

TEXTS.

ROCK INSCRIPTIONS OF ASOKA

AT

SHĀHBĀZGARHI, KHĀLSI, GIRNĀR, DHAULI, AND JAUGADA.

EDICT I.

S	Ayam	dharmalipi	[	<i>omitted</i>	]	Devanampriyasa	* * *
K	Iyam	dhammalipi	[	<i>do.</i>	]	Devānampiyena	Piyadasinā
G	Iyam	dhammalipi	[	<i>do.</i>	]	Devānampiyena	Piyadasinā
D	* * *	dha * *	* * * * si	pavatasi		Devānampiye *	* * *
J	Iyam	dhammalipi	Khepingalasi	pavatasi		Devanampiyena	Piyadasinā
S	Ranyo	likhapi .	Hidam	lo ke *	jīva.	* * *	* * *
K	* *	lekhapi .	Hida	no kichhi	jīve.	ālabhitu	paja
G	Ranyā	lekhapitā . .	Idha	na kinchi	jīvam	ārabhidā	paju
D	Lajo	* * *	* *	* * *	* vam	ālabhitu	pajapa
J	Lajina	likhāpitā .	Hida	no kichhi	jīvam.	ālabhiti	pajā
S	* * *	cha pi *	sama*	* * *	* * *	* * *	* * *
K	hitaviye	<sup>2</sup> no pi cha	samāje.	kaṭaviye	bahukam	hi	
G	hitavyam	<sup>4</sup> na cha	samāje.	kaṭavyo	bahukam	hi	
D	* * *	* * * *	* * *	<sup>2</sup> * * *	bahukam	* *	
J	hitaviye	<sup>2</sup> no pi cha	samaje.	kaṭaviye	bahukam	hi	
S	* * *	* * *	* * *	* * *	* * *	* * *	* * *
K	dosā	samejasā.	—	Devanampiye	Piyadasi	Lājā	dakhati
G	dosam	<sup>5</sup> samājamhi.	pasati	Devanampiyō	Piyadasi	Rājā	—
D	* * *	* * *	* *	* * nam *	* * *	* * *	* * *
J	dosam	samejasa.	dakhati	Devānampiye	Piyadasi	Lājā	—
S	<sup>2</sup> ati pi* *	* katiya	samayasa	samato	Devānampriyasa		
K	athi pichā	ekatiyā	samājā	sādhumata	Devānampiyasā		
G	<sup>6</sup> asti pitu	ekachā	samāja	sādhumatā	<sup>7</sup> Devānampiyasa		
D	* * *	ekachā	samājasā	sadhumatā	Devānampiyasa		
J	athi pichu	ekatiyā	samājā	sādhumatā	Devānampiyasa		
S	Priyadasisa	Ranyo	para	mahanasasa	Devānampriyasa	Priyadasisā	
K	Piyadasisā	Lājine	<sup>3</sup> pale	māhanasānsi	Devanampiyasā	Piyadasisā	
G	Piyadasino	Ranyo	pura	mabānasaphi	<sup>8</sup> Devānampiyasa	Piyadasino	
D	<sup>3</sup> Piyadasine	Lājine	* *	mabā * *	* * nam * *	Piya *	
J	<sup>3</sup> Piyadasine	Lājine	pulavam.	mabānapasi	Devānampiyasa	Piyadasine	
S	Ranyo	anudivasam	bahuni	pana	taha * asani	* *	
K	Lājine	anndivasam	bahuni	—	satasahasāni	ālabhiyisu	
G	Ranyo	anudivasam	<sup>9</sup> bahuni	pāna	satasahasāni	ārabhisu	
D	*	* *	bahuni*	pāna*	satasahasāni	ālabhiyisu	
J	Lājine	anudivasam	bahuni	pāna	satasahasāni	ālabhiyi	

## TEXTS.

S	*	*	*	*	*	*	<sup>3</sup> dharmalipi	likhita
K	supathâya	se imâni	yadâ	iyam	dharmmalipi			lekhita
G	sûpâthâya	<sup>10</sup> sa aja	yadâ	ayam	dharmmalipi			likhitâti
D	susupathâye	<sup>4</sup> se aja	adâ	iyam	dharmmalipi			likhitâ
J	susûpathâye	<sup>4</sup> se aja	(*) adâ	iyam	dharmmalipi			likhitâ
S	—	anatam	yo va	pranam	ganeti	* * *		jata kate
K	tada	taniye	vi	panâni	âlâbhiyanti	—		<sup>3</sup> deva majali
G	—	—	eva	paña	ârabhire	supâthâya		dwamera
D	—	tinni	* * *	* * *	* labhiya	* * *		* * *
J	—	tinniye	vam	pânâni	âlâbhiyanti	* * *		duvema
S	sti	mage	na	so	pi	mage	na	dhava
K	eke	mige	—	se	piye	mige	no	dhave
G	eko	mago	—	so	pi	mago	na	dhuvo
D	* * *	* * *	—	* * *	* * *	* * *	* * *	* * *
J	eke	mige	—	se	pichu	mige	no	dhumam
S	esa	pe	—	panam	trayi	pacha	—	arabbisanti.
K	esâni	pi	tini	pânâni	—	—	no	âlâbhiyisanti.
G	ete	pati	—	pânâ	—	pachhâ	na	ârabhisante
D	* * *	* * *	tinni	pânâni	—	panchhâ	nâ	âlâbhiyisanti.
J	etâni	pichu	tinni	pânâni	—	pachhâ	no	âlâbhiyisanti.

## EDICT II.

S	Savatam	vijite	Devânampriyasa	Priyadasisa	Ranyo	* * * *
K	Savata	vijitamsi	Devânampiyasâ	Piyadasisa	Lâjine	jecha antâ
G	Savata	vijitamhi	Devânampiyasa	Piyadasino	Ranyo	<sup>2</sup> vamapipâchantesu
D	<sup>5</sup> Savata	vijitamsi	Devânampiyasa	Piyadasine	Lâ * *	* * * *
J	Savatam	vijitasi	Devânampiyasa	Piyadasine	Lâjine	evâpi antâ
S	yi *	* * *	<sup>4</sup> Pandiya	Satiyaputra	cha	Ketalaputra
K	matha	Chodâ	Pandiyâ	Sâtiyaputo	—	Kethalaputo
G	yathâ	Chodâ	Pandâ	Satiyaputo	—	Ketalaputo
D	* * *	* * *	* * *	* * *	—	—
J	athâ	Chodâ	Pândiya	Satiyaput*	—	—
S	—	Tambapani	ANTIYOKENE	—	Yona	Rajaye
K	—	Tambapani	<sup>5</sup> ANTIYOGÉ	nâma	Yona	Lâjâne
G	a	<sup>3</sup> Tambapani	ANTIYAKO	—	Yona	Rajaye
D	—	—	ANTIYOKE	nâma	Yona	Lâjâ
J	—	—	ANTIYOKE	nâma	<sup>7</sup> Yona	Lâjâc—
S	cha	aranya	tasa	ANTIYOKASA	samanta	Ranyaye
K	cha	alanne	tasa	ANTIYOGASA	sâmantâ	Lâjâne
G	vâ pi	* * *	tasa	ANTIYAKASÂ	sâminam	<sup>4</sup> Râjâno
D	<sup>6</sup> va pi	—	tasa	ANTIYOKASA	sâmnatâ	Lâjâne
J	vâpi	—	tasa	ANTIYOKASA	sâmanta	Lâjâne
S	sarvato	Devânampriyasa	Priyadasisa	Ranyo	kisa	kabha
K	savata	Devânampiyasâ	Piyadasisâ	Lâjine	duve	chikisâchhâ
G	savata	Devânampiyasa	Piyadasino	Rânyo	dwe	chikichha
D	savata	Devânampiyasa	*Piyadasino	* * *	* * *	* * *
J	savata	Devânampiyena	Piyadasinâ	Lâji	—	—

S	* * *	* * *	* * *	_____	* * *	* * *	* * *
K	katâ	manusa	chikisâ	cha	pasu	chikisâ	cha
G	katâ	<sup>5</sup> manusa	chikichhâ	cha	pasu	chiktchhâ	cha
D	* * *	* sa	chikisâ	cha	pasu	chikisâ	cha
J	_____	_____	chikisâ	cha	<sup>8</sup> pasu	chikisâ	cha

S	* * *	* * *	* <sup>5</sup> eṣa (P)	janasopakani	cha	paṣopakani	cha
K	osadhâni	_____	_____	manusopagâni	cha	pasopagâni	cha
G	osudhâni (a)	cha	yâni	manusopagâni	cha	<sup>6</sup> pasopagâni	cha
D	(osa) dhâni	<sup>7</sup> _____	anni	munisopagâni	_____	pasun opagâni	cha
J	osadhâni	_____	âni	munisopagâni	_____	pasun opagâni	cha

S	yata	yatra	nasti	savatra	harapiti	cha
K	âta	tâ	nâthi	<sup>6</sup> savatâ	hâlâpitâ	châ
G	yata	yata	nâsti	savatâ	hârâpitâni	cha
D	atata	nathi	savatâ	savatâ	hâlâpitâ	cha
J	atata	nathi	sava	_____	* * *	* * *

S	_____	_____	_____	[ omitted ]	_____	_____	_____
K	lopâpitâ	cha	savameva	mulâni	cha	phalâni	cha
G	ropâpitâni	cha	<sup>7</sup> _____	mûlâni	cha	phalâni	cha
D	lopapita	cha	_____	mulâni	_____	_____	_____
J	_____	_____	_____	_____	_____	cha	ata

S	_____	_____	[ omitted ]	_____	_____	_____	
K	_____	nâthi	savata	hâlôpita	cha	lopâpitâ	cha
G	yata	nâsti	savata	hârâpitani	cha	ropâpitâni	cha
D	_____	_____	vata	hâlôpitâ	cha	<sup>8</sup> lopâpitâ	cha
J	ta	nâthi	savata	hâlâpitâ	cha	lopapitâ	cha

S	vata	cha	kupa	cha	khanapita	_____	_____
K	matesu	_____	lukhâ	cha	mâhithâni	udapânâni	_____
G	<sup>8</sup> pathesu	_____	kûpâ	cha	khânâpitâ	vachhâ	cha
D	matesu	_____	udapânâni	_____	khânâpitâni	lukhâni	cha
J	matesu	_____	udupânâni	_____	khânâpitâni	lukhâni	cha

S	_____	pratibhogaye	pasu	manusânam.
K	khânâpitâni	patibhogâye	pasu	munisânam.
G	ropâpitâ	patibhogâya	pasu	manusânam.
D	lopâpitâni	paṭibhogâye	pa	* nusânam.
J	_____	_____	_____	_____

EDICT III.

S	Devanampriye	Priyadasi	Ranya	_____	ahati	Baraya	vasha
K	Devânampiye	Piyadasi	Lâjâ	hevam	âhâ	<sup>7</sup> Duvâdasâ	vasâ
G	Devânampiyo	Piyadasi	Râjâ	evam	âha	Dwâdasa	vasâ
D	Devânampiye	Piyadasi	Lâjâ	hevam	âhâ	Duvâdasa	vasâ
J	Devânampiye	Piyadasi	Lâjâ	hevam	âhâ	Duvâdasa	vasâ

(a). The first letter of this word is the initial o and not u.

S	_____	_____	_____	_____	_____	vijite	_____
K	bhisite	name	iyam	ânapayite	savatâ	vijitâsi	mama
G	bhisitena	mayâ	idam	anyapitam	savata	vijite	mama
D	bhisitena	me—	iyam	ânatam	sa * *	vijite	sâ me
J	bhisite	name	iyam	â * *	* *	* *	* *
S	yota	_____	rajaki	_____	padeṣi	va	panchâsu
K	yutâ	_____	lajaki	_____	pâdesike	_____	panchâsu
G	yutâ	cha	râjûke	cha	padesike	cha	panchâsu
D	yuta	_____	lajûke	cha	* * sike	cha	<sup>10</sup> panchâsu
J	_____	_____	_____	cha	pâdesike	cha	panchâsu
S		vasheshu (a)	anusayanam	nikhamatu	eti	sato	kavayo
K	_____	vasesu	anusâyânam	nikhamâtu	etâyevâ	athâye	_____
G	_____	vâsesu	anusayânam	niyâta	etâyevâ	athâya	_____
D	_____	vasesu	anusayânam	nikhamâvu	_____	athâ	annayepi
J	_____	vasesu	anusayânam	nikhamâvu	_____	athâ	anâye pi
S	(omitted)	_____	imisa	dharmanu sanstiyê	sa	anaye	pi
K	_____	_____	imâya	dhammanusathiyâ	yathâ	aunaya	pi
G	_____	_____	imâya	dhammanusastiya	yathâ	anyaya	pi
D	kammane	hevam	imâye	dhammânusathiya	_____	_____	_____
J	kammane	* *	* *	* * * * *	_____	_____	_____
S	kramaye	sadhu	mata	_____	pitushu	_____	suṣusha
K	kammâne	sâdhu	<sup>8</sup> mâtâ	_____	pitâsu	_____	susûsâ
G	kammâyâ	sâdhu	mâtari	cha	pitari	cha	susûsâ
D	_____	sâdhu	mâtâ	_____	pitâ	_____	susûsa
J	_____	_____	_____	_____	_____	_____	sâ mitâ
S	santuta	* ta *	_____	_____	_____	_____	_____
K	santhuta	nâtikyanam	cha	Bambhana	samañânam	cha	sâdhu
G	santuta	nyâtinam	_____	Bâhmaṇa	samañânam	_____	sâdhu
D	san * *	<sup>11</sup> nâtisu	cha	Bambhana	samanehi	_____	sâdhu
J	santhute	<sup>12</sup> sa nâtisu	cha	Bambhana	samanehi	_____	sâdhu
S	_____	_____	_____	_____	_____	<sup>7</sup> apavayata	apabhidata
K	dâne	pânâna	_____	ânalambho	sâdhu	apaviyâti	apabhindata
G	dânam	pânênam	sâdhu	anârambho	_____	apavyayatâ	apabhinḍatâ
D	dâne	jivesu	_____	anâlambe	sâdhu	apaviyati	apabhandatâ
J	dâne	jivesu	_____	anâlambe	sâdhu	* * *	* * *
S	sâdhu	parisapa	yutra	ti * * nadanati ?	_____	anapisanti	hetu
K	sâdhu	palisâpi	yutâ	gananasâ	_____	anapeyisanti	hetu
G	sâdhu	parisâpi	yuto	anyapayisati	_____	ganânâyam	hetu
D	sâdhu	palisâpi	cha	a * tiyatani	_____	ânapeyisita	(he) tu
J	*	* *	* *	* *	_____	* * yi	<sup>13</sup> hetu
S	* tha	cha	vanyana	to	_____	cha.	_____
K	vatâ	châ	viyanjana	te	_____	cha.	_____
G	to	cha	vyanjana	to	_____	cha.	_____
D	te	cha	viyam * *	*	_____	*	_____
J	te	cha	viyanjana	te	_____	cha.	_____

(a) The five upright strokes following immediately after the words *panchâsu panchâsu* are certainly intended for the figure 5, being only a repetition of the number in words.

## ROCK EDICT IV.

S	Atikatam	antaram	bahuni	vashaṭāni	vadhito va	pranarambho	
K	<sup>9</sup> Atikatam	antalam	bahūni	vasasatāni	vadhitevā	pānāmbhe	
G	Atikātam	antaram	bahuni	vāsasatāni	vadhito eva	pānārambho	
D	<sup>12</sup> Atikantam	antalam	bahūni	vasasatāni	vadhiteva	pānāmbhe	
J	Atikantam	antalam	bahūni	vasasatāni	vadhiteva	pānāmbhe	
S	vihisa	cha	bhūtānam	nyatinu	asaptipati	Sramanam	Bramanam
K	vihinsā	cha	bhūtānam	nātinā	asampatipati	Samana	Bambhānānam
G	vihinsā	cha	bhūtānam	nyātisu	asampatipati	Bāhmaṇā	Samaṇānam
D	vihinsā	cha	bhūtānam	nātisu	asampatipati	Samana	Bābhavesu
J	*	*	*	*	*	*	*
S	sapatipati	tu aja	Devānam	priya *	* * * *	* * *	
K	asampatipati	sā aja	Devānam	piyasā	Piyadasino	Lājine	
G	asampatipati	ta aja	Devānam	piyasa	Piyadasino	Raṇyo	
D	asampatipate	<sup>13</sup> se aja	Devānam	piyasa	Piyadasine	Lājine	
J	* * * *	se aja	Devānam	piyasa	Piyadasine	Lajine	
S	<sup>8</sup> dharmacharane	bherigosha	aha	dharmagosha	vimānena	daṣanena	
K	dhammachalanenā	bhelighose	aho	dhammaghose	vimāna	dasanam	
G	<sup>3</sup> dharmacharaṇena	bherighoso	aho	dhammaghoso	vimāna	dasanā	
D	dhammachalanena	bhelighosam	aho	dhammaghosam	vimāna	dasanam	
J	dhammachalanena	bhel * *	* *	* * *	* *	* *	
S	_____	_____	ne	_____	_____	anyani	
K	_____	<sup>10</sup> hathini	_____	_____	_____	annāni	
G	cha	hasti	dasanā	cha	<sup>4</sup> agikhandāni	cha anyāni	
D	* *	hathīni	* *	* *	agakhandāni	* * annāni	
J	* *	* *	* *	* *	* * *	* *	
S	cha	divani	rupani	dusayitu	janasa	yadisam	bahu
K	chā	divyāni	lupāni	dasayitu	janasa	ādisam	bahu
G	cha	diviyāni	rupāni	dasayi	pujanam	yārīse	bahu
D	cha	diviyāni	<sup>14</sup> lupānam	dasayitu	munisānam	ādise	bahu
J	* *	diviyāni	lupāni	dusayita	munisānam	ādise	bahu
S	hi	vrasha	satehi	na	bhuta	purve	tādise
K	hi	vasa	satehi	nā	huta	puluve	tādise
G	hi	vasa	satehi	<sup>5</sup> na	bhūta	puve	tārīse
D	hi	vasa	satehi	no	hūta	puluve	tādise
J	hi	vasa	sate	*	* * *	* *	* *
S	aja	vadhite	Devānampriyasa	Priyadarsisa	Ranyo	dharmānusaṅstaya	
K	aja	vadhite	Devānampiyasā	Piyadasino	Lājine	dhammanusathiyē	
G	aja	vadhite	Devānampiyasa	Piyadasino	Ranyo	dhammānusaṅstiya	
D	aja	vadhi (te)	Devānampiyasa	Piyadasine	Lājine	dhammānusaṅsthiyā	
J	* *	* *	* * *	* * *	* *	<sup>17</sup> dhammānusaṅsthiyā	
S	anaram *	* nanam	avihisa	bhutana	nyatasa	* * *	* * *
K	anāmbhe	pānānam	avihinsā	bhūtānam	nātisam	<sup>11</sup> sampatipati	Bambhana
G	<sup>6</sup> anārambho	pānānam	avihinsā	bhūtānam	nyātinam	sampatipati	Bāhmaṇa
D	<sup>15</sup> anāmbhe	pānānam	avihinsā	bhūtānam	nātisu	sampatipati	Samana
J	anāmbhe	pānānam	avihinsā	bhūtānam	nātisuam	s * *	* * *

S	<sup>9</sup> Sramananam	sampaṭipati	mata	pitashu	tu ara sususha esam	inya	
K	Samānānam	sampaṭipati	māta	pitisu	susūsā khāsā cha	anne	
G	Samānānam	sampaṭipati	mātari	pitari	<sup>7</sup> susūsā thairi susūsā esa	anye	
D	Bābhanesu	sampaṭipati	matu	pitu	susūsām va susūsā esa	anne	
J	*	*	*	*	*	<sup>18</sup> esa anne	
S	cha	bahuvadham	dharmacharanam	vaḍhitam	vaḍhiṣati	chayo	Devānampriyasa
K	cha	bahūvidhe	dhammachalane	vaḍhite	vadhīyisati	chevā	Devānampiye
G	cha	bahūvidhe	dhammacharaṇe	vaḍhite	vadhāyisati	cheva	Devānampiyo
D	cha	bahūvidhe	<sup>16</sup> dhammachalane	vaḍhite	vadhāyisati	cheva	Devānūmpiye
J	cha	bahūvidhe	dhammachalane	vaḍhite	vadhāyī	*	* * * *
S	Priyadarsisa	Ranyo	—dharmacharanam	ime	putra pi cha kunatavocho		
K	Piyadasi	Lāja	imam dhammachalanam		putā cha kunatāla chā		
G	<sup>8</sup> Piyadasi	Rājā	dhammacharanam	idam	putā cha potā cha		
D	Piya * *	Lāja	dhammachalanam	imam	putapi cha nati	*	
J	*	*	*	*	*	* * * *	
S	pranatika	cha	Devanampriyasa	Priyadarsisa	Ranya	vadhīsanti	*
K	paṇātikya	cha	Devanampiyasā	Piyadasine	Lājine	<sup>12</sup> vadhāyisanti	yeva
G	papotā	cha	Devānampiyasa	Piyadasino	Rānyo	<sup>9</sup> vadhāyisanti	idam
D	pa	cha	Devānampiyasa	Piyadasine	Lājine	<sup>17</sup> pavadhāyisanti	yeva
J	*	*	cha	<sup>13</sup> Piyadasine	Lājine	pavadhāyisanti	yeva
S	*	*	icha	pavata	kupa	dharmasīla	* * *
K	dhammachalanam	ima	āva	āva	kupam	dhammasi	silasi vā
G	dhammacharaṇam	ā va	savata (a)	kapā	dhammamhi	silamhi	
D	dhammachalanam	imam	—	akepam	dhammasi	silasi cha	
J	dhammachal	*	*	*	*	*	* * *
S	ti mato	dharmā	anuṣāṣisanti	eva	esa	*	* yuta
K	tīthāto	dhammam	anusāsīsanti	ese	hi sothe	kamme	am
G	tistanto	dhammam	anusāsīsanti	<sup>10</sup> esa	nise ste	kamme	yā
D	vithitu	* *	anusāsīsanti	esa	hise	* me	yā
J	*	*	*	*	*	*	* * *
S	* nusasanam	dharmacharanam	pi cha	na bhoti	aṣilasa se	imasu	
K	dhammānusāsānam	dhammachalana	pi chā	no hoti	aṣilasā se	imisa	
G	dhammānusāsānam	dhammacharaṇe	pi na	bhavati	aṣila sava	imamhi	
D	dhammānusāsānam	dhammachalana	pi chu	<sup>18</sup> no hoti	aṣilasa se	imasā	
J	*	*	<sup>20</sup> dhammachalane	pichu	no ho	*	* * *
S	yaṭasa	vaḍhi	ahini	cha	sādhu	etaye	athaye ima
K	athasa	vaḍbi	ahini	cha	sādhu	etaye	athāye ima
G	athamhi	<sup>11</sup> dhi cha	ahini	cha	sādhu	etāya	athāya ida
D	athasa	vaḍhi	* ahīni	cha	sādhu	etāye	athāye iyam
J	*	*	*	*	*	*	* * * *
S	lipitham	imisa	athasa	vaḍhiya	nyantu	hini	mahiga
K	likhite	<sup>13</sup> imasa	athasa	vaḍhiyu	jantu	hini	cha mā alochayisu
G	lekhāpitam	imasa	athasa	vaḍhiya	jantu	hini	cha <sup>12</sup> lochetivya
D	likhite	imasa	athasa	vaḍhiyu	jantu	hini	cha mā alochayisū
J	*	*	*	*	*	hini	cha mā alochayī

(a) Prinsep's first reading of this word was *pavata*, and the totally different form of the Ariano Pali *p* in the Shahbazgarhi text shows that the first reading of *pavata* may be correct, although the first letter is clearly *s* in the Girnar text.

S	barata	varshabbisitena	Devānampriyasa	Priyadarsisa	Ranya	idam	lipikhatan.(a)
K	duvādasā	vaṣābhisitene	Devānampiyena	Piyadasine	Lājino	---	lekhitā.
G	dwādasā	vasābhisitena	Devānampiyena	Piyadasino	Rānyo	idam	lekhāpitam.
D	<sup>19</sup> duvādasā	vasāniabhisitasa	Devānampiyasa	Piyadasine	Lājine	ya *	likhite.
J	* *	* *	* *	* *	* *	* *	* *

ROCK EDICT V.

S	<sup>11</sup> Devānampriya	Priyadarṣi	Rayo	evam	ahatine	kayana	dukara
K	Devānampiye	Piyadasi	Laja	(omitted)	āhā	kayāne	dukale
G	Devānampiyo	Piyadasi	Rājā	evam	āhā	kalāna	dukaranye
D	<sup>20</sup> (De)vānampiya	Piyadasi	Lāja	hevam	āhā	kayāne	dukale
J	Devānampiye	Piyada	* *	* *	* *	* *	* *

S	va lapachha	so	daṣaram	karoti	i	maya	bahu
K	e adikale kayānā	sā	dukalam	kaleti	se	mayā	bahu
G	a—kalāṇe	saso	dukaram	karoti	<sup>2</sup> ta	mayā	bahu
D	—kayānā	sase	dukalam	kaleti	se	me	bahuke
J	—	—	—	—	—	—	—

S	karana	kata	—	maha	putra	cha	nataro cha
K	kayāne	kate	* *	mama	puta	cha	nāta cha
G	kalāṇam	kata	ta	mama	putā	cha	potā cha
D	kayāne	kaṭe	tam	ye me	putā	va	<sup>21</sup> nāta cha (b)
J	—	—	—	—	—	—	<sup>23</sup> nanti cha

S	paran	cha	tanaya	me apacham	ammanti	ava	—
K	<sup>14</sup> palan	cha	teniya	apatine me	—	āva	—
G	paran	cha	tenaya	me apācham	—	āva	samvanta
D	palan	cha	tenaye	apatiye me	—	āva	—
J	palan	cha	te * *	—	—	—	—

S	kapam	tatha ye anuvaṭi ṣanti	te	sakita	kusati	yo cha
K	kapam	athā anuvatisanti	se	sukatam	kachhānti	tha evu
G	kapā	anuvatisare tathā	<sup>3</sup> so	sukatam	kāsati	yo tu
D	kapam	tathā anuvatisanta	sa	sukaṭam	kachhati	* ehe
J	* *	* *	* *	* *	* *	* *

S	ati (c)	deṣam	prihapiṣata	sa	dakatam	kushauti	papamha
K	heti	desam	pihāpayisati	so	dukatam	kāchhati	pīpā hi
G	eta	desam	pihāpesati	so	dukatam	kāsati	* *
D	ta	desam	pihāpayisati	so	dukatam	kāchhati	pāpehi
J	—	—	—	—	—	—	—

S	sahane	Atikatam	antaram	na	bhuta	puva
K	nāma su padālayese	Atikatam	antalam	no	huta	puluvā
G	Sukaramhi pāpam	Atikātam	antaram	<sup>4</sup> na	bhuta	puvam
D	<sup>22</sup> supudālayesu	Atikantam	antalam	no	hutā	puluvā
J	—	—	—	—	—	—

(a). The two letters *p* and *kh* seem to have been transposed in this word, which should be read *likhapitam*.

(b). As the two letters *g* and *t* are easily mistaken, this word should no doubt be *nata* as in the two northern texts, and not *Naga*. Mr. Beglar's impression gives *nata*, and so does his photograph.

(c). The initial letter might perhaps be *h* instead of *a*, as these two characters in Ariano Pali are very much alike.

S	dharmamahamatam	nama	sa	ti	* * varshabhisitena *		
K	dhammamahāmâtâ	nāmâ	so	—	dasavasābbhistenâ mameva		
G	dhammamahāmâtâ	nâma	ta mayâ	to	dasavasābbhisi (tena)		
D	dhammamahāmâtâ	nâma	se	te	dasavasābbhisitena me		
J	—	—	—	—	—		
S	<sup>12</sup> deya dharmamahamatra	kiṭa	te	save	pashandeshu		
K	dhammamahāmâtâ	—	—	sava	pāsandesu		
G	dhammamahāmâtâ	katâ	te	sava	pāsandesu		
D	dhammamahāmâtâ nâma	kaṭâ	te	sava	pāsandesu		
J	—	—	—	—	—		
S	—	dharmadhṛithayo	cha	dharmavadhiya	hita	sukhaya	
K	viyapaji	<sup>15</sup> dhammadhitanāye	—	dhammavadhiye	hita	sukhāye	
G	vyapatâ	dhammadhistânāya	—	—	—	—	
D	<sup>23</sup> viyapatha	dhammadhithânīye	—	dhammavadhiye	hita	sukhāye	
J	—	—	—	—	—	—	
S	dharmayuthasa	—	Yo (a)	Kambayo	Gandharanam,	Rastikanam	
K	vi dhammayutaso	tam	Yonam,	Kambojam,	Gandhālānam,	—	
G	dhammayûtasa	cha	Yonam,	Kambo(cham),	Gandhârānam, (b)	Râstika	
D	cha dhammayuta	sâ	Yona,	Kambocha,	Gandhâlesu,	Lathika	
J	—	—	—	—	—	—	
S	Pitinikanam, ta	vapi	—	Aparanta	bhaṭamayeshu	—	
K	— e	vâpi	anne	Apalantâ	bhaṭamayesu	—	
G	Petenikanam ye	vâpi	anna	Aparâtâ	bhaṭamayesu	va	
D	Pitenikesu e	vâpi	anne	Apalantâ	bhaṭi	—	
J	—	—	—	—	—	—	
S	Bramanibheshu	—	anatheshu	vathashu	—	hita	sukhaye
K	Bambhanithisu	—	annathesu	vathesu	—	hida	sukhāye
G	—	—	—	—	—	<sup>6</sup> —	sukhāye
D	<sup>24</sup> Bâbhani	bhisâsu	anathesu	mahalokesu	cha	hita	sukhāye
J	—	—	—	—	—	—	—
S	dharmayutasa	aparigodhra	vapata te	<sup>13</sup> bandhanam	badhasa	paṭividhanaye	
K	dhammayutāye	apalibodhāye	viyapatâ :	se bandhanam	badhasa	paṭividhanāya	
G	dhammayutāuam	aparâgodhâya	vyâpatâ ;	te bandhana	badhasa	paṭividhânāya	
D	dhammayutāye	apalibodhâya	viyapatâ	se bandhanam	badhasa	pativa * * ya	
J	—	—	—	—	—	—	
S	aparibodhaye	mochavanavaye	—	—	pajati	kita	
K	apalibodhaye	mokhāye cha	eyam	anubandha	pajâvatavi	<sup>16</sup> katâ	
G	—	—	—	—	pajâ	katâ	
D	apalibodhaye	mokhāye cha	<sup>25</sup> iyam	anubandha	pajâti	katâ	
J	—	<sup>27</sup> mokhāye	—	—	—	—	
S	bbikati	va	mahalaka	va viyapata	ti eha	bahireshu	
K	bhikaleti	vâ	mahâlâketi	vâ viyapatâ	te hidâ	bâhilesu	
G	bbikaresu	vâ	thairesu	vâ vyâpatâ	te Pâtâlipute	cha	
D	bhikaleti	va	mahâlâketi	vâ viyapatâ :	se hida	cha	
J	—	—	—	—	—	—	

(a) The letter *n* is here omitted in the Shahbazgarhi text.(b) Prinsep here read *Gandhara*, *Naristika*, but the true reading is that given in the text. Similarly in the Dhauli text the *su* of his Sulathika belongs to the previous name *Gandhalesu*—leaving *Lathika* as the corresponding equivalent of *Rastika* in the Shahbazgarhi and Girnar texts.



S	cha	nagareshu	sarveshu	orodhaneshu	—	bhratuna	cha
K	cha	nagalesu	savesu	holodhanesu	—	bhâtâna	cha na
G	cha	—	—	—	eva	—	—
D	cha	nagalesu	savesu (a)	olodhanesu	evâhi	bhâtânam	va
J	—	—	—	—	—	—	—
S	mekasuna cha yevapi anye	nyatika	savatam	viyapata	ya	ayam	
K	bhaginiya evâpi anna	nâtikya	savatâ	viyapatâ	e—	iyam	
G	— <sup>8</sup> ne vâpi me anye	nyatika	savatâ	vyapatâ	te yo	ayam	
D	bhaginînam va <sup>26</sup> annesu	va natita	savata	viyapatâ	cha :	iyam	
J	—	—	—	—	—	—	—
S	dharma	nistisita tivara dharmadhritane	tiva	danasayutra	va	—	
K	dhamma	nisitativâ dânasayute	tivâ	savatâ majata	chha	mama	
G	dhamma	nistito tiva —	—	—	—	—	
D	dhamma	nisitativam dhammâdhithâne,	tiva	dânasayute	va sava	pathaviyam	
J	—	—	—	—	—	—	—
S	asti anati mata	dharmayutasa vana	viyapala	e	dharmamahamatra	etaye	
K	—	dhammayutasi	viyâpatâle	—	dhammamahâmâtâ	etâye	
G	—	—	—	—	dhammamahâmâtâ	etâya	
D	—	dhammayutasi	viyapatâ	ime	dhammamahâmâtâ	imâye	
J	—	—	—	—	—	—	—
S	athaya	ayo	dharmalipi	lipi *	* * thiti va tinika bhota panja	anuvatantu.	
K	athâye	<sup>17</sup> iyam	dhammalipi	likhitâ	chilathitikyâ hotu tathâ che me paja	anuvatantu.	
G	athâya	ayam	dhammalipi	likhitâ	—	—	
D	athâye	<sup>27</sup> iyam	dhammalipi	likhitam	chilathiti hotu cha me paja *	anuvatatu.	
J	—	—	—	—	—	—	—

EDICT VI.

S	<sup>14</sup> Devanampriyo	Priyadarşi	Raya	evam	ahati	atikatam	antalam
K	Devânampiye	Piyadasi	Lâjâ	hevam	âhâ	atikatam	antalam
G	—	—si	Râja	evam	âha	atikatam	antaram
D	Devânampiye	Piyadasi	Lâja	hevam	âhâ	atikantam	antalam
J	<sup>1</sup> Devânampiye	Piyadasi	Lâjâ	hevam	âhâ	atikantam	antalam
S	na	bhuta	puva	sava	la (b)	—	—
K	no	hûta	puluve	savam	kâlam	atha	kammevâ
G	na	bhûta	puva	sa —	— la	atha	kamme va
D	no	hûta	pulûve	savam	kâlam	atha	kamme va
J	no	huta	puluve	savam	kâlam	atha	kamme va
S	patimadhra	ta	—	maya	eva	kiṭa	savam
K	paṭivedânâ	vâ sa	ma	mayâ	hevam	kaṭe	savam
G	paṭivedanâ	vâ ta	—	mayâ	evam	katam	sava
D	paṭivedanâ	va se	ma	mayâ	—	kaṭe	sava
J	paṭivedana	va se	ma	mayâ	—	kaṭe	savam

(a) This word (savesu) is here repeated in the Dhauhi text.  
 (b) Omitted in original text.

S	kalam	esimana	same	_____	orodhanasi	gabhagarasi	vachasi
K	kâlam	adamâna	sâ _____	_____	<sup>18</sup> holodhanasi (a)	gabhâgâlasî	vachasi
G	kâle	bhungamâna	same	_____	orodhanamhi	gabhagâramhi	vachamhi
D	* *	* * na	same	<sup>30</sup> ante	olodhanasi	gabhâgâlasî	vachasi
J	kâlam	* * *	same	ante	olodhanasi	gabhâgâlasî	vachasi
S	_____	vinitasi	_____	uyanasi	_____	savatra	paṭivedaka
K	va	vinitasi	_____	uyanâsi	_____	savata	paṭivedakâ
G	va	vinîamhi	cha	uyânseu	cha	savata	paṭivedakâ
D	* *	vinitasi	_____	uyânasi	cha	savata	paṭivedakâ
J	_____	vinitasi	_____	uyânasi	cha	savata	paṭivedakâ
S	_____	atha	janasa	paṭivedaka	me	_____	savatra
K	_____	aṭha	janasâ	* ṭivedetu	me	_____	savata
G	sṭita	athe me	janasa	paṭivedetha	_____	iti	savata
D	_____	janasa	aṭham	paṭiveda yantu	me	ti	savata
J	_____	janasa	atham	paṭivedayantu	me	ti	savata
S	cha	janasa	atha	karomi	ya pirokika	_____	makhata
K	_____	janasâ	aṭham	kachhâmi	ka peyam pi châ	_____	mukhata
G	cha	janasa	athe	karomê	ya cha	kinchi	mukhatâ
D	cha	janasa	aṭham	kalâmi	<sup>31</sup> ha ampi cha	kinchhi	mukhate
J	cha	janasa	<sup>2</sup> _____	_____	am pi cha	kinchhi	mukhate
S	anapayami	_____	pika	va	_____	_____	eva
K	ânapayâmi	sakam	dîpakam	vâ	savakâm	vâ	yevâ
G	ânapayâmi	swayam	dâpakam	vâ	sâvâpakam	vâ	yavâ
D	ânapayâmi	_____	dâpakam	vâ	sâvâkam	vâ	evâ
J	ânapayâmi	_____	dâpakam	vâ	sâvakam	vâ	evâ
S	dhayaka pi nama	tadhana	achayika	nya * nassa	bhoti	traya	athaye
K	punâ _____	mahâmâtehi <sup>19</sup>	achâyika	_____	_____	taya	athâye
G	puna _____	mahâthatesu	âchâyika	aropitam	bhavati	tâya	athâya
D	_____	mahâmâtehi	atîyâyike	alopite	hoti	tasi	athasi
J	_____	mahâmâtahi	atîyâyike	alopite	hoti	tasi	athasi
S	viyo pa na	_____	* * ma	parivayesha	nantariyena	paṭivedetasa	
K	vivido ni	kiti	vasantam	palisâyam	anantaliyenâ	* * *	
G	vivado ni	kiti	vasanto	parisâyam	ânantaram	paṭivedetayam	
D	vivâdeva ni	kiti	vâsantam	palisayâ	<sup>31</sup> anantaliyam	paṭivadeta	
J	vivâdeva	<sup>4</sup> _____	_____	lisaya	anantaliyam	paṭivedeta	
S	_____	me	_____	savatra	cha (b)	a * * *	janasa
K	viye	me	_____	savatâ	savam	kâlam	hevam
G	_____	me	_____	savatâ	save	kâle	evam
D	viye	me	ti	savata	savam	kâlam	hevam
J	viye	me	ti	savata	savam	kâlam	hevam
S	karomi atrayutisa (c)	_____	_____	doka	anapi che	aha	
K	ânapanite mamayâ	nathi	hi me dose	uthânasi	uthânasi	atna	
G	mayâ	anapitam	nâsti	he me to so	uṭṭhâuamhi	atha	
D	ma	anusathe	nathi	pi me to se	uthânasi	aṭha	
J	me	anusatha	nathi	pi me to se	uthânasi	aṭha	

*N.B.—The four following lines are found only in the Shâhbâzgarhi text.*

(a) As the vowel *o* in the first syllable of this word is attached to the aspirate, the value of the initial letter in the other text is determined to be *o* also, although this was already sufficiently clear from the initial *o* of the Shâhbâzgarhi text.

(b) Norris reads *atrayautaka*.

(c) Omitted in original text.

S	dapaka	va	ṣravaka	va	yata	pana	mahamata	na	
S	achayiti	me	sava	bhoti	taya	athaya	vividesa	vatijati	
S	ra	patishaye	anantariya	na	pativi	detaro	me	savatra	
S	savam	kaṭam	evam	anyapitam	maya * *	sti hi me	tatanya	atha	
S	santiranaya	pi	kaṭava	manatrahi	me	sava	loka	hitam	
K	santilanāye	cha	kaṭaviya	mutēhi	me	sava	loka	hita	
G	santiranāya	va	kaṭavya	matehi	me	sava	loke	hitam	
D	santilanāya	cha	kaṭaviya	matehi	me	sava	loka	hito	
J	santilanāyam	cha	_____	_____	me	sava	loka	hite	
S	tasa	cha	_____	mulam	etra	aṭanam	atha	santirasa	
K	_____	_____	puna	esi	mule	uthāne _____	<sup>20</sup> atha	santilanā	
G	tase	cha	puna	esa	mūle	ustina cha	atha	santiranā	
D	tasa	cha	puna	iyam	māle	uthāne _____	_____	santilanā	
J	tasa	cha	pana	iyam	mule	uthāne cha	atha	santilanā	
S	cha	na	i	kammataṛa	sava	loka	hitī ti + yam	cha	kiḥi
K	chā	nathi	hi	kammatalām	sava	loka	hitayam yam	cha	kiḥhi
G	cha	nāsti	hi	kammataṛam	sava	loka	hitattaya	cha	kinchi
D	cha	nathi	hi	kammatalam	sava	loka	hitena am	cha	kiḥhi
J	cha	nathi	hi	kammatalā	sava	loka	hitene am	cha	kiḥhi
S	parakamama	_____	kiti	_____ tanam	enāni desa	va cha yam	iha	chashu	
K	palakamāmi	hakam	kiti	bhūtānam	annaniyam	ye ha — hida	cha	kāni	
G	parakamāmi	aham	kinti	bhūtānam	anannam	gachheyam idha	cha	nāni (a)	
D	palakamāmi	hakam	kinti	bhūtānam	annaniyam	ye hanti hida	cha	kāni	
J	pālakamāmi	hakam	_____	_____	_____ niyam	ye hanti <sup>33</sup> hida	cha	kāni	
S	sukhayami	paratam	cha	saga	aradhatu	_____	etāye athāye	ayi	
K	sukhāyāmi	palatam	cha	swagam	ālādhayantu	sa	etāyethāye	iyam	
G	sukhāpayāmi	paratā	cha	swagam	arādhayantu	ta	etāya athāya	ayam	
D	sukhayāmi	palatam	cha	swagam	ālādhayantu	ti	etāye athāye	iyam	
J	sukhāyāmi	palata	cha	swagam	ālādhayantu	ti	etāye athāye	iyam	
S	dharmalipi	tha	_____	chiranthitika	bhotu	tatha	cha		
K	dhammalipi	likhitā	_____	chilathitikyā	hotu	tathā	cha		
G	dhammalipi	lekhāpitā	kinti	chirantisteya	iti	tathā	cha		
D	dhammalipi	likhita	_____	chilathitika	hotu	tathā	cha		
J	dhammalipi	likhita	_____	chilanthitika	hotu	7 _____	_____		
S	me	putranantaro	_____	_____	parakrama	tasa sa			
K	me	puta dale	_____	_____	palakamātu	savaloka			
G	me	puta pota cha	papota	_____	_____	savaloka			
D	_____	puta _____	papota	me	palakamātu	savaloka			
J	_____	_____ pota —	_____	me	palakamantu	savaloka			
S	hi athaya	ma bhata ta yasa	ama ya	anyata	age	parakamena			
K	hitā	<sup>22</sup> dukale cha	iyam	annata	agenā	palakamenāni			
G	hitāya	dukarantu _____	idam	annata	agena	parakamena			
D	hitāye	dukale chu	iyam	annata	agena	palakamena			
J	hitāye	dukale chu	iyam	annata	agena	palakamena			

(a) From the great similarity of the two letters *n* and *k*, they are frequently mistaken. The true reading in this text is most probably *kāni*.

## EDICT VII.

S	<sup>1</sup> Devānampriyo	Priyasi (a)	Rāja	savvatra	ichhati	savvam	pāshan
K	Devānampiyē	Piyadasi	Lājā	* vatā	ichhati	sava	pāsandā
G	<sup>1</sup> Devānampriyo	Piyadasi	Rājā	savata	ichhati	save	pāsandā
D	Devānampiyē	Piyadasi	Lājā	savata	ichhati	sava	pāsandā (b)
J	<sup>8</sup> ———	Piyadasi	Lājā	savata	ichhati	sava	pāsandā
S	vaseyu	save ite	sayaman	bhavaṣudhi	cha	ichhanti <sup>3</sup>	jano
K	vase va	save hite	sayaman	bhāvasudhi	cha	ichhanti	mune
G	vaseyu	save te	sayaman cha	<sup>2</sup> bhāvasudhin	cha	ichhati	jano tu
D	vasevū *	ti save	hota sayaman	bhāvasudhī	cha	ichhanti	munisā
J	vase *	* save	hite sayam	bhāvasudhī	cha	ichhanti	munisā
S	cha	uchavacha	chhando	uchavacha	rago	te	
K	va	uchāvachā	chhandā	uchāvacha	lāga	te	
G		uchāvacha	chhando	uchāvacha	rāgo	te	
D	cha	<sup>2</sup> uchāvachā	chhandā	uchāvacha	lāgā	te	
J	cha	uchāvachā	chhandā	uchāvacha	lāgā	te <sup>9</sup>	
S	savam	vā	(a)	ekadeṣaam va <sup>4</sup> pi	kāshanti	vipule	
K	savam	———	(b)	ekadesam pi	kachhanti	vipule	
G	savam	va	kāsanti	ekadesam va	kāsanti	<sup>3</sup> vipule	
D	savam	va	(c)	ekadesa *	kachhati	vipulā	
J	———	———	———	ekadesam va	kachhanti	vipule	
S	pi cha	dāne	yasa	nāsti	sayaman	<sup>5</sup> bhāvaṣudhi	———
K	pi cha	dāne	tasā	nathi	<sup>22</sup> sayame	bhāvasudhi	———
G	tu pi	dāne	yasa	nasti	sayame	bhāvasuddhitā	va
D	pi cha	dāne	asa	nathi	sayame	bhāvasudhi	cha
J	pi cha	dāne	———	———	———	———	———
S	kiṭanyata	——	driḍhābhatita (d)	——	niche	pādham.	
K	kiṭanātu	——	dāḍhībhatitā	chā	nicha	pādham.	
G	katamnyatā	va	dadḍhabhatitā	va	nichā	bādham.	
D	———	———	———	———	niche	bādham.	
J	———	———	ila	———	niche	bādham.	

## EDICT VIII.

S	<sup>17</sup> Atikātam	antaram	ne Raya	viharayatam name	nikhamisham	gamagaye	
K	Atikātam	antalam	Devānampiyā	* * * dhiya * * *	nikhamisuhidā	migaviyā	
G	Atikātam	antaram	Rājano	vihārayātām nyayāsu	eta	magavyā	
D	<sup>3</sup> * * kantam	antalam	Lājāno	vāhalayātām nāma	* khamisā	* * viya	
J	<sup>10</sup> t*kantam	antalam	Lāja	———	———	———	
S	anyane	cha	edisani	atasamana	abhavasū	so	Devānampriyo
K	anyāni	cha	hedisāni (e)	abhila mani	hunsam	———	Devānampiyē
G	anyāni	cha	etārisāni	<sup>2</sup> abhira makāni	ahumsu	so	Devānampiyō
D	annāni	cha	edisāni	abhilā māni	puvam tinam	se	Devānampiyē
J	annāni	cha	e———	a * ila māni	puvam tinam	se	Devānampiyē

(a) Priyasi in original, the *d* having been omitted by the engraver.(b) *Hānanda* is read by Wilson, and it is so lithographed; but as *pāsa* might easily be mistaken for *hāna*, the word has certainly been misread.

(c) Omitted in original texts.

(d) This reading of the Shāhbāzgarhi text confirms Westergaard's emendation of *drirha bhaktita* in the Girnār text.

(e) This is another instance of the cockney aspirate in the Khālsi text.

S	Priyadarsi	Ranya	daṣavashbhisito	santu	nikamisaye	* dhitena
K	Piyadasi	Lājā	dasavasābhisite	santu	nikhami thām sam	<sup>23</sup> bodhinitena
G	Piyadasi	Rāja	dasavasābhisito	santo	ayāyasam	bodhimītena
D	<sup>4</sup> Piyadasi	Lāja	dasavasābhisite	_____	nikhamisam	bodhi * —tena
J	<sup>11</sup> Piyadasi	Lāja	dasa _____	_____	_____	_____

S	sa	dharmayatra	etaya iyam	hoti	Sramaṇam Bramaṇanam	daṣane	na	dava
K	tā	dhammāyātā	etāyam	hoti	Samana Bambhanānam	dasane	chā	dāne
G	sā	dhammayātā	etayam	hoti	Bāhmana Samanānam	dasane	cha	dāne
D	tā	dhammayātā	tesa	hoti	Samana Bābhanānam	dasana	cha	dāne
J	_____	_____	tesa	hoti	Sa * * *	* * *	cha	dāne

S	anu	* *	* *	* *	hiranya	paṭividhane	cha
K	cha	vidhānam	dasane	cha	hīlanna	paṭividhāne	cha
G	cha	thairānam	dasane	cha	hiranna	paṭividhāno	cha
D	cha	vadhānam	dasane	cha	<sup>5</sup> hīlanna	paṭividhane	cha
J	cha	vadhānam	dasane	cha	<sup>12</sup> hīlanna	paṭividhāne	cha

S	pajanasa		janasa	daṣana	_____	dharmanuṣati	_____
K	janapadasa		janasa	dasanam	_____	dhammanusathi	cha
G	jānapadasa	cha	janasa	dasanam	_____	dhammānusasti	cha
D	janapadasa	_____	janasa	dasane	cha	dhammānusathi	* *
J	_____	_____	_____	_____	_____	_____	_____

S	dharma pari	puvachu	_____	tadopayam	ete	bhayerati	bhoti
K	dhamma pali	puchhā	cha	tatāpayo	esa	bhayalāti	hoti
G	dhamma pari	puchhā	cha	tadopayā	esa	bhāyarati	bhavati
D	* * *	* chhā	_____	tādāpayā	* sa	abhihāme	hoti
J	_____	_____	_____	_____	_____	* lāme	hoti

S	Devānampriyasa	Priyadarśisa	Ranye	bhago	anye.
K	Devānampiyasa	Piyadasisa	Lājine	bhāge	anne.
G	Devānampiyasa	Piyadasino	Ranyo	bhāge	anne.
D	Devānampiyasa	Piyadasine	Lājine	bhage	anne.
J	Devānampiyasa	<sup>13</sup> Piyadasine	Lājine	bāhge	a * *

EDICT IX.

S	<sup>18</sup> Devānampriyo	Priyadarśi	Raya	evam	ahati	_____
K	<sup>24</sup> Devānampiye	Piyadasi	Lāja	_____	āhā	_____
G	<sup>1</sup> Devānampiyo	Piyadasi	Rājā	eva	āha	asti
D	<sup>6</sup> Devānampiye	Piyadasi	Lāja	hevam	āhā	athi
J	<sup>14</sup> Devānampiye	Piyadasi	Lāja	_____	_____	_____

S	jani	ucham vacham	mangalam	karoti	abadhasa	va ativaha
K	jano	uchāvacham	mangalam	ka * *	ābādhesi	_____avāha
G	jano	uchāvacham	mangalam	karote	ābādhesu	va <sup>2</sup> avāha
D	jano	uchāvacham	mangalam	kaloti	abādhesu	_____
J	_____	_____	_____	_____	_____	_____

S	_____	_____	paja pātu di	_____	pavasa	_____
K	vivāhesi	_____	pajupadāye	_____	pavasasi	_____
G	vivāhesu	vā	putalābhesu	vā	pavāsammhi	vā
D	vī * * *	_____	* jupadāye	_____	pavāsasi	_____
J	_____	_____	pajupadāye	_____	pavāsasi	_____

S	ataya		anyaye	va	hadeṣi	* * na datu	mangalam
K	etāye		annaye	cha	edisāye	jane — bahu	mangalam
G	etamhi	cha	anyamhi		cha	jano uchāvacham	mangalam
D	<sup>7</sup> etāye		annaye	cha	hedisāye	jine bahukam	mangalam
J	etāye	cha <sup>15</sup>			hedisaye	jane bahukam	_____
S	karoti	ata	tu	striyaka	bahu	cha	bahuvidham
K	kāloti	heta	vu	ābakejanibhu	bahu	cha	bahuvidham
G	karote	eta	tu	mahāḍāyo	bahukam	cha	bavuvīdham
D	ka	_____	_____	_____	_____	_____	iṭhibidham
J	_____	_____	_____	_____	_____	_____	_____
S	cha	putika	cha	nirastiyam	cha	mangala	karoti se
K	cha	khudāvi		nilathiyam	vā	mangalam	kaloti <sup>25</sup> se
G	cha	chhadam	va	niratham	cha	mangalam	karote ta
D	cha	puti *	cha	nilathiyam	cha	mangalam	kaloti <sup>8</sup> se
J	_____	_____	_____	_____	_____	mangalam	kaloti se
S	kataviya			mangala	apaphalam	tukho	etadi
K	katavi cheva	kho		mangale	apaphale	(chu) kho (a)	* sâ iyam
G	katavyameva	tu		mangalam	apaphalam	tukho	etarisam
D	kaṭiviye	le (dhe) no	* mangale	apapale		chakho	esahedisam
J	kaṭiviye	chevakho	mangale	<sup>16</sup> apaphale		chakho	esaha * *
S	matakho	_____		mahaphalam	yema		
K	chukho	_____		mahāphale	_____		
G	mangalam	ayam	tu	mahāphale	_____		
D	mangalam	<sup>1</sup> ayam	_____	mahāphale	_____		
J	_____	_____	_____	_____	_____		
S	mangala	<sup>19</sup> ṭi	asa ima	_____		dasa	bhatakasa
K	_____	ye	dhammamangale	* * *		dâsa	bhaṭakasi
G	mangale	ya	dhammamangale	tateta		dâsa	bhatakamhi
D	_____	e	dhammamangale	tatesa		dâsa	bhatakasi
J	_____	_____	_____	_____		_____	bhaṭakasi
S	samapaṭipati	va garanam	apa * ti	pasadhu		sayama	
K	samapaṭipati	gulunam	apāchiti	_____ pân * *		sayamme	
G	samyapaṭipati	gulunam	apachiti	sādhu pānesu		sayame	sādhu
D	sammāpaṭipati	<sup>9</sup> gulunam	apachi *	_____		_____	_____
J	samyāpaṭipati	gulunam	apachiti	pānesu		sayame	_____
S	Sramaṇa	Bramaṇa	_____	dane	eta		anya
K	Sāmana	Bambhanānam	_____	dāne	ese		aune
G	Bahmaṇa	Samanānam	sādhu	dānam	eta	cha	anne
D	Samana	Bābhanānam	_____	dāne	esa		anne
J	<sup>17</sup> Samana	Bambhanā	* *	_____	_____	_____	_____
S	cha	_____	dharmasa	*	*	*	savo
K	chā	hedisatam	dhamma	mangale	nāmā	pe	vataviye
G	cha	etarisam	dhamma	mangalam	nāma	ta	vatavyam
D	cha	_____	dhamma	gala (b)	nāma	ta	vataviye
J	_____	_____	_____	_____	_____	_____	_____

(a) Perhaps intended for *Chukha*, or even *tukha*.(b) The *m* of *mangala* is omitted on the rock by a mistake of the engraver or writer.

S	pitana	sava	putena	sa	bhata	*	* * kena	pi
K	pitinâ	pi	putena	pi	bhâtinâ	pi	suvâmikena	pi
G	pitâ	va	putena	va	bhâtâ	va	svâmikena	va
D	pitina	pi	putena	pi	bhatina	pi	<sup>10</sup> suvâmike	
J	* tina	pi	putena	pi	bhâtina	pi	suvâmikena	pi

S	mâta	sastatena	ava	prativatiyena	imasa	alatha	saka (a)
K	mâta	santhatena	ava	paṭivesiyenapī	iyam	sâdhu	iyam
G	(	<i>omitted</i>		)	idam	sâdhu	idam
D	(	<i>do.</i>		)	* *	* *	* *
J	(	<i>do.</i>		)	iyam	sâdhu	iyam

S	nasti	mangalam	ya	tasa	atasa cha	taviye	dita	tadika
K	kaṭaviye	mangale	âva	tasâ	athasa	nidhatiya		
G	katavya	mangalam	âva	tasâ	athasâ	nistanaya		
D	* * *	* * lam	ava	tasa	athasa	nidhatiya		
J	kaṭaviye	18 * *	* *	* *	* *	* * * *		

At this point of Edict IX the text of the two northern versions differs from that of Gīrnar, Dhauli, and Jaugada. The remainder of the Edict is therefore given in two separate parts.

*Continuation of the SHAHBAZGARHI and KHALSI versions.*

S	<sup>20</sup> ima	kusaye	eva	take	mangalam	sansaye	kitam
K	iyam	kusi *	va	cha la	mangale	sansayi	kyase
S	siyato	tatha	nivakayati		sayapanena		iba
K	sayavatam	atham	nivateyâ		sâyâpanenâ		hida
S	lobha cha		ava	dharma	anuna	* * *	* *
K	lochavase		iyamjanâ	dhammamangale		akâlikyo	ham che
S	* *	ya	dharma	anutam	atham	na	divati ita
K	pitam	atham	noniteti	hida	atham	palata	anantam
S	* *	* *	ha	aprataranam	va panyaprasata		
K	punâ	pavasati	panchesu	kâtam			
S	thani	tathhati	varo	abhi	asaladham	bhoti	orochase
K	atham	nivatati	hida	tatâ	ubhiyetam	<sup>27</sup> adbehoti	hida châ
S	asti pabhata	dhata	panyapasa	ka	pha	dina	ṭa
K	se athe helatâ	châ	anantam	pana		pasâvati	
S	mangale	* * *					
K	tena dharmapaga.						

*Continuation of the GIRNAR, DHAULI, and JAUGADA versions.*

G	asti cha	pāvutam	sâdhu	dâna	iti na	tu	etarisam
D	athi	pavutam	vate	dâne	sathiti		hedisam
J	* *	* *	* *	* *	* *		* *
G	asti dâna	va	anagâho	va	yârisam	dhammadânam	va
D	(athi dâne)	—	anugabe	va	<sup>11</sup> adi va	dhammadâne	—
J	* se dâne	—	anugabe	adi	ve	dhammadâne	—

(a) Or perhaps *anetha* or *anyetha*.

G	dhammanugaho	vâ	ta	tukho	mitena	va	subâdayena
D	dhammanuga (he)	_____	_____	_____	_____	_____	_____
J	dhammânugahe	cha	se	chukho	mitena	_____	_____

G	va	<sup>8</sup> nyatikena	va	sahayena	va	ovâditavyam
D	_____	_____ tikena	_____	sapâyena	tivi	yovadita
J	_____	_____	_____	_____	_____	_____

G	tamhi	tamhi	pakarane	idam	kacha	idam
D	tasi	_____	pakalanasi	i *	_____	_____
J	_____	_____	_____	_____	_____	yam

G	sâdhu	iti	imini	saka	* *	swagam	ârâdhetu iti
D	_____	_____	<sup>12</sup> imena	ka	_____	_____	alâdhayitave
J	sadhu	_____	imena	sakiye	* *	swage	aladhayitave

G	kâcha	* * *	iminâ	katavyataram	yata	swagâradhi.
D	_____	_____	_____	_____	tasa	alabhi.
J	kinhi	_____	imena	kaṭaviyatala	_____	_____

## EDICT X.

S	<sup>21</sup> Devanampriyo	Priyadarṣi	Raya	yaso	va	kirti	va
K	Devânampiye	Piyadasi	Lâja	yaso	vâ	kiti	vâ
G	Devânampiyo	Piyadasi	Râjâ	yaso	va	kiti	va
D	<sup>13</sup> _____ piye	Piyadasi	Lâja	yaso	vâ	kiti	vâ
J	_____	_____	_____	<sup>21</sup> yaso	va	kiti	vâ

S	na	mahatha	va	ha	manyati	anyata	yo
K	_____	mabâthâ	vâ	_____	manati	anatâ	yam
G	na	mabâthâ	va	hâ	manyate	anyata	_____
D	na	_____	va	na	mannati	vakittvâ	_____
J	(_____	_____	_____	omitted	_____	_____	_____)

S	pi	yaso	sriti	va	imati	tena tasa	ayatiya cha
K	pi	yasa	va kiti	va	ichhati	tadatwaye	ayatiye cha
G	_____	_____	_____	_____	_____	tadâdwano	dighaya cha
D	_____	_____	_____	_____	ichhati	ta datwaye	annati
J	_____	_____	_____	_____	ichhati	tâ datwâye	anyatiye cha

S	tada	dharmasuṣusha	sususha	a	meti
K	jane	dhammasusûsâ	susûsâ	ta	mati
G	me janâ	dhammasusunsâ	sususa	tam	
D	jane	<sup>14</sup> dhammasusûsâ	sususa	tam	me
J	jane	dhammasusûsam	sususa	tam	me

S	dharmavatam	cha	annvidhayatam.
K	dhammavatam	vâ	* nuvidhiyâtati.
G	dhammavatam	cha	anuvihiyatam.
D	dhamma * *	* *	* * * *
J	* * *	* *	* * * *

S	eta	kaye	Devânampriya	Priyadarṣi	Raya	yaso
K	eta	kaye	Devânampiye	Piyadasi	<sup>23</sup> Lâjâ	yaso
G	eta	kâya	Devânampiyo	Piyadasi	Râja	yaso
D	eta	kâye	_____	_____	_____	yaso
J	_____	_____	_____	_____	_____	_____



S	kiti	_____	va	ichhati	ya tu	kichi
K	vâ	kiti	vâ	icbha	am châ	kichi
G	va	kiti	va	ichhati	ya tu	kichi
D	va	kiti	va	i_____	_____	_____chi
J	_____	_____	_____	_____	_____	_____

S	parakramate	Devânampriyo	Pryadarṣi	Raya	ta	savam
K	lakamati(a)	Devânampiye	Piyadasi	Lâja	ta	savam
G	parâkamate	Devânâṃ (b)	Piyadasi	Râja	ta	savam
D	palâkammati	Devânampiye	* *	* *	* *	* *
J	_____	Devânampiye	_____	_____	_____	_____

S	paratikaye	va sati	sukali	aparisave	siyati eshe	tu parasraveyam apunyam
K	palatikyâye	va kinti	sukale	apapalâsava	siyatiti ese	chu palisakha e apunne
G	paratikâya	va kinti	sakale	apaparîsave	asa esa	tu parisaveya apunyam
D	pâlatikâye	va <sup>15</sup> kinti	sakale	apapalâsava	puveyati	palisa * * * *
J	pâlatikaye	vâ kinti	sakale	apapalisave	puveyati	<sup>23</sup> _____

S	dukarata	kho	eshe	va dakena	va	gena	usadhinya
K	dukale	chukho	ese	khudakena	vâ	vatenâ	usuṭena vâ
G	<sup>4</sup> dukaranta	kho	etâṃ	chhudakena	va	janna	usaṭena cha
D	* * kaje			va	_____	_____	_____
J	_____	_____	_____	_____	_____	_____	_____

S	tava * gena	parakamena	savam	pari	cha	ji	eta
K	anata agena	palakamenâ	savam	paliti	_____	disa	peta
G	anyata agena	parâkamena	savam	pari	cha	jipta	eta
D	(anna) ta agena	* * * na	savam	_____	cha	paliti	ti (?)
J	_____	_____	_____	_____	_____	jita	* *

S	(	<i>omitted</i>		)	cha	usa *	* *	* *
K	chukho	dikena	latasate *			<sup>29</sup> usaṭena	vâ	dukale.
G	takho	_____	_____	_____	_____	usaṭena		dukaram. (c)
D	<sup>16</sup> khu	dakena	vâ usaṭhena	vâ	usaṭena	cha		dukalata.
J	khu	dukena	vâ usaṭena	va	usaṭena	chu		dukalatale.

N.B.—In the Dhauli and Jaugada texts of Asoka's Series of Rock Inscriptions, the 11th, 12th, and 13th Edicts are omitted, but both texts close with a copy of the 14th Edict.

EDICT XI.

S	<sup>23</sup> Devânampriyo	Priyadarṣi	Raya	evam ahati ; nasti	edisam	dânam	yarisam
K	Devânampiye	Piyadasi	Lâja	hevam (d) hâ nathi	hedisam	dânam	yâdisam
G	Devânampiyo	Piyadasi	Râja	evam ahâ nâsti	etârisam	dânam	yârisam

S	dharmadanam	dharmasanstavo	_____	dharmasamvibhago	_____	dharmasambandho	va
K	dhammadâne	(omitted)	_____	dhammasamvibhâgo	_____	dhammasambandha	_____
G	dhammadânam	dhammasanstavo	vâ	dhammasamvibhâgo	vâ	dhammasambandho	va

(a) The letter *p* is omitted in the original text.

(b) *piye* is omitted in the original.

(c) Burnouf (*Le Lotus*, p. 659) has given his reading of the text of this Edict, with a translation, which differ from those of Prinsep and Wilson.

(d) The initial letter *â* of *ahâ* is omitted in the original text.

S	* ta	idam	—	datam bhatakanam	samapatipati	matapitushu	—
K	tata	ese	—	dāsa bhatakasi	samyāpatiṭati	mātapitisu	—
G	<sup>2</sup> tata	idam	bhavati	dāsa bhatakamhi	samapatipati	mātari pitari	sādhu

S	suśushu	mitasastuta	nyatakanam	Sramaṇa	Bramaṇa	sa * *	<sup>24</sup> danam
K	sususā	mitasathuti	nātikyānam	Samana	Bambhanā	nā	dāne
G	sususā	mitasatuta	nyātikānam	Bāhmaṇa	Samana	sādhu	dānam

S	prananam	anarambho	—	etam	vatavo	pitrena	pi	putrena
K	<sup>30</sup> pānānam	anālambo	—ese	—	vataviye	pitina	pi	pute
G	<sup>3</sup> pānānam	anārambho	sādhu	etam	vatavyam	pitā	va	putena

S	pi	va	bhatena	pi	va	mitrena	pi	mitra
K	pi	—	bhātinā	pi	sava	mikyena	pi	mita
G	—	va	bhātā	—	va	—	—	mita

S	sastutana	—	—	ava	pativesiyena	—	sādhu	ide
K	ṣanthutāna	—	—	avā	pativesiyenā	iyam	sādhu	iyam
G	sastutana	nyātikena	va	āva	pativesiyehi	idam	sādhu	idam

S	katavo	so	tatha	karatam	iba	loka cha	aradheti	—
K	kaṭaviye	ṣo	tathā	kalanta	hida	lokikye dhikam	aladhe	hoti
G	katavyam	<sup>4</sup> so	tathā	karu	i(ha)	lokachasa	ārādho	hoti

S	parata	cha	anantam	punyam krasava (a)	<sup>25</sup> bho	tena	dharmadanena.
K	palata	cha	anantam	punā paṣavate	—	tena	dhammadanena.
G	parata	cha	anantam	punyam—	bhavati	tena	dhammadānena.

## EDICT XII.

S	—	—	—	—	—	—	—
K	Devānampiye	Piyadasi	<sup>31</sup> Lājā	savā	pāsaṇḍāni	—	pavajitāni
G	Devānampiye	Piyadasi	Rāja	sava	pāsaṇḍāni	cha	pavajitāni

S	—	—	—	—	—	—	—	
K	—	gahathāni	vā	pujati	dānena	—	vividheya	cha
G	cha	gharistāni	cha	pujayati	dānena	cha	vividhāya	cha

S	—	—	—	—	—	—	—	
K	pujayene	—	—	cha	tathā	dāne	vā	pujā
G	pujāyene	pujayati	<sup>2</sup> nena	tu	tathā	dānam	va	puje

S	—	—	—	—	—	—	—	
K	va	Devānampiye	manati	athā	kinti	sālā	vaḍhiṣiyāti	ṣava
G	vā	Devānampiyo	manyate	yathā	kiti	sāra	vaḍhi asa	sava

S	—	—	—	—	—	—	—	
K	pāsaṇḍānam	ṣālā	vaḍhinā	bahuvidhā	taṣa	—	cha	iyam
G	pāsaṇḍānam	sāra	vaḍhitu	bahuvidhā	tasa	tasa	tu	idam

(a). In Arian-Pāli the two letters *k* and *p* may easily be mistaken; but as the dental-sibilant of Shābbāzgarhi differs from the palatal sibilant of Khālsi, it is possible that the words may be different.

S	_____	_____	_____	_____	_____	_____	_____	_____
K	mule	ava	chatuti	kinti	* ta ata pāṣandā	va puṣā	va palapaṣandā	
G	mūlam ya	va	viguti	kinti	āṭṭa paṣandā	pūṣā	parāpāṣandā	
S	_____	_____	_____	_____	_____	_____	_____	_____
K	galaha nam		taua apa ṣaka kate vam noṣayā					
G	garahā		va no bhava					
S	_____	_____	_____	_____	_____	_____	_____	_____
K	<sup>32</sup> apakalanaṣi	lahakā	vā	ṣiyā	tamṣi	tamṣi	pakalanaṣi	
G	apakaranamhi	lahakā	va	asa	tamhi	tamhi	pakaranye	
S	_____	_____	_____	_____	_____	_____	_____	_____
K	pujeta	viya	chu		palapāṣandā	tena	tena	akālana
G	pūjeta	yā	tu	eva	parāpāṣandā	tena	tena	pakaranyena
S	_____	_____	_____	_____	_____	_____	_____	_____
K	hevam	kalata	atapaṣandā	badha	vaḍhiyeti	palapāṣandā	pi vā	
G	evam	katam	āṭṭapāṣandā	cha	vadhayati	parāpāṣandā	cha	
S	_____	_____	_____	_____	_____	_____	_____	_____
K	upakaloti	tadā anatha	koloti	atapāṣanda	cha	chhanoti	palapāṣanda	
G	upakaroti	tadantetha	karoti	āṭṭapāṣandam	cha	chhanoti	parāpāṣanasā	
S	_____	_____	_____	_____	_____	_____	_____	_____
K	pi	va	apakaloti	ye	hi	kacha	atapāṣanda	puyāti
G	va	pi	apakaroti	yo	hi	kāchi	āṭṭapāṣanda	pujayati
S	_____	_____	_____	_____	_____	_____	_____	_____
K	<sup>33</sup> palapāṣandā (a)	vā	galahati	sava	atapāṣand	bhatiyā	vā kinti	
G	parāpāṣandam	va	garahati	sava	āṭṭapāṣanda	bhatiya	kinti	
S	_____	_____	_____	_____	_____	_____	_____	_____
K	atapāṣanda	dipaye	ma	so	cha	punā	tathā	kālota
G	āṭṭapāṣandam	dipaye	ma iti	so	cha	puna	tatha	karoti
S	_____	_____	_____	_____	_____	_____	_____	_____
K		bādhatale	upāhanti	atapāṣanda pi sama	vijeva	sādhu	kinti	
G	āṭṭapāṣandam	bādhatarām	upahanāti	tasa ma	vāyo eva	sādhā	kinti	
S	_____	_____	_____	_____	_____	_____	_____	_____
K	mannamanusā	dhammam	suneyu	chā	sususāyu	vā ti	hevam	pi
G	manyamanyasā	dhammam	sunāja	cha	susunsera	cha	evam	hi
S	_____	_____	_____	_____	_____	_____	_____	_____
K	Devānampiyasa	ichhā	kinti	<sup>34</sup> savapāṣanda	bahu	putā (b)	chā	
G	Devānampiyasa	ichhā	kinti	savapāṣanda	bahu	sutā (b)	cha	asu
S	_____	_____	_____	_____	_____	_____	_____	_____
K	kalānāgā	cha hā	ve yati eva	tatā	tatā	pasannāte	hi	vataviye
G	kalānyāgama	cha	asu ye cha	tata	tata	pasannāte	hi	vatavya

(a). Here *pāṣanda* is spelt with the dental *s* instead of the palatal *ṣ*, as in other places of this latter part of the Khalsi text.(b). Here it is difficult to say whether the engraver has changed the letters *p* and *ṣ*, which are very much alike, as the two words *puta* and *suta* have the same meaning.

S	_____	_____	_____	_____	_____	_____	_____	_____	_____
K	Devânampiye	no	tathâ	dânam	vâ	pujâ	vâ	mannate	athâ
G	Devânampiyo	no	tathâ	dânam]	va	pûjâ	va	manyate	yathâ
S	_____	_____	_____	_____	_____	_____	_____	_____	_____
K	kinti	sâlâ	vaḍhi	ṣiyâ	sava	pâsanda ti	bahukâ	cha	etâyâ
G	kinti	sâra	vâḍhi	asa	sava	pâsandânam	bahukâ	va	etâya
S	_____	_____	_____	_____	_____	_____	_____	_____	_____
K	thâye	viyâpatâ	dhammamahâmâtâ	_____	ithidhiya	kha	mahâmâtâ	vacha	_____
G	athâ	vyâpatâ	dhammamahâmâtâ	cha	itthijha	kha	mahâmâtâ	cha vacha	_____
S	_____	_____	_____	_____	_____	_____	_____	_____	_____
K	bhumikyâ	— ane	vâyâ	nikâye	<sup>35</sup> iyam	cha	etasâ	phaleyam	atapâsandâ
G	bhûmikâ	cha anya	cha	nikâye	ayan	cha	etasa	phalaya	âttapâsandâ
S	_____	_____	_____	_____	_____	_____	_____	_____	_____
K	vadhi	cha	hoti dhammasa	_____	<sup>1</sup> dipana (a)	_____	chha vepa	pitasa.	_____
G	vadhi	cha	hoti dhammasa	_____	cha dipanâ	athâ	vepâbhi	pitasa.	_____
					cha dpanâ	_____	_____	_____	_____

## EDICT XIII.

S	Devânampriyasa	Priyadasisa	Raye	kali *	vi * ta	* *	
K	Devânampiyasa	Piyadasine	Lâjine	kalikhhyam	vijitâ	diyâdḥa	
G	_____	_____	_____	_____	_____	_____	
S	ma	apana	ṣata	asra ṣata	* * * aha	vudḥi	
K	mâ	apâna	satâ	_____	sahaṣeye tuphâ abâ	vudhena	
G	_____	_____	_____	_____	_____	_____	
S	patesa	_____	etahatam	bahu	ti * *	ka * *	
K	ṣatesa	pasamâtam	tatahate	bahu	tivate	kevä miṭe	
G	patasa	pasamâtam	etâhatam	bahu	tivatâ	kammata	
S	<sup>2</sup> tari nata cha santa	ladheshu	Kali (ngeshu)	_____	_____	dhar	
K	tatâ tha vâ sâdhuna	ladhesu	Kalingesu	ti	ve	dhammavaye	
G	tatâ pachhâ adhûnâ	ladhesu	Kalingesu	ti	ve	dhammavâyo	
S	ma mata	dhamanusathi	cha	_____	* * * *	_____	
K	<sup>36</sup> dhammakammatâ	dhammânusathi	châ	_____	Devânampiyasâ je athi anusaye	_____	
G	* * *	* * *	_____	_____	_____	_____	
S	Devânampriyasa	vijitaviya	kayi (P)	<sup>3</sup> avijitambiti	jina	mano	yota
K	Devânampiyasâ	vijitavi	kalikhyâni	avijitamhi	jine	mane	eta
G	_____	_____	_____	_____	_____	_____	_____
S	ta	vata	ti	maranam	sta	apada	_____
K	tâ	vadha	vâ	maline	vâ	apavâho	vâ
G	_____	vadho	va	maranyam	va	apavâho	va

(a) Here begins the legible portion of the inscription on the back of the Shâhbâzgarhi rock.

S	janasa	_____	ye taram radhi lipa	badham	shana	deya	matu
K	janasâ	che	_____	bâdhi	vedana	ya	mate (a)
G	janasata	_____	_____	bâdham	védana	_____	mata

S	garamata	cha	ma	Devanam priyasa *	* ta cha	sa cha
K	galamate (b)	ba	va	Devânam piyasa iyampichu tato		galu
G	gannamata	ba	va	De _____	_____	_____

S	sacha	matura	Devanam priyasa	savata ha	<sup>4</sup> vasasti	Bramaņa
K	mata	_____ tâle	Devânampiyasa	<sup>37</sup> savatâ	vasati	Bambhanâ
G	_____	_____	_____	_____	_____	_____

S	Sramaņa	_____	pâshanda	gatethi	vayesa	hatha	jasha
K	va Sama (c) vâ	anavâ	pâsanda	gihithâ	vayesu	vihitâ	* thasa
G	_____	_____	_____	_____	_____	_____	_____

S	etam	bhoti	suşusha	mata	pitri	suşusha	shusuri	tana
K	agine	* *	sususâ	mâta	pita	sususâ	gulu	_____
G	_____	* * sa	mâta	pitari	susunsâ	guru	_____	_____

S	sususha	mitasantala	sahaya	<sup>5</sup> nyatike	shunasa	bhotikanam	sa * *
K	susa (c)	mitasanthata	sahâya	nâtike	susuşa	bhatikâ	sagâ ma
G	susunsâ	mitasanstata	sahâya	nyâtike	sadâsa	_____	_____

S	pratipapati	tanam sharatam	_____	bhoti	apragatho	va	vadham
K	paṭipati	dandbaliti tâle	santetâ	hoti	pasaghâte	vâ	vadhe
G	_____	_____	_____	_____	_____	_____	_____

S	va	vadho cha anya natarika	manampasharam pi sati	hitanam	sava
K	vâ	abhilâtânam vikhini khamane	<sup>38</sup> yesamvâ pi vavi	hitanam	sine
G	_____	_____	_____	_____	_____

S	avi pra	adi	atrasha	tara	sastata	sa	aya	nyâti
K	pe avipa	hine	etânam	mita	şanthutâ	şa	pâ	natikyo
G	_____	_____	_____	_____	_____	_____	ya	nyâtika

S	bhavasada	<sup>6</sup> prapunati	tatam	tam	pitesha	vo	upaghato
K	viyâsanam	papunata	tatâ	so	pitanâme	vâ	upâghâtâ
G	vyasanam	papunoti	vata	so	pî tesa	_____	upaghâto

S	bhoti panti	bhagam	cha atam sante maneyanam gatamanam	cha	Devânam priyasa
K	pati pati	bhâgam	cha esa sava manayanam gula	vate mâ	Devânampiyasâ
G	patipaṭi	bhago	vâsâ sava _____	_____	_____ yato

S	_____	nasti	cha	ekatarehi	pasandehi	(
K	nâthi cha sejana padeyâ tâ	nâthi	_____	imenikaya	ânatâyenesa	<sup>39</sup> Bambhane
G	_____	nâsti	manusânam	ekataramhi	pâsandamhi	(

S	(	<i>omitted.</i>					)
K	châ samane châ nathi châ ku vâpi janapadasi yatha nathi munisânam eka tala sâ pi pasanisino						
G	(	<i>omitted.</i>					)

(a) These two words may be read as *muti* and *galamute*.

(b) The *na* of *samana* is omitted in the original.

(c) The second *su* of this word is omitted in the original.

S	na nama	prasade	sayame	tre	jatuna	taraka						
K	nâma	pasâde	se avata	ke	jane	tada						
G	na nâma	pâsâde	yavata	ko	janapada	* *						
S	nalagehata	cha	metam	cha	apara	a	cha					
K	Kalingesu pinete	cha	maṭa	cha	papavudha	*	ba					
G	— <sup>6</sup> nayasaka *	va	mitaneya	vapi	ataviyo							
S	a cha	tarata	<sup>7</sup> sata	Bhagava	sahasra	Bhagava						
K	_____	tatâ	puto	Bhâgava	sahasâ	Bhâgavâ						
G	_____	_____	_____	_____	_____	_____						
S	ajagatra	matra	rava	Devânampiyasa	yo pibho							
K	ajagalu	mateva	_____	Devânampiyasû	_____							
G	_____	_____	_____	_____	_____							
S	aprakati	yati	chha	mitratiya	matera	Devânampiyasa						
K	_____	_____	_____	_____	_____	_____						
G	_____	_____	_____	_____	_____	Devânampiyasi						
S	yam sako	chha	manayaya	pihi athâbi	Devanampriyasa	a	*	*	tam	bhoti	rati	anadeti
K	_____	_____	_____	_____	_____	_____	_____	_____	_____	_____	_____	_____
G	sâpi jite sati	_____	_____	_____	_____	_____	_____	_____	_____	_____	_____	_____
S	anatija	piti	anatrape	pricha	pabhatre	<sup>8</sup> Devanam	_____					
K	_____	_____	_____	_____	_____	_____	_____					
G	_____	_____	_____	_____	_____	_____	_____					
S	priya	sava	bhutânam	achhati	sayamam	_____						
K	(a)	<sup>2</sup> sava	* * *	_____	* yama	_____						
G	_____	<sup>7</sup> sava	bhutânam	achhatim	cha	sayamam	cha					
S	samam	vatiya	rabhasi	aye	cha	mati	masajuya	Devanampriyasa				
K	samam	valiya	madavati	iya	vu	ma	* * *	<sup>3</sup> Devânampiyasâ				
G	samam	(5 letters)	cherâm	_____	cha	mâdana	cha	_____				
S	yo	dharma	vijayo	sanam	ḍanaladha	Devanam priyasa	i	a				
K	ye	dhamma	vijaye	se cha	punaladhe	Devânam pi	*	*				
G	_____	_____	_____	_____	_____	_____	_____	_____				
S	cha	save shu	chham	anteshu	<sup>9</sup> ashâsu	piyo jana	sacho	shasantam				
K	cha	<sup>4</sup> save	sacha	atesu	asasu	pichhâ jane	* *	satesa ate				
G	_____	_____	_____	_____	_____	_____	_____	_____				
S	ANTIYOKE	nâma	Yona	Râja	paran	cha	tena					
K	ANTIYOGE	nâma	Yona	* *	palan	cha	tenâ					
G	* * *	* * *	* Yona	Râja	paran	cha	tena					
S	ANTIYOKENA	chatura		rajane	TURAMAYE	nama,						
K	<sup>5</sup> ANTIYOGENA	chatuli	+	lâjane	TULAMAYE	nâma,						
G	_____	chaṭuro	_____	râjâno	TURAMAYO	cha,						

(a) The Khalsi text here begins again with the 2nd line on the S face of the rock.

S	ANTIKINI	nama,	MAKA	nâma,	ALIKASANDARE	nâma	
K	ANTEKINA	nâma,	MAKA	nâ <sup>6</sup> ma,	ALIKYASADALE	nâma	
G	ANTAKANA	cha,	MAGA	cha			
S	niche	<i>Choḍa,</i>	<i>Panda</i>	avam	<i>Tambapaniya</i>	hevam	mevam
K	nicham	<i>Choḍa,</i>	<i>Pandiyâ</i>	avam	<i>Tambapanniyâ</i>	heva	meva
G							
S			hena	raja	visha tini	<i>Yona-kamboyeshu,</i>	
K	heva	meva	<sup>7</sup> pâdâ (a)	lâjâ	vishamvasi	<i>Yona-kaboesu,</i>	
G							
S	<i>Nabhaka Nabhamateshu</i>		<sup>10</sup> <i>Bhoja-Piṭinikeshu,</i>	<i>Andhra-Pulindeshu</i>		savatam :	
K	<i>Nâbhaka-Nâbha-pantisu</i>		<i>Bhoja-Piṭinikyesu,</i>	<sup>8</sup> <i>Andha-Palandesu, (b)</i>		savatâ :	
G			* * * *	<sup>9</sup> * <i>dha-Pirindesu,</i>		savata :	
S	Devânampriyasa	dhamanuṣasti				Devânampriyasa	
K	Devânampiyasa	dhammânusathi	anuvatantiyâta	pidutâ	<sup>9</sup> Devânampiyasâ		
D	Devânampiyasa	dhammânusastim	anuvatareyata	pidûti	* * * *		
S	detanavam chantiti	piṣutu	Devânampriyasa	dhamavutam tivena		dhamanusasti	
K	neyantito	pisutu	Devânam pinniya (c)	lamavutam vadhanam	<sup>10</sup>	dhammânusathi	
G							
S	dhamanuvidhiyanti		anuvadhiyesam	* cha sa * ludha	neta	kena	bhoti
K	dhamma anuvidhiyama		anuvidhiyasam	achâyo se * ladhe	<sup>11</sup> eta	kenâ	hoti
G						<sup>10</sup> vija	yo
S	savatam		vijaye		vijaye <sup>11</sup>	piti rasa seludha	bhoti
K	savata	vijaye (c)	tâ	pitilase	gadhâ sâ hoti	piti	hoti
G	savatha	puna	vijayo	piti raso	ladhâ sâ	piti	hoti
S	priti	dhamavijaya	nivam akatutisam	priti	parantika	mevam	
K		dhammavijayam	<sup>12</sup> sila hakâ ve kho	sâpiti	pâlantikya	meve	
G		dhammavijayamhi					
S	mahavila	menyati	Devânampriyo	etati	cha	athaye	ayo
K	mahâpha * li	maṅnanti	Devânampiye	<sup>13</sup> etâye	châ	âthâye	iyam
G							
S	dhamalipi	likhita	kiti	putra	prapotra	me	chanam
K	dhammalipi	likhita	kiti	putâ	papota	me	<sup>14</sup> navam
G							
S	vijaya	ma	vijasavam	amanye	shakhuda	yo	tijasajati
K	vijayam	ma	vijayantaviya	manisu	sayakasi	no	vijayasikhanti
G	vijayam	ma	vijetavyam	mam	nyasarasake	eva	vijâyechhâti
S	chala va	dandâ	ta	ha	ronche	tutam rana	manyanye
K	* châ la-va	<sup>15</sup> dandâ	vâ	vâ	loche	tutameva chu	manataye
G	* *						

(a) This word is not very clear: it may be *pada* or *panda*.

(b) The text is here very indistinct.

(c) The word *vijaye* is inserted in small letters above the line, having been originally omitted by the engraver.

S	<sup>12</sup> dhamavijaya	_____	_____	paralokike	sava	cha
K	dhammavijayese	pida	lokikya	pala <sup>16</sup> lokiye	savâ	cha
G	_____	_____	_____	_____	_____	_____

S	titati bhotu ya numâ tata sai		hidelokika		paranlokika,	
K	kanilati ho * uga mala ti sâpi		hidâlokika		palalokikyâ.	
G	_____		* i * lokikâ	cha	paralokikâ	cha.

## EDICT XIV.

S	<sup>13</sup> Aya	dhamalipi	Devânampriyena	Piṣina (a)	Ranyina	likhapita	_____
K	<sup>17</sup> Iyam	dhammalipi	Devânampiyenâ	Piyadasinâ	Lâjinâ	likhâpitâ	athi yevâ
G	Ayam	dhammalipi	Devânampiyena	Piyadasino	Ranyâ	lekhâpitâ	asti evâ
D	<sup>17</sup> Iyam	dhammalipi	Devânampiyena	Piyadasina	Lâjina	likhi * *	_____
J	_____	_____	_____	_____	_____	_____	_____

S	_____	asti	tesam nyitena	asti y <sub>o</sub>	vistitena	hi	savatam sa	savve
K	<sup>18</sup> sukhitena	athi	majhimenâ	athi	vithaṭenâ	no hi	savatâ	save
G	sankhitena	asti	majhamena	asti	vistaṭena	nacha	savam (b)	pavata
D	sankhitena	athi	majhamena	_____	_____	nâpi	save	savata
J	_____	_____	<sup>24</sup> * jhimena	athi	vithaṭena	nâpi	save	savata

S	gantite	ma olake	hi	vijite	: bahu	cha	likhite	likhipaṣa
K	ghanṭite	mahâlake	hi	<sup>19</sup> vijite	: bahu	va	likhite	lekhapeṣa
G	ghaṭṭam	mahâlake	_____	pivijitam	: bahu	cha	likhitam	likhapayasam
D	ghanṭite	<sup>18</sup> mahantehi	_____	vijaye	: bahu	ke cha	likhite	likhi yisa
J	ghaṭṭite	mahantehi	_____	vijaye	_____	_____	_____	_____

S	mi cheva	amicha atra		punapane	pa * shanata	tasa tasa	_____
K	mi cheva	nikyam athi mi hetâ		punapuna	<sup>20</sup> ladhita	tasa tasâ	athasâ
G	chema	asti cha etakam		punapuna	vutam	tasa tasa	athasa
D	_____	athi pa cha		_____	_____	_____	_____
J	_____	_____		_____	_____	_____	<sup>25</sup> * * sa

S	_____	_____	_____	<sup>14</sup> ta *	paṭipajayati	sosiyaya atam kiche
K	madhuliyâye	yena	jane :	tathâ	paṭipajeyâse	sâyâ ata kichhi
G	mâdhuritaya	kiti	jano :	tathâ	paṭipajetha	<sup>5</sup> tata ekadâ
D	_____ taya	<sup>19</sup> kinticha	jane :	tathâ	paṭipajeyâti	epi cha hetam
J	madhuliyâye	kinticha	jane	tathâ	paṭipajeyâti	epi chu hetam

S	asamatam	likhitam	desam	va	sankhaye	kâranam	va
K	<sup>21</sup> asamati	likhite	disâ	vâ	sankhaye	kâlanam	vâ
G	asamâtam	likhitam	asadesam	va	sachhâya	kâraṇam	va
D	asamati	likhitesam	* * * sam	_____	_____	_____	_____
J	_____	_____	_____	_____	_____	_____	_____

(a) Sic in original.

(b) It is clear from the agreement of the other four texts that the initial *p* of this word should be *s*. A single stroke omitted by the engraver on the left hand of the letter has left the unfinished *s* a simple *p*.



	alochanti	lipikara	sava aparadhena
K	alochayita	lipikala	palâdhena vâ.
G	<sup>6</sup> alovettâ	lipikarâ	paradhena va.
D	* * ti	lipikala	* * * ti.
J	_____	_____	_____

The Girnâr text originally concluded with a single isolated line, of which only the latter portion now remains. It reads as follows:—

\* \* \* \* \* va sweto hasti savaloka sukhaharo nama.

No. 6.

First separate Edict at Dhauli and Jaugada.

See Prinsep, Journal Bengal Asiatic Society, VII, 441, and Burnouf, Le Lotus de la Bonne Loi, pp. 671—693.

D	<sup>1</sup> Devânampiyasa	vachanena	Tosaliam	mahâmâta	nagala	viyopâlaka (a)		
J	<sup>1</sup> Devânampiyê	hevam âhâ	Samâpâyam	mâhâmâta	nagale	viyopalakahe		
D	vataviyam.	Am	kichhi	dakhâmi	hakam	tam	ichhâmi	kinti
J	vataviyi.	Am	kichhi	dâkhâmi	hannam	tam	ichhâmi	kinti
D	_____	e *	paṭivedayeham	<sup>3</sup> duvâlâte	cha	âlabhe	ham,	esa cha
J	anam	ena	paṭivedayeham	<sup>2</sup> duvâlâte	cha	âlabhe	ham,	esa cha
D	me	mokhyamata	duvâle:	etasi	athasi	am	tuphe	si
J	me	mokhiyamate	duvâle:	_____	_____	am	tuphe	su
D	<sup>4</sup> anusathi	tu phe	hi	bahûsu	pânasahasesu	âyata	pana me	
J	anusathi	phe (b)	hi	bahusu	panasahasesu	a *	* * *	
D	ga ve ma	sumunisânâ	save <sup>5</sup> munise	pajâ mamâ	atha	pajâye	ichhâmi	
J	ga ve ma	* munisânâ	sava munise	<sup>3</sup> paja—	atha	pajiye	ichhâmi	
D	hakam	sa vena	hitasukhenam	_____	hida lokika	<sup>6</sup> pâlalokikâya		
J	* *	vena	hita sukhenam	yujevuti	hida logika	palalokikayam		
D	yujevâ ti (he me hasa) (c) sùpi	ichhâmi	dukam	no cha	pâphunâtha	âvâ		
J	_____ he meva me iya sava	munisa	su *	ta he	* * * notha	ava		
D	<sup>7</sup> gamake	iyam	atha	kecha va	eka	pulise	manâti	
J	gamake	<sup>4</sup> iyam	atha	kecha	eka	pulase	* *	

(a) Prinsep reads *vihâlaka* omitting the second syllable *yo*, which is distinct in both texts. Burnouf reads the word correctly as *viyopâlaka*. The letter *y* is indistinct in the Dhauli text, but the vowel *o* is quite clear.

(b) The syllable *tu* is here omitted in the original text.

(c) The four syllables within brackets are taken from Prinsep. The space now blank is sufficient for about eight letters; but the whole may not have been engraved; and the letters given by Prinsep were copied by Kittoe, although they have since been lost.

D	etam	sepi	desam	no savam	dekhatehi	tuphe etam	<sup>8</sup> su	vihitā
J	* tam	sepi	desam	no savam	dekhathahi	cha me pi	su	vitā
D	pi niti	yam	eka	pulise	athaya	bandhanm		va
J	pi bahuka	athiya eti	eka	munise	_____	bandhanam		
D	palikilesam	vā	pāpunāti	tata	hota	<sup>9</sup> akasmā	tena	
J	paliki * *	_____	papunāti	* *	* ta	* <sup>5</sup> smagā	tena	
D	bandhanātā ka:	anne	cha	* * bahu	janodaviye	dukhiyati:	tata	
J	bandha	cha yuve daya	cha	vata bahūke	_____	vedayanti:	tata	
D	ichhitaviye	tuphe	hi:	_____	kinti	majham	paṭipādaye	māti
J	_____	tuphe	hi:	* * taye	kinti	majha	paṭipātaye	ma *
D	Imehi	chu	jatehi	no	sampañi pajati:	isāya,	āsulopena,	
J	Imehi	_____	jatehi	no	sampañipajati:	isā *	asulopena,	
D	<sup>11</sup> nithuliyena,	tūlanāya,	anāvūtiya,	ālasiyena,	kālammathena,	se	ichhitaviye	
J	nithuliyena,	<sup>6</sup> tuliye,	anāvūtiye,	* * yena,	kalamathanam,	hevam	ichhitaviye	
D	kinti	_____	ete	<sup>12</sup> jatānihu	mamāti:	eta	sa	
J	kinti	me	eteni	jatām veva	mohveyūti:	_____	_____	
D	cha savasa	_____	mūle	anāsulope	_____ atulana	cha	niti chham	
J	savasa cha	iyam	mula	anasulope	cha * tu * *	cha	ni * *	
D	ekilante siyā	<sup>13</sup> nate uga cha	samchalita	viyentu	va	hitaviya	_____	
J	iyam nijat	<sup>7</sup> samchalitu	uthāya * *	tavyatā	va	ṭitaviya	pi	
D	etaviye	vā hevam mevam edam	* * tūphā	katena	vataviye	<sup>14</sup> aganam ne dekhata		
J	etaviye	piniti yam eka	deveni	annāne nijha	masaviye	_____		
D	hevam	cha hevam cha	Devānampiyasa	anusathi	se	mahā * * sa	tasa	
J	hevam	_____	Devānampi * * *	sa *	*	* * *	<sup>8</sup> tam	
D	sampañipāda	<sup>15</sup> mahā	apāye	asampañipati	va	paṭipādayamī nehi etannanthi		
J	ma phalehati	_____	_____	asampañipati	_____	mahāpāye hoti vi paṭipātāyam tanno		
D	swagasa (a)	ālādhino	lāja	ladhi	<sup>16</sup> duāhalehi	ima sakam	meva	
J	swaga	ālādhāno	laja	dhi	du āhale	etasa	masa	
D	makate manam ; atileke	sampañi pajamino	cha	etam	_____	swagam	_____	
J	samo * * va * *	* * *	<sup>9</sup> cha	ananeyam esatha	swagam	swagam	cha	

(a) Here Burnouf with his usual sagacity suggested the true reading of *swagasa*, "du ciel." See *Le Lotus*, p. 631.

D	<sup>17</sup> âlâdhayisathiti	tam apaniniyam ebatha.	Iyam	cha	lipi	
J	âlâ (dha) yasathâ	_____	Iyam	cha	lipi	anu
D	Tisa	Nakhatena	sotaviyam <sup>18</sup>	antalâpi	cha tise * * na	sikhanâm ni (a) ekanâpi
J	Tisam	_____	sotaviyam	alâpi	va_____ na	sata tila e ka * pi
D	sotaviya : hevam cha kâlantam	tuphe <sup>19</sup> cha ghatha	sampaṭipâdayitave	etâye	_____	_____
J	* * * * *	* * * * *	* * <sup>10</sup> tave	etâye	_____	cha
D	athâye	iyam	lipi	likhitâ hida	ena	<sup>20</sup> nagala
J	athâye	iyam		vata lipi	ena	mahâmâtâ nagala
D	viyopâlakâ sâsatam	samayam yujavû nagala :	janasâ (b)	aksmâ pali	bodha va <sup>21</sup>	akasmâ pali
J	_____	_____	_____	_____	_____	_____
D	ki sâne vano siyâti.	Etâye cha athâye hakam	dhamma te (c)	panchasu	panchasu	
J	_____	_____	_____	<sup>11</sup> panchasu	panchasu	
D	vasesu <sup>22</sup>	_____	nikhimayisami	e akha khase	a chandâ	sa khi nâlabhe
J	vasesu	anusayânam	nikhâmayisami	mahâmatam	a chandâ	phela hata * nele
D	hosati : etam atham	jânita * * *	thâ <sup>23</sup> kalati atha mama anusathiti.			Ujenite (d)
J	_____	_____	_____			Ujeni
D	picha	kumâle	etayevam	athâye	nikhamayisati	hedisammeva vagam,
J	_____	kumâle	vi * tasa	te	_____	_____
D	no cha	atikâmayisati tinivasâni he meva	Takhasilate pi (e) adâ am * * <sup>25</sup> te	_____	_____	mahâmâta
J	_____	_____	va chanika a	_____	_____	ma
D	nikhamisanti	anusayânam,	tada abâpayita	ataue	kammam	etam pi
J	anusâyanam	nikhamisanti ;	_____	atina	kammam	_____
D	jânisanti	<sup>26</sup> tam pitithâ kalanti athâ lâjine anusathiti.				
J	sa	_____	_____	_____	_____	_____

(a) This letter is doubtful; it may be *si*.

(b) Burnouf reads *yavaju-kasa*, instead of *nagala janasa*, after which he allows a space for five letters.

(c) Here both Prinsep and Burnouf read *mate*, but the text does not repeat *ma* after *dhamma*.

(d) *Ujeniya* is the reading of both Prinsep and Burnouf, but the letter *te* is quite clear both in the photograph and in Mr. Beglar's impressed copy. Prinsep identifies *Ujenio* with *Ujeniya*, a younger brother of Mahindo (*Bengal Asiat. Soc. Jour.*, VII, 454); but Burnouf has rightly pointed out that *Ujeniya* was only a title of Prince Mahindo, who was born at Ujain (see *Le Lotus*, p. 638).

(e) Here Burnouf reads *etasi*, supposing that the left limb of the letter *s* had been omitted by Kittoe; but the letter is most distinctly *pi* and not *si*.

## Second Separate Edict at Dhauri and Jaugada.

D	Devânampiyasa	vachanena:	TOSALIYAM	kumâle	—	mahâmâtâ	cha	vataviya:	am
J	Devânampiye	hevam âhâ:	SAMAPAYAM	mahâmata	Lâja	va	cha	nika	vataviyâ, am
D	kichhi	dakhâmi (a)	hakam	tam	—	—	—	—	—
J	kichhi	dakhâmi	hakam	tam	ichhami	hakam	kinti *	ka	mana <sup>2</sup> paṭipâtayeham
D	<sup>2</sup> duvâlâte	cha	âlabheham;	esa	cha	me	mokhyamata	duvâlâ.	
J	duvâlâte	cha	âlabheham;	esa	cha	me	mokhiyamate	duvâlâ.	
D	Etasi	athasi	am	tuphe (b)	hi	anusathi	tuphe	hi	bahusu pana sahasesu âyata jana me gachha cha
J	Etasa	athasa	am	tuphe *	anusathi (c)				(omitted)
D	sumunisânam;	save	sumunise	paja	mama	<sup>3</sup> atha (c)	pajâye	ichhâmi	hakam niti
J	(omitted)	sava	manisâ	<sup>3</sup> me	paja	atha	pajâye	ichhâmi	kinti me
D	savena	hita	sukhena	hidalogika	pâlaokikâye	yujevûti	hevam	—	—
J	savene	hita	sukhena	yu(je) yûti	hidalogika	pâlalokike	na	hevam	mevam me
D	<sup>4</sup> —	siyâ	antânam	avijitânam	kichham	vasu	Lâja	—	—
J	ichhe	sava	manisâ	su saya	anta	kuthâ	vijitânam	kinchham	desu Lâja
D	meva	ichhâmi	ma	antesu	pâpunevute:	iti	Devânampiye	—	vâgâna
J	me	ichha	—	antesu	pâpuneyu:	—	Lâja	ichhati	ame
D	—	mamâye	<sup>5</sup> huve	vûti,	Aswasevu	cha	—	sukhameva	lahevu
J	heya	<sup>6</sup> mamîyaye	—	Aswasepu	cha	me	sukhameva	laseya	mama
D	dukha	hevam	* nava	iti	khami	tine:	Devânampiya	ahâ:	kâti
J	—	hevam	la	sâha	ne	yukhamisa	Lâja	—	echa
D	kiye	: khamitave	mama	nimitam	cha	dhammam	cha	levâ	
J	kiye	: khamitave	mama	nimetam	cha	dhamma	cha	lenya	
D	—	<sup>6</sup> hidaloka	—	palalokam	cha	âladhayevû	Etasi	—	—
J	ti	hidalogam	cha	palalogam	cha	âladhayeyam	etâye	<sup>8</sup> cha	
D	athasi	hakam	anusâsâmi	tuphe	anena (d)	etakena	hakam	—	anusâsitam
J	athâye	hakam	tuphe	vi	anusâsâmi	anena	etakena	hakam	tuphe
D	chhandam	cha	veditam (âhayâmi) (e)	paṭinyo	cha	mama	<sup>7</sup> ajalâsâ	hevam	
J	chhandam	cha	su	a	mama	chiti	paṭinâ	cha	—
							<sup>7</sup> achalasa	hevam	

(a). Burnouf reads *dakhmiham* followed by a gap as far as *duvalecha*: but both the Jaugada and Dhauri texts support Prinsep's reading. (See *Le Lotus*, p. 692).

(b). After *tuphe* Burnouf omits all down to *athapajâya*; but Prinsep's reading is supported by the Jaugada text as far as it extends. This portion has peeled off since Kittoe's time, with the exception of the last two letters *mama*.

(c). In the Jaugada text the words from *atha pajaye* down to *yujeyuti* are repeated, and the words following *anusathi* down to *savamanise* are altogether omitted.

(d). From this word down to *ajalasa* Burnouf supplied the gap left by Prinsep, and his reading is generally confirmed by that of the Jaugada text, as well as by Mr. Beglar's photographs of the Dhauri inscription itself.

(e). I had already supplied *âhayâmi* from Burnouf's reading, which is now fully confirmed by Mr. Beglar's photographs.

D kaṭukam me chalitaviye aswa \* \* i cha tāni ena—pāpunevū iti. Athā pitā tathā Devānampīye  
J kaṭukam me chalitaviye asvasa kiya cha ta ena te pāpune —. <sup>10</sup>—Athā pita hevam ne Lāja

D aphāka : athā cha atā nam (a) hevam Devānampīye anusampati aphe—  
J ti— athā — atā —nā — anusampatā hetam a

D ——— ——— <sup>8</sup> athā cha pajā hevam maye Devānampiyasa ———se  
J hevam anusampati attā — pajā hevam maye Lājine tuphe ni

D hakam anusā-ita chhandam cha — phāka— ———desā  
J hakam anusāsita chhandam cha veda taka pisi chiti patināchā ati lapa <sup>12</sup> desa

D vutike hosāmi Etāye athāye paṭibalāhi (b) tuphe aswāsanāye hitasukhāye  
J ayutike hosāmi Etasi athasi ——— tuphe aswāsanāye hitasukhāye

D cha tase \* hidalokika pālalokikāye hevam cha  
J ——— tasam hitalogika pālalokikāya hevam cha

D kalantam tuphe swagam ālādayisatha (c) mama cha ānaniyam ehattha.  
J kalantam — swaga aladhayisatam mama cha ānaneyam esatha.

D Etāye cha athāye iyam lipi likhitā : hida ena mahāmātā swasatam  
J <sup>14</sup> Etāya cha athāye iyam lipi likhitā : hida ena mahāmātā saswatam (d)

D \* samam <sup>10</sup> yajisanti Asāsanāye dhamma chalanāye cha tesu antānam :  
J samam yajesam Asāsanāye <sup>15</sup> dhamma chalena \* ——— gatam :

D iyam cha lipi anachātun (e) masam Tisena nakhatena sotaviyā  
J iyam cha lipi (ana) chātun māsamsotaiyā Tisena antalāpi

D kāmam cha khano khanasi antalāpi tisena ekena <sup>11</sup> sotaviyā : hevam kalantam tuphe,  
J cha sotaviyā <sup>16</sup> khanasantam ekena si \* \* viyā : hevam cha kalantam

D chaghatha sampati pādāyitave.  
J sanghatha sampati pātāyitāve.

(a) This word was omitted by the original engraver, and afterwards inserted above the line.

(b) In the Jaugada text the word preceding *tuphe* would appear to have contained only three letters, of which the last is *hi* preceded by an anuswāra, thus making the final syllable *māhi*. The word seems to me very like *balamhi*. Both Prinsep and Burnouf read *Dubalahi*, which is certainly incorrect.

(c) *tata* is here inserted by Prinsep; but there is no space for the letters.

(d) Sic in original.

(e) Here Burnouf divided the true reading of *anachātun māsam*, which agrees also with that of the Jaugada text.

No. 8.

## ROCK INSCRIPTION AT SAHASARAM.

*Transcript by DR. G. BÜHLER.*

- 1 Devānām piyo hevañ ā [hā sātīlekāni adhit]i yāni sañvachhalāni aṃ upāsake  
sumi, na cha bōdhañ palakamte
- 2 Savimchhale sādhike aṃ [sumi bādhañ palakam] te. Etena cha aṃtalena Jambūdpasi  
aṃmisañ devā [hu] sañ ta.
- 3 munisā misaṃ deva kaṭā pa la[kamasi hi] iyañ phale [n]o [cha i]yañ mahatata  
vachakiye pāvatave. Khudakena hi pala—
- 4 Kamamtenā vipule suag[e sa]kiye ālā[dhayita]ve. Se etāye athāye iyañ sāvane:  
khudake cha udele cha pa—
- 5 lakamañtu, aṃtā pi chañ jānañtu, chilathitike cha palakame hotu. Iyañ cha  
athe vadhisati, vipulañ pi vadhisati
- 6 diyādhiyañ avaladhiyenā diyādhiyañ vadhisati iyañ cha savane vivuthena; duve  
sapañnālāti
- 7 satā vivuthā ti, [sū ñ phra] 256 Ima cha atham. pavatesu likhāpayā thāya;  
[yata] vā; a—
- 8 thi hete silāthambhā tata pi likhāpayā thāyi.

NOTES BY DR. BÜHLER.—Materials used: Pl. xiv of General Cunningham's *Corp. Inscr. Ind.*, Vol. I; and a photograph supplied by General Cunningham.

*Line 1.*—The facsimile and photograph show that seven or eight syllables have been lost. The restoration of the first six is absolutely certain on account of the identical readings of *R.* and *B.*—[*adhit*]i yāni is less certain. I take it for a representative of *adhitisāni*, caused by the change of *s* to *h*, and its subsequent loss, just as in Panjābi *tth*, thirty, and *ikatti*, thirty-one.

*Line 2.*—Read *samvachhale*, *R.* Six or seven letters have been lost—*R.* and *B.* have two sentences corresponding to this lacuna, containing sixteen letters. *S.* can have had one sentence only. The sense requires the sentence given above. Read *amisañ* according to *R.* Read *devā-husam*, as *R.* has *devā-husu*, and a verb is required. The vertical stroke in the facsimile is the left hand part of the letter *h*. This emendation I owe to Paṇḍit Bhagvānlāl Indrajī. Read *te* for *ta*, according to *R.*

*Line 3.*—Read *devā*. The *pala* before the lacuna is probable from the photograph. The restoration is certain on account of the corresponding passage in *R.*, which here, as everywhere, substitutes the root *pakam* for *palaham*. The second and third lacunas have been filled in according to *R.*

*Line 4.*—Restorations according to *R.* and *B.*—Read *sāvane*.

*Line 5.*—Read *cha jānañtu*.

*Line 6.*—Read *sāvane*; the facsimile has *dute*, but according to the photograph *duve*, which the sense requires, is at least probable, if not certain.

*Line 7.*—Restoration suggested by the fact that two syllables have been lost, and a relative pronoun is desirable though not absolutely necessary.

No. 9.

## ROCK INSCRIPTION AT RUPNATH.

Transcript by DR. G. BÜHLEB.

- 1 Devânâm piye hevam âhâ : sâtirakekâni adhitisâni va [sâ], ya sumi  
pâkâ sa [va] ki no cha bādhi pakate. Sâtileke chu chhavachhare,  
ya sumi haka saṅgha-pâpîte
- 2 bādhi cha pakate. Yi imâya kâlâya Jambudipasi amisâ  
devâ-husu, te dâni masâ kaṭâ. Pakamasi hi esa phale,  
no cha esâ mahatatâpâ-potave : Khudakenâ hi ka.
- 3 pi parumaminenâ sakiye pipule svage ârodhave. Etiya athâya  
cha sâvane kaṭe : khudakâ cha uḍâla cha pakamamtu ti, atâ pi cha  
jânamtu ; Iyam pakâre cha
- 4 kiti? chiratḥitike siyâ. Iya hi aṭhe vaḍhi vaḍhisiti, vipula  
cha vaḍhisiti, apaladhiyenâ diyaḍhiyam vaḍhisati. Iya cha  
aṭhe pavatisu lekhâpeta vâlata hadha cha ; aṭhi
- 5 silatḥubhe silatḥambhasi lâkhâpeta vayata. Etina cha vayajanenâ  
yâvatakatu paka ahâle, savara-vivase tavâyati. Vyuthenâ sâvane  
kaṭe [sû ñ phu] 256 sa—
- 6 ta-vivâsâ ta.

NOTES BY DR. BÜHLEB.—Materials used : Two rubbings forwarded by General Cunningham.

*Line 1.*—Read *sâtilekâni*, the letter  $\text{†}$  looks blurred, and is a mistake for  $\text{‡}$ . For *pâkâ* read *hâkâ*. There is a faint mark between *sa* and *ki* which may be *va*;—*sâvaki* is required as synonym for *upâsake*;—*saṅgha ushite* is a possible reading, as the letters appear to be half effaced. The reading given above is supported by *B*.

*Line 2.*—Under the *vâ* of *devâ-husu* there is a vertical stroke resembling an *u*. Probably it is intended to indicate the absorption of the initial *a* of *ahusu*, and is the oldest form of the *avagraha*  $\text{S}$ . Read *esa* for *esâ*. A letter may have stood between *khudakenâ hi* and *ka*. But I rather think the marks in the impression are accidental scratches.

*Line 3.*—Read *pakamaminenâ*; *pipule*; *ârodhave*;—the long *â* in *pakâre* is not quite certain.

No. 10.

## ROCK INSCRIPTION AT BAIRAT.

*Transcript by* DR. G. BÜHLER.

- 1 Devānam piye āhā: sāti [lekāni \* \* \* i e sa  
 2 vasā nam ya haka upāsake n[o cha] bādham  
 3 \* \* \* am mamayā saṅghe papayite [bā]dham cha \*  
 4 Jambudīpasi amisā- nam devahi \* \* vi \* \* \* [pa la] kamasi esa [pha] le  
 5 [n]o hi esa mahatane vachakaye \* \* \*[pala] rumaminenā ya \* \* \* pa  
 6 vipule pi svaṅge [sa]kye ālāhetave \* \* [khuda] kā cha udālā chā palakamatu ti  
 7 ante pi janantu ti chilathiti [ke] \* \* [vi]pulam vi vadhisati  
 8 diyadhiam vadhisati [ñ phu] 56

NOTES BY DR. BÜHLER.—Materials used: Cunningham, *Corp. Inscr.*, Vol. 1, Pl. xiv—and a cloth copy made by Pandit Bhagvānlāl Indrajī.

*Line 1.*—Cloth copy: *devānām*. The remnants of three letters towards the end of the line are also from the latter.

*Line 2.*—*Corp. Inscr.*—*paka*. Cloth copy shows lower part of *n[o]*—*Corp. Inscr.*—*bādhi*. Cloth copy has remnants of these letters towards the end of the line.

*Line 3.*—*C.I.*—*payaye ate* and *bādhi*. In the cloth copy the top of *dhā* is wanting.

*Line 4.*—Cloth copy: *amisā-na deve pi* and omits *vi*. I conjecture *amisānam devani [su te dā] ni*. Portions of the letters *laka* appear on the cloth copy.—*C.I.*—*masi*.

*Line 5.*—*C.I.* begins the line *ha hi*: the cloth copy shows *o* clearly.—*C.I. mapātane*. I think *mahatana* should be read, as the word forms a compound with *vachakaye*. Read *[pala] kamamimenā*. The cloth copy omits *ya.....pa*, which are not easily explained.

*Line 6.*—Cloth copy: *vipule him svage takye*—*C.I.*—*vipule pi svamge kiye*. The above reading is conjectural, but supported by the analogy of *S.* and *B.* Possibly *sakiye* may be the right form. Towards the end *C.I.* reads *[khuda] kā che*, which is incorrect.

*Line 7.*—Cloth copy omits *am* [*te*], shows half a *ta* instead of *ti* in *chilathiti* [*ke*], and omits *pu* in *[vi] pulam*.

*Line 8.*—Cloth copy: *diyadhya vadhasai*, and omits the numeral signs. I must confess that I doubt the correctness of the latter, on account of their position.

NOTE BY GENERAL CUNNINGHAM.—These numeral signs were brought to my notice by my Assistant, Mr. Carlleyle, the discoverer of the inscription. I have since had fresh impressions made of the whole inscription, from which the dotted numerals given in the plate were taken. Mr. Carlleyle thought that he could trace three numeral figures. That there are marks on the rock at the end of the inscription is quite certain, but as I have not examined the rock myself, I am unable to affirm positively that they are numerals.—A. C.



## No. 11.

## SECOND BAIRÁT ROCK.

<i>Bur</i>	Piyadase	Lāja	māgadhe	Saugham	abhivādemānam	āhā	apābādhatam	
<i>Wil</i>	Piyadasi	Lāja	māgadhe	Saugham	abhivādemānam	āhā	apābādhatam	
<i>A. C.</i>	Piyadase	Lāja	Māgadhe	Saugham	abhivādemānam	āhā	apābādhatam	
<i>Bur</i>	cha	phāsuvihālatam	cha	<sup>2</sup> viditevā,	bhante, āvatake	hā	mā	budhasi
<i>Wil</i>	cha	pisu vihālatam	cha	viditeva,	bhante, āvatake	ha	mā	budhasi
<i>A. C.</i>	cha	phisu vihālatam	cha	viditeve,	bhante, āvatake	ha	mā	Budhasi
<i>Bur</i>	dhmmasi	sanghasīti	galavenchām	pasade	cha	ekechi,	bhante,	
<i>Wil</i>	dhmmasi	sanghasīti	golave cham (P)	pasāde	cha	ekechii,	bhante,	
<i>A. C.</i>	Dhmmasi	sanghasīti	golave cha	pāsāde	cha	ekechi,	bhante,	
<i>Bur</i>	<sup>3</sup> bhagavatā	budhena	bhāsīte	save	se	subhāsīteva	echukho,	
<i>Wil</i>	Bhagavatā	Budhena	bhāsīte	save	se	subhāsīte vā	echu kho,	
<i>A. C.</i>	Bhagavatā	Budhena	bhāsīte	save	se	subhasīte vā	echu kho,	
<i>Bur</i>	bhante,	pamiyaye	disiya	hevam	sadhamme	<sup>4</sup> chilasattī ke	hosattī	
<i>Wil</i>	bhante,	pāmiyāye	diseyā	hevam	sadhamme	chila (va) tī ke	hosattī	
<i>A. C.</i>	bhante,	pāmiyāye	diseyā	hevam	sadhamme	chilathiti ke	hosattī	
<i>Bur</i>	alāhāmi	hakām	tāva	tavā	imāni,	bhante,	dhammapaliyāyāni (a)	
<i>Wil</i>	alāhāmi	hā (ki)	tavā	tāve	imāni,	bhante	(dham) mapaliyāyāni	
<i>A. C.</i>	alāhāmi	hakam	tavi	tave	imāni,	bhante,	dhammapaliyāyāni	
<i>Bur</i>	vinayasa	makase	<sup>5</sup> aliyavasāni	anāgata bhayāni	munigāthā	moneyasūte		
<i>Wil</i>	vinayasa	makase	aliyavasāni	anāgata bhayāni	muni gāthā	mauneya sūte		
<i>A. C.</i>	vinayasa	mukase (b)	aliyavasāni	anāgata bhayāni	muni gāthā	moneya sūte.		
<i>Bur</i>	upatisapasina	eva	lāghulo	<sup>6</sup> vāde	musāvādam	adhogichya		
<i>Wil</i>	(u) patāsa pasine	echa	lāghulo	vāda	musāvā(cha) m	adhigachya		
<i>A. C.</i>	Upatisa pasine	echa	Lāghulo	vāde	musāvādam (c)	adhigichya		
<i>Bur</i>	bhagavatā	budhena	bhāsīte	etāni	bhante	dhammapaliyāyāni		
<i>Wil</i>	bhagavatā	budhena	bhāsīte	etāni	bhante	dhamma paliyāyāni		
<i>A. C.</i>	Bhagavatā	Budhena	bhāsīte	etāni	bhante	dhamma paliyāyāni		
<i>Bur</i>	ichhāmi	<sup>7</sup> kitibihuke	bhikhapā	yechā	bbikhāni	yechā	abhikhinam	
<i>Wil</i>	ichhāmi	kiti babuke	bhikhapā	yecha	bbikhani	yecha	abhikhinam	
<i>A. C.</i>	ichhāmi	kinti bahuke	bhikhu(d) pā	yechā	bbikhuni	yecha	abhikhinam	
<i>Bur</i>	sunayuchā	upadhāleyayū	vā	<sup>8</sup> hevam	mevā	upāsakā	chā	upāsika
<i>Wil</i>	sunayuchā	upadhāleyeyu	cha	hevam	meva	upāsakā	cha	upāsika
<i>A. C.</i>	sunayuchā	upadhāleyeyū	chā	hevam	mevā	upāsakā	chā	upāsika
<i>Bur</i>	ehā	eteni	bhunte	imam	likhāpayāmi	abhimati	me chā umtīti.	
<i>Wil</i>	cha	etāni	bhunte	ima (m)	likhā (pa) yāmi	abhi heti	maja (nan) tīti.	
<i>A. C.</i>	chā	eteni	bhunte	imam	likhāpayāmi	abhi peti	mejānantīti.	

(a) The omission of the syllable *ti* is no doubt the printer's fault, as Burnouf gives the word in full in the last word but one of the 6th line.

(b) I read *mukase*, and so did Captain Burt.

(c) Certainly *dam*, the curve is on the wrong side for *cham* as proposed by Wilson.

(d) The manner of attaching the vowel *u* at the foot of the *kh* was perhaps unknown to Burnouf and Wilson. It occurs again in *bbikhuni*.

## KHANDAGIRI ROCK.

See Prinsep in *Journal of the Bengal Asiatic Society*, VI, 1080, (a)

1	J. P.	Namo	Arahantānam	namo	sava—	Sidhānam	Airena	mahārājena
	A. C.	Namo	Arahantānam	namo	sava—	Sidhānam	Airena	mahārājena
	J. P.	mahāmeghavāhanena	chetakājate *	chhadanena		pasathasukela—	khanena	
	A. C.	mahāmeghavāhanena	chetarāmjava savam	dhanena		pasathasukela	khanena	
	J. P.	chaṭurantalatha	ganena	———kalingādhipatirāsi		sikhira	avalonam	
	A. C.	chaturamkalatha	gunena	* tena kalingādhipatichā		sākāvā	uvalena.	
2	J. P.	pandarasa	vasāni	siri-kaḍara—	sariravatā,	kiditā-kumārakidika,	tato	
	A. C.	pandarasa	vasāni	siri-kaḍara	sariravatā	kiditā-kumārakidikā,	tato	
	J. P.	lekharūpa-gana-nāva—	vapāra	vidhi-visāra-dena		sava-vijāvadatena	navavasāni,	
	A. C.	lekharūpa-gana-nāva—	vepāra	vidhi-visāra dena		sava-vijāvadatenam	navavasāni,	
	J. P.	hota	rāja	pansāsivase,	puna	chavavisati-vase	dānava	dhamena
	A. C.	hota	vāja	pansāsivasa,	puna	chaturvinsati-vasesu	dānava	dhamena
	J. P.	sesayavenā	bhivijayo	tatiye.				
	A. C.	sesayovanā	bhivijapo (b)	tatiye.				
3	J. P.	kalinga-rāja	vansa-puri	sanyuge,		mahārājabhisechanam	pāpunāti	
	A. C.	kalinga-rāja	vansa-puri	samyuge,		mahārājabhise-CHANAM	pāpunāti	
	J. P.	Abhisita	mata	vapa dhamavase	vatavihata	pura-pāhāra	nivesam	
	A. C.	Abhisita	mato	champhadhamavase	vātavihatato	pura-pākāra	nivesanam	
	J. P.	paṭisankharayati.	Kalinga-nagari	khidhira	sitala	tadāga	pariyo	cha
	A. C.	paṭisankhārayati.	Kalinga-nagari	khimbira	isitāla	taḍiya	pāḍiyo	cha
	J. P.	bathupayasi	sava	yānipati		santhapa (nam) cha.		
	A. C.	thāpā (F) payati	sava	yānampati		santhapanam cha.		
4	J. P.	kārayati ;	panatisirāsihi (c)	satasahasehi		pakatiyo	ranjayati	datiya
	A. C.	kārayati ;	pannītāsidihi	satasahasehi		pakātiye	ijayata	datiye
	J. P.	cha	vāse,	āchitayitā	sotekāre	pachhimā	disam,	haya
	A. C.	cha	vāse,	achitayita	sotakāni	pachhima	disam	iha
	J. P.	gaja	nara	radha	bahula	darīn	pathāpayati	kansabanāgatāya
	A. C.	yejam	nara	radha	bahulalanam te		pathapanati	sabānāgatāya
	J. P.	dasanāya	vātānam	sakanagara	vāsino	punavase		
	A. C.	ḍisenoya	vātānanta	sakanagara	navāye	punavase		

(a) The differences between Kittoe's text, which Prinsep used, and the text of the photograph of the plaster cast are so numerous, that I have thought it better to give my own reading from the new text, than to note the many variations.

(b) Reading of last syllable doubtful.

(c) The last two letters of this word would appear to have been accidentally repeated by Kittoe. This is a very common occurrence with hand-made transcripts.

5	J. P.	gandhava	veda-budho-dampana	tabhata	vâditâ	sandasanâhi	usava			
	A. C.	gandhava	veda-budhâ dampana	tagi (P) ta	vâdita	sandasanâhi	usava			
	J. P.	samaja	kârâpanâhi	cha	kidapayati	nâgari	Tatha	vivuthevase		
	A. C.	samaja	kârâpanâhi	cha	kâdapayanti	nagari	Tatha	vivuthevase		
	J. P.	viadharâdhivâse	a (ra) hata	puba	Kalinga	puva	Râjâni	vasati		
	A. C.	viadharâdhivasam	a (no letter) hata	puva	Kalinga	puva	Râjân	***P		
	J. P.	— (gap) —	vata	dhama	(not rendered)	—	—	—		
	A. C.	(about 10 letters)	vata	dhama	ṭisapâta (P) ijati (P)	te	cha	nikhita	chhata (P)	
6	J. P.	(a) bhigârehi	taratana	sâpatena	savarathika	bhojakepâ	devam	dâpayati		
	A. C.	bhigarehi	taratanam	sâpataye	savarathika	bhojakepâ	devam	dasayati.		
	J. P.	Pachachadânivase	NANDA	Raja	tivasata	ughatitam	tannisaraliya			
	A. C.	Panchapanchadânivase	NANDA	Raja	tivasasata	ughâtitam	tanamsuliyam			
	J. P.	vaja	panadi	nagara	pasesa	—	—	—		
	A. C.	vâṭa	panâdi	nagara	pavesa	* viso (about 10 letters)	sabhisori cha	* * * hâsa		
	J. P.	—	—	—	—	—	—	—		
	A. C.	cha	sandesam	tosa	vakara	vane.				
7	J. P.	anugaha	anekani	sata-sahasani	visajati	porajanapadam	satamanchatisam			
	A. C.	anugaha	anekâni	sata-sahasâni	visejati (a)	orajânepadam	satamachavesam			
	J. P.	pasâsato	vajaragharavedham	satam	gharini	savata	kaha	dapanna		
	A. C.	pasa sato	vajarighavadhâsatima	—	gharini	savata	koha	dapana		
	J. P.	narapa —	(gap)	thame	vase	manam	— ta —	ge —	giri —	
	A. C.	narapa ketana	(about 18 letters)	ye thame	cha vase	mananti	mena* ya	*** tapabhate dare sâri idha.		
8	J. P.	ghâtâpayitâ	râjâ	gabham	upapîdapayati :	dhatinam	cha	kammupâdana		
	A. C.	ghâtâpayita	raja	gambhu (b)	upapîdapayuti :	dhatinam	cha	kammupâdana		
	J. P.	panâdena	pambâtasena	vâhayati :	pammuchita	madhuram	apanata			
	A. C.	—	—	—	pamachitu	madhuram	apayato			
	J. P.	—	—	mora	dadâti	—	—	—		
	A. C.	navam	ranâ ba (about 24 letters)	mora	dadâti	ya (c) (5 letters)	pira chako (6 letters)	palavamake.		
9	J. P.	kapam	ukha	haya	gaja (lulapa P)	sahâya	sesa	cha	ghara	vsâya,
	A. C.	kapam	ukha	haya	gaja (2 letters)	sahâya	sesa	cha	ghara	vasaya
	J. P.	anatika-gana	nirâsasahanancha	karâyitun,	ba	imanânam	jatapa			
	A. C.	anatika-gava P	yasuvâgahanancha	kârayitum,	ba	imanonam	japuha			
	J. P.	paradadâti,								
	A. C.	sâra dadâti	arapato (about 40 letters).							

(a) The initial letter may perhaps be a *p*, but as I can see no upturn to the right, it looks to me like an initial *o*.

(b) The reading of this word is doubtful.

(c) This letter *y* is placed above the line, and was evidently inserted afterwards.

10	J. P.	* * *	manati	râja	pandarasa	mahavijaya	pâsâdam	kârayati			
	A. C.	venati	manati	raja	pandarasa	mahavijaya	pâsâd	kârayati			
	J. P.	_____	_____	_____	_____	_____	_____	_____			
	A. C.	atha hita	dusavasahasehi	dasâme	chatuse *	datibhisara		(4 letters)			
	J. P.	_____	_____	_____	_____	_____	_____	_____			
	A. C.	karathavasa	pa * na maha java (7 letters)		râ châ bi yati (9 letters)						
	J. P.	_____	_____	_____	_____	_____	_____	_____			
	A. C.	thayi lana (3 letters)	ja * saniji (3 letters)	yatana	soti	yo	ru * ni	upa lebhâta			
11	J. P.	_____	puve	râja	nivesâtam	pithu	dâga	dambha	nagare		
	A. C.	(10 letters)	puve	râja	nivesâtam	pithu	daga	dambha	nagalo (?)		
	J. P.	nakâsayatta	janapade,	bhâvana	châ	terasa	vase	satake			
	A. C.	nakâsamyata	janapuda	bhâvana	che	terasu	vase	satâka			
	J. P.	* * *	amaradehasa	pâta	bârasa	_____	_____	_____			
	A. C.	bhidâsitâmaradehasa		pâta	bârasa	maḍava (21 letters)	he	cha			
	J. P.	_____	_____	siri	pithirâjâne.						
	A. C.	(4 letters)	pahahi vitisiyatâ	utara	patharâjâno.						
12	J. P.	_____	_____	_____	_____	_____	_____	_____			
	A. C.	(11 letters)	ma	dhânam	cha	vipula (ya) bhayam	janeto	hathasam	gangâya	pâya	
	J. P.	_____	_____	_____	_____	_____	_____	_____	_____		
	A. C.	yati * * ma	cha	râjânam	baha	sati	sitapâ	deva	dâpam	yati	NANDA
	J. P.	_____	_____	_____	_____	_____	_____	_____	_____	_____	
	A. C.	râjani	ta vâmaga	jinasa	(10 letters)	ma	ata	(5 letters)	rota	na	
	J. P.	_____	_____	_____	_____	_____	_____	_____	_____	_____	
	A. C.	suḍiha	mariga	MAGADHA	Vasasa	yam ri (5 letters).					
13	J. P.	* * *	ta	jâlo	ralakhila	BĀRANASI	hirananivenayati				
	A. C.	(11 letters)	tu	jiva	ralakhilaye	BĀRANASI	hiranâni cha iyati				
	J. P.	_____	_____	_____	_____	_____	_____	_____			
	A. C.	sata	vasadana thari	hârenam	asita	masâriya	che	hathi *	navena		
	J. P.	_____	_____	_____	_____	_____	_____	_____			
	A. C.	pariha	* * ya (4 letters)		na * piva	maha	ri	rajine	anekâni	nibhayoka	
	J. P.	dato	mani	ratanâni	aharâpayati.	_____	_____	_____			
	A. C.	*	tavana *	ratanâni	aharâpayati	idha	sante	ribha.			
14	J. P.	* * *	si	novasikariti	terasamava	vasesu	panchata (a)	vijaya			
	A. C.	* * *	* * *	novasikariti	terasamava	vasesu	pavata	vijaya			

(a) In Kittoe's copy this word may be read as *pabata*, thus agreeing with my reading of *pavata*.

J. P.	chana	kumâri	pasange	arahate	punavasata	pi	kamani
A. C.	chanam	kumâri	pavate (a)	arahato	punavasatâ	hi (b)	kayâni (c)
J. P.	sîdinaya	yâpuravake	_____	_____	_____	_____	_____
A. C.	sîdinaya	yâpujake	hirâ *	laḍatini	chenam	daveni	nasa sitâni
J. P.	_____	_____	_____	_____	_____	_____	_____
A. C.	ujani	kata	uvâsâye	rava	laḍiranâ	jivîma *	kapuri khita (7 letters) ?
15 J. P.	_____	_____	_____	vihitânancha	sata	disânam	
A. C.	(11 letters)	sakata	samelasa	vihitenam cha	suta	dâsinam	
J. P.	_____	_____	_____	_____	_____	sidiya	samîpe
A. C.	tanâpe	simapusa	isa	pupanam	cha	hasani	sidaya samîpa
J. P.	subhare	_____	_____	_____	aneke	yajanâ	_____
A. C.	subhâre	va + bhasa	matha	ghisipâ	anake	yojanâ	pîtâ ghîpa
J. P.	_____	_____	_____	_____	_____	dhanâni	
A. C.	* * pipe	* * * ni	* * * *	vinsi lapi bhaghapatha	* * *	dhadayana	
16 J. P.	_____	paṭâlake	chatara	cheteghariya	gabha	thambhe	pati (tha)
A. C.	(10 letters)	paṭâlake	châtara	cheteghariya	gabhe	thabhe	pati tha
J. P.	payati	_____	_____	_____	_____	_____	_____
A. C.	payati	pannantariyasa	cha	vasâ	* * * ja * *	ya kala che	chinam
J. P.	_____	_____	agisati	katariyam	napâdachhati	agama	râja savatha
A. C.	chacho	yatha	agesati	katariyam	napâdayati	agama	râja savatha
J. P.	râja,	saurase (na) raja,	* ma raja,	pasata	saghate	_____	ranâni
A. C.	râja	sambhi? * * *	ja nâma raja,	pasata	sanauto	anubhivato +	rânâni
17 J. P.	_____	u vi se	kusalo	sava	pasanḍa	pujan (iya)	
A. C.	(11 letters) ruṭa	pano ehise (?)	kusalo	sava	pathabhi (d)	pujako	
J. P.	(17 letters _____)	_____	kârakâra *	patihata	_____	lakivâhani	bâlevûka
A. C.	(7 letters) ta * * *	_____	makâraka * *	padahata	—	chakovâhani	thalo châko
J. P.	dhagata	chana	pavata	chako	râjâsanka	lavinaravato	mahâvijaye
A. C.	dharaguta—	chako	pivata—	chaka	râjasavam	sakula vini gato	mahavijayo
J. P.	râja	khâravela	sanda.				
A. C.	râjâ	kharavela	sfrino.				

(a) This word is quite clear.

(b) Perhaps *parinavasanta*.

(c) This word is quite clear.

(d) The letters of this word are indistinct. I have given what they appear to be to my own eye; but Priusep's reading may be right.

No. 13.

## DEOTEK SLAB.

*Left Inscription.*

1	Sâmi	anyapayeti	Chikambari	* * sa
<i>var.</i>				pa *
2	hanam	to badham to	vâ * ta	saradam * * nâtha
<i>var.</i>				sakadam kurâ * va
3	ame	cha nala	* * * *	nam * na
<i>var.</i>	ama	châ		
4	dato	30. 4. 3.	He. Pa. I. Di. 14.	Budhe?
<i>var.</i>	dato	le * *		

*Right Inscription.*

1	Chikkamburi	* sa * *	
<i>var.</i>		sa dyi pu	
2	sa ja tra ?	_____	
<i>var.</i>	pa	_____	
2	Pûrurava?	* * * cha	barya ya
<i>var.</i>	da. ma		ban̄ya ya
4	van̄sa (pu)	trasya	* Rûdra.
<i>var.</i>		tasya	
5	Sena Râjuya	* *	dharmma
<i>var.</i>			* mina sy atta

## CAVE INSCRIPTIONS.

### BARÂBAR.

#### No. 1.

##### *Sudâma Cave.*

1 Lâjinâ	Piyadasinâ	duvâḍasa	vasâbhisitenâ
2 iyam	Nigoha kubhâ	dinâ	âdivikemhi (a)

#### No. 2.

##### *Viswa Cave.*

1 Lâjinâ	Piyadasinâ	duvâ
2 ḍasa	vasâbhisitenâ	iyam
3 kubhâ	Khalatika	pavatasi
4 dinâ	âdivikemhi (b)	

#### No. 3.

##### *Karna Cave.*

1 Lâja	Piyadasi	ekunevin—
2 —sati	vasâbhisitenâ	methâ
3 adamathâtima	iyam	kubhâ
4 sumpiye	Khalanti	pavata di
5 nâ (c)		

## NAGARJUNI CAVES.

#### No. 4.

##### *Vapiyaka Cave.*

1 Vapiyake kubhâ	Dasalathena	Devânampiyena
2 ânantaliyam	abhisitenâ	âdivikemhi
3 Bhadantehi	vâsanisidiyaye	misiṭhe
4 âchandama	sûliyam.	

#### No. 5.

##### *Gopika Cave.*

1 Gopikâ kubhâ	Dasalathena	Devânampi—
2 —yenâ	ânantaliyam	abhisitenâ âdi—
3 —vikemhi	Bhadantehi	vâsanisidiyâye
4 nisiṭhâ	âchandama	sûliyam.

(a) The last six letters of this inscription are not given in Kittoe's copy (Bengal Asiatic Society's Journal XVI, Pl. IX, No. 5), but they are quite legible, in spite of a determined attempt to obliterate them with a chisel. Burnouf sagaciously corrected Kittoe's reading of *Nigopa* to *Nigoha*, which is the name of the cave, that is, the *Nyagrodha*, or Banian Tree Cave.—“Le Lotus,” Appendice, 780.

(b) My reading of this inscription agrees in every letter with that of Kittoe's copy and Burnouf's transcript.

(c) In the first line Kittoe read *ekânevisiti*, which Burnouf corrected to *ekonavisati*. The rest of this inscription is indistinct, and is so imperfectly given by Kittoe, that Burnouf could make nothing of it. The only part that I have been able to restore with certainty is the name of the *Khalati* or *Khalanti* hills, which occurs also in No. 2.—“Le Lotus,” Appendice, 780.

## No. 6.

*Vadathika Cave.*

1	Vadathikâ kubbâ	Dasalathena	Devânam—
2	—piyenâ	ânantaliyam	abhisitenâ â—
3	—divikemhi	Bhadantehi	vâsanisidiyâye
4	nisiṭhâ	âchandama	sûliyam.

These three inscriptions, which were first published by Prinsep, have had the advantage of Burnouf's critical correction. Prinsep's texts and versions will be found in the Bengal Asiatic Society's Journal, Vol. VI, 676; and Burnouf's revised texts and translations in *Le Lotus de la Bonne Loi*, 775-776. Dasaratha was the grandson of Asoka, and succeeded to the throne in B. C. 218, in which year these inscriptions are dated.

## KHANDAGIRI.

## No. 1.

*Nameless Cave.*

Pâda-mulikasa	kusumasa	leṇam.
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## No. 2.

*Snake Cave.*

Chulakammasa	kotha jayâ	cha.
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## No. 3.

*Snake Cave.*

Kamase	ra * * * khi
Nyacho	pasâde.

## No. 4.

*Tiger Cave.*

J. P. Ugara	avedasa	sasuvino	lonam
A. C. Ugara	akhadasa	sabhûtino	lenam.

## No. 5.

*Nameless Cave.*

J. P. Mâpâmadâti	bâkâya	yanâkiyasa	lonam
A. C. Mâpâmadâsa	bâniyaya	nâkiyasa	lenam.

## No. 6.

*Pawan Cave.*

J. P. Chulakumasa	paseta	kothaja (ya).
A. C. Chula krammasa	pasâto	kothâja.

## No. 7.

*Manikpura Cave.*

J. P. Verasa	mahârâjasa	Kalingadhi patano	ma * * * * *
A. C. Airasa	mahârâjasa	Kalingadhipatino	ma (hamegha) vâha (na)

J. P. * kaḍepa	sirino	lonam
A. C. * depa	sirino	lenam



No. 8.

*Manikpura Cave.*

J. P. kumâro	Vattakasa	lonam
A. C. kumâro	Vaddakasa	lenam

No. 9.

*Vaikunta Cave.*

J. P. Arahanta	pasâdânam	Kalinga *	ya * nânam	lona	kâdatam
A. C. Arahanta	pasâdânam	Kalingânânam	Samanânânam	lenam	kâritam
J. P. rajinolasa * *	2	hetbisahasam	panotasaya		* *
A. C. Rajino Lâlakasa *	2	hathi sâhanam	panâtasa		cha tino
J. P. Kalinga	* * * * *		velasa	3 agamahi	pitâkadâ
A. C. Kalinga	cha * * * * *		velasa	3 agamahi	piçakâda

No. 13.

RAMGARH CAVES IN SIRGUJA.

*I.—Sîtâ Bânjirâ Cave.*

line 1	Adipayanti eha tayam	hadayam	sada	va garaka	vayo
„ 2	dule kudastatam	vasantiyâ evam	hû alangi.	sâvânû	bhûte

*II.—Jogi Mârâ Cave.*

„ 1	Şutanuka nama		
„ 2	Devadaşinyi		
„ 3	Şutanuka nama	Deva	daşinyi
„ 4	tam	kamayi þa	balanaşeye
„ 5	Deva	dina nama	lupadakhe

*N. B.*—The texts of these cave inscriptions have been taken from Mr. Beglar's paper impressions. For Nos. 4 and 9, I have had the advantage of consulting the photographs of Mr. H. H. Locke's plaster-of-Paris casts; No. 1 is a new inscription.

# PILLAR INSCRIPTIONS.

## EDICT I.

(Delhi, North.)

D. S.	Devānaṃpiye	Piyadasi	Lāja	hevaṃ	āhā :	Saḍḍavisativasa <sup>2</sup>	abhisitename
D. M.	_____	_____	_____	_____	_____	_____	_____
A.	Devānaṃpiye	Piyadasi	Lājā	hevam	āhā :	Saḍḍavisativasa	abhisitename
L. A.	Devānaṃpiye	Piyadasi	Lāja	hevaṃ	āha :	Saḍḍavisati	vasābhisitename
L. N.	Devanaṃpiye	Piyadasi	Lāja	hevaṃ	āha :	Saḍḍavisati	vasābhisitename

D. S.	iyāṃ	dhammalipi	likhāpita	<sup>2</sup> hidatapālate	dusaṃpaṭipādaye	Annata
D. M.	_____	_____	_____	_____	_____	_____
A.	iyam	dhammalipi	likhāpita	hidatapālate	dusaṃpaṭipādaye	<sup>2</sup> Annata
L. A.	iyāṃ	dhammalipi	<sup>2</sup> likhāpita	hidatapālate	dusaṃpaṭipādaye	Annata
L. N.	iyāṃ <sup>2</sup>	dhammalipi	likhāpita	hidatapālate	dusaṃpaṭipādaye	Annata

D. S.	agāyā	dhammakāmatāyā	<sup>2</sup> agāyā	palikhāyā,	agāyā	sususāyā,	agena
D. M.	_____	_____	_____	_____	_____	_____	_____
A.	agāyā	dhammakāmatāyā	agāyā	palikaya,	agāyā	sūsūsāyā,	agena
L. A.	agāyā	dhammakāmatāyā	agāyā	palikhāye,	<sup>2</sup> agāyā	sūsūsaya,	agena
L. N.	agāyā	dhammakāmatāyā	<sup>3</sup> agāyā	palikhaya,	agāyā	sususaya,	agena

D. S.	bhayena,	<sup>6</sup> agena	usāhenā,	esa	chukhomama	anusathiyā	<sup>6</sup> dhamma pekhā,
D. M.	_____	_____	_____	_____	_____	_____	_____
A.	bhayena,	agena	usāhena,	esa	chukhomama	anusathiyā	<sup>3</sup> dhammapekhā,
L. A.	bhayena,	āgena	usāhena,	esa	chukhomama	anusathiya	dhammāpekha,
L. N.	bhay na,	agena	usāhena,	esa	chukhomama	<sup>4</sup> anusathiya	dhammāpekha.

D. S.	dhamma kāmata	cha	suve	suve	vadhita	vadhisati	che va
D. M.	_____	_____	_____	_____	_____	_____	_____
A.	dhammakāmata	cha	suve	suve	vadhita	vadhisati	che va
L. A.	<sup>4</sup> dhammakāmata	cha	suve	suve	vadhita	vadhisati	che va
L. N.	dhammakāmata	cha	suve	suve	vadhita	vadhisati	che va

D. S.	<sup>7</sup> pulisāpi	cha	me	ukasā	chā	gevayā	chā	majhimā chā
D. M.	_____	_____	_____	_____	_____	_____	_____	_____
A.	pulisāpi	a	me	ukasā	cha	gevayā	cha	majhimā cha
L. A.	pulisāpi	a	me	ukasā	cha	gevayā	cha	majhimā cha
L. N.	pulisāpi	a	me	ukasā	cha	gevayā	cha	majhimā chā

D. S.	anuvidhīyānti	<sup>8</sup> sampaṭipādayānti	chā	alañchapalañ	samādapayitave	hēmevā
D. M.	_____	_____	_____	_____	_____	_____
A.	anuvidhīyanti	sampaṭipādayanti	cha	<sup>4</sup> alanchapalau	samādapayitave	hemevā
L. A.	anuvidhīyānti	sampaṭipādayānti	cha	alañchapalañ	samādapayitave	hemeva
L. N.	anuvidhīyanti	sampaṭipādayānti	cha	alañchapalañ	samādapayitave	<sup>6</sup> hemeva

(a) The word *cha* is omitted in these three texts.

D. S.	añta	<sup>9</sup> mahāmâtāpi	esahi	vidhi	yā,	iyām	dhaṃmena	pālanā,
D. M.	añta	mahāmâtāpi	—	—	—	—	—	—* nā,
A.	auta	mahāmâtāpi	esāhi	vidhi	yā	iyam	dhammena	pālanā,
L. A.	añta	mahāmâtāpi	esāhi	vidhi	yā	iyām	dhaṃmena	pālanā,
L. N.	añta	mahāmâtāpi	esāhi	vidhi	yā	iyām	dhaṃmena	pālanā,

D. S.	dhaṃmena	vidhāne,	<sup>20</sup> dhaṃmena	sukhiyanā,	dhaṃmena	gotiti	
D. M.	dhaṃmena	vidhāne,	<sup>20</sup> dhaṃmena	su—	—	—	
A.	dhammena	vidhāne,	dhammena	sukhiyanā,	dhammena	gotiti	cha.
L. A.	<sup>6</sup> dhaṃmena	vidhāne,	dhaṃmena	sukhiyana,	dhaṃmena	gotiti	
L. N.	dhammena	vidhāne,	dhaṃmena	sukhiyana,	<sup>7</sup> dhaṃmena	gotiti	

EDICT II.

(Delhi, North.)

D. S.	Devānaṃpiye	Piyadasi	Lāja	<sup>11</sup> hevam	āhā	Dhammesādhū,	kiyaṃcha
D. M.	<sup>11</sup> Devānaṃpiye	Piyadasi	Lāja	he—	—	Dhammesādhū,	kiyaṃcha
A.	<sup>5</sup> Devānaṃpiye	Piyadasi	Lājā	hevam	āhā	Dhammesādhu,	kiyamchu (a)
L. A.	<sup>7</sup> Devānaṃpiye	Piyadasi	Lājā	hevaṃ	āha	Dhaṃmesādhu,	kiyaṃcha
L. N.	<sup>8</sup> Devānaṃpiye	Piyadasi	Lāja	hevaṃ	āha	Dhammesādhu,	kiyaṃcha

D. S.	dhaṃmeti	apāsinave	bahukayāne	<sup>12</sup> dayādāne	sache	sochaye	chakhudāne
D. M.	dhammeti	<sup>12</sup> apāsinave	bahukayāni	dayādāne	sache	sochaye	chakhudāne
A.	dhammeti	apāsinave	bahukayāne	dayādāne	sache	sochaye	chakhudāne
L. A.	dhaṃmeti	apāsinave	bahukayāne	dayādāne	sache	<sup>8</sup> socheyeti	chakhudāne
L. N.	dhaṃmeti	apāsinave	bahukayāne	<sup>9</sup> dayādāne	sache	socheyeti	chakhudāne

D. S.	pime	bahuvidhe	diñne,	dupada	<sup>13</sup> chatupadesu,	pakhi	vālichalesu
D. M.	pime	<sup>13</sup> bahuvidhe	diñne,	dupāda	chatupadesu,	pakhi	vālichalesu
A.	pime	<sup>6</sup> bahuvidhe	diñne,	dupada	chatupadesu,	pakhi	vālichalesu
L. A.	pime	bahuvidhe	dine,	dupada	chatupadesu,	pakhi	vālichalesu
L. N.	pime	bahuvidhe	dine,	dupada	chatupadesu,	pakhi	<sup>10</sup> vālichalesu

D. S.	vividhe me	anugahe	kaṭe;	apāna	<sup>14</sup> dākhināye	aññānipicha	me
D. M.	—	<sup>14</sup> gahe	kaṭe;	apāne	dākhanāyo	aññānipiche	me
A.	vividhe me	anugahe	kaṭe;	apāna	dakhinaye	annānipicha	me
L. A.	vividha me	anugahe	kaṭe;	<sup>9</sup> apāna	dakhinaye	aññānipicha	me
L. N.	vividhe me	anugahe	kaṭe;	apāna	dakhināye	annānipicha	me

D. S.	bahuni	kayānāni	kaṭāni;	etāye	me	athāye	iyām	dhaṃmālipi
D. M.	—	—	<sup>15</sup> kaṭāni;	etāye	me	athāye	iyām	dhaṃmalipi
A.	bahūni	kayānāni	kaṭāni;	<sup>7</sup> etāye	me	athāye	iyam	dhammalipi.
L. A.	bahuni	kayānāni	kaṭāni;	etāye	me	athāye	iyām	dhaṃmalipi
L. N.	bahūni	kayānāni	<sup>11</sup> kaṭāni;	etāye	me	athāye	iyām	dhammalipi

D. S.	likhāpitā.	Hevaṃ	anupaṭipajañtu	<sup>16</sup> chilanthiti	kācha	hotūtiti:	yecha
D. M.	—	—	<sup>16</sup> anupaṭipajañtū	chilāthiti	kācha	hot	—
A.	likhāpitā.	Hevam	anupaipajanṭu	chilathiti	kācha	hotūti:	yecha
L. A.	likhāpita.	Hevaṃ	<sup>10</sup> anupaṭipajañtu	chilanthiti	kācha	hotūti:	yecha
L. N.	likhāpita.	Hevam	anupaṭipajañtu	chilanthiti	kācha	hotūti:	<sup>12</sup> yecha

(a) The vowel *u* is perhaps only a flaw in the stone.

D. S.	hevam̄	sam̄paṭi	pajisati	se sukaṭam̄	kachhatiti.
D. M.	_____	_____	pajisati	se sukatha	kachhatiti.
A.	hevam	sampaṭi	pajisati	se sukaṭam	kachhatiti.
L. A.	hevam	sampaṭi	pajisati	se sukaṭam̄	kachhatiti.
L. N.	hevam	sampaṭi	pajisati	se sukaṭam̄	kachhati.

## EDICT III.

(Delhi, North.)

D. S.	<sup>17</sup> Devānāmpiye	Piyadasi	Lāja	hevam̄	āhā :	kayānam̄	meva	dekhati
D. M.	<sup>28</sup> Devānāmpiye	Piyadasi	Lāja	hevam̄	āhā :	kayānam̄	meva	dekhati
A.	<sup>8</sup> Devanampiye	Piyadasi	Lājā	hevam	āhā :	kayānam	meva	dekhati
L. A.	<sup>11</sup> Devanāmpiye	Piyadasi	Lāja	hevam̄	āhā :	kayānam̄	meva	dekhaṅti
L. N.	<sup>13</sup> Devānāmpiye	Piyadasi	Lāja	hevam̄	āhā :	kayānam̄	meva	dekhaṅti

D. S.	iyam̄	me	<sup>18</sup> kayāne	kaṭeti :	Nomina	pāpam̄	dekhati	iyam̄	me
D. M.	iyam̄	me	kayāne	kaṭeti :	Nomina	pāpam̄	dekhati	iyam̄	me
A.	iyam	me	kayāne	kaṭeti :	Nomina	pāpakam	dekhati	iyam	me
L. A.	iyam̄	me	kayāne	kaṭeti :	Nomina	pāpam̄	dekhaṅti	iyam̄	me
L. N.	iyam̄	me	kayāne	kaṭeti :	Nomina	pāpam̄	<sup>14</sup> dekhaṅti	iyam̄	me

D. S.	pāpe	kaṭeti ;	iyam̄	vā	āsinave	<sup>19</sup> nāmāti,	dupaṭivekhe	chukho
D. M.	pāpe	kaṭeti ;	iyam̄	va	<sup>20</sup> āsinave	nāmāti,	dupaṭivekhe	chukho
A.	pāpake	kaṭeti ;	iyam	vā	āsinave	nāmāti,	* * * (a)	* *
L. A.	pāpe	kaṭeti ;	<sup>12</sup> iyam̄	va	āsinave	nāmāti,	dupaṭi vekhe	chukho
L. N.	pāpe	kaṭeti ;	iyam̄	va	āsinave	nāmāti,	dupaṭi vekhe	chukho

D. S.	esā	hevam̄	chukho	esa	dekhiye.	I meni	<sup>20</sup> āsinava	gāmīni nāma ;
D. M.	esā	hevam̄	chukho	esa	dekhiye.	<sup>21</sup> I māni	āsinava	gāmīni nāma ;
A.	*	* * *	* * *	*	* *	* *	* *	* *
L. A.	esa	hevam̄	chukho	esa	dekhiye.	I māni	āsinava	gāmīni nāmāti;
L. N.	esa	hevam̄	chukho	esa	dekhiye.	<sup>15</sup> I māni	asinava	gāmīni nāmāti;

D. S.	atha	chaṅḍiye	nithūliye	kodhemāne	isyā :	<sup>21</sup> kālane navahakaṁ	mā
D. M.	atha	chaṅḍiye	nithūliye	kodhe <sup>22</sup> mane	isyā :	kālane navāhakaṁ	mā
A.	*	* * *	_____	_____	_____	_____	_____
L. A.	atha	chaṅḍiye	<sup>13</sup> nithūliye	kodhe māne	isyā :	kālanenavahakaṁ	mā
L. N.	atha	chaṅḍiye	nithūliye	kodhe māne	isyā :	kālanenavahakaṁ	<sup>16</sup> mā

D. S.	palibhasayisam̄ :	esa bādha	dekhiye	iyam̄	me	<sup>22</sup> hidatikāye	iyam̄
D. M.	palibhasayisam̄ :	esa bādha	<sup>23</sup> dekhiye	iyam̄	me	hidatikāye	iyam̄
A.	_____	_____	_____	_____	_____	_____	_____
L. A.	palibhasayisanti :	esa bādham̄	dekhiye	iyam̄	me	hidatikaye	iyam̄
L. N.	palibhasayisanti :	esa bādham̄	dekhiye	iyam̄	me	hidatikaye	iyam̄

D. S.	mana	me	pālatikaye.
D. M.	(b)	me	pālatikaye.
A.	_____	_____	_____
L. A.	mana	me	pālatikayeti.
L. N.	mana	me	pālatikayeti.

(a) Here the Asoka inscription is cut away by Jahangir's barbarous record of his ancestry.

(b) Omitted in the original text.

EDICT IV.

	(Delhi, North.)							
D. S.	<sup>1</sup> Devānāmpīye	Piyadasi	lāja	hevañ	āhā :	Saḍḍavisati	vasa <sup>2</sup> abhisitename	
D. M.	_____	_____	_____	_____	_____	_____	_____	
A.	_____	_____	_____	_____	_____	_____	_____	
L. A.	<sup>14</sup> Devānāmpīye	Piyadasi	lāja	hevañ	āha :	Saḍḍavisati	vasābhisitename	
L. N.	<sup>17</sup> Devānāmpīye	Piyadasi	laja	hevañ	āhā :	Saḍḍavisati	vasābhisitename	
D. S.	iyam	dhammalipi	likhāpitā.	Lajukāme	<sup>3</sup> bahūsu	pāna	sata	sahasesu
D. M.	_____	_____	_____	_____	_____	_____	_____	_____
A.	_____	_____	_____	_____	_____	_____	_____	_____
L. A.	iyam	dhammalipi	likhāpita.	Lajukāme	bahūsu	pāna	sata	sahasesu
L. N.	iyam	dhammalipi	likhāpita.	Lajukāme	<sup>18</sup> bahūsu	pāna	sata	sahasesu
D. S.	janasi	āyatā	tesam	ye	abhihāleva	<sup>4</sup> dañdeva	atapatiye	me kaṭe
D. M.	_____	_____	_____	_____	_____	_____	_____	_____
A.	_____	_____	_____	_____	_____	_____	_____	_____
L. A.	<sup>15</sup> janasi	āyata	tesam	ye	abhihāleva	dañdeva	atapatiye	me kaṭe
L. N.	janasi	āyata	tesam	ye	abhihāleva	dañdeva	atapatiye	me kaṭe
D. S.	kinti	lajūkā	aswatha	abhitā	<sup>5</sup> kañmāni	pavataye	vū :	janasa
D. M.	_____	_____	_____	_____	_____	_____	_____	_____
A.	_____	_____	_____	_____	_____	_____	_____	_____
L. A.	kinti	lajūka	aswatha	abhita	kañmāni	pavataye	vūti :	janasa
L. N.	kinti	lajūka	aswtaha	<sup>19</sup> abhita	kammāni	pavataye	vūti :	janasa
D. S.	janapadasā	hitasukham	upadahevu	<sup>6</sup> anugahineva	cha	sukhiyana—		
D. M.	_____	_____	_____	_____	_____	_____	_____	_____
A.	_____	_____	_____	_____	_____	_____	_____	_____
L. A.	janapadasa	<sup>16</sup> hitasukham	upadahevu	anugahinevu	cha	sukhiyana—		
L. N.	janapādasa	hitasukham	upadahevū	anugahinevu	cha	sukhiyana—		
D. S.	dukhiyanam	jānisanti :	Dhammayatena	cha	<sup>7</sup> viyo	vidasanti.	Janam	
D. M.	_____	_____	_____	_____	_____	_____	_____	_____
A.	_____	_____	_____	_____	_____	_____	_____	_____
L. A.	dukhiyanam	jānisanti :	Dhammayatena	cha	viyo	vadisaūti.	Janam	
L. N.	dukhiyanam	<sup>20</sup> jānisanti :	Dhammayatena	cha	viyo	vadisaūti.	Janam	
D. S.	janapadam	kintihi	datam	cha	palitam	cha	<sup>8</sup> aladhayevuti	lajuka
D. M.	_____	_____	_____	_____	_____	_____	_____	_____
A.	_____	_____	_____	_____	_____	_____	_____	_____
L. A.	jānapadam	kintihi	datam	cha	<sup>17</sup> pālatam	cha	ālādhayavu	lajukā
L. N.	jānapadam	kintibi	datam	cha	pālatam	cha	ālādhayevūti	lajukā
D. S.	pilahanti; (a)	pañchalitavemañ	pulisānipi me	<sup>9</sup> chhandaññāni	pañchalisanti,	tepi	cha	
D. M.	_____	_____	_____	_____	pañchalisanti,	<sup>10</sup> tepi	cha	
A.	_____	_____	_____	_____	_____	_____	_____	
L. A.	pilaghanti	pañchalitavemañ	pulisānipi me	chhandaññāni	pañchalisanti,	tepi	cha	
L. N.	pilaghañti	<sup>21</sup> pañchalitavemañ	pulisānipi me	chhandaññāni	pañchalisanti,	tepi	cha	
D. S.	kāni	viyo	vadisaūti	yenamañ	lajūkā	<sup>10</sup> chaghaūti	ālādhayitave.	
D. M.	_____	_____	_____	_____	— kā	chaghañti	ālādha <sup>11</sup> yitave	
A.	_____	_____	_____	_____	_____	_____	_____	
L. A.	kāni	viyo	vadisanti	yenamañ	<sup>18</sup> lajūka	chaghaūti	ālādheyatave.	
L. N.	kāni	viyo	vadisanti	yenamañ	lajūka	chaghaūti	ālādhayitave.	

(a) The two Laurya Pillars read *pilaghanti*, with the rough guttural aspirate *gh*.

D. S.	Athâ	hi pajam	viyatâye	dhâtiye	nisi jitu	<sup>11</sup> aswathe	hoti;	viyata	
D. M.	—	—	—	—	nisa jîtû	aswatha	hoti;	<sup>12</sup> viyata	
A.	—	—	—	—	—	—	—	—	
L. A.	Athâ+	hi pajam	viyântâye	dhâtiye	nisi jitu	aswathe	hoti	viyata	
L. N.	<sup>22</sup> Athâ	hi pajam	viyatâye	dhâtiye	nisi jitu	aswathe	hoti	viyata	
D. S.	dhâti	chaghañti	me pajam;	sukham	hali	hatane	<sup>12</sup> hevam	mamâ	
D. M.	—	—	—	—	li	hañtave	hevam	mama	
A.	—	—	—	—	—	—	—	—	
L. A.	dhâti	chaghañti	me pajam;	sukham	hali	hataveti:	<sup>19</sup> hevam	mama	
L. N.	dhâti	chaghañti	me pajam;	sukham	hali	hataveti:	<sup>23</sup> hevam	mama	
D. S.	lajûkâ	kaṭâ	jânapadasa	hitasukhâye	yena	ete	abhitâ	<sup>13</sup> aswatha	
D. M.	<sup>13</sup> lajukâ	—	—	— ye	yena	ete	abhitâ	<sup>14</sup> aswatha	
A.	—	—	—	—	—	—	—	—	
L. A.	lajûkâ	kaṭe	jânapadasa	hitasukhaye	yena	ete	abhitâ	aswathâ	
L. N.	lajûka	kaṭe	jânapadasa	hitasukhaye	yena	ete	abhita	aswathe	
D. S.	sañtam	avimanâ	kammâni	pavataye	vûti.	Etena	me	lajukânam	
D. M.	sañ	—	—	vataye	vûti	Etena	me	<sup>15</sup> lajukânam	
A.	—	—	—	—	—	—	—	<sup>16</sup> —(a)nam	
L. A.	sañtam	avimana	kammâni	pavataye	vûti.	Etena	me	lajukânam	
L. N.	sañtam	avimana	kammâni	pavataye	vûti.	<sup>24</sup> Etena	me	lajukânam	
D. S.	<sup>14</sup> abhîhâleva	dandeva	atapatiye	kaṭe.	Ichhitaviyehi	esâ	kiñti;	—	
D. M.	—	—	atapatiye	kaṭe.	<sup>16</sup> Ichhitaviye	—	—	—	
A.	abhîhaleva	dandeva	atapatiye	kaṭe.	Ichhitaviyehi	esa	hiñti;	—	
L. A.	abhîhâleva	<sup>20</sup> dandeva	atapatiye	kaṭe.	Ichhitaviye	esa	kiñti;	—	
L. N.	abhîhâleva	dandeva	antapatiye	kaṭe.	Ichhitaviye	esa	kiñti;	—	
D. S.	<sup>15</sup> viyohâla	samatâ	cha	siya	dandâ	samatâ	cha;	ava	ite
D. M.	—hâla	samatâ	cha	siyâ	<sup>17</sup> dandâ	samatâ	—	—	—
A.	<sup>17</sup> viyohâla	samatâ	cha	siyâ	dandâ	samatâ	cha	âva	ite
L. A.	vîyohâla	samatâ	cha	siya	dandâ	samatâ	cha;	âvâ	ite
L. N.	vîyohâla	samatâ	cha	siya	dandâ	samatâ	cha;	<sup>25</sup> âvâ	ite
D. S.	pichame	avuti.	<sup>16</sup> Bandhâna	badhânam	munisânam	tilita	dandânam;	—	
D. M.	—me	âvuti.	Bandhana	badhânam	<sup>18</sup> munisânam	—	—	—	
A.	pichame	âvuti.	Bandhana	badhânam	munisânam	tilita	dandânam;	—	
L. A.	pichame	âvuti.	Bandhana	bâdhânam	<sup>21</sup> munisânam	tilita	dandânam;	—	
L. N.	pichame	âvuti.	Bandhane	bandhânam	munisânam	tilita	dandânam;	—	
D. S.	pata	vadhânam	tinni	divasâni	me <sup>17</sup> yote	dinne	nâti	kâvakâni	
D. M.	—	vadhânam	tinni	divasâni	me <sup>19</sup> yote	dinne	* *	* *	
A.	pata	vadhânam	tinni	divasâni	(b) yote	dinne	<sup>18</sup> nati	kanakâni	
L. A.	pata	vadhânam	tinni	divasâni	me yote	dinne	nâti	kâvakâni	
L. N.	pata	vadhânam	tinni	divasâni	me yote	dinne	nâti	kâvakâni	
D. S.	nîjhapayisanti;	jîvitaye	tânam	<sup>19</sup> nâsantam	vâ	nîjhapayitâ	dânam	—	
D. M.	jhapayisanti;	jîvitâye	tânam	<sup>20</sup> nasantam	vâ	ni	—	—	
A.	nîjhapayisanti;	jîvitâye	tânam	nâsantam	vâ	nîjhapayitâ	dânam	—	
L. A.	nîjhapayisanti;	jîvitaye	tânam	nasantam	vâ	<sup>22</sup> nîjhayayitave	dânam	—	
L. N.	<sup>26</sup> nîjhapayisanti;	jîvitâye	tânam	nâsantam	vâ	nîjhayayitave	dânam	—	

(a) Here the Allahabad text becomes legible, the lower halves of the letters of the 16th line being visible under the flowered border of Jahangir's inscription.

(b) Omitted in the original text.

D. S.	dāhanti	pālatikaṃ	upavāsam	va	kachhanti	<sup>19</sup> Ichhāhime	hevam
D. M.	— ti	pālatikaṃ	<sup>21</sup> upavāsam	va	ka—	* * * *	hevam
A.	dāhanti	pālatikam	upavāsam	vā	kachhanti	<sup>19</sup> Ichhāhime	hevam
L. A.	dāhanti	pālatikam	upavāsam	va	kachhanti	Ichhāhi me	hevam
L. N.	dahanti	palatikam	upavāsam	va	kachhanti	Ichhāhi me	hevam
D. S.	niludhasipi	kālasī	pālatam	alādhaye	vūti	janasa cha	<sup>20</sup> vaḍhati
D. M.	niludhasipi	kālasī	<sup>22</sup> pālatam	ālādhaye	—	—	vaḍhati
A.	niludhasipi	kālasī	pālatam	ālādhaye	vū	janasa cha	vaḍhati
L. A.	niludhasipi	kālasī	pālatam	ālādhaye	vūti	<sup>23</sup> janasa cha	vaḍhati
L. N.	<sup>27</sup> niludhasipi	kalasi	pālatam	ālādhaye	vūti	janasa cha	vaḍhati
D. S.	viddhe	dhammachalane,	sayame	dānasa	vibhāgeti		
D. M.	viddhe	dhammachalane,	<sup>23</sup> sayame	dāna—	—		
A.	viddhe	dhammachalane,	sayame	dānasa	vibhāgeti		
L. A.	viddhe	dhammachalane	sayame	dānasa	vibhāgeti		
L. N.	viddhe	dhammachalane	sayame	dānasa	vibhāgeti.		

EDICT V.

(Delhi, South.)

D. S.	<sup>1</sup> Devānampiye	Piyadasi	Lāja	hevam	āhā:	Saḍḍavisativasa
D. M.	—	—	—	—	—	—
A.	<sup>20</sup> Devānampiye	Piyadasi	Lājā	hevam	āhā:	Saḍḍavisativasā—
L. A.	<sup>2</sup> Devānampiye	Piyadasi	Lāja	hevam	āha:	Saḍḍavisativasā—
L. N.	<sup>1</sup> Devānampiye	Piyadasi	Lāja	hevam	āha:	Saḍḍavisativasā—
D. S.	<sup>2</sup> abhisitename	imāni	jātāni	avadhiyāni	kaṭāni	seyathā,
D. M.	—	—	—	—	—	—
A.	—bhisitename	imāni	jātāni	avadhiyāni	kaṭāni	seyathā,
L. A.	—bhisitename (a)	imāni!	jātāni	avadhiyāni	<sup>2</sup> kaṭāni	seyathā,
L. N.	—bhisitename	(b)imānipi	<sup>2</sup> jātāni	avadhiyāni	kaṭāni	seyatha,
D. S.	<sup>3</sup> suke,	sālikā,	alune,	chakavāke,	hanse,	nandimukhe
D. M.	—	—	—	—	—	—
A.	suke,	sālikā,	alune,	chakavāke,	hanse,	<sup>21</sup> nandimukhe
L. A.	suke,	sālika,	alune,	chekavāke,	hanse,	nandimukhe
L. N.	suke,	sālika,	alune,	chakavāke,	hanse,	<sup>3</sup> nandimukhe,
D. S.	<sup>4</sup> jatūkā	ambākapilika,	daḍi,	anathi kamachhe,		vedaveyake,
D. M.	* *	—	—	—		—
A.	jatūkā,	ambākipilikā,	dubhi, (c)	anathi kamachhe,		vedaveyake,
L. A.	jatūka,	<sup>3</sup> ambākapilikā,	daḍi,	anathi kamachhe,		vedaveyake,
L. N.	jatūka,	ambākapilika,	duḍi, (c)	anathi kamachhe,		vedaveyake,
D. S.	<sup>5</sup> gangāpupūtake,	sankujamachhe,	kaphata	sayake,		pannasasesimale,
D. M.	—	—	—	—		—
A.	gangāpupūtake,	sankujamachhe,	kaphata	* * ke,		pannasasesimale,
L. A.	gangāpupūtake,	sankujamachhe,	kaphata	seyake,		<sup>4</sup> pannasasesimale,
L. N.	<sup>4</sup> gangāpupūtake,	sankujamachhe,	kaphata	seyake,		pannasasesimale,

(a) Sic in both of the Lauriya texts.

(b) The addition of *pi* at the end of the word *imāni* is peculiar to this text.

(c) The differences of reading in this name are curious. Perhaps *bh* was intended in all which by the omission of a single small stroke would have become a cerebral *ḍ*.

D. S.	<sup>6</sup> sandake,	okapinde, (a)	palasate,	setaka-pote	gāmaka-pote,			
D. M.	_____	_____	_____	_____	_____			
A.	sandake,	* *	* *	<sup>22</sup> takapote,	gāmakapote,			
L. A.	sandake,	okapinde	palasate,	setaka-pote,	gāmaka-pote,			
L. N.	sandake,	okapinde,	<sup>5</sup> palasate,	setaka-pote,	gāmaka-pote,			
D. S.	<sup>7</sup> save	chatupade,	ye paṭibhogam	no eti,	no	chakhādiyati	_____i,	
D. M.	_____	_____	_____	_____	_____	_____	ajakanāni	
A.	save	chatupade	ye paṭibhogam	no *	*	* *	* * nā	
L. A.	save	chatupade	<sup>5</sup> ye paṭi * *	no eti,	na	chakhādiyati,	ajakānāni,	
L. N.	save	chatupade	ye paṭibhogam	no eti,	na	chakhādiyati,	<sup>6</sup> ajakānāni	
D. S.	<sup>8</sup> eḍakāchā,	sūkalichā	gabbhinīva	payamināva :	avadhaya pātake			
D. M.	eḍakāchā,	_____	<sup>9</sup> gabbhin + va	payamenava :	avadhaya pātake			
A.	* * *	* * *	* * *	pāyami *	* * * * *			
L. A.	eḍakā-cha,	sūkalī-cha,	gabbhinīva	pāyamināva ;	<sup>6</sup> avadhya potake			
L. N.	eḍakācha,	sūkalīcha.	gabbhinīva	pāyamināva ;	avadhya potake			
D. S.	<sup>9</sup> pichakāni	āsanmāsike	vadhikukute (b)	no	kaṭaviye :	tase	sajīve	
D. M.	pichakāni	<sup>10</sup> āsanmāsike	vadhikukute	no	kaṭaviye :	tase	sajīve	
A.	* * *	* * *	* * * *	*	* * *	* *	<sup>23</sup> sajīve	
L. A.	chakāni	āsanmāsike	vadhikukute	no	kaṭaviye :	tase	sajīve	
L. N.	chakāni	<sup>7</sup> āsanmāsike	vadhikukute	no	kaṭaviye :	tase	sajīve	
D. S.	<sup>19</sup> no jhāpetaviye ;	dāve	anathāyevā	vihisāyevā	no jhāpetaviye			
D. M.	<sup>11</sup> no jhāpetaviye	dāve	anathāyevā	vihisāyevā	no <sup>12</sup> jhāpetaviye			
A.	no jhāpe * *	_____	_____	_____	_____			
L. A.	no jhāpayitaviye	dāve	<sup>7</sup> anathāyeva	vihisāyeva	no jhāpayitaviye			
L. N.	no jhāpayitaviye	dāve	anathāyeva	<sup>8</sup> vihisāyeva	no jhāpayitaviye			
D. S.	<sup>11</sup> jīvenajīve	no	pusitaviye	tīsu	chātun	māsīsu	Tisāyam	punnamāsīyam
D. M.	jīvenajīve	no	pusitaviye	tīsu	chātun	māsīsu	<sup>13</sup> Tisāyam	punnamāsīyam
A.	_____	_____	_____	_____	_____	_____	_____	_____
L. A.	jīvenajīve	no	pusitaviye	tīsu	chātun	māsīsu	Tisāyam	<sup>8</sup> punnamāsīyam
L. N.	jīvenajīve	no	pusitaviye	tīsu	chātun	māsīsu	Tisīyam	<sup>9</sup> punnamāsīyam
D. S.	<sup>12</sup> tinni	divasāni,	chāvudasam,	pannaḍasam,	paṭipadāye	dhuvāya chā		
D. M.	tinni	divasāni,	chāvudasam,	pannaḍasam,	<sup>14</sup> paṭipadāye	dhavāyecha		
A.	* *	* * *	<sup>24</sup> chāvudasam,	panchaḍasam,	_____	_____		
L. A.	tinni	divasāni,	chāvudasam,	pannaḍasam,	paṭipadam,	dhuvāyecha		
L. N.	tinni	divasāni,	chāvudasam,	pannaḍasam,	paṭipadam,	dhuvāyecha		
D. S.	<sup>12</sup> anuposatha	machhe	avadhiye	nopiviketviye	etāni	yevā	divasāni	
D. M.	anuposatham	machhe	avadhiye	no pi <sup>25</sup> viketaviye	etāni	yevā	divasāni	
A.	_____	_____	_____	_____	_____	_____	_____	
L. A.	anuposatham	machhe	avadhye	no pi <sup>9</sup> viketaviye	etāni	yeva	divasāni	
L. N.	anuposatham	machhe	avadhye	<sup>10</sup> no piviketaviye	etāni	yeva	divasāni	
D. S.	<sup>14</sup> nāgavanasi,	kevaṭabhogasi	yāni	annāni	pi	jīvanikāyāni		
D. M.	nāgavanasi,	kevaṭabhogasi	<sup>16</sup> yāni	annāni	pi	jīvanikāyāni		
A.	_____	_____	_____	_____	_____	_____		
L. A.	nāgavanasi,	kevaṭabhogasi,	yāni	annāni	pi	jīvanikāyāni		
L. N.	nāgavanasi,	kevaṭabhogasi,	yāni	annāni	pi	<sup>11</sup> jīvanikāyāni		

(a) I have changed Prinsep's *uka* to *oka*, as the vowel is the initial *o* in all the texts.(b) Prinsep reads *kaka*, but all the texts agree as above in giving *kute*.



D. S.	<sup>15</sup> nohantaviyâni.	Aṭhami	pakhâye,	châvudasâye,	pannaḍasâye,	Tisâye.		
D. M.	nohantaviyâni.	<sup>17</sup> Aṭhami	pakhâye,	châvudasâye,	pannaḍasâye,	Tisâye.		
A.	_____	_____	_____	_____	_____	_____		
L. A.	<sup>10</sup> nohantaviyâni.	Aṭhami	pakhâye,	châvudasâye,	pannaḍasâye,	Tisâye,		
L. N.	nohantaviyâni.	Aṭhami	pakhâye,	châvudasâye,	pannaḍasâye,	Tisâye,		
D. S.	<sup>16</sup> punâvasune,	tisun —	châtun—	mâsisu,	sudivasâye,	gone	nonlakhitaviye,	
D. M.	<sup>18</sup> punâvasune,	tisun	châtun—	mâsisu,	sudivasâye,	gone	<sup>19</sup> no nilakhitaviye,	
A.	_____	_____	_____	_____	<sup>26</sup> sudivasâye,	gone	no nilakhitaviye	
L. A.	punâvasune,	tisu—	châtun—	mâsisu,	<sup>11</sup> sudivasâye,	gone	no nilakhitaviye	
L. N.	punâvasune,	<sup>12</sup> tisū—	châtun—	mâsisu,	sudivasâye,	gone	no nilakhitaviye	
D. S.	<sup>17</sup> ajake,	eḍake,	sûkale,	evâpi	anne	nilakhiyati	no	nilakhitaviye
D. M.	ajake,	eḍake,	sûkale,	evâpi	<sup>20</sup> anne	nilakhiyâti	no	nilakhitamviye
A.	ajake,	eḍa—	_____	_____	_____	_____	_____	_____
L. A.	ajake,	eḍake,	sûkale,	evâpi	anne	nilakhiyati	no	nilakhitaviye
L. N.	ajake,	eḍake,	sûkale,	evâpi	anne	<sup>13</sup> nilakhiyati	no	nilakhitaviye
D. S.	<sup>18</sup> tisâye,	punâvasune,	châtunmâsiye,	châtunmâsipakhâye,	aswasâ,	gonasâ	_____	
D. M.	tisâye,	punâvasune,	<sup>21</sup> châtunmasiye,	châtunmasipakhaye,	aswasâ,	gonasâ	_____	
A.	_____	_____	_____	_____	_____	_____	_____	
L. A.	<sup>12</sup> tisâye,	punâvasune,	châtunmâsiye,	châtunmâsipakhaye,	aswasa,	gonasa	_____	
L. N.	tisâye,	punâvasune,	châtunmâsiye,	châtunmâsipakhaye,	aswasa,	gonasa	_____	
D. S.	<sup>19</sup> lakhune	nokaṭaviye :	yâva	saddavisativasa	abhisitename	etâyo		
D. M.	lakhune	<sup>22</sup> nokaṭaviye :	yâva	saddavisativasa	abhisitename	etâyo		
A.	<sup>27</sup> lakhune	nokaṭaviye,	yâva	saddavisativasâbhi	_____	_____		
L. A.	lakhane	nokaṭaiye, :	<sup>13</sup> yâva	saddavisativasâbhisitename	_____	etâyo		
L. N.	<sup>14</sup> lakhane	nokaṭaviye :	yâva	saddavisativasâbhisitename	_____	etâyo		
D. S.	<sup>20</sup> antalikâye	pannavisati	bandhana	mokhâni	kaṭâni.	_____		
D. M.	<sup>23</sup> antalikâye	pannavisati	bandhana	mokhâni	kaṭâni. (a)	_____		
A.	_____	_____	_____	_____	_____	_____		
L. A.	antalikâye	pannavisati	bandhana	mokhâni	kaṭâni.	_____		
L. N.	antalikâye	pannavisati	<sup>15</sup> bandhana	mokhâni	kaṭâni.	_____		

EDICT VI.

(Delhi East.)

D. S.	<sup>1</sup> Devânampiyē	Piyadasi	Lâja	hevam	ahâ.	Duvâḍasa
A.	<sup>28</sup> Devânampiyē	Piyadasi	Lâ*	* *	* *	* * *
L. A.	<sup>14</sup> Devânampiyē	Piyadasi	Lâja	hevam	âhâ	Duvâḍasa
L. N.	<sup>16</sup> Devânampiyē	Piyadasi	Lâja	hevam	âha.	Duvâḍasa
D. S.	<sup>2</sup> vasa abhisitename	dhammalipi	likhâpitâ	lokasâ	_____	_____
A.	_____	_____	_____	_____	_____	_____
L. A.	vasâbhisitenume	dhammalipi	likhâpita	lokasa	_____	_____
L. N.	vasâbhisitename	dhammalipi	likhâpita	<sup>17</sup> lokasa	_____	_____
D. S.	<sup>3</sup> hitasukhâye ;	setam	apabâṭâ,	tamtam	dhammavaḍhi	pâpovâ
A.	_____	_____	_____	_____	dhammavadhi	pâpovâ
L. A.	<sup>15</sup> hitasukhâye ;	setam	apabâṭa,	tamtam	dhammavaḍhi	pâpovâ
L. N.	hitasukhâye ;	setam	apahaṭa,	tamtam	dhammavadhi	pâpova

(a) The inscription on the Delhi Mirat Pillar ends here, the rest being lost by the abrasion of the stone.

D. S.	<sup>4</sup> hevam	lokasâ	hitasukheti	paṭivekhâmi.	Atha	iyam	<sup>6</sup> nâtisu
A.	hevam	lokasâ	<sup>29</sup> hitasukheti	paṭivekhâmi.	Atha	* *	* *
L. A.	hevam	lokasâ	hitasukheti	paṭivekhâmi.	<sup>16</sup> Athâ	iyam	nâtisu
L. N.	hevam	lokasa	<sup>18</sup> hitasukheti	paṭivekhâmi.	Athâ	iyam	nâtisu

D. S.	hevam	patiyâsannesu,	hevam	apakathesu	<sup>6</sup> kimankâni	sukham
A.	* *	patiyasannesu,	hevam	apakathesu	kimankâni	su *
L. A.	hevam	patyâsannesu,	hevam	apakathesu	kimankâni	sukham
L. N.	hevam	patyâsannesu,	hevam	apakathesu	<sup>19</sup> kimankâni	sukham

D. S.	avahâmiti	tatha	cha	vidahâmi ;	hemeva	<sup>7</sup> savanikâyesu
A.	* * *	* *	*	idahâmi	hevam meva	sava * kâyesu
L. A.	âvahâmiti	tathâ	cha	vidahâmi	<sup>17</sup> hemevâ	savanikâyesu
L. N.	âvahâmiti	tathâ	cha	vidahâmi	hemeva	savanikâyesu

D. S.	paṭivekhâmi ;	sava	pâsandâ	pime	pujita	<sup>8</sup> vividhâya	pûjâyâ
A.	paṭivekhâmi	<sup>30</sup> sava	pâsandâ	pime	pûjita	vividhaya	* jâyâ
L. A.	paṭivekhâmi ;	sava	pâsandâ	pime	pujita	vividhâya	pujâyâ
L. N.	paṭivekhâmi ;	<sup>20</sup> sava	pâsandâ	pime	pujita	vividhâya	pujâyâ

D. S.	echu	iyâm	atanâ	pachûpagamane	<sup>9</sup> seme	mokhyamate
A.	echu	iyam	atanâ	pachupagamane	seme	mukhyamute
L. A.	echu	iyam	atana	pachâpagamane	<sup>18</sup> seme	mukhyamute
L. N.	echu	iyam	atana	pachupagamane	<sup>20</sup> seme	mokhyamute

D. S.	saddavisativasa abhisitename	<sup>10</sup> iyam	dhammalipi	likhâpitâ.
A.	sa * * * * *	* *	* lipi	likhâpitâti.
L. A.	saddavisativasâbhisitename	iyam	dhammalipi	likhâpita.
L. N.	saddavisativasâbhisitename	iyam	dhammalipi	likhâpita.

## EDICT VII.

(Delhi, East.)

11	Devânampiye	Piyadasi	lâjâ	hevam	âhâ:	ye	atikantam
12	antalam	lâjâne	husa	hevam,	ichhisu,	katham	jane
13	dhammavadhiyâ	vadheyâ	nochujane	anulupâyâ	dhammavadhiyâ		
14	vadhithâ	etam.	Devânampiye	Piyadasi	lâjâ	hevam	âhâ: esame
15	huthâ	atâkantam-cha	antalam	hevam	ichisu	lâjâne	katham jane
16	anulupâyâ	dhammavadhiyâ	vadheyâti	nochajane	anulupâyâ		
17	dhammavadhiyâ	vadhithâ:	se	kina	sujane	anupaṭipajeyâ	
18	kina	sujane	anulupâyâ	dhammavadhiyâ	vadheyâti;	kina	sukâni
19	abhyum	namayeham	dhammavadhiyâti	etam.	Devânampiya	Piyadasi	lâjâ hevam
20	âhâ:	esame	huthâ	dhammasâvanâni	sâvâpayâmi	dhammanusathini	
21	anusisâmi:	etam	jane	sutu	anupaṭipajisati	abhyum	namisati

## EDICT VIII.

(Delhi, around the pillar.)

- 1 Dhamma vaḍḍhiyā cha bāḍham vaḍḍhisati etāye me athāye dhamma sāvanāni  
sāvāpitāni dhammānusathini vividhāni ānapitāni (yāthatiyi) pāpibahune janasm āyatā  
ete paliyo vadisantipi pavithalisantipi lajukāpi bahukesu pāna sata sahasesu  
āyatā tepime ānapitā hevam cha hevam cha paliyo vadatha
- 2 janam dhammayatam. Devānampiye Piyadasi (a) hevam āhā eta meva me  
anuvekhamāne dhamma thambhāni kaṭāni, dhammamahāmātā kaṭa, dhamma  
(kha—)kaṭe Devānampiye Piyadasi lājā hevam āhā: magesu pi me nigohāni  
lopā pitāni chhāyopagāni hasanti pasumunisānam ambāvāḍikya lopāpitā adḥakosikyādī  
pi me udupānāni
- 3 khānāpāpitāni ninsi diyācha kālāpitā āpānāni me bahukāni tata tata kālāpitāni  
paṭibhogāye pāsumunisānam (sa \* \* \*) esa paṭibhogāma vividhāyahi sukhāyanāyā  
puli me hipī (b) lājīhi mamayācha sukhayite loke: imamchu dhammanupaṭipatī  
pajantuti etadathā me
- 4 esa kaṭe: Devānampiye Piyadasi (b) hevam āhā: dhammamahāmātā pime ta  
bahu bidhesu aṭhesu anugahikesu viyāpaṭa se pavajitānam cheva gihitānam  
cha sava (pāsan)desu picha viyāpaṭa se sanghathasi pime kaṭe ime  
vivyāpaṭā hohantiti hemeva. Bābhānesu ājivikesu pime kaṭe.
- (Delhi, around the pillar.)
- 5 ime viyāpaṭā hohantiti, niganthesu pime kaṭe, ime viyāpaṭā hohanti: nān  
pāsandesu pime kaṭe ime viyāpaṭā hohantiti: pativisitham pativisitham tesutesu  
te te mahāmātā dhammamahāmātā chu me etusu cheva viyāpaṭā, savesu cha annesu  
pāsandesu. Devānampiya Piyadasi lājā hevam āhā:
- 6 ete cha anne cha bahukā mukhā dānavisagasi viyāpaṭā se mama cheva  
devinam cha, savasi cha me olodhanasi (c) te bahu vidhena a \* lena  
tāni tāni tathā yatan(ā)ni patī(ta \* \* \*) hida cheva disāsu cha dālakānam pi  
cha me kaṭe annānam cha devikumālānam imedānavisagesu viyāpaṭā hohantiti
- 7 dhammāpadāna ṭhaye dhammānupaṭipatiye: esahi dhammāpadāne dhammapaṭipati cha  
yā iyam dayādāne sacche so chhave madave sādavecha lokasa hevam vaḍḍhisatī  
Devānamp(iye piyada)si lājā hevam āhā yānibhikānichi mamiya sādhavāni kaṭāni  
tam loke anūpatipanne tam cha anuvīdhiyanti tena vaḍḍhitā cha
- 8 vaḍḍhisanti cha mātāpītisu sususāyā gulusu sususāyā vayo mahālakānam anupaṭipatiyā  
Bābhāna Samānesu, kapanavalakesu, āvadāsa bhāṭakesu sampaṭipatiyā. Devānampiye  
(Piyā)dasi lājā hevam āhā: munisānam chu ya iyam dhammavadḍhi vaḍḍhitā  
duvehi yeva ākālehi dhammaniyamena cha nijhātiya cha
- 9 tata chu lahuse dhamma niyame nijhātiyiva bhuye dhammaniyame chukho  
esa yeme iyan kate: imānicha imāni jātāni avadhīyāni annāni picchu  
babuk(—) dhammāniyamāni yani me kaṭāni: nijhātiya va chu bhuye  
munisānam dhammavadḍhi vaḍḍhitā avihinsāye bhutānam
- 10 anālbhāye pānam se etāye athāye iyam kaṭe puṭa papotike chanda  
masuliyike hotuti tathā cha anupaṭipajantuti hevam hi anupaṭi pajantam  
hiḍata(pāla)te āladhe hoti satavisativasābhisenāme iyam dhammalibi likhāpāpitāti etam  
Devānampiye āhā: iyam
- 11 dhammalibi ata athi silāthambhānīvā silāphalakānīvā (d) tata kaṭaviyā ena esa  
chilatitbīke siyā

(a). The word *Lāja* is omitted in both of these places after Piyadasi; but it is present in all the after part of the inscription wherever the king's name is mentioned.

(b). Omitted by Prinsep.

(c). Prinsep reads *uludhanasi*, but the word begins with the initial *o*.

(d). Prinsep's last reading of this word was *dhārika* (see Journal of the Asiatic Society of Bengal, VI, 1059), but the true reading is *phalakāni*, or "tablets," as given in the text.

## ALLAHABAD PILLAR.

## SEPARATE EDICTS.

## No. 1.

*Queen's Edict.*

- 1 Devânampiyasâ vachanena savata mahamatâ  
 2 vataviyâ: ehta dutiyâye Deviye dâne  
 3 Ambâvaḍikâ vâ âlameva dânam eheva(?)etasi(?) anne(?)  
 4 Kichhiganiya titâye Deviye senâni pi vathâ(?)  
 5 dutiyâye Deviyeti ti valamâtu kâluvâkiye.

## No. 2.

*Kosambi Edict.*

- 1 Devânampiye ânâpayati Kosambiyamahâmata  
 2 \_\_\_\_\_ mari \* \* sanghasi nila hiyo  
 3 I \_\_\_\_\_ ti bhiti \* bhanti nita chi  
 4 ba \_\_\_\_\_ pinam dhâpayita a \* tasa \* am vasayi.

## SANCHI PILLAR.

- 1 J. P. \_\_\_\_\_  
 \* \* \* \* \* maga \* \*  
 A. C. \* va 1 2 3 4 5 6 maga \* \*  
 2 J. P. \_\_\_\_\_  
 A. C. \* seni \* bhi \* \* nam châti petaviya  
 3 J. P. \_\_\_\_\_  
 A. C. \* vika Chandagiriye keye sangham  
 4 J. P. bhakhati bhikhunâbhi khamavase dâtâ  
 A. C. bhakhati Bhikhu cha Bhikhuni yi khu dâtâ  
 5 J. P. \_\_\_\_\_  
 A. C. —nidusapi savam \* payita ana \*  
 6 J. P. Sasijala petaviye ichhahime (idi)  
 A. C. sisi visa petaviye ichhani me san—  
 7 J. P. —si: sampesimate chilathitike siyâti  
 A. C. —ti sanghasamage chilathitke siyâti.



# TRANSLATIONS.

## ROCK INSCRIPTIONS.

### EDICT I.

*Prinsep.*

“The following edict of religion is promulgated by the heaven-beloved king *Piyadasi*:—

“In this place the putting to death of anything whatever that hath life, either for the benefit of the puja, or in convivial meetings, shall not be done. Much cruelty of this nature occurs in such assemblies. The heaven-beloved king *Piyadasi* is (as it were) a father (to his people). Uniformity of worship is wise and proper for the congregation of the heaven-beloved *Piyadasi* Raja.

“Formerly, in the great refectory and temple of the heaven-beloved king *Piyadasi*, daily were many hundred thousand animals sacrificed for the sake of meat food. So even at this day while this religious edict is under promulgation, from the sacrifice of animals for the sake of food, some two are killed, or one is killed; but now the joyful chorus resounds again and again—that henceforward not a single animal shall be put to death.”

*Wilson.*

“This is the edict of the beloved of the gods, Raja *Priyadasi*:

“The putting to death of animals is to be entirely discontinued, and no convivial meeting is to be held; for the beloved of the gods, the Raja *Priyadasi*, remarks many faults in such assemblies. There is but one assembly, indeed, which is approved of by the Raja *Priyadasi*, the beloved of the gods, which is that of the great kitchen of Raja *Priyadasi*, the beloved of the gods. Every day hundreds of thousands of animals have been there slaughtered for virtuous purposes, but now, although this pious edict is proclaimed that animals may be killed for good purposes, and such is the practice, yet as the practice is not determined, these presents are proclaimed that hereafter they shall not be killed.”

### EDICT II.

*Prinsep.*

“Everywhere within the conquered province of Raja *Piyadasi*, the beloved of the gods, as well as in the parts occupied by the faithful, such as *Chola*, *Pida*,\* *Satiyaputra*, and *Ketalaputra*, even as far as *Tambapannî* (Ceylon); and, moreover, within the dominions of ANTIOCHUS, the Greek

*Wilson.*

“In all the subjugated (territories) of the king *Priyadasi*, the beloved of the gods, and also in the bordering countries, as (*Choda*), *Palaya*\* (or *Paraya*), *Satyaputra*, *Keralaputra*, *Tambapani* (it is proclaimed), and ANTIOCHUS by name the *Yona* (or *Yavana*) raja, and those princes

\* The true readings of these important names of the countries bordering on the dominions of Asoka are as follows: *Choda*, *Pandya*, *Satiyaputra*, *Ketalaputra*, and *Tambapani*. The first two are well known as *Chola* and *Pandya*, being the extreme southern provinces of India, while *Tambapani* is the Island of Ceylon, the *Taprobane* of the Greeks. *Ketalaputra* is the district of *Kerala*, on the western coast between the Krishna River and Mysore. No representative of *Satiyaputra* has yet been proposed except by Lassen, who considered it as the Buddhist name of the King of *Pida* (or *Pandya*). But it seems to me that this name is capable of the same exact identification as the others. In Ptolemy's map we have the name of *Sadini*, a people on the coast to the west of *Baithana*, or *Paithan* on the Godavari. They are said to be pirates; and as the name of the *Andri Pirata* is also found in the same place, I believe that we have the same people designated by two different names—first, as *SADINI*, or *Sadavahans* or *Satakarnis*, and second, as *ANDRI* or *Andhras*. That the *Andhras* were a powerful nation in the time of Asoka, I have already established by reading their name in the 13th Edict of the *Shahbazgarhi* and *Khalsi* texts. The name of *Satakarni* is written *Sadavahana* in one of the *Nasik* Inscriptions (West No. 6), and Ptolemy's form would be obtained by the elision of the *k* in *Sadakani*. Another form of the name is preserved in the *Periplus* as *Saraganos*, in which, according to a common Indian practice, the *t* and *d* are changed to *r* in pronunciation.

*Prinsep.*

(of which Antiochus' generals are the rulers), everywhere the heaven-beloved Raja *Piyadasi's* double system of medical aid is established—both medical aid for men, and medical aid for animals, together with the medicaments of all sorts, which are suitable for men, and suitable for animals. And wherever there is not (such provision), in all such places they are to be prepared, and to be planted: both root-drugs and herbs, wheresoever there is not (a provision of them), in all such places shall they be deposited and planted.

“And in the public highways wells are to be dug, and trees to be planted, for the accommodation of men and animals.”

*Wilson.*

who are nearer to (or allied with) that monarch, universally (are apprised) that (two designs have been cherished by *Priyadasi*, one design) regarding men, and one relating to animals; and whatever herbs are useful to men or useful to animals wherever there are none, such have been everywhere caused to be conveyed and planted, (and roots and fruits wherever there are none, such have been everywhere conveyed and planted; and on the roads) wells have been caused to be dug, (and trees have been planted) for the respective enjoyment of animals and men.”

## EDICT III.

*Prinsep.*

“Thus spake the heaven-beloved king *Piyadasi*: ‘By me, after the twelfth year of my anointment, this commandment is made. Everywhere in the conquered (provinces) among the faithful, whether (my own) subjects or foreigners, after every five years, let there be (a public) humiliation for this express object, yea, for the confirmation of virtue and for the suppression of disgraceful acts.

“‘Good and proper is dutiful service to mother and father; towards friends and kinsfolks, towards Brahmins and Sramans, excellent is charity:—prodigality and malicious slander are not good.

“‘All this the leader of the congregation shall inculcate to the assembly, with (appropriate) explanation and example.’”

*Wilson.*

“King *Priyadasi* says: ‘This was ordered by me when I had been twelve years inaugurated. In the conquered country, and among my own subjects as well as strangers, that every five years expiation should be undergone with this object, for the enforcement of such moral obligations as were declared by me to be good: such as duty to parents, (and protection of) friends and children, (relations,) Brahmins and Sramans:—good is liberality, good is non-injury of living creatures, and abstinence from prodigality and slander are good. Continuance in this course (the discharge of these duties) shall be commended both by explanation and by example.’”

## EDICT IV.

*Prinsep.*

“‘In times past, even for many hundred years, has been practised the sacrifice of living beings, the slaughter of animals, disregard of relations, and disrespect towards Brahmins and Sramans.

“‘This day, by the messenger of the religion of the heaven-beloved king *Piyadasi*, (has been made) a proclamation by beat of drum, a grand announcement of religious grace, and a display of equipages, and a parade of elephants, and things to gratify the senses, and every other kind of heavenly object for the admiration of mankind, such as had never been for many hundred years, such as were to-day exhibited.

*Wilson.*

“‘During a past period of many centuries, there have prevailed—destruction of life, injury of living beings, disrespect towards kindred, and irreverence towards Sramans and Brahmins. But now, in conformity to moral duty, the pious proclamation of king *Priyadasi*, the beloved of the gods, is made by beat of drum, in a manner never before performed for hundreds of years, with chariot and elephant processions, and fireworks and other divine displays of the people exhibiting the ceremonies (and this) for the promulgation of the law of king *Priyadasi*, &c., that non-destruction of life, non-

*Prinsep.*

“ ‘ By the *religious ordinance* of the heaven-beloved king *Piyadasi*, the non-sacrifice of animals, the non-destruction of living beings, proper regard to kindred, respect to Brahmins and Sramans; dutiful service to spiritual pastors—through these and many other similar (good acts) doth *religious grace* abound; and thus, moreover, shall the heaven-beloved king *Piyadasi* cause religion to flourish, and the same shall the sons, the grandsons, and the great-grandsons of the heaven-beloved king *Piyadasi* cause to abound exceedingly.

“ ‘ As long as the mountains shall endure, so long in virtue and in strict observances shall the religion stand fast. And through good acts of this nature, that is to say, through these ordinances and the strict practice of religion, laxness of discipline is obviated. Moreover, in this object, it is proper to be intelligent, and no wise neglected. For the same purpose is this (edict) ordered to be written. Let all take heed to profit of this good object, and not to give utterance to objections.’

“ By the heaven-beloved king *Piyadasi*, after the twelfth year of his announcement, is this caused to be written.”

Burnouf has also given a full translation of this edict, which I annex.\*

“ ‘ Dans le temps passé, pendant de nombreuses centaines d’années, on vit prospérer uniquement le meurtre des êtres vivants et la méchanceté à l’égard des créatures, le manque de respect pour les parents, le manque de respect pour les Bâhmanas et les Samanas (les Brahmanes et les gramans). Aussi, en ce jour, parce que *Piyadasi*, le Roi chéri des Dévas, pratique la loi, le son de tambour (a retenti); oui, la voix de la loi (s’est fait entendre) après que des promenades des chars de parade, des promenades d’éléphants, des feux d’artifice, ainsi que d’autres représentations divines ont été montrées aux regards du peuple. Ce que depuis bien des centaines d’années on n’avait pas vu auparavant, on l’a vu prospérer aujourd’hui, par suite de l’ordre que donne *Piyadasi*, le Roi chéri des Dévas, de pratiquer la loi. La cessation du meurtre des êtres vivants et des actes de méchanceté à l’égard des créatures, le respect pour les parents, l’obéissance aux père et mère, l’obéissance aux anciens (*Thera*), voilà les vertus, ainsi que d’autres pratiques de la loi de diverses espèces, qui ici sont accrues. Et *Piyadasi*, le Roi chéri des Dévas, fera croître encore cette observation de la loi; et les fils, et les petits-fils, et les arrière-petits-fils de *Piyadasi*, le Roi chéri des Dévas, feront croître cette observation de la loi jusqu’au *Kalpa* de la destruction. Fermes dans la loi, dans la morale, ils ordonneront l’observation de la loi; car c’est la meilleure des actions que d’en joindre l’observation de la loi. Cette observation même de la loi n’existe pas pour celui qui n’a pas de morale. Il est bon que cet objet prospère et ne dépérisse pas: c’est pour cela qu’on a fait écrire cet édit. Si cet objet s’accroît, on n’en devra jamais voir le dépérissement.’ *Piyadasi*, le Roi chéri des Dévas, a fait écrire cet édit, la douzième année depuis son sacre.”†

\* Le Lotus de la Bonne Loi—Appendice, p. 731.

† Burnouf’s remarks in justification of his own translation and reading of the text are much too long to be quoted here. See Le Lotus de la Bonne Loi, Appendice, p. 731. He very naturally takes exception to Wilson’s explanation of *Bahmanas* and *Samanas* as “Brâhmanas and (Brahmanical) ascetics,” and shows that these two terms are intended to designate two classes of persons, the Brahmins and the Buddhists, in the same way that they are discriminated in the legends of the Divya Avadâna.

*Wilson.*

injury to living beings, respect to relations, reverence of Brahmins and Sramans, and many other duties, do increase, and shall increase; and this moral law of the king *Piyadasi* the sons, grandsons, and great-grandsons of king *Piyadasi* shall maintain. Let the moral ordinance of king *Piyadasi* be stable as a mountain for the establishment of duty; for in these actions duty will be followed, as the law which directs ceremonial rites is not the observance of moral duties. It were well for every ill-conducted person to be attentive to the object of this injunction. This is the edict (writing) of king *Piyadasi*. Let not any thought be entertained by the subject-people of opposing the edict.’ This has been caused to be written by the king *Piyadasi*, in the twelfth year of his inauguration.”

## EDICT V.

*Prinsep.*

“ Thus spake the heaven-beloved king *Piyadasi* :—

“ ‘ Prosperity (cometh) through adversity, and truly each man (to obtain) prosperity causeth himself present difficulty; therefore by me (nevertheless) has much prosperity been brought about, and therefore shall my sons and grandsons, and my latest posterity, as long as the very hills endure, pursue the same conduct; and so shall each meet his reward! While he, on the other hand, who shall neglect such conduct shall meet his punishment in the midst of the wicked (in the nethermost regions of hell).

“ ‘ For a very long period of time there have been no ministers of religion appointed, who intermingling among all unbelievers (may overwhelm them) with the inundation of religion, and with the abundance of the sacred doctrines. Through Kam (bocha, Gan) dhâra, Narâstika,\* Petenika, and elsewhere, finding their way unto the uttermost limits of the barbarian countries, for the benefit and pleasure of (all classes)..... and for restraining the passions of the faithful, and for the regeneration of those bound in the fetters (of sin) (?)..... are they appointed. Intermingling equally among the dreaded, and among the respected both in Pâtaliputra and in foreign places, teaching better things, shall they everywhere penetrate; so that they even who (oppose the faith shall at length become) ministers of it.’ ”

*Wilson.*

“ The beloved of the gods, king *Priyadasi*, thus proclaims: ‘ Whoever perverts good to evil will derive evil from good; therefore much good has been done by me, and my sons and grandsons, and others my posterity (will) conform to it for every age. So they who shall enjoy happiness, and those who cause the path to be abandoned shall suffer misfortune. The chief ministers of morality have for an unprecedentedly long time been tolerant of iniquity; therefore in the tenth year of the inauguration have ministers of morality been made, who are appointed for the purpose of presiding over morals among persons of all the religions for the sake of the augmentation of virtue, and for the happiness of the virtuous among the people of Kamboja, Gandhara, Naristika, and Petenika. They shall also be spread among the warriors, the Brahmans, the mendicants, the destitute, and others, without any obstruction, for the happiness of the well-disposed, in order to loosen the bonds of those who are bound, and liberate those who are confined, through the means of holy wisdom disseminated by pious teachers; and they will proceed to the outer cities and fastnesses of my brother and sister, and wherever are any other of my kindred; and the ministers of morals, those who are appointed as superintendents of morals, shall wherever the moral law is established, give encouragement to the charitable and those addicted to virtue. With this intent this edict is written, and let my people obey it.’ ”

## EDICT VI.

*Prinsep.*

“ Thus spake *Piyadasi*, the heaven-beloved king :—

“ ‘ Never was there in any former period a system of instruction applicable to every season, and to every action, such as that which is now established by me.

“ ‘ For every season, for behaviour during meals, during repose, in domestic relations, in the nursery, in conversation, in general deportment, and on the bed of death—everywhere instructors (or Pativedakas) have been appointed. Accordingly do ye (instructors) deliver instruction in what concerneth my people.

*Wilson.*

“ The beloved of the gods, king *Priyadasi*, thus declares: ‘ An unprecedentedly long time has past since it has been the custom at all times, and in all affairs, to submit representations. Now, it is established by me that, whether at meals, in my palace, in the interior apartments, in discourse, in exchange of civility, in gardens, the officers appointed to make reports shall convey to me the objects of the people. I will always attend to the objects of the people; and whatever I declare verbally, whether punishment or reward, is further intrusted to the supervisors of morals (or eminent persons):

\* The *na* belongs to the preceding name *Gandharanam*, and the word thus becomes *Râstika*, which is a well-known name of Surashtra.



*Prinsep.*

“ ‘And everywhere in what concerneth my people do I myself perform whatsoever with my mouth I enjoin (unto them); whether it be by me (esteemed) disagreeable, or whether agreeable. Moreover, for their better welfare, among them an awarder of punishment is duly installed. On this account, assembling together those who are dwelling in the reputation of much wisdom, do ye, meanwhile, instruct them as to the substance of what is hereby ordained by me for all circumstances, and for all seasons. This is not done by me in any desire for the collection of worldly gain, but in the real intention that the benefit of my people shall be effected; whereof, moreover, this is the root, the good foundation, and the steady repose in all circumstances: there is not a more effectual mode of benefiting all mankind than this on which I bestow my whole labour.

“ ‘But upon how many living beings (I will pass over the mention of other things) do I confer happiness here:—hereafter, likewise, let them hope ardently for heaven!—Amen!

“ ‘For this reason has the present religious edict been written, May it endure for evermore, and so may my sons, and my grandsons, and my great-grandsons uphold the same for the profit of all the world, and labour therein with the most reverential exertion!’ ”

*Wilson.*

for that purpose let those who reside in the immediate vicinage even become informers at all times, and in all places, so it is ordained by me. The distribution of wealth which is to be made is designed by me for the benefit of all the world; for the distribution of wealth is the root of virtues to the good of the world, for which I am always labouring. On the many beings over whom I rule I confer happiness in this world;—in the next they may obtain Swarga. With this view, this moral edict has been written. May it long endure, and may my sons, grandsons, and great-grandsons after me continue with still greater exertion to labour for universal good!’ ”

## EDICT VII.

*Prinsep.*

“The heaven-beloved king *Piyadasi* everywhere ardently desireth that all unbelievers may be brought to repentance and peace of mind. He is anxious that every diversity of opinion, and every diversity of passion, may shine forth blended into one system, and be conspicuous in undistinguishing charity. Unto no one can be repentance and peace of mind until he hath attained supreme knowledge, perfect faith which surmounteth all obstacles, and perpetual assent.”

The following is Burnouff's translation of this Edict:—\*

“*Piyadasi*, le roi chéri des Dévas, désire en tous lieux que les ascètes de toutes les croyances résident (tranquilles) : ils désirent tous l'empire qu'on exerce sur soi-même, et la pureté de l'âme ; mais le peuple a des opinions diverses et des attachements divers, (et) les ascètes obtiennent, soit tout, soit une partie seulement (de ce qu'ils demandent). Cependant, pour celui-même auquel n'arrive pas une large aumône l'empire sur soi-même, la pureté de l'âme, la reconnaissance et une dévotion solide qui dure toujours, cela est bien.”

*Wilson.*

“The beloved of the gods, the Raja *Piyadasi*, desires that all unbelievers may everywhere dwell (unmolested), as they also wish for moral restraint and purity of disposition. For men are of various purposes and various desires, and they do injury to all or only to a part. Although, however, there should not be moral restraint or purity of disposition in any one, yet wherever there is great liberality (or charity), gratitude will acknowledge merit even in those who were before that reputed vile.”

\* Le Lotus de la Bonne Loi, Appendice, p. 755.

## EDICT VIII.

*Prinsep.*

"In ancient times, festivals for the amusement of sovereigns consisted of gambling, hunting the deer (or antelope), and other exhilarating pleasures of the same nature. But the heaven-beloved king *Piyadasi*, having attained the tenth year of his anointment, for the happiness of the wise, hath a festival of religion (been substituted), and this same consists in visits to Brahmans and Sramans, and in alms-giving, and in visits to the reverend and aged; and the liberal distribution of gold, the contemplation of the universe and its inhabitants, obeying the precepts of religion, and setting religion before all other things, are the expedients (he employs for amusement); and these will become an enjoyment without alloy to the heaven-beloved king *Piyadasi* in another existence."

Burnouf has not given a connected translation of this Edict, but his remarks on its general scope are of special importance. According to his explanation, Asoka obtained *sambodhim*, or "la science complète de la Bodhi," or, in other words, "la connaissance de ce qu'enseigne le Buddha," after he had reigned ten years. He refers to Lassen as evidently holding the same opinion: "Quoique Lassen n'a pas traduit littéralement cette partie de votre inscription, il est facile de voir, par l'usage qu'il en a fait dans ses *Antiquités Indiennes*, qu'il entend comme je propose de le faire. Voici les propres paroles de Lassen: 'C'est seulement la dixième année depuis son couronnement qu'il obtint la vue complète.' Evidemment Lassen a lu comme moi *sambodhim*, 'la vue ou la science complète,' et compris de même *ayâya*."\*

*Wilson.*

"In past times kings were addicted to travelling about, to companions, to going abroad, to hunting and similar amusements, but *Piyadasi*, the beloved of the gods, having been ten years inaugurated, by him easily awakened, that moral festival is adopted, (which consists) in seeing and bestowing gifts on Brahmans and Sramans; in seeing and giving gold to elders, and overseeing the country and the people; the institution of moral laws, and the investigation of morals:—such are the devices for the removal of apprehension, and such are the different pursuits of the favourite of the gods, king *Piyadasi*."

## EDICT IX.

*Prinsep.*

"Thus spake king *Piyadasi*, beloved of the gods: 'Each individual seeketh his own happiness in a diversity of ways, in the bonds of affection, in marriage, or otherwise, in the rearing of offspring, in foreign travel: in these, and other similar objects, doth man provide happiness of every degree. But there is great ruination—excesses of all kinds when (a man) maketh worldly objects his happiness. On the contrary, this is what is to be done,—(for most certainly that species of happiness is a fruitless happiness—) to obtain the happiness which yieldeth plentiful fruit, even the happiness of virtue; that is to say: kindness to dependants, reverence to spiritual teachers, are proper: humanity to animals is proper:—all these acts, and others of the same kind, are to be rightly denominated the happiness of virtue!

"By father and by son, and by brother; by master (and by servant) it is proper that these

*Wilson.*

"The beloved of the gods, *Priyadasi Raja*, thus says: "Every man that celebrates various occasions of festivity, as on the removal of incumbrances, on invitations, on marriages, on the birth of a son, or on setting forth on a journey:—on these and other occasions a man makes various rejoicings. The benevolent man also celebrates many and various kinds of pure and disinterested festivities;—and such rejoicing is to be practised. Such festivities are fruitless and vain, but the festivity that bears great fruit is the festival of duty—such as the respect of the servant to his master: reverence for holy teachers is good; tenderness for living creatures is good; liberality to Brahmans and Sramans is good. These, and other such acts, constitute verily the festival of duty; and it is to be cherished as father by son, a dependant by his master. This is good, this is the festival to be observed: for the establishment of this

\* Burnouf, *Le Lotus*, Appendice, p. 759, quoting Lassen *Ind. Alterthum*, II, 227, n. 3.

*Prinsep.*

things should be entitled happiness, and further, for the more complete attainment of this object, secret charity is most suitable:—yea, there is no alms, and no loving-kindness, comparable with the alms of religion, and the loving-kindness of religion, which ought verily to be upheld alike by the friend, by the good-hearted, by kinsman and neighbour, in the entire fulfilment of pleasing duties.

“ ‘ This is what is to be done :—this is what is good. With those things let each man propitiate heaven. And how much ought (not) to be done in order to the propitiation of heaven ? ’ ”

*Wilson.*

object virtuous donations are made ; for there is no such donation or benevolence as the gift of duty, or the benevolence of duty : that (benevolence) is chaff (which is contracted) with a friend, a companion, a kinsman, or an associate, and is to be reprehended. In such and in such manner this is to be done. This is good : with these means let a man seek Swarga. This is to be done : by these means it is to be done, as by them Swarga has been gained.’ ”

## EDICT X.

*Prinsep.*

“ The heaven-beloved king *Piyadasi* doth not deem that glory and reputation (are) the things of chief importance ; on the contrary, (only for the prevention of sin,) and for enforcing conformity among a people praiseworthy for following the four rules of virtue, and pious, doth the heaven-beloved king *Piyadasi* desire glory and reputation in this world ; and whatsoever the heaven-beloved king *Piyadasi* chiefly displayeth heroism in obtaining, that is all (connected with) the other world.

“ For in everything connected with his immortality, there is, as regards mortal things in general, discredit. Let this be discriminated with encouragement or with abandonment, with honor or with the most respectful force ; and every difficulty connected with futurity shall, with equal reverence, be vanquished.”

*Wilson.*

“ The beloved of the gods, the Prince *Priyadasi*, does not esteem glory and fame as of great value ; and, besides, for a long time it has been my fame and that of my people, that the observance of moral duty, and the service of the virtuous, should be practised : for this is to be done. This is the fame that the beloved of the gods desires : and inasmuch as the beloved of the gods excels, (he holds) all such reputations as no real reputation, but such as may be that of the unrighteous—pain and chaff ; for it may be acquired by crafty and unworthy persons ; and by whatever further effort it is acquired, it is worthless and a source of pain.”

Burnouf, after quoting the above translations by Prinsep and Wilson, gives his own translation as follows :\*

“ *Piyadasi*, le roi chéri des Dêvas, ne pense pas que la gloire ni la renommée produisent de grands avantages, sauf la gloire (qu’il désire) pour lui-même, savoir que mes peuples pratiquent longtemps l’obéissance à la loi et qu’ils observent la règle de la loi. C’est pour cela seulement que *Piyadasi*, le roi chéri des Dêvas, désire gloire et renommée. Car tout ce que *Piyadasi*, le roi chéri des Dêvas, déploie d’heroïsme, c’est en vue de l’autre vie. Bien plus, toute gloire ne donne que peu de profit ; ce qui en résulte, au contraire, c’est l’absence de vertu. Toutefois c’est en effet une chose difficile (que le travailler pour le ciel) pour un homme médiocre comme pour un homme élevé, si ce n’est quand, par une heroïsme suprême, on a tout abandonné ; mais cela est certainement difficile pour un homme élevé.”

\* Le Lotus de la Bonne Loi, Appendice, p. 659

## EDICT XI.

*Prinsep.*

“Thus spake *Piyadasi*, the king, beloved of the gods:—

“‘There is no such charity as the charity which springeth from virtue,—(which is) the intimate knowledge of virtue, the inheritance of virtue, the close union with virtue. And in these maxims it is manifested—kindness towards servants and hirelings: towards mother and father dutiful service is proper: towards a friend’s offspring, to kindred in general, to Brahmans and Sramans almsgiving is proper: avoiding the destruction of animals’ life is proper.

“‘And this (saying) should be equally repeated by father and son, (?) by hireling, and even so by neighbours in general.

“‘This is excellent:—and this is what ought to be done!

“‘And whoso doeth thus is blessed of the inhabitants of this world: and in the next world endless moral merit resulteth from such religious charity.’”

*Wilson.*

“Thus says the beloved of the gods, king *Piyadasi*: ‘There is no gift like the gift of virtue; whether it be the praise of virtue, the apportionment of virtue, or relationship of virtue. This (gift) is, the cherishing of slaves and dependants; pious devotion to mother and father; generous gifts to friends and kinsmen, Brahmans and Sramans; and non-injury of living beings is good. In this manner, it is to be lived by father and son, and brother, and friend, and friend’s friend(?), and by a master (of slaves), and by neighbours. This is good: this is to be practised; and thus having acted, there is happiness in worldly existence, and hereafter great holiness is obtained by this gift of virtue.’”

## EDICT XII.

*Prinsep.*

“The heaven-beloved king *Piyadasi* propitiateth all unbelievers, both of the ascetic and of the domestic classes: by charitable offerings, and by every species of *pūja* doth he (strive to) propitiate them. Not that the beloved of the gods deemeth offerings or prayers to be of the same (value) with true glory. The promotion of his own salvation promoted, in many ways, the salvation of all unbelievers; of which, indeed, this is the root, and the whole substance.

“Again, the propitiation of the converted heretic, and the reproof of the unconverted heretic, must not be (effected) by harsh treatment:—but let those who enter into discussion (conciliate them) by restraint of their own passions, and by their mild address. By such and such conciliatory demeanours shall even the unconverted heretics be propitiated. And such conduct increaseth the number of converted heretics, while it disposeth of the unconverted heretic, and effecteth a revolution of opinion in him. And (he) encourageth the converted heretic, while he disposeth completely of the unconverted heretic, whosoever propitiateth the converted heretic, or reproveth the unconverted heretic, by the pecuniary support of the converted heretic. And whoso, again, doth so, he purifieth in the most

*Wilson.*

“The beloved of the gods, king *Piyadasi*, honors all forms of religious faith, whether professed by ascetics or householders; he honors them with gifts and with manifold kinds of reverence: but the beloved of the gods considers no gift or honour so much as the increase of the substance (of religion):—his encouragement of the increase of the substance of all religious belief is manifold. But the root of his (encouragement) is this:—reverence for one’s own faith, and no reviling nor injury of that of others. Let the reverence be shown in such and such a manner as is suited to the difference of belief; as when it is done in that manner, it augments our own faith, and benefits that of others. Whoever acts otherwise injures his own religion, and wrongs that of others; for he who in some way honors his own religion, and reviles that of others, saying, having extended to all our own belief, let us make it famous;—he who does this throws difficulties in the way of his own religion: this, his conduct, cannot be right. The duty of a person consists in respect and service of others. Such is the wish of the beloved of the gods; for in all forms of religion there may be many scriptures (Sutras), and many holy texts, which are to be

*Prinsep.*

effectual manner the heretic ;—and of himself such an act is his very breath, and his well-being.

“Moreover, ‘hear ye the religion of the faithful, and attend thereto’: even such is the desire, the act, the hope of the beloved of the gods, that all unbelievers may speedily be purified, and brought into contentment speedily.

“Furthermore, from place to place this most gracious sentiment should be repeated: ‘The beloved of the gods doth not esteem either charitable offering or *pūja*, as comparable with true glory. The increase of blessing to himself is (of) as much (importance) to all unbelievers.’

“For this purpose, have been spread abroad ministers of religion, possessing fortitude of mind, and practices of every virtue. May the various congregations co-operate (with them) for the accomplishment therefor! For the increase of converts is, indeed, the lustre of religion.”

This Edict has been fortunate in attracting the attention of Burnouf, whose translation here follows :\*

“*Piyadasi*, le roi chéri des Dêvas, honore tous les croyances, ainsi que les mendiants et les maîtres de maison, soit par des aumônes, soit par des diverses marques de respect. Mais le roi chéri des Dêvas honore tous les croyances, ainsi que les mendiants et les maîtres de maison, soit par des aumônes, soit par des diverses marques de respect. Mais le roi chéri des Dêvas n’estime pas autant les aumônes et les marques de respect que l’augmentation de ce qui est l’essence de la renommée. Or, l’augmentation de ce qui est essentiel [en ce genre] pour toutes les croyances, est de plusieurs espèces : cependant le fonds en est pour chacune d’elles la louange en paroles. Il y a plus : on doit seulement honorer sa propre croyance, mais non blâmer celle des autres : il y aura ainsi peu le tort de produit. Il y a même telle et telle circonstance où la croyance des autres doit aussi être honorée ; en agissant ainsi selon chacun de ces circonstances, on augmente sa propre croyance et on sert celle des autres. Celui qui agit autrement diminue sa propre croyance et fait tort aussi à celle des autres. L’homme, quelqu’il soit, qui honore sa propre croyance et blâme celle des autres, le tout par dévotion pour sa croyance, et bien plus, en disant : ‘Mettons notre propre croyance en lumière.’ L’homme, dis-je, qui agit ainsi, ne fait que nuire plus gravement à sa croyance propre. C’est pourquoi le bon accord seul est bien. Il y a plus ; que les hommes écoutent et suivent avec soumission chacun la loi les uns des autres ; car tel est le désir du roi chéri des Dêvas. Il y a plus : puissent [les hommes de] toutes les croyances abonder en savoir et prospérer en vertu ! Et ceux qui ont foi à telle et telle religion, doivent répéter ceci : Le roi chéri des Dêvas n’estime pas autant les aumônes et les marques de respect que l’augmentation de ce qui est l’essence de la renommée et la multiplication de toutes les croyances. A cet effet ont été établis des grands ministres de la loi et des grands ministres surveillants des femmes, ainsi que des inspecteurs des lieux secrets, et d’autres corps d’agents. Et le fruit de cette institution, c’est que l’augmentation des religions ait promptement lieu, ainsi que la mise en lumière de la loi.”

## EDICT XIII.

*Prinsep.*

“.....Whose equality, and exertion towards that object, exceeding activity, judicious conduct..... afterwards in the Kalinga provinces not to be obtained by wealth.....the decline of religion,

\* Le Lotus de la Bonne Loi, Appendice, p. 762.

*Wilson.*

thereafter followed through my protection. The beloved of the gods considers no gift or reverence to be equal to the increase of the essence of religion : and as this is the object of all religions,—with a view to its dissemination, superintendents of moral duty, as well as over women, and officers of compassion, as well as other officers (are appointed) ; and the fruit of this (regulation) will be the augmentation of our own faith, and the lustre of moral duty.”

*Prinsep.*

murder, and death, and unrestrained license of mankind, when flourished the (precious maxims) of Devânampiyô, comprising the essence of learning and of science:—dutiful service to mother and father; dutiful service to spiritual teachers: the love of friend and child; (charity) to kinsfolk, to servants (to Brahmans and Sramans, &c., which) cleanse away the calamities of generations: further also in these things unceasing perseverance is fame. There is not in either class of the heretics of men, not so to say, a procedure marked by such grace,.....nor so glorious nor friendly, nor even so extremely liberal as Devânampiyô's injunctions for the non-injury, and content of living creatures.....and the Greek King besides, by whom the Kings of Egypt, Ptolemaios and Antigonos, (?) and Magas,.....both here and in foreign (countries), everywhere the religious ordinances of Devânampiyô effect conversion, wherever they go;.....conquest is of every description: but further the conquest which bringeth joy springing from pleasant emotions, becometh joy itself; the victory of virtue is happiness: the victory of happiness is not to be overcome, that which essentially possesses a pledge of happiness,—such victory is desired in things of this world and things of the next world!

“And this place is named the WHITE ELEPHANT, conferring pleasure on all the world.”\*

## EDICT XIV.

*Prinsep.*

“This religious edict is caused to be written by the heaven-beloved king Piyadasi. It is (partly) (written) with abridgment; it is (partly) with ordinary extent; and it is (partly) with amplification: not incoherent (or disjointed) but throughout continuous (and united) it is powerful in overcoming the wise; and it is much written and caused to be written, yet it is always but the same thing repeated over and over again.

“For the persuasive eloquence which is lavished on each separate subject shall man the rather render obedience thereunto!

“Furthermore, at one time even unto the conclusion is this written, incomparable in manner, and conformable with the copy, by Relachepu the scribe and pandit.”

*Burnouf.*

“Ce texte de la loi a été écrit par l'ordre de Piyadasi, le roi chéri des Dévas. Il se trouve sous une forme abrégée, il se trouve sous une forme de moyenne étendue, il se trouve enfin sous une forme développée: et cependant le tout n'est certainement pas mutilé. Des grands hommes aussi ont fait des conquêtes, et ont beaucoup écrit; et moi je ferai aussi écrire ceci. Et s'il y a ici autant de répétitions, c'est à cause de la douceur de chacune des pensées qui sont répétées. Il y a plus! puisse le peuple y conformer sa conduite! Tout ce qui peut, en quelques endroits, avoir été écrit sans être achevé, sans ordre, et sans qu'on ait un égard au texte qui fait autorité, tout cela vient uniquement de la faute de l'écrivain.”

\* This last sentence should follow Edict XIV. Professor Kern translates it differently—“the White Elephant whose name is ‘Bringer of happiness to the whole world,’” and adds “that by this term Sákya is implied there can be no doubt, since the legend says that the Bodhisattva, the future Buddha, left heaven to bring happiness to men, and entered his mother's womb as a White Elephant.” See *Indian Antiquary*, V, 257, 258.

† As no translation of this Edict has been given by Wilson, it is fortunate that we possess another version from the learned and careful pen of Burnouf in *Le Lotus de la Bonne Loi*, p. 752.

## TRANSLATIONS.

No. 6.

### DHAULI AND JAUGADA.

#### No. 1. SEPARATE EDICT.

*Prinsep.*

Journal of the Bengal Asiatic Society, VII, 442.

“By command of Devânampiya (the beloved of the gods) ! In (the city of) Tosali, the public officers in charge of the town are to be enjoined (as follows) :—

“Whomsoever I ascertain to be a murderer, him do I desire to be imprisoned. This I publicly proclaim, and I will carry into effect however difficult :—for this my supreme will is irresistible ! On this account the present *Tope* (stûpa) is denominated the tope of commandment.

“From amongst many thousand souls, oh ye my chosen people ! repair ye (hither) to the holy men. Every righteous man is my (true) subject, and for my subjects I desire this only, that they may be possessed of every benefit and happiness as to things of this world and of the world beyond.....and furthermore I desire ye do not purify the wicked until.....

“In this country and not anywhere else is to be seen such a stûpa (?) in which is provided proper rules of moral conduct.

“When one man relieves (his fellow-creature) from the bondage and misery (of sin), it necessarily follows that he himself is released from bondage ; but again despairing at the number of human beings in the same state (whom he is unable to relieve) he is much troubled.

Thence is this stûpa so desirable (as an asylum) ; that in the midst of virtuous regulations we may pursue our obedient course !

And through these classes (of deeds) are people rendered disobedient, *viz.*, by enviousness, by the

*Burnouf.*

Le Lotus de la Bonne Loi, 672-683.

“Au nom du (roi) chéri des Dévas, le grand ministre de Tosali, gouverneur de la ville, doit s'entendre dire : Quoique ce soit que je décrète, je désire qu'il en soit l'exécuteur. Voilà ce que je lui fait connaître, et je recommence deux fois, parce que cette répétition est regardée par moi comme capitale. C'est dans ce dessein que ce *Tupha* (*Stûpa*) a été dressé ; ce Stûpa de commandement en effet a été destiné aujourd'hui à de nombreux milliers d'êtres vivants, comme un présent et un bouquet de fleurs pour les gens de bien. Tout homme de bien est pour moi un fils. Et pour mes fils, ce que je désire, c'est qu'ils soient en possession de toute espèce d'avantages, et de plaisirs, tant dans ce monde que dans l'autre. Ainsi je désire le bonheur du peuple, et puissiez-vous ne pas éprouver de malheur, jusqu'à (*lacune de 10 lettres*) un seul homme pense. En effet, ce *Stûpa* regard ce pays tout entier qui nous est soumis ; sur ce *Stûpa* a été promulguée la règle morale. Que si un homme (*4 lettres*) est soumis soit à la captivité, soit à de mauvais traitements, à partir de ce moment (il sera délivré) à l'instant par lui de cette captivité et des autres (*2 lettres*) Beaucoup de gens du pays souffrent dans l'esclavage ; c'est pourquoi ce *Stûpa* a dû être désiré. Puissions-nous, me suis-je dit, (leur) faire obtenir la liqueur enivrante de la morale ! Mais la morale n'est pas respectée par ces espèces (de vices) : l'envie, la destruction de la vie, les injures, la violence, l'absence d'occupation, la paresse,

*Burnouf.*

Journal of the Bengal Asiatic Society, VII, 442.

practice of destroying life, by tyranny, by cruelty, by idleness, by laziness, by waste of time. That morality is to be desired which is based on my ordinances (?), and in all these the roots (or leading principles) are,—the non-destruction of life, and the non-infliction of cruelty. May the desire of such moral guidance endure unto the end of time! and may these (principles) continuing to rise (in estimation) ever flourish, and inasmuch as this benefit and love should be ever had in remembrance, my desire is that in this very manner, these (ordinances) shall be pronounced aloud by the person appointed to the Stûpa; and adverting to nothing else but precisely according to the commandment of Devânampiya, let him (further) declare and explain them.

“Much longing after the things of (this life) is a disobedience I again declare: not less so is the laborious ambition of dominion by a prince, (who would be) a propitiator of heaven. Confess and believe in God, who is the worthy object of obedience! for equal to this (belief), I declare unto you, ye shall not find such a means of propitiating heaven. Oh strive ye to obtain this inestimable treasure!

“And this edict is to be read (at the time of) the lunar mansion Tisa, at the end of the month of Bhâtun: it is to be made heard (even if) by a single (listener). And thus (has been founded) the Kâlanta stûpa for the spiritual instruction of the congregation. For this reason is this edict here inscribed, whereby the inhabitants of the town may be guided in their devotions for ages to come—and as of the people insensibly the divine knowledge and insensibly the (good works) increase so the god of passion no longer yieldeth them gratification (?).

“For this reason also I shall cause to be, every five years, a general nikhama, (or act of humiliation?) (on which occasions) the slaughter (of no animal of any kind?) shall take place. Having learnt this object, it shall be so carried into effect according to my commandment.

“And the young prince of Ujein, for the same purpose, shall cause a religious observance of the self-same custom: and he shall not allow any transgression of this custom for the space of three years—so that when.....functionaries have admitted to initiation the penitent, then should any not leave off his (evil) practices—if even there be hundreds (in the same predicament) it shall be certainly done unto him according) to the commandment of the raja.

*Prinsep.*

Le Lotus de la Bonne Loi, 672-683.

la fainéantise. La gloire qui doit être désirée, est que ces (3 lettres) puissent exister pour moi. Or elles ont toutes pour fondement l'absence de meurtre, et l'absence de violence. Que celui qui, désirant suivre la règle, serait dans la crainte, sorte de sa profonde détresse et prospère; l'utile et l'agréable sont les seules choses qui doivent être obtenues. Aussi est-ce là ce qui doit être proclamé par le gardien du Stûpa qui ne regardera rien autre chose (ou bien, aussi cet édit a dû être exprimé au moyen du Prâkrita et non dans un autre idiome). Et ainsi le veut ici le commandement du roi chéri des Dêvas. J'en confie l'exécution au grand ministre. Avec de grands desseins, jefais exécuter ce qui n'a pas été mis à exécution; non en effet, cela n'est pas. L'acquisition du ciel, voilà en réalité ce qu'il est difficile d'obtenir, mais non l'acquisition de la royauté. J'honore extrêmement les Richesses aussi accomplis, mais (je dis): Vous n'obtiendrez pas ainsi le ciel. Efforcez-vous d'acquérir ce trésor sans prix.

“Et cet édit doit être entendu au *Nakhata Tisa* (Nakchatra Tichya) et à la fin du mois *Tisu* (4 lettres) au *Nakhata*, même par une seule personne il doit être entendu. Et c'est ainsi que ce Stûpa doit être honoré jusqu'à la fin des temps pour le bien de l'Assemblée.

“C'est pour cela que cet édit a été écrit ici afin que les gouverneurs de la ville s'appliquent continuellement (5 lettres) pour le peuple une instruction instantanée, instantané aussi \* \* \* comblant les désirs pour nous \* \* \* voilà.

“Et pour cela, tous les cinq ans je ferai exécuter (la confession) par les ministres de la loi celui qui dissimulant ses péchés (2 lettres) celui là sera impuissant dans son effort.

“Ayant connu cet objet \* \* \* car tel est mon commandement. Et le Prince Royal d'Udjdayini devra aussi à cause de cela exécuter (4 lettres) une cérémonie pareille: et il ne devra pas laisser, passer plus de trois ans; et de même ainsi à *Takhasila* (*Takchagila*) même. Quand (4 lettres) les grands ministres exécuteront la cérémonie de la confession, alors, sans faire abandonner son métier à aucun des gens du peuple, ils le feront pratiquer au contraire par chacun. C'est là l'ordre du roi.”



No. 7.

## DHAULI AND JAUGADA.

## No. II. SEPARATE EDICT.

*Prinsep.*

Journal of the Bengal Asiatic Society, VII, 446.

“By command of Devânampiya! It shall be signified to the prince and the great officers in the city of Tosale.

“Whomsoever I ascertain to be... ..  
..... and this my supreme will is irresistible!  
On this account is the present Stûpa .....

.....  
and for my loving subjects do I ardently desire to this effect:—that they may be filled with every species of blessing and happiness both as to the things of this world and the world beyond!

.....may be of countless things as yet unknown .....

.....I ardently desire.....

they may partake! Thus hath said Devânampiya ..... may repose .....and take pleasure, while the removal of affliction is in like manner the chief consequence of true devotion. (?) Devânampiya hath also said;—fame (consisteth in) this act, to meditate with devotion on my motives, and on my deeds (of virtue) and to pray for blessings in this world and the world to come. For this purpose do I appoint another (?) Stûpa by the which I cause to be respected that which is (above) directed and proclaimed and my promise is imperishable! However bitter (or hard) it shall be carried into effect by me, and consolation (will accrue to him who obeys?) by which is exceeding virtue—so be it.”

“Like as love itself, so is Devânampiya worthy of respect! and as the soul itself so is the unre-laxing guidance of Devânampiya worthy of respect! and according (to the conduct of) the subject, so is the compassion of Devânampiya: wherefore I myself, to accomplish his commands, will become the slave and hireling of Devânampiya. For this reason the Dubalâhi Tupha (is instituted) for undisturbed meditation, and for

*Burnouf.*

Le Lotus de la Bonne Loi, 693-707.

“Au nom du (roi) chéri des Dêvas, le prince royal et le grand ministre de Tosali, gouverneur de la ville, doit s’entendre dire.” p. 693.

“Ainsi je désire qu’ils puissent ne pas éprouver de terreur.” p. 695.

“Qu’ils écoutent, voilà, et qu’ils se consolent, qu’ils obtiennent aussi du bonheur.” p. 695.

“Le roi chéri des Dêvas a dit.”

“Qu’ils obtiennent le bonheur en ce monde et dans l’autre.” p. 696.

“C’est dans ce dessein que je commande, le *Stûpa* exprime mes ordres.” p. 696.

“Conséquemment je proclame et ce qui est ordonné, et toute autre chose que cela dont il a été donné connaissance.” p. 697.

“Et la promesse de moi, imperissable elle (est).” p. 698.

“Aussi une œuvre difficile doit-elle être accomplie?” p. 698.

“Comme un ami, ainsi est Devânampiya certainement.”

(ou)

“Comme un père, ainsi est Devânampiya.”\* p. 698.

“Et comme un enfant, ainsi moi (qui parle) je dois être châtié par Devânampiya.”

p. 700.

\* Burnouf adopted this alternative reading of *pita* “father” from Kittoc’s copy, in preference to Prinsep’s reading of *pye*. As the *Jaugada* text has *pita*, there can be no hesitation in adopting his correction.

*Prinsep.*

Journal of the Bengal Asiatic Society, VII, 446.

(securing every) blessing and happiness as to the concerns of this world and the world beyond! and thus to the end of time (is this) *Tupha* for the propitiation of heaven."

"Accordingly strive ye to accomplish each and all of my desires. For this object is this edict here inscribed, whereby (the spot) shall be caused by me to receive the name of *mahámátá swasatan*, or (place of meditation of the officers). Let it so remain for a perpetual endowment by me and for the furtherance of religion.

"And this edict shall be read aloud in the course of the month of Bhâton (Bhadun?) (when the moon is) in the nakhatra (or lunar mansion) of Tisa:—and, as most desirable, also it shall be repeatedly read aloud in the last month of the year, in the lunar mansion Tisa, even if one person be present; thus to the end of time to afford instruction to the congregation of the *Tupha*."

*Burnouf.*

Le Lotus de la Bonne Loi, 693-707.

"Je serai l'esclave et la serviteur à gages de Devânampiya." p. 700.

"C'est pourquoi le *Stâpa* (*Le Dubalahi*) pour la consolation ainsi que pour l'avantage, et le bonheur a été, tant dans ce monde que dans l'autre." p. 702.

"Et ainsi jusqu'à la fin des temps le *Stâpa* fera obtenir le ciel." p. 704.

"Et cet édit a été inscrit ici dans ce dessein même que les grands ministres s'appliquent à la consolation (du peuple), et à la pratique de la loi." p. 704.

"Et cet édit doit être entendu tous les quatres mois, au *Nakhata Tisa* (*Nakchatra Tichya*)." p. 705.

"Et même dans l'intervalle, à tel moment que cela sera désiré, l'édit pourra être lu par un seul Tissa." p. 706.

"C'est ainsi qu' on doit pourvoir à ce que le *Stâpa* soit honorer jusqu'à la fin des temps." p. 707.

No. 8.

## ROCK AT SAHASARAM.

Translation by DR. G. BÜHLER.

See *Indian Antiquary*, 1877, page 156.

"The beloved of the gods speaketh thus: [*It is more than thirty-two*] years [*and a half*] that I am a worshipper [*of Buddha*], and I have not exerted myself strenuously. [*It is*] a year and more [*that I have exerted myself strenuously*]. During this interval those gods that were [*held to be*] true gods in Jambudrîpa have been made [*to be regarded as*] men\* and false. For through strenuous exertion comes this reward, and it ought not to be said to be an effect of [*my*] greatness—For even a small man who exerts himself can gain for himself great rewards in heaven. Just for this purpose a sermon has been preached.

"Both small ones and great ones should exert themselves, and in the end they should also obtain [*true*] knowledge. And this spiritual good will increase; it will even increase exceedingly; it will increase one [*size*] and a half, at least one [*size*] and a half." And this sermon [*is*] by the DEPARTED. Two-hundred [*years*] exceeded by fifty-six, 256, have passed since; and I have caused this matter to be incised on the hills; or where those stone pillars are, there too I have caused it to be incised."

\* This phrase probably alludes to the Buddhist belief that the *Devas* also have shorter or longer terms of existence.

No. 9.

## ROCK AT RUPNATH.

*Translation by* DR. G BÜHLER.See *Indian Antiquary*, 1877, page 156.

“The beloved of the gods speaketh thus: [*It is*] more than thirty-two years and a half that I am a hearer [*of the law*], and I did not exert myself strenuously. But it is a year and more that I have entered the community [*of ascetics*], and that I have exerted myself strenuously. Those gods who during this time were considered to be true [*gods*] in Jambudvīpa have now been abjured. For through exertion [*comes*] this reward, and it cannot be obtained by greatness. For a small [*man*], who exerts himself somewhat can gain for himself great heavenly bliss. And for this purpose, this sermon has been preached: ‘Both great ones and small ones should exert themselves, and should in the end gain [*true*] knowledge, and this manner [*of acting*] should be what? Of long duration. For this spiritual good will grow the growth, and will grow exceedingly, at the least it will grow one [*size*] and a half.’ And this matter has been caused to be written on the hills; [*where*] a stone pillar is, [*there*] it has been written on a stone pillar. And as often as [*man brings*] to this writing ripe thought, [*so often*] will he rejoice, learning to subdue his senses.\* This sermon has been preached by the DEPARTED. 256 [*years have elapsed*] since the departure of the TEACHER.”

No. 10.

## SECOND BAIRAT ROCK.

TRANSLATIONS.

*Burnouf.*

Le Lotus de la Bonne Loi, p. 725.

“Le roi Piyadasa, à l’Assemblée du Magadha qu’il fait saluer, a souhaité et peu de peines et une existence agréable.

“Il est bien connu, seigneurs, jusqu’où vont et mon respect et ma foi pour le Buddha, pour la Loi, pour l’Assemblée.

“Tout ce qui, seigneurs, a été dit par le bienheureux Buddha, tout cela seulement est bien dit. Il faut donc montrer, seigneurs, quelles (en) sont les autorités; de cette manière, la bonne loi sera de longue durée; voilà ce que moi je crois nécessaire.

“En attendant, voici, seigneurs, les sujets qu’embrasse la loi; les bornes marquées par le *Vinaya* (ou la discipline), les facultés surnaturelles des Ariyas, les dangers de l’avenir, les stances du solitaire, le *Suta* (le *Sutra*) du solitaire, la spéc-

*Wilson.*

Journal of the Royal Asiatic Society, XVI, 366.

“Priyadasi, the King to the venerable assembly of Māgādha, commands the infliction of little pain, and indulgence to animals.

“It is verily known, I proclaim, to what extent my respect and favour (are placed) in Buddha, in the law, and in the assembly.

“Whatsoever (words) have been spoken by the divine Buddha, they have all been well said, and in them verily I declare that capability of proof is to be discerned—so that the pure law (which they teach) will be of long duration, as far as I am worthy (of being obeyed).

“For these I declare are the precepts of the law of the principal discipline (*Vinaya*) having overcome the oppressions of the Aryas, and future perils, (and refuted) the songs of the Munis, the *Sûtras* of the Munis, (the practices)

\* The original has a double meaning. The other meaning is “And as often as [*a man seasons his*] boiled rice with this condiment he will be satisfied, falling into a state of *Samvara*, i.e., that state of intense satisfaction and repletion, in which he closes his eyes from pleasure, and suspends the activity of the senses generally.”

*Prinsep.*

Le Lotus de la Bonne Loi, p. 725.

lation d'Upatissa (Câriputra) seulement, l'instruction de Lâghula (Râhula), en rejetant les doctrines fausses.

"(Voilà) ce qui a été dit par le bienheureux Buddha. Ces sujets qu'embrasse la loi, seigneurs, je désire, et c'est la gloire à laquelle je tiens le plus, que les Religieux et les Religieuses les écoutent et les méditent constamment, aussi bien que les fidèles des deux sexes.

"C'est pour cela, seigneurs, que je (vous) fais écrire ceci : telle est ma volonté et ma déclaration."

The following improved translation of this important inscription has lately appeared in the *Indian Antiquary*, Vol. V, p. 257, from the very competent pen of Professor Kern :—

"King *Priyâdarsin* (that is, the Humane) of *Magadha* greets the Assembly (of Clerics)\* and wishes them welfare and happiness. Ye know, Sirs, how great is our reverence and affection for the Triad, which is called *Buddha* (the Master), *Faith*, and *Assembly*. All that our Lord Buddha has spoken, my Lords, is well spoken ; wherefore, Sirs, it must indeed be regarded as having indisputable authority ; so the true faith shall last long. Thus, my Lords, I honour (?) in the first place these religious works :—*Summary of the Discipline*, *The Supernatural Powers of the Master*, (or of the Masters), *The Terrors of the Future*, *The Song of the Hermit*, *The Sûtra on Asceticism*, *The Question of Upatishya*, and *The Admonition to Râhula concerning Falsehood*, uttered by our Lord Buddha. These religious works, Sirs, I will that the Monks and Nuns, for the advancement of their good name, shall uninterruptedly study and remember, as also the laics of the male and female sex. For this end, my Lords, I cause this to be written, and have made my wish evident."

No. 10.

## KHANDAGIRI ROCK.

## TRANSLATIONS.

*Prinsep.*†

LINE 1.—"Salutation (or glory) to the *arhantas*, glory to all the saints ; (or those who have attained final emancipation).

"By *Aira*, the great king, borne on this mighty cloud-chariot,—rich in possession of the purest wealth of heart and desire,—of exceeding personal beauty,—having an army of undaunted courage.

"By him (was made) the excavation of the 83 rocky peaks of *Kalingadvîpa*" (or) "by him, the king of Kalinga, was this rock excavation (made)."

LINE 2.—"[By him] possessed of a comely form at the age of 15 years,—then joining in youthful sports,—afterwards for nine years engaged in mastering the arts of reading and writing arithmetic, navigation, commerce, and law ;—and resplendant in all knowledge,—(the former Raja being then in his 85th year), thus, at the age of 24, full of wisdom and uprightness, and on the verge of manhood, (lit. the remainder of youth) [through him] does a third victory in the battle of the city of the *Kalinga* royal family sanctify the accession (anointment) of the mahârâja.

LINE 3.—"Upon his accession, choosing the Brahmanical faith he causes to be repaired the city-walls and houses [that had been] destroyed by a storm.

\* Or, "greet the Assembly of Magadha."

† Journal of the Bengal Asiatic Society, VI, 1080.

TRANSLATIONS  
OF  
CAVE INSCRIPTIONS.

BARABAR CAVES.

No. 1.

*Burnouf.*

*A. C.*

“ Par le roi Piyadasi, la douzième année de son sacre, cette caverne du *Nigoha* (le figuier Indien) a été donnée (le reste manque).”

“ By the King Piyadasi, in the 12th year of his inauguration, this cave of the Nyagrodha Tree (the banian) has been given to the mendicants.”

As Burnouf found Kitter's copy of this inscription incomplete, he left his translation as above. But as I have been able to complete the text by the addition of the words (*dinā adivikemhi*, I have added the translation of the same phrase “ aux mendiants,” as given by Burnouf in another place.\*

No. 2.

*Burnouf.*

*A. C.*

“ Par le roi Piyadasi, la douzième année de son sacre, cette grotte dans la montagne *Khalatika* a été donnée par les mendiants.”

“ By the King Piyadasi, in the 12th year of his inauguration, this cave in the *Khalatika* hills has been given to the mendicants.”

Burnouf has an interesting note on the name of *Khalatika*, which he ingeniously identifies with the Sanskrit *skhalatika*, “ slippery.”† In my descriptive account of these caves in the early part of this volume I have suggested that this name may be connected with Thsang's *Kie-lan-to*, and with the Kallatii or Kalantii Indians of Herodotus and Hekataeus.

No. 3.

*Burnouf.*

*A. C.*

“ Le Roi Piyadasi \* la dix-neuvième année depuis son sacre \* \* \* cette caverne” \* \* \*

“ The King Piyadasi, in the 19th year after his inauguration \* \* this cavern \* \* in the Khalanti hill” \* \* \*

Burnouf felt unable to suggest even a conjectural reading for the imperfect portion of this inscription.‡ I have recovered the words *Khalati* or *Khalanti pavata*, but I can make nothing of the remaining portion.

NAGARJUNI CAVES.

No. 4.

*Prinsep.*

*Burnouf.*

“ The Brahman girl's cave, excavated by the hands of the most devoted sect of Buddha ascetics for the purpose of a secluded residence,

“ La caverne des Tisserands a été destinée par le roi *Dasalatha*, le bien aimé des Dévas, aussitôt après sa consecration au trône, à être un lieu

\* Le Lotus de la Bonne Loi, Appendice, 779-780.

† Le Lotus, Appendice, 779.

‡ Le Lotus de la Bonne Loi, Appendice, 780.

- “ For the poor (or ascetics) of *Kalinga* a reservoir of cool water and a ghât (?), also presents of every necessary and equipages he makes permanent endowment of.”
- LINE 4.—“ With 83,000 *panas*\* he gains the affection of his people, and in a second house [ which ] the architect has prepared on the western side (for) horses, elephants, men, carriages, a number of chambers he caused to be established (or he transferred them thither) for those coming from *Kansa* forest to see; the balcony \* \* \* of the
- LINE 5.— inhabitants of *Sākanagara*; he, inclining to virtue, skilled in the science of music, causing to be sounded the *dampana* and the *tabhata* (drums?) with beautiful and merry dancing girls causes diversions.
- “ In like manner turning his mind to law, in an establishment of learned men, he [ called together ] the Buddhist priests of Eastern *Kalinga*, who were settled there under the ancient kings.”
- LINE 6.—\* \* “ act of devotion \* \* jewel \* \* all equipages \* \* \* he gives to god.”
- “ Afterwards inclining to charity, the hundred houses (?) of *Nanda Raja* destroyed,† and himself expelled; all that was in the city of *Vajapanādi*” [ here we may fill up “ he converted the plunder to the charitable purposes alluded to,” and this sense is borne out by the beginning of the following or 7th line ].
- LINE 7.—“ He munificently distributes in charity many hundred thousands [*panas*]—the town territory.”‡ \* \* \*
- LINE 8.—“ [To] the prince who caused [its] destruction, he ordains the pain of the cavern [imprisons in one of the caves?]—and causes the murderer to labour by a generous requital \* \* seated on the hill \* \* \* and lavishes bland speeches and obedience.”
- LINE 9.—“ Apes, bulls, horses, elephants, buffaloes (?) and all requisites for the furniture of the house;—to induce the practice of rejecting improper persons, he further bestowed (or appointed) attendants of the *baiman* caste (Brahman?).
- [From this point the commencement of each line is lost.]
- LINE 10.—“ *rāja* causes to be made the palace (or fort) of 15 victories”
- LINE 11.—“ finding no glory in the country which had been the seat of the ancient princes,—a city abounding in envy and hypocrisy,—and reflecting in the year 1300”—[a break follows and leaves us in the dark as to what era (if any) is here alluded to] \* \* \* falling of heavenly form \* \* \* twelve \* \* \* §.
- LINE 12.—|| \* \* \* \* \*
- LINE 13.—“ He distributes much gold at Benares \* \* \* \* he gives as charity innumerable and most precious jewels.”
- LINE 14.—“ In the year 1300 married with the daughter of the so-called conqueror of the mountains (a hill *rāja*), [the rest is obscure, but seemingly declaratory of some presents to priests].
- LINE 15.—(Few words intelligible.)
- LINE 16.—“ He causes to be constructed subterranean chambers, caves containing a *chetiya* temple and pillars.” \* \* \* \*
- LINE 17.—“ For whom the happy heretics continually pray \* \* slayer, having a lakh of equipages \* \* the fearless sovereign of many hills, by the sun (cherished, or some such epithet) the great conqueror *Raja Khāavela Sanda* (or “the king of the Ocean shore,” reading *Khāavelasya*, and supposing the two final strokes not to be letters).”

I read the last name as *Khāavela Sri*, and just preceding it there seems to be a cluster of geographical names, ending with “all the *rājas* of the hill districts,” *pavata-chako rāja savam*.

\* There is no word for 83 in the original, Prinsep having got two letters too many in the term *pannatissidhi*, which he reads *pannatasirasihī*. Apparently the sum is 100,000, *satasahasehi* according to Prinsep's own reading of the following word.

† Here Prinsep reads *porajanapadam*, which may be correct, but the initial letter in the photograph looks like *o*.

‡ Here my corrector reading of the text will necessitate a fresh translation, which will considerably alter the meaning.

§ At the end of this line where Prinsep reads *Siri pithi rājāno* I read *utara-patha-rājāno*, or “the king of the northern region,” an expression which recalls the *Dakshinapatha* or southern region of Samudra Gupta's inscription.

|| Prinsep has not attempted to read any portion of this line, but I observe the name of *Nanda Raja*, and I think also that of *Magadha vasasa*.

*Prinsep.*

was appointed their habitation in perpetuity by *Dasaratha*, the beloved of the gods, immediately on his ascending the throne.\*\*

*Burnouf.*

d'habitation pour les respectables mendians, tant que dureront le soleil et la lune."†

This cave, as well as the two next mentioned, were excavated by King *Dasaratha*, the grandson of *Asoka*, in the first year of his reign, B. C. 215, as a residence for *Bhadantas*. I have formerly suggested that the term *Vapiyaka*, which is the name of the cave, was derived from *Vápi*, a well or reservoir, and that the cave was so called because there is a fine large well immediately in front of it. The well is 9 feet in diameter and 23 feet deep.‡

No. 5.

*Prinsep.*

"The *Milkmaid's* cave, excavated by the hands of the most devoted sect of *Bauddha* ascetics for the purpose of a secluded residence, was appointed their habitation in perpetuity by *Dasaratha*, the beloved of the gods, immediately on his ascending the throne."§

*Burnouf.*

"La caverne de la *Bergère* a été destinée par le *Dasalatha*, le bien-aimé des *Dêvas*, aussitôt après sa consecration au trône, à être un lieu d'habitation pour les respectables mendians, tant que dureront le soleil et la lune."||

*Burnouf* suggests that these caves probably existed before the time of *Dasaratha* as natural caverns, and were already known as the "Milkmaid's cave," &c. This explanation seems a very natural one, but I do not think that it can be true, as all these caves have been hewn out of solid masses of rock, where the outer face presents a clean and unfissured front. Apparently *Burnouf* was not quite satisfied with the translation of *Gopika Kubhá* as "la caverne de la *Bergère*," for he gives the alternative version of "la caverne des *Bergers*," by making *gopika* an adjective agreeing with *kubha*.

No. 6

*Prinsep.*

*Prinsep* has not proposed any rendering of the word *Vadathika*, which forms the name of the cave.

*Burnouf.*

"La caverne de celui qui a cru en richesses a été destinée par le roi *Dasalatha*," &c., as in Nos. 4 and 5:¶

In this translation *Burnouf* has taken *vadathika* as the equivalent of the Sanskrit *vridddhartha*, "celui qui a fait croître ses richesses."

## UDAYAGIRI.

No. 1.—*The Snake Cave.**Prinsep.\*\**

"The impregnable (or unequalled) Chamber of *Chulakarma*" \* \* continued in—

No. 2.—*The Snake Cave.*

"and the appropriate temple (or palace) of *Karma*" \* (Rishi?)

No. 3.—*The Tiger Cave.*

"Excavated by *Ugra Aveda* (the antivedist?) the *Saswin*."

"The cave of *Sabhuti* of *Ugara Akhada*,"††

\* Journal of the Bengal Asiatic Society, VI, 678.

† Le Lotus de la Bonne Loi, Appendice, 775.

‡ Archæological Survey of India, I, 49.

\*\* These translations are taken from the Journal of the Bengal Asiatic Society, VI, 1073, 1074.

†† My reading of the text of this inscription is taken from a photographic picture of a cast made by Mr. H. H. Locke.

§ Journal of the Bengal Asiatic Society, VI, 678.

|| Le Lotus de la Bonne Loi, Appendice, 775-776.

¶ Ditto ditto, 778.

*Prinsep.*No. 4.—*Nameless Cave.*

The excavation of Yanâkiya for \*

No. 5.—*The Pawan Cave.*

(Similar to No. 1.)

No. 6.—*Manikpura Cave.*

“The excavation of the mighty (or of *Vira*) “Cave of *Aira* Maharaja, lord of Kalinga, the sovereign, the lord of Kalinga, &c., \* \* \* of great cloud-borne” \* \* \* Kadepa (?) the worshipper of the Sun.”

No. 7.—*Manikpura Cave.*

“The excavation of the Prince *Vattaka*.” “Cave of Prince *Vaddaka*.”

As this last record is placed over a small door of the same cave in which No. 6 is found, it would seem that Prince *Vaddaka* must have been a son of Raja *Aira*.

No. 8.—*The Vaikanta Cave.**Prinsep.*

“Excavation of the Rajas of Kalinga enjoying the favour of the Arhantas” (Buddhist Saints) (the rest is too much mutilated to be read with any degree of confidence). “Cave made by \* \* \* Raja *Lalâka* for the benefit (or use) of the Arhantas” and Sramanas of Kalinga, &c., \* ”



# TRANSLATIONS.

## PILLAR INSCRIPTIONS.

See *Journal of Bengal Asiatic Society*, Vol. VI, p. 581, by Prinsep.

DELHI PILLAR—NORTH SIDE.

### EDICT I.

*Prinsep.*

“Thus spake king Devánampiya Piyadasi:—‘In the twenty-seventh year of my anointment, I have caused this religious edict to be published in writing. I acknowledge and confess the faults that have been cherished in my heart. From the love of virtue, by the side of which all other things are as sins, from the strict scrutiny of sin, and from fervent desire to be told of sin, by the fear of sin and by very enormity of sin;—by these may my eyes be strengthened and confirmed (in rectitude).

“‘The sight of religion, and the love of religion, of their own accord increase and will ever increase: and my people, whether of the laity (*grihist*) or of the priesthood (ascetics), all mortal beings, are knit together thereby, and prescribe to themselves the same path: and, above all, having obtained the mastery over their passions, they become supremely wise. For this is indeed true wisdom: it is upheld and bound by (it consists in) religion; by religion which cherishes, religion which teaches pious acts, religion that bestows (the only true) pleasure.”

### EDICT II.

“Thus spake king Devánampiya Piyadasi:—‘In religion is the chief excellence; but religion consists in good works: in the non-omission of many acts:—mercy and charity, purity and chastity;—(these are) to me the anointment of consecration. Towards the poor and the afflicted, towards bipeds and quadrupeds, towards the fowls of the air and things that move in the waters, manifold have been the benevolent acts performed by me. Out of consideration for things inanimate even many other excellent things have been done by me. To this purpose is the present edict promulgated; let all pay attention to it (or take cognizance thereof), and let it endure for ages to come:—and he who acts in conformity thereto, the same shall attain eternal happiness, (or shall be united with Sugato).’”\*

### EDICT III.

“Thus spake king Devánampiya Piyadasi:—‘Whatever appeareth to me to be virtuous and good, that is so held to be good and virtuous by me, and not the less if it have evil tendency, is it accounted for evil by me or is it named among the *asinave* (the nine offences?). Eyes are given (to man) to distinguish between the two qualities (between right and wrong): according to the capacity of the eyes so may they behold.

“‘The following are accounted among the nine minor transgressions:—mischief, hard-heartedness, anger, pride, envy. These evil deeds of nine kinds, shall on no account be mentioned. They should be regarded as opposite (or prohibited). Let this (ordinance) be impressed on my heart: let it be cherished with all my soul.’”†

\* Burnouf has criticised this translation in *Le Lotus de la Bonne Loi*, p. 667.

† The translation of this Edict has been criticised by Burnouf in *Le Lotus de la Bonne Loi*, p. 669.

## EDICT IV.

## WEST SIDE.

“ Thus spake king Piyadasi, beloved of the gods :—‘ In the twenty-seventh year of my anointment, I have caused to be promulgated the following religious edict. My devotees, in very many hundred thousand souls, having (now) attained unto knowledge, I have ordained (the following) fines and punishments for their transgressions. Wherever devotees shall abide around (or circumambulate) the holy fig-tree for the performance of pious duties, the benefit and pleasure of the country and its inhabitants shall be (in making) offerings: and according to their generosity or otherwise shall they enjoy prosperity or adversity: and they shall give thanks for the coming of the faith. Whatever villages with their inhabitants may be given or maintained for the sake of the worship, the devotees shall receive the same, and for an example unto my people they shall follow after (or exercise solitary) austerities. And likewise, whatever blessings they shall pronounce, by these shall my devotees accumulate for the worship (?). Furthermore, the people shall attend in the night the great myrobalan-tree and the holy fig-tree. My people shall foster (accumulate) the great myrobalan. Pleasure is to be eschewed, as intoxication (?).”

“ ‘ My devotees doing thus for the profit and pleasure of the village, whereby they (coming) around the beauteous and *holy fig-tree* may cheerfully abide in the performance of pious acts. In this also are fines and punishments for the transgressions of my devotees appointed. Much to be desired is such renown! According to the measure of the offence (the destruction of *viya* or happiness?) shall be the measure of the punishment, but (the offender) shall not be put to death by me. Banishment (shall be) the punishment of those malefactors deserving of imprisonment and execution. Of those who commit murder on the high road (dacoits?) even none, whether of the poor or of the rich, shall be injured (tortured) on my three especial days (?). Those guilty of cruelly beating or slaughtering living things, having escaped mutilation (through my clemency), shall give alms (as a deodand) and shall also undergo the penance of fasting. And thus it is my desire that the protection of even the workers of opposition shall tend to (the support of) the worship; and (on the other hand) the people, whose righteousness increases in every respect, shall spontaneously partake of my benevolence.’ ”

## EDICT V.

## SOUTH SIDE.

“ Thus spake king Devânampiya Piyadasi :—‘ In the twenty-seventh year of my anointment the following animals shall not be put to death: the parrot, the maina (or thrush), the wild duck of the wilderness, the goose, the bull-faced owl, the vulture, the bat, the *ambaka-pillika*, the raven, and the common crow, the *vedavéyaka*, the adjutant, the *sankujamava*, the *kaphatasayaka*, the *panasasesimala*, the *sandaka*, the *okapada*, those that go in pairs, the white dove, and the domestic pigeon. Among all four-footed beasts the following shall not be for food, they shall not be eaten: the she-goat of various kinds, and the sheep, and the sow, either when heavy with young or when giving milk. Unkilled birds of every sort for the desire of their flesh shall not be put to death. The same being alive shall not be injured: whether because of their uselessness or for the sake of amusement they shall not be injured. Animals that prey on life shall not be cherished. In the three four-monthly periods (of the year) on the evening of the full moon, during the three (holy) days, namely, the fourteenth, the fifteenth, and the first day after conjunction, in the midst of the uposatha ceremonies (or strict fasts), unkilled things (or live fish?) shall not be exposed for sale. Yea, on these days, neither the snake tribe, nor the feeders on fish (alligators), nor any living beings whatsoever shall be put to death.

“ ‘ On the eighth day of the paksha (or half month) on the fourteenth, on the fifteenth, on (the days when the moon is in the mansions of) trisha or punarvasa,—on these several days in the three four-monthly periods, the ox shall not be tended: the goat, the sheep, and the pig, if indeed any be tended (for domestic use) shall not then be tended. On the trisha and the punarvasa of every four months, and of every paksha or semilunation of the four months, it is forbidden to keep (for labour) either the horse or the ox.

“ ‘ Furthermore, in the twenty-seventh year of my reign, at this present time, twenty-five prisoners are set at liberty.’ ”

## EDICT VI.

## EAST SIDE.

“ Thus spake king Devânampiya Piyadasi :— ‘ In the twelfth year of my anointment, a religious edict (was) published for the pleasure and profit of the world ; having destroyed that (document) and regarding my former religion as sin, I now for the benefit of the world proclaim the fact And this (among my nobles, among my near relations, and among my dependants, whatsoever pleasures I may thus abandon), I therefore cause to be destroyed ; and I proclaim the same in all the congregations ; while I pray with every variety of prayer for those who differ from me in creed that they following after my proper example may with me attain unto eternal salvation : wherefore the present edict of religion is promulgated in this twenty-seventh year of my anointment.’ ”

## EDICT VII.

“ Thus spake king Devânampiya Piyadasi :— ‘ Kings of the olden time have gone to heaven under these very desires. How then among mankind may religion (or growth in grace) be increased ? Yea, through the conversion of the humbly-born shall religion increase.’ ”

“ Thus spake king Devânampiya Piyadasi :— ‘ The present moment and the past have departed under the same ardent hopes. How by the conversion of the royal-born may religion be increased ? Through the conversion of the lowly-born if religion thus increaseth, by how much (more) through the conviction of the high-born, and their conversion, shall religion increase ? Among whomsoever the name of God resteth (?) verily this is religion (or verily virtue shall there increase).’ ”

“ Thus spake king Devânampiya Piyadasi :— ‘ Wherefore from this very hour I have caused religious discourses to be preached ; I have appointed religious observances that mankind having listened thereto shall be brought to follow in the right path and give glory unto God ’ ” (Agni ?)

## EDICT VIII.

“ Moreover, along with the increase of religion, opposition will increase : for which reason I have appointed sermons to be preached, and I have established ordinances of every kind ; through the efficacy of which the misguided, having acquired true knowledge, shall proclaim it on all sides (?) and shall become active in upholding its duties. The disciples, too, flocking in vast multitudes (many hundred thousand souls). Let these likewise receive my command, ‘ In such wise do ye, too, address on all sides (or address comfortably ?) the people united in religion.’ ”

“ King Devânampiya Piyadasi thus spake :— ‘ Thus among the present generation have I endowed establishments, appointed men very wise in the faith, and done.....for the faith.’ ”

“ King Devânampiya Piyadasi again spake as follows :— ‘ Along the high roads I have caused fig-trees to be planted, that they may be for shade to animals and men ; I have (also) planted mango trees : and at every half coss I have caused wells to be constructed, and (resting paces ?) for nights to be erected. And how many taverns (or serais) have been erected by me at various places for the entertainment of man and beast ! So that as the people, finding the road to every species of pleasure and convenience in these places of entertainment, these new towns, (vayapuri ?) rejoiceth under my rule, so let them thoroughly appreciate and follow after the same (system of benevolence). This is my object, and thus I have done.’ ”

“ Thus spake king Devânampiya Piyadasi :— ‘ Let the priests deeply versed in the faith (or let my doctrines ?) penetrate among the multitudes of the rich capable of granting favors, and let them penetrate alike among all the unbelievers, whether of ascetics or of householders, and let them penetrate into the assemblies (?) for my sake. Moreover, let them for my sake find their way among the Brâhmans and the most destitute ; and among those who have abandoned domestic life, for my sake let them penetrate ; and among various unbelievers for my sake let them find their way :—yea use your utmost endeavours among these several classes, that the wise men, these men learned in the religion (or these doctrines of my religion) may penetrate among these respectively, as well as among all other unbelievers.’ ”

“ Thus spake king Devânampiya Piyadasi :— ‘ And let these (priests) and others the most skilful in the sacred offices penetrating among the charitably disposed of my queens and among all my secluded women discreetly and respectfully use their most persuasive efforts (at conversion), and acting on the heart and on the eyes of the children, for my sake penetrate in like manner among the charitably disposed of other queens and princes for the purpose (of imparting) religious enthusiasm and thorough religious instruction. And this is the true religious devotion, this the sum of religious instruction, *viz.*, that it shall increase the mercy and charity, the truth and purity, the kindness and honesty, of the world.’ ”

“ Thus spake king Devânampiya Piyadasi :— ‘ And whatever soever benevolent acts have been done by me, the same shall be prescribed as duties to the people who follow after me : and in this (manner) shall their influence and increase be manifest,—by doing service to father and mother ; by doing service to spiritual pastors ; by respectful demeanour to the aged and full of years, and by kindness and condescension to Brahmans, and Sramans, to the orphan and destitute, to servants and the minstrel tribe.’ ”

“ King Devânampiya Piyadasi again spake :— ‘ And religion increaseth among men by two separate processes, : by performance of religious offices, and by security against persecution. Accordingly, that religious offices and immunities might abound among multitudes, I have observed the ordinances myself as the apple of my eye (?) (as testified by) all these animals which have been saved from slaughter, and by manifold other virtuous acts performed on my behalf. And that the religion may be from the persecution of men, increasing through the absolute prohibition to put to death living beings, or to sacrifice aught that draweth breath. For such an object is all this done, that it may endure to my sons and their sons’ sons as long as the sun and moon shall last. Wherefore let them follow its injunctions and be obedient thereto and let it be had in reverence and respect. In the twenty-seventh year of my reign have I caused this edict to be written ; so sayeth (Devânampiya). Let stone pillars be prepared and let this edict of religion be engraven thereon, that it may endure unto the remotest ages.’ ” \*

### SEPARATE EDICTS.

#### ALLAHABAD PILLAR.

#### No. 1.

#### Queen’s Edict.

#### Prinsep.

“ By the mandate of *Devânampiya* the ministers everywhere are to receive notice. These also (namely mango trees) and other things are the gift of the second princess (his) queen, and these for \* \* \* of *Kichhigani*, the third princess the general (daughter’s \* \* ?). Of the second lady thus let the act redound with triple force.” †

In his remarks on this inscription Turnour has identified the “ second queen ” with the attendant of the former queen *Asandhimitrâ*, whom Asoka married in the 34th year of his reign. § But as a “ third queen ” is mentioned in the inscription, the second queen must have been *Asandhimitrâ* herself, and the “ third queen,” who was married in the 34th year of Asoka, must have been the queen *Kichhigani* of the inscription. By this reckoning the first queen would have been the predecessor of *Asandhimitrâ* and the mother of *Kunâla*. The names of at least two other queens are known : *I, Tishya-rakshitâ*, by whose contrivance Prince *Kunâla* was blinded ; and

\* This last passage was afterwards slightly altered by Prinsep as follows :—“ In order that this religious edict may stand (remain), stone pillars and stone slabs (or receptacles) shall be accordingly prepared, by which the same may endure unto remote ages.”—*Bengal Asiatic Society’s Journal*, VI, 1059. The word translated stone slabs is read as *sila-dharikani*, instead of *phalakani* or “tablets,” as pointed out by me some twelve years ago.

† *Ambavadika* means a “mango garden.”

‡ *Journal of the Bengal Asiatic Society*, VI, 967. The words immediately following the name of *Devânampiya*, “the ministers everywhere are to receive notice,” are taken from Prinsep’s corrected reading in Vol. VI, p. 448.

§ Turnour’s *Mahawanso*, p. 122.

2, *Padmāvati*, the mother of Kunāla.\* It is probable, therefore, that the titles of first, second, and third queens must denote their relative rank, and not their sequence in order of time. It is certain at least that *Tishya-rakshitā* was the "first" queen, as she is distinctly called so in the *Asoka avadāna*.†

## No. 2.

*Kosambi Edict.*

As this inscription has only lately been discovered by myself, there is of course no translation available, and I am afraid that it is in too mutilated a state to be of much use. But the first line is complete, and may be rendered :

"Devānampiya commands the rulers of Kosambi."

The same word *annapayati* occurs in the Deotek inscription.

*Sanchi Pillar.*

Of this inscription Prinsep remarks that it is in "too mutilated a state to be restored entirely, but from the commencement of the third line, it may be concluded that some provision was made by a 'charitable and religiously disposed person for hungry priests,' and this is confirmed by the two nearly perfect lines at the foot: 'It is also my desire that camphorated (cool?) water should be given to drink. May this excellent purpose endure for ever!'"

A comparison of Prinsep's reading of the text with my version, which has been made afresh during a recent visit to Sanchi, shows some important differences which will necessitate a revised translation of the last two lines. My reading of the fourth line also differs from Prinsep's, but in a less degree. The words *Bhikhu cha Bhikhuni* seemed to me to be quite clear.

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\* Burnouf: Introduction à l'Histoire du Buddhism, Indien, 149, 403, 405.

† Burnouf, p. 405: "La première des femmes d'Açoka."



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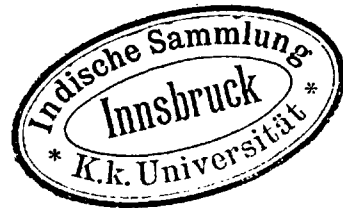
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SHAHBAZ-GARHI ROCK  
Front or E. Face.

3 5 4 3 2 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25

SHĀHBĀZ-GARHI ROCK  
Back or W. Face.

EDICT

..... 1  
 ..... 2  
 ..... 3  
 ..... 4  
 ..... 5  
 ..... 6  
 ..... 7  
 ..... 8  
 ..... 9  
 ..... 10  
 ..... 11  
 ..... 12  
 ..... 13  
 ..... 14

(XIII) EDICT

(XIV) EDICT

Complete 12

Complete 14









GIRNĀR ROCK  
in Kāthiāwād.



EDICT VI  
 2  
 4  
 6  
 8  
 10  
 12  
 14

Transliterated text of Edict VI, including the opening line: *एतद्देवायुः कुरुते*

VII...  
 2

Transliterated text of Edict VII.

VIII...  
 2  
 4

Transliterated text of Edict VIII.

IX...  
 2  
 4  
 6  
 8

Transliterated text of Edict IX.

X...  
 2  
 4

Transliterated text of Edict X.

XI...  
 2

Transliterated text of Edict XI.











INSCRIPTIONS of ASOKA

PLATE XII.

ROCK OF JAUGADA

in Ganjam.

EDICT VI

1 . . . . .  
 2 . . . . .  
 3 . . . . .  
 4 . . . . .  
 5 . . . . .  
 6 . . . . .  
 7 . . . . .

VII

8 . . . . .  
 9 . . . . .

VIII

10 . . . . .  
 11 . . . . .  
 12 . . . . .  
 13 . . . . .

IX

14 . . . . .  
 15 . . . . .  
 16 . . . . .  
 17 . . . . .  
 18 . . . . .  
 19 . . . . .  
 20 . . . . .

X

21 . . . . .  
 22 . . . . .  
 23 . . . . .

XIV

24 . . . . .  
 25 . . . . .

One-tenth of the Original













INSCRIPTIONS of ASOKA.

DELHI PILLAR

From Siwálik.

(Firoz Shah's Lat.)

PLATE XVIII

NORTH

WEST

EDICT I \_\_\_\_\_ १ ढेउउेउे उेउेउे उेउेउे उेउेउे उेउेउे  
 2 ०५ कर्णल्लिउ उेउेउेउे उेउेउे  
 उेउेउेउे उेउेउेउे उेउेउेउे उेउेउेउे  
 4 कल्लुउेउे कल्लुउेउे कल्लुउेउे  
 कल्लुउेउे उेउेउेउे कल्लुउेउे  
 6 उेउेउे उेउेउे उेउेउे उेउेउे उेउेउे  
 कल्लुउेउे उेउेउे उेउेउे कल्लुउेउे  
 8 उेउेउेउे कल्लुउेउे कल्लुउेउे उेउेउे  
 उेउेउे उेउेउे उेउेउे उेउेउे उेउेउे  
 II 10 \_\_\_\_\_ उेउेउे उेउेउे ॐ ढेउउेउे उेउेउे  
 उेउेउे उेउेउे उेउेउे कल्लुउेउे उेउेउे  
 12 उेउेउे उेउेउे उेउेउे उेउेउे उेउेउे  
 उेउेउे उेउेउे उेउेउे उेउेउे उेउेउे  
 14 उेउेउे कल्लुउेउे उेउेउे उेउेउे उेउेउे  
 कल्लुउे उेउेउे उेउेउे उेउेउे उेउेउे  
 18 उेउेउे उेउेउे उेउेउे उेउेउे उेउेउे  
 III \_\_\_\_\_ ढेउउेउे उेउेउे उेउेउे उेउेउे  
 18 उेउेउे उेउेउे उेउेउे उेउेउे उेउेउे  
 उेउेउे उेउेउे उेउेउे उेउेउे उेउेउे  
 20 कल्लुउेउे कल्लुउेउे उेउेउे उेउेउे  
 उेउेउे उेउेउे उेउेउे उेउेउे उेउेउे  
 22 उेउेउे उेउेउे उेउेउे

EDICT IV \_\_\_\_\_ १ ढेउउेउे उेउेउे उेउेउे उेउेउे  
 2 कर्णल्लिउ उेउेउे उेउेउे उेउेउे  
 उेउेउे उेउेउे उेउेउे उेउेउे उेउेउे  
 4 उेउेउे उेउेउे उेउेउे उेउेउे उेउेउे  
 उेउेउे उेउेउे उेउेउे उेउेउे उेउेउे  
 6 कल्लुउेउे कल्लुउेउे उेउेउे उेउेउे  
 उेउेउे उेउेउे उेउेउे उेउेउे उेउेउे  
 8 कल्लुउेउे उेउेउे उेउेउे उेउेउे  
 उेउेउे उेउेउे उेउेउे उेउेउे उेउेउे  
 10 उेउेउे उेउेउे उेउेउे उेउेउे उेउेउे  
 कल्लुउे उेउेउे उेउेउे उेउेउे उेउेउे  
 12 उेउेउे उेउेउे उेउेउे उेउेउे उेउेउे  
 कल्लुउे उेउेउे उेउेउे उेउेउे उेउेउे  
 14 कल्लुउेउे कल्लुउेउे उेउेउे उेउेउे  
 उेउेउे उेउेउे उेउेउे उेउेउे उेउेउे  
 16 उेउेउे उेउेउे उेउेउे उेउेउे उेउेउे  
 उेउेउे उेउेउे उेउेउे उेउेउे उेउेउे  
 18 उेउेउे उेउेउे उेउेउे उेउेउे उेउेउे  
 उेउेउे उेउेउे उेउेउे उेउेउे उेउेउे  
 20 उेउेउे उेउेउे उेउेउे उेउेउे

One-Tenth of Original.

INSCRIPTIONS of ASOKA.

DELHI PILLAR

From Siwālik.

(Firoz Shah's Lat.)

PLATE XIX

SOUTH.

EAST

EDICT V

ᲑᲃᲚᲘ ᲘᲁᲑᲣᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚᲚ  
 2 ᲕᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲕᲚᲚᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚ  
 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 4 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 6 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 8 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 10 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 12 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 14 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 16 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 18 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 20 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚᲚᲚ

EDICT VI

ᲑᲃᲚᲘ ᲘᲁᲑᲣᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚ  
 2... ᲚᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 4 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 6 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 8 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 10 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 VII  
 12 ᲑᲃᲚᲘ ᲘᲁᲑᲣᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 14 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 16 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 18 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 20 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ  
 ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ ᲚᲚᲚᲚᲚᲚ

One-Tenth of Original.



INSCRIPTIONS of ASOKA.

PLATE XXI

DELHI PILLAR  
From Mirat.

Upper Part all peeled off

NORTH

WEST

SOUTH

Middle of Edict V.

Middle of Edict IV.

End of Edict I.

	<p>10 D'YI...          12 K...          14 A...          16 K...          18 P...          20 K...          22 K...</p>	<p>10 ...          12 ...          14 ...          16 ...          18 ...          20 ...          22 ...</p>	<p>8 ...          10 ...          12 ...          14 ...          16 ...          18 ...          20 ...          22 ...</p>
--	---	---	--

One-Eighth of Original.







INSCRIPTIONS of ASOKA.

PLATE XXIV.

P I L L A R  
AT  
LAURIYA-ARARAJ  
(Râdhia.)

NORTH

EDICT V

2. . . . .  
 3. . . . .  
 4. . . . .  
 5. . . . .  
 6. . . . .  
 7. . . . .  
 8. . . . .  
 9. . . . .  
 10. . . . .  
 11. . . . .  
 12. . . . .

VI

14. . . . .  
 15. . . . .  
 16. . . . .  
 17. . . . .

One-twelfth of the Original.

Photocircographed at the Surveyor General's Office Calcutta.

A. Cunningham, del.

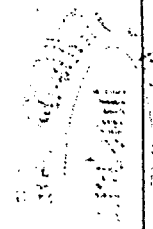






ORIGIN OF INDIAN ALPHABET.

GROUP	ASOKA		SEAL	PICTORIAL FORMS	EGYPTIAN HIEROGLYPHS.					
	250 B. C.	400 B. C.(?)								
1 ARMS. LEGS.	Kh			mattock = <i>khan</i> = to dig	= m = digging					
	G			<i>gagan</i> = sky, vault of heaven <i>gupha, guha</i> = cave	= t = walking = b = cave					
2 FEMALE MEMBER	Y			{ <i>yoni</i> ; <i>ya, yava</i> = barley <i>jaghan</i> = mons veneris <i>chamas</i> = spoon <i>chhatra</i> = umbrella	= mons veneris, with zone					
	J									
	Ch									
	Chh									
3 EYE	T			<i>tokra</i> = basket	= <i>neb</i> = basket  = the sun					
	Th			<i>tha</i> = circle = disk of Sun						
	Th			<i>tha</i> = eye						
	Dh			<i>dhanu</i> = a bow						
4 HAND	P			<i>pāni</i> = hand, <i>pūjā</i> = worship <i>bāri</i> = enclosure	= k = adoration = e = house					
	B									
5 MOUTH	M			<i>matsya</i> = fish, <i>mukh</i> = mouth	= <i>ru</i> = mouth					
6 NOSE	T			<i>tāla</i> = fan-palm, <i>tāla</i> = span <i>vīnā</i> = lute <i>nemi</i> = well-frame <i>nāsa</i> = nose <i>kattār</i> = dagger <i>rasmi</i> = ray	= n = <i>nofre</i> , = guitar					
	V									
	N									
	K									
	R									
7 MALE MEMBER	L			<i>lavāka</i> = sickle <i>hansiya</i> = sickle	= sickle					
	H									
8 EAR	Sh			<i>srava</i> = ear <i>sa, sarpa</i> = serpent	L achh mī ya 					
	S									
VOWELS.										
B. C.	a	ā	i	î	u	ū	e	ai	o	au
500										
250										



S.  
Th.  
Kh.  
M.  
R.  
T.

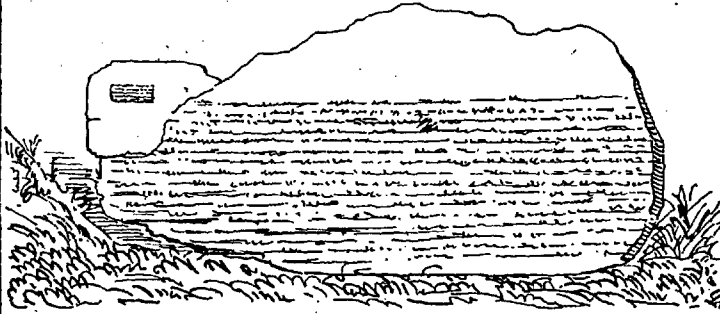


STONE SEAL

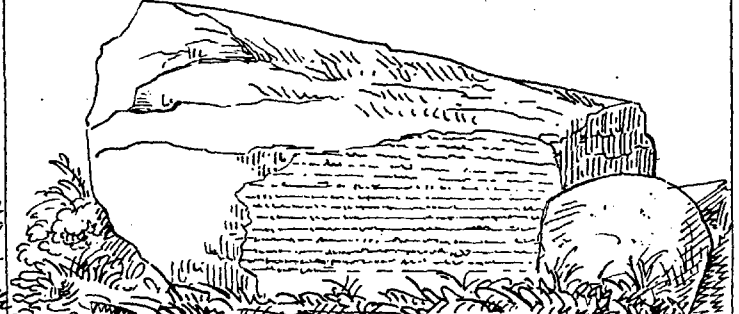
A. Cunningham. del.

SHÂHBÂZ-GARHI.

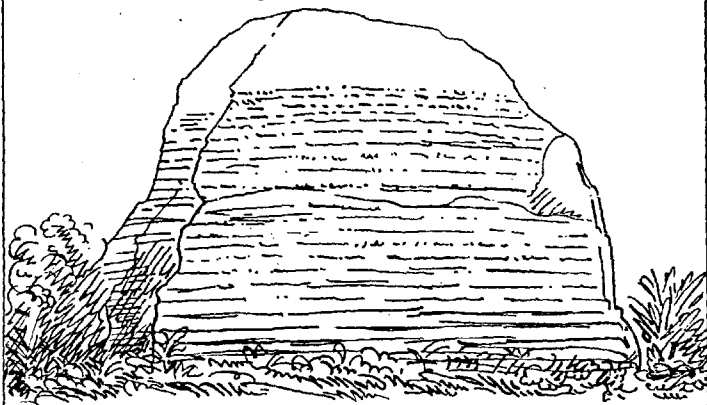
FRONT



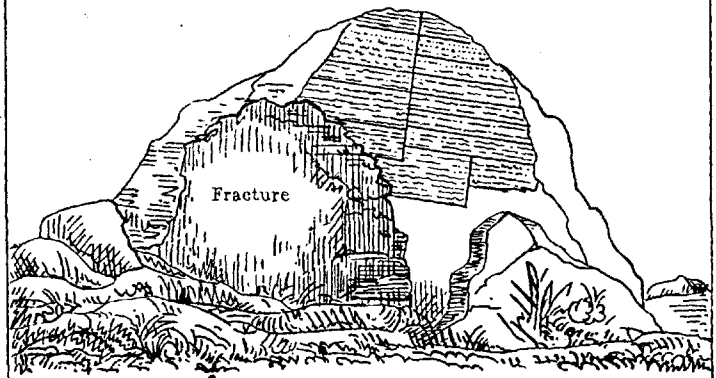
BACK



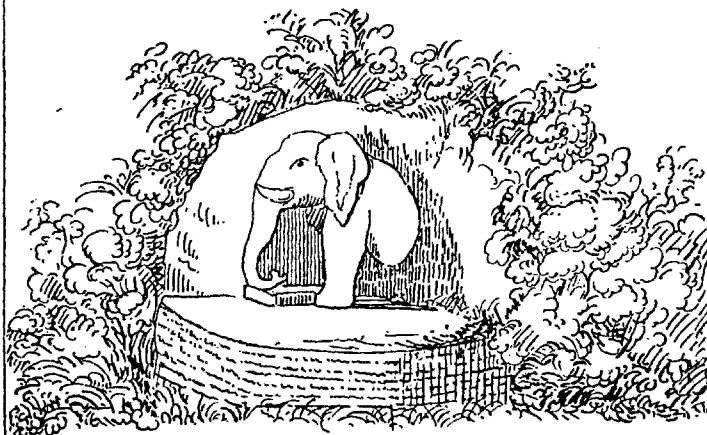
KHÂLSI



GIRNÂR

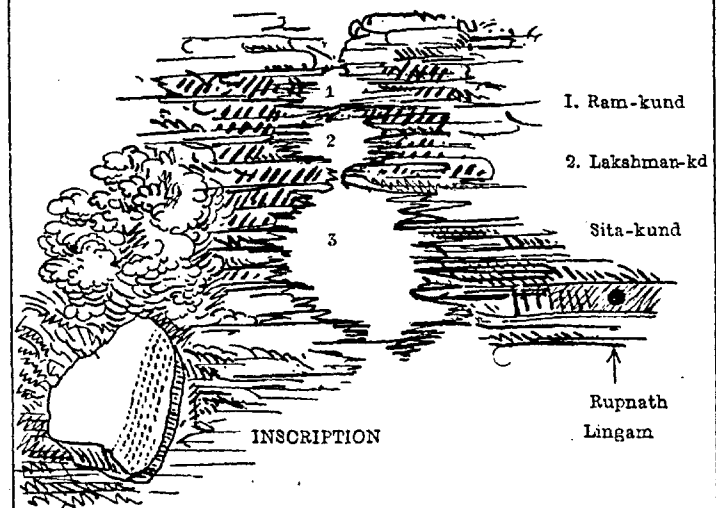


DHAULI



RUPNATH  
PLAN

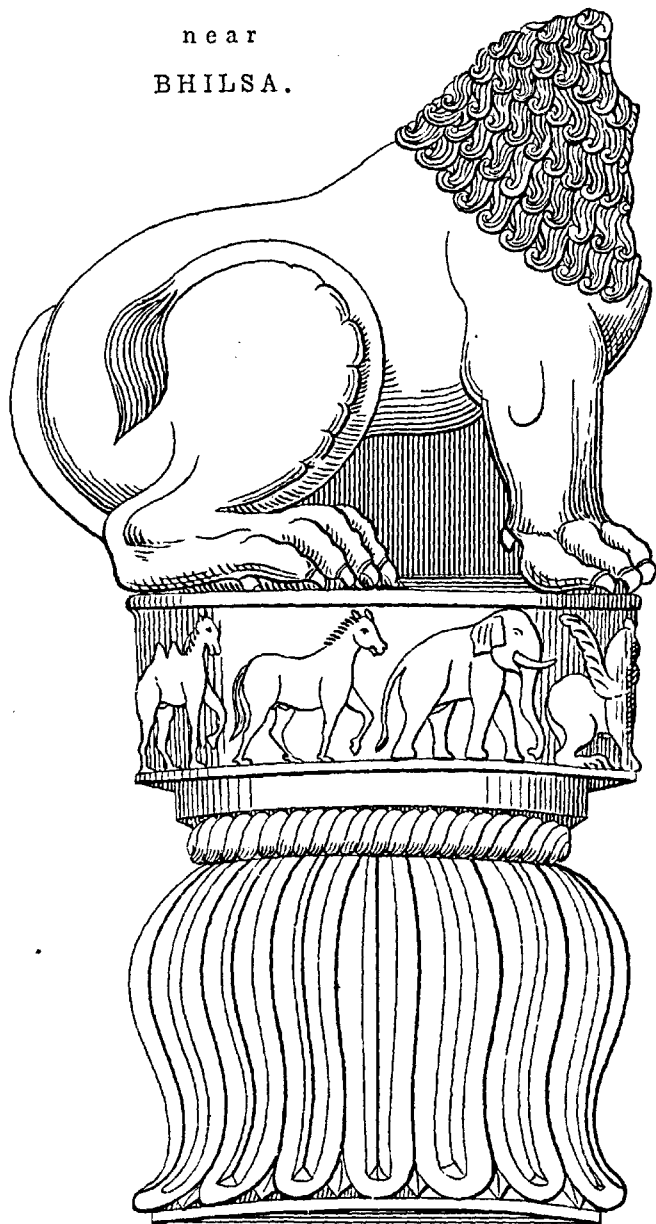
Crest of the Kaimur Hills.



A. Cunningham, del.

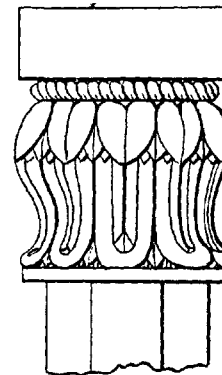


UDAYAGIRI  
near  
BHILSA.

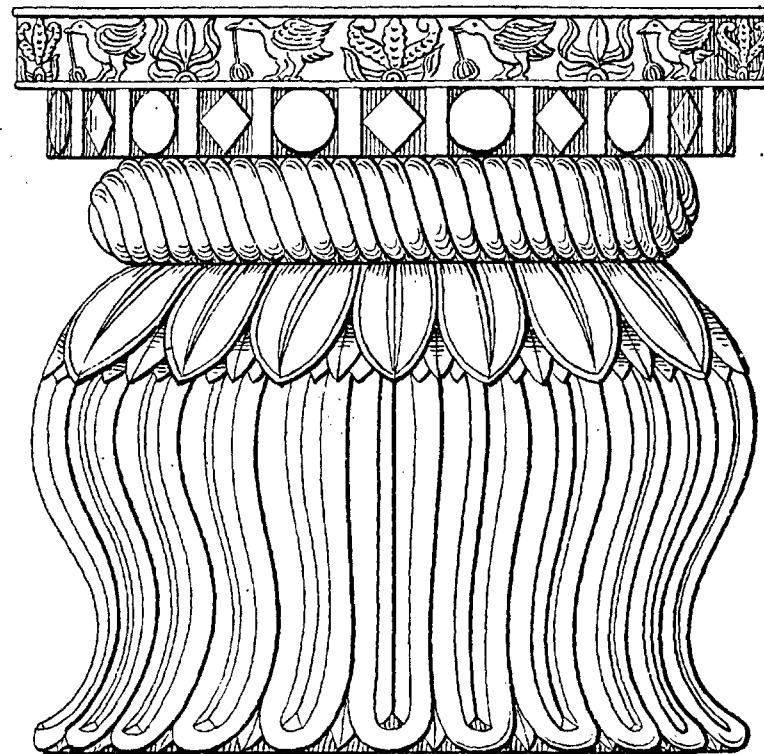


PILLARS  
OF  
ASOKA.

SÂNCI



LOHANGI FORT BHILSA



Inches 12 6 0 1 2 3 Feet

A. Cunningham, del.