

杭 州 佛 学 院

第 三 届
佛典语言文字研讨会
暨大仓百代纪念研讨会
论 文 集

Proceedings of The 3rd Seminar on the
Languages and Scripts Used in Buddhist Sutras
and the International Momoyo Okura Symposium



主办单位

杭州佛学院

Organizer

Hangzhou Buddhist Academy

杭州佛学院第三届佛典语言文字研讨会暨大仓百代纪念研讨会 2018.10

Programme Outline of the 3rd Seminar on the Languages and Scripts Used in Buddhist Sutras and the International Momoyo Okura Symposium, Hangzhou Buddhist Academy

主办：杭州佛学院、日本大仓文化研究会 主持人：李炜教授

Organizer: Hangzhou Buddhist Academy, Okura Cultural Foundation Chair: Prof. Li Wei

欢迎晚宴 Welcome Dinner 18:00 Oct 19

第一天 10月20日 / Day 1 Oct 20

8:00-8:15	颂唱《华严字母歌》 Chant of the Huayan Alphabet	
8:15-8:30	嘉宾介绍 Introduction of scholars by Prof. Li Wei	
8:30-8:50	光泉院长致辞 Speech by Venerable Master Guangquan, Chancellor of HBA 翻译：杨晓东博士 Translated by Dr. Yang Xiaodong	
8:50-9:20	Giulio Mieli先生致辞 Speech by Mr. Giulio Mieli 翻译：顾青青 Translated by Ms. Gu Qingqing	
9:20-9:30	捐赠仪式 The Donation Ceremony 翻译：李珍博士 Translated by Dr. Li Zhen	
9:30-9:55	上原行照大阿闍黎致辞 Speech by Uehara Gyōshō dai ajari 翻译：李珍博士 Translated by Dr. Li Zhen	
9:55-10:25	合影、茶歇 Group Photo & Tea Break	
10:25-11:25	Prof. Jayashree Sathe 印度浦那德干学院 Deccan College, Pune, India	《一部建立在历史原则上的梵语百科字典》 An Encyclopaedic Dictionary of Sanskrit on Historical Principles 翻译：沈致远 Translated by Mr. Shen Zhiyuan
11:25-12:00	午餐 Lunch	
13:30-14:30	Prof. Jürgen Hanneder 德国马尔堡大学 University of Marburg, Germany	《简论欧洲梵文词典编纂史》 A Brief History of Sanskrit Lexicography in Europe 翻译：倪佳佳 Translated by Ms. Ni Jiajia
14:30-15:30	Dr. Agnes Stache-Weiske 德国维尔茨堡大学 University of Würzburg, Germany	《奥托·伯特林克(1815-1904)与〈梵德大辞典〉》 Otto Boehtlingk (1815-1904) and the <i>Great Sanskrit-German Dictionary</i> 翻译：陈莉 Translated by Ms. Chen Li
15:30-15:45	茶歇 Tea Break	
14:00-16:00	日本比叡山上原行照大阿闍黎 Uehara Gyōshō dai ajari of Mount Hiei, Japan	《日本宗教文化的历史·聚焦天台宗回峰行》 《日本宗教文化の歴史として、とくに天台宗回峰行について》 翻译：李珍博士 Translated by Dr. Li Zhen 地点：杭州佛学院二楼大教室 Location: The 2nd floor classroom of HBA
15:45-16:45	Dr. Roland Steiner 德国哈雷大学 University of Halle, Germany	《他是怎么编成的？论莫尼埃-威廉姆斯梵英词典的特征》 Where did he get that from? On the character of Monier-Williams' Sanskrit-English Dictionary 翻译：杨晓东博士 Translated by Dr. Yang Xiaodong
16:45-17:00	互动提问 Q&A	
17:30	晚餐（自助餐） Buffet Dinner	
第二天 10月21日 / Day 2 Oct 21		
8:00-9:00	Prof. Kashinath Tamot 特里布文大学 Tribhuvan University, Kathmandu	《“尼瓦手稿”梵文研究笔记》 Notes on Sanskrit used in Nawa Manuscripts 翻译：刘松柏教授 Translated by Prof. Liu Songbai
9:00-10:00	Dr. Martin Straube 德国马尔堡大学 University of Marburg, Germany	《吐鲁番出土佛教文献梵文词典》 The Sanskrit Dictionary of the Buddhist Texts from the Turfan Finds 翻译：袁搏 Translated by Ms. Yuan Bo
10:00-10:15	茶歇 Tea Break	
10:15-10:55	Prof. Gérard Huet 法国科学院院士，法国国家信息 及自动化研究院巴黎实验室 Inria Paris Laboratory	《梵语词典编纂概述》 A Small Survey on Sanskrit Lexicography 翻译：万爽博士 Translated by Dr. Wan Shuang
10:55-11:10	杭州佛学院科研工作介绍	《梵语文本的计算机辅助分析系统简介》 报告人：万爽博士 A Brief Introduction to the Computer Aided Comprehension (CAC) of Sanskrit Texts Presented by Dr. Wan Shuang
11:10-11:25	Introduction to the research work of HBA	《梵文天城体字符识别及其拉丁字符转写》 报告人：刘松柏教授 Recognition of Devanagari and Transliteration to Latin Character Presented by Prof. Liu Songbai
11:25-12:00	午餐 Lunch	
13:30-14:30	Prof. Anirban Dash 印度浦那大学 Pune University	《帕尼尼教导的语音学：梵文语音参考手册》 Pāṇinīyaśikṣā: A Sanskrit Phonetic Reference Manual 翻译：谭贞寅 Translated by Ms. Tan Zhenyin
14:30-15:30	Prof. Masako Sato 日本大学 Nihon University	《日本的梵文辞典：重点关注荻原云来的著作》 Sanskrit Dictionaries in Japan: Focusing on the Works of Ogiwara Un'rai 翻译：关金丽 Translated by Ms. Guan Jinli
15:30-15:45	茶歇 Tea Break	
15:45-16:45	李炜教授 Prof. Li Wei 杭州佛学院 Hangzhou Buddhist Academy	《汉译佛教文献对编写梵文词典的参考作用》 The Use of Chinese Translations of Buddhist Texts In the Sanskrit Lexicography 翻译：万爽博士 Translated by Dr. Wan Shuang
16:45-17:00	互动提问 Q&A	
17:30	晚餐（自助餐） Buffet Dinner	

注：本届研讨会将在杭州灵隐寺华严阁举办。

Ps. The Seminar will hold in Huayan Pavilion of Lingyin Temple, Hangzhou.

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On the European Knowledge of Sanskrit

Jürgen Hanneder

University of Marburg, Germany

preferable to that of Monier-Williams. If one adds Apte's Dictionary, which is indispensable for reading Śāstra and Schmidt's *Addenda* („Nachträge zum Sanskrit-Wörterbuch in kürzerer Fassung" (Leipzig 1928), the coverage of materials is not bad at all. But beyond this there are many specialised dictionaries, several Vedic dictionaries, Edgerton's *Buddhist Hybrid Sanskrit Dictionary*, and so forth. Then there are innumerable smaller indices either appended to editions of texts or in monographical works.

Looking through all of these when searching for the meaning of a word has long become impossible, and thus the lexicographical work done in the last century is remaining beyond our ken, a state of affairs surely quite unsatisfying. A few years ago these observations led to an attempt to make a new type of dictionary.

A Dictionary of Addenda: Nachtragswörterbuch des Sanskrit (NWS)

As every philologist of Sanskrit knows, many scholars have in their textual work gone beyond the existing lexica and have become lexicographers themselves. They have established new meanings from their own reading of texts, from definitions in commentaries, or a systematic comparison of passages. Many editions of works, many translations and studies thus contain small lexicographical articles, sometimes but not always equipped with helpful glossaries. These indices are scattered among the available literature, are often not easy to find, and almost impossible to use systematically. Certainly not too many researchers had the leisure and the discipline necessary to produce a private index of a larger number of such addenda. Only one published attempt to collect a such addenda is known and this is Schmidt's *Nachträge*,¹⁵ a substantial supplement to Böhtlingk's petrograde dictionary. But after the publication of this volume, specialised and other dictionaries and glossaries continued to appear.

In the course of prolonged efforts to edit a variety of Kashmirian works my colleague Walter Slaje in Halle and myself had frequent discussions about the feasibility of a collection of this scattered lexicographical knowledge. It was clear that such a collection would greatly facilitate our daily editorial work and surely be useful to further Sanskrit lexicography. When we added up all the published addenda we had in mind, and when Katrin Einicke, the assistant professor in the Halle institute, did a more systematic search, it became clear that there was much more material than expected and certainly more that could

¹⁵ Schmidt 1928.

be fitted into one of the typical three-year projects funded by the *German Research Community* (DFG), the main institution in Germany when it comes to funding academical projects in Indology. However, the alternative, to devise a long-term dictionary project, seemed to have various disadvantages. One was practical: It would not be for a long time that we or anyone else could actually benefit from the work, but we wanted something that would be of use even after a few years. One other disadvantage was that such large-scale dictionary projects are very difficult to acquire. German institutions are not very keen on funding such projects that do not tend to end at any foreseeable point in time. Of course there are exceptions also in Germany. The dictionary of German dialects in my home university, apparently the largest project in the humanities in Germany, has an open-ended funding, but since we are talking about Sanskrit, not much was to be expected. What seemed reasonable was the funding for a three-year period, so we had to make an efficient plan to have an online lexicon up and running after three years of funding, with the option to have a printed version later.

We therefore decided to produce no more than a dictionary of addenda, called *Nachtragswörterbuch des Sanskrit* (NWS) “Addenda Dictionary of Sanskrit”. It meant that lexical items from scattered published addenda are merely quoted and shortened where necessary to be compatible with a dictionary format. The most important task was of course that every lexicographical entry had to be checked against the main dictionary, that is, Böhtlingk’s dictionary, for only new words, new meanings, or new attestations in original texts were to be recorded. The aim was to supplement our reference dictionary, but keep duplicates to a minimum. Eventually we had around 150 addenda for inclusion, some of which turned out to be useless on closer inspection. Usually this became clear when one started to check dictionary entries against the original texts on which the entries were based. Quite a few items that we had originally selected were eventually excluded. But we added others, so the final number is around 170.

Some of these are quite short, others are in fact specialised lexica, as for instance Graßmann’s Vedic dictionary (*Wörterbuch zum Rgveda*, 7.389 entries), Edgerton’s dictionary (*Buddhist Hybrid Sanskrit Dictionary*, 16.877 entries), and so forth. A complete list can be found in the online dictionary itself.¹⁶

The different stages of the work were kept comparatively simple, since we expected, quite correctly by the way, that complications would arise on their own. Apart from selecting the addenda that were worthy of inclusion, we had to decide on how to quote the addenda, establish a routine for entering data, and for correcting online. All this was put into a software system devised

¹⁶ <http://nws.uzi.uni-halle.de/dictionaries?lang=en>

especially for the purpose by the Halle computing department, which was an important component of the project.

When it came to details there was after all a bit more lexicographical work to be done than expected. Most importantly, one had to judge the quality of the addenda, usually by checking the references given and by reading the Sanskrit text the new meaning was taken from. To give you a practical example for what would happen in such case: The Italian Indologist Pisani found a new word *dhvanij*, supposed to mean “great noise”, which seemed highly suspicious. When we looked at the text that Pisani had scoured for new meanings, we found a single passage, where the author had encountered a compound *dhvaniḍambara*. It was difficult to believe, but the author had obviously not understood that this was a compound formed by the words *dhvani* and *ḍambara*. What he apparently recognised was *ambara*, which in turn left him with a new word *dhvanij*. We hoped that this was the most spectacular and hopefully singular lexicographical failure and followed the established practice to mark the entry as wrong, in order to deter users from wasting any time with it.

Some addenda were ideal for our purpose, since they contained just lists made up of a lexical item, a translation and a reference. Entering these into an online form of our software was simple, for it would automatise some of the steps and reduce errors, for instance by automatically coping the source information to the next item, giving available options from a selection menu, and keeping the underlying xml-data hidden from sight. In retrospect it seems that this was probably the key to success. In other cases the problem was that the authors of addenda did obviously not have later users in mind, or simply ignored that their work would ever have practical relevance. One highly interesting work on Vedic lexicography by the German Vedicist Neisser contained a wealth of material, but it did not give new meanings and references, rather each word was discussed in lengthy articles, weighing the arguments for and against a certain interpretation given by his predecessors. In doubtful cases Neisser described the previous lexicographical work in all details, but did not even commit to any side. To extract his own opinion from this was an extremely time-consuming task. Then there was the problem that the dictionary of Böhrtlingk has some peculiarities, not followed by later authors, most notably his idiosyncratic spelling of verbal roots, which meant that all addenda had to be mapped to Böhrtlingk's system. In the end things were not as simple as one would have hoped.

One problem remaining is the European multilingualism of the addenda, which is involuntarily highlighted by the Tantric lexicon *Tāntrikābhīdhānakoṣa*, which contains entries in English, French and German. But this could not be helped. Incidentally, the multilingualism is not only a problem for the user, it

appears to have been problematic for some authors of addenda as well. One earlier French author gave the English translation “fihgited” for the word *yudhita*, a word which no one would be able to find in a search. Here we departed from our general principle to merely quote, but not alter the essential information in the addenda without any change, and corrected to “fought”.

In the end the plan worked out nicely. Looking back I think it was an ideal combination between an ingenious and time-saving interface and a group of highly efficient and devoted lexicographers, in Halle there were Katrin Einicke, who was the main redactor, Anette Wilke and Ines Siegfried, in Marburg there was Mitsuyo Demoto. After three years we had not only done everything we promised, but more, and we could announce a new online Sanskrit dictionary, the so-called *Nachtragswörterbuch des Sanskrit* (NWS) “Addenda Dictionary of Sanskrit”.

Furthermore we could add one detail that would make the website of the online dictionary¹⁷ more useful. Our dictionary project had started with a symposium of lexicographers at the Mainz Academy (REF), in which also Thomas Malten (Cologne) was present. Malten has devoted many years to producing searchable online versions of most of the Sanskrit dictionaries available, the *Cologne Digital Sanskrit Dictionaries*.¹⁸ Since he expected that his work was unlikely to continue after his retirement, he provided us with the data for the Petrograde dictionary and that of the addenda of Schmidt. So we decided to produce a search interface that would combine the three dictionaries. Our online dictionary therefore allows a simultaneous search in three dictionaries, the NWS itself on the left, the Böhrlingk dictionary in the middle and the addenda of Schmidt on the right. It has to be noted that our versions of Böhrlingk and Schmidt are not identical to the Cologne version. The Halle computing department has not only produced a new presentation and updated the search environment, we have also continued to correct typos. Our version has in other words become a new *śākhā*.

At present the NWS contains roughly 107500 entries. Although the lexicon in principle ignores what is already given in Böhrlingk there is some inevitable overlap. Since four persons were working on different articles at the same time, some overlap between parts of the NWS was unavoidable. And of course, some entries are quite unspectacular and might, for instance, contain just note that a word is now attested in another gender. Nevertheless the number is impressive, when held against the ca. 150000 entries in Böhrlingk and the 12000 entries in Schmidt’s addenda.

As to the future of our dictionary, I can say that some works are continuing,

¹⁷ <http://nws.uzi.uni-halle.de>

¹⁸ <http://www.sanskrit-lexicon.uni-koeln.de>

most notably, we are correcting misprints in the Böhlingk dictionary. We are also keeping in mind a printed version, which would amount to more than 4000 pages at present. But the NWS is just a tool for research scholars, not an integrated dictionary. Ideally one should now, in a second step, use the addenda to update the Böhlingk dictionary. But perhaps after adding more addenda, and hopefully by a new generation of European Sanskritists.

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