

香港中文大學中國文化研究所
The Chinese University of Hong Kong
Institute of Chinese Studies

The ICS Ancient Chinese Text Concordance Series

先秦兩漢古籍逐字索引叢刊

孔子家語逐字索引

A CONCORDANCE TO THE
K O N G Z I J I A Y U

叢刊主編：劉殿爵 陳方正
本書編者：劉殿爵

臺灣商務印書館發行
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程式顧問：梁光漢

程式助理：吳作基

本《逐字索引》乃據「先秦兩漢一切傳世文獻電腦化資料庫」編纂而成，而資料庫之建立，有賴 香港大學及理工撥款委員會資助，謹此致謝。

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A Concordance to the Kongzi Jiayu

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香港中文大學中國文化研究所
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A Concordance to the Kongzi Jiayu

基本定價二十四元

叢刊主編 劉殿爵 陳方正

本書編者 劉 殿 爵

發行人 張 連 生

出版者 臺灣商務印書館股份有限公司

登記證：局版臺業字第 0836 號

臺北市 10036 重慶南路 1 段 37 號

郵政劃撥：0000165-1 號

電話：(02)3116118・3115538

傳真：(02)3710274

• 中華民國八十一年八月初版第一次印刷

版權所有・翻印必究

ISBN 957-05-0498-6 (精裝)

11302

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陳方正博士 (Dr. Chen Fong Ching)，一九六二年哈佛 (Harvard) 大學物理學學士，一九六四年拔蘭 (Brandeis) 大學理學碩士，一九六六年獲理學博士，隨後執教於香港中文大學物理系，一九八六年任中國文化研究所所長至今。陳博士一九九零年創辦學術文化雙月刊《二十一世紀》，致力探討中國文化之建設。

出版說明

一九八八年，香港中文大學中國文化研究所獲香港「大學及理工撥款委員會」撥款資助，並得香港中文大學電算機服務中心提供技術支援，建立「漢及以前全部傳世文獻電腦化資料庫」，決定以三年時間，將漢及以前全部傳世文獻共約八百萬字輸入電腦。資料庫建立後，將陸續編印《香港中文大學中國文化研究所先秦兩漢古籍逐字索引叢刊》，以便利語言學、文學，及古史學之研究。

《香港中文大學先秦兩漢古籍逐字索引叢刊》之編輯工作，將分兩階段進行，首階段先行處理未有「逐字索引」之古籍，至於已有「逐字索引」者，將於次一階段重新編輯出版，以求達致更高之準確度，與及提供更為詳審之異文校勘紀錄。

「逐字索引」作為學術研究工具書，對治學幫助極大。西方出版界、學術界均極重視索引之編輯工作，早於十三世紀，聖丘休（Hugh of St. Cher）已編成《拉丁文聖經通檢》。

我國蔡耀堂（廷幹）於民國十一年（1922）編刊《老解老》一書，以武英殿聚珍版《道德經》全文為底本，先正文，後逐字索引，以原書之每字為目，下列所有出現該字之句子，並標出句子所出現之章次，此種表示原句位置之方法，雖未詳細至表示原句之頁次、行次，然已具備逐字索引之功能。《老解老》一書為非賣品，今日坊間已不常見，然而蔡氏草創引得之編纂，其功實不可泯滅。我國大規模編輯引得，須至一九三零年，美國資助之哈佛燕京學社引得編纂處之成立然後開始。此引得編纂處，由洪業先生主持，費時多年，為中國六十多種傳統文獻，編輯引得，功績斐然。然而漢學資料卷帙浩繁，未編成引得之古籍仍遠較已編成者為多。本計劃希望能利用今日科技之先進產品——電腦，重新整理古代傳世文獻；利用電腦程式，將先秦兩漢近八百萬字傳世文獻，悉數編為「逐字索引」。俾使學者能據以掌握文獻資料，進行更高層次及更具創意之研究工作。

一九三二年，洪業先生著《引得說》，以「引得」對譯 Index，音義兼顧，巧妙工整。Index 原意謂「指點」，引伸而為一種學術工具，日本人譯為「索引」。而洪先生又將西方另一種逐字索引之學術工具 Concordance 譯為「堪靠燈」。Index 與 Concordance 截然不同；前者所重視者乃原書之意義名物，只收重要之字、詞，不收虛

II

字及連繫詞等，故用處有限；後者則就文獻中所見之字，全部收納，大小不遺，故有助於文辭訓詁，語法句式之研究及字書之編纂。洪先生將選索性之 *Index* 譯作「引得」，將字字可索的 *Concordance* 譯作「堪靠燈」，足見卓識，然其後於一九三零年間，主持哈佛燕京學社編纂工作，所編成之大部分《引得》，反屬全索之「堪靠燈」，以致名實混淆，實為可惜。今為別於選索之引得(*Index*)，本計劃將全索之 *Concordance* 稱為「逐字索引」。

利用電腦編纂古籍逐字索引，本計劃經驗尚淺，是書倘有失誤之處，尚望學者方家不吝指正。

PREFACE

In 1988, the Institute of Chinese Studies of The Chinese University of Hong Kong put forward a proposal for the establishment of a computerized database of the entire body of extant Han and pre-Han traditional Chinese texts. This project received a grant from the UPGC and was given technical support by the Computer Services Centre of The Chinese University of Hong Kong. The project was to be completed in three years.

From such a database, a series of concordances to individual ancient Chinese texts will be compiled and published in printed form. Scholars whether they are interested in Chinese literature, history, philosophy, linguistics, or lexicography, will find in this series of concordances a valuable tool for their research.

The Ancient Chinese Texts Concordance Series is planned in two stages. In the first stage, texts without existing concordances will be dealt with. In the second stage, texts with existing concordances will be redone with a view to greater accuracy and more adequate textual notes.

In the Western tradition, the concordance was looked upon as one of the most useful tools for research. As early as c. 1230, appeared the concordance to the Vulgate, compiled by Hugh of St. Cher.

In China, the first concordance to appear was Laozi Laojielao in the early nineteen twenties. Cai Yaotang who produced it was in all probability unaware of the Western tradition of concordances.

As the Laojielao was not for sale, it had probably a very limited circulation. However, Cai Yaotang's contribution to the compilation of concordances to Chinese texts should not go unmentioned.

The Harvard-Yenching Sinological Concordance Series was begun in the 1930s under the direction of Dr. William Hung. Unfortunately, work on this series was cut short by the Second World War. Although some sixty

concordances were published, a far greater number of texts remains to be done. However, with the advent of the computer the establishment of a database of all extant ancient works become a distinct possibility. Once such a database is established, a series of concordances can be compiled to cover the entire field of ancient Chinese studies.

Back in 1932, William Hung in his "What is Index ?" used the term 引得 for "Index" in preference to the Japanese 索引, and the term 堪靠燈 for concordance. However, when he came to compile the Harvard Yenching Sinological Concordance Series, he abandoned the term 堪靠燈 and used the term 引得 for both index and concordance. This was unfortunate as this blurs the difference between a concordance and an index. The former, because of its exhaustive listing of the occurrence of every word, is a far more powerful tool for research than the latter. To underline this difference we decided to use 逐字索引 for concordance.

The Ancient Chinese Texts Concordance Series is compiled from the computerized database. As we intend to extend our work to cover subsequent ages, any ideas and suggestions which may be of help to us in our future work are welcome.

凡 例

一. 《孔子家語》正文：

1. 本《逐字索引》所附正文據一九六八年臺灣中華書局影宋蜀本。由於傳世刊本，無不殘闕過甚，今除別本外，並據其他文獻所見之重文，加以校改。校改只供讀者參考，故不論在「正文」及「逐字索引」中，均加上校改符號，以為讀者保留底本原貌。

2. () 表示刪字；[] 表示增字。除用以表示增刪字外，凡誤字之改正，例如 a 改正為 b 字亦以 (a) [b] 方式表示。

例如：寡人願有言(也)然 4/5/4
宋蜀本衍「也」字，今據《禮記·哀公問》頁 849 刪。

例如：明王之治民也[有]法 3/3/27
宋蜀本脫「有」字，今據《大戴禮記·王言》頁 1/3a 補。

凡字之增刪，均列《增字、刪字改正說明表》中，並申明增刪之依據，包括書名、篇名、頁次。

例如：揖讓而(登)[登] 1.2/1/13
宋蜀本作「登」，乃誤字，今據四部叢刊本頁 1/2a 改作「登」。

凡誤字之改正，均列《誤字改正說明表》中，並申明改字之依據，包括書名、篇名、頁次。

3. 本《逐字索引》據別本，及其他文獻對校原底本，或改正底本原文，或只標注異文。有關此等文獻之版本名稱，以及本《逐字索引》標注其出處之方法，均列《徵引書目》中。

4. 本《逐字索引》所收之字一律劃一用正體，以昭和四十九年大修館書店發行之

《大漢和辭典》，及一九八六至一九九零年湖北辭書出版社、四川辭書出版社出版之《漢語大字典》所收之正體為準，遇有異體或譌體，一律代以正體。

例如：(i) 於德為愆義

1.2/1/16

宋蜀本原作「於德為愆義」，據《漢語大字典》，「愆」、「愆」乃異體字，音義無別，今一律作正體「愆」字。為便讀者了解底本原貌，凡異體之改正，均列《通用字表》中。

(ii) 恭老(卹) [卹] 幼

12/21/19

「卹」為譌體，今改作正體「卹」字。凡譌體之改正，均列《譌體改正說明表》中，並申明改字依據。

5. 異文校勘以一九六八年臺灣中華書局影宋蜀本《孔子家語》所附劉世珩《孔子家語札記》為根據。

5.1. 異文紀錄欄

a. 凡正文文字右上方標有數碼者，表示當頁下端有注文

例如：匹夫熒侮⁴諸侯者

1.2/1/17

當頁注 4 注出「侮」字有異文「惑」。

b. 數碼前加「*」，表示範圍。

例如：無*所行⁸悔

11.3/20/18

當頁注 8 注出「行所」為「所行」二字之異文。

「增衍」、「脫漏」紀錄方式同。

例如：古者諸侯*泣出疆¹³

1.2/1/12

當頁注 3 注出「出疆」為「竝出疆」三字之異文。

c. 異文多於一種者：以 A. B. C. 區別。

例如：「男女紡績」⁴

41.21/79/9

當頁注 4 下注出異文

A. 女事紡績 B. 男女效績

表示兩種不同異文分見不同別本。

d. 異文後再加注文者，注文外加〈 〉號。

例如：吾以王言之「其出不」³戶牖而化天下 3/3/7

當頁注 3 注出異文後，再加注文：

其不出〈編者按：「王言之其不出」、「王言之其出不」，兩本似並衍「其」字，以作「王言之不出」為是。〉

表示「其不出」為「其出不」三字之異文，後加編者按語，外括以〈 〉號。

5.2. 讀者欲知異文詳細情況，可參看一九六八年臺灣中華書局影宋蜀本《孔子家語》所附劉世珩《孔子家語札記》。凡據別本，及其他文獻所紀錄之異文，於標注異文後，均列明出處，包括書名、篇名、頁次，有關所據文獻之版本名稱，及標注其出處之方法，請參《徵引書目》。

5.3. 校勘除選錄不同版本所見異文之外，亦選錄其他文獻、類書等引錄所見異文。

6. □表示底本為原有空格，◇表示底本原為空白。

二．逐字索引編排：

1. 以單字為綱，旁列該字在全文出現之頻數（書末另附《全書用字頻數表》〔附錄一〕，按頻數列出全書單字），下按原文先後列明該字出現之全部例句，句中遇該字則代以「○」號。
2. 全部《逐字索引》按漢語拼音排列；一字多音者，於最常用讀音下，（最常用讀音一般指《辭源》、《漢語大字典》所記首音。）列出全部例句。
3. 每一例句後加上編號 a/b/c 表明於原文中位置，例如 1/2/3，「1」表示原文的章次、「2」表示頁次、「3」表示行次。

三．檢字表：

備有《漢語拼音檢字表》、《筆畫檢字表》兩種：

1. 漢語拼音據《辭源》修訂本（一九七九年至一九八三年北京商務印書館）及《漢語大字典》。一字多音者，按不同讀音在音序中分列；例如「說」字有 shuō, shuì, yuè, tuō 四讀，分列四處。聲母、韻母相同之字，按陰平、陽平、上、去四聲先後排列。讀音未詳者，一律置於表末。
2. 某字在《逐字索引》所出現之頁數在《漢語拼音檢字表》中，在該字任一讀音下皆可檢得。
3. 筆畫數目、部首歸類均據《大漢和辭典》、《康熙字典》。畫數相同之字，其先後次序依部首排列。
4. 另附《威妥碼－漢語拼音對照表》，以方便使用威妥碼拼音之讀者。

Guide to the use of the Concordance

1. Text

- 1.1 The text printed with the concordance is based on the Ying Song Shu Ben Kongzi Jiayu (YSSB) Taiwan : Zhonghua Shuju 1968 edition. As all extant editions are marred by serious corruptions, besides other editions, parallel texts in other works have been used for collation purposes. As emendations of the text have been incorporated for the reference of the reader, care has been taken to have them clearly marked as such, both in the case of the full text as well as in the concordance, so that the original text can be recovered by ignoring the emendations.
- 1.2 Round brackets signify deletion while square brackets signify addition. This device is also used for emendations. An emendation of character a to character b is indicated by (a) [b]. e.g.,

寡人願有言(也)然

4/5/4

The character 也 in the YSSB edition, being an interpolation, is deleted on the authority of the "Aigongwen" chapter of the Liji (p.849) e.g.,

明王之治民也〔有〕法

3/3/27

The character 有, missing in the YSSB edition, is added on the authority of the "Wangyan" chapter of Dadai Liji (p.1/3a). A list of all deletions and additions is appended on p.53, where the authority for each is given.

揖讓而(登)〔登〕

1.2/1/13

The character 登 in the YSSB edition has been emended to 登 on the authority of the Sibu congkan edition (p.1/2a). A list of all emendations is appended on p.51 where the authority for each is given.

1.3 Where the text has been emended on the authority of other editions or the parallel text found in other works, such emendations are either incorporated into the text or entered as footnotes. For explanations, the reader is referred to the Bibliography, which is appended on p.50.

1.4 For all concordanced characters only the standard form is used. Variant or improper forms have been replaced by the standard forms as given in Morohashi Tetsuji's Dai Kan-Wa Jiten, (Tokyo : Taishūkan shōten, 1974), and the Hanyu da zidian (Hubei cishu chubanshe and Sichuan cishu chubanshe 1986-1990) e.g.,

(i) 於德為愆義

1.2/1/16

The YSSB edition has 愆 which, being a variant form, has been replaced by the standard form 愆 as given in the Hanyu da zidian. A list of all variant forms that have been in this way replaced is appended on p.36.

(ii) 恭老(卹) [卹] 幼

12/21/19

The YSSB edition has 卹 which, being an improper form, has been replaced by the standard form 卹. A list of all emendations of improper forms is appended on p.52.

1.5 The textual notes are based on Liu Shi-heng's Kongzi Jiayu Zhaji, which is included as an appendix in Ying Song Shu Ben Kongzi Jiayu (Taiwan : Zhonghua Shuju 1968).

1.5.1.a A figure on the upper right hand corner of a character indicates that a collation note is to be found at the bottom of the page, e.g., in

匹夫熒侮⁴諸侯者

1.2/1/17

the superscript ⁴ refers to note 4 at the bottom of the page.

- 1.5.1.b A range marker ' ' is added to the figure superscribed to indicate the total number of characters affected, e.g.,

無⁸所行⁸悔

11.3/20/18

This indicates that note 8 concerns the two characters 所行 taken together.

The range marker is also used for marking interpolation's and omission's, e.g.,

古者諸侯³竝出疆³

1.2/1/12

Note 3 gives 出疆 as a variant reading for 竝出疆.

Where there are more than one variant reading, these are indicated by A, B, C, e.g.,

男女紡績⁴

41.21/79/9

Note 4 reads A. 女事紡績 B. 男女效績, showing that for 男女紡績 one version reads 女事紡績, while another version reads 男女效績.

To mark off a comment on a collation note from the note, this has been enclosed in a < > sign, e.g.,

吾以王言之³其出不³戶牖而化天下

3/3/7

Note 3 reads: 其不出〈編者按:「王言之其不出」、「王言之其出不」, 兩本似並衍「其」字, 以作「王言之不出」為是。〉.

- 1.5.2 For further information on variant readings given in the collation notes the reader is referred to Liu Shi-hang's Kongzi Jiayu Zhaji, which is included as an appendix in Ying Song Shu Ben Kongzi Jiayu (Taiwan: Zhonghua Shuju 1968), and the Bibliography appended on p.50.