

現代漢字文化圈의文字使用과漢字的範疇에關한一考

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A consideration for Use and category of Chinese Character in the modern Chinese Character-culture round

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Abstract:

1. Introduction : When study for 'Chinese Classics' or 'Chinese character and Chinese Classics Education' is done in Chinese Character-culture round, deciding a range of 'Chinese Character ·Chinese Classics' is the first thing to be settled. It because, if the category of subject to deal with is not sure, there can be various problems. Hence, this presentation is to define 'category of Chinese Character' following reorganization of Chinese Character-culture round in East Asia.
2. Modern times in East Asia, dissolution of Written language community : Many countries in medieval East Asia had been used Chinese Character as a common letter. They used Chinese phrases written in Chinese Character to manage most documents that were needed for the internal management and administration of country. Therefore, there were various styles of Chinese phrases that are similar to modern style. Entering the 19th ~ 20th century, some problems came up in the use of written language based on Chinese Character. And it leads to the split of the written language system based on Chinese Character in East Asia. Since the end of Chin age, China has dissolved written language(文言文) through the Chinese Character reformation, has made a change for traditional Chinese Character, 'Fantizi(繁体字) by using Jianhuazi(简化字) and has come true the unity of speech and writing by the settlement of Baihuawen(白話文). Japan suggested the subject about the unity of speech and writing in the age of Meiji. Especially Japan ruled the conception of first language establishing the national consciousness. And finally, confirms the policy of today's Gana. Korea threw away the Chinese

Characterstyle in 1894. And passing through Gukhanmunchae(國韓文體), a mix style of Chinese Character and Hangul, it approved Kukmunchae(國文體) and succeeded politically the only use of Hangul through the constant Hangul policy. For these, the written language community based on Chinese Character in East Asia at the end of the 19th century, was divided in the beginning of the 20th century. However, though the written language community was dissolved, the modern East Asian written language policy has confirmed the universality of Chinese Character words in the new East Asia by translating western studies into Chinese Character vocabulary.

3. Use and range of Chinese Character in contemporary East Asia : Use of Chinese Character in contemporary East Asia shows diverse phenomena unlike the middle ages. Medieval Chinese classics are written on the basis of a text hand called Kaishu(楷書), as it is said on the former chapter, going into the modern times, new Chinese Characters are increased by each country's policy. China uses Jianhuazi(簡化字) partially in the use of Chinese Character.

Japan Simplified some of Chinese Characters.

Korea uses Hangul policy, but basically, it uses Fantizi(繁体字).

Taiwan uses Fantizi(繁体字)

When East Asian countries were split in the end of the 20th century, they can concentrate on the policy of their own letter. However, facing with the times that has many exchanges among East Asian countries in the 21st century, the range of Chinese Character quite differs in the term of not a letter of each country but the one of a whole East Asia.

The number of Chinese Characters that are used today concerning the basic vocabulary may be much less than the number or the range of Chinese Characters used in traditional Chinese Classics. This can be from the perspective of the conception of each country. Nevertheless, if the several types such as Fantizi(繁体字), Jianhuazi(簡化字) and Simplified Character exist on the same Chinese Character, it is not a reduction but an expansion of the range. That is, when East Asian contact optically mutual documents or some languages written in Chinese Character, the number of Chinese Characters are increased by including basic Chinese Character, Jianhuazi(簡化字) and Simplified Character. Comparing with the Korean, Chinese and Japanese 2655 Characters, Jianhuazi(簡化字) in China is accounted for 37.5%(1005 characters) and Simplified Character in Japan occupies 8.9%(235 characters)

Therefore, though it has no relation in the terms of each country, Jianhuazi(簡化字) and Simplified Characters cannot but be another variation and from viewpoint of people using Jianhuazi(簡化字) and Simplified Character, Fantizi is the another variation of the two. For this, it is the fact that modern regulation of Jianhuazi(簡化字) and Simplified Character connected to the increase of the variations in the terms of whole East Asia.

As a result, Chinese Character in the contemporary East Asia exists as various forms such as Fantizi, Jianhuazi(簡化字) and Simplified Character. Hence, 'East Asian countries' Chinese Character = Own Character + Variations' can be a formula.

This formula shows the fact that attempt for new Chinese Character policy in East Asia leads to the increase of Chinese Character.

4. Conclusion : Considering correlation among Fantizi, Jianhuazi(簡化字) and Simplified Character, it only indicates similarities of form or differences in some strokes. Therefore, for the aspect of East Asian exchange, it needs to have some regards for studying in the way of comparing parts of Chinese Characters overlapped in all characters.

1. 緒論

漢字文化圈에서 '漢字學' 을 연구하거나 '漢字·漢文' 教育을 연구하고자 할 때에 무엇보다도 먼저 解決해야 할 것은 '漢字·漢文' 의 範圍를 決定하는 일이다. 다루어야 할 對象의 範圍가 分明치 않으면 여러 가지 問題가 發生할 수 있기 때문이다. 이에 본 發表는 東아시아의 漢字文化圈의 再編成에 따른 '漢字의 範圍' 를 定義하고자 한다.

2. 東아시아의 近代, 文語共同體의 解體

中世 東아시아의 여러 나라는 漢字를 普遍의 文字로 使用해 왔다. 內部的으로 國家의 管理와 經營에 必要한 大部分의 文書管理를 漢字를 使用한 漢文으로 表現하고 使用하였다. 이에 따라 漢文은 多樣的 漢文의 文體를 使用하였다.

19~20世紀 들어서면서 漢字를 爲主로 한 文語의 使用에 問題가 생겼다. 東아시아의 漢字를 媒介로 한 文語體制에 分裂이 생긴 것이다.

中國은 淸末부터 文字改革을 통하여 文言文을 解體하고 簡化字의 使用을 통해서 傳統의 漢字인 繁體字에 變化를 주었고, 白話文의 定着을 통해서 言文一致를 實現하였다.

日本은 메이지 시대 때부터 國字文字와 言文一致의 問題를 提出한다. 특히 '國家

儀式'의成立과함께國語의概念을成立시키고, 오늘날의假名(가나) 政策을確定한다.

韓國은 1894년이후漢文의文體를버리고, 國漢文體를거쳐서國文體를成立하고끊임없는

한글政策을통해서한글專用을政策的으로成功시킨다.

이로써 19世紀末에시작된東아시아의漢字를媒介로한文語共同體는 20世紀 들어서解體된다. 그러나이러한文語共同體는解體되었지만, 近代東아시아言語의語彙政策은西歐의學問을漢字語彙로翻譯해냄으로써새로운東아시아의漢字語彙의普遍性이成立되었다.

3. 現代東아시아의漢字의使用과範圍

現代東아시아漢字의使用은中世때와달리多樣한現象을보인다.

中世의漢文은楷書를바탕으로쓰였지만, 앞장에서밝혔듯이近代들어서면서各國의文字政策으로因해서새로운漢字들이增加하였다.

中國은一部的漢字를簡體字로使用하고있다. 日本은一部的漢字를略字로使用하고있다. 韓國은한글專用政策을쓰고있지만, 基本的으로繁體字를使用하고있다. 臺灣은繁體字를使用하고있다.

20世紀後半東아시아國家가政治的으로分裂되어있을때에는自身들의文字政策만觀心을가지면되었다. 그러나지금 21世紀東아시아交流가매우頻繁하고緊密한때를맞아서漢字는다시個別國家의文字로볼것이아니다. 東아시아의觀點에서바라보면漢字의範圍는상당히달라진다.

오늘날使用하는基本的인語彙를爲主로使用하는漢字의數가傳統的인漢文의文章에서使用되었던漢字의數나範圍보다는작다고할수있다. 이는個別國家의觀點에서그렇게볼수있다. 그러나同一한漢字를對象으로 '繁體字, 簡化字(簡體字), 略字' 등이存在한다면그範圍가減少한것이아니라,

오히려늘어난것이된다. 즉, 東아시아인들이相互間文書또는漢字表記가된言語들을視覺的으로接할때에는본디漢字에簡化字, 略字까지包含

을하면그수가늘어난다는것이다. 一般的으로쓰이는漢字 2,655자를가지고韓國, 中國, 日本의漢字를比較했을때, 中國簡體字는 2,655字中에서 1005字(37.9%)이었으며, 日本의略字는 235字(8.9%)이었다.

따라서個別國家의경우에는關係가없지만, 簡體字나略字는繁體字의또다른異體字가될수밖에없으며, 簡體字나略字

를사용하는사람의처지에서보면그에해당하는繁體字가또다른異體字

가될수밖에없다. 즉, 東아시아적觀點에서보면近代에簡體字나略字의制定은곧異體字의增加로이어졌다는事實이다.

결국現代東아시아의漢字는各國의漢字에다른나라에서使用하는繁體字와簡化字, 略字

등이異體字로存在한다는것이다. 즉, '東아시아國家의漢字 = 自國의漢字 + 異體字' 라는公式이成立되는것이다.

이러한公式이보여주는바는앞으로東아시아에서漢字에 대한새로운政策의試圖는곧漢字의增加로이어진다는事實이다.

4. 結論

繁體字와簡體字, 略字의相互關係를살펴보면一部分의漢字를除外하고는大部分은字形이類似하거나一部劃數의多少차이를보여줄뿐이다. 따라서東아시아交流的인側面에서繁體字, 簡化字略字모두겹치는일부漢字에 대해서는相互比較學習할수있도록배려가필요하다.