

Stances consacrées, stances consacrant :
Cartographier les usages et analyser les fonctions
des stances de bénédiction et de malédiction en
Inde et au-delà

Amandine Wattelier-Bricout - 19 Janvier 2024
Séminaire « Littératures d'Asie du Sud » DELI



BESTOW

Benedictive and Exhortative Stanzas,
a Thread of Officially uttered Words



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 pitṛbhiḥ saba 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.



Handwritten text in Devanagari script on a palm leaf. The text is arranged in vertical columns, reading from right to left. The script is clear and well-preserved.



Objectifs

- Éclairer 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 used¹. 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 agraḥāra*)².

(Ll. 120-41) Now the praise of a gift of land :—

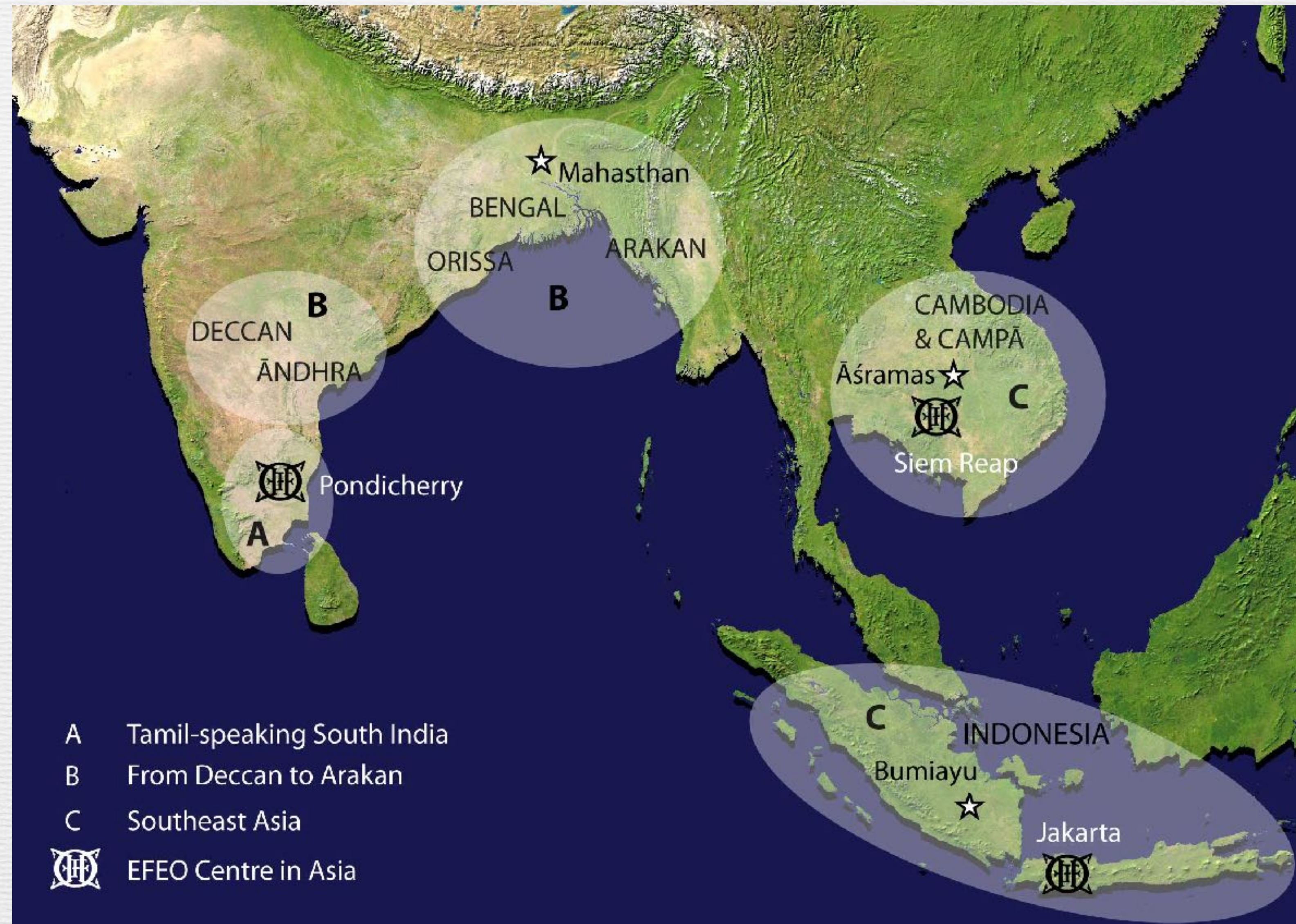
(Here follow twenty-three benedictive and imprecatory verses.)

(Line 141) May there be bliss and great fortune !

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

Objectifs

- poser un regard nouveau et sortir de la logique de corpus en conciliant histoire “connectée”/ croisée et “material turn”



Objectifs

- Est-ce que les stances de bénédiction et d'exhortation ont participé à l'institutionnalisation de l'hindouisme? (concepts véhiculés)



Méthodologie

- Liste de 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 ||
131¹

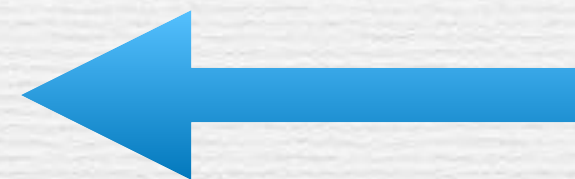
Sva-dattām para-dattām vā yo hareta vasundharām |
sa viṣṭhāyām kṛmir = bhūtvā piṭṛbhiḥ saha paçyate || 132²
Sva-dattā putrikā dhātrī piṭṛ-dattā sahodarī |

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 Satakrato* (*ibid.*, Vol. XI, p. 313). The stanza occurs in the *Bhaviṣya Purāna*, IV, 164, 38 (*sa-va-putrikā-putrikā-putrikā-putrikā*).

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 harati 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-sahasraṣya hantur = harati* (or *pihati*) *duṣkṛtam* (*ibid.*, pp. 238, 247; sometimes *hanuh pihati 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 Cōṇḍāleṣu = abhijāyate* (*ibid.*, Vol. XX, p. 128, text line 21), or *narakān = na nirvartante yāvac = 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-ghātinām: enasā pratipadyate* (*ibid.*, Vol. XXXIII, p. 213, v.5). For *brahma-ṛtīm harete = 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 ca = 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 *harete = 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*, 115, 67 (with *ṣaṣṭi = varṣa*⁰ and *viṣṭhāyām jāyate kṛmih*); *Bṛhaspati-saṁhitā*, verse 28 (with *harete = ca* and *sva-viṣṭhāyām*). In the *Viṣṇudharma-*



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

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

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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-tṛkalinṅgādhipati-śrī-mahābhavagupta-rāja-devaḥ kuśali 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.



Des données FAIR

DHARMA_mdt_Somavamsin_v01

Fichier Édition Affichage Insertion Format Données Outils Extensions Aide

100% Calibri 12

| | | 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 |

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

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Sort by:

Text Artefact conglomerateArtefact Surrogate 3D model closedLists

A. Seal

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B. Plates

(1v)

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



Des données FAIR



Des feuilles de métadonnées

Méthodologie

- Liste de Sircar : 1965b « Stanzas on Bhūmi-Dāna Quoted in Raja-Śāsanas, Appendix II ». In *Indian Epigraphy*, 170-201. Delhi: Motilal Banarsidass.
- Base de données DHARMA
- Sircar, Dines Chandra. 1965a. *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
- Sircar, Dines Chandra. 1983. *Select Inscriptions Bearing on Indian History and Civilization*. Volume II: From the Sixth to the Eighteenth Century A.D. Delhi: Motilal Banarsidass

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

1 Benedictive and Exhortative Stanzas

- Sircar's list
- Parallels in the DHARMA-database
- Sircar's Selected Inscriptions

Other testimonies

- Dharmaśāstra
- Epics
- Purāṇas
- Dharmaribandha

2 a Thread

- across the time
- across the space

Different patterns

- within one dynasty
- one, two or more stanzas
- Evolution of concepts, curses...
- Evolution of authorship

Mapping the spread and the diffusion

3 of Officially uttered Words

Features/Characteristics of a benedictive and exhortative stanza

- Style
- Content

Authorship attributed to

- specified /unspecified
- religious / juridical / common sayings

Functions of these stanzas

- apotropaic
- long-term protection
- sacralisation
- officialisation of the king's power

Layout, place, material...

- part of a ceremony?
- Performative value?
- specific to a kind of donation?

Understand the religious Making of South and SouthEast Asia

Premiers résultats

Étude de cas : best_117

- *sarvān evāgāminaḥ pāṛthivenḍrān bhūyo bhūyo yācate rāja-sinḥaḥ*
sāmānyo yan dharmma-setur narāṇām kāle kāle pālanīyo bhavaḍbhiḥ
“The Lion among Kings again begs all future kings among kings, without exception, that this universal Dharma-causeway for humans, is to be maintained by you in every age!” (A. Griffiths)
INSIDENKKalasan “Kalasan”

- *sāmānyo 'yaṁ dharmma-setur nrpāṇām kāle kāle pālanīyo bhavaḍbhiḥ*
sarvān etān bhāvinaḥ pāṛthivenḍrān bhūyo bhūyo yācate rāmacandraḥ
“Rāmacandra begs repeatedly to all these future kings: "this bridge of Dharma which is common to all the kings, you always must protect it!".
Stanza numbered 117 in : Sircar, Dines Chandra. 1965. « Stanzas on Bhūmi-Dāna Quoted in Raja-Śāsanas, Appendix II ». In *Indian Epigraphy*, 170-201. Delhi: Motilal Banarsidass.

Étude de cas : best_117

- Des premiers résultats surprenants :
stance au traitement particulier (autorité spécifique)
liberté d'adaptation au contexte / Appropriation personnelle

origine problématique en périphérie?

origine en contexte bouddhique ?

Lien initial avec le Rāmāyaṇa ?

Étude de cas : best_117

- Des premiers résultats surprenants :
stance au traitement particulier (autorité spécifique)
liberté d'adaptation au contexte / Appropriation personnelle

origine problématique en périphérie?

origine en contexte bouddhique ?

Lien initial avec le Rāmāyaṇa ?

- Qu'en est-il des stances les plus répandues?
Origine/Obéissance/Littérature

Au commencement...

Au commencement?

- *The Archaeology of Hindu ritual Temples and the establishment of the Gods*, Micheal Willis (2009), p.85 :
Stances en rapport avec le don de terre largement répandues au 5ème siècle
Certaines (best_23 best_123 best_132) déjà présentes au Deccan au début du 5ème siècle

testimonies of st0132

Epigraphical sources

- no specific attribution INSCIK00055
- no specific attribution INSTelugu (00018, 00040, 00091)
- the great sages INSPallava00006
- no specific attribution INSDk00018
- no specific attribution (00057)
- Mahābhārata (00033)
- Vyāsaḡitā (00001)
- Vyāsa (00039, 00052, 00049)
- Vyāsa and Manu (00051)
- Sages (00031)
- Manu and others (00063)
- verses instructing dharma (00026)
- Dharmaśāstra (00076)
- specific attribution (00016, 00034, 00013)
- Vyāsa (Veda) (0001)
- Vyāsa (00021, 00023)
- Vyāsaḡitā (00014, 00017)
- Vyāsaḡitā (0002, 0003, 0004, 0005) INSMaitraka
- dharmaśāstra INSBhaumakara00002
- dharmaśāstra INSSomavamsin (36/43)

INSBengalCharters (30 found)

INSVengiCalukya (55 found)

Dharmasūtra

Literary sources

Compilations

- Only st0132cd : Baudhāyanasūtra 2.2.26
- PadmaPurāṇa VII.28-29
- Bhaviṣyapurāṇa IV,164,34
- Garuḡapurāṇa 2,42.15
- Mahābhārata 14,096.015d@004_1109 -1110
- Brahmapurāṇa 155.6-7
- Revakhāṇḡa of the Vāyupurāṇa (RKV) 142.6
- Aparārka ādityapurāṇe †
- Lakṣmīdhara 10.34 ādityapurāṇe †
- Hemādri 508 mahābhārate
- Hemādri 504 viṣṇudharmottare
- Govindānanda's Dānakriyākaumudī Bṛhas
- Dānacandrikā Viśvāmitra
- Dānamayūkha Viśvāmitra
- Nandapaṇḡita's Vaijayantī smṛti

Au commencement ?

- Présence best_23, best_123, best_131, best_132

- best_23

*bahubhir vasudhā bhuktā rājabhiḥ sagarādibhiḥ
yasya yasya yadā bhūmis tasya tasya tadā phalam*

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

- best_123

*saṣṭim varṣa–sahasrāṇi svarge modati bhūmiḍaḥ
Ācchettā cānumantā ca tāny eva narake vaset*

The giver of land enjoys sixty thousand years in heaven; the one who challenges (a donation) as well as the one who approves this act will reside as many years in hell.

- best_131

*sva-ḍattām para-ḍattām vā yatnād rakṣa yudhiṣṭhira
mahīm mahīmatām śreṣṭha dānāc chreyo 'nupālanam*

O Yudhiṣṭhira, you must carefully protect land that has been given by yourself or by others, preserving is even better than donating.

- best_132

*sva-ḍattām para-ḍattām vā yo hareta vasundharām
sa viṣṭhāyām kṛmir bhutvā piṭṛbhiḥ saba pacyate*

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

- best_132_02

*sva-ḍattām para-ḍattām vā yo hareta vasundharām
gavām śata-sahasrasya hantur pibati duṣkṛtam*

He who would seize land, whether given by himself or by another, imbibes the sin of the slayer of a hundred thousand cows.

| | Citation | Nbre total de stances | Nbre d'inscriptions | % |
|----------|----------|--------------------------|------------------------|--------|
| best_23 | 71 | 709 | 162 | 43,8 % |
| best_123 | 62 | 709 | 162 | 38,2 % |
| best_131 | 20 | 709 | 162 | 12,3 % |
| best_132 | 89 | 709 | 162 | 54,9 % |

Au commencement ?

- Constat best_23, best_123, best_131, best_132
- Quelle fenêtre temporelle?

best_23

best_123

best_131

best_132

Date

350-1000

400-1287

432-616

350-1710

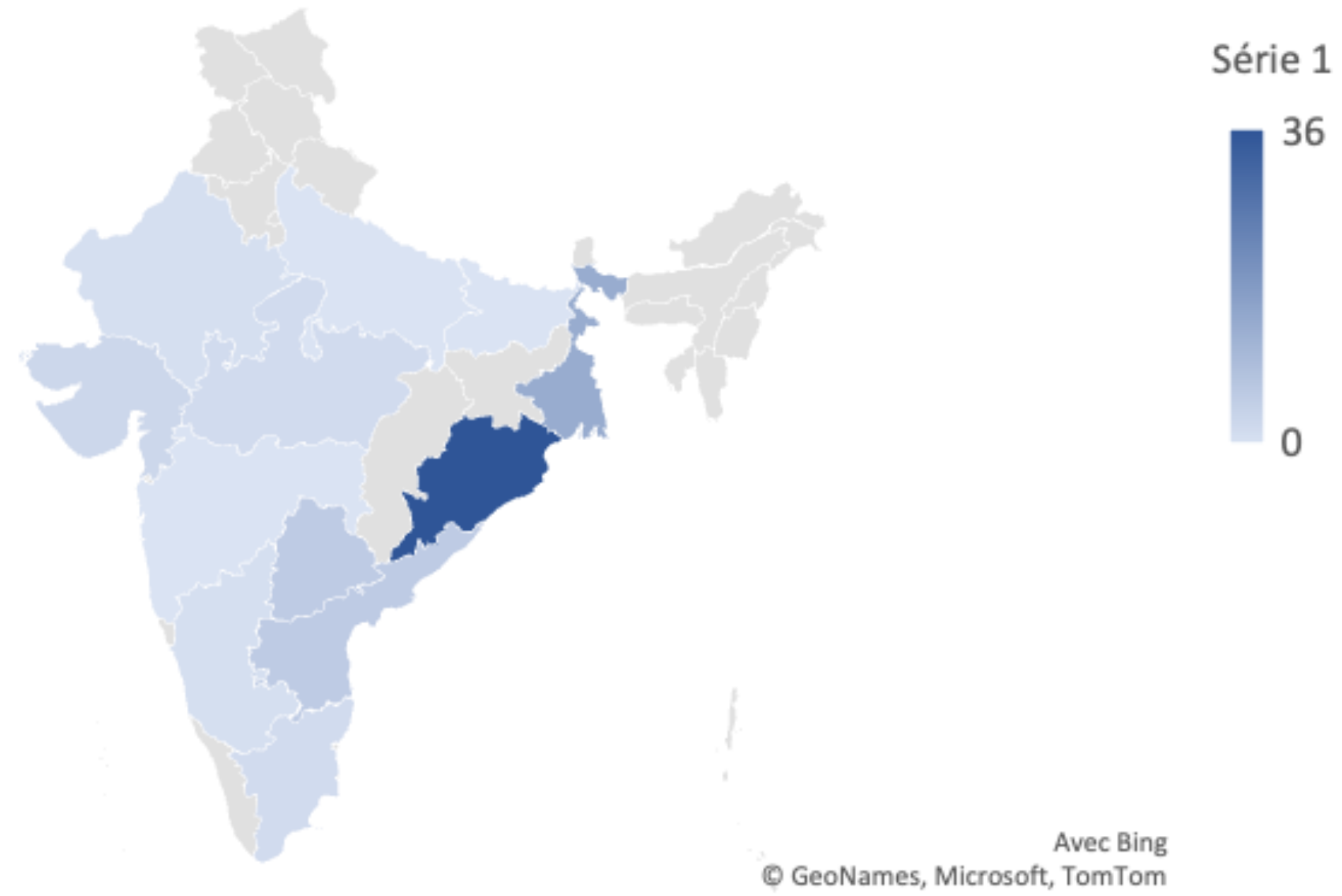
Au commencement ?

- Constat best_23, best_123, best_131, best_132
- Quelle fenêtre temporelle?
- Quelle répartition géographique?

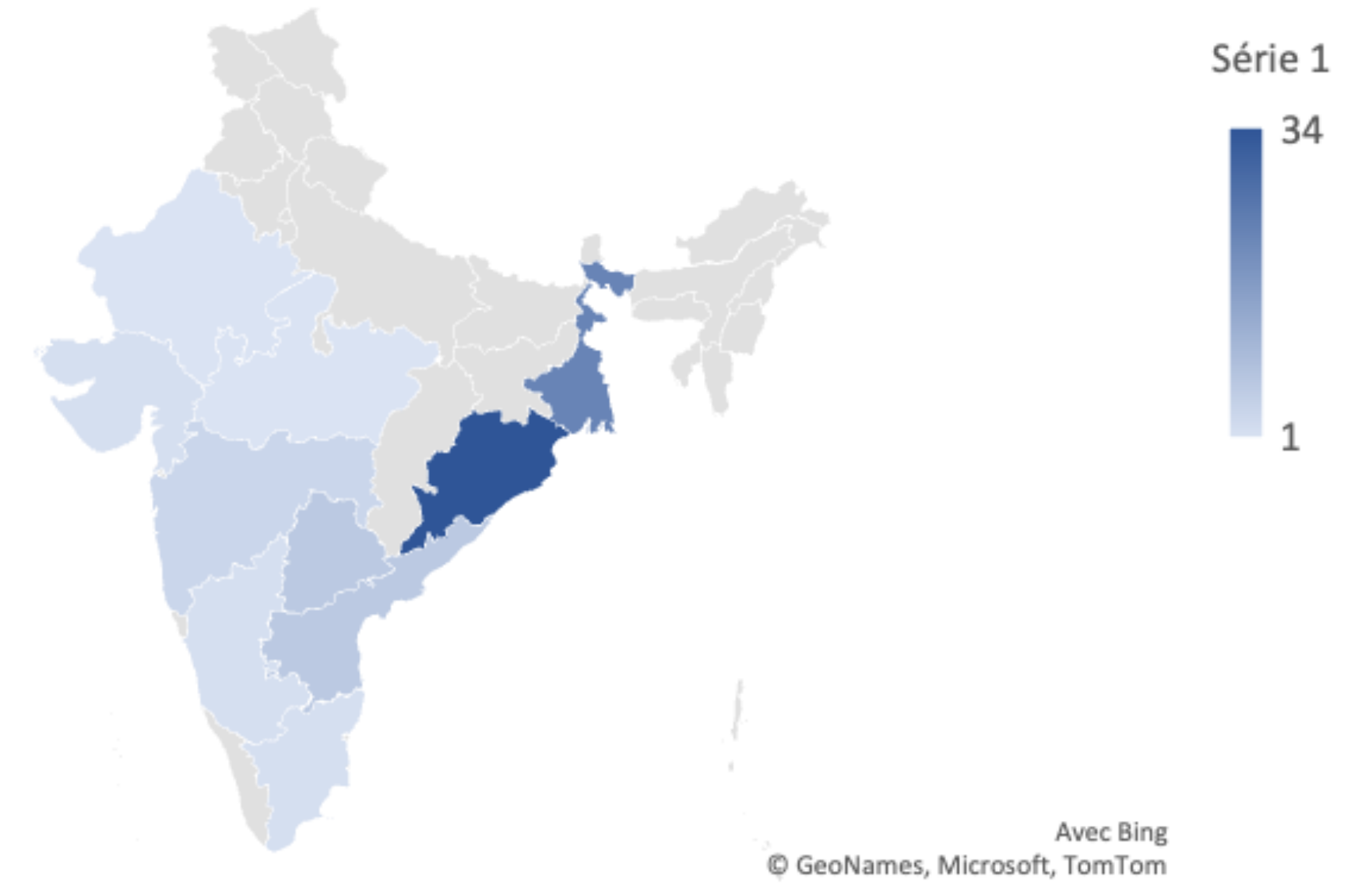
| | Gujarat | Karnataka | Madhya Pradesh | Maharashtra | Odisha | Rajasthan | Tamil Nadu | West Bengal | Telangana-Andhra Pradesh | Cambodia |
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| best_23 | 3 | 1 | 2 | 0 | 36 | 1 | 2 | 14 | 6 | 1 |
| best_12 3 | 4 | 0 | 2 | 1 | 32 | 0 | 0 | 18 | 0 | 0 |
| best_13 1 | 1 | 2 | 0 | 0 | 1 | 0 | 0 | 14 | 0 | 0 |
| best_13 2 | 2 | 2 | 1 | 4 | 34 | 1 | 2 | 23 | 7 | 0 |

Népal : non comptabilisé

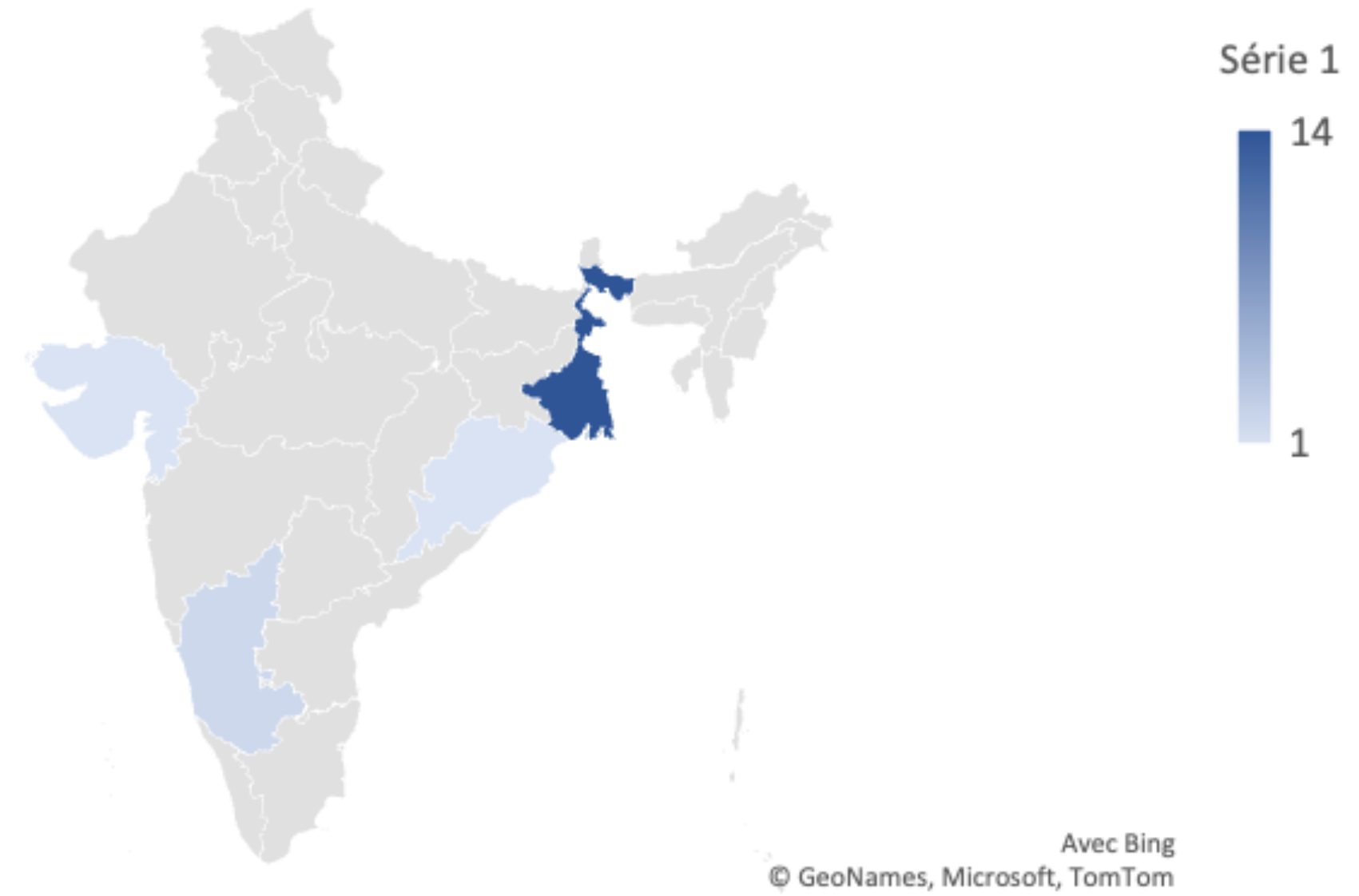
best_23



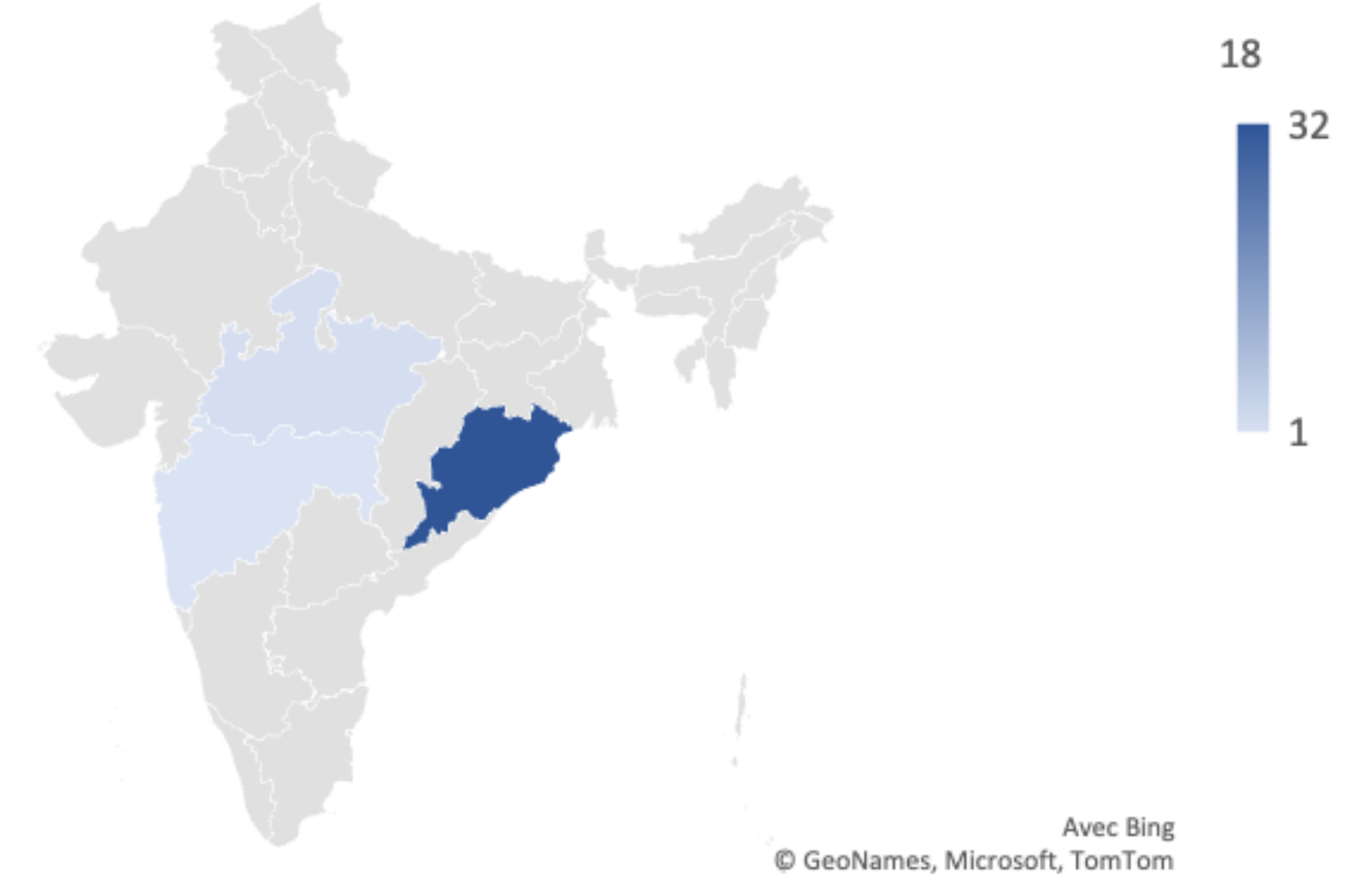
best_132



best_131



best_123



Premiers témoignages

- INSPallava00004 : Guṇapadēya copper plates, time of Vijaya-Skandavarman
Lieu : Tamil Nadu
Langue : prakrit / sanskrit
Écriture : brahmī of the southern class of about the **4th century**

best_23 (une variante b trouvée également dans Koneki Grant
Viṣṇuwardhana II (fin 7e s))

best_132_02 variante de best_132

3ème plaque totalement dédiée aux stances - Pas de source

Premiers témoignages

- Kumāragupta I (6 CP) West Bengal
432 : 132 123 131 - Vyāsa
444 : 132 131 23 - śloka
447 : 132 131 23 - śloka
448 : 132 123 78 23 131 - Mahābhārata Vyāsa
448 : 132 123 23 150 - Vyāsa
448 : 132 123 131 - Vyāsa

Premiers témoignages

- INSSiddham00156 : Pune Charter of Prabhāvatīguptā
- INSSiddham00162 : Cammak Charter of Pravarasena II

Lieu : Maharashtra

Écriture : nail headed variety of brahmi of the southern class with some northern peculiarities of the **fifth century**

best_123 / best_132_02 attribuée à Vyāsagītā

Prabhāvatīguptā “possibly the elder sister of Kumaragupta I” (note 2 p 413 Sircar 1942)

The Archaeology of Hindu ritual Temples and the establishment of the Gods, Micheal Willis 2009, p.85 : “indicating that they were part of a text that was current in the Deccan from at least the early fifth century”

Émergence

- INSPallava00002 : *Mayidavōlu* copper plates, time of Śiva-Skandavarman, year 10
- INSPallava00003 : *Hīrahaḍagaḷḷi* copper plates, time of Śiva-Skandavarman, year 8

Tamil Nadu

brahmī of the southern class of about the beginning of the **4th century**

Pas de sanskrit mais une phrase d'exhortation en prakrit

Évolution

| | | | | | | | | | | | |
|---------|---------------------|--------------------------|--------------------------------|---------------------|---------------------|--------------------------------|--------------------------------|--------------------------------|------------------------|-----------|-------------------|
| date | 350 | 400 | 432 | 444 | 447 | 448 | 448 | 448 | 450 | 466 | 500 |
| stances | 23 132 | 132 123 | 132 123 131 | 132 131 23 | 132 131 23 | 132 123 78 23 131 | 132 123 23 150 | 132 123 131 | 231 35 132 | U | U 132 23 17 83 |
| lieu | Tamil Nadu | Maharashtra | Bengal | Bengal | Bengal | Bengal | Bengal | Bengal | Tamil Nadu | Bengal | Karnataka |
| auth | no source | Vyāsaḡītā | Dvaipāyana | śloka | śloka | Mahābhārat a Vyāsa | Vyāsa | Vyāsa | Manuḡītā | no source | no source |
| ID | INSPallava 00004 | INSSiddha m00162 | INSBengal Charters000 31 | INSSiddha m00026 | INSSiddha m00028 | INSBengal Charters000 33 | INSBengal Charters000 34 | INSBengal Charters000 49 | Sircar1942_1_n70_p_456 | | EI28_13 |
| Dynasty | Pallava | Vākāṭakas of Vidarbha | Gupta | Gupta | Gupta | Gupta | Gupta | Gupta | Western Gaṅga | Gupta | Aśaṅkita Bhoja |

Vyāsa, auteur des stances?

- 448 : Mahābhārata Vyāsa
- Littérature éditée:
 - best_23 : *Mahābhārata* appendice dans recension du sud de l'*āśvamedhikaparvan*, *Paṁmapurāṇa*
 - best_123 : absent du *Mahābhārata*, présent dans *Revākhāṇḍa* of the *Vāyupurāṇa* (RKV), *Viṣṇudharma*, *Bṛhaspatisaṁhitā*, *Viṣṇudharma* & *āḍityapurāṇe* selon Aparārka

testimonies of st0132

Epigraphical sources

no specific attribution INSCIK00055

no specific attribution INSTelugu (00018, 00040, 00091)

the great sages INSPallava00006

no specific attribution INSDk00018

no specific attribution (00057)

Mahābhārata (00033)

Vyāsaḡitā (00001)

Vyāsa (00039, 00052, 00049)

Vyāsa and Manu (00051)

INSBengalCharters (30 found)

Sages (00031)

Manu and others (00063)

verses instructing dharma (00026)

Dharmaśāstra (00076)

specific attribution (00016, 00034, 00013)

Vyāsa (Veda) (0001)

Vyāsa (00021, 00023)

Vyāsaḡitā (00014, 00017)

INSVengiCalukya (55 found)

Vyāsaḡitā (0002, 0003, 0004, 0005) INSMaitraka

dharmaśāstra INSBhaumakara00002

dharmaśāstra INSSomavamsin (36/43)

Dharmasūtra

Only st0132cd : Baudhāyanasūtra 2.2.26

Literary sources

PadmaPurāṇa VII.28-29

Bhaviṣyapurāṇa IV,164,34

Garuḡapurāṇa 2,42.15

Mahābhārata 14,096.015d@004_1109 -1110

Brahmapurāṇa 155.6-7

Revakhāṇḡa of the Vāyupurāṇa (RKV) 142.6

Compilations

Aparārka ādityapurāṇe †

Lakṣmīdhara 10.34 ādityapurāṇe †

Hemādri 508 mahābhārate

Hemādri 504 viṣṇudharmottare

Govindānanda's Dānakriyākaumudī Bṛhas

Dānacandrikā Viśvāmītra

Dānamayūkha Viśvāmītra

Nandapaṇḡita's Vaijayantī smṛti

Choisir un “standard”

- Choix historique ? Choix littéraire?
best132_02 attesté avant best_132
best_132 attesté dans recension du sud de l'*āśvamedhikaparvan*
reléguée dans l'appendice de l'édition critique (Willis, 2009, p.86)
- Choix quantitatif?
best131 variante du pāda a (*pūrva-dattām dvijātibhyo*) 18/20



Merci