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- L. 10 Shāhisya **Huvishkasya**¹ yēshā[m*] cha dēvaputro priyaḥ tēshām =api
punya[m*]
- L. 11 bhavatu sarvāyī² cha prithivīvē punya[m*] bhavatu akshaya-nivī³
dinn[ā]
- L. 12. [r]āka-śrēṇ[i]vē purāṇa-śata 500 50 Samitakara-śrēṇī-
- L. 13. [vē cha*] purāṇa-śata 500 50.

TRANSLATION.

Success. In the year 28, on the first day of **Gorpioios**, this eastern hall of merit was given a perpetual endowment by the **Kanasarukamāna-scion, the lord of Kharāsalēra, the lord of Vakana**. From what is cleared off month for month from the interest therefrom hundred Brāhmaṇas should be served in the open hall, and day for day, having kept it at the entrance to the hall, on the same day three *ādhaka* groats, one *prastha* salt, one *prastha śaku*, three *ghaṭaka* and five *mallaka* of green-vegetable bundles, this should be given for the sake of destitute people, hungry and thirsty. And what merit is herein, may that accrue to the **Dēvaputra Shāhi Huvishka**, and also to those to whom the Dēvaputra is dear, and may the merit accrue to the whole earth. The perpetual endowment was given to the *-rāka*-guild, 550 *purāṇa*, and to the flourmaker-guild, 550 *purāṇa*.

No. 11.—ADDITIONAL PRAKRIT INSCRIPTIONS FROM NAGARJUNIKONDA.

BY PROFESSOR J. PH. VOGEL, PH. D., LEIDEN.

In addition to the important inscriptions from **Nāgārjunikoṇḍa** edited by me in this journal,⁴ Mr. Longhurst's excavations on that Buddhist site have yielded some more epigraphical documents which it is my intention to publish in the present paper. As regards the site, on which these records have been discovered, and the peculiarities in language and script noticed in them, I may refer to my previous article.

Āyaka-pillar Inscriptions belonging to Stūpa No. 5.

At the south-eastern foot of the Nāgārjunikoṇḍa Hill and about two furlongs from the Great Stūpa or *Mahāchetiya* there is a group of ruined buildings consisting of a monastery (No. 4), a *stūpa* (No. 5), two apsidal temples and a roofless *maṇḍapa*. The site of the *stūpa* was marked by a large mound of brick débris overgrown with jungle and locally known as *Itikarāḷlabōḍu*. A pillar inscription from this site published under the letter *G* in my previous paper records the foundation of a monastery by a Queen Bhaṭ(t)idevā, who calls herself the daughter-in-law of Vāseṭhiput(t)a Siri-Chātamūla, the consort of Mādhariput(t)a Siri-Virapurisadat(t)a and the mother of Siri-Ehuvuḷa-Chātamūla, who evidently was the then reigning king. The *vihāra*, which according to this inscription was dedicated to the Masters of the Bahusut(t)īya sect, is no doubt the ruined monastery (No. 4) found on this site.

In the course of Mr. Longhurst's explorations two more inscribed pillars have come to light here. They are *āyaka*-pillars and must, therefore, have belonged to the *stūpa* No. 5. The information contained in these two epigraphs agrees with what is found in the pillar-inscrip-

¹ Looks almost like *Puvishkasya*.

² Read *sarvāyē*.

³ Read *-nivī*.

⁴ Vol. XX, pp. 1-37.

tion *G*. They are, however, valuable, because they settle some doubtful points in the latter inscription which has suffered much from exposure. The new inscriptions, which I call *G2* and *G3*, also supply the full date which is the second year of the reign of King Siri-Ehuvula-Chātāmūla, the sixth fortnight of Summer, the tenth day.

The inscription *G2* is remarkable, because the method of spelling shows an attempt at greater accuracy than is the case in the other inscriptions. Double consonants are indicated in several instances (*putta*, *saṃkappasa*, *Purisadattasa*, *bhāyāya*, *Bhaṭṭidevāya*) and even in °*patti* where the doubling of the consonant is wrong. In the same way we find a ligature in *Virūpakkha*, *paṭiṭṭhapito*, *Ikkhākunaṃ*, *pakkhaṃ*. This practice, however, is not universally followed; we find a single consonant in *agīṭhoma*, *savathesu*, *saṃvachharam*, and in the genitive ending *-sa*.

The final *m* in *siddham* (l. 1) is expressed by a small letter written under the line.

Ayaka-pillar Inscription G2.

Transcript.

(L. 1) Siddham namo bhagavato Buddhasa Mahārājasa (l. 2) Virūpakkhapatti-Mahāsena-parigahitasa agihot-[*ā]giṭhoma-vājape- (l. 3) y-[*ā]samedha-yājisa aneka-hiraṇṇa-koṭi-go-sata-sahasā-hala-satasaha- (l. 4) [sa-padāyi]sa savathesu apatihāta-saṃkappasa Vāsīṭhiputtasa Ikkhā[kunaṃ] (l. 5) Siri-Chāṃtamulasa sunhāya mahārājasa Mā[tha]rīputtasa Siri-Virapuri- (l. 6) sadattasa bhāyāya mahādeviāya [Bhaṭṭidevāya] deyadhamma imaṃ savajātanīyuto (l. 7) vihāro achariyānaṃ Bahusutiyāna[m] paṭiṭṭhapito Rājō Vāsīṭhiputtasa Ikkh[ā]kūnaṃ (l. 8) Siri-Ehuvula-Chatamūlasa saṃvachharam bitiyāṃ gimha-pakkhaṃ chhaṭṭhaṃ 6 divasaṃ dasamaṃ 10.

TRANSLATION.

Success! Adoration to the Lord Buddha. This pious gift, a monastery provided with everything, has been erected for the benefit of the Masters belonging to the Bahusut[t]i sect by Mahādevī [Bhaṭṭidevā], (*who is*) the daughter-in-law of Mahārāja Vāsī[t]hiputta Siri-Chāṃtamūla of (*the house of*) the Ikkhākus, who is favoured (absorbed?) by Mahāsēna, the lord of Virūpakkhas, the offerer of Agnihōtra, Agnishtōma, Vājapēya, and Aśvamēdha, the giver of many crores of gold, hundred thousands of kine, and hundred thousands of ploughs (*of land*) and who is of unimpeded purpose in all (*his*) aims, (*and who is*) the wife of Mahārāja Mātharīputta Siri-Virapurisadatta. In the second year of (*the reign of*) Rāja Vāsī[t]hiputta Siri-Ehuvula-Chātāmūla of (*the house of*) the Ikkhākus, the sixth 6 fortnight of Summer, the tenth 10 day.

Ayaka-pillar Inscription G3.

Transcript.

(L. 1) Sidham namo bha[gava]to (l. 2) Budhasa Mahārājasa Vir[ū]pakkhapati-Mahāsena- (l. 3) [pa]rigahitasa agihot-[*ā]giṭhoma-vājapey-[*ā]samedha- (l. 4) yājisa hiraṇṇa-koṭi-go-sata-sahasā-ha- (l. 5) la-satasahasā-padāyisa savathesu apa- (l. 6) tihata-saṃkappasa Vāseṭhiputtasa Ikkhākuna[m] Si- (l. 7) ri-Chāṃtamulasa sunhāya mahārājasa (l. 8) Mādhariputtasa Ikkhākunaṃ Siri-Virapu- (l. 9) risadattasa bhāyāya mahādeviāya Bha- (l. 10) -ṭidevāya deyadhamo ayaṃ Devī-vi- (l. 11) hār[o] sava-jātanīyuto ajariyānaṃ [Ba-] (l. 12) husutiy[*ā]na[m] paṭiṭṭhapito Rājō Siri-Ehu- (l. 13) vula-Chatamūlasa sa[m]vachhara bitiya gimha-pakha (l. 14) [chhaṭṭhaṃ] divasaṃ dasamaṃ.

TRANSLATION.

Success! Adoration to the Lord Buddha. This pious gift, the Queen's Monastery, provided with everything, has been erected for the benefit of the Masters belonging to the Bahu-

suttiya sect by Mahādevī Bhaṭidevā (*who is*) the daughter-in-law of Mahārāja Vāseṭhīput[t]a Siri-Chāntamūla, of (*the house of*) the I[k]khākus, etc., (see above, sub-G 2), (*and who is*) the wife of Mahārāja Māḍharīput[t]a Siri-Virapurisadat[t]a of (*the house of*) the I[k]khākus. In the second year of (*the reign of*) Rāja Siri-Ehuvuḷa-Chātamūla, the [sixth] fortnight of Summer, the tenth day.

Inscription on carved pillar found near Stūpa No. 9.

Next we have an inscribed carved pillar found underground near stūpa No. 9. This stūpa, measuring 42 feet in diameter, is an isolated monument near a fortified hill which stands on the south-western side of the valley and not far from the river. The pillar which is rounded at the top is carved with five panels placed one above the other. The carving has suffered from exposure; but, as far as we can see, the subject of the reliefs does not appear to relate to the Buddha legend or to any of the *jātakas*. The uppermost panel contains a domed building. The next one shows a corpulent male person, perhaps a king, seated in the midst of four females, one of whom seems to hold a *chāmara*. In the third panel there is apparently the same royal personage,¹ attended by five women, of whom three seated on the floor seem to be making music. The fourth panel shows an elephant mounted by two persons and surrounded by four marching attendants. The man seated on the neck of the elephant must be a *rājā*, as is evident from the parasol visible over his head and held by the attendant sitting behind him. The scene exhibited in the fifth or lowermost relief is very curious. It shows a group of eight men; most prominent among them is a bare-headed corpulent person who seems to hold a staff in his left hand. He wears sandals, but for the rest his dress is remarkably simple. Notwithstanding the plainness of his attire, he must be a king, for behind him we notice an attendant holding a parasol, the emblem of royalty, over his head. On his right there is another attendant holding a vessel in both hands. The other persons of which the group is composed have the appearance of monks. In the midst of the group there is what looks like a heap of stones.² Possibly the supposed stones are intended to be seen in perspective, so that in reality they are meant to be placed in rows on the ground. In that case, however, there is no reason why the legs of the attendant holding the vase should be partly concealed.

The inscription, which we call *L*, is engraved immediately under the last-mentioned panel. It consists of thirteen lines of close writing. The letters are small and partly worn like the carvings above. The result is that in several places the reading is uncertain. The main purport, however, is perfectly clear. The inscription records that the pillar was set up by the sisters, mothers and consorts of King Vāseṭhīput(t)a Siri-Chāntamūla. The names of these ladies, thirty in number, occupy lines 7-13 of the inscription. It is dated in the twentieth year of the reign of King Chāntamūla's son, King Māḍharīput(t)a Siri-Virapurisadat(t)a.

As the pillar was evidently erected in memory of the deceased king Chāntamūla, perhaps on the spot of his cremation, there is some reason to suppose that the five reliefs carved on it relate to that ruler and that we may recognise him in the corpulent personage who occupies a prominent place in three of the five panels. The royal elephant-driver in the fourth panel would then likewise represent King Chāntamūla. In the fifth panel he seems to be shown in the act of performing some ceremony, perhaps a donation, as may be surmised from the vessel held by one of the attendants.

Pillar-inscription L.

Transcript.

(L. 1) Sidham Mahārājasa asamedha-yājisa aneka-hiraṇa-koṭi-padāyisa (l. 2) Siri-Chāntamūlasa putasa raṇo Mā[ḍha]riputasa [Ikhākunaṁ] Siri-Virapurisadatasa (l. 3)

¹ See my remarks in *A. S. R.*, 1929-30, Epigraphical Section, under Inscriptions from Nāgārjunikoṇḍa.—Ed.

² Possibly ingots or gift-money.—Ed.

vasasanaya samvachhara vimśaya[m] vāsa-pakhaṁ prathama[m] divasa[m] bitiya[m]
 saga-gatasa (l. 4) raño agihot-[*ā]githoma-vājapey-[*ā]samedha-yājisa hiraṇa-koṭi-go-satasahasa-
 (l. 5) hala-satasahasa-padāyisa savathesu apatihata-saṁkapasa V[āsi]thiputasa (l. 6) I[Khā]kusa
 [sāmi-]Siri-Chaṁtamūlasa sahodar[ā]hi m[ā]tahi mah[ā]devihi Sunītisiriya? (l. 7) Khaṁdasiri[va]
 Vijhathavisiriya Mi[sa]siriya Samusiriya [Nā]ga-[va]susiriya (l. 3) [Nā]gasiriya Khaṁdako-
 tisiriya Mahisarasiriya Ratumatisiriya Mūlasiriya (l. 9) Ayakoṭusiriya Maduvisiriya
 [Nā]gasiriya [Rā]masiriya Golasiriya (l. 10) Velisiriya [E]dhisiriya Kha[m]dasiriya Satilisiriya
 Parajatisiriya (l. 11) Pamḍitasiriya Sivanāgasiriya Samudasiriya Bapisiriya Nadisiriya
 (l. 12) Ayasiriya 'Ratusiriya Si[vanāga]siriya subhatarikāhi cha (l. 13) Sarasikāya Kusuma-
 latāya [i]ya[m] *tha[m]bho.

TRANSLATION.

Success! In the twentieth year of the reign of Rājan Mādhariput[t]a Siri-Virapurisadat[t]a of (the house of) the I[k]khākus, the son of Mahārāja Siri-Chaṁtamūla, the offerer of an Aśvamēdha, and the giver of many crores of gold, in the first fortnight of the rainy season, the second day, this pillar (has been erected) by the sisters, mothers and consorts of the late³ Rājan Vāsi-[t]hiput[t]a Svāmin Siri-Chaṁtamūla, etc., (see above, sub-G 2), (to wit), by Sunītisiri, Khaṁdasiri, Vijhathavisiri, Mi[sa]siri, Samusiri, [Nā]ga[va]susiri, [Nā]gasiri, Khaṁdakoṭisiri, Mahisarasiri, Ratumatisiri, Mūlasiri, Ayakoṭusiri, Maduvisiri, [Nā]gasiri, Rāmasiri, Golasiri, Velisiri, Edhisiri, Khaṁdasiri, Satilisiri, Parajatisiri, Pamḍitasiri, Sivanāgasiri, Samudasiri, Bapisiri, Nadisiri, Ayasiri, Ratusiri, Si[vanāga]siri and by the subhatarikās Sarasikā and Kusumalatā.

Fragmentary pillar inscriptions (M 1-19) belonging to the monastic hall (maṇḍapa) of Chāṁtisiri.

Not far from the Mahāchetiya and close to the eastern side of the first apsidal temple which, according to the long inscription on the pavement,⁴ was founded by Chāṁtisiri, the maternal aunt of King Siri-Virapurisadata in the 18th year of his reign, Mr. Longhurst discovered the remains of a large stone-paved hall. A number of stone pillars belonging to this building are still extant, but all in a broken condition. The tops of the pillars are provided with a groove or mortice to receive the longitudinal beams of the roof which must have been of timber. The pillar-shafts are inscribed, but, owing to their mutilated condition, not a single inscription has been preserved entire. Altogether twenty fragments were recovered, two of which can be pieced together (M 4). In some cases several lines of the epigraph are partly preserved (M 1 consists of eight lines), but some of the smaller fragments contain only a single word (M 16, 18 and 19).

Immediately above the inscription, the pillars were adorned with the carved figures of two recumbent animals, probably lions, turned sideways.⁵ From this we can tell that the two largest pieces (M 1 and 2), where these animals are visible over the lettering, must contain the upper portion of the inscription. One of the small fragments (M 16), too, shows a recumbent animal, perhaps a bull, so that the few *aksharas* preserved on it must have belonged to the first line of the inscription. By comparing these three fragmentary inscriptions, we arrive at the conclusion that the epigraphical records engraved on the pillars are not identical and do not represent a single text. On the other hand, the preserved portions show recurring passages.

³ There is *anusāra* above this letter and the *akshara* is more like ऋ. The reading might be Kaṁnhā.—Ed.

⁴ *Prakrit saṁgagata*, Skt. *svargagata*, lit. 'gone to heaven'.

⁵ It seems to read *cha dāys*.—Ed.

⁶ *Ep. Ind.*, vol. XX, p. 21, First Apsidal Temple Inscription E, plate III.

⁷ In the same way the pillar on which the inscription G is found bears the figures of two animals (lions?) running to the left. Cf. *Ep. Ind.*, vol. XX, plate V.

which are also found in the *āyaka*-pillar inscriptions belonging to the Mahāchetiya and in the first Apsidal Temple inscription *E*. This resemblance leads us to assume that the inscriptions on the pillars of the monastic hall, though somewhat different in their wording, were meant to record the same fact, namely, the foundation of the pillared hall or *maṇḍapa* by the same lady Chāntisiri (or Chātisiri), who was the foundress of the adjoining Mahāchetiya and the Chetiya-ghara or Apsidal Temple. Like these two edifices, the pillared hall, too, was dedicated to the Masters (*Āchariyas*) of the Buddhist sect of the Apāramahāvīnaseliyas.¹ The date of the foundation is preserved in the two combined fragments (*M* 4); it is the 15th year of the reign of Siri-Vīrapurisadat(t)a, the 8th fortnight of the rainy season, the figure indicating the day being lost.

It would seem at first sight that the fragments which were recovered, do not indicate what kind of building it was, the foundation of which the inscriptions were meant to record. One of the fragments (*M* 11), however, retains the *aksharas* -*ṭa* and -*va* which can easily be restored into *maṇḍava*. It should be remembered that the first Apsidal Temple inscription *E* refers to a stone hall, surrounded by a cloister and provided with everything at the foot of the Mahāchetiya (*savaniyuta[m] chātusāla-parigahitaṃ sela-maṇḍava[m]*). There can be little doubt that this stone *maṇḍapa* is the stone-paved hall with its inscribed pillars of stone which had been built three years before. No trace was found of the *chatusālā* mentioned in the inscriptions.

The inscriptions found at Nāgārjunikoṇḍa enable us to draw up the following chronological list showing the order in which the various Buddhist buildings were raised.

Reign of King Mātharīputta Siri-Vīrapurisadatta.

6th year.—Mahāchetiya founded by Chāntisiri and dedicated to the Masters (*Āchariyas*) of the Apāramahāvīnaseliya sect.

14th year.—Second apsidal temple founded by the nun Bodhisiri.

15th year.—Pillared *maṇḍapa* founded by Chāntisiri and dedicated as above.

18th year.—First apsidal temple founded by Chāntisiri and dedicated as above.

20th year.—Carved pillar erected in memory of the late king Vāseṭhīputta Siri-Chāntamūla by his sisters, mothers and consorts.

[20th year.—Five *āyaka*-pillars erected near the eastern gate of the Mahāchetiya at the village of Velagiri (now Jaggayyapeṭa) by the artisan Siddhattha.]

Reign of King Vāseṭhīputta Siri-Ehuvula-Chātamūla.

2nd year.—Monastery (No. 4) founded by Bhaṭ(ṭ)idevā, the mother of the reigning king, and dedicated by her to the Masters (*Āchariyas*) of the Bahus(s)utiya² sect.

11th year.—Monastery (No. 5), founded by Kodabalaśiri, the sister of the reigning king and consort of the king of Vanavāsa, and dedicated by her to the Masters of the Mahisāsaka³ sect.

Pillar-inscriptions M1-19.

Transcripts.⁴

Pillar-inscription M 1.

- (l. 1) Mahārājasa asamedha-yājisa (l. 2) aneka-hiraṇṇa-koṭi-padāyisa Siri-Chāntamūlasa
(l. 3) sahodarā bhagini mahāsenāpatisa (l. 4) mahātalavara-Vasiṭhīputasa Pūkiyānaṃ
(l. 5) Kaṇḍasirisa bhari[yā] mahātalavari Chāntisiri (l. 6) [a]paṇo jāmātukasa raṇṇo

¹ Sanskrit *Apāraśailīya* (?).

² Sanskrit *Bahuśrutīya*, Pali *Bahussutiya*.

³ Sanskrit *Mahisāsaka*, Pali *Mahimsāsaka*.

⁴ Owing to the very incomplete condition of these inscriptions we have abstained from giving translations.

Māṭharipu[*ta]sa Ikhāku[naṃ] (l. 7) [Siri]-Virapurisadatasa āyuvadhanike veja[y]i[ke]
(l. 8) [*apano] cha ubhaya-loka-hita-sukhani [*vāṇathanāya]....

Pillar-inscription M 2.

(l. 1) ¹[Apatihata-saṃ]kapasa [Vā]si[ṭh]iṇṇa[sa] Pūkiyānaṃ (l. 2) [Kaṃda]sirisa
bhariyā Khamdasāgaramnaka-mātā (l. 3) [Siri]-Virapu]risadatasa āyuvadhanike vejayike
cha (l. 4) atichhitam-anāgata-vaṭamāna[ke] nīkapanike cha (l. 5) [mahāchetiya-
pā]damūle Aparamah[ā]vinase[li]yānaṃ pari-[gahe] (l. 6)[bhikhu]saṃghasa
paṭiṭhapitaṃ ti.

Pillar-inscription M 3.

(l. 1) atichhi[tam-anāgata-vaṭamānake] (l. 2) apano cha ubhaya-loka-hita-
sukha-nivāṇathanāya (l. 3) mahāvihāre mahāchetiya-pādamule pavajitānaṃ (l. 4) [nānā]desa-
saman-āgatānaṃ mahābhikhu-saṃghasa pa[rigahe] (l. 5) Siri-Virapurisadatasa vasasanāya
saṃva 10 [*+] 5 vā (l. 6) [Aparama]hāvinaseliyānaṃ parigahe sa-chātu[sā]la
(l. 7) [pa]ṭiṭhapita[m]ti

Pillar-inscription M 4.

(l. 1) [ni]yutaṃ chātusāla-parigahita
(l. 2) [Si]ri-Virapurisadatasa saṃva. 10 [*+] 5 vā. pa. 8 [diva]

Pillar-inscription M 5.

(l. 1) [Kaṃdasirisa]
(l. 2) [-m]ātā Chāṃtisiri apa[ṇo] jāmātukasa]
(l. 3) ... [raṃṇo Māṭharipu]-tasa Ikhākunaṃ
(l. 4) ... [āyu-]vadhanike vijaya-vijayike
(l. 5) ... [hita-su]kha-nivāṇathanāya bhagavato .
(l. 6) mahāchetiya-pādamūle

Pillar-inscription M 6.

(l. 1) savathesu apat[ihata-saṃ]kapasa ...]
(l. 2) Ikhākusa Siri-Chaṃtamūlāsa sa[hodarā] ...]
(l. 3) ... [ma]hātalavarasa Vāsithīputasa
(l. 4) ... [mahā]talavari
(l. 5) Māṭha[rī]putasa]

Pillar-inscription M 7.

(l. 1) ni
(l. 2) Kaṃdasirisa
(l. 3) Chā[m]tisiri apano

Pillar-inscription M 8.

(l. 1) [asame]dhayājisa
(l. 2) [sata]sahasa-hala-satasahasa-[padāyisa] ..
(l. 3) [apati]hata-saṃkapasa Vāsithīpu[tasa] ..
(l. 4) [bha]gini mahā[senā]patisa]

¹ There are traces of another line before this. See above, Vol. XX, p. 16, line 4 of inscription C 3.—Ed.

Pillar-inscription M 9.

- (l. 1) ... agihot-[ā]giṭhoma-vā[japeya-]
 (l. 2) ... padāyisa savathesu ...
 (l. 3) ... [Vā]siṭhīputasa Puki[yānaṃ] ...
 (l. 4) ... Ikhākunaṃ Siri-Virapu[rīsadatasa] ..
 (l. 5) ... [a]pano ubhaya-kulasa ...¹

Pillar-inscription M 10.

- (l. 1) na[m] nānādesa-saman-[āgatānaṃ] ...
 (l. 2) api cha apano ubhaya-kulasa at[ichhita] ...
 (l. 3) ... nikapanīke parināmetuna ma
 (l. 4) parigahe savani[yutaṃ]
 (l. 5) paṭiṭhapitaṃ

Pillar-inscription M 11.

- (l. 1) nivāṇathanāya
 (l. 2) tasa
 (l. 3) n-āgatānaṃ
 (l. 4) dhiva
 (l. 5) naṃ
 (l. 6) [maṃ]ṭavaṃ

Pillar-inscription M 12.

- (l. 1) -sa vasā- ...
 (l. 2) nikapa[nīke] ...
 (l. 3) parigahe
 (l. 4) vā pa 8

Pillar-inscription M 13.

- (l. 1) ma
 (l. 2) agiho[t-ā]
 (l. 3) neka-hiraṇṇa-koṭi-go[-satasahasa]
 (l. 4)[-padā]yi[no]

Pillar-inscription M 14.

- (l. 1) [sa]vajātan[iyutaṃ] chatusāla]
 (l. 2) atano ubhaya-kulasa ...
 (l. 3) [ke] parināmetuna
 (l. 4) pu[ta]

Pillar-inscription M 15.

- (l. 1) [putasa]
 (l. 2) . [mahācheti]ya-[pādamūle] pavaji[tānaṃ] ..
 (l. 3) . [mahābhi]khu-saṃ[ghasa]
 (l. 4) na pari[nāme]tuna

Pillar-inscription M 16.

- (l. 1) [-par]igahīta

¹ Traces of another line are discernible below this line. See line 11 of inscription O 3 above, Vol. XX, p. 16.—Ed.

Pillar-inscription M 17.

- (l. 11) [Siri-]Vira[*purisadatasa*]
 (l. 2) [ve]jayike api[cha]

Pillar-inscription M 18.

- (l. 1) ... mahāsenapa[tisa] ...

Pillar-inscription M 19.

- (l. 1) [Si]ri-Virapu[*risadatasa*]

Āyaka-pillar Inscription N belonging to Stūpa No. 9.

The Stūpa No. 9, to which we have had occasion to refer above, must have been provided with *āyaka*-pillars in the same manner as the Mahāchetiya. But only one inscribed pillar was recovered on this site, and the inscription engraved on it is incomplete. The preserved portion contains nothing but a string of names, so that a translation is superfluous.

Transcript.

- (l. 1) ... rinamkānaṃ Mūlasirinaka[sa] Sidhatha- (l. 2) [ka]sa Chadamukhasa
 Pudhinakasa bālika(ā) (l. 3) Mahatuvanika Sidhatharipikā Jakhana

Addenda and Corrigenda to the previous article.

In the First Apsidal Temple Inscription *E*, translation, read 'stone hall' instead of 'stone shrine' (*sela-maṇḍava*[*m*]) and 'chaitya-shrine' instead of 'chaitya-hall' (*chetiya-ghara*).

The Second Apsidal Temple Inscription *F*, line 3, contains the following passage:—*Kaṇṭakasele mahāchetiyaṣa puva-dāre sela-maṇḍavo*. As explained in the 'Glossary' (p. 35) the text has *Kaṇṭakasole*; but as in the Nāgārjunikoṇḍa inscriptions errors with regard to vowel-marks are very common, I ventured to correct the word into *Kaṇṭakasele*, which would correspond to Sanskrit *Kaṇṭakaśailē*. Cf. *Puvasele* (Skt. *Pūrvaśailē*) in the same inscription.

At the time it had escaped my notice that an inscription from Amarāvati¹ contains the genitive singular of the noun *Kaṇṭakasolaka*, meaning 'a resident of K°'. As here the vowel-mark attached to the *s* is clearly the *o*-sign, we shall have to assume that, after all, the reading *Kaṇṭakasole* is correct. The form with *ō* agrees, indeed, more closely with Ptolemy's *Καντακοσσόλα*. The entry in our 'Glossary of Geographical Names' *s.v.* *Kaṇṭakasela* should be corrected accordingly.

In this connection it may be pointed out that another Amarāvati inscription makes mention of a locality, probably a town, of the name of *Vijayapura*.² It is, of course, impossible to decide whether this place is identical with the Vijayapuri referred to in the second Apsidal Temple inscription *F*, line 2, in the following passage: *Siripavate Vijayapuriya-puva-disā-bhāge vihāre Chula-Dhammagiriyaṃ chetiya-gharaṃ sa-paṭa-saṃthāraṃ sa-chetiyaṃ sava-niṇṇutaṃ kāritaṃ uvāsikāya Bodhisiriya*. It may, however, safely be inferred from this passage that the town once situated in the valley of Nāgārjunikoṇḍa was named Vijayapuri. For there can be little doubt that the *chettayaghara* mentioned here is the Apsidal Temple, on the stone floor of which the long inscription is engraved. All details tend to corroborate this assumption. Not only does this building enshrine a *chaitya*, measuring 5 feet in diameter, and is it paved with

¹ J. Burgess, *The Buddhist Stupas of Amaravati and Jaggayyapeta*, p. 106, No. 54.

² *Op. cit.*, p. 85, No. 30, plate LVIII.

stone slabs; but, what is more remarkable, it is associated with a monastery (*vihāra*) and both edifices are raised on the southern and higher end of a hill, now known by the name of Nāharāḷlabōḍu, which rises on the eastern side of the valley in which the town of Vijayapuri was once situated.

The 'Glossary' contains the word *Aparamahāvinaseliya* which is the name of a Buddhist sect. It is of some interest that an Amarāvati inscription mentions a locality *Mahāvanasala*.¹ The vowel-marks are not very certain and we may perhaps assume that the correct form of the name is *Mahāvanasela* or *Mahāvinasela*. The inscription in question does not give any clue as to the position of the place, but in all probability it was situated in the lower Krishna valley.

GLOSSARY.

- agihot-āgīthoma-vājapey-āsamedha-yājī* (G 2, l. 2; G 3, ll. 3-4; L, l. 4; M 9, l. 1; cf. M 13, l. 2).
achariya (G 2, l. 7), *ajariya* (G 3, l. 11).
atichhitam-anāgata-vaṭamānaka (M 2, l. 4; M 3, l. 1 *ex conj.*).
aneka-hiramṇa-koṭi-go-satasahasa-hala-satasahasa-padāyi (G 2, ll. 3-4; M 8, l. 2; cf. M 9, l. 2 and M 13, l. 3).
aneka-hiramṇa-koṭi-padāyi (L, l. 1; M 1, l. 2).
Aparamahāvinaseliya (M 2, l. 5; M 3, l. 6).
Ayakoṭusiri (L, l. 9), a personal name.
Ayasiri (L, l. 12), i.e. *Ayyasiri*=Skt. *Āryasrī*.
asamedha-yājī (L, l. 1; M 1, l. 1; M 8, l. 1 *ex conj.*).
āyuvadhanike (M 1, l. 7; M 2, l. 3; M 5, l. 4).
Ikhāku (G 2, ll. 4 and 7; G 3, ll. 6 and 8; L, l. 2 *ex conj.*, and l. 6; M 1, l. 6; M 5, l. 3; M 6, l. 2; M 9, l. 4).
ubhaya-kula (M 9, l. 5; M 10, l. 2; M 14, l. 2).
ubhaya-loka-hita-sukha-nivāṇathanāya (M 1, l. 8; M 3, l. 2; cf. M 5, l. 5 and M 11, l. 1).
Edhisiri (L, l. 10), a personal name.
Kaṇḍasiri (M 1, l. 5; M 2, l. 2 *ex conj.*; M 5, l. 1 *ex conj.*; M 7, l. 2).
Kusumalatā (L, l. 13), a personal name.
Khaṇḍakoṭisiri (L, l. 8)=Skt. *Skandakoṭisrī*, a personal name.
Khaṇḍasūgarāmnaka-mātā (M 2, l. 2; cf. M 5, l. 2).
Khaṇḍasiri (L, ll. 7 and 10).
gimha-pakkha (G 2, l. 8; G 3, l. 13; also G, l. 10)=Skt. *grīshma-paksha* 'a fortnight of Summer.'
Golasiri (L, l. 9), a personal name. Cf. *Golā* in Bharhut inscription. Lüders' *List*, no. 836; also no. 596.
Chadamukha (N, l. 2), i.e. *Chandamukha*=Skt. *Chandramukha*, a personal name.
chātusāla-parigahita (M 4, l. 1). Cf. *sa-chātusāla*, and *chātusala* in E, l. 2.
Chāntisiri (M 1, l. 5; M 5, l. 2; M 7, l. 3).
chhaṭṭha (G 2, l. 8; G 3, l. 14 *ex conj.*), i.e. *chhaṭṭha* 'sixth.'
Jakhana (N, l. 3), a personal name (?). Cf. such proper names as *Yakhadāsī*, *Yakhadina*, *Yakhī* and *Yakhila*. Lüders' *List*, nos. 329, 211, 254, 500, 344, 376, 580, 546.
jāmātuka (M 1, l. 6; M 5, l. 2).
thambha (L, l. 13)=Skt. *stambha* 'pillar'. Cf. *selathambha* in C 2, l. 8.
deyadha(m)ma (G 2, l. 6; G 3, l. 10)=Skt. *deyadharma* 'a pious gift'. Also in footprint-slab inscription (*Ep. Ind.*, vol. XX, p. 37).

¹ Burgess, *op. cit.*, p. 91, No. 35, plate LVIII. Cf. p. 105, No. 49, plate LX.

- Devī(?)-vihāra* (G 3, ll. 10-11) 'the Queen's Monastery'
Nadisiri (L, l. 13), i.e. Nandisiri Skt. *Nandiśrī*, a personal name. Cf. the name *Nandisiri* in Nāsik cave inscription. Lüders' *List*, no. 1127.
Nāgavasusiri (?) (L, l. 7), a personal name.
Nāgasiri (L, ll. 7 and 9), a personal name, also found in Jaggayyapeta inscriptions. Lüders' *List*, nos. 1202-4.
nānādesa-saman-āgata (M 3, l. 4; M 10, l. 1 *ex conj.*).
nīkapanīka (M 2, l. 4; M 10, l. 3; M 12, l. 2), a word of uncertain meaning. Also in E, l. 2.
patipadā in footprint-slab inscription (*Ep. Ind.*, vol. XX, p. 37). The word apparently indicates the object on which it is found.
Paṇḍitasiri (L, l. 11)=Skt. *Paṇḍitaśrī*, a personal name.
Parajatisiri (L, l. 10), perhaps=Skt. *Pārijātaśrī*, a personal name.
parināmetuna (M 10, l. 3; M 14, l. 3; M 15, l. 4).
pavajita (M 3, l. 3).
Pudhinaka (N, l. 2), a personal name.
Pūkiya (M 1, l. 4; M 9, l. 3).
Bapisiri (L, l. 11), a personal name.
Bahusutiya (G 2, l. 7; G 3, ll. 11-12; cf. G, l. 8).
bālikā (N, l. 2) 'a daughter'.
bitiya or *būtiya* (G 2, l. 8; G 3, l. 13; also G, l. 9; L, l. 3)=Skt. *dvitīya* 'second'. Cf. *bīya* and *bīa* (Pischel, *Grammatik*, §§ 82, 165, 300 and 449).
Budhi in footprint-slab inscription (*Ep. Ind.*, vol. XX, p. 37), i.e. *Buddhi*, a personal name.
bhagini (M 1, l. 3; M 8, l. 4 *ex conj.*). In footprint-slab inscription from Nāgārjunikoṇḍa (*Ep. Ind.*, vol. XX, p. 37) we have the form *bakini*.
Bhaṭṭidevā (G 2, l. 6; G 3, ll. 9-10).
bhāriyā (M 1, l. 5; M 2, l. 2) and *bhay(y)a* (G 2, l. 6; G 3, l. 9)=Skt. *bhāryā*.
maṇṭava (M 11, l. 6 *ex conj.*), i.e. *maṇṭava*=Skt. *maṇḍapa*.
Maṭharīput(t)a or *Māḍharīputa* (G 2, l. 5; G 3, l. 8; L, l. 2; M 1, l. 6; M 5, l. 3; M 6, l. 5 *ex conj.*).
Maduvisiri (L, l. 9), a personal name.
Mahatuvaṇika (N, l. 3), a personal name.
mahāchetiyya-pādamūla (M 2, l. 5 *ex conj.*; M 3, l. 3; M 5, l. 6).
mahāṭalavara (M 1, l. 4; M 6, l. 3).
mahāṭalavari (M 1, l. 5; M 6, l. 4).
mahādevī (G 2, l. 6; G 3, l. 9; L, l. 6).
mahābhikhu-saṅgha (M 3, l. 4).
mahāvihāra (M 3, l. 3).
mahāsenāpati (M 1, l. 3; M 8, l. 4 *ex conj.*; M 18, l. 1).
Mahisarasiri (L, l. 8)=Skt. *Mahēśvaraśrī*, a personal name.
Misasiri (L, l. 7)=Skt. *Miśtaśrī*, a personal name. Cf. the name *Misi*, i.e. *Missi* in F, l. 3.
Mulasirinika (N, l. 1), a personal name.
Mūlasiri (L, l. 8)=Skt. *Mūlaśrī*, a personal name.
Moda in footprint-slab inscription (*Ep. Ind.*, vol. XX, p. 37), a personal name.
Ratumatisiri (L, l. 8), a personal name.
Ramtusiri (L, l. 12), a personal name.
Rāmasiri (L, l. 9)=Skt. *Rāmaśrī*, a personal name.

- vasasanaya*¹ (L, 1. 3 ; M 3, 1. 5), a term of uncertain meaning.
- vāsa-pakha* (L, 1. 3) or *vā. pa.* (M 4, 1. 2 ; cf. M 3, 1. 5 ; M 12, 1. 4) Skt. *varsha-paksha* 'a fortnight of the rainy season'.
- Vāsīthīputa* or *Vasethīputa* (G 2, ll. 4 and 7 ; G 3, 1. 6 ; L, 1. 5 ; M 1, 1. 4 ; M 2, 1. 1 ; M 6, 1. 3 ; M 8, 1. 3 ; M 9, 1. 3).
- Vijhāhavisiri* (L, 1. 7), a personal name. Cf. the name *Vijha*=Skt. *Vindhya*, Lüders' *List*, no. 579.
- Virūpa(k)khapati-Mahāsena-parigahita* (G 2, 1. 2 ; G 3, 1. 2).
- vihāra* (G 2, 1. 7).
- vī(m)saya* (L, 1. 3) 'twentieth'.
- vejayike* (M 1, 1. 7 ; M 2, 1. 3 ; M 17, 1. 2) and *vijaya-vejayike* (M 5, 1. 4).
- Saka* in footprint-slab inscription (*Ep. Ind.*, vol. XX, p. 37)=Skt. *Śaka* 'Scythian'.
- sagagata* (L, 1. 3), i.e. *sagga-gata*=Skt. *svarga-gata* 'gone to heaven'.
- sa-chātusāla* (M 3, 1. 6).
- Satilisiri* (L, 1. 10), a personal name. Cf. the name *Sātīla*, Lüders' *List*, no. 259.
- Samudasiri* (L, 1. 11), i.e. *Samuddasiri*=Skt. *Samudraśrī*, a personal name.
- Samusiri* (L, 1. 7), a personal name.
- Sarasikā* (L, 1. 13), a personal name.
- savajātaniyuta* (G 2, 1. 6 ; G 3, 1. 11 ; cf. M 4, 1. 1 and M 14, 1. 1).
- savathesu apatihata-samkap(p)a* (G 2, 1. 4 ; G 3, ll. 5-6 ; L, 1. 5 ; M 2, 1. 1 *ex conj.* ; M 6, 1. 1 *ex conj.* ; M 8, 1. 3 *ex conj.* ; cf. M 9, 1. 2).
- savanīyuta* (M 10, 1. 4).
- sa(m)vachhara* (G 2, 1. 8 ; G 3, 1. 13) or *saṁva* (M 3, 1. 5 ; M 4, 1. 2).
- sahodarā* (L, 1. 6 ; M 1, 1. 3 ; M 6, 1. 2).
- sāmi* (L, 1. 6 *ex conj.*) Skt. *svāmin*. A royal title found associated also with the name of the Andhra king Siri-Pulumāvi. Cf. Amarāvati inscription no. 1, Burgess, *Buddhist Stupas of Amaravati*, p. 100, pl. LVI, no. 1.
- Sidhatthaka* (N, ll. 1-2), i.e. *Siddhatthaka*=Skt. *Siddhārthaka*, a personal name.
- Sidhatthamnikā* (N, 1. 3), i.e. *Siddhatthannikā*, a personal name.
- Siri-Ehuvula-Chātāmūla* (G 2, 1. 8) or °-*Ehuvula*- (G 3, ll. 12-13).
- Siri-Chāmāmūla* (G 2, 1. 5 ; G 3, 1. 7 ; L, ll. 2, 6 ; M 1, 1. 2 ; M 6, 1. 2).
- Siri-Virapurisadat(t)a* (G 2, 1. 5 ; G 3, ll. 8-9 ; L, 1. 2 ; M 1, 1. 7 ; M 2, 1. 3 *ex conj.* ; M 3, 1. 5 ; M 4, 1. 2 ; M 9, 1. 4 *ex conj.* ; M 17, 1. 1 ; M 19, 1. 1 *ex conj.*).
- Sivanāgasiri* (L, ll. 11 and 12), a personal name.
- Sunūtisiri* (L, 1. 6), a personal name.
- sunhā* (G 2, 1. 5 ; G 3, 1. 7 ; cf. F, 1. 3 and G, 1. 5)=Skt. *snushā* 'a daughter-in-law'.
- subhatarikā* (L, 1. 12), a word of uncertain meaning.
- hiraṁṇa-koṭi-go-satasahasa-hala-satasahasa-pulāyi* (G 3, ll. 4-5 ; L, ll. 4-5).

POSTSCRIPT.

For the sake of completeness it should be mentioned that two words, apparently consisting of seven and two *aksharas* respectively, occur on an uncarved stone slab found near *Stūpa* No. 9. A third inscription, evidently a single word of four *aksharas*, is cut on the base of a carved slab belonging to the same monument. The lettering of these short epigraphs is partly indistinct and I have not succeeded in making out their meaning.

¹ Can it be *vasasatāza* ?—Ed.