

西夏語譯《真實名經》釋文研究

提要

這本書呈現作者對西夏語譯《真實名經》文本之解讀與研究的現階段成果。

《聖妙吉祥真實名經》，本書簡稱《真實名經》，是《大正新修大藏經》1190號釋智譯本對 ārya-mañjuśrī-nāma-saṃgīti 的漢譯標題。《真實名經》傳世的古典文本有梵、藏、漢、西夏、回鶻、蒙古、滿七種語文，是佛教秘宗最重要的經典之一。這部經典的西夏譯本，見在1963年《俄國科學院東方研究所藏西夏文抄本與刻本目錄》之著錄，聶斯克 (Nevsky, N. A.) 應該曾經閱覽過最初黑水城發掘品的部分原件；及1994松澤博撰文介紹日本天理大學圖書館藏的殘卷，並將殘卷影印附刊。此外，到2001年以前，尚未有學者對整體文本進行解讀研究。

現存《真實名經》西夏譯本的經題為 𐰃𐰆𐰏𐰤 𐰃𐰆𐰏𐰤 𐰃𐰆𐰏𐰤 𐰃𐰆𐰏𐰤 𐰃𐰆𐰏𐰤 𐰃𐰆𐰏𐰤 𐰃𐰆𐰏𐰤，直譯作《聖柔吉祥之名真實誦》。本書釋文主要根據俄羅斯科學院東方研究所聖彼得堡分所收藏的三個西夏譯本 (Tang. 63, No. 693, 707, 728)，及中央研究院歷史語言研究所的兩種殘本，計得西夏譯文 546 行所做的逐字漢譯。現存刻本西夏語譯《真實名經》有經題，但沒有任何翻譯、校對的註記，經文的章節與註記、及經末附綴文，與現行流通的漢、藏文本都有些差異；而且經文內容包含完整的「分句偈頌」、與「五輪功德分」，也與回鶻、蒙古、滿文譯本有別。

本書除了附錄「索引」之外，正文分兩章：第一章〈導論〉，第二章〈釋文〉。

第一章〈導論〉，主要包括：(一) 介紹現有的文本收藏及西夏譯文的大致內容，(二) 根據語言的風格嘗試推論西夏譯本的翻譯底本，(三) 舉例說明本書釋文對解讀西夏語文獻應有貢獻，及(四) 參考文獻。

第二章為足本〈釋文〉，主要是西夏語譯文本的解讀研究。文本的每一行先以四行呈現：第一行為西夏語譯《真實名經》實錄，第二行為西夏字逐字擬音，第三行為逐字漢譯、斷句，第四行為《大正藏》1190號釋智漢譯本與之相當的文字。然後是釋文內容的註釋與分析，包括不同譯本、文本的比較；但主要是西夏語譯文詳細的語詞考釋及構詞與語法分析。

附錄「索引」，主要提供檢索西夏字，西夏字按索孚洛諾夫 (Sofronov 1968) 字典的排序，有見必錄。漢語的檢索只提供部分佛學名相、及一再重複出現的對譯詞彙。這個「索引」不僅可以提供西夏語譯《真實名經》用字用詞的檢索、查核，也提供了必要的西夏語語法資訊；是以資料庫的型態呈現的西夏語參考語法手冊。

關鍵詞：西夏語文，文殊菩薩，聖妙吉祥真實名經

Tangut Version of “Chanting The Names of Mañjuśrī”

Abstract

This book presents the author’s most recent achievement in the study on the Tangut version of “Zhēn Shí Míng Jīng”.

“Shèng Miào Jí Xiáng Zhēn Shí Míng Jīng” (《聖妙吉祥真實名經》, “Zhēn Shí Míng Jīng (《真實名經》)”) for short) is the Chinese translation title of “ārya-mañjuśrī-nāma-saṃgīti (Chanting The Names of Mañjuśrī, #.1190 “Taisho Tripitaka”). As of now, there are altogether seven surviving versions of this important Buddhist text in Sanskrit, Tibetan, Chinese, Tangut, Uighur, Mongolian and Manchu. The Tangut version of the text is listed among other Tangut Buddhist texts in the “The Catalog of Tangut Manuscripts and Woodblock Texts, by the Institute of Oriental Studies” published in 1963 by the Institute of Oriental Studies, Russian Academy of Sciences. Apparently, parts of the text were used by N. A. Nevskij (Nevsky) in his initial research into Tangut language, and some vocabulary items from the sutra are to be found in his posthumously published “Tangutskaya Filologia” (vol. 1-2, M: Oriental Literature Publishers, 1960). In 1994 Hiroshi Matsuzawa wrote introduction to the fragments of “Zhēn Shí Míng Jīng” preserved in the holdings of Tenri Library in Japan. His publication included facsimile reproductions of fragments of Tangut text. Up to the present, there are no scholars doing the research and studying on the entire Tangut version of “Zhēn Shí Míng Jīng” until 2001.

“刻齋齋齋齋齋齋齋齋齋” is the title of the extant Tangut version of “Chanting The Names of Mañjuśrī”, which is identical in all the Tangut editions of the text I have consulted. If translated back into Chinese the title would read as follows: “Shèng Róu Jí Xiáng Zhī Míng Zhēn Shí Sòng (聖柔吉祥之名真實誦)”. The text presented in this study consists of 546 lines of collated Tangut text based on five extant Tangut versions of the text. Three of the sets of fragments——(Tang. 63, No. 693, 707, 728)——are kept in the Tangut Holdings of Institute of Oriental Studies of the Russian Academy of Sciences in St. Petersburg. The other two extant versions of the sutra are hold in the Institute of History and Philology, Academia Sinica. All the editions contain the same title, but bear no indications as of the time of translation, the name of translation supervisor or head proofreader or editor-in-charge. Also, in the Tangut version, the appendixes and the remarks, which summarize the chapter content and are chapter dividers, are somewhat different from current Chinese and Tibetan versions.

Moreover, the Tangut versions contain complete “poetic parts of the sutra (偈頌, skr., gatha)” and “five circles of essays (五輪功德)”, which make Tangut version different from Uighur, Mongolian and Manchu versions.

This book consists of two parts: Chapter 1 “Introduction”, and Chapter 2 “Translated Texts”, commentary and index.

Chapter 1 “Introduction” mainly includes four parts: (1) Introduction of the extant Tangut collections and summaries of the contents of Tangut texts. (2) Inferences of what the original source text (Tibetan or Chinese) was for the Tangut translation. (3) Notes on grammatical peculiarities of the text in regard to the study of Tangut grammar. (4) The references.

Chapter 2 “Translated Texts” mainly discusses the study and research on the Tangut version of “Zhēn Shí Míng Jīng”. In my presentation of the Tangut text I use four lines for each line of the original Tangut text: the first line is the original Tangut text of “Zhēn Shí Míng Jīng”; the second line is the phonetic reconstruction of each of the Tangut words; third line is word by word Chinese translation of the Tangut text, the fourth line is the relevant portion of Shì-Zhì’s Chinese translation of the text from “Taisho Tripitaka”, which may help read the Tangut text. I also have put many explanatory notes in Chapter 2, including the comparison of different language versions; and for the most part, I attempted to examine the Tangut grammar.

There are two indexes. The first index is a repertoire of each Tangut word in the text, which is instrumental in searching for the Tangut words. The repertoire is arranged according to the graphic system designed by M. A. Sofronov for his Tangut dictionary (1968). The Chinese index is limited to some Buddhism terms, and indicates the correspondences between Tangut and Chinese Buddhist terms. These “Indexes” supply a searching tool for separate vocabulary entries in the Tangut version of “Zhēn Shí Míng Jīng”, but also provide the essential information on Tangut grammar. Therefore the present study may be used as a database for the research of certain aspects of Tangut grammar.

Key words: Tangut, Mañjuśrī, Nāmasaṃgīti, Zhēn Shí Míng Jīng