EIAD 20. Floor slab from apsidal temple of site 43 at Nagarjunakonda — reign of Māṭharīputta, year 14

Arlo Griffiths and Vincent Tournier

Authors of digital edition: Arlo Griffiths, Vincent Tournier

Identifier: DHARMA_INSEIAD00020

Repository: Early Āndhradeśa (tfb-eiad-epigraphy)

File path: texts/xml/DHARMA_INSEIAD00020.xml

Language: Middle Indo-Aryan [Script (unspecified)]

Commit: 2026-09-22 13:22 (151ff65), last modified 2026-09-21 18:13 (3db1cff)

Edition

sidhaṁ ~〈1〉 namo bhagavato Ikhākurājapavararisisatapabhavavaṁsasaṁbhavasa _devamanusasavasata_hitasukhamagadesikasa _jitakāmakodha_bhayaharisatarisa_mohadosa_sadapitamārabala_dapamānapasamanakarasa _dasabalamah〈ā〉balasa _Aṭhagamagadhamacakapavatakasa _cakalakhaṇasukumāra_sujātacaraṇasa _taruṇadivasakarapabhasa _saradasasisomadarisanasa _savalokacitamahitasa _budhasa raṁño _m(āṭha)ri(p)u(tasa) [4+][1×]104hemaṁtapakhaṁ chaṭhaṁ 6_divasaṁ teraṁ 103[A](caṁ)tarājācarīyānaṁ _kasmīragaṁdhāra_cīnacilāta_tosalīAvaraṁta_veṁgavanavāsī_ya(vanada)[m]i(lapa)lurataṁbapaṁṇidīpapas(ā)dakānaṁ _theriyānaṁ _taṁbapa(ṁ)ṇakānaṁ _suparigahe〈2〉 siripavate _vijayapurīya _puvadisābhāge _vihāre culadhaṁmagirīyaṁ _cetiyagharaṁ _sapaṭasaṁtharaṁ _sacetīyaṁ _savaniyutaṁ _kāritaṁ _Uvāsikāya _bodhisiriya _Apano _bhatuno _budhiṁnakasa _pituno ca se _govagāmavathavasa _revatagahapatisa _mātuya ca sa _budhaṁnikāya _bhātunaṁ ca se _caṁdamukhanasa _karuṁbudhinasa _haṁghaṁnasa _bhaginīya

ca _revatiṁnikāya _bhātuputānaṁ ca _mahācaṁdamukhaculacaṁdamukhānaṁ _bhāgineyānaṁ ca _mahāmūlaculamūlānaṁ _Apano ca _Ayakasa _mūlavāniyasa _Ayikāya budhavān(i)k(i)_(nāya) _mātulaka(sa) [ca] _koṭhakārikasa _bhadesa _bodhisaṁmasa _caṁda(sa) _bodhikasa _mahāmātukāya bha [.]i [1+](l)āya _bodhiya ca _Apano pituno _budhi[vā]niyasa m(ātuya) [2×]〈3〉 bhātuno _mūlasa _bhaginīnaṁ _budhaṁnikāya _mūlaṁnikāya _nāgabodhinikāya ca _dhūtuya vīraṁnikāya _putānaṁ _nāgaṁnasa _vīraṁnasa ca _suṁnhānaṁ ca _bhadasirimisīnaṁ _Evām eva ca _kulahavihāre _cetiyagharaṁ _sīhaḷavihāre _bodhirukhapāsādā _mahādhaṁmagirīyaṁ _Ovarako 1mahāvi〈hā〉re _maṁḍavakhaṁbho _devagiriyaṁ _padhānasālā _puvasele _taḷākaṁ _Aḷaṁdāmaḍavo ca _kaṁṭakasole _mahācetiyasa _puvadāre _selamaṁḍavo _hirumuṭhuve _Ovarakā _tiṁṇi 3_papilāyaṁ _Ovarakā sata 7_puphagirīya _selamaṁḍavo _dhaṁ [1×][7+]vihāre _selamaḍavo _Etaṁ ca _savaṁ _Uvarivaṁṇ(i)[taṁ] [_][sā]dh(u)vagasa _Acaṁ(ta)hitasu(khā)ya _thavitaṁ _sava(sa) _ca _lokasa _Imaṁ navakaṁmaṁ tiṁhi navaka(ṁ)mikehi kāritaṁ _caṁdamukhaṭherena ca〈4〉 dhaṁmanaṁditherena ca nāgatherena ca selavaḍhākisa vidhikasa kaṁmaṁ ti —

Apparatus

〈1〉 -sadapita- • Vogel suggests emending sadāpita. The editor of the EI volume containing Vogel's publication, Hirananda Sastri, accepts the reading as is, but suggests to divide the expression as two compounds: *-mohadosasa dapitamāra-* (Vogel 1929–1930, p. 22 n. 1). The placement of the punctuation space does not support this otherwise attractive suggestion, and we believe we can make sense of *sadapita* as it is, corresponding to Skt. *saṁdarpita*. — 〈1〉 [4+][1×] • Possible restorations are here *saṁvachare* or *vase cudase*. Vogel remarks: "The *aksharaṭha* of Māṭhariputasa is partly preserved. After this word some five or six *aksharas* are lost. In the absence of any traces of *i* strokes, the missing word cannot have been *Siri-Purisadatasa*. In all probability it was *saṁvacharaṁ*, followed by a word expressing "fourteenth" (*chodaṁ* ?)" (Vogel 1929–1930, p. 22 n. 2). — 〈1〉 teraṁ • Emend *terasaṁ*. — 〈1〉 [A](caṁ)tarājācarīyānaṁ ◇ *. . .ta (rā)jācarīyānaṁ* Vogel 1929–1930 • Vogel 1929–1930, p. 22 n. 3 notes: "Perhaps *bhadaṁta-rāj-ācariyānaṁ* ?". In his edition of EIAD 69, an inscription also recovered from site 43 and bearing the same toponym, Sircar found the compound *Acaṁtarājācariyānaṁ*, whose meaning was obscure to him. He tentatively suggested "the expression *achaṁtarāj-āchariya* would mean 'teachers of (or from) Achaṁtarāja' or better 'teachers of the Achaṁtarāja school or community'. Unfortunately we do not know of any king or locality called Achaṁtarāja or a community of Buddhist teachers characterised by that name" (Sircar [1963] 1961–1962, p. 212). Our restitution depends on the comparison with EIAD 69 and the probable re-occurence of the keyword *Acaṁta* towards the end of line 3. — 〈1〉

kasmīra- ◇ *kasmira-* Vogel 1929–1930. — ⟨1⟩ -tosalī- ◇ *-tosali-* Vogel 1929–1930. — ⟨1⟩ -veṁgavanavāsī- ◇ *-vaṁgavanavāsi-* Vogel 1929–1930 • We adopt Vogel's silent emendation. — ⟨1⟩ -ya(vanada)[m]i(lapa)lura- ◇ *yavanada(milapa)lura-* Vogel 1929–1930 • Vogel notes: "The words which I read *Yavana-Damila-Palura* are not quite certain. The *Da* of *Damila* is still legible and the long-drawn top strokes of the remaining two *aksharas* have led me to the conjectural reading *mila*, the body of the akshara *m* being partly preserved. The *Pa* of *Palura* is conjectural" (Vogel 1929–1930, p. 22 n. 4).

⟨2⟩ vijayapurīya ◇ *vijapuriya-* Vogel 1929–1930. — ⟨2⟩ haṁghaṁnasa ◇ *haghaṁnasa* Vogel 1929–1930. — ⟨2⟩ Ayikāya ◇ *Ayīkāya* Vogel 1929–1930. — ⟨2⟩ bhadesa ◇ *bhadasa* Vogel 1929–1930 • Emend in accordance with Vogel's reading. — ⟨2⟩ mātulaka(sa) • Vogel notes: "The *aksharasa* of *mātulakasa* is conjectural. As the word is followed by several personal names in the genitive case, one would expect *mātulakānaṁ*, but the *aksharaka* shows no trace of an *ā*-stroke" (Vogel 1929–1930, p. 22 n. 5). — ⟨2⟩ koṭhakārikasa ◇ *koṭh[ā]kārikasa* Vogel 1929–1930. — ⟨2⟩ bha[.]i[1+](l)āya ◇ *bhadi(lā)ya* Vogel 1929–1930. — ⟨2⟩ m(ātuya)[2×] • Since the slab has peeled off at the end of the line, and since the length of lines vary in this inscription, it is difficult to determine how many akṣaras are missing here, and we can only estimate.

⟨3⟩ Evām ◇ *Evam* Vogel 1929–1930 • Emend in accordance with Vogel's reading. — ⟨3⟩ bodhirukhapāsādā ◇ *bodhirukhapāsādo* Vogel 1929–1930 • Emend in accordance with Vogel's silent emendation. — ⟨3⟩ Aḷaṁdāmaḍavo ◇ *Aḷaṁdāma⟨ṁ⟩ḍavo* Vogel 1929–1930. — ⟨3⟩ kaṁṭakasole ◇ *kaṁṭakasele* Vogel 1929–1930. — ⟨3⟩ puphagirīya ◇ *puphagirīya[ṁ]* Vogel 1929–1930. — ⟨3⟩ selamaḍavo ◇ *selama[ṁ]ḍavo* Vogel 1929–1930. — ⟨3⟩ Uvarivaṁṇ(i)[taṁ][_][sā]dh(u) ◇ *Uvarivaṁṇi[taṁ....sā]dhu* Vogel 1929–1930 • Vogel notes: "The *aksharataṁ* is conjectural. Perhaps *tasa*" (Vogel 1929–1930, p. 22 n. 8); and "The first *aksharasā* has been restored tentatively. The *u*-stroke of *dhu* is still faintly visible" (Vogel 1929–1930, p. 22 n. 9). We assume instead that a punctuation space was left blank between the two words. — ⟨3⟩ -ṭherena ◇ *-therena* Vogel 1929–1930 • It is tempting to emend here *-therena*, but note that a retroflex *ṭha* for *tha*seg> is encountered earlier in *hirumuṭhuve* earlier in this line.

Translation

⟨1⟩ Success! Homage to the Bhagavant, born in the lineage that descended from the hundreds of excellent sages [stemming from] king Ikṣvāku, who explains the path of well-being and happiness to gods, men and all beings, who has conquered desire, anger, fear, joy, thirst, hatred and delusion and who has calmed the haughtiness and pride of Māra's haughty forces, who has the great power of the ten powers, who sets in

motion the Dharma wheel of the eight-limbed path, whose soft and well-formed feet have the sign of the wheel, who has the shine of the young sun, who is pleasant to see as the autumn moon, who is praised and celebrated by all people, the Buddha.

〈1–3〉 (Fourteenth) — 14th — year of King Māṭharīputta, sixth — 6th — fortnight of winter, thirteenth — 13th — day. In the firm possession of those who are supreme teachers of kings, who brought the faith to Kasmīra-Gandhāra, Cīna-Cilāta; to Tosalī and Avaranta; to Vaṁga, Vanavāsi, [the country of the] the Yavanas, the Damilas, the Paluras and to the island of Tambapaṇṇī; the Theriyas, Tambapaṇṇakas, in the monastery on Siripavvata, on the eastern side of Vijayapurī, on Small Dharma Hill, a shrine hall (*cetiyaghara*) with a flooring of slabs, with a shrine and equipped with everything, was caused to be built by the lay follower Bodhisirī (for the sake of) her own husband Budhinnaka; and his father the notable (*gahapati*) Revata, a resident of the village Gova; and his mother Budhannikā; and his brothers Candamukhanna, Karumbudhinna and Haṅghanna; and (his) sister Revatinnikā; and his brothers' sons Big Candamukha and Little Candamukha; and his sister's sons Big Mūla and Little Mūla; as well as her own paternal grandfather Mūlavāniya, (her) maternal grandmother Budhavānikinā; and (her) maternal uncle the treasurer Bhada; and Bodhisamma, Canda, Bodhika; (her) *mahāmātukā* ... and Bodhi; her own father Budhivāniya; (her) mother ...; (her) brother Mūla; (her) sisters Budhannikā, Mūlannikā and Nāgabodhinnikā; (her) daughter Vīrannikā; (her) sons Nāganna and Vīranna; and her daughters-in-law Bhadasirī and Misī. And in just the same way, in Kulaha Monastery a shrine hall; in Sīhaḷa Monastery a *bodhi*-tree temple; at Big Dharma Hill 1 cell; at the Great Monastery a pavillion pillar; at Deva Mountain a hall of spiritual exertion; at the Eastern Mountain a pond and a terrace and hall; at Kaṇṭakasola, at the eastern gate of the Great Shrine, a stone pavillion; at Hirumuṭhuva three — 3 — cells; at Papilā seven — 7 — cells; at Flower Hill a stone pavillion; at ... Monastery a stone pavillion. And all this described above has been erected for the supreme well-being and happiness of the group of good people and of the whole world.

〈3–4〉 This construction was caused to be made by three superintendents of construction: Elder Candamukha, Elder Dhammanandi and Elder Nāga. It is the work of the stonemason Vidhika.

Commentary

〈1〉 savalokacitamahitasa[1]

[1]The compound *savalokacitamahita-* is ambiguous. We tentatively take it as corresponding to Skt. *sar-*

〈1〉 [A](caṁ)tarājācarīyānaṁ ... taṁbapa(ṁ)ṇakānaṁ[2]

〈4〉 vidhikasa[3]

Bibliography

First described and edited by Vogel 1929–1930, pp. 14, 22–3 (F). Edited again, from the EI estampage, by Sircar 1942, pp. 224–7 and Sircar 1965, pp. 233–6. Re-edited here from the Leiden estampage and after autopsy of the stone.

Secondary

Srinivasan, P. R. & S. Sankaranarayanan. 1979. *Inscriptions of the Ikshvāku period*. Epigraphical Series 14. Hyderabad: Govt. of Andhra Pradesh. Page no. 17.

Tsukamoto Keishō □□□□. 1996. □□□□□□□□□□ *I, Text, Note,* □□ *Indo Bukkyō himei no kenkyū I: Text, Note, Wayaku [A comprehensive study of the Indian Buddhist inscriptions, Part I: Text, Notes and Japanese Translation]*. Kyōto-shi □□□: Heirakuji Shoten □□□□□. Page no. Naga 41.

Raghunath, K. 2001. *The Ikṣvākus of Vijayapuri: A study of the Nagarjunakonda inscriptions*. Delhi: Eastern Book Linkers. Pages 102–5 (no. 11).

Soundara Rajan, K. V. 2006. *Nagarjunakonda (1954-60), volume II: The historical period*. Memoirs of the archaeological survey of India 75. New Delhi: Archaeological Survey of India. Page 154.

Tournier, Vincent. 2018. "A tide of merit: Royal donors, Tāmraparṇīya monks, and the Buddha's awakening in 5th–6th-century Āndhradeśa." IIJ 61 (1), pp. 20–96. DOI: 10.1163/15728536-06101003. [URL]. Pages 47–69.

valokārcitamahita. It is however also possible to interpret it as Vogel did, corresponding to Skt. *sarvalokacittamahita*, and meaning "who is magnified by the thoughts of all the world".

[2]For a lengthy discussion of this series of titles, see Tournier 2018, pp. 55–63.

[3]The same proper name is found in EIAD 85 and 86. See Sarkar 1968–1971.