EIAD 79. Āyāka pillar from site 9 at Nagarjunakonda

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Edition

〈1〉 [...]rinaṁkānaṁ _mulasirinaka(sa) sidhatha〈2〉kasa cadamukhasa pudhiṁnakasa bālika〈3〉 maha(tu)vaṇika _sidhaṭhaṁṇikā _jakha(s)[i](r)[i][...]

Apparatus

〈1〉 mulasirinaka(sa) ◇ *mūlasirinaka(sa)* Vogel 1931–1932.

〈2〉 pudhiṁnakasa ◇ *pudhinakasa* Vogel 1931–1932. — 〈2〉 bālika • Vogel suggests to emend *bālikā*.

〈3〉 jakha(s)[i](r)[i][...]ya ◇ *jakhana* Vogel 1931–1932 • The akṣara we read as *(s)* is flat and poorly realized. Our reconstruction is influenced by *jakhasiriya* in EIAD 49.

Translation

... the *mahātuvaṇikā* Sidhaṭhaṁṇikā, daughter of Pudhinnaka, (and related to?) Mūlasirinnaka, Sidhathaka (Skt. Siddhārthaka), (and) Cadamukha (Skt. Candramukha) of the ...rinaṁkas, (and) Jakhasiri (*Yakṣaśrī*) ...

Commentary

[1]

Bibliography

First edited and described by Vogel 1931–1932. Re-edited here from published documentation and after autopsy of the stone.

Secondary

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[1] Sidhaṭhaṁṇikā might well be the same individual also known from a set of Jaggayyapeta inscriptions (EIAD 31–33, 90). Indeed, not only she appears there as daughter of Budhinnaka (of which Pudhinnaka is naturally an orthographic variant), but also as the cousin of a Mūlasiri (possibly identical to Mūlasirinnaka), niece of the artisan Sidhathaka — the main donor of the inscribed *āyaka* pillars found at Jaggayyapeta — and sister of Candasiri, which may or may not be identical to Cadamukha. A Jakhasiri is also known in the Alluru inscription EIAD 49, l. 3, where it however appears among name different to the group active at Jaggayyapeta. The term *mahātuvaṇikā*, possibly a title, remains obscure at present.