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OZIKA

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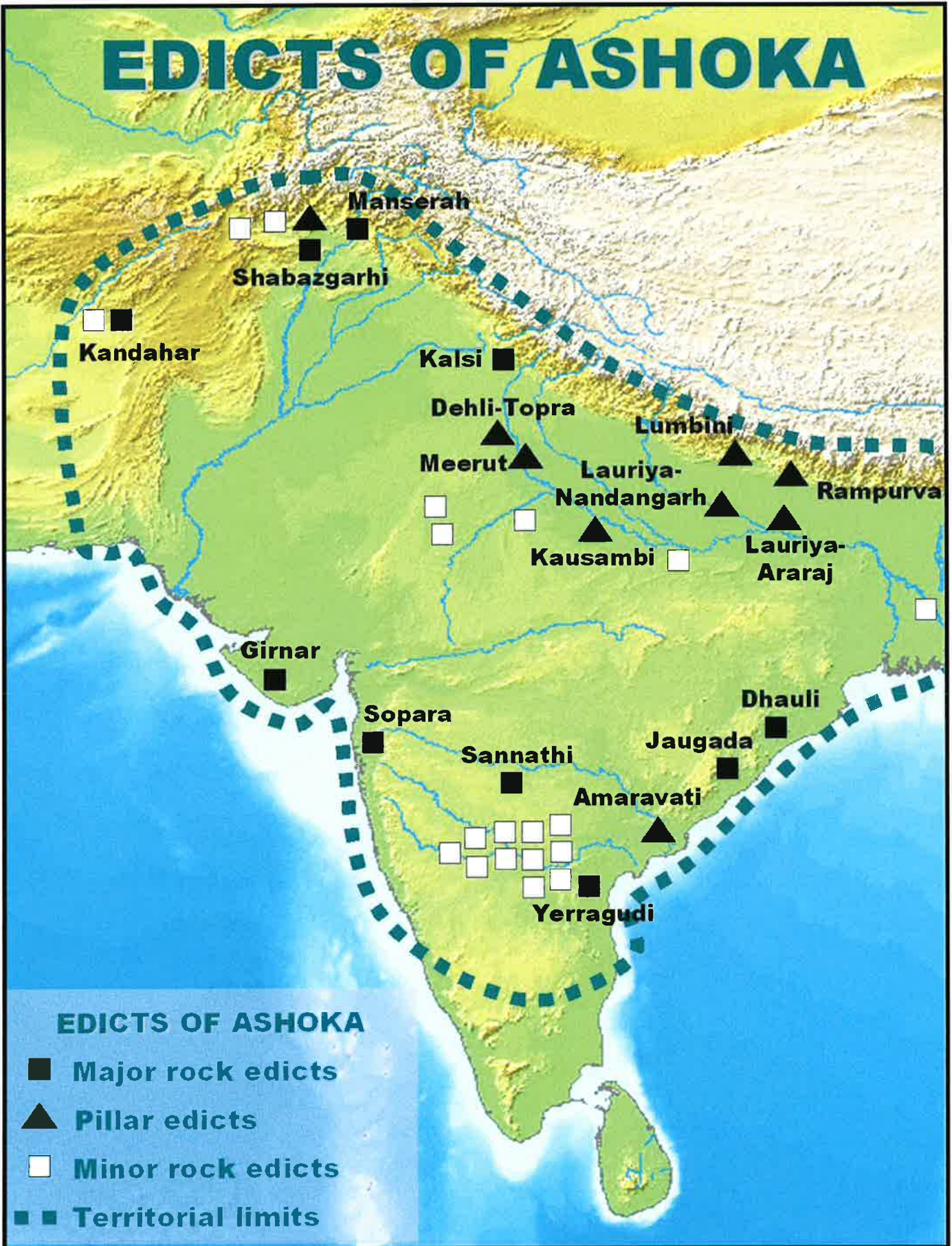
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**F FALETOLU-JŌZWICKI
O MAUI TE WAKA**

Email: JozFal@outlook.com

[14 pages]

EDICTS OF ASHOKA



Courtesy: Wikipedia

Distribution of the Edicts of Ashoka[1]

Edicts of Ashoka

The Edicts of Ashoka are a collection of 33 inscriptions on the Pillars of Ashoka as well as boulders and cave walls made by the Emperor Ashoka of the Mauryan Empire during his reign from 269 BCE to 232 BCE. These inscriptions were dispersed throughout the areas of modern-day Bangladesh, India, Nepal, Afghanistan and Pakistan and represent the first tangible evidence of Buddhism. The edicts describe in detail the Ashoka's view about dharma, an earnest attempt to solve some of problems that a complex society faced. According to the edicts, the extent of Buddhist proselytism during this period reached as far as the Mediterranean, and many Buddhist monuments were created.

The Edicts are divided into:

- Pillar Edicts
- Major Rock Edicts: 14 Edicts (termed 1st to 14th) and 2 separate ones found in Odisha
- Major Rock Inscriptions: Minor Rock Edicts, the Queen's Edict, Barabar Caves inscriptions and the Kandahar bilingual inscription.

These inscriptions proclaim Ashoka's adherence to the Buddhist philosophy which, as in Hinduism is called dharma, "Law". The inscriptions show his efforts to develop the Buddhist dharma throughout his kingdom. Although Buddhism and the Gautama Buddha are mentioned, the edicts focus on social and moral precepts rather than specific religious practices or the philosophical dimension of Buddhism. These were located in public places and were meant for people to read.

In these inscriptions, Ashoka refers to himself as "Beloved servant of the Gods" (Devanampiyadasi) The identification of Devanampiyadasi with Ashoka was confirmed by an inscription discovered in 1915 by C. Beadon, a British gold-mining engineer, at Maski, a village in Raichur district of Karnataka. Another minor rock edict is found at the village Gujarra in Datia district of Madhya Pradesh. This also shows the name "Ashoka" in addition to usual "Devanampiyadasi". The inscriptions found in the eastern part of India were written in Magadhi Prakrit using the Brahmi script. These edicts were deciphered by British archaeologist and historian James Prinsep.

The inscriptions revolve around a few recurring themes: Ashoka's conversion to Buddhism, the description of his efforts to spread Buddhism, his moral and religious precepts, and his social and animal welfare program. The edicts were based on Ashoka's ideas on administration and behaviour of people towards one another and religion.

Ashoka's proselytism

In order to propagate the Buddhist faith, Ashoka explains that he sent emissaries to the Hellenistic kings as far as the Mediterranean, and to people throughout India, claiming they were all converted to the Dharma as a result. He names the Greek rulers of the time, inheritors of the conquest of Alexander the Great, from Bactria to as far as Greece and North Africa, displaying a clear grasp of the political situation at the time.

Proselytism beyond India

Now it is conquest by Dhamma that Beloved-Servant-of-the-Gods considers to be the best conquest. And it [conquest by Dhamma] has been won here, on the borders, even six hundred yojanas away, where the Greek king Antiochos rules, beyond there where the four kings named Ptolemy, Antigonos, Magas and Alexander rule, likewise in the south among the Cholas, the Pandyas, and as far as Tamraparni. Rock Edict Nb13 (S. Dhammika)

The distance of 600 yojanas corresponds to the distance between the center of India and Greece, roughly 4,000 miles.

Antiyoko refers to Antiochus II Theos of Syria (261–246 BCE), who controlled the Seleucid Empire from Syria to Bactria in the east from 305 to 250 BCE, and was therefore a direct neighbor of Ashoka.

Turamaye refers to Ptolemy II Philadelphos of Egypt (285–247 BCE), king of the dynasty founded by Ptolemy I, a former general of Alexander the Great, in Egypt.

Antikini refers to Antigonos II Gonatas of Macedon (278–239 BCE).

Maka refers to Magas of Cyrene (300–258 BCE).

Alikasudaro refers to Alexander II of Epirus (272–258 BCE).

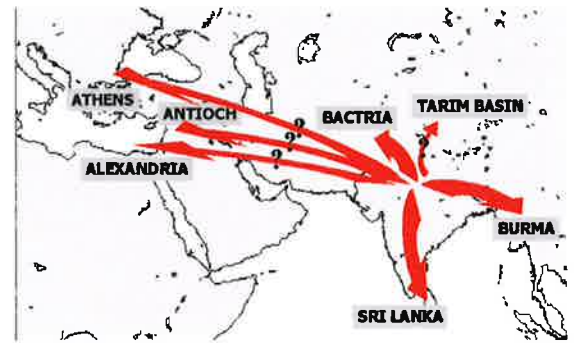
In the Gandhari original Antiochos is referred to as “Antiyoko nama Yona-rajā” (lit. “The Greek king by the name of Antiokos”), beyond whom live the four other kings: “param ca tena Atiyokena cature 4 rajani Turamaye nama Amtikini nama Maka nama Alikasudaro nama” (lit. “And beyond Antiochus, four kings by the name of Ptolemy, the name of Antigonos, the name of Magas, the name Alexander” [2]

Two edicts in Afghanistan have been found with Greek inscriptions, one of these being a bilingual edict in Greek language and Aramaic. This edict, found in Kandahar, advocates the adoption of “Piety” (using the Greek term Eusebeia for Dharma) to the Greek community:

Ten years (of reign) having been completed, King

Piodasses (one of the titles of Ashoka: Piyadassi or Priyadarsi, “He who is the beloved servant of the Gods and who regards

everyone amiably”) made known (the doctrine of) Piety (Greek: Eusebeia) to men; and from this moment he has made men more pious, and everything thrives throughout the whole world. And the king abstains from (killing) living beings, and other men and those who (are) huntsmen and fishermen of the king have desisted from hunting. And if some (were) intemperate, they have ceased from their intemperance as was in their power; and obedient to their father and mother and to the elders, in opposition to the past also in the future, by so acting on every occasion, they will live better and more happily. (Trans. by G. P. Carratelli[4])



Buddhist proselytism at the time of king Ashoka (260-218 BCE).

Other communities

Kambojas are a people of Central Asian origin who had settled first in Arachosia and Drangiana (today's southern Afghanistan), and in some of the other areas in the northwestern Indian subcontinent in Sindhu, Gujarat and Sauvira.

The Nabhakas, the Nabhapamkits, the Bhojas, the Pitinikas, the Andhras and the Palidas are other people under Ashoka's rule.

It is not clear in Hellenic records whether these emissaries were actually received, or had any influence on the Hellenic world. Some scholars,[who?] however, point to the presence of Buddhist communities in the Hellenistic world from that time, in particular in Alexandria (mentioned by Clement of Alexandria).

The pre-Christian monastic order of the Therapeutae may have drawn inspiration for its ascetic lifestyle from contact with Buddhist monasticism, although the foundation and Scriptures were Jewish.[citation needed] A possible Buddhist gravestone from the Ptolemaic period has been found by Flinders Petrie, decorated with a depiction of what may be Wheel of the Law and Trishula.[2] Commenting on the presence of Buddhists in Alexandria, Robert Linssen pointed out that “It was later in this very place that one of the most active centres of Christianity was established”. [3]

Proselytism within Ashoka's territories

Inside India proper, in the realm of Ashoka, many different populations were the object of the King's proselytism:

Here in the king's domain among the Greeks, the Kambojas, the Nabhakas, the Nabhapamkits, the Bhojas, the Pitinikas, the Andhras and the Palidas, everywhere people are following Beloved-Servant-of-the-Gods' instructions in Dhamma. Rock Edict Nb13 (S. Dhammika)

Greek communities

Greek communities lived in the northwest of the Mauryan empire, currently in Pakistan, notably ancient Gandhara, and in the region of Gedrosia, nowadays in Southern Afghanistan, following the conquest and the colonization efforts of Alexander the Great around 323 BCE. These communities therefore seem to have been still significant during the reign of Ashoka. A notable mention references aspects of Greek society.

There is no country, except among the Greeks, where these two groups, Brahmans and ascetics, are not found, and there is no country where people are not devoted to one or another religion. Rock Edict Nb13 (S. Dhammika)

1	RU PĀ NI	A CERTAIN APPEARANCE
2	RŪ PA TA	[BANK] SHAPED APPEARANCE
3	SĀ PA SĀ RA SĀ TA SĀ	FLOATING MATTER WATER SHARP
2/	SĀ SĀ NTI	TRANQUILLITY REST DEATH
4	SAP SAPA SAD SAT-RU SAT	CURSE ABUSE TRIUMPH ENEMY OVERTHROWER
5	SAD SAR-Ā SAPA	FALLING OFF DESTROYER FLOATING MATTER
6	SĀNTA-RUPA SMASANA	HAVING TRANQUIL APPEARANCE BURIAL [BURNING] GROUND
7	PEYĀ LA Ā	SACRIFICE TO MANES REPETITION SUCCESSION = [AMAEADHISM]
8	VI-SANĪN VAT THU	UN SOUND MIND UNCONSCIOUS PROPERTY
9	VADDHAVYA	OLD AGE

374 PALI

RŪ PĀ NI

FORM FIGURE of SUCH AND SUCH
A FORM LIKE KIND
APPEARANCE of a CERTAIN
APPEARANCE OF A
CERTAIN CONDITION

T/K

RŪ PA KA

FORM FIGURE LIKENESS

RŪ PA TA

[BEING] SHAPED APPEARANCE

MĒORU

KA UAE TATOO on the CHIN

MĒORU

TA-NGI WAI A TRANSPARENT

A PA

SPIRIT of a DEAD FORM of GREENSTONE

TA-PA WAHA TATOO on the CHEEK

TA-PA TA] SEASHORE

KŌ RŪ KI

CLOUDY OVERCAST

KA TUA FULLY GROWN ADULT

NI-HO-KA IŪ MILK TOOTH

NI-HO-TUNEA DECAYED TOOTH

PA KE-HA INEUSA GOOD LOOKING

PA-RA-HEA UGLY [SK PARA+H-

✳

Ā RŪ

PA

CEMETARY

PA NI

PAINT ORPHAN WIDOW

KA RŪ KARU

RAES TATTERED [BESMEAR

NI HO KAKERE TOOTH SHAPED SHELL

NI WHA BRAVERY [ORNAMENTS]

NI KO FORM A ROPE INTO A COIL

PA KA QUARREL

TA PA RA RO NORTH WIND

RA NGI SKY WEATHER GODS

✳

TA RŪ TAWHITI

INFLUENZA

NGI-A APPEAR SEEM TO BE

APPROACH STEALTHILY

RŪ RU STORM ATTACK

Flow of the TIDE

PA RA URI DARK IN COLOR

PA RA MUD EXCREMENT DIRTY

PA

PA RŪ

a fish Resembling PĀKIRIKIRI

PA RŪ

FLAT ROOFED

PA RŪ

-A-HINE OLD WOMAN

PALI

[HINA POOR MISERABLE]

KA U Come gradually into VIEW

KA UERE PURIRI tree

PAU
PALI 376

RU PA TA
RU PA NI

[BEING] SHAPED APPEARANCE²
FORM FIGURE of SUCH and SUCH
A FORM LIKE KIND of a
CERTAIN APPEARANCE of a
CERTAIN CONDITION
FORM FIGURE LIKENESS

MFOUR

RU PA KA
TA PA RU

A A RECEPTACLE of KUMARA
USED IN THE PURE RITE of
[a square shape]

TA PA RU RU
TA PA TA HI
TA PA TA I
TA PA TA PA

SLOW DAWDLING
HAVING ONE ASPECT SINCE
SEASHORE
COPROSMA AUSTRALIS
GRISELINF LITTORALIS

#

TA PA TU
PA PA

THATCH A ROOF
+ A PLANT NAME = GROUND
COVERED WITH CERTAIN VEGETATION.

NI KO
PA NI

FORM A ROPE INTO A COIL
ORAHAN WIDON
[PAINT BESMEAR

A PA
A PA
PA I

SARIT of ore DEAD VISITING
SLAVE [A MEDIUM
GOOD LOOKING

TA
TA

PERE RED VOLCANIC EARTH
KOHU ENSHROUDED IN MIST

RU A
RU HA
RU AKI

a fish
RUA BECOME AN OLD WOMAN
VOMIT

TA-
TA
TA

KA-PAU FLOOR MAT
KA O INSULTING PROVERBS
KA-HA LANK of HAIR

RA PA
PA RA
PA RA
PA RA

AWKWARD UNSKILFUL INEXPERT
affected with PIMPLES
a CORDYLINE [for food cultivated]
BLOOD RELATIVE

PA PA-TO-I-AKE
PA PA-TUA
PA PA WAI
PA PA-KI-NEARO

LABORIOUS DIFFICULT
UNCULTIVATED LAND
A VARIETY of FERN ROOT
PATTERN IN WEAVING

NGI A
NI NI

APPEAR SEEM TO BE
CLOW

SK 311	SĀ	PA		FLOATING MATTER
	SA	RA		WATER
MĀPORA	HA	NE		WATER
	HA	RO	TO	POOL
PĀ	HA			FOAM LEFT ON A RIVERBANK BY RECEEDING FLOOD
	PĀ	HA		FOAM LEFT ON RIVERBANK BY RECEEDING FLOOD
	PA	E		RE CAST ASHORE WRECKED
	PA	HI		SHIP
	RA			SAIL
	RA	HO	PE	CALM AT SEA
	PĀ	KA	TO	FLOW of TIDE
	PĀ	RĀ	RIKI	SEA DRIFT
	HA	U		DEW MOISTURE
	PA	RI		FLOWING of the TIDE
	PĀ	KE	HĀ	COLONIALS
	PĀ	TI		Shallow water
	PĀ	TE	RE	Dripping wet
SK	SĀ	-TA		SHARP
√2	SĀ			
	HĀ	PA	RA	SLIT CUT
	HA	E		SLIT CUT ENVY JEALOUSY
	HA	E	HĀE	CUT UP
	TĀ			CUT TATOO
	TĀ	RĀ	I	DRESS TIMBER with an ADZE
SK 311	SĀ	N -	TI	MENTAL TRANQUILITY PEACE
√2	SA	M		of MIND EXTINCTION [of FIRE,] ALLEVIATION REST DEATH
MĀPORA	HA	N -	E - A - NEA	PLEASANT COMFORTABLE
	HA	-	KUREA	LADY
	HA	N -	A	SHINE GLOW GIVE FORTH HEAT
	HĀ	MO	MOE	SLEEPY DOZE [FLAME]
	NĀ	NĀ		Rest Remain to
	HĀ	KU	I	MOTHER
	TI	A		MOTHER STOMACH
	TI	E		Abundance.
	TI	NEI		KILL

SK 307	SA P	CURSE ABUSE	4
SK 307	SA PA	CURSE REVILE ABUSE	
MARU	HA PA - RU	DESECRATE PROMISE WITH AN	}
	PA	HOLD PERSONAL COMMUNICATION WITH [OATH]	
WHAKA	PA - E	REACH ONE'S EARS BE HEARD	
	WA - NI	MAKE AN ACCUSATION	
WHAKA	- WA	SPEAK HARSHLY OF	
	HA PA - RANGI	BRING A FORMAL CHARGE AGAINST	
		SHOUT BAWL	

SK 307	SA D	TRIUMPH PREVAIL
SK 307	SAT - RU	ENEMY RIVAL
✓	SAT	OVERTHROWER
MARU	HAT - A - TA	BLUSTERING
	HAT - E - PE	CUT ASUNDER CUT OFF
		FOLLOW IN REGULAR SEQUENCE
	RU RU	ATTACK
	A - RU [ARU]	FOLLOW PERSUE
	T UR - A KI	OVERTHROW SUBDUCE
	T UR - A - HA	KEEP AWAY KEEP CLEAR
	T UR - E - HU	GHOST
	T UR - EI - KURA	BEWITCHED
	T U	Be wounded.
	TU R - I - TUR - I	THREAT
HA	- O	CAPTURE a FORTRESS
	TU R - I - WA TAITAI	BE BENUMBED SHIVER
	TU R - O - RO	SICKNESS
	TU R - VA	BEAUTIFUL
	TA RU TA WAI	INFLUENZA
	TA RU	PAINFUL ACUTE OVERCOME
#	TA RU A	TATOO A SECOND TIME
	TA RU KE	LIE DEAD IN GREAT NUMBER'S
	PA RU	PLUNDER [AVENGE ONESELF]
	PA RU RE	OVERCOME PLUNDER
	PA RU RE	LIMP FLACID
	RU A	GRAVE FOOD STORE
	RU HI	WEAK LANEUID WEARY
	RU KU	RITUAL ABLATIONS [EXHAUSTED]

SK 307 SA O FALL OFF 5
 SK 307 SAD -A FALLING of PRODUCE of a COUNTRY
 PARNA- SAD -A FALL of LEAVES
 HAT - EA FADED DECOLORISED WHITENED
 HAT - E - PE FOLLOW IN REGULAR SEQUENCE

SK SAN - NA FALLING OFF
 MAORA HAN - E - HAN - E DECAY ROTTENESS
 NA ENAE FAILING of BREATH
 NA KUNAKU Reduce to fragments
 NA NU NANU STUTTER,
 ROTTEN
 HAN - E
 HAN - GENGE POWERLESS WEAK

SK 308 SAR - A DESTROYER
 SK 309 SIAL RISE UP
 MAORA HAR - O VAULT of HEAVEN
 HAR - A a STICK BENT AT THE TOP TO
 SHOW WHERE A CHIEF HAD DIED
 HAR - A EXCESS
 HAR - A - KEKE FLAX PLANT
 HAR - A - PAKI STEEP SLOPE JOIN BATTLE
 HAR - A - RE RED MEMBRANE ON INSIDE
 of the EYELID WHEN TURNED }
 RA - NETA Avenge a Death } INSIDE OUT }
 HAR - A ENVOUS JEALOUS
 HAR - E - WA TAKE UP IN FLIGHT
 HAR - I Dance Sing Jay.
 HAR - I - RAU WINE
 HAR - O - RE Jungles growing or decayed }
 [timber]
 HAR - O - TO FORM POOLS
 HAR - U BARK of DOGS

SK 309 SAR - A WATER
 MAORA HAR - O - TO lie in pools lake.

SK SAR - A REED
 MAORA HAR - A - KEKE FLAX
 HAR - U - WAI WATERY

SK 311 SA PA FLOATING MATTER
 MAORA PA E BE CAST ASHORE WRECKED
 PA HI SHIP [HA - NE WATER]
 PA HA FOAM LEFT on RIVERBANKS BY FLOODS

*SK 31	SĀNTA	RŪPA	HAVING A TRANQUIL [APPEARANCE]
MĀORI	HANĒA	NEA PAI	GOOD LOOKING PLEASANT COMFORTABLE APPEARANCE
*	PUTA	NEA RA - PA	RURU a VARIETY of POTATO OLD WOMAN
		RŪHA	RUA BECOME an OLD WOMAN
	PA	PA RU RANĒA	STRANGER FLAT ROOFED
		PA RU HI	BEAUTIFUL
		PA RU RU	SHADED PAINT TATOO
		PAKARI	RIPE
		RA - PA	LOOK for
		RA - PA	RURU a VARIETY of POTATO
SK 319	S	MA SĀ NA	BURIAL / BURNING GROUND SACRIFICE TO the MANES
MĀORI	MA TE	HA NA	DEAD SHINE GLOW EIVE FORTH HEAT FLAME
		NA WE	SET ON FIRE
		HĀ TE TE	FIRE
	MA	NEA	Sacred place
		NĀ	LINEAGE
	TI	PU NA	ANCESTOR'S
		HA U MUA	PLACE of DEPARTED [SPIRITS]
		HA RA PAKI	JOIN BATTLE
	MA	I NA	KINDLE
	MA	HA - RA	MEMORY THINK UPON
	MA	KĒRE	DIE [RECOLLECT]
	MA	KĒRE	Be Seen in a VISION
	MA -	NA WA	SMOKE or STEAM from
	MA	NGAI NA	HA DESCENDANT [a FIRE]

PALI	PE	YYA	LA	A	MAGADHISM FOR REPETITION SUCCESSION
	PA	RIYA	LA		WAY of SAYING PHRASE
BSK and	PI	YA	LA		
	PE	YA	LA		
	PA	LI			A ROW of SUCCESSION'S
after FOR	PA				There follows the formula as PE is the first syllable for in PEYYALA so LA is the LAST and used in SAME SENSE
	PE				
MFORU	PA	RI			FLOW of TIDE FLOW OVER
			RA	NGA	SAND BANK
			RA	NGA	STANZA TUNE
	PA	O			SING
		TI	RA		LINE ROW
	PA	RI			offspring
	PA				COITUS
	O	RI	ORI		CHANT
PA	PA	RA	HI		FOOTPRINTS
WHAKA	PA	PA			RECITE GENEALOGIES IN ORDER
		RI-	PA		ROW RANK LINE
					BOUNDARY FURROW
					[RIDGE]
	PE	HA			A SET FORM of WORDS
	PE	HI			FIGURE of SPEECH
					FIRE STICK'S
					SECOND PERSON KILLED
					[IN BATTLE]
	PE	KA	NEA		BRANCH ROAD
	PE	KE	RA	NGA	THE 4th FENCE of a PA
					a DANCE SONG
✘	PE	KE	TUA		CENTIPEDE
	PE	PE	KE		HOP as a BIRD FROG
	PE	KE	PA	KIHIWI	STRIKING DIRECT
					POWERFUL BLOW'S
	PE	KE	RANGI		JUMP ABOUT LEAP
	PE	KE	RIKI		LICE VERMIN
WHAKA	PA	<u>PA</u>	<u>RA</u>	NEA	LAYER A SERIES of LAYERS
					[GENERATION]

PAU 639

VI - SAÑÑIN

ONE WHO HAS LOST CONSCIOUSNESS
also of UNSOUND MIND

MFAORI
✘

HANG - AI

OPPOSITE CONFRONTING

TVA MAITA NGI

LAST RESPIRATION BEFORE DEATH

HANE - E - NGE

POWERLESS WEAK

NEI FA

appear seem to be

NGI NEIO

EXTINGUISHED FADED

NGI HJA

BURN FIRE [of MIND]

TA NGI

DIRGE CRY FOR MOURN

TA TA NGI

RATTLE GURLE

HA KAWA FOOL

PAU
PAU 559
MFAORI

VA TTHU

PROPERTY

VAT T HU

GROUND FIELD PLOT from VAS

TAHU - NA

CULTIVATED LAND

WA

definite space area internal

WHA - RE

HOUSE

WA H - A

Region

WA IHO

Rest Remain

RA

WA

PROPERTY

TU - PU

be firmly fixed SHOOT BUD

TU - PAKI

SLOPE of a HILL [gardens] [OWN]

TU - PA

flat level barren

TU - MU

FOUNDATION

TU - KU

spaces between defenses of PA

TU - KU

Settle Down

TU KARI

DIG spade

TUH - BA

OVERGROWN DESOLATE

TU RANGA

SITE FOUNDATION

BE ESTABLISHED

WHA KA
✘

TU

ERECT SETUP RAISE

TUH - I

INDICATE BY POINTING

TUH - ANGAI

FLATTEN OUT SPREAD WIDE

[STAND ASTRIDE]

TUH - ARA

FLOOR MAT

TUH - I - NA - PO

Sacred place

TUWH - ENUA

LAND WIND

TU TANEA

PORTION DIVISION

TA

- HU NA

CULTIVATED LAND

PALI 599
from
MAORI

VAODHAVYA
VAODHA
WA

OLD AGE

DEFINITE TIME PERIOD INTERVAL
TIME SEASON [LIT

TA-UA

OLD MAN OLD WOMAN

✱

WHATAU

MEASURE

TAH-AKI

ONE SIDE ie OLD/YOUNG

WHI RINAKI OLD AGE

= -HI RI NAKI

TAH-I

MARO LARGE BLACK EEL

TAH-U

ELDEST SON of ELDEST [FAMILY]

TAU-AKE

OLD MAN

BBARA

TAH-UA

= MARAE

TAI

term of address to male or female.
esp. a woman who has
borne children

TAHI

THEN

TAI

the other side

TAI HARA HARA

Be diminished

TAI KUIA

OLD WOMAN

HAKORO

OLD MAN

TAI MATE

DECAY

HAKUI

OLD WOMAN

TAIOHI

YOUNG

✱

TAI PAKEKE

MIDDLE Aged PERSON

TAU-IRA

TEACHER COPY

TAI RITE

LIKE ON A LEVEL WITH

WAI PAWA

BRITTLE DRY of TIMBER

TA KA HORE

WIDOWETZ

See

- GORE!

TA KOTO

BEING A STATE or CONDITION

TA KU

SLOW

TA MA

MAN [Skas Superlative?]

MOENGA

TA RA

MARRIAGE UNION TILL DEATH

TA REKOREKO

GREY GRIZZLED

TAU

'SEASON YEAR [CYCLE of]

TAH-A

PROXIMITY

TAH-AE

YOUNG PERSON