

The *Yiqiejingyinyi* in the Sixi Edition of the Buddhist Canon

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1. Introduction

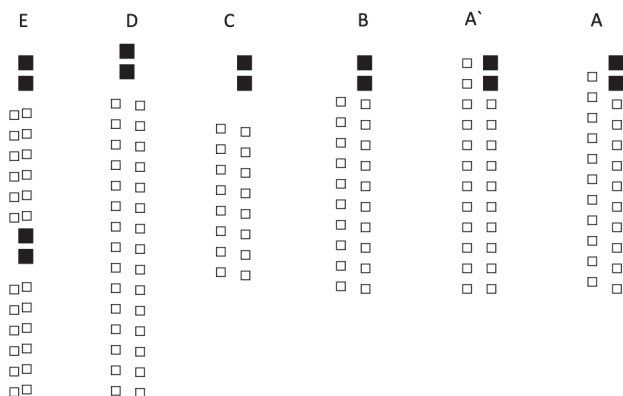
The *Yiqiejingyinyi* 一切經音義 which was compiled in the Tang dynasty is a Buddhist dictionary. The author was the Tang dynasty monk Xuanying 玄應. The *Yiqiejingyinyi* is the oldest extant Buddhist dictionary. At the time, author Xuanying extracted difficult characters and words from approximately 500 copies of Buddhist scriptures and added his interpretation of their pronunciation, variants and meanings. The *Yiqiejingyinyi* was introduced to Japan along with Tripitaka. It was then frequently copied in temples throughout Japan. In contrast to old manuscripts, many Brock print editions have survived. In this context, in 2019, the Song dynasty Sixi 思溪 Edition of the Buddhist Canon, jointly edited by the International College for Postgraduate Buddhist Studies and the Department of Antiquities of the National Library of China, made available to the public. The Sixi Edition of the Buddhist Canon is very worth using.

This paper contrasts the *Yiqiejingyinyi* manuscripts (Kongōji 金剛寺 manuscripts (KGJ), Hōryū-ji 法隆寺 manuscripts (HRJ), Nanatsudera 七寺 manuscripts (NNTD), Saihōji 西方寺 manuscripts (SHJ), Hiroshima University manuscripts (HRS), Kōshōji 興聖寺 manuscripts (KSJ)) with printed editions (the First and Second Korean 高麗 printed canons (KC1&2), Fuzhou 福州 printed canon and Touzenji 東禪寺 printed canon by Kunaichō Shoryoubu 宮内庁書陵部 of Japan (KNIC), and Qisha 磧砂 printed canon (QS)). The characteristics of the Sixi 思溪 Edition of the Buddhist Canon (SX) are discussed through examining the differences between the contents of the *Yiqiejingyinyi* of SX and other manuscripts.

2. About the *Yiqiejingyinyi* transcription format

Ishizuka and Ikeda (1991) studied Dunhuang manuscripts and Japanese ancient

manuscripts and divided them into several types of the *Yiqiejingyinyi* calligraphic forms. Some of them are given below as examples.



The two main types can be grouped together.

In the first type, the word and the annotation are written in the same size. In contrast, in the second type, the words are written in large letters and the annotations are written in small letters.

Based on the above classification, the *Yiqiejingyinyi*. transcription format is summarized as follows.

Vol.	KSJ	NNTD	KGJ	HRJ	SHJ	HRS	KC1&2	SX	KNIC
1	A	A	D	E	D	/	A	C	C
2	A	A	C+D	E	/	D	A	E	E
3	B	B	D	/	D	D	A	D	D
4	A+B	A+A'+B	C+D	/	D	D	A	D	D
5	A+B	A+B	/	/	D	D	A	D	D
6	A	A	A+B	/	A	B	A	E	E
7	A+B	A	D	/	/	D	A	D	D
8	A	A	/	/	/	/	A	D	D
9	B, A	A	C	E	D	D	A	D	D
10	B	A	C	E	/	/	A	D	D
11	B	/	C+D	E	/	/	A	D	D
12	A, B	D	C+D	E	/	/	A	D	D

13	A+B, A	A	C+D	E	D	/	A	D	D
14	B+A+B	A	C+D	E	/	/	A	D	D
15	A	D	D	E	/	/	A	D	D
16	A	D	D	E	/	/	A	D	D
17	D	D	C+D	E	/	/	A	D	D
18	D	D	C+D	E	/	D	A	D	D
19	A+B	/	C+D	E	/	/	A	D	D
20	B	/	C+D	E	/	/	A	D	D
21	D	D	C+D	E	D	/	A	D	D
22	D	/	/	E	/	/	A	D	D
23	D	D	/	E	/	/	A	D	D
24	D	D	C	E	/	/	A	D	D
25	D	D	D+E	E	D	/	A	C	C

The table shows that.

- 1) Even within a single type of ancient manuscript, different volumes have different copying styles.
- 2) Each ancient manuscript has its own unique copying style.
- 3) The difference between printed editions and manuscripts is obvious.
- 4) The SX and KNIC are in perfect agreement.

According to the above, there are two main types of the *Yiqiejingyinyi* lineages: manuscript lineages and printed lineages. However, within the printed lineages, SX and KNIC are exactly the same and differ entirely from KC1&2. The next section examines the specifics.

3. Dissimilarity of content

In this section, we give the contents of the *Yiqiejingyinyi*'s Volume IV, where there are differences in the annotations. In the following, we give the contents of the SX and then present the dissimilarities with each book.

(1) 〈瓊瑤〉：都唐反。《釋名》云：穿耳施瓊^①。《埤蒼》：珠曰瓊^②，充耳也。渠，耳渠也。西國王等多用金銀作之，著耳匡中，用以莊飾^③。經中有作璫，巨於反^④。玉名也^⑤。

①施瓊 (SX)/施珠曰瓊 (KGJ, SHJ, HRS, NNTD, KC1&2, KNIC, QS) ②珠曰瓊 (SX, QS)/瓊 (KGJ, SHJ, HRS, NNTD, KC1&2, KNIC) ③西國王等多用金銀作之，著耳匡中，用以莊飾 (KNIC does not include this phrase.) ④經中有作璫，巨於反。 (KGJ, SHJ, HRS do not include this

phrase.) ⑤玉名也。(KGJ, SHJ, HRS, NNTD, KC1&2 do not include this phrase.)

(2) 〈牛𦍋〉：居院反。《說文》謂牛鼻環也^①。《字書》：𦍋，牛拘也^②。今江南以北皆呼牛拘，以南皆曰𦍋^③。

①《說文》謂牛鼻環也。(KGJ, SHJ, HRS, NNTD, KC1&2 do not include this phrase.) ②𦍋，牛拘也(HRS, NNTD, KC1&2, KNIC, QS, SX)/拘也(KGJ, SHJ) ③今江南以北皆呼牛拘，以南皆曰𦍋((KGJ, SHJ, HRS, NNTD, KNIC do not include this phrase.)

It is difficult to give all the examples because the space of the paper is limited. All the contents of Volume IV have been analyzed, as in the examples. There are a total of 13 examples with dissimilar content. The following table summarizes them.

	門樞	璫渠	拘林	牛𦍋	萍薄	俯張	颺鼠	羸𦍋	草蔡	革龍華	丘慈	區別	嚙提
KC1&2	A	A	A	A	A	A	A	A	A	A	A	A	A
KNIC	A'	B	B	B	B	B	B	B	B	B	B	B	B
SX	B	A	A	A'	B	C	A	A	C	A'	A	A	B
QS	C	A	A	A	B'	A	A	A	A	A	A	A	A

In this table, the contents of KC1&2 are used as the basis for all “A.” Looking at the next KNIC, though the first example is similar to KC1&2, the rest of the contents are all different from KC1&2. In other words, it is certain that KC1&2 and KNIC belong to different lineages.

In SX, some contents are similar to KC1&2, and some contents are similar to KNIC. Besides, some contents are different from both KC1&2 and KNIC. That is to say, SX is also a unique edition. Out of a total of 12 cases, six correspond to KC1&2, accounting for 50% of the total. This table shows that SX is closer to KC1&2 than to KNIC.

The last QS shows that out of a total of 12 cases, with the exception of two, the remaining 10 cases are consistent with KC1&2. This accounts for 83% of the total. Compared to SX, QS is closer to KC1&2.

Abbreviations

- HRJ** Hōryū-ji 法隆寺 manuscripts (Heian period copy. Volumes 1, 2, and 9-25). Chinese books collection of Archives and Mausolea Department, Imperial Household Agency. https://db2.sido.keio.ac.jp/kanseki/T_bib_search.php
- HRS** Hiroshima University 広島大学 Manuscript: Ishiyamadera's Manuscripts (Heian period copy. Volumes 2, 3, 4 and 5). *Kojisho ongi shūsei* 古辞書音義集成 (*Yiqiejingyinyi* 一切經音義), Koten Kenkyūkai: Kyūko Shoin, 1981.
- KC1** First Korean printed canon. *Gaoli Dazang jing chukeben jikan* 高麗大藏經初刻本輯刊. Ed.

Yuwai Hanji Zhenben Wenku Bianzuan Chuban Weiyuanhui 域外漢籍珍本文庫編纂出版委員會. Chongqing: Xinan Shifan Daxue Chubanshe 西南師範大學出版社; Beijing: Renmin Chubanshe 人民出版社, 2012.

- KC2** Second Korean printed canon. *Tripitaka Koreana* (高麗大藏經). Seoul: Dongguk University 東國大學校, 1957–1978.
- KGJ** Kongōji 金剛寺 Manuscript: (Kamakura period copy. Volumes 1 to 4, 6, 7, 9 to 21, 24, and 25.) Published by *Bibliotheca codicologica Nipponica* 日本古写經善本叢刊 1 (Xuanying's *Yiqiejingyinyi*), International College for Postgraduate Buddhist Studies Academic Frontier Project, 2006.
- KNIC** Fuzhou 福州 printed canon and Touzenji 東禪寺 printed canon by Kunaichō Shoryoubu 宮内庁書陵部 of Japan. Chinese books collection of Archives and Mausolea Department, Imperial Household Agency. https://db2.sido.keio.ac.jp/kanseki/T_bib_search.php
- KSJ** Kōshō-ji manuscripts canon.
- NNTD** Nanatsudera 七寺 Manuscript (Heian period copy. Volumes 1 to 10, 12 to 14, 16 to 18, 21 to 23 to 25 (Volume 15th is held at the University of Tokyo Historical Archives, so there are 21 volumes in total.) Published by *Bibliotheca codicologica Nipponica* 日本古写經善本叢刊 1 (Xuanying's *Yiqiejingyinyi*), International College for Postgraduate Buddhist Studies Academic Frontier Project, 2006.
- QS** Qisha 磧砂 printed canon. *Qisha dazang jing* 磧砂大藏經. Beijing: Xianzhuang Shuju 綫裝書局, 2005.
- SHJ** Saihōji 西方寺 Manuscript (Kamakura period copy. Volumes 1, 3 to 6, 9, 13, 21, 25) Published by *Bibliotheca codicologica Nipponica* 日本古写經善本叢刊 1 (Xuanying's *Yiqiejingyinyi*), International College for Postgraduate Buddhist Studies Academic Frontier Project, 2006.
- SX** Sixi 思溪 printed canon, preserve at Zōjō-ji temple, Tokyo.

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