



Endō Mitsuaki 遠藤光暁 / Itō Hideto 伊藤英人 / Chōng Sūnghye 鄭丞惠 / Takekoshi Takashi 竹越孝 / Sarashina Shin'ichi 更科慎一 / Pak Chinwan 朴眞完 / Qū Xiǎoyún 曲曉雲 (ed.) (2009): *Yōkhaksō munhōn mongnok* 譯學書文獻目錄. Sōul: Pangmunsa. X + 253 pp.

Sven Osterkamp

The bibliography under review is the first to conveniently gather the vast body of both the primary and secondary literature relating to foreign language education in Chosŏn period Korea “and related areas” in a single book. The prefatory materials comprise a preface in Korean by Chōng Kwang 鄭光, the most eminent of current scholars in the field, an index and introductory remarks both in Korean and Japanese.

The main body of the bibliography is divided into five sections: one for works covering the topic at hand in more general terms, and one for each of the four primary fields of study at the former Bureau of Interpreters, or Sayōgwŏn 司譯院, i.e., the study of Chinese (*Hanhak* 漢學), Mongolian (*Monghak* 蒙學), Japanese (*Wae-hak* 倭學; including to some extent also Ryūkyūan here) and Manchu (*Ch'ōnghak* 清學). In terms of quantity the sections on Chinese and Japanese occupy most of the pages (155 and 65 pp., respectively), which is partly so since the former also comprises a number of the above-mentioned “related areas”, such as the pre-*han'gŭl* writing systems of Korea (i.e. *hyangch'al*, *idu* and *kugyŏl*), early Chinese sources on Korean, or for instance various rime dictionaries.

In order to give an impression of the general format of the bibliography, let us take section 4.3 (pp. 184f.) as an example, which treats the earliest extant primer of Japanese printed in Korea, the *Irop'a* 伊路波 of 1492. The first subsection (here 4.3.1, entitled 原始資料 ‘primary sources’), gives an overview of the extant copies of the work in question, both printed and manuscript ones, whereupon available reproductions, transliterated texts, indexes, translations, etc. are listed. For our case here, this means that the only extant copy in the possession of Kagawa University is listed, followed by three of the available facsimile editions. The second and last subsection (here 4.3.2, 研究 ‘studies’) provides the bibliographical data for secondary literature concerning chiefly, or at least to some extent, the work in question, in this case amounting to 18 articles published between 1925 and 2008. This is the format generally found throughout this bibliography, although in some cases further subdivisions are found, such as a further classification of the secondary literature according to topic (see e.g. section 2.7).

The information provided in the work under review is undoubtedly highly useful for getting a quick overview of the already existing literature in this fascinating field of study, and the data are generally complete and reliable enough to locate an exemplar in a library or to order a copy. This does not necessarily mean, however, that they are entirely free of errors or omissions. To stay with section 4.3.2, let us have a look at the literature listed in chronological order:

Kanbara (1925), Hamada (1952), Kōno (1952) – These are also included in Kadai (1959: 3f., 57–65, 67–73, respectively) and Kyōdai (1965: 17–19, 20–32, 33–42).<sup>1</sup>

Takei (1960) – “朝鮮版” in the title should rather be “朝鮮板”.

Yi (1965) – The full entry reads: “李基文 (1965) 「成宗版『伊路波』에 대하여」 『圖書』 8.” Not only are the page numbers (3–[36]) missing here, but the title is not entirely correct either. It reads as follows in the original: “成宗板<伊路波>에 대하여”.

Yasuda (1967) – Also reprinted in Yasuda (2009: 26–47).

Yasuda (1970) – “伊路波” in the title is an error for “伊呂波”, as is also obvious from the article’s content, which deals not with the work of 1492, but rather with the appendix to *Ch’ōphae sinō* entitled “Iryōp’a” 伊呂波 (on which cf. further below).

Yasuda (1971, 1972) – Reprinted in Yasuda (2009: 3–25, 48–79).

Fukushima (1974) – “〔含翻刻〕” is not actually part of the original title.

Yoshimi (1989) – The original has “五年” instead of “5年”, as it is given here (as well as “『伊路波』” instead of “「伊路波」”).

Yasuda (1992) – The same author’s *Kokugoshi-no chūsei*, in which this article was reprinted, came out in 1996, not 1995. (The same error is also found elsewhere, e.g. on p. 178.)

Some of these errors may well derive from the CiNii bibliographical database (<http://ci.nii.ac.jp/>), in itself an invaluable resource, which agrees with the bibliography under review in several instances (Takei 1960; Yoshimi 1989; formerly also Fukushima 1974, though this has been corrected meanwhile [but not in the National Diet Library’s Japanese Periodicals Index]). It is understood, however, that in order to compile a reliable bibliography consultation of the original works is indispensable – accordingly this will be one of the chief demands for a revised edition of this bibliography, which will hopefully materialize in the nearer future.

It is also obvious from the above examples that various inconsistencies are to be met with, for instance in regard to whether later reprints of a given study are mentioned or not. For Hamada (1952) and Kōno (1952) for instance, only one reprint is mentioned for each, while two more for each (i.e. those named above) are ignored.

Another striking inconsistency in need of remedy is the fact that whenever the original printing blocks have been preserved to some extent for a given work, this is indicated for sources regarding Chinese and Manchu but never so for Mongolian or Japanese. Negligible quantity was certainly not an issue here, as the number of double-leaves reprinted using the blocks kept at Kyōto University and Korea University amounts to no less than about 250.<sup>2</sup>

<sup>1</sup> Full references are provided together with the additions on Japanese and Ryūkyūan below.

<sup>2</sup> For reproductions see: (1) Kyōto teikoku daigaku 京都帝國大學 (1918): *Chōsen Shiyakuin Nichi-Man-Mōgogakusho dankan* 朝鮮司譯院日滿蒙語學書斷簡. Kyōto: Kyōto teikoku daigaku. (2) Chōng Kwang 鄭光 / Yun Seyōng 尹世英 (1998): *Sayōgwōn yōkhaksō ch’aekp’an yōn’gu* 司譯院譯學書冊板研究. (Inmun sahoe kwahak ch’ongsō; 17). Sōul: Koryō taehakkyo ch’ulp’anbu. On a side note, at least some further printing blocks appear to be in private possession, as indicated by the

Generally, prospective users would certainly be grateful to find even more detailed data in the sections on the primary sources, not limited to extant exemplars and printing blocks. Thus indications throughout as to which of the language(s) in the often bilingual originals are covered in case a transliterated text or an index is available would be welcome for instance. In addition, it would be useful if references to available digital reproductions – the number of which has, needless to say, increased considerably over the last few years – were included as well.

Leaving such issues aside, there is one further fact that needs to be addressed, namely the paucity of literature in Western languages that is taken into account. Even skimming the present bibliography is sufficient to reveal that the field is dominated by East Asian scholars, which in itself is not exactly unexpected. Of the relatively few Western language publications found here quite a number are in fact by East Asian scholars, conveying the impression that contributions by Western scholars are virtually non-existing. Now while it is certainly true that such contributions are generally considerably fewer in number, this impression is in need of rectification to some extent, as quite a number of available studies were in fact simply not taken into account.

Overall, the editors are to be congratulated for the fruits of their efforts, as we here hold in hand for the first time a highly useful guide to a vast and fascinating field of study – a valuable resource that will hopefully also help to attract further students, in East Asia and the rest of the world alike.

### Notes and Additions

Below, a number of notes and additions are provided, concentrating on primary sources as well as on secondary literature in Western languages. The order followed and the section numbers indicated are those of the bibliography under review to facilitate easier comparison.

### 2. Chinese

2.2. Noteworthy Western-language studies on *hyangga* include Sasse (1988f.) and An (2007f.).

2.4–5: If only for a curious episode in the history of Oriental studies, it seems worthwhile to refer to Julius Klaproth (1783–1835) as the earliest Western scholar to discover the Chinese–Korean glossary in *Jīlín lèishì* 雞林類事 as a source for Korean (cf. Klaproth 1823: 333–343, as well as his later glossaries of Korean). In Japan, Ishibashi Makuni 石橋真國 (1807?–1867) was probably among the earliest scholars to study this glossary and the one in *Cháoxiǎn-guǎn yìyǔ* 朝鮮館譯語 in some detail, as is evident from his little noticed *Onmon onshaku* 諺文音釋 (preface dated 1864; manuscript in the possession of Kyōto University, Library of the Faculty of Letters, shelf-mark “Philology|2D|26”).

2.6.4: Frequent reference to the *hanhak* materials is made in various studies into Chinese historical phonology by Coblin (2000, 2001, 2002, 2007).

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fact that one such block, spanning pages I/9a–b and I/10a–b of the dictionary *Waeō yuhae* 倭語類解 (early 1780s), was offered for sale at an internet auction in June 2010.

**2.7, 2.15–17:** There are several relevant collections that do not seem to have been taken into account, such as the Naitō Collection at Kansai University (catalogued in Kandai 1989–1996) and a collection of over 80 Korean manuscripts and block-prints in the Library of the Faculty for Oriental Studies at St. Petersburg National University (“SPbU” in the following; first described in Trotsevich/Guryeva 2008). Likewise, only fragments of the rich collection at the Manuscript Department of the Institute of Oriental Manuscripts (“IOM”) at the Russian Academy of Sciences have found their way into this bibliography (the most recent catalogue being Trotsevich/Guryeva 2009, which also comprises a facsimile of William George Aston’s own manuscript catalogue; the collection had earlier been described in Petrova 1956/1963 and Hayashi/Kornicki 1991). The various textbooks of Chinese found in these collections are as indicated below.

**2.7 (a-7)** Two further block-prints of *Chunggan Nogŏltae* 重刊老乞大 are found in St. Petersburg (SPbU: “Xyl. 1885”; IOM: “D 29 (F 52)”).

**(a-8)** Several further complete and incomplete prints of *Chunggan Nogŏltae ōnhæ* 重刊老乞大諺解 are found in Ōsaka (Naitō: “L21\*\*3\*1949”, “L21\*\*4\*678” [the latter consists of vol. II only]), St. Petersburg (SPbU: “Xyl. 1886” [vol. II only]; IOM: “D 18”) and also in the Harvard-Yenching Library (shelf-mark “TK 5161 4430” [vol. I only]).

**(b-4)** *Pak t’ongsa sinsŏk ōnhæ* 朴通事新釋諺解 is likewise found in the Naitō Collection (“L21\*\*3\*1950” [vols. II and III only]) and in St. Petersburg (SPbU: “Xyl. 1883”).

**2.15:** Both *Hwaŭm kyemong* 華音啓蒙 and *Hwaŭm kyemong ōnhæ* 華音啓蒙諺解 are also found in St. Petersburg (IOM: “D 25 (F 37a)” and “D 17”)

**2.16:** Two further exemplars can be added to the list of extant copies of *Hwaŏ yuch’o* 華語類抄 (Naitō: “L21\*\*3\*1951”; IOM: “C7”). The latter actually contains a list of different works, starting with the well-known *Qiānzìwén* 千字文 and *Bǎijiāxìng* 百家姓 and only ending in *Hwaŏ yuch’o* itself; such a compilation is also found at Kyōto University (“Philology|2D|54”).

**2.17:** An incomplete print of *Yŏgŏ yuhae* 譯語類解 is preserved in the Naitō Collection (“L21\*\*3\*1952” [vol. II and suppl. vol. only]).

**2.18:** A manuscript copy of Nam Isŏng’s 南二星 *Ŏrokhae* 語錄解 (1669) is kept in the Asami Collection at the University of California, Berkeley (“Asami 12.4”, digitally available at <http://www.archive.org/details/mulmyonggoorokha00rich>). It is bound together with a manuscript of *Mulmyŏnggo* 物名考, together forming a fascicle entitled *Suŏng pigo* 誦騰備考.

An, Jung-Hee (2007–2008): *Studien zur Entzifferung der Schrift altkoreanischer Dichtung*. (Veröffentlichungen des Ostasien-Instituts der Ruhr-Universität Bochum; 50–51). 2 vols. [*Band I. Zur Entschlüsselung altkoreanischer Lieder: Die Koryŏ-Hyangga* / *Band II. Konkordanz der Koryŏ-Hyangga*]. Wiesbaden: Harrassowitz.

Coblin, W. South (2000): “A Brief History of Mandarin”. In: *Journal of the American Oriental Society* 120.4: 537–552.

— (2001): “Phags-pa Chinese and Standard Reading Pronunciation of Early Míng: A Comparative Study”. In: *Language and Linguistics* 2.2:1–62.

— (2002): “Reflections on the Study of Post-Medieval Chinese Historical Phonology”. In: Ho Dah-an (ed.): *Papers from the Third International Conference on Sinology, Linguistics Section, Dialect Variations in Chinese*. Taipei: Institute of Linguistics, Preparatory Office Academia Sinica, pp. 23–50.

— (2007): *A Handbook of ’Phags-pa Chinese*. Honolulu: University of Hawai’i Press.

Hayashi Nozomu 林望 / Kornicki, Peter (1991): *Early Japanese Books in Cambridge University Library. A Catalogue of the Aston, Satow and von Siebold Collections*. (University of Cambridge Oriental Publications; 40). Cambridge: Cambridge University Press.

Kandai = Kansai daigaku toshokan 関西大学図書館 (ed.) (1989–1996): *Kansai daigaku shozō Naitō bunko risuto* 関西大学所蔵内藤文庫リスト 1–5. Ōsaka: Kansai daigaku toshokan.

Klaproth, Julius (1823): *Asia Polyglotta*. Paris: A. Schubart.

- Petrova = Петрова, О.П. (1956): *Описание письменных памятников корейской культуры. Выпуск I*. Москва, Ленинград: Издательство Академии Наук СССР.
- (1963): *Описание письменных памятников корейской культуры. Выпуск II*. Москва: Издательство восточной литературы.
- Sasse, Werner (1988–89): *Studien zur Entzifferung der Schrift altkoreanischer Dichtung*. (Veröffentlichungen des Ostasien-Instituts der Ruhr-Universität Bochum; 37). 2 vols. [Bd. I. *Theorie und Praxis der Entzifferung* / Bd. II. *Konkordanz. Teil 1. Silla-Hyangga*]. Wiesbaden: Harrassowitz.
- Trotsevich/Guryeva = Троцевич, А.Ф. / Гурьева, А.А. (2008): *Описание письменных памятников корейской традиционной культуры. Выпуск I: Корейские письменные памятники в фонде китайских ксилографов восточного отдела Научной библиотеки Санкт-Петербургского государственного университета*. Санкт-Петербург: Издательство Санкт-Петербургского университета.
- (2009): *Описание письменных памятников корейской традиционной культуры II: Корейские письменные памятники в рукописном отделе Института восточных рукописей Российской академии наук*. Санкт-Петербург: Издательство Санкт-Петербургского университета.

### 3. Mongolian

**3.2:** Another manuscript of *Mongō nogōltae* 蒙語老乞大 is kept at Kyōto University (Library of the Faculty of Letters, shelf-mark “Philology|2C|64”). It was apparently directly copied from a printed edition, probably early in the 20th century, and comprises in two fascicles the first two (out of eight) volumes of the original’s main text besides the Chinese and Mongolian prefaces as well as the outline grammar of Mongolian (*ōrokhae* 語錄解). An ownership seal in red reading “宮崎” is found in several places – might this refer to Miyazaki Ichisada 宮崎市定 (1901–1995), who graduated from what was then Kyōto Imperial University in the same year the manuscript entered the collection (on 29.IV.1925, according to the library’s stamp)?

Yet another manuscript spanning all eight volumes is kept at Hanyang University (Paiknam Library & Academic Information Center; “412.75-몽 63”). Also in need of checking is a complete (printed?) exemplar in eight fascicles preserved at the Harvard-Yenching Library (“K 5805.08 4184 FOLIO”).

**3.3:** The manuscript of *Mongō yuhae* 蒙語類解 preserved in the Library of Congress carries the shelf-mark “Orientalia (Korean) A161.2”. It has been digitized and made available online via the Korean Old and Rare Collection Information System (KORCIS, <http://www.nl.go.kr/korcis/>).

**3.5:** Why is *Samhak yōgō* 三學譯語 mentioned here for Mongolian and in section 4.7 for Japanese, but nowhere with reference to Manchu?

### 4. Japanese and Ryūkyūan

**4.1:** Lewin (1971) is an overview, likely the earliest of its kind in a Western language, of the various Korean works on Japanese known at that time of writing. Wenck (1959) is to be credited as the first Western scholar to make extensive use (not only) of the Korean sources on Japanese in the context of historical phonology, just as Martin (1987) later did for instance.

**4.3:** The facsimile found in Yi (1965: 14–[36]) should be listed as well. Also, transliterated versions of the Japanese main text are found in Kadai (1959), Kyōdai (1965), Ōtomo et al. (1972) – which also contains an index of the entire text – and Fukushima (1974). Finally, a digital reproduction of the only extant copy is made available at the website of Kagawa University Library (<http://www.lib.kagawa-u.ac.jp/www/kicho/iroha/iroha.html>).

Western publications making use (primarily) of *Irop’ a* as a source for Japanese historical phonology include Lange (1969, 1971, 1973 [esp. 35f., 130f.]) and Unger (2009).

**4.4:** It would be generally helpful to distinguish secondary literature dealing with the *Haedong chegukki* 海東諸国紀 (1471) as such from literature pertaining in specific to “Ŏum pŏnyŏk” 語音翻譯 (1501), a somewhat later appendix on the Ryūkyūan language. Some more references in terms of the latter can be found in Ishizaki’s (2001) comprehensive bibliography.

Missing from the bibliography are some Western studies making use of “Ŏum pŏnyŏk” in some way or another, such as Ledyard (1966 / 1998: 420, n. 66), Thorpe (1983: 285, 294) – whose vague references to a “Korean source of 1471” [sic!] signify no other source than this one – and more recently Hagers (1997). Note also Robinson (2006), a study on various manuscript copies of *Haedong chegukki*.

**4.5: (a)** Absent from the bibliography is Campbell (1993), who was first to translate substantial portions of *Ch’ŏphae sinŏ* 捷解新語 (1676) into English (namely vols. I–IV, IX).

**(c)** No mention is made of the incomplete exemplar of *Chunggan kaesu Ch’ŏphae sinŏ* 重刊改修捷解新語 (1781) found at Seoul National University (“심약古 495.68 G155c3”). It is part of the Simak 心岳 Collection, which as its name indicates derives from the late Lee Soong-nyung [Yi Sungnyŏng] 李崇寧 (1908–1994), and apparently spans vols. IV–V, VII–IX and Xb–c.

Generally, an indication as to the presence or absence of the appendix on the Japanese script (“Iryŏp’a” 伊呂波) in the various extant copies of *Chunggan kaesu Ch’ŏphae sinŏ* would be desirable, for instance based on Tsuji (2007). Note however that Tsuji does not note its presence in the incomplete copy in the National Library of Korea (which incidentally has been digitized twice; see either the KORCIS website or preferably the Digital Hangeul Museum at <http://www.hangeulmuseum.org/>) although the eight double-leaves of the appendix and even the two of the colophon are to be found – however not at the end of vol. Xc (which is missing here altogether), but together with vol. Xa.

Speaking of the appendix, which had long been assumed to have originally been printed as a separate work and appended to some copies of *Chunggan* only later (see e.g. Hamada in Hamada/Fukushima 1965, Yasuda 1970): In 2010 such a separate print has been discovered by this author, namely as “Borg.cin.400” in the Borgia Cinese collection at the Biblioteca Apostolica Vaticana. It’s original owner, Stefano Borgia (1731–1804), had received this work in the late 18th century from a certain brother Romualdus in Peking – in all likelihood Polish Franciscan Romuald Kocielski (1750–1791; Luó Jīzhōu 羅機洲 or also Luó Jīshū 羅機淑 in Chinese). Romuald must have received this work from a Korean, possibly an interpreter accompanying an embassy to the Chinese capital. What makes this separate appendix especially valuable is the fact that it is heavily annotated in Chinese (presumably written by the same Korean who presented it to Romuald, but in any case undoubtedly by a Korean) and indicates how at least one individual actually pronounced the *han’gŭl* glosses used to transcribe Japanese – namely in a way reflecting then-current sound changes within Korean. Furthermore, this work is not only the earliest known *yŏkhaksŏ* ever to have reached the West, it is also one of the first works (or even *the* first?) printed in Korea and at least in part in *han’gŭl* to have done so. In fact, Spanish Ex-Jesuit Lorenzo Hervás (1735–1809) can be demonstrated to have worked with Borgia’s possession shortly after its arrival in Rome, already in 1798 or earlier, namely in the context of his unpublished *Paleografia universal* and especially its section treating the Korean and Japanese writing systems, which heavily draws upon this “Iryŏp’a” – and which would have been the earliest Western account of *han’gŭl* had it been published in 1798.

**(d)** What appears to be an exact manuscript copy of *Ch’ŏphae sinŏ munsŏk* 捷解新語文釋, covering in four fascicles the entire main text as well as the appendix, is found in the National Library of Korea (shelf-mark “古 331-3”, originally “古 01688”, i.e. when it was first registered in 1949 [the library’s stamp reads 檀紀 4282.11.15]). Digitally available via the KORCIS website.

**4.6:** A facsimile of *Pangŏn chipsŏk* 方言輯釋 was also inserted in the journal *Ilbonhak* (6 [1987]: 221–293; covering the first two vols. only; all published?). — Also, why is this work mentioned only in section 4, i.e. only with reference to Japanese, but not in the other sections?

**4.8:** The present author discovered a third exemplar of *Waeō yuhae* 倭語類解 during the year 2010, namely the one formerly in the possession of Philipp Franz von Siebold. As already assumed by Hamada (1977: 204), there can be little doubt that it was exactly this copy that was put into use for the *Translation of a comparative vocabulary of the Chinese, Corean, and Japanese languages* (or *Chosŏn wiguk chahoe* 朝鮮偉國字彙, 1835), prepared by Walter Henry Medhurst (whose pseudonym is by the way not “Philo Sinensi”, as here on p. 215, but “Philo Sinensis”): Not few pages in Siebold’s copy are slightly worm-eaten, sometimes leading to text loss (usually however not going beyond a single *han’gŭl* letter becoming illegible), and a closer comparison of such problematic areas with the corresponding text in Medhurst’s work yields the result that the former was certainly involved in the compilation of the latter.<sup>3</sup> Shortly after Siebold’s death this exemplar was sold by his son Alexander to Alexander Lindsay, 25th Earl of Crawford, and it was not before 1901 that the Chinese collection of Bibliotheca Lindesiana was bought for the newly founded John Rylands Library in Manchester, where the work is preserved up to the present day (shelf-mark “Crawford Chinese 435”). It comprises the index and main text of both volumes as well as the appendix on *kugyŏl*, but lacks the second appendix as well as the colophon (the former of which is only found in the copy of the late Kanazawa Shōzaburō, the latter in both other copies).

See the Digital Hangeul Museum for a digital reproduction of the copy of *Waeō yuhae* in the possession of the National Library of Korea.

**4.9–10:** One wonders why the dates even for the Japanese prints of *Ringo taihō* and *Kōrin shuchi* are given using Korean and Chinese era names only, whereas the Japanese era names are not given at all (which also applies to some other cases).

**4.9:** The University of Tsukuba manuscript of *Ringo taihō* 隣語大方 is digitally available via Tulips (<https://www.tulips.tsukuba.ac.jp/>), as is the 1882 print via the Digital Library from the Meiji Era (<http://kindai.ndl.go.jp/>).

Besides the late Edo manuscript mentioned in the bibliography (the shelf-mark of which is “國文學|8G|濱田文庫|A1-81”), the collection of the late Hamada Atsushi also comprises another, unmentioned one (“國文學|8G|濱田文庫|A1-82”). As indicated by its title, *Teisei Ringo taihō* 訂正隣語大方, this manuscript is closely related to the printed edition published under the same name in 1882 and likewise comprises 9 vols. in 3 fascicles. On closer inspection the two turn out to be non-identical however: the manuscript lacks the preface of the 1882 edition and indicates neither the compiler’s nor the printer’s name. There are also slight differences scattered throughout the Korean main text and its Japanese translation. Obviously the Korean main text was written (copied?) first and the accompanying translation into Japanese only later, as only the latter but not the former abruptly ends in the middle of vol. VII. Likewise unmentioned is another manuscript at Kyōto University, entitled *Kōwa, Ringo taihō nukigaki* 講話隣語大方拔書 (shelf-mark “Philology|2D|41b”), which contains excerpts from the two works named in its title (plus an apparently unrelated brief text relating to the island of Kinkasan in Mutsu province).

Among the exemplars of the 1790 print the one formerly in the possession of Kanazawa Shōzaburō is missing (cf. Kanazawa 1910: #5; 1933: #37).

**4.10:** Entirely unmentioned among the manuscripts of *Kōrin shuchi* 交隣須知 is one dated 1894 and preserved in the Harvard-Yenching Library (“TK 5973.08/1443.2”), where a digitized

<sup>3</sup> To give just one example: On page I/5a of the original *Waeō yuhae*, Japanese *mijikai* ‘short’ is written as *mizikkai* ㅁ|△|까|ㅇ|, whereas Medhurst (1835: 5a) writes *ni* ㄴ| instead of *zi* △|. Now Siebold’s former exemplar is slightly worm-eaten here, with a hole covering almost the entire letter *z* △, leaving little more than the lower left corner of the triangle behind – which was apparently misinterpreted as the remnants of an *n* ㄴ. A number of similar cases are scattered throughout the work, especially its first volume (which is somewhat less well preserved in Siebold’s former exemplar).

version has been prepared (<http://pds.lib.harvard.edu/pds/view/12871300>). As earlier noted by Hō (2001) for instance, it belongs to a group of manuscripts copied in the late 19th and early 20th centuries by a certain 橋本彰美,<sup>4</sup> and appears to be based on the 1883 printed edition (*Saikan Kōrin shuchi* 再刊交隣須知), which is also found in the same collection (“TJ 5973.01 1443.1”). Another manuscript of the same print is kept at the Academy of Korean Studies (“B13JD-1”).

Of greater interest in terms of content is the text of *Kōrin shuchi* as contained in the manuscript entitled *Kango kaiyu hayabiki* 韓語開諭早引 at Kyōto University (“Philology|2D|39b”).

The alleged Cambridge University Library copy of the 1881 print (“FK.250.1”) is actually a manuscript – or more precisely as it seems: originally two manuscripts deriving from distinct collections, which however happened to receive a common shelf-mark. According to Hayashi/Kornicki (1991: 149, #529) it consists of two fascicles copied in early Meiji times, one each from the collections of Aston (covering sections “天文 to 舟楫”) and Heinrich von Siebold (“走獸 to 草卉, as well as 宮宅, 都邑 and 味臭” [= in the order of the named print, vol. II]). Their exact relation to the 1881 print and other versions of *Kōrin shuchi* is in need of further investigation.

Digitally available are several copies of the two 1883 editions (cf. Digital Hangeul Museum, KORCIS, Digital Library from the Meiji Era, etc.), as well as of the 1904 one (Tōkyō Keizai University, Sakurai Yoshiyuki Collection: <http://archives.tku.ac.jp/>).

**4.11:** Again, only Korean and Chinese era names are given, no Japanese ones; furthermore, the year given, 1781, is erroneous. Amenomori’s manuscript of *Zen’ichi dōjin* 全一道人 is dated Kyōhō 享保 14 [= 1729], while the named edition of *Quànchéng gùshì* [*Kanchō koji*] 勸懲故事 was printed in Kanbun 寬文 9 [= 1669]. Also, the way the two are presented here suggests that the latter is a print of the same work as the former, which however is not actually the case.

**4.13:** Only a very limited number of Japanese sources on Korean are taken into account here, with no apparent criteria for their in- or exclusion. The most recent and comprehensive overview for materials dating from the Edo period is now provided by Minowa (2011), who also gives extensive references to the earlier secondary literature which is represented here only fragmentary. As for pre-Edo materials, some early studies on the numerals recorded in *Nichūreki* 二中歴 have been overlooked for instance, such as Shinmura (1916), Kanazawa (1938) etc.

(a) The full-text of *Haehaeng ch’ongjae* 海行摠載 is searchable via the Database of Korean Classics (<http://db.itkc.or.kr/>), while the manuscript of this collection in the possession of the National Library of Korea has been digitized (<http://www.dlibrary.go.kr/>). This also applies to the manuscript of *Pusang ilgi* 扶桑日記 in the Harvard-Yenching Library (“TK 3487.6 4810”; <http://pds.lib.harvard.edu/pds/view/8003039>). Especially notable are also the reproductions of numerous travelogues of embassies to Japan in Shin/Nakao (1993–1996). Also, Yi (1997: section 3.1.6) treats the Japanese words and names in several travelogues and should not be missing here.

(b) While probably generally known, the most relevant portions of *Kyakkan saisan-shū* 客館燦集 are reproduced in Kyōdai (1965: 99–102).

(c) The Kyōto University manuscript of *Sō-Kan hitsugo* 桑韓筆語 is digitally available at <http://edb.kulib.kyoto-u.ac.jp/exhibit/kichosearch/src/fuji3445.html>.

(d) The list of extant printed and manuscript copies of *Chōsen monogatari* 朝鮮物語 (1750) is rather incomplete and should be complemented by the information provided by Minowa (2008), whose study is certainly the most detailed one up to date (but incidentally missing in the references, just as for instance Pak Chōngja’s several articles related to this work are entirely absent). Merely two additions concerning the print formerly in the possession of Naitō Konan as well as the Kyōto University manuscript (mentioned on pp. 430 and 429 respectively): The former is now found in the above-mentioned Naitō Collection (“L21\*\*4\*901”), complete in five fascicles. As for the latter

<sup>4</sup> I.e., Hashimoto Akiyoshi? Hō reads the first name as Shōyoshi however.



(“Philology|2D|34”), it was indeed faithfully copied straight from a printed edition. An examination of the relevant passages pointed out by Minowa (2008: 433f.) as differing from edition to edition yields the result that it can only have been copied from the National Diet Library exemplar and not any other extant one, including the print at Kyōto University. Of some interest in this manuscript are the notes added to the Japanese–Korean glossary at the end of vol. V, while the remainder is generally untouched.

Photographs of all five fascicles of Siebold’s former exemplar in Leiden have been made available online (<http://record.museum.kyushu-u.ac.jp/ntyou/top.html>). On the role of *Chōsen monogatari* in the compilation of Siebold’s *Nippon*, which also contains some portions of it translated into German, and some related questions see Osterkamp (2009).

(g) A German translation of *Nosongdang Ilbon haengnok* 老松堂日本行録 (1420) has long been available with Pack (1973).

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## 5. Manchu

**5.1:** Erling von Mende's (1992) study of the Korean interpreter's practical competence in the Jurchen and Manchu languages deserves mentioning here.

**5.2:** The Library of Congress manuscript of *Tongmun yuhae* 同文類解 (shelf-mark “Orientalia (Korean) A161.8”) can likewise be viewed at the KORCIS website. Also, the outline grammar of Manchu (*ǒrokhae* 語錄解) found in this work is reproduced in facsimile in Lie (1972), and as Kim (1977 [2nd ed. 1982]), listed here only among other works of secondary literature, constitutes an index of all Manchu words occurring in *Tongmun yuhae*, it should be mentioned as such under 5.2.1.

Also, what is allegedly the exemplar in the Bibliothèque Nationale has been digitized and made available at Gallica (<http://gallica.bnf.fr/ark:/12148/btv1b9002883z/>). While the description given (mostly taken straight from Puyraimond 1979: 60, #104) undoubtedly refers to the actual *Tongmun yuhae*, which nowadays carries the shelf-mark “Mandchou 104” (formerly “Coréen 614”, as it is given in the bibliography under review and also noted by Puyraimond), the digitized work is an entirely unrelated one, as is obvious at first sight, namely a manuscript entitled *Bodoro arga i oyong-gongge be araha uheri hešen i bithe* ᠪᠣᠳᠣᠷᠠ ᠠᠷᠭᠠ ᠶᠤ ᠣᠶᠢᠨᠭᠣᠩᠭᠣᠭᠡ ᠪᠡ ᠠᠷᠠᠬᠤ ᠤᠬᠡᠷᠢ ᠬᠡᠰᠡᠨ ᠶᠡ ᠪᠢᠲᠡ. The correct shelf-mark of the latter is “Mandchou 191”, but had formerly been “Mandchou 104” (Puyraimond 1979: 95f., #191)! In other words: What has been erroneously digitized is not the current, but the former number 104.

**5.3–4:** Some portions of *Ch’ōngǒ nogǒltae* 清語老乞大 and *Samyōk ch’onghae* 三譯總解 have been translated into German: the former by Lie (1972: 86–98 [= vol. I]), the latter again by Lie (1972: 98–111 [= vol. IX]), but also by von Mende (1982: 104f. [= preface of 1704]), who has furthermore published a study making use of *Ch’ōngǒ Nogǒltae* as a source for social history (2002).

**5.5:** Besides Lie’s (1972: 78–82, 82–86) translation of both *P’alsea* 八歲兒 and *Soaron* 小兒論 into German there is another more recent and copiously annotated one by von Mende (1982: 107f., 115f.). The latter’s valuable study also contains translations of other relevant texts, such as the prefaces to the reprint of *P’alsea* and *Soaron* as well as the one to *Samyōk ch’onghae*.

**5.6:** The very incomplete copy of *Han-Ch’ōngmun’gam* 漢清文鑑 in the National Library of Korea (vols. II and V only; “BA3291-1, BA3291-2”) is digitally available via KORCIS.

Generally, the absence of any reference whatsoever to Kanazawa (1910: #6–#8, 1933: #39–42), who early introduced the works treated in 5.3–5 to the scholarly world, is unexpected. The same applies to Shinmura (1918b [1971]: #4–#6), who besides the works treated in 5.3–4 also introduced *Han-Ch’ōngmun’gam* (= 5.6).

Kim Tongso 金東昭 (1977 [<sup>2</sup>1982]): *Tongmun yuhae Manju munǒ ōhwi* 同文類解 滿洲文語語彙. Hyosōng yōja taehakkyo ch’ulp’anbu.

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