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## Regarding *Yiqiejingyinyi* classical Japanese manuscripts

Naiqi LI

**Abstract:** In the early Inseii period, around 1100 CE, the *Ruiju myōgi shō* 類聚名義抄 (*Zushoryō-bon* 圖書寮本 manuscript) was compiled by a monk of the Hossō 法相 sect. The *Ruiju myōgi shō* quotes a total of around 1,300 Chinese character radicals from *Yiqiejingyinyi* 一切經音義, which is the largest such collection. The *Yiqiejingyinyi*, which today exists only in Japan, is extremely valuable owing to its ancient handwriting.

There are ten versions of the *Yiqiejingyinyi*, named according to where they are held: Daiji, Kongōji, Goryeo, Nanatsudera, The University of Tokyo, Kyoto University, Tenri Library, Kunaichō, Saihōji, and Hiroshima University. My research aims to elucidate which version of the *Yiqiejingyinyi* makes reference to the codification of *Zushoryō-bon Ruiju myōgi shō*.

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### I. Introduction

The *Yiqiejingyinyi* 一切經音義 (Xuan Ying 玄奘) is the oldest Buddhist dictionary that exists in China. In the Tang Dynasty, Xuanzang 玄奘 brought many Buddhist scriptures from India to China. In order to translate these Buddhist texts, a “translation place 訳場” was set up in Chang’an 長安, and intellectuals were selected from among the monks, including Xuan Ying. Xuan Ying was conscious of the fact that there are many difficult words in the Buddhist scriptures, and made the dictionary in parallel with the translations. This dictionary was called *Yiqiejingyinyi*, which has approximately 400,000 characters in a total of 25 volumes, taken from more than 400 Buddhist scriptures and more than 8,000 entries. The *Yiqiejingyinyi* had a great influence on later Buddhist dictionaries; this influence was not limited to China, but was transmitted to Japan during the Nara period when it was actively transcribed, and was frequently used for dictionary compilation after the Heian period. The *Yiqiejingyinyi* classical manuscripts that exist in Japan, whose contents slightly differ, have not yet been divided or groupatized. In this paper, therefore, I will examine the characteristics of the Japanese manuscripts.

### II. Previous research

The main previous studies on several versions of *Yiqiejingyinyi* are as follows.

- 1 Yamada Yoshio 山田孝雄 (1932) pointed out that the Daiji 大治 text, a classical Japanese manuscript, was a Goryeo 高麗 (Korean Tripitaka) version, not a Song dynasty 宋代 version. Furthermore, the results of various comparisons were presented for volume 1, and it was clarified that in Daiji, the text of *Yiqiejingyinyi* is older than the Goryeo version.
- 2 Ueda Tadashi 上田正 (1981) compared several *Yiqiejingyinyi* Japanese manuscripts (Daiji 大治, Shōsoin 正倉院, Hiroshima University, Tenri Library 天理, and Goryeo) with Chinese versions (Qishazang 磧砂藏, Congshujicheng 叢書集成, Huilinyinyi 慧琳音義). Ueda clarified that the Japanese books belong to a different group from the Chinese versions, suggesting the possibility of an original Japanese group.
- 3 Minoura Naomi 箕浦尚美 (2006) discusses the bibliographical information of the manuscripts of Kongōji 金剛寺, Nanatsudera 七寺, the University of Tokyo, and Saihōji 西方寺. Among them, Minoura identified that the Kongōji manuscript is close in content to the Daiji manuscript while the Nanatsudera manuscript is close to the Goryeo version. She also established that the Saihōji manuscript is closer to the Isiyamadera 石山寺 manuscript than other versions.
- 4 Xu Shiyi 徐時儀 (2009) in “A study of ‘*Yiqiejingyinyi*’ by Xuanying 玄奘 and Huilin 慧琳” examined the *Yiqiejingyinyi* manuscripts existing in Japan. In ordering them, Xu argues that, in terms of the scriptures referenced, the Nanatsudera manuscript was close to the Goryeo, Saihōji and Kongōji manuscripts. Meanwhile, in terms of the explanations of the headwords, the Nanatsudera manuscript and the Goryeo version are largely similar, while the Saihōji and Kongōji manuscripts and Qishazang versions have close resemblances. Xu also argued that there was originally one type of *Yiqiejingyinyi* manuscript between the Kaibozang first version 開寶藏初刻本 and the Qidanzang 契丹藏 Tripitakas, and that the manuscripts existing in Japan were based on that version. In addition, Xu argues that the Saihōji and Kongōji manuscripts were established first, and the Goryeo version and Nanatsudera manuscripts were edited based on them. I am still in the process of researching the group of Japanese manuscripts, but I think it likely that Xu’s conclusions have room for reconsideration.

As described above, it has been clarified that Japanese manuscripts of *Yiqiejingyinyi* and Chinese editions belong to different groups. The group classification of individual volumes has been elucidated by these previous studies, but the group classification for all *Yiqiejingyinyi* Japanese manuscripts including other volumes remains unresolved. In this paper, I examine the characteristics of *Yiqiejingyinyi*.

### III. Existing Japanese manuscripts of *Yiqiejingyinyi*

#### 1. *Yiqiejingyinyi* manuscripts

In this paper, I will study the Goryeo version, which is a complete book, and *Yiqiejingyinyi* manuscripts existing in Japan. The texts used are as follows.

- (1) Goryeo 高麗 version: (25 volumes. “*Tripitaka Koreana*”, Dongguk University, 1976. The abbreviated title is 高麗.)
- (2) Kongōji 金剛寺 Manuscript: (Kamakura period copy. Volumes 1 to 4, 6, 7, 9 to 21, 24, and 25. The abbreviated title is 金剛寺.)
- (3) Nanatsudera 七寺 Manuscript: (Heian period copy. Volumes 1 to 10, 12 to 14, 16 to 18, 21 to 23 to 25. Volume 15th is held at the University of Tokyo Historical Archives, so there are 21 volumes in total.)

The abbreviated title is 七寺.)

- (4) Daiji 大治 Manuscript: (Heian period copy. Volumes 1, 2, and 9-25. The abbreviated title is 大治.)  
 (5) Saihōji 西方寺 Manuscript: (Kamakura period copy. Volumes 1, 3 to 6, 9, 13, 21, 25. The abbreviated title is 西方寺.)  
 (6) Hiroshima University 広島大学 Manuscript: Ishiyamadera's Manuscript (Heian period copy. Volumes 2, 3, 4 and 5. The abbreviated title is 広大.)  
 (7) Tenri Library 天理図書館 Manuscript: (volumes 9 and 18. The abbreviated title is 天理.)  
 (8) Kyoto University 京都大学 Manuscript: (Volumes 6 and 7. It is a part of Ishiyamadera 石山寺's Manuscript. The abbreviated title is 京大.)  
 (9) The University of Tokyo 東京大学 Manuscript: Nanatsudera's Manuscript: (Vol.15 only exists. The abbreviated title is 東大.)

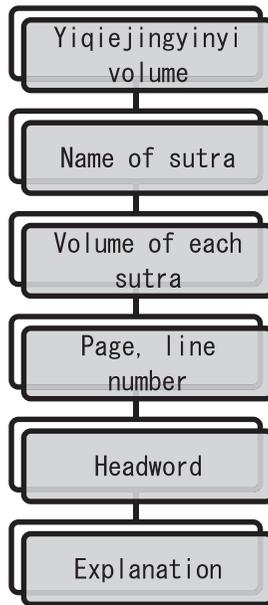
With the above, the number of remaining *Yiqiejingyinyi* manuscripts is shown in the table.

**Table 1**

Vol.	高麗	金剛寺	七寺	大治	西方寺	広大	天理	京大	東大
1	✓	✓	✓	✓	✓				
2	✓	✓	✓	✓		✓			
3	✓	✓	✓		✓	✓			
4	✓	✓	✓		✓	✓			
5	✓		✓		✓	✓			
6	✓	✓	✓		✓			✓	
7	✓	✓	✓					✓	
8	✓		✓						
9	✓	✓	✓	✓	✓		✓		
10	✓	✓	✓	✓					
11	✓	✓		✓					
12	✓	✓	✓	✓					
13	✓	✓	✓	✓	✓				
14	✓	✓	✓	✓					
15	✓	✓		✓					✓
16	✓	✓	✓	✓					
17	✓	✓	✓	✓					
18	✓	✓	✓	✓			✓		
19	✓	✓		✓					
20	✓	✓		✓					
21	✓	✓	✓	✓	✓				
22	✓			✓					
23	✓		✓	✓					
24	✓	✓	✓	✓					
25	✓	✓	✓	✓	✓				
計	25	21	20	19	9	4	2	2	1

## 2. *Yiqiejingyinyi* configuration

My classification of *Yiqiejingyinyi* can be expressed as follows.



- (1) *Yiqiejingyinyi* volume: The volume number, from one to 25, is shown at the beginning of each text.
- (2) Name of Sutra: Each volume of *Yiqiejingyinyi* contains several Buddhist texts. The name of those sutras is included here.
- (3) Volume of each sutra: Each sutra is also divided into several volumes, and these volumes are also identified.
- (4) Page, line number: This is the location and line number of headword.
- (5) Headword: Word extracted and interpreted from Buddhist sutra.
- (6) Explanation: Commentary on the headword, with a note on the typeface, pronunciation, and meaning.

## IV. Uniqueness of Japanese manuscripts of the *Yiqiejingyinyi*

### 1. Differences in script

There are many examples where the headword in the *Yiqiejingyinyi* versions is almost the same; however, the explanation contains different characters. For example:

〈明哲〉 卷第十 地持論

高麗本・七寺本：又作喆、愆二形、同。知列反。『爾雅』：哲、智也。『方言』：齊、宋之間謂智爲哲。哲、明了也。

金剛寺本・大治本：又作喆、愆二形、同。知列反。『爾雅』：哲、智也。『方言』：齊、宋之間謂知爲哲。哲、明了也。

At that time, it seems that both the letters “智” and “知” were valid.

## 2. Character difference (one character)

In many other cases, the explanations are identical, with the exception of a single character being inserted in one version. For example:

〈加祐〉 卷第二十一 稱讚淨土經

高麗本：古文閣、佑二形、同。胡救反。『字林』：祐者、也。

西方寺本·七寺本：古文閣、佑二形、同。胡救反。『字林』：祐者、助也。

金剛寺本·大治本：古文閣、依二形、同。胡救反。『字林』：祐者、助也。

It can be speculated that the character “助” is missing from the “祐者、也” in the Goryeo version.

## 3. Difference in number of characters (two or more characters)

In the case of the difference of a single character, there is a high possibility of a misprint. In this paper, cases where texts differ by two or more characters are considered separately. For example:

〈怛策〉 卷第二十三 廣百論

高麗本·七寺本：迦都違反。龍王名也。昔有仙人曾咒此龍、令其入火、龍王憂怖、遂投帝釋、繞座而住。仙人知己、更以咒之、帝釋與龍一時俱墮。帝釋求哀、得免所患、龍遂死焉。

大治本：迦都違反。此龍王名也。

There are two possibilities to consider in relation to the underlined text above: firstly, this extra text may have been inserted in a later version but did not exist in the original; secondly, a later version may have omitted the text which had existed in the earlier version.

## 4. Amendments

〈習習〉 卷第二 大般涅槃經

高麗本·七寺本·広大本：經文從疒作癩、書無此字、近人迦之耳。

金剛寺本·大治本：經文從疒作癩、書無此字、近人加之耳。和言加由之。

## 5. Version differences

〈怡懌〉 卷第二 大般涅槃經

高麗本：音以之反。『爾雅』：怡、懌、樂也。郭璞曰：怡、心之樂也。懌、意解之樂也。

七寺本：音。怡、懌、樂也。郭璞曰：怡、心之樂也。懌、意解之樂也。

金剛寺本·大治本·広大本：音亦。『爾雅』：怡、懌、樂也。郭璞曰：怡、心之樂也。懌、意解之樂也。

## 6. Mistakes or accidental omissions

〈娑羅〉 卷第二 大般涅槃經

高麗本·七寺本：『泥洹經』作固林。案『西域記』云：此樹在呬刺拏河西岸、不遠有娑羅林。其樹形類榭而皮青白、葉甚光潤。四樹特高、是如來涅槃之所也。

金剛寺本·大治本：『泥洹經』作豎固林。案『西域記』云：此樹在呬刺拏河西岸、不遠有娑羅林。其樹形類榭而皮青白、葉甚光潤。四樹特高、是如來涅槃之所也。  
 広大本：『泥洹經』作堅固林。案『西域記』云：此樹在呬刺拏河西岸、不遠有娑羅林。其樹形類榭而四樹特高、是如來涅槃之所也。

### 7. Intentional omissions or additions

〈規欲〉 卷第二 大般涅槃經

高麗本·七寺本：又作頰、同。九吹反。規、計也。規亦求。謂以法取之也

金剛寺本·大治本：又作頰、同。九吹反。規、計也。規亦求。謂以法取之也。字從夫見言丈夫之見、必合規矩。

広大本：又作頰、同。九吹反。規、計也。規亦求也。謂法取之也。字從夫言丈夫之見、女合規矩。

## V. Utilization of *Yiqiejingyinyi*

In the Heian period, the era of Japanese dictionary compilation, the materials that could be referenced were limited. Many of these materials came from China, and it is therefore necessary when researching Japanese dictionaries also to rely on Chinese dictionaries.

As a result, this study attempts to consider classical Japanese dictionaries from the viewpoint of using Chinese dictionaries. In this regard, “*Shinsen jikyo* 新撰字鏡” and “*Ruiju myōgi shō* 類聚名義抄” are widely known as the best of the Heian period Kanwa dictionaries. “*Shinsen jikyo*” is the oldest existing Chinese-Japanese dictionary in Japan, and was first established for the convenience of using “*Yiqiejingyinyi*”. The edited “*Ruiju myōgi shō*” is a compilation of dictionaries from the Heian era, with more than 130 sources specified and a large number of references. Among them, “*Yiqiejingyinyi*” has the most citations. Therefore, as it is common to both, the first point to notice is the use of “*Yiqiejingyinyi*”.

In this section, *Ruiju myōgi shō* is analyzed as an example.

### 1. Matching contents of *Ruiju myōgi shō* and the Goryeo group

〈潭然〉 卷第五 海龍王經

類聚名義抄：擔猶安靜也。潭深也。(28頁)

高麗本系統：擔猶安靜也。經文作潭深也。

石山寺本系統：潭深也。

According to this example, it is highly possible that the Goryeo group is cited in *Ruiju myōgi shō* rather than Ishiyamadera group.

### 2. Matching contents of *Ruiju myōgi shō* and the Daiji group

〈繩紕〉 卷第二十二 瑜珈師地論

類聚名義抄：女心反而鳩反。(322頁)

大治本系統：女心而鳩反。

高麗本系統：女心反。

In *Guangyun* (広韻), 紕 is “汝鳩反” and has the same pronunciation as “而鳩反”. Therefore, it can

be confirmed that the headword has this pronunciation.

### 3. Matching contents of *Ruiju myōgi shō* and the Ishiyamadera group

〈崖岳〉

類聚名義抄：崖底□□子結反。陬禹而高山之節也。(139 頁)

高麗本系統・石山寺本系統：山名也。又作岳、子結反。『説文』：陬隅而高山之節也。

大治本系統：山名也。又作岳、子結反。『説文』：

The underlined text is a quote from *Shuowenjiezi* 説文解字, and *Ruiju myōgi shō* also has the source name “説文”, which is thought to reflect a mistake in the subsequent omission.

## VI. Conclusion

In this paper, first, 10 versions of *Yiqiejingyinyi* manuscripts were divided into three groups according to the differences in the contents of *Yiqiejingyinyi*. That is, the Daiji group, the Goryeo group, and the Ishiyamadera group.

Next, comparing *Yiqiejingyinyi* manuscript differences with *Zushoryō-bon Ruiju myōgi shō*, when *Zushoryō-bon Ruiju myōgi shō* was compiled, it was found that the *Yiqiejingyinyi* manuscripts used were closest to the Daiji group. Through this research, we can use *Yiqiejingyinyi* manuscripts to provide important materials for research on the classical Japanese dictionary.

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