# KnI 71. Vedikā pillar from the Kanaganahalli stūpa

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## Edition

〈1〉 (bho)gava(dha)nakasa bodhigahapatino〈2〉 [pu]tasa Isimitasa pāyako sa〈3〉[s]uciko saĀlaṁbano deyadhama

## Apparatus

〈1〉 (bho)gava(dha)nakasa ◇ *[bh](o)gavadhanikasa* N&vH.

〈2〉 [pu]tasa ◇ *[va]ṇ[ika]sa* N&vH.

〈3〉 saĀlaṁbano ◇ *saĀlabano* N&vH.

## Translation

An upright, together with a cross-bar and a coping: the pious gift of Isimitta, the son of the notable Bodhi from Bhogavaḍḍhana.

## Commentary

The editors doubt Poonacha 2011's suggestion (Poonacha 2011, p. 169, p. 471) that the term *ālambana* points to the coping. See also Nakanishi & von Hinüber 2014, p. 16, p. 60. Yet the word *ālaṁbana* occurs in KnI0231, which is of the very same type as the objects bearing KnI0085–91: these are edited under the heading *uṣṇīṣa*. Yet it is striking that the MIA *unisa*—or any other MIA form corresponding to Skt. *uṣṇīṣa*—common, for instance, in the Amaravati corpus is nearly absent from the Kanaganahalli corpus, as it is, for instance, in Sarnath, and that the single occurrence of the term *Uṁnisa* (KnI0044) occurs on a *puphagahani* and may point to a part of the casing. The term *āla(ṁ)bana* moreover occurs once on ca. 1st-c. BCE piece of "rail stone" found in Sarnath. See ASI–AR 1906–1907: 95 (Tsukamoto Keishō □□□□ 1996, № Sarn 85). On the basis of the designation *āla(ṁ)bana*, Sten Konow who based his reading on the rubbing (Marshal & Konow 1911, plate XXX) assumed that "this stone was originally the lower horizontal stone of a rail." But the object is described as a "coping stone ... with rounded edge at the the top" in Sahni's catalogue of the Sarnath museum (1914: 214–215, no. D(a) 39). Sahni further adds that "[i]t is curious that in the epigraph the coping stone is referred to as a base stone." KnI0231 now proves that this is not an isolated case, and that *ālaṁbana* can not mean, in the context of Kanaganahalli or Sarnath, "base stone." In the Mahāvastu, the term *ālambana* occurs alongside *adhiṣṭhānaka* as a qualifier of *sūcika*, the cross-bars fixed on the uprights (*pādaka*) in the description of the railings surrounding the city of Dīpavatī. See Mvu (S) I.194.20–195.4 / Ms. Sa, 54a3–5; Mvu (S) III.227.7–13 / (M) III.282.8–13. See also Divy 221.9–10. In light of the evidence Kanaganahalli, Edgerton's understanding of *ālambana* (Edgerton 1953, s.v. [3]), should be revised: in these passages, while the *adhiṣṭhānaka* would point to the base of the *vedikā*, the *ālambana* could point to the crowning element holding together the railing.

On Bhogavaḍḍhana (Skt. Bhogavardhana), present day Bhokardan (Jalna distt., Maharashtra) see Nakanishi & von Hinüber 2014, p. 16, p. 60.

## Bibliography

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

### Primary

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## Secondary

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