Kanheri Cave 3 Right Pillar Inscription, Time of Sāmisiriyaña Sātakaṇi

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〈1〉 r(a)ño gota(m)[iputasa sāmisiriyaña]〈2〉s¡o!takaṁṇissa (sa)[ṁvachare][ca. 4+][gi]〈3〉mh¡ā!pakhe paṁca(m)e [5 divase][ca. 3+]〈4〉 vāṇijakehi (Unh)[.][ca. 6+]〈5〉(ṇṭha)yaṁ Upaṁnehi (gā)[ca. 4+]〈6〉 khātiyehi bhātū(h)[i][ca. 5+]〈7〉 gajasenena gajami[tena ca][ca. 4+]〈8〉 kapaṭhāyiṁ ceti(y)[agharaṁ][ca. 4+]〈9〉 Ācariyānaṁ nikā[yasa bhādāya]〈10〉ṇīyānaṁ parigahe pa[tiṭhāpitaṁ mā]〈11〉tāpitūnaṁ Abhatītā(n)[aṁ̈](k)[āla](ka)[tānaṁ]〈12〉pūjāya kuṭuṁbinī(naṃ)[bā](lakā)ṇaṁ bāli[kāṇaṃ]〈13〉 sava_tasa bhāgineyānaṁ (nī)kasa[badhi]〈14〉vagasa ca Agapaṭi-Aṁs(ī)ya savvasa(t)[tānaṁ]〈15〉 ca hitasukhāya hetu Etha ca nava[kaṁmi]〈16〉kā pavajito therā bhada(ṁ)taAcal(o) bhadaṁ[taya]〈17〉(khapā)l(o) bhadaṁtavijayamit(o) bhadaṁtabo(dhi)[ko]〈18〉 bhadaṁtadhamapāl(o) Upāsako ca negamo (Ā)[ṇada]〈19〉puto Apareṇuko samāpitā Ācari(y)ā(naṁ) therā(ṇaṁ)〈20〉 bhadaṁtase(ḍa)lānaṁ sisena Upara□khitena bha〈21〉daṁtabodhikena kata selavaḍhakī(hi

nāyaka)mi〈22〉sehi kaḍhicak(e)hi mah(ā)kaṭak(e)hi (kha/ma)(dura/su)〈23〉kinā ca mīṭhikena

Apparatus

〈1〉 r(a)ño • The top of the akṣara is missing. There may have been an anusvāra on top, check KI 25 for parallel, although KnI has systematically raño. — 〈1〉 [sāmisiriyaña]〈2〉 sotakaṁṇissa ◇ *[sāmisiriyañasa] sotakaṁṇissa* B&B; *[sāmisiriyañasa] sotakaṁṇissa* M; *[sāmisiriyañasa] sotakaṁṇissa* G • This reconstruction is supported by comparison to KI 25, l. 1. ASWI V and Gokhale divide this compound into two genitives, but this runs against the practice of Sātavāhana titles, as attested also, in the title of this very king, in KnI 12 and EIAD 534. Understand *-sātakaṁṇissa.*

〈2〉 (sa)[ṁvachare][ca. 4+][gi]〈3〉mhāpakhe ◇ *(sa)[ṁvachare] [12+][gi]mhapakhe* B&B; *(sa)[ṁvachare] [8+][gi]mhapakhe* M; *(sa)[ṁvachare][ca. 5+][gi]mhapakhe* G.

〈4〉 (Unh)[.] ◇ *Utū* B&B; *Utū* M; *Utū* G.

〈5〉 (ṇṭha)yaṁ ◇ *ṇuya* B&B; *ṇuya* M; *ṇuya* G.

〈8〉 kapaṭhāyiṁ ceti(y)[agharaṁ] ◇ *kapaṭhāyi ceti(ya)* B&B; *kapaṭhāyi ceti(ya)* M; *kapaṭhāyi ceti(ya)* G.

〈11〉 °abhatītā(n)[aṁ̆](k)[āla](ka)[tānaṁ] ◇ *Abhatīt(ā)[naṁ][14+]* B&B; *Abhatīt(ā)[naṁ][7+]* G.

〈12〉 [bā](lakā)ṇaṁ bāli[kāṇaṃ] ◇ *[bāla]kānaṁ bāli[kānaṁ]* B&B; *[bāla]kānaṁ bāli[kānaṁ]* G.

〈13〉 (nī)kasa[badhi]〈14〉vagasa ◇ *nik(ā)ya[sa nāti]vagasa* B&B; *nik(ā)ya[sa nāti]vagasa* G.

〈14〉 AgapaṭiAṁs(ī)ya ◇ *Agapaṭi°Asīya* B&B; *AgapaṭiAsīya* G.

〈15〉 ca hitasukhāya ◇ *hitasukhāya* B&B; *hitasukhāya* G.

〈16〉 pavajito • Understand *pavajitā.* — 〈16〉 bhadaṁ[taya]〈17〉(khapā)l(o) ◇ *bhādaṁ[ta]gahalā* B&B; *bhadaṁ[ta]gahala* G • The reading and reconstruction is tentative. A Yakṣapāla is attested in IBH, Gaya no. 1, l. 2. Alternative reconstruction *[ra]khapālo*?

〈18〉 (A)[ṇada]〈19〉puto ◇ *A[nada]puto* B&B; *ā[ṇada]puto* G • Reconstruction based on KI025.

〈20〉 bhadaṁtase(ḍa)lānaṁ ◇ *bhadataseUṁlānaṁ* B&B; *bhadataseUṁlānaṁ* M; *bhadataseUṁlānaṁ* G. — 〈20〉 Upara□khitena ◇ *Uparakhitana* B&B; *Uparakhitana* M; *Uparakhitana* G.

〈23〉 mīṭhikena ◇ *mīṭhikenā* B&B; *mīṭhikenā* M; *mīṭhikenā* G.

Translation

〈1–15〉 (l. 1-3) [On the day...] on the fifth — 5 — fortnight of the hot season [in the year...]of the king Gotamīputasa Sāmi-Siriyañña̱sātakaṇṇi...(l. 4-7) by the merchants...by the *upaṁnas (?)*...by the *kṣatriya* brothers... Gajasena (and) Gajamita...(l. 9-10) a cetiya lasting for a *kalpa*...was established in the possession of the teachers of the *Bhādāyanīyas*. (l. 10-15) [This is] for the worship of [their] departed parents whose time has passed, [also] assigning a primary share [of the ensuing merit] for their wives, sons, daughters, sister's sons, and the whole group of their own relatives; [this is further] the cause for the welfare and happiness of all beings.

〈15–19〉 (l. 15-19) And with respect to this [construction], the officers for construction-cum-renovation (*navakammika*)—renunciant venerable monks [consisting of] reverend Acala, reverend Yakkhapāla, reverend Vijayamitta and reverend Bodhika—as well as the lay-follower—the member of a corporation, son of Ānanda—Apareṇuka have been appointed.

〈19–23〉 (l.19-23) Made by reverend Bodhika, Uparakkhita (?)—pupil of the venerable master, reverend Sevāla—with the stone workers (*selavaḍhaki*) from Mahakaṭa, the *nāyakamisas*, the *kaḍhicakas*, [namely] Khadaraki and Mīṭhika.

Commentary

B+B (and subsequently M and G) insert far too many akṣaras at the end of l. 2-11, the inscription is not that fragmentary.

〈8〉 *kapaṭhāyiṁ ceti[ya](gharaṃ)*. Compare Th 1190ab: *majjhe sāgarasmiṁ tiṭṭhanti vimānā kappaṭhāyino*. For a similar idea expressed in the later inscription from Ajanta cave 26, see Tournier 2020: 206.

Bhoir (1999: 73) suggests that *mahakaṭakehi* in l. 22 "can easily be identified with Mahad taluka headquarter in Raigarh district of Konkan". This is an interesting interpretation as place names ending in *-kaṭa* are quite common in early inscriptions. He further states "This place name is further mentioned as '*Mahakataka Ahara*' in the inscription of

Traikutakas". This is presumably in reference to SIDDHAM IN00620.9-10 mahākaṭāhāra-pharataṭikā-ntarggata-pañcāmalaka-grāma-nivāsinas (https://siddham.network/inscription/traikutaka-grant-year-284/).

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