READING SŎKTOK KUGYŎL MATERIALS BASED ON ŎNHAE MATERIALS

Satoshi JOHO
University of Toyama
joho@hmt.u-toyama.ac.jp

Abstract
In this paper, we discussed some advantages of and points of attempt to research how to read Hancha (漢字) with Kugyŏl (口訣) markings based on the premise, that the tradition of Hanmun Hundok (漢文訓讀) in Sŏktok Kugyŏl (釋讀口訣) materials has been succeeded to Ŏnhae (諺解) materials since the mid-15th century, the promulgation of Hunmin Chyŏngŭm (訓民正音), and based on Ŏnhae (諺解) system in these Ŏnhae (諺解) materials. As a result, Hundok (訓讀) systems of Sŏktok Kugyŏl (釋讀口訣) materials had much resemblance to the Non-Buddhist (Confucian) Ŏnhae (諺解) materials since the end of 15th century. Therefore, Non-Buddhist (Confucian) Ŏnhae (諺解) materials occupy an important position to consider the reading methods of Sŏktok Kugyŏl (釋讀口訣) materials.

Keywords: reading method; Sŏktok Kugyŏl (釋讀口訣) materials; Ŏnhae (諺解) materials; Hanmun Hundok (漢文訓讀); Kakikudashibun (書き下し文); Non-Buddhist (Confucian) group; Korean language

Povzetek
In this paper, we discussed some advantages of and points of attempt to research how to read Hancha (漢字) with Kugyŏl (口訣) markings based on the premise, that the tradition of Hanmun Hundok (漢文訓讀) in Sŏktok Kugyŏl (釋讀口訣) materials has been succeeded to Ŏnhae (諺解) materials since the mid-15th century, the promulgation of Hunmin Chyŏngŭm (訓民正音), and based on Ŏnhae(諺解) system in these Ŏnhae(諺解) materials. As a result, Hundok (訓讀) systems of Sŏktok Kugyŏl (釋讀口訣) materials had much resemblance to the Non-Buddhist (Confucian) Ŏnhae (諺解) materials since the end of 15th century. Therefore, Non-Buddhist (Confucian) Ŏnhae (諺解) materials occupy an important position to consider the reading methods of Sŏktok Kugyŏl (釋讀口訣) materials.

Ključne besede: metode branja; Sŏktok Kugyŏl (釋讀口訣) gradiva; Ŏnhae (諺解) gradiva; Hanmun Hundok (漢文訓讀); Kakikudashibun (書き下し文); ne-budistična (konfucijanska) group; korejski jezik
1. Introduction

There are a lot of various researches to define how to read individual Chinese characters, Hancha (漢字) with Kugyŏl (口訣) markings in Koryŏ-era (高麗時代) Sŏktok Kugyŏl (釋讀口訣) materials, that is, to refer to other materials (e.g., ①Ch’acha P’yogi (借字表記) materials such as Hyangga (郷歌), Idu (吏讀), ②Hancha (漢字) dictionaries published since the 16th century, ③Interpretation of Hancha (漢字) which is written in the additional annotation of Ônhae (諺解) texts, etc.). However, it seems that these researches tend to treat these multifarious materials arbitrarily, and only few researches treat the materials systematically on the consistent policy.

In this paper, we will discuss some advantages and points of attempt to research how to read Hancha (漢字) with Kugyŏl (口訣) markings based on the premise, that the tradition of Hanmun Hundok (漢文訓讀) in Sŏktok Kugyŏl (釋讀口訣) materials has been succeeded to Ônhae (諺解) materials since the mid-15th century, the promulgation of Hunmin Chyŏngŭm (訓民正音), and based on Ônhae (諺解) system in these Ônhae (諺解) materials.

2. Procedure for discussions

In this chapter, we will discuss the following points as the procedure for discussions.

① Hanmun Hundok (漢文訓讀) is a linguistic activity in wide East Asian region where Chinese characters are used.

② Both Ûmdok (音讀) and Hundok (訓讀) had been used to read Hanmun (漢文) texts since ancient times in Korea.

③ In Korea, both Ûmdok (音讀) and Hundok (訓讀) were prerequisites to learn Hanmun (漢文) texts.

④ The order of reading was always consistent, that is to read Ûmdok (音讀) first, and after that to read Hundok (訓讀).

⑤ Han’gŭl Kugyŏlmun (한글 口訣文) and Ônhaemun (諺解文) of Ônhae (諺解) materials are respectably projections from the Ûmdok (音讀) and Hundok (訓讀) of Hanmun (漢文) texts’ readings since ancient times.

⑥ Ônhaemun (諺解文) of Ônhae (諺解) materials can be regarded as Kakikudashibun (書き下し文), as the results of Hanmun Hundok (漢文訓讀).

2.1

There is no need to dwell on the subject no longer\(^1\) that Hanmun Hundok (漢文訓讀) is a linguistic psychology not only in Japan but also in wide East Asian region where Chinese characters are used, ‘East asian version of globalization’.

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\(^1\) Kosukegawa [小助川貞次] (2009, 2010) named Hanmun Hundok (漢文訓讀) in wide East Asian region where Chinese characters are used, ‘East asian version of globalization’.
where Chinese characters are used. Korea is not an exception, and it has been cleared both in name and in reality. The fact that Hanmun Hundok (漢文訓讀) had once existed in Korea is proved by both the historical sources and existing Sŏktok Kugyŏl (釋讀口訣) materials such as Jiûyì Rénwángjīng (舊譯仁王經).

(1) 薛聰 字聰智 祖談捺奈麻 父元曉 初為桑門 淹該佛書 既而返本 自號小性居士 聰性明鋭 生知道術 以方言讀九經 訓導後生 至今學者宗之 又能屬文 而世無傳者 但今南地 或有聰所製碑銘 文字缺落不可讀 竟不知其何如也 (Samguk Sagi [三國史記] 卷46 列伝 薛聰)

(2) 公主果有娠 生薛聰 聰生而睿敏 博通經史 新羅十賢中一也 以方音通會華夷方俗物名 訓解六經文學 至今海東業明經者 傳受不絕 (Samguk Yusa [三國遺事] 卷4 義解 元曉不覈)

These sources of Samguk Sagi (三國史記)[1145] and Samguk Yusa (三國遺事) [late 13th century] were quite often referred to in the discussions about the development of Ch’acha P’yogipŏp (借字表記法) in Korea.  

It is, therefore, that both Ŭmdok (音讀) and Hundok (訓讀) had been used to read Hanmun (漢文) texts in the past, but afterward “Hundok (訓讀) was renounced” (Yoshida [吉田金彦], Tsukisima [築島 裕], Ishizuka [石塚晴通], & Tsukimoto [月本 雅幸] (eds.), 2001, p. 2) in Korea.

2.2

About Ŭmdok (音讀) and Hundok (訓讀) of Hanmun (漢文) texts reading, Nam [南豊鉉] (1988/1999, p. 26) pointed out that Sŏktok Kugyŏl (釋讀口訣) arose first and after that Ŭmdok Kugyŏl (音讀口訣) advanced in Koryŏ-era (高麗時代). It means that only Ŭmdok (音讀) existed in the past, and Hundok (訓讀) arose in Koryŏ-era (高麗時代). But both Ŭmdok (音讀) and Hundok (訓讀) had been used since ancient times.

In this context, Ogura [小倉進平] (1934/1975, pp. 363-369) once pointed out about the reading of Hanmun (漢文) texts initiated to Japan by Ajikki (阿直岐) and Wangin (王仁), as below.

(3)

(1) Ajikki (阿直岐) and Wangin (王仁) would have read Hanmun (漢文) as Chitok Hyŏnt’o (直讀懸吐), in Paekche pronunciation (百済音) or Wû pronunciation (呉音) of Chinese characters.

(2) After Chitok Hyŏnt’o (直讀懸吐), Ajikki (阿直岐) and Wangin (王仁)
would have translated into Korean sentences, with original Korean words and Korean pronunciation of Chinese characters.

③ Japanese could not have handed down the method of Chiktok Hyŏnt’o (直讀懸吐).

④ Japanese would have invented Japanese Kundoku method (訓讀法), on the model of Korean Hundok method (訓讀法).

Of these, it is important that both Ŭmdok (音讀) and Hundok (訓讀) had been used in Paekche (百済). Also, it seems important points that he equated the form of Ŭnhaemun (諺解文) in Ŭnhae (諺解) materials with Hanmun Hundok (漢文訓讀), and that “We have to consider that the step Chiktok Hyŏnt’o (直讀懸吐) is mandatory, at least once to reach the step of Hunsŏk (訓釋)” (Ogura [小倉進平], 1934/1975, p. 364). It is, therefore, the order that Ŭmdok (音讀) arose first and after that Hundok (訓讀) advanced, such as Nam [南豊鉉] (1988/1999, p. 26) is not correct, but the opposite order is correct. Ogura’s viewpoint was quite appropriate in his days in spite of the lack of existing materials, because Sŏktok Kugyŏl (釋讀口訣) materials had not been found in those days.

2.3

It is said that both Ŭmdok (音讀) and Hundok (訓讀) were requisites to learn Hanmun (漢文) texts. About this, An [安秉禧] (1976/1992a, pp. 299-230) pointed out in detail the learning method of Hanmun (漢文) texts in the educational institution for the King[Here, King Sŏnjo (宣祖)] called Kyŏngyŏn (經筵), with Yu Hŭich’un (柳希春) [1513~1577]’s diaries as below. (An [安秉禧], 1976/1992a, p. 299, Referred with some expressions changed.)

(4) 上讀前受一次 玉音琅琅 臣以經筵上番 進講大學正心章 自所謂修身在正其心 至或不能不失其正矣 音讀二度 釋一度 上即音讀一度 釋一度畢 (Miam Sŏnsaengjip [眉巖先生集] 卷15 經筵日記 丁卯[1567年]11月5日)

(5) 畫講 希春與柳濤入侍 右承旨朴承任 特進官南應雲 柳景深同入 希春講大學或問格物致知章 上讀音一遍 臣誤説補亡章之義 上曰時未釋 姑停之 臣即伏地 侯御釋畢 (Miam Sŏnsaengjip [眉巖先生集] 卷16 經筵日記 庚午

However, it does not mean that no foundation is found in his argument that Japanese were initiated into the reading of Hanmun (漢文) texts by Ajikki (阿直岐) and Wangin (王仁) as the order (3). Ogura [小倉進平] (1934/1975, pp. 366-367) gives two kinds of indirect evidences, one is a custom of Onkun Heisho (音訓並唱) called Monzen Yomi (文選読み), and the other is a characteristic of Okuriji (送り字) in Senmyo (宣命) and Norito (祝詞) called Senmyo Gaki (宣命書き). Incidentally, Nakada [中田祝夫] (1954/1979, pp. 5-40) argues that Ŭmdok (音讀) reading of Hanmun (漢文) texts also would have existed in Japan, based on the various sources.

The order of reading that to read Ûmdok (音讀) at first, and after that to read Hundok (訓讀) in these sources, is common to Ogura's viewpoint that “the step Chiktok Hyŏnt'o(直讀懸吐) is mandatory, at least once to reach the step of Hunsŏk (訓釋)”. (Ogura [小倉進平], 1934/1975, p. 368)

The learning style of Hanmun (漢文) texts can be seen from the Kugyŏl(口訣) materials in early Chosŏn-era (朝鮮時代). (Nam [南豊鉉], & Sim [沈在箕], 1976/1999, p. 78).

Of these, (b)~(d) have two kinds of Kugyŏl (口訣) markings, Ûmdok Kugyŏl (音讀口訣) and as a kind of Sŏktok Kugyŏl (釋讀口訣). It is important that Ûmdok Kugyŏl (音讀口訣) markings are always on the right side without exception. Sŏktok Kugyŏl (釋讀口訣) markings are basically on the left side, but exceptionally on the right side if there is any space. And when the both coincide, Kugyŏl (口訣) markings are only on the right side, because Ûmdok Kugyŏl (音讀口訣) marked previously also serves as two kinds of Kugyŏl (口訣) markings. This is the result of the order that is to read Ûmdok (音讀) first, and after that to read Hundok (訓讀), Nam [南豊鉉], & Sim [沈在箕] (1976/1999, p. 78) noted, and this is consistent with the order of Hanmun (漢文) texts learning as mentioned above.4

4 Incidentally, in example (a), of Wŏn’gakkyŏng Kugyŏl (圓覺經口訣), there are a lot of Sŏktok Kugyŏl (釋讀口訣) marking on the right side. But we will have to pay attention to that this material have different aspects from another (b)~(d) materials. In this material, Han’gŭl Kugyŏl (한글 口訣), that corresponded to Ûmdok (音讀), is already printed in the texts. And according to this, it had been possible to read Ûmdok (音讀). In other words, it have not necessary to dare to mark Ûmdok Kugyŏl (音讀口訣), and so there are any spaces both on the right side and the left side. Then, there are a lot of Sŏktok Kugyŏl (釋讀口訣) markings on the right side. Thus, it seems that this example of Wŏn’gakkyŏng Kugyŏl (圓覺經口訣), is also the result of the order that is to read Ûmdok (音讀) at first, and after that to read Hundok (訓讀), and is the example to support the order of Hanmun (漢文) texts learning as mentioned above.
2.4

On the other hand, the typical structure of Ōnhae(諺解) materials since the mid-15th century, the promulgation of Hunmin Chyŏngŭm(訓民正音), at first used Kugyŏlmun(口訣文), Hanmun(漢文) with Han’gŭl Kugyŏl(한글 口訣) and after that used Ōnhaemun(諺解文).

(8) a. 阿難見性고 未能證入 호미 暗遇華屋아呀 不得其門아呀
遂請修行方便야 오니 前에 示眞基아 則華屋之址也아 此에
示眞要아 則華屋之門也아

b. 阿難性을 보고 能히 證아呀 所逢 建築したら 與子呀 修行아呀 方便을 請야 오니 見아 眞實야
t而向 建築しよう 建築이나 此이 眞實와 前에 眞要와
此이 眞要이나 則華屋之門 아 (Nŭngŏmgyŏng Ōnhae [楞嚴經諺解] 5:1a-1b 解)
In these materials, *Kugyŏlmun* (口訣文), *Hanmun* (漢文) attached with *Han’gŭl* *Kugyŏl* (한글 口訣), corresponds to *Ŭmdok Kugyŏl* (音讀口訣) which is used before the promulgation of *Hunmin Chyŏngŭm* (訓民正音). On the other hand, it seems that *Ŏnhaemun* (諺解文) also correspond to the result of *Hundok* (讀) reading, so to say, it resembles to *Kundokubun* (訓讀文), *Yomikudashibun* (読み下し文), or *Kakikudashibun* (書き下し文) of Japanese *Kanbun Kundoku* (漢文訓読). Therefore, it seems that *Kugyŏlmun* (口訣文) and *Ŏnhaemun* (諺解文) of *Ŏnhae* (諺解) materials are each projections from the *Ŭmdok* (音讀) and *Hundok* (訓讀) of *Hanmun* (漢文) texts reading. It is thought that the order that *Kugyŏlmun* (口訣文) were written at first and after that *Ŏnhaemun* (諺解文) were written, was not unrelated to the order of *Hanmun* (漢文) text’s reading since ancient times.

In addition, the order of *Hanmun* (漢文) texts reading corresponds with the process of completing *Ŏnhaemun* (諺解文) as follows.

(9) a. 恭惟我主上殿下 天從聖學崇信是經緯思遺囑之重篤念繼述之考 萬機之暇 特徹乙覽 親加口訣 正其句讀 命工曹參判臣韓繼禧及臣守温 悉以國語依文而譯 於是親定讎校 質諸信眉等名僧 旋下校書館 隨即模印 始於是年六月至冬十月而事巳成矣 (*Nŭngŏmgyŏng Ŏnhae* [楞嚴經諺解] 御製跋)

b. 辛巳夏 如來舎利分身於檜巖 於大内者現有百餘枚 祥光異端振古所無 一國臣民皆生希有心 上亦劤然 發大誓願 乃於六月十一日 命臣反譯楞嚴經 召前尚州牧事金守温 於服中 開局於忠順堂之廡下 賜以親定温陵

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5 Kin 金文京 (2010:99-105) pointed out that *Kugyŏcha* (口訣字) marked in *Nŭngŏmgyŏng* (楞嚴經) (Owned by *Tan’guk* University (檀國大學校), *Tongyanghak Yŏn’guso* (東洋學研究 所)) matches the relevant part of *Nŭngŏmgyŏng Ŏnhae* (楞嚴經諺解), and that it would be the result of either that *Ŏnhae* (諺解) was created based on *Hundok* (訓讀), or that *Hundok* (訓讀) reading was done based on *Ŏnhae* (諺解). In this case the possibility of latter is higher, he said. However, he added, “Considering the fact that *Hundok* (訓讀) reading had existed prior to the promulgation of *Hunmin Chyŏngŭm* (訓民正音), it seems that *Han’gŭl Ŏnhae* (한글 諺解) was, as a whole, created based on *Hundok* (訓讀) reading which had existed since before.”. (pp. 104-105). On the other hand, Hong 洪允杓 (1994/인 구) mentioned the manuscript *Lǐ Tàibái* (李太白)’s poetry collection, seems to be written by posterity, in his possession. It consists of the following three volumes, ①Original *Hanmun* (漢文) text of *Lǐ Tàibái* (李太白)’s poetry, ②*Hanmun* (漢文) text with *Kugyŏl* (口訣) and interpretation markings with thin brush, ③*Ŏnhae* (諺解) text. He said that these materials are in the same person’s handwriting, and purchased at the same store. Of the three volumes, *Kugyŏl* (口訣) and interpretation markings of ② are similar to the *Kugyŏl* (口訣) markings of (7). Hong 洪允杓 (1994/인 구) insisted that the volume of ② shows the preliminary stage of completing *Ŏnhae* (諺解) text such as ③ volume. Even if these materials are in the same person’s handwriting, it is not certain that these are copied in the order of ①→②→③. If it is true, it would be one of the materials supporting the insistence of this paper, that *Ŏnhaemun* (諺解文) can be regarded as *Kakikudashibun* (書き下し文), the results of *Hanmun Hundok* (漢文訓読) reading.
These sources, referred to frequently (Kim [金完鎬], 1960, pp. 73-74; Shibu [志部昭平], 1983, pp. 7-9, An [安秉禧], 1997/2009, pp. 272-276, etc.), show the process of completing the metal movable-type prints Nŭngŏmgyŏng Ŏnhae (楞嚴經譯解) [1461] published by Kyosŏgwan (校書館), in advance of the wood block prints Nŭngŏmgyŏng Ŏnhae (楞嚴經譯解) [1462] publishing. In short, it means that “King Sejo (世祖) punctuated sentences with Kugyŏl (口訣) markings at first, and after that, it was translated to Korean along these Kugyŏl (口訣) markings” (An [安秉禧], 1985/2009, p. 39).  

As for the process of completing Ōnhaemun (譯文解), there are similar mentions in another Buddhist Ōnhae (譯解) materials published by Kan’gyŏngdogam (刊經都監). Following are some examples. (An [安秉禧], 1976/1992a, p. 289. Referred with some expressions changed.)

1. 今我聖上이 以天從辯慧로 力垂善誘서사 萬幾之暇에 將使鸞膂로 開明케서사 於此禪經에 親印口訣시고 乃命儒臣서시며 招集緇流서사 詳加諺釋서야 刊板流通서시니 (Sŏnjong Yŏnggajip [禪宗永嘉集] 信眉 跋)

2. 今我聖上이 凤植勝因서사 爲世導師서사 續佛慧明서시며 萬幾之暇에 敦信是經서서사 深契妙理서서사 親定口訣시시고 命儒臣韓繼禧서서사 譯以國語서시고 (Kŭmganggyŏng Ōnhae [金剛經譯解] 孝寧大君 跋)

3. 恭惟主上承天體道烈文英武殿下 握符御極 託効臨朝 壽霑微猷 欽崇至教 懷綜 於群籍獨 深達於竺塋 思廣甘露之門更 布慈雲之德 燦日新之盛德 發天從之多能 捷定口訣於契經 發揮心法於了義 (Wŏn’gakkyŏng Ōnhae [圓覺經譯解] 黃守臣 簿文)

Furthermore, in Kŭmganggyŏng Ōnhae (金剛經譯解), there are also mentions in Han Kyehŭi (韓繼禧)’s afterword (跋文) and in the additional annotation, that is similar to the process of completing Nŭngŏmgyŏng Ōnhae (楞嚴經譯解) and the participants.

4. 予欲反譯廣布爾其勉之 於是親定口訣 [貞姨韓氏 御前書口訣 社堂慧瓊道然戒淵 信志道成覚淑儀朴氏書 口訣 兼唱準 永順君臣溥承傳出納] 臣敬依 口訣宣解孝亭與僧 海超等 更加研究 [禮書參議臣書變安書國語 工曹判書臣金守溫 工曹判臣姜希孟 承政院都承旨臣盧思慎 參校議政府舍人臣朴楨 工曹正郎崔嶽 行仁順府判官臣趙祚 ..... 考諸經 典言書氏 行同判內侍府事臣安忠彦 護軍臣張未同 ..... 書譯譯 行司勇臣張治孫 臣 今今音 同承佐校尉臣朴成林 ..... 唱準] 凡五日告成 即命刊經都監 錳板印布 (Kŭmganggyŏng Ōnhae [金剛經譯解] 韓繼禧 跋)

Shibu [志部昭平] (1983, p. 22) pointed out that the process of completing Kŭmganggyŏng Ōnhae(金剛經譯解) in this source is remarkably similar to Nŭngŏmgyŏng Ōnhae (楞嚴經譯解).
As stated above, we discussed in detail that Ōnhaemun (諺解文) of Ōnhae(諺解) materials can be regarded as Kakikudashibun (書き下し文), the results of Hanmun Hundok (漢文訓讀) reading, and these can be regarded as a kind of Hanmun Hundok (漢文訓讀) materials.

In this paper, we will discuss some of the advantages and points of the attempt to research how to read Sŏktok Kugyŏl (釋讀口訣) materials based on the Ōnhae (諺解) system of Hanmun (漢文) texts in Ōnhae (諺解) materials.
3. The relation of Sŏktok Kugyŏl materials and Ŭnhae materials

This chapter will deal with some examples, and we will discuss some advantages and points. In this paper, incidentally, Ŭnhae (諺解) materials of the 15th century, such as Nŭngŏmgyŏng Ŭnhae (楞嚴經諺解)[1462], Pŏphwagyoŋ Ŭnhae (法華經諺解) [1463], Naehun (內訓)[1475], Tusi Ŭnhae (杜詩諺解) [1481], and so forth, will be treated as main sources. We will refer to Hancha (漢字) dictionaries published in the 16th century or other materials when necessary.

3.1 ‘況’

‘况’ is written as “廣韻云，「矧也。」案義轉而益進，則云況也。” in Zhùzì Biànlue (助字辨略). And “As ‘況’ is originally 匹擬也 (Guǎngyùn(廣韻)), the sentences including ‘況’ have the structure that is comparing the sentence above with the sentence below” (Kasuga [春日政治], 1938/1984, p. 346). It is also said that ‘況’ in auxiliary word usage, is used as conjunction (連詞) or adverb.9

The examples of Sŏktok Kugyŏl (釋讀口訣) materials are as follows.

(Xīnyì Huáyánjīng [新譯華嚴經] 14:9_5-6>

(1) is marked ‘況々’. It seems to transcribe ‘々々’ in the 15th century, because ‘々’ is probably Marûm Ch’ŏmgi (末音添記) of Hun (訓) of character ‘況’. In this example, the other hand, original Hanmun (漢文) text is ‘何況’, and Kugyŏl (口訣) marking there is ‘何々況々’. There are various theories about the reading ‘何々’, but that correspond to ‘엇데 々々며’ of the 15th century, in any way.10

In Ŭnhae (諺解) materials from the 15th century, it is common read as adverb ‘・・며’ among the materials, except verbal reading ‘가・비다’.

(2) a. 當知虛空[이] 生汝心內 호미 猶如片雲이 點太清裏[이]나 况諸世界[](在虛空耶)[리]나
b. 반[가]가 알라 虛空이 내[가] 안해 나미 片雲이 大清 안해 點 혼[가]나
[가]머 한 世界 虚空에 이쇼미[가]의ー( Nhŏngŏmgŏng Ŭnhae [楞嚴經諺解] 9:44a-44b_本)

9 However, it is difficult to distinguish between these two. In addition, Kasuga [春日政治] (1984) called ‘イハムヤ’, of Japanese Kanbun Kundoku (漢文訓読) materials, ‘conjunctive adverb (接続的副詞)’.
10 However, ‘何況’ in original Hanmun (漢文) texts was not always read as ‘엇데 々々며’, but there are a lot of examples to be read as ‘々々며’ alone. See (5)-(6). Incidentally, ‘何況’ was written as ‘用反問的語氣表達更進一層的意思.’ in Hànyǔ Dàcídiǎn (漢語大詞典).
(3) a. 炎宵悪明煩況乃懷舊丘
b. 迄于馬々而道 盡然而耶素而況於有素
(Ini Su Oanhae [杜詩詳解] 10:21b)
(4) a. 至於大馬而道 盡然而耶素而況於有素
b. 江岐 もの にでるとら とで にでる にでる もの にでる にでる (Naehun [內訓] 1:44b)
(5) a. 若是施主 但施衆生之類 一切樂具 やはる 功德 無量ケ ユリ
何況令得阿羅漢果 に カ
b. ワダカ に 施主 オン オン 施衆生之類 一切 来けovan 師溜 有素 功德 イ
格之類る ユリ ユリ 阿羅漢果 カ 得ケ 功德 カガ (Póphagyong Őnhae [法華經詳解] 6:9a_本)
(6) a. 舍利弗 弦 十方世界中尚無二乗者 何況有三者りも
b. 舍利弗 弦 十方世界中 オン オン 乘 イ 乗 イ の イ トデ ユリ セン
エリロ (Póphagyong Őnhae [法華經詳解] 1:186b_本)

‘況’ did not exist in Hanja (漢字) dictionaries of the 16th century, but ‘□□□□’ is common in Sŏktok Kugyŏl (釋讀口訣) materials in Koryŏ-era (高麗時代) and Őnhae (詳解) materials of the 15th century. Accordingly, it seems that ‘□□□□’ had been fixed as Hun (訓) of character ‘況’.

3.2 ‘當’

‘當’ have two kinds of tones, even tone (平声) and going tone (去声), but we will treat even tone (平声) here. Two kinds also appear in Zhizi Biànluè (助字辨略), but there are a lot of mentions, such as “應也, 合也”, “語助, 猶云將也”, “猶云方也”, and so forth, for even tone (平声), while only one mention “當日, 即日也” for going tone (去声).

In Sŏktok Kugyŏl (釋讀口訣) materials, ‘當’ is marked ‘□’ without exception.

(1) 大王□當□知□□□ (Xiānyi Huáyánjīngshū [新譯華嚴經疏] 35:10_17-18)
(2) 廣□說□當□知□□□二十種 有□□□ 菩薩地□□ 則□說□□ 如
□□□□ (Yúqiéshídīlùn [瑜伽師地論] 20:4_9-10)
(3) 今□□我□亦□□當□ (於) 往昔□□同□□□ 而□□□ 命□ 拾□□□
(Xiānyi Huáyánjīngshū [新譯華嚴經疏] 35:10_10-11>)
(4) 謂□我□當□ (於) 无戲論涅槃□□□ 心□□ 退轉□□□ 无□
(Yúqiéshídīlùn [瑜伽師地論] 20:8_17-18>)

In these examples, ‘當’ was treated as adverb, and marking ‘□’ was probably Mariun Ch’ŏngi (未音添記) of Hun (訓) of character ‘當’. Thus it seems to transcribe ‘반□기’ or ‘반□’. 
In Ŭnhae (諺解) materials of the 15th century, most of ‘當’ characters are also read as ‘반기’, except verbal reading ‘當다’.

(5)  a. 如是等人이면則能信解리니 汝當為說 妙法華經라
b. 이리면 사모미能於信解리니 내반기 妙法華經을為야니라 (Pŏhwagyŏng Ŭnhae [法華經諺解] 2:173b_本)

(6)  a. 阿難이 白佛言호 世尊하 當於結心에 解면 即分散리다
b. 阿難이 부ᄃᆞ니오世尊하 반기 가온 그론 곧 간아디리다 (Nŭngŏmgyŏng Ŭnhae [楞嚴經諺解] 5:24b_本)

(7)  a. 人이 無父母ㅣ ㅣ어떤 生日에 當倍悲痛니 更安忍置酒張樂어요以爲樂이로
b. 사모미父母ㅣ 업거든 난아래 반기 倍恥 슬허 홀디니 가아요 엇디 술 버리고 音樂요 둥교고리오 (Naehun [內訓] 1:58b)

(8)  a. 明明領處分——當剖析
b. 又기 이결호아라서——히 반기 剖析호라 (Tusi Ŭnhae [杜詩諺解] 17:14a)\(^{11}\)

Furthermore, the examples of Hancha (漢字) dictionaries in the 16th century are as follows.

(9) 當 반기 당 (Kwangju Ch'ŏnjaman [光州千字文] 11b)
(10) 반당 當 (Paengnyŏn Ch'ohae [百聯抄解] 12b)
(11) 반당 當 (Paengnyŏn Ch'ohae [百聯抄解] 13b)
(12) 當 맛당 당 又平聲 (Sinjŭng Yuhap [新增類合] 下:9b)\(^{12}\)
(13) 當 맛당 당 (Sŏkpong Ch'ŏnjaman [石峯千字文] 11b)

There are two different kinds of Hun (訓), one is ‘반기’ as (9)～(11), and the other is

\(^{11}\) Incidentally, it is well known that, in Tusi Ŭnhae (杜詩諺解), not only ‘반기’ as adverb but also ‘반시’, the ‘ㄱ～ㅅ’ changed form, appears for the first time, and actually, four examples were found. However, all of those are the examples of ‘必’ character’s reading such as follows, so that there were no example of ‘當’ character's reading.

(1)  a. 負米晩爲身 每食臉必泫
b. 妮들 늘거서 葬보 當 무릎 설 마글 제 반시 ㅁ므를 헌리더라 (Tusi Ŭnhae [杜詩諺解] 24:32a)

(2)  a. 文彩承殊渥 流傳必絶倫
b. 백_axes로 남가 殊異 恩渥 남다고니 流傳요가가 반시 等倫에 그즈리르다 (Tusi Ŭnhae [杜詩諺解] 16:5a-5b)

\(^{12}\) In this example, a circle(圈點) is added to the upper right hand side of ‘當’ character, meaning the character going tone(去聲), and it is written as ‘又 平聲’ under the Hun(訓) ‘맛당 당’.
‘맛당’ (맛다고) as (12)-(13). In there, ‘반기’ appears in Kwangju Ch’ŏnjamun (광주千字文) which is said to have included the old Hun (古訓) especially, and it is the common to Ōnhae (諺解) materials of the 15th century and Sŏktok Kugyŏl (釋讀口訣) materials.

Thus, it seems to have some difficulties, but at least, ‘반기기’ (반기기) had been fixed as Hun (訓) of character ‘當’, until the end of the 15th century.

3.3 ‘亦’

In Zhùzì Biànlue (助字辨略), ‘亦’ is written as “總也” quoted from Guăngyùn (廣韻). And ‘亦’ of auxiliary word usage, is used as adverb in general, as with several meanings such as “(1)也; 也是。 (2)又。 (3)尚; 猶。 (4)已; 已經。 (5)僅僅; 只是。 (6)皆。” in Hànyù Dàcídiǎn (漢語大詞典).13

In Sŏktok Kugyŏl (釋讀口訣) materials, there were two kinds of Kugyŏl (口訣) markings in character ‘亦’.

(1) 衆生形相各不 同行業 音聲亦 量無 (Xīnyì Huáyánjīng [新譯華嚴經] 14:15_1)
(2) 減無 增無 亦無 盡無 如菩薩 功德聚亦 然 (Xīnyì Huáyánjīng [新譯華嚴經] 14:14_1)

(1) is marked ‘-도’. Nam [南豊銘] (2007) treated it with Chŏnhuncha(全訓字) of particle ‘-도’, but it is also possible to treat with Marŭm Ch’ŏmgji(末音添記) of adverb ‘亦’. Example (2), ‘亦’ of the earlier part, was marked ‘-도’, and it seems that ‘亦-도’ was read as ‘-도’. In any way, there is no doubt that ‘-도’ had been considered Hun(訓) of character ‘亦’.

The examples of Ōnhae (諺解) materials in the 15th century are as follows.

(3) a. 諸菩薩衆亦得是三昧와 及陀羅尼-시니라
b. 諸菩薩衆이-亦得是三昧와 陀羅尼-시니라 (Pŏphwagyŏng Ōnhae [法華經諺解] 6:184a_解)
(4) a. 佛亦如是-야 出現於世호미 譬如大雲이 普覆一切-야니라
b. 부터도 이-야 世間에 나 現호미 가-비건 큰 구루미-一切에 너비 載-니라 (Pŏphwagyŏng Ōnhae [法華經諺解] 3:37b-38a_本)
(5) a. 我等-亦佛子-라
b. 我-亦佛子-라 (Pŏphwagyŏng Ōnhae [法華經諺解] 2:11b_本)

13 However, in Hànyù Dācīdiān(漢語大詞典), character ‘亦’ in auxiliary word usage was written as ‘連詞。假如, 如果。’, ‘助詞, 無義。’, besides the various meanings of adverb.
(3)~(4) were read as adverb ‘-도’ and particle ‘-도’ each other. And in (5), both two forms were read in concord as ‘-도 -도’, which is similar to ‘Momata (모亦)’ of Japanese Kanbun Kundoku (漢文訓読). However, it is more often to be read as only adverb ‘-도’ such as (3) without particle ‘-도’.

The examples of Hancha (漢字) dictionaries in the 16th century are as follows.

(6) 亦 亦 역 (Kwangju Ch’ŏnjamun [光州千字文] 21a)
(7) 亦 亦 역 (Sŏkpong Ch’ŏnjamun [石峯千字文] 21a)
(8) 亦 亦 역 (Sinjŭng Yuhap [新增類合] 上:14b)

Example (8), of Sinjŭng Yuhap (新增類合), is written as ‘도 역’, and so, particle ‘-도’ might be treated as Hun (訓) of character ‘亦’, unless it is misspelling. Otherwise, adverb ‘도’ is treated as Hun (訓) of it. Anyway, there is no doubt that Hun (訓) of character ‘亦’ was primarily adverb ‘-도’.

Thus, ‘亦’ is also the example that the reading method was common to Sŏktok Kugyŏl (釋讀口訣) materials, Ŝonhae (諺解) materials, and Hancha (漢字) dictionaries in the 16th century.

The above three characters are that the reading method was common to Sŏktok Kugyŏl (釋讀口訣) materials, Ŝonhae (諺解) materials, and Hancha (漢字) dictionaries in the 16th century.

Therefore, we can verify that Hun (訓) of these characters had been fixed and persisted.

In other words, these are good examples that we can research how to read Sŏktok Kugyŏl (釋讀口訣) materials based on Ŝonhae (諺解) system of Hanmun (漢文) texts in these Ŝonhae (諺解) materials.

However, we have to pay attention to the situations that the persistences mentioned above are not always verified with all characters. Below are the examples.

3.4 ‘與’

‘與’ have some kinds of tones. Even tone (平声) is used to the end of a sentence in auxiliary word usage, that means a question, a rhetorical question, or an exclamation. However, we will treat rising tone (上声) here. Auxiliary word ‘與’ as rising tone (上声) can be largely divided into two types, preposition (介詞) or conjunction (連詞). The meaning of ‘與’ is similar to ‘亦’ or ‘及’, and in Zhūzi Biànluè (助字辨略), ‘與’ is written as “與, 及也” quoted from Lūnyū (論語).

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The examples of Sŏktok Kugyŏl (釋讀口訣) materials are as follows.

(1) 唯佛與佛乃斯事知 (Jiǔyì Rénwángjīng [舊譯仁王經] 上:11_24)

In (1), ‘與’ was read as adverb, and ‘다’ was probably Marŭm Ch’ŏngi (末音添記) of the word. Thus, it seems to transcribe ‘다’ of Chŏngŭm (正音) materials in later ages.

In Ŏnhae (諺解) materials, on the other hand, the reading method of character ‘與’ shows different trend by each materials.

(2) a. 此諸物象與此見精이 元是何物이완□
   b. 이 모□ 物象과 이 見精이 本來 이 엿된 物이완□ ((Nŭngŏmgvŏng Ŏnhae [楞嚴經諺解] 2:56a-56b_本)

(3) a. 爾時耶 釋提桓因과 與其眷屬二萬天子와 們□며
   b. 고 □ 釋提桓因과 眷屬二萬天子와 □□ 와시며 (Pŏphwagyŏng Ŏnhae [法華經諺解] 1:45a_本)

(4) a. 及退야而自躋栝日之所行과 與凡所言다나
   b. eslint 남로 行 حل 바와 다□ 埋狸 높은 바□ 執栝야 보니 (Naehun [内訓] 1:16b)

(5) a. 可憐忠與孝 兩美畫麒麟
   b. 可히 □은 忠과 다□ 孝□ 두 아□다오□ 麒麟閣에 그리리로다 (Tusi Ŏnhae [杜詩諺解] 24:4b)

(2)~(3) were read as particle ‘-와/과’, but (2) was read as connective particle, and (3) as adverbial particle. Most of ‘與’ characters were read as particle ‘-와/과’ in the Buddhist Ŏnhae (諺解) materials in the mid-15th century.

Meanwhile, (4)~(5) were read as adverb ‘다□’, like (1) of Sŏktok Kugyŏl (釋讀口訣) materials. The word ‘다□’ as the reading of ‘與’ increases rapidly since the end of the 15th century, more precisely, since Naehun (內訓)[1475], Tusi Ŏnhae (杜詩諺解) [1481].

The examples of Hancha (漢字) dictionaries in the 16th century are as follows.

(6) 與 다□ 여 (Kwangju Ch’ŏnjamun [光州千字文] 11a)
(7) 與 다□ 여 (Sinjŭng Yuhap [新增類合] 下:63a)
(8) 與 더불여 (Sŏkpon Ch’ŏnjamun [石峯千字文] 11a)
(6)~(7) were written adverb ‘다’ , that is common to ‘與’ of Sŏktok Kugyŏl (釋讀口訣) materials or Naehun (內訓)[1475], Tusi Ŭnhae (杜詩諺解), except verb ‘더불다’ such as (8) of Sŏkpong Ch’ŏnjamun (石峯千字文).

Thus, character ‘與’ was read as particle ‘와/과’ in Ŭnhae (諺解) materials in the mid-15th century. However around the period adverb ‘다’ had been fixed as Hun (訓) of the character firmly. Furthermore, ‘다’ itself is not appear at all in the Chŏngŭm (正音) materials since the mid-15th century, the promulgation of Hunmin Chyŏngŭm (訓民正音), to Naehun (內訓)[1475].

3.5 ‘及’

‘及’ is used as verb that means ‘reach, arrive’, and in auxiliary word usage, it is used as preposition (介詞) or conjunction (連詞). It seems that the former is written as ‘至也, 達也’, and the latter as ‘連及之辭也’ in Zhùzì Biànlüè (助字辨略), quoted from Guǎngyùn (廣韻).

However, we will treat only conjunction (連詞) usage here, because it is difficult to distinguish between verbal usage and preposition (介詞) usage.15

The examples of Sŏktok Kugyŏl (釋讀口訣) materials are as follows.

1. 諭有餘依涅槃界及無餘依涅槃界止 (Yūqiéshīdìlùn [瑜伽師地論] 20:4_20-21)
2. 五欲及王位富饒自樂大名稱求不 (Xīnyì Huáyánjīng [新譯華嚴經] 14:9_12)
3. 佛及衆生一而二無 (Jiùyì Rénwángjīng [舊譯仁王經] 上:15_12)
4. 五者一切諸佛不共法等及一切智智灌頂智 能具足 (Hébù Jīnguāngmíngjīng [合部金光明經] 3:5_6-7)

These examples show different trend by each materials. That is, one is marked ‘□’ such as (1)~(2) of Yūqiéshīdìlùn (瑜伽師地論) and Xīnyì Huáyánjīng (新譯華嚴經), and the other is marked ‘□’ such as (3)~(4) of Jiùyì Rénwángjīng (舊譯仁王經) and

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15 For example, example (1) can be judged as verbal usage, however, example (2) is difficult to judge whether it is verbal usage or preposition (介詞) usage.

(1) a. 相及야乃有畔니畔義不成니非非和也로다
   b. 서르미처잇니디 아니로다 (Nŭngŏmgyŏng Ŭnhae [楞嚴經諺解] 2:102b_解)
(2) a. 從其室門야後及庭際니
   b. 그 집문조차後에미츠리니 (Nŭngŏmgyŏng Ŭnhae [楞嚴經諺解] 1:53a_本)
ヘブン金光明経 (合部金光明明). The reading method of the latter examples is unknown, but the former examples marked ‘□’ are probably Marûm Ch’ŏmg (末音添記) of character ‘及’. Thus, it seems to transcribe adverb ‘및’, Hun (訓) of character ‘及’.

In Ônhae (諺解) materials, it is also extremely complicated.

(5) a. 諸天龍夜叉와 ～及阿修羅등이 皆以恭敬心으로 而共來聽法리니
b. 諸天龍夜叉와 ～及阿修羅등이 皆以恭敬心으로 而共來聽法드르리니

(6) a. 若本戒師ㅣ어나 及同會中에 一不淸淨면 如是道場이 終不成就라시니라
b. 諸天龍夜叉와 阿修羅等이 皆以恭敬心으로 而共來聽法

(7) a. 身心이 滅盡者□ 無色蘊과 及□識也라
b. 身心이 滅아 다오□色蘊과 龜□識이 엄수미라 ((Nŭngŏmgyŏng Őnhae [楞嚴經諺解] 9:32a_解))

(8) a. 阿難아 若此比丘의 本受戒師ㅣ어나 及同會中十比丘等이 其中에 有一不淸淨者면 如是道場이 多不成就라리라
b. 阿難아 ～及此比丘의 本來受戒스스로어나 及同會中 열比丘히 그 중에 一不淸淨티 아니니 이시면 이 티道場이 해이디 문라리라 (Nŭngŏmgyŏng Őnhae [楞嚴經諺解] 7:25a_本)

In (5)~(6), ‘及’ was read as adverb ‘□’ which is in concord with the preceding auxiliary word such as particle ‘-와/과’, conjunctive ending ‘-거나’, and so forth. However, in (7)~(8) were read as only these auxiliary word without adverb ‘□’ appearing. In Nŭngŏmgyŏng Őnhae (楞厳經諺解), there are many examples to read ‘及’ as both adverb ‘□’ and the auxiliary words equally, while in Pŏphwagyŏng Őnhae (法華經諺解), most of examples are read as these auxiliary words alone, except only one exception that is read as adverb ‘□’. This suggests that there are differences of Õnhae (諺解) system between Nŭngŏmgyŏng Őnhae (楞嚴經諺解) and Pŏphwagyŏng Őnhae (法華經諺解).16

16 As for the details of completing Őnhae (諺解) of each materials, in Nŭngŏmgyŏng Őnhae (楞嚴經諺解), there are some descriptions in the afterword (跋文) that King Sejo (世祖) marked Kugyol (口訣) directly at first, and after that Kim Suon (金守温) and Han Kyehŭi (韓繼禧) translated. However, in Pŏphwagyŏng Őnhae (法華經諺解), there are no description as described above, so that it is estimated from several situations, that the same persons would have involved in compiling the materials (An [安秉禧], 1998/2009a, pp. 68-69), etc.). And this has been generally accepted. But considering to the subtle difference of Őnhae (諺解) system between two materials mentioned above, it might be necessary to re-consider the estimate of the persons compiling Pŏphwagyŏng Őnhae (法華經諺解) more carefully.
(9) a. 又如前舉將及及為當任按察官者到後及己官已屬在上而從
前輩皆辭避者坐坐坐坐

b. 又如前舉將及及為當任按察官者到後及己官已屬在上而從
前輩皆辭避者坐坐坐

(10) a. 慶及諸子入里門及及趨至家

b. 慶及諸子入里門及及趨至家

(9)~(10), on the other hand, are examples of Pŏnyŏk Sohak (翻譯小學) [1518] and
Sohak Ŏnhae (小學諺解) [1588]. These are read as ‘밋’, that is common to Sŏktok
Kugyŏl (釋讀口訣) materials. The word ‘밋’ itself is very few in the 15th century, but
in the 16th century, it increase significantly as reading ‘及’ character. In this respect, it
is similar to ‘與’ character above.

The examples of Hancha (漢字) dictionaries in the 16th century are as follows.

(11) 及 및 급 (Kwangju Ch’ŏnjamun [光州千字文] 7a)
(12) 及 미 급 (Sŏkpong Ch’ŏnjamun [石峯千字文] 7a)
(13) 及 미츨 급 (Sinjŭng Yuhap [新增類合] 下:42a)

(11) of Kwangju Ch’ŏnjamun (光州千字文), was written ‘밋’, that is common to
Sŏktok Kugyŏl (釋讀口訣) materials or Ŏnhae (諺解) materials in the 16th century
such as (9)~(10). In other respects, (12) of Sŏkpong Ch’ŏnjamun (石峯千字文), and
(13) of Sinjŭng Yuhap (新增類合), was written as verb ‘및다’.

As shown above, reading method of character ‘及’ was extremely complicated.
There are examples to be read as adverb ‘밋’ in Sŏktok Kugyŏl (釋讀口訣) materials,
Ŏnhae (諺解) materials in the 16th century, and Hancha (漢字) dictionaries in the 16th
century, so that, it seems that ‘밋’ had been fixed as Hun (訓) of character ‘及’.
However, of Ŏnhae (諺解) materials in the mid-15th century, it was read as adverb ‘·
or auxiliary word such as particle ‘-와/과’, conjunctive ending ‘-거나’, and so forth.
Not only that, the word ‘밋’ itself is very few in the 15th century.17

As discussed above, there is a similarity between ‘與’ and ‘及’ each other. That is,
the reading methods of these characters are common between Sŏktok Kugyŏl (釋讀口訣)
materials and Ŏnhae (諺解) materials since the end of 15th century or the 16th

17 Incidentally, the word ‘밋’ as adverb is very few in the 15th century, however, the same form
in verbal usage ‘및다’ appears frequently, and it had also been used as the reading of character
‘及’ in verbal usage. Then, we may not be able to assert that ‘밋’ have disappeared at all in the
15th century.
century[與 as 다, and ‘及’ as ‘및’]. While the other reading method existed in Ŭnhae (諺解) materials in the mid-15th century.

It is not easy to provide an explanation for this, but one thing that we would like to stress that, most of materials in the mid-15th century were Buddhist materials, while Non-Buddhist (Confucian) materials had increased since the end of 15th century. In other words, variations in language use, in more detail, the variations in Hanmun Hundok (漢文訓讀) traditions among Buddhist and Non-Buddhist group, appeared in different periods.18

From the above, we will reach a strange conclusion, that the tradition of Hanmun Hundok (漢文訓讀) in Sŏktok Kugyŏl (釋讀口訣) materials had been succeeded to Non-Buddhist(Confucian) group, and another tradition had existed separately among Buddhist group in the mid-15th century. Or it might be better to consider that the tradition of Hanmun Hundok (漢文訓讀) in Korea was basically consistent. However, the tradition among Buddhist group in the mid-15th century were quite peculiar.

Certainly, there are also examples such as ‘況’, ‘當’, ‘亦’, mentioned above, that the reading methods are common to Buddhist Ŭnhae (諺解) materials in the mid-15th century. However we cannot overlook the fact that the reading methods of these characters were common among Buddhist Ŭnhae (諺解) materials and Non-Buddhist (Confucian) Ŭnhae (諺解) materials. Moreover, from a preliminary study, it seems that there are more examples such as ‘與’ or ‘及’.19 I would like to continue considering these examples.

In any case, it should be stressed that Non-Buddhist (Confucian) Ŭnhae (諺解) materials occupy an important position to consider the reading methods of Sŏktok Kugyŏl (釋讀口訣) materials.

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18 For the various forms in the materials written in different days, there is a research such as Ch’oe [崔明玉] (2002) treating past tense suffix formation. He did not regard these forms as the historical chronically successive, but payed attention to the characteristics of the materials, and concluded that these distinct forms have been used in different regional and social dialects, and have been reflected in written text separately. However, there are few detailed research on his argument, that language use among the groups (Buddhist and Non-Buddhist group) had been different each other, except a verbal evidence by Kwŏn Odon (權五惇)[A Chinese scholar, 1901~1984] that language use were different for each alley in P’alp’an-dong (八判洞), Chongno-gu (鐘路區), Seoul, in the early 1940s. It seems that there is a gap in his argument, however, for future research about the history of Korean language, such viewpoints might be necessary, in any case.

19 For example, ‘各廿, 各廿, 各廿’(제여곰, 제곰), ‘更廿’(가廿야, 가廿여), ‘共廿’(다廿), 「井廿」(아오로), and so forth.
4. Closing Remarks

As stated above, we have discussed some of the advantages and points of the attempt to research how to read Sŏktok Kugyŏl (釋讀口訣) materials based on Őnhae (諺解) materials, with each examples. As a result, Hundok (訓讀) systems of Sŏktok Kugyŏl (釋讀口訣) materials had much resemblance to the Non-Buddhist (Confucian) Őnhae (諺解) materials since the end of 15th century.

Recently, as studies of Sŏktok Kugyŏl (釋讀口訣) materials advanced, it has been often pointed out that it is important to classify the group of the materials, such as Huáyánjīng (華嚴經) group, Yúqiéshídilún (瑜伽師地論) group, and so forth. Furthermore, these classifications have been positively applied to the deciphering of Cypher (角筆) materials.

However, as for the groups, it seems that the relation with Őnhae (諺解) materials should be also considered. In that respect, it seems that Sŏktok Kugyŏl (釋讀口訣) materials and Non-Buddhist (Confucian) Őnhae (諺解) materials have deep connection. In future study, various examples should be treated in detail. This paper, which treated a few examples, is nothing more than a preface of the future research.

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Reference Tools


