EIAD 105. Pillar or doorjamb from Phanigiri

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Edition

〈1〉 [2×]〈Fragment right〉 [...]〈2〉 vinayadharena dhaṁmasena (pa)[ti]〈3〉ṭhāpitā saha Apano je(ṭh)abhātūhi〈4〉 budhisirinā dhaṁmasirinā bhātupute〈5〉⟦na⟧nā budhinā bhaginīyā ca pavajitikā〈6〉ya dhaṁmasiriya bhātuputihi bādhā〈7〉ya budhāya ca Evaṁ savehi nātimita〈8〉baṁdhavehi sadhivihārinisavihāri(h)i〈9〉 Ekato hotūna ṭhāpitaṁ sasatakālikaṁ〈10〉 Imaṁ deyadhaṁmaṁ bhadaphulasaṁṭhapasa〈11〉 (va) Anuvasikaṁ ca pavāraṇāmahe pupha〈12〉chatanasa kāraṇāya gāvīnaṁ diyaḍhasa〈13〉taṁ tariḍelāna 10050saṁpadattaṁ tato Anu〈14〉(va)sikaṁ bhikhusaṁghena dātavā puphamolaṁ〈15〉 kāhāpaṇa cha 6dīvatelasa ca sāṇi(k)[i]〈16〉yo (ca)tāri 〈〈4〉〉 dātava Etaṁ Avisaṁvadaṁtena A(n)u〈17〉vaṭetavaṁ Etaṁ ca mahānavakaṁmikena mahā〈18〉[3+]〈Fragment left〉 (k)ena Ācariyabudhisirina puraṁ〈19〉 [7+]〈Fragment left〉 [2×]bhagavato sākanibaṁdha ti

Apparatus

〈1〉 [2×] ◇ *p[.]/l[.]/h[.] gh[.] p[.]/l[.]/h[.]* von Hinüber 2012; *p[.]/l[.]/h[.][3+]p[.]/l[.]/h[.]* von Hinüber 2013.

〈2〉 (pa)[ti]- ◇ *[pati]-* von Hinüber 2013; *[2+]* von Hinüber 2012.

〈4〉 bhātūpute⟦na⟧nā ◇ *bhātuputena [n]ā* von Hinüber 2012; *bhātuputena [n]ā* von Hinüber 2013 • Inspection of the stone shows that the akṣara *tu* is not the same as *tū* in l. 3 *-bhātūhi*. We presume ending *-nā* is analogous to *-sirinā*.

〈5〉 bhaginīyā ◇ *bhagīnīyā* von Hinüber 2012; *bhagīnīyā* von Hinüber 2013.

〈5–6〉 pavajitikāya von Hinüber 2013 ◇ *pāvajitikāya* von Hinüber 2012.

〈6〉 dhaṁmasiriya ◇ *dha(ṁ)masiri ca* von Hinüber 2012; *dhaṁmasiri ca* von Hinüber 2013.

〈6–7〉 bādhāya ◇ *bodhāya* von Hinüber 2012 von Hinüber 2013 • Von Hinüber's reading was a silent emendation, since there is no e-mātrā. Emend accordingly.

〈8〉 -vihāri(h)i ◇ *-vihāribhi* von Hinüber 2012; *-vihāri(bhi)i* von Hinüber 2013.

〈9〉 hotūna ◇ *hātūna* von Hinüber 2012; *h(ā)t(ū)na* von Hinüber 2013 • Our reading, checked on the stone, is confirmed by our new reading *Ekat(o) h(o)tuṇa* in EIAD 3, l. 4.

〈10〉 bhada(ph)ulasaṁṭhapasa ◇ *bha(sa)khulasaṁṭhapasa* von Hinüber 2012; *bhaṁḍa-phulasaṁṭhapasa* von Hinüber 2013 • Compare EIAD 55, l. 6–7: *khaṇḍapullasaṇṭhappasa*, 56, l. 7: *bhagaphulasa(ṁ)ṭhapa* and especially 60, l. 2: *bhaḍaphulasaṁṭhapasa*. See also Hinuber2013_01.

〈11〉 (va) Anuvasikaṁ ◇ *ca Anuvasikaṁ* von Hinüber 2012; *ca Anuvasikaṁ* von Hinüber 2013. — 〈11〉 pavāraṇāmahe von Hinüber 2013 ◇ *pavāraṇāmaha* von Hinüber 2012.

〈13〉 tariḍelāna ◇ *tariḍelānaṁ* von Hinüber 2012; *tariḍelānaṁ* von Hinüber 2013.

〈13–14〉 Anu(va)sikaṁ ◇ *Anuvassikaṁ* von Hinüber 2012; *Anu(va)ssikaṁ* von Hinüber 2013.

〈14〉 bhikhusaṁghena ◇ *bhikhusaṁghana* von Hinüber 2012; *bhikhusaṁghe(na)* von Hinüber 2013. — 〈14〉 puphamolaṁ von Hinüber 2013 ◇ *puphamevaṁ* von Hinüber 2012.

〈15〉 kāhāpaṇa cha von Hinüber 2013 ◇ *kāhāpaṇa va* von Hinüber 2012. — 〈15〉 dīvate-lasa ◇ *dīpatelasa* von Hinüber 2012; *dīpatelasa* von Hinüber 2013.

〈15–16〉 sāṇi(k)[i]yo 〈〈4〉〉 ◇ *sāṇi(kā)yo* von Hinüber 2012; *sāṇi(kā)yo* von Hinüber 2013.

〈16〉 (ca)tāri 〈〈4〉〉 dātava ◇ *ca (sitavata)* von Hinüber 2012; *paridātava* von Hinüber 2013 • The edition von Hinüber 2013 indicated that the number 4 has been added

below the line. — 〈16〉 Etaṁ Avisaṁvadaṁtena von Hinüber 2013 ◇ *ca taṁ Anisa(ṁ) va(ḍ)aṁtena* von Hinüber 2012.

〈16–17〉 Anuvaṭetavaṁ von Hinüber 2013 ◇ *Anuvaṭetava* von Hinüber 2012.

〈18〉 Ācariyabudhisirina ◇ *Acariya budhisirin(ā)* von Hinüber 2012 eiad-bibl:Hinuber2013_02. — 〈18〉 puraṁ ◇ *pu [1+]* von Hinüber 2012; *purā* von Hinüber 2013.

〈19〉 [2×] ◇ *[1+](ma)* von Hinüber 2012; *[2+]* von Hinüber 2013. — 〈19〉 sākanibaṁdha ti ◇ *sākani baṁdhan(ā)* von Hinüber 2012; *sākanibaṁdhani* von Hinüber 2013 • In von Hinüber 2012, a 20th line is assumed with a single akṣara *(ni)*; in von Hinüber 2013, a full 20th line is assumed without readable signs. We do not expect there was any further line after 19.

Translation

〈1–10〉 … are established by the *vinayadhara* Dhaṁmasena, together with his elder brothers Budhisiri (and) Dhammasiri, the brother's son Budhi, and the sister, who has gone forth, Dhammasiri (*Dharmaśrī*), (and) the brothers' daughters Bādhā and Budhā — thus being united with all kinsmen, friends and relatives, living together (with him or) separately, (they) established this pious gift as eternal.

〈10–19〉 For the repair of broken and shattered (parts) and for the preparation of a flower canopy, annually at the Pavāraṇā festival, one hundred fifty — 150 — *tariḍela* cows are given. Moreover, the monks' order must give annually six — 6 — *kāhāpaṇas* as price for flowers, and four — 4 — *sāṇikis* (*śāṇikā*) of lamp oil. This has to be carried without raising any objections. And this is (approved) by the Great (or: Head?) *navakammika* (*navakarmika*), the Great (…) Master Budhisiri … the own property (*svakanibandha*) of the Bhagavant.

Commentary

〈2〉 dhaṁmasena[1]

〈12〉 -chatanasa kāraṇāya[2]

〈17〉 mahānavakaṁmikena[3]

[1] We assume this name designates the same person as the one figuring in EIAD 104.

[2] On *chatana*, see von Hinüber 2012, p. 8.

[3] On the title *mahānavakammika*, also occurring in EIAD 391, l. 1, see Silk 2008, p. 94; Kieffer-Pülz 2010: 78. The latter suggests that "Possibly the term *mahānavakamaka* … is used in the sense 'head *navakamaka*',

Bibliography

First edited by Chenna Reddy *et al.* 2008, pp. 34–5 (4) followed by von Hinüber 2012 and von Hinüber 2013. Re-edited here from published documentation and after autopsy of the stone.

Secondary

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and developed as a consequence of this specialization to distinguish him from *navakarmika*s who were only responsible for parts of larger constructions (??)."