



PART I | A GENERAL PLEA TO THE TECHNICAL DIRECTOR:

UNCOMPROMISINGLY PRIORITIZE  
THE TRANSLATOR'S WORKFLOW!

# The would-be translator-annotator's dilemma

- The linguist's dream:

Draw a large number of philologist's into a joint effort to generate a corpus of neatly annotated texts, producing a reliable thesaurus.

- The translator's dilemma:

This is a treasure trove of materials! – However:

1. Are the trade-offs of learning the annotation system and painstaking coding of (for the most part actually simple-to-be-understood) sentences not too time-consuming?
2. Does this really suit my **workflow**?



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兩都賦序 line 1 / 1%

兩都賦序

或曰：

賦者，

古詩之流也。

昔成康沒而頌聲寢，

王澤竭而詩不作。

大漢初定，

日不暇給。

至於武宣之世，

乃崇禮官，

考文章，

內設金馬石渠之署，

外興樂府協律之事，

以興廢繼絕，

潤色鴻業。

.....

兩 (liǎng) **BOTH** **SYN** 5

1. The current binary universal quantifier is liǎng 兩, which can quantify both subjects and objects.

2. Shuāng 雙 is much rarer, and the word never quantifies the object so that the word is marginal in the group.

兩 (liǎng) **COMBINE** **SYN** 2

兩 (liǎng) **DIVIDE** **SYN** 1

兩 (liǎng) **EQUAL** **SYN** 1

1. The dominant general word for something being equal to something else without being identical or the same is tóng 同 (ant. yì 異 "of different status").

2. Děng 等 refers to things being on the same physical level or exposed to the same physical conditions. Cf. 差等 "hierarchy".

... A cutting edge translation platform,  
 albeit, as of now, still with a slightly Procrustean bent ...

## Some very general notes on the translation workflow:

1. Establishing the source text depends on understanding (i.e.: translating) the meanings of the facsimiles. Thus, one's eyes constantly oscillate between
  - a) the facsimile(s),
  - b) the source text in the process of being established, and
  - c) the emerging translation.
2. As discussed before, most users probably would like to divide the text in paragraphs corresponding to sense units, and not into lines.
3. During this process, one usually would constantly add footnotes (including interim notes on unresolved issues and things still to be taken care of) both to the edition and to the translation.

 <p>1-右</p> <p>大乘四論玄義記卷第一 初章中假義 初章中假義方八重 第一明初章 第二論中假 第三辨疎密 第四明橫豎 第五論單複 第六辨雙隻 第七明通別 第八夷諸法</p> <p>均正撰記</p> <p>初章中假義有八重</p> <p>第一明初章 夫初章者 摠撮經論始終大意 彈斥古今成毗地攝論等 有得之失 顯三論無得大乘之得也 判得無得理內外殊也</p> <p>若成論等師 見聞初章中假語 必不解意是何物語 致笑之也</p>	<p>p. 01a大乘四論玄義記卷第一</p> <p>均正撰記</p> <p>初章中假義</p> <p>初章中假義有八重</p> <p>第一明初章 夫初章者 摠撮經論始終大意 彈斥古今成毗地攝論等 有得之失 顯三論無得大乘之得也 判得無得理內外殊也</p> <p>若成論等師 見聞初章中假語 必不解意是何物語 致笑之也</p>	<p>The Dark meaning of the Four treatises [belonging to] the Great vehicle, role no. 1</p> <p>compiled and recorded by Director Kyun 均正<sup>1</sup></p> <p>The meaning of the 'middle and provisional of the 'First stanza'</p> <p>"The meaning of the 'middle and provisional of the 'First stanza'" has eight levels: First, illumination of the "First stanza"; second, discourse on the middle and the provisional; third, differentiation of "open" and "secret";<sup>1</sup> fourth, illumination of "horizontal" and "vertical"; fifth, discourse on "simple" and "complex"; sixth, differentiation of "pairwise" and "single"; seventh, illumination of "pervasive" and "separate"; eighth, tearing down the [diverse] dharmas.</p> <p>First, illumination of the "First stanza": Now, the "First stanza" comprehensively extracts the overall intention of the anterior and posterior [as constituted by] warps and treatises, reproaches the fault of having something to obtain [committed by] the <i>Ch'eng-lun</i> [adherents] of past and present, manifests the obtainment of the Great Vehicle where there is nothing to obtain [as advocated by] the Three Treatises, judges on the differences between obtaining and nothing to obtain, or inside and outside of the [underlying] pattern [of reality]. When the <i>Ch'eng-lun</i> masters etc. see or hear the word of the 'middle and provisional of the 'First stanza', by necessity they do not understand what thing this word stands for, to the extent that they laugh about it.</p>	<p>the middle and provisional</p> <p><sup>1</sup> Short for [Hye]gyun [Sūng] jōng 慧均僧正, 'Director of monks Hye'gyun.'</p> <p><sup>1</sup> TBA</p> <p><sup>1</sup> The scribes' correction of 'Three' to 'Four' is based on a misreading of the title.</p>	<p>中假 (zhong1jia3) MC BS (trjuwng+kaex)</p> <p>the middle and provisional,</p> <p>technical term of Sanlun Buddh., denoting the absolute and the phenomenal.</p>
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[Optional] facsimile(s)    source text    translation/analysis (switchable)    source notes    transl. notes    information

One of many possible imaginations of a (reasonably implementable\*) interface allowing to keep and eye on facsimile(s), source and translation

\* based on tables with insertable breaks



PART II | A PERSONAL AGENDA RELATED  
TO TEXT SEARCH

Traditional scholarship at its best: FUKUSHI Jinin (2011, 2012a, 2012b, 2013)

第2章 日本華嚴宗にみられる海東仏教認識

福士 慈稔

本章は、日本華嚴宗諸師章疏類に引かれる海東章疏及び海東諸師名の引用整理から日本華嚴宗諸師の海東仏教認識を窺うことを目的とする。31師94部の章疏類を対象として整理を行った結果、23師54部の章疏類に海東章疏及び海東諸師名の引用が確認された。引用が確認される海東章疏及び海東諸師名は以下の通りである<sup>01)</sup>。

1. 寿聖 (-757-791-)
  1. 『華嚴五教章指事』
    1. 印師 名1
    2. 円測 引用7-不明2 (散逸『成唯識論疏』カ)・『解深密経疏』2 (慧苑『統華嚴経略疏刊定記』からの孫引き1)・『仁王経疏』3
  3. 元曉 引用25-不明9 (散逸『華嚴経疏』又は『華嚴宗要』・散逸『仁王経疏』・散逸『楞伽経疏』関係章疏カ)・散逸『楞伽宗要』1・散逸部分『菩薩瓔珞本業経疏』1・『法華宗要』8・大乘起信論別記4・『起信論疏』1・『二障義』1
  4. 憬興 引用5-散逸『瑜伽論抄』カ (遺倫『瑜伽論記』からの孫引きカ)、書名1 (散逸『瑜伽論抄』カ)
  5. 玄一 引用2-散逸『法華経疏』
  6. 義寂 引用2-不明 (散逸『法華経』カ)、書名1 (不明・散逸『大乘法苑義林広章』カ)
  7. 義一 引用2-不明 (散逸部分『法華経論述記』カ)
  8. 太賢 引用1-不明 (散逸『涅槃経古述記』カ)、名1
  9. 表貞 引用1-『華嚴経文義要決問答』
2. 普機[幾] (-830-)
  1. 『華嚴宗一乘開心論』
    1. 円測 名1 (慧苑『統華嚴経略疏刊定記』からの孫引き)
    2. 審祥 名1
3. 増春 (-947-956-)
  1. 『華嚴一乘義私記』
    1. 元曉 引用2-『法華宗要』(寿聖『華嚴五教章指事』からの孫引き)
    2. 智通 引用1-『華嚴経問答』
    3. 珍嵩 引用1-不明 (『一乘法界因記』又は散逸『探玄記私記』・『華嚴孔目記』カ)

Onerous text-by-text Identification of text re-use ...

... yet based on open citations only!  
... which have rarely gone by unmentioned in secondary literature!

<sup>01)</sup> 特に、智通が記録した『維洞記』或いは『維洞問答』の異本であることが明らかとなった。法藏版託『華嚴経問答』(金剛大学校仏教文化研究所編『華嚴経問答をめぐる諸問題』図書出版 CIR, 2012年8月)については金天鶴氏より資料を提供して頂いた。かかる詳細については本章の(付録)『華嚴経問答をめぐる諸問題』「はじめに」を参照されたい。尚、引用整理の確認にあたっては、金炳坤氏・桑名法見氏に研究協力を得た。記して感謝申し上げます。

4.	言示眞實相者。元曉師云。此示亦二。先明所示。次明能示。所示之眞實相。謂一乘法。法相當住道理究竟。天魔外道。所不能破。三世諸佛。所不能易。以是義故。名眞實相。而非三非一。無人無法。都無所得。如是正觀。乃名眞實究竟一乘云云 (206下-207上)【引用1 (『法華宗要』) (元曉『法華宗要』(『大正』34, 872下-873上[金3-5, 3-6]))】
無記名引用	5. 能示之用。有其二種。一者同開之示如前。開三是方便時。即知一乘是眞實。故如開門時即見內物。二者異開之示。異前開三別說一乘開。是皆得悟一乘義。故如以手指方見內物。如下文言。諸佛唯以一大事因緣故。出現於世。如是等。言眞實相也 (207上)【引用1 (『法華宗要』) (元曉『法華宗要』(『大正』34, 873上[金3-8]))】 問。若說三乘因果皆是方便故師一乘者。爲歸一因。爲歸一果。元曉解云。於一佛乘。分別說三。故隨其本歸因歸果。是義云何。聲聞緣覺。若智若斷。皆是菩薩無生法忍。當知。此二皆歸一因。歸一因故。終到一果。彼教中。說佛乘因果。分別佛地化身少分。如經說言。我實成佛以來。百千萬億那由他劫。故當知。彼說佛乘因果。同歸於一乘果中。若有菩薩。依彼教故。望樹下佛。發心修行。如是顯行。歸於一因。同彼二乘。未至果故 (208上)【引用1 (『法華宗要』) (元曉『法華宗要』(『大正』34, 873下[金3-15]))】
7.	問。上引元曉師說云。聲聞緣覺若因若果。皆於一因。分別爲二。當知。此二皆歸一因。歸一因故。終到一果。彼教中說佛乘因果。分別佛地化身少分。當知。彼說佛乘因果。同歸一乘果中。若有菩薩。依彼教故。望樹下佛。發心修行。如是顯行。歸於一因。同彼二乘。未至果故 (213下)【引用1 (『法華宗要』) (元曉『法華宗要』(『大正』34, 873下[金3-15]))】 無三之一。俱皆是佛乘故。共菩薩所乘故。非如二乘迥異乘待遇也。所望異故。不相違也 (215下)【引用1 (『法華宗要』) (元曉『法華宗要』(『大正』34, 873下[金3-12]))】 故。說一乘句耶。答。未知所以。然元曉師。楞伽宗要云。中。言究竟者。是雖明修行地決定別趣。而望究竟地。終歸一向趣寂二乘。約修行地。一向性別。決定趣入無餘依界。令其入無餘成無上覺。而其後時。離醉得悟。修菩薩行。終。如下經言。說三乘者。爲發趣修行地故。說諸性差別。非畢竟能取寂靜之地故。乃至見法無我。得三昧樂行放。聲聞如來法身故。若准此說。第十究竟。非密義一乘。而爲顯了答意。若依此說。不說第十究竟一乘。或有云。是十義中。比釋不安。逾問答故 (216中下)【引用1 (散逸『楞伽宗要』) (元曉『法華宗要』(『大正』34, 873下[金3-12]))】 境界者。此因陀羅微細境界門。此舉喻況。顯法義分齊。下云。體相自在。隨映互現。重重無盡。故元曉師云。如帝釋宮覆寶珠網。一明珠內。萬像俱現。如一明珠。諸珠皆爾。斯則萬珠影像。皆入一珠。一珠影像遍入萬珠。一切相入。不相障礙。普法亦爾。互爲鏡影。如微塵有明鏡義。合明了性一心成。故十方世界。皆是影像。分別所依。現似有故。所以



RESEARCH  
PROJECT I:

**“Computer-assisted analyses of Buddhist *hanmun* texts from Silla and their impact on Tang dynasty Chinese Buddhism”**

1. Identification of characteristics of different forms of text reuse
2. Development of algorithms and software tools for
  - identification of marked and unmarked text-reuse
  - extraction of basic information on valence
3. A preliminary survey on the influence of Silla Hwaŏm texts on Tang dynasty Buddhism (→ deconstruction of nation state narratives)



RESEARCH  
PROJECT II:

**“Development of stylometric methods for the detection of text groups”**

1. Contribution to the development of authorship / text group detection methods for *hanmun* through testing different stylometric measurements
2. A preliminary survey on the works ascribed to Wŏnhyo, identifying text groups



**RESEARCH PROJECT I :** “Computer-assisted analyses of Buddhist *hanmun* texts from Silla and their impact on Tang dynasty Chinese Buddhism”

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**RESEARCH PROJECT II :** “Development of stylometric methods for the detection of text groups”

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# SUBPROJECT II: Development of stylometric methods for the detection of text groups

M-GRAM Search

SQL search tab content

Database of gapped n-grams

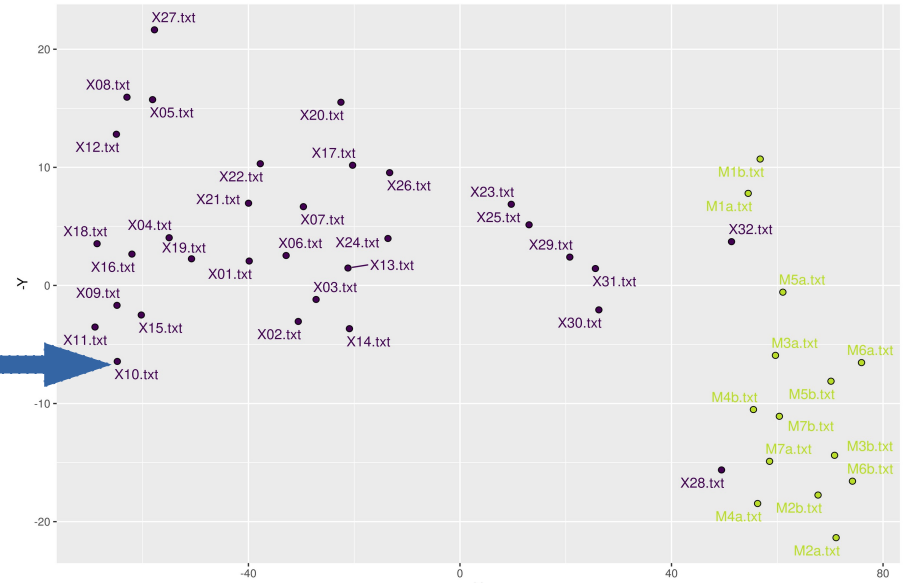
patno	patterns	tfidf	tfidfmax	tfidfmin	patcnt	basename	patcnt	tfidf
1	000000	0	0	0	0	FILE1867	14	0.000000
2	000000	0	0	0	0	FILE1867	4	0.000000
3	000000	0	0	0	0	FILE1867	4	0.000000
4	000000	0	0	0	0	FILE1867	4	0.000000
5	000000	0	0	0	0	FILE1867	4	0.000000
6	000000	0	0	0	0	FILE1867	4	0.000000
7	000000	0	0	0	0	FILE1867	4	0.000000
8	000000	0	0	0	0	FILE1867	4	0.000000
9	000000	0	0	0	0	FILE1867	4	0.000000
10	000000	0	0	0	0	FILE1867	4	0.000000

```
SELECT * FROM view_wspatterns
WHERE basename = "T45n1867"
AND schr = "故"
AND pattern LIKE "%以%故%"
AND chrCnt = 2
ORDER BY patcnt desc;
```

SQL queries  
R scripts

patno	File	No occs	TF-IDF	...
1	1	24	0.000031	...
1	2	10	0.000015	...
2	2	3	0.000002	...
...	...	...	...	...

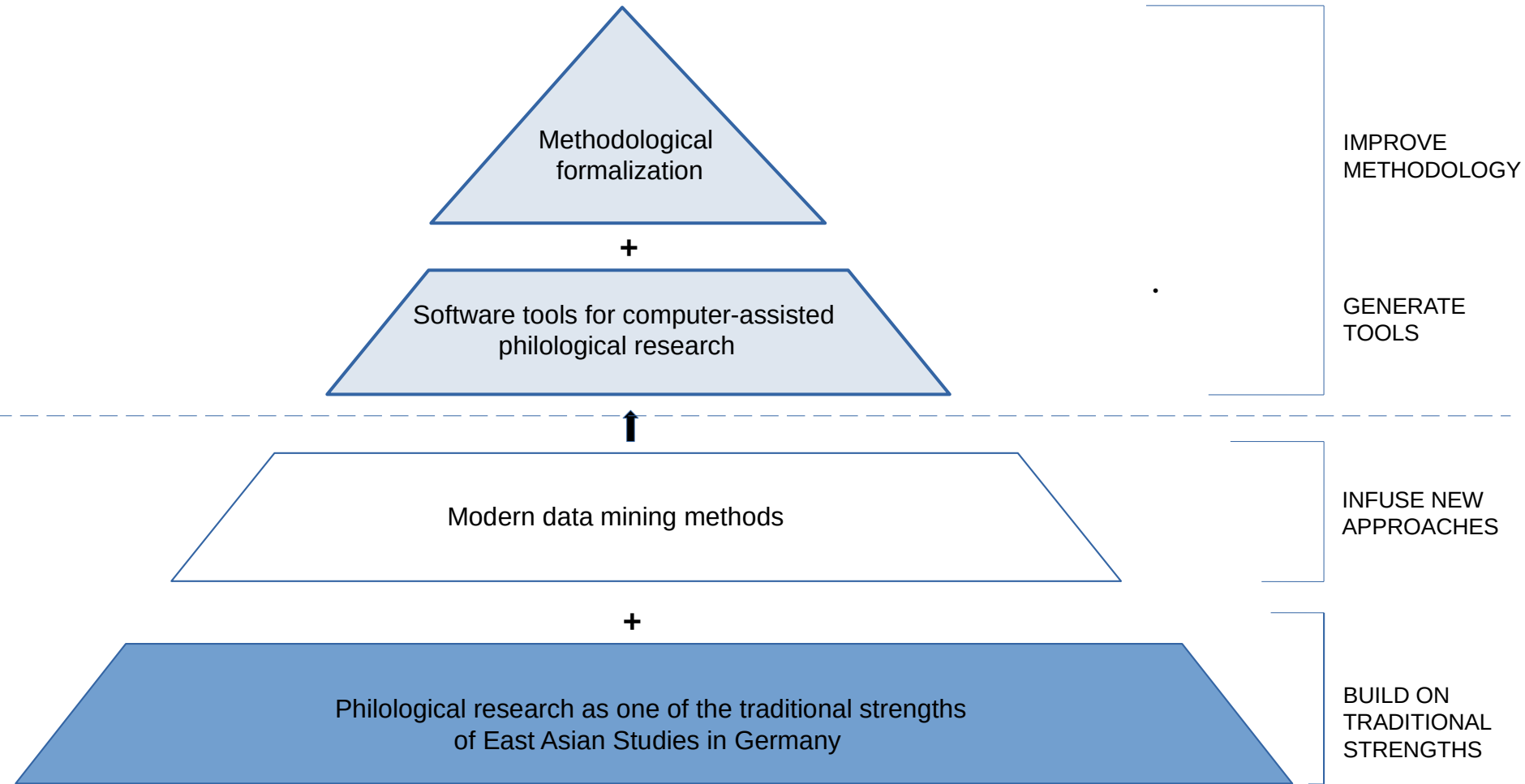
t-Distributed Stochastic Neighbour Embedding (t-SNE)



Detailed statistics on occurrences of patterns  
→ stylistic fingerprint for each text

Computation of Delta for pairs of texts  
→ identification of text groups

BROADER OBJECTIVES





## PART III: SOME MORE DETAILS ON THE MNGRAM SOFTWARE

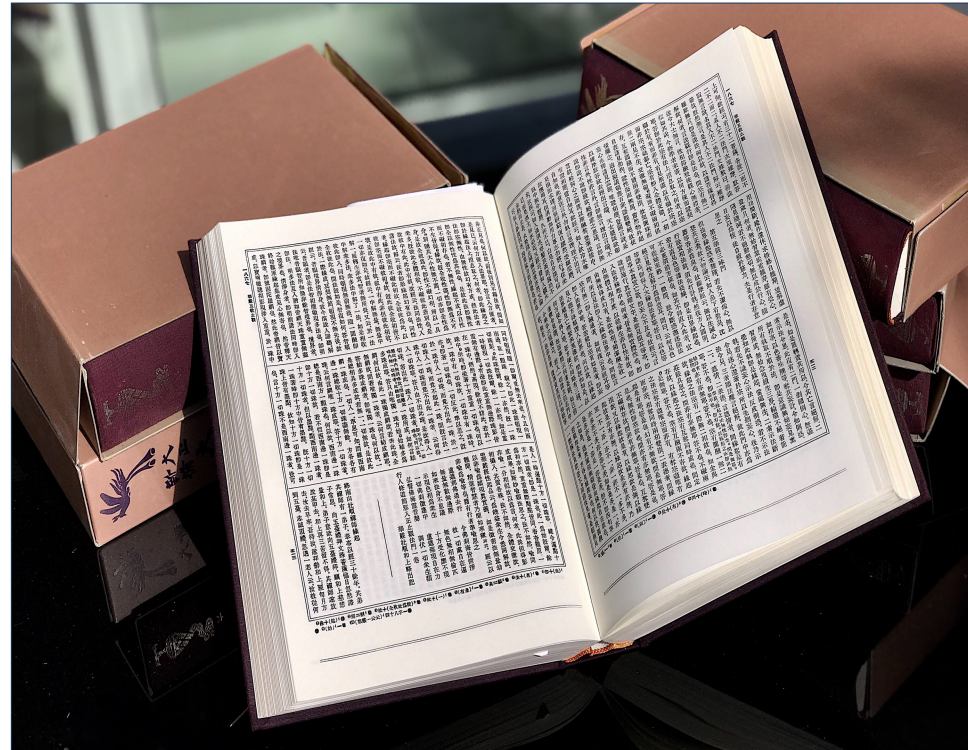
# CONCRETE OBJECTS OF RESEARCH

## Corpus

- ca. 155 texts related to Tang and Silla Huayan- / Hwaŏm-Buddhism (source: CBETA)
  - Numerous persistingly wrong attributions
  - Texts not sufficiently understood as to their (diachronic and translocal) relations
- A bibliographic swamp distorting our outlook on the history of Huayan thought

## Research interests:

- Intertextuality:  
identification of hidden quotations
  - Problems of text criticism:  
identification of interpolations,  
comparison of textual parallels
  - Authorship problems:  
identification and correction of  
wrong attributions
- Rearrangement of source materials;  
Reconstruction of a transregional  
current of thought



# Existing Solutions

## Bioinformatics

- Broad spectrum of methods for sequence comparisons
- Existing libraries for the most part optimized for small alphabets (DNA)

## Corpus linguistics

- Diverse software packages and libraries (e.g. Wordsmith, Stylo) for NGRAM based statistics (including collocations)
- Only partially suitable for CJK, limited text comparison functionality

## Buddhological research

- NGRAM based and similar approaches (Moro, Ishii, Bingenheimer, Radich; Nehrdich); text comparisons (Radich)
- Script based; limited use of bioinformatics libraries (cf. M. Radich's TACL)
- Rather conventional approaches with little adaptations for CJK texts





# DESIDERATA ...

## Enhanced functionality

- Complex searches
  - Search also for gapped n-grams rather than simple n-grams only (→ fingerprinting)
  - Automatic extraction of reoccurring patterns

## Adaptation to object of research\*

- CJK (UTF-8) compatability
- Later: Integration of language and genre-specific linguistic and text-linguistic knowledge in search methods and statistical analyses (e.g., attention spans, citation conventions)

## Efficiency

- Analysis of large quantities of text in acceptable time

## Extendability

- Separation into program for database generation and queries, scripts for more complex statistical analysis (SQL and R), and graphics capable Web interface (Shiny/R)
- use of standard interfaces

# WHERE WE STAND: MNGRAM (Multiple N-GRAM)

- Corpus analysis and search program (written mainly in C++)
  - Computes 32 chars long *gapped n-grams* and data on their frequencies
    - by comparing all slices of a text added to the database for partial matches, and
    - comparing the results with all existing database entries (→ successively generating new skip-grams)
  - Processes parametrized MySQL queries, offering the user additional SQL functions (TF-IDF, positions in text, delta etc.)
- Database Backend: SQLite database
  - ( on a i7-7820X CPU with AVX-512, NVIDIA™ CUDA-capable GTX 1080 graphics card, the computation of a corpus of 155 texts takes 3 days)
- Existent rudimentary prototype of separately usable Interface (R / Shiny) waiting for someone's care
- Presently, only usable via command line interface and SQLite query files
- Still in **beta\*** phase, and a major extension still needs to be written

```
662 // #####
663 // #
664 // #  MNSeqAligner
665 // #
666 // #####
667
668 // Inherits SufCmp from SuffArray
669
670
671 void MNSeqAligner::seqAlignFiles(cc
672
673     locale::global(locale("zh_TW.u
674
675     ws1 = readFileIntoWstring( fn1
676     ws2 = readFileIntoWstring( fn2
677
678
679     createGeneralizedSuffixArray( v
680
681         // Step 1: Get Matches that
682         getSeedsFromAllCommonExtens
683         // Now, all LCE >= 3 for ws
684
685         // Step 2: We should now de
686         mergeSeeds(3);
687
688         // Step 3: Smith-Waterman c
689
690
691         // Output
692
693         //printLongestCommonExtens
694
```

\* Just bumped into two show-stopping bugs ...

### ■ Text comparison:

// Search for significant congruences among texts:

- Show all sequences with a length of more than four characters that occur in T45n1867 and T45n1877, but in no other text.\*

\* More than four characters in order to avoid as much as possible mere word congruencies

```
SELECT * FROM view_wspatterns WHERE patcnt > 0 AND elemcnt = 1 AND chrct > 4 AND basename = "T45n1867" AND filecnt = 2 AND pattern IN (SELECT pattern FROM view_wspatterns WHERE basename = "T45n1877") ORDER BY chrct;
```

### ■ Grammatical analysis:

// Search for constructions:

- Show all constructions of the type *yi* 以 ... *gu* 故 in T45n1867, ordered by number of occurrences in the text.

```
SELECT * FROM view_wspatterns WHERE basename = "T45n1867" AND schr = " 故 " AND pattern LIKE "% 以 % 故 %" AND chrct = 2 ORDER BY patcnt desc;
```

(Such standard queries later will be hidden for the casual user, who will only use the shiny (text/pun re-use intended) user interface )

# WHERE WE STAND: MNGRAM

## Two very simple sample queries (2/3)

http://127.0.0.1:7946 Open in Browser Publish

### M-GRAM Search

SQL query 1  
SQL results 2  
Text distribution 3a  
Text details 3b  
General statistics 4

#### SQL search tab content

Show 10 entries

Search:

tern	filecnt	elemcnt	chrct	gapcnt	basename	patcnt	fsize	textname	authoreditor	dynasty	schr
					A			All	All		
:::一切珠者此網即但一珠所成如何言結多珠成耶答只由唯獨一珠	2	1	27	0	T45n1867	1	7625	華嚴五教止觀	杜順說	隋	所
比網即但一珠所成如何言結多珠成耶答只由唯獨一珠方始::: :	2	1	27	0	T45n1867	1	7625	華嚴五教止觀	杜順說	隋	珠
:::涅槃生死而不殊何以故空有圓融一不故亦可分為四句以有即	2	1	27	0	T45n1867	1	7625	華嚴五教止觀	杜順說	隋	空
者此網即但一珠所成如何言結多珠成耶答只由唯獨一珠方始::: :	2	1	28	0	T45n1867	1	7625	華嚴五教止觀	杜順說	隋	多
:::一切珠者此網即但一珠所成如何言結多珠成耶答只由唯獨一珠方	2	1	28	0	T45n1867	1	7625	華嚴五教止觀	杜順說	隋	成
:::涅槃生死而不殊何以故空有圓融一不故亦可分為四句以有即空	2	1	28	0	T45n1867	1	7625	華嚴五教止觀	杜順說	隋	有
為四句以有即空故不住生死以空即有故不住涅槃空有一塊而::: :	2	1	28	0	T45n1867	1	7625	華嚴五教止觀	杜順說	隋	空
士無言性相鎔融致使觀心無措者信如其說今修學者未審以何::: :	2	1	28	0	T45n1867	1	7625	華嚴五教止觀	杜順說	隋	者
:::也問空有無二遂令大士無言性相鎔融致使觀心無措者信如其說今	2	1	28	0	T45n1867	1	7625	華嚴五教止觀	杜順說	隋	言
分為四句以有即空故不住生死以空即有故不住涅槃空有一塊而::: :	2	1	29	0	T45n1867	1	7625	華嚴五教止觀	杜順說	隋	以

Showing 661 to 670 of 705 entries

Previous 1 ... 66 67 68 ... 71 Next

Significant matches  
→ **Raw material** for subsequent sequence alignment and “handish” philological analysis

Amount of texts containing this n-gram

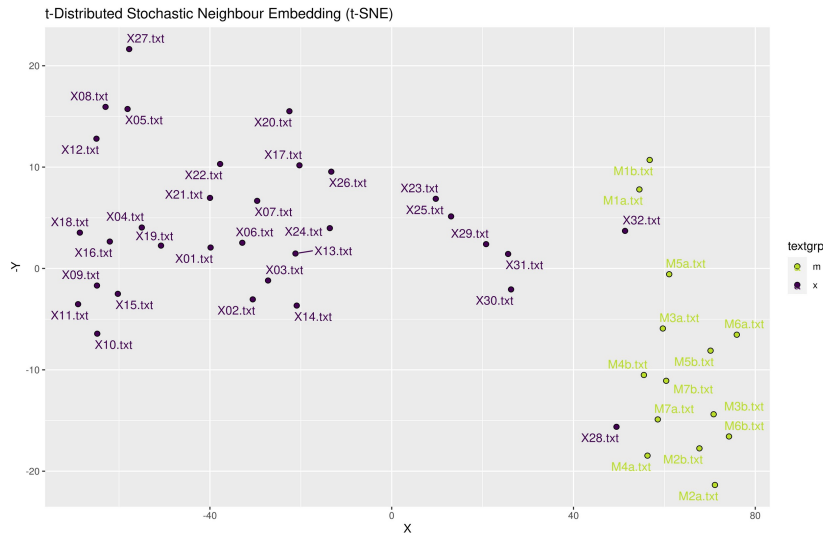
Amount of occurrences in this file

Length of this file



# WHERE WE STAND: MNGRAM

What we can already do with somewhat more complex scripts (1/1)

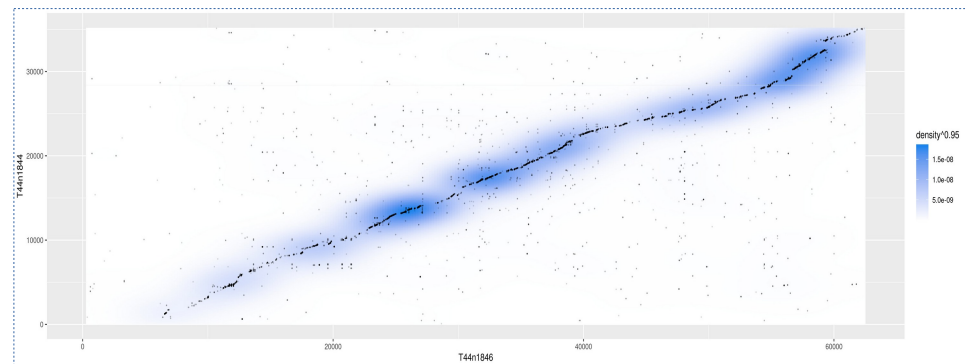


A chart displaying *Xunzi* 荀子 and *Mengzi* 孟子 chapters clustered by delta values\*

\* As far as I remember, this particular one was based on 2-grams containing chars normally used as *xuzi* 虚字

Another chart displaying the densities of textual overlaps between two commentaries by Wōnhyo 元曉 and Fazang 法藏

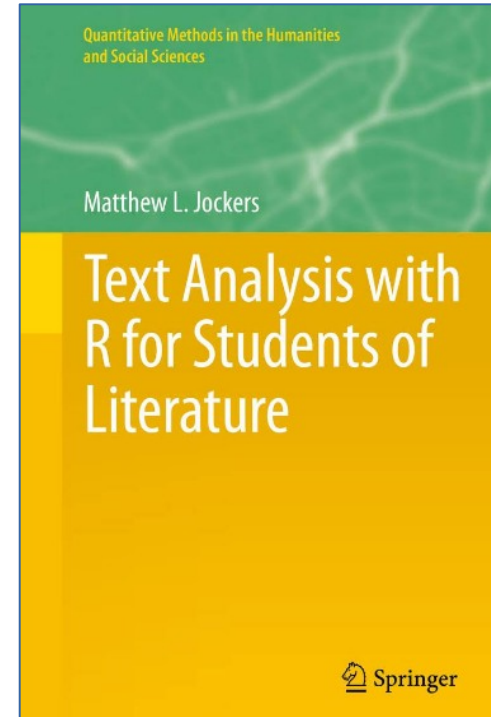
x-axis: T.1846 y-axis: T.1844



# To be implemented in future ...

## Stepwise extension of web interface with standard functions(mainly SQL + R)

- TF-IDF (measure already implemented)
- KWIC ←
- Collocations ←
- Dispersion plots ←
- Standard-Queries (e.g., search for parallels involving or not involving citation markers like *yun* 云 ; search for skip-grams with significant TF-IDF that are not lexicalized)
- ...

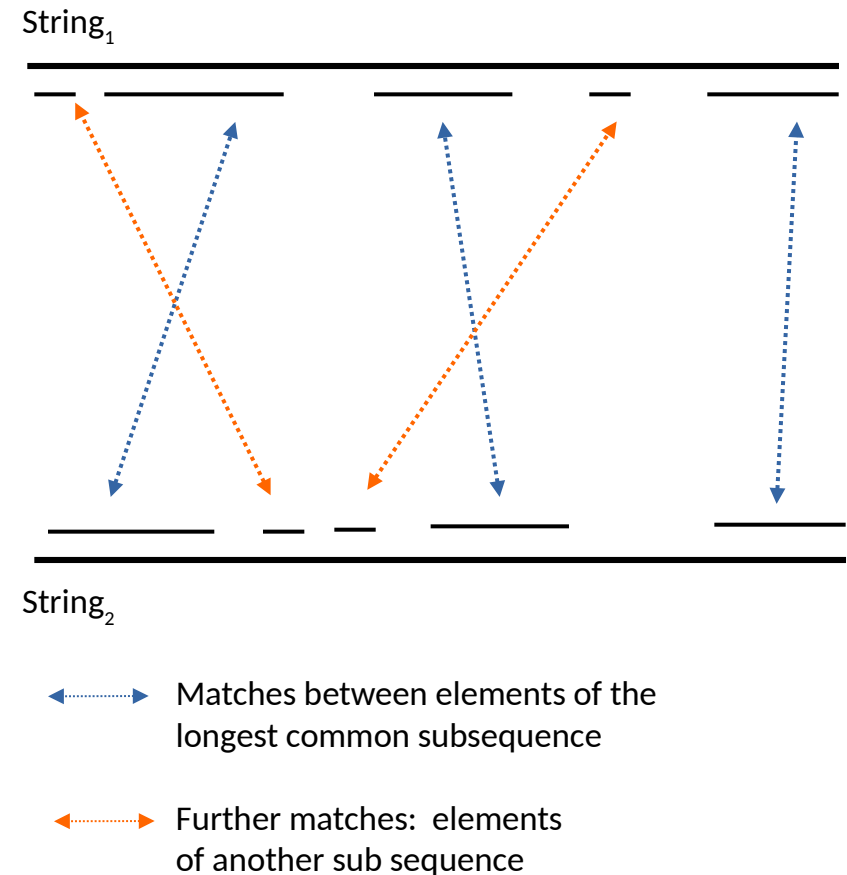


(praxistaugliche Einführung mit leicht adaptierbaren code snippets)

# SOON TO COME ...

## Implementation of a module for Sequence alignments between two given texts

- Goal: Identification of all common Subsequences, accounting not only for contractions and extensions, but also for permutations  
( naive Implementations based on von Smith-Waterman / Levenshtein / Gotoh do not suffice )
- Graph based algorithm, partially inspired by CHAOS-DIALIGN:
  - First identification of „interesting“ text passages (here: 3-grams)
  - Then alignment of surroundings similar to DIALIGN (evaluation at the end)







PART IV: TEXT SEARCH AND WORKFLOW,  
OR WHY THIS MIGHT BE OF RELEVANCE  
FOR THE TLS

# An old foe [not only] of mine ...

漢學史 TLS Browse Documentation Links

## Searching in dictionary for 即

Found 34 matches

Taxonomy of meanings: 即 Phonetic profile: 即

字體: 即 詞典: 即 漢リボ: 即

- 即 (jí) **APPROACH** SYN 2
- 即 (jí) **ASCEND** SYN 1
- 即 (jí) **BECAUSE** SYN 1
- 即合所問 (jí hé suǒ wèn) **CONFORM** SYN 1
- 即 (jí) **COPULA** SYN 3
- 即為 (jí wéi) **COPULA** SYN 1
- 即是 (jí shì) **COPULA** SYN 1
- 即世 (jí shì) **DIE** SYN 1
- 即 (jí) **EVEN** SYN 1
- 即是 (jí shì) **EVEN** SYN 1
- 即 (jí) **EVEN IF** SYN 1
- 即 (jí) **GO TO** SYN 3
- 即使 (jí shǐ) **IF** SYN 1
- 即 (jí) IF
- 即立 (jí lì) **IMMEDIATELY** SYN 1
- 登即 (dēng jí) **IMMEDIATELY** SYN 1
- 即然 (jí rán) **IMMEDIATELY** SYN 1
- 即時 (jí shí) **IMMEDIATELY** SYN 1
- 即 (jí) **IMMEDIATELY** SYN 1
- 即位 (jí wèi) **INSTALL** SYN 2
- 即 (jí) **NONETHELESS** 1
- 即今 (jí jīn) **NOW** SYN 1
- 即時 (jí shí) **NOW** SYN 1
- 即須 (jí xū) **SHOULD** SYN 1
- 時即 (shí jí) **THEN** SYN 1
- 尋即 (xún jí) **THEN** SYN 2
- 即得 (jí dé) **THEN** SYN 1
- 即 (jí) **THEN** SYN 3
- 因即 (yīn jí) **THEREFORE** 1
- 即便 (jí biàn) **THEREUPON** SYN 2
- 即 (jí) **THEREUPON** SYN 2
- 即時 (jí shí) **THEREUPON** SYN 1
- 即天 (jí tiān) **TOMORROW** SYN 1
- 即心即佛 (jí xīn jí fó) **ZEN PHRASES** 1

Which of these many meanings are likely to occur?

Depends on specific idiom of text genre and idiosyncrasies of author

即 jí OC: tsuŋ MC: tsik 8 Attributions

Jí 即 is a rather colourless word referring to action being performed without delay after another action.

Show references

• **vadV** without delay 8 Attributions

史記 86	即壓齊境，	then a buffer against your greater enemies will have been removed and the pressure will be on your own frontier.
春秋左傳 5	女即至。	but you moved in immediately!
賢愚經 10	王即聽之。	The king assented forthwith.
賢愚經 10	即行七步，	He [scil. Siddhārtha C.H.] immediately took seven steps,
百喻經 1	夫即往視，	The husband then went out to have a look
百喻經 1	「我與良藥能使即大，	
百喻經 2	即捨身命，	and they throw away their physical life.
韓非子 38	而汝即至；	but you went immediately.

This is a synonym. – What are the closest equivalents we can use to render the word?

At first confusing:  
Difference to entry “then”

At least at first glance,  
a matter of belief:  
‘immediately’ or ‘then’?

possibly too narrow:  
logical ‘immediately’?

- **vt+N copula** be none other than N(PRED) 5 Attributions

(Is this *really* the case? What about cooccurrences of *xiangru* 相入, *xiangji* 相即 and *xiangshi* 相是)?

即 jí OC: tsuŋ MC: tsik 9 Attributions

Show references

- **vt(COP)+N1.vt(COP)+N2 emphatic** 即+N1+即+N2: it is N1 which is N2 > the very N1 is N2, N1 is identical with N2 3 Attributions
- **vt+N copula** be, be like 3 Attributions ?
- **vtoN identical** to be none other than 即+NP+是 3 Attributions

臨濟錄 1	一即三、三即一，	one in three, three in one.
祖堂集 3	即吾身是。」	that's who I am."37
祖堂集 5	「即祇對和尚言語者 是。」	'It is exactly the phrase which I gave as an answer to the master.'

Again, a matter of belief:  
Is this definitely still a verb?  
(in the first case, the copula  
could be implicit)

Is the adverbative really  
only brought about by  
the translation?  
(cf. English: "Precisely  
this aspect ...")

- **vt+N copula** be none other than N(PRED) **5 Attributions**

即 *ji* OC: *tsug* MC: *tsik* 9 Attributions

Show references

- **vt(COP)+N1.vt(COP)+N2 emphatic** 即+N1+即+N2: it is N1 which is N2 > the very N1 is N2, N1 is identical with N2 **3 Attributions**
- **vt+N copula** be, be like **3 Attributions**
- **vtoN identical** to be none other than 即+NP+是 **3 Attributions**

即是 *ji shì* OC: *tsug gljeʔ* MC: *tsik dzie* 9 Attributions

- **VPt+N copula emphatic copula construction:** be exactly the same as, identical with **9 Attributions**

祖堂集 3	即是常定，	then this is 'permanent concentration (samādhi)'
祖堂集 6	即是修行；	and this is the same as practice;
六祖壇經 1	心即是地，	Mind is the ground;
六祖壇經 1	性即是王。	self-nature is the king.
六祖壇經 1	慈悲即是觀音，	Compassion is Avalokiteśvara;
六祖壇經 1	虛妄即是鬼神	delusions are supernatural demons,
六祖壇經 1	三毒即是地獄，	the three poisons are hell;
六祖壇經 1	愚癡即是畜生，	ignorance forms the realm of beasts,
六祖壇經 1	即是西方。」	this then is the Western Land."

Perplexing: 1. Vpt+N or vAdv + Vpt+N?

2. Does *ji* really mean 'identical,' 'exactly' or, rather, 'immediately'?

## **Pedestrian insight of the ‘case study:’**

Consulting a thesaurus at times may raise more questions than it helps to answer. ...

### **... and two questions concerning our workflow:**

1. Do we really first want to labor to understand the other translators and painstakingly figure out whether they are being extremely precise or just erratic?

1. Is it actually the natural approach to first consult the dictionary when we run into difficulties with a certain phrase in a given text?\*

\* Needless to say, this does not apply to the 80% of intellectually less challenging instances when we are looking up the meaning of a character the tenth time because again because we have forgotten the meaning due to our chronic dementia, or otherwise once more wonder about our hopeless lack of erudition.

# Normally, such problems would rather take us to places like this:

全文搜尋結果 匯出 共 3 次，出於 2 卷

預設排序

## T1887A 華嚴一乘法界圖【卷1】 共 25 筆

新羅 義湘撰 (702~702)

- 1 音故。所謂一善巧方便。何故多有繁迴屈曲。以隨眾生機欲不同故。即是當三乘教。何故一道無有始終。顯示善巧無方。應稱法界。十世相應
- 2 故一道無有始終。顯示善巧無方。應稱法界。十世相應圓融滿足故。即是義當圓教。何故有四面四角。彰四攝四無量故。此義依三乘。顯一乘
- 3。見道時中。善清淨故。如經無分別智清淨不離故。菩薩教化眾生。即是自成佛法。是故利他亦名自利。六者不放逸入。於修道時中。遠離一
- 4 一切即一故。如一念。多念亦如是。一即一切。一念即多念等。反前即是。以此理故。陀羅尼法。主伴相成。隨舉一法。盡攝一切。若約會說
- 5 二句總論上意。雖六門不同。而唯顯緣起陀羅尼法。初言緣起體者。即是一乘陀羅尼法。一即一切。一切即一。無障礙法法界也。今且約一門
- 6 復有牙生。所謂名色共生故。名色共生者。名色共彼生故。二者彼因相。是名色不離彼。依彼共生故。如經不離故。三者彼果次第相。從六入乃
- 7 如上說。問。緣起一言中。諸法無二。即顯了乎何須多門。答。體解即是。不須遠求。是故經言。婬惱癡性即是菩提。如是等迷極遠。是故佛
- 8 即顯了乎何須多門。答。體解即是。不須遠求。是故經言。婬惱癡性即是菩提。如是等迷極遠。是故佛教七種苦諦以外。別有菩提。三無數劫
- 9 二者向下去。言向上來中。有十門不同。一者一。何以故。緣成故。即是本數。乃至十者一中十。何以故。若無一十即不成。仍十非一故。餘
- 10 無有一法定相有性。無自性故即不自在者。即生不生。不生者。即是不住義。不住義者。即是中道。道義者。即通生不生。故龍樹云。因
- 11 性故即不自在者。即生不生。不生者。即是不住義。不住義者。即是中道。道義者。即通生不生。故龍樹云。因緣所生法。我說即是空。
- 12 者。即是中道。道義者。即通生不生。故龍樹云。因緣所生法。我說即是空。亦說為是假名。亦是中道義。即其義也。中道義者。是無分別義
- 13 隨緣無盡。亦是不住。是故當知。一中十。十中一。相容無礙。仍不相是。現一門中具足十門。故明中智。一門中有無盡義。如一門。餘亦如
- 14。以一事辨一多故即盡。以異事辨一多故即不盡。文一事中一多義不相是。即是多一。事故即多。是一四句。護過失非。離德准之可解。異事
- 15 事辨一多故即盡。以異事辨一多故即不盡。文一事中一多義不相是。即是多一。事故即多。是一四句。護過失非。離德准之可解。異事亦准同
- 16 義。其相云何。答。自位不動。而恒來去。何以故。來去者隨緣義。即是因緣義。不動者向本義。即是緣起義。問。因緣與緣起何別。答。亦

(KWIC list of [cbetaonline.dila.edu.tw](http://cbetaonline.dila.edu.tw))

Obvious problem: A link to this rather convenient and well laid-out search engine would be of use only for the Buddhologist.

## Desiderata (I)

There is already a quite functionable full text search engine in the TLS. However, It might become even more helpful if

1. the translator could mark a given phrase in the source text (i.e., not only a lexicalized word!), press a certain key or button and were shown a popup – similar to the one appearing when you click on a certain word in the source text, but now showing a kwic list.
2. the search would default to the text at hand (because already for methodological reasons, in most cases we would first focus on the actual usage habits of our authors/editors, and only with growing dispair would turn to the textual universe and the dictionaries.)
3. the search engine would allow for more complicated grammatical structures, i.e. gapped n-grams (e.g., 為 … 故 ) to be searched for.\*

\* In addition, one might also think about an additional search popup that allows to enter formulae based on Christoph's notation, such as ' 為 + N'.



## Desiderata (II)

On the long-term, it would be desirable if

1. the translator could also mark a set of terms in the source text and by pressing a certain key or button could trigger a full text search for passages containing these words in a given proximity to each other.
2. the translator could mark a whole passage and trigger a popup that would allow for a non-heuristic search for any similar passages in a specific domain (or sub-domain) of texts, thus at a glance being able to discern hidden quotations or other cases of text reuse.\*

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\* This sounds more futuristic than it actually is.



THANK YOU FOR YOUR PATIENCE!