EIAD 60. Pillar from site 17 at Nagarjunakonda — reign of Siri-Ehavalacāntamūla

Arlo Griffiths and Vincent Tournier

Authors of digital edition: Arlo Griffiths, Vincent Tournier

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Edition

〈1〉 [3+]〈Fragment left〉 [2×](ca) tethika(na) [2+][2×]kā [1+][1×][1+]〈2〉 [1+]〈Fragment left〉 lasa ca bhaḍaphulasaṁṭhapasa (Ā)gaṁtukavathave(h)i〈3〉 [1+]〈Fragment left〉 bhuṁjitavasa Akhayanivikā datā gāma(ṁ) pa〈4〉[2+]〈Fragment left〉 [1×]haṁ kakolūraṁ nelācava(saṁ)〈Fragment right〉 [4+]〈5〉 [2+]〈Fragment left〉 [2×]ya ca Apara(ma)〈Fragment right〉 [7+]〈6〉 [1×]s(a) ca A(khaya)n(i)v(i) dīnārimāsak(ā) di-vaḍhaṁ sataṁ [1×]〈7〉 supayuta(ṁ) Esā ca Akhayanivī ku[l](ī)kapamukhāya(ṁ) [1×]〈8〉 Anutheya ci(t)i [1×]yaṁ [.]i

Apparatus

〈1〉 (ca) tethika(na)[2+][2×] kā [1+][1×][1+] ◇ *(ca) tethika(na) ..... na kā* Sircar [1963] 1961–1962 • The passage seems parallel to EIAD 56, l. 7 *(te)thikanakhati(k)āpa(hā)raḍhikā* and 139, l. 3-4 *tethikanak(kh)attik(ā)pahārakādi*. One could read *? tikā* after the gap

between two fragments, but supplying a single syllable *kha* in the gap does not seem sufficient to fill it.

〈2〉 bhaḍaphulasaṁṭhapasa (Ā)gaṁtukavathave(h)i ◇ *bhadaphula saṭhapa sa[ma]gandakavathavaki* Sircar [1963] 1961–1962 • Cf. EIAD 105, l. 10: *bhadaphulasaṁṭhapasa*.

〈3〉 gāma(ṁ) pa ◇ *gāmapa* Sircar [1963] 1961–1962.

〈6〉 dīnārimāsak(ā) ◇ *dīnārimāsakā[naṁ]* Sircar [1963] 1961–1962 • But cf. EIAD 10, l. 6. — 〈6〉 sataṁ [1×] ◇ *sataṁ (bha)* Sircar [1963] 1961–1962.

〈7〉 Akhayanivī ◇ *Akhayanivi* Sircar [1963] 1961–1962. — 〈7〉 ku[l](ī)ka- ◇ *ku(li)ka-* Sircar [1963] 1961–1962.

〈8〉 Anutheya ci(t)i [1×] yaṁ [.]i ◇ *Atatheya ci … yaṁ (hi)* Sircar [1963] 1961–1962 • The last akṣara is presumably *ti*.

Translation

… (for) the *taithika*, the *nā*(*kṣatrika* ?), and for the repair of what was damaged and dilapidated; it should be enjoyed by those who (will) arrive and who (presently) reside. As permanent endowment, the village(s) of … Kakolūra (and) Nelācavasa … and *aparama*… … a permanent endowment, (consisting in) one and a half hundred of *dīnārimāṣakas*, is firmly attributed to (…). And this permanent endowment is to be executed by (…) headed by the *kulika*s …

Commentary

〈3〉[1]

〈5〉[2]

[1] On the uncertain referent of *kulika*, a figure that maybe connected to the *śreṣṭhin*, see Sircar 1966, p. 165.

[2] Sircar [1963] 1961–1962, pp. 210–1 sees in *Apara(ma)* a mention of the Aparamahāvinaseliyas. While it is at first sights tempting to follow him and reconstruct accordingly, both the rest of the text and the findspot of the inscription point to a non-Buddhist context, where the mention of a Buddhist school would be unexpected. We are therefore unable to accept Sircar's idea.

Bibliography

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