EIAD 55. Copper plates from Patagandigudem (Kallacheruvu), set I — reign of Siri-Ehavalacāntamūla

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Palaeographic description

Lettering typical of the 3rd century CE.

Edition

〈Page 1v〉 〈1〉 siddham· || namo bhagavatos sarvvajñāyā ||

vijayakkhaṁ〈2〉dhāvārā _ dhaṁṇakaḍāto _ māhārājā _ Asamedha〈3〉yāji-Akkhaya-hiraṁṇa-koḍi-ppadāyiḥ Ikkhākūṇaṁ〈Page 2r〉 〈4〉 raṁño sirī-Ehavalacāntamūlavaṁmmā Aṇavetī

〈5〉 Ettha pithuṁḍe _ sābhittāṇehi _ mahāvihārasa Ava〈6〉raddāre _ cātusāle Amhehi kāritaṁ _ Etassa ya _ khaṇḍa〈Page 2v〉〈7〉-pulla-saṇṭhappasa cātusāle _ Āgaṁtuka-

vatthavvāṇa pavva⟨8⟩yitāṇaṁ _ vissāmaṇatthaṁ _ raññ(o) Eha⟨va⟩la-vatthamāṇa-vattha⟨9⟩vehi _ pavvayitehi Avaraddāraseliyehi _⟨Page 3r⟩ ⟨10⟩ Aryya-yakkha-pamuhehi Aṇuṭṭhiya _ sāsanaṁ⟨11⟩ kāritaṁ _

Akkhaya-nivviṁ _ kātūṇaṁ _ raño Appaṇo⟨12⟩ puṇṇappāyaṇāyu-bala-vaddhaṇatthaṁ Ayandatāraka⟨ṁ⟩⟨Page 3v⟩ ⟨13⟩ kātūṇa _ pithuṇḍe _ mahāvihārasa _ nagarassa _Uttara-di⟨14⟩sāye _ mahāsetīye _ mahācelakasa Eṭṭhassa _ k(ū)la⟨15⟩ttha-paddaggāma-patthe _ halaṁkkhettasa niyattāṇā bat(t)ī[sa]⟨Page 4r⟩ ⟨16⟩ 302 nidejaṁ _ nipoli ‖

pithuṇḍassa _ Uttara-disāye va⟨17⟩ hatthi-vārī _ pachima-disāye _ puppha-kalase ha⟨18⟩laṁkkhettasa niyattaṇa-catusaṭṭhi 604 _ nidejaṁ nippoli⟨Page 4v⟩ ⟨19⟩ Avaraddārī _ cātusālassa _ halo bhikhu-bhogaṁ _ kātūṇa⟨20⟩ samya-dattaṁ

Āṇattī _ mahātalavara Aggasūro _ saṁvacharaṁ⟨21⟩ ◯himā 4 divasaṁ 3 jeca _ Et-takā _ rājāṇo _ raja⟨Page 5r⟩⟨22⟩mattā vā _ talavara-mahātalavarā vā jo _ Etassa _ halaṁ-bhi⟨kkhu⟩⟨23⟩-bhogassa _ rāgeṇa kodhena vā _ lobheṇa _ moheṇa vā _⟨24⟩ harati harāveti vā _ haraṁntaṁ vā Aṇuvattati so _⟨Page 5v⟩ ⟨25⟩ (paṁ)ca(-ma)hā(pāta)k(e)ṇa sa(ṁy)ujyatītt(i)

Apparatus

⟨1⟩ bhagavatos • Understand *bhagavatas* or *bhagavate*. Cf. same form in EIAD 54. — ⟨1⟩ sarvva- ◇ *sarva-* F.

⟨3⟩ hiraṁṇa-koḍi- ◇ *hiraṇakoḍi-* F.

⟨4⟩ raṁño ◇ *rāñāṁ* F.

⟨5⟩ cātusāle ◇ *cātusālaṁ* F.

⟨8⟩ vissāmaṇatthaṁ ◇ *vissamaṇatthaṁ* F. — ⟨8⟩ Eha⟨va⟩la- ◇ *Ehala-* F.

⟨10⟩ sāsanaṁ ◇ *sāsaṇa* F.

⟨12⟩ Ayandatāraka⟨ṁ⟩ ◇ *Ayandatārakaṁ* F.

⟨14⟩ k(ū)lattha-paddaggāma-patthe ◇ *kulatthapaṭṭaggāmapanthe* F.

⟨15⟩ bat(t)ī[sa] ◇ *batī(sa)* F.

⟨16⟩ nidejaṁ _ nipoli ◇ *ti dejaṁ _ ti poli* F.

⟨17⟩ puppha- ◇ *puppa-* F • Cf. *puppa-* in EIAD 53, l. 1. But it seems possible to read *puppha-* here.

〈18〉 nidejaṁ nippoli ◇ *ti dejaṁ ti ppoli* F.

〈21〉 raja- ◇ *rāj(ā)-* F.

〈2223〉 halaṁbhi〈kkhu〉bhogassa F • The restoration of the *akṣara kkhu* is imposed by *halo bhikhu-bhogaṁ* in l. 19.

〈24〉 harāveti ◇ *hārāveti* F. — 〈24〉 haraṁntaṁ ◇ *haraṁttaṁ* F.

〈25〉 (paṁ)ca(ma)hā(pāta)k(e)ṇa ◇ *[2+] mahāpātareṇa* F. — 〈25〉 sa(ṁy)ujyatītt(i) ◇ *[1+] ujjati ti* F • The last *akṣara* might also be read *ttī*. We in fact expect *ti*.

Translation

〈1〉 Success! Homage to the Bhagavant, the Omniscient One!

〈1–4〉 From the victorious royal headquarters, from Dhaṇṇakaḍā (Dhānyakaṭaka), the King Siri-Ehavalacāntamūlavamma of the Ikṣvākus, Great King, sacrificer of the Aś-vamedha, giver of unperishing tens of millions of 〈pieces of〉 gold, gives (the following) order:

〈5–11〉 “Here in Pithuṇḍa we caused to be made by *sābhittāna*s (?) a quadrangular compound at the western gate of the Great Monastery. For its repair of broken and shattered 〈parts〉, for the repose of renunciants who 〈will〉 arrive and who (presently) reside in the quadrangular compound, the (following) royal order was issued, to be carried out (*anuṣṭheya* ?) by the Avaraddāraseliya renunciants residing in the plot of King Eha〈va〉la, headed by Aryayakkha (Āryayakṣa):

〈11–20〉 ‘Having made a permanent endowment, having made 〈it permanent〉 as long as moon and stars, in order to expand the king’s own merit and to increase his lifespan and power, to the Great Monastery in Pithuṇḍa 32 *nivartana*s of plowable land are to be given (*nideya*) 〈and〉 registered (?), in the northern direction of the town, at the Great Shrine of the *mahācelaka* Eṭṭha, on the road 〈leading to〉 the village Kulatthapadda. North of Pithuṇḍa, west of the elephant grove, in Pupphakalasa, sixty-four — 64 — *nivartana*s of plowable land are to be given 〈and〉 registered (?). Having made 〈this〉 plowable land (*hala*) the revenue of the monks of the quadrangular compound at the western gate, the gift is completed (*samyagdattam*).’

〈20–25〉 The executor is the Great Talavara Aggasūra (Agraśūra). In the year, in the 4th (fortnight) of winter, on the 3rd day. Who 〈among〉 the local kings and king’s officers, or Talavaras and Great Talavaras, out of passion, anger, greed or delusion, takes away

or causes to be taken away plowable land from this monks' revenue, or accepts one who takes away, is endowed with the five great sins."

Commentary

〈5〉 The word *sābhittāṇehi* is connected by Falk 1999–2000, p. 276 with *abhitrāṇa*, and interpreted as "preservation worker".

〈14〉 In *mahāsetīye*, the reading *tī* is secure, although Falk 1999–2000, p. 279 contemplates reading *khī*. Since alternation of spellings *c/s* is not unknown in South India, we are inclined to agree with Ramachandra Murthy 1999, p. 114 that we should understand *mahācetīye*, a term commonly occurring in the Nagarjunakonda inscriptions.

〈14〉 The epithet *mahācelakasa* may be interpreted as either pointing to a prominent standard-bearer (PD, s.v. *celaka*), as Falk 1999–2000, p. 279 did, or as a religious figure, since P./BSkt. *cellaka* (also BSkt. *cailaka*) occurs in Buddhist texts, where it qualifies either novices or monks. Cf. BHSD, s.v. *celaka*; PD, s.v. *celaka*; Oguibénine 2005, p. 48. Hence, Ramachandra Murthy 1999, p. 114 translates this compound as "chief mendicant". We tentatively favor the second interpretation.

〈16〉 The *hapax legomenon nipoli* is tentatively assumed to be an abbreviation for a MIA expression equivalent to Sanskrit *nibandhapustake likhitavyam* (cf. *Arthaśāstra* 2.7.1–2 *nibandha-pustaka*).

〈17〉 In *hatthi-vārī*, we recognize *vāri*, MW, s.v.: "a place for tying or catching an elephant". The Sanskrit equivalent *hasti-vārī* is also found in EIAD 188, l. 20.

Bibliography

First edited by N. S. Ramachandra Murthy (1999); improved edition by H. Falk (Falk 1999–2000). Re-edited and translated by Arlo Griffiths & Vincent Tournier, with contributions by Stefan Baums and Ingo Strauch, making use of photographs taken in Hyderabad in 2016. That first digital edition was hosted at the experimental site Early Inscriptions of Āndhradeśa and the XML source code deposited at Griffiths & Tournier 2025. The code was adapted for DHARMA by Arlo Griffiths & Vincent Tournier in 2025.

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