

汲古閣説文解字と派生諸文献小篆対照表

Comparison Table of Jiguge Version of Shuowen Jiezi and Its Derived Versions

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あらまし | abstract

「四庫全書本『説文解字繫傳』に見える小篆異体字」[1]では、清初に出版された汲古閣本説文解字¹と四庫全書薈要の小篆を全数比較し、大徐本説文解字を四庫全書に収めるにあたり、少なくとも小篆字形に関しては意図的な改変は殆ど無いとした。

その後、董婧宸氏との議論の結果、この評価には修正が必要であることが明らかとなった。本資料は、この議論の材料と、議論の中で見つかった注意点を整理する。

In the article “Investigation of the Seal Variants Specific to Siku Quanshu Version of Shuowen Jiezi Xizhuan” [1], all heading Seal characters in the Jiguge version (汲古閣本) of Shuowen Jiezi (説文解字) and those of Siku Quanshu Huiyao (四庫全書薈要) are compared and concluded that Siku Quanshu project had applied few intentional modifications to include DaXu book (大徐本) of Shuowen Jiezi in its collection. In later, during the discussion with Professor Dong Jingchen (董婧宸), this conclusion needs to be cross-checked with other materials and should be updated. In this document, the points to be updated are summarized.

本対照表の作成・公開に関しては、早稲田大学図書館所蔵のオリジナルの汲古閣説文解字(請求記号 ホ 4-23、https://www.wul.waseda.ac.jp/kotenseki/html/ho04/ho04_00023/index.html)のデジタル画像の利用の許諾を頂いている(許可 19-410 号)。再利用の場合には、早稲田大学図

¹ 現在『説文解字』の定本として用いられるものは、北宋初期に勅令により徐鉉らが校訂したテキストの系列である。徐鉉・徐鉉兄弟の兄によるものであることから、一般に「大徐本」と呼ばれる。大徐本の他には徐鉉が編んだ「説文解字繫傳」(一般に「小徐本」と呼ばれる)があるが、本稿で扱うテキストは基本的には全て大徐本から発生しているものなので、単に「汲古閣本」と呼ぶ場合は明末清初に汲古閣が大徐本として出版したものを指す。

Today, the widely and stably used text of Shuowen Jiezi is the text compiled in the early Northern Sung dynasty, by the imperial order to Xu Xuan. Xu Xuan is the elder brother of Xu brothers, so this text is usually called “DaXu book” (大徐本). There is another book titled “Shuowen Jiezi Xizhuan” (説文解字繫傳), which was compiled by the younger brother, Xu Kai. It is usually called “XiaoXu book” (小徐本). In this article, “Shuowen Jiezi” means the DaXu book, and the “Jiguge version” means the DaXu book printed by the Jiguge library from the late Ming dynasty and the early Qing dynasty.

書館より許諾を得られるようお願いします。

This comparison table includes the glyph images of the original Jiguge version, they are taken from the digital archive owned by Waseda University Library,

https://www.wul.waseda.ac.jp/kotenseki/html/ho04/ho04_00023/index.html. The inclusion of the images into the comparison table is permitted by the owner (permission number 19-410). If you want to reuse the images from this table, please obtain your permission from Waseda University Library.

1. 対照表の構造について | Table Structure and Legends

対照表は図 1 のように、以下のカラムを左より並べている。

Following is the description of the column from the left to right, shown in Figure 1.

			早大	京大	摺藻	文淵	文津
M00025	禡	早大:巻01上.02b.g08 摺藻:巻01上.03a.g08 文淵:巻01上.20b.g09 文津:巻76.p509b.g09					
M00026	禡	早大:巻01上.02b.g09 摺藻:巻01上.03a.g09					

図 1: 対照表の構造

Figure 1: Structure of Comparison Table

● 通し番号 | Column #1: Sequential Number

汲古閣説文解字(通行本)の小篆²の通し番号 M00001~M11115。通行本では、「本来は既に出ていた筈の文字」を部末に追加している場合があり、四庫全書本などではそれらを「出ていた筈」の箇所に移動している³。本対照表では通行本の位置のまま通し番号を付加したので、文献[1]の順序とは異なる領域があるので注意されたい。

資料によって当該小篆が欠けている場合は、番号は共通でも m11099 のように小文字としている。

また、資料によって汲古閣本に見えない小篆⁴がある場合は U00001~U00013 を振つ

² 本対照表では、正文・重文は区別せず、全て番号を振っている。陳昌治一篆一行本の正文に通し番号を振り、重文は枝番で処理する『加番説文解字』[2]の番号とは異なるので注意されたい。

In this table, the sequential numbers are flatly assigned, not structured to reflect the relationship of the Small Seal (小篆) and its variants (Guwen 古文, Zhouwen 籀文, Alternate form 或体, etc). Therefore, the sequential number in this table is not compatible with the structured IDs, like “Indexed Shuowen Jiezi” in reference [2].

³ 文献[1]、「3.1.3 個別の変更」の第1項に列挙した。

They are listed in the subsection 3.1.3 of the reference [1].

⁴ 本対照表では、たとえば m04870 の「曆」が避諱のために「歷」になっているなど、説解が正しくても別字との混同が避けられない程字形が訛っている場合は「汲古閣本に見えない」扱いとした。

In this table, even if the descriptions are corresponding but the heading glyph is quite similar to that for another entry, it is dealt as “appropriate glyph is missing in this book”. “曆” at m04870 would be an example. In Chizaton and Wenjing books, the heading glyph at #4870 entry is designed as if it were “歷”. “歷” is shown at the entry M01181,

ている。

The number in this column is the sequential number of the entries in the Jiguge version of Shuowen Jiezi, M00001~M11115. In the popularized version (通行本), some Seal entries are amended at the end of the radical section, instead of the most appropriate position in the middle of the section. In the versions of Siku Quanshu and Siku Quanshu Huiyao, these amended entries are moved to the most appropriate position in the middle of the section. Therefore, the entries in Siku Quanshu are not in the order of the sequential number. Also, in the article [1], the sequential number is defined by the revised order like Siku Quanshu, thus some Seal entries have different sequential numbers between this table and the article [1].

In the case any Siku Quanshu versions lack the entry, the sequential number is lowercased as "m11099".

And, in the case that the entry in Siku Quanshu version(s) does not correspond to any entry in the Jiguge version, the sequential number starts with U, instead of M, like U00001~U00013.

- **対応現代漢字 | Column #2: Corresponding Modern Hanzi**

小篆に対応する現代漢字。ただし、あくまでも検索の指標として挙げたもので、字源説的・現行の用字的には別字になっている場合も有る。

The modern Hanzi(s) in this column corresponds to the Seal character in the same row. They are given as the keys for easier search, therefore some modern Hanzi(s) are chosen by their shape similarity only. As a result, sometimes the “corresponding” Hanzi could have different histories or semantics in comparison with the “corresponded” Seal character.

- **出現箇所 | Column #3: Location of the Appearance**

当該小篆が掲出されている巻号・上下・葉数・見出し字通し番号。葉数が「12a」となっているものは「葉 12 の右側頁」を意味し、見出し字通し番号が「g05」となっているものは、「当該頁の 5 番目」を意味する。

ただし、文津閣本は影印が縮刷本しか無く、原本の葉数がわからないため、縮刷本の頁数と左右、見出し字通し番号で代用した。

The column provides the information where the Seal entry appears, by the number of volumes (巻號, from 01 to 14), the former/latter (上/下), the index of the leaf (葉数), the right or left side of the specified leaf (a is for right/b is for left), the sequential number of the glyph at the specified side (g01~).

The reprint of Siku Quanshu Wenjinge version, Commercial Press (商務印書館) removed the center of the leaf showing the sequential number of the leaf. Therefore, the comparison table shows the page number of the reprint book, instead of the location info of the original

the books showing wrong “歷” glyph are dealt as “曆 is missing”. Avoiding strict usage of “曆” might be because of the taboo-ed character in the name of the emperor family. Some documents substitute “曆” by “歷”, but in the case like the dictionaries, using “歷” causes a conflict with the official entry of “歷”.

manuscripts.

- **早大 | Column #4: Seal Glyph of the Jiguge Book in Waseda University.**

早稲田大学図書館所蔵の汲古閣本説文解字(請求記号ホ 4-23、

https://www.wul.waseda.ac.jp/kotenseki/html/ho04/ho04_00023/index.html)の小篆。版木の状況から、剗改後印本(2.1 節で後述する)と思われる。

The Seal glyphs cropped from the original Jiguge version in Waseda University,

https://www.wul.waseda.ac.jp/kotenseki/html/ho04/ho04_00023/index.html.

From the condition of the print plate, it is supposed that this book was one of the later print of the popularized Jiguge version, explained in the section 2.1.

- **京大 | Column #5: Seal Glyph in the Jiguge Book in the Kyoto University.**

京都大学人文科学研究所の東方学デジタル図書館の汲古閣重刊本

(<http://kanji.zinbun.kyoto-u.ac.jp/db-machine/toho/html/A020menu.html>)の小篆。書誌情報で重刊本であることは明記されているが、2.2 節で後述する翻本甲の系列と思われる。巻 09 下の葉 15 に大きな破れがあり、1 字(穠:M06959)が採集できていない。

The Seal glyphs cropped from the duplicated print of Jiguge version in Kyoto University, <http://kanji.zinbun.kyoto-u.ac.jp/db-machine/toho/html/A020menu.html>. The bibliography in Kyoto University stated it is a duplicated print, it is supposed to be “Duplicated Print Type A” in the section 2.2. This book has a damage at the leaf #15 in volume #09 latter, a Seal (穠:M06959) could not be sampled.

- **摘藻 | Column #6: Seal Glyph in the Siku Quanshu Huiyao Chizaotang Book.**

浙江大学が Internet Archive に寄贈した四庫全書薈要の摘藻堂本に含まれる大徐本スキャンデータ(<https://archive.org/stream/06081956.cn> ~ [06081963.cn](https://archive.org/stream/06081963.cn))の小篆。

巻 06 下の葉 02-03 が『爾雅注疏』のスキャン画像に入れ替わってしまっており、小篆 20 字(甀:M04437~甀:M04457)について採集できていない。

The Seal glyphs cropped from the facsimiles of Shuowen Jiezi in Chizaotang (摘藻堂) manuscripts of Siku Quanshu Huiyao, which were donated from Zhejiang University to Internet Archive: <https://archive.org/stream/06081956.cn> ~ [06081963.cn](https://archive.org/stream/06081963.cn). This collection has wrong images for the leaf #02 and #03 in the volume 6 latter (the leave of Erya Zhushu (爾雅注疏) are mistakenly inserted), 20 Seals (甀 : M04437~甀: M04457) could not be sampled from this material.

- **文淵 | Column #7: Seal Glyph in the Siku Quanshu Wenyuange Book.**

浙江大学が Internet Archive に寄贈した文淵閣四庫全書のスキャンデータの大徐本説文解字(<https://archive.org/stream/06050615.cn> ~ [06050622.cn](https://archive.org/stream/06050622.cn))の小篆。

巻 11 下に落丁・乱丁があり、葉 09 右→葉 15 右→葉 15 左(最終葉)→葉 10 左→葉 11 右→葉 11 左→葉 12 右→葉 12 左→葉 13 右→葉 13 左→葉 14 右→葉 14 左→葉 15 右(重複)→葉 15 左(重複、最終葉)という順序になっている。順序を修正しても、葉 09

左、葉 10 右は得られないので、小篆 24 字(魚:m08536～鱧:m08559)を欠く。

The Seal glyphs cropped from the facsimiles of Shuowen Jiezi in Wenyuange (文淵閣) manuscripts of Siku Quanshu, which were donated from Zhejiang University to Internet Archive: <https://archive.org/stream/06050615.cn> ~ [06050622.cn](https://archive.org/stream/06050622.cn). This collection has confusion in the page order in the volume#11 latter. The leaf#09 right → the leaf#15 right → the leaf#15 left → the leaf#10 left → the leaf#11 right → the leaf#11 left → the leaf#12 right → the leaf#12 left → the leaf#13 right → the leaf#13 left → the leaf#14 right → the leaf#14 left → the leaf#15 right (dup) → the leaf#15 left (dup). Even if the order is corrected, the images for the leaf#09 left and the leaf#10 right are still missing. As a result, 24 Seals (魚: m08536～鱧: m08559) could not be sampled from this material.

● **文津 | Column #8: Seal Glyph in the Siku Quanshu Wenjing Book.**

商務印書館による文津閣四庫全書の影印本(2005, ISBN 7100043891)、經部第 76 冊、p.505-646。

The Seal glyphs cropped from the reprint of Shuowen Jiezi in Wenjing (文津閣) manuscripts of Siku Quanshu, published by Commercial Press (商務印書館), ISBN 7100043891, 2005. Classics Branch (經部) volume #76, p.505-646.

2. 汲古閣本説文解字(汲古閣大徐本)について

About Jiguge print of DaXu version of Shuowen Jiezi

2.1. 汲古閣本説文解字(通行本)の印刷経緯について

Publishing and Popularization of Jiguge version of Shuowen Jiezi

汲古閣本説文解字が、現在我々の目にする通行本⁵のテキストと成った時期は、一般には段玉裁による四次様本の分析などを参照して、毛扆の没年康熙 52 年とされる。従って、乾隆年間に広く使われた汲古閣本説文解字は、汲古閣由来ではあるものの、毛扆没後に刷られたものや、汲古閣本そのものではなく翻刻本であったと考えられる。四庫提要などではこれらを区別しておらず、単に通行本としている。

Based on the analysis by Duan Yucai (段玉裁), the widely-used text of the Jiguge version⁵ of Shuowen Jiezi had formed the current text is supposed to be the Kangxi 52 (1713), the year Mao Yi

⁵ 汲古閣本の「通行本」という呼び方は、一般に流布している汲古閣本はその出版直前に小徐本などを用いて大幅な改変が加わっていることを意識したもので、この改変を強調するために「剗改本」と呼ばれることもある。これに対し、改変が加わっておらず、一般に通行しなかったものを「未改本」「初印本」などと呼ぶ。現存する未改本との比較については郭立暄氏の調査[3]、また『汲古閣説文訂』における「初印本」の定義については高橋百合子氏の論文[4]を参照されたい。

The name “popularized version” (通行本) reflects the history that the Jiguge version of the DaXu book was deeply revised just before its official publishing, by using XiaoXu book. To emphasize the deep revision was applied, it is sometimes called “the revised version” (剗改本). To mean the text before the last revision, the preprints of the Jiguge version are called “the unrevised version” (未改本), “the initial print” (初印本). For the comparison between the remaining preprints and the popularized version, please refer to the survey by Guo Lixuan[3]. For the analysis of the terminology “the initial print” in “Jiguge Shuowen Ding”, please refer to the discussion by Yuriko Takahashi[4].

(毛辰) has passed away. The Jiguge version of Shuowen Jiezi became popular in 20 years later, i.e. Qianlong period (乾隆年間, 1736-1795), so it is supposed that the popularized prints were not original prints by Mao's family themselves, but the duplicated prints by later publishers. In some bibliographic catalogs like Siku Tiyaoyao (四庫提要), it made no distinctions among the original prints and the duplicated prints, just call all of them as "popularized version" (通行本).

段玉裁は、汲古閣本説文解字の版本は毛辰没後に祁門馬氏に売却され、さらに乾隆末年には蘇州の「書賈錢姓」に渡ったと言う。汲古閣本説文解字の版本調査を行った郭立暄氏によれば[3]、この「書賈錢姓」により印刷されたと思われる印本には「姑蘇萃古齋書坊發兌印」の朱印が封面にあり、版面はかなり漫漶しているという⁶。この印から、段玉裁が言う「書賈錢姓」とは、萃古齋の錢聽黙であったことがわかる。郭氏は、これよりも印刷が鮮明で封面に「耕煙閣」とある印本の存在も確認しているが、それが祁門馬氏による印本かの判断は控えている。

郭氏は耕煙閣本と萃古齋本の本文の違いの有無については言及していないが、張憲榮・周曉文両氏は萃古齋本と朱筠本を比較し、いくつかの差異を報告している[5]⁷。

董婧宸氏は、各所に所蔵される汲古閣本に対して綿密な調査を行った結果[6]、袁廷禱旧蔵の汲古閣剗改本(北京国家図書館・善本書号 07316)⁸は、巻 15 の最後の葉 6 枚の版心に「汲古閣」の文字が残ることを発見した。多くの通行本はこの位置に汲古閣の名前は無いが、郭

⁶ 北京国家図書館の善本書号 04667、台北国家図書館の書号 00914 などがこれに似た朱印を持つ。日本で所蔵されるものでは、NII 書誌 ID BB26887806 の、東大総合図書館所蔵本(覚廬本文庫、請求記号 D40:136)も、この萃古齋本だと思われる。

Beijing National Library of China's RareBook ID 04667, Taipei National Central Library's RareBook ID 00914 have this stamp. Japanese NII bibliographic ID, BB26887806, the book preserved in The General Library of University of Tokyo, is supposed to be a print by the Cuiguzhai, according to the bibliographic information.

⁷ 文献[5]では、文淵閣所収の大徐本・朱筠本・萃古齋本の 3 者を比較することで、汲古閣通行本が宋本と異なるのは毛辰が剗改したのではなく、錢聽黙が改めた結果としているが、実際に早期に刷られた汲古閣本との比較が示されておらず、この結論には疑問がある。通行本の前に刷られた汲古閣本の取り扱いについては、文献[5]は潘天禎の説[7][8]に影響を受けている。

Reference [5] compared DaXu versions in Wenyuange Books, Zhu Yun version and the Cuiguzhai print, and concluded as the differences between the Sung dynasty prints and the (so-called) popularized Jiguge version were not introduced by Mao Yi himself, but by Qian Tingmo. However, there is no detailed comparison between the early preprints of the Jiguge version and the popularized Jiguge version, this conclusion needs further studies for the confirmation. About the evaluation of the preprints before the popularized Jiguge version, reference [5] is influenced by Pan Tianzhen (潘天禎)[7][8].

⁸ 高橋百合子氏はかつてこの資料について、張元濟の『涵芬樓燼餘書録』に引かれる跋文「この説文解字は汲古閣の初修印本で…未修印本には劣るが…」をもとに、毛辰の書き込みがない四次様本の一つである可能性を推測していた[4]。近年北京国家図書館で公開されたデジタル画像で確認すると、巻 01 上の「帝」の説解に「言」が含まれることや、亥部の最後の文字が大徐本由来の「𠂔」ではなく小徐本由来の「𠂔」であることから、毛辰による五次修訂を完了した段階の印本と見て良いだろう。

Yuriko Takahashi had once supposed this book was one of the 4th-preprints without handwritten annotations by Mao Yi [4], from the owner's description "初修印本" quoted in "Hanfenlou Jinyu Shulu" (涵芬樓燼餘書録). Recently the digital images of this book are published to the Internet from Beijing National Library. It is found that "言" character is already inserted in the description text for the entry "帝", and the Seal glyph of the last entry in the radical "亥" is already changed from traditional DaXu style "𠂔" to XiaoXu style "𠂔". Thus, this book is supposed to be printed after the finish of the most of the 5th revision by Mao Yi.

氏が未改本に分類した資料でも版心に汲古閣の名前が在るので、袁廷禱旧蔵本はこれが残っている状態と見て良いだろう。また、説文解字の各上巻の冒頭には、各巻の重文(古文・籀文など)の数が挙げられているが、袁廷禱旧蔵本の巻01の場合、未改本同様に正しく「重八十一」となっている。このことから、袁廷禱旧蔵本は多くの通行本より先に印刷されたもので、多くの通行本では版木の損傷により「一」が脱落したと考えられる。これらの観察から、袁廷禱旧蔵本は毛扆存命中の印本だが⁹、祁門馬氏以降の印本では汲古閣の文字が削られたと解釈した。董氏は、汲古閣通行本を剗改初修印本(袁廷禱旧蔵本)と剗改後印本(祁門馬氏本、萃古齋本)の2つに分類している。

Duan Yucai wrote the print plate of Jiguge version of Shuowen Jiezi was sold from Mao's bereaved family to Ma family in Qimen (祁門馬氏), and it was sold to another book broker "Qian". According to the bibliographic survey by Guo Lixuan (郭立暄) for the various prints of Jiguge version [3], the prints which supposed to be by "Qian" have a red stamp on their front covers, its note is "姑蘇萃古齋書坊發兌印". And it is supposed that the condition of the used print plate was much worse. According to the note in the stamp, the broker "Qian" mentioned by Duan could be identified as Qian Tingmo (錢聽默) who owned Cuiguzhai (萃古齋). Guo found another print in better condition, with a stamp "耕煙閣" on its front cover. But he suspended the conclusion whether it was printed by Ma family. Either Guo has not concluded whether the texts have some differences between the print with the "耕煙閣" stamp and the print by Cuiguzhai.

Recently Zhang Xianrong (張憲榮) and Zhou Xiaowen (周曉文) compared the print by Cuiguzhai with the duplicated print by Zhu Yun (朱筠) and reported several differences[5].

Most recently, Dong Jingchen (董靖宸) made a comprehensive survey of the copies Jiguge versions which are preserved in various libraries [6]. The popularized version has 2 subgroups, the early print and the later print. The example of the early print is the copy which was once owned by Yuan Tingchou (袁廷禱), now preserved in Beijing National Library as the rare-book ID 07316⁸. It has the name of "Jiguge" in the center column (版心) of 16 leaves in volume 15, but other copies of popularized Jiguge versions do not have it. The name of "Jiguge" is found in these leaves in the preprints identified by Guo, therefore it would be reasonable to regard as Yuan's copy was printed earlier than the most copies of the popularized Jiguge version. There are other differences between Yuan's copy and others. Each former volume of Shuowen Jiezi has the total number of the variant characters (重文, meaning the Guwen and Zhouwen, etc) in the volume, and the volume 01 of Yuan's copy printed the total number as 81 (八十一). This value 81 is the same as the correct number in the preprints of the Jiguge version.

⁹ また、足本でなくても構わないとすれば、「巻01～05が四次様本、巻06は中間状態、巻07以降は通行本」という状態の汲古閣本が京都大学や[4]、上海図書館・北京国家図書館に所蔵されている[6]。汲古閣通行本の後半部分は毛扆存命中に完成していたと考えて良いであろう。

An "intermediate-status" book is preserved in Kyoto University [4], Shanghai Library and Beijing National Library [6]. Its volume 01～05 are the same of the 4th preprint, its volume 07～15 are the same of the popularized version, and its volume 06 looks as if it is under the processing to change the 4th preprint to the popularized version. They would be the evidence that the latter part of the popularized version was completed before Mao Yi's passing.

In the other copies of the popularized Jiguge version, an incorrect number 80 (八十) is printed at the same position. The difference (81 → 80) in volume 01 is hard to be regarded as an intended modification, it is supposed to be an accidental dropping of one character (一), by a damage on the print plate. Based on these observation, Yuan's copy is supposed to be an earlier print than other copies, although the copy was printed after the deep revision by using XiaoXu version text. Dong explained the removal of the name of Jiguge from the center column should be done by the later owner of the print plates, maybe Ma family in Qimen. Therefore, Yuan's copy is supposed to be printed before Mao Yi's passing.

汲古閣本の通行本に少なくとも 2 種類あるように見えることは先だって高橋由利子氏も報告している[9]。高橋氏が注目したのは「𪛗」(巻 01 下、葉 14 右、見出し字#10)の説解において「讀若〇」とある部分は、宋刊大徐本(海源閣本):陸、小徐本:俠、四次様本:陸、段玉裁が引く汲古閣通行本:空白となっているが、いくつかの汲古閣通行本ではどれとも異なり「讀若稚」と刻まれているのである¹⁰。高橋氏は、もともとは段玉裁が引く通行本のように空白だったものに対し、この直後に「或以爲綴」とあるのに符合させようとして「稚」をはめたものと推測している。

Yuriko Takahashi (高橋由利子) had once reported that there might be 2 kinds of prints in the popularized Jiguge version [9]. The differences Takahashi found were the description text for the Seal entry “𪛗” (volume 01 latter, leaf#14 right, the 10th entry). In the DaXu book printed in Sung dynasty and owned by Haiyuange (海源閣本), “the pronunciation is the same with 陸” (讀若陸). In the XiaoXu book, it is “the same with 俠”. In the preprint of the Jiguge version, it is “the same with 陸”. In the popularized Jiguge version quoted by Duan, the last character following to “the same with” is missing, left as space. Takahashi found some copies have the spaces as Duan wrote, but other copies have different description text “same with 稚”. The hypothesis proposed by Takahashi is that the original copy had space at the place but filled by 稚 in later, to match with the following description “或以爲綴”.

2.2. 汲古閣本説文解字(通行本)の(明示されていない)翻刻本について

The Duplicated Prints of Jiguge version of Shuowen Jiezi

汲古閣本の翻刻本の多くは翻刻者情報が印刷されておらず(朱筠本は例外である)、一見してオリジナルか翻刻か判断が難しいものが少なくない。このような翻刻本について、郭氏は 2 種報告している。

Most of the duplicated prints of the popularized Jiguge version had not printed the information who

¹⁰ 四庫全書本では、蒼要本・文淵閣本・文津閣本とも小徐本に倣い「讀若俠」である。

In Siku Quanshu books: Chizatotong, Wenyuange and Wenjinge books are showing as “讀若俠”, following to XiaoXu version.

printed them. Thus, it is not easy to distinguish the duplicated prints from the original prints. Guo found 2 duplicated prints.

- **翻本甲 | Duplicated Print A**

囲み線は左右2本、上下が1本。巻15末の「呂蒙正」を「呂蒙工」に誤る。

In the enclosing frame, the vertical lines are doubled, but the horizontal lines are single. At the end of volume 15, “呂蒙正” is mistakenly printed as “呂蒙工”.

- **翻本乙 | Duplicated Print B**

囲み線は左右上下とも2本。巻15末の「呂蒙正」は正しく刻されている。

In the enclosing frame, both vertical and horizontal lines are doubled. The “呂蒙正” at the end of volume 15 is printed correctly.

この区分で見ると、本対照表に組み込んだ京大本は「讀若稚」の系列であると同時に、翻本甲の系列である(呂蒙工となっている)ことから、高橋氏の指摘した時間的に後と思われる通行本は翻刻本である可能性がある。

郭氏は汲古閣本とこの翻刻本2種の本文についてはどのような差があるかは詳しく述べないが、本表で示すように正(M01200)や臭(M07548)のように少なくとも早大本と京大本では小篆が異なるものも見つかっている。

董氏は、各機関が所蔵する翻刻甲本の印記を分析し、翻刻甲本は乾隆年間に浙江で印刷されたものと推測している[6]。嘉慶年間に入ると段玉裁『汲古閣説文訂』によって汲古閣通行本の問題点が指摘され、これを受けて藤花榭本や平津館本が、より宋本に近い資料として出版される。この後、汲古閣通行本の翻刻は低調となったと考えられるが、董氏の調査では、同治年間や、さらには光緒年間にも汲古閣本あるいは朱筠本¹¹を底本とする翻刻が行われていたことが判っている。

Following to the classification by Guo, the Kyoto University book incorporated in this comparison table might belong to the “稚”-group found by Takahashi, and belong to the Duplicated Print B family (because we can find “呂蒙工” in volume 15). There is a possibility that the “稚”-group is not the original print but the duplicated print in later.

¹¹ 福田襄之介『中國字書史の研究』では同治年間に朱筠本の再刻があったことが述べられている。朱筠本の封面は汲古閣通行本を底本としながらも、独自の封面で差し替えており、また冒頭に独自の序文を持つ。董氏の調査では、同治年間以降の翻刻本は、朱筠本を底本としてその序文を翻刻しているにも関わらず、封面は汲古閣通行本の封面を使っていたりしているという。さらに、本文も朱筠本ではなく翻甲本を用いた部分が混ざるといふ。当時は、汲古閣通行本と朱筠本の区別が厳密でなかったように思われる。Junosuke Takada “Study of History of Etymological Dictionary” (中國字書史の研究) has brief mention about the reprint of Zhu Yun (朱筠) version in Tongzhi (同治) period. Zhu Yun version was based on the popularized Jiguge version, but it has its new front cover page (封面), and its new introduction text. But, according to Dong’s research [6], the reprints of Zhu Yun version uses the front cover page from the popularized Jiguge version, but include the introduction text from Zhu Yun version. There was a reprint mixing Zhu Yun version and the duplicated print A. It is supposed that the Zhu Yun version and the popularized Jiguge version were not severely distinguished in those days.

Guo has not reported the textual difference in the main part (the heading Seal glyphs and their description texts) among the duplicated print A, B, and original print, some Seal glyphs are found to be different between the original print in Waseda University and the duplicated print in Kyoto University (see M01200 and M07548).

Dong checked the owners' stamps on these duplicated prints in various libraries, then suggested that the duplicated print A was printed around Zhejiang (浙江) in the Qianlong period [6]. At the beginning of the next Jiaqing (嘉慶) period, Duan Yucai published "Jiguge Shuowen Ding" (汲古閣說文訂) and pointed out many problems in the popularized Jiguge version. Following to his critique, Tonghuaxue version (藤花榭本) and Pingjinguan version (平津館本) were published as better reprints of the DaXu book. After such progress of the studies, the motivation to print the duplication of the popularized Jiguge version was supposed to be decreased. But in the research by Dong, there had been the duplicated prints of the popularized Jiguge version and the Zhu Yun version¹² in the Tongzhi (同治) and Guangxu (光緒) periods.

3. 四庫全書所収の大徐本について

DaXu version of Shuowen Jiezi Included in Siku Quanshu

四庫全書の書写が行われていた乾隆年間、底本となり得た説文解字は汲古閣本か、これをもとにした朱筠本だけで、対校するとしても大徐本以外のものを用いるしかない状況であったと思われる¹²。当時の四庫関係者の中には宋刊小字本を持っていた、あるいは借閲することができた専門家も居た筈だが、汲古閣本の収字数のほうが多く、また、小徐本によって類型字を差異が目立つように書き変えるなどしているため、宋刊小字本は(ともすれば元代以降の)坊本と扱われたように思われる。しかし、これ以前の説文研究書は基本的には『説文解字五音韻譜』に基づくため¹³、四庫提要のように五音韻譜の評価を著しく下げている文脈では大々的に取り入れるとも考え難い。

¹² ここでは汲古閣本の初印本か通行本か、通行本の第何版か、という部分には注目せず、宋本玉篇の張氏重刊本か、曹寅本か、といったレベルでの初印からの成り立ちが異なる資料を考えている。

Here, the small differences like the early or late preprint of Jiguge version, or the early or late print of popularized Jiguge version, such small differences are ignored. But the difference of the source books or the different text critique processes are not ignorable (like, Zhang Shijun's reprint and Cao Yin's reprint of Sung-ben Yuipian).

¹³ 『説文解字五音韻譜』は南宋の李燾によるもので、大徐本の部首の排列と部首内の見出し字の排列を集韻を参考に改めたものである。『五音韻譜』は大徐本とは区別されるが、小篆字形や説解を大徐本から大幅に変えたものではない。しかし宋刊小字本の大徐本と比較した場合、南宋刊本であっても微細な部分で異なっており、明刊本ではさらに差異が増えている。これらの差異や、明刊本の相互関係については白石将人氏の調査[10]があり、また董氏の調査[6]にも整理されている。

"Shuowen Jiezi Wuyun Yunpu" is a book compiled by Li Tao in the Southern Sung dynasty. Li Tao reordered the radicals and the entries under a specified radical by referring "Ji Yun" (集韻). Although Wuyun Yunpu is distinguished from the DaXu book, it is supposed that few intended changes are applied to the shapes of the heading Seal glyphs, and the description texts. But, comparing with the DaXu book printed in the Sung dynasty, it is found that Wuyun Yunpu printed in the Southern Sung dynasty already has some differences. The various "Wuyun Yunpu" printed in the Ming dynasty have more differences. Masato Shiraishi made a comprehensive survey about the differences among various versions of Wuyun Yunpu and clarified the relationship among them [10]. Also Dong made additional reports in reference [6].

In the Qianlong period when the Siku Quanshu project was ongoing, the popularized Jiguge version (or Zhu Yun version derived from the popularized Jiguge version) was the only purchasable print of the DaXu book of Shuowen Jiezi. Therefore, it is quite difficult to make a text critique effort by comparing multiple prints of DaXu books (like Duan did in later)¹². In those days, some scholars working in Siku library sector could access with the remained books printed Sung dynasty, but it is supposed that even the scholars could check these rare materials, they could not believe they keep the older text, because the number of the entries in Jiguge version is greater than that in the Sung dynasty books. Also, the Sung dynasty prints included a few pairs whose heading Seals are hard to be distinguished, Jiguge version revised them for easy distinctions by using the glyph shape in XiaoXu version. Because of such differences, the scholars in those days misunderstood as the Sung dynasty prints were cheap and sloppy reprints produced in the non-governmental markets (some scholars supposed they were post-Sung dynasty prints). Other existing studies on Shuowen Jiezi in those days were mainly based on the Shuowen Jiezi Wuyun Yunpu (説文解字五音韻譜), instead of the original DaXu version of Shuowen Jiezi. Thus, among the scholars giving the higher priority to the books before Wuyun Yunpu (in Siku Tiyao, Wuyun Yunpu is strongly criticized and Siku Quanshu does not include it), it is supposed to be hard using existing studies based on Wuyun Yunpu to correct the possible mistakes in Jiguge version.

さて、四庫全書への大徐本の収録において大幅な変更を加える動機は無いのではないかという仮定の下に文献[1]では四庫蒼要・京大本の比較を行い、この仮定を支持する結果を得た。しかし、この結果に関しては董氏より

- 四庫蒼要の事業規模や目的は四庫全書自体とは異なるので、これだけで結論を出して良いか不安がある
- 誤写なのか意図的な改変なのかを見分けるには、複数の四庫全書での状況比較が必要ではないか
- 汲古閣本は京大所蔵の翻刻本ではなく、早稲田大学所蔵のものが適切であろう

との意見を頂き、蒼要本・文淵閣本・文津閣本の比較を行った。その結果が本対照表である。

Based on the assumption that there is no strong rationale to apply the deep modifications to DaXu book during the inclusion it into Siku Quanshu, the article [1] compared all Seal glyphs in Siku Quanshu Huiyao and those in Jiguge reprint (in Kyoto University) and concluded as the modifications were few. But Dong commented this comparison is insufficient to get this conclusion, because of the following problems.

- The project purpose and size of Siku Quanshu Huiyao are much different from Siku Quanshu itself. It is known the modifications in Siku Quanshu Huiyao are smaller than Siku Quanshu.
- To distinguish whether the found differences were intentional modifications or careless

mistakes, comparing with single material is insufficient. Comparing with multiple materials, at least with Wenyuange books is expected.

- The Jiguge reprint used in the article [1] is not original print, but a duplicated print. The comparison should be done with the original print at Waseda University.

This document is a follow-up investigation of these valuable suggestions.

3.1. 四庫全書本の収字状況に違いがある事例

The Cases which the Character Collections Are Varied Among Siku Quanshu

蒼要本・文淵閣本・文津閣本は時間的にはこの順序で書写されているが、蒼要本を書き写したものが文淵閣本で、文淵閣本をもとに書き写したものが文津閣本であるといったような単純な参照関係ではない。図 2 に示すように、蒼要本の誤写を文淵閣本で補正したものが文津閣本では再度誤っている事例や、蒼要本・文淵閣本では漏れていたものが文津閣本で復旧する事例などがある。

Shuowen Jiezi of Siku Quanshu Huiyao held at Chizaotang, Shuowen Jiezi of Siku Quanshu held at Wenyuange, Shuowen Jiezi of Siku Quanshu held at Wenjing were handwritten in this historical order. But it does not mean a simple chain as Wenyuange book was manual-copied from Chizaotang book, Wenyuange book was the ascender of Wenjing book. As m04870 (曆) and U00005 (歴) in Figure 2 shows, the mistakenly designed glyph in Chizaotang book “歴” was once corrected in Wenyuange book by “歴”, but the later Wenjing book made the same mistake again, using “歴”. Also, m05110 shows that the source of Wenjing was not Chizaotang.

m04870	曆, 曆	早大: 卷07上. 04b. g04 文淵: 卷07上. 05a. g06				
U00005		稿本: 卷07上. 06a. g10 文津: 卷76. p.566a. g30				
m05110	𧯛	早大: 卷07上. 17b. g10 文津: 卷76. p.569c. g16				

図 2: 四庫全書本の脱落が単純連鎖でない例

Figure 2: Example that a Situation of Glyph in a Book in Siku Quanshu is not Inherited by Another Book in Later.

3.2. 四庫全書全てが共通していて汲古閣本と異なる事例

The Cases which All Siku Books Show Samely Modified Glyphs

前節の事例から、汲古閣本と四庫全書の小篆字形には違う場合があり、四庫全書内でも違いがあるが、図 3 に示すように、汲古閣本との違いが四庫全書の中で共通する場合がある。

As shown in the previous section, some Seal glyphs are different among the popularized Jiguge version and Siku books. But in some cases, all Siku glyphs are designed consistently, and different from the Jiguge version, as shown in Figure 3.

M00327	蘆, 芦	早大: 巻01下.03a.g11 摘藻: 巻01下.04a.g03 文淵: 巻01下.03b.g01 文津: 巻76.p512c.g29					
M00348	薄	早大: 巻01下.04a.g01 摘藻: 巻01下.05a.g04 文淵: 巻01下.04a.g08 文津: 巻76.p513a.g08					
M00374	第	早大: 巻01下.04b.g11 摘藻: 巻01下.06a.g06 文淵: 巻01下.05a.g05 文津: 巻76.p513a.g34					

図 3: 四庫全書本には共通した字形差が見られる例

Figure 3: Example of the Glyphs Samely Modified in Siku Quanshu.

図 3 に示すような比較的小さい字形差が共通化しているのは偶然の可能性も否定できない。しかし、少数ではあるが、図 4 に示すような図形部品の増減があるものは意図的な改変の結果のようにも見える。これらは図 5 に示すように朱筠本から来ている可能性がある(ただし、図 6 に示すように、この検証は四部備要所収の朱筠本で行ってはいならない)。

Generally, it is not impossible to regard the “consistently different” entries in Figure 3 as happened occasionally. But there are several consistent additions or subtractions of the components (see Figure 4) suggest that there are some intended modifications. Some of them could be sourced from the modifications in the Zhu Yun version, as shown in Figure 5. It must be noted that the comparison should not be checked with the reprint of Zhu Yun version in *Sibu Beiyao* (四部備要) because its reprint is not a truthful reprint of the original print (see Figure 6).

M00131	叡, 叡	早大: 巻01上.07b.g02 摘藻: 巻01上.10a.g06 文淵: 巻01上.26b.g04 文津: 巻76.p510c.g04					
M06365	顏, 顏	早大: 巻09上.01b.g03 摘藻: 巻09上.01b.g04 文淵: 巻09上.01b.g04 文津: 巻76.p585c.g04					
M06373	瓊, 頂	早大: 巻09上.01b.g11 摘藻: 巻09上.02a.g03 文淵: 巻09上.01b.g12 文津: 巻76.p585c.g12					
M06382	熒, 熒	早大: 巻09上.02a.g02 摘藻: 巻09上.02b.g01 文淵: 巻09上.02a.g08 文津: 巻76.p585c.g21					

図 4: 四庫全書本には部品の増減レベルの字形差がある例

Figure 4: Example of Addition/Removal of Glyphic Components in Siku Quanshu

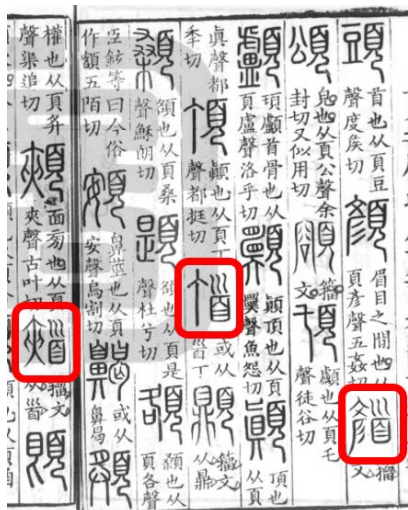


图 5: 朱筠本の頁部冒頭

Figure 5: Radical “頁” in original print of Zhu Yun version



图 6: 四部備要所収の朱筠本頁部冒頭

Figure 6: Radical “頁” in Sibubeiyao reprint of Zhu Yun version

3.3. 説文にない見出し小篆

Extra Entries in Siku Quanshu Books which DaXu/XiaoXu books do not have

文津閣本には説文に本来無かった見出し小篆が僅かに見られ、説解も備えている。反切から判断すると切韻系の資料から持ち込まれた可能性もある。いくつかの例を表 1 に示した。これらが追加された背景については、さらなる研究が必要である。

Wenjing book has a few entries that are supposed not to exist in the DaXu or XiaoXu versions of Shuowen Jiezi (Table 1). By the similarities of their fanqie notations, their source might be the dictionaries derived from Qie Yun. Several examples are shown in Table 1. To solve the background of these additions, further studies are needed.

- **M03930, U00004**

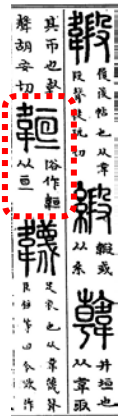
Wenjing book shows “韞” (U00004) as a non-official but popular form of “韞” (M03930), but Jiguge, Chizatong and Wenyuange books do not include “韞”. Also, the order of the entries around this character in Wenjing book is different from Chizatong, and Wenyuange books. On the other hand, Shuowen Jiezi Xizhuang (説文解字繫傳, so-called XiaoXu version) of Wenyuange and Wenjing books include “韞”. Kangxi Zidian (康熙字典) include “韞”, but its reference is 篇海, it has no relationship with “韞”.

- **M09466, U00008**

Wenjing book shows “櫃” (U00008) as self-standing entry, but Jiguge, Chizatong, and Wenyuange books do not include “櫃”. As a Kaishu character, it has been included in the dictionaries since 王韻. The fanqie in Wenjing book, “求位切” is the same as that in Sungben Guanyun (宋本廣韻). That in Sungben Yui pian (宋本玉篇) is “巨位切”. It would be possible this entry was mistakenly synthesized by mixing previous entry “匱” and next entry “匱”.

● M10619,U00009(=M10501)

Wenjinge book shows “鍛” (U00009) as self-standing entry, but Jiguge, Chizatong, and Wenyuange books do not include it here. For more precise descriptions, “鍛” is already listed in the earlier part of the same radical (among Jiguge, Chizatong, and Wenyuange books too), so U00009 is a duplicated appearance in Wenjinge book. Its “metal” radical (金) is completely formed as a Kaishu form (“今” is not recognizable as a legible component anymore), and its description is incompatible with the original appearance at M10501. It is unclear whether the description at the second appearance U00009 “山列切” is a fanqie of the entry, but the fanqie at the original appearance M10501 is “所拜切”. “山列切” is the same with a fanqie which Sungben Guanyun gives to “鍛”, but the fanqie given by DaXu version is “所八切”.



M03930, U00004

「鞞」を「鞞」の俗字として掲出するが、文津閣本以外は「鞞」は掲出しない(この近辺の掲出順序は文津閣本だけ異なる)。一方、『繫傳』文淵閣本・文津閣本には掲出されている。康熙字典には篇海を典拠とする「鞞」があるが、鞞とは別字である。

M10619,U00009(=M10501)

U00009「鍛」は見出し字のように書かれているが、「金」は完全に楷書化しており、さらに「鍛」自身はM10501で掲出されていて、その説解には「山列切」は見えない。廣韻が「鍛」に与える反切と符合するが、説文が「鍛」に与える「所八切」とは異なる。



M09466, U00008

「櫃」は説文にはない。王韻の頃から切韻に含まれており、「求位切」はそのらの系統に由来すると思われる(宋本玉篇は巨位切)。別の考え方としては直前の「匱」と「匱」が混ざったものと見ることもできる。

表 1: 文津閣本に見える大徐本に元々無かったと思われる項目

Table 1: Entries in Wenjinge Book which are Supposed to be Imported from non-DaXu Materials

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変更履歴 | Change History

- 1.0 (2020/03/20) 初版公開。
First revision release.
- 2.0 (2020/04/27) 解題の先行研究の整理を増補し、図 1、参考文献[4][6][10]と脚注 1,5,8,11,13 を追加。また、英対訳を追加。対照表は変更なし。
The introduction text is updated, no changes in the comparison table. Added the Figure 1, the references [4][6][10] and the footnotes 1, 5, 8, 11, 13.
- 2.1 (2020/05/12) 変更履歴を追加。また、解題のうち用語「蘇州錢氏本」を「萃古齋印本」または「剗改後印本」に改めた。「錢氏」が萃古齋の錢聽默を指すのか、早稲田所蔵本の旧蔵者の錢恂を指すのか不明確なためである。萃古齋の印があるものは「萃古齋印本」とするが、萃古齋の印が無い場合は刷りの状態が似ていても「剗改後印本」と呼ぶ。対照表には変更なし。
The terms “Qian version” (錢氏本) and “print by Qian in Suzhou” (蘇州錢氏本) are replaced by “print by Cuiguzhai” (萃古齋印本) or “later print of the popularized version” (剗改後印本). It is because “Qian” has an ambiguity between Qian Tingmo (錢聽默) of the Cuiguzhai (萃古齋) and Qian Xun (錢恂, the original owner of the book preserved at the Waseda University). The book with the stamp of Cuiguzhai is called as “the print by Cuiguzhai”. The book without the stamp is called as “later print of the popularized version”, even if the print plate condition is quite similar to the print by Cuiguzhai. No change in the comparison table.