KnI 406. Memorial stone from Kanaganahalli/Sannati

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Edition

〈1〉 [gotami](p)[u](t)[a](sa s)irisātakaṇisa _ samuditabalavāhanasa _ Abhagavāhanasa sātavāhanasa _ beṇākaṭavidabha_Uparigirāpar(a)ta_Asakamuḷakasajaya(t)īcako-ravalaraṭhadakhi(ṇ)[ā][path][.] [ca. 11+]〈2〉 [Avipanamātusu]sūsakasa _ pitusatu-veraniyātakasa _ Anekasaṁgāmavijitavijayasa khakharatakulughātakasa Anekarāja-mathakapatigah(ī)tasapad(āna)sāsanasa Ekakusasa Ekadhan(u)dha[rasa] [ca. 11+]

Apparatus

〈1〉 [gotami](p)[u](t)[a](sa) ◇ *[vāseṭhi](p)[u](t)[a](sa)* N&vH • The restoration *[vāseṭhi]putasa* should be corrected to *[gotami]putasa*, in light of the parallel text from Nasik. See Tsukamoto Keishō □□□□ 1996, № Nasik 4, l. 1. See also Halder 2017, p. 165. This word would then have been separated from the beginning of the inscription by no more than *raño* or *rājaraño* as in the Nasik parallel. — 〈1〉 Uparigirāpar(a)ta-

◇ *uparigirapar(ā)ta-* N&vH • Cf. Tsukamoto Keishō □□□□ 1996, № Nasik 4, l. 1: *-kukurāparaṁta*. — 〈1〉 -Asakamuḷaka- ◇ *-asakamūḍaka-* N&vH • The same spelling is found in Tsukamoto Keishō □□□□ 1996, № Nasik 4, l. 2. — 〈1〉 sajaya(t)ī ◇ *sajayavi* N&vH • The reading of the last *akṣara* as *vi*, taken over by Nakanishi & von Hinüber 2014 from Sarma & Varaprasada Rao 1993, seems impossible, as does Halder's reading *rttī* Halder 2017, p. 164. . — 〈1〉 -dakhi(ṇ)[ā][path][.] • In light of the Nasik parallel, it is tempting to further reconstruct this compound as *dakhi(ṇ)[āpathesarasa]*. See Tsukamoto Keishō □□□□ 1996, № Nasik 4, l. 11: *[dakhiṇā]pathesaro*.

〈2〉 [Avipanamātusu]sūsakasa ◇ *[su]sūsakasa* N&vH • This reconstruction is supported by comparison with Tsukamoto Keishō □□□□ 1996, № Nasik 4, l. 4. — 〈2〉 khakharatakulughātakasa ◇ *khakharatakulaghātakasa* N&vH • Cf. Tsukamoto Keishō □□□□ 1996, № Nasik 4, l. 7: *khakharatavasaniravasesakarasa*. — 〈2〉 -patigah(ī)tasapad(āna)sāsanasa ◇ *-patigahitasa padanasāsanasa* N&vH • Both Sarma & Varaprasada Rao 1993 and Nakanishi & von Hinüber 2014 see the conclusion of a first compound after *-patigahītasa*. Comparison with the parallel expression *savarājalokamaṁḍalapatigahītasāsanasa* in Tsukamoto Keishō □□□□ 1996, № Nasik 4, l. 3 makes it clear that we are dealing with a single compound, where *sāsana* depends on *patigahīta*. The expression used here finds another close parallel on EIAD 34, to be discussed below, where the construction *-sirasā saṁpaṭichitasāsanasa* is used. As a result, *sapadāna* must correspond to Sanskrit *sampradāna*, contra Sarma & Varaprasada Rao 1993 who saw in what they read padana an equivalent to Skt. *pradhāna*. — 〈2〉 Ekadhan(u)dha[rasa] ◇ N&vH • Cf. Tsukamoto Keishō □□□□ 1996, № Nasik 4, l. 7. In the Nasik parallel, *ekakusasa* and *ekadhanudharasa* are followed by *ekasūrasa* with which they form a triad of related meaning. In this light, and considering the likelihood that the record concluded with a nominative identifying the object as a memorial, one may speculatively restore the remaining lacuna of 10–12 *akṣaras* as [Ekasūrasa _ chaĀpatharo]..

Translation

[The memorial stele?] of ... [King Gotamī]putta Sirī-Sātakaṇṇi, whose forces and mounts were ascendant, whose mounts were never destroyed, the Sātavāhana, [the lord] of Beṇākaṭa, Vidarbha, Uparigiri, Aparānta, Aśmaka, Mūlaka, Saṁjayantī, Cakora, Valarāṣṭra, and〈, in sum,〉 the Deccan ... of [unwavering?] reverence [to his mother], the destroyer of his father's enemies, who gained victory in many battles, the killer of the Kṣaharāta family, whose gifts and commands are received on the head by many kings, the unique elephant-goad, the unique archer, [the unique hero?].

Bibliography

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Primary

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[N&vH] Nakanishi, Maiko & Oskar von Hinüber. 2014. *Kanaganahalli inscriptions*. Annual report of the International Research Institute for Advanced Buddhology at Soka University for the Academic Year 2013, Vol. 17, Supplement. Tokyo: International Research Institute for Advanced Buddhology, Soka University. Pages 18–19, section A.

[H] Halder, Smita. 2017. "The Sannati inscription of *Siri* Sātakarṇi and the Nasik cave instription of Gautamī Balaśrī: a comparative study." PSJA 8, pp. 161–169. Plates 1, 4, 5.