



THE DISCOVERY OF

Serendip ခေတုအံ့ဩ

සන චුච්චො භගවා වෙරඤ්ජ
samayena buddho bhagavā verañj
විමන්දමුලෙ මහතා භික්ඛුසුච්ච
mandamūle mahatā bhikkhusaṅg
හි. අස්සොසි ඛො වෙරඤ්ජො
hi bhikkhusatehi. Assosi kho vera
හ, ගොතමො සක්ඛපුත්තො ස
maṇo khalu, bho, gotamo sakyapu
ජායං විහරති නළෙරුපුච්චමන්ද
ñjāyaṃ viharati naḷerupucimanda

Serendip was discovered on a nine-month journey throughout seas never before navigated. The type family is intended to compose the canonical texts of Theravāda Buddhism, supporting Pāli language transliterated in Latin and Sinhala (සිංහලා) scripts. ¶ The Theravāda scriptures, known as *Pāli Tipitaka*, are compiled of the teachings of the historical Buddha and his disciples in 45 extensive volumes. The project brief outline was to solve this editorial problem by creating a robust book typeface, highly legible for long run text setting. ¶ However, during the journey of discovery, Serendip extrapolated its original proposal with the addition of a comprehensive set of weights. Serendip family is now, unexpectedly, a versatile system which is suitable for a wide range of editorial projects.



Script Harmony

A balanced relationship between scripts is a main feature of Serendip. Latin and Sinhala work together in harmony, providing a homogeneous texture and avoiding interference in multi-script text setting. ¶ Due to the complex typographic anatomy of Sinhala, it is not possible to rationalise Latin and Sinhala vertical alignments. They share only their baseline as a common point, and the balance was built throughout a series of tests to find the most harmonic relationship.

තමෝ සක්‍යපුත්තෝ සක්‍යපුත්තෝ සක්‍යකුලා පබ්බතො
ඤ්ජායං විහරති නළෙරුපුච්චිමත්දමුලෙ මහතා භුක්ඛස
ච්චමත්තෙහු භුක්ඛුසතෙහි. තං ඛො පන භවත්තං ගො
භාණො කිත්තිසඬ්ඨො අබ්භුග්ගතො ඉතිපි සො භගව
ඛාසම්බුඬ්ඨිධො විජ්ජාවරණසම්පත්තො සුගතො ලොක
දුමිමසාරථ් සත්ථා දෙවමනුස්සානං බුඬ්ඨිධො භගවා භ
අබ්භුග්ගතාකාරෙන Avikkhepa පන සමෙතිසො ඉමං භ
වකං සමාරකං සබ්බමකං සස්සමණබ්බාහ්මණං පජං භ
අහිඤ්ඤො සච්ඡිකත්වා පවෙදෙති. සො ධම්මං දෙසෙ
ඛලායාණං මජ්ඣෙකලායාණං පරියොසානකලායාණං ස
ඤ්ජනං; කෙවලපරිපුණ්ණං පරිසුඬ්ඨිං බ්බුහ්මවරියං ප
පන තථාරූපානං අරහතං දස්සනං භොතීති. හේ. අස
ඤ්ජො බ්බාහ්මණො—“සමණො ඛලු, භො, ගොතමො

Dikalyāṇu ධිකලයණු

Form & proportion

Designed to compose classical and sacred texts, Serendip Latin presents a formal solution that speaks to traditional typography. It has generous proportions, open counters and a large x-height providing high legibility and pleasant reading in long texts. Although the Regular weight is intended to work optimally at text sizes, its organic appearance and subtleties are enhanced at larger sizes also providing a distinctive character for titles and subtitles.

Wide letterforms, ample counters and inclined stress axis: All these features make Serendip Latin Regular a sturdy and efficient typeface at very small sizes. Serendip is suitable to set books, magazines and even dictionaries.

Typographic repertoire

The Serendip family is a versatile system with 8 variants which allows a competent typographic hierarchisation. Basic emphasis for Regular weight in Latin script is given by small caps and Italic weight. The extremes, Thin and Heavy weights, explore the basic concept of opposite poles in Buddhism: Ascetism and Indulgence. They have a more playful appearance and stand for display usage, creating a strong contrast with the Regular weight, the most equanimous design. To increase the family repertoire, intermediate instances were created from these extreme masters: Light and Bold. Emphasis for Sinhala script is provided by the Heavy weight, which can be used in headlines as well as in text.

Thin	Aa	—
Light	Aa	—
Regular	AaA	ඛ
Bold	Aa	—
Heavy	Aa	ඛ
Italic	Aa	—

තෙන සමයෙන බුඩ්ධො භගවා වෙරඤ්ජායං විහරති
නළෙරුපචිමන්දමුලෙ මහතා හික්ඛුසුඩ්ධෙසන සඩ්ධිං
පඤ්චමත්තෙනි හික්ඛුසතෙහි. අස්සොසි ඛො වෙරඤ්ජො
සමණො ඛලු, හො, ගොතමො සක්ඤ්ජන්තො සකාසුන්තො
පබ්බජිතො වෙරඤ්ජායං විහරති නළෙරුපුචිමන්දමුලෙ
මහතා හික්ඛුසුඩ්ධෙසන සඩ්ධිං පඤ්චමත්තෙනි හික්ඛුසතෙහි.
තං ඛො පන භවන්තං ගොතමං එවං කල්‍යාණො
කිත්තිසදො අබ්භුග්ගතො—ඉතිපි සො භගවා අරහං
සමිමාසමිබුධො විජ්ජාවරණසම්පත්තො සුගතො ලොකවිදු
අනුත්තරො පුරිසදමිමසාරථී සත්ථා දෙවමනුස්සාතං බුඩ්ධො
භගවා [භගවාති (සායා.), දී. ති. 1.157, අබ්භුග්ගතාකාරෙන
පන]. සො ඉමං ලොකං සදෙවකං සමාරකං සබුහමකං
සස්සමණබ්‍රාහ්මණිං පජං සදෙවමනුස්සං සයං අහිඤ්ඤො
සච්ඡිකත්වා පචෙදෙති. සො ධම්මං දෙසෙති ආදිකල්‍යාණං
තෙන සමයෙන බුඩ්ධො භගවා වෙරඤ්ජායං විහරති
නළෙරුපචිමන්දමුලෙ මහතා හික්ඛුසුඩ්ධෙසන සඩ්ධිං
පඤ්චමත්තෙනි හික්ඛුසතෙහි. අස්සොසි ඛො වෙරඤ්ජො

VOWELS

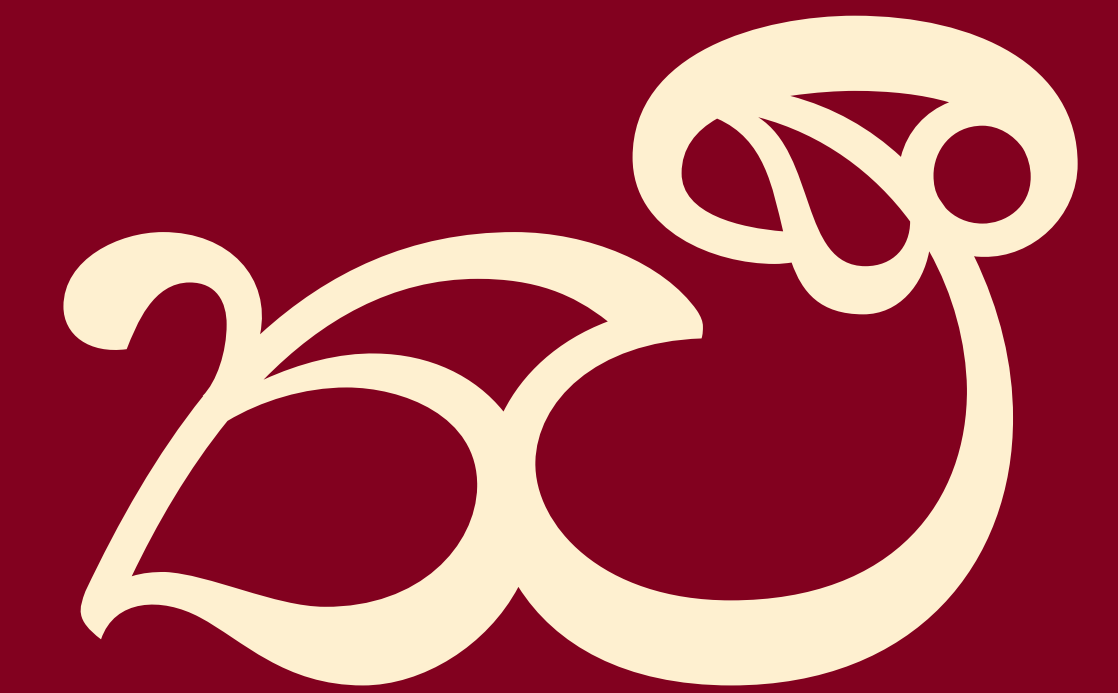
අආඇඈඉ ඊ උඌ ඊඊඊඋ ඊඋඊඋ ඊඋඊඋ ඊඋඊඋ

CONSONANTS

කඛගඝ ඩචඡජ කඛඤඨඬ ඩඞණ්ඨ
ඵදධන පඵඛභ මඞ්ඞර ලචගජ සහළආ

VOWEL MARKS / OTHER GLYPHS

ඃ ඣ ඤ ට ඨ ඣ ට ඩ ට ට ට ට ට ට
ඣ ඤ ට ට ට ට ට ට ට ට ට ට ට ට ට



කඛඛඛඛ, ආනාපානසසති ජ
හානි මහානිසංසා? ඉධ, හිත
ආනාපානසසතිසහගතං සජ්
ඛඛඛඛඛඛඛඛඛඛඛඛඛඛඛඛඛ
ඛඛඛඛඛඛඛඛඛඛඛඛඛඛඛඛ
ඛඛඛඛඛඛඛඛඛඛඛඛඛඛඛඛ
ආනාපානසසතිසහගතං උඛ





Type in use

නමො තස්ස භගවතො අරහතො සම්මාසම්බුද්ධස්ස

Namo tassa bhagavato arahato sammāsambuddhassa

විනයපිටකෙ Vinayaṭṭake

පාරාජිකපාළි | Pārājikapāli

වරෙඤ්ජකණ්ඩං | Verañjakaṇḍam

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තෙන සමයෙන බුද්ධිධො භගවා වෙරඤ්ජායං විහරති

Tena samayena buddho bhagavā verañjāyaṃ viharati

නළෙරුපච්චන්දමුලෙ මහතා හික්ඛුසුච්චසෙන සඬ්ඨිං

naḷerupucimandamūle mahatā bhikkhusaṅghena saddhiṃ

පඤ්චමත්තෙහි හික්ඛුසතෙහි. අස්සොසි ඛො වෙරඤ්ජො

pañcamattehi bhikkhusatehi. Assosi kho verañjo

—“සමණො ඛලු, හො, ගොතමො සක්ඤ්ජුත්තො සකාපුත්තො

—“samaṇo khalu, bho, gotamo sakyaputto sakyakulā

the letters that passed between Horace Walpole and Horace Mann form what Wilmarth S. Lewis calls the Andean range of the Walpole correspondence.¹ The two friends, who were also distant cousins, exchanged these letters over a period of forty-six years (1740–1786), although, after Walpole’s visit to Florence in 1741, he and Mann, who long remained British minister to the Court of Florence, never saw each other again. Walpole wrote all his many letters for posterity, but these letters to Mann were particularly designed to be a “kind of history,”² a chronicle of important political and social events. Inevitably, and as a matter of his characteristic taste, many “unimportant” incidents crept into his letters, too, and one such item came to mean much more to a small and growing segment of posterity than Horace Walpole could possibly have anticipated. Writing to Mann on January 28, 1754, apropos of the arrival in England of the Vasari portrait of the Grand Duchess Bianca Capello, which Mann had had sent to him, Walpole told of how he made a “critical discovery” about the Capello arms in an old book of Venetian arms:

THIS DISCOVERY I made by a talisman, which Mr. Chute calls the sortes *Walpolianae*, by which I find everything I want, à *pointe nommée* [at the very moment], wherever I dip for it. This discovery, indeed, is almost of that kind which I call *Serendipity*, a very expressive word, which, as I have nothing better to tell you, I shall endeavour to explain to you: you will understand it better by the derivation than by the definition. I once read a silly fairy tale, called *the three Princes of Serendip*: as their Highnesses travelled, they were always making discoveries, by accidents and *sagacity*, of things which they were not in quest of: for instance, one of them discovered that a mule blind of the right eye had travelled the

1. Wilmarth S. Lewis’s introduction to the *Walpole-Mann correspondence*, in *The Yale Edition of Horace Walpole’s Correspondence*, ed. W. S. Lewis (New Haven, Conn.: Yale University Press, 1937–1983), vol. 17, p. xxiii.






2. Letter to Mann, 28 January 1754, in *Walpole’s Correspondence*, vol. 20, pp. 407–411.

same road lately, because the grass was eaten only on the left side, where it *was* worse than on the right—now do you understand *Serendipity*? One of the most remarkable instances of this accidental sagacity (for you must observe that no discovery of a thing you are looking for comes under this description) was of my Lord Shaftsbury, who happening to dine at Lord Chancellor Clarendon’s, found out the marriage of the Duke of York and Mrs. Hyde, by the respect with which her mother treated her at table.

Since he had “nothing better to tell,” therefore, Walpole was reporting to his friend a bit of whimsy, a word he had coined. His attitude toward it was half-pleased (the word is “very expressive”), half-mocking and deprecatory. Had Mann looked into the fairy tale that helped Walpole to mint the word, he might have been confused, for its story line scarcely resembles Walpole’s account of it or the allegedly parallel examples he provides. Walpole *was* looking for information about the Capello arms and only happened, by “serendipity,” to find it at just the right moment, but the three princes of the fairy tale *found* nothing at all, but merely gave repeated evidence of their powers of observation. Moreover, Lord Shaftesbury actually did make a useful discovery that he had not anticipated, one that he could not have made without considerable “sagacity” about the minutiae of the symbols of respect and deference, just as one now gauges impending changes in the status of Soviet leaders by noting their location in the Kremlin ensemble on public occasions. The complexity of meaning with which Walpole endowed serendipity, carelessly and inadvertently, at its inception, was permanently to enrich and to confuse its semantic history.

The “silly fairy tale” that Walpole referred to was called *The Travels and Adventures of Three Princes of Sarendip*. According to the title page, it was “translated from the Persian into French, and from thence done into English,” and printed in London for Will. Chetwode in 1722. As far as Walpole

The Discovery Of Ceylon By the Portuguese*

 A NOBRE ILHA TAMBEM DE TAPROBANA  JÁ PELO NOME ANTIGUO TÃO FORMOSA  TANTO AGORA SOBERBA E SOBERANA  PELA CORTIÇA CALIDA, CHEIROSA DELLA DARA TRIBUTO Á LUSITANA BANDEIRA, QUANDO EXCELSA, E GLORIOSA  VENCENDO, SE ERGUERÁ NA TORRE ERGUIDA EM COLUMBO, DOS PROPRIOS TÃO TEMIDA.

By LVÍS DE CAMÕES • *Senior Offshore Poet*



THE FIRST LANDING OF THE PORTUGUESE IN CEYLON has been the subject of so much confusion and mis-statement, even on the part of writers within half a century after its occurrence, that I have thought it worth while, in connection with the quatercentenary of the event, to gather together the earliest accounts of Dom Lourenço de Almeida's visit to the island and any documents that throw light thereon. These will be found in *Appendix b* at the end of this Paper. In *Appendix a* I have given all the references to Ceylon that I could find, from the time of Vasco da Gama's pioneer visit to India, in 1498, to the year before the news of the "discovery" of Ceylon reached Portugal. Finally, in *Appendix c* I have given all references to Ceylon from the first Portuguese landing down to the year 1518, when Lopo Scares erected the first fortress at Columbo. All these extracts are arranged, as far as possible. in chronological order. My reasons for giving those in Appendices A and B I shall explain

*E tambem
as memorias
gloriosas
Daquelles Reis, que
forão dilatando
A Fee, o Império, &
as terras viciosas
De Affrica, & de
Asta, andarão
devastando.*

විනයපිටකෝ!

පාරාජිකපාළි

I

තෙන සමයෙන බුඩ්ධො භගවා වෙරඤ්ජායං විහරති නළෙරපවිමන්දමුලෙ මහතා හික්ඛුසුඞ්ඝෙන සඩ්ධිං පඤ්චමත්තෙහි හික්ඛුසතෙහි. අස්සොසි වෙරඤ්ජො —“සමණො ඛලු, හො, ගොතමො සක්ඛපුත්තො සකාපුත්තො පබ්බජිතො වෙරඤ්ජායං විහරති නළෙරපුච්චන්දමුලෙ මහතාහික්ඛුසුඞ්ඝෙන සධ්ධිං පඤ්චමත්තෙහි හික්ඛුසතෙහි. තං ඛො පන භවත්තං ගොතමං එවං කල්යාණො කිත්තිසදො අබ්භුග්ගතො.”

II

විජ්ජාචරණසම්පත්තො සුගතො ලොකවිදු අනුත්තරො පුරිසදම්මසාරථී සත්ථා දෙවමනුස්සානං බුඩ්ධො භගවා භගවාති, සායා, දීනි අබ්භුග්ගතාකාරෙන පන.



කසායවස් *kasáyawastra*, (s.) yellow robe of the Buddha
 කසීන *kasina*, (s.) all, whole, entire.
 කසිරට *kasi-raṭa*, (s.) Benares.
 කසීස්තන *kasistana*, (s.) kind of grass.
 කසීසන් *kasilan*, (s.) pewter.
 කසුන් *kasun*, (s.) gold. [Colloq. රත්රන් *ratran*.]
 කසුබුවා *kasubuwá*, (s.) tortoise.
 කසේ *kasé*, (s.) whip, cat of nine tails.
 කහ *kaha*, (s.) saffron, turmeric, *curcuma long* (*Scitara Bixa orellana* (*Bixineæ*): see කසා *kasá*.
 කහ අක්කපාන *kaha-akkapána*, (s.) smallplant, *br...*
 අක්කපාන *akkapána*.
 කහ ආගමුල්නෙති වැල *kaha-agamulneti wela*, (s.)
 කහ අඬනගිරිය *kaha-aṅṅanahiriya*, (s.) plant, *crotu*
 කහ ඉඳුන්තරු *kaha-indinnaru*, (s.) hooded milfoil,
 කහ උනල *kaha-unalí*, (s.) bamboo cane, *bambusa a*
 කහ කට්ටාවා *kaha-kattáwá*, (s.) sea fish.
 කහකඩ *kaha-kakaḍá*, see කහගඩ *kahagaḍa*.
 කහ කරවලා *kaha-karawalá*, (s.) snake.
 කහ කකුළුකරුමල් *kaha-kakulukaram mal* (s.) *o*

Malu Miris Curry

Origin Sri Lanka
Preparation time 30 minutes
Cooking time 45 minutes
Serves 4

Cut out the stems of the banana peppers and cut them into long slices. Heat a pan with cooking oil and add the sliced onions. When the Onions are golden brown add the chopped garlic, Maldive fish and curry leaves and stir well. Now add the sliced banana peppers, red chillie powder, curry powder and salt. Let it simmer until the peppers are soft. Then add the sliced tomatoes and coconut milk and cook for few more minutes. Lastly add the black curry powder and remove from fire.

Ingredients	Quantity
Banana peppers / capsicums	1 lb.
Medium tomato (sliced)	1
Crushed Maldive fish	2 tea spoon
Red chillie powder	1 tea spoon
Curry powder	1 ½ tea spoon
Salt to taste	---
Clove garlic (chopped)	1
Large onion (sliced)	½
Black curry powder (kalu kudu)	1 ¼ teaspoon
Thick coconut milk	½ tea spoon

ආසනංගීසසම *the* ආමණනසාසන PATH ඉසනංගීසආකර්මණනසාසනලභා

Of paths, the eightfold is best.
 Of truths, the four sayings.
 Of qualities, dispassion.
 Of two-footed beings,
 the one with the eyes
 to see.

Just this
 is the path
 —there is no other—
 to purify vision.
 Follow it,
 and that will be Mara’s
 bewilderment.

Following it,
 you put an end
 to suffering & stress.
 I have taught you this path
 having known
 —for your knowing—
 the extraction of arrows.

මෙතේ

නමොනස්සහගවතො
ඉසහංගේසිටකරමණනසාසංහලහා

Mettā

May all beings be happy

ser•en•dip•ity |'seren'dipitē| NOUN: the occurrence and develop-
ment of events by chance in a happy or beneficial way: *a fortunate
stroke of serendipity* | *a series of small serendipities*. ORIGIN 1754: coined
by **Horace Walpole**, suggested by *The Three Princes of Serendip*, the
title of a fairy tale in which the heroes “were always making discov-
eries, by accidents and sagacity, of things they were not in quest of.”

Theravāda Buddham

asceticism

bhikkus, o caminho é o meio

මධ්‍යමාචාර

.....
THE MIDDLE WAY
.....

Mindfulness

ānāpānassatisahagatam

කල්‍යාණෝපාය

indulgence



Deutsch Allgemeine Erklärung der Menschenrechte. [Präambel]: Da die Anerkennung der angeborenen Würde und der gleichen und unveräußerlichen Rechte aller Mitglieder der Gemeinschaft der Menschen die Grundlage von Freiheit, und Frieden.

French DÉCLARATION UNIVERSELLE DES DROITS DE L'HOMME. [Préambule]: Considérant que «la reconnaissance» de la dignité inhérente à tous les membres de la famille humaine et de leurs droits égaux et inaliénables constitue le fondement de la liberté,

Spanish DECLARACIÓN UNIVERSAL DE DERECHOS HUMANOS. Adoptada y proclamada por la Asamblea General en su resolución 217 A (III), de 10 de diciembre de 1948. Preámbulo: Considerando que la libertad, la justicia y la paz en el mundo tienen por base el recon

Danish VERDENSERKLÆRINGEN OM MENSKERETTIGHEDERNE INDLEDNING Da anerkendelse af den mennesket iboende værdighed og af de lige og ufortabelige rettigheder for alle medlemmer af den menneskelige familie er grundlaget for frihed, retfærdighed

Czech VŠEOBECNÁ DEKLARACE LIDSKÝCH PRÁV [Úvod] U vědomí toho, že uznání přirozené důstojnosti a rovných a nezcizitelných práv členů lidské rodiny je základem svobody, spravedlnosti a míru ve světě, že zneuznání lidských práv a pohrdání jimi vedlo k barbar

Icelandic mannréttindayfirlýsing sameinuðopjódanna. [Inngangsorð]: Það ber að viðurkenna, að hver maður sé jafnborinn til virðingar og réttinda, er eigi verði af honum tekin, og er þetta undirstaða frelsis, réttlætis og friðar i heiminum. Hafi

Polish POWSZECHNA DEKLARACJA PRAW CZŁOWIEKA [Preamble] Trzecia Sesja Ogólnego Zgromadzenia ONZ, obradująca w Paryżu, uchwaliła 10 grudnia 1948 roku jednomyślnie Powszechną Deklarację Praw Człowieka. Dokument ten stanowi niewątpliwie jedno z

Turkish İNSAN HAKLARI EVRENSEL BEYANNAMESİ. [Önsöz]: İnsanlık ailesinin bütün üyelerinde bulunan haysiyetin ve bunların eşit ve devir kabul etmez haklarının tanınması hususunun, hürriyetin, adaletin ve dünya barışının temeli olmasına, İnsan

älskar!

Přirozené
viðurkenna
VERDENSERKLÆRINGEN

FØRT

„unveräußerlichen“
vahşiliklere

Důstojnosti a rovných a nezcizitelných
práv členů lidské rodiny je základem svobody
nezcizitelných & základem



Language Support

VERNACULAR & COLONIAL

Sinhala: ජරාග් ඓතිහාසික යුගයේ පටනපැවති හෙළබස අත අතියේ ඉදිසානු භාෂා හා සම්මිශ්‍රණයෙන් සිංහලභාෂාව බිහිවී ඇත. 18 සහ 20 සියවස් කාලවලදී යුරෝපා භාෂා හා මිශ්‍ර වීමෙන් අද පවත්න සිංහල භාෂාව පරිනාමය වී ඇත.

Português: O *cingalês* ou *sinhala*, é a língua falada pelo grupo étnico maioritário do Sri Lanka (antigo Ceilão), os cingaleses. Pertence ao ramo das línguas indo-arianas¹ e tem relação com o divehi, falado nas ilhas Maldivas. O cingalês é falado por cerca de 19 milhões de pessoas. Sinhala também é falado

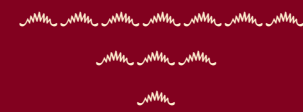
Nederlands: Het *Singalees* of *Sinhala* (Singalees: සිංහල simhala) is een Indo-Arische taal die gesproken wordt op het Zuid-Aziatische eiland Sri Lanka. ¶ Bijna driekwart van de Sri Lakaanse bevolking spreekt Singalees en het is, naast het Dravidische Tamil, sinds 1965 een van de twee officiële talen van Sri Lanka. Het Singalees vormt samen

English: Sinhala (සිංහල, ISO 15919: simhala), also known as Sinhalese (older spelling: Singhalese) in English, also known locally as Helabasa, is the mother tongue of the Sinhalese people, who make up the largest ethnic group spoken by other ethnic groups in Sri Lanka, totalling about 15 million. Sinhala is also spoken, as a second language

1. As línguas *indo-arianas* (dentro do contexto dos estudos Indo-europeus também conhecida como línguas índicas, sânscritas ou neo-sânscritas) constituem um ramo das línguas indo-iranianas, que por sua vez é um ramo da família indo-europeia. Falantes das línguas indo-arianas, formam por

ආනාපානසංයුතං Ānāpānasamṃuttam

“ආනාපානසසති, හිකඛවෙ, භාවිතා බහුලිකතා
“Ānāpānassati, bhikkhave, bhāvitā bahulikatā
මහඤ්චා හොති මහානිසංසා. කථං භාවිතා ව,
mahapphalā hoti mahānisamsā. Kathaṃ bhāvitā ca,
හිකඛවෙ, ආනාපානසසති කථං බහුලිකතා මහඤ්චා
bhikkhave, ānāpānassati kathaṃ bahulikatā mahapphalā
හොති මහානිසංසා? ඉධ, හිකඛවෙ, හිකඛු
hoti mahānisamsā? Idha, bhikkhave, bhikkhu
ආනාපානසසතිසහගතං සතිසම්බොජ්ඣධානං භාවෙති
ānāpānassatisahagataṃ satisambojjhaṅgaṃ bhāveti
විවෙකනිසසිතං විරාගනිසසිතං නිරොධනිසසිතං
vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ
වොසගපරිණාමිං, ආනාපානසසතිසහගතං
vossaggapariṇāmiṃ, ānāpānassatisahagataṃ
ධම්මවිචයසම්බොජ්ඣධානං භාවෙති...පෙ....
dhammavicayasambojjhaṅgaṃ bhāveti...pe...
ආනාපානසසතිසහගතං උපෙකඛාසම්බොජ්ඣධානං
ānāpānassatisahagataṃ upekkhāsambojjhaṅgaṃ





Features

OPENTYPE



STANDARD LIGATURES:

fb ff fh fi fj fk fl ffb ffh ffi ffj ffk ffl fft Th

fb ff fh fi fj fk fl ffb ffh ffi ffj ffk ffl fft Th

DISCRETIONAL LIGATURES:

ft jj ct st • ft jj ct st

SMALL CAPITALS:

Kandyan Empire • KANDYAN EMPIRE

& # ¤ € \$ ¢ £ ¥ ¢ ₹ Rs • & # ¤ € \$ ¢ £ ¥ ¢ ₹ Rs

OLDSTYLE FIGURES:

0123456789 • 01234567890

TABULAR FIGURES:

0123456789 • 0123456789

SUPERSCRIPT AND SUBSCRIPT:

0123456789⁰ X₀₁₂₃₄₅₆₇₈₉



SERENDIP was discovered by Rafael Saraiva

September 2011 – June 2012

MATD PROGRAMME

@Reading



TEXT CREDITS:

- pp. 10, 17 and 21: Verañjakaṇḍaṃ, Pārājikapāli (Vinayapiṭake), transliterated Pāli from Tipitaka.org
• pp. 8: Saraiva, Rafael. Typeface for Theravāda Buddhism. Typeface brief. p. 1. University of Reading, 2011.
• pp. 18–19: adapted from “The Travels and Adventures of Serendipity”, by Robert K. Merton and Elinor Barber. Princeton University Press, 2004.
• p. 20: Freely adapted from Ferguson, Donald William. “The Discovery of Ceylon by the Portuguese in 1506”. Journal of the Ceylon Asiatic Society, vol. xix, no. 59, 1907
• p. 22: Dictionary excerpt from Clough, Benjamin. A Sinhalese-English dictionary, p. 113. Wesleyan mission press. Colombo, 1882; Recipe adapted from www.srilankanrecipes.info
• pp. 23: “The Path”, from Dhammapada on accesstoinight.org
• p. 26: Universal declaration of human rights on www.ohchr.org
• p. 28: “Sinhala Language” definition on wikipedia.org
• p. 29: Ānāpānasamṃyuttaṃ, Mahāvaggapāli, Samṃyuttanikāya (Suttapiṭaka) from Tipitaka.org « All webpages accessed between 19 and 28 July, 2012 »



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