Padma, Sree and A.W. Barber (Eds), *Buddhism in the Krishna River Valley of Andhra* (Albany: State University of New York Press, 2008), xiii + 216 pp., $ 65.00, ISBN 978 0 791 47485 3.

The rich Buddhist heritage of the area, which is today Āndhrapradeś, is well known. Consequently the introductory sentence of the volume is slightly beside the point: "… popular and scholarly perceptions of Magadha … as the centre of Buddhism." For nobody would deny that there are many centres such as Mathurā, Gandhāra etc. and also Āndhra.[1] Still it does not do any harm to underline this fact again, and the collection of seven articles that developed out of various contributions to different meetings of the Association for Asian Studies and of University of Wisconsin South Asia Conferences therefore is a welcome addition to the existing literature on Buddhism in Āndhra.

The editors introduce this collection by a concise and very clear survey of the content of the individual contributions, clearer sometimes than in the articles themselves (pp. 1–9). The first article by Sree Padma on the material culture and the emergence of urban Buddhism may also serve as a broad introduction to the region and its history beginning in the neolithic and ending in the Buddhist period between the third centuries BC and AD (pp. 11–39). The grand picture is painted in bold outline without paying too much attention to details and occasionally even facts, sometimes due to an uncritical use of her sources.

Thus the Mahārāja Kākichi supposed to be mentioned in two inscriptions from Peddavegi does not exist. The relevant inscriptions are published with an accompanying photo in Indian Archaeology. A Review 1986–1987, p. 19. Both inscriptions are fragmentary with neither beginning nor end of the lines of the second inscription being recognizable, because the stones were reused as *praṇala* slabs.[2] The second inscription was read and segmented by the excavators as follows: /line 1/]*rano*[3] *Kakichikava*

1) For an early publication on Buddhism in Āndhra cf. K.R. Subramanian: Buddhist Remains in Āndhra and the History of Āndhra Between 225 & 610 A.D. Madras 1932. The so far last attempt to offer a comprehensive survey of the respective period is Comprehensive History and Culture of Andhra Pradesh, Vol. II: Early Historic Andhra Pradesh 500 BC–AD 624 ed. by I.K. Sarma. Delhi 2008.

2) The first inscription is still less readable and need not be taken into account here.

3) No letter *ra* is visible on the accompanying plate. Moreover, strangely enough, the version of Indian Archaeology available in the internet reads *ratio* instead of *rano* found in the printed copy. There is neither space for nor any trace of the word *ratio*.

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maha[/2/]*ya atevasaka*[/3/]*ni yama hayaya*[/4/]*ha atavasa Sara*[/5/]*naga pavata la*[. From these incomprehensible lines the following astonishing conclusions are drawn (and taken over via a different source by S. Padma) "From this record for the first time the name of the Maharaja Kakichi is known. He was an *antevasaka* in a monastery perhaps aligned to Naga-parvata i.e. Mahanaga Parvata the hill monastery of Guntupalle, located just 27 km north of Peddavegi." Fortunately, the reading can be controlled by the help of the attached plate Vc: /1/]*ñ*(*o*) *(k)akicikāy(o) ma*(*h*)[a /2/]*ya atevāsakā*[/3/]*niyāmahayāya*[/4/]*ha atevāsa(sa)*[/5/]*nāgapavatala*[. Obviously, no *mahārāja* is mentioned, and [*ra*]ñ(*o*) is only one of many possible reconstructions. Moreover, whether or not the sequence *(k)akicikāyo* is a name is anybody's guess. At any rate it is dangerous to state with confidence on this (not even existing) basis "many (*sic*!) of these rulers might have been Buddhist laity or possibly even monks as two Brāhmī inscriptions found at the Sātavāhana level[4] of digging at Pedda Vegi mention the name of one Mahārāja Kākichi …" (p. 21).

Similarly, in note 48 the well known story of the Brahmin Bāveri and his pupils from the Pārāyanavagga of the Suttanipāta is quoted (Sn 976 foll.): "Suffering from an illness, he was advised by a *yakṣa* to find the nature of his illness … from the Buddha … a person belonging to the *yakṣas*, one of the important tribes in Āndhra who were referred to as such" (p. 35). Unfortunately, the poor Brahmin was cursed and the advice came from a *devatā*, Sn 986: There is no *yakṣa* in this section of the Suttanipāta.

Equally wrong is the opinion that the commentary to the Vimānavatthu "another early literary reference (! 6th century +) … where it is asserted that the King of the Assakas in Andhraratta (*sic*!) was ordained" (also note 48, p. 35): It is neither said that the Assakas live in the Andharaṭṭha[5] nor that the king was ordained, but that his son was banished (*raṭṭhato pabbājito*, Vv 259,26). Therefore, it is no longer astonishing that the reader is told that "the Kathāsaritsāgara written during Sātavāhana times (second century BCE)" (p. 25).[6]

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4) This is not correct: The report says "inscriptions … in Brahmi characters … reused during the sixth century AD" (Indian Archaeology p. 19).

5) The text says *Assakaraṭṭhe Assakarañño*, Vv-a 260,3 etc.

6) The Bṛhatkathā obviously meant here was most likely composed in the north, cf. O. v. Hinüber: Das ältere Mittelindisch im Überblick. Wien ^{2}2001, § 101.

In the second contribution B. Dassein tries to provide a systematic survey of the Abhidharma of the Mahāsāṃghikas "in the Krishna Region" (pp. 41–80). The Mahāsāṃghika Abhidharma is described following mostly various Chinese sources, but including also the Kathāvatthu and its commentary etc. It is however, difficult to connect all these views directly or indirectly to the Andhra country. For the only way to do so is to refer to different Buddhist schools affiliated to the Mahāsāṃghikas as mentioned only or primarily in epigraphs from Andhra.[7] Moreover, on the one hand, it is often impossible to say which of these schools really holds a particular view as sketched by B. Dassein, and it is still more dangerous to assume that our very sketchy epigraphical knowledge on Buddhist schools can be used in this way.[8] Four inscriptions are known mentioning, e.g., the Bahuśrutīyas. B. Dassein refers mainly to those two from Nāgārjunakoṇḍa while the one known since long time from near Peshawar, but not safely readable, is buried here in note 30 (p. 69). A fourth reference can be found now in a recently discovered inscription from Deorkothar (Rewa, MP) published only as a photo so far:[9] /1/ *bhagavato budha*[*sa* … /2/ *utaramitro utaramitrasa* (*ā*)[*tevāsi* … /3/ *bhadra bhadrasa ātevāsi*

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7) Although the Amarāvatī inscriptions are used, it is strange that the comprehensive edition by K. Tsukamoto is not referred to: Amarāvatī Bukkyō Himei (Buddhist Inscriptions from Amarāvatī). Journal of Naritasan Institute for Buddhist Studies. 15 (II), 1992, pp. 207–302, cf. also I. Karthikeya Sarma: Some More Inscriptions from Amarāvatī Excavations and the Chronology of the Mahāstūpa. Studies in Indian Epigraphy. 1. 1975, pp. 60–74.—The Allūru inscription is referred to in passing (p. 66 n. 6), and it may be useful to point out that this inscription resurfaced recently in Indian Archeaology. A Review. 2002–2003 [2009], p. 342foll., damaged, unrecognized and under a different name derived from the new "find spot" Takkallapadu (Guntur Distr.). It seems to be completely forgotten that this important inscription was published with a good photo already in the Annual Report of the Archaeological Survey of Indian in 1925/6 in an excellent state of preservation. It mentions the Pūrvaśaila school, is not completely understood and little studied, cf. the interpretation by S. Sankaranarayan: Allūru Brāhmī inscription of Aila Mānasada, Sri Venkateswara University Oriental Journal 20. 1977 (reprinted in S. Sankaranarayan: Rare Facets of Ancient Indian History and Culture. Vol. I. Delhi 2009, pp. 28–45).—The Aparadvāraśaila school is not mentioned at all in this article, cf. H. Falk: The Pātaganḍigūḍem copper-plate grants of the Ikṣvāku king Ehavala Cāntamūla. Silk Road Art and Archaeology 6. 1999/2000, S. 275–283.

8) An exception is, e.g., the presence of the Mahāsāṃghikas in Mathurā well documented by almost ten inscriptions.

9) Phani Kanta Mishra: Deorkothar Stūpa: New Light on Early Buddhism. Marg 52, no. 1, 2000, pp. 64–74. A not very successful attempt to read the inscription is found in a locally produced booklet by P.K. Mishra: Deorkothar (Bharat), Rewa: A unique, recently excavated site in Central India (2000?). I am obliged to P. Skilling, École française d'Extrême-Orient Bangkok, for providing me with a copy of this rare publication.

nāṃdi(*nu*)[*tara nāṃdinutarasa ātevāsi upasaka*][10] /4/ *upasakasa ātevāsi savajayo (sa)va*[*jayasa ātevāsi … /5/ dhamadevena kokuḍikena ba(husutiye) … /6/ usapito thabho ācariyena kasi*.

The fragmentary state of preservation does not allow a complete understanding: "Of the Lord Buddha … Uttaramitra, Uttaramitra's pupil … Bhadra, Bhadra's pupil Nāṃdinuttara. Nandinuttara's pupil Upasaka, Upasaka's pupil Sarvajaya, Sarvajayasa's pupil … by Dhammadeva from Kokuḍika of the Bahuśrutīya school … erected was the pillar by the *ācariya* Kasi."

The problems of the inscriptions cannot be discussed in any detail here. The structure is quite unusual and it is particularly obstructive to an understanding that the length of the lines remains uncertain. However the reference to the *bahuśrutīya* school is beyond reasonable doubt, because the word *bahusutiya* can be read with confidence.[11] Therefore it cannot be maintained that this school and consequently also its views are typical to the Andhra country.

Next, J.N. Kinnard investigates the meaning of symbols such as footprints etc. at Amarāvatī in his article "Amaravati as a lens. Envisioning Buddhism in the ruins of the Great Stūpa" (pp. 81–103). J.C. Holt together with S. Padma concentrate on "Buddhism in Andhra and its influence on Buddhism in Sri Lanka" (pp. 105–126). After a fairly long general introduction on Buddhism, particularly Mahāsāṃghika affiliated schools again, there is a short report particularly on researches mostly by Ceylonese scholars on the assumed "proto-Mahāyāna" presence on the island. The possible impact of Andhra is described only briefly at the end (pp. 116–121).

With K. Lang's contribution on Candrakīrti's views on war and on the military culture of South India (pp. 127–150) a later phase of the history of Āndhra enters the focus of the discussion. Contemporary Cālukya copper plates from the 6th century, which describe the warlike activities of an ideal king, are aptly compared and contrasted to the views propagated by Candrakīrti, who emphasizes the ethical obligations of a peaceful king. This clearly points to the contemporary fights of Buddhists and Hindus, which resulted in the decline and ultimate disappearance of Buddhism.[12] It is a

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10) The inserted names are only a guess, because the gaps may be longer and more names might be needed to fill the gaps. The last line ends with the word *kasi* being strangely written in some distance from *ācariyena*.

11) The first *akṣara ba* and *tiye* at the end are certain. The reading *hu* is very likely, while the subscript *-u-* under the next character is only a likely guess.

12) These controversies are interpreted using Hindu material by Giovanni Verardi: Images of

pity that the reader is not referred immediately to the texts of Candrakīrti, which are quoted in translation without direct reference to editions.

A.W. Barber explores the *tathāgatagarbha* movement and the *tantras* and their development in Āndhra (pp. 151–167). In last chapter on "Dhanyakataka revisited", J.S. Walters discusses the pseudo-Pallava pillar inscription of Simhavarman from Amarāvatī dated to the 12th century (pp. 169–207).[13] This puzzling inscription claming that the Pallava King Siṃhavarman met and listened to the Buddha[14] was composed most likely during the time of King Keta II of the Koṭa dynasty. Its content is connected to political events of the 12th century including a possible alliance between King Keta II and Parakkamabāhu I from Ceylon in an interesting but "admittedly conjectural interpretation" (p. 184). Indeed, the factual evidence remains slim to support far-reaching conclusions largely based on theoretical deliberations.

An index of place names, brief biographies of the contributors and a general index conclude the book. Unfortunately, the usefulness of this collection of articles is somewhat limited. Still, it contains material from which it is possible to benefit, if only with due circumspection.

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Destruction. An Enquiry into Hindu Icons and Their Relation to Buddhism, in: Buddhist Asia 1. Papers of the First Conference of Buddhist Studies Held at Naples in May 2001. Kyoto 2003 (rev.: M. Lehnert, EAs/Ast 58. 2004, pp. 1145 foll.), pp. 1–36, 20 figures. On the growing power of Śaivism during this period cf. now the book by A. Sanderson: The Śaiva age: The rise and dominance of Śaivism during the early mediaeval period, in: S. Einoo (ed.): Tantora no keisei to tenkai. Genesis and Development of Tantrism. Tokyo 2009, pp. 41–349, particularly the chapter on the Viṣṇukuṇḍis (pp. 70–72).

13) This seems to be the only Indian inscription written from bottom to top: E. Hultzsch: South Indian Inscriptions I. Madras 1890, p. 25; on possible interpretations of this peculiar feature cf. J.S. Walters, p. 184.

14) A comparable anachronism is found in the Milindapañha, when King Milinda talks to the six heretics living at the time of the Buddha (Mil 4,6–5,21).