

中國佛教注疏中文本結構的標序方法： 以明代交光真鑑干支標科法為中心之研究

(提要)

金 濤

本文以真鑑干支法為中心，討論中國佛教注疏中文本結構的標序方法。以引文、標題與序號為核心的標科法，長期應用於中國佛教講經、注疏的科判中，構成傳統的標序方法。不過，這一方法在標序上並不充分，容易引起結構關係上的混淆。有鑑於此，明代交光真鑑設計出一套新方法，在以傳統序號標示橫向結構外，以干支為序號標示縱向結構，從而形成從橫縱兩面對文本結構進行立體標序，有效地解決了傳統標序法中的問題。真鑑之後，干支法初傳於明清，廣為採用並發展於晚清、民國以至當代，成為解經時科文標序的重要方法，不僅普遍見於佛教學者的作品，亦為佛教網站與出版社所廣泛採用。

關鍵詞： 注疏 科判 干支 真鑑 李炳南

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How Did the Chinese Buddhist Exegetes Mark up the Three-Dimensional Structures of Their Commentaries? Zhenjian 真鑑 and His *Gan-zhi* 干支 Method

(Abstract)

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A problem that often faces the Chinese Buddhist exegetes is how to adequately mark up the complex structures of their commentaries. These commentaries tend to be three-dimensional, involving textual organization both horizontally within each section and vertically among sections at different levels of the same structural hierarchy. Buddhist exegetes in history had no difficulty in marking up the horizontal structures, but largely failed to show the vertical structures and, consequently, the full three-dimensional structures of their texts. This paper focuses on a *gan-zhi* 干支 (stem-branch) method invented by Zhenjian of the Ming China precisely to address such a problem. It examines how the method functions in outlining and accounting for the three-dimensional structures of commentaries, and discusses how it was received and developed among pre-modern and modern Chinese Buddhist exegetes.

Keywords: commentaries and subcommentaries *kepan* *gan-zhi* (stem-branch)
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