KnI 26. Pupphagahani from the Kanaganahalli stūpa

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Edition

〈1〉 manikārasa mahamar(i)tino sabhāriyasa saputakasa sadu(h)[utakasa] (sajā)mā-tukasa dāna cetiya pu(pha)gaha〈2〉nik(a)

Apparatus

〈1-2〉 cetiya pu(pha)gahanika ◇ *(cetiyapu)[pha](gaha)[ni]* N&vH • who seem to have missed the two *akṣaras* engraved below line 1, for lack of space.

Translation

A shrine〈-bearing slab and a?〉 *pupphagahani*: the gift of the jeweller Mahāmariti, together with his wife, his son〈s〉, his daughter〈s〉, and his son〈s〉-in law.

Commentary

As remarked by Nakanishi & von Hinüber 2014, p. 47, Mahāmariti occurs as the donor of a drum-slab bearing a representation of a shrine and referred to as *cediya* in KnI0093. Here, the *pupphagahani* does not bear any such representation, so the meaning of *cetiya pu(pha)gahanika* is a bit puzzling. I therefore suppose this phrasing may jointly refer to the two structural elements dedicated by the donor, and translate accordingly.

Bibliography

This edition, based on photographs, by Vincent Tournier. Encoded in XML by Fu Fan in April 2025.

Primary

[N&vH] Nakanishi, Maiko & Oskar von Hinüber. 2014. *Kanaganahalli inscriptions*. Annual report of the International Research Institute for Advanced Buddhology at Soka University for the Academic Year 2013, Vol. 17, Supplement. Tokyo: International Research Institute for Advanced Buddhology, Soka University. Page 47, section II.2, item 7.

[MASI] Poonacha, K. P. 2011. *Excavations at Kanaganahalli (Sannati), taluk Chitapur, dist. Gulbarga, Karnataka*. Memoirs of the Archaeological Survey of India 106. New Delhi: Archaeological Survey of India. Page 456, item 65b, plate CXXXV, item 8.