Damodarpur Charter 1 (GE 163) of Budhagupta

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〈Page 1r〉 〈1〉 [saṁ] [100] [60] (3) Āṣāḍha di 10 3 parama-daivata-parama-bhaṭṭ(ā)raka-mahārājādhirāja-śrī-budhagupte (pṛthi)vī-patau tat-pāda-(pa)rigṛhīte puṇḍra(va)〈2〉[rddhana]-bhuktāv uparika-mahārāja-brahmadatte saṁvyavaharati〈.〉

svast(i)〈.〉 palāśavṛndakāt sa-viśvāsaṁ mahattarādy-aṣṭakulādhi(ka)〈3〉[ra]ṇa(ṁ) grāmika-kuṭumvinaś ca caṇḍagrāmake brāhmaṇādyānna-kṣudra-prakṛti-kuṭumvinaḥ kuśalam uktvānudarśayanti (yathā)〈.〉

〈4〉 (vi)jñāpayat¿ī?〈i〉 no grāmika-nābhako 'ham icche mātā-pitros sva-puṇyāpyāyanāya ka¿d?〈t〉icid brāhmaṇāryyān prativāsayituṁ 〈.〉〈5〉 [tad a]rhatha grāmānukrama-vikraya-maryyādayā matto hiraṇyam upasaṁgṛhya samudaya-bāhyāprada-khila-kṣetr(ā)[ṇāṁ]〈6〉 (pra)sādaṁ karttum¿a?〈i〉ti〈.〉 yataḥ pustapāla-patradāsenāvadhāritaṁ yuktam anena vijñāpitam asty ayaṁ vikraya〈7〉-(ma)ryyādā-prasaṅgas tad dīyatām asya parama-bhaṭṭāraka-mahārāja-pā(dena) puṇyopacayāyeti〈.〉 punar asyaiva〈8〉 [patradā]sasyāvadhāraṇayā-vadhṛtya nābhaka-hastād dīnāra〈〈-dvaya〉〉m upasaṁgṛhya sthāyapāla-kapila-śrībhadrābhyām ¿āyakṛ(tya)?〈āyīkṛtya〉 ca samudaya-〈Page 1v〉 〈9〉 [bāhyāprada-

khi](la)-kṣetrasya kulya-vāpam ekam asya vāyigrāmakottara-pārśvasyaiva ca satya-marryā(dā)y¿aḥ?〈ā〉 dakṣiṇa-paścima-pūrvveṇa〈10〉 (mahatta)rādy-adhikaraṇa-kuṭumvibhiḥ pratyavekṣyāṣṭaka-navaka-{navaka} -nalābhyām apaviñcchya ca catussī-molliṅgya 〈ca〉 nāgadevasya〈11〉 [dattaṁ tad-u]ttara-kālaṁ saṁvyavahāribhir ddharmmam avekṣya pratipālanīyam〈.〉 uktañ ca maharṣṣibhiḥ〈.〉

1. Anuṣṭubh

sva-dattām para-dattāṁ vā
yo hareta vasundharāṁ
〈12〉 [sa viṣṭhā]yāṁ kṛmir bhūtvā
pitṛbhis saha pacyate

2. Anuṣṭubh

bahubhir vvasudhā dattā
rājabhis sagarādibhiḥ
yasya yasya yadā bhūmis
tasya tasya〈13〉 [tadā] phalaṁ

3. Anuṣṭubh

ṣaṣṭiṁ varṣṣa-sahasrāṇi
svargge modati bhūmidaḥ
Ākṣeptā cānumantā ca
tāny eva narake vased

iti

Apparatus

〈1〉 [saṁ] [100] [60] (3) ◇ *(saṁ) (100) (60) 3* RB P DB; *[saṁ 100](60) 3* DCS B G • On the photos I have at my disposal, *saṁ 100 60* is lost. It is possible that there is a 3 number where the plate begins but I cannot confirm it. As the previous editors of the plate should have it in a better state of preservation, I keep their reading. — 〈1〉 -bhaṭṭ(ā)ra° ◇ *bhaṭṭā(ra)* RB P B DB; *-bhaṭṭ(āra)°* DCS G. — 〈1〉 °da-(pa)rigṛhī° ◇ *da-(pari)gṛhī°* RB P DCS B G DB.

〈2〉 [rddhana]- ◇ *(rddhana)-* RB P DCS B G DB • On the photos I have at my disposal, all of this is lost, but I keep the reading of the previous editions . — 〈2〉 saṁvyavaharati〈.〉 P DCS B G ◇ *saṁvyavaharati* RB DB. — 〈2〉 svast(i)〈.〉 P DCS G DB ◇ *svast(i)* RB B. — 〈2〉 sa-viśvāsaṁ RB DCS B G DB ◇ *sa-viśvāsa-* P • On the photos I have at my disposal,

it is not clear if it is an engraved point or a corrosion spot. Moreover the position of this point or spot is not really above the *sa*. I compared how the *ṁ* is engraved on this plate and I observed that its position and its shape are not regular. — 〈2〉 kulādhi(ka) ◇ *kulādhi(ka)* RB P DCS B G DB • On the photos I have at my disposal, the *ka* is totally erased.

〈3〉 [ra]ṇa(ṁ) grāmika ◇ *(ra)ṇa(ṁ) grāmika* B DB; *(ra)ṇagrāmika* RB P; *(ra)¿ṇa?〈ṇaṁ〉grāmika* DCS G. — 〈3〉 caṇḍagrāmake RB P DCS G ◇ *caṇḍagrāmaka-* B DB. — 〈3〉 brāhmaṇādyānna-kṣudra- ◇ *brāhmaṇādhyānna-kṣudra-* RB P DCS; *brāhmaṇādhyakṣa-kṣudra-* B G DB. — 〈3〉 °darśayanti (yathā) DB ◇ *°darśayanti [3×]* RB; *°darśayanti (yathaiva)* P; *°darśayanti (yathaivaṁ?)* DCS G; *°darśayanti [yathā]* B.

〈4〉 (vi)jñāpayat¿ī?〈i〉 no P DCS B DB ◇ *(vi)jñāpayatī¿no?〈ti〉* RB; *(vi)jñāpayatī no* G. — 〈4〉 icche RB P DCS G DB • Basak 1919–1920 Sircar 1965 suggest reading *icchaye* or *icchāmi* in a note. Pandey 1962–01–01 only suggests the first correction, while Bhandarkar *et al.* 1981 suggests *iccheyaṁ*. — 〈4〉 ka¿d?〈t〉ici° RB DCS B G DB ◇ *kadici°* P. — 〈4〉 prativāsayituṁ 〈.〉 DB ◇ *prativāsayituṁ* RB P DCS B G.

〈5〉 [tad a]rhatha ◇ *(tad a)rhatha* RB P DCS G DB; *tad arhatha* B • On the photos I have at my disposal, *tad a*is totally lost. — 〈5〉 -khila-kṣetr(ā)[ṇāṁ] ◇ *-khila-(-kṣetrasya)* B DB; *-khila-kṣetrāṇā(ṁ)* RB DCS G; *-(khila-kṣetrāṇāṁ)* P.

〈6〉 karttum¿a?〈i〉ti〈.〉 ◇ *karttum iti〈.〉* DB; *karttu¿ma?〈mi〉ti* RB; *karttumati〈.〉* P DCS G; *karttum [i]ti〈.〉* B • Pandey 1962–01–01 suggests reading *kartum iti* in a note.

〈7〉 -(ma)ryyādā- ◇ *-maryyādā-* RB P DCS B G. — 〈7〉 -pā(dena) ◇ *-pā(de)na* RB DCS G; *-pā(de) na* P; *-pā(dānāṁ)* B DB. — 〈7〉 °yeti〈.〉 punar P DCS B G DB ◇ *°yeti punar* RB.

〈8〉 [patradā]sasyāvadhā° ◇ *(patradā)sasyāvadhā°* RB P DCS B G DB • On the photos I have at my disposal, the beginning of the line is lost and I can only read *syāvadhā°*. — 〈8〉 dīnāra〈〈-dvaya〉〉m u° RB B ◇ *dīnāra〈〈-(dvaya)〉〉m u°* P DCS DB; *dīnāra-(dvaya)m u°* G; *dīnāra〈〈-(dvaya)〉〉m u°* DB. — 〈8〉 sthāyapāla-ka° ◇ *sthā¿ya?〈ṇa〉pāla-ka°* RB; *sthāyapāla-ka°* P DCS; *sthā¿ya?〈na〉pāla-ka°* G; *sthāṇavila-ka°* B DB • Pandey 1962–01–01 suggests reading in a note *sthāmapāla*. Sircar 1965 adds in note : "possibly *sthānapāla* watchman, policeman". — 〈8〉 °bhyām ¿āyakṛ(tya)?〈āyīkṛtya〉 DB ◇ *°bhyāyāyakṛ(tya)* RB DCS P; *°bhyā¿yāya?〈mayī〉kṛ(tya)* G; *°bhyām āy[ī]kṛtya* B • Sircar 1965 already suggested reading *°bhyāmayīkṛtya* in note.

〈9〉 [bāhyāprada-khi](la)- ◇ *(bāhyāprada)-(khi)la-* P DB; *[...](khi)la-* RB; *[bāhyāprada]-(khi)la-* DCS G; *[bāhyāprada-khi]la-* B. — 〈9〉 marryā(dā)y¿aḥ?〈ā〉 ◇ *-maryyādāyā* RB P DCS B G DB • Sircar 1965 suggests reading *-maryyādayā*.

〈10〉 (mahattarā)dy-a ◇ *maha(tta)rādy-a* RB P DCS B G DB • On the photos I have at

my disposal, *mahattarā* is not lost but totally illegible. — 〈10〉 -kuṭumvibhiḥ RB P DB ◇ *-kuṭu¿mvi?〈mbi〉bhiḥ* DCS B G • Pandey 1962–01–01 suggests reading *kuṭumbibhiḥ* in note. — 〈10〉 -navaka-{navaka} RB B ◇ *-navaka-navaka-* P DCS G; *-navaka-(navaka)* DB • Sircar 1965 suggests reading *āṣṭaka-navaka-nalā°* in note. — 〈10〉 apaviñcchya RB B G ◇ *apaviñchya* P DCS DB. — 〈10〉 catussīmolliṅgya 〈ca〉 ◇ *catuṣṭimo(lli)ṅgya ca* RB; *catussīmolliṅgya ca* P; *catuṣṭimolliṅgya ca* G; *ca (kṛṣiṁ nocchin)¿(dh)?〈d〉(ya) ca* B DB • Pandey 1962–01–01 and Sircar 1965 suggest reading *sīmā ulliṅgya* in note. Sircar 1965 adds a translation of this expression "making clear by marks". — 〈10〉 nāgadevasya RB P DCS ◇ *nābha[kāya]* B G; *nābha(kāya)* DB • Sircar 1965, p. 334 suggests reading *nagādevāya* in note 3. The name of the recipient of the gift is spelt twice Nābhaka in lines 4 and 8. Here it is spelt Nāgadeva. One could assume a scribal error between *ga* and *bha*.

〈11〉 [dattaṁ tad-u]ttara- ◇ *(dattaṁ tad-u)ttara-* RB; *(dattaṁ)〈.〉(tad-u)ttara-* P DCS; *[deyam etad-u]ttara-* B; *(datta)¿(ṁ)?〈M〉〈.〉 (tad-u)ttara-* G; *(deyam etad-u)ttara-* DB. — 〈11〉 °nīyam〈.〉 uktañ DB ◇ *°nīyamuktañ* RB P DCS B G • Pandey 1962–01–01 and Sircar 1965 suggest reading *°nīyaM〈.〉 uktañ* in note. — 〈11〉 maharṣṣibhiḥ〈.〉 RB DCS G ◇ *maharṣṣibhiḥ(||)* P DB; *maha¿rṣṣ?〈rṣ〉ibhiḥ〈.〉* B • On the photos I have at my disposal, I don't see any *daṇḍa* trace. But we can supply it because of the respect of sandhi rule. — 〈11〉 hareta RB DCS B G DB ◇ *hareT* P. — 〈11〉 vasundharāṁ DB ◇ *vasundharā¿ṁ?〈m〉〈.〉* RB B; *vasundharāṁ ||* P; *vasundharā¿ṁ?〈m〉 ||* DCS G.

〈12〉 [sa viṣṭhā]yāṁ B ◇ *(sa viṣṭhā)yāṁ* RB DCS G DB; *sa (viṣṭhā)yāṁ* P • On the photos I have at my disposal, *sa viṣṭhā* is lost and the line begins by *yāṁ*.

〈13〉 [tadā] phalaṁ ◇ *(tadā) phala¿ṁ?〈M〉〈.〉* RB; *tadā phalaṁ〈.〉* P; *tadā phala¿ṁ?〈M〉〈.〉* DCS G; *[tadā] phala¿ṁ?〈M〉〈.〉* B; *(tadā) phalaṁ* DB. — 〈13〉 vased iti B DB ◇ *vased iti ||* P DCS G; *vase¿diti?〈T〉〈.〉iti〉||* RB • Sircar 1965 and Bhandarkar *et al.* 1981 suggest reading *vaseT || iti ||* in note.

Draft of translation

〈1–2〉 [In the year 163],[1] on the thirteenth day 〈of the month〉 Āṣāḍha, during (the reign of)[2] His Majesty (*śrī*) Budhagupta, Great King and Emperor (*mahārājādhirāja*),

[1] It is impossible for me to confirm the numbers, but one must believe Basak 1919–1920 who certainly have at his disposal a plate in a better state of preservation. He says in his introduction (Basak 1919–1920, p. 135) : "Numerical symbols for 10 and 3 are visible in the recording of the month (*Āṣāḍha*) in lne 1. The date in years is unfortunately lost; but the numerical figure 3 after what seems like the symbol for 60 is also visible before the word *Āṣāḍha* in line 1."

[2] I translated the locative absolute by the expression "during the reign of" in order to obtain a nominal

Supreme Majesty and Supreme Lord (*parama-daivata-parama-bhaṭṭāraka*), the Lord of the Earth, when the Mahārāja Brahmadatta, governor designated by His Majesty (*tat-pāda-parigṛhīta*) was managing affairs in Puṇḍravardhana province, it has been said (*iti*, line 13):

〈2–3〉 Hail! From the Palāśa grove (*Palāśavṛndaka*), the council composed by the eight communities (*kula*) beginning with the notables (mahattara) and the village landholders (grāmika-kuṭumbin-) greet with confidence (sa-viśvāsaṁ)[3] 〈and〉 inform the landholders whose nature is modest and those who get food, beginning with the brahmins[4] in the small village Caṇḍa (*caṇḍagrāmake*) as follows:

〈4–6〉 The villager Nābhaka petitions us : for the sake of the increase of my own merit and that of both my mother and my father, I wish to cause to dwell several noble Brahmins. Thus, be so kind as to make the favour of waste lands that are without revenue charges after receiving gold from me according to the custom of sale followed in the villages.

〈6–7〉 Since it has been ascertained through the investigation made by the record-keeper Patradāsa that it is appropriate, he informs this custom of sale applies. Thus it ought to be given for the sake of his merit by the supreme lord favored by the Great King (ie. Brahmadatta) (*parama-bhaṭṭāraka-mahārāja-pādena*).

〈7–11〉 After having again considered the certification given by the aforementioned (*asyaiva*) Patradāsa, after having collected from the hands of Nābhaka two *dīnāra*s and after it has been received in cash (*āyīkṛtya*) by the two appointed guardians (sthāyapāla) Kapila and Śrībhadra, and after the landholders and the council beginning with the notables have looked for one *kulya-vāpa* of waste land that is without revenue charges on the south, west and east of the boundary of Satya and also near to the north of Vāyigrāma, after 〈this land〉 was separating by the measurement of eight per nine reeds and has been limited by four marks, it is given to Nāgadeva (ie. Nābhaka)[5] and it shall be protected by those who will manage 〈this province〉 in the future after considering the merit 〈of protection〉

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sentence complying with the sanskrit syntax. I consider that the final iti in line 13 includes what begins by *svasti* to the end.

[3]Bhandarkar *et al.* 1981 translates *sa-viśvāsaṁ* by "in conjunction with Viśvāsa". He argues in note 7 that Viśvāsa could originally denoted the village accountant. The expression *sa-viśvāsaṁ* can be found in Monier-Williams 1872, p. 1191 "with confidence".

[4]Here I translate my own reading : *brāhmaṇādyānna-kṣudra-prakṛti-kuṭumvinaḥ*. The reading *brāhmaṇādhyānna-kṣudra-prakṛti-kuṭumvinaḥ* suggested by Basak 1919–1920, Pandey 1962–01–01 and Sircar 1965 must be corrected by *brāhmaṇāḍhyānna-kṣudra-prakṛti-kuṭumvinaḥ* and its translation will be "the landholders whose nature is modest and those who get food along with the Brahmins".

[5]The name of the recipient of the gift is spelt Nābhaka in lines 4 and 8 and here Nāgadeva.

〈11–13〉 It has been said by the great sages :

1.

The one who would steal land given by himself or another becomes a worm in excrement and is cooked with his ancestors.[6]

2.

Land has been given by several kings beginning with Sagara. Whoever holds land at a given time, to him does the fruit belong.[7]

3.

The giver of land delights sixty thousand years in heaven; the one who challenges (a donation) as well as the one who approves (of the challenge) will reside as many 〈years〉 in hell.[8]

Bibliography

First noticed and edited in Basak 1919–1920.Re-edited by Pandey 1962–01–01, Sircar 1965, Bhandarkar *et al.* 1981, Agrawala 1983, Goyal 1993 and Balogh 2019. Discussed in Basak 1925 and Pandey 1962–01–01, pp. 104–105. Translated by Basak 1919–1920, pp. 136–7 and Bhandarkar *et al.* 1981, pp. 337–9. The text is re-edited here by Amandine Wattelier-Bricout based on the photos of the plate furnished by Arlo Griffiths and using a digital edition created by Dániel Balogh for the Siddham project as starting point (see Damodarpur Charter 1 (GE 163) of Budhagupta). Since some readings differ from the previous editions, they are reported in the apparatus.

Primary

[RB] Basak, Radhagovinda. 1919–1920. “The five Damodarpur copper-plate inscriptions of the Gupta period.” EI 15, pp. 113–145. Pages 134–7.

[P] Pandey, Raj Bali. 1962–01–01. *The Chowkhamba Sanskrit Studies 23: Historical and Literary Inscriptions*. No place: Zenodo. DOI: 10.5281/zenodo.3381213. [URL]. Pages 104–5.

[6] This verse corresponds to the verse numbered 132 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200).

[7] This verse corresponds to the verse numbered 23 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200).

[8] This verse corresponds to the verse numbered 123 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200).

[DCS] Sircar, Dines Chandra. 1965. *Select inscriptions bearing on Indian history and civilization. Volume I: from the sixth century B.C. to the sixth century A.D.* 2nd edition revised and enlarged. Calcutta: University of Calcutta. Pages 332–4, entry 34.

[B] Bhandarkar, Devadatta Ramakrishna, Bahadur Chand Chhabra & Govind Swamirao Gai. 1981. *Inscriptions of the early Gupta kings*. Corpus inscriptionum indicarum 3, revised edition. New Delhi: Archaeological survey of India. Pages 335–9, entry 38.

[A] Agrawala, Prithvi Kumar. 1983. *Imperial Gupta Epigraphs (□□□□□□□□□□□□□□□□□□□□)*. Ancient Indian Epigraphical Sources (□□□□□□□□□□□□□□□□□□□□) 10, pt. 1 / 2. Varanasi: Books Asia, Distributed by Prithvi Prakashan. Entry 52.

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