K. 1330. Gò Xoài gold foil, 7th-8th century CE

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Palaeographic description

The *visarga* takes the shape of three vertically arranged dots. The short *-i* marker takes the shape of a superscribed circle with a crescent inside; the long *-ī* marker has an appendix down the left hand side of the *akṣara* (except in line 5 *kīrtti*).

Edition

1. Āryā

〈Zone 1〉 〈1〉 ye dharmmā hetu-ppabhavā _ tesaṁ hetuṁ ta〈Zone 2〉 thāgato Avaca _ tesañ ca yo ni〈Zone 3〉 rodho _ Evaṁ-vādī mahā-saman〈Zone 4〉 o ⤳

2. Anuṣṭubh

〈Zone 1〉 〈2〉 duḥkhaṁ duḥkha-samutpādo _
duḥkha〈Zone 2〉 ssa ca At¿ī?〈i〉-kkamo _
Airo〈Zone 3〉 Aṭṭhaṅgiko maggo _
duḥkhopaśama〈Zone 4〉 -gāmiko ⤳

〈Zone 1〉 〈3〉 tadyathā|| daṇḍake|| paṇḍake〈Zone 2〉 || kauraṇḍe|| keyūre||〈Zone 3〉 dantīle|| dantrīle|| svāhāḥ ↝〈Zone 4〉 ↝

〈Zone 1〉 〈4〉 tadyathā A(v/dh)ame Amvare A〈Zone 2〉 mvare _ pariku␣ñja nāṭa〈Zone 3〉 nā␣ṭa pu␣ṣkarā(v/dh)aha ja〈Zone 4〉 lū khama khaya Ili mi〈Zone 1〉〈5〉li ki␣li〈Zone 2〉 mili kīrtti cara mu〈Zone 3〉 dre mudra-mu␣khe svāhāḥ〈Zone 4〉 ↝

Apparatus

〈1〉 dharmmā ◇ *dhammā* S • Skilling [2542 BE] 1999, p. 172, n. 5 noted: "Ha Van Tan reads *dharmmā*. I cnnnot see the *¿ra?* in the plate, which is not entirely clear. The reading can only be resolved with a better reproduction. (Note that Ha Van Tan's transcript uses only one diacritic, *a* = *ā*)." The photographs that have since become available remove all doubt about the presence of *r*. — 〈1〉 hetu-ppabhavā S ◇ *hetu-pabhavā* H • The reading *ppa* is beyond doubt. — 〈1〉 ↝ • Skilling [2542 BE] 1999 throughout notes this symbol sign as double *daṇḍa*.

〈2〉 At*¿ī?*〈i〉-kkamo ◇ *Atī-kkamo* S • The vowel marker on the *t* is the same as in *Evaṁvādī* in line 1, and so definitely intended as *ī*. The syllable is long by position and this seems to have induced the scribe to spell *ī* instead of expected *i*.

〈3〉 || • Skilling [2542 BE] 1999 throughout notes this "punctuation" sign as double *daṇḍa*. — 〈3〉 daṇḍake, paṇḍake, kauraṇḍe S • The script is ambiguous on the cluster *ṇḍ*, which could in each instance also be read *ṇd*. — 〈3〉 keyūre ◇ *keyyūre* S. — 〈3〉 dantīle|| dantrīle ◇ *dantile|| dantile* S • Skilling ignores the fact that the second word is differentiated from the first by presence of *r*. — 〈3〉 svāhāḥ ↝〈Zone 4〉 ↝ ◇ *svāhāḥ ||* S.

〈4〉 A(v/dh)ame ◇ *Adhame* S. — 〈4〉 pu␣ṣkarā(v/dh)aha ◇ *puṣkarādhahā* S. — 〈4〉 jalū ◇ *jala* S. — 〈4〉 jalū ◇ *jala* S. — 〈4〉 Ili mi〈Zone 1〉〈5〉li ◇ *Ilīmī〈5〉li* S.

Translation

1.

The states arisen from a cause, their cause the Tathāgata proclaims, as well as their cessation: this is the teaching of the Great Ascetic.

2.

Suffering, the arising of suffering, and the transcendence of suffering, and the noble eightfold path, leading to the cessation of suffering that is emancipation (*khemopaśama*)

〈3–5〉 As follows: *a(v/dh)ame amvare amvare parikuñja nāṭa nāṭa puṣkarā(v/dh)aha jalū khama khaya ili mili kili mili kīrtti cara mudre mudra-mukhe svāhāḥ*.

Commentary

The translations for stanzas I and II are taken here from the ones offered by other scholars for K. 820 and K. 1455.

1.

On the metrical deviance of the first four *gaṇa*s, see Hinueber2015_01.

Bibliography

Provisionally edited by Hà Văn Tấn 1995 being edited and translated by Peter Skilling more professionally ([2542 BE] 1999); re-edited here by Gerdi Gerschheimer & Arlo Griffiths from color photographs.

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