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Japanese rendition of *Tenrei banshō meigi*’s definition in early Japanese lexicography: An essay

LI Yuan, SHIN Woongchul, Kazuhiro OKADA

**Abstract:** This essay will address differences in orientation in early Japanese lexicography with regard to the Japanese rendering of definitions in a Chinese language dictionary. Most, if not all, premodern Japanese dictionaries took the form of rendering the headword in Chinese characters and Chinese words, while also offering a Japanese reading. This does not, however, entail that early Japanese lexicography was entirely oriented to the Chinese language; in fact, a representative portion of Japanese oriented language dictionaries were produced. Japanese readings in Japanese language dictionaries explain the Japanese use of the headword. Alternatively, Chinese-Japanese dictionaries, including Chinese character dictionaries, explain the Chinese use in the Japanese language. By virtue of this fact, they are not distinctive in their form. This essay attempts to distinguish which orientation a dictionary inclines to by focusing on its rendering of definitions of earlier Chinese dictionaries. Here, we will examine the nature of Japanese renditions in a Japanese dictionary, *Ruiju myōgi sho* 類聚名義抄, cited from the Chinese character dictionary *Tenrei banshō meigi* 習跡万象名義. Our findings suggest that Japanese renditions illustrate Chinese use rather than Japanese use, which accounts for differences in the Japanese readings and compiling strategies of the dictionaries.

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1 Introduction

The history of Japanese writing emerged when the Japanese people learned to write their language in Chinese characters.1 This seems to have begun in the sixth century when they learned to write

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1 The Japanese writing system is unique in using different character types. One type is Chinese characters called *kanji*, while another is *kana* moraics consisted of *hiragana* and *katakana*. It is believed that *kanji* represent the ideal part and *kana* the inflectional part in writing. However, despite arguments made against this assumption

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All authors contributed equally to this work. Our sincere thanks are due to the HDIC (Integrated Database of *Hanzi* Dictionaries in Early Japan) Database Project (Chair: Shoji Ikeda, Hokkaido University. URL: http://hdic.let.hokudai.ac.jp/), who helped us collect data from earlier dictionaries.

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in exchanges with other people using characters. Naturally, their own monolingual dictionary was initially merely an abridgment of earlier Chinese language dictionaries, and bilingual Chinese to Japanese dictionaries, i.e. early Japanese language dictionaries developed from those bilingual dictionaries.2

Consequently, the oldest dictionary in Japan was a Chinese dictionary, called Niina 新字. While this dictionary has long been lost, the oldest extant dictionary is Tenrei banshō meigi 篆隷万象名義,3 which was compiled in approximately 830 (hereafter, TBM). This dictionary is a thorough abridgment of a Chinese dictionary named Yupian 玉篇, which is a radical-based character dictionary. For each character, it provides fanqie 反切 ‘pronunciations’4 and definitions with citations. TBM, on the other hand, omits citations entirely and simply provides fanqie ‘pronunciations’ and definitions.

Tenrei banshō meigi was influential on later dictionaries. Ikeda (2011) demonstrates that early Japanese practical dictionaries were produced by Buddhist monks, who relied on this dictionary. One of the clearest examples is the original version of Ruiju myōgi shō 類聚名義抄 (hereafter, RMS), which cites TBM as much as possible. The original RMS is a Chinese character dictionary in which every explanation is provided through cited authentic sources. It also cites Japanese renditions of headwords from authentic reading materials. It was later compiled into a more usable style, called the restructured versions of RMS. Through its compilation process, citation details were completely removed. Moreover, what is interesting in the enlargement is that a certain proportion of citations from TBM in the original version seem to have been incorporated by means of Japanese rendering of the original Chinese definition. Here, we will examine the relationship between the headwords and Japanese renditions in terms of the use that renditions are designated to explain.

Our findings suggest that Japanese renditions illustrate the Chinese rather than Japanese use. This distinction accounts for differences in lexical items and the compiling strategy used for the dictionaries.

The present essay is organised as follows: Here, in this introduction, we will review the relevant issues and establish the research question. In the first half of the second section, we will

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2 Early Japanese lexicography spans from the early seventh century to the end of the Muromachi period, specifically, the end of the Keichō era (1615).
3 The oldest dictionary that includes the Japanese language is Shinsen jikyō 新撰字鏡, compiled by Shōjū 昌住 during the Shōtai era (898–901). The early history of Japanese lexicography is outlined in Bailey (1960) and Ikeda (2011). Ikeda (2011) views history as a process of Japanisation in that Chinese dictionaries are gradually abridged and rearranged in accordance with Japanese demands.
4 Fanqie is a practice used to indicate how a Chinese character should be read. Two Chinese characters are employed where the first character indicates the onset of the character in question, whereas the latter indicates the remainder, i.e. glide, nucleus, and tone. For instance, the MC pronunciation of 東 ‘east’ [tung] (dong in ModC) is represented by 些 [tak] 紅 [yung] 反, since the onset of tak and the nucleus of yung are identical with those of tung. The MC reconstruction is that of Pulleyblank (1984).
investigate how definitions of the Tenrei banshō meigi are incorporated into both the original and restructured versions of Ruiju myōgi shō, considering, in particular, the case of Japanese rendering. In the latter half of the second section, we will discuss the relationship between headwords and those renditions in comparison with a Japanese language (oriented) dictionary, Iroha jirai shō 色葉字類抄 (hereafter, IJS). Lastly, we will provide a conclusion to the question and identify further questions.

1.1 Dictionaries investigated

1.1.1 Tenrei banshō meigi (Kūkai, c. 830)

Tenrei banshō meigi is a Chinese character dictionary compiled by Kūkai 空海 (775-834) in Japan in approximately 830. TB M is the only thorough abridgement of the original Yupian, compiled in 543 by Gu Yewang 顧野王 of the Liang 梁 dynasty of China. Yupian is a radical-based dictionary that only survives in the form of fragmentary volumes. Composed of six fascicles, TB M arranges approximately 16,000 entries. Fascicles 1, 2, 3, and 4 were compiled by Kūkai, and the rest by someone else. The Kōzanji manuscript was copied in 1114 and is the only manuscript of the old kind.

The entries are arranged into two columns with six lines per page. For each entry, the headword is provided in seal script and regular script, and followed by explanations. Each explanation includes fāngie ‘pronunciation’, definitions, and allograph notations. Whilst definitions in Yupian are explained with cited authentic sources and comments by the author,5 TB M removes all the context that existed in the original, and simply leaves the ‘definition’. Therefore, the entry for shē 設 in Yupian, which illustrates the character in question with citations from various classic texts, including Confucian classics and authoritative lexicons, as well as the compiler’s opinion prefaced with the words ‘野王案’ (‘In the compiler’s humble opinion’) is as follows:6

尸熱反。《周礼》：設官分職。野王案：設而置也。《毛詩》：肆筵設席。《傳》曰：設席重席也。《韓詩》：鍾鼓既設。 陳也。《公羊傳》：權之所設。何休曰：設施也。《國語》：必設以此。賈逵曰：設許也。《廣雅》：設合也。

(Vol. 9. Hereafter, every decoration and punctuation is ours unless noted.)

This was simply abridged into

尸熱反。置也、施也、合也。

(Fasc. 3, f. 11v)

in TB M (Underlined words indicate correspondences.).

1.1.2 Original Ruiju myōgi shō (c. 1100)

The original version of Ruiju myōgi shō is a Chinese-Japanese dictionary compiled by a monk of the Hossō (Dharma characteristics) school 法相宗 of Japan in approximately 1100. The only existing manuscript of the original RMS is the Zushoryō manuscript, of which the third of

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5 This is a manner adopted widely in the Sinosphere. Ikeda (1967) termed this manner honmon shugi 本文主義, which values the attribution of any kind of expression to classical literature, or, in other words, authentic sources. This manner can be understood as a kind of authenticism.

6 The version cited here is from a fragmental volume kept in Waseda University (永 04 02555).
the six fascicles survives.

The original RMS contains Chinese characters or words (principally Buddhist terms) as headwords, as well as explanations in Classical Chinese concerning the pronunciation, definition, and orthography of the character cited from dictionaries and Buddhist commentaries from China and Japan. It also cites Japanese readings in the form of either man’yōgana or katakana, from authentic vocabularies, including Wamyō ruiju shō and name glosses or glossed Classical Chinese texts, respectively. Whilst the Japanese reading is provided as an appendage to Classical Chinese explanations, it sometimes confers ideas that are not defined in Classical Chinese (Shin, 2015). Both the Chinese and Japanese pronunciation sometimes feature tonal and nasal marks in vermilion.7 The original RMS cites TBM extensively: it distinguishes the original part of TBM (i.e. the part compiled by Kūkai) from the additional part by means of different citation indicators, e.g. ‘弘云’ (Master Kōbō 弘法大師, or Kūkai 空海: ‘as Kūkai states’) and ‘玉云’ (Yupian 玉篇: ‘as Yupian states’), respectively, of which the former accounts for 521 examples8 while the latter accounts for 600 examples9 (Miyazawa, 1973). Citation generally focuses on TBM’s pronunciation and definition. Citations are given for as long as possible, principally for common Chinese characters: however, when both TBM and the original RMS entry have the same character, TBM is cited in 98% of cases for pronunciation and 89% for definition (Miyazawa, 1987).

The following example illustrates the structure of entries of the original RMS. It is an entry for anxiang 安詳, which virtually explains only the latter character, xiang 詳:

宋云本音祥(L)・慈云安者徐也、一[詳]者審也。或以章反一[詳]狂也。今從初・中云探玄記云
一[安]一[詳](は)審謹之状。捷作審。審也。審之詳也亦通・弘云審也論也論也詳也詳也。・又音
与羊同 アキラカ(LLHL)に イツタカ(LLHL)に ツハリカニ(LL’LHL)に 諸云シャウ
(LN)10

The entry begins with an explanation of the pronunciation,11 followed by definitions, and sources are cited for each description. Each citation indicates the source (underlined in citation): ‘...云’ (‘... states’) for pronunciation and definition, as in ‘宋云’ (The Song version of Guangyun 宋本廣 韻: ‘as Guangyun states’), ‘慈云’ (Master Cien 慈恩大師, or Kuiji 窪基: ‘as Kuiji states’), ‘中云’ (中 is an abbreviation of Chūzan 仲尊: ‘as Chūzan states’), ‘弘云’, on the other hand, the abbreviation in smaller script in Japanese readings is ‘詩’ (Shijing 詩經, The classic of poetry), ‘記’ (Shiji 史 記, The records of the Grand Historian), and ‘選’ (Wenxuan 文選, Selections of refined literature), whose glossed text provides authority in native Japanese reading. The final citation, which is from a work of Shingyō 真興, illustrates a traditional Sino-Japanese reading in katakana.12 These Japanese readings bear tone marks to indicate accent and prenasality; here,

7 Note that seidaku, or prenasality distinction in phonology was generally ignored in orthography in EMJ. The underlying distinction of consonant voice surfaced as prenasality. See Frellesvig (2010: 162–65).
8 The number of examples excluded the case that cites Kūkai’s other works.
9 The number includes the case that cites Yupian directly but not the latter part of TBM.
10 An enclosure with parentheses transcribes marks and glosses added. See Appendix for transcription conventions.
11 This explanation does not present fanqie ‘pronunciation’ but rather homophonous association.
12 This is a century old Sino-Japanese stratum now called go on 呉音, vis-à-vis kan on 漢音 which were introduced later, and is usually indicated in fanqie ‘pronunciation’. Go on continued to be used in Buddhist circles when
we also observe a nasalisation mark added to the Sino-Japanese reading.  
*She* in *TBM* resulted as (underlined):
弘云戸熟反時也施也合也・箇云陳也計也列也閲也。マウク(LLH)記 (p. 76, l. 2)

1.1.3 *Restructured Ruiju myōgi shō (The Kanchiin manuscript, 12–13c)*

The restructured versions of *Ruiju myōgi shō* are a group of manuscripts that came from the restructuring of the original *RMS*. The restructured *RMS* bleaches the specialised contents of the original *RMS* including the Buddhist tone, as well as considerably enlarging the Japanese reading. During restructuring, entries of compounds in the original *RMS* are decomposed into entries for each component of a compound, that is to say, a character. Several versions have survived, of which the Kanchiin manuscript is the only surviving complete copy and version, and is the representative witness when the restructured *RMS* is referenced. Of other versions that have survived fragmentally, here we investigate the Renjōin manuscript as supporting evidence to ascertain if the Kanchiin manuscript contains errors.

It contains readings featuring marks indicating accentuation and prenasalisation and the postscript states that marks indicate that a reading is derived from either previous sources or authenticity, whereas unmarked words remain uncertain as renditions of the headword. Komatsu (1971) argued that the marks are utilised to convey authentic pronunciation as they can show vividly and simultaneously both the detail and authenticity of the reading.

Thus, *she* in the original *RMS* was rearranged into:
戸熱和セチマウク(LL@)タトヒ(LL@)ヲサムモノシクマヌカル(LL@@)置也合也陳也計也列也閲也 (Fasc. 法上, p. 61, l. 2)

Underline indicates direct inheritance of *TBM* from the original *RMS*. Whilst the number of Japanese readings undoubtedly increased compared with the original version, as indicated by the underlines, some portion of the Chinese explanation remained unchanged.

1.1.4 *Iroha jirui shō (The three volume version, the Jishō era (1177–81))*

*Iroha jirui shō* 色葉字類抄 is the earliest dictionary for ‘writing Japanese’ as well as arranged entries that took phonology into consideration. It was compiled in the Ten’yō to Chōkan eras (1144–65) in two volumes, and was enlarged in the Jishō era (1177–81) into three volumes, both by an official of lower rank, Tachibana no Tadakane 橘忠兼 (Birth and death dates unknown). It is known that the second volume version was edited based on earlier dictionaries (Eguchi, 1995:

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13 This indicates that the syllable in question is nasalised whatever the articulation manner may be. This answers to ModJ molaric nasal, and should not be confused with prenasality, which answers to ModJ *seidaku*. Whilst we adopt Frellesvig’s (2010) phonological reconstruction of EMJ throughout the essay, which reconstruct it as *syaː*, Japanese literature has long regarded *ã* as *¡* that associates more with the original Chinese pronunciation.

14 This was possible thanks to the fact that the original *RMS* generally explains not the compound itself, but each character. See Ikeda (1993).

15 ‘佪也’ was corrected after the Renjōin manuscript.
133–34). The three volume version contains approximately 13,000 entries. The order is known as the Iroha order, as the title implies, arranged in the order of the letters of Iroha uta, a kana pangram.  

Each section entry devoted to language expressions lists Chinese characters as headwords with the same reading, particularly when an entry is in monogram form.17 Explanations follow, including pronunciation either in Sino-Japanese or Japanese readings using katakana. The first character of a list or the characters marked in vermilion are those that are widely used in practice to represent the written Japanese word. In this sense, IJS is called a Japanese language oriented dictionary (Yamada, 1943: 153–54; Minegishi, 1986–87).

The following example is an entry for yurusu むるす, listing all the Chinese characters associated with the Japanese word:

\[
\begin{align*}
&\begin{array}{c}
\cdot \text{訖}(\text{ェルス/顕呂反})\text{ 託(ィア) 託(ィア) 託(ィア) 託(ィア)}
\end{array}
\end{align*}
\]

(Maeda Manuscript, Vol. 下, f. 68r, l. 6)

The first character, 託, deserves, in the compiler’s consideration, the foremost association with yurusu. Generally speaking, the first character accompanies the native Japanese reading, but in some cases, it accompanies the Sino-Japanese reading, with fanqie ‘pronunciation’ in double line comments. It follows several characters that have a common reading, some receiving vermilion marks, and others with pronunciation and definitions noted in double line comments. Including omissions, yurusu counts 33 Chinese characters. The order of characters is believed to be associated with degree of ordinariness: earlier appearances imply greater ordinariness in the association between the character and the reading. Characters are checked in particular when the character-reading association is based on a concrete authority.

1.2 Japanese rendering of definitions in earlier Chinese dictionaries as a strategy in lexicography

It has been pointed out that some portion of the Japanese reading that was enlarged in the restructured RMS was rendered from definitions in earlier Chinese dictionaries. Yoshida (1958) mentions supposed cases in the restructured RMS. Yoshida (1958: 134–35) explores materials that were consulted in the restructured RMS and concluded that:

It is apparently recognisable that replacement from explanation in a Classical Chinese to a rendered Japanese reading has been largely carried out, despite the remaining incompleteness, throughout all fascicles of the Kanchin manuscript. In this sense, I suggest looking at Chinese-Japanese dictionary, like RMS, as a type of glossed materials of Classical Chinese. [...] In other words, most, if not all, Japanese readings appear to come from explanations to Classical texts or Buddhist canons, and exceptions are rare, such that the Japanese reading is

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16 Strictly speaking, this was not a practice used in early Japanese lexicography to order entries strictly in terms of neither phonology nor orthography. The same is true for IJS, in which the Iroha order is only employed in the first level of the section. Each section is subdivided primarily semantically, whilst in some headings the orthographic length of the headword is also considered.

17 Minegishi (1986–87) demonstrates the association between Chinese characters and Japanese readings focusing on the sections of Zinzi 人事 ‘Human affairs’ and Zizi 辞学 ‘Words and characters’. There are some other sections related to verbal expressions.
explicitly distant from the Chinese textual scholarship shown in *Yupian* or *Yiqiejing yinyi* —一切經音義.

Whereas he does not provide particular examples for the discussion, this conclusion deserves special attention in that it is the earliest argument of its kind.

Mochizuki (1992) makes an independent investigation together with Yoshida (1958). Assuming that the Japanese rendering from explanation in Classical Chinese was conducted by the editor of the restructuring, Mochizuki (1992) appropriates Tsukishima’s (1988) idea that Japanese readings in the Kanchiin manuscript of *RMS*, which is one of the restructured versions thereof, are replacements for explanations in Classical Chinese from *TBM*, for example, while Chinese explanations in the restructured *RMS* are those for which it is difficult to find appropriate replacements. However, Mochizuki (1992) does not commit herself to Tsukishima (1988) as the executor of rendering, and assumes that the editor consulted Japanese readings in replacing authentic materials.

As occurs elsewhere, Japanese dictionaries have enriched their lexicographic repertoire by means of ‘copying’ earlier dictionaries. Whether this is called ‘plagiarism’ or not, borrowing earlier literature was apparently common practice in early Japanese lexicography. Thus, similar facts have been observed in other dictionaries. For example, in observation into the Keichō version of *Wa gokuhen* 和玉篇, Kita (1969: 23–24, 30–31) pointed out that some Japanese readings are Japanese renditions of the definition of *Daguang yihui yupian* 大廣益會玉篇 (1013 by Chen Pengnian 陳彭年). Whilst Kita (1969) does not enter into the nature of borrowing, the motivation behind the borrowing appears to be the same in our case.

### 1.3 Japanese rendering and the types of dictionary

The type of dictionary concerns the inclusion of Japanese rendering of definitions in earlier Chinese dictionaries. Ueda and Hashimoto (1916: 303–305), in their survey of earlier Japanese lexicography, made a distinction between ‘dictionaries for reading’ and ‘dictionaries for writing’. They classified each dictionary according to type of achievement as follows:

1. Dictionaries for reading are to be consulted either:
   a. to learn the readings and meanings of a character by its shape
   b. to learn the meaning of a character by its reading
2. Dictionaries for writing are to be consulted either:
   a. to learn the appropriate character or words from their idea
   b. to learn the appropriate character either by word or reading

In this respect, earlier Japanese dictionaries are classified according to what they achieve and not according to their target language. As long as public Japanese writing at that time was

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18 We carefully investigated Tsukishima (1988) to find that statement, but failed.
19 For the problem of ‘copying’ in lexicographic traditions, see Osselton (1986) *inter alia*. A recent instance, where the growing demand for bilingual dictionaries has arisen worldwide, is detailed in Marelo (1998).
20 This phenomenon is not exclusive to the Keichō version: see also Yamada (1967). *Daguang yihui yupian* is one of the later enlargements of the original *Yupian*.
21 In fact, Ueda simply lent his name to the title page.
dominantly conducted in Classical Chinese or Japanised Classical Chinese (or so-called *hentai kanbun* 変体漢文), it is a sound conclusion that the development of dictionaries would not move apart from the Chinese language. However, as Yamada (1943: 153–54) claims and Minegishi (1986–87) partly confirms, there exist dictionaries that targeted writing of the Japanese language, rather than Chinese, although their headwords are provided in Chinese characters. These include *JIS*, in that this dictionary allows an appropriate character to be found from a Japanese word. Taking target language into consideration, we may recognise the types of Japanese dictionary as follows: Chinese language dictionaries, Chinese character dictionaries, Chinese-Japanese dictionaries, and Japanese language dictionaries.

Apart from the Chinese language dictionaries, since they solely include the Chinese language, it is not an obvious procedure to draw a border between Chinese-Japanese dictionaries and Japanese language dictionaries. In the current essay, we will examine criteria from each direction to which a given dictionary is oriented, Chinese-Japanese or Japanese language.

2 Relationship between rendition and lexicographic orientation: Concerning the distinction between ordinary reading and literal reading

We will endeavour to show that there are two types of Japanese reading in earlier Japanese dictionaries, one of which developed from the other. The development in the use of Chinese characters in the Japanese writing system branched unwillingly from the original current. This resulted in the separation of Japanese dictionaries into two branches in a similar form: One explains the Chinese use, the other the Japanese use. Here, we will inspect how the restructured *Ruiju myōgi shō* adopted the definitions of *Tenrei banshō meigi* through a distinction, for Japanese reading, between ordinary reading and literal reading.

2.1 Ordinary reading and literal reading

We term the two types of Japanese reading ordinary reading and literal reading.22 Whilst a literal reading is a type of Japanese reading that renders the idea of a Chinese character in the Japanese tongue, an ordinary reading evolves from the literal reading and entails some strong ties between a Chinese character and certain Japanese readings. An ordinary reading of a Chinese character can be the same as a literal reading by its very nature; however, changes in the meaning of Japanese readings may differentiate an ordinary reading from a literal reading. The development of literal readings of Chinese characters in the Japanese writing system enabled Japanese texts to be written consistently in Chinese characters, even in a phonetically undetermined way (Kamei, 1957).

A literal reading, in other words, is a Japanese equivalent of a Chinese character. Kamei (1957) outlines the development of literal reading which began when Japanese rendering of a Chinese character was understood to be the meaning of the character, and its difference with the

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22 The terms are our coinage after *teikun* 定訓 and *seikun* 正訓, respectively, both of which have been used in historical studies of the Japanese language. As Kamei (1957) clarifies, *seikun* was coined in the philological studies of *Man'yoshū*. On the other hand, *teikun* has been discussed by scholars since Yamada (1971).
Chinese language was put aside. Wide acceptance of literal reading, then, led to the establishment of the ordinary reading.23

2.2 Criteria concerning Japanese rendition of Tenrei bansen meigi’s definition in the restructured versions of Ruiju myōgi shō

It is widely known that IJS collected ordinary readings in its volumes. This arrangement was to ensure that the appropriate orthography could be easily found. In contrast, which type of dictionary would provide literal readings while omitting ordinary readings? We assume that such a dictionary would orient to explaining the Chinese usage in the Japanese tongue, i.e. a Chinese-Japanese dictionary. It is not an easy task, however, to verify that a Japanese reading in a dictionary is in fact a literal reading as we assume. Difficulties lie in the fact that there is little evidence to illustrate the tie between a Japanese reading and a Chinese word.

As mentioned above, the restructured versions of RMS include TBM’s definition through Japanese rendering. If a given Japanese reading can be viewed as a Japanese rendering of TBM’s definition, by definition it is of a literal reading. Mochizuki (1992) does not establish any criteria to recognise the Japanese rendering of TBM’s definition. Considering that modern practice may largely differ from earlier practices, it is necessary to confirm that the recognition is conducted in a manner that imitates the ancient intuition. In consideration of such a requirement, we employ the following criteria:

1. We regard a Japanese reading in the restructured RMS as a Japanese rendering of TBM’s definition of a character,
   a. when that reading and that character agree in the first place of entry or are marked in IJS, or,
   b. when that reading is attested as a gloss to that character in Kunten goi shūsei.24

In this essay, we assume that the Japanese reading in question is a literal reading when it meets at least one of the above criteria. Each criterion ensures that the Japanese reading in the restructured RMS and TBM’s definition character were linked. Kunten goi shūsei (hereafter, KGS), which was consulted for the second criterion, is a collection of glossed characters and renditions from the year 1000 and following compiled by Tsukishima Hiroshi (Tsukishima, 2007–9).25

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23 The IJS compiler nicely captures the phenomenon in his introduction: ‘whereas the Chinese can understand a Chinese character by means of sound [i.e. Sino-Japanese stratum], we Japanese appreciate it with the aid of reading [i.e. native Japanese stratum]’ (‘漢家は音を以て義を悟り、日本は訓に就きて言を詳かにす’).

24 We include the entire attestation; however, we indicate with asterisks (*) glosses that are unique to certain materials or those that are found in Buddhist commentaries, which present different characteristics from other materials.

25 Kunten shiryō 訓点資料 or the glossed material is a group of materials that were produced in the practice of vernacular reading of the Classical Chinese texts and Buddhist canons. See Whitman et al. (2010) to overview the materials.
2.3 Examples of Japanese rendering of Tenrei banshō meigi’s definition in the restructured Ruiju myōgi shō

We investigate the yen 言 radical of the restructured Ruiju myōgi shō to ascertain whether or not the criteria are valid to consider the Japanese rendering of Tenrei banshō meigi’s definition. Since the restructured RMS adopts TBM’s definition through the original RMS, we limit ourselves to investigating entries that cite TBM in the original RMS. As a result, we have found several illustrative examples. Consider, as an example, the case of ye 諏, which is defined in TBM as follows:

於歇反。告也、白也、請也。  

(Fasc. 3, f. 8r)

The definitions are adopted in the original RMS as:

弘云於歇(けち T)反告也白也請也。マウス(LLH)ŋ26

(p. 99, l. 4)

In the restructured RMS, finally:

音図(S)アフマウス(LLH)シロシネカフイフ(HLŋ)ツカットカラフトノフウクツグ(HFŋ)マミユコフムカフエラフ2

(Fasc. 法上, p. 52, l. 1)

Here, ‘ツグ(HFŋ)’ reads tugu ツグ ‘to tell’.

In the example, tugu is one of the examples that has a tie with TBM’s definition. Of the three possible definitions, first consider the case of gao 告 as an example. Gao is linked with the following readings in each criterion:

• a. Gao is placed in the first part of the entry for tugu in IJS,
• b. Gao is linked with the following readings in KGS: ウシナフ, シメス, ツグ, ツグラク, ツグ, ツグマハク, ツグマク, ナス, ノタマク, ノタマフ, マウス, マラサク, ミツガ, ヨコス (the underlined reading appears in the restructured RMS)

Thus, we conclude that tugu is linked with gao. In this manner, we have also found the following readings linked with TBM’s definition:

• sirosi シロシ (with bai 白), uku ウク, kou コフ, mukau ムカフ* (with qing 請)ŋ28

all of which are unmarked. These readings are considered to be Japanese renditions of definitions in TBM.

In the following, we will examine the cases of xu 許 and feng 風. In TBM, they appear as follows:

虚語反。進也、聴也、従也、舉、然也、請也、所也、興也。  

(許, Fasc. 3, f. 8r)

不風反。教也、請也。  

(風, Fasc. 3, f. 8v)

They enter the original RMS:

弘云虚語反進也聴也従也然也請也所也興也中云聴也一[許]可也ス、ム(HHL)  

(許, p. 74, l. 7)

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26 言 is xiat in MC, ket in the EMJ, and xie in ModC.
27 師 is た in MC, at(1) in EMJ, and e in ModC. Here, mausu directly answers the original RMS. Since it is hardly classifiable whether it is inherited or rendered, for the sake of simplicity, we ignore inherited readings.
28 In this case, ‘イフ(HFŋ)’ has some problems. Whilst the marks indicate that the second mora is prenasalised (i.e. ibu; cf. fn. 7), it would be suspicious if such a word existed. Moreover, this reading is not marked in the Renjōin manuscript. Therefore, we assume that this mark is an error. In case this is not prenasalised, i.e. it is iu (<ipu), it can be regarded as a rendition of the definition bai, which also means ‘to say’. However, the rendition iu is not attested well in KGS, where the reading is attested only once.
The Japanese readings that are tied with TBM's definition are as follows:

- **許**
  - Marked: *yurusu* ゆるす (聽 and 然), *atau* アタフ (興) ²⁹
  - Unmarked: *kotowaru* 口だる (聴), *moto* モト, *tokoro* トコロ (所)

- **譚**
  - Marked: *yomu* よむ (読)
  - Unmarked: *osiu* オシフ (教), *tuku* ツク (興), *ukabu* ウカブ, *utau* ウタフ (譚)

### 2.4 The characteristics of the Japanese rendering in the restructured Ruiju myōgi shō and strategy of compilation

Provided that tone marks also demonstrate the authenticity of the reading (Komatsu, 1971), what are the characteristics of marked renditions? Observe that *tugu* in *ye* 譙 features tone marks, when attested reading in *KGS* is limited to the following readings (the underlined word is a Japanese rendition, while doubled underline indicates that the word in question is marked):

- ツカヘマツル, マウス, モノマウス

Furthermore, no ordinary reading of *ye* is provided in *IJS*. Unlike *ye*, attested readings of both *xu* 許 and *feng* 議 in *KGS* almost cover the renditions in the restructured *RMS*:

- アタフ, コトワル, トコロ, ハカリ, ハカリニス, ハカル, モト, エルス, エルシ, エルス (許)
- イフ, イマシム, ウカブ, ウタフ, スフ, ソシル, ゾナフ, ソフ, ソラニス, ツク, ヨム, ラシフ (譚)

However, ordinary readings in *IJS* are limited to ハカリ, ユルス, モト, and ソフ, respectively.

This causes us to question what authenticity is related to the reading in question. If the renditions are not related to ordinary readings but to renditions in the glossed materials, it is likely to be related to demonstrating the meaning of the headword. In other words, these readings are enlarged for use in Chinese-Japanese dictionaries, as proposed by Yoshida (1958). This enlargement was apparently in line with the original *RMS*, an evident Chinese-Japanese dictionary. Contrary to the fact that the restructured *RMS* enlarges itself through a literal reading, *IJS* adopts ordinary readings to enhance its use as a Japanese oriented dictionary. Differences in compiling, or more precisely, enlarging strategy can be observed in the difference between the Japanese readings in these two dictionaries.

It should be noted that *TBM*’s definitions are cited without rendition in *xu* in the restructur-

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²⁹ **Susumu ススム** can be a Japanese rendition of either *jin* 進 or *ju* 興, although it is simultaneously an inheritance of the original *RMS*. 
ed \textit{RMS}. This is fairly observed among the restructured \textit{RMS}. These unrendered definitions are of common use respectively, so that the editor(s) seemed not to pay attention to rendering them in Japanese. Examples are as follows (excerpted relevant part):

(Original \textit{RMS}, 信, p. 73, l. 3)
弘云誠也明也騏也用也敬也宿也重也處也

(Original \textit{RMS}, 訳, p. 98, l. 1)
求、課也

(Original \textit{RMS}, 訳, Fasc. 法上, p. 56, l. 6)

3 Conclusion

We have hitherto explored the nature of Japanese rendering in a Japanese dictionary from a Classical Chinese definition in an earlier Chinese language dictionary. The findings imply that renderings are conducted to enlarge explanations of the Chinese use. This accounts for the difference between the Chinese-Japanese dictionary and the Japanese language oriented dictionary in terms of Japanese readings.

The present essay merely touches the surface of early Japanese lexicography and we expect that more in depth analysis could demonstrate drastically different results. Further studies are thus required, particularly regarding the distribution of such rendering phenomena, both within a given material and between materials, in verifying the effectiveness of our criteria. Furthermore, the form of inclusion deserves attention in addition to rendering. Here, we simply mentioned direct and unrendered inclusion but there are also cases of double inclusion and decision not to include.

Materials and Literature

Source materials


Restructured \textit{Ruiju myōgi shō} (restructured \textit{RMS})


\textit{Kunten goi shūsei} (\textit{KGS}): Tsukishima (2007-09).

Literature


Eguchi, Yasuo [江口泰生]. 1995. Kamakura jidai no jisho [Dictionaries of the Kamakura period]. Nishizaki Toru,
Japanese rendition of Tenrei banshō meigi's definition in early Japanese lexicography: An essay


Ueda, Kazutoshi [上田万年], and Hashimoto Shinkichi [橋本進吉]. 1916. Kohon setsuyōshū no kenkyū [A study of earlier Setsuyōshū]. A special issue of Journal of the College of Literature, Imperial University of Tokyo 2.

Whitman, John, Miyoung Oh, Jinho Park, Valerio Luigi Alberizzi, et al. 2010. Toward an international vocabulary


### Appendix: Abbreviations and transcription conventions

Languages: EMJ: Early Middle Japanese; ModJ: Modern Japanese; MC: Middle Chinese; ModC: Modern Chinese

Primary literature: *TBM: Tenrei banshō meigi 番識万象名義; RMS: Ruiju myōgi shō 類聚名義抄; IJS: Iroha jirui shō 色葉字類抄*

Secondary literature: *KGS: Kunten goi shūsei 訓点語彙集成*

Classical Chinese tone or Sino-Japanese approximation: H: High; L: Low; R: Rising; S: Stop; F: Falling; T: Stop (high tone)

Japanese accentuation and pronunciation: H: High; L: Low; F: Falling; N: Nasalised; "*: Prenasality (an ancestor of contemporary dakuten); @: Unspecified (unmarked)

Other transcription conventions: *Katakana* glosses: Sino-Japanese reading; *Hiragana* glosses: *Wokoto-ten* glosses; ←: Inversion (Decode the character suspended earlier); ✓: Checked in vermillion; —[...]: Supplementation to elliptic mark (‘—’); ⟨...⟩: Title of the work cited; ⟨...⟩: Written in double lines; /: Line break