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1. Message from the editor-in-chief

— by Christoph Anderl

Nearly two years have gone by since the publication of the last DMCT Newsletter, and since then the database has grown significantly, new collaborative projects have been initiated, and many events related to the database project and our partners have taken place. Below, we introduce some of these developments. In addition, we also feature an original research paper, related to the implementation of a new sub-database of “[Chan Phrases](#)” (see below). Another feature of the Newsletter is the first digital edition of the *Ten Recitations Prātimokṣa sūtra*, extant in the earliest dated Dūnhuáng manuscript Or.8210/S.797r. The edition was produced in the framework of a MA internship.

Digitization and mark-up of non-canonical Dūnhuáng manuscripts

During the last two years – in collaboration with DILA 法鼓文理學院 (Dharma Drum University 法鼓山, Taiwan) – our depository of digitized and marked-up non-canonical Buddhist texts has grown significantly, covering a broad range of different genres. For an introduction to these texts, please see below (in Chinese). Based on changes in the mark-up of variants in the manuscripts dealt with by DILA, there are currently some inconsistencies in the “DMCT Project” module of the “Texts” database. As a result, most of the texts are now available in two versions. The new texts are presently listed at the end of the module, but will be grouped more systematically soon. As a peculiarity of these new versions, variants are not referred to by *individual variant forms* (i.e., based on their positioning in the manuscript), but by a placeholder “g” (= group) which represents a certain *type / group* of a variant.

This new approach is motivated by DILA’s work on the categorization and typology of variants, as well as the problem, that the representation of variants by individual forms has resulted in a flooding of the database with near-identical variants. In DMCT, the “g” variant types are presently not visualized because of technical problems. Our technicians Christian Bell and Jan Schrupp are working on solving these problems of the Texts module, and we aim at installing links between the “g” variant types represented in the marked-up texts of DMCT, and the website of DILA where the groups with their specific variant representatives are stored (<https://mcdt.dila.edu.tw/>). However, the problems will still take several months to resolve, and we apologize for this inconvenience.

三 中古佛教寫本編碼專案異體字資料庫

我 Search

查詢「我」符合正字1筆·字形17筆·字圖89筆

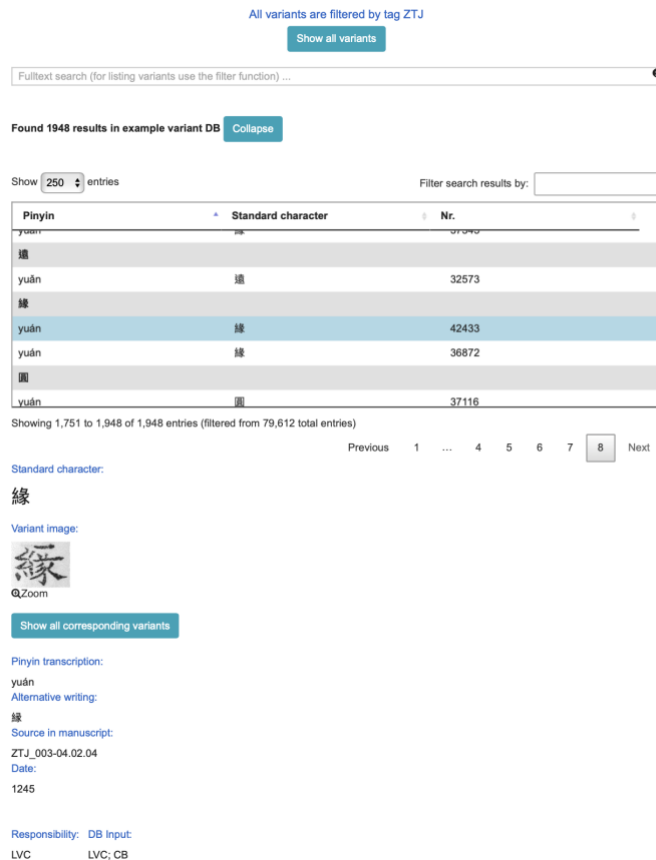
字形 ID : g09042
unicode :
備註 :

P3913 633-24	P2187 128-01	P2962 024-06	BD14666 029-19	P3061 017-08	P2931 089-16	S4633 008-10	S2440 094-06	S14419 034-03
S2440 003-07	BD2496 040-09	BD2496 006-06	BD8191 025-01	BD4040 036-07	BD4040 071-18	BD3024 027-01	BD3024 031-01	P3051 009-17
S5437 126-02	P3627 068-10							

Illustration 1: DILA researchers have been working on the categorization / typology of character variants, here exemplified by variants of 我. Based on structural similarities, so far 17 types of 我 variation have been identified, and each type / group was assigned a “g” (group) number (which also is the representative of this type of variation in the marked-up texts). Below the groups, the individual members of g09042 are listed, the IDs of the variants representing their exact positioning in the respective manuscript. These individual variants are also integrated into the Variants module of the DMCT database.

Furthermore, Dr. Van Cutsem has added a remarkable edition of a key transmission text of the early Chan School, the *Quánzhōu Qiānfó xīnzhù zhūzūshī sòng* 泉州千佛新著

諸祖師頌 (Eulogies for the Patriarchs Newly Composed by Qiānfó [Dèng] of Quánzhōu), featuring 250 meticulous annotations (please consult the “*Zūtáng jì* 祖堂集” section of the Texts module). In addition, he extracted ca. 2.000 variants from a digitized print of ZTJ.¹



All variants are filtered by tag ZTJ

Show all variants

Fulltext search (for listing variants use the filter function) ...

Found 1948 results in example variant DB Collapse


Show 250 entries Filter search results by:

Pinyin	Standard character	Nr.
yuán	遠	32573
yuán	緣	42433
yuán	緣	36872
yuán	圓	37116

Showing 1,751 to 1,948 of 1,948 entries (filtered from 79,612 total entries)

Previous 1 ... 4 5 6 7 8 Next

Standard character: 緣

Variant image: 

QZoom

Show all corresponding variants

Pinyin transcription: yuán

Alternative writing: 緣

Source in manuscript: ZTJ_003-04.02.04

Date: 1245

Responsibility: DB Input: LVC LVC; CB

Illustration 2: “All variants are filtered by tag ZTJ”.

Variants Database

More generally, the number of entries of the Variants module has grown significantly during the last years, and will soon reach ca. **100.000 entries**. As such, the Variants module currently constitutes *one of the world's largest publicly accessible repositories* of premodern Chinese character forms. Besides the variants extracted by DILA in the process of the mark-up of the manuscripts and

subsequently integrated into the DMCT Variants module, another reason for the increase has been the work of interns (MA students of the *Department of Languages and Cultures*, Section Chinese, Ghent University) who during the last years mainly focused on the extraction of character forms from *early* Dūnhuáng manuscripts, roughly dating between the early 5th and mid 9th century, in order to create a dataset which facilitates the study of the *chronological evolution* of character forms during the medieval period.² These variants can be filtered by clicking on the period indicated in the tag cloud (e.g. “5th century variants” or “8th century variants”).

Another important step in the development of the Variants module is our recent *collaboration* with the long-term project “**Buddhist Stone Sutras in China**” at the *Heidelberger Akademie der Wissenschaften* (for a more thorough description, see Manuel Sassmann’s contribution below). In a pilot project, ca. 6.000 variants from Buddhist carvings at Mt. Cúlái 徂徠山 and other sites were imported into DMCT (in order to filter these variants, type “HADW” into the full-text search window or select “HADW” in the tag cloud). In order to accommodate the new material, an “Epigraphy character information” element was integrated into the DB by our technicians, providing information on the exact location where the carved Chinese character appears at the site (*column / row*), the size (*height / width*), engraving (*width / depth*), as well as the state of preservation (“condition”).

This collaboration will greatly enhance the functionality of the DB and enable a direct comparison of medieval character forms appearing in manuscripts and inscriptions. We plan to successively add a large number of variants extracted from epigraphic material in the framework of this collaboration.

¹ “The primary source used for collecting the variants is a scanned copy of an original print of the Goryeo woodblock edition of the *ZTJ* carved in 1245, a print that is stored at the Library of the Institute for Research in Humanities 人文科学研究所図書室, Kyōto University 京都大学.” For a more thorough description, see [here](#).

² The bulk of variant forms date from ca. 850-1000, since most copies of non-canonical texts among the Dūnhuáng manuscripts date from this period.

羅	羅	58176
luó	羅	58226

Showing 1 to 98 of 98 entries (filtered from 79,612 total entries) Previous 1 Next

Standard character:

羅

Variant image:



Zoom

Show all corresponding variants

Pinyin transcription:

luó

Source in manuscript:

HADW#CLS_1_3_2

Date:

570

Responsibility: DB Input:

HADW HADW

Open in Stone Sutras Website:

Link

Epigraphy character information:

column/row: height/width:
3/2 16.0/21.0
engraving width/depth: Condition:
1/0.4 excellent

TAGS

cliff inscription CLS_1 Culaishan HADW

Mount Culai 徂徠山 摩崖石刻

陝佛龕《文殊師利所說摩訶般若波羅蜜經》九十八字節文

Select a tag to get a list of all pages with that tag.

Reconstructed readings according to William Baxter / Laurent Sagart

Illustration 3: Screenshot of the DB entry on a variant of *luó* 羅, imported from the “Buddhist Stone Sutras in China” project. The “Epigraphy character information” element provides information specific to the medium of rock / stone carvings.

Clicking the link below “Open in Stone Sutras Website” leads to the text passage featuring the variant at the website of the *Heidelberg Akademie der Wissenschaften*:

Illustration 4: The link in “Open in Stone Sutras Website” leads to the text passage the variant appears in.

Database of “Chan Phrases”

We are very pleased to announce that we have uploaded a Beta-version of a new DB module, listing and analyzing idiomatic phrases extracted from Chán Buddhist texts. The material has been generously contributed by **Dr. Zēng Chén 曾辰** who completed a Joint PhD program at Sichuan and Ghent Universities, and presently works at Xīhuá 西華 University, Chéngdū. During this project, he systematically read through Chán Buddhist materials, including *Transmission of the Lamp (chuándēng lù 傳燈錄)* and *Recorded Sayings (yǔlù 語錄)* texts, and extracted a large number of idiomatic phrases, sometimes also referred to as “Chán *chéngyǔ*” 禪成語 (Chan proverbs). These phrases, usually consisting of four characters, frequently pose great difficulties in the interpretation and translation of Chán / Zen texts. One of the main goals of Dr. Zēng’s work has been the tracing of the origin of the phrases, and – whenever possible – determine their meaning in the context of Chán scriptures. As such, Dr. Zēng’s work is of great significance for researchers dealing with the difficult genres of Chán Buddhism.

Chan phrases

Search...

Found 420 results in chan phrases DB Collapse

Show 250 entries Filter search results by:

Nr.	Chan phrase
1	披肩接踵
2	矮人觀場
3	矮子渡河
4	矮子看戲
5	矮子泥壁
6	安家樂業
7	安身立命

Showing 1 to 250 of 420 entries Previous 1 2 Next

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Illustration 5: Screenshot of the frontpage of the Chán Phrases Database.

Currently, information on 420 Chán phrases are provided, covering the letters A to D (i.e., listed based on the Pinyin reading of the initial of the first character of the phrase). Each entry provides short information on the “original meaning” and “extended meaning” of the phrase, a description and example sentence(s), in addition to references to related phrases. After the completion of this database, we expect to have included a total of ca. 5.000

phrases. We are very grateful to Dr. Zēng for his generous contribution to DMCT!

Found 420 results in chan phrases DB [Collapse](#)

Show entries Filter search results by:

Nr.	Chan phrase
80	卞璧蒸金
81	辯才無礙
82	別具只眼
83	冰消瓦解
84	丙丁求火
85	波波劫劫
86	波斯喇胡棍

Showing 1 to 250 of 420 entries Previous 2 Next

Chan phrase:
別具只眼
Entry ID:
blejuzhiyan
Original meaning:
具有頂門眼。
Extended meaning:
比喻具有獨到的眼光或見解。
Type:
佛源
Responsibility:
Chen Zeng

Description:
摩羅首羅天 (Maheśvara) 有三眼。頂門雙一眼即「頂門眼」。參《大智度論》卷二：「摩羅首羅天，秦言大自在。八臂。三眼。騎白牛。」此眼以智慧徹照一切事理。禪籍中用來比喻卓越的見解。

Related phrases:
頂門具眼
具一隻眼
頂門眼

Example sentences:

Text / Translation:
《天界覺浪盛禪師全錄》卷8：「去年遭此一變足踐諸法能別具隻眼用一段苦心為祖庭」
Source:
CBETA, J34, no. B311, p. 643, c6-7

Text / Translation:
《嘉泰普燈錄》卷25：「若是頂門具眼底。自解出脫。」
Source:
CBETA, X79, no. 1559, p. 441, b3-4 // Z 28:10, p. 172, b13-14 // R137, p. 343, b13-14

Text / Translation:
《祖堂集》卷17：「師云：「林間鹿兒。只具一隻眼。」」
Source:
CBETA, B25, no. 144, p. 619, b3

Illustration 6: Example of an entry in the Chan Phrases Database, “別具只眼”.

Perspectives and plans for the next years

During the next years, we plan to continue our work of digitizing and marking-up of non-canonical Dūnhuáng texts, in collaboration with DILA. In addition, our emphasis will be on further increasing the quantity of medieval character forms. While the work on the non-canonical materials extracts character forms dating mainly between the 9th and the 10th centuries, interns will continue to focus on extracting character forms from earlier (dated) Dūnhuáng manuscript copies; as such, it will be possible to chronologically trace the development of character forms. In addition, an important emphasis will be on lexicographical materials extant in Dūnhuáng manuscripts,

with important historical information on the readings, meanings, and types of medieval character forms. The work on the important *ziyàng* 字樣 (“Character Models”) in S.388 is nearly completed and will be soon integrated into the DB. In addition, we will focus on *Qièyùn* 切韻 fragments preserved among the Dūnhuáng manuscripts.

Naturally, intensifying the fruitful collaboration with our partners, especially with DILA and the Buddhist Stone Sutras in China project (Heidelberg Academy of Sciences), will be of great concern in the development of DMCT. From the technical perspective (and depending on the funding we will receive during the next years), the focus will be on increasing the *functionality* and *user-friendliness* of DMCT, including the implementation of a global search function for the Texts module, as well as experimenting with Artificial Intelligence to automatically identify manuscript variants (currently, variants can only be found based on their corresponding “standard character” in the Variants module).

WE ARE LOOKING FORWARD TO YEARS OF FRUITFUL RESEARCH AND COLLABORATION!

2. Featured research paper

——禪宗文獻成語的訓釋與詞典編纂

Author: Zeng Chen 曾辰
Xihua University 西華大學 (成都)

摘要: 禪宗文獻中所見成語, 一部分繼承或化用自前代的典故, 更多的是當時口語中流行的語辭。這些成語有的通行於禪宗文獻內部, 有的對後世白話造成了一定的影響。本文通過分析這些成語的源頭, 結合辭書編纂的幾個方面, 對現有辭書中相關條目進行了進一步的解釋。

關鍵詞: 禪宗文獻 成語 訓釋 辭典編纂

引言:

成語是“約定俗成”的短語。“約定俗成”是指成語不僅是前入已經說過的話, 而且在通行的過程中形成了一個大家都認可的形式。比如漢代沿用先秦的現成的話, 可以叫成語; 唐宋沿用魏晉的話, 也可以叫成語。不難想像成語的形成過程應該是這樣的: 一般是先有某個語意表達的需要, 然後在口語中逐漸形成一個約定俗成的格式, 經過長期的打磨和加工, 最後被收錄到書面語中。漢語成語大多以四字形式固定下來。

禪宗文獻作為近代漢語重要的語料之一，較為真實地反映了當時的口語面貌，最為突出的特點是記錄了一大批當時的口語詞彙。禪師在對話的過程中，不僅會引用前代世俗文獻的成語、源於佛經的成語，還會使用當時流行的一些四字形式的俗語。另外，禪師在應機接人時臨時自造的一些四字語，在禪林中廣為流傳逐漸凝固為成語，其中一部分還進入了大眾通用語的範圍，在禪林以外被廣泛地使用。

目前，漢語成語研究、佛學和禪宗語言研究等方面已取得了高質量的研究成果，體現在多部高質量的成語詞典、佛學/禪宗辭典可供參考。但百密一疏，諸多辭書中對禪宗文獻成語的釋義尚有一些不足之處，本文將針對這一部分舉例說明，以期對禪宗語言研究有所補充。

【聞聲見色】【見色聞聲】

《雲門匡真禪師廣錄》卷二：“舉古云：聞聲悟道見色明心。師云：‘作麼生是聞聲悟道見色明心？’乃云：‘觀世音菩薩將錢來買餛飩餅。’放下手云：‘元來祇是饅頭。’”
(CBETA, T47, no. 1988, p. 554, a13-15)

“聞聲見色”或“見色聞聲”，本指眼識見色，耳識聞聲，其四字連用，廣見於佛典，如《大般涅槃經》卷二三《光明遍照高貴德王菩薩品》：“五者、根自在故。云何名為根自在耶？如來一根，亦能見色、聞聲、嗅香、別味、覺觸、知法。如來六根，亦不見色、聞聲、嗅香、別味、覺觸、知法。以自在故，令根自在，如是自在名為大我。”(CBETA, T12, no. 374, p. 503, a4-7)又如《大智度論》卷二六《序品》：“復次，有人得佛食而度者，有聞聲、見色、觸身、聞香而得度。須食得度者，佛以食與之。”(CBETA, T25, no. 1509, p. 253, b1-3)

後來有了唐代僧靈雲志勤睹桃花悟道和香嚴智閒聞擊竹（一說擊瓦礫）明心的公案，合稱“聞聲悟道見色明心”，如《大慧普覺禪師語錄》卷八：“舉古明今，說靈雲見桃華悟道，香嚴聞擊竹明心。”(CBETA, T47, no. 1998A, p. 843, a12-13)又如《百愚禪

師語錄》卷一：“大眾，者是甚麼時節？香嚴擊竹也不離者時節，靈雲見桃花也不離者時節，洞山睹影也不離者時節，玄沙墜指也不離者時節。乃至見色明心、聞聲悟道、觸著磕著、一念相應，心華發現總不離者時節，只如不落因緣時節又作麼生？”(CBETA, J36, no. B359, p. 622, a26-b1)

《禪宗大詞典》“見色聞聲”條釋為：“1.調眼之見色，耳之聞聲。2.意同‘聞聲悟道，見色明心’。調耳之聞聲，眼之見色，皆可領悟道法，明見本心。”³又查“聞聲悟道，見色明心”條⁴，釋義相同。這兩個詞條的釋義等於只是重複說了一遍其字面意義，既沒有提到佛典中的用例，也未指出後來靈雲和香嚴的公案。

【掉臂不顧】

《石門文字禪》卷六：“虞卿脫魏齊，拚意與俱去。公卿一破甑，掉臂不復顧。”(CBETA, J23, no. B135, p. 602, b2)

語出《史記》卷七五：“君獨不見夫趣市朝者乎？明旦，側肩爭門而入；日暮之後，過市朝者掉臂而不顧。”⁵指日暮閉市以後，人們搖晃著手臂走開，都不回頭看一眼。《說文解字》：“掉，搖也。”⁶“掉臂”，字面義即搖晃著手臂，類似於今天俗話說“甩開膀子”。《漢語成語源流大辭典》釋為“調轉臂膀不回頭”⁷，將“掉”釋為“調轉”，不準確。

禪籍中又有“掉臂便行”一語，與“掉臂不顧”語義類似，如《虛堂錄》卷十：“八十五年，佛祖不識。掉臂便行，太虛絕跡。”(CBETA, T47, no. 2000, p. 1063, b15-16)即甩著手就走了的意思。又常見“因行掉臂”，即趁著走路，正好搖晃起手臂來，不費什麼力氣。如《圓悟錄》卷十七：“因行不妨掉臂，打草只要驚蛇。”(CBETA, T47, no. 1997, p. 792, b20-21)卷十九：“見兔放鷹，因行掉臂。”(CBETA, T47, no. 1997, p. 802, a22)

³ 袁賓、康健主編《禪宗大詞典》，崇文書局，2010年，第201頁。

⁴ 袁賓、康健主編《禪宗大詞典》，崇文書局，2010年，第427頁。

⁵ [漢]司馬遷《史記》，中華書局，1959年，第2362頁。

⁶ [漢]許慎《說文解字》，中華書局，2013年，第254頁。

⁷ 劉潔修《漢語成語源流大辭典》，開明出版社，2009年，第278頁。

【二頭三首】【二頭三手】

《景德傳燈錄》卷十二：“問：‘不問二頭三首，請師直指本來面目。’師默然正坐。”
(CBETA, T51, no. 2076, p. 297, c12)

《建中靖國續燈錄》卷六：“師云：‘若論佛法兩字，是加增之辭，廉纖之說。諸人向遮裏承當得，盡是二頭三手。譬如金屑雖貴，眼中著一點不得。’” (CBETA, X78, no. 1556, p. 672, c1-3 // Z 2B:9, p. 51, a17-b1 // R136, p. 101, a17-b1)

原作“二頭三手”，是論藏中的常見比喻，指第二個頭，第三隻手，喻指不可能的事情或者不必要的多餘的東西。如《鞞婆沙論》卷七：“若彼非種者，不應有成就不成就，如二頭三手六陰十三人無成就不成就。” (CBETA, T28, no. 1547, p. 464, c4-6) 此例中“六陰”和“十三人”也對應“五陰”和“十二人”，表示多餘的，不存在的東西。

後來或是受到“頭”的影響，“手”亦作“首”，如上舉《續燈錄》卷六“二頭三手”，《五燈會元》卷十五作“二頭三首”。 (CBETA, X80, no. 1565, p. 326, a18 // Z 2B:11, p. 299, b16 // R138, p. 597, b16)

《禪宗大詞典》此條釋為“指玄妙禪法以外的義理。”⁸誤。該條又說“亦省作‘二三’。”亦誤。“二三”，指六師外道，與“二頭三手”無關。

【風行草偃】

《建中靖國續燈錄》卷五：“問：‘大施門開，請師一決。’師云：‘風行草偃。’僧曰：‘一句截流又作麼生？’師云：‘水到渠成。’僧曰：‘華蓋山上雲，慎江江裏水。’師云：‘郎中在此。’” (CBETA, X78, no. 1556, p. 669, a10-12 // Z 2B:9, p. 47, c15-17 // R136, p. 94, a15-17)

此語源自《尚書·君陳》：“爾惟風，下民惟草。”孔傳：“汝戒勿為，凡人之行，民從上教而變，猶草應風而偃，不可不慎。”⁹即以風吹過，草必

低伏來比喻國家對萬民的教化，使百姓順從無違。此喻又見於《論語·顏淵》：“君子之德風，小人之德草。草上之風，必偃。”孔傳：“加草以風，無不仆者，猶民之化於上。”¹⁰

四字成文於《三國志·吳志·張紘傳》裴注引三國吳·韋昭《吳書》：“紘至，與在朝公卿及知舊述策材略絕異，平定三郡，風行草偃，加以忠敬款誠，乃心王室。”¹¹

禪籍中或用以比喻自然而然的事情，多與“水到渠成”並舉。又如《宏智廣錄》卷八：“雙六盤中信彩贏，風行草偃月鸞晴。” (CBETA, T48, no. 2001, p. 99, c18) 上句中的“信彩”和下句中的“風行草偃”都表示順其自然的意思。

或作“草偃風行”，如《圓悟錄》卷二：“把斷要津，不通凡聖。不於言下薦，不向意中求。既然草偃風行，不免隨波逐浪。” (CBETA, T47, no. 1997, p. 721, c25-27)

《佛源語詞典》“草偃風行”條釋為“草倒伏了，風流通了。比喻障礙掃除了，事情也就順利進行了。”¹²書證列舉的是《法演語錄》卷上、《古尊宿語錄》卷四一中的用例。此條釋義不確，將語義關係顛倒了。又溯源有誤，把禪宗語錄中的用例，當作了成語的出處。實際上，“風行草偃”這一成語不應被當作佛源語詞收錄到這部詞典中。

【光影門頭】【光影邊事】【光影】

《宏智禪師廣錄》卷一：“處處聞經，不落耳而方妙。雖然如是，光影門頭了事底漢即得。祇如賓主未分，影像未具時，如何履踐？” (CBETA, T48, no. 2001, p. 5, a29-b2)

《萬松老人評唱天童覺和尚頌古從容庵錄》卷一：“若不是為山點破，一向光影門頭，弄粥飯氣，驢前馬後，以當平生，甚為可惜。” (CBETA, T48, no. 2004, p. 236, c2-4)

“光影”，佛教常見比喻，指虛幻不實之物，見《大智度論》卷六《序品》：“‘如影’者，影但可見而不可捉；諸法亦如是，眼情等見、聞、覺、知，

⁸ 袁賓、康健主編《禪宗大詞典》，崇文書局，2010年，第117頁。

⁹ [漢]孔安國傳，[唐]孔穎達正義《尚書》，上海古籍出版社，2007年，第714頁。

¹⁰ [清]劉寶楠《論語正義》，中華書局，1980年，第506頁。

¹¹ [晉]陳壽撰[宋]裴松之注《三國志》，中華書局，1999年，第919頁。

¹² 孫維張、武振玉、玉樹海《佛源語詞典》，語文出版社，2007年，第40頁。

實不可得。” (CBETA, T25, no. 1509, p. 104, a9-11)又可參唯識宗所立“依他八喻”之“光影喻”，即諸法本無實體，因諸識之轉起，又如弄影而起種種之影像。見《成唯識論》卷八：“猶如幻事、陽焰、夢境、鏡像、光影、谷響、水月、變化所成非有似有。” (CBETA, T31, no. 1585, p. 46, c2-4)又如《大般若波羅蜜多經》卷五六九《法性品》：“若諸菩薩行深般若波羅蜜多，方便善巧見因緣法，知世俗諦空無所有，不見堅實，非有似有，如幻、如夢、如響、如像、如光影、如陽焰、如變理事、如尋香城，搖動不安從因緣起，是諸菩薩以妙般若觀諸法空。”

(CBETA, T07, no. 220, p. 939, a16-21)

“門頭”即門庭，門戶。禪林中以“光影門頭”指虛幻不實的法門，或指向外馳求的行為，見《從容庵錄》卷一：“是知，君臣父子，非特曹洞創立，為仰父子已行此令。若不是為山點破，一向光影門頭，弄粥飯氣，驢前馬後，以當平生，甚為可惜。”

(CBETA, T48, no. 2004, p. 236, c1-4)

又可參“光影邊事”，語義相同，見《五燈會元》卷十八：“然五家宗派，門庭施設則不無。直饒辯得個儻分明去，猶是光影邊事。若要抵敵生死，則霄壤有隔，且超越生死一句作麼生道？良久曰：‘洎合錯下注脚。’” (CBETA, X80, no. 1565, p. 373, a9-11 // Z 2B:11, p. 346, d11-13 // R138, p. 692, b11-13)

又有“弄光影漢”一語，亦表示僅見表面，而不見真實佛法的愚漢，如《虛堂錄》卷九：“僧問：‘一燈然出百千燈，燈燈相續。且道，者一燈從何而出？’師云：‘平生不曾與人述朱。’僧以坐具打圓相：‘莫是自者裏出麼。’師云：‘弄光影漢。’” (CBETA, T47, no. 2000, p. 1056, a13-16)

《禪宗大詞典》“光影邊事”“光影門頭”等條釋為“禪家接人之方便法門”¹³，釋義稍顯牽強。這一組與“光影”有關的成語都是貶義性的，很難說是接人的法門。如《密菴和尚語錄》卷一：“三世諸佛，向光影裏出現。六代祖師，向光影裏說法度人。四聖六凡，向光影裏頭出頭沒。山河大地，向光影裏成立。諸人若信得及去，覓其光影來處，了不可得，便乃坐斷報化佛頭。若信不及，十二時中，被光影使得，七顛八倒。” (CBETA, T47, no. 1999, p. 962, c16-21)這一語例中，密菴和尚用“光影”一詞否定“三世諸佛”“六代祖師”“四聖六凡”等。

【韓獹逐塊】【狂狗逐塊】

《五燈會元》卷九：“（襄州王敬初常侍）視事次，米和尚至。公乃舉筆示之。米曰：‘還判得虛空否？’公擲筆入宅，更不復出。米致疑，明日憑鼓山供養主人探其意。米亦隨至，潛在屏蔽間偵伺。供養主纔坐。問曰：‘昨日米和尚有甚麼言句，便不相見？’公曰：‘師子齧人，韓獹逐塊。’米聞此語，即省前謬。” (CBETA, X80, no. 1565, p. 192, b22-c3 // Z 2B:11, p. 165, c4-9 // R138, p. 330, a4-9)

《佛果圓悟禪師碧巖錄》卷九：“若是活漢，終不去死水裏浸却。若作恁麼見解，似狂狗逐塊。” (CBETA, T48, no. 2003, p. 209, c14-15)

《佛光大辭典》“韓獹逐塊”條釋為：“禪林用語。韓獹，乃戰國時代產於韓國之名犬。又作狂狗逐塊。原意謂向犬投土塊，犬竟誤認土塊為食物，遂盲目追逐之……”¹⁴《禪宗大詞典》“逐塊”“狂狗逐塊”“韓獹逐塊”等條也沿用此釋義：“向犬投土塊，犬誤認土塊為食物，遂盲目追逐之……”¹⁵

以上釋義中“犬誤認土塊為食物”之說不確。

“逐塊”、“韓獹逐塊”、“狂狗逐塊”等說法，常與“獅子咬人”搭配，本是佛經中常用的比喻，如：

《大般若波羅蜜多經》卷五六九《法性品》：（佛告最勝）：“天王當知！邪見外道為求解脫，但欲斷死不知斷生，若法不生即無有滅。譬如有人塊擲師子，師子逐人而塊自息，菩薩亦爾，但斷其生而死自滅；犬唯逐塊不知逐人，塊終不息，外道亦爾，不知斷生終不離死。菩薩如是行深般若波羅蜜多，善知因緣諸法生滅。” (CBETA, T07, no. 220, p. 939, a27-b4)

此段經文是佛陀宣說如何斷除無明，擺脫生死，不入六道輪迴。其中將菩薩比作獅子，以獅子逐人比喻著眼於根本，即“但斷其生而死自滅”；將外道比作狗，僅著眼於末梢，以犬唯逐塊比喻“不知斷生終不離死”。這一比喻不僅是說佛道與外道是獅子與狗

¹³ 袁賓、康健主編《禪宗大詞典》，崇文書局，2010年，第154頁。

¹⁴ 慈怡主編《佛光大辭典》，佛光出版社，1988年，第6542頁。

¹⁵ 袁賓、康健主編《禪宗大詞典》，崇文書局，2010年，第528頁“逐塊”條，第244頁“狂狗逐塊”條，第162頁“韓獹逐塊”條。

子的區別，更是在說狗子被人用土塊砸了以後，只知道去咬土塊，而不去咬人，進一步地諷刺外道的愚癡。

這種比喻又見：

《妙法蓮華經玄義》卷二：“言語從覺觀生，心慮不息，語何由絕？如癡犬逐塊，徒自疲勞，塊終不絕。若能妙悟寰中，息覺觀風，心水澄清，言思皆絕。如點師子放塊逐人，塊本既除，塊則絕矣！” (CBETA, T33, no. 1716, p. 697, a25-29)

《妙法蓮華經玄贊》卷四《方便品》：“經‘不求大勢佛(至)以苦欲捨苦’贊曰：設求出要而行邪行，佛有神通威勢及以智慧斷苦之法而不求趣，翻墮外道邪見網中，行諸身苦行以捨生死苦，此為未可，所以六年麻麥尚不證於菩提，坐臥荊棘何容得於道果？如狗逐塊，塊打轉多，豈同師子逐人非塊。” (CBETA, T34, no. 1723, p. 729, a13-19)

上引兩例經文，也在論述“逐人”與“逐塊”的高下之別，顯然與“誤認為食物”無關。

“狗誤認土塊為食物”的釋義或源自《禪學辭典》“狂狗逐塊”條：“狂犬が食物なりと思ひて投げられる土塊を逐ひ廻ること。自己活底の見處なく、徒に言句の詮索に勞する者に對する評語。”¹⁶又見於《禪學大辭典》“狂狗逐塊”條：“狂犬に土塊を投げると、食物と勘違いし、どこまでもこれを逐い求める。自己に真の見解がなく、言句の詮索や事物の行迹にのみ勞する者を評していう。”¹⁷以上兩例對於引申義的解釋大致不差，但對於“逐塊”的原因沒有解釋正確。

關於《五燈會元》卷九王常侍說“師子齧人，韓獹逐塊”的公案，《佛光大辭典》“常侍擲下筆”條釋云：“禪宗公案名。又作常侍擲筆。此公案係指唐代僧為山靈祐法嗣在俗弟子，任常侍官職之王敬初，與同門京兆府之米胡互相之問答。……此公案，係常侍說明邪見外道為求解脫，僅欲斷死而不知斷生。若

法不生即無有滅，如人以物塊擲獅子，獅子逐人，便不再被物塊所擲；如以物塊擲狗，狗逐物塊而不逐人，物塊終不息。亦即菩薩著眼於根本，外道、凡夫著眼於末梢，終無所得。米和尚明了此理之後，與常侍之對答遂相契合。”¹⁸此條對“韓獹逐塊”一語的釋義是對的。此條中關於“逐物”“逐人”的高下差別，亦較早見於《禪學大辭典》“常侍擲下筆”條¹⁹，該條中指出此喻源自《大般若經》。

【膠柱調絃】

《圓悟佛果禪師語錄》卷十九：“把纜放船，膠柱調絃。遠水不救近火，短綆那汲深泉。” (CBETA, T47, no. 1997, p. 803, c2-3)

《林泉老人評唱投子青和尚頌古空谷集》卷一：“此頌略分宗趣，西來祖意豈止一途？派列岐分，應機施設，非刻舟記劍，膠柱調絃而已哉。” (CBETA, X67, no. 1303, p. 276, b8-10 // Z 2:22, p. 274, c8-10 // R117, p. 548, a8-10)

此語較早見於《文子》卷五《道德》：“老子曰：‘執一世之法籍，以非傳代之俗，譬猶膠柱調瑟。’”²⁰此語或與“把纜放船”“刻舟求劍”並列，常用來誇張地形容迂腐不能變通的行為。又可寫作“膠柱鼓琴”“膠柱鼓瑟”“膠瑟”“膠柱”“柱膠”等。

《禪宗大詞典》的釋義是：“琴瑟之弦柱已被膠粘住，卻硬要調節音的高低。比喻固執拘泥，不知變通。”²¹將“柱”字釋為“弦柱”，語義含糊。《漢語成語源流大辭典》的釋義是：“用膠粘住瑟上調弦的短柱，柱不能轉動，就無法調整音高。比喻固執拘泥，不知變通。”²²“柱不能轉動”一句顯然將“柱”字誤解了。查《漢語大詞典》“琴柱”條：“琴上用以繫弦的柱。”也誤解了“柱”的含義。

琴瑟等弦樂器的結構都是大同小異，瑟與今天常見的古箏形製類似。“柱”即擺在琴身上支撐琴弦的木製柱子，用以調整八度音和定調，每一根琴弦下面需要有一個單獨的弦柱，所以詩云“錦瑟無端五十

¹⁶ 神保如天、安藤文英《禪學辭典》(1915)，平樂寺書店，昭和五十一年(1976)重版，第238頁。

¹⁷ 駒澤大學禪學大辭典編纂所《禪學大辭典》，大修館書店，1978年，第217頁。

¹⁸ 慈怡主編《佛光大辭典》，佛光出版社，1988年，第4527頁。

¹⁹ 駒澤大學禪學大辭典編纂所《禪學大辭典》，大修館書店，1978年，第551頁。

²⁰ 王利器撰《文子疏義》，中華書局，2000年，第239頁。

²¹ 袁賓、康健主編《禪宗大詞典》，崇文書局，2010年，第205頁。

²² 劉潔修《漢語成語源流大辭典》，開明出版社，2009年，第584頁。

弦，一弦一柱思華年”。“柱”是此類樂器在轉調時才需要短距離滑動的木柱子，僅用來微調音高。在琴的一端綁住琴弦，通過轉動調節音高的叫“琴軸”。瑟和古箏上的“柱”或稱為“琴碼”，又因像雁行一字排列，亦稱為“雁柱”。這些樂器在演奏時因為震動等原因，“柱”可能會有微小的移動，可參唐·路德延《小兒詩》：“簾拂魚鉤動，箏推雁柱偏”一句。此詩也可間接說明“柱”是支撐在弦下的小木柱，所以會順著琴弦滑動造成“雁柱偏”而不是“雁柱轉”。

【冷灰爆豆】【冷灰豆爆】

《虛堂錄》卷二：“開爐上堂：箇裡無峻機妙用與人湊泊，老來畏寒，只要說些火爐頭話。且道，火爐頭說甚麼話？恐冷灰豆爆，彈破諸人鼻孔。” (CBETA, T47, no. 2000, p. 1000, b9-11)

《嘉泰普燈錄》卷三十（黃庭堅《翠巖真禪師語錄序》）：“而叢林號為真點芻者，蓋同門數老。雖目眇眈眈，文彩炳煥，似從慈明法窟中來，實不解石霜上樹之機耳。各夢同床，不妨殊調，冷灰爆豆，聊為解嘲云。” (CBETA, X79, no. 1559, p. 486, c21-24 // Z 2B:10, p. 217, d1-4 // R137, p. 434, b1-4)

此語是唐宋時的俗諺，或作“冷灰裏豆子爆”，較早見於《祖堂集》卷七：“佛日便歸堂，取拄杖拋下師前。師云：‘莫從天台採得來不？’對曰：‘非五岳之所生。’師曰：‘莫從須彌頂上採得來不？’對曰：‘月宮不曾逢。’師曰：‘與摩則從人得也。’對曰：‘自己尚怨家，從人得堪作什摩？’師曰：‘冷灰裏豆子爆。’” (CBETA, B25, no. 144, p. 431, b3-8)又見於《朱子語類》卷十八：“問：‘程子謂致知節目如何。’曰：‘如此理會也未可，須存得此心，卻逐節子思索，自然有箇覺處，如諺所謂冷灰裏豆爆。’”²³由“如諺所謂”可知“冷灰裏豆爆”是當時的通俗諺語。

《重編國語辭典》（1981）“冷灰爆豆”條釋云：“在冷灰裡爆豆。比喻方法不對，白費力氣。”書證舉黃庭堅《翠巖真禪師語錄序》。劉潔修《漢語成語考釋詞典》（1989）“冷灰爆豆”條釋云：“比

喻事情憑空突然發生。”²⁴書證舉《祖堂集》、黃庭堅序等。《中華成語大詞典》（2009）並列以上兩種釋義：“在冷灰中爆豆。比喻方法不對，白費力氣。或比喻事情憑空突然發生。”《禪宗大詞典》“冷灰豆爆”條釋云：“指妄念滅盡（冷灰），頓悟真性（豆爆）。按，這是禪家常說的大死一番、獲得大活。”²⁵

經檢索，沒有書證可支撐《重編國語辭典》“在冷灰裡爆豆。比喻方法不對，白費力氣”這一釋義。《禪宗大詞典》“妄念滅盡，頓悟真性”的說法也似乎較為牽強，“冷灰”並沒有用來比喻“妄念滅盡”，更沒有語例與“大死一番”相關。只有《漢語成語考釋詞典》的釋義比較貼合原意。

比較此語的用例可知，其字面義即冷灰中居然又有豆子爆開，比喻在意想不到的地方突然發生。禪林中多用來轉指本不指望某人悟道，結果突然證悟的情況。如《五燈會元》卷二十：“（一庵善直禪師）德安雲夢人。初參妙喜於回雁峯下。一日，喜問之曰：‘上座甚處人。’師曰：‘安州人。’喜曰：‘我聞你安州人會廝撲，是否？’師便作相撲勢。喜曰：‘湖南人喫魚，因甚湖北人著鯁？’師打筋斗而出。喜曰：‘誰知冷灰裏，有粒豆爆出！’” (CBETA, X80, no. 1565, p. 426, b6-10 // Z 2B:11, p. 400, a8-12 // R138, p. 799, a8-12)又如《如淨和尚語錄》卷一：“十月旦上堂。開寒冰地獄，口是禍門；發猛火鐵床，身為苦具。淨慈以此，應箇時節，莫有冷灰豆爆，煖氣相接底麼？其或未然。齋時三枚乳餅，七枚菜餅。” (CBETA, T48, no. 2002A, p. 125, a20-23)以上兩例，或作“誰知冷灰裏，有粒豆爆出！”，或作“莫有冷灰豆爆……底麼？”，其中“意想不到”的意思十分明顯。

【明月蘆花】

《景德傳燈錄》卷二九《同安察禪師十玄談一色》：“枯木巖前差路多，行人到此盡蹉跎。鷺鸞立雪非同色，明月蘆華不似他。了了時無可了，玄玄玄處亦須訶。殷勤為唱玄中曲，空裏蟾光撮得麼。” (CBETA, T51, no. 2076, p. 455, c15-18)

《五燈會元》卷十四：“休論佛意祖意，謾謂言端語端。鐵牛放去無蹤跡，明月蘆花君自

²³ [宋]黎靖德編，王星賢點校《朱子語類》，中華書局，1986年，第407頁。

²⁴ 劉潔修《漢語成語考釋詞典》，商務印書館，1989年，第630頁。

²⁵ 袁賓、康健主編《禪宗大詞典》，崇文書局，2010年，第253頁。

看。” (CBETA, X80, no. 1565, p. 293, b12-13 // Z 2B:11, p. 266, d3-4 // R138, p. 532, b3-4)

“明月蘆花”較早見於《景德傳燈錄》卷二九，其中鷺鷥與雪、明月和蘆花都是白色的，禪籍中用來形容生佛一如，平等即差別，差別即平等。《景德傳燈錄》中的這兩句是在討論同和異的關係，正如《大慧普覺禪師語錄》卷十五：“又云：‘如何是同中有異？鷺鷥立雪非同色。如何是異中有同？明月蘆華不似他。我如此說時，爾便會得了，却濟得甚麼事？’” (CBETA, T47, no. 1998A, p. 876, a21-24)

此語和“銀盃裏盛雪”“明月藏鷺”等語意相同，見《五燈會元》卷十三《寶鏡三昧歌》：“詞曰：如是之法，佛祖密付。汝今得之，宜善保護。銀盃盛雪，明月藏鷺。類之弗齊，混則知處。” (CBETA, X80, no. 1565, p. 263, a11-13 // Z 2B:11, p. 236, b16-18 // R138, p. 471, b16-18)語意相同的還有“白馬入蘆花”，見《佛果圓悟禪師碧巖錄》卷二：“舉僧問巴陵：‘如何是提婆宗(白馬入蘆花，道什麼點)？’巴陵云：‘銀碗裏盛雪(塞斷爾咽喉，七花八裂)。’” (CBETA, T48, no. 2003, p. 153, c20-21)又如《五燈會元》卷十四：“撒手那邊千聖外，祖堂少室長根芽。鷺倚雪巢猶自可，更看白馬入蘆花。” (CBETA, X80, no. 1565, p. 288, b23-c1 // Z 2B:11, p. 261, d14-16 // R138, p. 522, b14-16)

《漢語成語考釋詞典》“明月蘆花”條釋為：“形容虛無縹緲、夜色淒迷的境界；也指杳無蹤跡的景象。”²⁶《漢語成語源流大辭典》修訂為：“形容虛無縹緲，夜色淒迷的景象。也表示蹤影渺茫，無從把握。”²⁷並舉《五燈會元》卷十四為書證。該釋義只涉及後世引申義，即月光蘆花白茫茫一片的縹緲淒迷的景象，或可補釋其在禪籍中的意義。

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神保如天、安藤文英《禪學辭典》(1915)，平樂寺書店，昭和五十一年(1976)重版。
孫維張、武振玉、玉樹海《佛源語詞典》，語文出版社，2007年。
袁賓、康健主編《禪宗大詞典》，崇文書局，2010年。

The Interpretation and Lexicographical Compilation of Idioms in Chán Buddhist Literature

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Abstract

Chán Buddhist literature, a significant repository of early modern Chinese linguistic material, reflects the vernacular characteristics of its respective period. Among its linguistic features, idioms stand out due to their diverse origins. Some were inherited or adapted from earlier classical texts and Buddhist scriptures, while others emerged from contemporary colloquial expressions. Additionally, certain idioms were coined by Chán masters during their interactions and dialogues, gaining widespread recognition within Chán circles and even influencing the broader lexicon of vernacular Chinese.

This paper examines the origins and characteristics of idioms found in Chán Buddhist texts, analyzing their formation, semantic shifts, and stylistic nuances. By integrating this analysis with principles of lexicography, it identifies and addresses deficiencies in the interpretations of relevant entries in existing dictionaries. The study critiques discrepancies and omissions in authoritative lexicons, providing illustrative examples and proposing more refined definitions and contextual explanations.

Through a systematic approach to these idioms and their integration into dictionary compilation, this research aims to enhance the understanding of linguistic creativity within Chan literature and contribute to both idiomatic studies and the broader field of Chinese lexicography.

Keywords: Chan Buddhist literature, idioms, linguistic analysis, semantic interpretation, lexicography

²⁶ 劉潔修《漢語成語考釋詞典》，商務印書館，1989年，第723頁。

²⁷ 劉潔修《漢語成語源流大辭典》，開明出版社，2009年，第806頁。

3. Report by project Co-director Lin Ching-hui (DILA)

——中古佛教寫本資料庫編碼專案 2024

本專案從 2015 年 7 月至今已經執行六年多，並於 2019 年完成專案成果網站，正式上線公開，提供各界使用。此後專案仍持續進行，資料庫內容也持續在更新，網站各項功能也在持續更新。為了方便讀者了解專案的工作進程與網頁系統的更新功能，我們將定期發布更新通訊，希望將專案的成果推廣給更多讀者。

2022 年專案新增的內容有：〈太子入山修道讚〉 P.3061、P.3065、〈押座文（善哉調御）〉 P.2044v、〈押座文（佛世難遇）〉 S.4474v、S.2440v、〈禪師衛士遇逢因緣（六禪師偈、五更轉、勸諸人偈、行路難、安心難）〉 S.5996、S.3017、P.3409、〈太子成道變文（三）〉 S.4128、〈太子成道變文（五）〉 S.3096、〈荷澤和尚五更轉〉：S.6103、S.2679、〈佛說阿彌陀經講經文（一）〉 P.2931、〈佛說阿彌陀經講經文（二）〉 S.6551v、〈佛說阿彌陀經講經文（三）〉 P.2955。

2023 年專案新增的內容有：〈太子成道變文（四）〉 S.4633、〈地獄變文〉 BD.08333（=北平衣字三十三號）、〈八相押座文〉 S.2440、〈維摩經押座文〉 S.2440、P.3210、S.1441、P.2122、〈十吉祥講經文〉 F.223、〈目連變文〉 BD.2496（=北平成字九十六號）、〈觀經十六觀讚（4794）〉 P.3156、〈上都章敬寺西方念佛讚文（4795）〉 P.3156、〈太子踰城念佛讚文（4798）〉 P.3156、〈西方淨土念佛讚文（4799）〉 P.3156、〈佛母讚（4801）〉 P.3156、〈道場樂讚（4802）〉 P.3156。

*我們會定期舉辦發表會或工作坊，分享專案網頁的使用方式與更新的內容，歡迎有興趣的學者來參加我們的活動：



「2021 數典組春季發表會」
影片網址: <https://reurl.cc/O5GyZg>
「2022 數典組春季發表會」
影片網址: <https://reurl.cc/70R88d>
「2023 數典組春季發表會」
影片網址: <https://reurl.cc/p3LNea>

4. Introduction to DMCT in Chinese

——「中古佛教寫本資料庫編碼專案」簡介——敦煌寫卷數位資料庫之建構與應用

作者：林靜慧、洪振洲 (DILA)

關鍵字：敦煌寫卷、中古佛教寫本、寫本數位化、異體字資料庫、TEI 標記

摘要

從 2015 年至今，中華佛學研究所與根特大學佛學研究中心合作，持續進行敦煌佛教寫本數位化編碼的專案。專案以 TEI/XML 的國際標準文獻數位編碼格式對敦煌寫卷進行標記編碼，目前的成果已有 97 篇佛教相關文獻之數位版本，還登錄了 40456 筆寫卷缺字／異體字字樣字圖資料庫，並且提供免費網站供大眾閱讀下載。本文除了介紹專案工作的程序、專案網頁資料庫的功能之外，還例舉幾個數位版本與缺字／異體字資料庫的應用方式，提供讀者參考，希望能對讀者研究敦煌文獻時有所幫助。

一、前言

敦煌寫卷是研究中國中古文史與語言的重要資料，然而其中有許多俗寫字、特殊標點、錯字，使得

欲閱讀敦煌寫卷者必須先學習辨認文字。這不但增加了研究的成本，也設了一道無形的閱讀門檻，故而敦煌寫卷中雖然有許多佛教文獻，卻無法被廣大讀者使用。本專案——「中古佛教寫本資料庫編碼專案」²⁸ (A DATABASE OF MEDIEVAL CHINESE TEXTS) 便是因此而發起的，²⁹希望藉由數位化的處理過程，將敦煌寫本文獻轉置為容易閱讀也易於被電腦處理的數位版本。

本專案從 2015 年開始並持續進行至今，由根特大學佛學研究中心與中華佛學研究所合作，由弗蘭德研究基金會 (The Research Foundation of Flanders)、根特大學 (Ghent University)、中華佛學研究所、法鼓文理學院與天竺基金會 (The Tianzhu Foundation) 等單位提供資助。目前所建之資料庫提供了 57 種重要的中古漢語寫本的標記版本，內容包括禪宗論述、佛經變文、講經文、偈頌、法師寫真讚等敦煌出土寫卷。

本專案的主要產出，便是以 TEI/XML³⁰ 的國際標準文獻數位編碼格式所標記完成的敦煌寫本數位文獻。利用 TEI 的標記規格，不僅可以較忠實的呈現寫卷的文字特徵，同時也讓產出具有國際性，方便與國際學界接軌。在本專案產出的數位版本中，除了對寫卷的俗寫字進行楷定並加上現代標點之外，我們也將其他寫卷異本或校勘版本納入編碼時的校對參考，並加上註解，說明它們之間的差異。對於文字判定有疑慮的情形，我們也加上詳細的說明，提供給讀者更多文獻的細節資訊。

本專案的另一個重要產出，就是在標記的過程中，同時也累積了數量龐大的異體字圖庫，目前收錄之敦煌寫卷異體字型已經超過 20000³¹ 個。不僅收集字圖，我們也保留這些異體字與來源寫卷的連結，並建立提供讀者方便查詢檢索比對的異體字資料庫。目前所見敦煌俗字字典，如：潘重規《敦煌俗字譜》、黃征《敦煌俗字典》等，其收錄之俗字皆採用手寫字

圖，無法被電腦判讀，不便使用電腦進行查詢，而本專案所建之異體字資料庫已全部數位化，查詢便利，可補舊有俗字字典之不足。

二、敦煌寫卷內容數位化程序

本專案將敦煌寫卷內容數位化的程序分成三部分來說明：(一) 準備寫卷資料：包含寫卷挑選方式、寫卷清單、寫卷圖檔來源與內容簡述；(二) 手稿文字轉寫：包含異體字處理、寫卷所見特殊符號說明；(三) 內容標記：簡述本專案採用 TEI/XML 國際標準之數位編碼方式。

(一) 準備寫卷資料

本專案採用的敦煌寫卷圖檔主要來源為「國際敦煌項目」(IDP)³²，它是一個國際性的協作項目，目

標是使研究者可以在互聯網上方便地獲取敦煌及絲路東段等考古遺址出土的寫本、繪畫、紡織品以及藝術品的信息與圖像。這個協作項目對於敦煌的研究貢獻很大，研究學者不必再奔赴英、法、中、日、俄等國親視原卷，只要連上網路便能獲取許多清晰高畫質的敦煌寫卷圖像。以圖一與圖二相較，「國際敦煌項目」所錄之圖像較《敦煌寶藏》所錄畫質明顯清楚很多。

不過，「國際敦煌項目」收錄的寫卷並不齊全，因此我們還是需要借助其它影印的書面資料，例如：《英

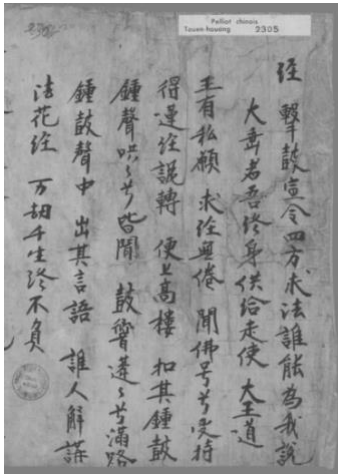
²⁸ 本專案由根特大學佛學研究中心的 Christoph Anderl 教授與中華佛學研究所的洪振洲教授合作主持，林靜慧負責執行。專案成果網站：<https://www.database-of-medieval-chinese-texts.be/>。此網站存有數個相關專案所建置的數位文獻資料庫，本文僅說明「中古佛教寫本資料庫編碼專案」之成果。

²⁹ 本專案一開始的工作模式沿用了 Marcus Bingenheimer 主持，張伯雍執行的「敦煌漢文佛教寫卷點校專案」(Chan Buddhist Texts from Dunhuang, 2014-2017, 中華佛學研究所資助)，採用 TEI 的標記方式將敦煌佛教寫本數位化，因此本專案聘請兩位擔任本專案的顧問。兩位顧問的專案成果資料庫的內容已併入本專案的網頁，其中四種文獻已出版成書：Marcus Bingenheimer、張伯雍，《早期禪宗文獻四部——以 TEI 標記重訂敦煌寫卷：楞伽師資記，傳法寶記，修心要論，觀心論》(台北：新文豐，2018 年初版)。

³⁰ TEI/XML 國際標準文獻數位編碼方式，是一套適用於人文社會學科文本的電腦可讀格式，詳細說明可參見其官網：<https://tei-c.org/>。

³¹ 專案網頁 Databases / Variants 所顯示的異體字總數為 44187 筆，是包含了其他專案成果的數據，其中「敦煌漢文佛教寫卷點校專案」因為沒有做異體字表，所以抽取資料的方式與本專案不同，所得資料為全文中所有的異體字，無法刪除重複出現之異體字，因此有資料膨脹的現象。

³² 網址：<http://idp.bl.uk/>，上網時間：2015-2021 年。



圖二、《敦煌寶藏》收錄之英藏 圖一、「國際敦煌項目」收錄之法
敦煌寫卷 藏敦煌寫卷

國國家圖書館藏敦煌遺

書》³³、《法藏敦煌西域文獻》³⁴、《國家圖書館藏敦煌遺書》³⁵、《甘肅藏敦煌文獻》³⁶、《上海博物館藏敦煌吐魯番文獻》³⁷、《俄羅斯科學院東方研究所聖彼得堡分所藏敦煌文獻》³⁸，這些新出版的影印本圖像比舊有的《敦煌寶藏》³⁹更大更清晰，也是我們很重要的圖檔來源，可惜部分館藏尚未出版完全，故而有部分篇章仍需使用《敦煌寶藏》影本。《敦煌寶藏》的影本雖因早期攝影技術較差，畫質模糊，有些寫卷文字辨識困難，然因影印

時間較早，當時的原卷狀況比現今損壞更少一些，所以仍俱有一定的參考價值。

³³ 上海師範大學、英國國家圖書館合編，《英國國家圖書館藏敦煌遺書》（桂林：廣西師範大學出版社，2011-2020年）。

³⁴ 上海古籍出版社、法國國家圖書館合編，《法藏敦煌西域文獻》（上海：上海古籍出版社，1995年）。

³⁵ 中國國家圖書館主編，《國家圖書館藏敦煌遺書》（北京：北京圖書館出版社，2005年）。

³⁶ 段文傑主編，《甘肅藏敦煌文獻》（蘭州：甘肅人民出版社，1999年9月第1版）。

³⁷ 上海古籍出版社、上海博物館編，《上海博物館藏敦煌吐魯番文獻》（上海：海古籍出版社，1993年）。

³⁸ 俄羅斯科學院東方研究所聖彼得堡分所、俄羅斯科學出版社東方文學部、上海古籍出版社編，《俄羅斯科學院東方研究所聖彼得堡分所藏敦煌文獻》（上海市：上海古籍出版社，1992年）。

³⁹ 黃永武主編，《敦煌寶藏》（台北：新文豐出版社，1986年）。

在上述各來源的資料中，經本專案主持人與領域專家討論後，挑選以佛教相關內容為主，兼及少部份人物傳說故事等具研究價值的文獻優先進行數位化處理。目前已處理完成的 57 篇寫卷之類型與清單列如下

(二) 手稿文字轉寫

在取得手稿圖像後，下一步便是進行手稿文字內容的數位轉寫。為使專案能以最有效率的方式進行，因此若能在網路上找到需進行數位轉置之手稿影像的

文獻類型	文獻標題	敦煌手稿編號 ⁴⁰
佛經變文	破魔變 ⁴¹	P.2187、S.3491v
	太子成道經	P.2999、S.2682、S.4626
	悉達太子修道因緣	R.48
	難陀出家經起	P.2324
	歡喜國王緣	P.3375v
	醜女緣起	P.3048
	四獸因緣	P.2187
講經文	維摩詰經講經文	F.101、F.252
	妙法蓮華經講經文	P.2305
禪宗論述	菩提達摩南宗定是非論	P.2045、P.3488、Db.077
	南陽和尚頓教解脫禪門直了性壇語	P.2045、Db.077
	頓悟大乘正理決	S.2672
	達摩禪師論	P.2039v、BD.15054
	澄心論	S.2669v、S.3558
	大乘廿二問	SM.42
	頓悟真宗金剛般若修行達彼岸法門要決	P.2799
	大乘無生方便門	BD.3924v
佛經註本	淨覺註般若波羅蜜多心經	S.4556
瑞像記	諸佛瑞像記	S.2113、S.5659
寫真讚	前河西都僧統故翟和尚邈真讚	P.4660
	第七祖大照和尚寂滅日齋讚文	S.2512v
	大興善寺禪師沙門定惠讚	S.5809
	大晉河西敦煌郡釋門法律張氏和尚生前寫真讚	P.3792v
	稠禪師解虎讚	P.3490、P.4597
偈頌	佛說楞伽經禪門悉談章	P.2204、P.2212
	五更轉南宗贊	S.4173、S.4654
	南宗定邪正五更轉	BD.8325、Db.077、S.2679
	勸諸人一偈	S.3017、P.3409
	證道歌	S.2165、S.4037、S.6000、P.2104v、P.2105、P.3360
儀軌	金剛峻經金剛頂一切如來深妙秘密金剛界大三昧耶修行四十二種壇法經作用威儀法則大毗盧遮那佛金剛心地法門秘法戒壇法儀則	P.3913
	孟姜女變文	P.5019、P.5039
	李陵變文	BD.14666
人物傳說變文 ⁴²	張議(義)潮變文	P.2962
	稠禪師藥方療有漏	P.3664
其他	夜坐號	P.3664+3559

⁴⁰ 寫卷編號開頭英文字母代表其館藏地，例如：BD=中國國家圖書館藏、Db=敦煌博物館藏、F=東方學研究所藏、P=法國國家圖書館藏、R=龍谷大學藏、S=大英圖書館藏、SM=上海博物館藏。

⁴¹ 此標記版本，已被作為新版本的材料與翻譯的底本而出版：Christoph Anderl、洪振洲著、林靜慧執行編輯，《〈破魔變〉中英對照校注》(Pò Mò Biàn Critical Edition with Annotated Translations into Modern Chinese and English) (台北：法鼓文化，2017年初版)。

⁴² 因本專案以敦煌佛教文獻為主，故而將傳說故事變文另列一項。

數位文字，便下載作為底稿修改；若沒有現成電子檔者，則以人工打字輸入。第二步是將電子文字檔初步修改成與寫卷之文字內容、行次編號皆相同的狀態。第三步是依照寫卷的抄寫狀況在電子文字檔上相應的地方進行 TEI 編碼。

在進行專案編碼時，針對文字的判讀與紀錄，我們訂定了以下五個基本原則：一、忽略書寫字體差異——不論原文使用何種字體（楷書、行書、草書等），皆彙錄為楷書，以方便電腦檢索。二、原文字體若為教育部國語推行委員會所編《異體字字典》所定正字⁴³，則視為標準字，不加額外紀錄。三、非《異體字字典》所定正字，皆視為異體字，並給予特殊標記——正規化並記錄其字型。⁴⁴四、寫卷抄寫時若使用特殊符號者，皆給予特殊標記。五、寫卷抄寫時用字有誤或使用假借字時，皆給予標記，並加以註解。

另外，敦煌寫卷的筆跡有規整、有潦草，字體有楷書、行書、草書，再加上俗寫字、通假字使用頻繁，間有許多錯字、修改字，還有各種特殊符號，造成一定程度的閱讀困難，故而在編碼的過程中，需要

採用異本和其他相關文獻進行校對、幫助判讀。因此本專案除了將表一所錄篇章數位化之外，同時亦將各個敦煌寫卷異本、校勘本或其他已出版之相關文獻納入校對參考，並且將校對結果置於註解中。因此，本專案之數位版本目前雖然只挑選了 57 種寫卷進行編碼，但其註解內容卻包含了其它 40 種相關寫本或書面版本⁴⁵。

(三) 內容標記

敦煌出土的文獻是手寫本，其中有許多俗寫字與特殊標記，為使本專案產出之數位文獻能更忠實的呈現寫卷的文字特徵，並同時讓標記成果與國際接軌，因此我們將基本數位化後的文字資料，進一步採用 TEI/XML 的格式來進行標記。本專案使用之 TEI 標記與其所代表意義，歸納如右

⁴³ 教育部《異體字字典》所定義之「正字」解釋為：「教育部之《常用字表》、《次常用字表》、《罕用字表》所收錄之字，或此次編輯新增之正字。」參見該網站之「編輯說明/ 編輯凡例/ 編輯用語」，網址：https://dict.variants.moe.edu.tw/variants/rbt/page_content3.rbt?pageId=2981952，上網日期：2021/2/8。

⁴⁴ 本專案所錄異體資料庫主要以《異體字字典》所收字型為主要參考，間或於註解處標明參考：黃征，《敦煌俗字典》（上海：上海教育出版社，2005年5月第1版）、李圭甲，《高麗大藏經異體字典》（首爾：高麗大藏經研究所，2000年12月）。

⁴⁵ 本專案所選 40 種相關寫本或書面版本之書目如下：

一、變文、講經文一類參考：王重民等，《敦煌變文集》（北京：人民文學出版社，1957年第一版）；潘重規，《敦煌變文集新書》（台北：天津出版社，1994年）；黃征與張涌泉，《敦煌變文校注》（北京：中華書局，1997年5月第一版）；項楚，《敦煌變文選注》（成都：巴蜀書社，1990年）。

二、〈太子成道經〉參考：P.2924、P.2352、P.2299、S.548 四種敦煌寫本。

三、〈醜女緣起〉參考：S.2114v、P.3592v、P.2945v、S.4511 四種敦煌寫本。

四、〈妙法蓮華經講經文〉參考：隋·闍那崛多共笈多譯，《添品妙法蓮華經》（CBETA2021，T09，no.264）。

五、《菩提達摩南宗定是非論》與《南陽和尚頓教解脫禪門直了性壇語》參考：胡適撰，《神會和尚遺集》（台北：胡適紀念館，1982年）。

六、《頓悟大乘正理訣》參考：P.4646、P.4623 二種敦煌寫本；饒宗頤撰，《王錫《頓悟大乘政理決》序說並校記》（CBETA2021，B35，no.195）。

七、〈達摩禪師論〉參考：方廣錫整理，《天竺國菩提達摩禪師論》（CBETA2021，ZW01，no.1）。

八、〈大乘廿二問〉參考：P.2287、P.2690 二種敦煌寫本；曇曠撰、巴宙輯校，《大乘二十二問》（臺北：中華佛學研究所，1990年04月）

九、《淨覺註般若波羅蜜多心經》參考：楊曾文撰，〈淨覺及其《「注」般若波羅蜜多心經》與其校本〉，《中華佛學學報》第6期（1993.7）：237-261。

十、〈諸佛瑞像記〉參考：P.3033、P.3352 二種敦煌寫本。

十一、〈證道歌〉參考：《景德傳燈錄》（CBETA2021，T51，no.2076）；《永嘉證道歌》（CBETA2021，T48，no.2014）；鐘書林撰，〈《禪門秘要訣》校補〉《敦煌學輯刊》51期（2006年第1期）：133-138；任半塘編，《敦煌歌辭總編》（上海：上海古籍出版社，1987年）。

十二、《金剛峻經金剛頂一切如來深妙秘密金剛界大三昧耶修行四十二種壇法經作用威儀法則大毗盧遮那佛金剛心地法門秘法戒壇法儀則》參考：BD.15147、甘博 015、BD.02301、S.2316v、BD.02431v、BD.06329v、S.2144v 七種敦煌寫本；侯沖校、方廣錫編，《金剛界大三昧耶修行四十二種壇法》，《藏外佛教文獻》第2編第11輯（北京：宗教文化出版社，2008年7月1日第1版），頁17-231。

十三、〈頓悟真宗金剛般若修行達彼岸法門要訣〉參考：P.3922、S.5533 二種敦煌寫本。

十四、〈大乘無生方便門〉參考：S.2503、S.735v 二種敦煌寫本。








表一、TEI 標記範例說明（右表）

另外，專案在標記寫卷異體字時，也同時將所見異體字整理成「異體字表」。該「異體字表」以《異體字字典》所定正字為字頭，下面依序列出「寫本字圖」、「漢語拼音」、「注音符號」、「Unicode 已錄之異體字」、「來源位置」、「《異體字字典》所錄之異體字圖」、「《異體字字典》所錄之異體字字碼」、「專案所錄缺字字碼」、「備註」。其中，若「Unicode 已錄之異體字」一欄之值為有，則「《異體字字典》所錄之異體字圖」、「《異體字字典》所錄之異體字字碼」、「專案所錄缺字字碼」等欄之值則無；反之，若無「Unicode 已錄之異體字」，才引用「《異體字字典》所錄之異體字圖」、「《異體字字典》所錄之異體字字碼」，並於專案缺字庫中登錄缺字字碼——依照《異體字字典》之字碼；Unicode 與《異體字字典》皆未錄之字，為專案新增之異體字，專案缺字庫暫以其來源位置為字碼⁴⁶，將專案所見各篇字形相同或相近者歸於其下。「異體字表」之登錄表格如下表二：

TEI 標記規則	標記代表的意義	寫卷範例	TEI 標記範例
<orig>	Unicode 已收之異體字與規範後的通用字		<orig reg="萬">萬</orig>
<orig> + <g>	Unicode 未收之異體字		<orig reg="願"><g ref="#A04565-036"/></orig>
<orig> + <pc>	倒乙符號		<orig reg="向蓮臺">臺<pc resp="hand1">┘</pc>蓮<pc resp="hand1">┘</pc>向</orig>
	刪除字		從
<add>	插入字		綠<add place="inline-right">鬢</add>看
<sub> + + <add>	修改字		_{音<add place="inline-right">意</add>}
<note> + <lb>	雙行夾注		像<note resp="hand1" rendition="#inline-para">其像兩<lb/>足返</note>
<damage>	損毀字		<damage>斜</damage>
<damage unit="char" extent="1"/>	難辨、破損字		<damage unit="char" extent="1"/><note>此處損毀，P.2204 作「音」字。</note>
<space type=" " unit="char" extent="1"/>	段落空格		國<space type="punctuation" unit="char" extent="1"/>莎
<choice> + <abbr> + <expan>	省書		<choice><abbr>提</abbr><expan>菩提</expan></choice>
<choice> + <sic> + <corr>	編者更正的字		<choice><sic>淚</sic><corr>掖</corr></choice>
<note>	編者註解	[1]	<note>淚，當作掖，郡名，P.3033 即作掖。</note>

⁴⁶ 專案目前的字圖字碼暫時以所載字圖位置為 ID，但容易使讀者產生混亂與誤會，將來會改用新的 ID 系統。

表二、「異體字表」登錄範例

正字	寫本字圖	拼音	台灣注音	Unicode 已錄	來源位置	字典字圖	字典字碼	缺字字碼	備註
備		bèi	ㄅㄟˋ	備	P3792v-006-16				
備		bèi	ㄅㄟˋ	備	P3913-605-28				
備		bèi	ㄅㄟˋ		P2045-235-02	備	A00220-018	A00220-018	
備		bèi	ㄅㄟˋ		P2045-396-13	備	A00220-009	A00220-009	
備		bèi	ㄅㄟˋ		S3491v-172-14			S3491v-172-14	《敦煌俗字典》已收
備		bèi	ㄅㄟˋ		P2999-105-05			S3491v-172-14	《敦煌俗字典》已收
備		bèi	ㄅㄟˋ		S3491v-213-07			S3491v-213-07	疑為錯字

表二中第一、二筆資料即為「Unicode 已錄之異體字」，第三、四筆則為「Unicode 未錄而《異體字字典》已錄之異體字」，第五、六、七筆則為專案新增缺字。其中第五、六筆之寫本字圖來源不同，但是字型相同，故給予相同的缺字字碼，第七筆將亻字旁寫作卩字旁，字型與字典所錄差別較大，疑為錯字，但仍錄為缺字，只在備註中予以說明。

專案登錄異體字的原則，基本上以一個異體字字型於同一篇手稿中選定一個字為代表，並進行紀錄。但是專案在實際執行過程中，我們經常發現手寫字型與 Unicode、字典印刷體之間具有細微的差別，其或是緣於書寫習慣，或是緣於筆畫模糊潦草，但這些細微的差別，也是我們判定該字體是否應該成立為一個新的缺字／異體字的重點。為使我們能有一個穩定的判斷準則，因此專案選擇盡量保存較多的字型樣本，以便將來進一步判讀篩選，故有時一個字型在一篇寫本內也可能選擇一個以上的字為代表，同樣紀錄於表格中。另有一些字不見於字典，又難以辨識，此時我們亦將之暫時安放在某一字頭之下，並且於「備註」欄標明「待考」，並說明判斷的理由，以待將來進一步考證判定。

三、中古佛教寫本資料庫編碼專案資料庫功能

本專案之資料庫目前開放大眾使用的部份主要有兩種：一是所錄寫卷的數位版本⁴⁷，一是由專案整理之異體字表彙整而成之異體字資料庫⁴⁸。

該資料庫所呈現的數位文獻內容，就是根據前章所述規則而製作之標記文件，使用轉檔程式之後，所產生的網頁資料。這些數位文獻在網頁呈現時，同時了提供「數位文字摹本」與「標準字體化版」兩個版本的對照。其網頁頁面如下面圖三所示，在「數位文字摹本」中，分別以不同符號與顏色的呈現方式來表現：異體字、塗改字、重文符號、省書符號、倒乙符號、插入字符號等，希望盡可能保留寫本文字特徵；而「標準字體化版」較乾淨清晰，呈現的是加上現代標點、編者楷定字、訂正字、註解等，較容易閱讀的模式。

⁴⁷ 請選擇專案網頁表單 Texts 下的 DMCT Project，即可看到本專案已完成編碼之數位版本。網址：https://www.database-of-medieval-chinese-texts.be/views/texts/mcgbdb_project/showText.php。

⁴⁸ 請選擇專案網頁表單 Databases 下的 Variants，即可看到各個專案匯集而成的異體字資料庫。網址：<https://www.database-of-medieval-chinese-texts.be/views/variant/showVariant.php>。

圖三、寫卷數位版本網頁頁面

Text information
諸佛塔像記—敦煌遺書S.2113的數位版本
譯者、標記、格式設計: Lin Chang-hui 林靜慧 · Zhang Bo-yong 張伯勇 · Marcus Bingenheimer
專案主持人: Christoph Anderl
Funder and Sponsors: Universiteit Gent (Ghent University) · Bijzonder Onderzoeksfonds (Special Research Fund) · Chung-hwa Institute of Buddhist Studies
中華佛學研究所
版本: 2016-06-29

DIPLOMATIC TRANSCRIPTION 原文抄本	REGULARIZED TRANSCRIPTION 標準字體化
S-2113v-0001: 釋迦牟尼佛從靈鷲山向牛頭山	S-2113v-0001: 釋迦牟尼佛從靈鷲山向牛頭山
S-2113v-0002: 說法來__王舍城那羅陀寺東	S-2113v-0002: 說法來。王舍城北。那羅陀寺東。
S-2113v-0003: 有迦葉佛(下其頭上有卍)跨三億羅漢舍利立塔記	S-2113v-0003: 有迦葉佛(下其頭上有卍)跨三億羅漢舍利。立塔記
S-2113v-0004: 之于今現在□□_中印度境有寺□佛高	S-2113v-0004: 之。于今現在。□□中印度境。有寺□佛高

在本專案的數位版本中，異體字因其狀況不同，而有三種紀錄與呈現方式：一、異體字為 Unicode 已錄之字，則將其字體直接記錄在「數位文字摹本」，而將正字放在「標準字體化版」的相對位置上。例如：圖三 S-2113v-0001 中左邊（行號為：S-2113v-0001）的牟字即為 Unicode 已錄之異體字，而右邊的牟字則為其標準化的正字。二、異體字為 Unicode 未錄之字⁴⁹而《異體字字典》已錄之字，則在「數位文字摹本」顯現為正字加淺橙色網底加底線，將《異體字字典》所錄之字型置於連結浮動視窗中，鼠標移停到該字，浮動視窗即會出現在網頁右上角的位置。例如：圖三右邊所示的浮動字框字圖即為 S-2113v-0001 行中尼字的《異體字字典》所錄異體字字圖。三、Unicode 與《異體字字典》皆未錄之字，則為專案新增之缺字——包含專案新增之異體字、筆畫不清致難以判斷之字、本字待考之字，其呈現方式同第二種，不同之處在於連結浮動視窗中呈現的是截取自寫卷的字圖。

其次，游標按下上面圖三篇首「Text information」按鈕，即可在浮動視窗中看到該篇的內容簡介與相關資訊。⁵⁰異體字資料庫因為資料量較大，因此設計為以搜尋為主的資料取得方式。異體字資料庫有兩種搜尋模式：一是以字為標的搜尋；一是以寫卷為標的搜尋。以字為標的者，在下面圖四之「Filter search results by」提示字後的搜尋框中輸入想搜尋的字（中文或拉丁字母皆可），其下便會出現資料庫所錄全部以該字

為字頭的異體字表，使用者只需將游標點按想看的欄位，表下便會出現該異體字的相關資料。下面圖四即是搜尋備字，並點按流水號 264 的備字所顯示的頁面資料：

圖四、異體字資料庫搜尋網頁頁面

Show 250 entries Filter search results by: 備

Pinyin	Standard character	Nr.
bèi	備	264
bèi	備	44786
bèi	備	37887
bèi	備	34687
bèi	備	34686
bèi	備	34685
bèi	備	29795

Showing 1 to 18 of 18 entries (filtered from 46,815 total entries)

Standard character: 備

Manuscript variant:

Show all corresponding variants

Pinyin transcription: bèi
Standard character transcription: 備
Alternative writing: 𠄎
Source in manuscript: P.2999a-0105-05

Show in text

另外，使用者也可以以寫卷為標的，取得該卷中的所有異體字資訊，藉由點按網頁最上端的寫卷雲（如圖五所示），點選所欲搜尋之寫卷編號，異體字表中便會出現該寫卷在資料庫所錄的全部異體字，只需游標點按異體字欄位，其下便會出現該異體字的相關資料，呈現模式與上述圖四相同。

圖五、所錄異體字寫卷雲

Variants

Show/Hide tag cloud

Pelliot 3436
Pelliot 2045 Ryūko 122
Stein 2054
Pelliot 3664/3559

⁴⁹ 按：Unicode 所錄之字逐年更新，或有專案編碼時 Unicode 未錄，而後來收錄了，專案無法隨之逐年更新，暫依舊時編碼狀態。

⁵⁰ 按：此功能僅限於本專案完成之寫卷，其他兩個專案：「Chan Buddhist Texts from Dunhuang」與「Zūtáng jí 祖堂集」，暫時並沒有此功能。

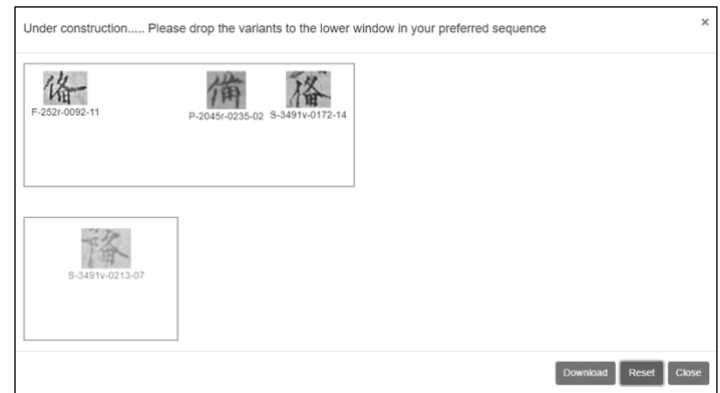
專案在異體字資料庫中，收錄了截取自原卷的字圖⁵¹，並標明了字型來源位置，游標按下圖四的「show in text」按鈕，即可連結到寫卷數位版本的相對位置。為了方便讀者對比該字的各種異體字型，只要按下圖四的「Show all corresponding variants」按鈕，便可以在新的頁面中看到資料庫所錄全部寫卷的異體字型，如下圖六所示：

圖六、各寫卷所見備字之異體字表

#	Manuscript variant	Alternative writing	Source in manuscript	Drawing of variant	Reference to Dictionary of Chinese Character Variants
<input type="checkbox"/> 255		備	P-2187r-0094-29		
<input type="checkbox"/> 256		備	F-252r-0092-11		
<input type="checkbox"/> 257			S-3491v-0213-07		
<input type="checkbox"/> 258		備	De-077r-0269-17		
<input type="checkbox"/> 259		備	De-077r-0449-03		
<input type="checkbox"/> 260		備	P-3972v-0006-16		
<input type="checkbox"/> 261			P-2045r-0235-02		A00220-018
<input type="checkbox"/> 262			P-2045c-0396-13		A00220-009
<input type="checkbox"/> 263			S-3491v-0172-14		

讀者若需要詳細比對特定寫卷之字，可以勾選第一欄中的方框，並按下表格下方「Compare selected variants」按鈕，此時系統會將這些選取的字圖擺放在一起，讀者便可在浮動視窗中看到勾選的寫卷字圖放大版，而若想進一步收藏字圖，只要將該字圖拉至視窗下方的空格中，再按「Download」按鈕，即可下載該字。以下面圖七為例，我們勾選了圖六「備」字的 256 (F-252r-0092-11)、257 (S-3491v-0213-07)、261 (P-2045r-0235-02)、263 (S-3491v-0172-14) 四個字圖，並選擇了圖 257 (S-3491v-0213-07) 下載。

圖七、異體字比較與下載頁面



這個功能讓讀者可以更仔細的對比特定寫卷字圖，並且可以下載字圖，方便讀者研究敦煌寫卷的字形。

四、敦煌寫卷數位資料庫應用舉例

本專案針對敦煌寫卷進行校勘、編碼、異體字搜集，目的在幫助讀者閱覽、研究，以下試舉幾個專案資料庫應用的例子，提供讀者參考。

(一) 寫卷數位版本的應用

專案除了標出異體字、損毀字、重文符號、倒乙符號、刪改符號等寫卷原貌之外，還會對寫卷中的錯字進行校對訂正（於網頁介面顯示為綠色字）。而跟據校勘學的分類，錯誤現象可分成衍、脫、倒、訛四種，其中訛字又可分為形近而訛與音近而訛。在我們經手處理的敦煌寫卷中，發現形近與音近的訛字是錯誤中佔最大數量的。一般來說，形近造成之錯字，可能是抄寫者看錯，或是抄寫時筆誤造成，從各個異本抄寫錯誤的情況，可能可以分析出抄寫本的傳承軌跡，甚至尋找出最初的祖本。而音近造成之錯字，一般是抄寫者使用慣用的通假字，或抄寫者識字程度不高而寫了音同、音近之別字。在敦煌寫卷我們發現了大量的同音錯字，其中有些錯字已經形成規模，有可能是當地的通假習慣。例如：盤假作般、披假作被、弊假作蔽、還假作環、輪假作掄、交假作教等等，這類錯字可見於通假字典，已知是古人常見的通假用字。另一些錯字則未見通假字典收錄者，例如：唱假作暢、等假作道、頂假作鼎、呂假作類、磨假作魔、春假作群等等⁵²，這類錯字有些在寫卷中不只一次出現，它們也許只是抄寫者寫錯字，但也可能是敦煌地

⁵¹ 按：此功能僅限於本專案與「Zūtáng jí 祖堂集」，「Chan Buddhist Texts from Dunhuang」暫時沒有此功能。

⁵² 詳情可參考：洪振洲、安東平（Christoph Anderl）著，林靜慧執行編輯，《〈破魔變〉中英對照校注》之「通假字表」，頁 364-388。

方早已形成的通假習慣。這些都可以反應唐代敦煌地方的語音現象，亦可補充舊有通假字典之不足。

由於專案所錄寫卷已將上述諸類錯字的資料，以 TEI 標準的 <sic> 標記來紀錄，例如：<choice><sic>頂</sic><corr>鼎</corr></choice>，這表示抄寫者將本該寫成鼎字之字誤寫成頂字。因此利用寫卷數位版本的資料，我們只要使用程式抓取 <sic> 與 <corr> 並輸出資料，便可蒐集到所有寫卷錯字的資料，後續只要再從中分辨有無聲音關係的部分即可，無需使用傳統的搜尋方式去一個一個摘選，便可以配合文字、聲韻、訓詁等研究領域進行比對、統計研究。

以〈菩提達摩南宗定是非論〉為例，本專案收錄三種異本：藏於巴黎法國國家圖書館的 P.2045、P.3488 與藏於敦煌博物館的 Db.077，這三個寫本的內容基本相同，但 P.2045 今存 300 行，總字數 6982 字，而 P.3488 只殘存 105 行，總字數 2551 字，以 Db.077 最完整，有 343 行，總字數 8073 字。今抓取這三個數位版本中的 <sic> 標記，觀察三個寫卷的錯字狀況，得出：P.2045 有 14 筆；P.3488 僅有 1 筆；Db.077 有 31 筆，三篇錯字率皆非常低，尤以 P.3488 錯字率最低。今去除衍字與脫字的錯字情況，得到的結果如下表三：

表三、錯字比較表

No.	正字	Db.077	P.2045	P.3488	No.	正字	Db.077	P.2045	P.3488
1	下	不[1]	不[1]	ㄛ[1]	13	崇	策[1]		
2	如	切[1]			14	邊	遍[1]		
3	撩		僚[1]		15	期	斯[1]	其[1]	
4	雖	錐[1]			16	喝	唱[2]		
5	興	與[1]			17	山	上[1]		
6	並	普[1]			18	止	正[1]		
7	隋	隨[1]			19	合	答[1]		
8	嶺		領[1]		20	凡	几[1]		
9	微	微[1]			21	揚	楊[5]		
10	問		門[1]		22	況		咒[1]	
11	裳		娑[7]		23	摩	磨[1]		
12	大		文[1]						

從上表可以看到：三篇錯字重疊者僅有 1 筆，這筆也是 P.3488 唯一的錯字，P.2045 比 Db.077 只少了 1081

字，但是兩者僅有一筆錯字重疊 (No.1)，且沒聲音關係，下與不之別，應是形近而誤。剩下的錯字中，有聲音關係的並不多：僅有：No.3、No.4、No.7、No.8、No.11、No.15 (P.2045)、No.21、No.23 等 8 筆有聲音關係，其餘 15 筆 (含 Db.077 的 No.15) 皆是形近而誤，且於有聲音關係的 8 筆之中，其字形也有相近者，亦可能是形近而誤。由此看來，Db.077 是三個異本中較差的本子，可能抄寫者的識字程度相對較差，不過其錯字率只有 31/8073 (=0.38%)，與其他敦煌寫本相比，也不算太差。可惜 P.3488 殘存內容太少，雖然錯字率僅有 1/2551 (=0.04%)，也難以直接斷定它是三者中最早、最優的本子。從這三個異本錯字率皆較低，而且以字形之誤為主，我們可以推論〈菩提達摩南宗定是非論〉的異本大概是依據某一書面本子傳抄而來，其錯字才會以看錯或寫錯的現象較多。

我們再以〈破魔變〉為例，本專案收錄兩種異本：一為藏於巴黎法國國家圖書館的 P.2187，一為藏於倫敦大英圖書館的 S.3491v，這兩種本子記載的故事情節完全一樣，但是敘述的文字略有出入。今抓取這兩個位數版本中的 <sic> 的標記，觀察兩個寫卷的錯字狀況，得出：P.2187 全篇 118 行，錯字有 99 筆；S.3491v 全篇 170 行，錯字有 103 筆，其中有聲音關係錯字——可能是通假字者：P.2187 有 83 筆；S.3491v 有 65 筆。⁵³今使用程式比對兩篇錯字的情況，其中大部分的錯字並沒有重疊，有重疊者僅有 15 筆，其中有 8 筆是兩篇皆寫了相同的別字，其中有 4 例：已通以、提通緹、彩通綵 (采)、由通猶，已被收入通假字典⁵⁴，而未被收入字典者，有 3 例是有聲音關係的：頂假作鼎、垂假作唾、酌假作灼，這些有可能是抄寫的筆誤，也可能是敦煌地區慣用的假借字。剩下的錯字去除重複之字，兩個寫本總計 157 個錯字皆不相同，由此可見，P.2187 與 S.3491v 的錯字相同程度不算很高，推斷這兩個本子應該沒有相承關係。加上兩者故事雖然相同，但文字出入頗多，理應不是抄自同一祖本。而由兩個本子皆頻繁出現音同或音近之錯字／假借字的情況，推論這兩種本子可能是聽講者的記錄本，耳聽手錄的情況下，才會寫出這麼多的音同或音近而寫法不同之字，而這也符合宣講變文時，即興演出的習慣。

⁵³ 同上註。

⁵⁴ 參見高亨，《古字通假會典》(北京：齊魯書社，1989年7月初版)。

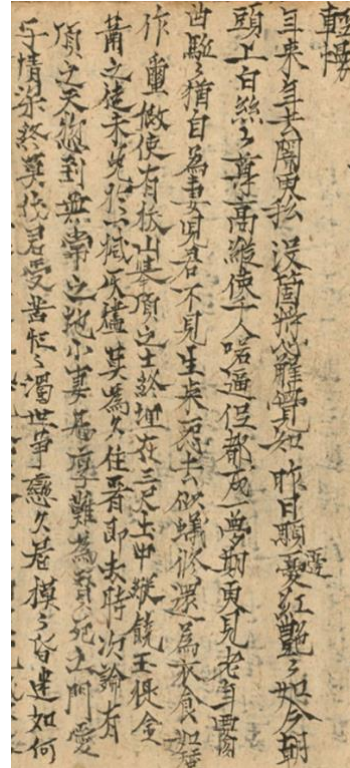
由上述兩組例子可以看到：寫卷資料數位化與標記可以幫助學者搜集整理研究資料時更有效率，而且比傳統的人工摘取方式更精確，更可以使用程式幫助運算、輸出、呈現，比傳統的書面版本與單純的文字數位版更便於使用。⁵⁵

(二) 缺字／異體字資料庫的應用

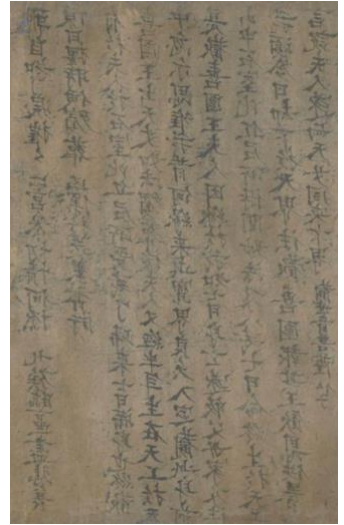
專案所見異體字表收錄之內容，除了有 Unicode 字元編碼的或已被《異體字字典》收錄之異體字之外，還收了一些「缺字」——電腦無法顯現之字體。這些「缺字」可能是字典未收之異體字，也可能是抄寫者筆誤，或是寫卷損毀嚴重無法判定之字。這些字體都被本專案收入缺字資料庫中，並於網頁中呈現為「專案新增之異體字」。而利用本專案之異體字資料庫，除了可以了解敦煌俗寫字的情況，還有助於整理歸納異體字字型，同時在補充舊有異體字典的缺漏之外，亦可用於幫助研究者釐清寫卷之間的關係，以下舉例說明。

以寫卷 S.3491v〈破魔變〉（圖八）與 P.3375v〈歡喜國王緣〉（圖九）為例，兩者抄寫內容不同，

但是書法筆跡極為相似，初步判斷兩篇的抄寫者應該是同一個人。



圖八、S.3491v〈破魔變〉







圖九、P.3375v〈歡喜國王緣〉




但為求更多的證據，因此擬用數位文本的比較來尋求答案。我們認為：若兩篇手稿為同一個人的抄寫作品，在異體字的使用習慣上，理應具有較高的一致性。因此我們以程式抓取數位文本中的<orig>——異體字標記，以考察兩篇寫卷抄寫者使用異體字的習慣是否與我們在筆跡相吻合的觀察上能得到一致的判斷結果。












如第二節所說明，文獻上的異體字，將會被<orig>所標記，而其正字，則以<orig>內的 reg 屬性來紀錄。例如標記：<orig reg="萬">万</orig>，表示文獻所載為「万」，而其正字判斷為「萬」。因此藉由抓取文本中的所有<orig>資料，我們便可以計算出，在不同文本間，同一個正字會被書寫成多少種異體字，並於不同文本間的相互比較。以此方式，我們發現上述兩篇文中重疊使用的字當中，具有異體字的正字共有 103 筆。針對這 103 筆正字進行比較，其中兩篇文獻中所使用之異體字完全相同者有 41 筆（39.81%），部分相

⁵⁵ 按：目前本專案之 TEI/XML 檔尚未公開給大眾使用，但另一專案「Chan Buddhist Texts from Dunhuang」之 TEI/XML 檔已公開提共研究者使用，有需要者可自行到網上下載。不過，不同的專案執行者對同一標記的判定使用不盡相同，本篇論文之介紹僅限於本專案的執行狀況介紹。

同者有 30 筆 (29.13%)，完全不同者有 32 筆 (31.07%)，統計結果顯示完全不同者有三分之一強，這與我們的預期有些落差。因此，我們繼續檢查它們完全不同的 32 筆，發現其中有數筆字型是判斷有問題的字，例如：S.3491v 行 52 的 ，其右上之字型被判斷為 ，而 P.3375v 行 11 的 ，其右上之字型被判斷為 ，因此編碼時分別給了它們不同的字碼，程式當然也會將它們判定為完全不同，然而它們字跡字型皆十分雷同，判斷應是書寫筆畫上的小差異，應該被歸入完全相同一類。另外例如「別」字之異體有「別」、「別」之分，這些字型在異體字典中被分成三個字，然而在實際的書寫中卻是很容易混淆的，進而造成判斷結果搖擺的現象。這是我們在判斷異體字時需要重新審視的問題。基於這情況，我們重新篩檢完全不同的部分，比對結果應更新為：完全相同者有 46 筆 (44.66%)，部分相同者有 32 筆 (31.06%)，完全不同者有 25 筆 (24.27%)。由此看來，這兩種寫本使用相同的異體字比例仍然不如我們想像中得高，完全不同的比例仍佔了約四分之一強。

為了衡量接近 25% 的異體字差異是否為極高的不同，因而我們再以寫卷 P.2187 與 S.3491v 進行比較。這兩個寫卷同樣都是講述〈破魔變〉的故事，敘述內容大致相同，只是部分文字有出入，也因此其用字重疊的機率較高，方便我們作為前述數字的對照。我們使用同樣條件的程式去搜尋 <orig>，發現兩篇文中重疊使用的字當中，具有異體字的正字共有 304 筆，其中兩者使用之異體字完全相同者有 124 筆 (40.79%)，部分相同者有 64 筆 (21.05%)，完全不同者有 116 筆 (38.16%)。以完全不同者的統計數字來看，P.2187 與 S.3491v 的完全不同者佔了將近四成，比前述 S.3491v 與 P.3375v 的例子 24.27% 高了許多。不過，以完全相同者來看，兩者都出現將近四成的完全相同，這也比我們預期的結果高。因此，我們再次檢查 P.2187 與 S.3491v 完全相同的部分，發現：124 筆全完相同的字型中，只有 15 筆是專案新增的缺字，其餘 109 筆都是《異體字字典》已收錄之字型，而《異體字字典》的字樣是從歷代字典中搜集而來，這表示 P.2187 與 S.3491v 的字型寫法相同的部分是被歸納為書寫範式的異體字，這反映了當時敦煌地區書寫使用的字型與中國的主流文化區差異並不太大，但是不能表示 P.2187 與 S.3491v 兩位抄寫者的寫字習慣有雷同。

以覺字的書寫習慣為例，寫卷 P.2187 總計出現五次，其中四次寫法同樣為「覺」，一次為「覺」，兩者皆是 Unicode 與《異體字字典》已錄之異體字。寫卷 S.3491v 總計出現四次覺字，其每次寫法不盡同，分別有：行 50 作「」、行 57 作「」、行 75 作「」、行 217 作「覺」，除了行 217 的字形之外，其它三種字形皆字典所無⁵⁶，可以看出抄寫人應該不熟悉覺字寫法，才會出現四種不同筆畫的不規整寫法，這些差異應該可以視為筆畫有誤的錯字。而 P.2187 雖然出現兩種覺字寫法，但是其寫法一致性很高，且兩種寫法皆已收入字典，不應視為寫錯字，理應是當時流行的異體字，由此可以猜測 P.2187 的抄寫者識字水準較高。

基於上論，我們再回頭比對 S.3491v 與 P.3375v 完全相同的部分，在 41 筆中，有 11 筆是專案新增字型，與上例的 17/124 (=13.7%) 相較，這裡的 11/41 (=26.8%) 便可以看見 S.3491v 與 P.3375v 這兩個寫卷的書寫習慣的確是相同度較高的，因為連寫錯字的習慣都相同。至於完全不同的部分佔四分之一強的原因，推斷應該與抄寫者的學養與抄寫時期不同有關。以閻字為例：S.3491v 行 75 的 、行 87 的 、行 145 的 、行 172 的 ，與 P.3375v 行 26 的 、行 31 的  比較，我們可以看得出這六個字型的筆跡很類似，其中 S.3491v 行 145 與 P.3375v 行 31 兩個字型基本相同，但是前者有連筆，後者沒有。推測這應該與 S.3491v 的抄寫者學養不高，因此只要是筆畫較繁複的字，便有亂寫的傾向。而 P.3375v 推斷應該是抄寫者比較晚的抄寫本，因為筆跡較流暢而有規範了，以經字為例：S.3491v 行 64 的 、行 65 的 、行 70 的 ，P.3375v 行 4 的 、行 28 的 ，S.3491v 出現的三個經字雖然筆跡一樣，但是筆畫是不規整的，每個字都有些微差異，而 P.3375v 出現的二個經字，筆畫規整，字型大致相同。而由 S.3491v 與 P.3375v 兩者合起來看，恰恰可以看其它們進步的軌迹，S.3491v 行 70 與 P.3375v 行 4 的字型就幾乎一樣了，S.3491v 的經字還寫得不熟練，慢慢進步著，到了 P.3375v 的經字則是已經寫熟練了，所以整齊多了。

上述只是以專案的幾篇數位版本來舉例說明資料的可能使用方式，目前專案完成編碼之寫本已有 57 篇，完成登錄之缺字標本數量有 21695 筆，而且專案尚在進行中，將來搜集的寫卷料庫更豐富，便可以

⁵⁶ 詳情可參考：洪振洲、安東平 (Christoph Anderl) 著，林靜慧執行編輯，《〈破魔變〉中英對照校注》之「異體字表」，頁 320。

更多的字型樣本來比對，也希望可以開發出更多種的使用方式，可以進一步分析各個抄寫者的書寫習慣，發現更多寫卷之間的關連，這對於寫卷年代的釐定、傳承關係的分析與抄寫者的身份判斷都具有重要的意義。

五、結論

自光緒二十六年（1900年）道士王圓籙發現藏經石室始，敦煌文獻的發現已超過百年，雖然已有眾多前賢對敦煌文獻進行研究，然而因為敦煌文獻的原卷分藏於英、法、俄、日、中等地，使得上個世紀的學者大多無法奔赴各個藏地親視文獻，只能透過模糊不清的黑白膠卷或是影本進行研究，其中難免有所錯漏。近來因攝像技術進步，新版本的影印本出版與國際敦煌項目（IDP）成立，學者可以看到畫質較好的寫卷圖片，這非常有利於後來的學者對前賢的研究進行修正補充。

本專案之敦煌寫卷數位版本，採用了畫質較為清晰的寫卷進行 TEI 標記編碼，除了方便電腦搜尋運算，且容易轉換成各種表現形式之外，更參考前賢研究，力求精進，可補前人之不足。以〈破魔變〉為例，自王重民等人的《敦煌變文集》開始，以寫卷 P.2187 的本子為主體，只將行 31 至 34 換成寫卷 S.3491v 的行 65 至 81，將行 105 至 108 換成寫卷 S.3491v 的行 199 至 219，因為王氏在將兩個本子對比之下，認為此兩處內容，寫卷 S.3491v 比寫卷 P.2187 文詞較佳，後來的研究者⁵⁷提到〈破魔變〉皆是以此為範本。然而王氏的做法其實是將 P.2187 與 S.3491v 拆碎重組成一個新本子，雖然得到一個閱讀起來比較優美的本子，卻無法保留兩個本子的原貌。本專案則是分別將 P.2187 與 S.3491v 轉成數位版本，只在某些字詞有疑義時以另一個本子參校，有時亦會引用前賢的考證，例如：P.2187 第 4 行「似蟻修還」，黃征等校注的《敦煌變文校注》作「似蟻循還」，且於注解中提到王氏作修為誤，原卷 P.2187 與 S.3491v 皆作循⁵⁸。然今看國際敦煌項目所提供的精美原卷，P.2187 與

S.3491v 此處皆作修，王氏原校無誤，乃《敦煌變文校注》誤讀也。

另外，本專案所標記之錯字、異體字等資料，除了能幫助讀者判讀寫卷之外，其所匯整之異體字表更進一步提供大量的敦煌俗字資料庫，便利學者比對歸納，可補充前人字典之不足，其於語言文字學、校勘版本學等方面都有一定的貢獻。

本專案目前仍持續進行中，希望可以持續擴大資料庫，有利於更多的讀者；也歡迎讀者留言使用心得，幫助我們改進資料庫。⁵⁹

5. 寫卷說明 2022&2023

—Project Co-director Lin Ching-hui 林靜慧 (DILA)

寫卷說明 2022

佛說阿彌陀經講經文（一）P.2931

本專案為一種〈佛說阿彌陀經講經文（一）〉寫本編碼：藏於法國的 P. 2931，總計 115 行，每行約 25 字。此篇缺題，《敦煌變文集》據內容擬題，今依其題。

本篇首尾殘缺，損毀頗多，《敦煌變文新書》云：「此卷祿後，頗有失去王重民所抄文字。」今所見殘存內容在解釋姚秦·鳩摩羅什譯《佛說阿彌陀經》：「與大比丘僧千二百五十人俱，皆是大阿羅漢，眾所知識。長老舍利弗、摩訶目乾連、摩訶迦葉、摩訶迦梅延、摩訶拘絺羅、離婆多、周梨槃陀迦、難陀、阿難陀、羅睺羅、憍梵波提、賓頭盧頗羅墮、迦留陀夷、摩訶劫賓那、薄俱羅、阿菟樓駄」。

（CBETA2022. Q1, T12, no. 366, p. 346b29-c5）

本篇體例，先引經文，後解經義，其講經內容與唐·窺基《阿彌陀經通贊疏》與後秦·鳩摩羅什譯《大智度論》或有相似者，如：唐·窺基《阿彌陀經通贊疏》卷 2：「僧者，梵云僧伽，此名為眾，和合義也，謂身和共住、語和無諍、意和無違、戒和同修、

⁵⁷ 例如：潘重規，《敦煌變文集新書》；黃征、張涌泉，《敦煌變文校注》；羅宗濤，「敦煌講經變文研究」（臺北：政治大學中國文學研究所博士論文，1972 年）；謝春聘，「敦煌講經變文箋」（臺北：政治大學中國文學研究所碩士論文，1975 年 6 月）；金泰寬，「敦煌變文「太子成道經」、「八相變」、「破魔變」與佛經比較研究」（臺北：政治大學中國文學研究所碩士論文，1984 年 5 月）；游靖珠，「敦煌佛傳變文研究」（嘉義：嘉義大學中國文學研究所碩士論文，2011 年 7 月）；陳美伊，〈破色入道：《破魔變文》中釋迦牟尼修道研究〉，《中正大學中國文學研究所研究生論文集刊》第 13 期，2011 年 6 月，頁 101-114；張家豪，〈敦煌佛傳文學之特色析論〉，《敦煌學》第 32 輯（2016 年 8 月），頁 137-153。

⁵⁸ 黃征、張涌泉，《敦煌變文校注》，頁 537-538。

⁵⁹ 註冊為網站用戶之讀者可以在「comment box」的框中加入註釋，亦可以收到網站更新的訊息。

見和同止、利和同均，具此六和，故名僧也。」（CBE TA2022. Q3, T37, no. 1758, p. 341a14-17）本篇云：「眾和合故，梵語僧伽，此云和合。僧具理和事和，僧德僧類，四人已上，訥遵羯磨，離雜爭競，故云和合。戒和，若聖若凡必同遵；見和，隨淺隨深須總解；利和，一錢一鐵悉同沾。身和共住，長幼同居伽藍；口和不諍，不譚善惡絕氣云；意和蜜蜜，修行不違背。」（行 24-29）又，行 79 以下云：「憂波提以鐵鑠鑠腹，恐溢出經書；頭戴火盆，表離愚暗」，此述提舍與摩陀羅打論議一事，又見於後秦·鳩摩羅什譯《大智度論》卷 11，其云：「是時，南天竺有一婆羅門大論議師，字提舍，於十八種大經，皆悉通利。是人入王舍城，頭上戴火，以銅鑠腹。人問其故，便言：『我所學經書甚多，恐腹破裂，是故鑠之。』又問：『頭上何以戴火？』答言：『以大闇故。』眾人言：『日出照明，何以言闇？』答言：『闇有二種：一者、日光不照，二者、愚癡闇蔽。今雖有日明，而愚癡猶黑。』眾人言：『汝但未見婆羅門摩陀羅，汝若見者，腹當縮，明當闇。』是婆羅門逕至鼓邊，打論議鼓。」（CBETA2022. Q3, T25, no. 1509, p. 137b6-15）

佛說阿彌陀經講經文（二） S. 6551v

本專案為一種〈佛說阿彌陀經講經文（二）〉寫本編碼：藏於法國的 S. 6551v，總計 319 行，每行約 21 字。

本篇缺題，前有一段 6 行倒寫之論解脫文字，下接一段 15 行無題之文似〈印沙佛文〉。《敦煌變文集》據此篇內容提到《佛說阿彌陀經》而擬題，並說明其所據之經文為鳩摩羅什譯《佛說阿彌陀經》。另有周紹良〈敦煌變文集中幾個卷子定名之商榷〉認為本篇內容主要在懺悔十惡五逆之後，為聽眾受三歸五戒，宜改題作「三歸五戒文」。周氏之說概因本篇體例並非引述經文再加以解說，然此文中自言「佛說阿彌陀經。將釋此經，且分三段，初乃序分，次則正宗，後乃流通，一句一偈，價直百千兩金，我門徒弟子細解說。」且常引「經說」、「經言」，則《敦煌變文集》之說亦無不可，今依其題。

本篇有多處音近、形近之錯字，可見抄寫者識字程度不高，因其抄寫在一張二手紙上，推測它可能是一則講經的練習筆記，故而抄寫內容也隨意而止。全文先從押座文起始，之後介紹自己東遊唐國受師號的經歷，再讚嘆大迴鶻國的主聖臣明，兵強馬壯，四方歸服，其後是請受三歸五戒之偈，再後才是開始說經

題、說開讚，其下開始依次解說「佛」、「阿彌陀」、「經」、「佛說」等經題，其後開始解釋經文中之「淨土」、「極樂世界」之義，然經義未告一段落，抄寫戛然而止。此文體裁是典型的韻散夾雜的講經形式，而說經方式也很特別：先擷取經文關鍵字作解釋，並由此鋪陳敷衍出去，不同於 P. 2931（佛說阿彌陀經講經文（一））和 P. 2955（佛說阿彌陀經講經文（三））那種先引一句或一段經文，其下再逐條逐句解釋的方式，兩種解經風格大不相同。

佛說阿彌陀經講經文（三） P. 2955

本專案為一種〈佛說阿彌陀經講經文（三）〉寫本編碼：藏於法國的 P. 2955，總計 18 行，每行約 20 字。此篇缺題，《敦煌變文集》據內容擬題，今依其題。

本篇首尾殘缺，今所見殘存內容在解釋姚秦·鳩摩羅什譯《佛說阿彌陀經》：「復次舍利弗！彼國常有種種奇妙雜色之鳥——白鵠、孔雀、鸚鵡、舍利、迦陵頻伽、共命之鳥。」

（CBETA2022. Q1, T12, no. 366, p. 347a12-13）

本篇體例，先引經文，後解經義，其行 2 解羽族之序文與唐·窺基《阿彌陀經疏》所述同：「敘文有五：一、總標羽族；二、別列禽名；三、轉和雅音；四、詮論妙法；五、聞聲動念。」

（CBETA2022. Q1, T37, no. 1757, p. 321b5-7）其中又引唐·薛能所作〈鄜州進白野鵠〉以言奇鳥之異。

按：此篇體例雖然「佛說阿彌陀經講經文（一）」P. 2931 相同，且經文有相承，然兩篇之筆跡與每行字數皆差異頗大，應非同一抄本。

太子入山修道讚——五更轉、證無為：P. 3061

太子入山修道讚——五更轉、證無為：P. 3065

本專案為二種〈太子入山修道讚〉寫本編碼：藏於法國的 P. 3061 與 P. 3065。

P. 3061 總計 20 行，每行約 18 字，無題名，卷首右下角有小字注：「隨願自手書記」，筆畫笨拙，文中有紅色標點，多同音錯字。

P. 3065 總計 34 行，每行約 15~18 字，有尾題：「太子入山修道讚一本」，紙上有格線，字體工整。卷末有「石女無夫主壓仇不出間」十字，字跡與前文不同，文義不明。

P. 3061 與 P. 3065 內容大致相同，唯 P. 3061 行 20：「金色三十二，八十相好圓。誓當作佛作舟船，運載得生天。」一句，而 P. 3065 作：「日食一麻麥，

六載受勲勞。因中果滿自逍遙，三界超。金色三十二，八十相好圓。誓於苦海作舟船，運載得生天。十二部諸經讚，流在閻浮間。明人速悟轉讀看，盡得出三關。正向閻浮化，波旬請涅槃。口中發願不為言，臥在跋提邊。慈父雙林滅，魔強轉更圓。眾生苦海入本源，誰是救你愆。佛則歸圓寂，何日遇法山。猶如孩子沒爺孃，宿在苦海邊。悟則歸常樂，住在法王家。一乘深法沒難遮，樂者請除邪。七祖遇曹溪，傳法破愚迷。閻傳心地證菩提，愚者沒泥黎。明燈照裡燃，說者便昇遷。循行潔淨果周圓，必定往西天。時當第五百，邪法現人間。眾生命盡信邪言，不解學參禪。」P. 3061 缺「日食一麻麥」一句及「十二部諸經讚」以下一段。

本篇內容主要在歌詠悉達太子夜半逾城、入雪山修道的故事。任半塘《敦煌歌辭總編》以其內容與〈南宗定邪正五更轉〉相合，而以為作者當同為神會和尚。鄭阿財：〈唐代佛教文學與俗曲——以敦煌寫本〈五更轉〉、〈十二時〉為中心〉云：「〈太子入山修道五更轉〉敦煌寫本計有：P. 3061、P. 3065、P. 3817、S. 6537 及李盛鐸舊藏本等四 [按：當作五] 件。全套十五首，每更三首。第一首四句，每句句末押韻，體制為：「五韻、五韻、七韻、三韻」。第二首、第三首四句，二、三、四句句末押韻，其體制為：「五、五韻、七韻、三韻」。末句或作五字句。」任半塘《敦煌歌辭總編》此篇僅以 P. 3061、P. 3065 及李盛鐸舊藏本三種本子校對。

按：今查寫卷內容，發現 P. 3065 與 P. 3817 的內容與標題皆相同，P. 3061 與傅芸子〈五更調的演變〉所錄李木齋舊藏本皆無標題，且僅有〈五更轉〉部分，而缺《敦煌歌辭總編》擬題的〈證無為〉部份，S. 6537v 雖題為〈太子修道讚文〉，但是格式為七言詩，明顯與〈五更轉〉和〈證無為〉不同，不應視作異文。今只以 P. 3061、P. 3065、P. 3817、《敦煌歌辭總編》、傅氏所錄李木齋舊藏本並校之。

又：任半塘《敦煌歌辭總編》依歌辭格式將〈太子入山修道讚〉分成〈五更轉〉與〈證無為〉兩首，而無視文本的完整性，分別說明之，容易造成讀者誤會，以此為兩篇文章。今查 P. 3065 與 P. 3817 皆是將〈五更轉〉與〈證無為〉合一篇，而「白毫」句之下，P. 3065、P. 3817 皆有「日食一麻麥，六載受勲勞。因中果滿自逍遙，三界超。」句，而 P. 3061 則以「金色三十二，八十相好圓。誓當作佛作舟船，運載得生天。（下闕）」代之，當是漏了「日食一麻

麥……」一句，而傅氏所錄李木齋舊藏本則有「日食一麻麥……」一句，而斷於三界超（下闕）。可知今所見四種本子中，有三種本子皆以任氏所謂〈五更轉〉與〈證無為〉合一篇，而 P. 3061 與傅氏所錄李木齋舊藏本當是缺漏了大段文字。此應與〈禪師衛士遇逢因緣〉相類，作者有意以組詩的形式來表達，不應因其所歌格律不同而將其拆為兩篇。

押座文（善哉調御）：P. 2044v

本專案為一種〈押座文（善哉調御）〉寫本編碼：藏於法國的 P. 2044v，總計 4 行，每行約 25 字。此篇上接〈講南山聞〉，首有題名〈押座文〉，下接〈勸善文〉、〈三皈依〉……等至〈金光五禮讚〉結束，而此篇〈押座文〉以「善哉調御」開頭，以「今朝既能來法會，各各虔心合掌著，經題名目唱將來。」結束，推測此卷可能是一套法會儀式的筆記。

押座文（佛世難遇）：S. 4474v

押座文（佛世難遇）：S. 2440v

本專案為二種〈押座文（佛世難遇）〉寫本編碼：藏於英國的 S. 2440v、S. 4474v。S. 2440v 總計 9 行，每行約 19 字；S. 4474v 總計 10 行，每行約 17 字。此兩篇內容大致相同，僅有少數幾字有出入，但不影響文義。

S. 2440 此卷是一卷押座文的合輯，正面錄有〈維摩經押座文〉、〈三身押座文〉、〈八相押座文〉、〈溫室經講唱押座文〉、〈維摩經押座文〉，背面為〈太子成道經〉節錄與本篇〈押座文（佛世難遇）〉。

S. 4474v 此篇天地損毀較多，缺字處今據 S. 2440v 校補。此篇無題，今據異本 S. 2440v 所題〈押座文〉以為題，本篇下接〈敦煌鄉信士賢者張安三父子敬造佛堂功德記〉。

此篇〈押座文〉以「佛世難遇」開頭，此句亦即此篇之主題，以此言得聽講經之因緣難得，且當恭虔珍惜。

禪師衛士遇逢因緣（上）（五更轉）：S. 5996

禪師衛士遇逢因緣（下）（五更轉、勸諸人偈、行路難）：S. 3017

禪師衛士遇逢因緣（五更轉、勸諸人偈、行路難、安心難）：P. 3409

本專案為三種〈禪師衛士遇逢因緣〉寫本編碼：藏於法國的 P. 3409 與藏於英國的 S. 3017、S. 5996。

P. 3409 存 90 行，每行約二十二字，行 1-43 述衛士於五蔭山中逢六個禪師，每禪師先各作一偈，又各作一〈五更轉〉；行 44-45 為〈勸諸人一偈〉；行 48-75 為〈行路難〉；行 78-90 為〈安心難〉。

S. 5996 存 12 行，每行約二十字。S. 3017 存 23 行，每行約二十字。此兩卷係同一抄本斷裂為二，可綴合。S. 5996 存〈五更轉〉之前四更，S. 3017 存〈五更轉〉之第五更與〈行路難〉四首。

P. 3409、S. 5996、S. 3017 三卷皆失題篇名，劉銘恕《斯坦因劫經錄》擬題為〈五更轉、勸諸人一偈、行路難〉，白化文擬題為〈六禪師七衛士酬答故事〉，李正宇〈試論敦煌所藏禪師衛士遇逢因緣——兼談諸宮調的起源〉因其內容屬於佛教隨緣故事一類，擬題為〈禪師衛士遇逢因緣〉，今依李正宇所擬之題。任半塘《敦煌歌辭總編》依據韻文格式的不同將本篇分割成〈五更轉〉、〈勸諸人一偈〉、〈行路難〉、〈安心難〉四篇，而不處理散文的部分，然其內容實為一連貫的故事，故本專案不將其分成四篇錄入。

此篇總計出現了四種格式的韻文，第一種是或七言或雜言之偈。第二種是〈五更轉〉，每首四句，第一、二、四句押韻。第三種是〈行路難〉，P. 3409 之〈行路難〉各首皆不用「君不見」三字起句，而將「君不見」三字置於末尾「行路難，路難道上無蹤跡」前，作為呼告。而 S. 3017 末尾只有「行路難，路難道上無蹤跡」之結束語，而無「君不見」之呼告。至於歌辭主體部分，各首無一相同。句式亦不一致，有三、四、五、六、七、八、十言不等，不過主要仍以七字句或五字句為主。至於各首的句數也不盡相同，其中有三首為八句，四首分別作六句、九句、十七句、二十句不等。S. 3017 之〈行路難〉在各首之間有第一、第二等標號，P. 3409 則無。S. 3017 於第四首之後即缺，故田中昭良《敦煌禪宗文獻研究》依據「行路難，路難道上無蹤跡」之結束套語，將諸章分成七首（含一首無結束語者），此暗合前言七位弟子之數，而任半塘《敦煌歌辭總編》則因第六首句數較多，而且最後一篇亦無結束套語，故將之拆成兩首，總計八首，以為當是八位弟子所作，然而本文下言共住修道總計十三人，其中應是六位禪師并七位弟子，其八人之數不知從何而出？且唐·樓穎錄《善慧大士語錄》卷 3 所記〈行路難〉二十篇（CBETA 2022. Q1, X69, no. 1335, p. 117a21-120b1），每句七字，每篇十六至二十八句不等，可知〈行路難〉等古風樂府之句式與句數並無一定之格律，今依田中氏之說，分作七章。第四種是〈安心難〉，總計三十四

句。除了首句點題的「安心難」，與中段有一句「若能制勒得，解脫當處得」除外，皆是七言詩句。

〈禪師衛士遇逢因緣〉是一篇寓言故事，假託之人名地名皆有寓意，其在散文敘述中夾雜韻文以說理，藉由故事人物之口唱出佛教禪理。故事大概在說：有一個名叫慣習州的地方，縣城中有一衛士姓常名貴賤，遇六個禪師（喻「六念」）從五蔭山中來，常貴賤便邀請六位禪師回家供養，並詢問山中之事。第一禪師名遠塵，第二禪師名離垢，第三禪師名廣照，第四禪師名淨影，第五禪師名智積，第六禪師名圓明。此六個禪師先分別賦一偈，各以殿、堂、房、道、池、燈為喻，以說明所修佛理的各種寶貴之處。其後至夜，六禪師又擬各賦〈五更轉〉送予常貴賤，說明修行的方法，其中第六禪師因無更可轉，便作此〈勸諸人一偈〉，申言：「學道莫言說」，「但得無心相，自合大虛空」。由此第六禪師上述二偈可知，其修行應比其他五人更深刻。常貴賤與其同伴總計七人（喻「七垢」），聽了六位禪師的開示之後，各自回以〈行路難〉一首，說明自己的領悟，與表達想修道的心意。禪師們聽了，很喜歡七人的心性，便決定一起共住修道。他們尊一個有德者為師，由兩位負責打理日常事務，其餘十人則於諸方乞食。此時有和尚作〈安心難〉一首，言修行時，貪欲財色是最難克制的，然而也正因能夠克制貪欲財色等念，才能凸顯修道的可貴，即所謂「不瑣不瑑不成寶，無解無行無道德」。寫卷內容只到此處結束。李正宇認為此篇集合數種韻文格式以講述故事，是類似於后世諸宮調一類的講唱文學。

荷澤和尚五更轉：S. 6103

荷澤和尚五更轉：S. 2679

本專案為二種〈荷澤和尚五更轉〉寫卷編碼：藏於英國的 S. 6103 與 S. 2679。S. 6103 存 9 行，S. 2679 存 5 行，每行約二十字左右。

胡適於《神會和尚語錄的第三個敦煌寫本：南陽和尚問答雜微義（劉澄集）》認為 S. 2679 殘紙與 S. 6103 殘紙是同一張紙被撕斷了，因為它們的字體相同，反應的思想與〈菩提達摩南宗定是非論〉、〈南陽和尚頓教解脫禪門直了性壇語〉等有相通者，且而 S. 6103 殘紙上有「荷澤寺神會和尚五更轉」十個字，由此將〈南宗定邪正五更轉〉在內的兩首〈五更轉〉題作〈荷澤寺神會和尚五更轉兩首〉，並認定這兩首〈五更轉〉皆是神會和尚所作。（參見 CBETA2021. Q4, B25, no143, p. 238a09-245a10）今因後一首〈五更轉〉與 D

b. 077 與 BD. 8325 題名〈南宗定邪正五更轉〉之內容大致相同，故將前一首獨立出來，並加以原題〈荷澤和尚五更轉〉。按：S. 6103 原題〈荷澤和尚五更轉〉，「澤」字下有朱筆作「寺」字，「尚」字下有朱筆作「神會」二字，任二北據此定為釋神會之作。日本入矢義高〈敦煌定格聯章曲子補錄〉則認為很可能為神會弟子所作。呂秋逸《敦煌佛教歌辭校本》云：「曲中主張頓悟，反對看心，均與荷澤宗旨相符。」

此〈荷澤和尚五更轉〉體制與〈南宗定邪正五更轉〉相同，全篇五首，每首十句，其體制為：「三韻、七韻、七、七韻、三、三韻、三、三韻、七、七韻」。今所見 S. 6103 寫本殘缺嚴重，今參考胡適《神會和尚語錄的第三個敦煌寫本：南陽和尚問答雜徵義（劉澄集）》與任半塘《敦煌歌辭總編》校訂。內容主旨在講修行當「莫作意」、「任自在」。

太子成道變文（三）S. 4128

本專案為一種「太子成道變文（三）」寫卷編碼：藏於英國的 S. 4128。此卷正面抄寫未完，於背面續寫，背面原有零散字句，本文抄寫時或將這些字畫去，或是為避開這些字隔行抄寫，今楷定時將這些舊有之字標記為刪除字。全文總計 56 行，每行有 16~28 字，常以行草字型書寫。

本篇無題名，前後皆有缺文，《敦煌變文集》依內容擬題為「太子成道變文（三）」，今沿用《敦煌變文集》之題。內容講述悉達太子出生時顯現異相，大王招諸相師以決疑，先有諸相師皆預言太子將來當出家證佛身，後有阿私陀仙來賀太子出生，並詳細預言太子十九出家、三十成道、菩提樹下降眾魔等事。

太子成道變文（五）S. 3096

本專案為一種「太子成道變文（五）」寫卷編碼：藏於英國的 S. 3096。此卷正面抄寫未完，於背面續寫。全文總計 12 行，每行約 26 字左右。

本篇無題名，上接《大乘淨土讚》，前後皆有缺文，僅抄寫片段，內容精簡，少舖陳描述之語，《敦煌變文集》依內容擬題為「太子成道變文（五）」，今沿用《敦煌變文集》之題。內容講述大王為悉達太子取妻，太子偕同妻子坐禪行道，後於四門見生、老、病、死四苦，於是半夜逾城往雪山出家。

寫卷說明 2023

太子成道變文（四）—S. 4633

本專案為一種〈太子成道變文（四）〉寫卷編碼：藏於英國的 S. 4633，總計二十三行，每行約二十二字左右。本卷缺題，其背面有「轉經文」三個大字，《敦煌變文集》據內容擬題為〈太子成道變文（四）〉，今沿用之。

此文從梵王與為悉達太子娶妻說起，講述太子雖因耶殊施與指環而與之成親，但是依然持戒修行，不與之同床。梵王為提防太子離宮修行，便派宮人守護，閉鎖房門。其後太子見世間貧富老亡，更堅定往雪山修行之心，於是在他十九歲這年，夜半有神人出現，使宮人瞌睡，並開房鎖，令太子出宮。其下內容缺不可見，僅以可見內容來看，全篇皆是散文，而無韻文，與其他變文韻散夾雜的形式不同。

十吉祥—F. 223

本專案為一種〈十吉祥〉寫卷編碼：藏於聖彼德堡的 F. 223，總計九十四行，每行約十六字左右。此篇《敦煌變文集》未收，《敦煌變文集新書》題為「十吉祥講經文」。今因此篇體例與講經文之先述經文後解說的形式不同，且寫卷包頭標有「十吉祥」之題，故只以此為題。

此篇序文言：「此菩薩當生之時，有十種吉祥之事。准文殊吉祥經云云。」說明此所謂吉祥乃文殊菩薩降生時所產生的十種祥瑞，目的在說明文殊菩薩名為「妙吉祥」的由來，與《八吉祥經》、《佛說十吉祥經》等讚頌諸天佛名的內容並不相干。此處詳解之十種祥瑞與唐·窺基《阿彌陀經通贊疏》相同，其卷 1 云：「梵云曼殊師利，此云妙吉祥，生時有十種吉祥事故：一、光明滿室；二、甘露盈庭；三、地湧七珍；四、神開伏藏；五、鷄生鳳子；六、猪孩龍肫；七、馬產騏驎；八、牛生白驛；九、倉變金粟；十、象具六牙。故云妙吉祥也。是北方常喜世界歡喜藏摩尼寶積佛，聞名能滅四重等罪。又云過去為龍種上尊王佛，《華嚴經》說：在此清涼五臺山，與一萬菩薩俱。法王子者，《佛地論》云：從世尊口正法所生，紹繼佛身不斷絕故，名法王子。」

（CBETA2023. Q3, T37, no. 1758, p. 337a14-23）但其依次解十吉祥次序則與窺基疏有所不同。F. 223 的次序為：一、光明滿室；二、甘露盈庭；三、地湧七珍；四、倉變金粟；五、象具六牙；六、猪誕龍豚；七、

鷄生鳳子；八、馬生騏驎；九、神開伏藏；十、牛生白澤。

八相押座文—S. 2440

本專案為一種〈八相押座文〉寫卷編碼：藏於英國的S. 2440行37-70，總計三十四行，每行約二十一字左右。本篇前有題名〈八相押座文〉，題前有兩行小字：「始從兜率降人間，先向王宮示生相，九龍齊噴香和水，爭浴蓮花葉上身。」四句，由P2999行32、S4626行26可知此四句當於本卷行38首句「聖主摩耶往後園」之前，今標記為插入字，補錄於下一行。行55-56損毀，將寫卷破成兩片，此處重裱時拼貼錯行，《敦煌變文校注》依照〈維摩經押座文〉等慣用語可於行55「不似聽經求」前補：「總證菩提法報身。火宅忙忙何日休，五欲終招生死苦。」等二十一字，於「不似聽經求」後補：「解脫，學佛修行能不能？能者虔恭合掌著，經題名字唱將來」等二十三字。

〈八相押座文〉上半篇皆是七句的韻文，行55之前似是集結了P. 2999、S2682v、S4626等〈太子成道經〉等一類講唱變文的韻文部分，講述釋迦牟尼出生、成親、出宮苦修、伏魔成道等事；行56至行61則講述：一位思念兒子的母親念經布施，以祈禱被強賊捉走的孩兒能早日歸來；行62之後則云：人人身中本具佛性，有些人的佛性被業障蔽，只要常聽大乘經，便能撥雲見月。由此推斷此三十四行應分成三段，行55至56之間損毀的部分應該是兩段文字的交界，今於重裱時被誤拼成一段。潘重規先生於行56校補：「便不迴，侵晨行早尋沙徑，博（薄）」而云：「今巴黎館藏寫本原卷無，當是重裱時脫落失去」，《敦煌變文校注》按云：「北圖藏縮微膠卷有此二句」，蓋微卷拍攝之時此兩句尚存，其後重裱時損毀更嚴重了。

維摩經押座文—S. 1441v

維摩經押座文—S. 2440（行1-20）

維摩經押座文—S. 2440（行90-120）

維摩經押座文—P. 2122 v

維摩經押座文—P. 3210

本專案為五種〈維摩經押座文〉寫卷編碼：藏於英國的S. 1441、S. 2440（行1-20）、（行90-120）、法國的P. 2122、P. 3210。S. 1441背面行32-48，總計十七行，每行約二十一字左右，題名〈維摩經押座文〉、S. 2440正面行1-20，總計二十行，每行約二十字左右，題名只殘餘「維」字、S. 2440正面行

90-120，總計三十一行，每行約十五字左右，題名〈維摩經押座文〉、法國的P. 2122背面行1-19，總計十九行，每行約二十字左右，題名〈維摩經押座文〉、P. 3210正面45-66，總計二十二行，每行約十七至十八字左右，題名〈維摩經押座文〉。此五種本子文字略有出入，可用以互校。

〈維摩經押座文〉講述維摩示病，諸聖問疾，維摩便藉以講說不二真門，全篇皆七字句韻文，總計六十句。S. 2440行90-120存完整六十句。S. 1441v存四十九句，缺第二十三至三十句：「毗耶離國地中心，寶樹光暉金璨爛。多出人賢性慈愍，久曾過去早修行。居士維摩眾中尊，十德圓明人所重。親近無邊三世佛，故號維摩長者身。」缺第四十四至四十六句：「岌岌珠搖飛寶座。八萬仙人香滿國，千千聖眾遍長空。」、S. 2440行1-20、P. 2122v、P. 3210皆存五十二句，缺第二十三至三十句：「毗耶離國地中心，寶樹光暉金璨爛。多出人賢性慈愍，久曾過去早修行。居士維摩眾中尊，十德圓明人所重。親近無邊三世佛，故號維摩長者身。」P. 2122v在此押座文之後還多了一段：「三界去來生死苦，淪（輪）迴六道未曾休。唯有寶積學修行，請問世尊淨土行。我佛嘿然而受請，為說菩提淨土因。六度萬行盡令修，皆契如來淨土果。心淨本願佛土淨，身子懷疑問世尊。我佛將喻日光明，月淨秋輪霄漢外。三界長空皆總照，是其盲者不能分。螺髻從座問聲聞，勿是恩（思）唯佛土穢。我見即今釋迦土，地平如掌寶天宮。隨其心淨見如思（斯），不是如來土不淨。自是本心心垢重，隨其心垢見丘陵。五百長者發歡心，啟（稽）首佛前而讚歎。無量聲聞法眼淨，遠陳離垢捨淪（輪）迴。只此維摩（摩）三卷經，能引眾生出生死。若有得聞清淨教，當來同得法王身。終朝敬（散）日死王摧，何所栖心求解脫。聽取維摩圓滿教，不受阿毗罪報身。」其中夾一段倒寫文字之後，又續寫：「方便品：毗耶離國地中心，寶樹光暉金璨爛。多出仁賢性慈敏，久曾過去早修行。居士維摩（摩）眾中尊，十德圓明仁（人）所重。彼近無邊三世佛，故號維摩（摩）長者身。行住坐臥宿根深，善解門中觀妙行。芥納須彌吞巨海，萬門化行足威儀。為度毗耶多眾人，現疾室中方便故。種種多般而化道，珍財布施攝貧人。六度一一設弘宣，總是如來真密印。示有妻兒修梵行，不著三界見居家。外典經書雖盡明，常樂如來真淨教。一切有情皆敬重，四衢要路益眾生。若有善法寶堂中，開論崢嶸師子吼。道引大乘為眾首，處其長者最居尊。口密能喧（宣）般若宗，國主大臣令

忍辱。外意之中除我慢，在其王子孝尊親。內苑（苑）嬪姁（妃）宮女中，教化皆令捨五欲。一切庶人無福力，令其修學道眾生。」《敦煌變文校注》引項楚之說，以為此段當是〈維摩經押座文〉的一部份而合為一篇。按：此段文字只見 P. 2122v，且接於慣用開講白「經題名字唱將來」之下，其內容因與此篇押座文有別，今沿用《敦煌變文集》之說，將其視為別篇——《變文集》擬題「維摩詰經講經文」，唯其第二段「方便品」以下內容與本篇〈維摩經押座文〉有頗多文字相近之處，兩者應該有相關，其中「方便品」下之「毗耶離國地中心，寶樹光暉金璨爛。多出仁賢性慈敏，久曾過去早修行。居士維磨（摩）眾中尊，十德圓明仁（人）所重。彼近無邊三世佛，故號維磨（摩）長者身。」八句，見於 S. 2440 行 90-120 行 102-105，而 S. 2440 行 1-20、P. 3210、S. 1441v 皆無此文，此蓋為項楚判斷 P. 2122v 餘文為〈維摩經押座文〉的一部份的原因。

目連變文—BD. 2496（=成 96）

本專案為一種〈目連變文〉寫卷編碼：藏於北京的 BD. 2496，抄於寫卷正面，總計六十五行，每行約二十一字左右，寫卷背面則為幾則講唱收入與支出記錄，與本文無干。此篇原卷無題，向達據 S. 2614〈大目犍連冥間救母變文〉，而擬名為〈目連變文〉，今沿用之。

此篇敘述韻散夾雜，與變文的講唱體例一致。內容講述摩竭國之長者拘離陀與清提夫人生一子，名目連。目連未出家之時，便喜設齋布施，在他離家之時，囑付父母，當以家財布施四方。其母貪慳，不願布施，故於死後入餓鬼地獄，而其父承善力而入天堂。目連投佛出家之後，精勤修行，證阿羅漢果，為報父母生養之恩，以神通力尋訪父母，得知父在天堂，而母卻在阿鼻地獄，於是速往冥間救母。抄寫者未將故事寫完便停筆了。

譬喻經變文（原題〈地獄變文〉）—BD. 8333（=衣 33）

本專案為一種〈譬喻經變文〉（原題〈地獄變文〉）寫卷編碼：藏於北京的 BD. 8333，總計二十行，每行約二十一字左右。此篇前後缺文而無題，《敦煌變文集》據內容而擬題作〈地獄變文〉，《敦煌變文校注》引許國霖〈敦煌雜錄〉之說，言此文所說「鬼還鞭故屍」的故事出自《譬喻經》，而與地獄無關，因題作〈譬喻經變文〉，今據以改題。

此篇韻散夾雜，為變文體例，內容講述一鬼因生前慳貪嫉妒、不孝不友等種種罪業，死後淪為餓鬼，故回來以鐵棒打自己的屍體。藏經中可見此篇故事記錄有兩種本子：一、東晉·失譯《天尊說阿育王譬喻經》：「昔有人在道上行，見道有一死人，鬼神以杖鞭之。行人問言：此人已死，何故鞭之？鬼神言：是我故身。在生之日，不孝父母，事君不忠，不敬三尊，不隨師父之教，令我墮罪，苦痛難言，悉我故身，故來鞭耳。稍稍前行，復見一死人，天神來下散華於死人屍上，以手摩抄之。行人問言：觀君似是天，何故摩抄是死屍？答曰：是我故身，生時之日，孝順父母，忠信事君，奉敬三尊，承受師父之教，令我神得生天，皆是故身之恩，是以來報之耳。行人一日見此二變，便還家奉持五戒，修行十善，孝順父母，忠信事君。示語後世人：罪福迫人，久而不置，不可不慎。」

（CBETA2023. Q1, T50, no. 2044, p. 171c10-22）二、梁·僧旻、寶唱《經律異相》卷 46：「〈鬼還鞭其故屍十五〉：昔外國有人死，魂還自鞭其屍。傍人問曰：是人已死，何以復鞭？曰：此是我故身。為我作惡，見經戒不讀，偷盜欺詐，犯人婦女，不孝父母兄弟，惜財不肯布施。今死，令我墮惡道中，勤苦毒痛，不可復言，是故來鞭之耳（出譬喻經）。」

（CBETA2023. Q1, T53, no. 2121, p. 244a24-29）兩種版本，一繁一簡，簡省版的《經律異相》標明出自《譬喻經》，完整版的《譬喻經》則是先講一鬼還鞭其屍，後講一神還撫其屍，兩相對照，說明生前種種業因，於死後終將還報自身。此篇因內容殘缺，不知其依據的故事版是《經律異相》，還是《譬喻經》，但是將原本的杖鞭改寫成鐵棒亂打，可見其加深了餓鬼對於死後遭遇的恨意之深。

觀經十六觀讚—P. 3156

本專案為一種〈觀經十六觀讚〉寫卷編碼：藏於法國的 P. 3156 行 1-20。此文殘缺而無題，只餘二十行，每行約十四字左右。此篇今可見《大正藏》古逸部二種整理本：唐·法照《淨土五會念佛誦經觀行儀》（P. 2066、P. 2250、P. 2963 相接）、《淨土五會念佛略法事儀讚》（德川時代刊大谷大學藏本、正保五年刊宗教大學藏本合校）——題名作〈觀經十六觀讚〉，註明「釋淨遐述」。《淨土五會念佛誦經觀行儀》前三句唱誦後，上句皆配有讚和聲「阿彌陀佛」，下句皆配有讚和聲「阿彌陀佛南無阿彌陀佛」；《淨土五會念佛略法事儀讚》每句唱誦後，上

句皆配有讚和聲「阿彌陀佛」，下句皆配有讚和聲「阿彌陀佛南無阿彌陀佛」。今以《大正藏》古逸部之校本參校之，本篇篇首損毀內容為：「第一初觀日在西，端身正坐去昏迷。見時欲沒如懸鼓，令心堅住莫高低。第二觀水本澄清，想水為冰理易成。令冰映作琉璃地，分明還見寶幢擎。第三寶地間黃金，六時花雨滿瓊林。分輝變作空中樂，簫管能清道者心。第四寶樹七重行，布葉垂條異色先。花菓四時皆具足，風來林下更飛香。第五當觀七寶池，清冷八德不思議。渠流悉是金沙水，水上花開無盡時。第六應觀眾寶樓，珠軒玉砌碧空秋。天樂奏時清夜響，法音微妙勸修懃。第七專觀花座開，檀金為葉玉為臺。寶幢上覆真珠網，莊嚴只擬為如來。」

(CBETA2023. Q3, T85, no. 2827, p. 1245a11-27)。此篇損毀較多，內容亦有多處同音之錯字，今據《大正藏》校正之。《淨土五會念佛誦經觀行儀卷中·下》卷3有：「時乾祐四年。歲次辛亥蕤賓之月（日）莫彫（莫願）十三葉。於宕（宮）泉大聖先（仙）巖寺講堂後彌勒院寫。故記」

(CBETA2023. Q3, T85, no. 2827, p. 1266a8-10) 按：括號中為于淑健、黃征之校文（《敦煌本古佚與疑偽經校注：以〈大正藏〉第八十五冊為中心》，南京：鳳凰出版社，2017）第7冊第3440頁第1註），由此或可推測讚文之創作年代。

此篇讚文所云十六觀與《觀無量壽佛經》（又稱《觀無量壽經》、《十六觀經》）相同，只是描述較為簡略，皆是講述透過一步步的觀想、念佛、修行，最終得悟，可往生西方極樂世界，其云：初觀日、二觀水想、三觀地、四觀樹、五觀七寶池、六觀眾寶樓、七觀花座、八觀寶像、九觀彌陀法主身、十觀觀世音菩薩相、十一觀大勢至菩薩相、十二觀往生見佛、十三觀佛相、十四觀上品眾生、十五觀中品眾生、十六觀下品眾生。（按：前七觀，本卷缺，仍依據《大正藏》古逸部整理本。）

上都章敬寺西方念佛讚文—P. 3156

本專案為一種〈上都章敬寺西方念佛讚文〉寫卷編碼：藏於法國的 P. 3156 行 21-69，總計四十九行，每行約二十一字左右。P. 3156 殘存抄寫淨土讚文六篇，其中〈觀經十六觀讚〉、〈佛母讚〉、〈道場樂讚〉可見於《大正藏》古逸部整理本唐·法照《淨土五會念佛誦經觀行儀》，而此篇並不見。

此讚文可分成三段：第一段為七字句，總計四十句，描述西方極樂世界的金壁輝煌：七重欄楯、七重

羅網、七重寶樹、七重寶界、七重寶殿、寶池寶岸、寶樓寶閣、寶幢寶蓋、寶山寶玉、寶臺寶座……「水鳥樹林皆念佛，專心必至紫金臺。」第二段為五字句，總計十六句，其後接四句「南無阿彌陀佛」讚和聲，同樣描繪極樂世界四處滿布瑪瑙、琉璃、珊瑚、琥珀、碑磬等寶玉寶石。第三段為七字句，總計八十四句，其後接四句「阿彌陀佛」讚和聲，

太子踰城念佛讚文—P. 3156

本專案為一種〈太子踰城念佛讚文〉寫卷編碼：藏於法國的 P. 3156 行 70-84，總計十五行，每行約二十一字左右。本篇前有題名〈太子踰城念佛讚文〉，每句七字，總計四十句。P. 3156 殘存抄寫淨土讚文六篇，其中〈觀經十六觀讚〉、〈佛母讚〉、〈道場樂讚〉可見於《大正藏》古逸部整理本唐·法照《淨土五會念佛誦經觀行儀》，而此篇並不見。

此篇講述太子於東門見老、南門見病、西門見死、北門見三寶，由此心悟，絕宮中歌聲管樂，踰城潛往山間修行，六年後得道成佛。

西方淨土念佛讚文—P. 3156

本專案為一種〈西方淨土念佛讚文〉寫卷編碼：藏於法國的 P. 3156 行 85-110，總計二十六行，每行約二十一字左右。本篇前有題名〈西方淨土念佛讚文〉，每句七字，總計七十四句。P. 3156 殘存抄寫淨土讚文六篇，其中〈觀經十六觀讚〉、〈佛母讚〉、〈道場樂讚〉可見於《大正藏》古逸部整理本唐·法照《淨土五會念佛誦經觀行儀》（P. 2066、P. 2250、P. 2963 相接），而此篇並不見。

此篇前講述淨土念佛十點：「弟一初觀日在東」、「弟二觀其法性空」、「弟三法性本澄凝」、「弟四觀身佛性宗」、「弟五觀佛本因緣」、「弟六相勸總歸佛」、「弟七各坐處花林」、「弟八能開甘露門」、「弟九三界競開門」、「弟十彌陀聖主身」，其首云觀日，與《觀無量壽佛經》（稱為《觀無量壽經》、《十六觀經》）之說相同，但其下九點便不相同，但主旨相近。後描述佛在給孤園對諸天說法之情景，並言抄寫、講說經文之大功德。

佛母讚（別題涅槃讚）—P. 3156

本專案為一種〈佛母讚〉寫卷編碼：藏於法國的 P. 3156 行 111-126，總計十六行，每行約二十七字左右。本篇前有題名〈佛母讚〉，除首句為三字、五字句，其下十三行皆為七字句二句，上句配有讚和聲

「雙林裡」一聲，下句配有讚和聲「淚落如雲雨」二聲。此篇今可見《大正藏》古逸部一種整理本：唐·法照《淨土五會念佛誦經觀行儀》（P. 2066、P. 2250、P. 2963 相接）——題名作〈涅槃讚〉，每句唱誦上句配有讚和聲「雙林裡」一聲，下句配有讚和聲「淚落如雲雨」一聲。《淨土五會念佛誦經觀行儀》此篇於題名下說明：「依《涅槃經》，亦大會時亡者處誦。」

（CBETA2023. Q3, T85, no. 2827, p. 1246a14）今以 P. 2066 等參校之，稍有不同，末三句，本篇云：「如來華中為母說，智慧心裡乃思唯。暫別耶孃一小劫，一切恩愛有別離。舉手拍頭自叫喚，願母努力捨慈悲。」P. 2066 作：「如來花中為母說，一切恩愛有別離。暫別慈親一小劫，願母努力莫悲哀。」P. 2066 之文句較此篇通順，且此篇抄文錯字甚多，間有不明之空格，似為抄寫者記誦有誤，或不知正字寫法，故暫時空下。

本篇讚詞內容講述佛入涅槃之時，佛母聞之十分別傷，自碎衣冠，甚至七孔流血。而後佛母與佛弟子至佛之棺槨前殯殮，佛突然自棺槨出，言人生恩愛皆有別離之時，死亡只是暫別，願母莫悲哀。

道場樂讚—P. 3156

本專案為一種〈道場樂讚〉寫卷編碼：藏於法國的 P. 3156 行 128–135。總計八行，每行約十四字左右。本篇前有題名〈道場樂讚〉，每句七字，總計十四句。此篇今可見《大正藏》古逸部一種整理本：唐·法照《淨土五會念佛誦經觀行儀》（P. 2066、P. 2250、P. 2963 相接）——題名作〈道場樂〉、《淨土五會念佛略法事儀讚》（德川時代刊大谷大學藏本、正保五年刊宗教大學藏本合校）——題名作〈道場樂讚文〉，每句唱誦後皆配有讚和聲「道場樂」，蓋以此為題名。《淨土五會念佛略法事儀讚》卷 1 云：「誦諸讚了欲散，即誦〈道場樂〉。」

（CBETA2023. Q3, T47, no. 1983, p. 475b10）蓋此為法會收場必唱的讚文。今以大正藏古逸部之校本參校之，三者內容大致相同，但此篇少了二句：「我等咸同受快樂（道場樂），見聞隨喜亦皆然（道場樂）。」並有數處同音的錯字，今據以校正。

按：《淨土五會念佛誦經觀行儀》與《淨土五會念佛略法事儀讚》除了讚文之後，其篇首與篇末皆有關於念佛法事的儀式說明，再間以篇讚文，而其讚文排列亦有相似之處，蓋因儀式細節雖有不同，而有幾篇重要的讚文是各儀式通用的，而 P. 3156 此卷卻只錄

六篇讚文，而未見儀式說明文字，可能只是讚文的筆記。其讚文雖以法事終結的〈道場樂讚〉為末章，但是其前的〈觀經十六觀讚〉、〈上都章敬寺西方念佛讚文〉、〈太子踰城念佛讚文〉、〈西方淨土念佛讚文〉、〈佛母讚〉等讚文則看不出統一的主題，與順序規則，且此卷抄寫錯誤極多，抄寫者的學識明顯不高，可能是法事的「實習生」。

6. News from our members

—Laurent Van Cutsem (BOF Postdoctoral Researcher)

In September 2023, Laurent Van Cutsem successfully defended his Ph.D. dissertation, “**The *Zutang ji* 祖堂集: Aspects of Textual History, Genealogy, and Intertextuality**,” submitted in June of the same year. His doctoral research was supervised by Prof. Christoph Anderl (Ghent Univ.), with Prof. Bart Dessein (Ghent Univ.) serving as co-supervisor. The advisory committee featured Prof. Marcus Bingenheimer (Temple Univ.) and Prof. Christian Wittern (Kyōto Univ.). External examiners for the dissertation were Prof. Benjamin Brose (Univ. of Michigan), Prof. Imre Galambos (Univ. of Cambridge/Zhejiang Univ.), Prof. Jason Protass (Brown Univ.), and Prof. James Robson (Harvard Univ.). Additionally, Dr. Henry Albery (Ghent Univ.; now Univ. of Tōkyō) and Dr. Anna Sokolova (Ghent Univ.) acted as internal readers.

Laurent’s dissertation delved into the compilation history, structure, and sources of the *Zūtáng jī* (Collection of the Patriarchal Hall), a mid-tenth century, twenty-*juàn* 卷 (fascicle) Chán/Zen 禪 historiographical text. As the earliest extant anthology of hagiographic narratives and dialogues of the Chán patriarchs and masters structured around a complex, multi-branched genealogical framework, this work serves as a crucial resource for understanding both the literary and intellectual history of the Chán tradition, as well as linguistic developments in the late Táng 唐 (618–907) and the Five Dynasties and Ten Kingdoms 五代十國 (907–960/979) period.

As part of his research, Laurent also conducted a detailed study of the Dūnhuáng 敦煌 manuscript Or.8210/S.1635, titled *Quánzhōu Qiānfó xīnzhù zhūzǔshī sòng* 泉州千佛新著諸祖師頌 (Eulogies for the Patriarchs Newly Composed by Qianfo [Deng] of Quanzhou). This collection of thirty-eight tetrasyllabic eight-line encomia for the patriarchs and early Chán masters was authored by

the Quánzhōu 泉州 monk Wéndēng 文澄 (892?–972), who also penned the preface to the original single-*juàn* *Zútáng jí*. The Dūnhuáng manuscript remains the sole surviving witness of this important work. Laurent’s research extended to sections of the *Shèngzhòu jí* 聖胄集 (Collection of the Sagely Descendant, ca. 899) and fragments from the tenth *juàn* of the *Bǎolín zhuàn* 寶林傳 (Chronicle of the Baolin [Monastery], ca. 801) preserved in a fourteenth-century Japanese commentary on the *Jǐngdé chuándēng lù* 景德傳燈錄 (Jingde-Era Record of the Transmission of the Lamp, ca. 1004), titled *Keitoku dentō roku shōchō* 景德傳燈錄抄註 (Annotated Record of Excerpts from the *Jǐngdé chuándēng lù*, compiled after 1316).

Over the years, Laurent has made significant contributions to the *Database of Medieval Chinese Texts* (DMCT), particularly through the collection and input of variant characters (*yìtǐzì* 異體字) from the 1245 Goryeo 高麗 woodblock edition of the first *juan* of the *Zútáng jí* (K.1503) and the *Quánzhōu Qiānfó xīnzhù zhūzūshī sòng*. In addition, he has produced extensively annotated XML-based TEI editions of the *Zútáng jí*’s prefaces and the *Quánzhōu Qiānfó xīnzhù zhūzūshī sòng*.

Since October 2023, Laurent has held a Postdoctoral Fellowship (Special Research Fund, BOF) at Ghent University, where he continues his research on Chán literature. His current monograph project investigates the development of Chan hagiography and historiography during the Táng-Sòng transition (ca. 750–1050). Specifically, he examines the hagiographies for the Chán patriarchs and early masters in the four earliest extant anthologies from this period: the *Bǎolín zhuàn*, the *Shèngzhòu jí*, the *Zútáng jí*, and the *Jǐngdé chuándēng lù*. His research is structured around three major themes: (1) the critical history of these Chán anthologies, exploring questions of authorship, compilation process, textual history, structure, genealogical framework, as well as chronological and regional coverage; (2) textual reuse and source criticism within Chán anthologies, examining the integration of earlier sources and what this reveals about their historiographical methods; and (3) thematic aspects of Chán hagiography and historiography, such as the role of Indian patriarchs, the idealized image of the Chinese Chan patriarch, and the use of colloquial language and humor as literary tools.

Laurent is currently preparing TEI editions of one of the two extant textual witnesses of the *Shèngzhòu jí*, the Dūnhuáng manuscript Or.8210/S.4478, and the Niútóu 牛頭宗 section of the *Zútáng jí*. His long-term

projects for the DMCT include a critical TEI edition, with parallel translation, of the Dūnhuáng version of the *Liùzǔ tánjīng* 六祖壇經 (Platform Sūtra of the Sixth Patriarch), using Or.8210/S.5475 as the base text, as well as a TEI edition of the surviving booklets of the *Keitoku dentō shōroku* 景德傳燈錄 (Komazawa University Library), the most complete extant witness of the *Keitoku dentō roku shōchō*.

—Liang Litian 梁栢天 (Hangzhou Normal University 杭州师范大学)

Ph.D. thesis (Sichuan University): “從俗信仰到俗文學-敦煌遺書所見星神信仰研究” (“From Secular Beliefs to Secular Literature: A Study of the Beliefs in Planetary Deities as Seen in Dūnhuáng Manuscripts”)

Short abstract in English (for a more thorough introduction to the thesis, see the Chinese version below): Astronomical observation, astronomical technology and astrology were valued among many ancient civilizations. From 400 BCE onward, Indian astronomy was influenced by Babylonian astronomy, Babylonian astronomy adopted and developed by the ancient Greeks, and the belief in the planetary deities in India mixed the characteristics of various civilizations in the course of cultural exchanges. After the introduction of Buddhism to China, foreign astronomical techniques and beliefs in astrological deities had a tremendous impact on China’s native astronomical techniques and beliefs in planetary deities. In Dūnhuáng, ideas from western and eastern civilizations converged, and indigenous belief systems mixed with foreign elements. The names and images of the deities reflected the characteristics of foreign planetary deities’ beliefs, but in the process of local acceptance, believers tended to understand foreign planetary deities in a local way: Dūnhuáng manuscripts recorded the deities by their Cornucopian and Sanskrit names, and then used the traditional Chinese names to introduce and explain them, and also interpreted them in terms of the Five Elements.

Dūnhuáng’s astrological texts are concerned with issues of government, as well as personal fortune and misfortune, which has already been part of the content of divination in the earlier *Rìshū* 日書, while there is also a certain amount of overlap between the planetary deities and deities appearing in *Rìshū*, for example, the twelve deities of *Jiànchú* 建除. Tejaprabhā Buddha, the supreme commander of the group of planetary deities, has the

characteristics of both a Chinese supreme commander of the group of planetary deities and Bodhisattva Ākāśagarbha 虛空藏菩薩. The above leads to the conclusion that Dūnhuáng's belief in the star deities preserves diverse elements of traditional Chinese beliefs, as well as integrating Indian elements.

In the portrayal of deities, they are given various personalities, social relationships, and behavioral patterns. The twenty-eight constellations portrayed in the texts have separate spheres of jurisdiction, have different social status, and are governed by higher-level deities. The supreme commander of the group of planetary deities is Tejaprabhā Buddha, who is considered as the “original master” 本師 and controller of the various planetary deities. The planetary deities display a variety of characteristics, and the relationship between them and the believers is one of exchange in which they are “sacrificed to, and consequently they will bless you.” They also have harmful aspects, and as such also need to be controlled by Tejaprabhā Buddha, and the believers generally take two kinds of actions with respect to the planetary deities, namely, suppression/avoidance, as well as making offerings.

The relationship between human beings and deities is an important aspect of faith and planetary deities are believed to have manifold powers: foretelling the future, as well as instructing humans on their destiny and their daily activities. As the bridge between life and death, they manage ghosts and are capable of eliminating all kinds of disasters and sufferings in the world, granting the believers mundane benefits, such as gaining longevity and fortune, protection against calamities and dangers, and maintaining the stability of the country. Correspondingly, the believers set up ritual manuals according to their needs, such as making offerings of paintings, incense and flowers, and reciting *dhāraṇīs* (Buddhist spells). The most important aspect of the rituals is the *dhāraṇī*. As for *dhāraṇī* texts on planetary deities, there are three different literary forms of Planetary Deities *dhāraṇī* texts in Dūnhuáng, the first consists of *dhāraṇī sūtras* in the form of complete scriptures, the second retains only the *dhāraṇī* itself, while the third form consists of *dhāraṇī* compilations. Based on the case studies of this thesis, we know that these spells were compiled and collected in monasteries, were copied by Buddhists adherents, and were used in private religious activities.

In the appendix of the thesis, 129 manuscripts related to the Buddhist star deities at Dūnhuáng are compiled and their contents summarized, while the first chapter provides an introduction to them. With respect to the various

planetary deities appearing in Dūnhuáng manuscripts, they can be roughly categorized into five types:

- (1) Manuscripts related to the *Zhū xīngmǔ tuólúoní jīng* 諸星母陀羅尼經 (*Dhāraṇī sūtra of all the Planet Mothers*);
- (2) manuscripts related to *Xīngmǔ tuólúoní zhòu* 星母陀羅尼咒 (*Dhāraṇī of the Planet Mother*);
- (3) manuscripts related to Eleven-planet deities (include Sun, Moon, Venus, Jupiter, Mercury, Mars, Saturn deities, Luóhóu 羅睺 (Skt. Rāhu), Jìdū 計都 (Skt. Ketu), Yuèbèi 月孛 and Zìqì 紫炁);
- (4) manuscripts related to the twenty-eight constellations;
- (5) manuscripts related to Tejaprabhā Buddha.

Among them, seven manuscripts can be combined into three texts: BD07133 and BD07108 should be combined into one text; BD08015 and BD07721 form one text, the content being related to the *Zhū xīngmǔ tuólúoní jīng*. S.1648, S.6024, BD11261 can be combined into one text, and the fragments in Dx-519 belong to the same manuscript, the text being related to the *Shètóujiàn tàizǐ èrshíbāxiù jīng* 舍頭諫太子二十八宿經 (*Sūtra of Prince Śārdūlakarṇā and the Twenty-Eight Nakṣatras*).

各文明中，天文觀測、天文科技和星占術數都受到重視，印度本土的天文學在公元前 400 年至公元 1600 年間持續受到巴比倫天文學、經希臘人改造過的巴比倫天文學、希臘天文學的影響，印度的星神信仰在文明交流之中亦混合了各文明之特徵。佛教傳入中國後，印度的星神信仰又對中國本土的星神信仰有著巨大的衝擊。敦煌作為四大文明交匯之處，其星神信仰因文明的交流體現出了各種因素的混雜。在敦煌，星神信仰融合了本土與外來兩種信仰體系，星神群體的成員及成員的定義都不穩定，曜神名號和形貌體現出外來星神信仰的特徵，然在本土接受的過程中，信眾往往以本土的方式理解外來的星神。敦煌文獻以粟特名、梵文名記錄各曜神，再使用中國傳統名稱對它們一一進行介紹和解釋，並以五行之說解說。敦煌的星占文本既關注中國古代星占中的家國大事，又新增對個人禍福的關注，而對個人禍福的關注在中國古代《日書》中已有所體現，建除十二神、從辰神煞等神靈與曜神也有一定的重合，星神之首熾盛光佛的形象融合了中國本土星神之首形象與佛教虛空藏菩薩的特徵。

綜合來看，敦煌星神信仰中保存有中國傳統信仰之諸因素。

在名號、形貌之外，神靈被人類賦予不同性格、行為模式、社會關係。星神既有低層次的衣食住行需求和喜好，還有著較高層次的七情六欲的精神需求。敦煌文獻中，佛經文本所塑造的二十八宿分別有管轄的領域，並且因他們與諸天的親屬關係而有高下之分，又為更上一層的神靈所管轄。星神群體中最高的統領為“星神之本師”熾盛光佛，他威懾、鎮壓其餘星神，其形象或為中國北斗與佛教虛空藏菩薩結合而產生。從倫理的角度來看，星神信仰具有道德性和非道德性兩個側面，星神為惡，危害世人，他們與信眾之間的關係為“祭余，余福女”的交換關係。惡神受到熾盛光佛的鎮壓，信眾對星神採取的舉措，也有“鎮壓”和“供奉”兩種。

人與神之間的關係是信仰的一個重要方面。人類創造出神靈，認為星神具有諸多能力：預言未來，指示人類的命運和日常活動宜忌；承接生死，管理鬼與生育；能夠消除人世間各種災害與苦難，賜予信眾世俗回報，如獲得長壽和錢財，維護國家穩定、國界安穩。相對應地，信眾按照需要建立壇場，舉行儀式，以畫像、香花食物等物祭祀，念誦陀羅尼。儀軌中，熾盛光佛道場又有專門服務國王之用。星神信仰實踐的核心為陀羅尼，敦煌所見星神陀羅尼包括附抄類、摘抄類和匯抄類三類，從內容上來看，星神陀羅尼的儀軌、經文內容、陀羅尼的內容都比較簡單。敦煌文獻中除了保存有星神陀羅尼的文本，還保留有這些陀羅尼運用於宗教實踐的記錄。S.1612 是 10 世紀敦煌僧人願榮的個人轉經錄，其中便包括了《諸星母陀羅尼經》，說明星神陀羅尼經用於一些小型的、日常的宗教活動。

作為民間的俗信仰，宗教意義上的星神形象、中國古代社會對星神信仰的認知、宗教崇拜行為轉而成為俗文學的養料，敦煌的星神相關文本本身也具有文學的性質。作為非文學文本，敦煌文獻中星神相關文本，如佛教經文、占卜文書、社會文書，這些文本的文學性首先體現在佛教經文、占卜文書的敘事結構上，文本借助角色的敘述，將敘事結構變為雙重甚至多重，這一變化豐富了情節支線和敘事層次。文本的人物形象塑造則兼具經驗性和虛構性、類人性和非類人性兩個方面，一者是對現實的模仿，模擬人類的形象和行為處事準則，另一則體現出神話性和虛構性。同一時期的文學文本中所呈現出的星神信仰的狀況或與佛教經文、占卜文書、社會文書中的情形不同。宗

教文本有其固定的受眾，俗文學作品的受眾與宗教文本的受眾并不完全重疊，故此這兩種文本體現出的中古敦煌社會的星神信仰是有區別的。敦煌的俗文學作品，以變文《孔子項託相問書》與《晏子賦》為例，宣揚以陰陽五行說為核心的天地宇宙觀念，這也為敦煌蒙書《新合千文皇帝感一十一首》《新合六字千文》《孔子備問書》等文本的內容所佐證。不過，佛教的星神信仰在敦煌俗文學中并非毫無蹤跡，《解座文集》中提到佛教之“惡星宿”，道教故事《葉淨能詩》中描繪的玄宗夜游月宮事跡中月宮為水精七寶所造、其間種植娑羅樹、枝葉直覆三千大千世界，蒙書《孔子備問書》提到日月為日月菩薩所造，體現出敦煌社會對佛教星神信仰的接受。

作為前文學或超文學的神話和宗教文本，星神文本塑造出了具有文學性的形象，這些人物形象和文本故事與神靈圖像和信眾的祭祀行為一同構建成一個完整的星神信仰體系，並成為文學的神話原型，隨著神話和宗教信仰的流傳與被接受，轉而移位進入文學文本中，也就是說：神話故事和宗教文獻中已經具有文學色彩的想像，在流傳與接受過程中，星神形象和信仰又成為文學母題。神靈的形象或是簡化成為文學作品中的一個符號，或是在再創作中得到進一步的豐富。

在前賢整理和研究的基礎上，論文輯錄了 126 件佛教星神相關文獻。按照所涉及的星神不同，與星神相關的敦煌文獻大致可分為五類，包括諸星母類、星母陀羅尼咒類、十一曜類、二十八宿類、熾盛光佛類。其中 7 件寫本可綴合為 3 個寫本：內容為《諸星母陀羅尼經》的北敦 07133 與北敦 07108 前後綴合為一個寫本；內容為《諸星母陀羅尼經》的北敦 08015 與北敦 07721 前後綴合為一個寫本；內容為《舍頭諫太子二十八宿經》的 S.1648、S.6024、北敦 11261 可前後綴合為一件，且殘件 Dx-519 應與這三件殘片屬於同一寫本。

7. Poster session

On the **Faculty Research Day** (27 November 2024), at the Ghent University Museum (GUM), four researchers from the Ghent Centre of Buddhist Studies (GCBS) presented posters concerning their ongoing research. Below, please see jpg versions of the posters by Longyu Zhang (Ph.D. researchers), Prof. Christoph Anderl (presenting the *Database of Medieval Chinese Texts*), and Massimiliano Portoghese.

NARRATING THE RULES

A Study of the Dynamics of Modal Markers in Chinese Vinaya Translations of the 5th Century



Early Medieval Chinese & Buddhist Translation

Early Medieval Chinese (EMC):

- Timing:**
 - (Roughly) from 1st to 7th century
 - From the Eastern Han dynasty (25 – 220 CE) to the early Tang dynasty (618 – 907 CE)
- Features:**
 - Massive disyllabification
 - e.g., "beg (for)": *qí qǐ* -> *qíqǐ 乞求*
 - New syntactic constructions
 - e.g., "Enclitic" *gù 故* ("for the reason that")
 - e.g., Some remaining SOV features in the Old Chinese (OC) decreased in EMC

Buddhist Translations (within the scope of EMC):

- Timing:**
 - Started in the 2nd century (based on extant texts)
 - Gradually increased and reached the first peak in the 5th century and the second peak in the 7th century
- Features:**
 - Expanded semantics that cannot be fully expressed by monosyllabic words in OC
 - A Large number of transliterated words for "imported" concepts and terms
 - Hybrid syntax influenced by source languages (Sanskrit, Gāndhāri, etc.)

Methodology

- Text analysis:** based on
 - CBETA (Buddhist texts);
 - Zhongguo Jiben Guji Ku* (The basic database for classical Chinese texts)
- Developing the corpus FCCV (5th Century Chinese Vinaya):** supported by
 - HanLP (He 2020), for word-segmentation
 - AntConc 4.2.4 (Anthony 2023), to establish the corpus
- Comparison:**
 - Synchronic: with contemporary secular texts
 - Diachronic: for case studies on the grammaticalization of disyllabic modals

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Vinaya Texts & Modality



Buddhist Disciplinary Texts (Discussions on rules for Buddhist monastic members)	Semantic Category (A supplement of meaning to the most neutral semantics of an utterance; to express speaker's attitude)
Rules and Duties	Deontic
Knowledge / Speculation	Epistemic
Desires and Abilities (of all participants involved in the narrative)	Dynamic

Why do we need to re-examine the modals in EMC ?

- To avoid the tendency of interpreting modal markers only based on pre-conceived theoretical models and categories.
- To analyse the specific features of the EMC system of modal markers, contrastive to the those in Modern Mandarin (and English).
- To integrate the unique material constituted by Buddhist translated texts for tracing the diachronic development of modal markers.
- To determine a possible impact of Indic languages on the system of modal markers found in Buddhist texts.

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  Longyu Zhang





DIALING: DIACHRONIC AND DIATOPIC LINGUISTICS

Project director: Christoph Anderl
Project co-directors: Joey Hung / Lin Ching-hui
Marcus Bingenheimer

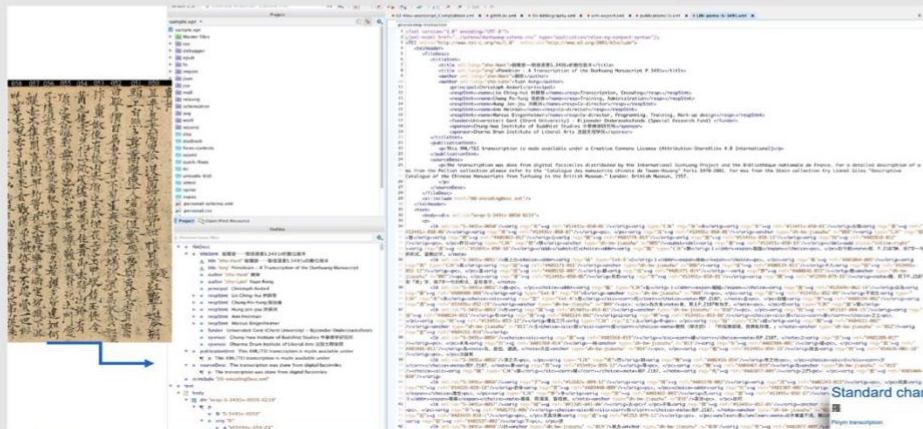
GCBS: GHENT CENTRE FOR BUDDHIST STUDIES
(Department of Languages and Cultures, Ghent University)
(DILA, Dharma Drum University, Taiwan)
(Temple University, USA)

FROM MANUSCRIPT TO DIGITAL EDITION:

“A DATABASE OF MEDIEVAL CHINESE TEXTS 中古寫本資料庫”

DMCT is a large-scale and long-term collaborative project with several international partners. The structure is multi-modular, consisting of reference modules in the form of XML marked-up medieval non-canonical Chinese Buddhist texts, as well as analytical modules such as the Variants, Semantics, and Sentence Analysis Modules.

TEXT DATABASES (PUBLIC)

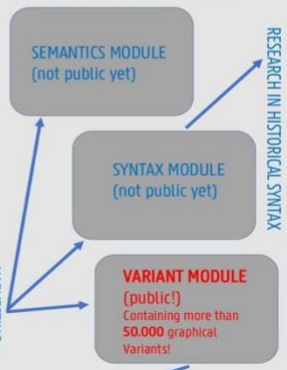


MANUSCRIPT

XML MARK-UP

HTML VISUALIZATIONS

ANALYTICAL DATABASES



RESEARCH IN HISTORICAL SYNTAX

HARVESTING...

ADVANCED TOOLS FOR RESEARCH ON CHINESE CHARACTER VARIANTS AND THE DEVELOPMENT OF PRE-MODERN CHINESE WRITING (MODULAR SYSTEM)

DESCRIPTION AND GOALS

DMCT aims at the production of high-quality marked-up digital editions of non-canonical Dunhuang manuscripts, focusing on texts from the 9th and 10th centuries. These materials are an invaluable source for understanding socio-religious culture of the Late Medieval period of China, the development of Buddhist literary genres, for tracing the development of the syntax and semantics of Early Mandarin and Sinitic dialects, as well as the use of demotic character forms (suzi 俗字) in vernacular texts.

STRUCTURE AND FRAMEWORK

MySQL is a relational DB, which is organised in tables. It can use different storage engines and, depending on the specific table, we use InnoDB or MyISAM. MyISAM is specifically used for all tables which are designed for full-text searches, whereas InnoDB is used for all other tables, such as the user management tables. The programme logic is implemented in PHP, using object-oriented programming (OOP) and other interfaces, like PDOs (i.e. PHP Data Objects) combined with the Open Source PHP User Management Framework UserSpice. The view of the DB is designed with Cascading Style Sheets (CSS) and further languages are HTML5 and JavaScript. Since the encoded texts are XML files but the InnoDB itself is not suitable for storing XML files (unlike eXist), an XML import/export function was implemented.

FUTURE PERSPECTIVES

DMCT is an open-ended project. The flexible technical architecture and modular structure allows processes of integration and interlinking of new materials and analytical tools. A special emphasis in future work will be the integration of character forms from medieval stone inscriptions, enabling a systematic comparison between carved character and manuscript character forms. In addition, the development of AI-based tools for recognizing and sorting character variants will be in focus.

Standard character:

Listing of character variants

Comparison of variants



Selection of variants



PRINTED PUBLICATIONS / TEXTUAL RESEARCH

“DIPLOMATIC” AND “REGULARIZED” DIGITAL EDITIONS

International Collaboration - Partners



Contact: christoph.anderl@ugent.be

Database address: https://www.database-of-medieval-chinese-texts.be/index.php

DEPARTMENT OF LANGUAGES AND CULTURES / GHENT CENTRE FOR BUDDHIST STUDIES

Ph.D. Researcher: Massimiliano Portoghese
Supervisors: Prof. Ann Heirman and Prof. Christoph Anderl

LEGITIMIZING BUDDHISM THROUGH THE BODY: THE POWER OF EVERYDAY GESTURES IN MEDIEVAL CHINA

As Buddhist ordinations rose exponentially across Six Dynasties China (220–589), a coherent set of reprimands against the Buddhist monastic community emerged from secular factions. Chinese society had never before encountered a foreign religious movement that operated independently from state ceremonies. Whereas the development of anti-clerical discourses encompassed several political and doctrinal aspects, Buddhist apologetic sources reveal harsh discussions on monastic bodily gestures, particularly those related to etiquette rules, such as baring the right shoulder, adopting informal sitting positions, and trimming hair. Against this background, this project aims to highlight the significance of the body in the intercultural process of Buddhism entering China.

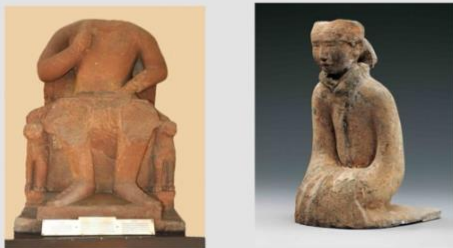


Details of Mogao caves 285/9/236 dating from the Western Wei (535-557) to the late Tang period (618-907).

RESEARCH QUESTIONS

- Why did these specific bodily gestures (dress, posture and hairstyle) provoke such a strong reaction from the Chinese audience while others did not?
- On what grounds these Indian costumes were defended by Chinese Buddhists? And what is a Buddhist apologetic text?
- What is the role of the body in these controversies and to what degree did Buddhist body customs go through modifications during the journey from India to China?

A Focus on Visual and Material Culture



On the left: Kushan Emperor Vima Kadphises on Throne, 1st Century CE, Government Museum, Mathura. On the right: figurine of a Woman Kneeling on her Knees, Western Han Dynasty (206 B.C.- 25 C.E.), Xuzhou Museum.

Integrating textual sources with archaeological findings from Central Asia and pre-Buddhist China is essential to this project, as objects introduced to China by the Buddhist community had a profound impact on both daily life and intellectual discourse. A prime example is the introduction of new seating devices.

A TEXTUAL APPROACH:

- ANALYSIS OF PRIMARY SOURCES: *HONGMING JI* 弘明集, I.E. THE OLDEST BUDDHIST APOLOGETIC COLLECTION PRESERVED IN THE CHINESE CANON.
- ANALYSIS OF PARALLEL CHINESE INDIGENOUS SOURCES (HISTORICAL, HAGIOGRAPHICAL, PHILOSOPHICAL, LITERARY, MIRACLE TALES) TO GRASP THE SOCIAL PERCEPTIONS ON THESE TOPICS.

A SOCIO-ANTHROPOLOGICAL APPROACH:

- THE ROLE OF THE BODY AS A SIGNIFICANT IDENTITY MARKER.
- CONTEXTUALIZING BODY MODIFICATIONS IN THE LARGER SYMBOLIC GRAMMAR OF MEDIEVAL CHINESE SOCIETY.
- BODY AS A MEDIATOR OF MEANINGS BETWEEN SECULAR AND RELIGIOUS COMMUNITIES, BETWEEN THEORY AND PRAXIS.

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8. Newly funded projects (selection)

We are pleased to announce that several recent applications for projects involving Chinese Buddhist texts and manuscripts, as well as Buddhist iconography, have been successful (status February 2025):

- 4-year FWO (Research Foundation Flanders) PhD project **“Vignettes of the Life of the at Dūnhuáng during the Táng and Five Dynasties”** (Researcher: Tian Mengqiu; Supervisor: Christoph Anderl; Co-supervisor: Daniela De Simone; 2024-2028)

Abstract: Episodes of the Buddha’s life are portrayed at the Dūnhuáng grottoes either as large-scale separate murals or as small vignettes painted in the illustrations of the *sūtras*. For a long time, scholarship has only paid attention to the former of these, while the latter have received scant attention, and some of them have not been identified and categorized due to fading colors or damage, or inconspicuous positioning in the caves. As of today, no attempt has been made to systematically examine them as a group of illustrations of the Buddha’s life. This study is dedicated to examining the vignettes of the Buddha’s life as they are represented in illustrations of *sūtras* at the Mògāo 莫高 caves from the seventh to the tenth centuries.

These vignettes can be grouped by motifs: Māra’s assault, Parinirvana, the scenes related to Buddha’s conception and birth, the “first steps”, and the bath in the Lumbinī Garden. This study of the vignettes of the Buddha’s life not only fills a gap in understanding the evolution of this subject matter on the murals at Dūnhuáng, but also provides us with valuable information on iconographic features which are not discernible in freestanding illustrations.

Moreover, as some of the vignettes are accompanied by inscriptions, the study of the vignettes provides us with the opportunity of investigating text-image relations in motifs related to narratives on Buddha’s life. The integration of text is a feature not found in other artistic expressions of Buddha’s life in the Dūnhuáng area.

- 3-year BOF (Ghent University Special Research Fund) Postdoctoral project **“Carving the Patriarchs: Chán Historiography in Táng-Sòng Transition China”** (Researcher: Laurent Van Cutsem; Supervisor: Christoph Anderl; 2023-2026)

Abstract: This project investigates the formation of Chinese Chán/Zen 禪 Buddhist historiography during the Táng-Sòng transition (ca. 750–1000). It focuses on how Chán historians shaped and refined hagiographies for the Chán patriarchs and early masters in the earliest extant anthologies from this period: the *Bǎolín zhuàn* 寶林傳 (Chronicle of the Bǎolín [Monastery], ca. 801), the *Shèngzhòu jí* 聖胄集 (Collection of the Sagely Descendant, ca. 899), the *Zūtáng jí* 祖堂集 (Collection of the Patriarchal Hall, ca. 952) and the *Jīngdé chuándēng lù* 景德傳燈錄 (Jīngdé-Era Record of the Transmission of the Lamp, ca. 1004).

First, this study offers a critical history of these Chán historiographical works, addressing issues of compilation background, authorship, textual history, genealogical framework, content, and circulation. Second, it investigates practices of textual reuse and source criticism within these texts, shedding light on evolving trends in the perspectives and craft of Chán historians. Third, through a thematic approach, it explores the distinctive characteristics of Chán Buddhist historical writing, focusing on the role of Indian patriarchs, the idealised portrayal of Chinese Chán patriarchs and masters, as well as the use of genealogies and prophecies as historiographical tools.

In addition, the project also examines related texts such as the *Keitoku dentō roku shōchō* 景德傳燈錄抄註 (Annotated Record of Excerpts from the *Jīngdé chuándēng lù*, compiled after 1316), a fourteenth-century Japanese commentary on the *Jīngdé chuándēng lù* that preserves fragments from the lost tenth *juàn* 卷 (fascicle) of the *Bǎolín zhuàn*, and the *Quánzhōu Qiānfó xīnzhù zhūzūshī sòng* 泉州千佛新著諸祖師頌 (Eulogies for the Patriarchs Newly Composed by Qiānfó [Dèng] of Quánzhōu). This latter work is a collection of thirty-eight tetrasyllabic, eight-line encomia for the Chan patriarchs and early masters composed by the Quánzhōu 泉州 monk Wéndèng 文登 (892?–972), author of the *Zūtáng jí*’s original preface, who based much of his work on the *Bǎolín zhuàn*.

More broadly, this research underscores the significance of historical thought in the intellectual history of Chán Buddhism and contributes to the growing scholarship on the features of premodern Chinese historiography.

- 4-year FWO Senior Research Project **“Visual and Textual Narratives of Buddhist Initiation Rituals in Medieval China”** (Applicant: Ann Heirman; Co-applicant: Christoph Anderl; 2025-2029)

Abstract: This research project concerns the formation of Buddhist initiation ritual practices in medieval China, focusing primarily on images on murals and in manuscripts that have been discovered in the region of Dūnhuáng, northwestern China, over the last century, in combination with contemporaneous textual sources, such as liturgical manuals, stela inscriptions, and monastic biographies. Up to now, scholarship on initiation practices in medieval China has primarily relied on textual sources to outline three discrete Buddhist initiation systems—i.e. monastic ordination, mass precept conferral, and Esoteric consecration. Breaking with this firmly established, text-oriented narrative of distinct initiation traditions, visual data attests to the formation of a highly syncretic ritual praxis in medieval China that was adaptable to various doctrinal, social, and geographical contexts. Based on a combination of visual and textual sources that span the formative period between the sixth and the tenth centuries, this project will explore: 1) the patterns of formation and coalescence of Buddhist initiation practices; 2) the transformation of Buddhist initiation from a private monastic ceremony into a mass public ritual; 3) the emergence of lay-oriented iconography as practical aids for the performance of initiation rituals; and 4) the changing dynamics of interactions between secular and monastic communities in the context of the wholesale secularization of Buddhism in medieval China.

For a complete overview of current projects at the **Ghent Centre for Buddhist Studies** (GCBS), please see <https://research.flw.ugent.be/en/gcbs>.

9. Internship report

— A rendering of the *Ten Recitations Prātimokṣa sūtra* based on Dūnhuáng manuscript Or.8210/S.797r, by Wu Taoyu

Version # 1 (January 2023)

Editor: Wu Taoyu 吳韜玉⁶⁰

Supervision/revisions: Christoph Anderl

Additional revisions: Ann Heirman

This Dūnhuáng manuscript preserved at the British Library is highly remarkable, since it is the earliest dated manuscript found among the Dūnhuáng manuscripts, dating from 406 CE, copied only a few decades after the first caves were excavated at Mògāo. The date is provided in the colophon after the end of the text copy.

This manuscript is not only important because of originating from the early 5th century, but also because it constitutes one of the earliest witnesses of the *prātimokṣa* ('precepts/prohibitions') of the Sarvāstivāda School (which originally flourished in Gandhāra and north-west India) in China. The text is a unique version of the *prātimokṣa*, and there is no direct parallel of this version included in the canonical collections. Additionally, the text is highly interesting based on the character forms it uses, and for researching the diachronic development of character forms in Dūnhuáng manuscripts. Many of these forms are difficult to identify and the rendering of the text here is highly dependent on the masterful edition by Inokuchi Taijun.⁶¹ Usually, I follow his interpretations, and only occasionally an alternative reading is suggested in the footnotes. In fact, the variant characters were the focus of the internship assignment, and the "edition" is only a by-product. Since there is no digitized and searchable version of the text available, as far as we know, we decided to eventually make it accessible in the DMCT and the Database Newsletter.

As for the variant character forms of the manuscript, 814 were extracted and imported into the "Variant Module" of DMCT. The character forms of this text can be visualized as a list [here](#).

The aim of this "edition" is not to truthfully convey all original features of the manuscript (as aimed for in the "diplomatic" versions of the XML marked-up manuscripts in the Text Module of DMCT) but to provide a tentative and searchable version of the text (which is not yet included in CBETA). Accordingly, also no punctuation is provided, since this would have gone far beyond the timeframe of the internship assignment. Occasionally, I inserted some remarks concerning the features of the text (which seems to have been assembled by gluing several sections together, probably copied by several different hands).

⁶⁰ Wu Taoyu was a MA student at the Department of Languages and Cultures at Ghent University and worked on this manuscript in the context of her MA internship for the *Database of Medieval Chinese Texts*.

⁶¹ Inokuchi Taijun 井ノ口泰淳. "Chūō Ajia shutsudō no ritsuten 中央アシ□ア出土の律典." In *Ritsuten shisō no kenkyū* 戒律思想の研究, ed. by Sasaki Kyōgo 佐々木 教悟, pp. 183-204. Tokyo: Heirakutera shoten, 1981.

Tentative edition

- S.797r-001 □□□□□□比【丘】【1】□□□□□□□□□□□□□□
- S.797r-002 □□□□□【始】有四□□□□□□□□□□□□□□
- S.797r-003 若比丘共學自誓持□□□□□□□□□□□□□□
- S.797r-004 復藏其罪既不還【戒】□□□□□□□□□□□□□□
- S.797r-005 法習在欲者不及邊□□□□□□□【如】是者波羅移
- S.797r-006 若比丘不與而取墮盜多少□□□□【不】【取】為王者取執打【2】
- S.797r-007 治驅逐出國而不癡小忘造斯操與賊同論犯如是者波羅
- S.797r-008 若比丘自手殺傷人命持刀授人教人自殺嘆死惡活常德殺
- S.797r-009 意若干方便務欲成殺犯如是者波羅移
- S.797r-010 若比丘未知未得上人法而自貢高已知已得行如上事我已
- S.797r-011 知是我已見是乃至久後事或虛或實不知言知不見言
- S.797r-012 見若失禪意中迷亂【時】自說我得上人法無罪若不失禪
- S.797r-013 作是忘語者波羅移我已說四波羅移法其有比丘於四戒中若
- S.797r-014 犯一戒若犯二戒乃至四戒不得與賢比丘共住止々宿坐起如前
- S.797r-015 我今問諸比丘誰戒不淨再三問誰戒不淨比丘戒淨者
- S.797r-016 嘿然持之次當十三僧迦衛尸沙法半月來到說解脫戒
- S.797r-017 若比丘亂意起弄陰墮精第一僧迦衛尸沙夢中失精無罪
- S.797r-018 若比丘亂意起手觸女人處【3】身體第一僧迦衛尸沙
- S.797r-019 若比丘亂意起說淫欲事提持女人珠環嚴具第一會迦衛尸沙
- S.797r-020 若比丘亂意起向於女人自說精進德行純備與我共通
- S.797r-021 得福無量說如是者第一僧迦衛尸沙
- S.797r-022 若比丘故媒合男女經彈指頃第一僧迦衛尸沙
- S.797r-023 若比丘無有讀越自用已身故欲起舊舍當令處【4】中何誰
- S.797r-024 處【5】中長應十二肘廣七肘若過度者第一僧迦衛尸沙
- S.797r-025 若比丘欲起舊舍（雖有檀越）當令處【6】中不得過度過度者第一僧迦衛尸沙
- S.797r-026 若比丘發惡心意人不墮波羅移強言人墮波羅移令返戒
- S.797r-027 去乃至久後事不審實者第一僧迦衛尸沙
- S.797r-028 若比丘發惡心意起謗事欲令小故乃成大罪不是波
- S.797r-029 羅移強言波羅移當舉小事令返戒去若至久後
- S.797r-030 事不審實者第一會迦衛尸沙
- S.797r-031 若比丘僧前以共和合於中鬪亂興起諍事分為兩
- S.797r-032 部作是爭已賢比丘即當諫之衆會和合實是
- S.797r-033 快善汝莫鬪亂興起惡事令僧分離別為兩
- S.797r-034 部須和合僧使得安穩汝慎莫作惡意也何
- S.797r-035 以故僧前已兩共和合無有鬪爭共一心共一學
- S.797r-036 共一水子【7】乳今可快共和合除去憂礙在於和忍
- S.797r-037 幸去鬪爭賢比丘作是諫已其比丘續故俟着心在
- S.797r-038 鬪爭不肯捨遠賢比丘當復再三諫勸捨爭事
- S.797r-039 續故俟着重當復再三諫能捨者善不肯者三諫
- S.797r-040 僧迦衛尸沙
- S.797r-041 、【8】若比丘已鬪爭者其有比丘佐助鬪爭若一若兩若多若無
- S.797r-042 數此相佐助者語賢比丘言汝莫諫此比丘何以故此比丘安

- S.797r-043 法說安比尼說我等可此比丘所說如此比丘所說無有惡
- S.797r-044 事知乃說之不知說者不說如此（比丘）所說我輩能忍能
- S.797r-045 受能用能行賢比丘即諫當之日汝莫共某比丘同
- S.797r-046 心破壞衆僧也莫言相佐助鬪亂衆僧比丘有法有比尼
- S.797r-047 可用可行莫言我輩喜用是語莫言知而說不言不知賢
- S.797r-048 比丘重復言日諸賢者何必鬪亂衆會當共和合除去鬪諍
- S.797r-049 共一心一法一水一乳但當共學純眞之法捨鬪諍事莫共
- S.797r-050 相佐助也此輩比丘故不自捨賢比丘當復再三諫再三諫
- S.797r-051 已能捨捨善不肯者三諫會迦衛尸沙【9】
- S.797r-052 若比丘在郡縣聚落中飲食坐起行步進止學動
- S.797r-053 發置與俗無異聚人輕慢盡共聞知賢比丘即當
- S.797r-054 諫之汝於此聚舉動發置不如戒法村聚之中悉共【聞】{知}
- S.797r-055 至令聚人心悉沮壞輕慢佛法卿不宜止【是】{中早}
- S.797r-056 可避去其比丘反更瞋恚汝增疾我阿為他人餘人（犯戒）
- S.797r-057 汝心恐怖不能說之今我所犯村聚內外無有聞見
- S.797r-058 而忘知者汝何以獨見聞知誰犯戒可遣出誰所犯戒不遣出
- S.797r-059 賢比丘即當報言汝慎莫言我有所何為獨增疾汝何以
- S.797r-060 故餘人死增嫉無瞋恚亦死有癡亦無有畏汝獨自作此惡
- S.797r-061 耳汝今在此聚中不（如）戒法聚人聞知汝身其身作此非法年
- S.797r-062 聚他人心意聚人今日已迷聞知汝莫更作是語言我
- S.797r-063 有所阿助獨增嫉汝々但早避此聚落中去賢比丘作是
- S.797r-064 諫已其比丘續故俟着不肯捨遠賢比丘當復再三諫
- S.797r-065 勸令除却所犯事若不肯者重（當）復再三諫能捨者善
- S.797r-066 不肯者三諫僧迦衛尸沙
- S.797r-067 若比丘知戒知律數犯戒律賢比丘【10】即當諫之犯戒比丘返更
- S.797r-068 瞋恚我作善惡非卿所知卿作善惡非我所知我不豫汝事
- S.797r-069 汝亦不足予我事何為諫（我）賢比丘復言日善惡之事
- S.797r-070 更相諫政何以故三所三佛大衆法當展轉相禁制更
- S.797r-071 相教成有犯罪者展轉相語汝渾戾之心當除却之
- S.797r-072 賢比丘作是諫已彼犯戒比丘心故渾戾不受賢比丘
- S.797r-073 諫賢比丘當復再々三々諫々已能捨者善不肯者三
- S.797r-074 諫僧迦衛尸沙
- S.797r-075 我已說十三僧迦衛尸沙法比丘犯上九法者名曰第一
- S.797r-076 犯不應注諫便墮僧迦衛尸沙其餘四法賢比丘
- S.797r-077 應得再三諫若比丘於九法中各々犯轉相覆藏經一日所
- S.797r-078 僧當逼令作摩釋覺使心柔和摩釋覺者晉言降
- S.797r-079 心伏意所以勅比丘令作摩釋見者欲使過罪消除已作摩
- S.797r-080 釋覺當悅可衆僧意作摩辱覺當須比丘僧戒盡清
- S.797r-081 淨者廿人於中作摩釋覺以自械澡若不滿廿人戒不淨者
- S.797r-082 不成摩釋覺不為自拔澡比丘僧悉有罪政當作是限我
- S.797r-083 今問諸比丘誰戒不淨再三問誰戒不淨比丘戒淨者嘿然
- S.797r-084 持之
- S.797r-085 次當說二阿尼竭法半月來到說解脫戒
- S.797r-086 若比丘獨與女人屏處坐外人見之疑犯三部事中何謂三

- S.797r-087 部事四波移僧迦衛尸沙尼薩祈波失提外來學事
S.797r-088 當隨其所言如此法阿尼竭
S.797r-089 若比丘於道中住見女人不說淫欲惡法外人見之疑犯
S.797r-090 兩部事僧迦衛尸沙尼薩祈波失提外來舉事
S.797r-091 者當隨其所言如此法阿尼竭我已說二阿尼法我問
S.797r-092 諸比丘誰戒不淨再三問誰戒淨比丘戒淨者嘿然
S.797r-093 持之
S.797r-094 次當說卅尼薩祈波失提法半月來到說解脫我
S.797r-095 若比丘所受僧迦利日月滿已成足便放捨所成竟長衣
S.797r-096 得畜經十日過十日者尼薩祈波提
S.797r-097 若比丘所成受僧迦利日月滿已成足便放捨三衣不具經
S.797r-098 一宿者尼薩祈波失提
S.797r-099 若比丘所受僧迦利日月滿已成足便放捨若得不時衣應
S.797r-100 疾受之當時用稱易為快若不足作衣者應畜經一月
S.797r-101 設有希望意更望餘人邊當復得之足作衣者尼薩
S.797r-102 祈波失提
S.797r-103 若比丘從非親理比丘尼受衣若買衣尼薩祈波失提
S.797r-104 若比丘使非親理比丘尼浣故衣染衣段衣尼薩祈波失提
S.797r-105 若比丘從非親理長者夫婦乞衣無因緣者尼薩祈波失提
S.797r-106 有因緣者應往乞何謂因緣若為賊所劫或亡失衣火燒衣
S.797r-107 衣壞盡
S.797r-108 若比丘為賊所劫或亡失衣火燒衣々壞盡聽從非親理長
S.797r-109 者夫婦乞衣其主若與衣者比丘亡受一亡二受二亡三受三々
S.797r-110 衣已具不得長受長受者尼薩祈波失提
S.797r-111 若比丘長者夫婦發意欲為比丘作衣長者夫婦本不要比
S.797r-112 丘我當長供給汝所須比丘聞長者夫婦欲為作衣即到
S.797r-113 其舍與共相識比丘舊不與長者夫婦相識即語之曰汝
S.797r-114 為我作衣大善當持與我比丘得是衣名曰無厭足尼薩
S.797r-115 祈波失提
S.797r-116 若比丘二長者夫婦俱為發意欲為比（丘）作衣二長夫婦本不要
S.797r-117 比丘我當長供給汝所須其比丘即到其舍與共相識語
S.797r-118 二長者夫婦言汝二家為我作衣大善二家各作衣若不能
S.797r-119 使辨者可共合工為我作之若不得衣者罪輕比丘作是
S.797r-120 無厭足意衣已成者尼薩祈波失提
S.797r-121 若比丘國々王々【11】大臣披羅門長者送衣賈錢與比丘語比丘言我
S.797r-122 為王家大臣披羅門長者送衣賈錢來汝當受之其
S.797r-123 比丘報言我比丘法不應受此衣賈錢餘時（須）者乃當
S.797r-124 受此表賣錢【12】受之使人復言今此寺中頗有寺主及擾披
S.797r-125 塞蘭田民不其比丘即當示之某是寺主某（是）擾披塞
S.797r-126 某是蘭田民使人詣寺主語寺（主）言我送衣賈錢知（如）能作
S.797r-127 衣煩為我作衣與某比丘某比丘何時須衣便持與之使人
S.797r-128 還至比丘所語比丘言我已語寺主為汝作衣若須衣者
S.797r-129 便往取之比丘後（若）須衣當詣寺主再三索衣我今須衣
S.797r-130 若再三索得衣者（善不【得者】）【13】還四反五返六返嘿然而立得衣者

- S.797r-131 善若四返五返六返逼迫得尼薩祈波失提若不得衣者
- S.797r-132 當自往詣主所前送衣賈錢我竟不得諸賢者自
- S.797r-133 往索之莫言我得衣政當作是限
- S.797r-134 若比丘於外乞可帛毳用作衣尼薩祈波失提
- S.797r-135 若比丘乞【?】【14】黑毫用作衣尼薩祈波失提
- S.797r-136 若比丘乞可帛（黑）毳及種々毫用作衣尼薩祈披失提
- S.797r-137 若比丘畜衣當滿六歲未滿六歲便易衣尼薩祈波失提【15】
- S.797r-138 若比丘有長衣應用緣臥具亦可暖用作臥具面不染令色
- S.797r-139 變者尼薩祈波失提
- S.797r-140 若比丘道中得毳擔持行不得三由延過者尼薩祈波失提
- S.797r-141 若比丘令非親理比丘尼浣毳（擇毳）染毳尼薩祈波失提
- S.797r-142 若比丘手提金銀寶物若教人捉尼薩祈波失提
- S.797r-143 若比丘持金銀寶物販賣尼薩祈波失提
- S.797r-144 若比丘持若干種寶物販賣尼薩祈波失提
- S.797r-145 若比丘畜長鉢過十日者尼薩祈波失提
- S.797r-146 若比丘自知（所）應受鉢未滿五綴更求新鉢尼薩祈波失提
- S.797r-147 比丘當持新鉢詣於會中用奉會若各自足無有須者
- S.797r-148 此是長鉢着會藏中是正法限
- S.797r-149 若比丘乞索纏持詣非親理織成工使作衣尼薩祈波失提
- S.797r-150 若比丘非親理長者夫婦共議勅織成工為其比丘作衣
- S.797r-151 長者夫婦本不要比丘我當長供給汝所須其比丘即到
- S.797r-152 舍與共相々識々竟便織成工所向謙下語汝為知不此織
- S.797r-153 成衣為我作之汝好識令堅緻極使細濡廣長周正
- S.797r-154 我當別賜遣汝其比丘作是語已與織成工賜遣令
- S.797r-155 衣已成衣已者尼薩祈波失提
- S.797r-156 若比丘乞比丘衣後（瞋）恚還奪若教人奪當還我衣其比丘即
- S.797r-157 當與之若與人衣竟後瞋恚還奪尼薩祈波失提
- S.797r-158 若比丘三月安居敬竟已經八十日餘有十日未到受歲若
- S.797r-159 得急憾之衣安居未竟應得受之且着【16】房中須安居
- S.797r-160 竟乃應分賦若十日前而先受者尼薩祈波失提
- S.797r-161 若比丘三月安居已竟未到八月此丘在清淨僧菌中
- S.797r-162 若欲出行經過驚怖處聽取三衣及餘衣物寄
- S.797r-163 一處比丘有因緣聽離衣於外齋六日若過者尼薩祈
- S.797r-164 波失提
- S.797r-165 若比丘得浴布洗聽畜經十五日過十五日【17】不還寄託
- S.797r-166 人者尼薩祈波失提
- S.797r-167 若比丘知僧祈物自入用者尼薩【18】祈波失提
- S.797r-168 若比丘身有病瘦佛世尊聽服四種味何謂四種
- S.797r-169 一者蘇二者帝羅蘇三者白流蜜四者黑石蜜若
- S.797r-170 病之時聽一過受應七日服過七日者尼薩祈波失提
- S.797r-171 我已說卅尼祈波失提法我今問諸比丘誰戒不淨
- S.797r-172 再三問誰戒不淨比丘戒淨者嘿然持之
- S.797r-173 次當說九十波失提法半月來到說解脫戒
- S.797r-174 若比丘已知故忘語波失提 若比丘呼人惡名字波失提

- S.797r-175 若比丘兩舌鬪人波失提 若比丘已識悔和解更說前事波（失提）
- S.797r-176 若比丘為女人說經過五六語波失提（除有知男子）【19】
- S.797r-177 若比丘於未受戒人前說戒法中一句波失提
- S.797r-178 若比丘向未受大戒人前說餘比丘所犯戒事波失提
- S.797r-179 若比丘向未受大戒人說若比丘向未受使途自稱譽戒知見
- S.797r-180 上人法或虛或實波失提
- S.797r-181 若比丘前已共和合可遺人衣物到屏處言不可與衣物云
- S.797r-182 何用比丘僧物作語者波失提
- S.797r-183 若比丘當說戒之時言我不敬聞此雜斫之戒十五日何以共
- S.797r-184 說之令我心中懊惱愁憂憤々不樂作是語者波失提
- S.797r-185 若比丘滅生草花葉斫樹木波失提
- S.797r-186 若比丘僧和合差比丘作役使他【20】返更瞋恚波失提
- S.797r-187 若比丘身犯禁戒餘比丘諫之反更逆相刺拙令他愁惚波失提
- S.797r-188 若比丘取僧祈坐具繩牀木牀鼻利构執若自希若教人
- S.797r-189 布於露處布地若坐若臥若欲發去不屬餘人亦不自辟波失提
- S.797r-190 若比丘在別房室【21】內布坐具若自布若教人布不壁牒別房
- S.797r-191 坐具便起去者波失提 若比丘有客比丘來在房中住起
- S.797r-192 瞋恚意教人驅遣若自驅遣出【22】客比丘設有餘意遣之
- S.797r-193 無罪若無餘意便遣出波失提
- S.797r-194 若比丘安居受房室（布）坐具竟餘比丘從後來逼奪他房
- S.797r-195 室若教人奪使（他）不樂捨房室去比丘若有餘意逼奪
- S.797r-196 其房無罪若無餘意作是逼奪波失提
- S.797r-197 若比丘在樓閣上住布繩牀木牀々席不隱以身駛投繩牀上
- S.797r-198 若坐臥波失提 若比丘知水中有虫便取灑地若（教人灑地）自浸泥
- S.797r-199 教人浸泥波失提 若比丘起大房室壘垣施戶覆屋作牖（當）
- S.797r-200 漸進功待前幹燥若頓成之房尋壞者波失提（廿）
- S.797r-201 若比丘僧不差遣為比丘尼說經便自往者波失提
- S.797r-202 若比丘僧已差遣至入日【23】為比丘尼說經波失提
- S.797r-203 若比丘語餘比丘言用衣食為比丘尼說經波失提
- S.797r-204 若比丘共比丘尼同道行至邊地村落無因緣者波失提何
- S.797r-205 謂因緣若共賈客行若道中有恐怖若思念道中當有恐怖
- S.797r-206 是謂因緣
- S.797r-207 若比丘共比丘尼同載船或逆（水）【24】或下水波失提水中橫度死罪
- S.797r-208 若比丘持衣乞非親理比丘尼波失提 若比丘令非親理比丘尼作衣波失提
- S.797r-209 若比丘共比丘尼屏處坐波失提 若比丘獨與女人露地坐波失提
- S.797r-210 若比丘受食為比丘尼所呵波失提除其因緣何謂因緣（薑）比丘尼無所違返
- S.797r-211 應往受食是謂因緣卅 若比丘晨朝受小食無因緣者波
- S.797r-212 失提何謂因緣若身有病庾若趣時急成衣是謂緣
- S.797r-213 若比丘檀越家作僧房舍經接四方來往比々丘々【25】中止宿
- S.797r-214 經過齋應受一食過一食者波失提若身有病庾久
- S.797r-215 住侍舍無罪
- S.797r-216 若比丘村落間有檀越本不要比丘我當長供給汝所須飲
- S.797r-217 食得受兩三鉢若過長取波失提取兩三鉢已便當出
- S.797r-218 外與餘比丘共分之故當作是限

- S.797r-219 若比丘過日中後食波失提 若比丘食已竟更不報長食
S.797r-220 便還就食波失提 若比丘食已竟更強他食波失提
S.797r-221 若比丘別部食無因緣者波失提何謂因緣若身有病瘦
S.797r-222 若作衣行道來船大眾都會外道沙門中是謂因緣
S.797r-223 若比丘留食經宿食之波失提 若比丘未受食便着口中波失提
S.797r-224 (除水)(陽枝)卅 若比丘檀越舍有甘美食乳路生蘇熟蘇麻油蘇陽枝
S.797r-225 (麻油蘇者非是秦地麻)(油蘇也乃是胡坐餅麻蘇)【26】魚肉羊肉腐肉比丘身不病瘦為已身故於檀
S.797r-226 越舍索上甘差者波失提
S.797r-227 若比丘知水中有虫飲之波失提
S.797r-228 若(比丘)檀越家舍這欲飲食於中坐者波失提(夫婦淫交謂)(之飲食)【27】
S.797r-229 若比丘在飲食家舍獨與女人共坐波失提
S.797r-230 若比丘手自過食與外道家若男若女波失提
S.797r-231 若比丘觀兵發去有因緣應往無因緣者波失提
S.797r-232 若比丘有因緣至軍陳上止過二宿波失提」
S.797r-233 若比丘軍上止經二宿兵人發去觀兵器觀兵鬪教軍策波失提
S.797r-234 若比丘共相瞋恚輒舉手相打波失提
S.797r-235 若比丘共相瞋恚輒舉手相戲擬似波失提
S.797r-236 若比丘知他比丘犯僧迦衛尸沙罪覆藏經一宿波失提五十
S.797r-237 若比丘將餘比丘至村落間當與甘美食到調之即遣命
S.797r-238 還我不意汝共坐起言語我獨樂此中比丘作是相調經
S.797r-239 彈指頃波失提若無相調意共人去無罪【28】
S.797r-240 若比丘無病於露地燃火自炙用草木延牛獾及諸畜
S.797r-241 糞若自燃教他人燃波失提
S.797r-242 若比丘已和(合)與僧闍竟悔還索者波失提
S.797r-243 若比丘共未受大戒(人)止住過二宿波失提
S.797r-244 若比丘言我已解多薩阿竭所說法作諸惡事
S.797r-245 無罪得趣泥洹得生天上不墮三惡道賢比丘即當
S.797r-246 解(諫)【29】之汝莫作是語我已解多薩阿竭所說法作
S.797r-247 諸惡事無罪得趣泥洹得生天上不墮三惡道汝
S.797r-248 莫誹謗違反佛語佛終不作是語佛設若干方便
S.797r-249 唯分別罪福審諦報實毛分不差何緣作諸惡事無
S.797r-250 罪賢比丘作是諫已重複言曰汝倒見心意當除
S.797r-251 却之其比丘續故係着志不捨遠賢比丘當復再三諫
S.797r-252 若故係着志不捨遠重當再三諫能捨者善不肯者波失提
S.797r-253 若比丘作倒見心意未能自捨不受賢比丘諫僧未濱
S.797r-254 出小令離坐僧不得差用役使餘比丘不得共坐起
S.797r-255 言語食飲波失提
S.797r-256 若比丘沙彌作是語我(已)解多薩阿竭所說法淫嫉無
S.797r-257 罪得趣泥洹【30】得生天上不墮三惡道賢比丘即當諫之
S.797r-258 汝莫誹謗違反佛語佛終不作是語佛設若干方(便)
S.797r-259 說三乘法分別罪福犯姪最重賢比丘重複言曰汝倒見心
S.797r-260 意當除却之其沙彌係着不捨賢比丘當復再三諫若故
S.797r-261 係着不肯捨遠重當復再三諫續故係着者從今以往汝
S.797r-262 莫言多薩阿竭是我亦莫言我是多薩弟子亦不得

- S.797r-263 隨從諸比丘後汝前本得在比丘房中臥二經宿今更不聽其
S.797r-264 有比丘聽止宿者波失提
S.797r-265 若比丘於阿賢內及白衣舍得寶物等錢教他人取若自取波失
S.797r-266 提於阿【31】賢內及白衣舍得寶物（若錢）當逼示人此為誰物
S.797r-267 識者與之政當作是心意
S.797r-268 若比丘得新衣即當染之合三色為一色乃應得（着）不者波失提
S.797r-269 若比丘半月聽一洗除其因緣過者波失提提何謂因緣春
S.797r-270 卅五日夏一月名日兩月半洗若天熱病瘦遇風天雨
S.797r-271 作行道此謂因緣六十
S.797r-272 若比丘衆生之類（故）絕命殺之波失提
S.797r-273 若比丘暴怒於人使他心愁經須叟頃波失提力
S.797r-274 若比丘手掘他掖下相者易戲波失提
S.797r-275 若比丘上芋水戲以自用【服】【32】波失提
S.797r-276 若比丘與女人同室宿波失提
S.797r-277 若比丘恐怖於人教人相恐怖邊地戲欲相恐怖波失提
S.797r-278 若比丘故藏人鉢杖戶關葶蓂針筒及餘種々所須力
S.797r-279 物教人藏若自藏邊地戲咲藏波失提
S.797r-280 若比丘與比丘尼衣沙彌衣識叉摩尼衣沙彌尼衣後悔還奪
S.797r-281 者波失提 若比丘不見他三根強證人罪何謂三根（見）聞
S.797r-282 聞根思想根無此三根便證人罪言犯僧迦衛尸沙波
S.797r-283 失提 若比丘共女人同道行至邊地村落波失提七十
S.797r-284 若比丘共賊同道行至邊地村落波失提
S.797r-285 若比丘沙彌年未滿廿便授大戒波失提此沙彌不成受大
S.797r-286 戒舉僧被恥辱是政法限
S.797r-287 若比丘手自掘地教人若指未言掘此地波失提
S.797r-288 若比丘檀越家自要比丘我當給汝所須經四月所若長
S.797r-289 要給之若暫要給之若獨自要給比丘長受不（如）前要波失提
S.797r-290 若比丘共鬪爭於外屏聽若聞者波失提
S.797r-291 若比丘說戒之時作是語今我不學是戒當更問比尼
S.797r-292 謝阿毗曇師及諸經師作是語波失提比丘審欲學者平
S.797r-293 可問之三師應分別說
S.797r-294 若比丘在衆僧（中）坐會斷事未決不囑比坐便起去者波失
S.797r-295 提除其因緣死亡急事
S.797r-296 若比丘操動惱人波失提
S.797r-297 若比丘飲繁酒木酒及餘【種】【33】々酒波失提
S.797r-298 八十若比丘非時入村落至城里不有所報波失提除其病瘦
S.797r-299 死亡及諸急事【34】
S.797r-300 若比丘作繩牀木牀蹄應長如佛八指過者波洗提（佛八指者則是）（凡人一肘也）【35】
S.797r-301 若比丘作臥褥【36】持鼻羅綿用着褥【37】若（自）作教人作波失提
S.797r-302 若比丘自作雍身浴布應長六肘廣兩肘半過者波失提
S.797r-303 若比丘作捷他車應長四肘廣兩肘過者波失提（比丘着捷事法當如着僧）（竭文）【38】
S.797r-304 若比丘作尼市檀應長三肘廣兩肘過者波失提
S.797r-305 若比丘作効如來作衣與如來衣等波失提如來衣者長十肘廣
S.797r-306 六肘此是如來衣（出雪山以南言佛衣十肘雪山以內到賓月民）（言九肘善能指一故兩說之也）【39】

- S.797r-307、我已說九十波失提法我今問諸比丘誰戒不淨再三問誰
S.797r-308 戒不淨比丘戒淨者嘿然持之【40】
S.797r-309、次當說四波梨提舍尼法半月來到決解脫戒
S.797r-310、若比丘無病（入城內）從非親理比丘尼受食飲此比丘即當自責向
S.797r-311 賢比丘識悔我今不是犯羞恥事從汝識悔波梨提舍尼【41】
S.797r-312、若比丘受請於聚落食比丘尼意有所分別語檀越家
S.797r-313 與某羹與某飯諸比丘即當曉之大姊且止聽比丘僧
S.797r-314 食竟然後陳之此諸比丘不諫制比丘尼令語
S.797r-315 止者諸比丘即當自責向賢比丘識悔我今不是
S.797r-316 犯羞恥事從汝識悔波梨提舍尼
S.797r-317、若比丘於衆中學衆人不差往檀越本不請比丘詣
S.797r-318 檀越家受食飲即當自責向賢比丘識悔我
S.797r-319 今不是犯羞（恥）事從汝識悔波梨提舍尼【42】
S.797r-320、若比丘阿賢外園寺也（阿賢者僧取住）比丘有驚恐怖畏衆人不差
S.797r-321 往於阿賢外受食飲阿賢外受食飲竟復還入內
S.797r-322 派坐受食飲即當自責我今不是犯羞恥事從汝
S.797r-323 識悔波梨提舍尼
S.797r-324、我今已說四波梨提舍尼法我今問諸比丘誰戒不
S.797r-325 淨再問誰戒不淨比丘戒淨者嘿然持之【43】
S.797r-326、次當說比丘僧袍羅識又曇摩解脫法半月來到說解戒
S.797r-327（僧柁羅多識又學也）（曇摩者法也）【44】、不得下着泥洹識又迦羅尼（識又學也迦羅尼習也不得）
（下着泥洹僧當作下習）【45】
S.797r-328、不得高着泥洹僧識又迦羅尼、不得參【46】差著泥洹僧識又迦羅尼
S.797r-329、不得如斧背著泥洹僧識又迦羅尼、不得如牒葉著泥洹僧識又迦羅尼
S.797r-330、不得如象【47】鼻着泥洹僧識又迦羅尼、不得如麩飯着泥洹僧識又迦羅尼
S.797r-331、不得禡【48】一處着泥洹僧識又迦羅尼 裳頭故有須髮不得於頭作結著泥洹僧識又迦羅尼
S.797r-332、不得擣泥洹僧作光文識又迦羅尼、不得着細縷泥洹僧識又迦羅尼十二
S.797r-333、當平【等？】【49】着泥洹僧識又迦羅尼、不得下着袈裟識又迦羅尼
S.797r-334、不得高着袈裟識又迦羅尼、不得參差袈裟識又迦羅尼
S.797r-335、當平等着袈裟識又迦羅尼（袈裟四）【50】、當衆除行人內識又迦羅尼
S.797r-336、當口【51】除坐內識又迦羅尼、當直視前不得左右顏望行人內識又迦羅尼
S.797r-337、當直視前不得左右顏望坐內識又迦羅尼、不得仰領行人內識又迦【52】羅尼
S.797r-338、不得仰頭坐內識又迦羅尼、當嘿然行人內識又迦羅尼
S.797r-339、當嘿然坐內識又迦羅尼、不得毀譽行人內【53】識又迦羅尼
S.797r-340、不得毀譽坐內識又迦羅尼、不得蹲行人內識又迦羅尼
S.797r-341、不得蹲行坐內識又迦羅尼、不得覆頭行人內識又迦羅尼
S.797r-342、不得覆頭坐內識又迦羅尼、不得裏頭行人內識又迦羅尼
S.797r-343、不得裏頭坐內識又迦羅尼、不得眉相排觸行人內識又迦羅尼
S.797r-344、不得眉相排觸坐內識又迦羅尼 不得曳袈裟角在地行人內識又迦羅尼
S.797r-345、不得曳袈裟角在地坐內識又迦羅尼、不得以肘着他眉上行內識又迦羅尼
S.797r-346、不得以肘着他肩上坐內識又迦羅尼、不得抄袈裟着在肩上行內識又迦羅尼
S.797r-347、不得抄袈裟着各肩上坐內識又迦羅尼、不得抄袈裟右肩上行內識又迦羅尼
S.797r-348、不（得）抄袈裟着右肩上坐內識又迦羅尼（取以言六者袈裟也音晉言染色三衣）（亦言袈裟僧竭支泥洹
僧亦言袈裟也）【54】

- S.797r-349 不得挾【55】臂行入內識又迦羅尼 不得（挾）臂坐內識又迦羅尼
S.797r-350 不得搖肩行入內識又迦羅尼 不（得）肩搖坐內識又迦羅尼
S.797r-351 不（得）搖頭行入內識又迦羅尼 不得（搖）頭坐內識又迦羅尼
S.797r-352 不得搖身行入內識又迦羅尼 不得搖身坐內識又迦羅尼
S.797r-353 不得以左足着右膝上行入內識又迦羅尼 不得以左足着右膝上坐內識又迦羅尼
S.797r-354 不得相掌手行入內識又迦羅尼 不得相掌手坐內識又迦羅尼
S.797r-355 不得疊兩足坐內識又迦羅尼 不得坐以手柱頰看唉又迦羅尼
S.797r-356 當專心受食識又迦羅尼 當專心受羹識又迦羅尼
S.797r-357 受食不得大滿令食流出識又迦羅尼 受羹飲當和通處中識又迦羅尼
S.797r-358 鉢中受食上有甘美不得先食識又迦羅尼 鉢中受食下有甘美不得先食識又迦羅尼
S.797r-359 舉食向口不得大口【56】識又迦羅尼 舉食向口不得極小當令處中識又迦羅尼
S.797r-360 食未到口不得先張口識又迦羅尼 不得含飯語咲識又迦羅尼
S.797r-361 不得【？】【？】【？】【57】飯乃種々食識又迦羅尼 不得博唇食識又迦羅尼
S.797r-362 不得吸食識又迦羅尼 不得類食如彌猴食識又迦羅尼
S.797r-363 不得吐舌食識又迦羅尼 不得縮鼻食識又迦羅尼
S.797r-364 不（得）【舐？】【58】手食識又迦羅尼 不（得）舐鉢食識又迦羅尼
S.797r-365 不得握手食識又迦羅尼 不得棄飯粒食識又迦羅尼
S.797r-366 不得減手觸飲器識又迦羅尼 身無病不得故自往羹飯識又迦羅尼
S.797r-367 檀越家施食課得而已不得逼之我正當須羹須飯除其病
S.797r-368 受羹飯竟不得以飯覆羹桑上然後更望得羹菜識又迦羅尼
S.797r-369 不得左右頤望看他鉢中識又迦羅尼 食當諦視鉢中識又迦羅尼
S.797r-370 食當隨次不得捨三鹿惡食甘美識又迦羅尼
S.797r-371 食竟蕩鉢水不報檀越不得便沛地識又迦羅尼（徐先白主人）【59】
S.797r-372 人騎乘不得為說法識又迦羅尼除其病
S.797r-373 人在前已在後不得（為）說法識又迦羅尼除其病
S.797r-374 人在政道中已在道外不得為說法識又迦羅尼除其病
S.797r-375 人在高上已在卑處不得為說法識又迦羅尼除其病
S.797r-376 人坐已立不得為說法識又迦羅尼除其病
S.797r-377 人臥已坐不得為說法識又迦羅尼除其病
S.797r-378 人覆頭不得為說法識又迦羅尼除其病
S.797r-379 人裏頭不得為說法識又迦羅尼除其病【60】
S.797r-380 人肩相排觸不得為說法識又迦羅尼除其病
S.797r-381 人曳衣不得為說法識又迦羅尼除其病
S.797r-382 人以肘着他肩上不得為說法識又迦羅尼除其病
S.797r-383 人抄迦裟（着）左肩上不得為說法識又迦羅尼除其病
S.797r-384 人抄迦裟着右肩上不為說法識又迦羅尼除其病
S.797r-385 人着木跋不得為說法識又迦羅尼除其病
S.797r-386 人着革蓆不得為說法識又迦羅尼除其病
S.797r-387 人持杖不得為說法識又迦羅尼除其病
S.797r-388 人持傘蓋不得為說法識又迦羅尼除其病
S.797r-389 人持拘子戟終不得為說法識又迦羅尼除其病
S.797r-390 人持刀不得為說法識又迦羅尼除內病
S.797r-391 人持弓箭不得為說法識又迦羅尼除其病（說經廿事）
S.797r-392 不得於生草上大小便利涕唾識又迦羅尼除其病（便利四事）









- S.797r-393 不得於淨水中大小便利涕唾識叉迦羅尼除其病
- S.797r-394 不得立便利識叉迦羅尼除其病
- S.797r-395 上樹【?】【61】與人學不得過人識叉迦羅尼除其病（【?】【62】根突若羅者）（苦痛罪肺子）
- S.797r-396 我已說比丘僧袍羅識叉曇摩解脫法我今問諸比丘
- S.797r-397 誰戒不淨再三問誰戒不淨比丘戒淨嘿然持之
- S.797r-398 次當說七阿提迦羅尼法半月來到說解脫戒（阿提迦羅尼晉）（言七依怙法也）（無慈無悲罪）
- S.797r-399 若比丘目前行比尼者當與目前比尼【63】若比（丘）憶念思惟行比尼者當與
- S.797r-400 憶念比尼 若比丘行離愚比尼者當與行離愚比尼
- S.797r-401 若比丘行願真實者當與行願真實比尼
- S.797r-402 若比丘相樂比尼者當與相樂比尼 若比丘應比尼者當與應比尼
- S.797r-403 於僧起惡因緣者當令事滅猶汝臥草着地
- S.797r-404 佛言我已說戒經尼檀尼法已說四波羅移法已說十三僧迦衛
- S.797r-405 尸沙法二阿尼竭法卅尼薩祈波失提法九十波失提法四波
- S.797r-406 梨提舍尼僧袍羅識叉曇摩法七阿提迦羅尼法此法悉入
- S.797r-407 諸經半月來（到）說解脫戒於諸經法中僧都共和合柔弱其
- S.797r-408 志（意）共一學一法一水一乳盡共歡慕當作是學【64】
- S.797r-409 佛言比丘惟衛佛如來無所着等正覺為六百廿萬比丘前後圍繞說是
- S.797r-410 戒經 忍辱為第一 佛說無為最 不以除須髮 害他為沙門
- S.797r-411 式佛如來無所着等正覺為八十萬比丘前後圍繞說是戒經
- S.797r-412 眼目見非耶 慧者護不着 棄捐於眾惡 在世為點慧
- S.797r-413 隨葉佛如來無所着等正覺為十萬比丘前後圍繞說是戒經
- S.797r-414 不害亦不非奉行於大戒飯食知足所止及坐席執志為專一是則諸佛教
- S.797r-415 拘樓秦佛如來無所着等正覺為四萬比丘前後圍繞說是戒經
- S.797r-416 譬如蜂採花 其色甚香繁 以味【65】惠施他 道士遊聚如
- S.797r-417 不誹謗於人 亦不觀是非 且自觀身行 諦視正不正
- S.797r-418 拘那含牟尼佛如來無所着等正覺為三萬比丘前後圍繞說是戒經
- S.797r-419 執志莫輕戲 當學尊寂道 賢者莫愁憂 常滅志所念
- S.797r-420 迦葉佛如來無所着等正覺為二萬比丘前後圍繞說是戒經
- S.797r-421 一切惡莫作 當奉行其善 自淨其志意 是則諸佛教
- S.797r-422 佛言比丘我為釋迦文佛如來無所着等正覺為未曾僧前後圍繞說是戒經
- S.797r-423 護身為善哉【66】守護口亦善 護意為善哉 護一切亦善
- S.797r-424 比丘護一切 皆遠離惡道 當護於口言 善護其志意
- S.797r-425 身莫犯眾惡 當淨是三事 自樂於道德 疾得度世去
- S.797r-426 瞋者莫得報 害者當忍之 於結莫為怨 見他人誹謗
- S.797r-427 自制慎莫為 七佛為世尊 典界天中天 已說大戒經
- S.797r-428 人神令廣具 諸佛致恭敬 用有弟子故 諸佛致恭敬
- S.797r-429 及種々恭敬 有能懣塊者 便見得奉事 已說大戒經
- S.797r-430 令眾會和合 一切識悔（法）皆當三遍不問輕重也受法亦如是三說
- S.797r-431 受戒文【67】
- S.797r-432 偏袒右肩脫革鞮互跪以兩手捉上坐兩足應作是語
- S.797r-433 念我長老今日儻受戒我某甲比丘自恣語若見罪若
- S.797r-434 疑罪若聞罪語我語長老受憐敏我若見罪若聞罪若疑罪
- S.797r-435 識悔如是至三說【68】
- S.797r-436 建初元年歲在乙巳（十二月五日戌時）比丘德祐於敦煌城南受具戒和上僧（法）性戒師寶慧教師惠穎

- S.797r-437 時同戒場者道輔惠御等十二人到夏安居寫到戒諷之趣成具拙字而
S.797r-438 己手拙用愧見者但念其義莫俟其字也故記之
S.797r-439 戒三誦者從四事至國王大臣為一誦從王臣至九十一事飲（水）戒為二誦其餘以下
S.797r-440 為至七佛偈為三誦 戒五徧者四事一十三事二卅事九十事三四波利
S.797r-441 提舍尼第四衆學法第【69】乃至七【70】釋迦文佛說偈是第五徧也

【1】 Conventions used in the edition:

- 【...】 indicates damaged character forms.
 【... ?】 indicates that the identification of a character is doubtful.
 【?】 indicates an unidentified character form.
 □ indicates characters missing due to damage.
 (...) indicates characters inserted to the right of a column in reduced size or characters inserted in reduced size in two columns.
 {...} indicates amended characters.


【2】 The first six lines are heavily damaged (the paper is torn); the number of missing characters is indicated only by approximation, since the number of characters per column is varying. Most columns have between 21 and 23 characters.

【3】  This character does not have a Unicode form, but Inokuchi 1981 includes the following image: . It is very tentatively regularized as 處 here. Compare the following variant of 處 in 教育部異體字字典: . Compare variants of 處 in DMCT:  (Db-077r-0530-17),  (BD16444-015-14),  (P-2187r-0052-17),  (S2672-018-10). Unfortunately, we did not find parallel passages which could shed light on the identification of this form. The form also looks quite different from 受  (line 124) below.

【4】 Tentatively regularized as 處.

【5】 Tentatively regularized as 處.


【6】 Tentatively regularized as 處.

【7】 There seems to be a deletion marker to the right of 子: .

【8】 There is a section/emphasis marker preceding the first character. In our rendering of the text, this is represented by “、”, including passages below.

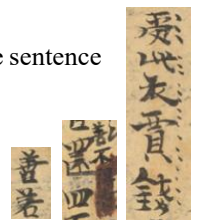
【9】 Between lines 051 and 052 there is a seam where two sheets are glued together. There also seems to be a change of hand.

【10】 Originally 賢比丘, with a reversal marker after 丘, indicating the sequence 比丘賢.


【11】 There are markers to the right of 國 and 王: . It is not clear whether these are repetition markers. In terms of the sentence structure and context, 國王 seems to be fine. The sequence 國王、大臣、長者... is frequently found in Buddhist texts.

【12】 After each of these five characters, 受此表賣錢, deletion markers are inserted. (See pic 3)

【13】 得者 is painted over but still recognizable. (See pic 2) The first character is difficult to identify, here tentatively read as 善, but it also looks very similar to a 若. Compare the beginning of the next line where both characters appear: 善若. (See pic 1)




Pic 1 Pic 2 Pic 3

【14】  In Inokuchi 1981 this character is not identified, but based on the form in the manuscript it might possibly be a 可. Two additional lines in the manuscript have the sequence ... 乞可... (S.797r-134 and S.797r-135).

【15】 Originally 提失, with a reversal marker between the two characters.

【16】 Originally 且着, with a reversal marker between the characters.

【17】 Originally 日五, with a reversal marker between the characters.

【18】 There is a dot next to 薩: .

【19】 This phrase is inserted after 提 in a smaller size.

【20】 There seems to be a deletion marker to the right of 他: .

【21】 Originally 室房, with a reversal marker between the characters.

- 【22】 There is a deletion marker after 出: .
- 【23】 There is a marker next to 日. Does it indicate deletion or reversal here, or something else? .
- 【24】 Originally (水) 逆.
- 【25】 Repetition markers after 比 and 丘:  this should be resolved as 比丘比丘.
- 【26】 These two phrases are inserted next to each other in small script.
- 【27】 These two phrases are inserted next to each other in small script.
- 【28】 The last two characters of the column are slightly damaged because of the seam between two sheets of paper glued together here.
- 【29】 The 諫 is inserted in small script next to 解 and is probably meant to replace 解.
- 【30】 Originally 洄泥, with a reversal marker inserted between the two characters.
- 【31】 Originally 阿於 with a reversal marker between the two characters.
- 【32】 This character is nearly entirely scratched out and only vaguely decipherable: .
- 【33】 This character was entirely painted over with red color; however, in the course of time the underlying character became faintly readable again: .
- 【34】 Between lines 299 and 300 two sheets of paper are glued together; most likely, there is also a change of hand.
- 【35】 These two phrases are added next to each other in small script.
- 【36】 This identification is doubtful.
- 【37】 This identification is doubtful.
- 【38】 These two phrases are added next to each other in small script.
- 【39】 These two phrases are added next to each other in small script.
- 【40】 Two sheets of paper are joined here, and there is a wide gap between lines 208 and 309. Most likely, there is also a change of hands.
- 【41】 Possibly, after line 311 there is another change of hand.
- 【42】 Several characters of this column are partly invisible, since two sheets of paper are glued together here.
- 【43】 Two sheets of paper are joined together here; originally the sheet ending with line 325 continued here, but was glued to a new sheet. Most likely, there is also a change of hand. The sheet starting from 326 also shows guiding lines.
- 【44】 These two phrases are added next to each other in small script.
- 【45】 These two phrases are added next to each other in small script.
- 【46】 : 叅 should be regularized as 參. The phrase 不得參差 is quite frequent in Buddhist canonical texts.
- 【47】 The form in the manuscript is . Inokuchi 1981 interprets it as 象. Compare variants in DMCT: . ZTJ_001-09.16.05 S.1635r_39.12 P3913-569-03.
- 【48】 The form in the manuscript is , which looks at first glance like a variant of 聚. Inokuchi 1981 interprets it as zhě 襍, referring to ‘fold; pleat’. In S.797, several variants of 聚 are used, only the last one having some resemblance with :
- 
S-797i-052-07 S-797i-053-07 S-797i-054-06 S-797i-055-03 S-797i-312-07 S-797i-416-19
- 【49】 : In Inokuchi 1981 the character is not transcribed; possibly, this is a 等.
- 【50】 This phrase was added with only faintly visible characters.
- 【51】 : Not identified in Inokuchi 1981.
- 【52】 Originally 迦叉, with a reversal marker between the two characters.
- 【53】 Originally 内入, with a reversal marker between the two characters.
- 【54】 These two phrases are written in small characters next to each other.
- 【55】 : Interpreted as 挾 by Inokuchi 1981.
- 【56】 Identification of this form is difficult. In Inokuchi 1981 the character is missing.
- 【57】 The identification of these three characters is difficult: . In Inokuchi 1981 they are not rendered.
- 【58】 In Inokuchi 1981 the form is interpreted as 提. The manuscript has , which looks like a 提, a variant of shì 舐 ‘lick; taste’.

- 【59】 Two sheets of paper are joined between lines 371 and 372. The new sheet does not have any guiding lines. Most likely, there is also a change of hands.
- 【60】 Two sheets of paper are glued together between lines 379 and 380. Most probably, no change of hands.
- 【61】 Difficult to identify: 逸; not rendered in Inokuchi 1981.
- 【62】 Difficult to identify: 𠄎; not rendered in Inokuchi 1981.
- 【63】 Before 若 a red line was inserted, probably to indicate that there should be a space or section marker (as in lines 400 or 402).
- 【64】 Two sheets of paper are glued together between lines 408 and 3409. Possibly, a change of hands.
- 【65】 The form in the manuscript is 未. Inokuchi 1981 interprets it as 未. However, there seems to be a little □ preceding it (味?).
- 【66】 The form in the manuscript is 夫. Inokuchi 1981 interprets it as 哉.
- 【67】 Here, the text ends; the remaining part consists of an epitaph.
- 【68】 Two sheets of paper are glued together between lines 435 and 436. Most probably, a change of hands.
- 【69】 There is a deletion marker to the right of 第.
- 【70】 There is a deletion marker to the right of 七.

10. News from our partners

— Collaboration Between DMCT and the Buddhist Stone Sutras Project, by Manuel Sassmann

The DMCT collaborates with the Buddhist Stone Sutras in China project to incorporate epigraphic characters into the Variants database. The long-term project at the Heidelberger Akademie der Wissenschaften under the leadership of Prof. Michael Radich (Buddhist Studies) and Seniorprof. Lothar Ledderose (Chinese Art History) focuses on the documentation, analysis, and publication of all Buddhist sutras engraved on stone in China, beginning from the middle of the 6th century to the end of the Táng dynasty—whether on rocky cliffs under the open sky, on the walls of caves, on steles, or stone slabs. The first batch of material under preparation for import into the DMCT comprises more than 7000 single-character images from cliff inscriptions in Shandong of the late sixth century. The images produced with a grant from the CCK foundation in 2006 by cutting out single characters from photographs of rubbings are currently only accessible through the project website (<https://www.stonesutras.org/characters/>).

Their incorporation in the DMCT will facilitate further systematic comparison between variant characters and the calligraphic style of manuscripts and stone variants. The second batch comprises selected variants from images of stone walls in cave temples of the Táng dynasty in Sichuan and Shaanxi provinces, which have been published so far only in print in the project's book series (<https://www.hadw-bw.de/en/research/research-center/buddhist-stone-inscriptions-northern-china/publications>). Further material from Shanxi, Hebei,

and Henan that will be produced in the next years is planned to be included in the DMCT after the publication of the respective printed volumes. The Stone Sutras Project hopes to refine the description and classification of variants in their corpus in a dialogue with the DMCT and the Altergraphy project members. For any questions regarding the project or the collaboration, please contact Manuel Sassmann (manue.sassmann@hadw-bw.de).

— Sutra2DNA: Using DNA to Encode Buddhist Digital Heritage, by Marcus Bingenheimer

With regard to information technology, we live through extraordinary times. In the course of the last 30 years, much of our analog heritage has been converted into digital formats. The many character variants in the DMCT are one example of how analog cultural heritage is captured in the digital. However, the storage half-life of digitized data is generally believed to be inferior to print, to the point where some of the data on optical and magnetic devices are considered unreliable within 50 years (Hilbert and Lopez 2011; Shah and Elerath 2004). Moreover, digital cultural heritage is prone to censorship or falsification, especially where heritage data is produced, distributed, and stored on the internet.



One of the solutions for long-term storage of digital information is to encode data in DNA molecules. The first

successful attempts to encode cultural, not genetic, information with the help of DNA were published in 2012 (Church et al. 2012). DNA has enormous potential as a storage long-term archival medium because of its high information density (an entire library could be stored within a few grams), long shelf life (thousands of years if kept in cool and dry conditions), fidelity, and replicability. Yet, while DNA is stable, easy to transport, and relatively easy to decode (i.e., read), it has been difficult and costly to synthesize (i.e., write).

Buddhists have always attempted to use the most advanced technology available to encode their texts. Aśoka's inscriptions (c.268-232 BCE) are the earliest Indian epigraphic texts. The earliest Indian manuscript evidence (1st century CE) are fragments of Buddhist sutras (Salomon 1999). Later, printing technology was developed in China at least in part due to its promotion by Empress Wu (r. 690-705), who was strongly invested in Buddhism (Barrett 2008).



To explore DNA encoding for cultural heritage, we proposed a small project to render the *Diamond Sutra* in DNA. Funded by a Temple University Presidential Humanities and Arts grant, Marcus Bingenheimer, Justin Brody, Rob Kulathinal, and Matt Shoemaker have created 20 miniature stupas which contain a metal capsule which in turn contains synthetic DNA that encodes the *Diamond Sutra*. As is well known, the *Diamond Sutra* (Skt. *Vajracchedikā sūtra*, Ch. *Jīngāng jīng* 金剛經) is the text contained in the first dated printed book. It is also now the first dedicated Buddhist text to have been encoded in DNA. Copies of the stupa have been deposited in university libraries in Asia, Europe, and the US. A few stupas are still available and we welcome requests from stakeholders in Buddhist communities or cultural heritage management, who would be willing to host them.

For more information please see:

<https://mbingenheimer.net/sutra2DNA/>

— *Thesaurus Linguae Sericae* (TLS), by Christian Wittern

1. Introduction

The *Thesaurus Linguae Sericae* (TLS) is a comprehensive database for the study of premodern Chinese, initiated by Christoph Harbsmeier at Oslo University in the 1980s. It was implemented by Jens Østergaard Petersen (Copenhagen) over a long period of time, using the Filemaker database application.

TLS is a very ambitious project, not only trying to systematically analyse the development and structure of Chinese conceptual schemes, but to do this in a comparative perspective. The meta-theoretical framework for this is very much inspired by the approach to systematic lexicography put forward by Juri Apresjan (see Apresjan 2000 for a good introduction). The implementation details and focus changed a lot over the years, following the interests of the principal investigator, but the project has always been conceived as a collaborative investigation into the Chinese language and thought, and has been able to ensure participation of many high-profile scholars in China and the West.

This tension between the theoretical aspirations and the actual technical implementation in a single-user commercial database application has characterized the project for a long time. There have been many attempts to overcome this, and since 2009 the TLS has been available on the Internet, although only as a static snapshot of the database without updating functions.

When I joined the TLS team as an adviser in 2015, there was another effort of transferring the TLS to a truly collaborative platform going on, this time in collaboration with Princeton University. After some setbacks, I took over as lead developer and was charged with finding a suitable technical solution, which could serve as a stable base for the project.

The database is now developed at the **Center for Informatics in East-Asian Studies**, Institute for Research in Humanities (Jinbun Kagaku kenkyūjo 人文科学研究 所), Kyoto University, with support from the Dean for Research, Department of East Asian Studies, and Program in East Asian Studies, Princeton University. Development is also supported by the **sin-aps research group** at Friedrich-Alexander-Universität Erlangen Nürnberg, with financial support from the Alexander von Humboldt Foundation.

It is hosted in cooperation with Ruhr University Bochum, **Center for the Study of Traditional Chinese**

Cultures. Support from Heidelberg University (Cluster of Excellence - Asia and Europe in a Global Context) and IKOS (University of Oslo) is also gratefully acknowledged.

2. Overview of the TLS

In some ways, the TLS can be seen as a textual database with extensive features for annotation of texts. In the first decades of the project, the establishing of philologically trustworthy texts has been outside the scope of the TLS. Thus, texts that had already been established and punctuated form the core of the TLS, with a focus on the main philosophical and historical texts up to the Han period (202 BCE – 220 CE). Buddhist texts translated into Chinese, as well as indigenous Buddhist texts, however, have also been part of the database for many years. The texts are displayed in short lines that somehow constitute the smallest semantic units, usually less than ten characters of length.

There are different types of annotations, but the most important and frequent ones are lexical annotations, that identify the syntactic and/or semantic function of a word (lexeme) and associate this with a “concept”, which serves as an intermediate ordering layer for the core semantic field of a word.

Concepts can thus be understood as grouping together words that can act as synonyms or near-synonyms for a given semantic field. They are themselves also defined using a logical description that form a coherent conceptual space in a Leibnizian sense.

The annotations themselves thus form the bridge between the abstract conceptual space, with a taxonomy of concepts, and the texts, where the concepts are observed. In addition to purely linguistic annotations, a considerable effort has also made to describe and mark rhetorical devices (using the terminology developed in European rhetoric) as they are employed by Chinese authors.

3. Hànxué Wéndiǎn 漢學文典

Hànxué Wéndiǎn (HXWD) is the Chinese name of the TLS database and also the title of the new collaborative website, which is available at hxwd.org. Below, I will use HXWD when referring specifically to this new website, but continue to use TLS to refer to the whole project in a more general sense.

The new website has been designed to support collaborative research from the outset. The main features and technical characteristics are as follows:

- The texts are encoded using XML files with markup as recommended by the Text Encoding Initiative (TEI, see tei-c.org);
- Annotations and other descriptive notes are represented using XML, based on TEI markup, but with modifications for specialized constructs;
- The eXist XML database is used in the backend, with XQuery to serve the content to the browser;
- The user interface in the browser is based on bootstrap and jQuery and Javascript.

Registered users can add translations, annotations and (depending on the individual permissions) also add or modify concepts, phonetic profiles, character taxonomy and many other types of information. The website is still under development, but we expect to be able to allow user registrations at some point in 2023.

3.1. HXWD in action

In order to better understand the working of HXWD, here is a series of screenshots that demonstrate some of these features.

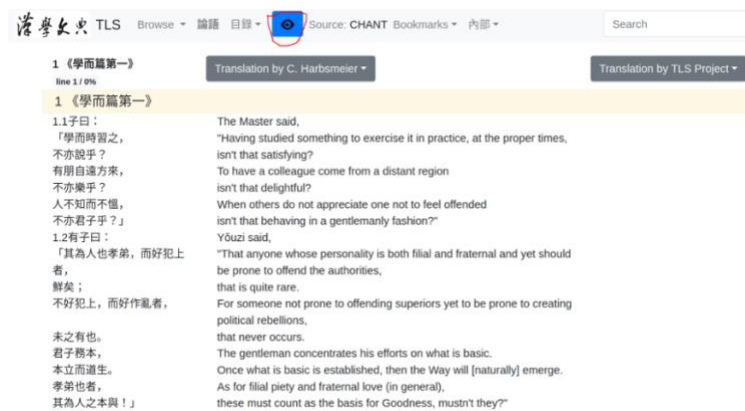


Figure 1: First chapter of the *Lúnyǔ* with translation.

In **Figure 1** the beginning of the *Lúnyǔ* 論語 is shown, with one of the translations available in the TLS displayed next to the source texts. All texts in the TLS are displayed with a phrase of the Chinese texts as the basic unit, translations are aligned to it. There are two columns to display translations, commentaries or other information related to the text passage in question. Registered users with the necessary permissions can also suggest corrections to the translations or translate new passages.

1 《學而篇第一》
line 1 / 9%

Translation by C. Harbsmeier

Translation by TLS Project

1 《學而篇第一》
1.1 子曰：
子 (zì) The Master said,
TEACHER

「學而時習之，
不亦說乎？」
Having studied something to exercise it in practice, at the proper times,
isn't that satisfying?

Rhet: TRICOLON-2+1+CRESCENDO

學 (xué) STUDY vt[oN] act devote oneself to study; be devoted to study; engage in intellectual work; work to improve oneself morally/intellectually

而 (ér) AND padV1_postV2_sequence e.g. 拜而受之 "bow and accept it" and, and thereupon; (often coordinates two verbal predicates with the same subject)

時 (shí) TIMELY radV appropriate at the appropriate time; when the need arises Note 非時

時 (shí) OFTEN radV from time to time+ sometimes; often; periodically; several times; at regular intervals; all the time

之 (zhī) PRONOUN rprou_postV1_nonreferential an object, things; a place; something (cognate object; indefinite dummy object pronouns without reference: things, people; someone 以的夫之者 "those who, through keeping to the main thing, get things wrong")

不亦說乎? isn't that satisfying?

悅 / 說 (yuè / yuè) DELIGHT vi subj+nonhuman be delightful

Rhet: ISOCOLON+PARALLEL+REPETITIO-

Figure 2: Lúnyǔ, translation and annotations.

Figure 2 shows the same passage with the annotations brought in view. Annotations follow the line they comment on, with details of the lemma, the concept this is assigned to, the syntactical function and a translation gloss for the lemma. The buttons to the right of the annotations are used for peer review and comments. As can be seen in the case of *shí* 時, annotations are not mutually exclusive and do not have to be limited to one possibility — to the contrary, variety in interpretation efforts is desirable.

1 《學而篇第一》
line 1 / 9%

Translation by C. Harbsmeier

Existing SW for 學

AC: KR110004_S5_001_14.4
Line: 「學而時習之。」

Use one of the following syntactic words (SW), create a new SW, add an existing SW to the word or create a new Concept

- 學 (xué) COMMAND New SW SWL: 1
- 學 (xué) DOCTRINE New SW SWL: 1
- 學 (xué) EMULATE New SW SWL: 1
- 學 (xué) IMITATE New SW SWL: 1
- 學 (xué) KNOW New SW SWL: 1
- 學 (xué) LEARN New SW SWL: 4
- 學 (xué) RESEMBLE New SW SWL: 1
- 學 (xué) SCHOLAR New SW SWL: 1
- 學 (xué) SCHOOL New SW SWL: 2
- 學 (xué) STUDENT New SW SWL: 1
- 學 (xué) STUDY New SW SWL: 20
- 學 (xué) WISE New SW SWL: 1

Figure 3: Concepts related to *xué* 學.

The TLS allows its users to inspect the concepts a given character has already been assigned to (such a combination of character, concept and syntactical function is called a *syntactic word*, SW in the TLS), this gives an overview of the range of registered semantic fields. In Figure 3 this view is activated for the character *xué* 學, which is done by selecting the character. The list of concepts is shown to the right side. Registered users also use this screen to add new annotations. The numbers to the right show the number of assigned syntactic words within a given concept, for *xué* 學 / STUDY, for example, there are already 20 SW registered. Clicking on these numbers will reveal the list of SW as shown in Figure 5.

1 《學而篇第一》
line 1 / 9%

Translation by C. Harbsmeier

1 《學而篇第一》
1.1 子曰：
「學而時習之，
不亦說乎？」
To have a colleague come from a distant region
isn't that delightful?
When others do not appreciate one not to feel offended
isn't that behaving in a gentlemanly fashion?"
Yóuzi said,
「其為人也孝弟，而好犯上者，
鮮矣；
不好犯上，而好作亂者，
未之有也。
君子務本，
本立而道生。
孝弟也者，
其為人之本與！」
The Master said,
「巧言令色，
鮮矣仁！」
are rarely indeed Good"

學 (xué) SCHOLAR New SW SWL: 1

學 (xué) SCHOOL New SW SWL: 2

學 (xué) STUDENT New SW SWL: 1

學 (xué) STUDY New SW SWL: 20

1. nab act: the attempt to learn about things (typically from a teacher) study; the pursuit of intellectual/moral self-development; learning

2. nab post-N: the study of the subject N

3. nab post-V: the study of the studying person

SWL: 1

4. v[otN]: learned, dedicated to the pursuit of learning 博學之士

5. nab: a person of education, be a person who has engaged in proper study; be a person who has studied properly

6. nab+V[otN] consecutive: try to learn to perform a contextually determinate action

7. v[otN] consecutive: devote oneself to learning N; devote oneself to the practice of N

8. v[otN] perfective: study successfully the contextually determinate skill N

9. v[otN]: study with; become a student of a contextually determinate person

10. nab+V[otN] consecutive: try to learn to perform a contextually determinate action

Figure 4: Contrast of words within the concept STUDY.

1 《學而篇第一》
line 1 / 9%

Translation by C. Harbsmeier

1 《學而篇第一》
1.1 子曰：
「學而時習之，
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「其為人也孝弟，而好犯上者，
鮮矣；
不好犯上，而好作亂者，
未之有也。
君子務本，
本立而道生。
孝弟也者，
其為人之本與！」
The Master said,
「巧言令色，
鮮矣仁！」
are rarely indeed Good"

學 (xué) STUDY New SW SWL: 20

1. nab act: the attempt to learn about things (typically from a teacher) study; the pursuit of intellectual/moral self-development; learning

2. nab post-N: the study of the subject N

3. nab post-V: the study of the studying person

SWL: 1

4. v[otN]: learned, dedicated to the pursuit of learning 博學之士

5. nab: a person of education, be a person who has engaged in proper study; be a person who has studied properly

6. nab+V[otN] consecutive: try to learn to perform a contextually determinate action

7. v[otN] consecutive: devote oneself to learning N; devote oneself to the practice of N

8. v[otN] perfective: study successfully the contextually determinate skill N

9. v[otN]: study with; become a student of a contextually determinate person

10. nab+V[otN] consecutive: try to learn to perform a contextually determinate action

Figure 5: Syntactic words defined for STUDY/ *xué* 學.

The button in turquoise labelled “SYN” to the left of these numbers is contrasting the different characters that are used to cover various aspects of the concept, these contrasts for the concept STUDY are shown in Figure 4.

The list of SW in Figure 5 also gives the number of instances already registered for each of the SW, these are called *syntactic word locations* (SWL). In the case of 學 / STUDY / nab, that is an abstract noun, there are 41 text locations, some of which can be seen in Figure 6. Here again, the text is given with the translation and there is also a link, which allows to inspect the text location in its context. Figure 7 gives the list of SWL for 學 / STUDY / vt[oN], that is as a transitive verb with a nominal object.

1 《學而篇第一》
line 1 / 9%

Translation by C. Harbsmeier

1 《學而篇第一》
1.1 子曰：
「學而時習之，
不亦說乎？」
To have a colleague come from a distant region
isn't that delightful?
When others do not appreciate one not to feel offended
isn't that behaving in a gentlemanly fashion?"
Yóuzi said,
「其為人也孝弟，而好犯上者，
鮮矣；
不好犯上，而好作亂者，
未之有也。
君子務本，
本立而道生。
孝弟也者，
其為人之本與！」
The Master said,
「巧言令色，
鮮矣仁！」
are rarely indeed Good"

學 (xué) STUDY New SW SWL: 20

1. nab act: the attempt to learn about things (typically from a teacher) study; the pursuit of intellectual/moral self-development; learning

2. nab post-N: the study of the subject N

3. nab post-V: the study of the studying person

SWL: 1

4. v[otN]: learned, dedicated to the pursuit of learning 博學之士

5. nab: a person of education, be a person who has engaged in proper study; be a person who has studied properly

6. nab+V[otN] consecutive: try to learn to perform a contextually determinate action

7. v[otN] consecutive: devote oneself to learning N; devote oneself to the practice of N

8. v[otN] perfective: study successfully the contextually determinate skill N

9. v[otN]: study with; become a student of a contextually determinate person

10. nab+V[otN] consecutive: try to learn to perform a contextually determinate action

Figure 6: Text references for STUDY/學 nab (excerpt)

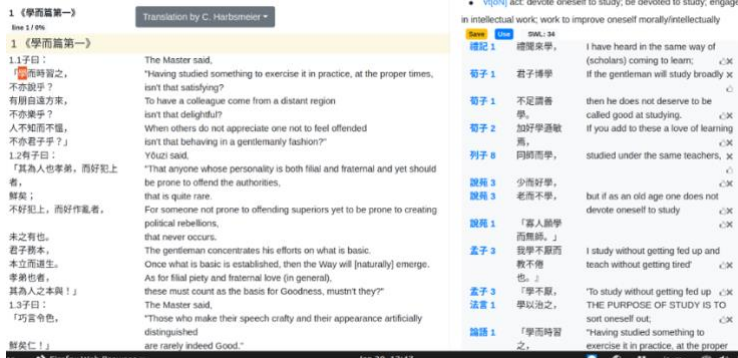


Figure 7: Text references for STUDY/ xué 學 vt[on] (excerpt)

4. Close reading

4.1. Support for close reading in the TLS

Texts are established for reading in lines of small semantic units (“phrases”). A line is then analysed for its components, “lexemes”. For each lexeme (word), an observation can be registered (“annotation” or SWL) Such an observation constitutes of

- the semantic domain (concept) under which it can be understood;
- the syntactic function within the phrase / a semantic field of this usage;
- a definition of the syntactic word in this specific instance;
- taken together, such an observation is called a *Syntactic Word (SW)* or simply an *annotation*.

The syntactic words thus constituted are registered with the concept. Concepts are organized in an ontology (taxonomical hierarchy). As shown in the figures above, the workspace allows to align these lines with translations and commentary.

4.2. Observations on larger semantic units

Rhetorical Devices are analysed in the context of a transcultural definition, based on the Greco-Roman and European descriptions. Similar to the lexemes, rhetorical devices can be registered as observations, however here the target may span several lines. In analogy to the concepts, they are also organized in a taxonomical hierarchy. This mechanism is being extended to accommodate other textual features, such as, e.g., recipes for medical concoctions.

4.3. Beyond the standard language

The core of the TLS implicitly is an attempt to describe and document usage of the standard language (Literary Chinese), the language used in most written interactions over the course of Chinese history.

Specialized vocabulary is currently indicated in the semantic features indicator, e.g., *Buddhist* (1163 attributions), *mathematical* (26), *medical* terms (15). Medical terms and usages have been treated as *domain specific concepts* and are maintained separately from the core as a sub-language with specialized expressions.

5. Larger views

5.1. Analytical views

The annotations added to the database during the close reading of the text can be looked at from other perspectives to build up a new understanding of larger developments. Currently, the following overview pages are available:

- Concepts
- Characters, Words
- Syntactic functions, Semantic features
- Rhetorical devices
- Observations

I will discuss some of them in more detail below.

5.2. Concepts

Currently, there are about 3000 basic concepts registered. They can be browsed by concept label (main label and alternate labels). The main screen for a concept gives some basic information, such as

- labels, ontology, criteria and general notes, as well as bibliographical sources;
- words, for which *syntactic words* and *attributions* (SWL) have been created;
- attributions can be inspected or new attributions can be added for existing words.

In **Figure 8**, an excerpt from the browsing screen for concepts is shown, where the typing of the concept name, ‘multiple’ in this case, reveals matches in the label or alternate names of the concepts and allows the user to narrow down the display to the desired concepts.

Figure 9 on the other hand shows the main overview of the concept MULTIPLY. The upper part, after the definition of the concept, has the main sections, which can be expanded by the user on demand, but remain closed when loading the page in order not to overwhelm the user with too much

information. The lower part shows the beginning of the list of words.

Formula	Definition	Alternate Labels
ACCUMULATE	GATHER THINGS INTEND TO AS TO CAUSE FROM THEREUPON TO BECOME TOGETHER.	AMASS, STOCKPILE, PILE UP, HEAP UP, STORE, STORE UP, HOARD, CUMULATE, MULTIPLY, ACCRUE
PROSPER	TO GROW TO IN BECOME STRONG AND ABUNDANT.	GROW THRIVE, PROSPER, DO WELL, SURGEON, INCREASE, MULTIPLY, PROLIFERATE, SPRING UP, SHOOT UP, BLOOM, BLOSSOM, BEAR FRUIT, BURST FORTH, RUN HOT, THRIVE, PROSPER, BLOOM, BE IN GOOD HEALTH, BE VIGOROUS, BE IN IT, TRY, PROGRESS, MAKE PROGRESS, ADVANCE, MAKE HEADWAY, DEVELOP, IMPROVE, EVOLVE, MAKE STRIDES, MOVE FORWARD (IN LEAF AND BOUND), EXPAND, INFORMAL BE IN THE PINX, GO PLACES, GO GREAT GUNS, GET SOMEWHERE
INCREASE	CAUSE TO BECOME MORE IN QUANTITY.	ADD TO, MAKE LARGER, MAKE BIGGER, AUGMENT, SUPPLEMENT, TOP UP, BUILD UP, EXTEND, WEDGE, SWELL, INFLATE, MAGNIFY, MAXIMIZE, INTENSIFY, STRENGTHEN, HEIGHTEN, AMPHIFY, INFORMAL UP, JACK UP, HIRE UP, BUMP UP, TORQUE UP, CRANK UP, GROW, GET BIGGER, GET LARGER, ENLARGE, EXPAND, SWELL, RISE, CLIMB, ESCALATE, SOAR, SURGE, ROCKET, SHOOT UP, SPIRAL, INTENSIFY, STRENGTHEN, EXTEND, HEIGHTEN, STRETCH, SPREAD, WIDEN, MULTIPLY, SNOWBALL, MUSHROOM, PROLIFERATE, BALLOON, BUILD UP, MOUNT UP, PILE UP, ACCRUE, ACCUMULATE
MANY	BIG IN QUANTITY.	NUMEROUS, A GREAT/GOOD DEAL OF, A LOT OF, PLENTY OF, COUNTLESS, INNUMERABLE, SCORES OF, CROWDS OF, DIVOES OF, AN ARMY OF, A HORDE OF, A MULTITUDE OF, A MULTITUDE OF INFORMAL LOTS OF, LAMPSHORN, LOADS OF, MASSIVE, STACKS OF, SEAS OF, HEAPS OF, PILES OF, BAGS OF, TONS OF, DOZENS OF, HUNDREDS OF, THOUSANDS OF, MILLIONS OF, BILLIONS OF, ZELINGS OR, GAZILLIONS OF, A BLEW OF, A BOWLFOOD OF, MORE — THAN ONE CAN SHAKE A STICK AT
MULTIPLY	CALCULATE BY ADDING A DEFINED NUMBER IN A DEFINED NUMBER OF EVENTS.	

Figure 8: A selection of concepts.

Figure 9: Definition page for the concept MULTIPLY.

5.3. Characters

For the most common characters in classical Chinese, the semantic fields have been arranged in a *taxonomic tree*, based on the observed attributions and syntactic words. This includes a *phonetic analysis*, which is based on the *Guāngyùn* 廣韻, an 11th century rhyme dictionary, that documents the current phonetic system and includes short semantic glosses.

Nota bene: There is also a separate module concerned with a more thorough phonetic analysis. This has no separate browse page, but can be accessed through links from most search results.

Figure 10 shows the current screen of the character taxonomy for *dà* 大. The various semantic fields have been

arranged in a tree reflecting their logical dependencies, which are not necessarily related to the historical appearance of these meanings.

Figure 10: Taxonomy of meanings for the character dà 大.

5.4. Syntactic functions

A comprehensive analysis of the function a given lexical item performs within the phrase as of December 2022, there are 1847 distinct function recognized (many of them are obsolete or in the process of being redefined). Only some of them are used with great frequency (NP has 8100 attributions) For more information about the syntactical categories employed, see Harbsmeier (2016).

5.5. Semantic features

These are labels attached to the syntactic words defined through the syntactic function and create a more specific characterization of the usage in question. Such labels include:

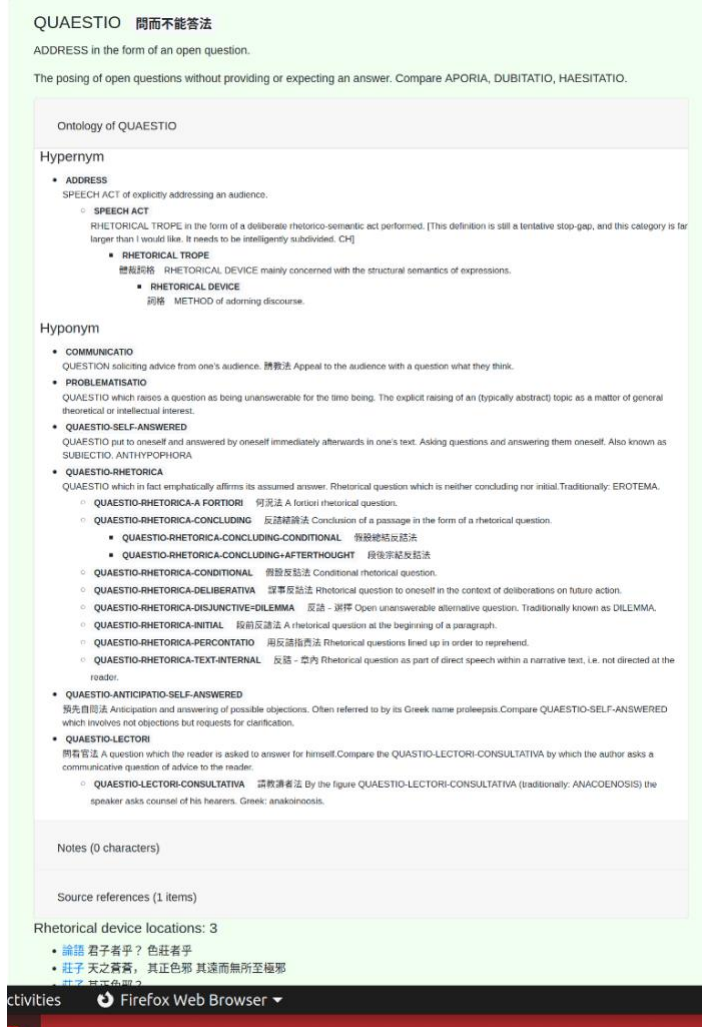
- specific semantic subfields, such as “Buddhist”, “mathematical term”, etc.;
- aspects of verbal actions, such as inchoative action, or even actions in general (“act” is registered 10872 times).

5.6. Rhetorical Devices

The description of rhetorical devices is largely modelled on the concepts and contains similar basic information. The taxonomic analysis is fairly comprehensive and includes Chinese translations of rhetorical terms in many cases.

Where attributions have been made, they can be inspected here, with links to the source text.

Figure 11 shows the beginning of the page for QUESTIO, including the taxonomical tree of the Hypernyms and Hyponyms that have been registered in the database.



QUAESTIO 問而不能答法

ADDRESS in the form of an open question.

The posing of open questions without providing or expecting an answer. Compare APORIA, DUBITATIO, HAESITATIO.

Ontology of QUAESTIO

Hypernym

- ADDRESS
 - SPEECH ACT
 - RHETORICAL TROPE in the form of a deliberate rhetoric-semantic act performed. [This definition is still a tentative stop-gap, and this category is far larger than I would like. It needs to be intelligently subdivided. Ch]
 - RHETORICAL TROPE
 - RHETORICAL DEVICE mainly concerned with the structural semantics of expressions.
 - RHETORICAL DEVICE
 - 詞格 METHOD of adorning discourse.

Hyponym

- COMMUNICATIO
 - QUESTIONI solliciting advice from one's audience. 請教法 Appeal to the audience with a question what they think.
- PROBLEMATISATIO
 - QUAESTIO which raises a question as being unanswerable for the time being. The explicit raising of an (typically abstract) topic as a matter of general theoretical or intellectual interest.
- QUAESTIO-SELF-ANSWERED
 - QUAESTIO put to oneself and answered by oneself immediately afterwards in one's text. Asking questions and answering them oneself. Also known as SUBJECTIO. ANTHYPOPHORA
- QUAESTIO-RHETORICA
 - QUAESTIO which in fact emphatically affirms its assumed answer. Rhetorical question which is neither concluding nor initial. Traditionally: EROTEMA.
 - QUAESTIO-RHETORICA-A FORTIORI 何況法 A fortiori rhetorical question.
 - QUAESTIO-RHETORICA-CONCLUDING 反詰歸納法 Conclusion of a passage in the form of a rhetorical question.
 - QUAESTIO-RHETORICA-CONCLUDING-CONDITIONAL 假設歸納法
 - QUAESTIO-RHETORICA-CONCLUDING-AFTERTHOUGHT 段後反詰法
 - QUAESTIO-RHETORICA-CONDITIONAL 假設反詰法 Conditional rhetorical question.
 - QUAESTIO-RHETORICA-DELIBERATIVA 擇事反詰法 Rhetorical question to oneself in the context of deliberations on future action.
 - QUAESTIO-RHETORICA-DISJUNCTIVE-DILEMMA 反詰 - 選擇 Open unanswerable alternative question. Traditionally known as DILEMMA.
 - QUAESTIO-RHETORICA-INITIAL 段前反詰法 A rhetorical question at the beginning of a paragraph.
 - QUAESTIO-RHETORICA-PERCENTATIO 兩反詰指實法 Rhetorical questions lined up in order to reprehend.
 - QUAESTIO-RHETORICA-TEXT-INTERNAL 反詰 - 帶內 Rhetorical question as part of direct speech within a narrative text, i.e. not directed at the reader.
 - QUAESTIO-ANTICIPATIO-SELF-ANSWERED
 - 預先自問法 Anticipation and answering of possible objections. Often referred to by its Greek name prolepsis. Compare QUAESTIO-SELF-ANSWERED which involves not objections but requests for clarification.
 - QUAESTIO-LECTORI
 - 問者問法 A question which the reader is asked to answer for himself. Compare the QUAESTIO-LECTORI-CONSULTATIVA by which the author asks a communicative question of advice to the reader.
 - QUAESTIO-LECTORI-CONSULTATIVA 請教讀者法 By the figure QUAESTIO-LECTORI-CONSULTATIVA (traditionally: ANACOENOSIS) the speaker asks counsel of his hearers. Greek: anakoenosis.

Notes (0 characters)

Source references (1 items)

Rhetorical device locations: 3

 - 論語 君子者乎？色莊者乎
 - 莊子 天之蒼蒼，其正色邪 其遠而無所至極邪
 - 詩經 其色也何如？

Figure 11: The rhetorical device QUAESTIO.

6. Other tasks

6.1. Establishing the text

Most premodern Chinese texts have been transmitted as woodblock prints, but these texts have no punctuation in the modern sense. Many texts are interspersed with one or more commentaries. The preparation of these texts into the line-based format used to occur outside of the database as a preparatory step. In order to bring this important research activity within the realm of the collaborative work, and to allow also partially established texts to be annotated and translated, some new procedures have been added.

It has now become possible to extend the workflow and bring the editorial task of establishing the text, adding punctuation to mark phrases, into the system. After a

phrase in the text has been established, this section becomes available for annotation and translation.

As a further extension of this functionality, we will add provisions for adding variant versions of characters or text passages to the interface, which will allow the construction of a text-critical apparatus.

6.2. Translating

Strongly connected to the task of close reading, the TLS offers the function to immediately add a translation to any line for which the text has been established.

Translations are maintained as parallel text, aligned with the source text. Translations can be fragmentary, but ideally operate on the same phrase as the source text. Any number of translations in any language can be added to the system. To help with translation (and annotation), existing attributions can be inspected at any time. In the same way as translations, research notes or commentaries can be attached to text lines.

7. Concluding remarks

The path from an ideosyncratic single-user database to a comprehensive collaborative research platform was a long and winding one and is by no means finished. Besides the technical challenges, there is a considerable amount of modelling and theoretical work necessary to allow for a great variety of research questions to be accommodated. In order to create a space to address and discuss these questions, a **research seminar** has been started in 2021 at the Institute for Research in Humanities, Kyoto University, with the title of “Towards a comprehensive collaborative research environment for the study of premodern Chinese culture”. Many of the new developments of the last years are based on suggestions and discussions in this seminar, for which I offer my sincere gratitude.

The website is still under development, but some major milestones have been reached. While currently only a part of the database is open to the public, we plan to gradually allow the registration and participation of new users and increase participation.

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Harbsmeier, Christoph. "A Summary of Classical Chinese Analytic Syntax." In *Problemy kitajskogo i obščego jazykoznanija. K 90 letiju S. E. Jachontova* [Problems in Chinese and general linguistics. Sergey Yakhontov anniversary volume in honor of his 90th birthday], 525–577. St. Petersburg: Saint Petersburg State University, 2016.

whether this reading tradition needs to be continued or should be reformed. These questions will be the focus of this research.

The research objective of this thesis is a study of Chinese words with alternative pronunciations appearing in the pre-modern poetry reading convention in the Chinese textbooks of primary and secondary schools. One of the aims is to trace their history and determine the most reasonable pronunciation of each word with alternative pronunciations in a modern schooling context.

11.M.A thesis reports

Words with Alternative Pronunciations in Modern Chinese and the Reading Traditions of Pre-modern Chinese Poetry

Author: Wu Taoyu 吴韬玉

Research questions

Nowadays, some characters' pronunciations in Chinese pre-modern poetry are different from the common pronunciation in Modern Mandarin (*pǔtōnghuà* 普通话).⁶² This phenomenon has persisted until now and gradually

Methodologies

After the *gǔyīn zì* 古音字 ("characters with old readings") in the textbooks are listed (Chapter 3), the main part of the research will be divided into two main sections: the survey and the theoretical analysis.

The main research paradigm of the survey part of the thesis is interpretivism, which focuses on group or individual experiences because it argues that truth and knowledge are subjective. (Gemma Ryan 2018, p.8) The research approach of the survey part of the thesis consists

Table 1: Participants' birth decade and academic qualifications

Birth date					Academic qualifications				
Post-60s and before	Post-70s	Post-80s	Post-90s	Post-00s	Secondary school	Higher vocational school	Bachelor	Master	Doctor
25 (8.45%)	98 (33.11%)	106 (35.81%)	60 (20.27%)	7 (2.36%)	5 (1.96%)	6 (2.03%)	257 (86.82%)	27 (9.12%)	1 (0.34%)

developed into some sort of reading traditions. The existence of these special pronunciations in pre-modern poetry is a linguistic phenomenon based on the long-term historical development of the Chinese language and reading conventions of poetry and classical literature. Hong Lin (2012, p.108) stated: "The pronunciation and usage of Chinese words have been evolving and this was reflected in the reform of the poetry styles. As a matter of fact, some classic poems do not rhyme in the current pronunciation although they did at the time of their composition. Sometimes we have to refer to the old pronunciation to maintain the rhyme in reading." However, many of these pronunciations cannot be found in pre-modern dictionaries or do not conform to the standards of modern Chinese phonetics. As the place where Chinese pre-modern poetry is dealt with the most, Chinese primary and secondary school language classrooms are the best choice for studying this phenomenon. Such a situation has led to confusion for many teachers and students who are unsure

of "mixed methodology": quantitative and qualitative. Quantitative research produces numerical data. (Pedro Cadena-Iñiguez, et al. 2017, p.1607) It is used here to consist mainly of questionnaires, which will be compiled and distributed to primary and secondary school teachers. By quantitatively examining the data on the different factors, except for teachers' tendency of teaching habits, and understanding of *gǔyīn*, the factors influencing teachers' attitudes towards reading traditions of Chinese pre-modern poetry will be identified. However, after all, the questions of the questionnaire are relatively closed and only some objective answers can be found in the results of the questionnaire; as such, qualitative research is also very important for this thesis. Through this method, understanding people's subjective experiences and thoughts is more feasible, an aspect which quantitative research cannot provide. Interviews were conducted as part of the qualitative research component of the survey. In

⁶² When using the term "Modern Mandarin" in this thesis, I refer to "Standard Chinese", referred to as the "Common Language" (*Putonghua*).

Table 2: Basic information about the interviewees

Interviewee	Age	Mother tongue	Major	Region of work	Type of school	Grade of students
P1	57	Beijing Mandarin	Chinese Language and Literature	Beijing	Public	Junior
P2	41	Northeastern Mandarin	Chinese Language Education	Beijing	International	Primary
P3	47	Cantonese	Chinese Language and Literature	Guangdong	Private	Junior
P4	24	Wu	Chinese Language and International Education	Shanghai	Public	Junior

contrast to the questionnaire, the questions in the interviews focused more on the *gǔyīn* problems teachers encountered in teaching and their possible solutions, rather than just choosing the more preferred pronunciation.

The main research paradigm of the theoretical analysis part of the thesis is pragmatism. Its goal is pragmatic and aims to propose solutions. (Vibha Kaushik and Walsh Christine A. 2019, p.4) The research approach of the theoretical analysis part of the thesis is a mix of deductive and inductive methods.

The theoretical framework here is mainly the classification of *gǔyīn* made by previous scholars, the

Materials

1. Textbooks

The first is a group of textbooks compiled by the Ministry of Education, referred to as *Bùbiān běn* 部编本, and the second is a group of textbooks published by People's Education Press, *Rénjiào bǎn* 人教版. *Bùbiān běn* is the main focus here, *Rénjiào bǎn* is the supplement.

Table 3: Suggested readings after conducting the research

Titles of poems	<i>Gǔyīn zì</i> 古音字	Suggested pronunciations
《敕勒歌》	野	yě
	见	xiàn
《山行》	斜	xié
《乌衣巷》	斜	xié

Middle Chinese phonological system recorded in the *Guǎngyùn* 广韵, as well as the Chinese standard Modern Mandarin pronunciation. The question of why and how this kind of reading tradition originated will be asked.

Subsequently, the pronunciations of relevant characters in Middle Chinese will be determined according to *Guǎngyùn*'s phonetic system. During the next step, it is necessary to consult modern dictionaries to find out whether there are corresponding pronunciations in Modern Mandarin. The inductive method corresponds to the generalisation of the findings of the survey.

2. Data of survey

Questionnaires: 296. Interviews: 4.

3. Theoretical materials

Previous scholarly research, Medieval rhyme books and rhyme tables, and modern dictionaries - both the modern compilations of Middle Chinese dictionaries and Modern Mandarin dictionaries.

A Study of Popular Character Forms (*súzi* 俗字) in the *Dūnhuáng* Manuscripts of *Sōushén jì* 搜神记

Author: Yang Yuting 杨钰婷

This thesis deals with the *súzi* (popular/demontic characters) found in the *Dūnhuáng* manuscripts of the *Sōushén jì* (SSJ). The *Dūnhuáng* manuscripts related to the *Sōushén jì* were found together with a large number of manuscripts in Mogao Cave 17 at the beginning of the 20th century. They are manuscripts copied during the 10th century and contain large numbers of *súzi* and constitute valuable materials for studying the development of Chinese characters during the medieval period. However, those *súzi* have not been studied systematically. Therefore, I raised some research questions. For example, do the characters have some similar patterns? If they have some similar patterns, how can the character forms in the *Sōushén jì* manuscripts be classified? Last but not least, why do these characters forms occur? I have taken the following steps and research methods regarding the study of popular characters in *Dūnhuáng* SSJ manuscripts.

Firstly, I have evaluated the manuscripts related to SSJ and think that the stories in the manuscripts P. 2656, P. 3156, P. 5545, S. 525, S. 6022, and N. 0902 are related to SSJ and the characters in them are well preserved enough for my research.

Secondly, since it is important to set the standard before collecting and classifying the *súzi*, the definition of *súzi* and related concepts are discussed in both historical and modern works. Through the analysis of lexicographical works like *Gànlù zishū* 幹祿字書 (“Character book for seeking an official emolument”), *Zhèngmíng yàolù* 正名要錄 (“Essential record of the rectification of names”) and *Xiàndài hànyǔ cídiǎn* 現代漢語詞典 (“Modern Chinese dictionary”), etc, I set the definitions and range of popular characters applicable to this dissertation. I defined that *zhèngzì* 正字 refer to “correct” (standard) characters included in *zìyàng* literature of the respective contemporary period. *Súzi* are characters different from the *zhèngzì* in *zìyàng* literature of the respective contemporary dynasty. *Tōngzì* 通字 (“commonly used characters”) and *jīnzì* 今字 (“modern characters”) which are not recorded as *zhèngzì* in *zìyàng* works, as well as *cuòzì* 錯字 (“erroneous characters”) that appear in high frequency are considered as *súzi*. *Yìtǐzì* 異體字 (“variant character forms”) include *súzi*, but not all *yìtǐzì* are *súzi*, for example, *gǔzì* 古字

(“ancient characters”) that are not commonly used by the people are not considered as *súzi*. *Tōngjiǎzì* 通假字 (“phonetic loan characters”) are not considered as *súzi* either.

Third, the methods proposed by Zhāng Yǒngquán are used to decipher the *súzi*. For example, *piānpáng fēnxī* 偏旁分析 (“inferring the meaning of the character based on the components”), *shěngchá wényì* 審查文意 (“deciphering the character with the help of the context”), *yìwén bǐkān* 異文比勘 (“comparing different versions of the texts”) and *zìshū zuǒzhèng* 字書佐證 (“looking up the characters in the [historical] character books”) are applied.⁶³ Then, based on the standards of the lexicographical work *Gànlù zishū* 幹祿字書 and other *zìyàng* 字樣 literature of around the 10th century, the *súzi* in the SSJ manuscripts are collected and classified systematically. The *súzi* collected in the *Dūnhuáng* versions of SSJ are divided into nine categories, which are “simplified character forms”, “transformation into more complex forms”, “systematic alternation of components”, “component adjustments”, “replacement of similar components”, “cursive character converted to a regular character form”, “positional change of components”, “semantic compounds” and “multiple variations”. I listed and analyzed some representative popular characters for each type. For example, the graph



(P-5545-062-30) is classified into the category “simplified character forms”, because one dot is omitted in this graph compared to the standard form 琢 recorded in the *Gānlù zishū* and *Wǔjīng wénzì*. Furthermore, the graph










(P-5545-042-09) is classified into the category “transformation into more complex forms”, because one short diagonal stroke is added on the top of “厶” compared to the standard character 私 recorded in the *Gānlù zishū*.

In the last part of my thesis, I apply the method of diachronic comparison to further define the features of *súzi* and the reasons why they occurred. I compare them to previous lexicographical literature such as *Shuōwén jiězì*, and the characters engraved on the steles in order to find the relationship between different graphs. According to this analysis, I believe that the emergence of popular characters is related to five main factors. Firstly, it is related to social and historical factors. During the period from 220 to 589 AD, the frequently changing political and social conditions resulted in a rather chaotic and non-standard use of characters. Different pronunciations and ways of writing

⁶³ Zhāng Yǒngquán 1996.

circulated in different areas at that time. Later, in the Táng dynasty (618-907 AD), although the emperors attached great importance to the pursuit of writing efficiency, the use of characters from previous eras still existed and remained popular among the general public. Secondly, the emergence of popular characters is also related to people's pursuit of writing efficiency. The scribes strove for convenience in the copying process of the graphs, so they consciously or unconsciously simplified the standard characters by replacing the complex parts with symbols or less complex components, or connected some strokes in order to reduce the number of strokes they had to write. For example, in the simplified demotic character 斷, the complex part of the left component of 斷 was replaced with 米, etc. Occasionally, they also made the copying and writing process more efficient by emphasizing and clarifying those components of a character which marked the semantics of the characters, for example, exchanging one semantic component with one which was perceived as clearer or more suited during a specific time. For example, 覓 means "look for" in the text. It is written as the combination of 不 and 見 (覓 > "cannot see"), which is the reason why one would look for something. Third, historically, the formation of many popular characters is related to the variations which took place when previous character forms were converted into the *lǐ* ("clerical") script 隸書 which originally aimed at simplifying character forms in order to make administrative tasks more efficient.

For example, 本 is written as  (N-0902-126-22) in the SSJ manuscripts. In the Eastern Hàn Dynasty, it is written as  in the *Hàn báishí shénjūn* stele 漢白石神君碑. The popular characters 本 written in the manuscripts are similar to the glyph in the stele. Fourth, the formation of popular characters is related to the cursive style of writing. For example, 論 is written as  (P-5545-036-12), 語 is written as  (P-2656-002-01). Writing in this way accelerates the speed of copying/writing while making the overall glyph easier to decipher. Last but not least, the formation of popular characters is related to the confusion of similar components. The component 白 is often written like 日 in the manuscripts. For example, 兒 is written as  (S-6022-015-16) or  (N-0902-180-10). 閻 is written as  (S-6022-004-12).

This thesis is innovative in the selection of topics related to analysing the character forms. At present, the

research on the Dūnhuáng versions of *Sōushén jì* has mainly focused on the time of its composition, vocabulary, grammar, and the contents of the stories. The popular character forms in the Dūnhuáng manuscripts of SSJ have not yet received sufficient attention. Therefore, this study expands the research scope of the Dūnhuáng versions of SSJ and aims at facilitating further research and the collation and editions of the Dunhuang versions of SSJ. In addition, the study of popular characters also helps to understand how the Chinese characters were used by the general public during the late Medieval period, which can be helpful for the collation and edition of other contemporary texts.

Finally, some limitations need to be considered. Regarding the collection of popular characters, since there are some ambiguous parts in the manuscripts, some popular characters may have been omitted from analysis in this thesis. In addition, in terms of those *zìyàng* literature and dictionaries, they are mainly searched in the electronic versions circulating in various databases on the Internet, and there may be some character forms that were not included in these digital media. As such, additional character variations need to be investigated in future research.

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A Study of Proper Names in the Chinese translations of the Mūlasarvāstivāda Vinaya Saṃghabhedavastu

Author: Zhang Longyu 张龙宇

This thesis conducts exhaustive research on how Yìjìng 義淨 (635-713 CE) rendered persons' names in Gēnběnsuō yīqīyěbù pínàiyē pòsēnsī 根本說一切有部毘奈耶破僧事 (PSS, T24, no. 1450), the only Chinese translation of the Mūlasarvāstivāda Vinaya Saṃghabhedavastu. Translation (transferring sense and meanings) and transliteration (transferring pronunciations) are two basic and general methods of translation. Different proportions of these two methods can reveal a translator's preferred style. In addition to the common translating strategy chosen by translators at will, Buddhist translations have some particular styles due to their religious usage and purpose. Especially after the period of Kumārajīva (344-413 CE), whose translations became the standard model in Chinese Buddhism (Zürcher 1959/2007), how a translator rendered certain terms cannot only be explained by contemporary factors but had historical reasons.

Accordingly, the differences between Yìjìng's rendering and more conventional renderings are also a focal point of this thesis, which could shed light on the phonological features, cultural background, and translation development in the Táng dynasty, especially during the reign of Empress Wǔ Zétiān 武則天 (624 – 705 CE). Persons' names are not limited to formal names, i.e., *míng*

名, but also cover *hào* 號, and the additional title(s) of a person. Considering the prevalence and steadiness of the Buddha's ten appellations, they are excluded from the discussion. Nonetheless, Bóqíéfādū 薄伽伐多, an alternative transliteration of Bhagavāt, is included because it is only used by Yìjìng.⁶⁴

In order to determine the rendering methods of persons' names, the thesis also refers to the Sanskrit version based on the excavated Gilgit manuscript, the only Sanskrit version found so far. All Sanskrit names are extracted from this Sanskrit version, and some sentences in Sanskrit are included in the discussion, whenever necessary. According to different rendering methods, the thesis divides all names into four categories, i.e., transliteration, translation, a combination of transliteration and translation, and undefined methods. It provides example sentences and their parallels in other scriptures, which are the primary goals of this thesis.

Based on the essential descriptive work, diachronic and synchronic comparisons are also conducted to investigate some representative features of Yìjìng's rendition and why he changed conventional terms. 124 names transcribed from Sanskrit pronunciation, including variants, are covered in 78 entries in the second chapter. Chinese names are categorised in this chapter based on the similarity between their pronunciation in Middle Chinese, reconstructed by Baxter and Sagart (1992), and Sanskrit origins. Transliteration can be further divided into full-syllable transliteration (*quányì* 全譯) and abbreviated transliteration (*jiéyì* 節譯).

⁶⁴ According to the research on CBETA, *bóqíéfādū* is only used twice in PSS and *Fóshuō dàkǒngquè zhòuwángjīng* 佛说大孔雀呪王經, both translated by Yìjìng.

Table 1: Variants of Maudgalyayana's Chinese name⁶⁵

Sanskrit	New Transliteration	Old Transliteration
Āniruddha	Ānólou tuó 阿尼樓陀	Ānàlù 阿那律
Śāriputra	Shèlìfúdáluó 舍利弗咄羅	Shèlìfú 舍利弗
Bhagavata	Bóqiéfádū 薄伽伐多	Bóqiéfàn 薄伽梵 Póqiéfàn 婆伽梵
Vaiśravaṇa	Bishilúomòná 薛室羅末拏	Pishāmén 毘沙門
Mādri	Māndī 曼底	Māndīlì 曼底離
Maudgalyayana	Máowǎjiēluóyǎnnà 毛嗚揭羅演那	Mùqiánlián 目犍連/目捷連 Mùlián 目連
Nirgrantha	Nǐjiēlantuó 昵揭爛陀	Nígānzǐ 尼乾子
Gopikā	Qiáobǐqié 喬比迦	Qúpó 瞿婆
Kokālika	Gāoqiéliqí 高迦離迦	Qúqiéli 瞿伽離
Samudradatta	Sānmòluódádū 三沒羅達多	Sānwéndádū 三聞達多
Vasiṣṭha	Póxisèzhā 婆悉瑟吒	Pósīzhā 婆私吒

PSS prefers full-syllable transliteration, although both types of transliterations are used. Among 124 names, 79 transliterations transcribe all syllables in the Sanskrit names. Nearly half of the transliterations never used by previous translators when rendering the names these figures were changed from abbreviated transliteration to full-syllable transliteration.

there are 205 names translated according to the meanings of their original Sanskrit. The names of previous Śākya kings mentioned in the first nine fascicles of PSS occupy a large proportion within this category because they were scarcely mentioned in scriptures and did not have conventional Chinese names prior to Yijing. The nine translated names, except for names of previous Śākya

	目連	目捷連	目捷連	目捷連	目乾連	目捷蓮	毛嗚揭羅演那 ⁶⁶	俱哩多	拘哩多	天抱	Number of Variants
PSS	+	+	+	+	+	+	+				7
CJS	+				+			+	+	+	5
YS	+		+		+						3
B-PNY	+				+						2
PNY	+				+						2
JGMJ	+				+						2
ZS	+				+						2
LS	+				+						2
MDQ	+										1
PNYS	+										1

Table 2: Names changed from abbreviated transliteration into full-syllable transliteration

Compared to transliterated names, the number of translated names is much higher, which indicates Yijing's preference for translation. Important people, such as Śākyamuni, had already been mentioned in Chinese scriptures translated in a very early period when translators tended to transliterate unfamiliar words. Nevertheless,

kings, first used by Yijing, were all previously rendered through transliteration. Accordingly, the preference for translation in PSS is prominent. The combination of transliteration and translation is also an often-used method to render proper names, though this is used much less than the other two methods in PSS. There are 15 names rendered in the combined way. In these names, the transliteration part is usually dominant and occupies more syllables than the translated part.

⁶⁵ Data of Maudgalyayana's Chinese names in scriptures other than PSS is quoted from Tan (2022). Abbreviations in the table: CJS: 出家事 (T23, no. 1444); YS: 藥事 (T24, no. 1448); B-PNY: 苾芻尼毘奈耶 (T23, no. 1443); PNY: 毘奈耶 (T23, no. 1442); JGMJ: 金光明最勝王經 (T16, no. 665); LS: 根本薩婆多部律攝 (T24, no. 1458); ZS: 雜事 (T24, no. 1451); MDQ: 尼陀那目得迦 (T24, no. 1456); PNYS: 毘奈耶頌 (T24, no. 1459).

⁶⁶ This transliteration is left out in Tan (2022).

After exploring names in the previous three categories, the rendering methods of some names could still not be explained. Several comparisons between the Chinese and Sanskrit texts show that some names mentioned in PSS do not have counterparts in the Gilgit manuscript. For example, Guǎnghuì 廣慧 is the name of a previous king of the Śākya clan, but there is no Sanskrit name of him in the Gilgit manuscript

廣大有息名為大彌樓，大彌樓有息名為有彌樓，有彌樓有息名為廣慧，廣慧有息名為艷光，艷光有息名為有艷，有艷有息名為有大艷。(T24, no. 1450, p. 101b3-6)

Meru had a son named Merumān. Merumān had a son named Merumāntaḥ. Merumāntaḥ had a son named Guǎnghuì. Guǎnghuì had a son named Arcir. Arcir had a son named Arciṣmān. Arciṣmān had a son named Arciṣmantaḥ.

Skt.: merur merumān merumantaḥ [Guǎnghuì?] arcir arcīsmān arcīsmantaḥ

This fact suggests that Yijing might have used another Sanskrit version, different from the Gilgit manuscript. Due to my limited Sanskrit knowledge, the comparison between Chinese and Sanskrit texts does not cover general vocabulary and syntax, which could have provided more solid evidence to prove this possibility. Mistakes that appeared during the transmission of scriptures are another possible reason why the rendering method of some names is difficult to analyse, especially for translated names. The meanings of these Chinese names are irrelevant to the Sanskrit form in the Gilgit manuscript, but one can find relevant Sanskrit words written in a very similar way to the name. Such mistakes could happen during both the transmission from Sanskrit to Chinese and from one Sanskrit version to another.

In addition to the findings mentioned above, the detailed descriptive work also reveals the inconsistency in rendering persons' names in PSS. There are ten names with at least four variants. It should be noticed that some of them are very important figures in Buddhist scriptures, such as Maudgalyayana and Śāriputra, and they have very conventional Chinese names used by predecessors of Yijing. Nevertheless, PSS still renders these names in several innovative ways. Moreover, this is not a common feature of Yijing's general translation style. The inconsistency in PSS is much more prominent than in other scriptures he translated, which can partly prove the hypothesis that PSS was one of the scriptures not modified

by Yijing mentioned in *Kāiyuán shìjiào lù* 開元釋教錄 (Record of Śākyamuni's teachings compiled during the Kāiyuán period).

Lastly, comparing Chinese and Sanskrit texts reveals some aspects that need to be corrected in databases. For example, Abhakraṇṭhā is erroneously spelled as Abhakanṃṭhā in *Thesaurus Literaturae Buddhicae*.⁶⁷ And there is probably a mistake of punctuation in the CBETA version that changes the name Bùguòshí 不過時 into Bùguò 不過.⁶⁸ More comprehensive comparative research in the future will help to improve the accuracy of relevant databases and editions.

In sum, this thesis provides an overview of persons' names rendered in PSS and can serve as a reference for reading scriptures translated by Yijing. It also helps to gain a deeper knowledge about Yijing's translation style and the translation process of PSS. Nonetheless, the thesis is only a preliminary work regarding research on PSS and Saṃghabhedavastu. Great potential lies in the comparative study of texts written in different languages.

⁶⁷ For more detailed information see chapter 3, p. 111.

⁶⁸ For more detailed information see chapter 4.2, p. 122.

12. Publications and lectures (selection)

Publications related to DMCT and manuscript studies, 2022-2025 (selection)

- 2025 (in print). Anderl, C. "Medieval Chinese". In *A Cultural History of Chinese Literatures*. London: Bloomsbury, 25 pages.
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2023. Gang Yang, C. Anderl. "How to protect one's home in Medieval China? a study of the *Fóshuō ānzhái shénzhòu jīng* 佛說安宅神呪經". *Religions* 14.3.
2023. Van Cutsem, L. *The Zutang Ji 祖堂集: Aspects of Textual History, Genealogy, and Intertextuality*. PhD dissertation. Ghent University. Faculty of Arts and Philosophy.
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2023. Van Cutsem, L. "Lineages as Network: A Study of Chan Genealogy in the *Zutang Ji* 祖堂集 Using Social Network Analysis." *Religions* 14.2. doi:10.3390/rel14020205.
2022. Zeng, Chen, and Christoph Anderl. "From Colloquialism to Metaphorical Expression: A Diachronic Study of Chinese Dialect Words Based on Chan Buddhist Literature." *Religions* 13.10.
2022. Anderl, Christoph. "An Initial Survey of the Iconography of Yúlín Cave 33: With an Emphasis on the Tableau Depicting Māras's Attack and Temptation." In *Connecting the Art, Literature, and Religion of South and Central Asia: Studies in Honour of Monika Zin*, edited by Ines Konczak-Nagel et al., DEV Publishers & Distributors, pp. 1–22.

2022. Van Cutsem, L. "Graphic Variants and Phonetic Borrowings in Medieval Chinese Sources: A Report Article on the Workshop 'Graphic Variation, Modification, and Replacement in Medieval Chinese Writing: Case Studies and Resources' (August 17 and November 30, 2021)." *CJBS News Blog*.

Lectures / activities concerning DMCT / Digital Humanities and/or Dūnhuáng manuscript culture, 2022-2025 (selection):

- Anderl C., Key note lecture: "The Power of the Word (While Not Depending on Words...): Revisiting Aspects of the Use of Language and Rhetorical Devices in Early Chan/Zen Buddhism". Conference: "Chinese Chan Buddhism: Innovation and Inheritance in Translocal Contexts 國際學術會議「中國禪—跨地域的開創與傳承」". Hong Kong University, Jan. 11-12, 2025.
- Anderl C., Roundtable on Dunhuang manuscripts. Workshop: "Exploring Horizons in the Manuscript and Print Culture of Chinese Buddhism" (「佛教寫本與印刷文化」工作坊). National Chengchi University 政治大學, Taipei, Dec. 11, 2024.
- Anderl C., Invited lecture: "敦煌佛教白話寫本與異體字資料庫" [Buddhist vernacular manuscripts of Dunhuang and the DMCT Variants Database], DILA, Dharma Drum, New Taipei, Dec. 4, 2024.
- Anderl C., Guest teaching: "中國佛教與絲綢之路 [Chinese Buddhism and the Silk Road]". National Chengchi University 政治大學, Taipei. Nov. 19 and 26, Dec. 3 and 10, 2024.
- Anderl C., Poster presentation of the project "Ghent Database of Medieval Chinese Texts". Research Day, Faculty of Arts and Philosophy, Ghent University. Nov. 27, 2024.
- Anderl C., Invited lecture: "《正名要錄》研究: 敦煌寫本研究與研究方法" [Studies in the *Zhèngmíng yàolù* lexicographical work: Research on and research methodologies of Dūnhuáng manuscripts]. Zhejiang Normal University 浙江師範大學 - Centre for Dunhuang Studies 敦煌學研究所, Oct. 28, 2024.
- Anderl C., Conference lecture: "Bringing Buddha Down to Earth: Text-Image Relations in the Panels on Buddha's Life in Mogao Cave 61". European Association of Chinese Studies conference, Tallinn, Aug. 30, 2024.
- Yu Jiahang and C. Anderl, Conference lecture: "A Linguistic Study of the Funeral Address to a Donkey in

- Dunhuang Manuscript Or.8210/S.1477". European Association of Chinese Studies conference, Tallinn, Aug. 28, 2024.
- Anderl C., Presentation: "Remarks on the research cluster 'Typologies of Text-Image relations' at the concluding meeting of the FROGBEAR project 'From the Ground Up: Buddhist and East Asian Religions'", online, Aug. 13, 2024.
- Anderl, C., Organizer of Public lectures on "Asian Buddhism: Text, Art, and Practice", Ghent University, June 22-23, 2024.
- MA students, Department of Languages and Culture, Ghent University: "Visualizing the Buddhist scriptures: An investigation into Transformation Tableaux in Mogao Cave 61 of Dunhuang", Public lectures "Asian Buddhism: Text, Art, and Practice", Ghent University, June 23, 2024.
- Anderl, C., Main organizer of Doctoral School: "Chinese Buddhist Iconography and Manuscript Culture: Fieldwork Data and their Use in Pedagogical Contexts, with an Emphasis on Digital Resources", Ghent University, June 17-21, 2024.
- Anderl C., Invited lectures: "An Introduction to Buddhist and Dunhuang Studies at Ghent University" and "敦煌寫本文獻研究：文獻學與數字人文學科的交融", Zhejiang Normal University, June 10, 2024.
- Anderl, C., Invited lecture: "Bringing Buddha Down to Earth: Celebrating Śākyamuni's Life in Mogao Cave 61", Foguang University, Taiwan, May 29, 2024.
- Anderl, C., Conference lecture: "From the Virtual to the Physical, and Back to the Digital: Redefining Fieldwork During and After the Epidemic", Session 3: Cluster 3.4: Typologies of Text-image Relations: Looking Back and Future Prospects, FROGBEAR, online, April 20, 2024.
- Anderl, C., Invited lecture: "Sources for the Study of Late Medieval Chinese: with a Focus on Dunhuang Materials". National University of Singapore, Nov. 24, 2023.
- Anderl, C., Main organizer of the Doctoral School: "Systems of Representation in Asian Religious and Philosophical Traditions"; Ghent University, Oct. 9-13, 2023.
- Anderl, C., Invited lecture: "如何利用中古中國文獻的電子資料庫來研究寫本：以敦煌佛傳變文為例 [Working with manuscripts in the Database of Medieval Chinese Texts: Exemplified by non-canonical biographies of Buddha discovered in Dunhuang]." Foguang University, Taiwan, December 15, 2022.
- Anderl, C., Conference lecture: "Silence as Action in the Literary Devices of Medieval Chán Buddhist Literature"; Panel: "Exploring the Sound of Silence – The unspoken, omitted, and hidden in Early and Medieval China"; Conference of the European Association for Chinese Studies (EACS); Olomouc; August 24-27, 2022.
- Anderl, C., Conference lecture: "A Study of the *yīn tóng yì bié* 音同義別 Category of the *Zhèng míng yào lù* 正名要錄"; Conference of the European Association of Chinese Linguistics (EACL); Olomouc; July 1-2, 2022.



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