

称友造梵文俱舍論疏 第5章 随眠品 逆順索引

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1.0 印度学仏教学におけるコンピュータ利用概観

1.1 日本の斯学におけるコンピュータ利用は僅か10年ほどの歳月を経過したばかりで、この期間は暗中模索の時期であったと言って過言でなかろう。コンピュータに仏教聖典（お聖教）を記憶させることへのアレルギーを払拭することから始まり、次いでコンピュータを斯学では如何に利用する事が出来るか多くの学者により論議された。日本印度学仏教学会では、1987年東京大学における第37回学術大会にて初めてシンポジウム「インド学仏教学におけるコンピュータ利用」が開催され、7名の発表を見た。⁽¹⁾この時の発表は、総じて如何にコンピュータを斯学に利用出来るかの問題提起が主流をなし、サンスクリット、パーリ、チベット、漢字をコンピュータにて処理する方法が討議された。この時期では現実にはコンピュータを稼働させた研究成果の発表は稀で、主にコンピュータ利用の可能性が各方面より論及されたのであった。

しかるに二度目のシンポジウム、即ち、1989年北海道大学における第39回学術大会では、現実にはコンピュータを利用して挙げた成果の発表が大勢を占めた。8名のパネラは各自各グループの研究成果を発表し、就中東北大学の川添良幸博士の サンスクリット文献の自動解読 に関する貴重な報告は、シンポジウムの参加者に深い感銘とコンピュータ利用もここまで進歩したかという驚きを与えたのであった。⁽²⁾

1.2 海外に目を向けると、その先駆的研究成果は、旧西ドイツのF. ベルンハルト博士によるウダーナヴァルガのテキスト及び索引がそれである。⁽³⁾しかして、このテキストと索引の2部作は、巷間、コンピュータ利用による研究成果と理解されているが実は電子計算機（Elektronische Rechenanlagen）利用による研究成果であり、膨大な量のパンチカードに穴を開けての困難な作業を克服して世に問われた博士の遺作である。博士ご存命中の1970年10月22日、筆者は博士のご自宅を訪問して、その原稿を拝見させていただいた。今日ではフロッピーディスク2～3枚に納まると思われる原稿も20年前は、博士の書斎の原稿用紙格納庫に満ち溢れていた。日本では何度も紹介されている論文 Erstellung von Konkordanzen zu Sanskrit-Texten durch Elektronische Rechenanlagen; Linguistics –An International Review– 22

The Hague 1966 も、実は博士お一人による研究論文ではなく、4名の共同研究による成果である。1960年代当初、ベルンハルト博士はダルムシュタットのドイツ計算機センターに通い電子計算機に関する知識を身に付けた上で専門家と共同作業の上、ご自身は専らサンスクリットの断簡を整理された。所謂、文学系の学者と自然科学系の学者とのチームを組んだ共同研究によって、初めてウダーナヴァルガの出版が可能になったのであった。このチームのメンバーが先述の論文執筆者 F. Bernhard, H. Reul, F. Schulte-Tigges, H. Sunkel である。博士等は梵文テキストのコンコルダンス作成のためコンテキスト・プログラムを IBM1403機で活用し、アルファベット A-Z の他、数字 0-9, 記号 = - + .) (\$ * / , の 46 種類を用いた。そして、サンスクリットのアルファベットのために a を A と置き、ā を AA と配置した。その後これらの文字を数字に置き換え、A を 01 に AA を 02 とした。その結果、サンスクリットの Urubilvakāśyapo を URUBILVAA-KAA\$YAPO とコンパウンドで明示し、数字として、05 42 05 38 03 43 44 02 16 02 45 41 01 36 12 を記憶させたのであった。かつてこのような印度学の人文系と自然科学系の学者がスクラムを組んで共同研究した例は見当らず、ベルンハルト博士はこの点を高く評価し、斯学の将来はこのような仕方にも展望は切り開けると断言されていた。果たせるかな、日本印度学仏教学会には、現在コンピュータ利用委員会が設置され、活動を開始した⁽⁴⁾。一方、北海道大学文学部印度哲学研究室は藤田宏達博士編になる梵文無量寿経写本の本願文集成 ローマ字本 (付) 索引例 札幌 1988 を出版。ベルンハルト博士の提唱された共同研究の成果を発表された。東北大学では塚本啓祥博士が研究の核となり、『サンスクリット・チベット語文献のコンピューターによる総合的研究』報告書(3) 仙台 1991 を出版されて、東北大学の文学部、工学部、応用情報研究センター、金属材料研究所、大型計算機センター、さらに、千葉工業大学、仙台電波工業高等専門学校、東北工業大学等の教授、助教授、講師、助手の13名よりなるチームのもと研究がなされ、現在も継続されている意義深い12編の研究発表が掲載されている。他に、京都大学大型計算機センターでは、東洋学へのコンピュータ利用をテーマに研究会が催され、1990年には第28回研究セミナー報告を出版し、さらに、東洋学研究支援ツールの実用化に関する研究；研究代表者：京都大学大型計算機センター教授 星野聡博士 京都 1991 等が出版されている。

1971年9月5日ネパールのムスタンの高地にて心臓病のため急逝された故ベルンハルト博士の最初にして最後の日本人の弟子たる筆者は、博士の死後11年を経た1982年9月2週間はドイツを訪問する機会を得た。インド学の講座が開設されているドイツとオーストリアの11大学を駆足で訪問したのであったが、ドイツのチュービンゲン大学ではコンピュータに関する多くの情報を得る事が出来たのであった。コンピュータの世界では3年一昔の日進月歩が現状であるから、四昔の誠に古い情報であるが、当時のチュービンゲン大学は、ドイツに

おけるコンピュータの中心地であった。ミュンスター大学のハッカー教授のもとで、ネオ・ヒンドウイズムに関する学位論文を提出した後、チュービンゲン大学の講師（Privatdozent）となったシュライナー博士（Dr. P. Schreiner）と面談した筆者は、博士に案内されて個人の研究室にて約2時間コンピュータ利用の現状と将来について意見交換をした。博士は外部の筆者に対して提示しうる限りの資料と器具の閲覧を許可された。その折の話の要点は次の4項目である。(1)1981年現在チュービンゲン大学には大型コンピュータが一台設置されており、各学部、各学科共有である。従ってインド学科がコンピュータの使用を希望しても、大学内におけるその使用順序に従わねばならず、インド学科は常に計画的に使用期間を決定している。幸いなことに工学部の電子科、電機科などの若い学者が全面的に協力してくれているので、シュライナー博士自身はソフト関係の仕事には殆ど従事されていない。博士は自然科学系の学者に、サンスクリットやパーリのアルファベット順序、特殊記号、コンバウンド、サンディーなど基本的な諸点と使用目的とを明確に説明するだけである。(2)博士はサンスクリットのテキストクリティークを目下の最重点としているため、異本類を如何に取り扱うか、また、語の選択に対する処理方法を如何にすべきか苦慮されている。(3)基本的なテキスト作成が完了すると、次は総語索引の作成となる。1982年春には Purāṇa のテキスト一巻を作成し、その後、総語索引、句索引、韻律索引、逆順索引を手懸け、現時点では総て完了したとの事。驚いたことには、総語索引ではある一語の出典を明記するだけに留まらず、一句の中でその一語が如何なる位置を占めているか明瞭にした一覧表まで整っていた。韻律索引では短母音、長母音を数字に置き換え、vipla がただちに判明するよう、さらに韻律の配置傾向が一瞥できるよう工夫されていた。そしてこれら総語索引、韻律索引はマイクロフィルムに納められていた。その中数葉を拝見したが、例えば、プラナー第一巻に接続詞 ca は約3,670余回在り、それらの典拠はマイクロフィルムに収納され、別のコンピュータ資料からは ca が具体的に一句の中で如何なる位置にあるかボタン一押しにて判明する仕組である。当然のことながら ca で始まる偈文の句は全く無い訳で、その他の語についても同様の観察が可能である。(4)コンピュータの応用範囲は自然科学の分野だけに限られるものではなく、広く社会科学、人文科学など総ての範囲に適応されるべきであるという認識が洋の東西を問わず叫ばれている。その反面コンピュータ導入による失業問題が表面化しないか、更に、コンピュータ利用者の健康問題が今後提示されてくるであろう。シュライナー博士と筆者との間でこのような話合いがなされたのであった。⁽⁵⁾

尚、1990年代までにおける斯学のコンピュータ利用に関する詳しい報告は、塚本啓祥博士のご高論、Buddhist Studies by Computer: サンスクリット・チベット語文献のコンピューターによる総合的研究 報告書(3)pp. 2-18 仙台 1991 に報告されているので、是非御一読いただきたい。

2.0 筆者の試行錯誤

1982年に筆者がドイツへ出かけた頃、時を同じくして恩師佐々木現順博士は所用のためアメリカへ出向され、畏友野々目了氏は留学の機を得てロンドンに滞在された。夫れ夫れの目的（仕事）の他、我々には共通した課題が在って、その問題を何とか解決しようと各々が努力した。それは、既に原稿段階にて終了していた PTS 版の Kathāvatthu の索引を出版することであった。幸いにも野々目氏が PTS の I. B. ホーナー先生との面談を許され、我々の意向を披瀝したところご快諾下されて PTS より出版が可能となった。念願していた Pāli 協会より出版出来たことは望外の喜びであり、我々は力付けられた⁶。

但し、この索引作成は編纂に従事した5名の手作業による仕事で、カード採りをしての成果であった。そしてこの時逆順索引を一人で担当された伴戸昇空氏よりコンピュータ導入の提案がなされたのであった。そこで筆者は早速コンピュータ導入に踏み切り、これを機にまず PTS 版の Dhammapada を input してみた。その結果が服部由美・田端哲哉：Pāli, Sanskrit 仏教文献とコンピュータプログラミング；田端星子・哲哉：Index to the Dhammapada A. R. I. 紀要No. 3 ARI. Kyoto 1984として報告された。続いて Reverse Index to the Dhammapada を A. R. I. 紀要No. 4 ARI. Kyoto 1985に発表。その後は、荻原雲来博士校訂の Sphuṭārthā Abhidharmakośavyākhyā by Yaśomitra の各章の正順索引を発表してきた。これが A. R. I. 紀要No. 5—No. 9に発表した 称友造梵文俱舍論疏索引 試論(1)―(5)である。

他方、田端哲哉、野々目了、伴戸昇空の3名は Index to the Dhammasaṅgaṇi Text Series No. 176 PTS London 1987 を出版したが、この時は大恩人 I. B. ホーナー先生がご逝去の後であった。そこで、佐々木現順博士の京都のお宅のお内仏にて、私共に学問のご教導をいただいた R. ハム先生、F. ベルンハルト先生、I. B. ホーナー先生のご遺徳をしのび、追悼法要を厳修したことであった。尚、私共がコンピュータ利用にて初めて成果を発表したのは、1984年の Dhammapada であったが、この時点にて Index to the Dhammasaṅgaṇi の正順索引は手作業で終了していた。それ故、PTS より出版した2冊の索引のうち、Dhammasaṅgaṇi の Reverse Index のみがコンピュータによる成果である。乍蛇足、Index to the Kathāvatthu の清書は London にて行われたのであるが、Reverse Index の清書が前揃いで本来の後揃えとならなかったため、Index to the Dhammasaṅgaṇi の Alphabetical index, Reverse index, Corrigenda 等総ての清書は、我々が PTS の許可を得て、PTS 指定の原稿用紙を日本にて印刷させ、その用紙に基づいて行った。

2.1 称友造梵文俱舍論疏索引 試論 (1)―(5)を編集するに当たってはその都度編集方針を明示したのであるが、⁽⁷⁾ここに主な点を挙げると次下の如くとなる。

2.1.1 テキストの入力に思わぬ時間を費やし、筆者個人の健康上の問題⁽⁸⁾及び古い機種のコピュータである為⁽⁹⁾、全8章の総語索引を発表する前にコンピュータが筆者が潰れてしまう可能性が在る。それ故、各章毎にa-hまでの正順索引を発表するメリットがデメリットを上回り、唯それだけの単純な発想にて今日まで継続してきたのである。ここに、これまで発表してきた第1章から第5章までの正順索引に加えて第5章睡眠品の逆順索引を問う次第である。

2.1.2 JBC 100 SERIES SYSTEM 101でのoutputは総て大文字のため、三菱MELCOM OFFICE LANDを使用して⁽¹⁰⁾現在は総て小文字でoutputされて来るが、コンパウンドの問題は⁽¹¹⁾未解決である。尚、今回の逆順索引は、スタイルが後揃えて1頁に印字する語数量が大変少なくなった。それ故に編集上の紙幅を大巾に超過することとなって編集委員の先生方に御迷惑をおかけすることとなった。御寛恕を願い、2分冊として発表させていただくこととする。

注 記

- (1) 江島恵教博士 シンポジウム「インド学仏教学におけるコンピュータ利用」について 印仏研35-2 pp.863-866 1987 東京
- (2) 今西順吉博士 シンポジウム「インド学仏教学におけるコンピューター利用の現状と問題点について」 印仏研37-2 pp.792-795 1989 東京
- (3) F. Bernhard: UDĀNAVARGA Bd. I Einleitung・Beschreibung der Handschriften Textausgabe Bibliographie Göttingen 1965; Bd. II Indices・Konkordanzen Synoptische Tabellen Göttingen 1968
- (4) 印仏研39-1 pp.361-362 東京 1990 参照
- (5) 田端哲哉 小旅行 ドイツとウィーン 1982年度インド学科冬学期 pp.130 ARI 京都 1982
- (6) Index to the Kathāvatthu Text Series No. 174: Compiled by Tetuya Tabata, Satoshi Nonome, Toyooki Uesugi, Shōkū Bando and Genshō Unoke PTS London 1982
- (7) A. R. I. 紀要 No. 5 1986 pp.74-77; No. 6 1987 pp.85-86; No. 7 1988 p.55; No. 8 1989 p.45; No. 9 1990 p.21参照 (A. R. IはAbhidharma Research Instituteの略)
- (8) 第39回日本印度学仏教学会学術大会(於北海道大学)でのシンポジウムの席上筆者はこの問題を取り上げ、腱鞘炎や腰痛、視力の低下等に関して報告した。
- (9) JBC 100 SERIES SYSTEM 101 96KB 尚、詳細に関しては、第37回日本印度学仏教学会学術大会(於東京大学)でのシンポジウムにて配布された筆者のレジュメを参照。
- (10) 拙寺責任役員内田紋次郎氏経営の内田鍛工株式会社の御協力のもと可能となった。会長内田紋次郎氏、社長内田洋一郎氏、電算課課長服部由美氏に改めて厚く御礼申し上げる。
- (11) A. R. I. 紀要No. 5 Kyoto 1986 p.76 2.6の項参照。第5章逆順における問題点として次の例を示す。Akvy. 464-15の行尾にvipāka-j'ādi-とあって、464-16の文頭はsamprayuktāとある。464-15には3語、464-16には1語あるから、全体語vipākajādisamprayuktāを464-15にinputした。さらに分解語vipāka+ja+ādi+samprayuktāも464-15にinputした。その結果、全体語の逆順は-samprayuktāが464-16にあるにも拘らず、464-15でoutputされてくる。他方468-22の終わり近くにpamcōpādāna-とあって468-23の文頭はskamdh'ālambanatvātとある。468-

22に2語、468-23にも2語のため、全体語は468-22にinputし、分解語 paṃca+upādāna+skandha+ālambanatvāt は468-23へinputした。その結果、-upādāna- は468-22にあるにも拘らず、468-23でoutputされた。これらの諸例からも判明するように、当該索引ではコンパウンドした語が実際にある行数を明示しないで、1行相前後して明示されている場合がかなりの頻度である。従って当該索引をご使用の折に、検索すべき語が明示された行数に無い場合は、称友疏のテキストのその前後に語を探す注意が必要である。全8章をinputし終えた時点で厳密な校正を予定しているので、それ迄はご寛恕賜りたい。

- a- 447-17,18,20;450-33;456-14;463-11,15;475-7;481-15,500-10,12,20
- ka 488-12;492-6
- kaṃṭaka- 494-18
- kaṃṭaka- 446-22
- saṃprayuktaka- 480-30
- saṃyuktaka- 473-16
- sāmantaka- 479-32;484-2
- cāturthaka- 488-6
- udaka- 488-3
- pāpaka- 450-3
- pratirūpaka- 456-16
- ālabhaka- 508-30
- naraka- 448-2
- āryaśrāvaka 456-3
- svaka- 478-28,29,30;479-24,25
- dośaka- 464-5
- poṣaka- 458-6
- napuṃsaka- 471-29
- grāhaka- 490-21
- āvāhaka- 502-12
- vipāka 447-32
- vipāka- 441-4,5;446-20;464-13,14,15;471-16
- vipāka- 460-6
- laukika- 511-12
- āvicika- 488-11
- lākṣaṇika 443-16
- sautrāntika- 442-29
- airyāpathika- 464-14
- bāhyatīrthika 447-30
- ādika- 457-10;477-12
- adhika- 480-9,13
- trṣṇādhika 464-29
- pārasāmtānika- 500-33
- svāsāmtānika- 493-10,11,17,20
- svāsāmtānika- 500-32,33;501-2
- śailpasthānika- 464-14
- bhūmika- 447-10;460-33,34;479-15
- caturthadhyānabhūmika 461-15
- naikāyika- 453-10
- aupacārika 443-12
- audārika- 484-2
- dauvārika- 491-23,24,26,27
- bāhulika 450-14
- ānupūrvika- 510-18
- daiśika- 442-19
- kauśika 491-6,17
- vaibhāṣika 450-29;451-7;454-4;459-17;465-30;475-18
- vaibhāṣika- 442-28;455-32;466-4,9
- pratyanīka 485-1
- traidhātuka- 480-10;491-19;507-30
- anyonyahetuka 461-9,20
- utsuka- 450-3
- ulūka- 463-18
- cka 470-26;504-2
- cka- 445-17;446-7;458-16,18;459-20,24;463-32;465-9,13,24,25,29,32;466-1,3,4,5,6;470-9,10;478-28;490-22,28,29,31,32;491-2,20;492-16,18;495-19;497-5,6,7,8,9;500-3,6;508-9;510-21;511-6
- eka- 450-25;460-5,6;478-29,30;479-24;502-11
- aneka- 468-20;477-21

- loka- 441-1;447-15,21,22,26
- śloka- 497-10
- paṃka- 487-21
- saṃparka- 487-24
- sumanaska- 496-13
- kukha- 485-33
- mukha- 444-30;454-11
- sukha- 443-5;444-17;451-5;455-19;467-10,11,15;481-22,28,30,32;482-1,4,5,8,12,15,19,20,21,24;483-3,4,9,11,12;496-1,4,14,17,19,26
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