



# WHAT CAN AND CANNOT BE SAID

Attempting to Use the TLS to Measure ‘Correctness’

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華嚴經問答上卷

沙門 法藏撰

問三乘事理普法事理之何別答三乘中事  
者心緣色等奇理者平等真如雖理事不同  
而相即相融不相妨等亦不相妨而事義非  
理義也普法中事理者理即事事即理理中  
事事中理即中中恣維事理不亦而真元二  
隨言全盡而全不盡如理事如事理也亦亦

Kōmyōji-bon 光明寺本

華嚴經問答上卷

沙門釋 法藏撰

問三乘中理事普法事理云何別耶答三乘中事者  
心緣色礙等理者平等真如雖理事不同而相即相  
融不相妨礙亦不相妨而事義非理義也普法中事  
理者理即事事即理理中事事中理即中中恣雖事  
理不參而真無二隨言全盡全盡而全不盡如理事  
事事亦爾以心言一切法而無非心以色言一切法  
而無非色餘一切人法教義等差別法門皆爾所以  
者何緣起陀羅尼無障礙法隨舉一法盡攝一切無

華嚴經問

# *Hwaōmgyōng mundap (T1873)*

Context: Discussion of why one should worship one's own not yet awakened Buddha vs. an already awakened Buddha outside oneself

A: 是故正今吾令發心修行佛。但吾當果已成佛。非他佛也。

C: 是故正令吾發心修行佛。但吾當果已成佛。非他佛也。

Therefore, the Buddha who makes me resolve (to strive towards enlightenment) and practice right now is only the Buddha I have already become (in the future) in correspondence to the result (of my cultivation), it is not some other Buddha.

- Interpretation: *ryōng* 令 as a ditransitive verb (cause so. to do sth.) is used with an object and a verbal expression → **word order should be VO**

# *Hwaōmgyōng mundap (T1873)*

Context: Why it is sufficient to worship the Buddha that one strives to become

A: [...] 無非一物吾體佛故。

C: [...] 無一物非吾體佛故。

[...] 한 물건이라도 [一物] 오체불 [吾體佛] 아님이 [非] 없기 [無] 때문이다 [故].

[...] because there is not one thing that is not the Buddha of my body.

■ Interpretation: *ilmul* 一物 and *och'ebul* 吾體佛 as the respective objects of *mu* 無 and *pi* 非 → **wrong word order, verb and object should not be separated**

Similar case:

A: 此知時中無後際迷不所斷。亦無不所修德故。 [...]

→ 此知時中無後際迷不所斷。亦無德不所修故。 [...]

[...] 또한 [亦] 닦지 않을 [不所修] 덕이 [德] 없기 [無] 때문이다 [故].

[...] there is no virtue that will not be cultivated.

■ The word order in A requires less jumping back and forth when translating to modern (!) Korean

# *Hwaōmgyōng mundap (T1873)*

A: 又既諸經經每云。三世佛拜故諸罪業滅。

C: 又既諸經云。三世諸佛拜敬故諸罪業滅。

Moreover, various Sutras have already said: „Because the Buddhas of the three periods (past, present, and future) are worshipped, all karma of sin is extinguished “.

Other examples:

一一德每，地每各各，一一眾生每各各 …

- Word order: The particle *mae* 每 meaning “every” should precede the noun it modifies, postnominal placement concurs with Korean grammar

**→ How should we mark potential influence of the author’s mother tongue on the language of the text?**

# *Hwaōmgyōng mundap (T1873)*

Context: Previous argument that practitioners of other traditions who have reached their stage of enlightenment are not yet enlightened in the eyes of the Huayan tradition

A: 又前斷為。而此乘以者全不斷 [...]。

B: 又前為斷。而以此乘者全不斷 [...]。

[Then] again, the aforementioned regard [the delusion] as having been cut off, but if one bases oneself on this Vehicle, [they] have not been cut off at all [...].

- Interpretation: Either wrong word order of *tan* 斷 and *wi* 為 or unnecessary addition of *wi* 為; *i* 以 if seen as transitive verb meaning something like “use sth. (as basis of discussion)” should precede its object

# *Hwaōmgyōng mundap (T1873)*

A: 若佛以者。 [...] 若眾生以者。 [...]

B: 若以佛位者。 [...] 若眾生位者。 [...]

■ When one again reads *i* 以 as “use sth. (as basis for discussion)” – here of (the position of) Buddha and the myriad living beings – the word order can be seen as wrong

A: 若體門以十入全體。若以相者十入全相。

B: 若以體門十入全體。若以相者十入全相。

If one bases oneself on the gate of entity, the ten kinds of entering are entirely entity; if one bases oneself on characteristics, the ten kinds of entering are entirely characteristics.

■ In quite a few instances where *i* 以 is used in a similar fashion the word order is correct → **Passive/emphatic construction? How should we mark this?**

# *Hwaōmgyōng mundap (T1873)*

A: 未來諸佛者何為乎也。

C: 未來諸佛者何乎。 / 未來諸佛用何為。

As for the various Buddhas of the future, what would they [be able to] do?

- Besides HM the combination *hoya* 乎也 is found only in texts dating to Ming dynasty or later and used in a different way (e.g. lists of grammatical particles)
- Evaluation: **wrong combination/unnecessary addition of grammatical particles → how should we mark this?**

A: 實法不可得而現耳有。 [...] 幻法不得生耳識。

B: 實法不可得而現有耳。 [...] 幻法不得生耳識。

- / 耳 read as sentence final particle in the first and ignored in the second part  
→ **Wrong usage of grammatical particle?**



# *Hwaōmgyōng mundap (T1873)*

Context: How the Huayan teaching of the dependent arising of all phenomena differs from the view of the „Mind-only“-tradition (which is seen as inferior)

A: 故無自住。無**不時所是**之義。 (B: 無不所是之義。 )

Korean translation: Therefore, they (all *dharma*s = phenomena) have no residing by themselves, and time and place have nothing that is not this meaning.

→ read as 時所無非是義？

Alternative attempt: This means that therefore, (regarding the phenomena,) there are none that reside by themselves (independent from another), [yet it] is [also the case that] there are none that do not [have] a time and place (at which they exist).

■ Wrong/unusual placement of *si* 是 (which can be found elsewhere in

者矣天皇任般余宮之時天皇山后寐天夜發誓合之時柶輕而  
 鳴當奉請之恥羞白將請天皇詔言尔汝奉清柶輕奉初從文羅  
 能鑄者願致年赤幡梓葉馬受河侯山田前之道与豐浦寺前之路走往  
 柶輕詔越之御川唱請言天皇電神天皇奉清呼然而自伴思馬走  
 雖電神而何故无聞天皇之請耶走還持浦也寺与飯里唱電云既此柶  
 輕見之呼神司入奉新而持而於大宮奉天皇言電神奉清柶輕放光  
 後天皇見之恐傳進擊卑个込藏者个呼電堂此在奈良熱後特  
 柶輕率也天皇勅留廿七是詠彼志候電該同爰作彼墓尔立碑文柱云  
 以電柶輕之墓也伴電也忽而鳥籠踊跪於碑之柱被柱之折向電  
 探所捕天皇命之致電不孔雷懼廿七是留死天皇敕使樹碑文柱言生  
 之祀之捕電柶輕之墓也所留在於鳥籠山望碑詔不其也師脚  
上皇御及下后三月 標謂方 樹謂 柶謂 輕謂 奉謂 清謂 呼謂 然謂 而謂 自謂 伴謂 思謂 馬謂 走謂  
上皇御及下后三月 標謂方 樹謂 柶謂 輕謂 奉謂 清謂 呼謂 然謂 而謂 自謂 伴謂 思謂 馬謂 走謂  
 有欽明天皇是倭跡迹金刺方 行時野中過於妹女个女嬪此馴之壯勝之言行雅媒之谷將見有  
 能九而折女也此之語之弟系妻耶其聽谷云即將於家交通相  
 往此項懷任生一男子於家大十二十五日生子大彼之子女向家言  
 而初尅昨肯嚙吠家言骨性告家長此大打政雅慈慈老而折之致若  
 二月三月之頃設年祭春持所家室书柶春女个將老則合入於柶即  
 被大将公家初退吠而鷲澡悲成野中冬祀上而及家父見之此与  
 於中子相生在吾心忘每來相寐如語夫語白乘寐如而初尅昨肯  
 者柶爾深裳今柶死 而初窺裳爾引逝也夫視去容慈歎日  
 其生个相生个者故却跡个生子姓个直也

# Nihon ryoiki

江天伴尔师大白惠述

...

# *Nihon ryōiki* (824)

上・一

天皇勅使樹々碑文柱言**生之死之**捕電栖輕之墓也

天皇の勅使（みつかひ）碑文の柱を樹てて言（のたま）はく「**生きても死にても**電を捕りし栖輕の墓」とのたまふ。

tenwaũ=no mitukafi fibun=no fasira=wo tate.te notamaf.aku # “**iki.te=mo sini.te=mo**  
inaduma=wo tori.si Sugaru=no faka“=to notamaf.u #

When the emperor’s envoy erected a new pillar, he inscribed it, “This is the grave of Sugaru, who **in both life and death** ensnared the thunder.”

- 生之死之 : attested only once in both TLS and CBETA; not impossible semantically but certainly not a common idiom and an unusual use of 之 in any case
- iki-yuk.u=mo sini-yuk.u=mo?

# *Nihon ryōiki* (824)

天皇住磐余宮之時天皇與后寐天安殿婚合之時 [...]

天皇、磐余（いはれ）の宮に住みたまひし時、天皇、后と大安殿（おほやすみどの）に寐（ネ）テ婚合（クナカヒ）したまへる時に、 [...]

tenwaũ ifare=no miya=ni sumi-tamafi.si toki teñnoo kisasi=to ofo-yasumi.dono=ni ne.te **kunag(.)afi**-si-tamaf.er.u toki=ni ...

Once, when the emperor was living at the Iware Palace, he and the empress were sleeping together in the Ōandono and **were intimately engaged**.

- 婚合 attested only 4x in TLS and only once in CBETA; Chinese definition of the term 婚 lists a different meaning than the one intended here (as indicated by the *kakikudashi-bun* and the context)
- interestingly, the only reference listed for 婚合 as クナカヒ *kunagai* in the *Nihon kokugo daijiten* 日本国語大辞典 is this exact one from the NR
- **Japanism that should probably not be listed alongside attributions from proper Chinese texts**

# *Nihon ryōiki* (824)

上・二

應爲妻覓好孃乘路而行

妻（め）とす應（べ）き好き孃（ヲミナ）を覓（もとめて）路（みち）を乗りて行く。

**me=to s.u=be.ki suki womna=wo motome.te** miti=wo nori.te yuk.u #

[At that time in a broad field,] he **came on an attractive woman, who responded to him.**

- **word order:** 覓 should, as the verb governing the object 應爲妻好孃, not break up that phrase
- if the intended reading was properly deciphered, this might be classified as a syntactic mistake

# *Nihon ryōiki* (824)

女聽答言即將於家交通相住

女「聽（ゆる）さむ」と答へ言ひて、即ち家に將（ゐ）て交通（とつ）ぎ相住む。

womna “yurus.am.u”=to kotafe-ifi.te sunafati ife=ni wi.te totugi-afisum.u #

**She replied, “I will.”** So he took her home, and they married and lived together.

- word order → **How would we mark this? Could this be an emphasis of what the woman says? Is emphasis of object common if the object is direct speech?**

# *Nihon ryōiki* (824)

故名爲支都禰也

故、名づけて岐都禰（きつね）とす。

kare na-duke.te **kitune**=to s.u #

(Hence she is called a **kitsune** [meaning both “fox” and “come and sleep”].)

- phonographic use of characters
- **Play on words that only works in Japanese; one would like to put this under “rhetorical devices”, however, should we not make clear which language we are talking about when doing so?**

# *Nihon ryōiki* (824)

中・三

何吾子違思今**在異心**耶

「[...] 何ぞ吾が子、思ひに違ひて今**異しき心在る**」といふ。

“[...] nan=zo (w)a=ga kwo omofi=ni tigafi.te ima **ayasi.ki kokoro ar.u #**”=to if.u #

[Kneeling before her son, the mother] said, “[...] Why has my child turned from his usual thoughts and now **wants to do me harm?**”

■ **confusion of 有 vs. 在 (easily explained but not easily attributed)**



# *Nihon ryōiki* (824)

下・三八

諾樂樂宮廿五年治天下勝寶應眞聖武太天皇召於大納言之藤原朝臣仲麿而御前居諾之

諾樂の宮に二十五年天の下治めたまひし勝寶應眞聖武太〔上〕天皇、大納言藤原朝臣仲麿を召して、御前に／居（す）ゑて／詔（みことのり）したまはく

Nara=no miya=ni fata amari itu.tose ten=no moto wosame-tamafi.si syoũfou oũsin syoũmu daizyaũ tenwaũ dainagon Fudifara=no asom Nakamaro=wo **mesi.te o.mafe=ni suw.e.te** mi.koto-nori-si-tamaf.aku #

Retired Emperor Shōhō-ōjin Shōmu [Shōmu, r. 724–749], who had ruled the country for twenty-five years from the Nara Palace, **summoned** High Councilor Fujiwara-no-asomi Nakamaro **into his presence** and delivered a decree, saying, [...]

- 召於: extremely rare combination; attested only around 30 times in all the texts in TLS, and some of these cases are clearly “to invite + 於 + <LOC>”; there are, however, usages attested in CBETA where the object is a person (usually a pronoun)  
→ **What prepositions regularly co-occur with certain verbs? Which usage of said verb co-occurs with those prepositions (for polysemous verbs)? What types of objects can follow?**
- 御前居: word order

# *Nihon ryōiki* (824)

朕子阿陪内親王與道祖親王二人以之令治天下欲

「朕（わ）が子阿陪の内親王（ひめみこ）と道祖（ふなど）の親王（みこ）との二人／以（も）て、**天の**  
**下を治め令（し）めむと欲（おも）ほす。**

“wa=ga kwo Abe=no fime-mi.kwo=to Funado=no mi.kwo=to=no futari mot.te **ame=no**  
**sita=wo wosame-sime.m.u=to omofos.u #**”

“**It is my desire to see** Princess Abe and Prince Funado **rule over the land.**”

- 二人以之 : word order; emphasis of object?
- 令治天下欲 : word order again, and in it seems quite obvious that a Japanese word order was kept in mind; while the structure is V-O for 令治 | 天下, the 欲 glued on at the end is telling  
→ **How would we mark those verbal constructions that seem to be “torn apart”?**  
**How would we indicate that they should have been attached to one another?**

# *Nihon ryōiki* (824)

## その2. 【為～所、見、被】

『日本霊異記』に見られる受身表現は、主に次のような三つのパターンがある。

- ① 「為 + 働きかける者 + 所」
- ② 「見 + 動詞」
- ③ 「被 + (働きかける者) + 動詞」

■ three patterns of passiv constructions in the NR:

1. 為 + agent + 所
2. 見 + verb
3. 被 + (agent) + verb

# *Nihon ryōiki* (824)

中・二

贖蝦蟹命放生現報蟹所助縁

蟹蝦の命を贖ひて放生し、現報に蟹に助けらるる縁

kani-ebi=no inoti=wo akafi.te faũzyaũ-si genfoo=ni **kani=ni tasuk.er.ar.uru yen #**

“On Saving the Lives of Some Crabs and a Frog and Freeing Them, She **Gained an Immediate Reward from the Crabs**”

- a more literal translation would be “she was helped/saved by the crabs”
- 所 serves as a marker for passivisation here; probably unusual if not outright wrong? (no examples for 所 under PASSIVE MARKER in the TLS)

# Conclusion/List of features

- observations → **word order** (including possibility to add comments to capture the supposedly correct order + further thoughts)
- observations → **phrasing(?)**: **passive construction** (+ potentially other?)
- possibility to assign type of object (**ANIMATE, INANIMATE, LOCATION, TIME, other?**) → observations → **semantic type(?)**
- possibility to establish links between prepositions and the verbs that they follow/the objects they precede  
→ **word relations(?)**: split in supercategories; possibility to assign additional categories (with 1. being **lexeme relations**): 2. **(discontinuous) lexical items** (for cases like 以…故) and 3. **other/grammatical relations(?)** (verb+preposition, verb+object, preposition+object, deictic expression+reference noun?)
- separate list for attributions and rhetorical devices likely unique to texts influenced by Korean or Japanese (so as not to mislead users working only with Classical/Buddhist Chinese proper)  
→ **rhetorical devices: Chinese proper/other** (+ addition of emphasis of object as device for Chinese)
- additional suggestions: possibility to mark quotations and their sources, possibility to mark rhythm



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