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## 1. Introduction

The objective of this study is to have an overview of how Japan has been internationally involved in Korean philological studies from two different perspectives. Both perspectives have drawn attention due to the discovery of new documentation and thus contributed to the rapid advancement of internationally collaborative studies between Japan and Korea. In chapter two, I will write about several studies on language textbooks compiled in the Korean Peninsula, which made great progress due to the discovery of a conversation textbook written in colloquial Chinese in the time of the Yuan 元 dynasty and which also contributed to the foundation of new international academic societies. In chapter three, I will review several studies on *kanbun kundoku* 漢文訓読 or reading classical Chinese texts in vernaculars, which began to be actively studied due to the discovery of new documents in 2000 and 2002.<sup>1</sup>

## 2. How collaborative studies have developed on language textbooks published in Korea.

In the Korean Peninsula, Chinese characters had been used as the official written language from the 2nd century BC to 1894. Although the *hangul* or the Korean alphabet was established as a means to completely transcribe the vernacular in the Korean Peninsula by its promulgation in the 15th century, this phonogram had only been adopted as a language for women and beginning readers, while Chinese writing

had been used in all writings of literate men. On the other hand, from the late 7th to the

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<sup>1</sup> In the Japanese *kanbun* reading tradition a Chinese text is simultaneously punctuated, analyzed, and translated into classical Japanese. It operates according to a limited canon of Japanese forms and syntactic structures which are treated as existing in a one-to-one alignment with the vocabulary and structures of classical Chinese. (Miller, Roy Andrew.1967:31)

early 20th centuries, no colloquial styles of any foreign language, like colloquial Chinese, had ever spread in the Korean Peninsula. The only exception to this is the fact that for 100 years since the Korean Peninsula came under the rule of the Mongol Empire, government offices and royal palaces in the Korean Peninsula in those days had been a “multilingual environment”, where colloquial Chinese and Mongolian were used. In the so-called “Pax Mongolica”, the lingua franca most widely used in east Eurasia was the Chinese creole called *Han'er yanyu* 漢兒言語, which had received much influence from Altaic languages over the years. Only partial descriptions of this language can be observed in some law codes of the Mongol Empire and *The Secret History of the Mongols* 元朝秘史. Not much was known about the colloquial aspects of this language.

In 1998, in Taegu 大邱 Korea, the oldest print of *Laoqida* 老乞大 was discovered. *Laoqida* is a Chinese textbook which had been revised many times and used as a conversation textbook for training Chinese interpreters until the 19th century. Before 1998, however, an interlinear Chinese-Korean translation text in the 16th century was believed to be the oldest language textbook. The language used in *Laoqida* was the sixteenth-century Chinese, which as Choe Sejin (1437-1542) pointed out in his explanatory notes, was known as the altered form of the old Chinese used in the Yuan dynasty. The discovery of *Laoqida* in 1998 came as a great surprise because the book included dialogues in vivid *Han'er yanyu*, depicting in a lively manner many aspects of the 13-14th century Korea and China in Pax Mongolica. Although in many revised editions the word Beijing 北京 is used for the name of the city, Dadu or Khanbaliq 大都 is used in the oldest edition. It also includes the descriptions of paper currency exchange in the *Yuan* dynasty (not mentioned in the revised editions), Mongolian-style banquet scenes, some tips of advice before meeting Mongolians, historical descriptions of non-language-related topics such as history, culture and food, and many other notable descriptions. All of these descriptions drew the attention of researchers in Japan, China and Korea. Amongst those researchers, Japanese researchers had a keen interest in *Laoqida*, which led to the publication of a complete translation in February 2002, annotated by Kin Bunkyo, Gen Sachiko and Sato Haruhiko.

The discovery of the oldest *Laoqida* from the *Yuan* dynasty promoted the studies of language textbooks that were compiled for training interpreters in the Korean Peninsula, including the studies of the later edition of *Laoqida*. Korea had made a constant effort to promote research, education and textbook publication of Chinese, Mongolian, Manchu, Japanese and Ryukyuan respectively, and had continuously produced official interpreters of the four languages except for the Ryukyuan languages

throughout the 15th to the late 19th centuries.<sup>2</sup>

In building the international network of study in this field, Endo Mitsuaki of Aoyama Gakuin University played a central role. In 2004, Endo called for other researchers of Chinese philology (such as Takekoshi Takashi of Kobe City University of Foreign Studies and Sarashina Shinichi of Yamaguchi University), to hold a regular meeting, which has later been joined by more researchers of the Korean language (including the present author) and has been held four times a year since then.<sup>3</sup> The participants of this workshop were asked to read in turn the glossaries edited by Choe Sejin, who wrote the Korean translation of *Laoqida* in the 16th century. The meeting, which normally consists of a group of about ten people, was joined by some renowned researchers such as Wang Weihui of Zhejiang University, who had a keen interest in this area and Cheung Seung Hye of Suwon Women's University, who would later publish the modern translation of *Piaotongshi* 朴通事 after 2011, building the foundation of international collaborative research in the years that followed. Mitsuaki Endo (2011) pointed out the fact that Takekoshi made a great contribution to international research that followed: he made digital texts of four different translations of *Laoqida* with each topic displayed in a group of four-line passages, which he generously shared with other researchers in the world. In July 2007, Shiyakuin Shigaku no Sougouteki Kenkyuu ni kansuru Kaigou (Meeting on the Comprehensive Studies of the Four Languages of the Translation Bureau) was held at Aoyama Gakuin University. This momentous occasion led to the foundation of Association for the Study of Premodern Multilingual Textbooks (ASPMT) in the following year. In September 2009, the first conference to commemorate the foundation of the association was held at Woosuk University in Korea. This association, with prof. Emeritus Chung Kwang of Korea University as its president, selects a secretary from each of Japan, Korea and China and holds an international conference every year, while at the same time it has also been publishing a journal called *Journal of the Study of Premodern Multilingual Textbooks (JSPMT)* up to the present year. The main language used in *Han-Han Yuyanxue Yanjiu Xilie* (A Series of Classical Chinese Studies in Korea) is Chinese while in *JSPMT*, many languages such as Korean, Chinese, Japanese and some European

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<sup>2</sup> Although after the 15th century, the Korean Peninsula once again became a monolingual environment, many professional interpreters were produced there. The Korean alphabet, which can transcribe phonemes and tones of foreign languages, is an indispensable source for the research of the histories of the Chinese, Japanese and Ryukyuan languages. As for bilingualism before the 14th century and in the 15th century, see Ito (2004).

<sup>3</sup> Around the same time in Kansai, meetings for the reading club of *Piaotongshi* were held, chiefly being organized by Kin Bunkyo (Kyoto University).

languages are used.<sup>4</sup>

In March 2005, prior to the foundation of the association, the First International Conference on Sino-Korean Linguistics was held at Hanyang University, Seoul, together with <sup>5</sup>Eom Ik-sang, with the support of the National Research Foundation of Korea and Hanyang University. More than one hundred researchers from Korea, Japan, China and Taiwan participated in the conference, where 22 papers covering Sinology (including *Laoqida*), Korean rime dictionaries and Sino-Korean vocabularies, were delivered. Since then, international conferences of the same size have been held every two years: the second conference was held at the Sagamihara campus of Aoyama Gakuin University in June 2007; the third conference at a Weihai branch school of Shandong University in September 2009; the fourth conference at National Sun Yat-sen University, Taiwan in May 2011; the fifth conference at the Center for Studies of the History of Chinese Language, Zhejiang University, China in August 2013. In June 2010, the International Symposium on the Language of *Laoqida* and *Piaotongshi* was held at Hangzhou in collaboration with the Institute of Linguistics, the Chinese Academy of Social Sciences (CASS) and the Center for Studies of the History of Chinese Language, of Zhejiang University.

The activation of research made us hope that there would be more academic achievements, amongst others, in the studies of Chinese philology. This brought in-depth understanding of the studies of Chinese philology: for example the philological relationship between the Korea-born documents like *Laoqida* and *Piatongshi* and the documents on Chinese philology; characteristics of *Han'er yanyu*. In terms of documentation, Wang Weihui, who had already published four volumes of *Chaoxian Shidai Hanyu Jiaokeshu Congkan* (a Series of Classical Chinese Textbooks in the Joseon 朝鮮 Dynasty), completed two volumes of *Chaoxian Shidai Hanyu Jiaokeshu Congkan Xupian* (A Sequel to the Series of Classical Chinese Textbooks in the Joseon Dynasty), together with Endo Mitsuaki, Takekoshi Takashi, Park Jae-yeon of Korea. There is much academic significance in the publication of *Zhonghua Zhengyin (Qizhe yi pi)* a business conversation textbook widely published as handwritten copies in the late Joseon dynasty, and *Xiangyuan Tiyu* 象院題語 a guidebook of Beijing in the Ming 明 dynasty, because they were published with finely-detailed annotations (including handwritten copies, collation and punctuation) attached to various texts. Park Jae-yeon,

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<sup>4</sup> From July 30th to 30st, 2016, the international conference for the year 2016 was held at Tsurumi University, organized by Kin Bunkyo the president at that time. The present president is Kwon, In-han (Sungkyunkwan University).

<sup>5</sup> Eom Ik-sang, in 1990s, participated in “Kangoshi Kenkyuukai (a study group on classical Chinese history)” a group hosted by Endo Mitsuaki.

who had published nine volumes of *Zhong-Chao Dacidian* (An Unabridged Sino-Korean Dictionary), later published Park Jae-yeon (2011) based on these conversation textbooks. At the same time, a number of academic achievements were made by researchers from Japan, Korea and China (who are represented by Endo Mitsuaki, Wang Weihui, Park Jae-yeon, and Takekoshi Takashi).

In Japan, the above-mentioned Kin Bunkyo (2002) drew wide attention because of the possibility of application for society or other fields, while in Korea, a group of researchers represented by Cheung Seung Hye published a modern Korean translation of *Piaotongshi* after 2011. The book, with its subtitle being “*A Walk Around Dadu of the Yuan Dynasty*”, gives a lively translation into the contemporary Korean to show the conversations between the Korean and Chinese people who lived in Korea and the Yuan dynasty in the so-called “globalization” era from the 13th to the 14th century. The publication is significantly unique because *Piaotongshi* received a new light from the perspective of east Eurasia.

### 3. How *Kanbun Kundoku* spread in the Korean Peninsula.

Until the 1970s, it had been believed that *kundoku*, or the reading of classical Chinese texts in vernaculars, is a unique invention of Japan. However, the result of the analysis of the *kugyol* 口訣 written on *The Old Translation of Renwangjing* (discovered at Munsusa Temple 文殊寺 in Western Korea in 1973), revealed that there was a way to read classical Chinese texts in the vernacular at the Korean Peninsula as well. <sup>7</sup>Later more documents were discovered to show that there was such a vernacular reading method, from which came a rapid advancement in the study of *kunten shiryō* and the Koryeo language, which was chiefly encouraged by the Society for Kugyol Studies led by prof. Emeritus Nam Punghyeon of Dankook University.

On July 7th 2000, at Sung Am Archives of Classical Literature 誠庵古書博物館 in Seoul Korea, some stylus-glossed texts were found by Kobayashi Yoshinori (prof. Emeritus of Hiroshima University) a leading researcher in this field, who, in 2002, then found an eighth-century stylus in *Phanpilyanglon* a handwritten sutra of Silla 新羅, which is owned by Otani University in Kyoto. After these discoveries, a number of academic exchange meetings between Japan and Korea over *kunten shiryō* were held unprecedentedly in terms of frequency of the meetings, satisfaction of the participants, and the depth of discussion. In July 2003 at Toyama University, Fujimoto Yukio (prof.

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<sup>6</sup> See Cheung Seung Hye et al. (2011)

<sup>7</sup> *Kugyol* is the Korean equivalent to *kunten* in Japan, a generic term meaning glosses and marks to read classical Chinese.

Emeritus of Toyama University and Reitaku University) a leading researcher in this field, coordinated Nikkan Kanji Kanbun Juyou-ni Kansuru Kokusai Gakujutsu Kaigi – Nippon-no Kanbun Kundoku-wa Dokokara Kitanoka (the International Academic Conference on the Adoption of the Chinese Language in Japan and Korea – Where does the Japanese *kanbun kundoku* come from?). 30 researchers from Korea, one researcher from Germany and 54 researchers including those of foreign background from Japan, participated in the conference and gave talks and discussions. In this conference, many presentations and discussions on the topic of “Notation of the Korean language with Chinese characters” were vigorously delivered, based not only on the newly discovered stylus-glossed texts, but also on the newly discovered *mokkan* (a strip of wood) and epigraphs. This led to the communication between Japanese and Korean researchers over a wide range of topics.

From 2009 to 2012, the Symposium of Kundoku in Japan and Korea was held, mainly operated by Fujimoto Yukio the director of the Linguistic Culture Center of Reitaku University. The report can be seen in Fujimoto Yukio (2014). During this period, *kunten shiryō* (*kunten* documents) both in Japan and Korea were jointly studied by researchers from both countries on a yearly basis. The international conferences related to *kundoku*, which took place in the years before and after this symposium, included the following events: “the First International Academic Conference on Characters of Ethnic Groups in Asia,” in Seoul in 1996; “International Workshop—Old Editions of Classical Chinese texts and their Adoption through Kundoku,” in Sapporo in 2001; “International Symposium—A New Approach to Japanology, Dunhuangology and Kanbun Kundoku (Graduate School of Letters, Faculty of Letters, Hokkaido University)” in Sapporo in 2004; “The International Symposium to Commemorate the 50th Anniversary of the Foundation of the Institute of Eastern Culture—Kundoku Reading of Classical Chinese Texts in Vernaculars” in Tokyo in 2005; “The Third International Academic Conference—Kanbun Reading Methods and Characters in Asia” in Seoul in 2005; “International Workshop—Communication Over Classical Books of Kundoku and Chinese Character Information” in Sapporo in 2006 (organized by Ikeda Shouju); “International Academic Conference—Languages and Characters of Ancient Japan and Korea” in Seoul in 2007; “International Workshop—Chinese Character Information and Kanbun Kundoku” in Sapporo in 2009; “EAJS Panel The Scope and Prospects of Kunten Research in Japan” in Tallinn in 2012; “NINJAL Seminar—Rediscovery of Kanbun Kundoku” in Toyama in 2012; “International Workshop / NINJAL Seminar—Reading of Classical Languages in Vernaculars” in Tokyo in 2013.

After the year 2000, the international joint research over the issues of *kundoku*

produced the following achievements.

The first achievement would be that the research of 8th-century *kunten shiryō* gave an insight to the issue of how *kanbun kundoku* was born in Japan. Amongst others, several researchers pointed out the possibility that the *kanbun kundoku* reading method devised by *Huayan* school of Buddhism in 8th-century Korea could have influenced the Japanese *kanbun kundoku* reading in the Nara period. The second achievement would be that through Japan-Korea communication over the research of the *mokkan* and the epigraph, the research of “the orthography of vernaculars in Chinese characters” made rapid progress. *Kanbun kundoku*, which is supposed to be the passive activity of reading given Chinese texts in Japanese or Korean, can be viewed as having an “active” nature in that vernaculars are written in “borrowed” Chinese characters. Several studies revealed that the techniques of applying Chinese characters to the reading of the vernacular in the early 5th-century Korean Peninsula were more likely to have been passed on to Japan.

In October 2014 at the workshop “Kundoku Reading of Classical Chinese Literature in Vernaculars” by the Society of Japanese Linguistics, *kundoku* in Vietnam was reported, along with *kundoku* in Japan, Korea, China and *kundoku* in Europe, which I will mention later. “A Typological and Historical/Comparative Research on the Languages of the Japanese Archipelago and its Environs” a project led by John Whitman for the National Institute for Japanese Language and Linguistics (NINJALL) encourages international communication with overseas researchers in order to review *kundoku* from a global viewpoint. On July 31st and August 1st, 2014, a NINJALL seminar “Deciphering Classical Literatures in Vernaculars” was held, in which *kunten* researchers from Japan and Korea and European annotation researchers of Latin (from France, the U.K., Ireland and Switzerland) made an academic exchange at NINJALL.

Whitman (2015), by comparing *kanbun kundoku* of both Japan and Korea, adds a new light on the Anglo-Saxon annotations given to Latin literatures and the numbers showing the order of translation from the viewpoint of “vernacular reading of world languages”. The above-mentioned meeting with annotation researchers of Latin from Europe was made possible by his strong interest in the issue.<sup>8</sup>

It was Walraven (2004) that objected to print capitalism, an idea proposed by the late Benedict Anderson as a model of building a modern nation state through the vernacular. Also, while Pollock (2006), by citing some examples from South Asia,

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<sup>8</sup> Although there is no such notion as “*kundoku*” among annotation researchers of Latin in Europe, the knowledge gained through the academic exchange promoted by Whitman led to the “rediscovery of *kundoku*” in Europe.



insisted that there would come generalizations after vernacularization, it was King (2006) that, by referring to *kundoku* in the Korean Peninsula, confirmed Pollock's claim for the first time as a scholar of Korean studies. An international symposium to discuss these broad-sense *kundoku* theories was held at Waseda University in June 2013: "Accessing the Cosmopolitan Code in the Sinographic Cosmopolis, Learning Literary Sinitic in Traditional East Asia-Evidence from *mokkan* to the 20th Century". Many researchers, including those from the University of British Columbia, Canada (a university known for Ross King, who created the term "Sinographic Cosmopolis"), and those from countries like Korea, Australia, Japan, America and Vietnam, had active discussions on various cultural issues over *kundoku*. As for the studies of the Korean language, Park (2013) made a presentation of the analysis of Korean translation works called "*eonhae* 諺解" from the viewpoints of Pollock (2006) and King (2006). As an event to succeed this symposium, Hanmun workshop and academic symposium on *kundoku* were held at the University of British Columbia Canada, at the end of June 2014, where researchers from Japan, Korea, Australia and America had presentations and discussions.

International joint research on literary history and thought history of classical Chinese texts was also conducted for Nishogakusha University COE project "Establishment of World Organization for Kanbun Studies" (2004-2009), which was taking place during the same time as the international joint research on Korean *kundoku* materials. Also, Nakamura Shunsaku et al (2008, 2010), Kin Bunkyo (2010), Nakamura Shunsaku ed. (2014) played an important role in widely introducing the significance of *kanbun kundoku* of countries like Japan and Korea, while at the same time it also gives an observation to the historical aspects of thought, culture and literature, which can be observed in the so-called "broad-sense *kundoku*". Koyasu Nobukuni (2003), Konoshi Takamitsu (2007), Saito Mareshi (2014) give new direction to the cultural history and thought history of *kundoku*, which remains to be the basic idea for discussion. Many scholars, including Saito Mareshi, have been discussing the issues over "*kanbun kundoku* and our modern days".