

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

兵 書 四 種

(孫子 尉繚子 吳子 司馬法)

逐 字 索 引

A CONCORDANCE TO THE
MILITARISTS (SUNZI,
YULIAOZI, WUZI, SIMAFA)

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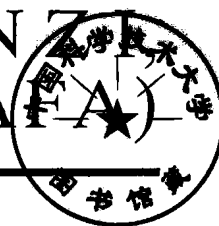
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本《逐字索引》乃據「先秦兩漢一切傳世文獻電腦化資料庫」編纂而成，而
資料庫之建立，有賴 香港大學及理工撥款委員會資助，謹此致謝。

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The Ancient Chinese Text Concordance Series

A Concordance to the Militarists (Sunzi, Yuliaozi, Wuzi, Simafa)

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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

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、正文：

1. 本《逐字索引》所附《孫子》正文據《四部叢刊》影明嘉靖刊本《孫子集註》。
 。《尉繚子》正文據《武經七書》本。《吳子》正文據《四部叢刊》影宋鈔本。
 。《司馬法》正文據《四部叢刊》影宋鈔本。由於傳世刊本，均甚殘闕，今除別本、類書外，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，以便恢復底本原來面貌。
2. 本《逐字索引》由《孫子》、《尉繚子》、《吳子》、《司馬法》四書合併組成。每書正文篇數前分別加上A、B、C、D，以資區別。《孫子》第九篇《行軍》，《孫子集註》本與《武經七書》本句子次序不同，今並列《孫子集註》本與《武經七書》本《行軍》篇原文，以 A9A、A9B 區別。
3. () 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：所率無不及二十萬之眾(者)

B3/17/7

表示《武經七書》本衍「者」字。讀者翻檢《增字、刪字改正說明表》，即知刪字之依據為《武經七書直解本》(頁 826)。

例如：然不能取者[何]

B1/15/11

表示《武經七書》本脫「何」字。讀者翻檢《增字、刪字改正說明表》，即知增字之依據為《群書治要》(頁 648)。

例如：鷲(鳥)[鳥]之疾

A5/4/18

表示《孫子集註》本作「鳥」，乃誤字，今改正為「鳥」。讀者翻檢《誤字改正說明表》，即知改字之依據為《武經七書》本(卷上頁 5A)。

4. 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。
5. 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 ）無所往者

A11/12/19

《孫子集註》本原作「無所往也」，據《大漢和辭典》，「往」、「徃」乃異體字，音義無別，今代以正體「往」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 ）於是出旌列（旆）〔旆〕

C5/43/8

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

6. 異文校勘：《孫子》以楊炳安《孫子集校》（一九五九年中華書局）為據。《尉繚子》以鍾兆華《尉繚子校注》（一九八二年中州書畫社）為據。《吳子》以李碩之、王式金《吳子淺說》（一九八六年解放軍出版社）所附《吳子校勘記》為據。《司馬法》以田旭東《司馬法淺說》（一九八九年解放軍出版社）所附《司馬法校勘記》為據。

6.1. 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：然後十萬之師⁸舉矣

A2/1/26

當頁注 8 注出「師」字有異文「眾」。

b. 數碼前加 ▽ ◁, 表示範圍。

例如：▽其下◁¹¹攻城

A3/2/22

當頁注 11 注出「下政」為「其下」二字之異文。

c. 異文多於一種者：加 A. B. C. 以區別之。

例如：賣食盟⁵津

B8/23/12

當頁注 5 下注出異文：

A. 孟 B. 棘

表示兩種不同異文分見不同別本。

d. 異文後所加按語，外括〈 〉號。

例如：唯人¹是保

A10/11/5

當頁注 1 注出異文後，再加按語：

民〈編者按：今本作「人」者蓋避唐諱改。〉

6.2. 讀者欲知異文詳細情況，可參看上述四種校勘記。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》。

6.3. 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。

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在四部兵書之全

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，於最常用讀音下列出全部例句。（最常用讀音一般指《辭源》、《漢語大字典》所記首音。）
3. 每一例句後加上編號 a/b/c 表明於原文中位置，例如 A1/2/3，「A1」表示《孫子》第1篇、「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別列出；例如「說」字有 shuō, shuì, yuē, 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 Sibu congkan (SBCK) edition of the Sunzi Jizhu, the Wujing Qishu (WJQS) edition of the Yuliaozi, the Sibu congkan (SBCK) edition of the Wuzi, the Sibu congkan (SBCK) edition of the Simafa. 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 The four different texts printed with the concordance are distinguished by the prefixes A, B, C, D. A denotes the Sunzi, B denotes the Yuliaozi, C denotes the Wuzi, D denotes the Simafa. In the case of chapter 9 entitled Xingjun, the order of the sentences in SBCK edition is different from that in the WJQS edition. The two editions are printed side by side, the SBCK version is marked A9A while the WJQS version is marked A9B.
- 1.3 Round brackets signify deletions while square brackets signify additions. This device is also used for emendations. An emendation of character a to character b is indicated by (a) [b]. e.g.,

所率無不及二十萬之眾(者)

B3/17/7

The character 者 in the WJQS edition, being an interpolation, is deleted on the authority of the Wujing Qishu Zhijie edition (p.826)

然不能取者[何]

B1/15/11

The character 何, missing in the WJQS edition, is added on the

authority of the Qunshu Zhiyao (p.648).

A list of all deletions and additions is appended on p. 33, where the authority for each emendation is given.

鷲(鳥)[鳥]之疾

A5/4/18

The character 鳥 in the SBCK edition has been emended to 鷲 on the authority of the WJQS edition. (卷上/5a). A list of all emendations is appended on p.31 where the authority for each is given.

1.4 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 on p.30.

1.5 For all concordanced characters only the standard form is used. Variant or incorrect 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) 無所往者

A11/12/19

The SBCK edition has 往 which, being a variant form, has been replaced by the standard form 往 as given in the Dai Kan-Wa jiten. A list of all cases where variant forms have been replaced in this way is appended on p.26.

(ii) 於是出旌列(旆)[旆]

C5/43/8

The SBCK edition has 旆 which, being an incorrect form, has been replaced by the standard form 旆. A list of all emendations of incorrect forms is appended on p.32.

1.6 The textual notes are based on Yang Bing'an's Sunzi Jijiao (Zhonghua Shuju 1959), Zhong Zhaozhu's Yuliaozi Jiaozhu (Zhongzhou Shuhuashe 1982), Lee Shuozi and Wang Shijin's Wuzi Jiaokanji, included as an appendix in the Wuzi Qianshuo (Jiefangjun chubanshe 1986), and Tian Xudong's Simafa Jiaokanji, included as an appendix in the Simafa Qianshuo (Jiefangjun chubanshe 1989).

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

然後十萬之師⁸舉矣

A2/1/26

the superscript ⁸ refers to note 8 at the bottom of the page.

1.6.1.b A range marker 〃⁴ is added to the figure superscribed to indicate the total number of characters affected, e.g.,

〃其下¹¹攻城

A3/2/22

This indicates that note 11 concerns the two characters 其下.

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

賣食盟⁵津

B8/23/12

Note 5 reads A. 孟 B. 棘, showing that for 盟 one version reads 孟, while another version reads 棘.

1.6.1.d A comment on a collation note is marked off by the sign < >, e.g.,

唯人¹是保

A10/11/5

Note 1 reads: 民〈編者按：今本作「人」者蓋避唐諱改。〉.

IV

1.6.2 For information on variant readings given in the collation notes the reader is referred to Yang's work, Zhong's work, Lee's work and Tian's work , and for further information to Bibliography on p.30 .

1.6.3 Besides readings from other editions, readings from quotations found in encyclopaedias and other works are also included.

2. CONCORDANCE

2.1 In the entries the concordanced character is replaced by the ○ sign.

The entries are arranged according to the order of appearance in the text. The frequency of appearance of the character concerned in the whole text will be shown, and a list of all the concordanced characters in frequency order is appended. (Appendix One)

2.2 The entries are listed according to Hanyupinyin. In the body of the concordance all occurrences of a character with more than one pronunciation are located under its most common pronunciation, that is, the first pronunciation given under the character in the Ciyuan and the Hanyu da zidian.

2.3 Figures in three columns show the location of a character in the text, e.g., A1/2/3,

A1 denotes chapter 1 of the Sunzi.

2 denotes the page.

3 denotes the line.

3. INDEX

A Stroke Index and an Index arranged according to Hanyupinyin are included.