

Further Discussion on the Nature of *Dunhuang Rhyme Book* (敦煌韵书) Remnant Manuscript S5980 (斯五九八 O)*

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Abstract:

As for the nature of S5980, the remnant manuscript of Dunhuang rhyme book, Mr. Zhou Zumo (周祖谟) defined it as “Zeng Xun Ben Qie Yun” (增训本切韵) while Mr. Guan Changlong (关长龙) defined it as “Qie Yun Jian Zhu” (切韵笺注). By comparing the upper and lower paragraphs of S5980 and S6176, we consider that the upper paragraph of S5980 is “Zeng Xun Ben Qie Yun” and the lower paragraph is “Zeng Zi Ben Qie Yun” (增字本切韵).

Keywords: S5980 S6176 Zeng Xun Ben Qie Yun Qie Yun Jian Zhu Zeng Zi Ben Qie Yun

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训本切韵残叶)”。 The reason is that there is no annotation for the ordinary common words in the upper paragraph, taking the nine words “Jin (近), Yuan (願), Yuan (怨)” etc. as examples. But it adds explanation on the three initials “Fan (媿), Yuan (援), and Zun (鑄)” after their annotations, Fanqies, and numbers of words. The number of words after the initial of “Yan (僞)” in lower paragraph is inconsistent with that in the upper one, adding one word: “Su (棟)”. Besides, the ordinary common words such as “Wan (万) and Jain (建)”, etc. have semantic annotations.

Mr. Guan Changlong (2008) decide S5980 as the same kind of “Qie Yun Jain Zhu”. He holds the same argument with Mr. Zhou.

From argumentations by Mr. Zhou and Mr. Guan, the former is more reasonable and comprehensive. If we are to discuss further the nature of S5980, more arguments are needed. LTID in “Qie Yun Duan Pian (切韵断片)” and S6176 in “Jian Zhu Ben Qie Yun” are the only two remnant manuscripts which are written in the front of S5980 and the 23rd Xun, the 24th yuan, and the 25th Hun of falling tone. (Zhou Zumo 1983). The two remnant manuscripts are listed as follows:

LTID:

..... 一焮火气。许靳。痲中。靳面。又姓。巨靳反。又焮反。二。痲冷。靳巨焮反。近巨靳反。又
廿四願魚怨反。願敬。一。怨於願反。貶方願反。券券約。去。綦願反。綦.....
飯符万反。又符晚反。二。開門。媿藥息。一曰鸟伏乍。痲出。芳万反。痲吐。.....

S6176:

廿三

居焮反。巨靳反。又。僞依人。於靳。檣木。灑水名。在。.....
反。貶方願反。券券約。去。綦東要。勸作。.....
飯符万反。又符晚反。二。開門。媿藥息。一曰鸟伏乍。痲出。芳万反。四。痲吐。舍一宿。大弃大。.....
《说文》獻许建反。二。《说文》憲法。《说文》言。健渠建反。援.....
恩罔心乱。胡困反。四。媿。溷。《说文》乱。侏全。中國。王頁都。《说文》困.....文.....
苦罔反。媿弱。奴困。腴肉。拈搨。按没。鑄矛戟下。徂。.....
暹此暹。内物水。寸。倉困反。全。蒲。顛。秃。五困。子。.....礼

Since LTID is the same as S5980, it is free of discussion here.

The similarities and differences between S6176 and S5980 are as follows:

“二” in “僞依人。於靳。或。僞反。二。” of S6176 represents two words in initial “僞”, but actually the initial has three words, and the third word is “Yin (灑)”. The link between the upper and lower paragraph of S5980 is as follows: “僞依人。於靳。或。僞反。三。檣木。灑水名。在。棟。”

The number of words of the discussing initials in the upper paragraph of S5980 is “三”, but there are actually four words of Rhyme with the two paragraph connected. And the word “four”

could be explained from supplement to the blank in the lower volume: “僞依人。僞反。四。於新。” The initial “Yan” in the upper and lower paragraph of S5980 are recovered respectively as follows: “僞依人。僞反。三。僞水名。在。。僞依人。僞反。四。。僞水名。在。。棟。” It represents the number of words in initial “Yan” of S5980: three words in the upper paragraph, and four in the lower one. The number of words in initial “Yan” in S6176 is “二”, the mistake of “三”. The actual number of initial “Yan” in S6176 is the same as that in the upper paragraph of S5980. ⁽⁴⁾

The meaning of “鑄” in *Shuo Wen Jie Zi* (《说文》) is the same as that in *Guang Yun* (《广韵》): “秘下铜”. And “铜” is the core morpheme. It is “矛戟下铜” in S6176 and “矛戟下” in S5980, while “鑄” in the upper paragraph of S5980 takes place of the core morpheme “铜”. “

“勸”, “憲”, and “嬾” as ordinary common words have annotations in S6176: “奖”, “法”, and “弱” respectively, while “勸” and “憲” do not have annotation in S5980. (Zhou Zumo 1983)

The ordinary common words “万” and “建” in the lower paragraph of S5980 have annotations: “十千” and “立”. Could these two words have annotations as ordinary common words “勸”, “憲”, and “嬾” in S6176? If so, the annotation of these two words are not added in the lower paragraph of S5980 but as they were in the manuscript.

The biggest difference between the lower paragraph of S5980 and S6176 lies in that the initial “Yan” has one more word “棟”. This word is an ordinary common word and does not have explanation, representing the added rhyme words.

Compared with S6176, the ordinary common words “勸” and “憲” do not have explanations, taking away the core morpheme of word “鑄”. However, the biggest difference is that it adds explanations on initials “嬾” and “鑄” after their annotation, Fanqie, and number of words of this initial, representing the added annotations.

Both Mr. Zhou Zumo and Mr. Guan Changlong argue that the upper and lower paragraph of S5980 belong to different Rhyme Books. Mr. Zhou Zumo divides “Zeng Xun Jia Zi Ben Qie Yun”, the third kind of Rhyme Collections of the Tang and Five Dynasties, into two subordinate categories: “Zeng Xun Ben Qie Yun” and “Zeng Zi Ben Qie Yun”. If our argumentation is feasible, we suggest that the nature of S5980 is discussed from the two divided paragraph respectively, namely “Zeng Xun Ben Qie Yun” in the upper paragraph and “Zeng Zi Ben Qie Yun” in the lower paragraph.

Annotation:

(1) The original materials in this paper is according to *Rhyme Collections of the Tang and Five Dynasties* by Mr. Zhou Zumo and *Collection of Dunhuang Classics* (《敦煌经部文献合集》) by Mr. Zhang Yongquan.

(2) Mr. Zhou Zumo wrote the word “僞” as “僞” in *Rhyme Collections of the Tang and Five Dynasties*, making a mistake. According to *Shuo Wen • Ren Bu* (《说文 • 人部》): “僞, 引为贾也.” In *Guang Yun*, “僞” and “僞” are variant Chinese characters, the same do “僞” and “僞”. In S5980: “僞, 依人, 或僞.” Therefore, “僞” and “僞” are variant, then “僞” is mistaken by “僞”. And in *Ji Yun • Xin Yun* (《集韵 • 焮韵》): “僞, 依止也。 “人” is mistaken by “止”.

(3) "Qie Yun Jian Zhu" by Mr. Guan Changlong is made up of "Jian Zhu Ben Qie Yun" and "Zeng Xun Jia Zi Ben Qie Yun" by Mr. Zhou Zumo.

(4) It is incomplete in the commissure of the last half volume of S5980. "僞" and "穩" are added in the blank of bottom right, but its handwriting is the same as the body of lower paragraph, and the right side of the lower paragraph cut neatly. It is known that the incomplete upper paragraph happens earlier, while the lower paragraph is perhaps added by the person who arranges the scroll in Tang and Five Dynasties, and the added one is not as consistent as the remnant one, so there still exist differences. Therefore, difference in the number of words of "僞" little rhyme demonstrates this phenomenon.

Besides, "僞" has three rhyme words in the upper paragraph, while it has actually four in the lower paragraph, which could be seen clearly in the remnant manuscript. And the added word "棟" in the lower paragraph could be also found in *Zheng Zi Ben Kan Miu Bu Que Qie Yun* (《正字本刊謬补缺切韵》) by Pei Wuqi (裴务齐). What's more, the fact that all the words except the word "棟" in the lower paragraph have explanations could perhaps also be the demonstration for adding words.

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