EIAD 36. Relief frieze from site 23 at Nagarjunakonda

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Edition

〈1〉 [...]〈Fragment left〉 saha _vicayapure _maharajavaḍhamane _bha(ga)〈Fragment right〉 [vato] [...][pa]〈Fragment left〉 (ti)ṭhavita

Apparatus

〈1〉 maharajavaḍhamane ◇ *maharajavaḍhamāne* Sircar [1966] 1963–1964. — 〈1〉 bha(ga)[vato][...][pa](ti)ṭhavita ◇ *bha(ṭā).....(ti)ṭhavita* Sircar [1966] 1963–1964 • In his notes 6 and 7, Sircar [1966] 1963–1964 suggests that the word intended before the lacuna may have been *bhaṭāraka* (Sanskrit *bhaṭṭāraka*), while the word after the lacuna was *patiṭhavita*. As for the lacuna, No name N.d., pp. 1955–56: 24 cites a reading *(bha)gavato mulache(ti)ya(ye) patithapita*. If we are right in assuming that this represents the present inscription, then it may be suggested that the currently missing right fragment, when first observed, bore more text on it than when the estampage ARIE 1959-60: B. 95 was made. And if this is true, then the lacuna may be tentatively filled

in with the word *mulace(ti)ya*, if we interpret the use of parentheses in IAR 1955-56 correctly. Nevertheless, because readings cited in IAR are on the whole clearly provisional, and often unreliable, we do not dare to restore the complete lacuna on the sole evidence of this source.

Translation

(...), together with (...) established in Vijayapura, in the Mahārāja's estate (...) (of) the Bhagavant (...)

Commentary

〈1〉[1]

Bibliography

First edited by Sircar [1966] 1963–1964, p. 19 (7.B.II). We re-edit the text here from the published estampages, and after autopsy of the remaining fragment of the stone.

Secondary

ARIE

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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 □□□□. Pages nos. Naga 60, 66.

Raghunath, K. 2001. *The Ikṣvākus of Vijayapuri: A study of the Nagarjunakonda inscriptions*. Delhi: Eastern Book Linkers. Pages 123 (no. 19), 190 (no. 74.1).

[1] On the technical term *vaḍhamana*, which is difficult to translate, see Falk *et al.* 2013, pp. 323–326 who proposes to understand the term as "plot, estate".