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) siddha[m\*] ।। svasti [।\*] nandivarddhanāt [।।\*] maheśvaramahāsenātisṛṣṭa-

(2) rājyavibhavaḥ nalanṛpavaṃśaprasūtaḥ tripatākādhvajaḥ śrīmahārāja-

(3) bhavattavarmmā kadambagirigrāme brā<2>hmaṇapurogān samahartta(tta)ra-

(4) kuṭumbī(mbi)naḥ samājñāpayati yūyamasmābhiḥ bhagavataḥ prajāpatiḥ(teḥ)

(5) prasādasiddhakṣetre gaṅgāyamunayossaṃvai(ve)dye prayāgasthitairudakapūrvvakaṃ

Second Plate: First Side

(6) mama cācapī<3>bhaṭṭa(ṭṭā)rikāyāśca daṃmpaṃtya<4>syāsmākamanugrahārttham(rtthaṃ) parāśarasa-

(7) gotrāya mātrāḍhyāryyāya putrāṇāṃ cāsyāṣṭānām(nāṃ) yathā devāryasyaṃ

(8) devada<5>ttāryasya kumāradattāryyasya vi(vī)radattāryyasya vasuda-

(9) ttāryyasya go(gau)ridattāryyasya dhruvadattāryyasya dugargatthāryyasya<6> cetyevam

%%p. 160

(10) ātmanavamāya mātrāḍhyāryyāya dattā(tto) yata eteṣām brāhmaṇā[nā\*]m (nāṃ) vi-

Second Plate: Second Side

(11) ṣayocitāḥ hiraṇyādayaḥ sarvvapratyāyāḥ dātavyāḥ śuśrūṣācca(va) kartta-

(12) vyā ।।<7> eṣa ca grāmaḥ ācandratārikayā sthityā sarvvakaravisarjjitaḥ ā(a)bha-

(13) ṭapraveśaḥ avahaḥ aśulkaiḥ(lkaḥ) sarvvavādaparī(ri)hīnaḥ<8> ciñcālapa-

(14) lāśapadrakamaryyādayā na ki<9>ñcidvaktavyaḥ [।।\*] yo vā kaścilo(llo) bhādrāgādvā kara-

(15) pravarttanaṃ bhūmilopa(paṃ) vvā(vā) kuryyāt sa pañcabhirmmahāpātakaissaṃyukto bha-

(16) vet [।\*] asmābhiśca sadaśanivarttanikaḥ sahalaḥ savāṭakaḥ

Third Plate: First Side

(17) grāmoyama dattaḥ yata etadarttham(rtthaṃ) na ka(ke)nacit kiñcit vaktavyaḥ [।\*] si(sī)mā cāsya

(18) grāmasya uttareṇa parvvataḥ viṣayasi(sī)māntiko karmmantakena saha mā-

(19) lukavirakaḥ madhukalatikā<10> piṇḍirakavṛkṣeṇa vakasāmalakam(kaṃ) trimandara-

(20) śca virakaḥ rājyasi(sī)meti [।।\*] yā<11>ca(cai)kādaśetha varṣe kārttikamāsasya bahula-

(21) saptamyām [।\*] svamukhājñayā<12>bhilikhitaḥ(tā) rahasi niyukteṇa(na) cullena ।। [1\*] śrīmahārā-

(22) jārtthapatibhaṭṭārakeṇa ātmanaḥ mātāpitroḥ<13> puṇyakīrttivarddhanadharmmasthāna(naṃ)

Third Plate: Second Side

(23) [---]<14> aṣṭāṇā[mā]candrārkkasthitikā[li]kamava<15>(vi)cālyaṃ bhavatviti ātm-

(24) na(nā) āryyaka<16>pādaprasādānugṛhītena tāmbra(mra)śāsanametat kāritami-

(25) ti [।।\*] svasti gobrāhmaṇaprajābhyaḥ ।।<17> siddhirastuḥ(stu) ।।

(26) paddopāddhayāya<18> putrasya putreṇa boppadeveṇa(nā)kṣatamida[m\*।।]

%%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 api ca.>

<4. Read dāmpatya.>

<5. da is written below the letter va.>

<6. Read durggadattāryyasya.>

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

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

<9. The letter ki is written below ñci.>

<10. The letter kā is written below ti between lines 19 and 20.>

<11. The letter yā is written above ca between line 19-20.>

<12. The letter yā is inserted below bhi between lines 21-22. Y.R. Gupte reads this letter as sā.>

<13. The visarga is superfluous.>

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

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

<16. Read ātmanāryaka-.>

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

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

<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.>