have given less negative reports. But the absence of any demand whatever by any of these for our texts makes this improbable.

From Dr. J. Rahder, Brussels, I gather that systematic teaching of Pali in Belgium and Holland is practically *nil* and is only offered by one or two competent teachers—I would instance the authoress of the treatise on the Buddhist Nun, (Miss) Dr. M. E. Lulius van Goor of Leiden, Professor Caland of Utrecht, and, of course, Professor de la Vallée Poussin, Brussels—such teaching being as a rule elementary.

Dr. Sten Konow's report on Pali teaching in Norway is equally negative.

Mr. Helmer Smith, in a note on Pali research in Sweden and Denmark, has nothing to report on systematic curriculum studies.

Of Italy, Professor Suali writes that should demand arise or instruction in Pali where Sanskrit is in possession of a chair, the professor may, if he will, give such instruction, but that Indo-Aryan studies in Italy are rather superficial (*un po' sommario*), and that Pali finds no place in examinations by thesis or otherwise.

Of France, Professor Finot writes that Pali is not compulsorily taught as is Sanskrit, yet as a fact it always makes its appearance (*figure toujours parmi les cours*). In the present session Jātaka is lectured on by Mme. de Wilman Grabowska, and, probably, Mr. Helmer Smith will expound Dīgha-Nikāya,

vol. iii. Moreover, Pali is a permitted subject in Indian philological theses for the degree of *licencié-ès-lettres*.

Coming to Germany, where we should by tradition expect to be confronted by the maximum activity in Pali instruction, the samples kindly sent me are very mixed. From Heidelberg, Kiel, and Munich, Professors Walleser, Schrader, and Geiger send reports virtually or actually negative. There would appear to be no university where a Pali course is not to be had should there be sufficient demand, but it is the demand that is lacking. At Cologne University, Professor Scheffelowitz actually gives an elementary course once in the session, and a biennial public lecture on 'Buddhism.' At Leipzig there appears to be more activity, and Ernst Windisch's influence is still felt. Pali studies may have suffered relapse (*Verschiebung*), as in Germany generally, yet is the opportunity of studying it more favourable to-day. There is a definite, graduated plan for this in the Indological curricula, as an offshoot of Sanskrit study, and further, Pali texts, where this is possible, are studied comparatively, with Chinese, Tibetan, and even Mongolian recensions. Thus reports Dr. Friedrich Weller, and he concludes with the words: 'In such a process of study it may be seen that the revulsion from Pali is more apparent than real.' His further comments follow below.

But perhaps in Czecho-Slovakia we may come upon an advance in Pali studies that is both apparent and real. This is admittedly due to the recognition, in his encyclopædic work on Indian thought by Dr. Moritz Winternitz, of the real significance, in that thought, of the composite phase in it that we find in Pali literature, and its influence. Since 1905 Dr. Winternitz has regularly lectured at the University of Prague on Buddhism, and since 1910 has regularly given classes in, and lectured openly on, Pali, and has trained pupils as teachers. The university is now dual, German and Czech, and in the latter wing, the merit of introducing Pali studies belongs to Professor V. Lesný. He lectures on the grammar and texts, while Professor Pertold undertakes Buddhism. This and more I have in an interesting report sent me by Professor O. Stein of Prague, author of *The Literatures of the*

*East, IV.* Some demand must evidently exist to make these activities possible, and interesting developments, possibly in that more intensive study of 'Pali-Buddhism,' for which there is an almost vacant niche, may result in the near future.

Here I will leave this very fragmentary inquiry, uncertain whether in what it has brought lie grounds for hoping that a sufficient demand for our issues may give us the means of completing the programme of work stated above. Had we to depend on annual subscriptions at their unchanged low figure, we could not publish even one volume a year! We have not even so many as we had six years ago. Ultimately, in the absence of further donations, we must go on depending upon our 'sales.' And all receipts are greatly hindered by adverse rates of exchange here and there.

Personally I am more interested to complete that programme and then 'close down' (save for maintaining stock), than to witness an increase in the number of youths and maidens studying Pali. They might do worse, but again they might do much better. It is a finite task that is yet to be done. Philologically there will ever be a source of interest in the emergence of Pali in Indo-Aryan studies. But the worthier task is the right historical interpretation of what was at one time *new will*, working in the origin of the Buddhist movement, and of its evolution and diffusion *by monastic agency*. When, by intensive or by comparative research, we shall have won to a sane, sound insight into that, then let energy now given to this looking backward to dead things be set free otherwise to aid a new world.

In another student's view of the problems before Pali, in Dr. Weller's report, lies much of interest, and I give it place as a brief separate article.

#### B.—RESEARCH IN PALI AND BUDDHISM.

My inquiries have brought me information on works in hand and works just published. Mention of these may aid us in sampling activities on foot which our issues, as is generally acknowledged, have helped, are helping, and will help. Let it

be repeated that the following is not exhaustive. Were our Journal still an annual publication, or were there now time, a bibliography of more merit could be managed.

In this country Dr. Stede is engaged upon the Pali Names Dictionary for the India Historical Texts Series, on the completion of the Digha Commentary, and on a (much-needed) Pali Grammar. Mr. E. J. Thomas publishes a *Life of Buddha as Legend and History*. The present writer has nearly finished a Reconstruction of Gotama the Man and his Time. Of Lord Chalmers's translation of the Majjhima Nikāya, the second (concluding) volume is now in our hands. Miss Lilley completes the Apadāna. Mr. Woodward's *Kindred Sayings*, IV is going to press. In the Empire Mr. Maung Tin has nearly completed Part II of the *Path of Purity*. Other workers are given in the list above.

Mr. Rahder refers us to the pioneering pre-critical work going on in Mahāyāna Buddhism, in Sanskrit and other texts, notably that by Professor de la Vallée Poussin, and, I would add, his own. But here we are off Pali ground. It is a legitimate diversion of energy away from, or around Pali studies. In the long run these may be helped by it.

In Denmark, our colleagues Professor Dines Andersen and Mr. Helmer Smith have published (through the Royal Danish Academy) the first part of A Critical Pali (and English) Dictionary, begun by V. Trenckner—*a-ajja*. The work includes proper names, and promises to be a long-drawn-out process, so that our remaining programme may, let us hope, afford its editors new materials we could not wait for in our own Dictionary. Taken together the three works—this and our two—will form, far better than could ours only, a worthy basis for that 'final' Pali dictionary which is yet, like Nāgasena's Dhamma-nagara, a city below the horizon.

Mr. Helmer Smith is also seeing through press his edition of the *Sadda-nīti*, and is tackling the corrupt MSS. for us of the *Peta-kopadesa*.

Professor Suali has in hand a work on the history of early Buddhism. He has also published a popular story of Gotama, 'L'Illuminato,' of which we may hear more.



In France, M. Przyluski will be publishing a collection of memoirs and documents entitled *Buddhica*, and Professor Finot is working on prolegomena for a book on the Pali literature of Indo-China.

In Czecho-Slovakia, Professor Winternitz is revising the section *History of Buddhist Literature*, in his greater well-known work, for an English version—a great desideratum—and is preparing Part II of his *Die Frau in Indischen Religionen*: ‘Die Frau im Buddhismus.’ Of Professor Lesný’s text—*Madhurattha-vilāsini*—mention is made above, p. 16.

In Germany, beside Dr. Geiger’s important work for us, Dr. Walleser’s indefatigable and encyclopædic work in *Materialien zur Kunde des Buddhismus*, in its latest numbers, lies before me:—Heft 9: ‘Nochmals das Edikt von Bhabra’; Heft 10: ‘Der individualistische Idealismus der Yogācāra-Schule’; Heft 12: ‘Indische Strömungen in der islamischen Mystik’—as well as the fourth part of his *Buddhistische Philosophie*: ‘Die Sekten des alten Buddhismus,’ 1927.

Of special interest in intensive criticism should be Dr. Weller’s essay on the Pāṭhika-Suttanta (F. Hirth Anniversary Volume, London), and on the Lakkhaṇa-Suttanta in his Chinese Dharmasangraha. Of analogous interest should be the forthcoming study of the Sangiti-Suttanta by Mr. S. Behrsing of Leipzig University.

In conclusion, it may not be out of place in these pages to speak of the probable revival (? next year) of those pleasant international gatherings of Orientalists which belong rightly to present culture, when present want of culture does not barge in with the monstrous barbarism of international war. So far revival has been limited to semi-international conferences. The latest of such was held at Hamburg last September. Our colleague Sir E. Denison Ross attended (not as our representative), and tells me that there were present from foreign countries at least four Englishmen, three Dutchmen, and one Norwegian, very possibly others. ‘No invitations were issued, but it was made generally known that all members of the D.M.G. would be welcome.’ Sir Denison went as such, and

was cordially welcomed. Sir Thomas Arnold and Professor Margoliouth also went. Of the lectures given 'attention may be called to the lecture by Professor Sellin on his excavations in Sikkhim . . . and to that of Herr H. H. Schaeder on Iranism and Hellenism; this last lecture, from a young Orientalist who is rapidly making his way to the forefront, was especially interesting in connection with the references to Christ as the Saviour in the Manichæan hierarchy. In this connection Herr W. Lenz read a paper on the occurrence of the name of Jesus in hitherto unpublished documents among the Turfan texts of London and Berlin. These allusions occur, curiously enough, in a Soghdian document transcribed into the Chinese syllabary.'

Since then we have not been standing still. Professor J. Ph. Vogel of Leiden and other influential Orientalists were considering the convening a preliminary conference of personally invited scholars from several countries to meet next April at the meeting of the new Dutch Oriental society in that city. Since then, however, there has been more moving on, as Professor Vogel sanctions that I show by printing his letter:

DEAR MADAM,

Since receiving your letter of the 9th December there has come an unexpected change in our plans. Dr. Thomas, the Librarian of the India Office, came here a few days ago to discuss with us the question of an Oriental Congress.

He brought the welcome news that both the British and French Orientalists are anxious to resume the interrupted series of international congresses. As, however, at the last pre-war congress (held at Athens) it was resolved that the next meeting was to be at Oxford, it is their wish that we should adhere to that decision. I understand that accordingly arrangements will be made for a general congress to be held at Oxford probably in 1928.

The main thing, of course, is *that* a congress will take place, not *where* it will be held. So we have at once declared ourselves willing to renounce our personal wishes with regard to such a congress at Leiden. Perhaps Leiden will have its turn some other time.

In the present circumstances it will be unnecessary to make any announcement of our plans with regard to a preliminary conference at Leiden in April next, as such an informal discussion has now become superfluous.

Fortunately, Orientalists too appear now to realize the truth of the saying: *na hi verena verā sammantī, averena hi verā sammantī*.

Believe me,

Yours very faithfully,

J. PH. VOGEL.

LEIDEN,

7th January, 1927.

So at last scholars will be following Geneva and Locarno. We could wish that they had led the politicians. However, to be generally successful, congresses mean not scholars only. (Nor, as to that, are scholars just now blessed with travelling money. How, for example, are they from France and Italy to come, with franc and lira as they are ?) Memories arise of handbills on the walls of Tivoli, facing us as we got there from Rome in 1899, exhorting citizens to welcome and honour *I Dotti del Mondo*, whereat we wives and cousins and aunts, 'come in battalions,' felt silly and made bad puns. But it is the battalions that help to make the congress as municipal and social function a success. Let us hope that, wherever and whenever it be, the fraternal event will much outdo the noble lead of Locarno !

C. A. F. RHYS DAVIDS.