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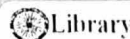
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**KURZE ELEMENTAR-GRAMMATIK DER
SANSKRIT-SPRACHE MIT ÜBUNGSBEISPIELEN,
LESESTÜCKEN UND EINEM GLOSSAR**

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W. C. VAN UNNIK, J. H. WASZINK
QUIBUS ACTUARIUS ADFUIT B. A. VAN PROOSDIJ

VOL. XXIX

THE MORAL EDICTS OF KĪ ŚĀŚOKA

INCLUDED

THE GRECO-ARAMAIC INSCRIPTION OF
KANDAHAR AND FURTHER INSCRIPTIONS OF THE
MAURIAN PERIOD

WITH AN INTRODUCTION AND EDITED BY

P. H. L. EGGERMONT AND J. HOFTIJZER



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CONTENTS

Introduction	4
Chapter I: The Rock-Edicts	7
Chapter II: The Pillar-Edicts	23
Chapter III: The Minor Rock- and Pillar-Edicts	31
Chapter IV: The Greco-Aramaic Inscription of Kandahar	42
Chapter V: Further Inscriptions of the Maurian Period	47

INTRODUCTION

This edition of the inscriptions of Aśoka closely follows E. Hultzsch's reading (*Corpus Inscriptionum Indicarum*, vol. I, *Inscriptions of Asoka*, Oxford, 1925). For the subsequently discovered Minor Rock Inscriptions of Gavīmāṭh and Pālkīguṇḍu use has been made of R.L.Turner's edition (*The Gavīmāṭh and Pālkīguṇḍu Inscriptions of Aśoka*, Hyderabad Archaeological Series, No. 10, 1932), while the text of the Yerraguḍi Minor Rock Inscription is based on the reading of Barua, *Indian Historical Quarterly*, XIII, 1937, p. 132 ff.

Illegible or almost illegible characters have been placed between parentheses, in order that the student may remain aware of the true state of the text which has come down to us. The conjectures between parentheses in the Schism Edicts are based on the excellent study by L. Alsdorf, "Aśokas Schismen-Edikt und das Dritte Konzil", *Indo-Iranian Journal*, vol. III, No. 3, 1959, The Hague.

For practical purposes the text of the edicts has been divided into numbered sentences, each ending in a semicolon. The phrasing is for the most part the same as given by J. Bloch, *Les Inscriptions d'Asoka*, Paris, 1950.

In the text of the Mānsehrā and Shāhbāzgarhī versions of the Rock-Edicts I made use of the convenient transcription *ch'*, introduced by Jules Bloch (*op. cit.*, p. 56 "Groupe *ks'*").

The contribution by the Rock-Edicts to our knowledge of the Indian dialects of Aśoka's time has influenced the choice of the various versions of these Edicts. With one exception, the Pillar-Edicts follow the Delhi-Topra version, since all the versions belong to the same group of dialects.

In itself the exceptional importance of Aśoka's conversion to Buddhism justifies the inclusion of all the Conversion Edicts in Chapter III: Minor Rock- and Pillar-Edicts. They constitute Aśoka's first attempt to express his attitude to life and to propagate it among the peoples of the empire and the frontier regions. Not only are they important for the chronology of Aśoka's reign (see J. Filliozat, "L'énigme des 256 nuits d'Asoka", *Journal Asiatique*, vol. CCXXXVII, pp. 143-53; P. H. L. Eggermont, *The Chronology of the Reign of Asoka Moriya*, Leiden, 1956, pp. 69-77: The Date of Asoka's Conversion to the Faith), but also for Aśoka's own views on his conversion (see P. Meille, "Misā Devehi", *Journal Asiatique*, vol. CCXXXVII, 1949, pp. 193-223).

The only Conversion Edict to be omitted is that of Jaṅga-Rāmeśvara. In so far as this badly preserved inscription is still legible, it may be assumed that it was the same as that of Brahmagiri and Siddāpura.

P. H. L. EGGERMONT.

For the sake of completeness, the bilingual (Greco-Aramaic) inscription of Aśoka found in Kandahar has been included at the end of this collection. The Aramaic section, in particular, presents many difficulties, on the one hand on account of the stiffness of the language, on the other because of the frequent use of loanwords that cannot be easily explained. Thus the translation provided alongside with the text is only given with all proper reserve. Fortunately the Greek parallel raises far fewer problems. However, since the two texts do not correspond entirely, the Greek version, cannot always be used to throw a light on the Aramaic. Two other Aramaic texts of king Aśoka (or rather texts con-

taining Aramaic words), which have been known longer, are in such a poor state of preservation that it is not worthwhile publishing either the text or the translation here.

It is interesting to compare the paraphrases given in the two texts of the acceptance of the *dhamma* by king Aśoka: εὐσέβεια[ν] ἔδειξεν τοῖς ἀνθρώποις and *qšjł' mlhqšł'*, respectively. Accordingly, the *dhamma* is rendered by εὐσέβεια = the correct attitude towards gods and men, and in the Aramaic section by "truth". The latter concept should not be confused with our intellectual conception of "truth": the true knowledge of things.

Here "truth" has more to do with conduct and denotes that conduct in life that answers to its aim, that is as it ought to be. The Aramaic "making true the truth" is accordingly paraphrased with "realizing what is correct" (sc. the true pattern of life). However, in the interpretation of the concept of *dhamma* the uncritical use of these parallels for the concept should be avoided. The degree to which the "writer" of these bilingual texts commanded the languages in which he wrote remains doubtful: this is especially true of the Aramaic, which does not seem to come to life. Consequently we do not know with certainty to what extent this "writer" was aware of the exact meaning of a word like *qšjł'*.

J. HOFTIJZER.

CHAPTER I

THE ROCK-EDICTS

Rock-Edict I (Girnār)

1. iy(aṃ) dhaṃmalipī devānaṃpriyena priyadasinā rāṇā
lekh(ā)pitā;
2. (i)dha na kiṃci jivaṃ ārabhitpā prajūhitavyaṃ na ca
samājo katavyo;
3. bahukaṃ hi dosaṃ samājamhi pasati devānaṃpriyo
priyadasi rājā;
4. asti pi tu ekacā samājā sādhumatā devānaṃpriyasa
priyadasino rāṇo;
5. purā mahānas(amhi) devānaṃpriyasa priy(a)dasino
rāṇo anudivasam bahūni prānasatasahasrāni ā-
rabhisu sūpāthāya;
6. se aja yadā ayaṃ dha(ṃ)malip(i) likhitā ti eva prāṇā
ārabhare sūpāthāya dvo morā eko mago so pi mago
na dhruvo;
7. ete pi trī prāṇā pachā na ārabhisare.

Rock-Edict II (Girnār)

1. sarvata vijitamhi devānaṃpriyasa piyadasino rāṇo
evamapi pracantesu yathā coḍā pāḍā satiyaputo
ketalaputo ā taṃbapaṃṇi aṃtiyako yonarājā ye
vā pi tasa aṃtiy(a)kas(a) sāmip(aṃ) rājāno sarvatra
devānaṃpriyasa priyadasino rāṇo dve cikicha katā
manusacikichā ca pasucikichā ca;
2. osuḍhāni ca yāni m(a)nusopagān(i) ca paso(pa)gāni
ca yata yata nāsti sarvatrā hārāpitāni ca ropāpitāni
ca;

3. mūlāni ca phalāni ca yata yatra nāsti sarvata hārāpitā-
ni ca rop(ā)pitāni ca;
4. paṃthesū kūpā ca khānāpitā vrachā ca ropāpit(ā)
paribhogāya pasumanusānaṃ.

Rock-Edict III (Girnār)

1. devānaṃpiyo piyadasi r(ā)jā evaṃ āha;
2. dbādasavāsābhisitena mayā idamañ āñ(a)pitamañ;
3. sarvata vijite mama yutā ca rājūke ca prādesike ca
paṃcasu paṃcasu vāsesu anusamañy(ā)na(m n)iyātu
etāyeva athāya imāya dhammānusastīya yathā
añāya pi kammañy(a);
4. (s)ādhu mātari ca pitari ca susrūsā;
5. mitrasamañstutañātīnaṃ bāmañasamañānaṃ sādhu
(d)ānaṃ;
6. prāñānaṃ sādhu anāraṃbho;
7. apavyayatā apabhāḍatā sādhu;
8. parisā pi yute añapayisati gaṇanañyaṃ hetuto ca
vyamañjanato ca.

Rock-Edict IV (Girnār)

1. atikātaṃ amañt(a)raṃ bahūni vāsasatāni vaḍhito eva
prāñāraṃbho vihiṃsā ca bhūtānaṃ nātisu a(samañ)-
pratipati brā(m)mañasamañānaṃ amañpratipati;
2. ta aja devānaṃpriyasa priyadasino rāño dhammacara-
ṇena (bhe)riḡhoso aho dhammaghoso vimānadarsaṇā
ca hastida(sa)ṇā ca agikh(a)ṃdhāni ca (a)ñāni ca
divyāni rūpāni dasayitpā janamañ;
3. yārise bahūhi v(āsa)satehi na bhūtapuve tārise aja
vaḍhite devānaṃpriyasa priyadasino rāño dham-

- mānusaṣṭiyā anāraṃ(bh)o prāṇānaṃ avihisā bhū-
tānaṃ nātīnaṃ saṃpaṭipati brahmaṇasamaṇānaṃ
saṃpaṭipati mātari pitari (s)usrusā thairasusrusā;
4. esa aṅe ca bahavidhe (dha)ṃmacaraṇe va(ḍhi)te
vaḍhayisati ceva devānaṃpriyo (pri)ya(da)si rājā
dhamma(ca)raṇaṃ idaṃ;
 5. putrā ca (p)otrā ca prapotrā ca devānaṃpriyasa priya-
dasino rāṇo (pra)vadhayisaṃti idaṃ (dha)ṃma-
caraṇaṃ;
 6. āva savaṭakapā dhammamhi silamhi tiṣṭaṃto (dha)ṃ-
maṃ anusāsisaṃti;
 7. (e)sa hi seṣṭe kaṃme ya dhammānusāsaṇaṃ;
 8. dhammacarane pi na (bha)vati asilasa;
 9. (ta) imamhi athamhi (va)dhī ca ahīni ca sādhu;
 10. e(t)āya athāya ida(ṃ) lekhāpitaṃ imasa atha(sa)
v(a)dhi yujaṃtu hīni ca (no) locetavyā;
 11. dbādasavāsābhisitena devān(a)ṃpriyena priyadasinā
rāñ(ā) idaṃ lekhāpitaṃ.

Rock-Edict V (Mānsehrā)

1. de(vanaṃ)priyena priyadraśi raja eva(ṃ) aha;
2. kalāṇa(ṃ) dukara(ṃ);
3. ye adikare kayaṇasa se dukaraṃ karoti;
4. taṃ maya bahu (ka)yaṇe (ka)ṭe;
5. (ta)ṃ ma(a) putra (ca) natar(e) ca para ca t(e)na ye
apatiye me (a)va(ka)paṃ tatha anuvaṭiṣati se sukaṭa
ka(ṣa)ti;
6. ye (cu) atra deśa pi hapeṣati se dukaṭa kaṣati;
7. pape hi nama supadarave;

8. s(e) atikrata(m) a(m)tara(m) na bhutapruva dhrama-
(ma)hamatra nama se treḍaśava(ṣa)bhisitena maya
dhramamahamatra kaṭa;
9. te savrapa(ṣa)ḍeṣa vapuṭa dhramadhitha(na)ye ca
dhramavadhriya hidasukhaye ca dh(r)amayutasa
yonakaṃbojagadharana raṭhikapitinikana ye va pi
añe aparata;
10. bha(ṭa)mayeṣu bramaṇibhyeṣu anatheṣu vudhreṣu hida-
su(khaye) dhramayuta apalibodhaye viya(p)uṭa te;
11. badhanabadha(sa) paṭivi(dhanay)e apalibodhaye mo-
ch'ay(e ca iyaṃ) anubadha p(r)aja t(i) va kaṭrabhi-
kara ti va mahalake ti va viyapraṭa te;¹⁾
12. hida bahireṣu ca nagareṣ(u) savreṣu (o)rodhaneṣu
bhatana ca spas(u)na (ca) ye va pi añe ñatike savra-
tra viyapaṭa;
13. (e) iyaṃ dhramaniṣito to va dhramadhithane ti va
danasam̐yute ti va savratra vijitasi maa dhrama-
yutasi vapuṭa (te) dhramamahamatra;
14. etaye athraye ayi dhramadipi likhita cirāṭhitika hotu
tatha ca me praja anuvaṭatu.

Rock-Edict VI (Mānsehrā)

1. devanapriye priyadraṣi raja (e)va(m) aa;
2. atikrataṃ ataraṃ na hutapruve (sa)vraṃ kala athra-
(krama) va (pa)ṭivedana va;
3. ta maya evaṃ kiṭaṃ;
4. savra kalaṃ aśatasa me orodhane grabhagarasi
vrcaspi vinitaspi uyanaspi savratra pa(t)i(ve)da(ka)

¹⁾ *moch'aye*: see Jules Bloch, *Les Inscriptions d'Asoka*, Paris, 1950, p. 56: "Groupe kṣ".

- athra janasa paṭivedetu me savratra ca janasa
athra kar(o)mi aham;
5. yaṃ pi ca kichi mukhato aṇapemi aham dapakaṃ
va śravakaṃ va ye va puna mahamatrehi acayike
aropite hoti taye athraye vivade nijati va saṃta
par(iṣa)ye a(na)taliyena paṭivedetaviye me savratra
savra kala;
6. evaṃ aṇapita maya;
7. nasti hi me toṣe (uṭhanasi) ath(r)asa(m)tiraṇaye ca;
8. kaṭaviyamate hi me savralokah(i)te;
9. (ta)sa cu puna eṣe mule uṭhane athrasatiraṇa ca;
10. nasti hi kramatara savralokahitena;
11. ya(m) ca (kichi) pa(rakra)mami aam k(i)t(i) bh(u)ta-
naṃ aṇaṇiyam ye(ham) ia ca ṣe sukhayami paratra
ca spagra a(ra)dhetu ti;
12. se etaye athraye iyaṃ dhramadipi likhita cirāṭhitika
hotu ta(tha ca) me pu(tra nata)re para(kra)mate
sa(vra)(lo)kहितaye;
13. dukare ca kho (a)ñātra a(g)rena para(kra)mena.

Rock-Edict VII (Mānsehrā)

1. devanapriyo priyadraśi raja savratra ichati savrapaṣaḍa
vaseyu;
2. savre hi te sa(ya)ma (bha)vaśu(dh)i (ca) (ichaṃ)ti;
3. jane cu ucavucachade ucavucarage;
4. te savraṃ ekadeśaṃ va pi kaṣati;
5. (v)ipule pi c(u) dane yasa nasti sayeme bhavaśuti
kiṭanata driḍhabhatita ca nice baḍham.

Rock-Edict VIII (Kālsī)

1. atikaṃtaṃ a(m)talaṃ devānaṃpiyā (vihālayātaṃ nāma) nikhamisu;
2. hidā migaviyā aṃnāni ca heḍisānā abhilāmān(i) husu;
3. devānaṃpiye piyadasi lājā das(a)vasābhisite saṃtaṃ nikhamithā saṃbodhi;
4. ten atā dhaṃmayātā (h)etā iyam hoti samanabaṃbhanānaṃ dasane cā dāne ca vudh(ā)naṃ dasa(n)e c(a) hilaṃnapaṭi(v)idhāne cā (jā)napadasā (ja)n(a)sā das(a)ne dhaṃmanusathi cā dhamaṃpalipuchā cā;
5. tatopa(yā) (e)se bh(u)ye lāti hoti devānaṃpiyasā piyadas(i)sā lājine bh(ā)g(e) aṃne.

Rock-Edict IX (Kālsī)

1. devānaṃpiye piy(a)da(s)i lā(jā) āhā;
2. jan(e) uc(āv)ucaṃ maṃgalaṃ ka(l)eti ābādhasi av(āha)si vivāhasi pajopadāne pavāsasi;
3. e(tā)ye aṃnāye cā edisāye jane bahu magala(m)k(a)leti;
4. heta (c)u abakajani(yo) bahu cā bahavidhaṃ cā khudā (c)ā nilathiyā cā magalaṃ ka(la)ṃti;
5. se kaṭavi ceva kho maṃgale;
6. apaphale (c)u kho (e)s(c);
7. (i)yaṃ cu kho mah(ā)ph(a)le ye dhaṃmamagale;
8. he(tā) iyam;
9. dāsabhaṭakasi s(a)myāpaṭip(a)ti gulunā apaciti (p)ā-(n)ān(aṃ) samyame s(a)man(a)baṃbhanānaṃ dāne;
10. ese amne cā heḍise dhaṃmamagale nāmā;
11. se vata(v)iyē pitinā pi putena pi bh(ā)tinā pi suvā-

- miken(a) pi mitasaṃthuten(ā) ava paṭivesiyenā (p)i;
 12. iyaṃ sādhu iyaṃ kaṭaviye (ma)g(a)le;
 13. āva (ta)sā athasā ni(v)utiyaṃ imaṃ kachāmi ti;
 14. e hi i(ta)le magale sa(m)sayikye se;
 15. siyā va taṃ aṭhaṃ nivaṭey(ā) siyā punā no hi(da)lokike
 cev(a) se;
 16. iyaṃ punā dhaṃmamagale akāliky(e);
 17. haṃce pi taṃ aṭhaṃ no niṭeti hida aṭhaṃ palata
 anaṃtaṃ punā pavasati;
 18. haṃce puna taṃ aṭhaṃ nivateti hidā tato ubhaye(sa)ṃ
 ladhe hoti hida cā se aṭhe palata cā anaṃtaṃ punā
 pasavati tenā dhaṃmamagalen(ā).

Rock-Edict IX (Girnār)

1. devānaṃpiyo priyadasi rājā eva āha;
2. asti jano ucāvacaṃ maṃgalaṃ karote ābādhesu vā
 āvāhavivāhesu vā putralābhesu vā pravāsamhi
 vā;
3. etamhi ca añanhi ca jano ucāvacaṃ maṃgalaṃ karote;
4. eta tu mahiḍāyo bahukaṃ ca bahavidhaṃ ca chudaṃ
 ca nirath(aṃ) ca maṃgalaṃ karote;
5. ta katavyam eva tu magalaṃ;
6. apaphalaṃ tu kho etarisaṃ maṃgalaṃ;
7. ayaṃ tu mah(ā)phale maṃgale ya dhaṃmamamaṃgale;
8. tateta dāsabhatakamhi samyapratipati gurūnaṃ apa-
 citi sādhu;
9. pāṇesu sayamo sādhu;
10. bamhaṇasamañānaṃ sādhu dānaṃ;
11. et(a) ca añ(a) ca etārisam dhaṃmamamaṃgalaṃ nāma;

12. ta vatavyaṃ pitā va putena vā bhātrā vā svāmikena vā;
13. idaṃ sādhu idaṃ katavya maṃgalaṃ āva tasa athasa niṣṭhānāya;
14. asti ca pi vutaṃ;
15. sādhu dana iti;
16. na tu etārisaṃ astā dānam va ana(ga)ho va yārisaṃ dhaṃmadānaṃ va dhamanugaho va;
17. ta tu kho mitrena va suhadayena (v)ā ñatikena va sahāyana va ovāditavyaṃ tamhi tamhi pakaraṇe;
18. (i)daṃ kacaṃ idaṃ sādha iti iminā sak(a) svagaṃ ārādhetu iti;
19. ki ca iminā katavyataraṃ yathā svagāradhī.

Rock-Edict X (Kālsi)

1. devā(naṃ)piye piy(a)daṣā lajā y(a)ṣo vā kiti vā no ma(ha)thāvā manati an(a)tā (ya)ṃ pi yaso vā ki(t)i vā ich(at)i tadatvāye ayatiye cā jane dhaṃmasusuṣā susuṣātu me ti dhaṃmavatāṃ vā anuvi-(dh)iya(m)tu ti;
2. dhata(k)āye devāna(m)piye piyadasī lājā yaṣo vā kiti vā icha;
3. am c(ā) kichi lakamati devanaṃpiye piyadaṣī lajā ta (ṣa)va pālaṃtikyāye vā kiti sakale apap(a)lāṣave ṣiyāti ti;
4. (e)ṣe cu palisave e apune;
5. dukale cu kho eṣe khudakena vā vagenā uṣuṭena vā ana(ta) agen(ā pa)lakamenā ṣava(m) palitiditu;
6. (h)e(ta cu) kho (u)ṣaṭe(na) vā dukale.

Rock-Edict XI (Shāhbāzgarhī)

1. devana(ṃ)priyo priyadraśi raya evaṃ hahati;
2. nasti ed(i)śaṃ danam yadiśaṃ dhramadana dhrama-
saṃstav(e) dh(r)amasamvibhago dh(r)amasamba(ṃ)-
dha;
3. tatra etaṃ;
4. dasabhaṭakanam saṃmmapaṭipati matapituṣu suśruṣa
mi(t)rasaṃstutañātikanaṃ śramaṇabramaṇana dana
praṇana anara(ṃ)bho;
5. etaṃ vatavo pituna pi putrena pi bhratuna pi (spa)-
mikena pi mitrasaṃstutana ava prativeśiyena;
6. (i)ma(ṃ) sadhu imaṃ kaṭavo;
7. so tatha karata(ṃ) ialoka ca a(ra)dheti paratra ca
anataṃ puṇa prasavati (te)na dhramadanena.

Rock-Edict XII (Shāhbāzgarhī)

1. devanam̐priyo priyadraśi raya savrapraśaṃḍani pra-
vrajita(ni) grahathani ca pujeti danena vividhaye
ca pujaye;
2. no cu tatha (da)na va puja va devanam̐priyo mañati
yatha kiti sa(la)vaḍhi siya savrapraśaṃḍanam̐;
3. salavaḍhi tu bahuvidha;
4. tasa tu iyo mula yaṃ vacaguti kiti atapraśaṃḍapuja
va pa(ra)paśaṃḍagarana va no siya (a)pakaraṇasi
lahuka va siya tasi tasi prakara(ṇ)e;
5. pujetaviya va cu parapraśa(ṃḍa) tena tena akarena;
6. e(v)aṃ karataṃ atap(r)aśaṃḍaṃ vaḍheti parapra-
śaṃḍaṃsa pi ca upakaroti;
7. tada añatha ka(ra)min(o) atap(raśaṃḍa) ch'aṇati
para(pra)śaḍasa ca apakaroti;

8. yo hi kaci atapraṣaḍaṃ pujeti (para)p(r)aṣaḍa(ṃ)
garahati savre atapraṣaḍabhatiya va kiti atapra-
ṣaṃḍaṃ dipayami ti so ca puna tatha karamtaṃ
so ca puna tatha karataṃ ba(ḍhata)raṃ upahaṃti
atapraṣaḍaṃ;
9. so sayamo vo sadhu kiti añamañasa dhramo śruṇeyu
ca suśruṣeyu ca ti;
10. evam hi devanaṃpriyasa icha kiti savrapraṣaṃḍa
bahuśruta c(a) kal(aṇa)gama ca siyasu;
11. ye ca tatra tatra prasana teṣa(ṃ) vatavo;
12. devanaṃpriy(o) na (tatha da)na(ṃ va) p(u)ja va
mañati ya(tha) kiti salavaḍhi siyati savrapraṣaḍa-
naṃ;
13. bahuka ca etaye a(ṭhaye) vap(a)ṭa dh(ra)mama(ha)-
matra i(stridhi)yach'ama(ha)matra (vra)cabhumika
añe ca nikaye;
14. imaṃ ca etisa (pha)laṃ yaṃ atapaṣaḍavaḍhi (bh)o(ti)
dhramasa ca di(pana).

Rock-Edict XIII (Shāhbāzgarhī)

1. (aṭha)vaṣaa(bhis)ita(sa devana)pri(a)sa pri(a)draśisa
ra(ñō) ka(liga) vi(j)ita;
2. diaḍhamat(r)e praṇaśata(saha)sre y(e) tato apavuḍhe
śatasahasramatre tatra hate bahutavata(ke va)
m(uṭe);
3. tato (pa)ca a(dhu)na ladh(e)ṣu (kaligeṣu tivre dhrama-
śilana) dhra(maka)mata dhramanuśasti ca devana-
priyasa;
4. so (a)sti anusocana devanap(ria)sa vijiniti kaliga(ni);
5. avijitam (hi vi)jinamano yo tat(r)a vadha va maraṇaṃ

- va apavaho va janasa taṃ baḍhaṃ v(e)dani(ya)-
ma(taṃ) gurumata(m) ca devanaṃpriyasa;
6. idaṃ pi cu (tato) gurumatataraṃ (devanaṃ)priyasa ye
tatra vasati bramaṇa va śrama(ṇa) va a(m)ñe va
praśaṃḍa gra(ha)tha va yesu vihita eṣa agrabhūṭi-
suśruṣa matapituṣu suśruṣa guruna suśruṣa mitra-
saṃstutasahayañatikeṣu dasabhaṭakanaṃ samma-
pratipa(ti) dṛiḍhabhatita teṣa tatra bhoti (a)pa-
g(r)atho va vadho va abhiratana va nikramaṇaṃ;
7. yeṣa va pi suvihitanaṃ (si)ho aviprahino (ete)ṣa
mitrasaṃstutasahayañatika vasana prapuṇati (ta)-
tra taṃ pi teṣa vo apagratho bhoti;
8. pratibhagaṃ ca (e)taṃ savramanuśanaṃ gurumataṃ
ca devanaṃpriya(sa);
9. nasti ca ekatare pi praśaḍaspi na nama prasado;
10. so yamatro (ja)no tada kalige (ha)to ca muṭ(o) ca
apav(uḍha) ca tato śatabhage va sahasrabhagaṃ
va (a)ja gurumataṃ v(o) devanaṃpriyasa;
11. yo pi ca apakareyati ch'āmitaviyamate va devanaṃ-
p(r)iyasa yam śako ch'amanaye;
12. ya pi ca aṭavi devanaṃpriyasa vijite bhoti ta pi
anuneti anunijapeti;
13. anutape pi ca prabhave devanaṃpriyasa vucati teṣa
kiti avatrapeyu na ca (ha)mñeyasu;
14. ichati hi d(e)vanāpriyo savrabhutana ach'ati sa(m)-
yamaṃ sama(ca)riyaṃ rabhasiye;
15. ayi ca mukhamut(a) vijaye devanaṃpriya(sa) yo
dhramavijayo;
16. so ca puna ladho devanaṃpriyasa iha ca saveṣu ca
aṃteṣu (a) ṣaṣu pi yojanaśa(t)eṣu yatra aṃtiyoko
nama y(o)naraja paraṃ ca tena atiyok(e)na cature

4 rajani turamaye nama aṃtikini nama maka nama
alिकासुदारो नामा निका षोडशपांशुदा अवा ता(म्)बा-
पांशु(न्)या;

17. (e)vameva (hi)da rajaviṣavaspi yonaka(म्)boyeṣu
nabhakanabhitina bhojapitinikeṣu aṃdhrapalideṣu
savatra devanaṃpriyasa dhramanuṣasti anuvaṭaṃti;
18. yatra pi devanaṃpriyasa duta na vracāṃti te pi śrutu
devanaṃpriyasa dhramavuṭaṃ vidh(a)naṃ dhrama-
nuṣasti dhramaṃ (a)nuvidhiyaṃti anuvidhiyaṃ(ti)
ca;
19. yo (sa) ladhe etakena bho(ti) savatra vijayo sava(tra)
pu(na) vijayo pritiraso so;
20. ladha bh(oti) priti dhramavijayaspi;
21. lahuka tu kho sa priti;
22. paratri(ka)m eva mahaphala meṇati devana(म्)priyo;
23. etaye ca aṭhaye ayi dhramadipi nipi(sta) kiti putra
papotra me asu navaṃ vijayaṃ ma vijetav(i)a
mañiṣu;
24. spa(kaspi) yo vijay(e ch'am)ti ca lahuda(म्)ḍata ca
rocetu taṃ ca yo vija maña(tu) yo dhramavijayo;
25. so hidalokiko paralokiko;
26. sava ca tirati bhotu ya (dh)raṃmarati;
27. sa hi hidalokika paralokika.

Rock-Edict XIV (Shāhbāzgarhi)

1. ayi dhramadipi devanaṃpriyena priṣi(na) raña nipe-
sapita;
2. asti vo saṃch'itena asti yo vistriṭena;
3. na hi savatra sasavre gaṭite;
4. mahalake hi vijite bahu ca likhite likha(p)eśami ceva;

5. asti cu atra puna puna (la)pitaṃ tasa tasa (a)ṭhasa madhuriyaye ye(na) jana tatha paṭipajeyati;
6. so siya va atra kice asamataṃ likhitaṃ deśam va saṃkhaya(a) karaṇa va aloceti dipikarasa va aparadhena.

Separated Rock-Edict I (Dhauri)

1. (devāna)ṃ(pi)y(asa vaca)nena tosaliyaṃ ma(hā)māta (naga)la(v)i(yo)hālak(ā) (va)taviya;
2. (am kichi dakhā)mi hakaṃ tam ichāmi k(i)ṃ(t)i kaṃ(mana pa)ṭi(pāday)ehaṃ duvālate ca ālabhehaṃ;
3. esa ca me mokhyamata duvā(la etasi aṭha)si aṃ tu-ph(esu) anusathi;
4. tuphe hi bahūsu pānasahasuṃ ā(yata);
5. p(a)na(yaṃ ga)ch(e)ma su munisānaṃ;
6. save munise pajā mamā;
7. ath(ā) pajāye ichāmi h(a)ka(ṃ kiṃti sa)ve(na hi)tasukhena hidalo(kika)pālalokike(na) y(ūjev)ū (t)i (tathā savamuni)sesu pi (i)chāmi (ha)ka(ṃ);
8. no ca pāpunātha āv(a)ga(m)u(k)e (iyaṃ aṭhe) (k)echa v(a) ekapuli(se) (pāpu)nāti e(ta)ṃ se pi desaṃ no savam;
9. de(kha)t(a hi t)u(phe) etaṃ suvi(hi)tā pi (n)itiyam;
10. ekapulise (pi athi) y(e) baṃdhanam vā p(a)likilesam vā pāpunāti;
11. tata hoti akasmā tena badhana(ṃ)tik(a);
12. aṃne cahu jane da(v)iye dukhiyati;
13. tata ichitaviye tuphehi kiṃti m(a)jhaṃ paṭipādayemā ti;

14. imeh(i) cu (jāteh)i no saṃpaṭipajati isāya āsulopena
ni(ṭhū)liyena tūlanā(ya) anāvūtiya ālasiyena k(i)la-
mathena;
15. se ichitaviye kitim̄ ete (jātā no) huvevu ma(m)ā ti;
16. etasa ca sava(sa) mūle anāsulope a(tū)l(a)nā ca;
17. niti(ya)m̄ e kilam̄te siyā (na) te uga(cha) saṃcalita-
viy(e) tu va(t)īta(v)iy(e) etaviye vā;
18. hevam̄meva e da(kheya) t(u)phāk(a) tena vataviye;
19. ānam̄ne dekhata hevam̄ ca hev(a)m̄ ca (d)evānam̄piy-
asa anusathi;
20. se mah(āpha)le (e) t(a)sa (saṃpa)ṭipāda mahāapāye
asaṃpaṭipati;
21. (vi)paṭ(i)pādayam̄ine hi etaṃ nathi svagasa (ā)l(a)dhi
no lāj(ā)la(dh)i;
22. duā(ha)le hi i(ma)sa kaṃm(asa) m(e) kute man(o)-
atileke;
23. sa(m̄)paṭipajam̄(i)n(e) cu (etaṃ) svaga(m) ālādha(yi)-
sa(tha mama ca ā)naniyam̄ ehatha;
24. iyam̄ ca l(i)p(i) t(i)sana(kha)tena so(ta)viy(ā) aṃta(l)ā
(p)i ca (t)i(s)e(na kha)nasi kha(nas)i ekena pi sota-
viya;
25. hevam̄ ca kalam̄tam̄ tuphe caghatha saṃpa(ti)pād(a)-
y(i)tave;
26. (e)t(ā)ye aṭhāye iya(m̄ l)i(p)i likhit(a h)ida ena naga-
lavi(y)o(hā)lakā sas(v)atam̄ समयam̄ yūjevū t(i)
.(na)sa akasmā (pa)libodhe va (a)k(a)smā pali-
ki(l)e(s)e va no siyā ti;
27. etāye ca aṭhāye haka(m̄)mate p(a)ṃcasu paṃcasu
(va)sesu (n)i(khā)may(i)sāmi e akhakhase a(cam̄)d(e)
s(a)khinālabhe hosati;

28. etaṃ aṭhaṃ jānitu (ta)thā kala(ṃ)ti atha mama anusathī ti;
29. ujenite pi cu kumāle etāye v(a) aṭhāye (ni)khām(yisa) hedisam eva vagaṃ no ca atikāmayisati tiṃni vasāni;
30. hemeva t(a)kha(s)ilāte pi (a)dā a te mahāmātā nikhamisaṃti anusayānam tadā ahāpayitu atane kaṃmaṃ etaṃ pi jānisaṃti taṃ pi ta(th)ā kalaṃti a(tha) lājine anusathī ti.

Separated Rock-Edict II (Jaugada)

1. devānaṃpiye hevaṃ ā(ha);
2. samāpāyaṃ mahamatā l(ā)javacanik(a) vataviyā;
3. aṃ kichi dakh(ā)mi hakaṃ taṃ i(ch)āmi hakaṃ k(iṃ)ti kaṃ kamana paṭipātayeham duvā(la)te ca ālabhehaṃ;
4. esa ca me mokhiyam(a) duvāl(a) etasa a(tha)sa a(ṃ) t(ugh)esu anusa(thi);
5. savamunisā me pajā;
6. atha pajāy(e) ichāmi kiṃti me saveṇā hitasu(kh)ena yu(je)yū (a)tha pajāye ichāmi kiṃ(ti) m(e) savena hitasukh(e)na yujeyū ti hidalogikapālaloki(k)e(ṇa) hevaṃmeva me icha savamunisesu;
7. siyā aṃtānaṃ (a)vijitānaṃ kiṃchāṃde su lājā aphisū ti;
8. etākā (vā) me icha (a)ṃtesu pāpuneṃyū lājā hevaṃ ich(a)ti anu(v)i(g)ina hve(yū) mamiyāye (a)svaseṃyū ca me sukhaṃ(m)ev(a) ca lahey(ū) mamate (n)o kha(ṃ) hevaṃ ca pāpuneṃyū kha(ṃ)i(sa)ti ne lājā e s(a)kiye khamitave mamaṃ nimitaṃ ca dhaṃ-

ma(ṃ) caley(ū) ti hidalog(aṃ) ca palalog(aṃ) ca
ālādhayey(ū);

9. etāye ca aṭhāye hak(aṃ) tupheni anusāsāmi ana(ne
eta)kena (ha)kaṃ tupheni a(nu)sāsitu chaṃda(ṃ)
ca) vedi(t)u ā mama dhiti paṭiṃnā ca acala;
10. sa hevaṃ (ka)ṭū k(aṃ)me (ca)litaviye asvāsa(n)iyā c(a)
te en(a) te pāpuneyu a(th)ā pita (h)evaṃ (n)e lājā
ti atha (a)tānaṃ anukaṃpat(i he)vaṃ a(ph)eni
anuka(ṃpa)ti athā pajā hevaṃ (may)e lā(j)ine;
11. tupheni hak(aṃ) anusāsita (ch)āṃdaṃ (ca v)e(di)ta
(ā ma)ma dhiti paṭi(ṃ)nā ca acala (saka)ladesāāy-
(ut)ike hosāmi et(a)si (a)thas(i);
12. (a)laṃ (h)i tuphe asvāsa(nā)ye hi(ta)sukhāye (ca te)-
sa(ṃ) hidalogi(ka)p(ā)lal(o)ki(k)ā(y)e;
13. hevaṃ ca kalamtaṃ svaga(ṃ) ca ā)lādhayisa(tha)
mama ca āna(n)eyam es(a)tha;
14. etāye ca a(th)āye i(ya)ṃ lipi li(kh)i(ta hi)da e(na ma)-
h(ā)mātā sāsvatam samaṃ yujeyū asvāsanāye ca
dhammacala(nā)ye (ca) aṃtā(na)ṃ;
15. iyaṃ ca lipi a(nu)c(ā)tum(ṃ)āsam s(ota)viiyā tisenā;
16. aṃta(lā) pi ca sotaviiyā;
17. khane samtaṃ eke(na) pi (sota)v(i)yā;
18. heva(ṃ) ca (ka)laṃ(ta)ṃ caghatha samptaṭipātayit(av)e.

CHAPTER II
THE PILLAR-EDICTS

Pillar-Edict I (Delhi-Toprā)

1. devānaṃpiye piyadasi lāja hevaṃ āhā;
2. saḍuvīsativasaabhisitena me iyaṃ dhaṃmalipi likhāpitā;
3. hidatapālate dusam̐paṭipādāye aṃnata agāyā dhaṃmakāmatāyā agāya palikhāyā agāya su(sū)yāyā agena bhayenā agena usāhenā;
4. esa cu kho mama anusathiyā dhaṃmāpekhā dhaṃmakāmatā ca suve suve vaḍhitā vaḍhisati cevā;
5. pulisā pi ca me ukasā cā gevayā cā majhimā cā anuvīdhīyaṃtī sam̐paṭipādāyaṃtī cā alaṃ capalaṃ samādapayitave;
6. hemevā aṃtamahāmātā pi;
7. esa hi vidhi yā iyaṃ dhaṃmena pālanā dhaṃmena vidhāne dhaṃmena sukhiyanā dhaṃmena gotī ti.

Pillar-Edict II (Delhi-Toprā)

1. devānaṃpiye piyadasi lāja hevaṃ āhā;
2. dhaṃme sādhu kīyaṃ cu dhaṃme ti;
3. apāsinave bahu kayāne dayā dāne sace socaye;
4. cakhudāne pi me bahavidhe diṃne;
5. dupadacatupadesu pakhivālicaesu vividhe me anugahe kaṭe ā pānadākhināye;
6. aṃnāni pi ca me bahūni kayānāni kaṭāni;
7. etāye me aṭhāye iyaṃ dhaṃmalipi likhāpitā hevaṃ anupaṭipajaṃtu cilam̐thitikā ca hotū ti ti;

8. ye ca hevaṃ saṃpaṭipajīsati se sukaṭaṃ kachati ti.

Pillar-Edict III (Delhi-Toprā)

1. devānaṃpiye piyadasi lāja hevaṃ ahā;
2. kayānaṃmeva dekhati iyaṃ me kayāne kaṭe ti;
3. no mina pāpaṃ d(e)khati iyaṃ me pāpe kaṭe ti iyaṃ
vā āsinave nāmā ti;
4. dupaṭivekhe cu kho esā;
5. hevaṃ cu kho esa dekhiye;
6. imāni āsinavagāmini nāma atha caṃḍiye niṭhūliye
kodhe māne isyā kālanena va hakaṃ mā palibha-
sayisaṃ;
7. esa bāḍha dekhiye;
8. iyaṃ me hidatikāye iyaṃ mana me pālatikāye.

Pillar-Edict IV (Delhi-Toprā)

1. devānaṃpiye piyadasi l(ā)ja hevaṃ āhā;
2. saḍuvīsativasaabhisitena me iyaṃ dhammalipi likhā-
pitā;
3. lajūkā me bahūsu pānasatasahasesu janasi āyatā;
4. tesam ye abhihāle vā daṃḍe vā atapatiye me kaṭe
kiṃti lajūkā asvatha abhitā kammāni pavatayevū
janasa jānapadasā hitasukhaṃ upadahevū anuga-
hinevu cā;
5. sukhīyanadukhiyaṃ jānisaṃti dhammayutena ca
viyovadisamti janam jānapadam kiṃti hidatam ca
pālataṃ ca ālādhayevū ti;
6. lajūkā pi laghamti paṭicalitave maṃ;
7. pulisāni pi me chaṃḍamānāni paṭicalisaṃti;

8. te pi ca kāni viyovadisam̐ti yena maṃ lajūkā caghaṃti
ālādhayitave;
9. athā hi paṃaṃ viyatāye dhātiye nisijitu asvathe hoti
viyata dhāti caghati me paṃaṃ sukhaṃ palihaṭave
hevaṃ mamā lajūkā kaṭā jānapadasa hitasukhāye;
10. yena ete abhītā asvatha sam̐taṃ avimanā kaṃmāni
pavatayevū ti etena me lajūkānaṃ abh(i)hāle va
daṃḍe vā atapatiye kaṭe;
11. ichitaviye (h)i esā kiṃti viyohālasamatā ca siya
daṃḍasamatā cā;
12. ava ite pi ca me āvuti;
13. baṃḍhanabadhānam munisānaṃ til(i)tadaṃḍānaṃ pa-
tavadhānaṃ tiṃni divasā(n)i me yote diṃne;
14. nātikā va kāni nijhapayisaṃti jīvitāye tānaṃ nāsaṃ-
taṃ vā nijhapayitā dānaṃ dāhaṃti pālatikaṃ
upavāsaṃ va kachaṃti;
15. ichā hi me hevaṃ niludhasi pi kālasi pālatam̐ ālādha-
yevū ti;
16. janasa ca vaḍhati vividhe dhaṃmacalane saṃyame
dānasavibhāge ti.

Pillar-Edict V (Lauriyā-Ararāj)

1. devānaṃpiye piyadasi lāja hevaṃ āha;
2. saḍvīsativasābhisitasa me imāni pi jātāni avadhyāni
kaṭāni seyatha suke sālīka alune cakavāke haṃse
naṃḍimukhe gelāṭe jatūka aṃbākapilīka duḷi ana-
ṭhikamache vedaveyake gaṃgāpupuṭake saṃkuja-
mache kaphaṭaseyake paṃnasase simale saṃḍake
okapiṃde palasate setakapote gāmakapote save
catupade ye paṭipogaṃ no eti no ca khādiy(a)ti;

3. ajakā nāni eḍakā ca sūkali ca gabhinī va pāyamīnā va avadhya potake ca kāni āsaṃmāsike;
4. vadhikukūṭe no kaṭaviye;
5. tuse saḷīve no jhāpayitaviye;
6. dāve anaṭhāye va vihisāye va no jhāpayitaviye;
7. jīvena jīve no pusitaviye;
8. tīsu cātuṃmāsīsu tīyaṃ puṃnamāsīyaṃ tīṃni divasāni cāvudasam paṃnaḷasaṃ paṭipadaṃ dhuvāye ca anuposathaṃ mache avadhye no pi viketaviye;
9. etāni yeva divasāni nāgavanasi kevaṭabhogasi yāni aṃnāni pi jivanik(ā)yāni no haṃtavīyāni;
10. aṭhamipakhāye cāvudasāye paṃnaḷasāye tīsāye punāvasune tīsu cātuṃmāsīsu sudivasāye gone no nīlakhitaviye ajake eḷake sūkale e vā pi aṃne nīlakhiyati no nīlakhitaviye;
11. tīsāye punāvasune cātuṃmāsīye cātuṃmāsīpakhāye asvasa gonasa lakhane no kaṭaviye;
12. yāvasaḍvīsativasābhisitasa me etāye aṃtalikāye paṃnavīsati baṃdhanamokhāni kaṭāni.

Pillar-Edict VI (Delhi-Toprā)

1. devānaṃpiye piyadasi lāja hevaṃ ahā;
2. duvāḍasavasaabhisitena me dhammalipi likhāpitā lokasā hitasukhāye;
3. se taṃ apahaṭā taṃ taṃ dhammavaḍḍhi pāpovā;
4. hevaṃ lokasā hita(sukhe) ti paṭivekhāmi atha iyaṃ;
5. nātīsu hevaṃ patiyāsāṃnesu hevaṃ apakaṭhesu kīmaṃ kāni sukhaṃ avahāmī ti tatha ca vidahāmī hemevā savanikāyesu paṭivekhāmi;

6. savapāsaṃdā pi me pūjitā vividhāya pūjāyā;
7. e cu iyaṃ at(a)nā pacūpagamane se me mokhyamate;
8. saḍuvisativasaabhisitena me iyaṃ dhammalipi likhāpitā.

Pillar-Edict VII (Delhi-Toprā)

1. devānaṃpiye piyadasī lājā hevaṃ āhā;
2. ye atikaṃtaṃ aṃtalaṃ lājāne husu hevaṃ ichisu kathaṃ jane dhammavaḍhiyā vaḍheyā no cu jane anulupāyā dhammavaḍhiyā vaḍhithā;
3. etaṃ devānaṃpiye piyadasī lājā hevaṃ āhā;
4. esa me huthā;
5. atikaṃtaṃ ca aṃtaṃl(a)ṃ hevaṃ ichisu lājāne kathaṃ jane anulupāyā dhammavaḍhiyā vaḍheyā ti no ca jane anulupāyā dhammavaḍhiyā vaḍhithā;
6. se kinasu jane anu(pa)ṭipajeyā kinasu jane anulupāyā dhammavaḍhiyā vaḍheyā ti k(i)nasu kāni abhyuṃnāmayehaṃ dhammavaḍhiyā ti;
7. etaṃ devānaṃpiye piyadasī lājā hevaṃ āhā;
8. esa me huthā;
9. dhammasāvanāni sāvāpayāmi dhammānusathini anu-s(ā)sāmi;
10. etaṃ jane sutu anupaṭipajisati abhyuṃnamisati dhammavaḍhiyā ca bāḍhaṃ vaḍhisat(i);
11. etāye me aṭhāye dhammasāvanāni sāvāpitāni dhammānusathini vividhāni ānapitāni (ya...is)ā pi bahune janasi āyatā e te paliyovadisamṭi pi pavithalisamṭi pi;
12. lajūkā pi bahukesu pānasatasahasesu āyatā te pi me

ānapitā hevaṃ ca hevaṃ ca paliyovadātha janaṃ
dhammayu(ta)ṃ;

13. (dev)ānaṃpiye piyadasi hevaṃ āhā;
14. etam eva me anuvekhamāne dhammathambāni kaṭāni
dhammamahāmātā kaṭā dham(ma.ā...e) kaṭe;
15. devānaṃpiye piyadasi lājā hevaṃ āhā;
16. magesu pi me nigohāni lopāpitāni chāyopagāni hosamti
pasumunisānaṃ ambāvaḍikiyā lopāpitā;
17. aḍha(kos)ikyāni pi me udupānāni khānāpāpitāni niṃsi-
(d)iyā ca kālāpitā;
18. āpānāni me ba(h)ukāni tata tata k(ā)lāpitāni paṭibho-
gāye p(a)sumunisānaṃ;
19. (la.....) esa paṭibhoge nāma;
20. vividhāyā hi sukhāyanāyā pulimehi pi lājihi mamayā
ca sukhayite loke;
21. imaṃ cu dhammānupaṭipatī anupaṭipajamtu ti etada-
thā me esa kaṭe;
22. devānaṃpiye piyadasi hevaṃ āhā;
23. dhammamahāmātā pi me te bahuvidhesu aṭhesu
ānugahikesu viyāpaṭāse pavajitānaṃ ceva gihithā-
naṃ ca sava(...ḍ)esu pi ca viyāpaṭāse;
24. saṃghaṭhasi pi me kaṭe ime viyāpaṭā hohaṃti ti
hemeva bābhanesu ā(j)ivikesu pi me kaṭe ime
vivyāpaṭā hohaṃti ti nigamṭhesu pi me kaṭe ime
vivyāpaṭā hohaṃti nānāpāsamḍesu pi me (ka)ṭe
ime viyāpaṭā hohaṃti ti paṭivisiṭhaṃ paṭivisiṭhaṃ
tesu tesu (te.....)mātā;
25. dhammamahāmātā cu me etesu ceva viyā(pa)ṭā savesu
ca amnesu pāsamḍesu;
26. devānaṃpiye piyadasi lājā hevaṃ āhā;

27. ete ca aṃṇe ca bahukā mukhā dānavisagasi viyāpaṭāse
mama ceva devinaṃ ca savasi ca me olodhanasi te
bahavidhena ā(kā)lena tāni tāni tuṭhāyatan(ā)ni
paṭi(.) hida ceva disāsu ca;
28. dālakānaṃ pi ca me kaṭe aṃṇānaṃ ca devikumālānaṃ
ime dānavisagesu viyāpaṭā hohaṃti ti dhammā-
padānaṭhāye dhammānupaṭipatiye;
29. esa hi dhammāpadāne dhammapaṭipati ca yā iyaṃ
dayā dāne sace socave madave sādha(v)e ca lokasa
hevaṃ vaḍhisati ti;
30. devānaṃpiye (p.s. l)ājā hevaṃ āhā;
31. yāni hi (k)ānici mamiyā sādhevāni kaṭāni taṃ loke
anūp(a)ṭipaṃne taṃ ca anuvidhiyaṃti;
32. tena vaḍhitā ca vaḍhisamti ca mātāpit(i)su sususāyā
gulusu sususāyā vayomahālakānaṃ anupaṭipatiyā
bābhanasamanesu kapanavalākesu āva dāsabha-
ṭakesu saṃpaṭipatiyā;
33. devānaṃpiy(iy. . . ya)dasi lājā hevaṃ āhā;
34. munisānaṃ cu yā iyaṃ dhammavaḍhi vaḍhitā duvehi
yeva ākālehi dhammaniyamena ca nijhatiyā (ca);
35. tata cu lahu se dhammaniyame nijhatiyā va bhuye;
36. dhammaniyame cu kho esa ye me iyam kaṭe imāni
ca imāni jātāni avadhiyāni;
37. aṃṇāni pi cu bahu(k. . .) dhammaniyamāni yāni me
kaṭāni;
38. nijhatiyā va cu bhuye munisānaṃ dhammavaḍhi
vaḍhitā avihimsāye bhutānaṃ anālaṃbhāye pānānaṃ;
39. se etāye a(th)āye iyam kaṭe putāpapotike caṃdama-
suliyike hotu ti tathā ca anupaṭipajamtu ti;

40. hevaṃ hi anupaṭipajaṃtaṃ hi(da)ta(pāla)te āladhe
hoti;
41. satavisativasābhis(i)tena me iyaṃ dhaṃmalibi likhā-
pāpitā ti;
42. etaṃ devānaṃpiye āhā;
43. iyaṃ dhaṃmalibi ata athi silāthaṃbhāni vā silāpha-
lakāni vā tata kaṭaviyā ena esa cilaṭhitike siyā.

CHAPTER III
THE MINOR ROCK- & PILLAR-EDICTS

Conversion-Edict (Yerraguḍi)

1. devānaṃpiye hevaṃ āha;
2. sādhiḱāni yaṃ hakaṃ upāsake;
3. no tu kho ekaṃ saṃvacara pakate husa;
4. sātirekam tu kho savacare yaṃ mayā saṃghe upayite
bāḍha ca me pakate;
5. iminā ca kālena amisā munisā devehi te dāni misibhūtā;
6. pakamasa hi n(a) mahatpan eva sakiye khudakena pi
pakamaminena sakiye vipule svage ārādhetaṃ;
7. etāya va aṭhāya iyaṃ sāvane sāvite athā kh(u) dakama-
hadhanā imaṃ parakamevū aṃtā ca me jānevu
ciraṭṭhitikā ca iyaṃ pakame hotu;
8. vipule pi ca vaḍhasitā aparadhiyā diyaḍhiyaṃ;
9. iyaṃ ca sāvane sāvāpīte vyūṭhena 200 50 6;
10. hevaṃ devānaṃ devānaṃpiye āha;
11. yarthā devānaṃpiye āha tathā kaṭaviya;
12. rājūke ānapetaviye;
13. bherinā jānapada ānapayisati raṭhiḱāni ca;
14. mātāpitūsu su(su)sitaviye;
15. hemeva garūsu sususitaviye;
16. prānesu dayitaviye;
17. saca vataviya;
18. susuma dhammagunā pavatitaviyā;
19. hevaṃ tuphe ānapayātha devānaṃpirasa vacanena;
20. hemeva ānapayatha hathiyārohāni kāranakāni yūgya-
cariyāni baṃbhanāni ca;

11. iyaṃ ca sāvaṇ(e) sāv(ā)p(i)te vyūthēna;
12. 200 50 6;
13. se hevaṃ devānaṃpiye āha;
14. mātāpitisu susūs(i)taviye hemeva garu(su);
15. prāneṣu drahyitavyaṃ;
16. sacaṃ vataviyaṃ;
17. se ime dhaṃmaguṇā pavatitaviyā;
18. hemeva aṃtevāsīnā ācariye apacāyitaviye ñātikesu
ca (ka)ṃ ya(.)rahaṃ pavatitaviye;
19. esā porā(ṇ)ā pa(k)itī d(i)ghāvuse ca esa;
20. hevaṃ esa kaṭivīye;
21. capaḍena likhite li(pi)kareṇa.

Conversion-Edict (Śiddāpura)

1. suvaṃṇagirite ayaputasa mahāmātāṇaṃ ca vacanena
i(s)ilasi mahāmātā ārogiyaṃ vata(v)i(yā);
2. (dev)ā(na)ṃpiye hevaṃ āha;
3. adhikāni a(dhā)t(i)y(āni) vasāni ya ha(kaṃ u)pāsake;
4. no tu kho bāḍha pakamte husaṃ ek(aṃ) sa(vacha.);
5. (sātire)ke tu kho saṃvachare (yaṃ mayā saṃ)ghe
upayite bāḍhaṃ (ca me) p(akaṃ)te;
6. i(m)inā cu kālena (a)misā samā(nā) mu.... jaṃbu(d)
..... (mi)sā devehi;
7. pakamasa hi iyaṃ phale;
8. no (h)i iya sake (ma)....(ne)va pāpo(ta)ve kāmaṃ
tu kho khudakena pi (pa).....na (v)ipul(e) svage
sak(e) ārādhētave;
9. (s)e.....ya (iya)ṃ sāvane sāvite yathā khu(dakā

- ca ma)hātpā ca imaṃ (pa)kameyu ti atā ca.....-
 (cira)ṭhi(t)īk(e) ca iyaṃ pakame hoti;
10. va(dh)isiti vipu(la)ṃ p(i) ca vaḍhisiti (a)
(yaḍhiya)ṃ vaḍhisiti;
11. i(ya)ṃ (ca) sā(va)ṇe.....;
12. (200) 50 6;
13. (mā)(si)taviye(hyi)tavyam śa-
 (ca)ṃ va(ta)..(ya)ṃ im(e) dhammagu.....
14. (heme)va (a)ṃ..... (āca)riye apacāyitaviye su

15. (es)ā (p)o(r)ā(ṇā)...(ki)ti dī(ghā)vu(se) ca;
15. heme(va) ...ṃ(t)evisine ca ācariy(e)..... thāra-
 haṃ pavatitav.....m.....sa (ta)thā
 kaṭaviye;
16. capa.....(ṇa).

Conversion-Edict (Rūṇāth)

1. devānaṃpiye heva(ṃ) āhā;
2. sāti(ra)kekāni aḍhati(y)āni va ya sumi prakāsa (sa)k(e);
3. no cu bāḍhi pakate;
4. sātīleke cu chavachare ya sumi haka(ṃ) sagh(a)
 up(e)te bāḍhi c(a) pakate;
5. yā (i)māya kālāya jaṃbudipasi amisā devā husu te
 dāni m(i)s(ā) kaṭā;
6. pakamasi hi (e)sa phale;
7. no ca esā mahatātā p(ā)potave khudakena pi pa(ka)-
 mam(i)nenā sakiye pipule pā svage ārodheve;
8. etiya aṭhāya ca sāvane kaṭe kh(u)dakā ca uḍālā ca
 pakamatu ti atā pi ca jānaṃtu iya paka(rā va) kiti
 ciraṭhitike siyā;

9. iya hi aṭhe vaḍhi vaḍhisiti vipula ca vaḍhisiti apala-
dhiyenā diyāḍhiya vaḍhisata;
10. iya ca aṭhe pavatis(u) lekhāpeta vālata;
11. hadha ca athi sālāṭh(abh(e) silāṭha(m)bhasi lākhāpe-
tavaya ta;
12. etinā ca vayajanenā yāvataka tupaka ahāle savara
vivasetavā(ya) ti;
13. vy(u)ṭhenā sāvane kaṭe;
14. 200 50 6 sata vivāsā ta.

Conversion-Edict (Sahasrām)

1. devānāṃpiye he(vaṃ) (ā) . . ;
2. (. iyāni savachalāni a)ṃ upāsake sumi;
3. na cu bāḍhaṃ (palaka)ṃ(t)e;
4. sav(a)chale sādhi(ke) (aṃ te);
5. (etena ca aṃta)lena Jaṃbudīpasi aṃmisam(de)vā
saṃta munisā (m)isaṃdeva (kaṭā);
6. (pala iyaṃ phale);
7. (no yaṃ) mahatatā va cakiye pāv(a)t(a)ve
khudakena pi palakamāminenā vipule pi s(u)ag . . . -
(k)iyē (ālā ve);
8. se etāye aṭh(ā)ye iyaṃ sāvāne khudakā ca uḍālā
cā pa(la)kamaṃtu aṃtā pi c(a) jānaṃtu cilaṭhit(i)ke;
ca p(a)l(ā)kame hotu;
9. iya(m) ca (aṭhe) vaḍhisati vipulaṃ pi ca vaḍhisati
diyāḍhiyaṃ aval(a)dhiyenā diy(a)dhiyaṃ vaḍhisati;
10. iyaṃ (ca savane v)ivuthena;
11. duve sapaṃnā lātisatā vivuthā ti 200 50 6;
12. ima ca aṭhaṃ pavatesu (likhāpa)yāthā;

13. ya..(vā) ath(i) hetā silātham(bh)ā tata pi (likhāpay-
atha t)i.

Conversion-Edict (Bairāt)

1. devānāmpiye āh(ā);
2. s(ā)ti.....vasān(i) ya hakaṃ upāsake;
3. (no cu) bāḍham
4. aṃ mamayā saghe (u)payāte (bā)ḍha
ca
5. jaṃbudipasi amisā na devehi(m)i
6. .(ka)masa esa ..l(e);
7. (no) hi e(s)e ma(ha)taneva cakiyekamami-
nenā vipule pi śvage (ca)kye (ā)lādheta(v)e;
8.kā ca (u)ḍ(ā)lā cā (pala)kamatu (t)i (aṃ)tā
pi ca jānaṃtu ti (c)ilāṭhit....
9.laṃ pi vaḍhisatidiyadhiyaṃ
vaḍhi(sa)ti...

Conversion-Edict (Maski)

1. dev(ā)na(ṃ)piyasa asok(a)sa
2.(a)ḍh(a)t(i)..ni vaṣā(ni) aṃ sum(i) bu(dha)śake;
3. (t)ire.....(m)i (s)aṃgha(ṃ) u(pa)gate
(uṭh)..m(i) u(pa)gate;
4. pure jaṃbu...s(i) ye amisā devā husu) te (dā)n(i)
misibhūtā;
5. iya a(the khu)dake(na pi) dhamayute(na) sake adhi-
gatave;
6. na hevaṃ dakhitaviye (uḍā)lake va ima adhigach(e)yā
ti;
7. (khudak(e) (ca uḍ)ālake ca vataviyā hevaṃ ve kalaṃ-

taṃ bha(dak)e (se a).....t(i)k(e) ca va(ḍhi)siti
cā diya(ḍhi)yaṃ he(vaṃ) ti.

Conversion-Edict (Gavīmaṭṭh)

1. devāṇaṃpiye āha;
2. sātirekāṇi aḍhatiyāṇi vasāni yaṃ sumi upāsake;
3. ṇo cu kho bādhaṃ pakamaṃte;
4. saṃvacare sātireke yaṃ me saṃghe upeti bādhaṃ ca
me pakamaṃte;
5. se imāyaṃ velāyaṃ jaṃbudīpasi amisā devā samāṇā
māṇusehi se dāṇi misā kaṭā;
6. pakamasa esa phale;
7. ṇo hi iyaṃ mahateṇeva cakiye pāpotave khudakena
pi pakamamaṇena vipule pi cakiye svag(e) ārādha-
yitave;
8. etāya ca aṭhāya iyaṃ sāvane khudakā ca udārā ca
pakamaṃtu ti aṃtā pi ca jāṇaṃtu cirāṭhitike ca
pakame hotu iyaṃ ca aṭhe vaḍhisiti vipule ca
vaḍhisiti diyaḍhiyaṃ pi ca vaḍhisitīti.

Conversion-Edict (Pālkīgūṇḍu)

1.
2.
3. māṇuse.....;
4. ṇo hi iyaṃ....va.....;
5. m(i)ṇena vipu(le) pi caky(e) svaga āra.....
6.ca pakamaṃtu ti aṃtā pi ca jāṇaṃtu
c(i)...(ke);
7.ca vaḍhisiti diya(ḍh)iyaṃ pi ca.

Buddhist Scripture-Inscription (Calcutta-Bairāt)

1. pr(i)yadas(i) l(ā)jā māgadhe saṃghaṃ abhivāde(tū)naṃ
āhā ap(ā)bādhatam ca phāsuvihālatam cā;
2. vidite v(e) bhaṃte āvatake h(a)mā budhasi dhammasi
saṃghasi ti gālave caṃ prasāde ca;
3. e keci bhaṃte bhagavatā budhe(na) bhāsīte sarve se
subhāsīte vā;
4. e cu kho bhaṃte hamiyāye dise yā hevaṃ sadhamme
cil(aṭhi)tike hosati ti alahāmi hakaṃ ta(m) v(ā)tave;
5. imāni bhaṃt(e dha)ṃmapaliyāyāni;
6. vinayasamukase aliyavasāni anāgatabhayāni muni-
gāthā moneyasūte upatisapasine e cā lāghulovāde
musāvādaṃ adhigicya bhagavatā budhena bhāsīte;
7. etāni bhaṃte dhammapaliyāyāni ichāmi kiṃti bahuke
bhikhu(p)āye cā bhikhuniye c(ā) abhikhinaṃ sun(e)-
yu cā upadhāl(a)yeyū ca;
8. hevaṃmevā upāsakā cā upāsikā cā;
9. eteni bhaṃte imaṃ likhā(pa)yāmi abhipretaṃ me
jānaṃtū ti.

Schism-Edict (Allahabad-Kosam)

1. (devānaṃ)piye ānapayati;
2. koṣaṃbiyaṃ mahām(ā)ta (vataviyā);
3. (saṃghe sa)ma(ge ka)ṭ(e);
4. sa(m)gh(a)si no l(a)hiye (bhede);
5. (ye saṃghaṃ bhā)khati bhikh(u) v(ā) bhikh(u)ni vā
(se pi) cā (o)dāt(ā)ni dusāni (saṃ)naṃdhāpayitu
a(nāvā)sas(i ā)v(ā)sayiy(e).

Schism-Edict (Sāṃchī)

1.;
2.;
3. (vidisāyaṃ mahāmātā vataviyā);
4. (saṃghe na kenapi lahiy)ā bhe(tave);
5. (saṃgh)e (sa)mage kaṭe (bhi)khūna(ṃ) ca bhi(khun)-
īnaṃ c(ā) ti (p)utapa(po)tike caṃ(da)m(asū)ri(yi)ke;
6. ye saṃghaṃ bh(ā)khati bhikhu vā bhikhuni vā odātāni
dus(ān)i sanaṃ(dhāpay)itu anā(vā)sasi vā(sā)pe-
taviy(e);
7. ichā hi me kiṃti saṃghe samage cilathitike siyā ti.

Schism-Edict (Sārṇāth)

1. devā(naṃpiye).....;
2. e l.....;
3. pāṭa(liputasi mahāmātā vataviyā);
4. (na lahi)ye kenapi saṃghe bhetave;
5. e cuṃ kho (bhikh)ū (vā bhikh)uni vā saṃghaṃ
bh(ākha)t(i) s(e) odātāni dus(ān)i (sa)ṃnaṃdhāpay-
iyā ānāvāsasi āvāsaiye;
6. hevaṃ iyaṃ sāsane bhikhusaṃghasi ca bhikhunisam-
ghasi ca viṃṇapayitaviye;
7. hevaṃ devānaṃpiye āhā;
8. hedisā ca ikā lipī tuphākamṭikaṃ huvāti saṃsalanasi
nikhitā ikaṃ ca lipiṃ hedisameva upāsakānaṃṭikaṃ
nikhipātha;
9. te pi ca upāsakā anuposathaṃ yāvu etameva sāsanaṃ
visvaṃsayitave anuposathaṃ ca dhuvāye ikike
mahāmāte posathāye yāti etameva sāsanaṃ visvaṃ-
sayitave ājānitave ca;

10. āvate ca tuphākaṃ āhāle savata vivāsayātha tuphe
etena viyaṃjanena;
11. hemeva savesu koṭaviṣavesu etena viyaṃjanena
vivāsāpayāthā.

Lumbinī Grove Inscription (Padaria)

1. devāna(pi)yena piyadasina lājina vīsativasābhisitena
atana āgāca mahiyite hida budhe jāte sakyamunī ti;
2. silā viḡaḡabhi cā kālāpita silāthabhe ca usapāpīte
hida bhagavaṃ jāte ti;
3. luṃminigāme ubalike kaṭe aṭhabhāgiye ca.

Buddha Konākamana Inscription (Niglivā)

1. devānaṃpiyena piyadasina lājina codasavasā(bh)i-
(si)t(e)n(a) budhasa konākamanasa thube dutiyaṃ
vaḡhite;
2. sābhisitena ca atana āgāca mahiyite
pāpīte.

Queen's Edict (Allahabad-Kosam)

1. devānaṃpiyaṣā v(a)canenā savata mahamatā vata-
viyā;
2. e hetā dutiyāye deviye dāne aṃbāvaḡdikā vā ālame va
dāna(gah)e (va e vā pi a)ṃne kīchi ganiyati tāye
deviye ṣe nāni;
3. (he)vaṃ . . (na) . . dutiyāye deviye ti tivalamātu kālu-
vākiye.

Barābar Hill Cave-Inscription I

lājīnā piyadasinā duvāḡasa(vasābhisitenā) (iyaṃ nigō-
ha)kubhā di(nā ājivikehi).

Barābar Hill Cave-Inscription II

lājinā piyadasinā duvāḍasavasābhisitenā iyaṃ kubhā
khalatikapavatasi dinā (ājīvi)kehi.

Barābar Hill Cave-Inscription III ¹⁾

lāja piyadasī ekunavīsativasā(bh)isite jala(gho)ṃ-
(sāgama)thāta (me) i(ya)ṃ (kubhā) supi(y)e kha-
(lati-gilīti) (diṃ)nā.

¹⁾ According to the new reading of K. L. Janert, Studien zu den Aśoka-Inschriften. I/II, Nachrichten der Ak. der Wiss. Göttingen, Phil.-Hist. Klasse, 1959, Nr. 4, p. 80. The reading niṃsi(d)-iyā in Pillar-Edict VII (Delhi-Topra), 17 is also elaborately proved by K. L. Janert in the above-mentioned studies.

CHAPTER IV

THE GRECO-ARAMAIC INSCRIPTION OF KANDAHAR

GREEK VERSION

1. Δέκα ἐτῶν πληρη[. . .]ων¹⁾ βασιλεὺς
2. Πιοδάσσης εὐσέβεια[ν] ἔδειξεν τοῖς ἀν-
3. θρώποις καὶ ἀπὸ τούτου εὐσεβεστέρους
4. τοὺς ἀνθρώπους ἐποίησεν καὶ πάντα
5. εὐθηνεῖ κατὰ πᾶσαν γῆν καὶ ἀπέχεται.
6. βασιλεὺς τῶν ἐμψύχων καὶ οἱ λοιποὶ δὲ
7. ἄνθρωποι καὶ ὅσοι θηρευταὶ ἢ ἀλιεῖς
8. βασιλέως πέπαυνται θηρεύοντες καὶ
9. εἴ τινες ἀκρατεῖς πέπαυνται τῆς ἀκρα-
10. σίας κατὰ δύναμιν καὶ ἐνήκοι πατρὶ
11. καὶ μητρὶ καὶ τῶν πρεσβυτέρων παρὰ
12. τὰ πρότερον καὶ τοῦ λοιποῦ λώϊον
13. καὶ ἄμεινον κατὰ πάντα ταῦτα
14. ποιοῦντες διάξουσιν.

1) Proposals for reconstruction of the text are:

a) πληρη[μέν]ων (< analogy with *πίμπλημι, πεπλημένος*), thus G (and N); for other propositions of G see d) and e).

b) πληρη[θέντ]ων (unusual form, thus Ja; Pl.: < analogy with *πλήρης?* or read *πληρ < ω > [θέντ]ων?*).

c) πληρηθ[έντ]ων (thus A²; improbable).

d) πλήρη[ς ὄντ]ων; thus G.

e) πλήρη[ς θεί]ων; thus G (who himself considers this reconstruction as unsatisfactory). The filling up of the gap with *-θεντ-* is improbable because of the space, cf. Eggermont BiOr xvi 160 and G.

For the abbreviations see the bibliography of this chapter.

TRANSLATION

Ten years king Piodasses instructed people in Piety.

And after that he caused people to conform themselves to Piety more and more.

And everything prospers over the whole earth.

And the king abstains from (killing) living beings and so do the other men and all the king's hunters or fishermen have stopped hunting (and fishing).

And if some were intemperate, they discontinued their intemperance as much as possible.

And (remaining) obedient to their father and mother and to the elders as they were in the past they will also live a better and superior life in future according to all the above-mentioned (rules).

ARAMAIC VERSION

1. šnn IO ptjtw 'bjd ¹⁾ zj mr'n prjdrš mlk' qšjt' ²⁾ mhqšt
2. mn 'djn z'jr nr' ³⁾ lklhm 'nšn wklhm 'dwsj' ⁴⁾ hwbd
3. wbkł ⁵⁾ 'rq' r'mšlj ⁶⁾ w'p zj znh bm'kl' lmr'n mlk' z'jr ⁷⁾
4. qln znh ⁸⁾ lmlzh ⁹⁾ kllm 'nšn 'thšjnn wzj ¹⁰⁾ nwnj' 'hđn
5. 'lk 'nšn ptjzbt knm zj prbst ¹¹⁾ hwjn 'lk 'thšjnn mn
6. prbstj ¹²⁾ whwptjstj l'mwlj wl'bwj wlmzjštj' 'nšn
7. 'jk 'srhj ¹³⁾ hlqwt' wl' 'jtj djn' lklhm ¹⁴⁾ 'nšj' hsjn
8. znh hwjtr lklhm 'nšn j'wsp ¹⁵⁾ jhwtr.

¹⁾ N: l. *ptjt w'bjd* (improbable).

²⁾ PlA¹: l. *qšt'* (incorrect, revoked by A²).

³⁾ Pl: or l. *md'?*

⁴⁾ Pl: or l. *'rwšj'?*

⁵⁾ N: l. *hwbdw bkl* (improbable).

⁶⁾ PlA¹: l. *w'p štj* (incorrect, revoked by A²).

⁷⁾ A¹: l. *wšjd* (incorrect, revoked by A²).

⁸⁾ A¹ omisit (incorrect).

⁹⁾ PlA¹: l. (*l*)*mlzh* (but *l* clearly legible).

¹⁰⁾ Ja: l. *'zj* (improbable).

¹¹⁾ Pl: l. *pd'rbm/st* (but reading *prbst* probable).

¹²⁾ Pl: l. *pd'rbstj* (but reading *prbstj* probable).

¹³⁾ PlA¹: l. *jsrhj* (incorrect, revoked by A²).

¹⁴⁾ Pl: l. *kllm* (improbable).

¹⁵⁾ PlJa: l. *w'wsp*; A¹: l. *wj'wsp* (A² follows Pl, very difficult to read).

For the abbreviations see the bibliography of this chapter.

TRANSLATION

(All interpretations that are completely uncertain are printed in italics; after translations about which some doubt remains a question-mark is inserted).

1. *After a lapse of* ten years it occurred (?) that our lord king PRJDRS began to realize the true pattern of life.
2. And after that for all men evil(?) diminished and all *misfortunes* he (sc. the king) caused to disappear.
3. And *there was peace and happiness* all over the earth.
4. Moreover, the following took place (?): those who used to kill a few (animals) as food for our lord the king, have abstained from that in the sight of (?) all men and *to* those men who used to catch fishes, *it is forbidden to do so*.
5. Equally those who were *intemperate* have abstained from (their) *intemperance*.
6. And (there reigns) obedience (?) to his mother and father and to the elders as fate (?) prescribes.
7. And for all pious people there is no judgment (?).
8. This has been profitable for all men (and) it will be so in future.

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CHAPTER V

FURTHER INSCRIPTIONS OF THE MAURIAN PERIOD

I

The Nāgārjunī Cave Inscriptions of Daśaratha ¹).

Nāgārjunī A

vahiyak(ā) kubhā dasalathena devānaṃpiyenā ānaṃtal-
iyaṃ abhisitenā (ājīvikehi) bhadaṃtehi vāsanisidiyāye
nisiṭhe ācaṃdamasūliyaṃ.

Nāgārjunī B

gopikā kubhā dasalathenā devā(na)ṃpiyenā ānaṃtaliyaṃ
abhisitenā ājīvike(hi bhadaṃ)tehi vāsani(si)diyāye nisiṭha
ācaṃdamasūliyaṃ.

Nāgārjunī C

vaḍathikā kubhā dasalathenā devānaṃpiyenā ānaṃtal-
iyaṃ abhi(si)tenā (ājīvi)kehi bhadaṃtehi vā(sani)sidiyāye
nisiṭhā ācaṃdamasūliyaṃ.

II

The two Storehouse Edicts, supposed to be Mauryan.

The Edict of Sohgaaurā ²)

I. savastiyāna mahāmatana sasane manavasītikaḍā;

¹) See G. BÜHLER, The Barābar and Nāgārjunī Hill Cave Inscriptions of Aśoka and Daśaratha, *Indian Antiquary*, vol. XX, 1891, p. 361-365.

²) See K. P. JAYASWAL, The Text of the Sohgaaurā Plate, *Epigraphia Indica*, vol. XXII, 1933-34, p. 1-3.

2. s(i)limāte usāgame'va ete dave koṭhāgalāni ti(ya)veni-
māthula-cacu-modāma-bhalakāna chalikaiyati;
3. atiyāyikāye no gahiṃtavayo.

The Edict of Mahāsthān ¹⁾

1. . . . nena sa(m)va(m)gīy(ā)naṃ (galadanasa);
2. dumadina(mahā)māte sulakhite puḍanagalate e(ta)m
(ni)vahipayisati;
3. saṃva(m)giyānaṃ (eha di)ne (tathā) (dhā)niyaṃ;
4. nivahisati da(m)g(ā)tiyāy(i)k(e) d(evātiyāyi)kasi;
5. suatiyāyika(si) pi gaṃda(kehi) (dhāniyi)kehi esa
koṭhāgāle kosam (bharaniye).

¹⁾ See D. R. BHANDARKAR, The Mauryan Brahmi Inscription of Mahāsthān, *Epigraphia Indica*, vol. XX1, 1931, p. 83-91.



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