EIAD 173. Boulder at Chaitanyapuri, Hyderabad

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Palaeographic description

Lettering typical of the 4th century CE.

Edition

〈1〉 purimavi(ḍā)lapāda(mūla)vāsaṁ puphagirimahā〈2〉vihārapatiṭhāpakasa vasudevasirīdāmasa mahā〈3〉vītarāgasa (madā) [1×]piṁḍapātika(dāma)dharasa〈4〉 para(ṁ)parāgatasa (bamha)deva(ṭhe)virasa sisena (bhadaṁ)ta〈5〉saṁghadevena govidaṁrājavihārasa gaṁdhakuṭivārike(na) Ima〈6〉 [2×]tasela ‖(sa)ṁvāsa(va)raṁ pa(ti)_ṭhāpitaṁ

Apparatus

〈1〉 purimavi(ḍā)lapāda(mūla)vāsaṁ ◇ *purimavi(ḍā)la pādaṁhulavāsaṁ* Parabrahma Sastry 1984; *purimavi(ḍā)la pāṁḍahulāvāsaṁ*. — 〈1〉 puphagiri- ◇ *puḍhagiri* Parabrahma Sastry 1984.

〈2〉 patiṭhāpakasa ◇ *patithāpakasa* Parabrahma Sastry 1984. — 〈2〉 vasudevasirīdāmasa ◇ *vasudevasiridāmasa* Parabrahma Sastry 1984 • It is tempting to see in *dā* both in this line and in the following a mistake for *dha*.

〈3〉 (madā)[1×] ◇ *madāja* Parabrahma Sastry 1984; *mahā* • This last reading ignores the third akṣara, which could be read as *ku*. — 〈3〉 -(dāma)dharasa Parabrahma Sastry 1984 ◇ *-vāmadharasa* • The reading *vāmadharasa* is indeed possible, but it is not less difficult to make sense of. The epithet *dha[ṁ]madhara* (Skt. *dharmadhara*) would fit well within a compound having *pi[ṁ]ḍapātika* as first element, and we suggest to emend accordingly.

〈4〉 para(ṁ)parāgatasa ◇ *paraṁaparāgatasa* Parabrahma Sastry 1984 • Printing error. — 〈4〉 (bamha)deva(ṭhe)virasa ◇ *bamradeva (the)virasa* Parabrahma Sastry 1984; *bahmadevathīvirasa* • The reading of the first akṣara as *ṭhe* is tentative and this could also be read *kha*. The context however invites us to see in the second part of the compound a monastic title corresponding to Skt. *sthavira*, P. *thera*, Pkt. *ṭhavira/ṭhera*. The form *ṭhevira*, unattested so far, may be considered a hybrid comparable to the one leading to BHS *sthera*. Cf. CDIAL, s.v. *sthavira*.

〈5〉 govidaṁrājavihārasa ◇ *goviddaṁrāja - vihārasa* Parabrahma Sastry 1984 • Emend *goviṁdarāja-*. — 〈5〉 gaṁdhakuṭivārike(na) Ima ◇ *gaṁdhaka civarika* Parabrahma Sastry 1984; *gaṁdhakuṭi vārikena Ima* • Parabrahma Sastry 1984 ignored the last three akṣaras on the line.

〈6〉 [2×]tasela || Parabrahma Sastry 1984 ◇ *ṁ üdita sela* • This part of the inscription is almost invisible. The second akṣara, though, looks like a *da* rather than a *ta*. Several printing errors make it difficult to understand what Ed. actually meant. — 〈6〉 saṁvāsa(va)raṁ ◇ *saṁvāsa dharaṁ* Parabrahma Sastry 1984 • Parabrahma Sastry 1984 suggests emending *gharaṁ*. Ed. suggests instead reading *varaṁ*, which is not altogether impossible, in light of the unusual shape of the preceding *vā*.

〈7〉 pa(ti)_ṭhāpitaṁ • The reading of the second akṣara is unclear, but *ti* is possible. Still, there is enough space for an additional akṣara before *ṭhā*, and it is possible that an irregularity in the stone has caused the engraver to introduce a space, although he does not otherwise use spacing between words or part of words.

Translation

At the residence lying at the foot of the Eastern Vidāḷa, the reverend Saṅghadeva, keeper of the Perfume Chamber of King Govinda's monastery, disciple of the venerable Bamhadeva—who stems from the line of Vasudevasirīdhama, he who established the

great monastery at Puphagiri, who was entirely freed from passions, ... who lived [only] on begged food, and was a preserver of the Dharma—(within the?) ... rock, established this excellent residence.

Bibliography

First described and edited by Parabrahma Sastry 1982 (Bharati) and Parabrahma Sastry 1984 (with alternative readings supplied by the editor of the journal, marked Ed. in the apparatus). Re-edited here from published documentation. Autopsy of the boulder was unfortunately not very helpful. First digital edition made by École française d'Extrême-Orient (Paris, France), realized in collaboration with the HiSoMA Research Centre (Lyon, France) and hosted by TGIR Huma-Num (France) as Early Inscriptions of Āndhradeśa, in 2015-2017.

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