EIAD 40. Pillar from monastic hall of site 1 at Nagarjunakonda — reign of Siri-Vīrapurisadatta

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Edition

〈1〉 mahārājasa _Asamedhayājisa〈2〉 Anekahiraṁṇakoṭipadāyisa _siricaṁtamulasa〈3〉 sahodarā bhagini _mahāsenāpatisa〈4〉 mahātalavarasa _vasiṭhīputasa _pūk(ī)yā-naṁ〈5〉 kaṁdasirisa _bhari(yā) mahātalavari cāṁtisiri〈6〉 [A]pano jāmātukasa _raṁño _māṭharipu〈ta〉sa Ikhā(ku)[naṁ]〈7〉 [sir](i)virapurisadatasa _Āyuvadhanīke _veja(y)i[ke]〈8〉 [3+]ca Ubhayalokahitasukhani(v)[āṇathanāya]〈9〉 [...][.]i [...]

Apparatus

〈2〉 -mulasa ◇ *-mūlasa* Vogel 1931–1932.

〈4〉 mahātalavarasa vasiṭhī- ◇ *mahātalavaravasiṭhī-* Vogel 1931–1932. — 〈4〉 pūk(ī)yā-naṁ ◇ *pūkiyānaṁ* Vogel 1931–1932.

〈5〉 -sirisa ◇ *-sirīsa* Vogel 1931–1932 • The appearance of a long *ī* on the estampage used by Vogel was probably due to the crack in the stone.

〈6〉 [A]pano ◇ *[A]paṇo* Vogel 1931–1932.

〈7〉 [sir](i)vira- ◇ *[siri]vira-* Vogel 1931–1932. — 〈7〉 -vadhanīke ◇ *-vadhanike* Vogel 1931–1932 • Constraint of space above the *nī* may have caused the engraver to choose a peculiar moon-shape form for his *ī*. There is another case of such an *ad hoc* shape in *ni* in l. 8.

〈8〉 [3+] ◇ *[Apaṇo]* Vogel 1931–1932 • There is no objective reason for favoring Vogel's restitution of this particular form/spelling of the personal pronoun here, since other instances in the corpus could be invoked to support restoring *Atano* or *Apano*.

〈9〉 [.]i • This line is not recorded by Vogel 1931–1932. In the light of parallel passages for the formula *-nivāṇathanāya Imaṁ selakhaṁbhaṁ patiṭhapitaṁ ti*, we expect the isolated vowel *i* here to have been part of the word *patiṭhapitaṁ*.

Translation

Cāntisirī — uterine sister of Great King Siri-Cāntamūla, sacrificer of the Aśvamedha, giver of many times tens of millions of (pieces of) gold; wife of the Great Talavara Vāsiṭṭhīputta Kandasiri of the Pūkīyas, Great-Talavara-wife — in order to increase the lifespan and leading to victory after victory of her son-in-law, King Māṭharīputta Siri-Vīrapurisadatta of the Ikṣvākus ... and (for the sake of her own) well-being and happiness in both worlds and *nirvāṇa* ...

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First described and edited by Vogel 1931–1932, pp. 65–6 (M1). Re-edited here after autopsy of the stone.

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