Korean Studies: Korea Seen from Outside

한국학, 밖에서 본 한국
Korean Studies: Korea Seen from Outside
Opening Remarks

This special exhibition provides a valuable opportunity for us to understand how people in the world look at Korea, by juxtaposing foreign scholarship in the field of Korean Studies and documents owned by the Kyujanggak related to foreigners’ travel logs. We hope that this exhibition will help examine the development of foreigners’ perceptions of Korea from a basic fragmentary knowledge to an academic standard and the process by which the field of “Korean Studies” has developed in the world-class academia. In last year’s special exhibition, we started to examine the odyssey of how present Korean researchers and scholars have developed the field of Korean Studies using Kyujanggak documents and other rare records. This year’s special exhibition has a distinct characteristic because it will concern itself deal with the perception of Korea in the eyes of outsiders. This exhibition also serves as an expression of the willingness of present researchers at Kyujanggak who are engaged in the HK (Humanities Korea) research project, “The Record Culture of Joseon and the Tradition of Learning from the Old in Creating the New,” to realize the globalization of Korean Studies by communicating with scholars in the world and escaping from a limited, narrow view.

The exhibition starts with foreigners’ works, which triggered an early interest in Korea. Since ancient times, Korea has never been an isolated state, but rather it has been the subject of interest and investigation as a member of East Asian civilization by neighboring countries. In modern times, especially after the opening of ports in the late nineteenth century, several personal travelogues were introduced as interest in Korea was growing. In this first part of the exhibition, we take a new approach by comparing related materials to the historical background of travelogues. Although works during that time were not academically rigorous, they did make a contribution to the advent of Korean Studies as a separate field of study.

In the Japanese colonial period, the office of the Japanese Governors-General of Korea compiled voluminous historical source books for use in their colonial rule. Thus, voluminous works were published by Japanese scholars. In the second part of the exhibition, we are able to identify how and by which methods the Japanese colonial power organized Kyujanggak documents, and to confirm that government-supported scholars under Japanese colonialism distorted the foundation of Korean Studies even as they adopted modern historical methodology. At this juncture, it was beyond my expectation to be able to find research over such a wide array of fields, including language, literature, science, folklore, religion, and arts. We will be exhibiting Kyujanggak documents that have been the subject of this broad research. Finally, we are able to realize that the rich tradition of the Record Culture of the Joseon dynasty can form the subject of academic research.

The second part of the exhibition addresses the period since Korea’s liberation in 1945, in which we will be exhibiting the results of research for Korean Studies by foreigners. This distinctive academic tradition was established in North
America, Europe, Japan, and China through the efforts of pioneering researchers, and a new generation of scholars in the discipline is growing and succeeding them. We should highly value the research in Korean Studies outside Korea, accomplished as it was with most primary sources being located domestically within Korea. It is time that both domestic and foreign Korean Studies collaborate and move toward higher academic achievement. Foreign Korean Studies demonstrate numerous advantageous characteristics that domestic Korean Studies by native Koreans lack.

I expect that the results of research for Korean Studies by foreigners will contribute much more in developing Korean Studies. First, the other's gaze provides an opportunity for a research viewpoint or methodology that domestic Korean Studies cannot provide, by being able to compare Korea's own culture and tradition to those of other countries in the world. Second, the development of foreign Korean Studies also can provide a chance to correct foreigners' ignorance and misunderstanding of Korean history and Korean culture. Ultimately, it enables academia worldwide to share the specific historical experience and cultural heritage of Koreans with other people, and finally to enrich human culture. In this sense, we understand this to be the reason that many Kyujanggak documents have recently been designated in the Memory of the World Register by UNESCO. The opportunity of this exhibition is for the Kyujanggak Institute of Korean Studies not only to do its best to preserve and maintain rare documents, but also try to make room for cooperation for domestic Korean Studies and foreign Korean Studies to communicate with each other.

The prestige of Korea in the world today is rapidly rising since the time Korean Studies was in its infancy. In the popular images of Korea that foreigners see and feel, however, a more serious scholarly approach to history and culture do not play a large role. As a matter of fact, political and military issues (the divided nation and the North Korea nuclear problem) or popular culture (Korean soap operas and K-pop music) have taken center stage rather than history or culture. As everyone knows, the historical experience of the Joseon dynasty reflected highly developed institutions and its own high-level culture. Especially during the regime of King Jeongjo, the Record Culture at Kyujanggak was at its peak. We, the Kyujanggak Institute of Korean Studies, are planning to realize "the Tradition of Learning from the Old in Creating the New" for the 21st century with people all over the world by sharing the Record Culture of the past and the results of research in Korean Studies achieved thus far. I sincerely hope that this exhibition, Korea from the Outside, will be a precious stepping stone for a new leap forward by researchers.

October, 2013

Kim In-geol

Director, Kyujanggak Institute of Korean Studies, Seoul National University
특별전을 열며

이번 특별전시회는 외국 사람들이 쓴 책과 관련 규장각 자료를 통해서 세계 사람들이 한국을 어떻게 다항보았는지 알아보는 게적으로 펼쳐집니다. thereby, 외국인의 한국 인식이 학문적인 차원으로 진행하여 세계 학계에 ‘한국학’이라는 학문 분야가 성립하기까지의 과정도 잠재졌습니다. 이미 작년도 특별전에서 국내 학자들이 규장각 자료를 바탕한 순히 중단기 특별전에서 한국학을 발전시키는 연구를 실현한 바가 있었지만, 이번 전시는 같은 한국학 분야를 따르면서도 타자물을 카탈로그 시리즈로 배가한 한국이라는 점에서 특색이 있다고 하겠습니다. 또한 ‘조선의 기록문학과 백과사전화의 한극학’이라는 주제로 연구한한국학연구원이 이 전시를 통해 국내에 한정된 영역을 넘어 전세계 학자들과 호흡하고 소통하는 세계의 한국학을 실현하려는 의지에 표현이기도 합니다.

전시의 시기는 한국어에 대한 보다적인 관심을 촉발한 이바인들의 저술로 시작됩니다. 근대의 한국은 고립된 국가가 아니라 동아시아 문명권의 일원으로서 주변국으로부터 관심과 밀구의 대가를 되었습니다. 19세기, 특히 개항 이후 청자 한국에 홀리는 세계인의 관심에 보응하기 위한 여러 과문들이 본격적으로 나오게 됩니다. 이 전시장에서는 한국을 소개하는 다양한 자료에 탐긴 역사적 배경을 간직한 규장각 자료와의 비교 전시를 통해 알아보는 새로운 시도를 하고자 합니다. 여기서 우리는 이들 저작이 학문적인 업밀성을 갖추었는지 못했지만, 후일 학문으로서의 한국학이 출현하기까지 전시의 변화로서 의미를 갖는다는 점을 알 수 있을 것입니다.

일제강점 이후 조선총독부는 식민지학에 활용하기 위해 대량의 사료집을 편찬하였고 일본인 학자들의 연구는 저자들도 다수 쓰여지 나옵니다. 전시를 통해 식민정년의 규장각 자료들에 어떤 식으로 정리하고자 했는지 확인할 수 있으며, 식민지학 이용학자들이 근대학문의 방법론을 도입하면서도 식민사관의 한계를 드러내며 한국학의 기초를 크게 외국시계가 나있던 사실을 알 수 있습니다. 그런 가운데서도 언어·문학·과학·민속·종교·예술 등 폭넓은 학문 분야에 걸쳐 다재한 연구가 이루어지기도 있었음을 득지할 만한 것입니다. 전시에서는 연구에 상응하는 규장각 자료를 살펴보므로 ‘조선시대 기록문학의 전통이 비로소 학술 연구의 대가가 되어 빛을 발하기 시작했음을 실감할 수 있습니다.

해방 이후 북미·유럽·일본·중국 등지에서 발흥한 한국학은 선구적 연구자들의 노력으로 나온의 특색 있는 학문을 형성시켰고, 새로운 학문 후속세대를 길러내며 성장하고 있습니다. 한국학의 중요한 문헌 자료 전체는 국내에 소재한 것을 감안하면 최적한 환경에서 연구이론 깊이성과 평가하지 않을 수 없습니다. 이제는 국내외 해외의 한국학, 그리고
해외 각 지역의 한국학이 시로 협력하여 보다 높은 학문적 성취를 이루어 내야 할 때라 생각합니다. 밖에서 본 한국의 상을 배달적으로 이루어진 해외 한국학은 한국 내부에서 조성된 한국학이 갖추기 어려운 특색이 있기 때문에 더욱 그러합니다. 첫째로 해외의 filmy로 인구하는 한국학은 한국 동독의 문화와 전통을 세계 각국의 것과 비교하면서 보다 객관화하여 볼 수 있습니다. 그 때문에 국내 한국학이 쉽게 이끌어내지 못하는 연구 관점이나 방법론을 모색할 수 있는 장을 제공합니다. 둘째로 해외 한국학의 발전은 한국학의 발전이 한국학과 한국문화에 관한 외국인의 무지와 오해를 교정해 줄 수 있는 가능성을 열어줍니다. 근본적으로는 한국학의 특수한 역사적 경험과 문화적 유산을 세계 학계가 공유할 수 있도록 해줄 수록 인류문화를 증가하게 해 줄 수 있을 것입니다. 근데에 규정한 규준한 국가기록들이 세계기록유산으로 지정된 것도 그러한 맥락에서 이해할 수 있습니다. 우리 규정한한국학연구원은 근본한 기록유산의 보존, 관리에도 전력하는 한편, 국제적인 한국학의 중심기관으로서 국내외 한국학이 서로 교류하여 더욱 완전 결실을 거둘 수 있는 협력의 장을 마련하고자 합니다.

오늘날 한국의 세계적 위상은 한국학이 발전하던 시기에 비해 비약적으로 높아졌습니다. 하지만 아직까지도 외국인의 한국에 대한 이미지에서 역사·문화와 같은 학술적인 요소는 그리 큰 비중을 차지하고 있다고 보이 어렵습니다. 그보다는 문화가·북한문제 등 정치적사적인 문제나 드라마+가요 같은 대중문화가 더 널리 주목받고 있습니다. 주지하듯이 조선은 왕조체제로는 교도로 발달한 문예체도와 고급문화를 성립시킨 역사적 경험에 있고, 정조대 규정을 갖고 갈등 기록문화는 그 정수가 될 수 있습니다. 우리 규정한한국학연구원은 지급의 기록문화의 한국학의 성과를 세계인과 함께하여 21세기에 맞는 법고장신을 실현하려고 합니다. 이번에 서달하려고 노력한 소중한 결음을 되기를 기대합니다.

2013년 10월
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김 인철
2013 Special Exhibition
Kyujanggak Institute for Korean Studies, Seoul National University

Korean Studies: Korea Seen from Outside

Exhibition Dates & Venue
October 16, 2013—January 15, 2014
Exhibition Hall at the Kyujanggak Institute for Korean Studies, Seoul National University

Exhibition
Curators: Moon Jeong-Yang, Hwang Jae-moon, Jeong Ha-hun, Park Hyun Soon, Kim Shiduck
Coordinators: Kim Tae-hoon, Kwon Kiseok, Kwon Cheol ho
Advisors: Mok Soo Hyun, Choi Jong Seong
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The exhibition brings together collections from the Kyujanggak Institute for Korean Studies and from the following holding institutions and individuals:

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Korea University Research Institute of Korean Studies
National Library of Korea
National Institute of Korean History
Seoul National University International Studies Library
Seoul National University Agriculture & Life Sciences Library
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Academy of Korean Studies
Song Ki-ho
Kim Shiduck
Kim Min soo

Notes
1. This publication is an accompanying catalogue for the 2013 Special Exhibition at Seoul National University's Kyujanggak Institute for Korean Studies, titled "Korean Studies: Korea Seen from Outside."

2. Details of the exhibits are provided according to the following format:
   (1) Non-Korean Titles: Title (title in the original language / Romanized transliteration of original title / English translation of title); Author (year of birth and death); Date of Publication; Publisher; Holding Institution
   (2) Titles from the Kyujanggak collection: Title (title in the original language / Romanized transliteration of original title / English translation of title); Author (year of birth and death); Date of Publication; Number of Volumes; Editor; Type; Store (in cm); Call Number
   (3) The transliteration of Korean terms, titles and names in this publication follows the Revised Romanization of Korean system, with the exception of some administrative units, geographical features, and artificial structures, which in some cases have been transliterated in alternate forms to enhance the readability of the text. When applicable, names follow the official Romanization versions used by the institution or individual.
   The transliteration of Chinese and Japanese terms and names follows the pinyin system and the Revised Hepburn system, respectively.

3. If the title is part of a book or a set of volumes, the title precedes in large print, followed by the title of the book set in small print.

4. Holding institutions or individuals of materials from collections outside of Kyujanggak are specified under the titles; holding institutions are not listed for Kyujanggak materials.

5. The catalogue does not cover all titles on display at the exhibition.
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한국학이 꽃 피다
For millennia, Korea’s many kingdoms have encountered the world through their two close neighbors, China and Japan. Throughout the East Asian region, therefore, Korea’s culture and history have been introduced via various documents, including history books and the writings of diplomatic envoys. The Western world, on the other hand, had yet to have direct exchange with Korea, and began to develop imagined ideas about the country based on limited information transmitted via China or Japan.

In the days when outsiders’ visits to Korea were rare, firsthand accounts of travelers enjoyed popularity for their detailed information on this faraway country. For centuries these books served as guides to understanding Korea’s culture and history, including *Illustrated Account of an Official Mission to Goryeo*, written by Song China’s Xu Jing after visiting the Korean kingdom of Goryeo in 1123, and Dutch sailor Hendrik Hamel’s 1653 account of his experience in Joseon following a shipwreck off the shores of Jeju Island.

After Joseon established diplomatic ties with the Western powers in late 19th century, foreigners of various professions and backgrounds visited Korea, from diplomats and missionaries to teachers, journalists and travelers, and became the first outsiders to introduce Korea to the Western world. When the Sino-Japanese War broke out amidst heightened attention from the Western nations on the power dynamics in East Asia, interest in the Korean peninsula greatly increased, which resulted in a series of travelogues from the first Western visitors to Korea.

These travel books offered the readers, thirsty for information on Korea, a firsthand account of experiences in this faraway land and also a vast array of facts about Korea’s politics, economy, culture and history, through which the people of the Western world began to nurture a more specific interest in and understanding about the Korean peninsula.
Eyes Opened to Korea
한국에 눈뜨다
Xuanhe fengshi gaolitujing
Illustrated Account of an Official Mission to Goryeo in the Xuanhe Era

설화봉사고려도경
宣和奉使高麗圖經

Xu Jing, date of publication uncertain
4 chapters bound into 40 volumes
manuscript, 29.8 cm × 18.5 cm
Call Number: 高62190

This book, written in 1123 (1st year of the reign of Goryeo king Injong) by Xu Jing (1091-1153), an envoy to Goryeo from Song China, comprises descriptions of his experience during his month-long stay in Goryeo, related to its culture, systems, and customs. Some of his observations were recorded as illustrations, accompanied by descriptions. The illustrated original edition, however, was lost when Kaifeng, the capital of Song, was destroyed by the Jin Dynasty in 1126 (4th year of King Injong’s reign), and only partial copies remain without the illustrations. The book’s descriptions of Goryeo center on its capital Songdo. The first two chapters, titled “Foundation of Goryeo (建國)” and “Genealogy of the Kings of Goryeo (流支),” introduce Goryeo’s foundation, history, and relations with China. The following chapters describe the country’s culture and systems. Despite its limited scope, the book, as a firsthand account, is an invaluable source of material that supplements other historical references from Goryeo.
This travelogue was written by Dong Yue (1431-1502), an envoy to Joseon from Ming China, following his visit in 1488 (19th year of King Seongjong’s reign). Dong Yue recorded his experience, based on what he saw and heard during his month-long stay in Joseon. He also consulted various literature related to Joseon. The book covers a vast array of topics on late 15th century Joseon, including geographical features, agriculture, commerce, educational institutions, systems, clothing, funeral rites, families of the aristocracy, fortresses, mountains, streams, rivers, downtown Seoul, royal palaces, court etiquette, streets of Gaeongsung and Pyeongyang, organization of government offices, public manners, folk customs, flowers, trees, and women’s accessories. The description of places follows the sequence of Dong Yue’s visit, first arriving at Euiju, passing through Pyeongan and Hwanghae provinces, then reaching Seoul. The book contains no records about Gyeongsang, Jeolla, Chungcheong, or Gangwon provinces, which the author did not visit.

Daming dongyue chaoxianfu

Poetic Exposition on Joseon by Envoy Dong Yue of Great Ming

대명동월조선부
大明東越朝鮮賦

Dong Yue, date of publication uncertain
single volume (32 sheets)
woodblock print, 27.1 cm x 18.7 cm
Cat. Number: 895.115 D717j
This is an illustrated biographical epic of the life of Toyotomi Hideyoshi (1537-1598). With the first volume published in 1797, the 7-volume set was completed in 1802. The novel enjoyed a huge popularity for its engaging writing and detailed illustrations. The sixth and seventh volumes, which depict the Japanese invasions of Korea (1592-1598), consulted existing literature from the three countries involved: A Record of Corrections (정이목, Jangbiok), and A Collection of Writings by Seose (서서전행문집, Seoseonhwaengmunji), both by Korean scholar Yu Seong-ryong; Records of Armaments and Military Provisions (무식서, Wobok jik) from Ming China; and A Chronicle of the Conquest of Korea (朝鮮征討記, Cho'nsen sehatsagi) and A Life of Shogun Toyotomi Hideyoshi (関原記, Shogunki) from Japan's Edo period. In an illustration titled, “Yi Sun-sin Commands the Joseon Navy in Defeating the Japanese Troops,” the battle scene of the Joseon navy led by Admiral Yi Sun-sin and their Turtle Ship are described as imagined at the time by the Japanese.
“Yi Sun-sin Builds the Turtle Ships to Defend Against the Japanese Troops,” an illustration in Ehon enkoku

“Yi Sun-sin Commands the Jinsen Navy in Defeating the Japanese Troops,” an illustration in Ehon enkoku
Chōsen chōhi roku

Joseon’s Record of Corrections

조선정비록
朝鮮恆恆錄

Yamatoya Ihei, 1695
4 chapters bound in 4 volumes
woodblock print, 17.5cm x 9cm
Kyoto, private collection of Kim Shiduck

This publication, dated 1695, is the Japanese woodblock reprint of the 2-chapter Joseon publication *A Record of Corrections* (정비록, Jangbirok), which was smuggled to Japan in the late 17th century. *A Record of Corrections* chronicled the Japanese invasions of Korea from 1592 to 1598, and was thus strictly banned from export. But Japanese historical records suggest that it was carried into Japan prior to 1683, at the latest. After Confucian scholar Kaibara Ekiken (1630-1714) and physician Matsushita Kenrin (1637-1703) cited and introduced the book in the late 17th century, it became widely known to Japanese society. In 1695, the 4-chapter Japanese version *Joseon’s Record of Corrections* was published, with Kaibara Ekiken’s introduction, and tables and maps of Joseon’s administrative districts. The Japanese-edition was introduced to the Qing Dynasty in the late 19th century by Chinese scholar Yang Shoujing (1839-1915) who had visited Japan, which affected the Chinese views on the Japanese invasions of Korea and on Yu Seong-ryong.
This book is a war memoir of the Japanese invasion of Joseon (1592-1598), written by Yu Seong-ryong (1542-1607) who led Joseon’s forces as Yeonguigeong, or Chief State Counsellor. The title Jingbirok literally means “a record by which to chastise past wrongs and take precaution for the future,” which clearly reflects the publication’s intent to examine the mistakes committed by the court and make preparations in advance. Yu worked on the book for four to five years in his hometown after retiring from public office following the end of the war in 1598 (31st of King Seonjo’s reign). The book was first published in 1647 (25th year of King Injo’s reign) as a 16-chapter manuscript in Yu’s own writing, part of which were compiled and condensed into two chapters. These two chapters are generally referred to as A Record of Corrections in Korea, China, and Japan.

Jingbirok

A Record of Corrections

Yu Seong-ryong

later than 1647 (25th year of King Injo’s reign)

2 chapters bound in 1 volume

woodblock print, 32.5 cm x 21 cm

Call Number: 951.0521 Y93
An Account of the Shipwreck of a Dutch Vessel on the Coast of the Isle of Quelpaert, Together with the Description of the Kingdom of Corea

Hendrick Hamel (1653-1698, 1618)
Transactions of the Korea Branch Royal Asiatic Society Vol. IX
translated from the French
Seoul National University Library

This record describes the life of Hendrick Hamel, who was forced to stay in Joseon for 14 years following a shipwreck. While heading for Nagasaki from Taiwan on the Dutch merchant vessel De Šperver, Hamel and his crewmates ran into a storm and made an emergency landing at the port of Seogwipo on Jeju Island in August 1653 (4th year of King Hyojong’s reign). The survivors were taken into custody and brought to Seoul the following year. In 1666 (7th year of King Hyojong’s reign), Hamel and seven others escaped from Yeosu, their place of exile on Korea’s mainland, and reached Japan, finally returning to the Netherlands in 1668 (9th year of King Hyojong’s reign). The same year, Hamel wrote and published An Account of the Shipwreck of a Dutch Vessel on the Coast of the Isle of Quelpaert (Relation du naufrage d’un vaisseau Hollande), along with a supplement titled Description of the Kingdom of Corea (Description du Royaume de Coreé). The former is a record of his misadventure in Joseon and the latter is the first eyewitness account of Korea written by a Wester. This two-volume set is generally referred to in Korea as The Record of Hamel’s Shipwreck. The first detailed introduction of Korea to Europe, Hamel’s record contains a detailed description of Joseon on various aspects including geography, customs, politics, military affairs, and education, and was translated into several European languages.
This geo-cultural record of Jeju Island was compiled in 1653 (4th year of Joseon king Hyojong’s reign) by Jeju governor Yi Won-jin. Based on Augmented Survey of the Geography of the Eastern Kingdom (동국지례총람, Donggukyeojeungnam) and A Travel Essay on Jeju (제주여행기, Jejupungjeol) by Kim Jeong, the book covers Jeju’s three administrative districts of Jeju-do, Jeongsai-hyeon, and Danjesaeng-hyeon, also includes a section of collected prose and verse. It records various characteristics of Jeju in the 17th century—its natural environment, people, and writing. As the oldest among similar records on Jeju Island, the book has served as the basic reference for other writings related to Jeju, and as a model for civilian geo-graphical records that proliferated around the country in the 17th century. The book is a vivid and invaluable record of Jeju Island in the mid-17th century.

Tamnaji

A Record of Tamna

탐라지

耽羅志

Yi Won-jin, 1653 (4th year of King Hyojong’s reign)
single volume (81 sheets)
woodblock print, 34.7 cm x 22.5 cm
Call Number: 梵915.149-y64k
This atlases was published in 1737 by French geographer and cartographer Jean Baptiste Bourguignon d'Anville. It was based on Atlas of the Chinese Empire ( происхождение, Huangyu guanlan), produced between 1708 and 1718 at the order of Emperor Kangxi of the Qing Dynasty by Jesuit missionaries in China. This atlas comprises 42 maps that d'Anville compiled in France, among which is “Map of Joseon (Carte de Royaume de Coree),” made by d'Anville and based on the map of Joseon in Atlas of the Chinese Empire. It was reprinted after being first published in 1735 in the book Description de la Chine et de la Tartarie chinoise (The General History China) by the French Jesuit historian Jean-Baptiste Du Halde. “Map of Joseon” in Atlas of the Chinese Empire was based on results from astronomical observations and was the most precise map of Korea made in China at the time. Based on this material, d’Anville’s atlas enhanced European awareness of the Korean peninsula. His atlas had a huge impact on the cartography of Korea in Europe by the mid-19th century.

This complete map of Korea was published as part of the first volume of Detailed Maps (아직도, Yoqido), a three-volume atlas comprising 30 maps. In the 1740s, Jeong Sang-gi (1678-1752) produced a large-scale map of Korea its precision comparable to a modern map, by comparing positioning information presented in three geographical materials: Augmented Survey of the Geography of the Eastern Kingdom (Revised and Expanded Edition) (신증동국여기승달, Sineungkonggukyoejiseungnam), which is a compilation of geographies of Joseon’s administrative districts; List of Road Networks (장리표, Jeongne pyo); and a 1720s album of illustrated maps from individual districts. The original edition of Jeong Sang-gi’s map of Korea resulted in hand-copied versions of various sizes and content, and this complete map of Korea is also a reduced copy of the original version. Given its sophisticated colors and details, this edition is believed to have been drawn by court painters at the Academy of Painting. It renders each province in different colors, and uses symbols to identify capitals, headquarters of provincial governors, army command headquarters, navy command, administrative districts, regional military garrisons and post station headquarters.
This introductory book on Korea was written at the end of the 19th century by American minister and scholar of East Asia William Elliot Griffis. While studying Japan as a professor at the University of Tokyo, the author learned that the origins of Japanese culture could be traced back to Korea and he engaged in the study of Korea, which resulted in the publication of this book. The book focuses more on politics and history than on customs or culture. The first chapter covers ancient and medieval history; the second politics and society; and the third modern and recent history. Another notable characteristic of this book is that a major portion is dedicated to the history of Korea-Japan relations including the Japanese invasions of Korea in late 16th century. The book is recognized to have greatly influenced the way the Western world perceived Korea, but also contains many distorted information since the author wrote this book mainly from the Japanese perspective without visiting Korea.
This is a memoir by Ōkōchi Hidemoto (1576-1666), who served Ota Kazayoshi (?-1611), Governor of Bungo Province (present-day Ōita Prefecture), assigned to the first division of the Japanese Army during Toyotomi Hideyoshi’s invasion of Korea in 1592. Ōkōchi’s book was the most popular account in modern Japan of Toyotomi’s invasion campaigns. In this memoir, Ōkōchi recorded his lord’s and his own activities between the third lunar month of 1597, when they first arrived in Joseon, and the end of the war, offering a particularly vivid description of the battle fought in Ulsan in the winter of 1597 and 1598. Also notable are the maps showing the disposition of Japanese troops during the battles fought in Namwon and Ulsan; the anecdote about a Japanese monk who asked the troups to bring back pillaged books from Joseon; and portrayals of Okamoto Echigomori and other Japanese soldiers who participated in the Ulsan battle but surrendered to Joseon.

Chōsen monogatari
A Tale of Joseon
조선물어
朝鮮物語

Ōkōchi Hidemoto, 1849 (15th year of King Hyengjong’s reign)
3 chapters bound in 3 volumes, woodblock print
29.7 cm x 17.7 cm, Call Number: 言語 953.05-M10c
This travelogue was written by British explorer A.H. Savage Lander following his visit to Korea during his journey to the Far East. Lander visited Korea twice and wrote this book based on his experiences during his stay in late 1890. The publication of Lander’s book, along with that by Percival Lawrence Lowell (1855-1916), titled, Cho’son, the Land of the Morning Calm: a Sketch of Korea, made known the epithet that came to be used by westerners to refer to Korea—“the land of the morning calm.” The 21 chapters and myriad illustrations in Lander’s book give a detailed description of various aspects of late 19th-century Korea, including the scenery and customs observed in Seoul, women, houses, marriage, royal family, culture and religion. Some parts of the book, however, are today deemed inaccurate and misrepresentative. Lander was also an artist and the illustrations in this book are his. It is notable that he covers his encounter with Min Yong-whan and Min Yong-jun, along with portraits of the two influential Koreans of the day.
This was a journal kept by Kim Dik-yun (1852–?) on his journey as part of the Korean delegation sent to attend the coronation of Russian Emperor Nicholas II in 1896. The title on the cover reads, “Hwanguilgol (Diary of Travels Around the World).” Delegations from all over the world attended the coronation, and Joseon sent to Russia a mission consisting of Minister Min Yong-whan, Attaché Yun Chi-ho, and Secretaries Kim Dik-yun and Kim Do-il. The Min-led delegation traveled about 26,848 kilometers in total, via Qing Chins, Japan, the United States, the United Kingdom, the Netherlands, Germany, Poland, Russia and Mongolia. In his journal, Kim recorded in detail the activities of the delegation to Russia and also observations made during their travel around the world. Kim also published a collection of poems written in Chinese characters during his journey, titled, *Travelling Around the World in the Company of Poems* (행구음조, Hwanggueunche).

**Hwanguilgol**

*A Journal of Travels Around the World*

한국일록

環遊日錄

Kim Dik-yun, 1896 (first year of reign title Georyang) single volume, manuscript, 22 cm x 15 cm

Call Number: 5700-1
Isabella Bishop, writer and geographer who became the first female member of the Royal Geographical Society, wrote this book on Korea after four visits to Korea between 1894 and 1897, which included eleven months of field survey. The book describes the lives of the Korean people in late 19th century, based on Bishop's firsthand observations and experiences. It includes vivid descriptions of the customs and scenery of Korea and of the lives of ordinary people at that time, and accounts of the author’s audience with King Gojong and Queen Min, along with details of various royal occasions such as the king’s procession. Major political events are also covered, accompanied by author commentary, including the Sino-Japanese War (1894-1895), Gabo Reform (1894), Eulmi Incident (1895), and the Order to Cut Traditional Male Topknots (1895).
This is a collection of textual illustrations from the Joseon Dynasty recording the order of noba, or ritual articles, including palanquins, guards and troopers, lined up for royal procession or rituals on the palatial grounds. The mode of arrangement varied according to the status of the member of the royal family leading the procession, from the king and queen to crown prince, crown princess, or the crown prince’s eldest son and his wife, and also the significance of the ritual ceremonies. The king’s procession followed three different levels of arrangement according to the importance of the relevant ceremony, while a greatly reduced number of ritual articles were used for rain rites. In addition to the detailed descriptions of the above-mentioned royal proccessional and ceremonial articles, this book contains illustrations of ritual articles used for Lady Hyegeyeong, who was the mother of King Jeongjo, and Lady Gasun, one of Jeongjo’s concubines. This record appears to date back to the reign of King Jeongjo, since a total of 45 ceremonial articles in the book were used for Lady Hyegeyeong and 3 for Lady Gasun. These illustrations on the royal proccessional order was compiled and used by the Ministry of War in organizing and arranging the ceremonial order in the court.

**Uijangbanchado**

*A Collection of Illustrations on the Royal Processional Order*

의장반차도
儀仗班次圖

Ministry of Rites, date of publication uncertain
single folded sheet, manuscript, 21.7 cm x 15.1 cm
Call Number: Han 9944
Waclaw Sieroszewski, Polish ethnographer and writer, published this travelogue in 1905 following a month-long visit to Korea in 1903, where he had made a stop as part of the Imperial Russian Geographical Society’s expedition team to the Far East. The book’s 21 chapters cover various aspects of Korea including religion, cuisine, climate, costume, history, and social systems, along with specialized information concerning demographics, administrative divisions, commerce, industry, and foreign trade. Another notable feature is the description of the social shifts that took place as Korea began to open its ports—for example, the decline of the private Confucian academy seodaeng and the rise of foreign language schools.
This document comprises Imperial Decree No.88, issued on the tenth day of the fifth lunar month of 1895, stipulating the establishment of foreign language schools and thereby promoting foreign language education in Korea. The government-supported Hanseong Foreign Language School opened in Incheon on June 27, 1895, as the first of its kind in the country, followed by eight more schools specializing in Japanese, Chinese, English, French, Russian and German, including two Japanese language schools in Seoul and Pyeongtaek, respectively. The statute specifies the purpose of the establishment of foreign language schools; faculty and staff organization and the role of various positions; and matters relevant to the establishment of regional branch schools. A more detailed set of rules and regulations were issued on June 27, 1900 under the Ordinance for Education No.11.

Statute on Foreign Language Schools

외국어학교관제

外國語學校官制

Hakbucheonquiseo

A Proposal for the Establishment of Foreign Language Schools

학부장의서 學部議書

Department of Historical Records Compilation 1895 (51st year of King Gojong's reign)

single volume, manuscript. 29 cm x 18.8 cm

Call Number: 里 17717

Eyes Opened to Korea 29
This book is a guide to understanding Korea written by American Methodist missionary Homer Bezaleel Huibert. The author served King Gojong as a special envoy and gained his full trust as a channel for diplomatic communication with the United States and other Western nations, making every effort to help Korea maintain independence from Japan. When the Japanese forced the signing of the Ruisa Treaty in 1905, Huibert visited Washington to deliver Gojong’s letter to President Theodore Roosevelt, and continued to work for Korea’s independence by making preparations to send emissaries to Hague in 1907. His book opens with a brief overview of Korea, including geography, the origin and characteristics of the Korean people, and the political system, followed by detailed sections on history, industry, culture, art, and social systems. He closes with a strong criticism of Japan’s annexation of Korea, advocating its independence. The book stands out among others on Korea by foreigners for the author’s strong support and affection for the country.

CHAPTER XXXIV
MODERN IMPROVEMENTS

If a traveller who visited Korea twenty years ago should come back here in this year of grace 1906, he would be startled at the material changes that have been effected because of the opening of the country to foreign intercourse. But if he should make excursions from the open ports and the main centres of commerce, he would soon discover that, with the exception of the six hundred miles of railroad and of the telegraph lines, these evidences of material advancement are almost wholly confined to those centres.

Japanese energy and capital have transformed Fusan from an insignificant fishing village into a thriving city with water works, electric lights, commodious hotels, banks, museums and imposing municipal structures. The same may be said in lesser degree of Wonsan, Mukpo and Kunsan. Chemnipo is the most important port of entry as yet. Her proximity to the capital has won her this distinction, but the trunk railway terminus at Fusan must eventually push her ahead, especially when she becomes a port of call for the great trans-Pacific steamship lines. Chemnipo is, however, still a distinctly live place. Real estate in the foreign or Japanese quarters brings from twenty to thirty yen per square metre, which gives us a glimpse of the genuine life of the place. Not only has the Japanese population passed the ten thousand line, but the Koreans have flocked in until they aggregate some thirty thousand. The foreign town is fairly well built, though as yet there are few public buildings of note. The splendid sea-view from the steep side-hill on which most of the foreigners’ houses are built makes it a very attractive place to live. A mile-long bund affords facilities for handling the
This is a world geography book written in the Korean alphabet Hangeul by American missionary Homer Bezaleel Hulbert. At the invitation of the Joseon government, Hulbert came to Korea to teach English in the Royal English School and wrote this book in 1889 as an introductory textbook on world geography and culture. In 1895 the Ministry of Educational Affairs commissioned Baek Nam-gyu and Yi Myeong-sung to publish a Chinese version. The first chapter, titled “Earth,” covers the solar system and its functions; the appearance of the Earth; climate, gravitation, solar and lunar eclipses and other earthly phenomena; continents and oceans; and races. The second to fifth chapters describe the location, geographical features, area, climate, demography and racial distribution of the continents of Europe, Asia, America and Africa, and provide details about major countries on each continent on location, direction, climate, demography, capital city, industry, military and religion. It is of note that the presentation of information on world geography centers on Korea.
In order to conquer and rule the unfamiliar lands of Asia and Africa, Western imperialist powers had to acquire information about their people, climate, soil, resources, customs and habits, and in the course of their investigation accumulated empirical data about their colonies. The many Western disciplines established through modernization were transplanted to the conquered lands and applied to the acquired data, for use in the study of the colonial societies and to develop discourses for conquest and rule.

Japan, a late starter in the race of the imperialist powers, also launched a conquest of its neighboring lands while carrying out surveys and research on the regions. Its survey of Joseon began in the early 1870s before the Korean kingdom opened its ports, focusing at first on its geography, climate, minerals, flora and fauna, customs and commerce, and gradually expanding the scope as its plans for invasion became more concrete. Once occupation was accomplished, the Japanese Government-General expanded its research efforts in Joseon to include the collection of its ancient books and documents. These projects were first carried out by the colonial government’s Privy Council, then as research branched out into more specialized areas, individual commissions were formed, including the Historical Remains Survey Committee and the Korean History Compilation Committee. These committees were in charge of surveying, collecting and publishing a wide range of materials for the study of Joseon.

Based on such vast data, Japanese scholars began to produce more in-depth research on Joseon’s society and history, including empirical studies by scholars from the Keijō Imperial University and the Korean History Compilation Committee. Their work not only justified colonial aggression and rule by painting a negative picture of Korean society and history, but presented a view of Joseon as “the other” within the context of its relations with the continent or Japan, which continued even after liberation to have a huge impact on the scholars of both Korea and Japan.
Korea in Chains
The first and foremost task for the Korean History Compilation Committee in preparing for *A History of Korea* (朝鮮史, Choseosin), which can be characterized as a collection or index of historical data, was to gather historical materials. The project that was launched in 1922 by the Japanese colonial government continued until the close of the committee in the 1940s. The collection work was conducted under government protection and covered Japan and China as well as Korea. *A Historical Field Survey Report on North Gyeongsang Province* is the result of fieldwork that was carried out throughout Dalseo, Dalseong, Gyeongsan and Cheongdo regions for 11 days from September 2, 1929. The format is typical of such field reports, providing a detailed account of the survey process: Japanese and Korean surveyors working together as a team; receiving guidance from local government offices upon arrival at the site; and a list of items that needed further investigation.
Since the establishment of the Korean History Compilation Committee in 1925, frequent meetings were held among the editors of the individual chapters of *A History of Korea* (朝鮮史, Chörenschi) to discuss technical issues that arose in the compilation process. Final decisions on major issues, however, including deadline extensions, financial affairs, personnel matters and printing, were made at plenary sessions. The committee convened for ten plenary sessions until the completion of *A History of Korea* in March, 1938. *Korean History Compilation Committee Minutes* are the records of those ten meetings, providing a close glimpse into the early days of the compilation project. *Project Overview of Korean History Compilation Committee* (朝鮮史編纂事務懇談会, Chörenschi henshūkai jigyō gaikō) is a comprehensive documentation of the project and contains the committee minutes as well, but omits details like conflicting views among committee members and trials and errors experienced in the early stages of the project.
This book is the final outcome of the history compilation project on the colonized Joseon lead by the Japanese Government-General. Originally launched as a 10-year plan in 1922, the project was not completed until March 1938 due to repeated delays as an austerity measures after the Kanto Earthquake of 1923, insufficient collection of historical records, and deaths of persons in charge. This book compiled the history of two millennia, from BCE 57 (1st year of Silla’s founding king Bak Hyeokgeose) to the sixth lunar month of 1894 (31st year of Joseon king Gojong’s reign), into 6 chapters and 35 volumes, totaling 24,000 pages. The most central are chapters 4 through 6, comprising 24 volumes, which cover the Joseon Dynasty. The publication takes the form of a collection or index of historical data rather than a general history book. All the entries are dated according to the East Asian zodiac and the reign, followed by a summary of the event and a list of related references.

Chōsenshi
A History of Korea
조선사
朝鲜史

Korean History Compilation Committee
1922-1938, Japanese Government-General of Joseon
National Institute of Korean History
These journals kept by the Royal Secretariat (Seungjeongwon) of the Joseon Dynasty cover all the affairs of the state related to the king, ranging from king’s whereabouts; morning assemblies and royal lectures; affairs regarding court personnel; reports from each ministry and the king’s decisions; and court appointments. The journals were kept since the first days of the Joseon Dynasty, but early records were lost during the Japanese invasions of Korea (1592-1598) and what remains are documents from the 1st year of King Injo’s reign (1623) to the 31st year of King Gojong’s reign (1894). The existing diaries comprise over 3,000 volumes, amounting to three times the number of volumes in the Annals of the Joseon Dynasty (조선왕조실록, Joseonwangjosillok), the court's official chronicles. Diaries of the Royal Secretariat, along with the annals, was the most cited reference in the Korean History Compilation Committee’s writing of A History of Korea (조선사, Chosenshi), which lists the two records under almost all entries starting from the 5th chapter covering the post-Injo era.

Seungjeongwonilgi

Diaries of the Royal Secretariat

승정원일기
承政院日記

Compiled by the Royal Secretariat, 1721-1894
(1st year of King Gyeongung’s reign: 31st year of King Gojong’s reign)
3,045 volumes, manuscript
41.2 cm x 29.4 cm, Call Number: 조 12788
This photo collection of ancient remains in Korea was published by the Japanese colonial government. Just as most empires excavated and preserved relics of the occupied territories and exploited them for colonial rule, Japan actively conducted scholarly investigations of relics around Korea. Professor of architecture at the Tokyo Imperial University Sekino Tadashi made the first survey of Korean antiquities in 1902 and excavated and studied ancient remains and tombs all across Korea every year between 1909 and 1915. These expeditions were further systematized starting 1916 with the establishment of the Historical Remains Survey Committee, which was affiliated with the Japanese Government-General. This book is one of the results produced by the surveys. Since the publication of the first volume on relics from Nangrang and Daebung commanderies and Goguryeo based on Sekino’s expeditions and research prior to 1915, a total of 15 volumes were published through 1935. The luxury hardcover publication, with pictures by professional photographers printed on high-quality paper, was extensively exploited for the glorification of Japan's colonization as “beneficent rule.”
This geographic publication compiled, under royal commission, an encyclopedic collection of geographies from early Joseon. The book, first published in 59 chapters in 1481 (12th year of King Sejong's reign), was later revised and augmented several times by royal command and published in 55 chapters in 1530 (25th year of King Jungjong's reign) as the augmented edition. Complete copies of the earlier edition have yet to be discovered. While Geographical Appendix to the Annals of King Sejong (세종일기지리지, Sejongilgijeonjiri) centered on land, number of households, politics, economy and military affairs, this book covers not only politics, economy and military affairs—garrisons, public officials, district names, geography, local products, beacon fires and lodgings in each administrative district—but also religion, customs, relics and other cultural interests including palaces, schools, temples, shrines, tombs, ancient remains, high officials and other figures.

**Sinjeongdongsugweoijeonnam**

Augmented Survey of the Geography of the Eastern Kingdom (Revised and Expanded Edition)

신중동국여지승람

Yi Haeng, et al., 1611 (3rd year of King Gwanghaegun's reign)
55 chapters bound in 25 volumes
woodblock print, 26 cm x 16.7 cm
Call Number: 천도 3477
This collection comprises collotypes of valuable records, ancient documents, historical sites, handwritings, and illustrations from reference materials used for *A History of Korea* (朝鮮史, Chōsenshi). The Korean History Compilation Committee selected and officially published historical data that were newly purchased or collected during the process of compiling the publication, and this collection was issued as part of the project. The collection takes the form of document files rather than a book—wooden boxes containing collotypes of major historical materials. A total of 150 photos of important historical data are categorized into two sections and six file books, 25 photos in each file. The collotypes of materials from Joseon are filed in chronological order of the original materials, along with the holding institutions and individuals, ranging from *Certificate of Annual Stipend for Minor Meritorious Subjects in the Dynastic Foundation* (개국학상공립학생급여증, Gaegukwongjong-gongsinnolgwon) to *Documents from Nangye Academy* (남계소간, Namgyesogae).
This is a manuscript copy of Certificate of Annual Stipend for Minor Meritorious Subjects in the Dynastic Foundation (국가원종공신록권, Gaegukwönjông-gongsinnokgwon), issued in 1396 (4th year of King Taejo’s reign). From 1392, the year of Joseon’s foundation, to 1397 (6th year of King Taejo’s reign), around 1,400 officials were appointed as minor meritorious subjects for having contributed to the foundation of the kingdom. The Korean History Compilation Committee appears to have found two original certificates: one issued in 1395 to Jeong Jin, son of Jeong Do-jeon, the closest advisor to the founding King Taejo; and the other to Sim Ji-bae in 1397. The certificates are invaluable in various respects, given that they are rare documents from the early Joseon period that serve as a legal basis for the future system of minor meritorious subjects. This is why the committee placed their photographs at the beginning of A Collection of Historical Materials on Joseon.

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**Gongsinnokgwon**

Certificate of Annual Stipend for Meritorious Subjects

Kongsinlokwon

Government Office of Records for Meritorious Subjects
Late 17th century, single volume (16 sheets)
manuscript, 33.4 cm x 23.6 cm
Call Number: hs 351.5-G116g
Köchu taiten kaisū

The Annotated Comprehensive Collection of National Codes

교주대전회통
校註大典會通

Research Department, Privy Council of the Japanese Government-General
1933, Japanese Government-General of Joseon
Seoul National University Library

This annotated edition of Joseon Dynasty’s Comprehensive Collection of National Codes (대전회통, Daejeonhoetong) includes punctuations added to the original text and explanatory notes on difficult phrases. Following Japan’s victory in the Russo-Japanese War, Japan accelerated its economic and political aggressions in Joseon, revising various laws and regulations. To this end, Japan needed to secure accurate information about Joseon’s laws and their applications. This need increased after Japan’s forced occupation of Joseon in 1910, and the Japanese Government-General carried out the task of studying Korea’s traditional customs and practices, among which Joseon’s national code was a high priority. Comprehensive Collection of National Codes had been translated into Japanese in 1915, but traditional Korean legal terms were difficult for the Japanese to understand, which called for the publication of this annotated version.
This last legal code of the Joseon Dynasty, compiled in 1865, brings together earlier statute books in addition to royal admonitions and official rules issued over 90 years since the publication of Comprehensive National Code (대전통변, Daejeontoongbyeon). This collection is composed of six codes: personnel, taxation, rites, military affairs, penal codes, and public works. The book refers to National Code (경국대전, Gyeonggukdaejin) as basic code, Supplement to the National Code (속대전, Sodaejin) as supplementary code, and Comprehensive National Code as additional code. The origin of each code is clearly marked as “basic,” “supplementary,” and “additional,” respectively. The book also distinguishes newly added material by marking it as “augmented,” allowing an overview of the changes in the administrative codes over the 500 years of the Joseon Dynasty.

Daejeonhoetong

Comprehensive Collection of National Codes

대전회통

大典會通

Jo Du-sun et al., 1865 (2nd year of King Gojong’s reign)
6 chapters bound in 5 volumes
woodblock print, 33.4 cm x 21.5 cm
Call Number: 史 1302
This book is Japanese scholar Hayashi Daisuke’s introductory study of Korean history. Following the Meiji Restoration, Japan modernized its systems and institutions by adopting Western knowledge, and the establishment of Imperial University in 1877 served as the foundation for modernization. As Japanese scholars explored their national origin and identity by utilizing the methodology of Western thought, their scholarly attention was also drawn to Korea, its neighboring country. Hayashi Daisuke majored in Chinese classics at the Tokyo Imperial University but after graduation his research interests shifted to Korean history. He pioneered the field during the Meiji period as the author of A History of Korea (1892) and Modern History of Korea (朝鮮近世史, Chosen kinsushi 1901). A History of Korea was the first book on Korean history published in Japan after the Meiji Restoration, and has greatly influenced the views of Japanese scholars on Korean history.
This book by scholar Yi Geung-il (1736–1806), pen name Yeollesil, of late Joseon, compiles historical facts on Joseon Dynasty in gisabonmulche, a method of narrating historical records according to causal relationships. The writing took three decades in late 18th century and followed a system that allowed revisions and supplements, which led to different print editions that vary in content. The book largely comprises three sections: the original collection; expansions; and supplements. The first section recounts historical events that took place during the reigns of Taegu (1392–1398) and Hyoyeong (1659–1674): the second compiles events from King Sunjo’s reign (1674–1720), which was the author’s time; and the last covers matters related to public offices, customs, literature and art, botany, geology, and foreign relations. The author referred to over 400 unofficial historical materials, diaries, and literary collections, which are listed in a bibliography under each entry. For its extensive resources and meticulous reference information, Narratives by Yeollesil was quoted as a primary source for A History of Korea (朝鮮史, Chosonshih) by the Korean government’s Korean History Compilation Committee, as well as by numerous individual scholars. The book also served as a crucial source for A History of Korea (朝鮮史, Chosonshih), written by Hayashi Daisake.
This book is a study on the political history of late Joseon, written in 1907 prior to the Japanese occupation of Joseon, by Shidehara Taira who majored in history at the Tokyo Imperial University. It is widely regarded as a major publication that represents Japanese colonial view of Korean history, most notably for its negative perception toward the prevalence of political partisanship in Joseon. The book asserts that in order to understand Joseon’s current situation, one must know its past, singling out “factional strife” as the key to understanding Joseon, and detailing the developments of the political conflicts between the Westerners (Seonin) and Easterners (Dongin), and between the Old Doctrine (Noron) and the Young Doctrine (Soron). The author presents a vast range of materials to support his position, and applies negative language to describe factional strife, including “chronic problems” and “appalling tragedy.”
This book, written by politician Yi Geon-chang (1852-1898), focuses on incidents related to partisan strife to narrate the political history of late Joseon. The book comprises two parts: The first is composed of 84 chapters that narrates a range of events, starting from the death of Chief State Councilor Yi Jun-geyon who foresaw factional politics as early as the first year of King Seonjo’s reign (1522-1608), and ending with King Yeongjo’s implementation of t'angpyeongchack, or policy of impartiality, to overcome political strife; the second elaborates on eight reasons behind the deepened factional disputes. The author was a supporter of the Young Doctrine (Soron) faction deeply involved in the Ganghwa School, a distinct academic tradition in Ganghwa Province. He passed the imperial examination at the age of 19 and entered government service, after which he became entangled in factional disputes and was exiled. The significance of this book lies in the fact that an intellectual of Joseon took a critical view on factional strife, the most prevalent feature in the country’s politics, and strived to explore the causes of the disputes. Despite a strong affiliation to a specific party, Yi approached this issue from a relatively objective stance. Nevertheless, the book was often cited by Japanese scholars during Japan’s colonization of Korea, as an important reference in defining factional strife as a political characteristic of Joseon, and thereby lending a negative image.
This book is a publication based on the doctoral dissertation of Inaba Iwaichí, who served as chief director of the Japanese colonial government’s Korean History Compilation Committee and also a major historian specializing in relations between Joseon and Manchuria. It was the first work to make a positive evaluation of “King Gwanghaegun the Outcast,” approaching the subject from the colonial perspective of integrating the history of Joseon with that of Manchuria. Inaba attempted to eliminate the image of Gwanghaegun as an outcast, arguing that the political divide during the reign of Gwanghaegun (1575-1641) was not due to the king’s incompetence or error, but due to maladministration of the Great Northerners (Daebuk) who supported him. Furthermore, the author also presents a positive assessment of Gwanghaegun’s favorable diplomatic policy toward Qing China, because Gwanghaegun’s diplomacy was close to the author’s vision of “Joseon and Manchuria as a single entity.” This book is representative of this colonial view toward Joseon and its impact on the writing of not only the early history of Korea but its medieval history as well.
These annals record the historical facts regarding the overall state affairs during the 15 years and 2 months of King Gwanghaegun’s reign (1575-1641). In compiling the annals of Joseon, the original and revised drafts were discarded and only the final drafts were printed to be stored in the History Archives. However, only two hand-scribed copies were made of Annals of King Gwanghaegun, so the revised drafts were preserved in the History Archive at Mt. Taebaek. Annals of King Gwanghaegun is therefore the only record among The Annals of the Joseon Dynasty (조선왕조실록, Joseonwongjoseolhak) remaining today in both the revised draft and the final draft versions. The revised version is an invaluable and intriguing resource since it shows revisions and supplements in black or red Chinese ink, demonstrating the process of the compilation of the Joseon annals. The revised drafts, which had been stored in the Kyujanggak archives, were transferred to the Busan branch of the National Archives of Korea. Japanese scholar Itabu Iwakichi learned of the existence of the revised drafts stored in the History Archive at Mt. Taebaek while collecting historical data at the request of the Japanese colonial government’s Korean History Compilation Committee. With the help of the official Hong Heui at the committee, who had interpreted the revised drafts, Iwakichi was able to complete his doctoral dissertation, Munchu-Joseon Relations During the Reign of King Gwanghaegun (광해군전기와 일본 및 조선의 관계, Kōkaikun jidai no Mansen kankei).

Office of Annals Compilation
1624 (2nd year of King nyo’s reign)
187 chapters bound in 40 volumes, printed copy
45 cm x 31 cm. Call Number: 12734
The book by Japanese scholar Imanishi Ryu was based on his doctoral dissertation on the history of Joseon. In the late 19th century Japan, the study of Korean history was gaining popularity, with a special focus on ancient periods closely related to Japan's own origins. Against this backdrop, Japanese scholars paid attention to the relationship between Japan and Korea, as recorded in Japanese historical records including The Chronicles of Japan (日本書紀, Nihon shoki) or Record of Ancient Matters (古事記, Kojiki), which eventually led to the fabrication of logic, used to justify Japanese invasions of Joseon. The author, who had been a student and a researcher at the Imperial Universities of Tokyo and Kyoto, gave lectures on Joseon history at Keijō Imperial University in Seoul, and became the first person in Japan to present a doctoral thesis on the history of Joseon. This paper is notable for its negation of Korea's progenitor Dangun, a final denial of Dangun based on the historical investigation method, utilizing an extensive compilation of arguments prevalent among Japanese scholars. This book classifies Dangun as a mere figure from a legend of the northern regions, thereby denying not only Dangun, but also history involving the North of the Korean peninsula from the scope of history of Joseon.
This is a hand-scribed copy of the geographical appendix to Annals of King Sejong (세종실록지리지, Seongsillokji), which was completed in 1454 (2nd year of King Danjong’s reign). Joseon’s central government needed accurate information on each part of the kingdom for effective ruling, especially in the early years of its foundation. This book was published to meet this urgent need faced by the Joseon Dynasty, and was later recognized as a model for government-published geographical records. It has been used as reference material for researchers to understand early Joseon and the demographical, cadastral, economic and geographical information necessary for establishing the dynasty’s ruling basis, including the number of lands and households around the country, military facilities, and regional economic conditions. It was also widely used by Japanese colonial scholars, and in particular Imanishi Rye, who referred to this book to support his negation of Dangun as Korea’s progenitor. After conducting a review of historical records on Dangun, Imanishi came to the conclusion that the Dangun myth was prevalent throughout Goguryeo’s old territories and the Northern people there were related with the Buyeo people, not with the Han people, the ancestral Koreans. Imanishi referred to the Pyeongyang section in this book as the basis of his argument.
Two different manuscript copies of Geographical Appendix to the Annals of King Sejong. The bottom version was hand-scribed on grid manuscript paper at the commission of the Japanese Government-General of Joseon. It is assumed that they were photoprints of Revised Geographical Appendix to the Annals of King Sejong, published in 1937 by the Japanese Government-General Privy Council.
Shikata Hiroshi, professor at Keijō Imperial University in Seoul, was the first person to attempt a demographic analysis of the Korean society. He investigated the trend of population shifts by social class through the examination of census registers recorded by the County of Daegu, from the late 17th century to the mid-19th century. The study found that between the 18th and 19th centuries, the number of households of yangban, or aristocrats, increased, while that of slave families declined, accompanied by a sharp drop in the number of commoners and a rebound in the number of slaves in the 19th century. The author concluded that such demographic change had not resulted from the disintegration of the class system in medieval times, but was triggered by the fact that commoners illegally listed their names under the genealogical records of families of a higher class to avoid the burden of state-imposed labor, and this change clearly reflected the moral deterioration of public officials and the weakening of social control upon Joseon's population.
These are census registers of households in each village under the jurisdiction of the Daegu Regional Military Command in Joseon. A triennial census of households in all 34 myeon under the Daegu jurisdiction were generally recorded in 5-10 volumes, but it is rare that all the volumes remain intact today. Currently, 186 volumes of the Daegu census register held from 1681 (7th year of King Sukjong's reign) to 1876 (13th year of King Gojong's reign), are in collection at the Kyujanggak Institute for Korean Studies, and among them only records from 1825 (25th year of King Sunjo's reign) and 1858 (9th year of King Cheondong's reign) remain complete. Shikata Hiroshi, the author of On the Daegu Census Registers (大邱郡保帳籍に就いて, Daegu kokō chōsekki ni tsuite), used these census registers in the Kyujanggak collection—in particular, records from 1690 (16th year of King Sukjong's reign); from 1729 to 1739 (5th year to 15th year of King Yeongjo's reign); and from 1783 to 1789 (7th year to 13th year of King Jeongjo's reign)—to compare and analyze social situations of the late 17th century, the first half and second half of 18th century and the mid-19th century, respectively.
Korea was annexed by Japan not long after its existence became known by nations around the world beyond East Asia. The Japanese Government-General carried out an extensive empirical study on Korea’s history and culture, which was participated by a large number of Japanese scholars. Their work served the purpose of colonial rule, but also resulted in the discovery and analysis of materials that vividly embodied the Korean spirit and history.

It was around this time that the world began to explore Korea through the methodology of modern scholarly disciplines. Foreign scholars who had visited or lived in Korea encountered a vast range of materials and embarked on a diverse investigation of Korea. They included not only Japanese scholars at universities or other institutions but also Westerners who had become involved with Joseon through missionary work and other pursuits. Their research focused on a wide range of subjects on Korea, from astronomy, medicine and science to language, bibliography, religion, art and nature, and the results of their work helped introduce Korea’s history and culture to international scholars, while at the same time contributing to the advancement of modern scholarship in Korea as well. While the work of foreign scholars on Korea, carried out during Japanese colonial rule, posed the danger of errors and distortion, their achievements also served as important assets in the establishment and development of the field of Korean studies in later years.
Korea as Subject of Research
Japanese meteorologist Wada Yuji was in charge of meteorological services in Joseon during Japanese colonial rule. He harbored a keen interest in Joseon’s meteorological history since his days as an observatory engineer during the Great Han Empire, when he discovered and organized the kingdom’s ancient meteorological records. This experience resulted in the compilation of this book, which highlights the superiority and originality of Joseon’s rainfall observation technique. Wada acknowledged that rainfall observation in Joseon had been executed through systematic approaches, and became convinced that the observation records could be utilized for the development of modern meteorology. He complemented and revised the numerical data of Seoul’s rainfall records for nearly 140 years from the era of King Yeongjo in attempt to use them in understanding the weather on the Korean peninsula.
This book documents the records of 1,811 weather-related rituals held in Joseon for about 250 years, from 1636 (14th year of King Injo’s reign) to 1889 (26th year of King Gojong’s reign). The royal court of Joseon hosted a set of weather rituals including rain rites, clear weather rites and snow rites. The book documents the procedures of these rituals, which combine ancient sorcery and Confucian morality. This indicates that Joseon’s meteorological observation was carried out under state management as part of these weather rituals, which contradicts Wada Yuji’s interpretation of Joseon’s observation records as a standard of modern science. The book also dedicates a large portion to records of rainfall observation using water gauges.

**Giujedungnok**

*Records of Royal Rain Rites*

가우제등록

*祈雨祭錄*  

Ministry of Rites, 1636-1889  
(14th year of King Injo’s reign - 26th year of King Gojong’s reign)  
6 volumes, manuscript  
40 cm x 26.6 cm. Call Number: 矩1290
Korean Boats and Ships

The author was born in Seoul as the second generation of the Underwood family in Korea where his parents had settled for missionary work. As missionary and educator, Horace Underwood wrote this book after collecting information on Korean boats, ships, and navigation out of personal interest. This book covers not only the many types of boats, shipbuilding technology, and navigation methods of Korea, but also the maritime culture and folklore from the Three Kingdoms period through late Joseon. Underwood referred to various records for this book, and for the section on geobukseon (turtle ship) he elaborated on the battleship’s structure by referring, from a critical perspective, to the “Illustrated Expositions” section of The Complete Writings of Chungmugong Yi Sun-sin (익충무공전서, Yichungmugongchonsi). Underwood concluded that it was arguable whether Admiral Yi’s turtle ships were actually iron clad, introducing an anecdote about the attempt to build an iron-clad battleship under the rule of the 19th-century regent Heungseon Daewongun, a plan that had been nurtured by the myth of the iron turtle ship.
This complete collection of writings by the naval hero Yi Sun-sin (1545-1598) was posthumously published in 1795 by the royal order of King Jeongjo. It comprises a full range of materials related to Admiral Yi, from his writings, including his poetry and prose and War Diaries (난중일기, Nanjungilgi), which detailed the circumstances surrounding Joseon’s naval forces during the Japanese invasions at the end of the 16th century, to royal memorial messages in Yi’s honor, genealogy and chronological tables, and posthumous records authored by later generations. “Illustrated Expositions,” in the first volume of the book, introduces instruments and ships related to naval warfare, including flags, melody bugles and Yi’s innovative turtle ships, geobukseon. Among them, the illustrations and texts of the turtle ships from the Tongyeong Naval Command and the Right Naval Base in Jeolla are the most organized descriptions among historical materials on the turtle ships, providing important clues for the study of ships in Joseon. The page on the turtle ship from the Jeolla Naval Base served as the basis of the turtle ship models we see today.

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Yichungmugongjeonseo
The Complete Writings of Chungmugong Yi Sun-sin

이충무공전서
李忠武公全書

Yi Sun-sin, 14 chapters bound in 8 volumes
1795 (19th year of King Jeongjo’s reign)
published copy (Jeongyu type), 35 cm x 22.4 cm
Call Number: 1.106
American astronomer W. C. Rufus served as a professor in the physics and mathematics program in the early days of Yonhi College in Seoul. He had a keen interest in the history of Korean and Chinese astronomy and in 1913 published a research paper titled, “The Celestial Planisphere of Yi Tai-jo,” in the Transactions journal of the Korea Branch of the Royal Asiatic Society. The paper analyzed Chart of the Constellations and Their Governing Regions, commissioned by Joseon’s founding king Taejo, a pioneering research that introduced Korean traditional astronomy to the outside world. Rufus went back to the U.S. in 1917 and returned again in 1935, studying Korean astronomy and astronomical tools from ancient times to Joseon, in collaboration with Yi Won-chol, a former student at Yonhi College. As a result of this effort, Astronomy in Korea was published the following year. The book provides an overview of Korean traditional astronomy and went on to influence later studies on the history of Korean science by overseas scholars including Joseph Needham.

Korean Astronomy

한국천문학

W. C. Rufus (1876-1946), 1936
Chilean Christian College literary Department
Seoul National University Library

ASTRONOMY IN KOREA

supertitious practices in disease. They believed in evil spirits, applied Eun-yang principles and refused to take medicine. No one would visit a sick person, not even a father or a son. He says that Nam Chool believed, a physician from China, taught them for the first time how to use medicine. That seems strange when we consider that Silla and Paekche knew its use; also at its beginning Koryu had physicians. Nam Chool, however, according to the account, built a dispensary near Po-chae monastery, practiced medicine and sold drugs in connection to the prevailing methods of the sorcerers and other worse treatments for disease.

Astrology and divination by means of the Eun-yang system was widely practiced and entered into affairs of state as well as into the lives of the people. The four mythological animals were emphasized in glowing colors and fantastic forms on the flags and banners of Koryu. The O-sang-geon divination method is often the key to the five directions with their implied significance. In the Sengio museum are stone coffins or urns with the “four deities” engraved on their sides. Mirrors are covered with inscriptions of animals, characters and symbols used in divination. (Figure 21). And the period that pointed to the fall of Koryu after a stormy period of nearly 500 years, during which few brave souls struggled to keep up the true spirit of astronomical observation.

The Yi Dynasty, 1392-1910

The founder of the dynasty, King Yi Tai-jo, established his capital at Seoul, which he occupied in 1394 with a new court and administration. He drew around him a group of able advisers and completely reorganized the departments of the government.

The astronomers of the fallen dynasty were considered incompetent, so a new board, the Su-won-kwan 十翁館, was organized and set to work. All books pertaining to astronomy, astrology and geomancy were newly compiled in 1394. One of the computers, Kim Tu 韓叔, who was given the task of determining an eclipse of the moon in 1398 and it did not occur as predicted, was discharged and punished. A chépdyra was placed at the Chong No bell house in 1398 (not the present bell, which was cast in 1608) in order that the bell might ring at the right hour for curfew and give correct time for the city of Seoul.

But the greatest achievement of the new board was the completion of the Celestial Planisphere of Yi Tai-jo. (Figure 24) completed in December, 1395. It is the best work of the period and incorporates the salient features of Korean astronomy at the close of the fourteenth century. Kwon Keon 楊均, one of the king’s most trustworthy officials, was commissioned to make the record. Ryu P'ang-t'ae, who was in charge of the calendar, supervised the computations and Su Kyung-su 朴庚秀 inscribed the characters that were engraved on stone. Astronomers who assisted in the work included:

Kwon Chang-wha 趙休和 Choi Young 崔榮
No Eui-choon 能乙俊 Yoon In-yong 尹仁鳳
Choi Sil-sun 趙滋淳 Kim Toi 金堤
Chun Toen-kwon 陳同권 Kim Chi-yoo 金次友
Kim Hoo 金侯

A hand written copy of the chart, which lacks some of the material and does not display the careful symmetry of the accepted work, was made by Sul Chang-so 塞長佐, older brother of Kyung-su, the official scribe. It was signed in June 1395, just six months before the official copy. The most noticeable difference between the two is the inversion of the central astral chart. Tradition says that the work of Sul Chang-so was rejected by the king and he was beheaded. His punishment, if any, was not so severe, as works are credited to him at a later date and his death duly recorded in 1399. The date of his chart, June 1395, corresponds with the month when the revised list of meridian stars was completed and part one was written out; so it appears more probable that this hand made copy may
This stone-carved constellation chart, based on the ancient constellation chart of Goguryeo dynasty, was made during the reign of Joseon’s founding king Taejo. It is one of the oldest charts in the world that covers the entire celestial hemisphere and also one of the few existing planispheres in Korea, uninfluenced by Western astronomy. In the process of its production, the Hall of Heavenly Records (Seowngwan) made a new planisphere by correcting the errors found in the Goguryeo constellation charts, then added new text on cosmology at the time, southern constellations by season, and the history of constellation charts. There are many different versions of this chart, and the one in collection at the Kyujanggak Institute for Korean Studies is a woodblock rubbing of uncertain date. American astronomer W. C. Rufus carried out the first in-depth analysis of this planisphere in the 1910s.

Cheonsangyeolchabunyajido
Chart of the Constellations and Their Governing Regions

천상열차분야지도
天象列次分野之圖

Hall of Heavenly Records, date of publication uncertain, single scroll
rubbed copy, 205 cm x 100 cm
Call Number: 古柏 7350-3
Japanese physician Miki Saka, who pioneered the study of Korea's medical history, collected his three articles serialized in the *Tokyo Medical Journal* into this book. The author served as chief of the Suwon Provincial Hospital during the Japanese colonial era and devoted his lifetime to writing numerous books on the medical history of Korea, including *A History of Medicine and Diseases in Joseon* (朝鮮医学史, *Chōsen igakushi kai* ssōkushigi, 1935). In *A History of Smallpox Inoculation in Joseon*, Miki explains that late Joseon's *sinbak* (Practical Learning) scholars, including Jeong Yak-yong and Bak Je-ga, played an important role in introducing variolation and vaccination. Standing on center stage in the history of smallpox inoculation in Korea is Ji Seok-yeong (1855-1935), called "Jenner of Joseon." Ji introduced vaccination via Japan and practiced it, and he is portrayed in the book as a pioneer.
A Collection of Writings on Various Topics by Oju, written by the scholar Yi Gyueon, also known as pen name Oju, is a comprehensive encyclopedia from late Joseon, in which 1,400 topics are historically investigated and logically argued. It provides important materials for a socio-cultural study of late Joseon, and its many topics also include medical science. Among them, “A Logical Argument for Smallpox Inoculation” explains how smallpox inoculation was carried out in pre-modern Joseon, documenting Yi Jong-in’s introduction to Joseon of variolation and highlighting Yi’s book, Compendium of Smallpox Inoculation (시중랑문, Sijongnyeonsaeng, 1871). It also explains that variolation was widely adopted in Joseon in the early 19th century, and that vaccination was carried out in Pyeongan and Hwanghae provinces in 1854. Vaccination, introduced by Jeong Yu-yong from China, was at one point banned during the persecution of Catholics, or the followers of Western Learning, but after Joseon opened its ports, Ji Seok-yeong officially adopted the practice.
This is the first grammar book and treatise on the Korean language, published in Yokohama in 1881 by Félix Clair Ridel, a missionary of Société des Missions Étrangères de Paris (the Society of Foreign Missions of Paris) based in Joseon.

This book, along with Korea's first bilingual dictionary Korean-French Dictionary (한국어-프랑스어 사전, Hanbaepfoejeon), published in 1886, marks one of many milestones achieved by French missionaries in Korea in the 19th century, who actively engaged in the research of the Korean language. Both publications are officially credited to the Society of Foreign Missions of Paris, but were largely written by Ridel.

The main section organizes the ten parts of speech, the verbs explained in detail along with a conjugation table, while the introduction is notable for its description of the relation and differences between Korean and Chinese, citing references such as Primer for the Young and Ignorant (동문승습, Dongmungseonseup). Korean Grammar has served as a model for other modern dictionaries and grammar books authored by non-Koreans.
Primer for the Young and Ignorant (동몽선습, Dongmongseseonseup) was written in classical Chinese by Bak Se-mu (1487-1554), a civil servant in mid-Joseon, for young children starting to read and write. The book elaborates on the five main relationships in Confucianism: love between father and son; duty between ruler and subject; distinction between husband and wife; precedence of the old over the young; and faith between friends. The author also summarizes Chinese history from the legendary Three Emperors and Five Sovereigns to the Ming Dynasty, and Korean history from the myth of Dangun to the Joseon Dynasty. The text consists of simple letter forms and clear phrases, supplemented with interpretive Korean postpositions and endings for easier learning and understanding. A vernacular translation of the book was published in 1797 (21st year of King Jeongjo's reign), its translator unknown.
This is a Korean-English dictionary compiled by Gale, a Canadian missionary. The author came to Joseon in 1888 and while carrying out his missionary work and translating various books of the Bible, he studied and introduced Korean culture to the English-speaking world. His books include Korean Grammatical Forms (순서적 구문, Sagwajnamu, 1893) and other books on Korean history and folklore, as well as English translations of Korean classic novels—The Cloud Dream of the Nine (구름몽, Guumung) and The Story of Chunbyang (천비양, Chunbyangjeon). This dictionary is representative of Gale's efforts and achievements, one of the earliest Korean-Western language dictionaries, following A Korean-French Dictionary (한국-프랑스어 사전, Hangukk-Prangs-eo Sajeon, 1888) and A Concise Dictionary of the Korean Language (한국어 주요사전, Hangukejuyo Sajeon, 1890). The first edition of Gale's dictionary was published in Yokohama, Japan, in 1897 and comprised two sections: A Korean-English Dictionary and A Chinese-English Dictionary. Gale's dictionary was influenced by the preceding publications, but achieved substantial enhancements in scale and structure. The first edition was followed by a second in 1911, extensively modified in structure, and a third edition in 1931, with a remarkably enlarged vocabulary, making a substantial impact on the education of English in Korea, as well as on the publication of a full-scale Korean dictionary.
Prior to the publication of Korean-Western language dictionaries, including *A Concise Dictionary of the Korean Language* (*한영초편, Hanyeongchujeon*), wordbooks served as dictionaries in Korea, categorized as yuhaeryu. This publication is one of the earliest forms of these wordbooks, a classified and translated Chinese-Korean dictionary compiled by Sayeogwon, or the Office for Interpreting, to help its interpreters learn Chinese. It comprises around 4,690 entries categorized under 62 domains including Tianwen (Astrology), Shiling (Seasons), Qihou (Climate) and Dili (Geography). Each entry is headed with the Chinese word printed in Chinese characters, below which both their standard and common pronunciations are provided in Korean letters, followed by the definition in Korean. The publication does not include a preface, but according to Tongmunwani—the gazette of Sayeogwon, named after the Office’s former name—Jeong Chang-ju and Yun Ji-heung donated personal possessions to fund the publication of this book in the year of 1690 (16th year of King Sukjong’s reign).

**Yeogeoyuhae**

*A Chinese-Korean Dictionary*

Kim Gyeong-jun, et al., 1690 (16th year of King Sukjong’s reign), 2 volumes
Woodblock print, 32.4 cm x 21 cm
Call Number:架고 4131-G418y
1 *성과 s. 成果 (성과) (동음) Success or failure. See 성과.
2 *성률하다 s. 成箱 (성저) (작동) To complete a page—of composition.
3 *성품/ 성격 (성품) (체부로) Nature; disposition; temper. See 성품.
4 *성료하다 s. 成紙 (길동) (작동) To write out a receipt—as for money; to give a written statement—of accounts, etc.
5 *성풍 s. 成風 (일음) (작동) The following out of customs: the venerating of customs.
6 *성례신 s. 省禮言 (필) (례도) (말음) A letter of formal address used to mourners or by private mourners (포전) to outsiders.
7 *성례하다 s. 成禮 (일음) (례도) To complete the ceremonies of marriage. See 성례.
8 *성령 l. 神聖 (성인) (신령) The Holy Spirit. See 성령.
9 *성리 l. 性理 (성품) (리치) Metaphysics.
10 *성리학 l. 心理學 (성품) (리치) (비동) Metaphysics.
11 *성무 s. 城締 (제) (가라) A tower over a city gate. See 군무.
12 *성상 l. 城上 (성상) (옥) "His Majesty"—so called by the people.
13 *성상 s. 城上 (제) (옥) The top of a city wall. See 성상.
14 *성수하다 s. 成事 (일음) (일) To take an undertaking.
15 *성색 s. 颜色 (소리) (붉) Sound and appearance—music and women. Bearing; manner; appearance.
16 *성술하다 s. 成事後 (일음) (월) (취) After a work is done.
17 *성씨적연 s. 成事在天 (일음) (실) (취) (하품) (하품) Success rests with Heaven. Opp. 성씨적연.
18 *성식공회 l. 館書公會 (성법) (출) (투밀) (모모) The British and Foreign Bible Society.
19 *성형하다 s. 成石 (일음) (물) To turn to stone; to petrify.
20 *성형 s. 成形 (별) (별) The 24 constellation a, e, z, (2) Hydra 141 29° 44° 7. Scattered.
21 *성사 l. 城事 (제) (제) Those four or five parts of the city.
22 *성사 l. 姓氏 (성) ( 발생) surname; a clan name. (Hon.) 성.
23 *성식 l. 事性 (성품) (식필) Nature; as one's reputation. See 성식.
24 *성식 l. 姓姓 (성품) (식필) Nature; temper; ambition.
25 *성식 l. 細心 (성경) (무) Sincerity.
27 *성실 l. 真實 (별) (별) The statement.
28 *성실하다 s. 真實 (성실) (실) be truthful; to be genuine. See 성실.
29 *성실하다 s. 成實 (일음) (실) form—of grain, fruit, etc. See 성실.
30 *성실하다 s. 成就 (성실) (실) To become filled out—as grain has become complete.
31 *성식각형 l. 盛衰之理 (성형) (체) (가지) The law of prosperity and decline. See 성식각형.
32 *성수 l. 城簿 (성현) (목소리) King's age. See 성수.
33 *성수 l. 城簿 (성현) (목소리) King's age. See 성수.
34 *성수 l. 城簿 (성현) (목소리) King's age. See 성수.
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50 *성수 l. 城簿 (성현) (목소리) King's age. See 성수.
51 *성준 s. 成証 (성증) (증) A place; a church.
52 *성증 l. 成証 (성증) (증) Royal favor; goodness. See 성증.
53 *성전명왕 l. 神聖名王 (성현) (성전) A holy and illustrious
54 *성전명왕 l. 神聖名王 (성현) (성전) A holy and illustrious
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100 * 성전명왕 l. 神聖名王 (성현) (성전) A holy and illustrious
A page from A Korean-English Dictionary by Gale.
1. 성리하다 s. 成立 (설명) (적용) To
come to; to become a head—or of an ulcer or an
abscess. See 성공하다.

2. 성립하다 s. 成立 (설명) (적용) City walls;
fortifications.

3. 성립하다 s. 成立 (설명) (적용) To
complete—as studies; to bring to a
successful issue.

4. 성조 s. 朝子 (설명) (적용) The Sun,
the 2nd Person of the Trinity. See 성조.

5. 성격하다 s. 成色 (설명) (적용) To
powder; to put on rouge and powder.

6. 성격하다 s. 性格 (설명) (적용) Temper;
disposition; heart. See 성격.

7. 성격하다 s. 成熟 (설명) (적용) To
mature—w ith an official seal.

8. 성주가와 대세칙적 s. 成則成敗則敗 (설
명) (적용) (적용) (적용) If he succeeds he
is a king; if he fails he is a rebel.

9. 성주가와 대세칙적 s. 成則成敗則敗 (설
명) (적용) (적용) (적용) If it
succeeds it succeeds; if it fails it fails.

10. 성조하다 s. 成造 (설명) (적용) The spirit
of the house that takes up its abode in
the main beam.

11. 성조하다 s. 成造 (설명) (적용) To
construct; to build.

12. 성조하다 s. 成造 (설명) (적용) To
be hasty; to be impetuous—of disposition.
See 성조하다.

13. 성조하다 s. 成造 (설명) (적용) To
entertain the spirit of the house
—as by sycophants. See 성조하다.

14. 성조과학 s. 朝朝 (설명) (적용) The
present dynasty; the king. See 총경.

15. 성조하다 s. 成造 (설명) (적용) To
come to; of an ulcer or an
abscess. See 성공하다.

16. 성조과학 s. 朝朝 (설명) (적용) "Your
lordship"—the name by which the people
address the magistrate of their ancestral
district. See 본부.

17. 성조과학 s. 朝朝 (설명) (적용) Within
the walls—of a city. See 성성.

18. 성조과학 s. 成造 (설명) (적용) Accom-
panying the spirit of the home into
its quarters in a new house—by sacrifi-
ce etc.

19. 성조과학 s. 朝朝 (설명) (적용) Abundant
fare; a plentiful supply of entables.
See 성조과학.

20. 성조과학 s. 朝朝 (설명) (적용) The Cup—
in the sacramental ceremony (Christian).
(적용)

21. 성조과학 s. 成造 (설명) (적용) An account-
book; an official record of events. See 성
조과학.

22. 성조과학 s. 成造 (설명) (적용) To note
down; to keep a record of—usually of a
magistrate. See 성조과학.

23. 성조과학 s. 成造 (설명) (적용) To flow
in streams.

24. 성조과학 s. 成造 (설명) (적용) Tobacco from Songch'on, P'yo'ng an.

25. 성조과학 s. 成造 (설명) (적용) To meet
as a guild; to form a company.

26. 성조과학 s. 成造 (설명) (적용) To
come to a village or settlement.

27. 성조과학 s. 成造 (설명) (적용) To
bring about; to bring to a successful
issue. See 성조과학.

28. 성조과학 s. 成造 (설명) (적용) To
marry; to be married. See 성조과학.

29. 성조과학 s. 成造 (설명) (적용) To
complete a volume of—written characters.

30. 성조과학 s. 成造 (설명) (적용) To write
out prayers for sacrifice. (Prov.)

31. 성조과학 s. 成造 (설명) (적용) Leaves—used for fuel.

32. 성조과학 s. 成造 (설명) (적용) The front part of a coat.

33. 성조과학 s. 成造 (설명) (적용) The
military caste: the military official
class. Opp. 동반.

34. 성조과학 s. 成造 (설명) (적용) The
Western Hemisphere. Opp. 동
반주.

35. 성조과학 s. 成造 (설명) (적용) The west.
See 서원.

36. 성조과학 s. 成造 (설명) (적용) Mr.—the or-
dinary accompaniment of a surname; a
husband. See 서원; 성소.
The author was a French scholar of East Asian studies who majored in law at the University of Paris, then studied Chinese and Japanese, later working as an interprer at the Ministry of Foreign Affairs. While serving as an interpreter and diplomat at the French Embassy in Korea from May 1890 to February 1892, he studied Korea with support from the French Minister to Korea, Victor Collin de Plancy. This book is the product of an elaborate survey on the bibliographies, contents and the holding institutions of 3,821 titles published from the Goryeo Dynasty to the era of the Great Han Empire, comprising nine sections: Gyeóhak (Moralization), Eunje (Language), Yugo (Confucianism), Munamak (Writings and Paintings), Uljeon (Ritual Models), Saseo (History), Gye (Art), Gyomun (Discourses) and Gyentong (Transportation). In his introduction, Courant provides details of his research on Korea’s book culture, language and thought, demonstrating the difficulties and achievements of a Western scholar studying Korean culture at the time. Courant used abbreviations for the various institutions that held the books, including B. R. for the Kyujanggak archives; L. O. V. for the Library of the School of Oriental Languages, Paris; and B. M. for the Asia Galleries at the British Museum. He provided references for publications that could not be found, such as The History of Goguryeo (고구려, Yagir).
This bibliography lists books from Gaeyuwa, the Chinese archives at the royal library Kyujanggak. Seo Myeong-eung and his son Seo Ho-su (1736-1799) first compiled it at King Jeongjo’s order in 1781, which was later enlarged at the recommendation of Seo Hyeong-su in 1805 (5th year of King Sunjong’s reign). While records in The Diaries of the Royal Secretariat (*Sungjeongwonilgi*, Seungjeongwonilgi) show that both the first and the enlarged editions were to be stored, the existence of only the enlarged edition has been verified at the present. The bibliography’s structure follows the traditional four-category classification system (*gyeongsaipgi*), each entry provided with the author, date of publication, and the book’s main contents. The first edition covered 607 titles, in total, among which 60 were classified under Gyeong (Confucian Classics); 120 under Sa (Historiography); 148 under Jis (Masters and Philosophers); and 279 under Jip (Anthologies). The existing enlarged edition lists a total of 696 titles: 78 under Confucian Classics; 134 under Historiography; 182 under Masters and Philosophers; and 303 under Anthologies. The publication allows a glimpse into Joseon’s system of classifying books, providing a useful opportunity to compare it with the method Maurice Courant adopted for A Bibliography of Korean Books (Bibliographie coréenne).

**Gyujangchongmok**

The Annotated Classified Bibliography of Books in Kyujanggak

규정총목

Gyujangchongmok

Seo Ho-su, et al., 1781 (5th year of King Jeongjo’s reign)
6 chapters bound in 3 volumes, manuscript
33 cm x 20.3 cm, Call Number: 金4461
Ogura Shinpei was a Japanese linguist who served on the faculty at Keijō Imperial University and Tokyo Imperial University, researching the history and characteristics of the Korean language as observed in its usage in documents and dialects. The study of *hyangga*, the ancient Korean verse form from Silla was initiated by Japanese scholar Kanazawa Shozaburo in 1918 when he proposed an interpretive reading of “Cheeyongga (Song of Cheoyong).” With *A Study of Hyangga and Idu*, Ogura accomplished the first complete translation of all 25 remaining *hyangga* titles. The fact that Japanese scholars had moved ahead of Koreans in interpreting *hyangga* had an enormous impact upon Korean scholars, pushing them toward increased accuracy in the studies that followed.
This history book from late Goryeo Dynasty was compiled by the Buddhist monk Iryeon (1206-1289) in the year 1281 (7th year of King Chungnyeon’s reign). This woodblock print housed at the Kyujanggak Institute for Korean Studies is a reprinted edition published in 1512 (7th year in the reign of King Jungjong of Joseon) by County Magistrate of Gyeongju Yi Gye-bok, and is the oldest existing complete set of the publication. The book comprises nine sections: Wargnyeok (A Brief Chronological Table); Giwi (Records of Marvelous Anecdotes); Heungjeop (Adaptation and Growth of Buddhism); Tapsang (Records of Pagodas and Statues of the Buddha); Ulhae (Biographies of Buddhist Monks); Siju (Invocations); Gantong (Spiritual Experiences); Piun (Hermitry) and Hyeson (Stories of Virtue and Filial Piety). Samgungnyusa contains a significant number of ancient records missing from History of Three Kingdoms (삼국사기, Samgoksa), which makes it an essential source material for grasping the history and culture from pre-Goryeo times. The 14 works of the ancient verse hyangga included in this book serve as the core reference in the study of Korea’s early poetic forms. This woodblock edition was designated in 2003 as National Treasure No. 306-2.

Samgungnyusa

Memorabilia of the Three Kingdoms

삼국유사

三國遺事

Iryeon 1512 (7th year of King Junghong’s reign),
5 chapters bound in 2 volumes
woodblock print, 22.8 cm x 17.5 cm
Call Number: 本圖 951.03-119s
Chosen högengaku shikō: "Hasami" go kō
A Historical Consideration on the Dialects of Joseon: A Study of the Term for "Scissors"

조선방언학시고: '날카'어고
朝鮮方言學試考: '銃'語考

Kôko Rokuro (1912-1989)

This book is a monograph on the phonological history of the Korean language written by the Japanese scholar Kôko Rokuro, who left a significant mark in the early stages of Korean linguistics. He graduated from Tokyo Imperial University's Department of Linguistics and came to Korea to study the Korean language while serving at Keijô Imperial University. Interested in the history and linguistic lineages of the Korean language, he followed his teacher Ogura Shinpei's footsteps in the research of the dialects of the Korean language. His interest in the Korean pronunciation and notation of Chinese characters led to his principal accomplishment in the field of the phonological history of the Korean language, which he approached through the study of Korean dialects. He theorized that the word "날카," pronounced "gaisi," appearing in the 12th-century book *Classified Survey of Korea* (高麗新書, Hóri Shūsho), is the earliest form of "가시 (gawri)," the Korean term for scissors, which is directly reflected in the term "gaisi" meaning "scissors" in the dialect of Gyeongsang Province. Starting from this premise, he attempted to verify the transformation of the word to the late medieval Korean term "가미 (gaseo)," then to the modern form of "가미," centering his research on historical change and regional differentiation on the four following themes: "고고," "알았다;" disappearance of the medial consonant "g" and "complex vowels."
Classified Survey of Korea is a record of travel and vocabulary book written by Sun Mu from the Northern Song Dynasty of China, who visited Goryeo in 1103 as a diplomatic clerk. The publication is believed to have comprised three chapters—Customs, Administrative Structure and Language—along with a supplement containing a variety of instructions and inscriptions. The book, however, has been lost to history and remains only in part, excepted in a number of Chinese publications including Persuasion of the Suburbs (説郛, Shuofu) and Complete Collection of Pictures and Books of Old and Modern Times (古今圖書集成 Guijin tusu jiicheng). Treasures from the Rhymes Treasury of Joseon (대동문부국화, Daedongmunbuguk, 1558), an encyclopedia published in the reign of Joseon king Seonjo, also quotes about 30 entries from Persuasion of the Suburbs. The “Language” chapter of Jilin leishi included about 350 Korean words, transcribed in Chinese characters, serving as a crucial reference for the study of the vocabulary of Goryeo. The Chinese transliterations in this publication reflect pronunciations as close as possible to those of the Korean words. For example, the passage “天日漢字” means “sky (天) is pronounced hanzai (漢字),” the pronunciation similar to the Korean hanal and the Chinese characters also related in meaning to the corresponding Korean.

Jilin leishi

Classified Survey of Korea

Excerpted in Shuofu
(Persuasion of the Suburbs) Book 54

設定於四十書之五十四冊

Sun Mu, date of publication uncertain
165 volumes, woodblock print, 22.4 cm x 15.3 cm
Call Number: 阅4498
This monograph delivers in lecture form the main theories of Confucianism in Korea from the diachronic perspective of the author, who served on the faculty at Keijō Imperial University in Seoul during the Japanese colonial rule. The publication is focused on the theories of the Zhu Xi School, summarizing Confucianism in Korea from its early stage in late Goryeo to the philosophies of the Joseon period including the Theory of Four Beginnings and Seven Sentiments (sadaenchejeong-goon) and the theory on the sameness and differences between the nature of humans and that of myriad things (inmulseongdangigim). The author argues, above all, that Confucianism in Joseon was exclusively dominated by state-centered Zhu Xi scholarship, in contrast to the development of the non-state-led Kogaku (Ancient Learning) school in Japan, revealing a colonial view of Korean history that emphasizes the stagnancy and dependency of Joseon Confucianism.
This book is a compilation of writings by Yi Hwang (pen name Toegye) divided into three sections. It covers the Theory of Four Beginnings and Seven Sentiments, a theme on which Yi engaged in an eight-year argument with scholar Gi Dae-seung (1527-1606), brought on after Yi revised a statement by Jeong Ji-um (1509-1561) in his book The Relation Between Heavenly Ways and Human Nature (천명, 천명명좌의). Jeong’s version read, “Four Beginnings are manifested from i (impulses), and Seven Sentiments are manifested from gi (emotions),” which Yi revised to state that the Four Beginnings are the manifestations of i, and Seven Sentiments are the manifestations of gi. Takakashi Tōru diminished Toegye’s achievements on the ground that his theory was wanting in originality; the argument on the Theory of Four Beginnings and Seven Sentiments, however, continued since Toegye’s time for about 300 years as a philosophical debate, revealing the identity of Joseon Confucianism as distinguishable from that of Chinese Confucianism.

Toegyeseonsaengmunjip

The Collected Writings of Scholar Toegye

Yi Hwang, date of publication uncertain, 31 volumes woodblock print, 31.5 cm x 21.5 cm
Call Number: 韩 S 1877
Two versions of the Diagram of the Relation Between Heavenly Ways and Human Nature from The Collected Writings of Scholar Tungye.
Charles Allen Clark, a missionary from the North Presbyterian Church of America, came to Korea in 1902 and trained Korean pastors until he was banished in 1941 by the Japanese colonial government. He was the editor of and main contributor to *Theological Review* (신학리뷰, Sinhakjeon), and published myriad papers and books on theology. *Religions of Old Korea* was published in 1929 by compiling Clark’s lectures for his 1921 missionary course at Princeton Theological Seminar. It was the first English book dealing exclusively with Korean religions, significant for compiling the achievements of the early Protestant missionaries in Korea, consequently playing a bridging role for study in the field in the English-speaking world after Korea’s liberation from Japan. A significant portion of the book is devoted to new religions including Cheondogyo, as well as traditional religions such as Buddhism, Confucianism and shamanism. The appendices comprise the English translations of the bibli of Cheondogyo Complete Dongbok Scriptures (동복대전, Donggyeongdaejeon) and *The Taoist Scripture of Precious Fundamentals* (중추경, Okchogyeong).

**APPENDICES**

refresh their minds, and at the same time to show to all the world the basis of our teaching.

Forty-eighth year since the Foundation. Third Head of the Order, Son Pyung Hei.

This book is the holy and spiritual Word. If we do not publish it abroad, holiness will be lost from the world. Our Divine Master wrote the book originally, and gave it to his successors. The men of that day recorded what they heard, but there were some errors in it. Our Hwaesim Teacher revised it, filling it up and correcting it, but, during the Great Tribulation, it was lost. It was later re-gathered from many sources, but, by comparing with the originals has again been found filled with errors. Therefore, our Wiam Teacher, Son Pyung Hei, has asked me to study the book carefully. If I had kept it as a private study only, I would have sinned against the Divine Master. We have, therefore, gathered funds and are publishing it to all the world. (signed) Kim Yun Kook.

**The Tongmyong Taichu—History**

As we observe the Springs and Autumns as they were from the beginning, and the other powers of Nature we see that they do not change in their nature, nor in the sequence in which they come. These things are the works of Chun Chu (God) which have been revealed in the world. Ignorant people do not understand that it is by the grace of Chun Chu (God) that the rains come, and the dew, although they are aware of the fact that these things do not come by man’s power.

Since the time of the original Five Emperors of China, there have been many writers who have explained how the sun and moon and stars were made, and how the heavens revolve, so that we know that the heavenly bodies move according to certain fixed laws. Their moving and stopping, rising and falling, is due to the command of Chun Chu (God). They show reverence for and obey the decrees of Chun Chu (God).

Men may become saints also in this way, by studying the Doctrine and virtue, and by practising them. What, then, is our Doctrine? It is from Chun Chu (God). What is virtue? It is Chun Chu’s (God’s) virtue. Therefore we may become saints by mastering the Doctrine and virtue. Is it not a joy to know that a mere man may become a real saint? In recent years, however, all of the people of the world have been looking after their own interests only, and they do not obey the truth of Chun Chu, nor the commands of Chun Chu (God). As I meditated upon this, my heart was much troubled, and I did not know what to do. In 1890,
This publication comprises the complete scriptures of Donghak, a reform movement in Korean Neo-Confucianism that evolved into the religion of Cheondogyo. Its completion had been scheduled for 1863, but was delayed by the death of the founder Choe Je-u, and finally published by the second patriarch Choe Si-lyeong in 1880 in Inje, Gangwon Province. The first section consists of the four following articles: Podeokmun (On Propagating Truth), Nonfakmun (A Discussion on Learning), Sadeokmun (On Cultivating Virtue) and Buryeonggyeon (Not So Obvious, Yet Obvious). The second section includes 15 pieces of writing in a variety of forms, including prayers, incantations and poems. The complete English translation of the scriptures is found in Religions of Old Korea by Charles Allen Clark.

Donggyeongdaejeon

Complete Donghak Scriptures

동경대전

東經大全

Choe Je-u, 1880 (11th year of King Gojong’s reign)
single volume (23 sheets), woodblock print
27.5 cm x 185 cm
Call Number: 想自 239.52-C4544f
Chōsen zenkyō shi
A History of Seon and Gyo Buddhism in Korea

Nukariya Kaiten (1887-1934)
1933, Stanjusha, Seoul National University Library

Nukariya Kaiten was a Japanese scholar of Chinese Chan Buddhism, who served on the faculty at Konazawa University, associated with the Sōtō sect of Japanese Zen Buddhism. This historical overview of Buddhist thought, written with assistance from Korean scholars and from established references and preceding research, systematically organizes the spirit and thought of Seon and Gyo schools in the context of the general history of Korean Buddhism. The book reveals the author’s keen insight through his precise analysis of historical sources and his critical perspective. At the same time, however, his book poses clear limitations in treating Korean Buddhism as a copy of Chinese Buddhism, denying its originality. Most of all, the author’s views are clearly influenced by those of the Sōtō sect, remaining extremely critical of the tradition of Korean Seon Buddhism, centered on the Irjye School.
Hyujeong (ordination name Cheongheo, 1520-1604), a Seon monk from mid-Joseon, was a revered Buddhist leader who served as the official head of both Seon and Gyo schools, and led the troops of monk soldiers as Supreme Patriarch of the Eight Provinces during the Japanese invasions of Korea (1592-1598). He wrote Guiding Principles of Seon Buddhism in 1564 and it was published in 1579 by his disciple Yujeong (ordination name Samyeong), followed by a vernacular Korean translation in the year 1610. The book was based on the approach of “sagyoipseon (leave gyo, enter soon),” accepting gyoohak (doctrinal study) as an introductory passage, while advocating ganhwaseon (meditation based on the contemplation of key phrases) as the ultimate method of ascetic practice. Hyujeong’s proposal for the harmonization of Seon and Gyo schools opened a new path for Buddhist philosophy and practice method in late Joseon.

Seongagwigan
Guiding Principles of Seon Buddhism

Hyujeong, date of publication uncertain, single volume woodblock print. 18 cm x 11.6 cm
Call Number: 鄭家儀 219315-H999s
Co-authors Akamatsu Chijo and Akiba Takashi were Japanese scholars who served on the faculty at Keijō Imperial University in Seoul, teaching religious studies in the philosophy department of the College of Law and Literature. This publication, based on field research carried out between 1930 and 1933 throughout the Korean peninsula, was printed in two volumes, in 1937 and 1938, respectively. The first volume is a collection of research materials including transcriptions of shamanic songs and prayers, and words delivered through trance channeling; the second volume brings together comprehensive research based on the materials collected in the first volume and other related literature. An appendix provides over 200 photographs, original texts of shamanic scriptures, and talisman images, serving as an invaluable reference. The book compiles and analyzes the vast oral and material heritages of the Korean peninsula and Jeju Island, including songs performed in the twelve-segment shamanic rituals of Seoul and Osan, and is considered to have played a pioneering role in the study of Korean folk religion.
This book, written in the 19th century by an author known only by the pen name Nanseok, comprises illustrated descriptions of each of the twelve segments that make up the traditional shamanic ritual. Another manuscript version of the same book is part of the Garam Collection at the Kyujanggak archives (Call Number: 가당 398.3-M883). The book’s first page provides a preface, accompanied by an impression of a seal that reads “明義序言 (To illuminate justice and to acquire truth)”; and the second page bears an illustration of four musicians. From third page on, each comprises, along with a short exposition, an illustration of each of the twelve segments of a shamanic ritual: Invocation of Ganeung (God of Origins); Jeseok (God of Childbirth) Segment; Byeolseong (Deceased Royalty God) Segment; Daegeori (General Segment); Hug (Smallpox God) Segment; Jongsun (Ancestor God) Segment; Mansin Malmyeong (Shaman Ancestor Goddess) Segment; Untitled (titled Chakgi, or Exorcism, Segment in the Garam Collection manuscript); Changbu (Clown God) Segment; Seongjo (House Guardian God) Segment; Gureung (Marital Hero Deity) Segment; and Dwijeon (Closing Table) Segment. The book serves as a vivid visual record of shamanic rituals from an era before the introduction of photography, detailing musical instruments; ritual tables and offerings; and shamanic garb and props.

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Mudangnaeryeok

The Shaman Legacy

무당내역

巫黨來歷

Author/date of publication uncertain
single volume (ivory, 14 pages), color illustrations
manuscript, 20.3 cm x 16.9 cm
Call Number: 가143018
This book on the history of Korean art was written by the German Catholic priest Andre Eckardt, who came to Korea in 1909 and did missionary work at various locations including the Deokwon Monastery in South Hamgyeong Province. He took on the Korean name Ok Nak-an, travelling around the country with a wide range of interests in Korean culture, and also taught Latin and German languages along with art history at Keijō Imperial University in Seoul. After returning to Germany in 1928, he published this book in German in 1929, and then in English in 1936, introducing Korean art history to the Western world for the first time. He emphasized the significance of Korean art, explaining that Korea had absorbed Chinese art but created its own originality, which was then passed on to Japan, and concluded that the originality of Joseon’s art lay in its classical beauty.
This is a record of royal protocol, comprising details regarding all procedures in the construction of King Jeongjo’s tomb Geolleung on the grounds of Hyeol-lyungwon, his father Crown Prince Sado’s tomb in Suwon, from the seventh through the twelfth lunar month in 1800. The publication’s first volume covers the passing of King Jeongjo; the decision of a name for the royal tomb; construction schedules; personnel in charge of the construction; and items and equipment required for the project. The second volume depicts the making of the burial mound; the installation of tomb sculptures; and the production of the roof tiles. The book also includes detailed diagrams of the buildings, materials and stone figures, along with color illustrations of the ritual pavilion jeongpyak: the royal coffin case changung; and sasudo, paintings of the four guardian animals. Andre Eckardt included in his book A History of Korean Art photos of various parts of the country that he explored, choosing those of the royal tombs for the architecture section and those of tomb sculptures for the sculpture section. His photographs suggest that he visited Jeongjo’s tomb in Suwon, and while he did not provide exact names or terminology, the photographs and their captions reflect the site and arrangement of the Suwon royal tombs and the stone figures.

[Jeongjo] Geolleungsalleun犒dogamuigwe
An Illustrated Record of the Construction of Geolleung, the Royal Tomb of King Jeongjo

[정조]건릉신롱도감의궤
[正祖]建陵山陵都監儀軌

Royal Funeral Directorate, 1800 (1st year of King Sunjo’s reign)
2 volumes, color illustrations, manuscript
48.9 cm x 38.4 cm, Call Number: E 13641-13642
Jongmyojae from An Illustrated Record of the Construction of Seoulseong, the Royal Tomb of King Jeongjo. This pavilion serves as the venue for rituals and memorial services at the royal tomb.
Lanyao: This is a pulley contraption for lifting heavy objects, used to hoist the main coffin at the funeral, and also for building fortresses or palaces.

Shoucai: The paintings, which decorate the four sides of the royal coffin case, represent the four guardian animals of the four directions. 
Chengyangji (Blue Dragon), Caoyi (White Tiger), Jupei (Red Phoenix), and Hunsu (Black Turtle).
Sekio Tadashi was a researcher of architectural history at Tokyo Imperial University. He came to Korea in 1902 (6th year of Emperor Gwangmu’s reign) to study ancient architecture and remains, and in 1904 published A Survey Report on Korean Architecture. His research was aimed at closely examining Korea’s cultural properties before Japan moved into the Korean peninsula. Following the annexation of Korea, Sekino was commissioned by the Japanese Government-General to visit Korea every year and survey the remains of ancient capitals, temples around the country, and kiln areas, as a result publishing the 5-volume *Pictorial Album of Ancient Remains of Joseon* (朝鮮古蹟遺跡写真集, Chōsen koseki zufu). Based on this book, he lectured widely on Korea’s ancient architecture and art, which he incorporated into his 1932 book *A History of Korean Art*. This book was the first of its kind to attempt a structured overview of Korean art history but its perspective of history is typical colonialist, stating that the starting point of Korean art history is Nangnang (Lelang), one of Han China’s Four Commanderies, or almost completely excluding discussion in his book on the paintings of Joseon.
This is a painting done with colors on silk, depicting a hunt in snow-covered mountains. The scene features three men chasing a deer on their horses, the movements of human figures and animals captured with a dynamic touch. The painting is a section cut from the full work, and is currently displayed in a round frame but assumed to have been produced as a long scroll. It is believed that King Gongmin is the painter of this work, which is hard to verify. The painting had been handed down in a descendant family of Kim Jangsaeng (pen name Sagye, 1548-1631), and is now housed at the Kyujanggak Institute for Korean Studies. The National Museum of Korea also has in its collection three more paintings that are believed to be King Gongmin’s works of the same title. Yi U (1637-1693), or Prince Nangseon, a grandson of King Seonjo, originally possessed the painting, but it is assumed that after his death, collectors cut it into sections.

This book documents Gyeongju, also called Donggyeong, or the Eastern Capital, and its history, geography, buildings and facilities, temples and historical remains, and figures and customs, tracing back to the Jindan era. The book is an updated version of History of the Eastern Capital (동경잡기, Donggjeonggi), whose author is unknown. First Minister Min Ju-myung (1629-1670) published this book in 1669 (10th year of King Hyeonjong’s reign) with the help of Literary Licentiate Yi Chae (1616-1684). In 1711 (37th year of King Sukjong’s reign), Gyeongju Magistrate Nam Ji-hun reprinted the book, and in 1845 Gyeongju Magistrate Seong Won-tuk (1785-1865) and others published an expanded edition. When Japanese scholar Sekino Tadashi was writing A Survey Report on Korean Architecture (한국 건축조사 보고서, Kankoka kenbuki chōsa hikoko) in 1904, he surveyed historical remains around Korea and referred to many related literature, quoting from this book on Gyeongju’s thriving years, including records about Wol Fortress, on Bulgu Temple and the Pagoda at Bunhwang Temple, and Silla’s royal tombs.
Japanese scholar Yanagi Muneyoshi, who founded the *mingei* (folk craft) movement, nurtured a deep interest in Korea and collected Korea's ceramics and folk crafts. When Gwaeghwamun, the gate to Gyeongbok Palace was set to be demolished in 1922 to make way for the Joseon Government-General building, he played a critical role in moving the gate to the eastern section of the palace to preserve it. This book is a compilation of his articles on Joseon architecture and art work, for which he had developed a strong affection. Yanagi also left behind numerous writings on Joseon's culture and art, but at the same time has received criticism for his colonialist views, as reflected in his expression of Joseon art as possessing a “sorrowful beauty.”
This book documents the history of Gyeongbok Palace. It offers details on how Joseon’s founding king Taejo ordered Jeong Do-jeon to select a site for a palace; the origin of the name Gyeongbok Palace; the names of each palace building; and events and changes that mark each period of its history. The book also lists the names of the palace’s major halls including Geunjeongjeon, Sajeongjeon and Gangnyeongjeon; the locations of government offices on the palatial grounds including the Grand Secretariat, the Office of Special Advisors, and the Royal Kitchen; and detailed sections and parts of each building. The exact year of the book’s publication is uncertain, but it is assumed to have been written prior to the reconstruction of the palace in 1868, with an article on the reconstruction process added following the completion.

**Gyeongbokgungji**

A History of Gyeongbok Palace

Author unknown

Later than 1867 (4th year of King Gogung’s reign)

Single volume (17 leaves), manuscript

23 cm x 15 cm; Call Number: 6512032

Korea as Subject of Research 101
Koreanische Musik

Music of Korea

Koreanische Musik

Music of Korea

Koreanische Musik

Music of Korea
This music book was published as nine chapters bound in three volumes in the eighth lunar month of 1493 (24th year of King Seongjong’s reign) by the royal order of the king. Minister of Rites Seong Hyeon (1439-1504) and other officials participated in its publication. The first edition is now housed at the Hosa Bunko Library in Bishui, Japan. The Kyujanggak Institute for Korean Studies has in its collection a 1610 edition and also a republished edition from 1655 (6th year of King Hyojong’s reign). The book’s preface reads that the Royal Protocols and music notations kept at the royal musical department Jangakwon were dated and inaccurate as well. The book covers the following topics: the theory of traditional rhythms; pictures and description of ritual and folk music; court dance; folk dance; musical instruments for ritual music; Chinese musical instruments; illustrated descriptions of folk music instruments; court ritual costumes, with illustrated descriptions. Akhakgywebeom is a comprehensive musical canon that encompasses musical theory, court rituals, court assemblies and music, dance, instruments, and costumes used in court banquets.

Akhakgywebeom

A Guide to the Study of Music

Seong Hyeon et al.
1610 (2nd year of King Gwanghaegun’s reign)
9 chapters bound in 3 volumes
woodblock print, 38.3 cm x 24.4 cm
Call Number: ???? 1807
VIII. ANHANG

1. Begrüßung der Geister.

2. Begrüßung der Geister.

3. Frühlings anfang.


Sheet music printed in Eckardt’s Music of Korea.

Titles included in the book are:

1. “Hwangjönggäng” (ritual music performed at the State Shrine to Confucius)
2. “Yeongsinhuium” (ritual music performed at the Royal Ancestral Shrine)
3. “Yangsand” (folk song from Gyongsu Province)
4. Song performed by traveling performance troupe sodangpae
The 1955 expedition to Korea by Swedish zoologist Stern Bergman was aimed at collecting specimens of Korea’s fauna and flora to be exhibited at the Swedish Royal Museum of Natural History and Folk Museum. The multi-national expedition team, backed by strong support from the Swedish royal family and the Japanese Government-General of Korea, was able to send to Sweden myriad specimen collected over 21 months across the country. In Korean Wilds and Villages comprises photographs and writings on Korean scenes and customs, as documented by Bergman. This book is a 1938 English translation of the original Swedish publication in 1937, and helped introduce Korea’s exotic culture and nature to the United States and Europe.
Jeong Yak-jeon (1758-1861) studied marine life around Heuksan (also known as Jasan) Island during his 14-year exile there and compiled *A Record of the Fishes of Jasan Island*. Jeong classified 226 species of marine organisms into four groups, and recorded in details their names, shapes, and ecological facts, along with ways of catching and using them. The book was based on Jeong’s philological research and the empirical knowledge of islanders. Jeong attempted to clarify the existing names of sea creatures, and to create names for those which had not been written about. This is a rare book of natural history produced amidst the culture of encyclopedic publications in late Joseon, attempting to systematically classify and name a full range of marine life. Jeong’s ideas about the possible practical and commercial uses of marine life were related to the development of fishery and distribution networks on the southwestern coasts in early 19th century.

**Jasaneobo**

*A Record of the Fishes of Jasan Island*

자산어보

茲山漁譜

Jeong Yak-jeon, date of publication uncertain
3 chapters bound in 1 volume, manuscript
24.3 cm x 18.2 cm
Call Number: 가성16.533.2 J498l
Nakai Takenoshin was a world-renowned expert on Korean plants and a professor at Tokyo Imperial University, commissioned by the Japanese Government-General to study plants in Korea for 30 years. Japanese botanists came to think that studying only Japanese vegetation was not enough to modernize Japanese botany, and began researching Korean plants in 1901. *Flora Koreana* (1914) was an illustrated plant book published in Japanese for the public. *Flora Sylvatica Koreana*, 22 volumes of which came out between 1915 and 1940, gained recognition overseas as well, which supported Japan’s argument that it not only ruled Joseon but also strove to enhance the level of academic research in Joseon. With this book, more than 4,000 species of Korean vegetation became known to the international academic world.
Sixteen Treatises on Rural Life is a book in which sirhak scholar Seo Yu-gu (1764-1845) compiled all knowledge and techniques necessary for rural life. It comprises 113 chapters in 54 volumes, which are classified into 16 treatises, each focusing on a single subject. The book is assessed as a practical encyclopedia of the largest scale in Joseon. The treatise titled Horticulture introduces general methods of growing flowers, with names of some 50 flowers and types of soil. Flowers were not common subjects in agricultural books at that time, and the reason behind Seo dedicating an entire treatise to flowers seems related to the Joseon literati’s hobby of gardening, which had become popular since the 18th century. In his preface to Horticulture, Seo emphasizes that not only the edible or medicinal qualities of flowers but their growing process and human appreciation are also important. Fruits, Trees and Other Plants offers, among other things, a detailed introduction to cultivating sweet potatoes, to which Seo had paid attention from early on as a famine-relief crop.

**Yewonji, Manhakji**

Horticulture

**Fruits, Trees and Other Plants**

Yewonji, 만학지 藝學志 晚學志

**Imwonsimnyukji 3, 4**

The Third and Fourth Treatises

from *Sixteen Treatises on Rural Life*

Seo Yu-gu, circa 1809 (the year of King Hojojong’s reign)

52 volumes, manuscript

26.4 cm x 18.8 cm, Call Number: 5585
As the Second World War came to a close in 1945, Korean studies overseas entered a stage of change and growth, with research taking place in new regions and an increase in the number of researchers and research fields, which resulted in the accumulation of a significant volume of research on various topics. An increasing number of formal institutions began to offer degree programs in Korean studies and international networks were established, including the Association for Korean Studies in Europe (AKSE), enabling active international exchange among scholars.

Korean studies in different regions have developed in different ways. In Europe and in North America, Korean studies was established upon the tradition of East Asian studies, comparing with China and Japan in carrying out research on Korea and applying the various theories and methodologies in the social sciences. In China and Russia, Korean studies was pioneered by Korean immigrant scholars, whose influence in the field is still valid today, and there is active research taking place on Korea’s early history in the northern territories that are now parts of the two nations. Japan is a stronghold of Korean studies, with a large number of related scholarly organizations. The perspectives and methodologies established during Japan’s colonial years have posed important questions and themes in Korean studies in the region.

Korean studies established outside of Korea started out from questions and approaches that were not easily accessible within the country, pioneering a unique research discipline and system. Despite the many issues that remain, Korean studies overseas have shown remarkable growth, competing with the development of the discipline within Korea. The achievements in the field of scholars around the world have already had significant impact on Korea and will continue to have increased influence. Today Korean studies is spreading globally, contributing to broadening the horizon of research in the field.
Korean Studies as a Burgeoning New Discipline
Edward W. Wagner laid the cornerstone for Korean studies in the United States through his research and teaching, fostering a generation of Korean studies researchers. The Wagner-Song Mungwabangmo Project contributed to the study of Joseon's status system and to building a database of lists of successful entrants in the imperial examinations. This book is recognized as his major achievement for having established the characteristics of literati purges in Joseon's political history of the 16th century. Wagner analyzed the historical background and development of literati purges, arguing that they were a phenomenon that resulted from an explosion of conflicts among the king, his counseling office and senior government officials. He also criticized the views adopted in previous studies that the purges marked the beginning of factional strife, assessing that counseling, which triggered the purges, was a system contributed to the continuation of Joseon Dynasty.
This book records the lists of successful entrants in the state erudite examinations from 1393 (2nd year of King Taejo’s reign) to 1774 (50th year of King Yeongjo’s reign). The book opens with an introduction on Joseon’s imperial examinations. The lists comprise the name of the reigning king and the names of the successful entrants. Listed under the year of the exam are the date, the subject and the name of the proctor. Under the name of each successful entrant, the date, the entrant’s age, and the names of his father, grandfather, great grandfather, maternal grandfather, and his father-in-law were taken down, and if there were successful entrants among them, the name was marked with a red sign. Successful entrants among his relatives were also recorded in order of kinship. In addition, the book records whether the entrant had served in the Office of Special Advisors or the Royal Academic Society. Although this book carries lists only up to the reign of King Yeongjo, it is the most comprehensive among other similar existing lists.

Gukjomyongwabangmok
Lists of Successful Entrants in Imperial Examinations of Joseon

Author/date of publication uncertain
16 chapters bound in 8 volumes, manuscript
37 cm x 24.5 cm, varying book sizes
Call Number: Z 103
Peter H. Lee is a first-generation scholar and translator of Korean literature in the United States. After taking on his first teaching post at Columbia University in 1960, Lee taught at the University of Hawaii and also the Department of East Asian Studies at the University of California Los Angeles, while continuing to establish Korean studies and Korean literature as an independent discipline. In addition to extensive scholarly papers in the field, Lee has also translated important Korean writings and literature for the English-speaking world, including The Record of the Black Dragon Year (암요년기, Iryomok) and The Silence of Love (열정의 진밀, Nimmaichinnok). His English translation of Songs of Flying Dragons is accompanied by an analysis to help readers better understand the work, comparing it to Western classics The Iliad and The Odyssey.

**Songs of Flying Dragons**

[1]

Korea's six dragons flew in the sky,
Their every deed was blessed by Heaven;
Their deeds hailed with songs of sage kings.

[2]

The tree that strikes deep root
Is firm amidst the winds,
Its flowers are good,
Its fruit abundant.

The stream whose source is deep
Gushes forth even in a drought.
It forms a river
And gains the sea.

1. The commentary quotes the Taehan. Duke Hwang 26 (Le Sage, V, 375): "It was from that time that the Two Halves of Heaven were divided. Compare the Chinese tally with the Greek diadect, for which see J. C. Anderson, Military Theory and Practice in the Age of Xenophon (Berkeley, 1976), p. 69.

2. "The six dragons flew in the sky, hailing the wisdom of Heaven." See also Hwang 25 (Le Sage, III, 356).

3. "The tale of the Two Halves of Heaven." See also Hwang 26 (Le Sage, V, 375).

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In the south is a tree with drooping boughs;
The bamboo here bends it.

Oh, happy, happy land!
Blessings and boons comeongoing fail.

On the northern hills grow the cypresses;
On the southern hills the gumtrees.

Happiness forever lasts
That is the rock that stands and is home.

Look in the southland of Meshow Eon
With here and there so thick
Here's happiness to my heart.
A happy quest for heavens.

**Notes**

4. No. 9, Papilla, p. 21, Pahua, p. 117.
This is an epic verse about the foundation of the Joseon Dynasty. Jeong In-ji (1396-1478) and other scholars wrote the poem in 1445 (27th year of King Sejong’s reign) and dedicated it to Sejong, who gave the title *Songs of Dragons Flying to Heaven*, and ordered Choi Hyang, Park Paeng-nyeon, and others to provide annotations to be published as a book. After the book was first published in 1447 (29th year of King Sejong’s reign), it was republished several times. The edition housed at the Kyujanggak Institute for Korean Studies is a reprint edition from 1612 (4th year of King Gwanghaegun’s reign). The book comprises 125 sections that celebrate the achievements and good deeds of past kings, from King Taejo’s great-great-great-grandfather to King Taejong, emphasizing that the foundation of Joseon was planned by the Heavens. The verse was composed in the newly invented Korean writing system Hangyeol, after which poems were added in Chinese characters as a means of interpretation. The epic was the first poem written in Korean since the creation of the new Korean language system, and contain myriad historical facts in late Goryeo and early Joseon.
Confucian Statecraft and Korean Institutions: Yu Hyöngwón and the Late Chosón Dynasty

James B. Palais (1934-2000), 1996
University of Washington Press
private collection of Kim Min-soo

This book aims at defining the nature of Confucian statecraft in late Joseon through an analysis of Yu Hyöngwón’s reform proposal in Bangye’s Treasuries (만재수록, Bangyesurok). American scholar James B. Palais examines the general historical flow that had continued from the foundation of Joseon to mid-17th century and analyzes within the context of the time Yu’s plans to reform the status, military, land, public office, and budget. Palais also criticizes Korean scholars who interpreted Yu’s statecraft solely on the theory that autonomous modernization in Korea had begun prior to the start of Japanese colonial rule, without taking into account the historical circumstances of the time. The author has made significant achievements in the study of Joseon history, which have had a profound impact on Korean studies scholars in the United States.
This book covers social reform plans proposed by Yu Hyeong-won (pen name Bangye, 1622-1673), a scholar of late Joseon, which was based on research in Confucian classics and previous systems of China and Korea. Yu wrote this book for 22 years while living in retirement in Ubun-dong in Buan, North Jeolla Province. The book was completed in 1670 (11th year of King Yeongjo's reign) and first published in Daegu in 1770. With an aim to fundamentally resolve issues facing Joseon, Yu proposes reforms in six sectors: land, education and talent development, appointment of government officials, public office, stipends of government officials, and the military. The appendix, titled "Bojgyuson," also depicts Yu's consideration of the county and prefecture administrative system. This book proposes a grand vision of overall reformation of state law and institutions, starting from a reform of land and social systems that will allow all people to be raised as a moral and political subject while carrying out basic economic activities. Yu's ideas also include streamlining state management through administrative and fiscal reforms; a gradual abolition of the slavery system; and a reorganization of local administrative systems into counties and prefectures of similar sizes.

반계수록

088

Bangyesurok

Bangye's Treatises
This book is based on Buswell's 1985 doctorate thesis. The first section comprises a study of the Vajrasamādhi-Sūtra (금강사마디경, Geurangsongmaejeog) and the second contains a translation of the scripture. Buswell provides an analysis of the characteristics of the Vajrasamādhi-Sūtra as an apocryphon; an exposition about the life of the sūtra's author Wonhyo and the period during which Wonhyo wrote it; and detailed comments on the correlation between the main doctrines of the Vajrasamādhi-Sūtra and seon (zen) Buddhism. Buswell argues that the Vajrasamādhi-Sūtra made a great contribution to the legitimacy of seon Buddhism, which was emerging in the mid- and late Silla, and to the systematization of its doctrines and methods of practice.

CHAPTER ONE
THE VAJRASAMĀDHI-SŪTRA
AS AN APOCRYPHAL SCRUTIURE
This book combines The Awakening of Faith in the Mahayana Doctrine (대승가신론, Daejeonggisinman), known to be written by Indian Buddhist monk Asvagośa (?-?), with two annotated versions of the book by Wonhyo (607-686) of Silla—Commentary on the Awakening of Faith in the Mahayana Doctrine (대승가신론소가, Daejeonggisinmansoja) and Further Notes on the Awakening of Faith (기심문안기, Gisimunyeokgi). The book consists of three sections: The first on “Guide to Core Teachings”; the second on “Interpretations of the Titles of the Treatises; and the third on “Interpreting the Meaning of the Text.” The third section comprises an introductory sentence from Wonhyo’s Commentary, followed by the main text from the Awakening of Faith in the Mahayana Doctrine and its corresponding interpretations from Commentary or Further Notes. The book is notable for the following achievements: First, Wonhyo identifies the grounds for “one mind two entrances,” the central tenet of Asvagośa’s book, in the Lankavatara Sūtra; second, he defines the process of enlightenment as a process of purification, from a surface consciousness to a basic consciousness called alaya; and third, he concluded that the three smallest kleshas in the state of non-enlightenment are also occur in the alaya consciousness.
This book records the history of astronomy in Joseon by focusing on instruments developed and managed by the Hall of Heavenly Records (Seonggwan), the royal observatory in charge of recording celestial phenomena, calendar days and meteorological observations. Needham illustrates that Joseon’s astronomy, rooted in the Chinese discipline, made huge progress during the reign of King Sejong through the effort to invent new astronomical instruments, which was succeeded by later generations. The biggest achievement of this book is the drawings of astronomical instruments from Sejong’s era, which remain only on record, reconstructed by referring to the related materials. With help from this book, Korean researchers launched on restoring these astronomical instruments, and in the early 2000s, jageongmu, a type of clepsydra, and the astronomical clock hanchonsige were successfully restored.

The Hall of Heavenly Records
조선의 서운관

Joseph Needham (1900-1995)
1986, Cambridge University Press
Seoul National University Library
Joseph Needham’s *The Hall of Heavenly Records* was based mainly on *The Annals of the Joseon Dynasty* (조선왕조실록, Joseonwangjosillok) and *Revised and Enlarged Edition of The Reference Compilation of Documents* (증보문헌비고, Jeungbomonheonbigo). From the latter, the section titled “Reference on Astronomy and Calendar” (천문비고, Sangwigo) includes records relevant to astronomical instruments, which served as the basis for the reconstruction plans for the instruments from King Sejong’s reign. *Reference Compilation of Documents on the Eastern Kingdom* is the original edition of the *Revised and Enlarged Edition*, and the above section, included in the second volume of this edition, serves as the most basic and important source for the study of the Korean astronomical history, illustrating the systemization of the astronomy and calendrical science during King Yeongjo’s reign.

**Donggungmunheonbigo**
Reference Compilation of Documents on the Eastern Kingdom

동국문헌비고
東國文獻備考

Commissioned by King Yeongjo
1770 (48th year of King Yeongjo’s reign), 40 volumes
printed copy, 30 cm x 18.6 cm, Call Number: 昭 4146
Kodae sosol: A Survey of Korean Traditional Style Popular Novels

고대소설

William E. Skillend (1939-2014)
1968, School of Oriental and African Studies, University of London
Seoul National University Library

William E. Skillend received his Ph.D. in ancient Japanese literature but turned to the study of Korean literature and served on the Korean studies faculty at the School of Oriental and African Studies at the University of London. In 1961, he visited Seoul National University to examine materials from the Kyujanggak archives. This book is a comprehensive bibliography of traditional Korean novels, for which he studied existing literature on the titles, and visited their holding institutions around the world to confirm their bibliographical facts. His empirical approach has resulted in a basic reference in the field that is still used today.
This book is known as the longest among existing traditional novels from Joseon. The story, set during the reign of Emperor Yingzong in Ming China, centers on the members of the Zheng family, depicting the internal and external conflicts between the various characters. The author is unknown, but the detailed descriptions of life and the internal state of the characters suggest that it might have been written by a woman. According to An Encyclopedia of Songnam (송남람직, Songnamjangji) by Joseon scholar Jo Jae-sam (1808-1866), the novel was written by Lady Yi (1694-1743) of the Jeonju Yi clan, the mother of Joseon official An Gyeon-je (1724-?). There are two existing complete sets of the novel, one housed in the Jangseogak Archives at the Academy of Korean Studies (Naksajom edition, 180 chapters bound in 180 volumes), and the other at the Kyujanggak Institute for Korean Studies (180 chapters bound in 93 volumes). Other copies, including the one housed in the Yonsei University Library, are incomplete sets. William E. Skillend wrote in Kodae sosok: A Survey of Korean Traditional Style Popular Novels, citing A History of Korean Literature (조선문학사, Joseonmunhaksa, 1948) by Korean scholar Yi Myeong-seon, that the edition housed at the Kyujanggak Institute for Korean Studies is a copy of the Naksajom edition.

Wanwolhoemaengyeon
Vows Made at the Moon-Viewing Banquet

완월회맹연
玩月會盟宴

Author unknown. 1902 (8th year of reign title Gwangmu) 180 chapters bound in 93 volumes handwritten manuscript, 30 cm x 19.2 cm, Call Number: K. 3350-65

Korean Studies as a Bourgeois New Discipline 123
Daniel Bouchez came to Korea in 1958 as a Catholic priest and taught theology and philosophy at a university. After returning to France in 1970, he devoted himself to teaching Korean and scholarly research in the field of Korean studies. This book is a study of the different versions of the traditional novel Record of Lady Sa's Southward Journey (Sassinnamjeonggwa, noted for its many varying editions. Bouchez categorizes the different editions according to Juseon scholar Kim Chun-tae's explanatory notes to his Translation of Record of Lady Sa's Southward Journey (변안남경기, Beoneonnamjeonggwa), then regroups the Hangeul versions that he believes are closest to the original into three categories by using the research method of philologist Jaque Froger. Bouchez's detailed process of categorization contributed greatly to the study of different versions of Korean traditional style popular novels.
This classical Korean novel, written in Korean by Kim Man-jung (1637-1692), remains today in numerous Korean editions and translations in classical Chinese, one of which was translated by the author’s grand-nephew Kim Chun-taek (1670-1717). The novel’s plot centers on the travails of Lady Sa, the virtuous wife of scholar Yu Yeon-su, who is expelled from the household under false accusations by evil concubine Lady Gyo, and after many twists and turns clears herself and returns home. The story is understood as an allegory of the relationship between King Sukjong, Queen Inhyeon, and the King’s favorite consort Lady Jang, written to make the king reflect on his erroneous actions. Daniel Bouchez in his book categorized the classical Chinese translations of the novel into three types, including the Kim Chun-taek-type. The edition shown here has characteristics similar to those stated in Kim Chun-taek’s expository notes to his translation, and therefore can be considered a Kim Chun-taek-type translation.

**Sassinamjeonggi**

Record of Lady Sa’s Southward Journey

Kim Man-jung, date of publication uncertain
single volume (4 sheets), manuscript, 26.0 cm x 20.7 cm
Call Number: 가람고 813.55 6427a — 영고 813.53 6427a
This book is an analysis of the process of the transformation of Korea's intrinsic social features into those of a Confucian nature with the introduction of Neo-Confucianism in Joseon Dynasty. Deuchler identifies the features of the traditional Korean society prior to the influence of Confucian culture, then examines the aspects of the pre-Neo-Confucian Korean; the acceptance of Neo-Confucianism in late Goryeo and early Joseon; and the changes incurred in Joseon's clan rules, ancestral rites, funeral rites, inheritance system, and social status of women. The author extrapolates that Goryeo's traditional bilateral kinship system changed into a patrilineal system in late Joseon, a result of the acceptance of the Neo-Confucian model, rather than of political or economic causes.
This book defines and classifies into five categories the rites that the royal family, the royal court, government officials and the subjects were obliged to carry out in the Joseon Dynasty. The five categories include: gilbye, or auspicious rites, which are state-organized memorial services in worship of heaven, earth and human spirits; garye, or felicitous rites, including tributary rituals, royal celebrations, coronations, weddings, and court banquets; billye, or guest rites, referring to banquets for foreign envoys; guilbye, or military rites, including archery rituals, training or hunting rituals, and exorcism rituals to ward off epidemics or evil spirits; and hyungnye, or sorrowful rites, including funerals. Although the book focuses on standards for official ceremonies performed by the royal family and the court, it also records funeral rites practiced by the aristocracy and commoners, as shown in sections titled “Ancestral rites for the aristocracy and commoners” under Auspicious Rites and “Funeral rites for the aristocracy and commoners” under Sorrowful Rites. Offering an overview of basics of daily rituals in Joseon, the book is an important source for studying the Neo-Confucian system, society and culture of Joseon.
I  The Mudang, their Rituals and their Gods

The mudang

Muga literally are the songs of the mudang. In these pages mudang will be used as a general appellation for members of a class of professional religious specialists who act as mediators between the world of the supernatural and the world of man, although perhaps a majority of them do not call themselves mudang, but mune, maesin, muge, san yo, sinsin, hwaenung and yet other names. Both in daily usage in Korean and in academic treatises, however, these people are commonly called mudang. Not only does the term mudang originally refer to women, most of the religious mediators of this kind are female, and therefore any unspecified mudang will be referred to as “she.”

Men who follow this profession are often called paksu or paksu mudang.

Both westerners and Korean academics often call the mudang a shaman. Whether this is correct depends first of all on one’s definition of shamanism. If shamanism is primarily a “technique of ecstasy”, as Eliade insists, many mudang cannot be called shamans. L. Vajda in his article “Zur phasologischen Stellung des Schamanismus” has described shamanism as a complex of phenomena, which taken one by one may exist outside shamanism, but only in conjunction constitute something which really deserves the name of shamanism. He enumerates eight constituents, which certainly are not all present in so-called Korean shamanism. Much looser definitions are used by American anthropologists. William P. Lebra, for instance, defines a shaman as a religious practitioner “who has 1. recognized supernatural powers which are utilized for socially approved ends or goals, and 2. the capacity to enter (and withdraw from) culturally defined trance states (i.e., spirit possession).”

Still another definition is given by A. Hilkezzant:
The classical novel Tale of Sim Cheong, whose author and date of authorship are not known, has been passed down in different versions through a variety of circulation routes. In collection at the archives at the Kyujanggak Institute for Korean Studies are three different unofficial trade woodblock editions (banggakbo), and three different manuscript copies. The novel’s various editions are largely categorized into gyeongpan, or Seoul edition, which is close to a prose version; and wanpan, or Jeonju edition, a verse version influenced by the traditional narrative song pansori. The former is characterized by simple and plain prose, the narrative focused on plot and Confucian social norms; while the latter shows more complex traits, closer to verse in style and secular in its views, with various elements borrowed from pansori, including verbose narration and songs. This 1916 edition from the printer Dagaseopo in Jeonju is a wanpan version. Tale of Sim Cheong is of great value and significance in the study of Korean shamanism since the story has been preserved not only in the form of classical novels, folk songs and pansori, but also in the form of shamanic songs performed as part of the shamanic ritual gut.
Kōnjihōn kōkyō kenkai to shōgaku kenkai

Vernacular Translations of The Classic of Filial Piety and Elementary Learning, Printed with Gyeongin Moveable Copper Type

The Journal of the Academic Association of Koreanology in Japan (朝鮮學報, Chosen gakidō) is a scholarly periodical issued by the Academy Association of Koreanology in Japan. Launched in 1950, the journal is still being issued, with the latest being the 227 issue, printed in summer 2013, publishing academic achievements in a wide range of subjects with the field of Korean studies, including history, culture, language, and literature. In this paper, published in the journal's 276th issue, Tagawa Kōjō introduces and analyzes A Vernacular Translation of The Classic of Filial Piety (孝經, Hyeongyeongonhae), in collection at the private library Sonkeikaku Bunko in Japan, and provides details regarding the publication of A Vernacular Translation of Elementary Learning (孝經, Hyeongyeongonhae). The first known translation and publication of The Classic of Filial Piety (孝經, Hyeongyeongonhae) in Joseon can be traced back to 1590 (23rd year of King Seonjong's reign). The supplement to Tagawa's paper includes a photographic copy of the book's first publication, which is of great historical value, accompanied by the King's notes on the book's title, name of the grantee, and the date, referred to as nusesi.
This book is a vernacular Korean translation of The Classic of Filial Piety (孝經, Xioajing). The translation was based on The Great Cause of The Classic of Filial Piety (孝經大義, Xioajingdaoyi), compiled by Dong Ding, a scholar of the Yuan Dynasty. The translation was carried out as part of a project to translate classics essential for a Confucian education during the reign of King Seonjo (1522-1608), which was followed by additional editions printed and distributed by the government when need arose. The edition on display was published as a textbook for the education of the crown prince in 1666 (7th year of King Hyeongjo’s reign), and includes the king’s notes, or naesagi, which reads that the copy was bestowed on the 23rd day of the tenth lunar month to Sixth State Councillor Sog Jun-gil, who was taking part in the education of the crown prince.

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Hyogyeongeonhae

A Vernacular Translation of The Classic of Filial Piety

효경언해

Office of Special Adviser
1666 (7th year of King Hyeongjo’s reign)
Single volume (27 sheets), woodblock print
34.7 cm x 23.1 cm, Call Number: zi 1328-2
The Society for Study in Korean History (Chōsen-shi kenkyūkai) was established in January 1959 at the initiation of Japanese historian Hatada Takashi, who attempted to criticize Japan’s colonial rule over Korea and the colonial view of Korean history, seeking new directions in the discipline. The Bulletin of the Society for Study in Korean History (Chōsen-shi kenkyūkai ronbunshi) is a scholarly journal published by the society. Launched in 1967, the journal has now published its 45th issue. This paper by Tsuruzono Yutaka and included in the 21st issue of the bulletin, highlights the significance of peasant uprisings staged in 1811 under the leadership of Hong Gyeong-rae in the northwestern areas of Pyongan Province, by examining the content of the peasant appeals. Tsuruzono analyzed these appeals from the perspective that the uprisings were triggered by the coalition of the emerging middle class with newly accumulated wealth and the collapsing upper class of Confucian literati.
These journals chronicle the peasant uprisings that broke out in 1811 under the leadership of Hong Gyeong-rae in Pyeongan Province, also called Gwanseo (Northwestern) Province. The subtitle reads, *The Records of Gyeong-rae* (경행일록, Gyeongnaesillok). The resources included here largely overlap with those in *Annals of King Sunjo* (선조실록, Sunjojsillok), *The Diary of the Royal Secretariat* (숙정전일기, Suseongjeongjeonilgi), *The Records of Repression of Uprisings in the Northwestern Province* (한서평범록, Hangeupyeongbannok), but also contained in these journals are materials that are rarely found elsewhere, such as peasant appeals and circulars. The appeals aimed at declaring the intent of the uprisings to local residents and the province’s headmen in order to seek their cooperation. They tell the tale of commoners in the Northwestern Province alienated and neglected by the state, which is in decline due to in-law (sado) politics. Amidst these troubles, a saint from Sconcheon, Cheongbuk Province, leads an uprising fueled by a just cause.

**Hongssilgi**

**Hong’s Journals**

Author unknown

later than 1811 (11th year of King Sunjo’s reign)

single volume (69 pages), manuscript

31.9 cm x 17.6 cm, Call Number: 4252426
Japanese historian Takashi Hatada (1908-1994) was born and raised in colonial Joseon. Returning to Japan at the outbreak of the Korean War in 1950, he felt that there was a debt to repay to the Koreans and committed himself to the study of Korean history. He endeavored to rectify prevailing misconceptions based on the Japanese colonial view of Korean history by compiling *A History of Korea* (朝鮮史, Chōsenshi) in 1951 and establishing the Society for Study in Korean History in 1959. This book is a compilation of papers published in various academic journals and collections of treatises since the 1950s, their subjects encompassing the administrative district systems of *gun* and *hyeon* in Goryeo and Joseon, and social systems related to family and social status including land ownership. The book reached beyond the existing perspective on Korean history as an abridged version of Chinese history and explored its originality, stressing the special characteristics of Goryeo and Joseon found in regional, land, and social systems, which has greatly influenced the views of researchers in Korea and Japan.
This is a book on the history of Goryeo, written in early Joseon. Under the king's order in 1449 (31st year of King Sejong's reign), Kim Jong-seo (1383-1453) and Jeong In-ji (1396-1478) launched on the revision of the previous publication A Preamble to Goryeo History (고려사전문, Goryeosajeonmun), and completed it in 1451 (1st year of King Munjung's reign), printed and distributed under Jeong In-ji's name in the tenth lunar month of 1454 (2nd year of King Danjong's reign). Following the establishment of the Joseon Dynasty, strenuous efforts were launched to organize the historical facts and events of fallen kingdom of Goryeo, which resulted in a series of publications including A National History of Goryeo (고려사, Goryeoguksa), Revised History of Goryeo (수고려사, Sogyogoryeo), and Goryeosa (고려사, Goryeosa), followed by the final achievement, History of Goryeo. The edition in collection at the Kyujanggak Institute for Korean Studies was published in 1613 (5th year of King Gwanghaegun's reign) and contains the following note from the king (narrator): "The king bequests a copy of History of Goryeo to the History Archive at Mt. Taebaek in the ninth lunar month of the 41st year of era name Wanli."
This book explores Joseon’s modernization movement carried out in the late 19th century and the enlightenment thought that propelled it. Author Gang Jae-eon understood that Joseon’s enlightenment thought and modernization efforts had originated from the ideas of the School of Practical Learning, or sibak, which criticized Neo-Confucianism, and attempted to validate his understanding in the context of the history of Joseon thought. His book examines the entire process of the formation, development and frustration of enlightenment thought and movement: the establishment of Neo-Confucianism as a mainstream philosophy in Joseon; the formation of School of Practical Learning in response to Neo-Confucianism, based on the principle of seeking truth from facts; and the ideological conversion from the ideas of practical learning, prevalent in 1870s, to enlightenment thought. This book was translated into Korean in 1981 and published under the title, Hwanggeigaehwasang (한국의 개화사상).
This book emphasizes the importance of sanitary road maintenance in Joseon’s capital Hanseong, and proposes a set of rules under the title, “Rules for Road Maintenance (Chidojuyuchi),” which is featured on the book’s cover. Its author Kim Ok-gyun (1851-1894) visited Japan as a member of a diplomatic mission following Imo Mutiny in 1882 and wrote this book in November of the same year in consultation with Park Yeong-hyo (1861-1939) and other reformists. Kim enunciates in the book that the three key factors of political governance are sanitation, agriculture, and sericulture, and road maintenance. The book proposes the establishment of a government bureau responsible for road maintenance and sanitation, the hygienic disposal of human excreta from residences, government offices, and royal palaces; and the installation of temporary toilet facilities around the city.

Chidoyangnon
A Brief Discussion on Road Maintenance

치도약론 治道路論

Kim Ok-gyun (1851-1894), date of publication uncertain
single volume 9 pages, manuscript, 29.6 cm x 18.3 cm
Call Number: 15255
Yeonhaengswatongsinsa
Joseon's Diplomatic Missions to China and Japan
연행사와 통신사

Fuma Susumu is a Japanese historian who served on the faculty of literature department at Kyoto University. He started out as a specialist in the field of Chinese social history—local social history, specifically—during the Ming and Qing periods, but after encountering Records of Joseon’s Diplomatic Missions to Qing (연행사, Yeonhaengswatongsinsa), he embarked on research that resulted in this book. The first of Fuma’s work to be published in Seoul compiling his academic papers from Japan, the book is a labor of academic development and exchange in Joseon approached from a macroscopic context of East Asia. The book includes the envoy’s observations and perceptions of China in the 16th and 17th centuries; a comparison of academic exchange by Joseon envoys to Qing and those to Japan in the 18th and 19th centuries; an annotation of Records of Joseon’s Diplomatic Missions to Qing; and a comparison between Records of the Imperial Title-conferring Envoys to Ryukyu (임진왜란, Shilieqiula) and Accounts of the Official Envoys Sent from China to Korea During the Ming Dynasty (중국으로의, Shiluoxianta), authored by Ming envoys. Fuma was acknowledged for studying and critiquing an extensive range of resources from Ming, Qing, Japan, and Ryukyu, as well as Joseon envoy records, thereby enhancing the level of research in the field. On the other hand, the book was also criticized for underestimating the level of academic thought in late Joseon and the dynamic changes that occurred at the time.
This book comprises journals kept by Hong Gyeong-hae (1725-1759) on his trip as part of Joseon’s delegation to Japan from the eleventh lunar month of 1747 (23rd year of King Yeongjo’s reign) to the seventh lunar month of 1748. The word “sai” in the title Susaillok, 等 in Chinese character, means a raft, and here refers to an envoy to Japan, or 勝ase (勝) in full, literally a raft sailing to the east. The 1747 diplomatic mission was sent to Japan to celebrate the succession of Tokugawa Ieshige, the ninth shogun of the Tokugawa shogunate. The delegation was made up of 475 members and headed by Chief Envoy Hong Gye-hui. The journals’ author was the son of Hong Gye-hui, serving as a personal escort on the delegation. This valuable publication contains detailed records of the journey, the scenery and customs observed at various points on route, and encounters with Japanese government officials and writers.

Susaillok

Daily Records of Observations by Mission Escort

수사일록
随槎日錄

Hong Gyeong-hae (1725-1759), date of publication uncertain
2 volumes, manuscript, 24 cm x 15.5 cm
Call Number: z: 47105
This book is a study by a Chinese scholar of the stele of Gwanggaeto the Great of Goguryeo. Different versions of rubbed copies of the stele have been studied by many historians and epigraphers from different countries, which posed the problem of inconsistency among the copies, including character omission and alterations. Moreover, in early 20th century, Korean-Japanese historian Lee Jin-hui proposed a controversial theory based on traces of lime found on the body of the stele that the stele’s inscription had been intentionally fabricated by the General Staff Office of the Imperial Japanese Army. Wang Jianjun, the author of this book, carried out a firsthand survey of the stele in 1972, visiting the city of Ji’an in Jilin Province to examine the monument and review relevant documents, studies and reports. According to Wang’s research and fieldwork, it was true that artificial alterations had been made on the stele, and lime was pasted on some of the inscribed characters to produce better rubbings of marketable quality, but that the Japanese Array had nothing to do with the repair of the stele. The publication of this book settled the controversy over the alleged fabrication and proposed clear directions in determining the chronological order of the many rubbings of the stele.
This woodblock print book that includes rubbed copies of the stele of Gwanggaeto, the 19th king of Goguryeo (374-412, r. 391 to 412), and transcriptions of the carved texts on the stele. The stele is located in Jian in the northeastern Chinese province of Jilin, formerly Gungnae Fortress, the second capital city of Goguryeo. The stele takes the shape of a rectangular column, 6.39 meters tall and made of granite. Its existence was known during Joseon Dynasty, but was mistaken as that of an emperor of the Jurchen-led Jin Dynasty. No attempts made to interpret the inscribed messages. As large numbers of people moved in late 19th century to areas around it, the stele was rediscovered and various types of ink rubbings were made. Japanese scholars, in particular, paid great attention to the stele and claimed that the stele supported the theory that the Japanese Headquarters had been set up in southern Korea to rule its ancient dynasties. The fact that the inscriptions on the stele were reproduced as woodblock prints indicates a growing interest in the monument and a rise in demand for its rubbed copies.
The author: Kim Byeong-min was among the first generation of Korean literature scholars to earn a doctorate from Yanbian University. This book, based on Kim’s doctoral thesis, was published in China in 1990 and in Korea two years later. In the book, Kim defined Bukhakpa (Northern Studies School) as a literary school distinguishable from other schools of Confucian thought such as Gyeongakpa (Confucian Classics School), and named Hong Dae-yong, Park J-won, Yi Deok-mu, Yu Deuk-gong, and Bak Je-ge as important leaders of the school. The author also summarized the characteristics of their literary works as follows: openness in cultural conception; pursuit of modernity in world view; subjectivity in aesthetic taste; and the transitional quality in their mode of existence. This book is notable as an achievement that encompasses research trends in China and North and South Korea.
This is a compilation of early poems by Yi Deok-mu (1741-1793), Yu Deuk-gong (1749-1807), Bak Je-ga (1750-1805), and Yi Seo-gu (1754-1825). Yu Geum (1741-1788), uncle of Yu Deuk-gong, compiled their work and published the collection in China in 1777 with introductions and commentaries by Qing Dynasty scholars Li Diaoyuan and Pan Tingjun. There are five manuscript versions of this book in collection at the Kyujanggak Institute for Korean Studies, which vary in the number and the order of the poems. The edition in Kyujanggak's Garam Collection carries commentary on the upper section of each page and marks the text with color, blue for commentary by Li Diaoyuan and red for those by Pan Tingjun. The four poets included in the anthology are referred to as the “Four Great Poets” of King Jeongjo’s reign, and their early work is viewed as indicative of a range of common traits.

Hangeakgeonyeonjip
An Anthology of Poems by Four Writers of the Northern Studies School

한객건연집
韓客巾衍集

Compiled by Yu Geum
1777 (1st year of King Jeongjo’s reign), manuscript
4 chapters in 1 volume, 21.8 cm x 17.8 cm
Call Number: 가람고 81103 YESh
Born in Yeongheung, Hamgyeong Province, Gye Bong-u participated in the patriotic enlightenment movement in late Joseon, and after Japan’s forced annexation of Korea, tried to promote the study and education on Koranoology while devoting himself to education, journalism and independence movement in the regions of North Jiandae and Primorski Krai. However, Gye ended his life in the former Soviet Central Asian state of Kazakhstan, where he was forced to emigrate due to Josef Stalin’s policy of forced deportation. He left behind a vast body of works on Koranoology, including the Korean language, literature, and history, and has been recognized for his contribution to the development of Korean studies in Russia by cultivating a generation of scholars including the Korean studies pioneer Mikhail N. Park (1918-2009). Disappointed with the historian An Hwaeg’s views on the history of Korean literature, Gye decided in 1927 to write his own, which resulted in this book following 23 years of research. The book divides the history of Korean literature into four stages—formation, growth, maturity, and flourishing.
This encyclopedia provides a comprehensive overview of Korea’s culture and institutions from ancient times up to the Joseon era. Editorial compilation for the book began in 1903 by the royal command of King Gojong when the Office of Special Advisors established a bureau of historical materials and compilation was completed in 1906, followed by the publication of the book in 1908. Earlier encyclopedic publications released in the Joseon era included: Reference Compilation of Documents on the Eastern Kingdom (100 chapters in 13 volumes) in 1770 (46th year of King Yeongjo’s reign) and Revised and Enlarged Edition of the Reference Compilation of Documents on the Eastern Kingdom (146 chapters in 20 volumes) as a supplemented version in 1831 (31st year of King Sunjo’s reign). This book is a vast 250-chapter compendium of knowledge and has served as an important reference in the field of Korean studies by providing a systematic understanding of past cultures and institutions. This publication is also cited several times in Gye Bong-u’s book, A History of Korean Literature.
The Early History of Buddhism in Korea

Глава 1

СОЦИАЛЬНО-ЭКОНОМИЧЕСКОЕ
И ПОЛИТИЧЕСКОЕ РАЗВИТИЕ КОРЕИ
В ПЕРИОД ПРОИКНОВЕНИЯ
И РАСПРОСТРАНЕНИЯ БУДДИЗМА
(IV—IX вв.)

Период проикновения и распространения будизма в Корее, исследуемый в монографии, охватывает IV—IX вв. Это одно из самых интересных исследований, когда в Корее уже существовали три государства. Это — Когурё, Пэкье и Силла, — существовавшие на территории Корейского полуострова в эпоху раннего буддизма.

Силла — государство, существовавшее на территории Корейского полуострова в эпоху раннего буддизма. Это государство было основано в IV веке и просуществовало до IX века. Силла была одним из трех основных государств на Корейском полуострове в эпоху раннего буддизма. Силла была одной из самых слабых государств на Корейском полуострове в эпоху раннего буддизма.

При обсуждении исторического периода Силла, важно отметить, что это государство было основано в IV веке и просуществовало до IX века. Силла была одним из трех основных государств на Корейском полуострове в эпоху раннего буддизма. Силла была одной из самых слабых государств на Корейском полуострове в эпоху раннего буддизма.

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Мелкие города и поселения на Корейском полуострове в эпоху раннего буддизма. Это государство было основано в IV веке и просуществовало до IX века. Силла была одним из трех основных государств на Корейском полуострове в эпоху раннего буддизма. Силла была одной из самых слабых государств на Корейском полуострове в эпоху раннего буддизма.

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Choe Chi-won (557–?), a renowned public intellectual of late Unified Silla, authored Buddhist epigraphs by royal commission. Several centuries later, Haen (1567–?), a disciple of the Buddhist Great Master Seonsan, selected four among Choe’s epigraphs and called them “Epigraphs on Four Mountain Steles.” These texts are of great historical value as they provide a glimpse into the development of Buddhism and society in late Silla. This publication contains manuscript copies of the four epigraphs, accompanied by annotations. A notable feature is an appendix at the end of the book, containing a list of Silla’s monarchs, from the founding king Hyeokgeose to the last king Gyeongsun, along with a brief description of Silla’s history. In writing his book The Early History of Buddhism in Korea, Russian historian Sergey V. Volkov referred to not only historical records including History of the Three Kingdoms (삼국사기, Sangoksagi) and Memorabilia of the Three Kingdoms (삼국유사, Sangungryusa) but also ancient epigraphs such as the four texts in this book.

Sillaguksaesanbimyeong
Buddhist Epigraphs on
Four Mountain Steles from Silla

신용국사산비명
新羅國四山碑銘

Choe Chi-won, date of publication uncertain
single volume (65 sheets), manuscript
27.5 cm × 18.3 cm, Call Number: 古 4016-13
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002 Daning dongyue chaoxianfu
Poetic Excursion on Josen by Erloy Dong Yen of Great Ming

003 Eho taikoku
Illustrated Tales of Regent Hidaiyoshi

004 Choisen chohi roku
Josen's Record of Corrections

005 Jingbirok
A Record of Corrections

006 An Account of the Shipwreck of a Dutch Vessel on the Coast of the Isle of Guipzaer, Together with the Description of the Kingdom of Corea

007 Tamnaji
A Record of Tamna

008 Nouel atlas de la Chine, de la Tartarie chinoise, et du Tibet
New Atlas of China, Chinese Tartary and Tibet

009 Aguckchendo
General Map of Our Country

010 Corea, The Hermit Nation

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