

11 neyu gadya(dyā)namu pasinḍiyu [i\*]

12 dīni stithi(sthiti) dappi cherichinā(na) va(vā)ru-

13 rana(nā)s'iyu Koḍlapalliyum-ali-

14 sinava(vā)ru pritivi (pṛithivi) dukhamu ...

15 nava(vā)ru || [yi] bumi yi

16 ...ru Gammanāṭi [pe]...

No. 20—AN INSCRIPTION OF EHAVALA-CHAMTAMULA  
FROM ALLURU, YEAR 8 -

(1 Plate)

P. R. SRINIVASAN, MYSORE

The inscription<sup>1</sup> is engraved on an octagonal limestone pillar discovered recently at a *stūpa* site at Allūru,<sup>2</sup> Nandigama Taluk, Krishna District, Andhra Pradesh. It is in two pieces. Its present height is about 2m. Its top portion is broken and missing. At its bottom there is a carving of a half lotus medallion, usually seen on the uprights from the *stūpas* of Amarāvati and Nāgārjunakoṇḍa. The writing covers three faces of the pillar. Probably due to the fact that the pillar was lying with the face which forms the middle one of the three faces, on the floor, this face has been eaten up by the soil, with the result that almost all the letters engraved on this face have been damaged beyond recognition. Consequently the text of the inscription has lost some important words. Notwithstanding this serious handicap, the purport of the record is fairly clear. There are twelve lines of writing, the spacing between the lines is perfect, and the letters are written neatly and beautifully.

The characters of the epigraph belong to the Ikshvāku alphabet and the language is Prakrit. The writing shows only once a conjunct letter in *Veṇhusiri*<sup>3</sup> (line 2).

It refers itself to the reign of the Ikshvāku ruler Ehaṇḍa Chāntamūla.<sup>4</sup> There is no mention made of his father or grand-father. The traces of letters after *raṁjñō* in line 8, show that the phrase used here was *Ikhākunam siri*. The date is given as the 10th day of the fifth fortnight of the summer season in the eighth year. This is the third inscription dated in the eighth regnal year of the ruler, the two<sup>5</sup> other inscriptions being found at Nāgārjunakoṇḍa proper. The latter two belonged to the fourth fortnight of the summer season of the year while the inscription under examination belonged to the fifth fortnight of the same season.

The object of the record is stated in lines 1-8. It is the erection of a stone pillar at a place of which the name ends in *rage*. Probably it referred to Halūra itself where this inscribed pillar is found. The pillar is described as righteous and one which causes the crossing over of the world (obviously the cycle of life and death or *samsāra*). It is stated to have been erected by Veṇhusiri, a *gāmika* (a villager or more probably the headman) residing at Halūra, for the accumulation of religious merit of his wife Chāmdā, of Jakhasiri,

<sup>1</sup> Registered as No. B 13 of A.R.Ep. 1976-77.

<sup>2</sup> This place has yielded a very interesting inscription in Brāhmī characters of about the end of the 1st century A.D., registered as No. C 331 of A.R.Ep. for 1924 and plate facing page 97.

<sup>3</sup> The macron over *e* and *o* is not used in this article.

<sup>4</sup> For his other records see above, Vol. XXXV, p. 6; Vol. XXXI, p. 62, Ins. G 2; *ibid.*, p. 62, Ins. G 3; Vol. XX, p. 23, Ins. G; Vol. XXXV, p. 8, Ins. A; Vol. XXI, p. 9, Ins. B; Vol. XXXIII, p. 149; Vol. XX, p. 24, Ins. H; Vol. XXXV, p. 10, Ins. 3; Vol. XXXIV, p. 19 f.; Vol. XXXV, p. 11, Ins. 4; Vol. XXIX, p. 139; Vol. XXXV, p. 13, Ins. 5. His title is spelt variously as *Ehuvula*, *Ehuvala*, *Ehavula* and *Ehavalā*, but in a large number of instances *Ehavalā* is used.

<sup>5</sup> Above, Vol. XXXV, p. 8, Ins. A, and plate; Vol. XXI, p. 9, Ins. B, and plate.



Nāgasiri and another, whose name is lost, belonging to the Balakasa community (?) and of other intimate and close relatives. The name of the ruler and the particulars of date, mentioned above are contained in lines 8-9. The lines 10-12 where also the letters in the middle sections are lost make mention of teachers residing on a hill (*sela-sikhara*) of which the name is not clear, and of a certain Chāṇḍanaka with the suffix *vāsi* (resident ?) and seems to state that this (i. e. the erection of the pillar) was for the religious merit of a group of the Buddhist monks (?) called the [Ka] ratalaparimajakas (Skt. Karatalaparimārjakas—those who use their hands for cleaning).

Regarding the probable reign-period of the Ikshvāku<sup>1</sup> king Ehavala Chāṇṭamūla, nothing can be said definitely. This may, however, be stated from the palaeography and language of this record and other records of his times that his reign-period fell within the third century A. D. itself, and it, at any rate, did not extend much beyond 300 A. D.

This record is important in more respects than one. It shows that Buddhism continued to exist at Allūru at least till the date of this record viz., the 8th year of the Ikshvāku king Ehavala Chāṇṭamūla. It refers to a group of teachers residing on a hill of which the name is lost, known for the first time only from this inscription. Already we know of two groups of teachers called Aparamahāvinaseliya or Aparaselika, from Nāgārjuna-konḍa inscriptions<sup>2</sup> and Pūvaseliya from the earlier record from Allūru<sup>3</sup> already referred to. The Karatalaparimajakas, probably a group of Buddhists or Buddhist monks (?) are known only from this record. The description of the stone pillar as *loka-saṁtāraṇa* and *dhamma-maya* is noteworthy.

Two geographical names occur here. One is Halūra (line 1) which is evidently the ancient name of Allūru where the present inscription has been found. The other is [Ava]nagaselasikhara (line 10) which is difficult to identify.

TEXT<sup>4</sup>

- 1 Sipam<sup>5</sup> [||\*] Halūra-vaḥhavana gāmikena
- 2 Venhusiriṇo apanō bhayāya chaṇḍāya
- 3 Balakasanam . . . . . Jakhasiriya
- 4 Nāgasiriya . . . . . sa sachatiga
- 5 mita-sāmbadhi bam[dhava]-ja.sa.ma[ta] pumjñopa-
- 6 chaya-sāmpadāne . . . . . loka-saṁtāraṇo
- 7 dhamman ayo sclā-khamibho . . . . . rage patiṭha-
- 8 pito ramjño [Ikḥākunam] siri-Ehavala-Chaṇḍ
- 9 tamūlasa saṁvachhara 8 gi-pa 5 diva 10
- 10 āchariyānam [avanā]gasela-sikhara vāsi-
- 11 nam vāsi-Chaṇḍanaka . . . . . [ka]ra-tala-parima-
- 12 jakānam amriya<sup>6</sup>-saṁgha[ sa pujñāye ] [ ||\* ]

<sup>1</sup> Contra, above Vol. XXXV, p. 2.

<sup>2</sup> Above, Vol. XX, pp. 4, 10, etc.

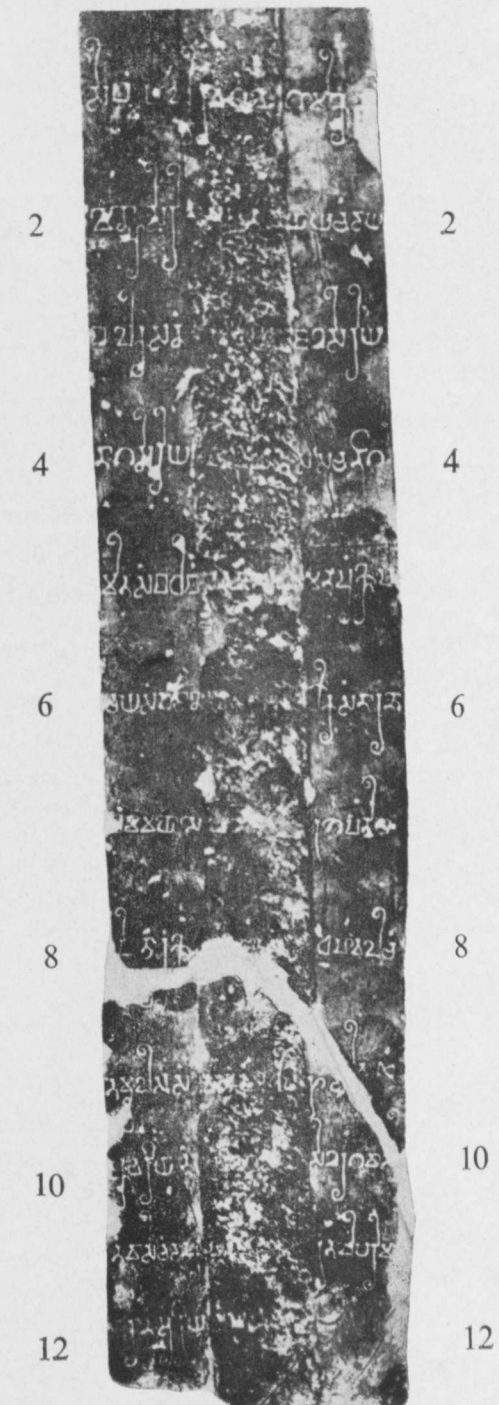
<sup>3</sup> A. R. Ep., 1924, No. C 331, line 17.

<sup>4</sup> From impressions.

<sup>5</sup> Read *Sidham*. A scratched figure looking like *dha* is seen below *pa*. The final *m* is engraved below this line.

<sup>6</sup> Read *ariya*.

## ALLURU INSCRIPTION OF EHAVULA CHAMTAMULA



Size : One-sixth

410.  
PGEI. I. XXXIX. 4.

1000

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