NO. 27: RITHAPUR PLATES OF BHAVADATTAVARMAN, YEAR 11

Provenance : Rithapur, Amaraoti district, Maharashtra.

Refernces : Y.R. Gupte, EI, Vol. XIX (1927-28), pp. 100-04 and plate; and S.N. Rajaguru, IO, Vol. I, Pt. 2 (1958), pp. 89-93.

Language : Sanskrit, in prose, except a verse in lines 20-21.

Metre : Āryā.

Script : Southern variety of the ‘box-headed’ type of the central Indian alphabet of about the sixth century A.D.

Date : 11th regnal year, the seventh day of the dark fortnight of the month of Kārttika.

TEXT<1>

First Plate

(1) सिद्ध[म्\*] ।। स्वस्ति [।\*] नन्दिवर्द्धनात् [।।\*] महेश्वरमहासेनातिसृष्ट-

(2) राज्यविभवः नलनृपवंशप्रसूतः त्रिपताकाध्वजः श्रीमहाराज-

(3) भवत्तवर्म्मा कदम्बगिरिग्रामे ब्रा<2>ह्मणपुरोगान् समहर्त्त(त्त)र-

(4) कुटुम्बी(म्बि)नः समाज्ञापयति यूयमस्माभिः भगवतः प्रजापतिः(तेः)

(5) प्रसादसिद्धक्षेत्रे गङ्गायमुनयोस्संवै(वे)द्ये प्रयागस्थितैरुदकपूर्व्वकं

Second Plate: First Side

(6) मम चाचपी<3>भट्ट(ट्टा)रिकायाश्च दंम्पंत्य<4>स्यास्माकमनुग्रहार्त्थम्(र्त्थं) पराशरस-

(7) गोत्राय मात्राढ्यार्य्याय पुत्राणां चास्याष्टानाम्(नां) यथा देवार्यस्यं

(8) देवद<5>त्तार्यस्य कुमारदत्तार्य्यस्य वि(वी)रदत्तार्य्यस्य वसुद-

(9) त्तार्य्यस्य गो(गौ)रिदत्तार्य्यस्य ध्रुवदत्तार्य्यस्य दुगर्गत्थार्य्यस्य<6> चेत्येवम्

%%p. 160

(10) आत्मनवमाय मात्राढ्यार्य्याय दत्ता(त्तो) यत एतेषाम् ब्राह्मणा[ना\*]म् (नां) वि-

Second Plate: Second Side

(11) षयोचिताः हिरण्यादयः सर्व्वप्रत्यायाः दातव्याः शुश्रूषाच्च(व) कर्त्त-

(12) व्या ।।<7> एष च ग्रामः आचन्द्रतारिकया स्थित्या सर्व्वकरविसर्ज्जितः आ(अ)भ-

(13) टप्रवेशः अवहः अशुल्कैः(ल्कः) सर्व्ववादपरी(रि)हीनः<8> चिञ्चालप-

(14) लाशपद्रकमर्य्यादया न कि<9>ञ्चिद्वक्तव्यः [।।\*] यो वा कश्चिलो(ल्लो) भाद्रागाद्वा कर-

(15) प्रवर्त्तनं भूमिलोप(पं) व्वा(वा) कुर्य्यात् स पञ्चभिर्म्महापातकैस्संयुक्तो भ-

(16) वेत् [।\*] अस्माभिश्च सदशनिवर्त्तनिकः सहलः सवाटकः

Third Plate: First Side

(17) ग्रामोयम दत्तः यत एतदर्त्थम्(र्त्थं) न क(के)नचित् किञ्चित् वक्तव्यः [।\*] सि(सी)मा चास्य

(18) ग्रामस्य उत्तरेण पर्व्वतः विषयसि(सी)मान्तिको कर्म्मन्तकेन सह मा-

(19) लुकविरकः मधुकलतिका<10> पिण्डिरकवृक्षेण वकसामलकम्(कं) त्रिमन्दर-

(20) श्च विरकः राज्यसि(सी)मेति [।।\*] या<11>च(चै)कादशेथ वर्षे कार्त्तिकमासस्य बहुल-

(21) सप्तम्याम् [।\*] स्वमुखाज्ञया<12>भिलिखितः(ता) रहसि नियुक्तेण(न) चुल्लेन ।। [१\*] श्रीमहारा-

(22) जार्त्थपतिभट्टारकेण आत्मनः मातापित्रोः<13> पुण्यकीर्त्तिवर्द्धनधर्म्मस्थान(नं)

Third Plate: Second Side

(23) [---]<14> अष्टाणा[मा]चन्द्रार्क्कस्थितिका[लि]कमव<15>(वि)चाल्यं भवत्विति आत्म्-

(24) न(ना) आर्य्यक<16>पादप्रसादानुगृहीतेन ताम्ब्र(म्र)शासनमेतत् कारितमि-

(25) ति [।।\*] स्वस्ति गोब्राह्मणप्रजाभ्यः ।।<17> सिद्धिरस्तुः(स्तु) ।।

(26) पद्दोपाद्धयाय<18> पुत्रस्य पुत्रेण बोप्पदेवेण(ना)क्षतमिद[म्\*।।]

%%p. 161

ABSTRACT

The charter begins with the words siddham and svasti. Lines 1-4 introduce the reigning king Mahārāja Bhavattavarman (or Bhavadattavarman), who was born in the Nala family, who had the banner of tri-patāka and who acquired the kingdom through the grace of the gods Mahēśvara (Śiva) and Mahāsēna (Kārttikēya). He issued the order from Nandivardhana, addressing the brāhmaṇas, the officers and the agricultural householders of the village named Kadambagiri. Lines 5-10 state that the king, while staying at Prayāga, the holy place at the confluence of the Gaṅgā and the Yamunā, declared the grant of the said village for blessing the matrimonial relationship of the king and the queen in favour of Mātrāḍḍhyārya of the Parāśara gōtra and his eight sons (namely, Devārya, Dēvadattārya, Kumāradattārya, Vīradattārya, Vasudattārya, Gaurīdattārya, Dhruvadattārya and Durgadattārya). Lines 11-14 record that the villagers were directed to pay all the taxes (including metallic money) and render all the customary services to the donees. The grant was made free from all taxes, tolls and customs duties and free from all disputes. Lines 14-17 record that whoever, out of covetousness or passion, levied taxes or confiscated the land would incur the five great sins. The grant is stated to have been granted along with the right to (acquire) ten nivarttanas of land, the right to plough and the right to use the village orchards and paths. Lines 18-20 specify the boundaries of the gift village. To the north of the village is the mountain up to the end of the boundary of the district, Māluka viraka,<19> with cultivated land, the Piṇḍiraka tree, the Madhuka (tree) with a creeper, the Vakasāmalaka tree and Trimandara viraka. Lines 20-21 refer to the date of the grant given in the regnal year, of the donor, as year 11, the seventh day of the dark fortnight of the month of Kārttika. Lines 21-26 record that the grant was written by the order of the king, by Culla, the rāhasika.<20> It was made and favoured by the illustrious Mahārāja Arthapati-bhaṭṭāraka, who was the āryaka,<21> so that the eight sons, the donees, would enjoy the gift enduring as long as the moon and the sun. The charter was engraved by Bōppadeva, who was Paddōpādhyāya’s son’s son.

<1. From the photographs in EI, Vol. XIX (1927-28), pp. 102 and 103.>

<2. Originally, pa was written but was corrected later.>

<3. The intended reading may be अपि च.>

<4. Read दाम्पत्य.>

<5. द is written below the letter व.>

<6. Read दुर्ग्गदत्तार्य्यस्य.>

<7. The mark of punctuation is indicated by two horizontal strokes.>

<8. The intended reading seems to be हृत.>

<9. The letter कि is written below ञ्चि.>

<10. The letter का is written below ति between lines 19 and 20.>

<11. The letter या is written above च between line 19-20.>

<12. The letter या is inserted below भि between lines 21-22. Y.R. Gupte reads this letter as सा.>

<13. The visarga is superfluous.>

<14. Gupte suggests पुत्राणां in this damaged portion.>

<15. Gupte reads as a sign Xच for upadhmānīya.>

<16. Read आत्मनार्यक-.>

<17. The punctuation is indicated by two horizontal strokes.>

<18. The intended reading seems to be पट्टोपाध्याय.>

<19. The expression may denote a part or division of the locality.>

<20. This official designation is the same as privy counsellor or a private secretary.>

<21. The expression here seems to mean the father. Arthapati-bhaṭṭāraka seems to have been referred to as the father of Bhavadattavarman.>