Pre-Imjin *Kugyŏl* Sources in North American Library Collections: A Preliminary Survey

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summary

This paper is a preliminary attempt to fill a double gap in current research on Korean *kugyŏl* glosses and the texts that carry them. First is its geographic focus on materials located in major North American research libraries. Second is its focus on *kugyŏl* materials post-dating the invention and promulgation of the hunmin chong'ŭm in the mid-15th century, and especially those *kugyŏl* materials thought to have originated before the Hideyoshi invasions of 1592-1598, this period at the end of the 16th century being the widely accepted rule of thumb cut-off point between 'Late Middle Korean' and 'Early Modern Korean'. I would gladly have extended the focus of the paper into the *Koryŏ* period and *Koryŏ*-era *kugyŏl* materials in North American collections, but unfortunately, no such materials appear to exist.

The library collections either consulted or visited as part of this research project are many: the Frederick McCormick Korean Collection held by Special Collections of the Libraries of The Claremont Colleges in southern California (see Boltz 1985);

Princeton University Library; the New York Public Library; the Beinecke Rare Book and Manuscript Library at Yale University; the US National Archives; the US Library of Congress; the C. V. Starr East Asian Library at the University of California-Berkeley; the Harvard-Yenching Library at Harvard University; the University of Chicago Library; the Hamilton Library at the University of Hawaii-Manoa; and the C. V. Starr East Asian Library at Columbia University. While all of these libraries contain in their holdings some old (Chosŏn) Korean editions, only four proved to have any pre-Imjin editions with *kugyŏl* annotations: (1) the US Library of Congress, (2) the Harvard-Yenching Library, (3) the Asami Collection at the C. V. Starr East Asian Library at the University of California-Berkeley, and the C. V. Starr East Asian Library at Columbia University. This paper introduces these materials in order, and points out possible directions for continued research on *kugyŏl* materials held in North America.

Key words : *kugyŏl*, *kugyŏl* materials located in major North American research libraries, the US Library of Congress, the Harvard-Yenching Library, the Asami Collection at the C. V. Starr East Asian Library at the University of California-Berkeley, the C. V. Starr Asian Library at Columbia University

O. Introduction[1)]

Ever since the discovery in 1973 in Korea of a fragment of the *Kuyŏk Inwang kyŏng* 舊譯仁王經 with interpretive *kugyŏl* markings

1) Please note that Korean forms are romanized using two different systems: McCune-Reischauer for terminology and proper names, and Yale for linguistic forms. When deployed to represent pre-1933 Korean orthography, Yale romanization is always italicized, and uses *o* for the 'arae a' and *wo* for ㅗ. See Martin(1992) for details.

(*sŏktok kugyŏl* 釋讀口訣) thought to date to the late 13th century, and then the discovery in Korea of four additional Koryŏ-era interpretive *kugyŏl* sources in the early 1990s, *kugyŏl* studies have become the 'final frontier' of Korean historical linguistics. The further sensational discovery in 2000 by senior Japanese scholar and authority on the history of Japanese writing, Professor Kobayashi Yoshinori, of Koryŏ-era Buddhist sutras in Seoul's Sŏng'am Kosŏ Pangmulgwan with *kakp'il* 角筆 or stylus-induced interpretive *kugyŏl* markings[2], has revolutionized thinking on the history of writing in both Korea and Japan, and has forced scholars to go back and re-examine virtually every single Koryŏ-era *hanmun*(Literary Sinitic) text of a canonic Buddhist or Confucian nature for the presence of *kakp'il kugyŏl* markings. At present, then, numerous projects characterized by unprecedented cooperation between scholars in Korea and Japan are seeking out and studying(almost exclusively) Buddhist texts from the Koryŏ era and earlier in both countries in the hopes of elucidating the history of writing in Korea and Japan in general, and the history of 'borrowed graph orthography'(*ch'aja p'yogi* 借字表記) in these countries, in particular.

This is all of fundamental importance to our understanding of Korean historical linguistics and the history of Korean language and writing, but one cannot help feeling that early Chosŏn sources have

2) Kornicki(2009:4) proposes to refer to all such stylus-marked or 'dry point' glosses in Literary Sinitic texts as kakuhitsu, following the Sino-Japanese pronunciation of 角筆, as an acknowledgment of the chronological priority of Japanese scholarship in this area, but this seems unnecessary.

been unfairly neglected in this process. Nam Kwŏnhŭi(1999:447) notes that most *kugyŏl* research has concentrated on pre-*hunmin chong'ŭm* 訓民正音(i.e., pre-1446) materials, but I would add that the 16th century was already the victim of considerable benign neglect even before the days of exciting *kugyŏl* discoveries. Back in the pre-*kugyŏl* days of Korean historical grammar, 15th-century sources written in the Korean vernacular script received the lion's share of scholars' attention, while numerous interesting materials from the 16th century awaited researchers. Then, just as a consensus began to form as to the utility and importance of 16th-century source materials, scholars were swept up in the excitement of Koryŏ-era(and earlier) *kugyŏl* materials.

This paper, then, is a preliminary attempt to fill a double gap. First is its geographic focus: materials located in major North American research libraries. Second is its focus on *kugyŏl* materials post-dating the invention and promulgation of the *hunmin chŏng'ŭm* in the mid-15th century, and especially those *kugyŏl* materials thought to have originated before the Hideyoshi invasions of 1592-1598, the 'Imjin' 壬辰 year of 1592 being the widely accepted rule of thumb cut-off point between 'Late Middle Korean' and 'Early Modern Korean'. I would gladly have extended the focus of the paper into the Koryŏ period and Koryŏ-era *kugyŏl* materials in North American collections, but unfortunately, no such materials appear to exist.

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1. Books with *kugyŏl* at the US Library of Congress

The US Library of Congress collection of old Korean books was formed in large part through the book-buying activities of Canadian missionary to Korea, Dr. James Scarth Gale(1863-1937), over a period of at least a dozen years starting from approximately 1915 and concluding with Gale's retirement in 1927 when he left Korea for England. The details of Gale's book-collecting activities in Korea are the subject of another paper(King 2009), so suffice it to say here that most of the old Korean editions in the Library of Congress (LC) were

either a) bought by Gale for the LC with LC funds, or b) donated to the LC by Gale from his personal library. Most books were of type (a), as Gale himself had limited financial resources with which to purchase old editions on his own. Moreover, most of the books that Gale obtained for the LC were of (Neo-)Confucian content and/or were *munjip* 文集, and tended to be from the late Chosŏn era, with the result that there are rather few early Buddhist editions of the type most likely to attract the type of *kugyŏl* annotations of interest to us here[3].

On the basis of an examination of a) Gale's personal records and papers donated to the University of Toronto's Thomas Fisher Rare Book Library in 1987 by his son, George; b) additional Gale papers housed at the US Library of Congress; c) the preliminary catalogue of the LC's old Korean books compiled by the Han'guk Sŏjihakhoe (1994); and d) a week-long visit to the LC by myself and Professor Song Sŏng'uk of Seoul's Catholic University in May of 2007, I was able to identify the following pre-Imjin *kugyŏl* materials[4].

LC1 ("16th century")

Yenyŏm mit'a toryang ch'amnŏp 豫(禮)念彌陀道場懺法 (5권 1책). The Han'guk Sŏjihakhoe (1994) write-up describes this work as follows:

3) Note that the holdings of Chinese rare books in the Library of Congress include approximately a dozen Korean editions, some of them from Koryŏ. However, none of them have *kugyŏl* markings. For a history of the Chinese book collection at the LC, see Hu (1979).

4) I am indebted to Sonya S. Lee of the Library of Congress for all her assistance in examining the old Korean books and Gale materials there.

王子成(元)集. 木版. 成宗年間(16世紀)刊.
5卷 1冊. 四周雙邊. 半郭 22.6 x 18.4 cm.
有界. 半葉 9行 15字. 註雙行. 下向黑魚尾. 34 x 23.4 cm.
線裝.
卷末: 朴勿金. 金貴石. 金莫同. 性一.
備考: 成宗5年(1474) 8月 貞熹大王妃가 成任에게 大字로 쓰게하여 새긴 初刊本을 16世紀에 覆刻한 것임. 從加卑-福德-金成孫 等 施主者名刻.
紙質: 楮紙.

Thus, this work is described as '16th century', but no mention is made of the copious *kugyŏl* annotations in this edition. This book was formerly owned by James Scarth Gale.

In his bibliographic study of *kugyŏl* materials from mid-Chosŏn to the end of the 'Old Han' period(舊韓末), Nam Kwŏnhŭi (1999:499-500) notes that this particular work occupied an important place in Amit'abul worship in Korea, and that Korean editions of the work are known from the 13th century through the reigns of Sŏngjong(r. 1469-1494), Chungjong(r. 1505-1544) and Sŏnjo(r. 1567-1608) in the Chosŏn period, when large-character editions became popular. The edition he introduces is from 1607(Sŏnjo 40), printed at Songgwangsa Temple in Sunch'ŏn; a total of 61 different *kugyŏl* graphs are used in Nam's text, one feature of which is the representation of location market *ey* and *yey* with digraphs: { *e* } + { *i* }, { *ye* } + { *i* }. See also Kim and Pyŏn(1994).

LC2 ("1559")
Myobŏp yŏnhwagyŏng 妙法蓮花經(3권 1책).

This is the Lotus Sutra or Sutra on the White Lotus of the Sublime Dharma. The Han'guk Sŏjihakhoe (1994) describes this work as follows:

戒環(宋)解. 木版. 平山(黃海道): 烟峯寺. 明宗14(1559)刊.
3卷 1冊. 圖. 半郭 20.8 x 13.4 cm. 無界. 半葉 10行 20字. 註雙行. 無魚尾. 30 x 19.6 cm. 線裝(藍絲5針綴).
刊記: 嘉靖三十八年己未(1559)莫春仲澣日黃海道平山地慈母山烟峯寺開板.
備考: 及南撰, 要解序.
表紙: 능화紋. 연두색비단천. 題簽.
紙質: 楮紙.

Thus, the work is dated as "1559," but again, the Han'guk Sŏjihakhoe team of bibliographers makes no mention of the copious *kugyŏl* annotations in this edition.

Nam Kwŏnhŭi(1998:537) introduces an edition from Kirimsa Temple that would be useful for comparative purposes.

LC3 ("1571")

Puljo samgyŏng 佛祖三經 (3권 1책).

The Han'guk Sŏjihakhoe (1994) describes this work as follows:

守逐(宋)註. 木版. 宣和15(1571)刻. 3卷 1冊. 四周單邊. 半郭 18 x 15 cm.
無界. 半葉 9行 15字. 註雙行. 上內向黑魚尾. 27.7 x 18 cm. 線裝 (白絲5針綴).
刊記: 隆慶五年辛未(1571)六月日全羅道益山地豆叱村豆永貞衆開刻移傳 忠淸道恩津地佛明山雙溪寺在置.
內容: 佛遺敎經; 鳩摩羅什(後秦)奉詔譯, 守逐註, 僞山警經策; 靈祐(唐)撰, 守逐(宋)註, 佛說四十二章經; 迦葉摩騰-法蘭(後漢)共

譯, 守遂(宋)註.
紙質: 楮紙.

Thus, the work is dated as "1571", but once again, no mention is made of the copious *kugyŏl* annotations in this edition.

Additional works of interest

Though issued after the 16th century, the following two works in the LC are nonetheless of potential interest to students of *kugyŏl*:

LC4 ("1616")
Taesŭng kisinnon so 大乘起信論疏 (kwŏn sangha).
The Han'guk Sŏjihakhoe (1994) description reads as follows:
法藏(唐)述, 宗密(唐)錄之隨科注. 木版.
松禾(黃海道): 修飯寺. 光海8(1616)刊. 4卷 1冊. 四周單邊.
半郭 21.6 x 16.2 cm. 無界. 半葉 12行 20字. 註雙行.
內向黑外向黑無混葉魚尾. 29.8 x 20 cm. 線裝.
跋: 天順元年(1437)十一月二十日跋.
刊記: 萬曆四十四年丙辰(1616)春黃海道松禾縣大藥山脩飯寺開刊.
紙質: 楮紙.

Thus, this work is dated as "1616," but yet again, no mention is made of the copious *kugyŏl* annotations in this edition. This book was formerly owned by James Scarth Gale.

The *Taesŭng kisin-non* (translated by Gale on the cover as 'The Awakening of Faith') was one of the four main textbooks in the early Chosŏn-era Buddhist clerical training programs (*pulgyo chŏnmun kangwŏn*), the other three being the *Kŭmgang kyŏng* 金剛經, the *Nŭng'ŏm gyŏng* 楞嚴經 and the *Wŏn'gak kyŏng* 圓覺經. Fujimoto

(1993) introduces a 17th-century edition of this work held by the Keiō Gijuku Library in Japan; this edition is significant for its retention of both *sŏktok* 釋讀 ('interpretiv'e) and *hundok* 訓讀 ('vernacular reading') *kugyŏl* features meant to translate the annotated text into vernacular Korean word order--for example, the use of small Chinese character numerals to the right and left of the main text to indicate word order. See also Nam Kwŏnhŭi (1998:553-554).

LC5 ("1775")

Samgyŏng sasŏ chŏngmun 三經四書正文 (20권 5책).

The Han'guk Sŏjihakhoe (1994) describes this work as follows:

芸香閣編. 壬辰字版. 英祖5(1775)印.
20卷 5冊. 四周單邊. 半郭 25 x 17 cm. 有界. 半葉 10行 18字. 註雙行.
上2葉花紋魚尾. 34.5 x 22 cm. 線裝(紅絲5針綴).
刊記: 崇禎三乙未(1775)芸香閣活印.
紙質: 楮紙.

Thus, the work is dated as "1775," but again, no mention is made of the copious *kugyŏl* annotations in this edition. See also UCB14 below.

2. Books with *kugyŏl* at Harvard-Yenching Library

Until recently, the only ways to access information about old Korean editions held in Harvard University's Harvard-Yenching Library were through the Harvard-Yenching Library card catalog, and more

recently through the Harvard University Library's HOLLIS catalogue (most information of which can also be found on the WorldCat (OCLC) database). But with the welcome publication of Yun and Kim (2005), more detailed descriptions of the many old Korean books in Harvard-Yenching Library have become available. Unfortunately for the student of *kugyŏl*, though, the Yun and Kim annotated catalogue frequently fails to note the presence of *kugyŏl* annotations, making it necessary to check both the older Harvard-Yenching and Hollis catalogue descriptions against the Yun and Kim descriptions.

The preliminary listing below is based on such cross-checking of various catalogue descriptions, and also on two visits to Harvard-Yen-ching Library in 2006 and 2007[5]. It is entirely possible that yet other old Korean editions with *kugyŏl* markings lurk in Harvard-Yenching Library, but somehow escaped the notice of Harvard-Yenching Library's Korean librarians. Note also that, subsequent to my visits in 2006 and 2007, a number of Harvard's rare Korean books have been digitized and made available on-line as part of a joint project with the National Library of Korea (where available, internet links are noted below).

HYL1a ("17th century")
TK 1880.3/5301
Sŏnmun yŏmsong chip 禪門拈頌集. [Hyesim p'yŏn 慧諶編]. [Korea: s.n., 17--?]. v.(double leaves) in case ; 29cm. A later

5) I am grateful to Professor Sun Joo Kim, Harvard PhD student Javier Joo Hang Cha, and Professor Doo-hyun Baek for their invaluable assistance with various materials at Harvard-Yenching Library during the period 2005-2010.

reprint of the original wood-block made at Haejang Punsa 海藏分司 in 1243? 30-kwŏn. INTERNET LINK: http://nrs.harvard.edu/uru-3:FHCL:1187876.

The original Hollis listing claimed a date of "1243" for this edition, but the National Library of Korea has revised this to "17th century." The Yun and Kim annotated catalogue writes: "The main text has *kugyŏl* ... These appear in just eight *kwŏn*: 22-26 and 28-30." But there appears to be some confusion in the listings. The TK 1880.3/5301 I examined (and the one in the internet link just above) is just *kwŏn* 10-12, and these are definitely replete with *kugyŏl* markings (albeit not from the 13th century).

HYL1b ("1243?")
TK 1880.3/5301.1
Sŏnmun yŏmsong chip: [30-kwŏn]. 禪門拈頌集: [30卷]. Hyesim p'yŏn 慧諶編. Korea: Haejang Punsa 海藏分司 [1243?]. v.(double leaves); 31cm. Imprint date from postscript. In *pal* 跋: ... chŏn ch'ogyŏ wi chigo sŏsi marun kyemyo chungch'u Iram Kŏsa Chŏng An pal. 傳囑予為誌姑書始末云癸卯中秋逸庵居士 鄭晏跋. Block print.

The Yun and Kim annotated catalogue writes: "There are *kugyŏl* annotations in the main text." However, this Harvard-Yenching edition preserves just *kwŏn* 22-26 and 28-30 of what was originally a total of 30 *kwŏn*, and so far as I was able to ascertain, only *kwŏn* 22 has *kugyŏl* markings (and only in a few places at that). These two titles deserve closer scrutiny, as do the different catalogue listings and

datings.

HYL2 ("17th century"[?])
TK 1825/8462
Surŭng'ŏmgyŏng yohae 首楞嚴經要解. Kye Hwan hae 戒環解. [Korea: s.n., 17--]. 2 v.(double leaves) in case; 31cm. 10-kwŏn. Caption title: Taebulchŏng yŏrae mirin sujŭng yŏŭije posal manhaeng Surŭng'ŏmgyŏng 大佛頂如來密因修證了義諸菩薩萬行首楞嚴經. With notes and *t'o* 吐 by hand. HOLLIS Number: 004964485.

The Yun and Kim annotated catalogue notes that "in our edition, the owner has added notes in the margins," and at the end of volume two there is a long list of *sijuja* 施主者 names, many of which are old *Idu*-type names. Overall, the work is replete with *kugyŏl*, and the second volume is full of vernacular script annotations and glosses, too. But it is not clear to me why the date has been guesstimated as 17th century; perhaps the *kugyŏl* and vernacular script annotations can help with dating.

HYL3 ("1539")
TK18664611
Ch'imun kyŏnghun. kwŏn ha kŭp sokchip; 緇門警訓. 卷下及續集; Yŏngjung p'yŏn 永中編. [Korea]: Kŭmgang P'yohunsa kaep'an 金剛表訓寺開板, Kajŏng 嘉靖 18 [1539]. 11-81, 16, [2] double l. ; 25cm. Notes and t'o 吐 in black ink. Mokp'anbon. INTERNET LINK: http://nrs.harvard.edu/urn-3:FHCL:1187882.

This work has copious amounts of 16th-century *kugyŏl* and vernacular script glosses, and would make for an interesting comparison with the slightly later (but nonetheless also 16th-century) edition studied in Kim Chuwŏn (1997).

HYL4 ("1418(?); 1566; 1568")

Harvard-Yenching Library owns several different editions of the *Taehye Pogak sŏnsa sŏ* 大慧普覺禪師書: an undated edition thought perhaps to have been printed in 1418 (apparently in two different copies); an edition from 1566; and another edition from 1568. Each of these editions has *kugyŏl* markings, and thus makes for the possibility of comparative *kugyŏl* research on this once popular Buddhist work. See also Fujimoto Yukio's article in the An Pyŏnghŭi festschrift volume for a study of the *kugyŏl* markings in a 17th-century edition of this text that shows evidence of *hundok* 訓讀 readings. Each of these Harvard-Yenching editions is replete with *kugyŏl*.

HYL4a ("1566")
TK 1880.3/3968.5
Taehye Pogak sŏnsa sŏ 大慧普覺禪師書. [Chonggo ch'an 宗杲撰]; Hyeyŏn rok 慧然錄; Hwang Mun-ch'ang chungp'yŏn 黃文昌 重編. Ŭnjin 恩津: Ssanggyesa kaep'an 雙溪寺開板, Kajŏng 嘉靖 45 [1566]. 116 double l.; 28cm. Block print. With t'o 吐 and kwamok 科目 in ink.
INTERNET LINK: http://nrs.harvard.edu/urn-3:FHCL:1187881.

This is Pae (1990)'s 'Type B' (see also UCB8 below of this article).

HYL4b ("1568")
TK 1880.3/3968.6
Taehye Pogak sŏnsa sŏ 大慧普覺禪師書. [Chonggo ch'an 宗杲撰]; Hyeyŏn rok 慧然錄; Hwang Mun-ch'ang chungp'yŏn 黃文昌 重編. Changhŭng 長興: Ch'ŏn'gwansa kaep'an 天冠寺開板, Yunggyŏng 隆慶 2 [1568]. 116 double l.; 29cm. Blockprint. With *t'o* 吐 and notes in ink. HOLLIS Number: 007990273.

According to the Yun and Kim annotated catalogue (vol. 1, p. 191), this edition is likely a *pokkakpon* 復刻本 of TK 1880.3/3968.5 (HYL4a) above. In terms of Pae (1990)'s edition types, this is 'Type B', with 10 lines of 17 characters each. (See also HYL4a above and UCB8 below).

HYL4c ("1418")
TK 1880.3969
Taehye Pogak sŏnsa sŏ 大慧普覺禪師書. [Chonggo ch'an 宗杲撰]; Hyeyŏn rok 慧然錄; Hwang Mun-ch'ang p'yŏnch'a 黃文昌 編次. [n.p.]: Sinin [tŭng] kan 信因[等]刊, [1418?]. 89, 2 double l. ; 25 cm. Block print. Imprint date from postscript. With *t'o* 吐 and *kwamok* 科目 in ink. Facsimile of Chinese Kŏndo 乾道 2 (1166) Kyŏngsan Myohŭiam 徑山妙喜庵 edition (Copy 1 last 2 leaves missing, Copy 2 first 2 leaves missing).

In terms of Pae (1990)'s edition types, this is 'Type A', with 11 lines of 20 characters each--all editions of this type are pre-Imjin in origin. The call number TK 1880.3969 actually subsumes two different copies of the same work, both with *kugyŏl* markings. Thus, there are some

four different editions of the *Taehye Pogak sŏnsa sŏ* at Harvard, in addition to the edition at UC-Berkeley (see UCB8 below).

aa
HYL5 (n.d.)
TK 1685.4/8333
Muil: chŏngsabon 無逸: 精寫本. [n.p. : s.n., n.d.] 20 double l.; 36cm.
"A chapter extracted from Sŏgyŏng 書經 with *t'o* 吐." INTERNET LINK: http://nrs.harvard.edu/urn-3:FHCL:1181664.

This is written up in volume 1, p. 137 of the Yun and Kim annotated catalogue, which says that an *ŏnhae* has been taken from another book, written on paper, and pasted above the original text. But the text itself is also replete with *kugyŏl*--a fact not made clear by Yun and Kim. The *kugyŏl* markings can likely assist in hazarding a date for the text.

HYL6a ("1466")
TK 1880.3/4328
Mongsan hwasang yukto posŏl 蒙山和尙六道普說, compiled by Te-i 德異, fl. 1346. N.p.: s.n., 成化2 (1466). 13 double l.; 24 cm. Mokp'anbon with *t'o* 吐 in black ink. Other titles: *Yukto posŏl* 六道普說.

This book is listed on p. 192 in the Yun and Kim annotated catalogue, which--unlike the Hollis record--makes no mention of the *kugyŏl* annotations. The *kugyŏl* annotations in HYL6a can be compared with those in a later edition, also owned by Harvard-

Yen-ching:

HYL6b ("1600s")
TK 1880.3/4329 (n.d.)
Mongsan hwasang yukto posŏl [Tŏngni ch'an] 蒙山和尙六道普說 [德異撰]. Te-i 德異, fl. 1346. 1600s. 23 double l.; 32cm. Mokp'anbon *with t'o* 吐 in ink. Other titles: *Meng-san ho shang liu tao p'u shuo*. OCLC 40662018.

The Yun and Kim annotated catalogue (vol. 1, p. 192) says nothing about *kugyŏl* in its description of this (apparently 17th-century) edition, either.

HYL7 ("1569")
TK 1880/4328
Yukcho Taesa pŏppo tan'gyŏng 六祖大師法寶壇經, by Huineng 慧能 (638-713). Printed in Sangwŏn 祥原: Haet'alsa kaep'an: Simgoksa iyu 解脫寺開板 : 深谷寺移留. 隆慶3 [1569]. 2, 64 double l.; 28cm. *T'o* 吐 added by hand. Mokp'anbon. Other titles: *Pŏppo tan'gyŏng* 法寶壇經, Liu tsu ta shih fa pao t'an ching. INTERNET LINK: http://nrs.harvard.edu/urn-3:FHCL:1279550.

This is written up on p. 188 in volume one of the Yun and Kim catalogue. Interestingly, the book is from P'yŏng'an province, published at Taech'ŏngsan 大靑山 Haet'alsa 解脫寺. But it was kept at Simgoksa 深谷寺 in North Chŏlla. Nonetheless, it would be worthwhile to check for any regionalisms in the markings. Unlike the Hollis listing, the Yun and Kim annotated catalog makes no mention

of the *kugyŏl* markings.

HYL8 ("1572")
TK 1821/7172
Pulsŏl amit'a kyŏng 佛說阿彌陀經, translated by Kumārajīva 鳩摩羅什譯. Ch'ungju 忠州: s.n., 隆慶6 [1572]. 11 double l.: ill.; 34 cm. Imprint: Wŏraksan Tŏkchusa kaegan 月岳山德周寺開刊. Mukp'il hyŏnt'o 墨筆懸吐. Other titles: Tripitaka. Sūtrapitaka. Sukhāvatīvyūha (Smaller); *Amit'a kyŏng*. HOLLIS Number: 004951140.

This is written up in vol. 1, p. 171 of the Yun and Kim annotated catalogue (which does indeed mention the *kugyŏl* markings).[6]

HYL9 ("1579")
Sŏnwŏn chejŏnchip tosŏ 禪源諸詮集都序 (Chan yuan zhu quan ji du xu), by Zongmi 宗密 (780–841). [Chŏlla-namdo 全羅南道]: Sinhŭngsa 神興寺. 萬曆 7 [1579]. With 吐 and headings added by hand. Imprint: Chirisan Sinhŭngsa kaegan 智異山神興寺開刊. Reproduction: Microfilm. Kyoto: Hanazono Daigaku, 1960. Microfilm reel: negative, 35 mm.

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6) There is another undated edition at Harvard which appears not to have any *kugyŏl*:

HYL8' (n.d.)
TK 1821/7171
Pulsŏl amit'a kyŏng 佛說阿彌陀經, translated by Kumārajīva 鳩摩羅什詔譯. [Korea? : s.n., n.d]. [32] p.; 27 cm. HOLLIS Number: 008522413.

This is not a book, but a microfilm of a work held in Japan. Harvard-Yenching has two later 17th-century editions of this book, both of which have *kugyŏl* markings:

HYL9a ("1628")
TK 1880.2/3937
Sŏnwŏn chejŏnchip tosŏ 禪源諸詮集都序 (Chan yuan zhu quan ji du xu), by Zongmi 宗密 (780-841). Sagyŏng 朔寧: Yongboksa kaep'an 龍腹寺開版, Sungjŏng wŏnnyŏn 崇禎元年 [1628]. 5, 35, 33 double l. ; 29cm. HOLLIS Number: 007990271.

In this particular case, the Hollis listing makes no mention of *t'o*, but the Yun and Kim annotated catalogue correctly notes the presence of *kugyŏl*.

HYL9b ("1681")
TK 1880/3930
Sŏnwŏn chejŏnchip tosŏ 禪源諸詮集都序 (Chan yuan zhu quan ji du xu), by Zongmi 宗密 (780-841). Ulsan 蔚山: Unhŭngsa 雲興寺, Kanghŭi 康熙 20 [1681]. 5, 35, 34 double l.; 32cm. With *t'o* 吐 and headings added by hand. Imprint: Unhŭngsa kaegan 雲興寺開刊.

As Pae (1990) notes, this work was one of three works emphasized in *sŏn'gyo habil* (the other two being the *Taehye pogak sŏnsa sŏ* and the *Pŏpchip pyŏrhaengnok*). Nam Kwŏnhŭi (1999:498-499) describes a 1686 edition of this work from Tŭnggwangsa Temple, Kŭmhwasan, Yŏng'an, Chŏlla Province, that deploys 58

different *kugyŏl* graphs.

Additional works of interest

HYL10a ("1607")

TK 1880.4/295.2

Sŏn'ga kwigam 禪家龜鑑, by Sŏsan Taesa 西山大師 (1520–1604). Sunch'ŏn 順天: Songgwangsa 松廣寺. 萬曆35 [1607]. 45 double l.; 22 cm. *T'o* 吐 in black ink. Chogye T'oeŭm [Hyujŏng] sul 曹溪退隱[休靜]述.

This is written up in vol. 1, p. 195 of the Yun and Kim annotated catalogue, which--unlike the original Hollis listing--makes no mention of *kugyŏl*, and dates the edition as "between 1607 and 1618."

HYL10b ("1618?")

TK 1880.4/295.1

Sŏn'ga kwigam 禪家龜鑑, by Sŏsan Taesa 西山大師 (1520–1604). Korea: s.n. 萬曆46 [1618?]. 48 leaves; 27 cm. Imprint: Sunch'ŏn chi Songgwangsa kaegan 順天地松廣寺開刊. Imprint date from afterword: Muo 戊午, *pal* 跋. Sŏnjang. *Mukp'il hyŏnt'o* 線裝. 墨筆懸吐. Hyujŏng ho Chogye T'oeŭm 休靜號曹溪退隱.

This is written up in vol. 1, pp. 194–195 of the Yun and Kim annotated catalogue, where the *kugyŏl* are duly noted.

The main text has *kugyŏl* annotations in ink (as well as han'gŭl annotations). The top margin has been cut off, thereby chopping off some marginalia.

Nam Kwŏnhŭi (1999:497–498) notes that the first Korean edition appeared in Myŏngjong 19 (1564), and describes a 1609 edition from

Songgwangsa Temple that deploys 44 different *kugyŏl* graphs (likely from the 19th century).

HYL11 ("1613?")
TK 1681/4410.1
Kyŏngmong yogyŏl 擊蒙要訣, by Yi I 李珥 (1536-1584). Korea, 癸丑 (1613?)]. 25 double leaves; 33cm. Cover title: *Yulgok chŏn'gyŏl* 栗谷傳訣. With *t'o* 吐 in red. Ms.
INTERNET LINK: http://nrs.harvard.edu/urn-3:FHCL:1181659.

This is written up in vol. 1, p. 119 of the Yun and Kim annotated catalog and has beautiful *kugyŏl* added in red ink.

HYL12 ("1685?")
TK 1819/3451
Myobŏp yŏnhwagyŏng yohae 妙法蓮花經要解, by Chieh Huan 戒環, c. 1127. Hamyang 咸陽: Anwangsa 安旺寺. [1685?]. 7 v. (double leaves, in portfolio); 27cm. Imprint date from afterword: Kanghŭi 康熙 24 Ŭlch'uk 乙丑, pal 跋. Anwangsa sin 'gan 安旺寺新刊. HOLLIS Number: 004964513.

This edition has copious amounts of *kugyŏl* (in the main text, and not the commentary).

HYL13a ("17--")
TK 1822/4439
Chijang posal ponwŏn'gyŏng 地藏菩薩本願經, translated by Pŏptŭng 法燈. [Chosŏn: s.n., 17--]. 72 double l.; 28cm. 3 kwŏn.

Text same as that in *Taejŏng sinsu taejanggyŏng* 大正新修大藏經, translated by Sirurant'a 實叉難陀 with *t'o* 吐. Kujok suhwa kilsang kwangmyŏng tae kimyŏngju 具足水火吉祥光明大記明咒 at end of 卷上. INTERNET LINK: http://nrs.harvard.edu/urn-3:FHCL:1185250.

The Yun and Kim annotated catalog (vol. 1, p. 173) does not hazard a date, and instead ventures: "earlier than TK 1822/4439.1," the other edition at Harvard-Yenching, which is dated 1797. What's interesting about this edition is that the *kugyŏl* are actually printed as part of the woodblocks.

HYL13b ("1797")
TK 1822/4439.1
Chijang posal ponwŏn'gyŏng 地藏菩薩本願經, translated by Pŏptŭng 法燈. Hamyang 咸陽: s.n., 嘉慶2 [1797]. 1, 29, 26, 21 double l. : ill. ; 30cm. [3]卷. Imprint: Pyŏksong'am kanp'an 碧松庵刊板. Text same as that translated by Sururant'a 2-kwon 實叉難陀 2-卷 in *Taejŏng sinsu taejanggyŏng* 大正新修大藏經, v.13, with t'o 吐. 具足水火吉祥光明大記明咒 at end of 卷上. OCLC: 31438179. HOLLIS Number: 004960599.

This is written up in the Yun and Kim annotated catalog, vol. 1, p. 173, but the write-up says nothing about *kugyŏl*.[7] See also UCB12 below.

7) The following, much later edition at Harvard-Yenching, appears not to have any *kugyŏl* markings:

HYL13c ("1861")
TK 1822/4439.2
Chijang posal ponwŏn kyŏng 地藏菩薩本願經, translated by Pŏptŭng 法

HYL14 (n.d.)
TK 1742 1324
Chŏngjong kak kyŏkhae 正宗各格解. 118 double l.; 37 cm. [Korea: s.n., n.d.]
Alternate title: *Chŏngjong ch'oryak* 正宗抄略. OCLC: 45535211.
INTERNET LINK: http://nrs.harvard.edu/urn-3:FHCL:1184546.

The *kugyŏl* in this text look quite late (as does the text itself).

HYL15 ("18--")
TK 1681/6338.2a
Myŏngsim pogam ch'o 明心寶鑑抄. S.l.: Son Ki-jo 孫基祖, 18--. 18 double leaves; 27cm. Imprint: Son Ki-jo kaegan 孫基祖開刊.
HOLLIS Number: 004986442.

This very beaten up 19th-century edition is replete with (late) *kugyŏl*.

Summary

Of the numerous old Korean editions in Harvard-Yenching Library with *kugyŏl* markings, the titles below are the most interesting and deserving of closer scrutiny; one is thought to be of Koryŏ vintage, three from the 15th century, and another five from

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燈. [Kyŏngju 慶州: Pong'ŭnsa 奉恩寺, 咸豊 11 [1861]]. 1, 18, 17, 14, 1 double l. ; 32 cm. 3 kwŏn. Text same as *Chijang posal ponwŏngyŏng* 2-kwŏn 地藏菩薩本願經2卷, Sirurant'a yŏk 實叉難陀譯, in *Taejŏng sinsu taejanggyŏng* 大正新修大藏經 v.13. Kujok suhwa kilsang kwangmyŏng *tae kimyŏngju* ch'ongji changgu 具足水火吉祥光明大記明呪總持章句 at end of kwŏn sang 卷上. HOLLIS Number: 004960600.

the 16th century:

HYL1b ("1243?"): *Sŏnmun yŏmsong chip* 禪門拈頌集
HYL4 ("1418(?); 1566; 1568"): *Taehye Pogak sŏnsa sŏ* 大慧普覺禪師書 Cf. also the UC-Berkeley edition (UCB8).
HYL6a ("1466"): *Mongsan hwasang yukto posŏl* 蒙山和尙六道普說, which can be compared with
HYL6b ("600s").
HYL3 ("1539"): *Ch'imun kyŏnghun* 緇門警訓
HYL7 ("1569"): *Yukcho Taesa pŏppo tan'gyŏng* 六祖大師法寶壇經
HYL8 ("1572"): *Pulsŏl amit'a kyŏng* 佛說阿彌陀經

3. Books with *kugyŏl* in the Asami Collection at UC-Berkeley

The Asami Collection of old Korean books at the University of California-Berkeley is already well known from the detailed catalogue of its holdings produced by Fang Chaoying (1969). On the basis of Fang's descriptions, I was able to visit the collection in December of 2007 and examine some of the most interesting editions[8]. In his detailed descriptions of the various editions, Fang was rather more careful than his Korean *sŏjihak* 書誌學 colleagues, at least in terms of his remarks about interlinear annotations. Thus, Fang frequently

8) I am especially grateful to Mr. Jaeyong Chang, Korean Librarian at UC-Berkeley, for his assistance in examining the editions in the Asami Collection.

mentions the presence of "idu" markings where Korean *sŏjihak* cataloguers often ignore their presence. Of course, where Fang used "idu" he should have written "*kugyŏl*," but this distinction was hardly appreciated at the time he was writing in the 1960s. Numbers below are from Fang's catalogue.

> Pre-Imjin Editions
> UCB1 ("1387")
> By far the oldest and most interesting work for our purposes here is the following item; I repeat Fang's description in full (with some corrections to his transliterations).
>
> "28.40 *Ch'ŏnno kŭmgang kyŏng* 川老金剛經 [천노금강경] by Tao-ch'uan 道川(twelfth century). 1387 and earlier. 1 vol. Woodblock.

Commentaries on the *Kŭmgang kyŏng* by Tao-ch'uan. The work is also known under the title *Chin-kang-ching Ch'uan-lao chu*(or *sung*) 金剛經川老註(頌). It was written about 1161 and first printed about 1179.

This Korean edition consists of thirty-one leaves and an added leaf containing a postscript by Yi Saek 李穡(1328-1396) dated Hung-wu twentieth year(1387), followed by the names of those responsible for this "reengraved" (重刊) edition. In the postscript, Yi Saek named the chief sponsor of this engraving Kŭnbi 謹妃, Queen of King Sin'u 辛禑, who became ruler in 1374 and was dethroned in 1388. Hence this 1387 edition may be referred to as the Kŭnbi edition.

The style of engraving indicates that the new material of the Kŭnbi edition consists only of the leaf of the postscript, and that the preceding thirty-one leaves were printed from blocks engraved previously. At the end of leaf 31 is a postscript giving the date of engraving as *Chung-gwang muo maengdong* 重光戊午孟東 or "tenth month of *muo* year of Chunggwang." Without an identification of Chunggwang, the *muo* year could be any of the years 1378, 1318, 1258, and so forth. Asami tried to find an answer without success. The puzzle can be solved by examining the *Koryŏsa* 高麗史, *kwŏn* 133-135, carefully. During his reign, Sin'u carefully vacillated in his allegiance between the Chinese Ming emperor and the Mongol Yuan court, which had withdrawn to Kharakorum in Mongolia. Early in 1377 Sin'u, who had been denied recognition as king by the Chinese, received confirmation of his title from the Mongol ruler, Yuan Chao-tsung 元昭宗 (reigned 1371-1378) and at once declared the adoption of the latter's reign title, Hsuan-kuang (Sŏn'gwang) 宣光, for reckoning years in Korea. Although it is recorded that in the ninth moon of 1378 a restoration of the use of Hung-wu for year reckoning was ordered, it seems to have been only for certain documents dealing with China. It seems that Mongol reign titles continued to be generally used, and the relationship with the Mongols was very close. In the seventh moon of 1378 a Mongol envoy arrived at Kaesŏng announcing the death, three months previously, of Yuan Chao-tsung and the succession of a younger brother, T'ien-yuan 天元 but the facts that in the sixth moon of the following year(1379) another Yuan mission arrived declaring that the reign title had been *changed* to T'ien-yuan and that a month later a Korean mission was sent to bear

congratulations to the Yuan court on the change of reign title indicate that the reign title of the new ruler had at first not been T'ien-yuan. If so, and if a book printed in the tenth moon of 1378 gives the reign title as Chunggwang 重光, then it may be concluded that from the seventh moon of 1378 to the fifth moon of 1379 Chunggwang was the reign title used in Korea. The relevant passages are in the *Koryŏsa, kwŏn* 133."

What is most interesting about this work (and Fang's description of it) for our purposes here is the fact that it contains numerous *kugyŏl* annotations. Oddly, Fang in this instance makes no mention of the presence of these markings in his description of the edition. Equally odd is the fact that the *Haeoe sojang han'guk chŏnjŏk munhwajae* website (http://koreanbooks.nricp.go.kr/) appears to have overlooked this important work. O Yongsŏp (2008:90-97) also gives a description of this work, but--true to form with his Korean *sŏjihak colleaguse--ma* kes no mention of the *kugyŏl* annotations[9].

Most importantly, though, and judging by the verbal morphology reflected in the annotations, the *kugyŏl* in this work appear to have been added in the late 15th (or perhaps early 16th?) century, making them the oldest *kugyŏl* markings available in any North American library collection. Indeed, the *kugyŏl* are interesting for their hybrid nature; the Middle Korean politeness marker *-ngi* is marked here with the *hunmin chŏng'ŭm* symbol ㅇ|. Traditional *kugyŏl* annotational conventions had no straightforward means of representing this syllable

9) See also Chŏn (2006) for an annotated translation into Korean of this work.

with Chinese characters or their abbreviated forms. Thus, Kim Namgyun (2000:95) notes that whereas the edition he examined renders this Middle Korean politeness marker with the clumsy combination ᄀᆞ + ㅣ, earlier *kugyŏl*–annotated editions of this text used just ㅣ or ㆍ. In general, the Asami edition should be compared with the edition examined by Kim Namgyun (2000).

Recall that the *Kŭmgang kyŏng* 金剛經 was one of the four main textbooks in the early Chosŏn-era Buddhist clerical training programs. Nam Kwŏnhŭi (2000:163) notes that the *Ch'ŏnno* or Yabu version of the *Kŭmgang kyŏng* was the most popular of various different editions, as witnessed by the fact that numerous copies of this 1387 edition survive today (many of which have *kugyŏl* annotations). Nam Kwŏnhŭi (2000:173) distinguishes two main types of edition of the *Ch'ŏnno Kŭmgang kyŏng*--(A) and (B). The Asami edition is type (A).

In addition to three officially designated 'treasures' also noted by Chŏng Chaeyŏng (2007)--Pomul 947, 1127 and 919 (bound together with the *Pŏnmang kyŏng* 梵網經)--Nam writes that he has examined six other editions. Kim Namgyun (2007:92) describes four editions in personal collections (the same as those described by Nam) as well as one edition in the Tōyō Bunko, but the Asami edition appears to have gone unnoticed thus far in Korea (except, that is, for O Yongsŏp 2008). For more on the *Kŭmgang kyŏng* in general, and on the *Ch'ŏnno Kŭmgang kyŏng*, in particular, see also Chŏng Chaeyŏng (2007), Ko Ikchin (1974), Nam Kwŏnhŭi (1997), Nam Kwŏnhŭi (1998:559-562), and King(2010)

UCB2a ("sixteenth century?")

28.6 *Yenyŏm mit'a toryang ch'amboˇp* 禮念彌陀道場懺法 卷 1~5 (of 10).

The description on the *Haeoe sojang han'guk chŏnjŏk munhwajae* website reads:

王子成(元)集. 木版: [壬亂以前]刊.

5卷 1冊. 圖. 四周單邊, 半郭 18.8 × 13cm, 無界, 半葉 10行 18字, 註雙行. 內向黑魚尾. × 17.3ㅊm. 線裝. 楮紙.

表題: 彌陀懺序: 崇慶二年(1213)仲春望日序備考: 懸吐有.

This description correctly and helpfully notes the existence of 懸吐 or 'appended particles', but Fang (1969:230) neglects to mention the presence of the *kugyŏl* markings; he agrees with the *Haeoe sojang* … authors in supposing this edition is "sixteenth century?" and describes it as follows: "The first 5 *kwŏn* of a 10-*kwŏn* work on confessional rituals at the convention for the worship of Amitābha, compiled by a lay Buddhist, Wang Tzu-ch'eng 王子成, with a preface dated in 1213." The cover looks very similar to that of Gale's copy in the Library of Congress, and in general these two different editions are excellent material for comparative study--see LC1 above.

UCB2b ("1503")

28.6a *Yenyŏm mit'a toryang ch'amboˇp* 禮念彌陀道場懺法 卷 1~10.

The description on the *Haeoe sojang han'guk chŏnjŏk munhwajae* website reads:

王子成(元)集. 木版: 直指寺 燕山君9(1503)刻 (後刷).

10卷 2冊. 四周雙邊, 半郭 22.8 × 18.8cm, 有界, 半葉 9行 15字, 註雙行. 上黑魚尾.× 22.6 ㅊm. 線裝. 楮紙.

重刊序: 歲至順三年(1332)七月日……日本國沙門至道序跋: 弘治十六年癸亥 (燕山君9, 1503). 暮春上澣直指寺老衲燈谷學祖七十二歲書于東廂.

Both the *Haeoe sojang han'guk chŏnjŏk munhwajae* website and Fang neglect to mention that this work, too, has *kugyŏl* annotations. The *kugyŏl* markings in this edition are much larger than those in 28.6 just above. Fang's description reads: "A large-character edition of the preceding work [28.6--RK] engraved in 1503 at the monastery Haeinsa 海印寺, Hyŏpch'ŏn [sic--RK]. The blocks have been so well preserved at this famous monastery of Buddhist literature that although our copy was impressed not earlier than the mid-nineteenth century, most of the leaves have the appearance of having been printed with fresh blocks." It is not clear on what basis Fang assumes the work to have been impressed not earlier than the mid-nineteenth century', but presumably a study of the *kugyŏl* annotations would help date the edition more precisely.

UCB3 ("16th century?")

28.7 *Hyŏnhaeng sŏbang kyŏng* 現行西方經, by Wŏnsan 元昊. Sixteenth century? 1 vol. Woodblock.

The description on the *Haeoe sojang han'guk chŏnjŏk munhwajae* website reads:

元口(元)錄. 木版: [壬亂以前]刊.

1冊. 四周單邊, 半郭 21.2×13.5Cm, 無界, 半葉 10行 20字, 內向黑魚尾. 黑口. 28.6×17.3Cm. 線裝. 楮紙.

Fang's description reads: "A game that could be used for

fortune-telling, devised in 1298 by a Korean monk, Wŏnsan [sic--RK] 元旵 of Yŏngch'ŏn 永川. The game was to set up forty-one rods, each with a character on one side and a blank on the other. By throwing the rods out of a jar and eliminating the blanks repeatedly, one rod with a character finally remains. This book contains a grade and an essay for each of the characters, and by reading the essay, one can find out one's fortune after death according to the Buddhist belief. There are forty different characters on the forty-one rods, the character *pul* 佛 appearing on two rods. The best lot of the game is to draw both rods with the character *pul* 佛 at the end of one throwing, for it signifies the attainment of the status of a Buddha. The lowest is the character *nam* 南, signifying condemnation to the *Avīci niraya* (*abi chiok* 阿鼻地獄). In between are such characters as *chŭk* 卽, signifying reincarnation as a king; *nae* 來 reincarnation as a post-station person, which meant hard labor for life in the old Korean government organization; and *yu* 遊, to become a slave belonging to a Buddhist monastery. The last category, according to the essay, is reserved for people who steal from a temple.

The time of printing of this copy cannot be determined precisely. According to the 1710 edition (28.32) there had been, after the 1298 printing, editions engraved in 1448 and 1531. The xylography of this copy seems to be of the fifteenth or early sixteenth century."

Once again, Fang neglects to mention the presence of *kugyŏl* annotations, present here in two forms: *ch'aja p'yogi kugyŏl* written in ink and han'gŭl *t'o* carved on the original blocks. Presumably a close examination of the *kugyŏl* would help date the edition more precisely.

UCB4 (“15th century?”)

28.24 *Kŭmgang panya[k] p'aramil kyŏng ogahae* 金剛般若波羅蜜經五家解 [금강반야파라밀경오가해], 2 *kwŏn*, edited by Sui 守 伊 (1376–1433). Fifteenth century? 4 vols. Woodblock.

The description on the *Haeoe sojang han'guk chŏnjŏk munhwajae* website reads:

鳩摩羅什(後秦)譯, 傅大士(梁)贊, 慧能(唐)口訣, 宗密(唐)纂要, 老川(唐)頌, 宗鏡(唐)提綱.

木版(大字 丁丑字, 中小字 甲寅字翻刻) [朝鮮朝前期]刊.

2卷 2冊. 四周單邊, 半郭 25.7×18.9cm, 有界, 半葉 9行 19字, 註雙行. 內向黑混入3葉花紋魚尾. ×23.4cm. 線裝. 楮紙.

卷首題: 金剛般若波羅蜜經.

Fang's description reads:

“Five commentaries on the Kumarajiva 鳩摩羅什 translation of the Buddhist scripture *Vajracchedikāprajñāpāramitā*, or *Diamond sutra*. The commentaries were selected from:

(1) Poems (tsan 贊) by Fu Ta-shih 傅大士 (497–569)

(2) *Chin-kang-ching k'ou-chüeh* 金剛經口訣, by Hui-neng 慧能 (638–713)

(3) *Chin-kang pan-jo ching shu-lun tsuan-yao* 金剛般若經疏論纂要 by Tsung-mi 宗密 (780–841)

(4) *Chin-kang-ching Ch'uan-lao sung* 金剛經川老頌 by Tao-ch'uan(see 28.40)

(5) *Hsiao-shih chin-kang-chin k'o-i hui-yao chu-chieh* 銷釋金剛經科儀會要註解by Tsung-ching 宗鏡 (T'ang dynasty)

This five-commentary edition, also called *Kŭmgang kyŏng sŏrŭi* 金剛經說誼, was edited by the Korean priest Sui (*ho Tŭkt'ong* 得通 and Hamhŏdang 涵虛堂, later name Kihwa 己和) and printed sometime

between 1434-1462) first by *kabinja* type and then engraved. A copy was one of the presents given by the Korean court to the envoys from the king of the Ryūkyū Islands in 1462 (*Sejo sillok* 27/6a-b).

Our copy is from an engraved edition probably printed in the fifteenth century. It shows the features of the *kabinja* typeface reproduced xylographically. The characters are in three sizes, the large for the text of the scripture, the medium for the five commentaries and for Sui's work, and the small for commentaries by others. The medium-size characters are reproductions of the commonly known *kabinja* style.

The 2 *kwŏn* of this copy, sewn about 1910 into four fascicles, seem to be from two copies. The first *kwŏn* contains someone's finely written notes and punctuation marks and idu, but the second *kwŏn* has only punctuation marks and idu in a coarser handwriting. Leaf 65 of the second *kwŏn* is a manuscript reproduction, and leaves 94 to 120 seem to be from a later engraving. At the end is a manuscript leaf bearing the names of sponsors."

This work is replete with *kugyŏl* annotations (i.e., the "*idu*" mentioned by Fang, but overlooked by the compilers of the *Haeoe sojang han'guk chŏnjŏk munhwajae* website). Some of the *kugyŏl* are written in vernacular script, and appear to be quite late. There are also hybrid *kugyŏl*, and in general, even if the edition in question turns out to be pre-Imjin, the *kugyŏl* annotations may prove to be post-Imjin (e.g., *twoy-* rather than MK *towoy-* or *twowoy-* for 'be, become'). See the references cited in UCB1 above for more on the *Kŭmgang kyŏng ogahae*.

UCB5 (15th century?)
28.15 *Taebanggwang pul hwaŏm kyŏng* 大方廣佛華嚴經. *Pohyŏn haengwŏnp'um* 普賢行願品. N.d. 1 vol. Woodblock.

This work is not listed on the *Haeoe sojang han'guk chŏnjŏk munhwajae* website. Fang's description reads: "*The Pohyŏn haengwŏnp'um* engraved with the Taebulchŏng sunŭng'ŏm sinju 大佛頂首楞嚴神呪 as an appendix. The paper and style of engraving are similar to those of the Sŏkka yŏrae haengjŏk song (28.10)."

Fang supposes the 'similar' 28.10 (the *Sŏkka yŏrae haengjŏk song*) to be fifteenth century, and fails to note the presence of *kugyŏl* annotations in Part 1 in both vernacular script and *ch'aja p'yogi*. Part 2 is clean of any annotations, and in general the *kugyŏl* in Part 1 appear to be quite late.

UCB6 ("Koryŏ")
28.8 *Kŭmgang panya[k] p'aramil kyŏng* 金剛般若波羅蜜經, etc. Sŏhŭng 瑞興, sixteenth century? 1 vol. Woodblock.

The *Haeoe sojang han'guk chŏnjŏk munhwajae* website reads:
"瑞興:慈悲嶺寺 肅宗7(1681)刊.
備考: 高麗貴重本임."

Fang's description reads: "This fascicle contains three items engraved at the Chabiryŏngsa 慈悲嶺寺 of Sŏhŭng 瑞興, Hwanghaedo 黃海道, probably in the sixteenth century. On the endpaper of our copy is written a date corresponding to the year 1681. The printing was probably done long before that year, from blocks engraved many

years still farther back. The two leaves of illustrations at the beginning are xylographic reproductions of Yüan dynasty or earlier engravings.

The three items are:

(1) *Kŭmgang panya[k] p'aramil kyŏng*, twenty-five leaves. This is the *Kumārajīva* translation of the *Vajraccedikāprajñāpāramitā sūtra*, commonly known by its short form, 金剛經 (*Kŭmgang kyŏng*, *Diamond Sutra*, and so forth). It is chüan 577 of the *Mahāprajñā pāramitā* sūtra 大般若波羅蜜多經.

(2) *Taebanggwangbul hwaŏm kyŏng ippulsaŭi haet'al kyŏnggye Pohyŏn haengwŏnp'um*, 大方廣佛華嚴經入不思議解脫境界普賢行願品, twenty-three leaves. The action and vow chapter of the *Avatamsaka sutra*, commonly known as *Pohyŏn haengwŏnp'um*.

(3) *Taebulchŏng sunŭng'ŏm sinju* 大佛頂首楞嚴神呪, fifteen leaves. The incantation in chüan seven of the *Śūrangama sūtra* in transliteration by Chinese characters, diagrammatically arranged."

Thus, Fang was unsure as to the exact dating, but the Korean compilers of the *Haeoe sojang han'guk chŏnjŏk munhwajae* website treat this work as a Koryŏ edition. The *kugyŏl* markings, however, appear to be much later.

The Ho-Chiang Collection

Apart from the riches of the Asami Collection, the East Asian library at UC-Berkeley also holds the Ho-Chiang Collection of Buddhist Scriptures with its nearly one hundred Buddhist manuscripts and sutras from the eighth to eighteenth centuries from China, Japan and

Korea. I was able to examine each of several Korean editions in this collection, including some Koryŏ editions, and so far as I was able to determine, only the following edition contained *kugyŏl* markings[10]:

UCB7 ("1574")
B91 *Yukjo pŏppo tan'gyŏng* 六祖法寶壇經 (朝鮮版)
明萬曆二年(1574)
However, the *kugyŏl* in this edition appear to be post-Imjin.

Additional Items of Interest at UC-Berkeley

In addition to the pre-Imjin works above, UC-Berkeley owns a number of 17th-century and later Korean editions of potential interest to students of *kugyŏl*.

UCB8 ("1608")
28.31 *Taehye Pogak Sŏnsa sŏ* 大慧普覺禪師書, by Tsung-kao 宗杲 (1089-1163). Sunch'ŏn, 1608. 1 vol. Woodblock.
The *Haeoe sojang han'guk chŏnjŏk munhwajae* website reads:
順天: 松廣寺 宣祖41(1608)刻 (後刷).
1冊. 四周單邊, 半郭 18.9×14Cm, 有界, 半葉 10行 17字,
無魚尾混入混葉魚尾. 31.9×18.7Cm. 線裝. 楮紙.
跋: 洪武二十年丁卯(1387)十月日……
李穡(1328~1396)跋: 嘉靖十年辛卯(1531)之春……

10) See Okuda (2000) for a full description of the items in the Ho-Chiang Collection. I am indebted to Jean Han, retired Chinese librarian at UC-Berkeley's East Asian Library, for her invaluable assistance in examining the works in the Ho-Chiang Collection.

> 書于濟州上將在宗居士高根孫刊記: 萬曆三十六年戊申 (宣祖41, 1608)二月日全羅道順天府曺溪山松廣寺開刊.

Fang's description reads: "Korean reprint of the letters of the Zen priest Tsung-kao. Our copy is from the 1608 Songgwangsa 松廣寺 edition and has the postfaces and imprints of the 1216 Sung edition, the 1387 Yi Saek edition, and a 1531 edition.

Yi Saek in his postscript dated in 1387, five years before the Koryŏ dynasty was replaced by the Chosŏn dynasty, attributed the popularity of this collection of letters in Korea to the Pojo Kuksa 普照國師 (Chinul 知訥, 1157-1210), founder of the Songgwangsa of Sunch'ŏn 順天."

This work has *kugyŏl* annotations in both vernacular script and *ch'aja p'yogi*. Nam Kwŏnhŭi (1998:552-553) describes an edition from 1387 held by Yŏngnam University in Taegu with mid-Chosŏn (16th-century) *kugyŏl* annotations and Chinese characters to indicate word order, and Nam Kwŏnhŭi (1999:493) describes a Sŏnjo 37 (1604) edition with a mixture of han'gŭl and *ch'aja kugyŏl* (64 different graphs used), Chinese character numerals to indicate word order, the 'sideways 8' to indicate the collocation of two Chinese characters as one word, and the deployment of certain case particles to the left of the main text in order to indicate 'go back'. According to Nam, many similar examples of this can be found in other mid-Chosŏn recensions of this popular text.

The most thorough study of different editions of the *Taehye Pogak Sŏnsa sŏ* is Pae (1990), who notes that Chinul's emphasis on this work led to its general reverence in Korean Sŏn Buddhism, as well as

to its rise in importance as a teaching text in the *sajipkwa*, or mid-level Buddhist clerical training regime. In origin, the *Taehye Pogak Sŏnsa sŏ* is a separate publication of *kwŏn* 25-30 (the epistolary materials consisting of 60 letters to 42 different people) of the total 30 *kwŏn* of the Dahuipujuechanshi yu lu 大慧普覺禪師語錄 (aka Dahui yu lu 大慧語錄). According to Pae (1990:170), the Uwang 13 (1387) edition is thought to be the oldest Korean edition, and the *Taehye Pogak Sŏnsa sŏ* was printed some 26 times during the Chosŏn era. The Asami edition seems to accord with Pae's 'Type B': 10 lines of 17 characters. This is similar to HYL4a above, and according to Pae, was a popular mid-Chosŏn edition produced by one Ko Kŭnson in Ch'ŏngju who found the characters in the Song version too small and difficult to read, and so wrote out the text in larger characters for xylographic reproduction. Pae notes no less than ten editions of this version.

UCB9 ("Late 17th century?")

26.12 *Kŭnsarok chiphae* 近思錄集解, 14 *kwŏn*, by Chu Hsi 朱熹 (1130-1200). Late seventeenth century? 3 vols. Woodblock. The *Haeoe sojang han'guk chŏnjŏk munhwajae* website reads: 近思錄 卷 1~14
朱熹(宋)·呂祖謙(宋)共著
木版(戊申字翻刻); [肅宗年間]刊(1634-1697)

Fang's description reads: "A late seventeenth-century edition of the *Chin-ssu-lu*, 14 *kwŏn* (see 22.11). On each of the three fascicles of our copy are the collector's seals of Sin Ik-sang 申翼相 (1634-1697,

mun'gwa of 1662). The appearance of the pages suggests that the blocks were engraved after a copy of a *kabinja* movable-type edition, probably the one printed in 1684 (*Sukchong sillok* 15A/32a). The carefully written Korean punctuation marks and some marginal notes in the book reflect mature scholarship."

All three volumes have *kugyŏl* annotations.

UCB10 (late 17th century?)

2.3 *Sŏjŏn chŏngmun* 書傳正文, 2 kwŏn. N. d. 2 vols. Movable type.

The *Haeoe sojang han'guk chŏnjŏk munhwajae* website reads:

書傳正文 上下

蔡沈(宋)編 戊申字版 [肅宗年間]印.

2卷 2冊. 四周雙邊, 半郭 24.7 × 17.3Cm, 有界, 半葉 10行 18字, 註雙行.

內向2葉花紋魚尾. 31.7×21.6Cm. 線裝. 楮紙.

表題: 書傳

印:「金昌協(1651~1708)印」「仲和父」

Fang's description reads: "The text of the Book of History, with annotations given sporadically. It was printed with *kabinja*-style metal type of the font made by Kim Chwa-myŏng 金佐明 (1616-1671) in 1668. According to the *Hyŏnjong sillok* (15/12a), an Editorial Board for the Printing of the Chinese Classics (Kyŏngsŏ Kyojŏng-ch'ŏng 經書校正廳) was established on September 12 (lunar 8.7), 1668, shortly after Kim was given permission to cast the type.

Our copy was once in the possession of the scholar Kim Ch'ang-hyŏp 金昌協 (1651-1708), and the notes and punctuation

marks in red, black and blue ink may be his. The book has seen much use, and there is a peculiar chart of elliptical marks under each chapter heading, used perhaps to indicate the number of times the text had been explained to students, or for some such purpose."

This work contains some *kugyŏl* annotations (but not a great many). For more on late-Chosŏn editions of this work, see Nam Kwŏnhŭi (1999:468-469).

UCB11 ("mid-17th century?")

4.20 Karye 家禮, 7 kwŏn, by Chu Hsi 朱熹 Mid-seventeenth century? 2 vols. Woodblock.

The *Haeoe sojang han'guk chŏnjŏk munhwajae* website reads:

家禮 卷 1~7 朱熹(宋)著.

木版 [朝鮮朝後期]刊.

7卷 2冊. 圖. 四周單邊, 半郭 21.7×18.2Cm, 有界, 半葉 10行 20字,

註雙行. 內向2葉花紋魚尾.×22.3Cm. 線裝. 楮紙.

Fang's description reads: "Rites for scholar-official families, by Chu Hsi. The Korean editions were based on an early Ming edition. Our copy is evidently a reprint of the mid-seventeenth century and has seen much use and some abuse. An early owner made punctuation marks and wrote many notes in the top margin. Another owner made notes on separate slips and pasted them on the text."

In addition to the "punctuation marks and many notes in the top margin" noted by Fang, the work also contains *kugyŏl* annotations.

UCB12 ("1730")

28.20 *Chijangbosal ponwŏn kyŏng* 地藏菩薩本願經, 3 *kwŏn, Sunch'ŏn*, 1730. 1 vol. Woodblock.

The *Haeoe sojang han'guk chŏnjŏk munhwajae* website reads:

地藏菩薩本願經 上中下.

法燈(唐)譯. 木版 順天:大興寺 英祖6(1730)刊.

3卷 1冊. 四周單邊, 半郭 18.3 × 14.6Cm, 有界, 半葉 10行 16字, 註雙行.

內向2葉花紋魚尾. × 19.6Cm. 線裝. 楮紙.

卷末: 雍正八年庚戌(英祖6, 1730) 四月日全羅道順天地桐裡山 大興寺開刊.

Fang's description reads: "*Kṣitigarbhapranidhāna sūtra, the Vows of the Bodhisattva who Promises Delivery from Hells*. This work of thirteen chapters in three *chüan* describes the anguish of perdition and Hades and the process of salvation as it is accomplished through endlessly long periods of time by this compassionate Boddhisatva, Ti-tsang 地藏, who vows that until he has freed all unfortunate souls he will not himself enter into Buddhahood. The text has been described as having been translated into Chinese by Śikṣānanda 實叉難陀 (652-710), but the fact that it was not mentioned in the early catalogues seems to indicate its Chinese authorship, not earlier than the ninth or tenth century. In this copy the translator is given as one Fa-teng 法燈, unknown.

In China, where ancestor-worship prevailed, the idea of one's ancestors suffering in a Buddhist hell was a repugnant one. The teachings in this scripture about salvation through the intervention of

the Boddhisattva Ti-tsang made it possible for even Confucianists, as an act of filial piety, to call in Buddhist priests for the rituals of redemption of the ancestral souls. But the interesting fact is that there seems to be some influence of Christian teachings in the background. Could that have come from the Nestorian (*Ching-chiao* 景敎) priests of Ch'ang-an in the seventh and eighth centuries?

Our copy is from the Korean edition, with idu, engraved in 1730 at the Taehŭngsa 大興寺 in Sunch'ŏn 順天 in Chŏllado."

Needless to say, the "*idu*" referred to by Fang are in fact *kugyŏl*, and in this edition they are carved into the original blocks. Nam Kwŏnhŭi (1999:501-502) describes a 1652 edition which deploys a total of 72 *kugyŏl* graphs--rather many for this period. See also HYL13a and HYL13b above.

UCB13 ("1754-1757")

11.6 *Sin'gan kyŏngsŏ* 新刊經書, 18 *kwŏn* (of 68), Namhan edition, 1754 to 1757. 10 vols. Woodblock.

The *Haeoe sojang han'guk chŏnjŏk munhwajae* website description reads:

新刊經書 本義 卷 1~12, 集傳 卷1~6

洪啓禧(1703~1771)編 木版.

南漢: 永寶閣 英祖38(1754)刊.

18卷 10冊(零本). 圖. 四周雙邊, 半郭 24 × 17.1Cm, 有界, 半葉 10行

17字 (程傳 10行 22字), 註雙行.

上2葉花紋魚尾. × 23Cm. 線裝. 楮紙.

表題: 周易書根題: 易總目後識: 癸酉(1753)

十一月十九日臣啓禧承命入侍先是有類苑叢寶令漢重刊之命故以
板子事有所仰達…… 上之三十年甲戌(英祖30, 1754)
四月朔日正憲大夫廣州府留守兼守禦使臣洪啓禧謹書刊記:
崇禎三甲戌 (1754) 奉敎新刊/三經四書/南漢永寶閣藏板
印:「弘齋」,「承華藏本」,「讀書有○致○」
內容: 新刊總目, 易本義 12卷, 易傳6卷, 書集傳 6卷, 書序辨說1
卷, 書傳音釋 1卷, 詩集傳 20卷, 詩序辨說 1卷, 詩傳音釋 1卷,
論語集註 10卷, 大學章句 1卷, 大學或問 1卷, 中庸章句 1卷,
孟子集註 7卷/依奎壁本而錄序說於卷首以上經書共六十卷.

As Fang notes, this is the first two of thirteen titles in a collection of texts and commentaries on the Three Classics and Four Books. "There is no doubt that this was one of the textbooks prepared for the young prince who was born in 1752 and began his formal schooling in 1759--the future King Chŏngjo." Fang refers to "Korean punctuation marks in red ink" in some volumes, and needless to say, these are beautifully written *kugyŏl* annotations. There are also occasional *ŏnhae* translations on separate slips of paper pasted in some of the top margins.

UCB14 ("1772")

11.7 *Samgyŏng sasŏ chŏngmun* 三經四書正文, 10 *kwŏn*. 1772. 2 vols. Movable type.

The *Haeoe sojang han'guk chŏnjŏk munhwajae* website description reads:

三經四書正文 卷 10.

尊賢閣(朝鮮)編 壬辰字版. 校書館 英祖51(1775)印.

1卷 2冊(零本). 四周單邊, 半郭 25×17.9Cm, 有界, 半葉 10行 18

字, 註雙行.
上2葉花紋魚尾. ×21.8m. 線裝. 楮紙.
印記: 崇禎三乙未(1775)芸香閣活印內容: 孟子正文備考: 筆寫頭註, 懸吐.

Fang's description reads: "This is the last 10 *kwŏn* of the corrected texts of the Three Classics and Four Books, printed with *kabinja* movable type from the font of 1772. The two fascicles consist of the text of *Maengja* 孟子 without the commentaries. The imprint says that the printing was done in 1775 at the Unhyanggak 芸香閣, a name given to the Royal Printing Office. The printing of the book was sponsored by the then Heir Apparent, later King Chŏngjo." See also LC5 above.

"Judging by the wear and tear, the book must have been used in a family school as a textbook, possibly for generations. It has on the top margin, written in black ink, the punctuation marks for each column, and in red ink, some comments. There are also marks in blue and red ink for emphasis."

Needless to say, the "punctuation marks" and the "懸吐" mentioned in the *Haeoe sojang* ... site are *kugyŏl* annotations.

Summary

Of some seven pre-Imjin Korean titles held at UC-Berkeley--some in more than one edition--at least three or four seem to have pre-Imjin *kugyŏl* annotations:

-UCB1 (28.40 *Ch'ŏnno kŭmgang kyŏng* 川老金剛經),

-UCB2a (28.6 *Yenyŏm mit'a toryang ch'amboˇp* 禮念彌陀道場懺法, 卷上)
-UCB3 (28.7 *Hyŏnhaeng sŏbang kyŏng* 現行西方經), and
-UCB6 (28.8 *Kŭmgang panya[k] p'aramil kyŏng* 金剛般若波羅蜜經, etc.).

Of these, UCB1 and UCB6 are of potentially greater interest to the world of *kugyŏl* scholarship. In addition to these pre-Imjin editions, there are also four 17th-century texts and three 18th-century texts with *kugyŏl* annotations.

4. Books with *kugyŏl* in Columbia University's C.V. Starr East Asian Library

For a short description and history of the old Korean book collection at Columbia University's C. V. Starr East Asian Library, see Lee and Heinrich (1992). I was able to examine the editions in March of 2008[11].

CU1
RAREBOOK Chip 1.33
Title: 詳說 古文 眞寶 大全 後集 卷 4~5. 黃堅(宋)編. 宋 伯貞 (?) 音釋 劉剡 (明) 校正. Sangsŏl komun chinbo taejŏn: Hujip kwŏn 4-5/Hwang Kyŏn (Song) p'yŏn; Song Paek-chŏng (?)ŭmsŏk; Yu Yŏm (Myŏng) kyojŏng.
Edition: 初鑄 甲寅字 多混入補字版 Ch'oju kabinja tahonip p'an.
Physical description: 1 v., 31.5 x 20.6 cm.

11) My thanks to Korean Studies Librarian Hee-sook Shin for her assistance in viewing these materials.

Publisher/Date: [Korea: s.n., 壬亂 以前 (1392-1591)]印.
Original Script: 2卷 1冊(4卷 落 張). 四周雙邊, 半郭 24 x 17.1 cm, 有界, 半葉
10行 17字, 註雙行. 內向3葉花紋魚尾. 31.5 x 20.6 cm. 線裝. 楮紙.

Needless to say, the "multiple randomly entered supplementary characters"(多混入補字) are *kugyŏl* annotations. However, the markings appear to be post-Imjin.

CU2
RAREBOOK Cha 1.21
Author: Zhen, Dexiu, 1178-1235. 眞德秀, 1178-1235.
Title: Chin sŏsan toksŏgi ŭlchip sang taehak yŏnŭi/Chin Tŭk-su ch'an 眞西山讀書記乙集上大學衍義/眞德秀 撰
Cover title: Taehak yŏnŭi 大學衍義
Edition: Kapchinja p'an, po Chungguk sŏgin p'an 甲辰字版. 補中國石印版.
Physical description: 10 v., 28 x 18.9 cm.
Publisher/Date: [Korea: s.n., Sŏngjong yŏn'gan (1470-1494) in.] [Korea: s.n., 成宗年刊 (1470-1494) 印.]
Original script: 43卷 10冊. 四周雙邊, 半郭 21.6x15.4 cm, 有界, 半葉 12行 19字, 註雙行. 內向黑魚尾. 28x18.9 cm. 線裝. 楮紙. 表題: 大學衍義. 新鑄字跋: 成化二十一年(1485) 三月日嘉善大夫吏曹參判...臣金宗直(1431-1492) 謹跋. 備考: 卷 1-8은 中國石印版. 漏落部分은 筆寫로 補充.

Kugyŏl markings are found intermittently in volumes 6, 7 and 8, and appear to be quite late.

Additional works of interest

CU3

RAREBOOK Chip 4.1

Title: Ch'anju tusi t'aekp'ungdang pihae: mongnok, kwŏn 1-26/Yi sik pihae. 纂註 杜詩 澤風堂 批解 : 目錄, 1-26/李 植 批解. [1739]

Edition: Mokp'an 木板.

Physical description: 14 v., 35.1 x 23.8 cm.

Publisher/Date: [Korea: s.n.] Yŏngjo 15 (1739) in.
[Korea: s.n.] 英祖 15 (1739) 印.

Original script: 26卷 14冊. 四周雙邊, 半郭 23 x 17.8 cm, 有界, 半葉 10行 20字, 註雙行. 內向2葉花紋魚尾. 35.1 x 23.8 cm. 線裝. 楮紙.
跋 : 庚辰. (1640)後百年己未(1730) 孟夏不肖孫慶尚道觀察使[李] 箕鎭(1687-1755) 謹書.
印 : 「金後鼎和仲印」

The *kugyŏl* markings in this work appear to be printed.

CU4

RAREBOOK Kyong 8.5

Title: Nonŏ chipchu taejŏn: kwŏn 1-25/Ho Kwang (Myŏng) tŭng pongch'ik p'yŏn 論語集註大全: 卷 1~25/胡 廣 (明) 等 奉勅 編.

Edition: Hugi kyosŏgwan insŏch'eja p'an 後期校書館印書體字版.

Physical description: 3 v., 30.9 x 18.8 cm.

Publisher/Date: [Korea: s.n., Yŏngjo yŏn'gan (1725-1776)] in.
[Korea: s.n., 英祖年刊 (1725-1776)] 印.

Original script: 20卷 3冊, 上下單, 左右雙邊, 半郭 21.6x13.4 cm.有界, 半葉 10行 18字. 內向2葉花紋魚尾. 30.9 x

18.8 cm. 線裝. 楮紙.
印:「西原」, 「韓百═氏」, 「繩═」, 備考: 鼇頭釋文, 本文右側懸吐, 空紙等註 筆書記入.

As correctly noted in the (*hanmun*) catalog entry, this text has *kugyŏl* (懸吐) annotations, but in the side margins.

CU5
RAREBOOK Kyong 8.6
Title: Nonŏ chipchu taejŏn: kwŏn 5-12, kwŏn 16-18/Ho Kwang (Myŏng) tŭng pongch'ik p'yŏn 論語集註大全 卷 5-12, 卷 16-18/胡 廣(明) 等 奉勅 編.
Edition: Chŏndo hwaltcha p'an 傳陶活字版.
Physical description: 5 v.; 23.7 x 15.8 cm.
Publisher/Date: [Korea: s.n., Sukjong-Yongjo yon'gan (1675-1776)] in. [Korea: s.n., 肅宗-英祖年間 (1675-1776)] 印.
Original script: 11卷 5册(缺帙). 四周雙邊. 半郭 19.3 x 11.4 cm. 有界. 半葉 11行 13字, 註雙行. 內向2葉花紋魚尾. 23.7 x 15.8 cm. 線裝. 楮紙.

The *kugyŏl* annotations in this rather beat-up edition are quite large, in black ink, and crudely executed.

CU6
RAREBOOK Kyong 3.1
Title: Sŏjŏn chŏngmun: kwŏn sang-ha/Ch'ae Sim (Song) p'yŏn 書傳正文: 卷 上 · 下/蔡沈 (宋) 編.
Edition: Hugi kyosŏgwan honip poja p'an 後期校書館混入補字版.
Physical description: 1 v., 31.3 x 19.7 cm.
Publisher/Date: [Korea: s.n., Yŏngjo yŏn'gan (1725-1776)] in.

[Korea: s.n., 英祖年刊 (1725-1776)] 印.
Original script: 2卷 1冊, 四周雙邊, 半郭 22.3 x 15 cm, 有界, 半葉 10行 20字, 註雙行. 上白魚尾. 31.3 x 19.7 cm. 線裝. 楮紙. 書傳序: 嘉定己巳(1209)三月. 望武夷蔡沈(宋)序. 印:「李心秉止淵氏」,「千金可沽」,「李德重章」.
備考: 目次 는 筆寫本.

This edition has *kugyŏl* ("混入補字") annotations, but in the top margins, and only for the first few pages. See also UCB10 above, and Nam Kwŏnhŭi (1999:468-469).

CU7
RAREBOOK Cha 1.8
Author: Zhen, Dexiu, 1178-1235. 眞德秀, 1178-1235.
Title: Simgyŏng puju: kwŏn 1-4/Chin Tŏksu (Song) chŏ, Chŏng Min-jŏng (Myŏng) puju 心經附註: 卷 1~4/眞德秀 (宋) 著; 程敏政 (明) 附註.
Edition: Musinja p'an 戊申字版.
Physical description: 2 v., 33.4 x 21 cm.
Publisher/Date: [Korea: s.n., Hyŏnjong 13 (1672)] in. [Korea: s.n., 顯宗 13 (1672)] 印.
Original script: 4卷 2冊. 四周雙邊, 半郭 25.8 x 18.1cm, 有界, 半葉 10行 17字. 內向2葉花紋魚尾. 33.4 x 21cm. 線裝. 序:弘治五年壬子(1492)七月. 望後後學新安程敏政. 後論:皇明嘉靖四十五年歲丙寅(1566)孟秋月日眞城李滉(1501-1570)謹書. 印:「宣賜之記」.

This edition has generous amounts of neatly executed *kugyŏl* annotations.

5. Summary and Conclusions

In this preliminary survey of old Korean books with *kugyŏl* annotations in North American library collections, I have simply tried to document what exists in which collections, and to indicate some directions for future research. At a time when most researchers in the field are focusing on pre-Chosŏn materials located in Korea and Japan, it is perhaps prudent to remind ourselves that valuable materials from the Chosŏn period (and sometimes even from late Koryŏ) lurk in a few of the better Korean library collections in the United States: the Library of Congress, the University of California-Berkeley, Harvard-Yenching Library, and Columbia University.

Only a few of the works described above are already known to *kugyŏl* researchers, and to date none have been examined in detail for their *kugyŏl* markings; several of them could serve as useful points of comparison with other editions of the same work with *kugyŏl* annotations from other times and/or regions in Korea. The next step in describing these North American sources would be to produce more in-depth studies of each edition along the lines of the surveys in Nam Kwŏnhŭi (1998; 1999), and to resolve the uncertainties surrounding the dating of a couple of the more mysterious texts. King 2010 is one such attempt.

It goes without saying that the oldest, rarest and most numerous *kugyŏl* sources will continue to be found primarily in Korea and Japan (and certainly overwhelmingly in the latter), but the fact that older Korean editions like those examined in this paper lurk in some

American collections also suggests that it would be worthwhile to search in other libraries outside of Korea and Japan. Of the better collections of old Korean editions in European libraries, a preliminary survey suggests that France, rather than England, Germany, or Russia, may yield a few *kugyŏl* sources. Some libraries in China and Taiwan have begun to publish listings of old Korean editions in their collections, but those I have seen so far do not inspire confidence as to the accuracy of their bibliographic information. Nonetheless, we can anticipate *kugyŏl* materials lurking in China, too.

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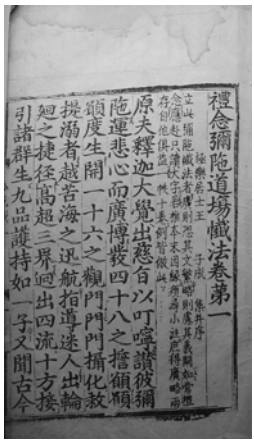
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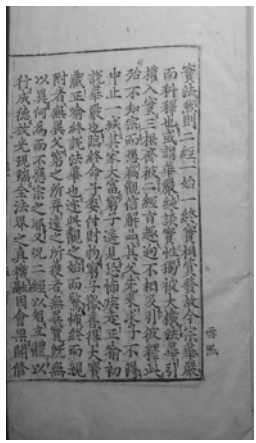
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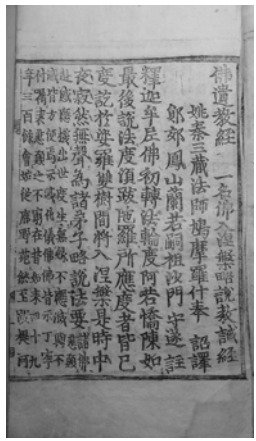
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심사일자: 2010. 01. 28.
게재결정: 2010. 07. 16.



〈LC1〉



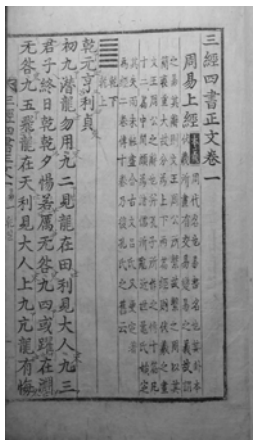
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〈LC3〉



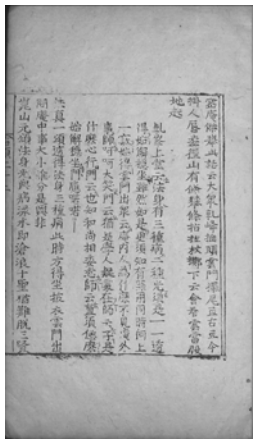
〈LC4〉



〈LC5〉



〈HYL1a〉



〈HYL1b〉



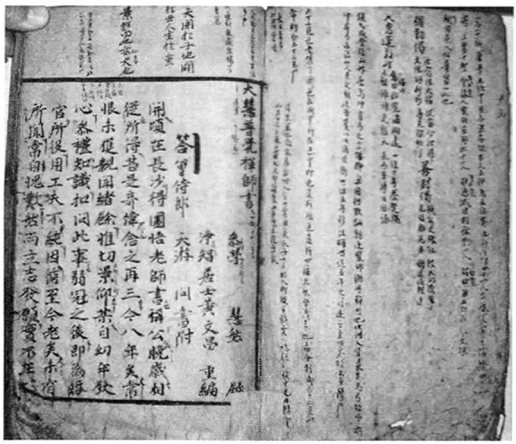
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〈HYL3〉



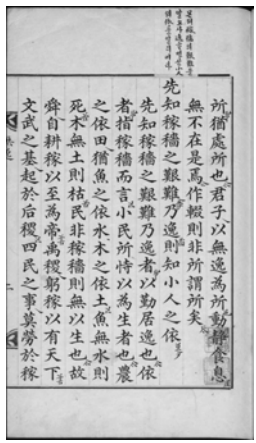
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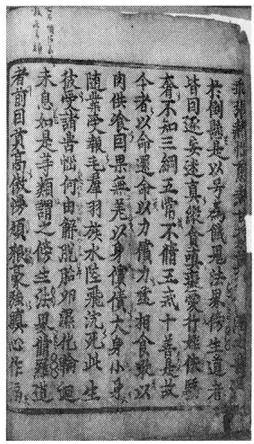
〈HYL4b〉



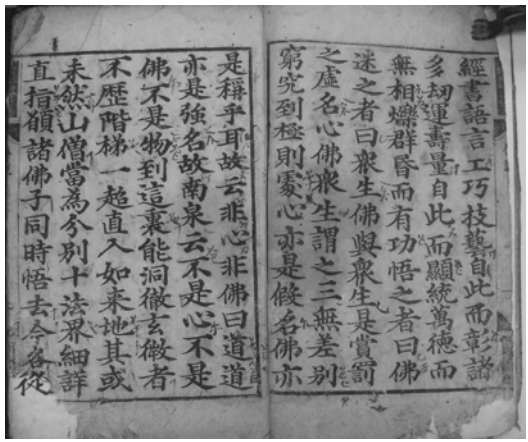
〈HYL4c〉



〈HYL5〉



〈HYL6a〉



〈HYL6b〉



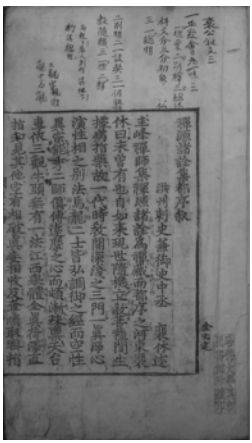
〈HYL7〉



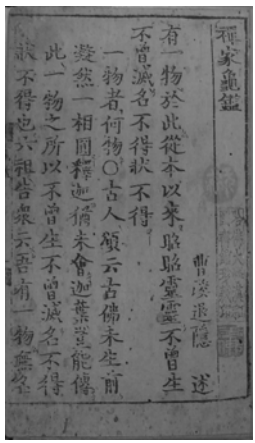
〈HYL8〉



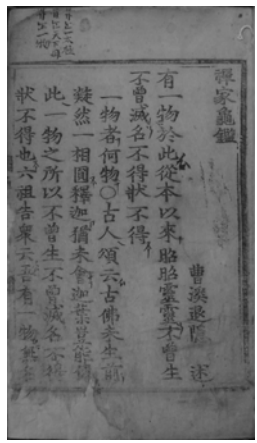
〈HYL9a〉



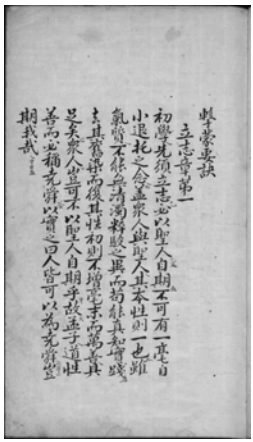
〈HYL9b〉



〈HYL10a〉



〈HYL10b〉



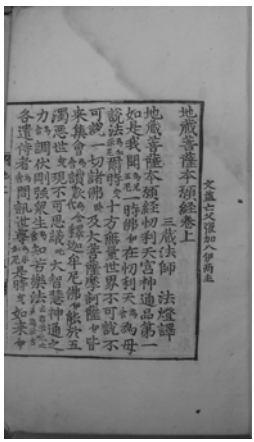
〈HYL11〉



〈HYL12〉



〈HYL13a〉



〈HYL13b〉



〈HYL14〉



〈HYL15〉



〈UCB1〉



〈UCB2a〉



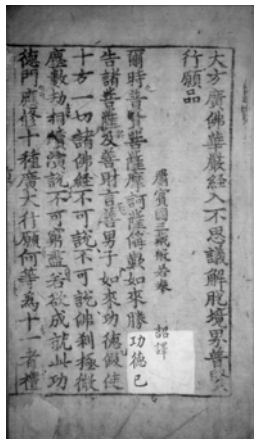
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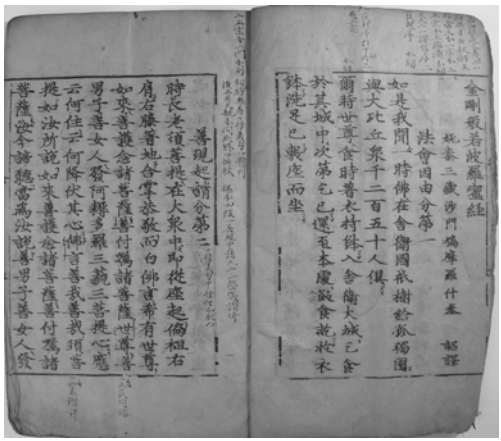
〈UCB3〉



〈UCB4〉



〈UCB5〉



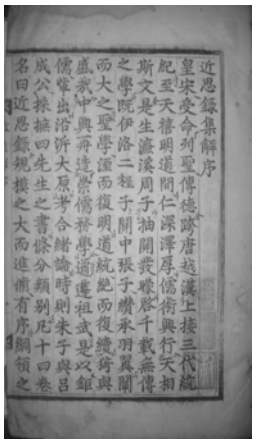
〈UCB6〉



〈UCB7〉



〈UCB8〉



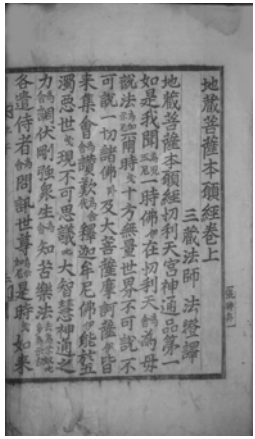
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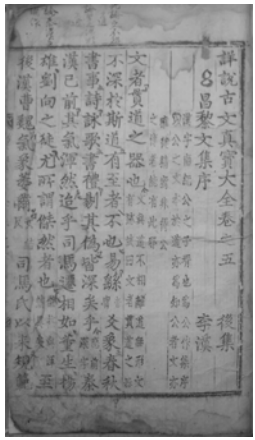
〈UCB10〉



〈UCB11〉



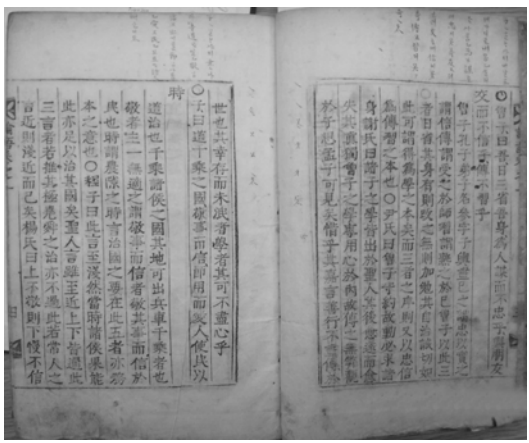
〈UCB12〉



〈CU1〉



〈CU3〉



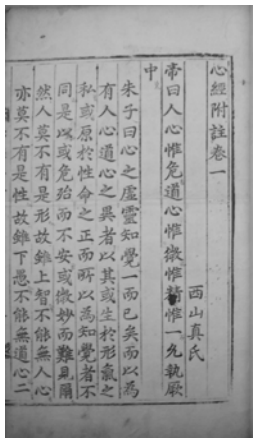
〈CU4〉



〈CU5〉



〈CU6〉



心經附註卷一

西山眞氏

帝曰人心惟危道心惟微惟精惟一允執厥中

朱子曰心之虛靈知覺一而已矣而以爲有人心道心之異者以其或生於形氣之私或原於性命之正而所以爲知覺者不同是以或危殆而不安或微妙而難見爾然人莫不有是形故雖上智不能無人心亦莫不有是性故雖下愚不能無道心二

〈CU7〉

北美圖書館 所藏 壬亂前 口訣資料 槪觀

Ross King

본 논문은 해외에 소장된 한국 고서 중 구결기호가 기입된 것을 소개하여 구결연구자료에 대한 이해의 폭을 넓히는 데에 목적을 두고 있다. 지리적으로 북미의 주요 학술도서관 소장자료를, 시기적으로 훈민정음 창제와 반포 이후의 자료 중 16세기 말에 일어난 두 차례의 왜란 이전의 자료를 중심으로 조사하였다. 조사의 상한선을 고려시대로 정하여 고려구결자료까지 포함시키려 하였으나, 아쉽게도 북미소장 구결자료들 중 고려자료는 찾지 못했다. 본 연구자가 방문한 도서관은 남가주 클레어몬트대 특별자료 도서관의 프레데릭 맥코믹 한국장서, 프린스턴대 도서관, 뉴욕공립도서관, 예일대의 바이니키 귀중본 및 필사본 도서관, 미국립문서기록보관소, 미국의회도서관, 버클리대학의 C. V. 스타 동아시아도서관 아사미문고, 하버드대 연경도서관, 시카고대 도서관, 하와이대 해밀턴 도서관, 콜롬비아대 C. V. 스타 동아시아 도서관이다. 각각의 도서관에 모두 한국고서가 소장되어 있으나, 그 중 구결자료가 소장된 곳은 네 곳으로, 미국의회도서관, 하버드대 연경도서관, 아사미문고, 그리고 콜롬비아의 C. V. 스타 동아시아 도서관이다.

*핵심어: 해외 소장 한국 고서, 구결, 미국의회도서관, 하버드대 연경도서관, 아사미 문고, 콜롬비아대 C. V. 스타 동아시아 도서관