EIAD 47. Pillar from site 9 at Nagarjunakonda — reign of Siri-Ehavalacāntamūla, year 8

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Edition

〈1〉 [putasa] [ma]〈Fragment left〉 [hā]r[ā](jasa) _s[i]r(i)v(ī)rapur(i)sa(data)sa〈2〉 [putasa]〈Fragment left〉 raño vāseṭhiputa(sa) I(kh)〈Fragment right〉 [ākunaṁ]〈3〉 [siri]〈Fragment left〉 Ehuvuḷa(cā)tamūlasa _sava(chara)〈Fragment right〉 [Aṭha]〈4〉(ma) _gim(ha)pakha ca(v)utha _(d)ivasa pa〈Fragment right〉 [darasa]〈5〉 [siri]〈Fragment left〉 (pa)vate _vijayapure _Apara(mahā)vi(na)〈Fragment right〉 [se]〈6〉[li]〈Fragment left〉 yānāṁ mahān(i)gāye _seṭhivaravaḍham(āne)〈Fragment right〉 〈7〉 [cā]〈Fragment left〉 (t)udi〈〈ṇi〉〉sīkasa _Ar(i)yasaṁghasa se〈Fragment right〉 [la]〈8〉(maḍa)vaṁ pa(ḍ)iṭhapeti bharanakalaṁ nivana〈Fragment right〉 [2+]〈9〉 [2×](ca)na budha_dha(ṁ)masa(ṁ)gha(maṁ)galo〈10〉 [na]〈Fragment left〉 (ga)ravaragīrivarane(ga)〈Fragment right〉 [ma]〈11〉bahu(de)yadhaṁmakārak(o)〈12〉 Upāsako caṁdasirī ca (n)[āgasi](rī) (ca)〈13〉 piyabhātukā ra(ṁ)ño Ā(yu)[va]dha[n](i)〈Fragment right〉 [k][.] [3+]〈14〉 Apana mātāpi(tuno)〈Fragment right〉 [pūja] [2+][putabha]〈15〉riyañ(ā)timittasāla〈Fragment right〉 [...]〈16〉 (gaṁ) puña[ṁ] 〈〈dā〉〉nā _(Apanā) (ji) [1×]〈Fragment right〉 [...]〈17〉 ma(na) sukhathanāya

Apparatus

〈1〉 [mahā]r[ā]jasa s[i]r(i)v(ī)rapur(i)sadatasa ◇ *s(i)rivīrapurasadatasa* Sircar [1966] 1963–1964 • Sircar notes: "The damaged aksharas appear to be *sidhaṁ raño*" (Sircar [1966] 1963–1964, pp. 8, n. 3). However, judging from the parallel EIAD 48, two lines seem to be missing above this.

〈3〉 Ehuvuḷa(cā)tamūlasa ◇ *Ehuvuḷacāntamūlasa* Sircar [1966] 1963–1964.

〈3-4〉 [aṭha](ma) • We follow here the restoration suggested by Sircar [1966] 1963–1964, on the basis of the comparison with the closely related EIAD 48. However, the restoration *satama* can not be excluded, and the apparent absence of akṣaras before *ma* at the beginning of l. 4 is surprising.

〈4〉 ca(v)utha ◇ *cavuṭha* Sircar [1966] 1963–1964. — 〈4〉 pa〈Fragment right〉 [darasa] • Thus also Sircar [1966] 1963–1964. Cf. EIAD 48, l. 6, where the reading of this word is alas problematic.

〈6〉 -yānāṁ ◇ *-yānā* Sircar [1966] 1963–1964. — 〈6〉 seṭhivaravaḍham(āne) • There is enough space for one or two more akṣara after the break, but the parallel from EIAD 48 does not have anything before the word *(cātudisika)sa*.

〈7〉 [cā]〈Fragment left〉 (t)udi〈〈ṇi〉〉sīkasa ◇ *...sikasa* Sircar [1966] 1963–1964 • Sircar notes : "The damaged aksharas at the beginning of the line look like a initial *Udini*°" (Sircar [1966] 1963–1964, pp. 9, n. 1). The parallel text from EIAD 48, l. 9 is also damaged but can be read *(cātudisi)kasa*. We therefore expect that *cātudisikasa* was intended also here.

〈8〉 (maḍa)vaṁ ◇ *(ḍa)va* Sircar [1966] 1963–1964. — 〈8〉 pa(ḍ)iṭhapeti ◇ *padiṭhapeti* Sircar [1966] 1963–1964. — 〈8〉 bharanakalaṁ ◇ *bhara(sa)laṁ* Sircar [1966] 1963–1964 • The shape of the *ra* is curious, but we take the mark before it as an accident of the stone. Sircar notes: "The intended reading (for *bhara-*) seems to be *bhaḍāra-* or *bhaṁḍāra-*; the lost aksharas are *-ya niṭha-*" (Sircar [1966] 1963–1964, pp. 9, n. 3).

〈9〉 (ca)na ◇ *veti* Sircar [1966] 1963–1964. — 〈9〉 -sa(ṁ)gha(maṁ)galo ◇ *saṁghamagala* Sircar [1966] 1963–1964.

〈10〉 [na]〈Fragment left〉 (ga)ravara ◇ *... vara* Sircar [1966] 1963–1964 • But Sircar [1966] 1963–1964 suggests restoring *nagara*.

〈11〉 -dhaṁmakārak(o) ◇ *-dhamakāraka* Sircar [1966] 1963–1964 • There is no trace of an akṣara after this word, and in the light of the parallel in EIAD 48 we don't expect anything before *upāsako*. This implies that l. 11 was shorter than l. 10, and especially

much shorter than ll. 12-14. The last words of these lines were apparently written on the lateral face of the pillar, whose front face narrows in its center.

〈12〉 (U)pāsako caṁdasirī ◇ *(U)phāsako ca(da)sirī* Sircar [1966] 1963–1964 • With correction of *phā* to *pā*. — 〈12〉 (n)[āgasi](rī ca) ◇ *(nā)[gasiri]* Sircar [1966] 1963–1964.

〈13〉 piyabhātukā ra(ṁ)ño ◇ *piyabhātuko raño* Sircar [1966] 1963–1964 • EIAD 48, l. 13, also preserves what might be read as a *ko*. Emend accordingly. — 〈13〉 Ā(yu)[vadha](n)〈Fragment right〉 [ik][.] ◇ *Ā(yu)[vadhanike]* Sircar [1966] 1963–1964.

〈14-15〉 [putabha]riyañ(ā)timittasāla ◇ *... riyake nimitta sālā* Sircar [1966] 1963–1964 • Sircar [1966] 1963–1964 suggests a reconstruction *[pūjā bha]riyake*.

〈16〉 (gaṁ) puña[ṁ]〈〈dā〉〉nā_(Apanā ji)[1×] ◇ *...purato (kā)rāpitā...* Sircar [1966] 1963–1964 • Compare EIAD 48, l. 16. We tentatively suppose that *dātā*, to be understood as *dataṁ*, was intended here as well.

〈17〉 ma(na)- ◇ *(mane)* Sircar [1966] 1963–1964.

Translation

〈1–5〉 In the (eighth) year of King Vāsithīputa (Siri-)Ehuvulacāntamūla of the Ikṣvākus, (son) of Great King Siri-Vīrapurisadatta, son of..., in the fourth fortnight of summer, on the fifteenth day.

〈5–17〉 In Siripavvata, at Vijayapura, for the great school of the Aparamahāvinaseliyas, in the estate of the excellent Guild's Chief, the lay follower Candasiri, honoring the Buddha, the Dharma, and the Saṅgha, the bestower of many pious gifts at excellent cities, mountains and market-places, and (his) beloved brother Nāgasiri, established a stone *maṇḍapa* for the noble community of the four directions... *bharanakala* ... (for the) increase of the life-span of the king, in homage to his parents, he gave (the first?) share of the merit to his son(s), wife, relatives, friends, and brother(s)-in-law. (This is also) for his own happiness ...

Commentary

〈9〉 budha_dha(ṁ)masa(ṁ)gha(maṁ)galo[1]

[1]Literally, 'for whom the Buddha, the Dharma, and the Saṅgha are auspicious'. The expression is rare, as far as we know, but it occurs in the Mahāvastu, within the Abhiyavastu, as an epithet of Uttiya. Cf. Mahāvastu (ed. Senart 1882–1897) I 36: *śraddhāprasanno buddhadharmasaṁghamaṅgalo nandādīnāṁ bhikṣūṇām abhiprasanno*.

〈7〉 [cā]〈Fragment left〉 (t)udi〈〈ṇi〉〉sīkasa[2]

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[2]This probably stands for *[cātu]disikasa*, being part of the formula of the universal community.