EIAD 3. Octagonal pillar from Kesanapalli — reign of Vāsiṭṭhīputta Siri-Cāntamūla, year 13

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Edition

〈1〉 [vāsi]〈Fragment left〉 ṭhīputasa siricāṁtamūlasa saṁvacharaṁ 103hemaṁtonaṁ 1diva 1mahāraṭhisa〈Fragment right〉 〈2〉 〈Fragment left〉 gāme _niḍiṁgale _nigājasa _bahusutīyānaṁ _mūlavasiviharacetike _gaṁ〈Fragment right〉 〈3〉 〈Fragment left〉 budhisa putehi vānikinīya haṁgāya putehi _v(ā)ṇijakehi _mahācaṁdena _cula〈Fragment right〉 〈4〉 〈Fragment left〉 sasehi ca _nīgasaṁbaṁdhīvagehi _Ekat(o) h(o)tuṇa mahācetike budhinikhaṁbho pa[t]i〈Fragment right〉 [ṭhapito]

Apparatus

〈1〉 hemaṁtonaṁ ◇ *hemaṁtānaṁ 〈pakhaṁ〉* Sankaranarayanan 1969–1970 • We suggest emending instead *hemaṁtapakhaṁ*, taking into consideration the likely miswriting of *naṁ* for *khaṁ*, and the omission of *pa*. Alternatively, the intended text might have been the abbreviated *hemaṁta pa*.

〈2〉 niḍiṁgale ◇ *niḍigale* Sankaranarayanan 1969–1970. — 〈2〉 -vihara- ◇ *-vihāra-* Sankaranarayanan 1969–1970. — 〈2〉 gaṁ • The akṣara *gaṁ*, still visible on the estampage, is now covered by concrete. It is possible to restore here *gaṁ(dhakuḍi)*, cf. EIAD 97, l. 3. Sankaranarayanan 1969–1970 (n. 10) proposes instead *gaṁ(jikūṭavathavasa vaṇijakasa)*, after EIAD 2, ll. 4-5.

〈3〉 v(ā)ṇijakehi ◇ *vaṇijakehi* Sankaranarayanan 1969–1970. — 〈3〉 cula • These two akṣaras, still visible on the estampage, are now covered by concrete.

〈4〉 nīga- • One may tentatively understand this word as deriving from *nija(ka)*. Cf. EIAD 54, l. 1: *svajanasaṁbandhivargena*. — 〈4〉 Ekat(o) h(o)tuṇa ◇ *ekatahetuno* Sankaranarayanan 1969–1970 • Cf. EIAD 105, l. 9: *Ekato hotūna*.

Translation

〈1〉 13th year of (King) Vāsiṭṭhīputta Siri-Cāntamūla 1st (fortnight) of winter, 1st day.

〈1–4〉 At the village of Niḍiṁgala … of the governor, at the shrine of the Mūlavāsivihāra of the school of the Bahuśrutīyas, the merchants Mahācanda and Cūla … — sons of Budhi, the … and of the merchant-wife Haṅgā — having united with … and the groups of their own relatives, established a pillar for Budhi at the Great Shrine.

Commentary

〈4〉 budhinikhaṁbho[1]

Bibliography

Three editions of this inscription were published almost simultaneously by Khan & Ramesan 1969, p. 2, Subrahmanyam 1969, and Sankaranarayanan 1969–1970. The latter is the most reliable. Part of the text is currently hidden by cement, so besides autopsy and our own photos of the stone, we rely for this re-edition on published photographs.

[1] We follow here one of the suggestions offered by Sankaranarayanan 1969–1970, p. 316, namely to analyze this compound as *budhi-nikhaṁbha* and to interpret the first part as pointing to the donors' father. The term *nikhaṁbha* (Skt. *niṣkambha*) may be taken as a variant of **vikhaṁbha* (Skt. *viṣkambha*, cf. MW, s.v. *niṣkambha*), whose meaning we tentatively take here to be identical to the more common *khaṁbha*. The fact that the dedicatee's name was attached to the pillar being established suggests it had a commemorative function.

Secondary

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