EIAD 34. Memorial pillar from site 57 at Nagarjunakonda — reign of Siri-Vīrapurisadatta, year 20

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Edition

〈1〉 [mahā]〈Fragment a〉 (r)[āja](sa) Asamedha-yā(j)〈Fragment b〉 [isa] [Aneka-hi]〈2〉(ra)ṇa-k(o)ṭ〈Fragment a〉 [i-go-sata-sahasa-hala-sata-sahasa-pa]〈3〉d(ā)yisa siri-ca(ṁ)tamu(la)〈Fragment a〉 [sa putasa vāna]〈4〉vāsaka-niveḍha(ka)sa kim(i)l(ā) [1×]〈Fragment a〉 [4+][to]〈5〉sala-kosala-paṭu-ma(gha)dhi-(si)ra(sā) [saṁ-paṭi]〈6〉chita-sāsanasa vijha-(sela?)-vasa [4+]〈7〉 siripavatādhipatisa ba(hu)-sa(ma)[ra-v](i)[jaya]〈8〉-ladha-patāpasa maṭhari-putasa [siri-vira]〈9〉purisadatasa _ savachara 20 (hepa satamaṁ) 7〈10〉 divasa 7 thap[i]tā pat[i]mā

Apparatus

〈1〉 [mahā]〈Fragment a〉 (r)[āja](sa) ◇ *[...]* R • Reconstruction based on similar formu-

las, occurring for instance in EIAD 40. — 〈1〉 [Aneka-hi]〈2〉(ra)ṇa-k(o)ṭ〈Fragment a〉 [i-go-sata-sahasa-hala-sata-sahasa-pa]〈3〉d(ā)yisa ◇ *(ra)ṇakoṭi [...] (dā)yisa* R • Reconstruction based on analogy with EIAD 40.

〈3〉 siri-ca(ṁ)tamu(la)〈Fragment a〉 [sa putasa] ◇ *siri-caṁtamū(la) [...]* R • Reconstruction based on analogy with EIAD 30. — 〈3〉 [vāna]〈4〉vāsaka-niveḍha(ka)sa kim(i)l(ā) [1×] ◇ *vāsakativadantasa kamalaka* R • The term *kimilā* seems to be the first element of a long compound running through most of l. 5. It is also rather obscure, although it is tempting to connect it to Pali *kim(b)ilā* and Sanskrit *kṛmilā*, on which see Sircar 1971, pp. 248–255.

〈4〉 [to]〈5〉sala-kosala-paṭu-ma(gha)dhi-(si)ra(sā) ◇ *salakosalapatsaumayadhi (siri)* R • The first two of these four place names form a pair commonly encountered in literary sources. They are discussed at length in Lévi 1923, pp. 1–11 (= Lévi 1929, pp. 63–72). The third toponym, *paṭu*, is more obscure, but the *pāṭava*s or people of Paṭu feature in Purāṇic lists of people living in the Vindhyas (cf. Sircar 1971, p. 44). Their location is uncertain. Finally, *maghadhi* seems to point to the inhabitants of Magadha, the aspiration of the third consonant apparently having been imposed also on the second one. The form *maghada* with full inversion of aspiration is encountered in the manuscript tradition of the *Śaktisaṅgamatantra*, as noted in Sircar 1971, p. 85.

〈5〉 [saṁpaṭi]〈6〉chita-sāsanasa ◇ *[...]chitasāsanasa* R • Our reconstruction here is informed by the occurrence of the phrase *sirasā saṁpaṭicchitasāsana*, meaning "whose rule/teaching has been accepted by 〈the bowing of〉 the head" in Pali commentarial literature. See *Dīghanikāyaṭṭhakathāṭikā* (ed. De Silva 1970) III 158.4–5: *gahetabba-vacano sirasā sampaṭicchita-sāsano*; *Itivuttakaṭṭhakathā* (ed. Bose 1934–1936) I 78.8–10: *evaṁ-mahānubhāvo ti cakka-ratanādi-samannāgamena kassaci pi pīḷaṁ akaronto va sabba-rājūhi sirasā sampaṭicchita-sāsana-vehāsagamanādīhi evaṁ mahānubhāvo.*

〈6〉 vijha-(sela?)-vasa [4+]〈7〉 siripavatādhipatisa ◇ *[...] siripavatādhipatisa* R • Read or emend *viṁjha-*. The reading *(sela)* is very uncertain, and admittedly not supported by such literary parallels as Rājaśekhara's *Kāvyamīmāṁsā* (chapter 17, ed. Dalal & Sastry 1934, pp. 93–94): *vindhya-dakṣiṇapāda-mahendra-malaya-mekala-pāla-mañjara-sahya-śrīparvatādayaḥ parvatāḥ.*

〈7〉 ba(hu)-sa(ma)[ra-v](i)[jaya]〈8〉-ladha-patāpasa ◇ *bapusa [...] ladhapatapasa* R • Our restitution is tentative, but in whichever way we reconstruct this compound, it is clear that it offers an interesting antecedent to royal epithets borne by Viṣṇukuṇḍin rulers and Pṛthivīśrīmūla. See, for instance, EIAD 181, l. 5: *cāneka-cāturddanta-samara-śata-sahasra-saṅghaṭṭa-vijayī*; 186, st. II: *bahu-samara-jayopāttonata-śrīr*; 189, ll. 7–9: *Asakṛd-aneka-niśita-nistriṁśa-sahasra-saṁkulātibhīma-saṁgrāma-bhūmi-pratilabdha-vijayī*. A sim-

ilar epithet is also found in the Kadamba corpus, in the Sirsi Grant of Kṛṣṇavarman, year 19, ll. 5–6: *bahu-samara-vijaya-samadhigata-yaśo-rājya-śrīḥ*.

〈8〉 maṭhari-putasa ◇ *māṭharīputasa* R.

〈9〉 20 (hepa satamaṁ) 7 ◇ *20 (4) [...]* R.

〈10〉 thap[i]tā pat[i]mā ◇ *thāpitā patimā* R.

Translation

On the 7th day of the seventh 7th fortnight of the cold season in year 20 of Māṭharīputta Siri-Vīrapurisadatta, son of the Great King Siri-Cāntamūla—sacrificer of the Aś-vamedha, giver of many tens of millions of 〈pieces of〉 gold, hundreds of thousands of cows and hundreds of thousands of plows of land—who has encircled the Vanavāsakas, whose commands are received on the head by 〈the people of〉 Kimilā, [...] Tosala, Kosala, Paṭu, and Magadha, the overlord of the Vindhya mountain, of [...], and of Śrī-parvata, who has obtained splendor from victory in many battles—this image has been established.

Commentary

The sculpted panels foreground the figure of Cāntamūla, the founder of the dynasty, and remind viewers of his accomplishments, while perhaps gesturing at the continuity of the line in the form of the young prince; for its part, the inscription foregrounds the figure of Vīrapurisadatta, adding his own accomplishments, while gesturing toward the power and charisma of his father.

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