

Quels outils et quelles méthodes pour cartographier la circulation et les usages des formules de protection des dons en Inde ancienne et au-delà?

« Corpus écrits, oraux, artistiques : les humanités numériques pour tou.te.s ? »
Journée des jeunes chercheur.e.s en études aréales



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Campus Condorcet
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BESTOW
projet de collecte,
de réutilisation et
d'analyse de
données



Benedictive and Exhortative Stanzas

Un ensemble de stances sanskrites circulant dans un vaste espace et sur un temps long

*sva-dattām para-dattām vā yo hareta vasundharām
sa viṣṭhāyām kṛmir bhutvā piṭṛbhiḥ saha pacyate*

best_0132

Celui qui vole une terre qu'il a lui-même donnée ou qui a été donnée par un autre, devient un ver dans des excréments et cuit avec ses ancêtres

Données ?

Corpus épigraphiques et manuscrits

- Plaques de cuivre
- Inscriptions sur pierre
- des manuscrits
- des oeuvres éditées



testimonies of st0132

Epigraphical sources

- INSCIK00055
- INSTelugu (00018, 00040, 00091)
- INSPallavava (4)
- INSDk00018
- INSBengalCharters (30 found)
- INSVengiCalukya (55 found)
- INSMaitraka
- INSBhaumakara00002
- INSSomavamsin (36/43)
- INSKalyanaCalukya (4)

Dharmasūtra

Only st0132cd : Baudhāyanasūtra 2.2.26

Literary sources

- PadmaPurāṇa VII.28-29
- Bhaviṣyapurāṇa IV,164,34
- Garuḍapurāṇa 2,42.15
- Mahābhārata 14,096.015d@004_1109 -1110
- Brahmapurāṇa 155.6-7
- Revakhāṇḍa of the Vāyupurāṇa (RKV) 142.64

Compilations

- Aparārka ādityapurāṇe †
- Lakṣmīdhara 10.34 ādityapurāṇe †
- Hemādri 508 mahābhārate
- Hemādri 504 viṣṇudharmottare
- Govindānanda's Dānakriyākaumudī Bṛhaspati
- Dānacandrikā Viśvāmitra
- Dānamayūkha Viśvāmitra
- Nandapaṇḍita's Vaijayantī smṛti

BESTOW : Benedictive and Exhortative Stanzas : a Thread of Officially uttered Words

Éclaircir des zones d'ombre

No. 22.] TWO GRANTS OF PRITHIVICHANDRA BHOGASAKTI. 225

valī, (*and*) Mahādēvapurī joined to Drugalēgāhvāṇa ; to the north the Gaṅgā. The *agrahāra*, which has the other name of **Purushōttamapurī**, has thus been formed with the four boundaries well-determined in this manner.

(Ll. 117-20) Now rules for the conduct of the Brāhmaṇas. This land shall be enjoyed by these (*Brāhmaṇas*) and their descendants, following always the righteous path ; it shall not be mortgaged or sold. No quarter shall be given to prostitutes ; the custom of gambling also shall be prohibited ; (*and*) weapons and (*such*) other things shall not be used ¹ These Brāhmaṇas shall (*always*) be intent on (*performing*) good deeds. There shall be no forced contribution (*for the expenses of*) royal officers halting at and departing from (the *agrahāra*)².

(Ll. 120-41) Now the praise of a gift of land :—
(Here follow twenty-three benedictive and imprecatory verses.)
(Line 141) May there be bliss and great fortune !

¹ Such restrictions date from ancient times. See, for instance, vv. 31 ff. of the Sirpur inscription of the time

Méthodologie

Sources existantes

- Liste de D.C Sircar 1965 « Stanzas on Bhūmi-Dāna Quoted in Raja-Śāsanas, Appendix II ». In *Indian Epigraphy*, 170-201. Delhi: Motilal Banarsidass.

mahīm mahimatām śreṣṭha dānāc = chreyo = 'nupālanam ||

Sva-dattām para-dattām vā yo hareta vasundharām |
sa viṣṭhāyām kṛmir = bhūtvā pitṛbhiḥ saha paçyate || 132²

Sva-dattā putrikā dhātrī pitṛ-dattā sahodarī |

1. *CII*, pp. 119, 122, 127, 133, 194, 198, 296. The word *mahimatām* is altered in most cases to *mahimātām* (*CII*, Vol. III, pp. 96, 104, 108, 115, 137, 167) and sometimes to *mahibhītām* (*Ep. Ind.*, Vol. XI, p. 313), while the first and third feet are sometimes quoted respectively as *Pūrva-dattām devījātībhyo* (*CII*, p. 108) and *bhūmīn deva-dajātīnām* (*Ep. Ind.*, Vol. XXXI, p. 261, text line 148). *Yudhiṣṭhira* is sometimes replaced by *narādhipa* (*ibid.*, Vol. XXII, p. 85, text lines 74-75). Sometimes the first foot reads *Prāy-dattām bhūmīm viprebhya* and the third reads *mahyām mahibhītām śreṣṭha* (*Ep. Ind.*, Vol. VII, p. 97, text lines 26-27). The first half in some cases reads *Pūrva-dattām narendrais = ca yatnād = rakṣa Śatakrato* (*ibid.*, Vol. XI, p. 313). The stanza occurs in the *Bhaviṣya Purāna*, IV, 164, 38 (with *rakṣe* and *mahibhītām*).

2. *CII*, Vol. III, pp. 104, 108, 137. In some cases, the first foot is found as: *Sarva-saya-samuddhām tu* (*ibid.*, pp. 11, 122, 127, 133) and the second foot as: *yo hared = vasudhām = iha* (*Ep. Ind.*, Vol. XXVIII, p. 114, text line 27). In the second half, sometimes we find *sa viṣṭhāyām* (*CII*, Vol. III, pp. 119, 137) and *sva-viṣṭhāyām* (*JASB*, Vol. VI, 1910, p. 436) instead of *sa viṣṭhāyām*, and *majjati* or *majjate* (*CII*, Vol. III, pp. 108, 119, 137) instead of *paçyate*, and the last three words also as: *paçyate pitṛbhiḥ saha* (*Ind. Ant.*, Vol. XXXIX, 1910, p. 196). Sometimes the first half is given as: *Para-dattām sva-dattām vā yo hareti narādhipam* (*Ep. Carn.*, Vol. VII, Tm. No. 51) and the second half is modified as: *ṣaṣṭi-varṣa-sahasrāṇi viṣṭhāyām jāyate kṛmih* (*CII*, Vol. III, p. 289) or as *gavām śata-sahasrāṇyā hantur = hareti* (or *pihati*) *duṣkṛtam* (*ibid.*, pp. 238, 247; sometimes *hanuh pihati kulbiṣam* in the last quarter, — *Ep. Ind.*, Vol. XXXI, p. 80, text lines 43-3), or *ṣaṣṭim varṣa-sahasrāṇi narake paçyate tu sah* (*ibid.*, Vol. XVI, p. 267; cf. *bhīṣam* for *tu sah* in *Ind. Ant.*, Vol. VI, p. 26, line 26), or *ṣaṣṭi-varṣa-sahasrāṇi Kumbhipāke sa paçyate* (*Ind. Ant.*, Vol. VI, p. 25, text line 16; or *niraye sa viṣṭhāyām* — *ibid.*, p. 30, line 16; or *ghore tamasi varṣate* — *Ep. Ind.*, Vol. XIV, p. 335, verse 90), or *tenajātā janayitā narake pālītā dhruvam* (*Ep. Ind.*, Vol. XII, p. 203), or *śoāna-yoni-śatam gatvā Cōyāleṣu = abhijāyate* (*ibid.*, Vol. XX, p. 128, text line 21), or *narakān = na nirvartante yāvoc = candra-divākaram* (*Ep. Carn.*, Vol. VIII, Sb.No.477), or *sa rūpī kula-samyuktah kalpāntam narakam vrajat* (*ibid.*, Vol. X, Malur No. 57), or *na tasya narakād = ghorād = vidyate niṣkṛtiḥ kṛacit* (*Ep. Ind.*, Vol. XVII, p. 304, verse 10), or *kaṣṭhā-śata-ghātīnām: enasā pratipadyate* (*ibid.*, Vol. XXXIII, p. 213, v.5). For *brahma-ṛtīm hareti = tu yoh* (*hareta yah* — *Ind. Ant.*, Vol. II, p. 159) in the second foot, see Chhabra, *Antiquities of Chamba State*, II, p. 178. We have also *Āṅgam = ekam padam = ekam* in the first foot and *divyam varṣa-sahasrāṇi jāyate Brahma-rakṣasah* in the second half (*Ep. Ind.*, Vol. XXIII, p. 143, text lines 12-13). For *divyam varṣa-sahasrāṇi* in the third foot, see also *Ind. Ant.*, Vol. XII, p. 121. The second half is sometimes given as: *ākṣptā c = ānvanitā ca sarvathā narakam vrajat* (*Ep. Ind.*, Vol. XVII, p. 337, text line 13). In the Tan Kran (Cambodia) inscription of about the 7th century A.D., we have the second half as: *Avici-narake jāti pitṛbhiḥ saha bandhubhiḥ* (R. C. Majumdar, *Inscriptions of Kambuja*, p. 50). The stanza occurs in the *Padma Purāna*, op. cit., verses 28-29 (with *hareti = tu* and *viṣṭhā-kṛmī*⁰), *Bhaviṣya Purāna*, op. cit., verse 34 (with the second half as *sa nuro narake ghore kliyaty = ā pralay-āntikam*), *Brahma Purāna*, 113, 67 (with *ṣaṣṭi = varṣa*⁰ and *viṣṭhāyām jāyate kṛmih*); *Bṛhaspatīśāhitā*, verse 28 (with *hareti = ca* and *sva-viṣṭhāyām*). In the *Viṣṇudharmo-*



Stances standardisées classées par ordre alphabétique

mahīm mahimatām śreṣṭha dānāc = chreyo = 'nupālanam ||
131¹

Sva-dattām para-dattām vā yo hareta vasundharām |
sa viṣṭhāyām kṛmir = bhūtvā piṭṛbhiḥ saha paçyate || 132²
Sva-dattā putrikā dhātrī piṭṛ-dattā sahodarī |

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Une liste de sources (épigraphie et littératures) :
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164 stances
environ 400 références

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1. *CII*, pp. 119, 122, 127, 133, 194, 198, 296. The word *mahimatām* is altered in most cases to *mahimatām* (*CII*, Vol. III, pp. 96, 104, 108, 115, 137, 167) and sometimes to *mahibhātām* (*Ep. Ind.*, Vol. XI, p. 313), while the first and third feet are sometimes quoted respectively as *Pūrva-dattām devījātībhyo* (*CII*, p. 108) and *bhūmīn deva-dajātīnām* (*Ep. Ind.*, Vol. XXXI, p. 261, text line 148). *Yudhiṣṭhira* is sometimes replaced by *narādhipa* (*ibid.*, Vol. XXII, p. 85, text lines 74-75). Sometimes the first foot reads *Prāy-dattām bhūmīm viprebhya* and the third reads *mahyām mahibhātām śreṣṭha* (*Ep. Ind.*, Vol. VII, p. 97, text lines 26-27). The first half in some cases reads *Pūrva-dattām narendrais = ca yatnād = rakṣa Satakrato* (*ibid.*, Vol. XI, p. 313). The stanza occurs in the *Bhaviya Purāna*, IV, 164, 38 (*śreṣṭha dānāc = chreyo = 'nupālanam*).

2. *CII*, Vol. III, pp. 104, 108, 137. In some cases, the first foot is found as: *Sarva-saya-samuddhām tu* (*ibid.*, pp. 11, 122, 127, 133) and the second foot as: *yo hared = vasudhām = iha* (*Ep. Ind.*, Vol. XXVIII, p. 114, text line 27). In the second half, sometimes we find *sa viṣṭhāyām* (*CII*, Vol. III, pp. 119, 137) and *sva-viṣṭhāyām* (*JASB*, Vol. VI, 1910, p. 436) instead of *sa viṣṭhāyām*, and *majjati* or *majjate* (*CII*, Vol. III, pp. 108, 119, 137) instead of *paçyate*, and the last three words also as: *paçyate piṭṛbhiḥ saha* (*Ind. Ant.*, Vol. XXXIX, 1910, p. 196). Sometimes the first half is given as: *Para-dattām sva-dattām vā yo hareti narādhipam* (*Ep. Carn.*, Vol. VII, Tm. No. 51) and the second half is modified as: *ṣaṣṭi-varṣa-sahasrāṇi viṣṭhāyām jāyate kṛmih* (*CII*, Vol. III, p. 289) or as *gavām śata-sahasrāṇyā hantur = hareti* (or *pihāti*) *duṣkṛtam* (*ibid.*, pp. 238, 247; sometimes *hanuh pihāti kilbiṣam* in the last quarter, — *Ep. Ind.*, Vol. XXXI, p. 80, text lines 43-3), or *ṣaṣṭim varṣa-sahasrāṇi narake paçyate tu sah* (*ibid.*, Vol. XVI, p. 267; cf. *bhṣam* for *tu sah* in *Ind. Ant.*, Vol. VI, p. 26, line 26), or *ṣaṣṭi-varṣa-sahasrāṇi Kumbhipāke sa paçyate* (*Ind. Ant.*, Vol. VI, p. 25, text line 16; or *niraye sa viṣṭhāyām* — *ibid.*, p. 30, line 16; or *ghore tamasi varṣate* — *Ep. Ind.*, Vol. XIV, p. 335, verse 90), or *tenajātā janayitā narake pālītā dhruvam* (*Ep. Ind.*, Vol. XII, p. 203), or *śoāna-yoni-śatam gatvā Cōyāleṣu = abhijāyate* (*ibid.*, Vol. XX, p. 128, text line 21), or *narakān = na nirvartante yāvoc = candra-divākaram* (*Ep. Carn.*, Vol. VIII, Sb.No.477), or *sa rūpi kula-samyuktah kalpāntam narakam vrajat* (*ibid.*, Vol. X, Malur No. 57), or *na tasya narakād = ghorād = vidyate niṣkṛtiḥ kṛacit* (*Ep. Ind.*, Vol. XVII, p. 304, verse 10), or *kaṣṭhā-śata-ghātīnām: enasā pratipadyate* (*ibid.*, Vol. XXXIII, p. 213, v.5). For *brahma-ṛtīm hareti = tu yoh* (*hareta yah* — *Ind. Ant.*, Vol. II, p. 159) in the second foot, see Chhabra, *Antiquities of Chamba State*, II, p. 178. We have also *Āṅgam = ekam padam = ekam* in the first foot and *divyam varṣa-sahasrāṇi jāyate Brahma-rakṣasah* in the second half (*Ep. Ind.*, Vol. XXIII, p. 143, text lines 12-13). For *divyam varṣa-sahasrāṇi* in the third foot, see also *Ind. Ant.*, Vol. XII, p. 121. The second half is sometimes given as: *ākṣptā c = ānvanitā ca sarvathā narakam vrajat* (*Ep. Ind.*, Vol. XVII, p. 337, text line 13). In the Tan Kran (Cambodia) inscription of about the 7th century A.D., we have the second half as: *Avici-narake jāti piṭṛbhiḥ saha bandhubhiḥ* (R. C. Majumdar, *Inscriptions of Kambuja*, p. 50). The stanza occurs in the *Padma Purāna*, op. cit., verses 28-29 (with *hareti = tu* and *viṣṭhā-kṛmī*⁰), *Bhaviya Purāna*, op. cit., verse 34 (with the second half as *sa nuro narake ghore kliyaty = ā pralay-āntikam*), *Brahma Purāna*, 115, 67 (with *ṣaṣṭi = varṣa*⁰ and *viṣṭhāyām jāyate kṛmih*); *Bṛhaspatisaṁhitā*, verse 28 (with *hareti = ca* and *sva-viṣṭhāyām*). In the *Viṣṇudharmo-*



Stances standardisées classées par ordre alphabétique



Une liste de sources (épigraphie et littératures) :
des occurrences de la stance



Des données bibliographiques "FINDABLE" et réutilisables

mahīm mahimatām śreṣṭha dānāc = chreyo = 'nupālanam ||
131¹

Sva-dattām para-dattām vā yo hareta vasundharām |
sa viṣṭhāyām kṛmir = bhūtvā piṭṛbhiḥ saha paçyate || 132²
Sva-dattā putrikā dhātrī piṭṛ-dattā sahodarī |

1. *CII*, pp. 119, 122, 127, 133, 194, 198, 296. The word *mahimatām* is altered in most cases to *mahimatām* (*CII*, Vol. III, pp. 96, 104, 108, 115, 137, 167) and sometimes to *mahibhātām* (*Ep. Ind.*, Vol. XI, p. 313), while the first and third feet are sometimes quoted respectively as *Pūrva-dattām devījātībhyo* (*CII*, p. 108) and *bhūmīn deva-dajātīnām* (*Ep. Ind.*, Vol. XXXI, p. 261, text line 148). *Yudhiṣṭhira* is sometimes replaced by *narādhipa* (*ibid.*, Vol. XXII, p. 85, text lines 74-75). Sometimes the first foot reads *Prāy-dattām bhūmīm viprebhya* and the third reads *mahyām mahibhātām śreṣṭha* (*Ep. Ind.*, Vol. VII, p. 97, text lines 26-27). The first half in some cases reads *Pūrva-dattām narendrais = ca yatnād = rakṣa Śatakrato* (*ibid.*, Vol. XI, p. 313). The stanza occurs in the *Bhaviṣya Purāna*, IV, 164, 38 (*Śreṣṭha dānāc = chreyo = 'nupālanam*).

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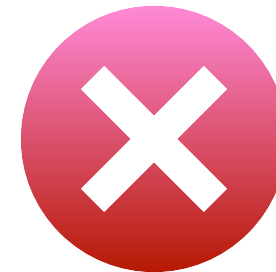
Stances standardisées classées par ordre alphabétique



Une liste de sources (épigraphie et littératures) :
des occurrences de la stance



Des données bibliographiques “FINDABLE” et réutilisables



Absence de “métadonnées” nécessaires à la localisation
spatiale et temporelle

Méthodologie

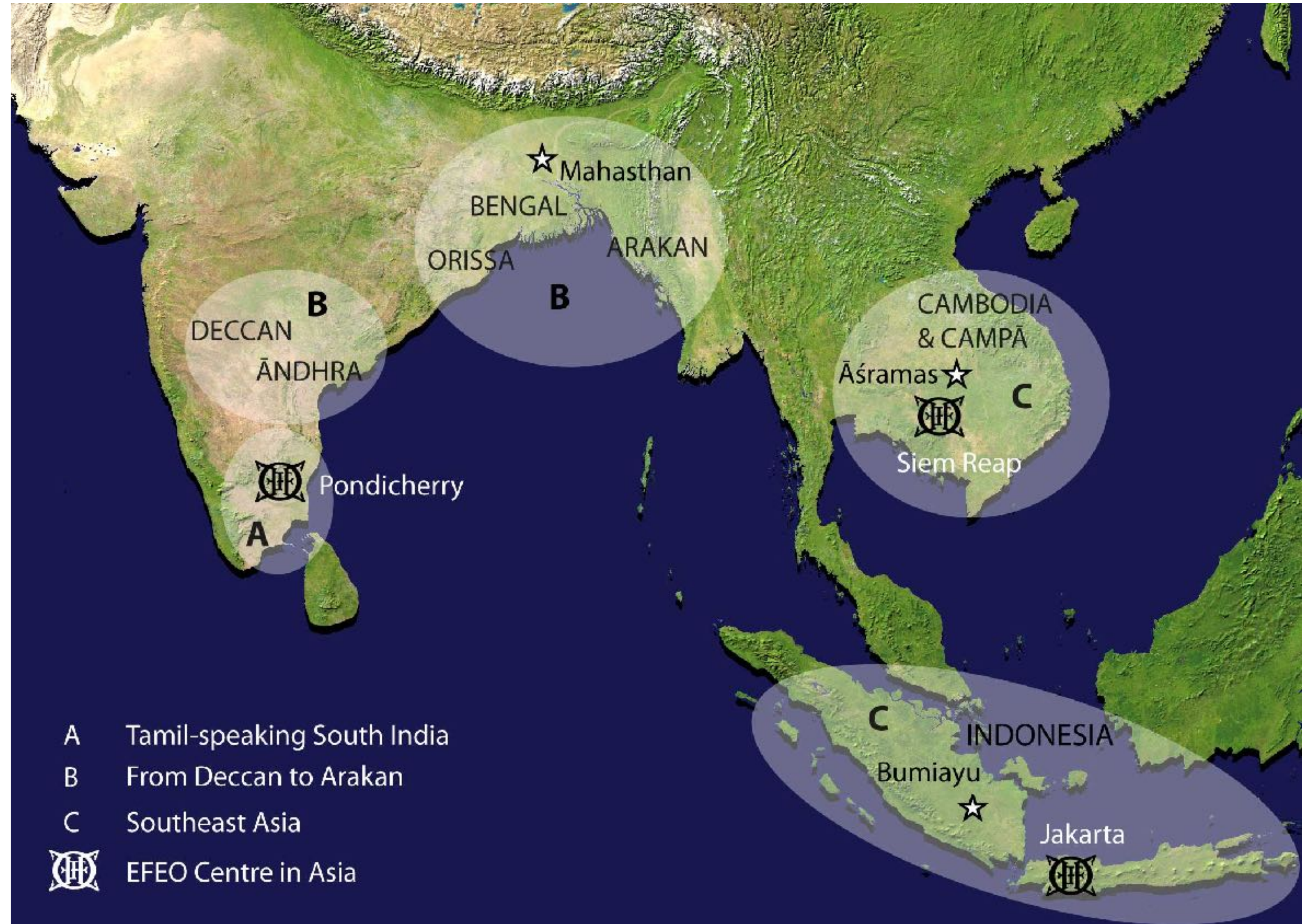
Sources existantes

- Liste de D.C Sircar 1965 « Stanzas on Bhūmi-Dāna Quoted in Raja-Śāsanas, Appendix II ». In *Indian Epigraphy*, 170-201. Delhi: Motilal Banarsidass.
- La base de données DHARMA : textes encodés en Epidoc-XML-TEI (Guide d'encodage + DMP)

BESTOW : Benedictive and Exhortative Stanzas : a Thread of Officially uttered Words

Un projet de réutilisation de données

Sous-projet s'insérant dans le projet ERC-DHARMA



DHARMA : The Domestication of “Hindu” Asceticism and the Religious Making of South and Southeast Asia

BESTOW : Benedictive and Exhortative Stanzas : a Thread of Officially uttered Words

Un projet de réutilisation de données

pour contribuer à la question de recherche du projet DHARMA



Contents

[Metadata](#)[Edition](#)[A. Seal](#)[B. Plates](#)[Apparatus](#)[Translation](#)[Translation](#)[Bibliography](#)[Primary](#)[Secondary](#)[Notes](#)

Gopalpur plates of Mahābhavagupta Janamejaya year 10.

Editor: Amandine Wattelier-Bricout.

Identifier: DHARMA_INSSomavamsin00003.

Languages: eng, fra, san.

Repository: tfb-somavamsin-epigraphy.

Version: 2023-12-22 15:37 ([b40fc3b](#)), last modified 2023-12-20 15:19.

Edition

[Logical](#)[Physical](#)[XML](#)

A. Seal

[1 illegible line]

B. Plates

( 1v)

(1) @ svasti(.) suvarṇṇapura-samāvāsita-śrīmato vijaya-kaṭakāT(.) parama-bhaṭṭāraka-mahārājādhirāja-parameśvara-śrī-śivagupta-deva-pādānudhyāta-parama-māheśvara-parama-bhaṭṭāraka-mahārājādhirāja-śsoma-kula-tilaka-ṭṛkalingādhīpati-śrī-mahābhavagupta-rāja-devaḥ kuśalī lupattarā-khāṇḍīva-iollamurā(5)-grāme vrāhmananā(n) samp(ū)iva tat-prativāsinaḥ kutumvi-ianapadārṅs tad-visava-

Catalog

Texts database last updated 2024-01-11 17:33.

This interface allows you to look for texts in the DHARMA collection. The search form below can be used for filtering results. Matching is case-insensitive, does not take diacritics into account, and looks for substrings instead of terms. For instance, the query [edit](#) matches "edition" or "meditation". To look for a phrase, surround it with double quotes, as in ["old javanese"](#). Searching for strings that contain less than three characters is not possible.

Per default, all metadata fields are searched (except "lang", see below). Metadata fields are (for now): "title", "editor", "summary", "lang", "repo", "ident". You can restrict search to a specific field by using a field prefix, as in [editor:manu](#) or [title:"critical edition"](#). Several clauses can be added successively, separated with whitespace. In this case, for a document to be considered a match, all query clauses must match. Try for instance [editor:manu title:stone](#).

The "lang" field is special. If you look for a string that contains two or three letters only, as in [lang:en](#) or [lang:san](#), it is assumed to refer to an ISO 639 language code, and an exact comparison is performed. If you look for a string longer than that, it is assumed to refer to a language name and the above-mentioned substring matching technique will be used instead. You can consult a table of languages [here](#).

Find: Sort by: [Title](#)

Have 2450 documents.

Contents

[Metadata](#)[Edition](#)[A. Seal](#)[B. Plates](#)[Apparatus](#)[Translation](#)[Translation](#)[Bibliography](#)[Primary](#)[Secondary](#)[Notes](#)

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[1 illegible line]

B. Plates

( 1v)

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Find: Sort by: [Title](#)

Have 2450 documents.



Des données FAIR

DHARMA_mdt_Somavamsin_v01 Fichier Édition Affichage Insertion Format Données Outils Extensions Aide

100% Calibri 12 B I A

		Text identity					Related entities		
Corpus	Distribution rights of the metadata	Identifier of the text	Designation	Alternative identifier	Alternative designation	Alternative designation	Location on the artefact/conglomerate artefact/monument (free text)	ID of the artefact(s)	ID of the conglomerate artefact
Corpus to which the inscription pertains	Licence applicable to metadata	Identifier of the text. Syntax: INSS<corpus>00001	Designation of the text [= title in xml edition]	Alternative identifier(s)	Alternative designation(s)	Alternative designation(s)	Location on the artefact/conglomerate artefact/monument (free text)	ID of the artefact bearing the text. If there is more than one artefact bearing the text, use \$ as separator.	ID of the conglomerate artefact bearing the text
Somavamsin	CCO	INSSomavamsin00001	Vakratentali grant of Mahābhavagupta Janamejaya						
Somavamsin	CCO	INSSomavamsin00002	Gopalpur plates of Mahābhavagupta Janamejaya year 1					ARTSomavams	CONARTSomav
Somavamsin	CCO	INSSomavamsin00003	Gopalpur plates of Mahābhavagupta Janamejaya year 10					ARTSomavams	CONARTSomav
Somavamsin	CCO	INSSomavamsin00004	Gopalpur plates of Mahābhavagupta Janamejaya year 12					ARTSomavams	CONARTSomav
Somavamsin	CCO	INSSomavamsin00005	Patna plates of Mahābhavagupta Janamejaya Āṣāḍha month year 6						
Somavamsin	CCO	INSSomavamsin00006	Patna plates of Mahābhavagupta Janamejaya Kārttika month year 6					ARTSomavams	CONARTSomav

-01-11 17:33.

for texts in the DHARMA collection. The search form below can be used for searching. The search is case-insensitive, does not take diacritics into account, and is not sensitive to accents. For instance, the query `edit` matches "edition" or "meditation". Searching for strings that contain double quotes, as in `"old javanese"`. Searching for strings that contain spaces is not possible.

You can restrict search to a specific field by using `field:keyword`, where `field` is one of `corpus`, `title`, `lang`, `location`, `id`, `conglomerate`, `alternative`, `designation`, `alternative_id`, `alternative_designation`, `alternative_designation2`, `location`, `id`, `conglomerate`. You can also use `lang:en` to search for a string that contains two or three letters only, as in `lang:en`. If the string is longer than that, it is assumed to refer to a language name and the exact comparison is performed. The search technique will be used instead. You can consult a table of language codes.

Sort by:

Text Artefact conglomerateArtefact Surrogate 3D model closedLists

A. Seal

[1 illegible line]

B. Plates

(1v)

(1) @ svasti(.) suvarṇṇapura-samāvāsita-śrīmato vijaya-kaṭakāT(.) parama-bhaṭṭāraka-mahārājādhirāja-parameśvara-śrī-śivagupta-deva-pādānudhyāta-parama-māheśvara-parama-bhaṭṭāraka-mahārājādhirāja-śsoma-kula-tilaka-ṭṛkalingādhīpati-śrī-mahābhavagupta-rāja-devaḥ kuśali lupattarā-khāṇḍīva-iollamurā(5)-grāme vrāhmananā(n) samp(ū)iva tat-prativāsinaḥ kutumvi-ianapadārṇs tad-visava-



Des données FAIR



Des feuilles de métadonnées

Méthodologie

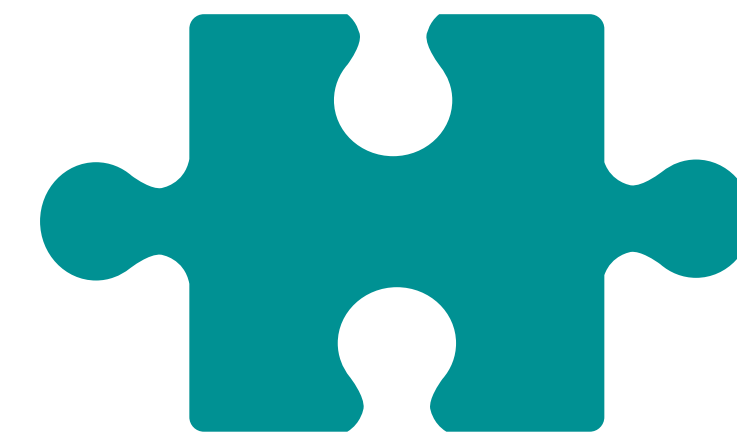
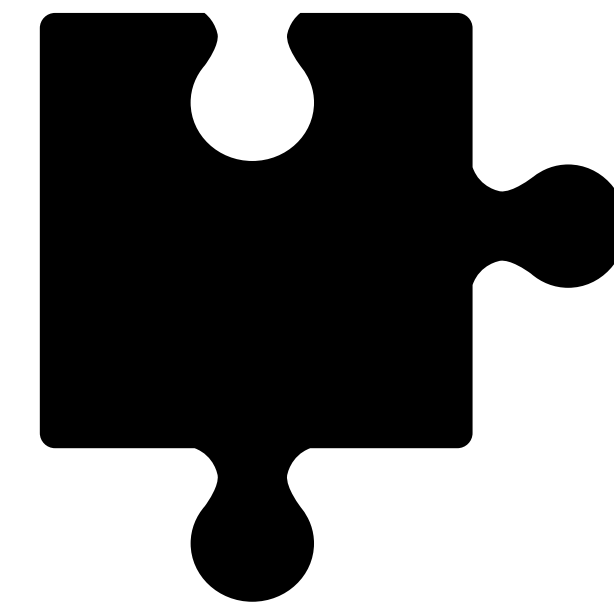
Rassembler les données, les organiser, les analyser

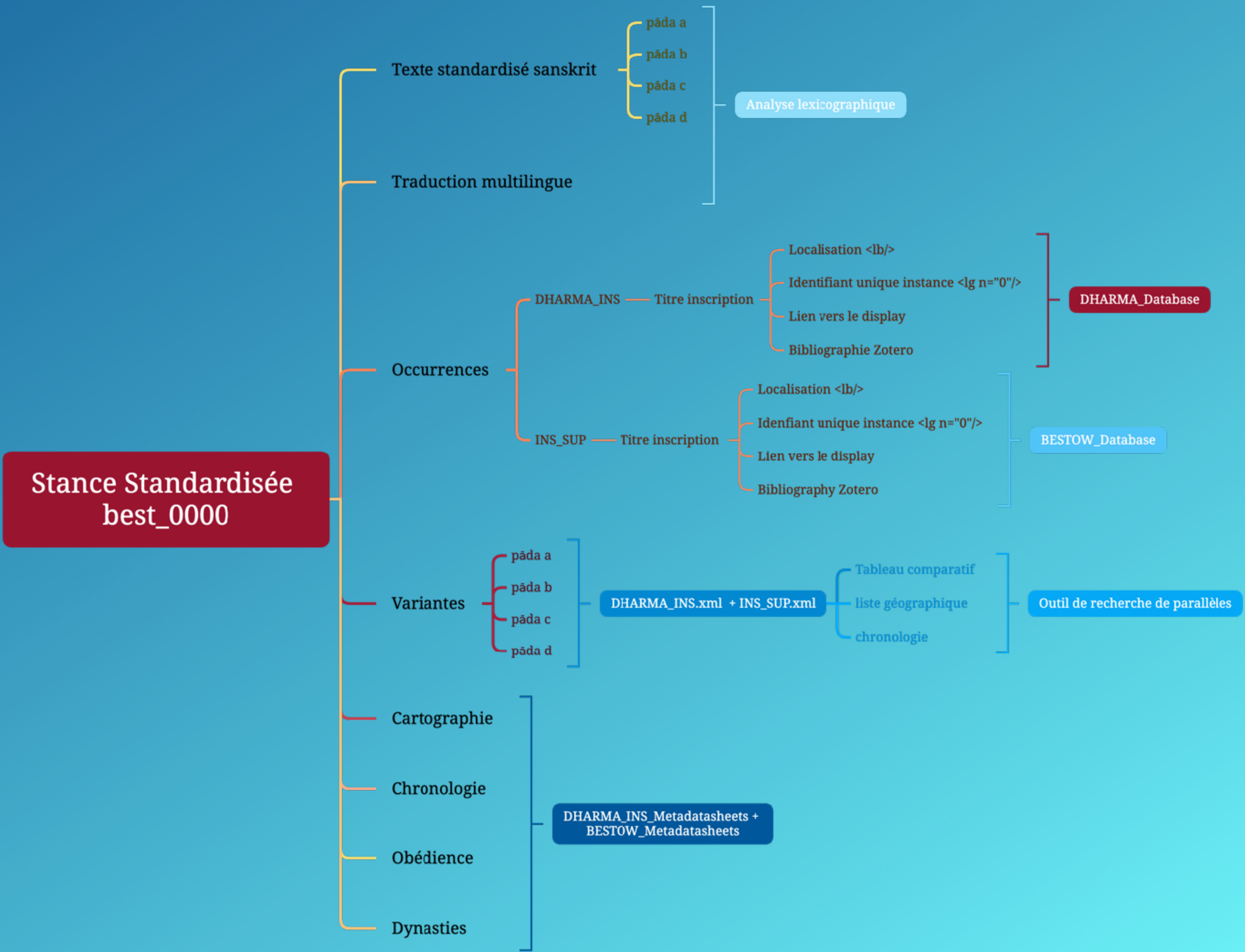
- Transformer la liste de Sircar en une liste “FAIR” interrogeable
(une liste en construction <https://erc-dharma.github.io/output-bestow/display-bestow.html>)
=> Transformer les références en données FAIR
=> les accompagner de métadonnées (lieu, date, obédience...)
- Créer un outil de recherches de parallèles pour la base de données DHARMA
<https://dharman.in/parallels>
- Lier la nouvelle liste et la base de données DHARMA pour créer une base de données relationnelles
- Trouver des outils de visualisation :
 - carte
 - chronologie
 - association de stances
 - analyse lexicographique

Dictionnaire de stances interrogeable

Transformer la liste finie de Sircar en un dictionnaire “dynamique”

- Proposer une forme standardisée des stances
- Associer une traduction
- Associer les occurrences consultables
- Générer une carte par stance
- Permettre une visualisation des variations
- Proposer une chronologie
- Fréquence de citation par obédience...





Humanités numériques pour tou.tes? Obstacles et solutions

Les obstacles inhérents à l'objet d'étude

- Incomplétude du corpus (texte endommagé, lacunaire) => collecte partielle des données et métadonnées
- Incertitudes temporelles et géographiques, les hypothèses divergentes

Humanités numériques pour tou.tes? Obstacles et solutions

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- Incomplétude du corpus (texte endommagé, lacunaire) => collecte partielle des données et métadonnées
- Incertitudes temporelles et géographiques, les hypothèses divergentes
- Prévoir le cas des données et métadonnées incomplètes
- Renseigner les sources des hypothèses et des incertitudes
- Inclure incertitudes et lacunes dans les résultats

Humanités numériques pour tou.tes? Obstacles et solutions

Les obstacles des principes FAIR

- Manque de standards, de vocabulaire contrôlé
- Trouver des formats ouverts et interopérables
- Proposer des visualisations pérennes

Humanités numériques pour tou.tes? Obstacles et solutions

Les obstacles des principes FAIR

- Manque de standards, de vocabulaire contrôlé
- Trouver des formats ouverts et interopérables
- Proposer des visualisations pérennes
- Rédiger un *datapaper* et documenter au maximum les choix, les termes...
- Trouver des personnes ressources, des formations...
- Choix du tableur (outil simple, pérenne, ouvert) : sobriété et simplicité
- Déposer en entrepôts données et métadonnées “brutes” dans des formats ouverts sans visualisation

Humanités numériques pour tou.tes? Obstacles et solutions

Les obstacles inhérents à l'état actuel des outils existants

- IRaMuTeQ, Gargantext : pas de sanskrit, complexité des algorithmes, de la prise en main
- Khartis : pas de cartes adaptées disponibles
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Humanités numériques pour tou.tes? Obstacles et solutions

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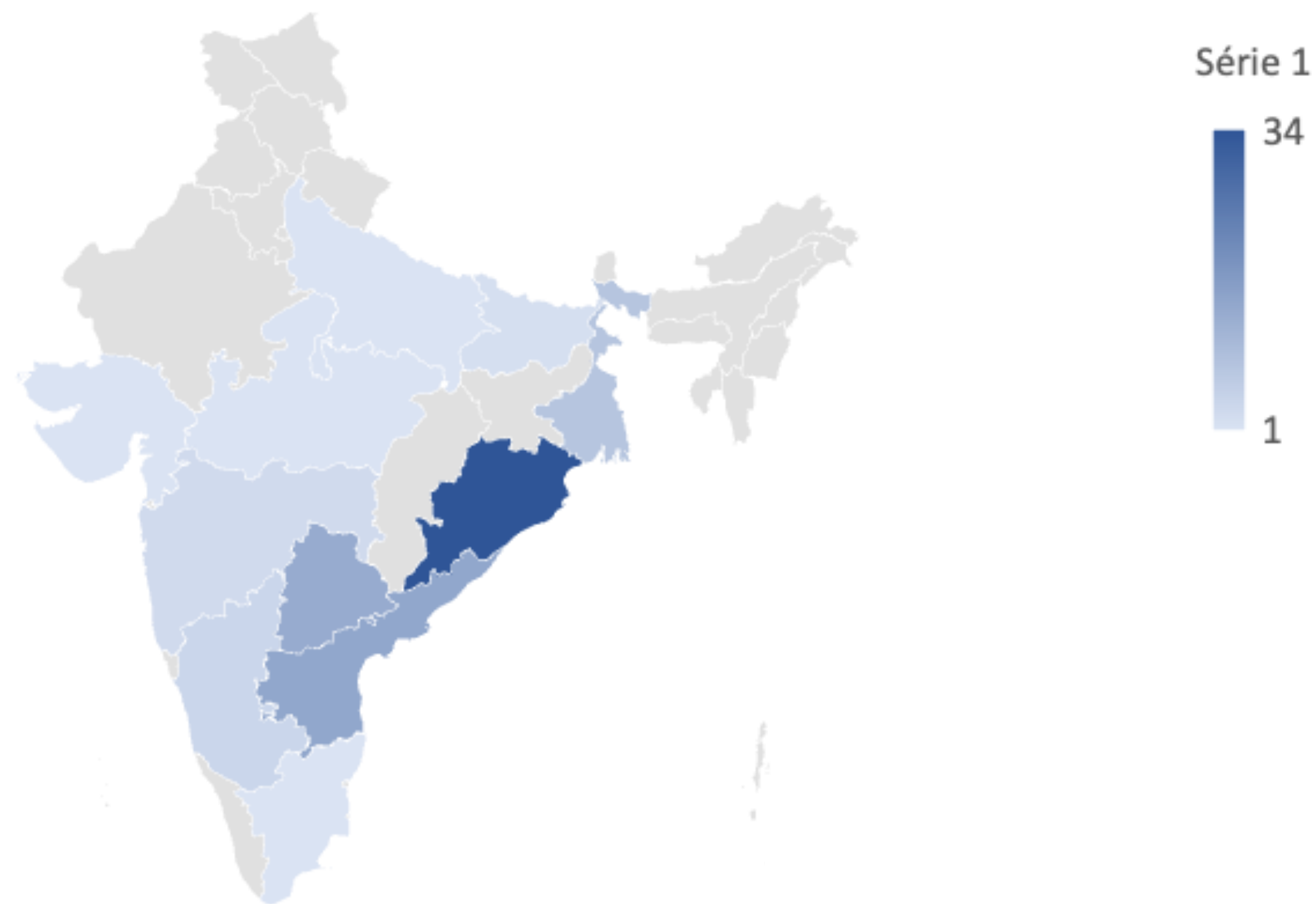
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- travail d'équipe, dialogue et construction d'outils avec un ingénieur de recherche
- Utiliser des outils simples, sûrs, ouverts

Exemple de visualisation simple

Cas de best_117

- Outils de recherche de parallèles + Dharmadatabase + Tableur

Spatial distribution best_117



Conclusion

Nombreux avantages à inclure les humanités numériques et la FAIRisation dans mon projet

Possibilité de penser « out of the box » et de poser un nouveau regard grâce à une globalisation et une vue en dehors de la logique de corpus

Réutilisation des données => accélérateur de résultats

Granularité et possibilité de variation d'échelles

Données et métadonnées : un croisement efficace, simple et pérenne



Merci !

« Corpus écrits, oraux, artistiques : les humanités numériques pour tou.te.s ? »
Journée des jeunes chercheur.e.s en études aréales



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