

Preface

Two particularly auspicious events in the history of the Pali Text Society almost coincided in the years 2005/2006, when a pair of memorable events in the Society's life could be celebrated: The 125th anniversary of the foundation of the Pali Text Society in 2006, and in 2005 the eightieth birthday of its long-serving President, editor of the Journal and doyen of Pāli studies, Kenneth Roy Norman. Therefore, the council of the Pali Text Society decided during the meeting on 16 September 2005 to mark these birthdays by the publication of a special number of the Journal as a joint Festschrift for both, K.R. Norman and the Society, which has been a centre of his life for many years. The Pali Text Society gratefully acknowledges the indebtedness to all scholars who without hesitation accepted the invitation to contribute to the present volume.

When the foundation of the PTS was announced by Thomas William Rhys Davids (1843–1922) during his Hibbert Lectures in May 1881¹ with the original plan to “render accessible to students the rich stores of earliest Buddhist literature” (*JPTS* 1882, p. vii), printing of major Pāli text editions was already going on in England and continued outside the PTS for some time. For, the Jātaka edited by Viggo Fausbøll (1821–1908) appeared from 1877 onwards, the Vinaya-piṭaka edited by Hermann Oldenberg (1854–1920) from 1879 onwards followed in 1880 by the Milindapañha edited by Villem Trenckner (1824–1891). All three editions were later integrated into the program of the PTS as reprints.²

On the other hand, the PTS was originally, in spite of its name, not closed to other Buddhist traditions. The very first report for the year 1882 lists the plan to publish titles such as the Jātakamālā by Hendrik

¹*JPTS* I (1882), p. 1. The first of the yearly Hibbert Lectures under the auspices of the Hibbert Trust (founded in 1847 by Robbert Hibbert (1770–1849)) was delivered by Friedrich Max Müller in 1878, “On the religions of India”. Rhys Davids spoke about “Indian Buddhism” in the fourth Hibbert Lecture.

²The Milindapañha in 1928, Vol. I, of the Vinaya-piṭaka in 1929 and Vols. II–V as late as 1964, and similarly the seven vols. of the Jātaka from 1962 to 1964.

Kern (1833–1917),³ which later appeared as the first volume of the Harvard Oriental Series in 1891, the *Madhyamakavṛtti* by Cecil Bendall (1856–1906) and the *Bhagavatī* by Ernst Leumann (1859–1931) — neither of them ever materialised — and, without indication of a prospective editor, also the *Lalitavistara* (*JPTS* 1882, p. 10). On the other hand, one of the earliest, if not the very first publication of the Society was the only Jaina text ever published by the PTS: Hermann Jacobi (1850–1937), “The *Āyāraṃga Sutta* of the *Çvetāmbara Jains*” (1882),⁴ which evoked some justification in the preface (p. vii) to avoid “that Buddhist subscribers ... might take umbrage at the intrusion, as it were, of an heretical guest into the company of their sacred Suttas”. This sin, however, was never repeated, and only translations such as the one of the *Mahāvastu* (1949, 1952, 1956) by John James Jones (1892–1957) and Ronald Eric Emmerick’s (1937–2001) *The Sūtra of Golden Light* (1970, 2nd ed. 1990, 3rd ed. 1996) are rare and outrageous steps beyond the path of Theravāda orthodoxy.

From the very beginning, the PTS was run by a truly international board of scholars presided over by T.W. Rhys Davids as longest serving President ever from 1881 until his death in 1922,⁵ followed by his wife Caroline Augusta Foley Rhys Davids (1857–1942; first mentioned as a

³A translation of the *Jātakamālā* by Jacob Samuel Speyer (1849–1913) “The *Jātakamālā*. Garland of Birth-Stories of Āryaśūra” was published from London 1895 (reprinted Delhi, 1971) as Vol. I of the Sacred Books of the Buddhists (SBB) originally edited by Friedrich Max Müller. This series was later absorbed by the PTS when Rhys Davids took over as editor beginning with SBB Vol. III: *Dialogues of the Buddha*, Vol. II (Oxford 1910).

⁴The same year 1882 saw also the publication of the *Buddhavaṃsa* together with the *Cariyāpiṭaka*. According to *JPTS* (1884), p. xiii, the first volume of the *Aṅguttara-nikāya* was also published in the same year. However, the date given on the title page is 1883; in fact, following objections from a number of Sinhalese scholars to Richard Morris’s (1833–1894) practice of introducing unwarranted abbreviations into the text (see *JPTS* (1883), p. xii), this volume was withdrawn and a revised one was published in 1885.

⁵On the life of the founder see Ananda Wickremeratne, *The Genesis of an Orientalist: Thomas William Rhys Davids and Buddhism in Sri Lanka* (Delhi, 1985), reviewed by Charles Hallisey, *JAOS* 107 (1987), pp. 515–16; and C.A.F. Rhys Davids, “The Passing of the Founder”, *JPTS* 1920–1923, pp. 1–21, with a portrait of T.W. Rhys Davids and the signatures of the then members of council (p. 21).

member of the board in *JPTS* 1907/8) from 1923 until 1942. Consequently, the Society was dominated for the first 61 years — almost half of its existence — by the Rhys Davids family.

Besides T.W. Rhys Davids there were four board members in the beginning: Viggo Fausbøll,⁶ Richard Morris (1833–1894), Hermann Oldenberg and Émile Senart (1847–1928), who may have been the longest-ever serving officer with forty-seven years of standing from 1881 until his death.

The early development of the PTS can be traced rather easily as long as the Journal appeared more or less regularly until 1927,⁷ because annual reports were printed and so were the names of the members of the board irregularly from time to time. This was not continued when the new series of the Journal started to celebrate the hundredth anniversary of the Society.⁸

The new series of the Journal began under the editorship of K.R. Norman, who continued as editor until Vol. XX (1994) and served as President of the Society until 30 September 1994, following his election on 23 June 1981, when he succeeded Isaline Blew Horner (1896–1981), President from 1959 to 1981; William Stede (1882–1952), President from 1950 to 1958; William Henry Denham Rouse (1863–1950), President from 1942–1950 and immediate successor to the Rhys Davids family. Successors to K.R. Norman are Richard Francis Gombrich from

⁶After his death, Fausbøll was succeeded by Dines Andersen (1861–1940).

⁷In the first series there are issues for the years 1882, 1883, 1884 (Vol. I of the reprint); 1885, 1886, 1887 (Vol. II); 1888, 1889 (Vol. III); 1890, 1891/93, 1894/96 (Vol. IV); 1897/1901, 1902/3, 1904/5, 1906/7 (Vol. V); 1908, 1909, 1910/12 (Vol. VI); 1913/14, 1915/16, 1917/19, 1920/23 (Vol. VII); 1924/27 (Vol. VIII). The reasons for the interruption of the Journal until 1981, when Vol. IX was published, are unknown. — An index to *JPTS* 1882–1927 by P.D. Ratnatunga was published in 1973 and is continued in *JPTS* XXVIII 2006, pp. 177–83.

⁸On the first century of the Society, cf. three articles by K.R. Norman, “The Pali Text Society 1881–1981”, *The Middle Way*, 56/2 (1981), pp. 71–75 (= *Collected Papers* II (1991), pp. 194–99); cf. “The Pali Text Society: 1981–1986”, *Jagajjoti* 1986, pp. 4–8 [= *Collected Papers* III (1982), p. 108–14]; and “Pāli Studies in the West: Present State and Future Tasks”, *Religion* 24 (1994), pp. 165–72; “The present state of Pāli studies, and future tasks”, *Memoirs of the Chūō Academic Research Institute* 23 (1994), pp. 1–19 (= *Collected Papers* VI (1996), pp. 68–87).

30 September 1994 to 13 September 2002, Lance Selwyn Cousins from 13 September 2002 to 19 September 2003, and Rupert Mark Lovell Gethin since 19 September 2003.

Looking back at the past twenty-five years the major change in the life of the Society was effected by the unbelievably generous legacy by I.B. Horner, which enabled the Pali Text Society overnight to promote Pāli studies in a completely new way by financing projects and by giving grants to young Pāli scholars. Biennial I.B. Horner Lectures have been held since 1986 in memory of the donor.⁹

An important result of this new potential was the immediate plan of a revision of the *Pāli-English Dictionary (PED)* published by the Pali Text Society in 1925, originally envisaged by K.R. Norman himself, who, however, made only slow progress due to his many other commitments. Therefore, Margaret Cone was employed from 1 October 1984 first as Research Assistant and then (from 1992) as Assistant Director of Research in Pali Lexicography attached to the Faculty of Oriental Studies at the University of Cambridge.¹⁰ The original plan of a mere revision of the dictionary was soon abandoned and the first part of a much larger work appeared in 2001 under the title *A Dictionary of Pāli* covering the entries *a – khyāti*.¹¹

Moreover, the PTS added completely new areas to its activities during the past quarter of a century. In 1994 the first medical text was published, the *Bhesajjamañjūsā* (Chapters 1–18), followed in 2002 by a

⁹This was resolved during the council meeting of 18 March 1986. The I.B. Horner lectures are regularly listed in the Society's Journal, cf. *JPTS* XXVIII (2006), p. 175.

¹⁰According to the minutes of the council meetings on 25 September 1984 and 25 April 1985. — It had been planned earlier during the council meeting on 3 April 1984 “to employ an editorial secretary to assist the President by working half-time on the Dictionary and half-time on copy-editing etc.”

¹¹Reviewed by K.R. Norman, *Buddhist Studies Review*, 18/2 (2001), pp. 252–53 and Th. Oberlies, *OLZ* 94. 2004, columns 491–95. — On the history of Pāli lexicography cf. K.R. Norman, “A Report on the Pāli Dictionaries”, *Buddhist Studies / Bukkyō Kenkyū* 15 (1985), pp. 145–52 and O.v. Hinüber, “The Critical Pāli Dictionary: History and Prospects”, *Lexicography in the Indian and Buddhist Cultural Field* (Proceedings of the Conference at the University of Strasburg, 25–27 April 1996) *Studia Tibetica: Quellen und Studien zur tibetischen Lexikographie*, Band IV (München, 1998), pp. 65–73.

translation, both by Jinadasa Liyanaratne. Very recently in 2005, the PTS ventured into another new field, the translation of Pāli texts into languages other than English by Danièle Masset *Stances des Therī* and by Nyānaponika *Darlegung der Bedeutung* (Atthasālinī).

Since 1981 publications of texts and translations from South East Asia have been incorporated into the program beginning with Heinz Bechert (1932–2005) and Heinz Braun, *Pāli Nīti Texts of Burma* in 1981. In the same year Paññāsajātaka (Zimmè Jātaka), Vols. I and II (1983), edited by Padmanabh Shrivarma Jaini, was published and later accompanied by two volumes of translation in 1985/6. Other texts followed such as the Lokaneyyappakaraṇa (1986) and the Paṭhamasambodhi (2003), edited from a manuscript prepared by George Cœdès (1886–1969) and rediscovered in the Archives of the École française d’Extrême-Orient by Jacqueline Filliozat. The Jinakālamālā Index (1994) by Hans Penth, indispensable for the study of earlier northern Thai history, was a major step in the publication of ancillary literature for the understanding of Pāli literature as was the huge catalogue on Sinhalese Manuscripts in the Nevill Collection.¹²

Although very modestly listed under “ancillary works” the monumental *Collected Papers*¹³ by K.R. Norman may be considered as one of the outstanding publications of the PTS, as a standard work of reference not only for Pāli studies, linguistic or literary, but, at the same time, also for Jainism. Together with the monograph *A Philological Approach to Buddhism* (based on a series of lectures delivered at the School of Oriental and African Studies, London, when he was the Bukkyō Dendō Kyōkai Visiting Professor in 1994, and reprinted by the PTS only recently in 2006 in a corrected version), the *Collected Papers* bear ample witness to the rich fruits of the scholarly life of K.R. Norman devoted to middle Indian studies which was honoured by his election as a Fellow of the British Academy in 1985 and by a felicitation volume at the time of his retirement from the professorship in Indian Studies at the University of Cambridge on 30 September

¹²Published jointly with the British Library, where the collection is kept, in seven volumes between 1987 and 1995.

¹³Vols. I (1990), II (1991), III (1992), IV (1993), V (1994), VI (1996), VII (2001), VIII (2007); index I–VII by A. Rook, *JPTS* XXVI (2000), pp. 169–231.

1992.¹⁴ Almost simultaneously K.R. Norman withdrew from the *Critical Pāli Dictionary*, which he had edited very successfully from 1979 to 1990 thus covering the second half of volume II. It is certainly not easy to find another set of contributions to Pāli in size and importance equal to all these lifelong efforts and achievements.

This induced the Pali Text Society to mark the eightieth birthday of K.R. Norman by a token of recognition for his work as scholar and as President of the Society, to whose life he contributed in many ways over many decades, in particular after its hundredth anniversary, by voluminous and rich publications, sound advice, and efficient leadership.

Freiburg, Tuesday, 7 August 2007

Oskar von Hinüber

¹⁴*IJ* 35 (1992), parts 2/3, pp. 81–272 with a bibliography only of books published by K.R. Norman. Therefore, a complete bibliography remains an urgent desideratum.