Kyujanggak and the Cultural History of Books

Kyujanggak Institute for Korean Studies
Kyujanggak and the Cultural History of Books

Kyujanggak Institute for Korean Studies
Kyujianggak was founded by King Jeongjo of Joseon in 1776 as a royal library, and it was also an office staffed by officials who served as special consultants to the king. Since its foundation, countless books, documents, and all kinds of material were collected by Kyujianggak and put in custody there. Unfortunately, Kyujianggak was shut down when the Daehan (Great Han) Empire fell, and all the collected items were transferred to the Joseon Governor General’s office. Later, they were relocated to Gyeongsang Imperial University, and today they are under care of Seoul National University. The current collection encompasses more than 250,000 items of age-old books and documents, and also includes materials generated by the Daehan Imperial government, as well as various types of pictures, calligraphy, maps, and even wooden printing blocks. Among them, 7 items are now designated as National Treasure, and 25 of them are named as Treasures. The Annals of the Joseon dynasty, the Seongjeongwon Ilgi, and the Uigwe protocol manuals have also been designated as part of World Heritage by UNESCO. The Kyujianggak collection is a vast trove of treasures, which could help us learn the history and culture of the Joseon dynasty. Many scholars from Korea and abroad continue to visit Kyujianggak today, in order to consult all these materials in their studies of Korea’s past.

In 2006, Kyujianggak and the Institute of Korean Studies merged with each other, and formed the Kyujianggak Institute for Korean Studies inside the Seoul National University. Preservation, management, publication, and research of all the materials in custody came to be regulated by a unified authority. As a result, studies of Korean history and culture were boosted once again, while efforts to share the accumulated results of current studies with a larger group of people and also enhance the global society’s understanding of Korean history and culture continued. The Kyujianggak Institute for Korean Studies does not only deal with the pre-modern history and culture of Korea, it has also been engaged in the examination of materials on the history and culture of the modern period as well. As our ancestors did in the past, Kyujianggak bears the solemn duty of not only preserving the materials inherited from the past but also collecting new materials and putting them to good use, and ultimately handing them over to the next generation of Koreans. We assure everyone that Kyujianggak will not rest until that duty is satisfactorily performed.
It has been suggested that in order to clarify the duty and functions of Kyujanggak once again, we should take a comprehensive look upon the past and present of Kyujanggak and reevaluate the historical and cultural meaning of all the books it currently holds. So a plan for a series of publications entitled “The History and Culture of Kyujanggak” was established in September 2008, and a decision was made to publish English versions of the individual installments as well, to allow foreign readers to understand the history and collections of Kyujanggak. As part of such efforts, “Kyujanggak: Rediscovering its History and Culture” and “Kyujanggak and the Cultural History of Books” were published in August 2009, and now we present you with the English versions of those publications.

Many people contributed to the publication of these English versions. Many thanks to Professor Lee Kang Hahn who translated the original contents from Korean to English, and our deepest gratitude to Professors Milan G. Hejimaneck and Sem Vermeersch who both provided meticulous proofreading of the translation. Most of all, we acknowledge the fundamental contributions made by all the original authors: Professors Kang Moon-sik, Kim Moon-sik, Kim Tae-woong, Shin Byung-ju and Yeon Kab-soo for the “Kyujanggak: Rediscovering its History and Culture” and Professors Kim Moon-sik, Ok Yeong-jeong and Lee Jongmook for the “Kyujanggak and the Cultural History of Books.” And finally, we humbly recognize the most active and generous support that was provided from the Daewoo Foundation which enabled this project to go forward, and all the gracious hard work that was done by the editing staff of Acnet publications.

We sincerely hope that these books will be helpful to anyone in the world who is genuinely interested in everything Korean. Hopefully our efforts would eventually help raise the global society’s awareness of the rich culture and history that the Koreans have fostered and nurtured in the past for several millennia. Thank you very much.

December 2010.

Kyujanggak Institute for Korean Studies, Seoul National University

Director Noh Tae-don
Part I The Creation and Circulation of Documents 10

1. The Creation of Documents 12

Part II The Accumulation and Communication of Knowledge 70

2. The Circulation of Documents 48

1. The Compilation and Editing of Official Publications 72

2. Prospering Academism in the Latter Half of the Joseon Dynasty and the Publication of Specialized Books 122
3. Expanded Experiences and the Circulation of Information
Ulleung-do oedo Baekdu-san-gi Wayu-rok Dongguk myeongsan-gi Hwanghwa-jip
Nogoeoldae eonhae Cheophae sineo Dongmun yuhae Bangeon jipseok Nogaje
Yeonaehng ilgi Damheon Yeongi Yeorha ilgi Bukhak-ui Yeonhaeng nojeong-gi
Haedong jeguk-gi Dongsa ilgi Joseon togninsa gyohwan siseo Ildong jangyu-ga
Jeungjeong gyorin-ji Hwangu eumcho Bua gijeong Zhilang waiji Tongshang
Zhangcheng cheng'an huibian

4. The Dissemination of Knowledge and hangeul Texts
Yongbi eocheon-ga Naehun Gyeongmin-pyeon Myeongui-rok eonhae Sok myeongui-
roek eonhae Gache singeum samok Sa-sojeol Hanjung-nok Bulseol daebu humo
eunung-gyeong Jageong-jeon jinjak uigwe Ikjong gancheo Sae miin-gok cheop
Hanyang-ga Hong Gil-dong-jeon Guanmong Wanweolhoe maengyeon Cheonggu
yadam Gyou pilji Gungmim sohak dokbon Gungmun jeongni Samin pilji

Part III The History and Culture of Kyujanggak

1. Kyujanggak: Its Founding and Functioning
Kyujanggak-ji Ganghwabu-ji Imun-ween gungui Chogyo munsin jemyeong-nok
Munsin gangje jeolmok Jeongsi munjeong Naegak bangseo-rok Gyujang chongmok
Naegak illyeok

2. Books Published at Kyujanggak
Ogeyong baekseon Naegak seonsa tilok Asong Sajik-seo uigwe Gyeongmo-gong
uigwe Jeongni uigwe Hwaseong weohaeng bancha-do Hwaseong seongyek uigwe
Munweon bobul sokpyeon Hongje jeonso Neungho-gwan mango Mancheon
myeongweol jinong jaseo Nuljae-jip Yang Munyang-gong oeye-bo Yi Chungmu-gong
jeonso Siak hwaseong Aktong Byeonghak jinam Eojeong byeonghak-tong Muye
dobo tongji Eojeong songsa-jeon Jahyul jeonchik

3. Accumulation of Kyujanggak Publications, and Books from the Royal Family
Guochao zhuwen zouyi Gujin tushu jicheng Fuchuzhai shiji Shoushangge congshu
Dianzhi fennel wengao Gyeongmong yogyeol Eunsongdang-jip Kyujanggak seomok
Chunbang jangseo chongmok Jibok-jae seojok josa-gi Jibok-jae seojok mongmok
Jipgweong-dang poswae seomok Jesil dosen mongmok

Index
PART 1

The Creation and Circulation of Documents

1. The Creation of Documents
2. The Circulation of Documents
The Creation of Documents

1. Sipchil sachan gogeum tongyo
   History of China, summarized in seventeen volumes

2. Songjo pyojeon chongnyu
   Collection of appeals and letters presented to the emperors of the Song Dynasty

3. Seosan seonsaeng Jin Munchung-gong munjang jeongjong
   Correct forms of writing collected by Master Zhen

4. Gyosik tonggwe
   Comprehensive guide to the calculation of dates of solar and lunar eclipses

5. Gyosik chubobeop
   Guide to the calculation of dates of solar and lunar eclipses

6. Geumgang banya baramil-gyeong
   Diamond sūtra

7. Neungeom-gyeong eonhae
   Vernacular explanation of the Sūramgama-sūtra

8. Daebanggwang Weongak sudararyo-uiyeong
   The Sūtra of Perfect Enlightenment

9. Dongguk yeoji seungnam
   Geographic survey of Korea

10. Dongmun-seon
    Anthology of Korean literature

11. Maengja eonhae
    Vernacular translation of the Book of Mencius

12. Geumsok hwajja jeonsa-ja
    Jeonsa-ja (Complete histories) metal printing type

13. Yukjo daesa beopbo dangyeong
    Platform sūtra of the sixth patriarch

14. Daehak eonhae
    Vernacular translation of the Great Learning

15. Byeogyeok sinbang
    Medical treatments for various infectious diseases
16. Yeoheung Min-ssi pabo
   Branch genealogy of the Yeoheung Min 驪興閔氏譜譜

17. Eojeong inseo-rok
   Record of elderly citizens, compiled by order of the king 御定人瑞錄

18. Dongmyeong seonsaeng-jip
   Collected works of Gim Se-ryeom 東溟出生集

19. Dongnip sinmun
   The Independent 獨立新聞

20. Dalma daesa gwansim-non
   Bodhidharma's Contemplation of the Mind 達摩大師觀心論

21. Baegun hwasang eorok
   Loggia of the monk Baegun 白雲和尚語錄

22. Gu-So Sugan
   Correspondence between Ouyang Xiu and Su Shi 歐蘇書簡

   Shinkoku O-So Shukan
   Correspondence between Ouyang Xiu and Su Shi, new edition 新刻歐蘇書簡

23. Moguja susim-gyeol
   Secrets on Cultivating the Mind, by Jinul 牧牛子修心訣

24. Gobong hwasang seonyo
   Essentials of Chan, by the monk Gaofeng 高峰和尚釋要

25. Yangchon-jip
   Collected works of Gweon Geun 陽村集

26. Eopil hyeonpan-cheop
   Album of board inscriptions in the royal hand 御筆懸板帖

27. Yeolseong eopil
   Calligraphy of the various kings 列聖御筆

28. Eoje eopil
   Calligraphy of kings 御製御筆

29. Maengja jipju daejeon
   Annotated edition of the Mencius, “Vastly Completa” version 孟子集註大全

30. Gonyeo jeon-do
   Complete map of the earth 坤舆全圖
The Creation of Documents

Traditionally, documents were produced either in handwritten or printed form. The latter form in particular was important, as it turned out to be a useful technique for spreading knowledge to a wider pool of recipients, and also for keeping such knowledge intact for a long period of time. In this regard, one could say that printing has been one of the most important technologies ever conceived and developed by mankind.

Two kinds of printing technology existed in pre-modern Korea, notably the Goryeo (918-1392) and Joseon (1392-1910) dynasties: woodblock printing (a technique using carved woodblocks) and movable type printing (a technique using arrangeable printing types). The former method was developed first, when people started carving letters in woodblocks and taking rubbings of them with paper. Then a little later, individual printing types were created and began to be used in general printing as well. Printing types were made of various materials, primarily metal and wood, but also ceramic. In Korea, metal printing types were developed quite early. The *Baegun hwasaeng ch'orok Bul'jo jikji simche yojel* 白雲和尚抄錄佛祖直指心體要節 (known as *Jikji* for short), printed in 1377, is known as the first work ever printed with metal printing types, not only in Korea but also in the world. It predates Gutenberg's Bible (1452-1455) by 78 years.

Korean printing technology using metal printing types showed remarkable progress in the first half of the fifteenth century. The first ever printing type developed in the Joseon period was the *Gyemt*-year printing type set (癸未字) developed in 1403. It was so named because they were cast in the *Gyemt* year [the name of the year according to the sexagenary cycle of heavenly stems and earthly branches], and it predated Gutenberg's printing types by half a century. Yet they were not in use that long, as the shapes of the individual types were not so consistent, and the overall quality needed more refining. So the *Gyeongja*-year printing type set (庚子字) was cast in 1420 (the *Gyeongja* year) as an improved replacement; yet it was still considered to be in need of further refinement. It also had to be replaced, and its successor was developed and christened the *Gahm*-year printing type set (甲寅字). They were cast in 1434, and continued to be produced for a total of six times up until the end of the 18th century when the *Jeongyu*-year printing type set (丁酉字) was created, the type that was in use for the longest period of time. Other than these, during the fifteenth century, several other types like the *Eulbae*-year printing types (乙亥字), the *Jeongchuk*-year types (丁丑字), the *Gyechuk*-year types (癸丑字), the *Munin*-year types (戊寅字) were developed as well, and books printed with them still remain today, although they are quite rare. Printing types were usually named after the year they were cast, and more than thirty types were cast during the Joseon period.

Wooden printing types were easier to manufacture and more economic than metal types or woodblocks, and were therefore used for a wide variety of publications. Civilians used them more often, and we can see that from publications of anthologies or genealogical records that used various kinds of wooden printing types. The most important and representative one among them was the *Ingwoong* type (印經字), created by the Joseon royal court during the sixteenth century and renowned for its beautiful fonts. After the Imjin War (1592-1598), the Palace Pharmacy (Naen-i-foon 内醫院) used wooden printing types to publish medical books, and the Military Training Command
Accumulation of Kyujanggak Publications, and Books from the Royal Family

1. Guochao zhuchen zouyi
   Memorials sent by various ministers during our dynasty

2. Gujin tushu jicheng
   Compilation of books and illustrations from the ancient period to the present

3. Fuchuzhai shiji
   Poetry collection of Weng Fanggang

4. Shoushangge congshu
   Collectanea of the Shoushan pavilion

5. Dianzhi fenlei wengao
   Topically arranged essays on laws and regulations

6. Gyeongmong yogyeol
   The secret of expelling ignorance
King Jeongjo issued this personal order to save deserted and begging children in the eleventh month of 1783. It contains his order to relieve the children, instructions for carrying out the order, and also a version of the order translated into Korean using Hangeul. There are currently eight different editions of this order remaining, all printed with woodblocks. After the version published with the Jeonju-year types came out, offices throughout the country published several other versions as well. The one in the picture was published in Tongyeong in the eleventh month of 1783, with woodblocks, in one volume.
King Jeongjo himself compiled this history of the Chinese Song dynasty in 1784. It is a handwritten version in 148 fascicles and sixty-one volumes. In 1772, Jeongjo authored the first draft based upon the official History of the Song (Songshí 宋史), and in 1780 Seo Myeong-eung, Hwang Gyeong-woe, Sim Nyeom-jo 沈念祖 proofread and corrected the material; finally, in 1784 Yi Deok-mu completed the task. Jeongjo criticised the internal structure of the original History of the Song, compiled and published by the Mongol Yuan government, and created a new history of the Song that reflected the historical perspective of the Joseon people.
A comprehensive military manual in four fascicles (four vols., woodblock print) compiled by Yi Deok-mu 李德懋 and Bak Je-ga 朴齊家 in 1790 at the order of the king. A total of 148 military manuals, including Qi Jiguang’s Jixiao xinshu, were consulted in its compilation. The foreword was written by Jeongjo himself. Numerous illustrations of combat scenes are included so that the readers would find it useful in training themselves in martial art. The illustration in the picture depicts a combat situation with combatants using a club.
A military tactical manual concentrating upon battle formations, compiled by the Minister at the Board of Punishment Jang Ji-hang 張志恒 in 1785. It consists of two fascicles in one volume, and was printed with woodblocks. Two works, Jinbeop 陣法, compiled during King Sejo’s reign, and Sok-byeongjung doseol 續兵將圖説, compiled during King Yeongjo’s reign, were merged to create this book. Battle formations involving all troops, such as the infantry units, the cavalry units and the artillery units, are all discussed here. The book was edited in 1776, and was proofread and completed in 1785. The Mugo 武庫 (arsenal) published the material with woodblocks. Jeongjo’s foreword is in the front.
This tactical manual for the military is an abbreviated version of *Jixiao xinshu* 纪效新書, authored by the Ming general Qi Jigwang 戚繼光. Consisting of five fascicles in one volume, it was printed with woodblocks. The *Byeonghak jinam* was consulted as the basic manual for military training since the seventeenth century. Individual military commands throughout the country published the material with self-created types or blocks, producing the many versions that we have today. This version was conceived when Jeongjo ordered the Herald (Seonjeon-gwan) Yi Yu-gyeong 李儒敬 to proofread the material in 1787. Later the Royal Guards Garrison (Jangyongyeong 壯勇營, based in Suweon) published it with woodblocks. Jeongjo’s foreword is in the front, and the main portion features both the original material written in Chinese, and a translation into Korean (*eomhae* 誠解 version).
In 1791, Jeongjo ordered the compilation of a musical manual, with the intention of bringing back the values and merits of the ancient musical protocols, and of applying them to the contemporary music of Joseon. Handwritten version, one volume. The main portion is composed of Tones and Rhythms (akyl 楽律), Melodies (akjo 楽調), Instruments (akgi 楽器), Scores (akbo 楽譜), Cords (akhyeon 楽絃) and Dances (akmu 楽舞). Jeongjo’s personal anthology Hongjae jeonseo also contained the same themes.
In the seventh month of 1781, Seo Myeong-eung compiled a musical manual, with explanatory notes provided by Jeongjo. Handwritten version, ten fascicles in three volumes. Seo recognized that Jeongjo’s efforts of founding Kyujanggak, educating the Chogye literary officials and compiling musical manuals were all under the intention of bringing a bookend to the grand national project of refining the musical system of the country, which began back in King Seonjo’s days and remained unfinished even during the reign of Yeongjo. Described in the picture is how the saengu (a kind of mouth organ) was designed and played.
This is an anthology of the works of Yi Sun-sin (posthumously styled Chungmu-gong, 1545-1598), published after his death. This edition is in fourteen fascicles, eight volumes and was printed with the Jeongyu-year printing types. In 1795, Jeongjo ordered a directorate to be opened at Gyoseo-gwan, and had Kyujanggak official Yi Man-su supervise the entire project and Geomseo-gwan official Yu Deuk-gong be in charge of actual works. A personal order of the king and a graveside inscription are placed in the beginning of the book. This anthology is mainly composed of poems, reports to the throne, and Yi’s own journals written during the war (Nanjung ilgi 亂中日記). The illustration in the picture is a description of the turtle ship, stationed at the Naval Command of the Left in Jeolla Province.
This book documents the lineages of thirty figures who were all descendants of Yang Seong-ji (posthumously styled Munyang-gong 文襄公) through his daughters’ lines. It was compiled in the sixth month of 1791; this is a handwritten version in one volume. King Jeongjo came across the fact that all the people who served as Kyujanggak officials for the past 16 years (since the opening of the office itself) were all Yang Seong-ji’s descendants, particularly through his daughters’ lines. He found this fascinating, and ordered a lineage table to be made. Hwang Gyeong-weon 黄景源, Yi Bok-weon 李福源, Seo Myeong-eung, and Chae Je-gong 车濟恭 were all included in the lineage table. Among the people enlisted, one person was 10 generations removed from Yang, 9 were 11 generations removed, 8 were 12 generations removed, 10 were 13 generations removed, 1 was 14 generations removed, and 1 was 15 generations removed.
A personal anthology of Nuljae 諱齋 Yang Seong-ji 梁誠之 (1415-1482), which was compiled after his death in six fascicles (three vols.) and printed with Jeongyeon-year printing types. Once, Yang had proposed the foundation of Kyujanggak to King Sejo, who did not implement the proposal. Jeongjo, however, was inspired by this story, and decided to found Kyujanggak. In 1791, the descendants of Yang Seong-ji combined the writings of Yang that were in their possession with other items they had newly acquired, and published this anthology. Nuljae-jip was printed with Kyujanggak’s printing type sets, and was also printed with woodblocks in the Namweon area.
In 1798, Jeongjo decided to use as his penname “Mancheon myeongweol juinong” 萬川明月主人翁, referring to an elderly man whose benefits would reach everywhere, just as the reflection of a bright moon would shine and glow everywhere. He wrote an article explaining the penname’s meaning, and how he came up with it. This is a rubbed copy, one album (Cheap). This article shows us King Jeongjo’s own view of the ruler’s role, and his political philosophy in the closing days of his reign. The bright moon in the sky symbolizes himself, and the tens of thousands of rivers and streams on the earth symbolizes his own subjects everywhere in the world. The version in the picture features seal-style calligraphy, but other versions written in regular calligraphy also exist.
Neungheo-gwan mango
Collected drafts of Prince Jangheon

A book of poems and prose texts written by Crown Prince Jangheon; seven fascicles in three volumes. Both the handwritten version and a printed version (with Jeongni-printing types) exist. The handwritten version was completed in the fifth month of 1803 under the title of Gyeongmo-gung yeje 景慕宮睿製, and in the third month of 1814 the material was printed with Jeongni-printing types. The title written upon the inner cover of the printed version says Jangheon seje yeje 華軒世子睿製. The term yeje means the material was authored by the Crown Prince himself. Along with Hongjae jeonseo, thirty copies were printed and distributed.
Jeongjo’s anthology was edited and printed by Kyujanggak in the third month of 1814 in 184 fascicles and 100 books, and printed with Jeonggi-printing types. After Jeongjo died in 1800, the handwritten version of Hongjejeonseo containing all the pieces ever written by Jeongjo himself was created, and after going through several rounds of proofreading, the material was printed and published. A total of thirty copies were printed, distributed to many offices including Kyujanggak, Hongmun-gwan, Seja sigang-jeon and the Hwaryeongjeon in Suweon. The page reproduced in the illustration below shows the Gunseo pyogi 集書標記, a catalogue of books compiled during Jeongjo’s reign.
Around 1787, Kyujanggak compiled an anthology of King Jeongjo’s own writings in sixty-five fascicles and thirty-eight volumes (handwritten). Using paper of excellent quality, the officials in charge of transcription wrote down Jeongjo’s writings with all their skill and expertise, and wrapped the book with high quality silk. We can see that this anthology was prepared for the eyes of the king, none other than Jeongjo himself.
Munweon bobul sokpyeong
Literary selection worthy of the king, continued ed.

Collection of officially commissioned writings, compiled at the Jonhyeon-gak in 1852 in 10 fascicles, six volumes, printed with the Han Ga-printing types. The original Munweon bobul was published by Kyujanggak in 1787 in forty-four fascicles, twenty-two volumes, containing the Gwangak 館閣-type writings (commissioned by the court from Kyujanggak or other institutes for public use) that had been composed since the early days of the Joseon dynasty through the early years of Jeongjo’s reign. This sequel to that original publication contains Gwangak style compositions that had been authored from 1787 through 1852. Inside, various texts of investiture (okchaek 王軸, jukchaek 竹軸) as well as proclamations and regulations (gyomyeong 救命 and bangyo 本赦) are included.
Hwaseong seongyeok uigwe
*Uigue* for the construction of Hwaseong fortress

This protocol manual documents the entire construction process of the Hwaseong 城 city, modern Suwon. The Hwaseong construction project commenced in 1794 and ended in the eighth month of 1796. The compilation of the manual itself was completed in 1796, and was published in the ninth month of 1801. The book in the picture is *Hwaseong doseol* 城域說, a collection of “illustrated explanations” gathered from the frontispieces (*gweonsu* 卷首) of all fascicles.
Hwaseong weonhaeng banc-ha-do
Illustration of the procession to the tomb at Hwaseong

A *bancha-do* (Illustration of participants' order in ritual procession) that illustrates the royal procession to Hwaseong of King Jeongjo and his mother Lady Hyegyeong, in the second month of 1795. One album, hand-drawn in color. A similar illustration inside the *Jeongni uigwe* only depicted the scene from the side, yet this picture applies a perspective from the rear. The album, when unfolded, reaches 16 meters, and provides a detailed description of the magnificence and grandeur of the king's royal procession.
A protocol manual that documented King Jeongjo’s trip to Hwaseong city’s Hyeollyung-ween 頤隆園 (the tomb of his father), in the second month of 1795, together with his mother Lady Hyegeyeong. In 1795, which marked the 60th birthday of his mother (and also his late father), and the 20th anniversary of his own enthronement, he visited Hyeollyung-ween with his mother, paid respects to his father’s grave, and held a banquet at the Hwaseong temporary palace, commemorating the birthday of his mother who just turned 60. Compilation of the protocol manual, in ten fascicles and eight volumes, was completed in the eighth month of 1795, and was printed with Jeongni-printing types in the third month of 1797.
A protocol manual of 1784 that contains records of Crown Prince Jangheon 莊獻世子 (aka Sado, 1735-1762), and also the Gyeongmo-gung 景慕宮, which served as a shrine for him. Immediately after his enthronement in 1776, Jeongjo renovated the Sueun-myo 布恩廟 shrine and renamed it Gyeongmo-gung; he hung his own portrait inside, in a position that he (from the perspective of the portrait) could see his own father’s shrine all the time. This work, handwritten in three books, was created for the king’s perusal, and is covered in green high-quality silk.
Sajik-seo uigwe
_Uigwe_ for the office of the earth and grain gods

A manual of institutions and protocols for ceremonies held at the Sajik-dan (Altar for the earth and grain gods) in five fascicles, three volumes; handwritten version. This uigwe was compiled in 1783 at the order of King Jeongjo, and records until the second month of 1804 are included. In 1783, Jeongjo stayed for a while at the Sajik-seo office to prepare hosting the grand memorial service at the Sajik-dan altar (社稷大祭), and when it came to his attention that there was no protocol manual established for the altar itself and related functions, he ordered the publication. Officials in charge of transcription created this copy for the king’s perusal.
King Jeongjo compiled a selected collection of Zhu Xi’s poems in 1799 in eight fascicles, two volumes; it was printed with "Imjin-year" printing types. The term "Asong" means "memorizing with a straight mind," and it effectively symbolizes the importance King Jeongjo placed upon Neo-Confucian teachings. This book was printed with types, but it was also printed with woodblocks created in the fashion of the types, and was widely distributed. Shown in the picture is Jeongjo’s foreword, which particularly pointed out the fact that the fifteenth of the ninth month, the day printing commenced, was also Zhu Xi’s own birthday.
Naegak seonsa illok
Diary of transcribing at Kyujanggak in the palace

A diary (in one volume, handwritten) that documented things seen and heard by Gweon Gye-man, who served as a clerk at the Gyeongsang Provincial office and personally transcribed Ogyeong baekseon. In this diary, Gweon describes how he was entrusted with transcribing the work on the fifth day of the eighth month, 1795, and how things proceeded until he was honored with a copy of Ogyeong baekseon, printed with woodblocks, bestowed by Jeongjo himself on the fifth of the tenth month, 1798. King Jeongjo had this clerk with an exemplary writing style transcribe Ogyeong baekseon, and ordered woodblocks be created to print the transcribed results.
King Jeongjo selected a total of 100 passages from the Five Classics that he thought scholars should always study in their own training, and compiled these into a book. Before the handwritten version was completed in 1795 it was called Ogyeong baekseon, but when a printed version (using woodblocks) came out in 1798, the title was changed to Ogyeong baekpyeon. The copy shown in the picture was bestowed by King Jeongjo in the fifth month of 1796 to Yi Man-su, who was serving as Kyujanggak's Jik-jehak official. Jeongjo's handwriting and his personal book seals make this version even more special.
We can see these publications were engineered by Jeongio, who was trying to reinstate his own father's honor.

Kyujanggak also published anthologies of individuals who exhibited impressive achievements in their lives. *Nuljae-jip* 諸齋集, the anthology of Yang Seong-ji 梁誠之 who proposed the installation of Kyujanggak in the first place, and *Yi Chungmu-gong jeonseo* 李忠武公全書 of Yi Sun-sin 李舜臣 who defended the country from invading Japanese forces, are prime examples. With relation to the music policy of the government, *Siaek hwaseong* 詩樂和聲 and *Aktong* 樂通 were published, and for national defense *Byeongbak jinam* 兵學指南, *Eojeong byeongbak-tong* 御定兵學通 and *Muye dobo tonggi* 武藝圖譜通志 were published. Other than those, *Eojeong Songsa-jeon* 御定宋史箋, *Jahyul jeonchik* 字憲典則, and *Eojeong inseo-rok* 御定人瑞録, were published as well, demonstrating the Kyujanggak's active publication of various kinds of books.
Books Published at Kyujanggak

In the twelfth month of 1777, King Jeongjo merged the Office of Government Publication (Gyoseo-gwan 故書館), which had served for centuries as the national publication office, with the newly opened Kyujanggak, adding yet another function to the newborn institute. First he moved the Gyoseo-gwan office, which had been located in the southern sector of the capital, to the outside of the Changdeok palace's Donhwa gate, in order to accommodate the Gyoseo-gwan's activities of publication, and facilitate their receiving of orders from the king. Publications of Kyujanggak were mostly printed through the Gyoseo-gwan.

For publications, Jeongjo created new printing types. Under him, more than a million fonts were manufactured over five separate occasions: the Imjin-year printing type set (壬辰字) of 1772, the Jeongyu-year printing type set (丁酉字) of 1777, the Limin-year printing type set (壬寅字) of 1782, the Saengsaeng printing type set (生生字) of 1792, and the Jeongni printing type set (整理字) of 1795. The first two were modeled after the Gabin-year printing types cast during the reign of King Sejong. The third set is also called “Han Gu-da” 韓構字 printing types because it was modeled after the writing style of a Joseon person named Han Gu 韓構. These three types were created by Seo Myeong-eung and his son Seo Ho-su 徐浩修. Seo Myeong-eung used to argue that “printing types are the treasure of the dynasty,” as he reasoned that creating printing types and publishing books with them would ensure the education and training of countless elites that would lead the dynasty in the future. The fourth one was wooden printing types, and the fifth one was metal printing types. But they shared the same character style.

Countless books were published at Kyujanggak. Being an exemplary scholar himself, King Jeongjo led those tasks, and the Chogye munsin scholars at Kyujanggak undertook all the things that had to be done. According to the Gunseo pyogi 群書標記, the number of books published during Jeongjo's reign totalled 153 in 3,900 copies. This figure includes both the books written by King Jeongjo himself and the books that he ordered his officials to compile, providing direct instructions regarding principles to be abided by in publishing them as well. Jeongjo’s close associate Seo Hyeong-su 徐浩修 boasted that all the books listed in Gunseo pyogi were of excellent quality.

Jeongjo published Ogyeong haeseon 五經合選, in which the contents of classic Confucian texts were summarized, and also Asong 雅誼, in which portions of Zhu Xi’s words were quoted, in order to help Confucian scholars catch the essence of the past scholars’ teachings, in a relatively short time. Sajik-seo uigue 社稷署儀軌, Gyeongmo-gung uigue 景慕宮儀軌, Jeongni uigue 整理儀軌 and Hwaseong seongyeok uigue 华城城役儀軌 all represent the best that a Joseon dynasty uigue manual could offer, in terms of record accuracy and the quality of the artwork. Among them, Jeongni uigue and Hwaseong seongyeok uigue were printed with the Jeongni printing type and distributed. King Jeongjo’s anthology Hongjae jeonso 弘敎全書 and that of Crown Prince Jangheon, the Neungseo-gwan mango 凈虛閣漫稿, were printed in 1814 with Jeongni printing types as well, and it was the first time that anthologies for a father and son were ever published at the same time. Gyeongmo-gung uigue, Jeongni uigue, Hwaseong seongyeok uigue, and Neungseo-gwan mango were all connected to Jeongjo’s own father, Crown Prince Jangheon (aka Sado seja).
11. Nuljae-jip
   Collected works of Yang Seong-ji 諄齋集

12. Yang Munyang-gong oeye-bo
   Genealogy of non-agnatic descendants of Yang Seong-ji 梁文襄公外裔譜

13. Yi Chungmu-gong jeonseo
   Complete works of Yi Sun-sin 李忠武公全書

14. Siak hwaseong
   Harmonious sounds of poetry and music 詩樂和聲

15. Aktong
   Musical encyclopedia 樂通

16. Byeonghak jinam
   Guide to the military arts 兵學指南

17. Eojeong byeonghak-tong
   Encyclopedia of military studies, compiled by royal command 御定兵學通

18. Muye dobo tongji
   Comprehensive illustrated manual of martial arts 武藝圖譜通志

19. Eojeong songsa-jeon
   History of the Song, compiled by royal order 御定宋史奎

20. Jahyul jeonchik
   Order to save children 字恤典則
Books Published at Kyujanggak

1. Ogyeong baekseon
   One hundred selections from the Five Classics 五經百選

   Naegak seonsa illok
   Diary of transcribing at Kyujanggak in the palace 內閣編寫日錄

2. Asong
   Memorizing with a straight mind 雅誦

3. Sajik-seo uigwe
   Uigwe for the office of the earth and grain gods 社稷署儀軌

4. Gyeongmo-gung uigwe
   Uigwe for the Gyeongmo palace 景雲宮儀軌

5. Jeongni uigwe
   Uigwe for organizing [the trip to Hwaseong] 整理儀軌

   Hwaseong weonhaeng bancha-do
   Illustration of the procession to the tomb at Hwaseong 華城圖幸班次圖

6. Hwaseong seongyeok uigwe
   Uigwe for the construction of Hwaseong fortress 華城城役儀軌

7. Munweon bobul sokpyeon
   Literary selection worthy of the king, continued ed. 文苑 bueno 照編

8. Hongjae jeonseo
   Complete works of King Jeongjo 弘濟全書

9. Neunghoe-gwan mango
   Collected drafts of Prince Jangheon 凌虛閣漫稿

10. Mancheon myeongweol juinong jaseo
    On the “Old man who is master of a myriad streams and the bright moon” 萬川明月主人翁自序
This handwritten office memoir of Kyujanggak, which recorded all important events, consists of no less than 1,245 volumes. It starts with the first month of 1779 and ends with the second month of 1883, a 105-year period. The officials entrusted with keeping this record were the Geomseo-gwan 檢書官 (editor-compilers) officials who worked at Kyujanggak’s Imun-weon office. It was proofread by the Kyujanggak resident scholars as well, and was compiled on a monthly basis.
Kyujang chongmok
General catalogue of [books at] Kyujanggak

A manuscript catalogue of Chinese books held by the Kyujanggak’s Gaeyu-wa 皆有書 library in four fascicles, three volumes. This catalogue was created by Seo Ho-su 徐浩修 (1736-1796) at the order of Jeongjo in 1781. It is divided into the traditional four sections, namely classics, history, philosophers and belles-letters. The names, number of volumes, and brief introductory remarks for individual books are added as well. Records say that apart from this catalogue, two other catalogues, the Yeolgo-gwan seomok 閲古觀書目 in six fascicles, and the Seoseo seomok 西序書目 in two fascicles, were also created at this same time.
In 1781, Jeongjo had the opportunity of reading the *Zhejiang caijin yishu zonglu* 浙江採進書總録, a catalogue of books published in the Zhejiang province of China, the biggest book producer at the time. The king selected books that he wished to obtain, and created this catalogue, essentially a shopping list of the books he wanted to purchase. Later, this work served as a primary reference for Joseon envoys who wanted to purchase books during their sojourns in Beijing. Handwritten copy in two fascicles, one book.
Jeongsi munjeong
Correct beginning to the literary career

Compiled and printed at Kyujanggak in 1795, this work contains a selection of the best examination essays (sigweon 試卷) authored by Chogye munsin scholars and students at the Seonggyun-gwan university; divided into three fascicles in one volume, it was printed with Han Gagu printing types. Jeongjo was particularly interested in training Chogye munsin scholars and Seonggyun-gwan students, and it was his intention to encourage their studies even more with this book. Several types of writings such as memorials (pyo 表), prose-poems (bu 賦) and poems (baeyul 詩律) can be found here. This copy was stored at the Mt. Taebaek historical archive.
This work contains regulations regarding the curriculum established for the education of Kyujanggak’s Chogye munsin scholars. Compiled at the order of King Jeongjo in 1781, it was printed with Jeongyu year types in one volume (17 pages); in 1794 a new version with five additional articles appeared. In the front, there is an order issued by Jeongjo, and at the end of the book there is an article authored by Kyujanggak’s jehak official Gim Jong-su 金鍾秀, which documented the process of creating this book. This copy was bestowed in the third month of 1781 to Hong In-ho 洪仁浩, an official at the Seungmun-ween.
Chogye munsin jemyeong-nok
Roster of Chogye munsin officials

A roster of Chogye munsin (Chogye literary figures, 抄啓文臣) assigned to Kyujanggak, compiled in one handwritten volume. The Chogye munsin project was designed to select young literary officials under the age of 37 and essentially “retrain” them. Jeongjo himself personally oversaw the continuation of the project. Names, years of birth, and bongwan (clan seat) were all indicated for all these officials, who were selected on twelve occasions between 1781 and 1848. The picture shows the name of the famous sirhak scholar Jeong Yak-yong 丁若镛 (1762-1836), who also served as a Chogye munsin official.
The Ganghwabu-ji is a local gazetteer that chronicles the history and other information of the Ganghwa prefecture area. It was compiled by Ganghwa prefect Gim No-jin 金魯漙 in 1783, and was printed in a woodblock edition consisting of two fascicles, one volume, on Ganghwa. This version corrects previous gazetteers, and was newly compiled because of certain changes that happened inside the area. For example, in 1782 the Oe-Kyujanggak building was opened on Ganghwa island, and the Tongeo-yeong 統要營 (Naval Command Office for Gyeonggi, Hwanghae, and Chungsheong provinces) was moved. The map to the left, which is the page following the gazetteer’s title page, called Simbu naeseong-do 汝府內城圖, shows the newly constructed Oe-Kyujanggak building. “Simbu” 汝府 refers to Ganghwa prefecture.
Imun-weon gangui
Lecture at the Imun-weon

This is an edition of the lectures Jeongjo gave to his officials on the eighteenth of the third month, 1781, in three fascicles in one volume, printed with Jeongyu-year printing types. On this day, Jeongjo visited the Kyujanggak’s Imun-weon office, and discussed the chapter on the “Essence of the Way” (Dao 道體) in Zhu Xi’s Record of Things at Hand (Jinsi 進思録) with the resident scholars of Kyujanggak, and after the session had ended, he moved to the Office of Special Advisors (Hongmun-gwan) and there had a discussion on Zhen Dexiu’s Classic of the Heart-and-mind (Xinjing 心經) with officials at Hongmun-gwan in charge of the royal lectures. Two fascicles deal with the lecture to officials at the Imun-weon, and one fascicle with the lecture to Hongmun-gwan officials. This work was created in the wake of Jeongjo’s active promotion of the Chogyemunsin (literary officials) program at Kyujanggak.
This work documents the history and functions of Kyujanggak: it contains regulations regarding Kyujanggak’s internal structure, functions and ceremonies, alongside the history of Kyujanggak. It was compiled at the order of King Jeongjo in 1784. The handwritten first drafts for Kyujanggak-ji were completed in 1779 and 1783, and it was printed with Jeongyu-year printing types in 1784. The work consists of two fascicles in one book, and King Jeongjo’s own foreword is inside.
prepared are listed in the *Imun-weon gangui* 濟文院講義 (Imun-weon refers to the name of the building where Kyujanggak gaksin officials worked). During the reign of King Jeongjo, a total of 142 Chogye munshin officials were appointed. The list of these officials was published under the title of *Chogye munsin jemyeong-nok* 抄啓文臣題名錄, and the education program used in their training is recorded inside *Munsin gangje jeolmok* 文臣講義節目. *Jeongsi munjeong* 正始文程 contains high quality answers presented by the Chogye munsin officials and the Seonggyun-gwan students.

Jeongjo was also interested in collecting many books from inside and outside of the country, and had them stored at Kyujanggak. The *Naegak bangseo-rok* 內閣談書錄 is a list of books that Jeongjo intended to secure or purchase from China, and Kyujang Chongmok 奇章總目 is the comprehensive list of Chinese books he secured for Kyujanggak. The *Naegak illyeok* 內閣日曆 was a daily office journal, filed by the Geomseo-gwan 檢書官 officials assigned to Kyujanggak. The practice of filing such journals continued from Jeongjo’s reign through Gojong’s reign.
Kyujanggak: Its Founding and Functioning

In the third month of 1776, King Jeongjo, the twenty-second king of the Joseon dynasty, on his second day on the throne, ordered that the Kyujanggak 奎章閣 office be installed in the rear garden of the Changdeok palace. Since Kyujanggak already existed before, this was not the establishment of a completely new office — it was an act of modeling one’s action on previous institutions, thereby creating new possibilities. In 1463, an official named Yang Seong-ji 羊誠之, following the example of the Chinese Song dynasty, suggested that an office named Kyujanggak be opened to serve as a place to preserve the personal writings of kings (eọje 御駕). And in 1694 the king ordered a separate building called Kyujanggak to be opened at the Jongbu-si office 宗簿寺, which was in charge of overseeing matters involving the royal family members, and had Kyujanggak take custody of the past kings’ personal writings.

Jeongjo inherited this tradition, but modified it by stationing a number of elite officials at Kyujanggak, developing it into a political institution where important national policies would be prepared. Jeongjo’s intentions were most clearly revealed when he initiated the Chogye munsin 抄啓文臣 program in the second month of 1781, the fifth year of his reign. “Chogye munsin” refers to a group of officials selected from a pool of junior grade officials who had just passed the national examination and entered the government. They were assigned to posts inside Kyujanggak and studied Confucian texts and history books there, while also refining their own creative writing. According to the education plan of Kyujanggak, they were trained to study hard and were also instructed to prepare themselves to take over any administrative assignments inside the government, and later they indeed served Jeongjo’s own reform programs. Jeongjo continued to expand the group of personnel he could use in his reforms, and that included the students of Seonggyun-gwan (the national Confucian university), the students of the Sa-bu hakdang 餘部學堂 (the public schools in the capital), and students in local schools as well.

Jeongjo founded the Oe-Kyujanggak 外奎章閣 building on Ganghwa-do island in the second month of 1782. Ganghwa-do is located on the west coast, at the estuary of the Han river, thus guarding the entryway to Seoul. It was a key point in the vital traffic route for taxes (usually in the form of grain) transported from either Gyeongsang or Jeolla provinces, and in emergency it served as the frontline of defense for the capital. When the Oe-Kyujanggak building was completed, Jeongjo ordered all the royal family items and Ulgiue ritual manuals specially made for the kings’ personal perusal and stored at the Kyujanggak building inside the Changdeok palace be moved there immediately. At this facility, all the material was taken out and exposed to the sun once every two years, so that it could be completely dried, thus helping to preserve them better.

As Jeongjo developed Kyujanggak into a political institution, quite a lot of books detailing the foundation and operation of Kyujanggak were published. The general history and functions of Kyujanggak were documented in Kyujanggak-jì 奎章閣志, and the Oe-Kyujanggak installed at Ganghwa-do was described in detail in the Ganghwa-bu jì 江華府志. Also, before Jeongjo initiated the Chogye munsin program, he summoned the gaksin 傅臣 (resident scholars) at Kyujanggak as well as the Hongmun-gwan (Office of Special Advisors) officials in charge of royal lecture sections, all top officials of the time, and discussed Confucianism with them. All the lecture drafts he
6. **Jeongsi munjeong**
   Correct beginning to the literary career 正始文程

7. **Naegak bangseo-rok**
   Catalogue of books to be visited at the Kyujanggak in the palace 內閣訪書錄

8. **Kyujang chongmok**
   General catalogue of [books at] Kyujanggak 奎章總目

9. **Naegakillyeok**
   Annals of events at the Kyujanggak in the palace 內閣日曆
1. Kyujanggak-ji
   Record of Kyujanggak 奎章閣志

2. Imun-woen gangui
   Lecture at the Imun-woen 傑文院講義

3. Ganghwabu-ji
   Gazetteer of Ganghwa island 江華府誌

4. Chogye munsin jemyeong-nok
   Roster of Chogye munsin officials 按啓文臣題名録

5. Munsin gangje jeolmok
   Regulations for the lecture system of literary officials 文臣講製節目
PART 3

The History and Culture of Kyujanggak

1. Kyujanggak: Its Founding and Functioning
2. Books Published at Kyujanggak
3. Accumulation of Kyujanggak Publications, and Books from the Royal Family
Kyujanggak  규장각 奎章閣
This world geography manual written by U.S. missionary Homer Hulbert in 1889 consists of two fascicles in one volume. As the title reveals, this book contains things that scholars and the general population alike should be aware of, and the publication of this book itself signals the Korean people’s increasing interest in the foreign world. The Korean version was first published in 1889. Then, in 1895, the Ministry of Education ordered Baek Nam-gyu 白南奎 and Yi Myeong-sang 李明相 to publish the Chinese version. This book features a format in which Korea is put at the center of discussions and foreign countries are explained accordingly. It also delivers information concerning world geography in plain terms easy to understand for readers, thus allowing the Korean population to enhance their knowledge of the outer world. After new printing techniques were introduced, this book was printed with lead printing types, and we can see how the names of various countries were indicated in Korean letters. Continental maps are attached, together with a brief introduction to them. In the map of Australia, various islands of the Pacific Ocean, including Japan in the north and New Zealand in the south, are all indicated. The 1895 Chinese version, translated by Baek Nam-gyu and Yi Myeong-sang under the supervision of Gim Taek-yeong 金澤榮, also remains today.
This first ever academic study conducted on the Korean alphabet was compiled by Yi Bong-un 李鳳雲 and published in 1897. This study argued for the importance and creativeness of the Korean alphabet and also prescribed spelling rules. Among its prominent features are the fact that an attempt is made to space words, and that proper nouns are underlined. The study also argues that during the time of Dangun and Giya, there was only one single Korean language. Coming into the Three Kingdoms period, however, languages of the Korean peninsula grew different from one another, and furthermore, during the Silla period, there was mixture with Indian languages. The term “Inswa-so” (printing office) is here spelled as “Inswal-so,” illustrating that pronunciation was somewhat different from today’s pronunciations.
This elementary school textbook was published by the Ministry of Education’s Publication Bureau in 1895; it is a single volume printed with movable type. Although it is printed mostly with wooden printing types of the Ministry, metal printing types of the Office of Government Publication also seem to have been used. Based upon the ideological objective of “Serving the country and enlightening the public,” many topics including humanity, society, nature, history, and geography are dealt with in this textbook.
This book was written by Joseph Jeong in 1894 about religious prayers and instructions (gyemun 祭文), things that a Catholic believer should know. It seems that Jeong, a lay believer, compiled this book to accommodate individuals' religious lives. This handwritten version in one fascicle is written in the Korean gasa style. Catholic texts created at the time were mostly written in Korean, so that they could be used in missionary work. The section shown below, entitled “Sipja seongho” explains the meaning of the Cross.
This translated version (in Korean) of *Cheonggu yadam* first came out in the mid-nineteenth century. Although it originally had twenty fascicles in twenty volumes, the last fascicle (the last volume) is unfortunately missing. At Kyujanggak there is another Korean version, and a total of four Chinese versions remain today.
This is the most lengthy Korean novel ever written, consisting of 180 fascicles. According to one theory, the daughter of Yi Eon-gyeong 李彦經 and mother of An Gyeom-je 安兼濟, a certain Madame Yi of the Jeonju Yi 全州李氏, who lived in the eighteenth century, was the real author of this novel. It is an epic, set in the Chinese Ming dynasty, that chronicles the conflicts and resolutions within families, society and the country. Kyujanggak has a version in 180 fascicles and 93 volumes, while the Jangseo-gak archives has a version in 180 fascicles and 180 volumes. They are all transcribed in clean and beautiful palace style calligraphy.
This Hangeul novel was authored by Gim Man-jung 金萬重 around 1687-1688. Many versions remain today: handwritten Hangeul versions, Hangeul editions printed with woodblocks, Hangeul editions printed with movable types, handwritten Chinese versions, Chinese editions printed with woodblocks, Chinese versions with particles (byeonto) etc. Among them, the one that is designated as <Go3350-91> is a manuscript version in Hangeul consisting of four fascicles, four volumes, and is written in beautiful palace style (gungche 宮體) calligraphy. It is likely the earliest version among all the remaining ones. Although it is quite worn, it seems to have been treated fondly, as the cover is carefully wrapped with fabrics.
This Hangeul novel in one volume is known to have been authored by Heo Gyun 許筠. There are many commercial editions (banggak bon 坊刻本) as well as handwritten copies remaining today. At Kyujanggak, there are two editions; one is an edition from the capital (gweongpan bon 京城本) in twenty-four chapters, and one is an edition from Jeonju (wanpan-bon 完版本) in thirty-six chapters. The latter has a colophon at the end saying that it was printed in 1916 at the Dagaseo-po 多佳書鋪 store in Jeonju. It appears that a commercial edition from the nineteenth century was reprinted then. We can see that demand for traditional novels remained high even in the 20th century.
This is a gasa song describing the capital Hanyang composed in 1844 by Hansan geosa 漢山居士. There remains a woodblock edition from 1880, but the version at Kyujanggak is a manuscript presumably dating from the early twentieth century. The physical and social scenery of Hanyang as it was in the nineteenth century is described in great detail. The opening segment describes the geographical features of Hanyang; among the many descriptions, one finds, for example, a vivid portrayal of the vibrant nature of the Jongno market.
Jeong Cheol's *Sa miin-gok* and *Sok miin-gok* are handwritten upon silk with a picture, presumably from the nineteenth century, on the front. In 1764, Gim Sang-suk 金相肅 translated those two *gasa* poems into Chinese, and this translation precedes the original Korean text. At the end Seong Dae-jung's 陞大中 postscript, written on paper, is attached. Whereas we have seen many examples of Chinese texts translated into Korean, this is a fine example of the opposite.
This collection of poems and letters (and a translation of them as well) was sent by Crown Prince Hyomyeong, who later received the honorary title Ikjong, to his sister princess Myeong. This is a manuscript copy presumably from the nineteenth century. "Jikgeum-do" is a poem written in Korean with illustrations so that the princess could enjoy it thoroughly. The princess’s letters and poems sent to Ikjong, as well as Ikjong’s responses to them, can all be found here. Most of them are written in Korean, providing good examples of how correspondence addressed to women was written.
In 1827, when King Sunjo’s son Crown Prince Hyomyeong 孝明世子 was taking care of government affairs instead of his father, he presented an honorable title (jonho 尊號) to his parents, and a ceremony (jinjak-ye 還爵禮) was held in honor of the presentation at the Jagyeong hall. This handwritten uigwe (ritual manual) in three fascicles and three volumes describes all the details. This manual seems to have been created primarily to be shown to the crown prince’s mother and wife.
This translation of the Buddhist scripture Bulseol daebo bumoe eunjung-gyeong 佛説大報父母恩重經, which praises parents’ love for their children and emphasizes the importance of the children’s responsibility to return that love. Various editions remain today. Joseon society was a Confucian society and thus emphasized the importance of filial piety (byo 礼). The scripture was published not only among the royal family but also among civilians, and because there are so many versions from various time periods and places, it is a unique resource to study the Korean language at various stages of its development. Each page has illustrations, with Chinese lines and Korean translations tagged on. Through the “record of publication” (gun-gi 朋記) we can confirm that this was a re-edition of the Namgo-sa 南高寺 temple (near Jeonju) edition of the sinyu 辛酉 year, and that it was printed in 1810 to be placed in the main hall of the Haein-sa temple. Also at Kujujanggak, several Yongju-sa temple versions from the reign of King Jeongjo remain, along with the 1546 Seokdu-sa temple version (石鶴寺本), and the 1563 Songgwang-sa temple version (松廣寺本).
Written by Queen Hyegyeong 惠慶宮 née Hong, this essay documents her husband Crown Prince Sado’s death and recollection of the conflicts that engulfed the members of her family. Copied by hand in the nineteenth century, the Chinese version is entitled *Euphyeoil-nok* 洒血錄, (Record of crying blood). Kyujanggak possesses the Korean version, which is composed of six fascicles in six volumes. The essay begins with Queen Hyegyeong’s recollection of the time she first came to the palace when she was very young.
This is a Korean translation of (part of) Yi Deok-mu’s 李德懋 Sa-sojeol of the late eighteenth century. A portion of fascicle 4 entitled “Sajeon” 士典 (“scholars”), which deals with scholars’ conduct and behavior, was translated into 2 fascicles in 1 volume. Yi wrote the foreword (shown in the picture on top), followed by a table of contents (picture below, right); this includes a section on “women’s conduct,” containing topics such as “female behaviour” (huhaeng 婦行), “Character and conduct” (seonghaeng 性行), “Language” (eoneo 言語), “Attire” (boksik 服飾), “Education” (gyoyuk 教育) and “Human norms” (illyun 人倫). Written exclusively in Korean, annotations are provided for Chinese terms; transcribed into Korean, their meaning is sometimes obscure, hence the need for annotations.
Sok myeongui-rok was a sequel to Myeongui-rok, which documented the treason of Hong Sang-beom 洪相範, a scandal that occurred in the early days of Jeongjo’s reign. It was published with wooden types (of Korean letters) in 1778. The translated version is composed of two fascicles in two volumes; one volume in Chinese was published as well. It was published in Korean to make it more accessible for the Korean population.
Published by Gim Chi-in 金致仁 and others in 1777 at the order of King Jeongjo, this publication was intended to punish the faction that had opposed Jeongjo’s supervision of government affairs while still crown prince, while commending the loyalty of vassals who guarded the crown prince. While there were versions in Classical Chinese printed with either movable types or woodblocks, it was also translated into Korean and printed with woodblocks in four widely distributed volumes.
The samok order, issued by King Jeongjo in 1788, banned women from using gache (also called “dari” or “woolja” 月子) headpieces, a kind of hair extension. The order is in one fascicle, 18 pages, of which 8 are written in Chinese while the other 10 are in Korean. The Chinese portion is printed with Jeongyu-year printing types and the translation was printed with woodblocks. There are several versions, ones that are published by the central government, or by local authorities, or handcopied by various figures in subsequent periods. Chinese text was used for the local prefects, and the Naesa-gi section indicates that the prefect of Eunyul county intended to educate the public with this order.
Gim Jeong-guk 金正國 published this book in 1519 for the education of the commoners. The original publication has not been transmitted, and only one volume printed with woodblocks in 1658 is in Kyujanggak’s possession; it also contains Jeong Cheol’s 鄭澈 Humin-ga 談民歌. This book is considered to be one of the most important educational manuals from the sixteenth century, along with Jeongsok eonhae 正俗説解, Yeossi hyangyak eonhae 呂氏鄉約諧解 and Iryun haengsil-do 二倫行實圖 published by his own brother Gim An-guk 金安國. Korean particles are supplied for the Chinese sentences, and the entire contents was translated into Korean. During the latter half of the Joseon dynasty, educational books for the public no longer showed Chinese characters but were compiled or written exclusively in the Korean alphabet.
King Sejo’s wife Queen Sohye 昭惠王后 selected portions from Chinese educational manuals that she deemed important for educating and enlightening women, and translated their contents into Korean. It was originally published in 1475 and then republished in 1611 with the Hallyeon Dogam printing types in three fascicles, three volumes. There is a record stating that it was transferred to the Mt. Odae historical archive in 1611 and a seal bearing the text “seonsa ji-gi” 宣赐之記 (record of proclamation and bestowal) confirms this to be true. Particles are supplied to facilitate the reading for Koreans, and both the original Chinese and Korean translation are presented. Subsequent publications for women were usually written only in Korean, but this edition was an exception. The Korean pronunciation of the Chinese characters is indicated under the Chinese text.
Yongbi eocheon-ga
Songs of dragons soaring to heaven

This book was published in order to proclaim the legitimacy of the Joseon dynasty. It was originally published as a woodblock edition in ten fasiciles and five volumes. A portion of the original publication printed in 1447 is now in Kyujanggak's collection. Another version, printed in 1612 and transferred to the historical archive, is also in Kyujanggak's collection. Although both Chinese and Korean characters were used, annotations are only provided in Chinese—typical usage of both languages right after the Korean characters were invented.
Despite using both alphabets, the Joseon people did not forget the tradition of transcribing Korean songs into Korean characters. Only in doing so could songs be passed down from generation to generation as accurately as possible. Thus, members of the upper class, well versed in Chinese letters, transcribed Korean songs and poems such as Sijo and Gasa into Korean. At the same time, some renowned scholars also tried to translate literary works originally written in Korean characters, such as Jeong Cheol’s 鄭若 Sa miin-gok 思美人曲 and Sa miin-gok-cheop 思美人曲帖, into Classical Chinese.

Beginning in the seventeenth century, famous novels were written in Korean and began to be commercially sold. Although they were enjoyed by all people, the female readership was rather significant compared to others. Accordingly, most of the novels written in Korean characters were conceived with female readers in mind. Some of them, like Wanweol-boe maengyeon 玩月會盟宴, are even believed to have been written by women. Thus, women wrote not only letters and funeral orations, but excellent literary works as well.

In the latter half of the nineteenth century, diaries and travel journals, not originally meant for women and children, also started to be written in Korean characters. As Yi Gyu-sung 李圭象 predicted in his Byeongse-jip 坡世集, the era of Yang would disappear and the era of Yin was about to dawn. As such, in the wake of the Gabo reforms (starting in 1894), Hangeul was finally established as the official alphabet of the Korean people. The government began publishing linguistic manuals to teach people the Korean writing system. These manuals not only contained the history and culture of Joseon and China, but also the history and geography of the Western world. Academic studies of the Korean alphabet were published as well.
The Dissemination of Knowledge and Hangeul Texts

King Sejong created the Korean alphabet (Hunmin jeongeum, now known as Hangeul) to teach and enlighten the Joseon population. Whenever there was an important change in the government’s ruling of the country, or an incident that had to be notified to the public, books or documents were written, translated and distributed in the Korean alphabet, showing the government’s willingness to display its intentions. The first book ever published since the creation of the Korean alphabet was the Yongbi eocheon-ga, which was written to legitimize the foundation of the new Joseon dynasty. When King Jeongjo ascended the throne in 1776, he published the Myeonggi-nok 明義錄, and distributed translated versions of that book to the public, in order to make his position clear regarding his deceased father (Sado seja 恩敎世子), and to resolve all the conflicts and animosities that surrounded his enthronement. In addition, other instructional manuals and royal orders were also issued frequently in the Korean alphabet.

The Korean alphabet was also important in assisting people in their learning of Chinese characters. Even senior adults had to consult Korean translations at times in order to accurately understand some poems and lines written in Chinese characters. It should be noted that one of the most important texts used in familiarizing oneself with Chinese poems was translated in Korean fairly early on (Dusi eonbaw 柴詩譯解; Vermacular rendering of Du Fu’s poems). The fact that Korean translations became the norm suggests that people were finally able to avail themselves with opportunities for self study and learning. Moreover, translations of Confucian scriptures and texts were important as well, as they enabled more accurate understanding of the contents of those sources, which served as the guiding ideology for the dynasty and facilitated the overall increase of government officials armed with better understanding of those sources.

The Korean Hangeul letters, which were much easier to learn than Chinese characters, also changed the nature of women’s lives. Right after the creation of the Korean alphabet, Weorin cheongang-jigok 月印千江之曲 and countless other translations of Buddhist texts were published for female members of the royal family. For Joseon dynasty women, the main alphabet was not Chinese but Korean. Many books were translated in Korean using Hangeul and then published for the women in the royal family or of influential houses, who required more knowledge of history, culture and institutions of both Joseon and China. Korean books designed to educate women were published for their offspring as well. Notable examples of this are the Naebun 内訓, composed in the fifteenth century, and the Yeo-Saseo 女四書, an eighteenth-century Korean translation of the Four Books conceived for female readers.

The Korean alphabet served as the official characters for women, and men as well used Hangeul in letters addressed to women. All letters either originated or received by women were generally written in Korean characters, whereas Chinese characters were used in correspondence exchanged solely between males. For instance, most of Ike jong ganchoep 翰宗簡帖, which contains Crown Prince Hyomyeong’s 孝明世子 letters to his sister, was written in Korean. Entering the latter half of the Joseon dynasty, even simple Chinese poems and prose, which should have been rather easy for women to understand, were all either translated or transcribed exclusively in Korean characters.
11. Sa miin-gok cheop
   Album of the song “Thinking of beauties” 想美人曲帖

12. Hanyang-ga
    Song of Hanyang 漢陽歌

13. Hong Gil-dong-jeon
    The story of Hong Gil-dong 洪吉童傳

14. Guunmong
    Dream of nine clouds 九雲夢

15. Wanweolhoe maengyeon
    The banquet of betrothal at the moon-viewing pavilion 玩月會盟宴

16. Cheonggu yadam
    Unofficial stories of the [country of] green hills 青邱野談

17. Gyou pilji
    What church friends should know 教友必知

18. Gungmin sohak dokbon
    Elementary school reader 國民小學讀本

19. Gungmun jeongni
    The national characters explained 國文正理

20. Samin pilji
    What scholars and commoners alike should know 士民必知
The Dissemination of Knowledge and Hangeul Texts

1. Yongbi eocheon-ga
   Songs of dragons soaring to heaven 龍飛御天歌

2. Naehun
   Instructions for women 內訓

3. Gyeongmin-pyeon
   Essay to admonish the people 督民編

4. Gache singeum samok
   Order forbidding the wearing of gache headpieces 加製申禁事目

5. Myeongui-rok eonhae
   Record to clarify righteousness 明義錄註解

   Sokmyeongui-rok eonhae
   Record to clarify righteousness, continued 續明義錄註解

6. Sa-sojeol
   Etiquette for the gentry 士小節

7. Hanjung-nok
   Record compiled in idleness 閑中錄

8. Bulseol daebobumo eunjung-gyeong
   Sutra on repaying the parental grace 佛說大報父母恩重經

9. Jagyeong-jeon jinjak uigwe
   Uigwe for the presentation of titles at Jagyeong hall 慈慶殿進爵禮體儀軌

10. Ikjong gancheop
    Ikjong’s correspondence 翰宗簡帖
This book, compiled by the late Qing statesman Li Hongzhang 李鴻章, contains records of commercial transactions conducted with several foreign countries. It was compiled in 1886, and was printed with lead printing types, in thirty fascicles, twelve volumes. The national flags of world countries are presented in the appendix section and we can see that different kinds of flags were depending on the occasion.
Bua gijeong
Description of a journey to Russia

The process of embarking upon the journey on April 28th, and arriving in New York via Victoria (Canada) on May 6th, are all recorded in detail. Liverpool, Berlin, and Moscow are also among the cities they chronicled. This was the first time that a Joseon individual ever ventured out and visited the European continent.
Hwangu eumcho is a collection of poems written by translator Gim Deuk-ryeon 金得錦 during his travels. It is a handwritten version in 38 pages and describes the landscapes, technology and culture of foreign countries such as Japan, the U.S., and Europe. Hwangu illok is a diary written during the journey. Gim traveled to quite a number of regions: China, Japan, the Pacific Ocean, Canada, the U.S., the Atlantic Ocean, the U.K., The Netherlands, Germany, Poland and Russia, from April 1st, 1896, through October 21st of the same year. Bua gijeong too is a diary from this journey, yet it is less detailed than Hwangu illok. The royal order of King Gojong, dispatching Min Yeong-hwan 閔泳煥 to the coronation ceremony of the Russian emperor is printed on the first page of Hwangu illok.
This world geography record was compiled by Jules Aleni (Chinese name Ai Rullie 艾儒略), a Portuguese of the 17th century. There was high demand for this book, so it was handcopied several times and is composed of five fascicles in two volumes. The location of countries, their territories and culture, are all described in great detail. Yi Ik 李瀹 and Yi Hyeong-sang 李衡祥 both quoted this book in the creation of their works and anthologies, so it is safe to assume that this book was introduced to the Joseon people fairly early on. The book begins with an introduction to Asia, and includes a world map.
This record of diplomatic exchanges between Joseon and Japan was written in 1802 by the official translator (dangsaeng yeokgwan 堂上譯官) Gim Geon-seo 金健瑞. His great-grandfather Gim Gyeong-mun 金慶門 had compiled a similar record in 1720 entitled Gyorin-ji regarding foreign relations for the Tongmun-gwan-ji 通文館志 (Translator’s office diary), and because Gim Geon-seo supplemented it and even corrected some mistakes in it, the term “Jeungjeong” was added to the original title. It consists of six fascicles in three volumes, and was printed with the Jeonsa-ja ("Complete histories") printing types. Territorial issues involving Ulleung-do attract our interest. In the opening section, protocols of greeting Japanese emissaries are dictated.
This lengthy travel song was written by Gim Ing-yeom 金仁謹, who visited Japan as a member of the official embassy in the eighth month of 1764, and returned in the seventh month of the following year. It is a handwritten version in four fascicles and four books. In the front, the list of Joseon emissaries who visited Japan is presented. The fact that a travel journal to Japan was recorded in the format of a Korean gosa song gives this piece a rather unique quality. From this list, we can see that other than the expedition leader Jo Eom 趙燁, other renowned literary figures such as Nam Ok 南玉, Seong Dae-jung 廣大中, Weon Jung-geo 元中皋 and others also participated in the embassy to Japan. Gim Ing-yeom served as the Sambang seogi 三房書記 officer.
This scroll of poems, exchanged between Joseon embassy members Bak Gyeong-haeng 朴敬行, Yi Bong-hwan 李鳳煐, Yi Myeong-gye 李命啓, and the Japanese welcoming committee, was exchanged in 1748. After the poem of a Japanese official, there is Yi Bong-hwan’s poem written upon a drawing shaped as a folding fan. This item shows that active literary exchanges existed between Joseon and Japanese literary figures.
A travel journal written by Bak Jae, who went to Japan in 1617 to negotiate the return of the Joseon people who had been kidnapped during the Hideyoshi invasions; this handwritten version is in one volume, 59 pages. The expedition was led by O Yun-gyeom and his associate officer Yi Gyeong-jik. These two individuals also left journals of their own, Dongsan-sangil-nok and Busang-nok. On the third of the seventh month, Bak Jae’s party traversed Kaminoseki and Shimonoseki. Names of regions are indicated slightly differently from how they are referred to today.
15 Haedong jeguk-gi
Record of the countries east of the sea

Authored by Sin Suk-ju, who visited Japan as a Seojang-gwan official in 1443, this record was published in 1471 at the order of the king. Japan’s geographic features, national institutions and history of diplomacy are recorded in great detail. The term “Haedong jeguk” (countries east of the sea) in the title refers to Japan, the Tsushima and the Ikki islands, and Ryukyu, which are all located to the east of the Korean peninsula. The title symbolizes the intentions of the author to provide a comprehensive account of all those countries. Various versions, either printed or handwritten, now remain. The two handwritten volumes that have been transmitted are believed to have been almost exactly the same as the original.
This manual outlines the routes that should be taken in travels to Beijing in the latter half of the Joseon dynasty. By whom or when this manual was created is unfortunately unknown. Passage points, as well as distances between each of them, are all indicated. The main route is composed of several sections, from Seoul to Uiju 義州, from Uiju to the Zhamen 播門 checkpoint, from Zhamen to Shenyang 濱陽, from Shenyang to Shanhaiguan 山海關, from Shanhaiguan to Beijing. The total distance of a journey using that route is indicated as 3,069 里.
This travel journal was written by Bak Je-ga 朴齊家, who accompanied the Joseon embassy of gratitude to China (led by Chae Je-gong 車濟恭) and visited Beijing in 1778. This book provoked quite a response from the Korean people, as it introduced Koreans to the advanced culture and technology of the Qing dynasty, such as the promotion of industries, commercial activities, and agricultural production. Handwritten copies were widely read, and various editions were produced. In the foreword, Bak Ji-woon 朴濟源 defined “learning” as an act of asking things one does not know to others. In the “Internal section” (내예언 内僣)，it is suggested that carts, ships and bricks should be used in the future.
This travel journal was written by Bak Ji-weon 朴趾源, who accompanied the returning Chinese embassy and visited China in 1780. He toured Beijing and the Rehe 熱河 (K. Yeorha, also known as Jehol) river. Many handwritten versions of this travel journal are amongst Kyujanggak’s collection, and the most complete set of them features twenty-six fascicles in ten volumes. It was translated into Korean and was widely read. It had a rather significant influence on Korean readers in the latter half of the Joseon dynasty. On the cover, we can see the table of contents; the first chapter is entitled “Dogang-nok” 渡江錄 (crossing the river).
A travel journal to China’s Beijing, this journal was written by Hong Dae-yong 洪大容 who accompanied embassies of gratitude to China in 1765 and 1766. The handwritten version in Chinese is in 6 fascicles in 6 books. This journal is composed of Damheon Yeongi 漫軒燕記, Yeonhaeng japti 燕行雜記, and Geonjeong pildam 乾淨筆譜. The author’s opinions of China’s culture and many other countries as well are presented through his dialogues and conversations with the Chinese people, which were also used as storytelling devices to introduce new culture to the readers. In Geonjeong pildam, things that he discussed (not verbally but through written letters) with individuals such as Lu Fei 陸飛, Yan Cheng 嚴誠, Pan Tingjun 潘廷筠 and others in Beijing’s Qianjing-dong 乾淨洞 (K. Geonjeong-dong) district, are presented.
This travel journal chronicles a trip to Beijing by Gim Chang-eop 金昌業, who visited Beijing in 1712 accompanying a returning Chinese embassy. He authored the journal after he returned to Korea the next year. A version written in Chinese, with nine fascicles in six volumes, is now a part of the Kyujanggak collection. A Korean version that contains partial translation of the original was also fondly read and widely spread. The cover shows the title Gajae Yeonhaeng-nok 稼齋燕行錄. It is essentially a diary (journal), but titles are provided to individual sections, each discussing a separate theme. The Korean version has 93 pages.
This vocabulary dictionary of five languages (Chinese, Korean, Manchurian, Mongolian and Japanese) was compiled in 1779 by Seo Myeong-eung and was also included in his Boman-jae inggan. This handwritten version is in four fascicles and two volumes. Seo recruited the assistance of translators who were fluent in each of those four languages (sans Korean), and completed the task in 1778. A total of 5,006 words in over 87 categories are documented here. One can see that the Chinese word “身下” (body) is pronounced “sinjeu” (shenzi) in Chinese, called “mom” in Korean, “beoyeo” in Manchu and Mongolian, and “mi” in Japanese.
This vocabulary dictionary was published at the Office of Translators in 1748. Chinese words, and their Korean and Manchu equivalents are all listed. Almost 5,000 words in 55 categories are listed in this dictionary. We can see that sky (하늘) is referred to in Chinese as “tiandao” 天道 and as “abka” in the Manchu language.
Cheophae sineo
Shortcut to the new [Japanese] language

This linguistic manual for learning the Japanese language was compiled by Gang U-seong 康應聖 and printed at the Office of Translators with big-size printing types specially created for printing the Japanese letters (Waeeon daeja 嬰期大字). Printed with woodblocks, it is ten fascicles in ten volumes and is composed of questions and answers exchanged between Korean and Japanese individuals, and conversations and letters exchanged during occasions of Joseon envoys visiting Japan. Compilation was completed in 1618, but the actual printing was completed in 1676. Japanese letters are printed with big-size printing types, and Korean pronunciation of those letters are placed at the right side of those letters. Translation in Korean is also provided. Later, in 1748, Choe Hak-yeong 崔鶴齡 and Choe Su-in 崔壽仁 revised and corrected the material and published Gaesa cheophae sineo 改修捷解新語, which was later revised again in 1781 by Choe Hak-yeong himself in a work called Junggan Cheophae sineo 增刊捷解新語.
In 1670, Jeong Tae-hwa 崔大和 and others translated the Chinese language manual Nogeoldae 老乞大. They printed it with woodblocks at the Gyoseo-gwan office and published it in two volumes. This publication was heavily influenced by Choe Se-jin’s 程世珍 (1468-1542) translated version of Nogeoldae (Beonyeok Nogeoldae 韓譯老乞大), and it was used as a textbook alongside Pak Tongsa 朴通事 in Chinese language education. It features a format in which a Goryeo merchant (a Joseon merchant in later editions) embarks upon a trade journey to China, meets a Chinese merchant, and has various conversations. Chinese lines are tagged with the Korean pronunciation of the Chinese characters as well as Korean translations. Nogeoldae was first published during the final days of the Goryeo dynasty and was continuously used and consulted by the translators of the Joseon government’s Sayeok-woen 司譯院 (Office of Translators) in their own training in the Chinese language. Nogeoldae had to be revised from time to time during the latter half period of the Joseon dynasty, according to changes in the Chinese language itself. There are versions proofread and corrected in the Pyeongyang region in 1745, i.e. the Nogeoldae sinseok 老乞大新釋 of 1761, and Jumgang Nogeoldae eonhae 重刊老乞大詮解 of 1795.
Hwanghwa-jip
Collection of imperial China

This book of poems and prose pieces, which were exchanged between the Chinese delegation (headed by Xi Yongqing 襄用卿) that visited Joseon in 1537 and the Joseon officials who greeted them. Published at the order of King Jungjong, this book was printed in 1608 with the Gyoseo-gwan office’s wooden printing types and is in five fascicles in five volumes. This version was held at the historical archive at Mt. Odae-san and the fact that it was wrapped with high quality silk suggests that a high level of hospitality was extended to the Chinese delegation. There is an inscription that reads, “Sent to the Mt. Odae-san historical archive” accompanied by a governmental seal, which indicates how books were officially processed throughout the government at that time. The poem in the picture was authored by Xi himself when he was crossing the Amnok-gang river.
This book was written by Seong Hae-eung (1760-1839), who recorded famous places with magnificent views throughout the Joseon dynasty. Although the exact year this book was authored is unknown, it records in detail renowned mountains, rivers, towers and the stories about them that were being told throughout the country. For the Seoul region, mountains like Inwang-san and Samgak-san are recorded. This record is written on manuscript paper tabbed as “Jayeon Gyeongsil-jang” 自然經室藏, which was used by members of the Seo Yu-gu 徐有業 house. In the latter half of the Joseon dynasty, manuscript papers from particular houses were used in creating copies or transcriptions.
This collection of travel journals contains travel journals from the last days of the Goryeo dynasty through the early half of the eighteenth century. These journals were written as the authors traveled to the areas of Songdo 松都, Gwandong 關東 and Gwanbuk 關北. This handwritten version consists of seven volumes. Other versions of Wayu-rok include journals of travels to various regions including the Gyeonggi, Chungcheong, Jeolla and Gyeongsang provinces, making it safe to say that this version lacks several portions. The term Wayu 臥遊 means “lying and resting comfortably,” and is an expression used to describe embarking upon a virtual journey, by reading books or looking at pictures. The list of travel journals written during trips to the Gwandong region can be found in the table of contents.
Baekdu-san-gi
Record of Mt. Baekdu

Authored by Hong Se-tae 洪世泰 (1653-1725), this record is a documentation of the process of establishing a borderline between Joseon and the Chinese Qing dynasty, and of erecting the Mt. Baekdu stele (jeonggyebi 定界碑) to commemorate the settling of the border. The documentation was based upon the story from Gim Gyeong-mun 金慶門, a translator who joined the expedition that negotiated and established the monument in 1712. According to this book, the Baekdu mountain was considered the head of all Northern mountains, and was called Baekdu-san in Joseon and Changbai-shan 長白山 in China. This record is also included in Hong's personal anthology Yuhap-jip 升下集, yet this portion in particular was separately copied again and again in the 18th century, illustrating Korean people’s heightened interest in Mt. Baekdu.

142
This map describes Ulleung-do island as well as other islands in the vicinity. By whom and when this map was created is unknown. Directions are indicated with Heavenly Stems / Earthly Branches, and ports, trees, landscape and nearby islands are all shown. In the north, there is an island called Hongye-am 紅雲嶼, and in the east there is Juk-do 竹島, any of which could be Dokdo. A map of the Ulleung-do island, featuring similar configurations as this one, is also a part of Kyujanggak’s collection.
Ulleung-do oedo
Map of Ulleung island and neighboring islands
published separate books, such as fifteenth century’s *Haedong jeguk-gi* 海東諸國記, documenting the results of a single visit to foreign countries. At the same time, many unofficial publications that dealt with foreign journeys that contained civilians’ personal experiences and impressions in the format of a diary were also frequently published. In case of travels made to China, such records were usually referred to as *jocheon-nok* 朝天錄, or *Yeonbaeng-nok* 燕行錄, and in case of travels to Japan, related records were usually called *Sabaeng-nok* 樣行錄. In Korea, hundreds of travel journeys filed by officials who returned from official visits to China and Japan remain today including a book that documents the journey of a Joseon expedition to Russia to attend the emperor’s coronation ceremony. In all these materials, both envy and a critical perspective of foreign cultures appear in a mixed fashion and in some cases, active embracement of advanced foreign culture is strongly suggested as well. This level of interest also affected women and some of the records were translated into vernacular Korean for female readers.

With the beginning of trade with modern Western countries, interest to know and understand them increased as well, and as a result, Western geographic manuals that had been translated into Chinese, most notably Jules Aleni’s *Zhifang waifu* 職方外紀, were imported into Korea. Furthermore, Qing dynasty’s Li Hongzhang’s 李鴻章 *Tongshang zbangcheng cheng’an huibian* 通商章程成案彙編, a manual for conducting trade with various Western countries, was imported and turned into handwritten copies for wider distribution.
Expanded Experiences and the Circulation of Information

Beautiful landscapes and strange new worlds trigger people's most basic and primary emotions, especially curiosity. By instinct they take interest in such things, leading to the creation of maps. In Korea, maps appeared during the Three-dynasties period, and kept being published for many reasons, including military purposes. Beginning in the 18th century, maps that provided illustrated descriptions of geography started to appear, and successfully quenched the people's thirst for journeys to unknown worlds, as they allowed them a virtual touring experience just by looking at such maps. Many such maps including *Haedong jido* 海東地圖 and *Gwangyeo-do* 廣輿圖, which feature the entirety of the Korean peninsula in pictures, are part of Kyujanggak's vast collection.

Also, during the latter half of the Joseon dynasty, a concept of "homeland" was conceived, and people's interest in issues such as borderlines between China and Japan, like the Baekdu mountain or the East sea's Ulleung island, literally escalated. As the government and the people alike became interested, maps with illustrious descriptions of those regions and travel journals documenting trips to such areas started to appear. Around the 18th century, people did not stop at merely visiting places with famous views such as the Geumgang-san mountain. They started to widen their experiences by exploring previously unvisited places throughout the country.

With domestic travels increasing in numbers, it became the norm for Joseon literary figures to include travel journals, written either during or after their trips, in their personal anthologies. Additionally, more comprehensive travel journals (chronicling trips made to several places inside the country) became increasingly popular as well. *Wayu-rok* 旅行録 illustrates this trend. At Kyujanggak and other archives, different books happen to share the same title "wayu" (which means "lying and resting comfortably"), and they were all compilations of selected travel journals made during trips throughout the country. People who embarked upon trips just for the sake of traveling also published books containing self-filled records of their journeys.

Domestic travel was not that hard to stage and plan, yet visiting other countries was almost impossible if one was not part of an expedition heading for adjacent countries on an official mission. Exchanging official emissaries with China and Japan had taken place since the ancient periods, and to embark upon such journeys, translators were always required. Around the fourteenth century, linguistic manuals such as *Nogeoldae* 老乞大 and *Bak Tongsa* 朴通事, designed to help people learn the Chinese language, started to be published. And during the latter half of the Joseon dynasty, manuals for learning the Japanese language such as *Cheopbae sineo* 探解新語 were published as well. With the creation of the Korean alphabet, it became possible for Korean people to read Korean script and foreign script at the same time, and most importantly, to learn the meanings of the foreign script on their own. Later, multiple language dictionaries appeared, such as *Bangeon jiipseok* 方言輯釋, which dealt with Chinese, Japanese, Mongolian, Manchurian and the Korean language together. Linguistic barriers, which had previously prevented people from communicating, were now breaking down.

The Joseon government compiled all the diplomatic documents exchanged with China and Japan, and established protocols and manuals for future negotiations. Sometimes the government
13. Bukhak-ui
   Discussions on Northern Learning 北學議

14. Yeonhaeng nojeong-gi
   Record of travel routes to Beijing 燕行路程記

15. Haedong jeguk-gi
   Record of the countries east of the sea 海東諸國記

16. Dongsa ilgi
   Diary of a mission east 東槎日記

17. Joseon tongsinsa gyohwan siseo
   Poems exchanged by Joseon envoys 朝鮮通使交歡詩書

18. Ildong jangyu-ga
   Song of a dashing journey to the east of Japan 日東壯遊歌

19. Jeungjeong gyorin-ji
   Essay on foreign relations, expanded and corrected 場正交陳志

20. Zhifang waiji
   Geography of foreign lands 職方外紀

21. Hwangu eumcho
   Poems of circling the globe 環瑣吟軼

   Hwangu illok
   Diary of a journey around the globe 環瑣日錄

   Bua gijeong
   Description of a journey to Russia 赴俄記程

22. Tongshang zhangcheng cheng’an huibian
   A collection of treaties of foreign trade 通商章程成案彙編
Expanded Experiences and the Circulation of Information

1. Ulleung-do oedo
   Map of Ulleung island and neighboring islands 鄭陵島外圍

2. Baekdu-san-gi
   Record of Mt. Baekdu 白頭山記

3. Wayu-rok
   Travel record to enjoy in repose 臥遊錄

4. Dongguk myeongsan-gi
   Record of famous mountains of the Eastern Country 東國名山記

5. Hwanghwa-jip
   Collection of imperial China 皇華集

6. Nogeoldae eonhae
   Conversational textbook of spoken Chinese 老乞大語解

7. Cheophae sineo
   Shortcut to the new [Japanese] language 捷解新語

8. Dongmun yuhae
   Topically organized explanations for diplomacy 同文類解

9. Bangeon jipseok
   Edited explanations of local languages 方言釋

10. Nogajae Yeonhaeng ilgi
    Diary of a Journey to Peking, by Kim Chang-eop 老稼齋燕行日記

11. Damheon Yeongi
    Diary of [a journey] to Peking, by Hong Dae-yong 湛軒燕記

12. Yeorha ilgi
    Jehol diary 熱河日記
Imha pilgi

Essays written under wood

This encyclopedia, compiled by Yi Yu-weon (李裕元, 1814-1888), has been transmitted in a handwritten version in 39 fascicles and 33 books. He completed this work in 1871, at a place named Imharyeo 林下庫 (hut below the forest, hence the book’s title) of the Gaogok 嘉穀谷 valley of Mt. Cheonma near Yangju. The contents include historical research of numerous topics such as Confucian scriptures, literature, epigraphy, military tactics, institutions, old books, and painting and calligraphy; and also anecdotes and sayings of famous people, poems in the Yuefu style with motifs from both Korea and other countries, travel diaries to famous places, etc. The book is organized according to 16 themes, including “Sasi hyanggwan-pyeon” 四時香舘篇, which contains historical research on the contents of Confucian texts like the Doctrine of the Mean.
Oju yeonmun jangjeon sango
Random expatiations

This encyclopedia (yuseol 類書) was created by Yi Gyu-geong 李圭景 (b. 1788) and now exists in a handwritten version in sixty fascicles and sixty volumes. This manuscript almost perished when someone tried to use its pages for making paper bags to put nuts in, but Choe Nam-seon 崔南善 managed to salvage everything. Later the Gyeongseong Imperial University Library copied it, and that version is now in custody of Kyujanggak. There are a total of 1,416 articles, which are labeled as “Dialectics” (byeonjeungseol 辨證說), discussing various topics on the basis of a careful comparison of sources published in Korea, Japan and China. For example, “Sanyachae byeonjeungseol” 山野菜辯證說 is a research on wild edible greens, and contains descriptions of spinach, bracken, and others such as the Korean bellflower (Codonopsis lanceolata), quoting the contents of books such as Dongmun yuhae 同文類解.
An anthology containing the works of Hong Gyeong-mo 洪敬誼 (1774-1851). At the beginning of this book, there is a line saying “Unseok’s first anthology” (Unseok siyujip 散石始有集), inside the newly compiled Gwanam comprehensive history of the “Simnyu dokseo-dang,” from which we can infer that this book is entitled Unseok siyujip and was conceived as part of the Gwanam chongsa 冠巖纂史 series. In the latter half of the Joseon dynasty, compiling one’s own writings and works in the form of a grand collection was a trend. This book is essentially an anthology containing not only poems and prose, but also important articles that provides us with insight into the culture and history of the latter part of the Joseon dynasty. For example, the “Hwaseong-gi” 華城記 article under the category of “Hwabong Seunggwan” 華封勝觀 contains detailed records of various structures that existed in the vicinity of the Hwaseong (Suweon) fortress walls.
A book on the history and culture of Korea, written by Han Chi-yun 韓致容 (1765-1814), based upon texts from China and other countries. Kyujanggak has a handwritten version in seventy-one fascicles, in twenty-six volumes. The work is composed of an “annals” section that contains the general history of each period, a “monograph” sections that dealt with specific topics, and a “studies” section that contains historical research of certain facts. A list of altogether 528 Chinese and Japanese books that are quoted or consulted in the process of writing this book can be found at the beginning of the book. One of such notecable books is the Japanese Wa-Kan sansai zue 和漢三才圖會, included in the list shown below.
Buin pilji
What ladies should know

Buin pilji is a concise version of the book above, created in subsequent periods. One can find here how to prepare teas using chrysanthemum, grapes and plum flowers, how to make Kimchi, and how to cook a fish. Shown here is the section on making kimchi, watery radish kimchi, and cold noodles.
A housekeeping manual for women, written by the wife of the 19th century scholar Seo Yu-bon 徐有本, Lady Bingheo-gak Yi 悉熹閣 李氏 (1759-1824). It is said to have been part of the much larger Bingheo-gak jeonseo 悉熹閣全書, which consisted of three parts in eleven volumes, and contained sections on liquor and food, sewing, agriculture, and medicine and divination. This work has not come down to us, but a woodblock edition and a handwritten version that contain parts of the original remain today. The version at Kyujanggak was published in one book at Chinhwa-sil 親和室 in 1869. Shown here are recipes for several dishes, including soup prepared with fermented soybeans, bean curd soup, and Korean hot pepper paste.
Tongweon-go is the aforementioned diary reedited into a form of a personal anthology. The mutual relationship between one’s own diary and a personal anthology can be seen from other books as well, like Hwang Yun-seok’s Hae nango 偃齋亂藁. Both books, the Heumyeong and the Tongweon-go, as well as Yu Man-ju’s father Yu Han-jun’s Jajeo 自著 assistant feature the same internal structure, and even the cover style looks similar. Yu Han-jun’s portrait is also in custody of Kyujanggak. It shows a line saying “Jeoong’s appearance at the age of 69.” Jeoong 誠翁 was Yu Han-jun’s pen name.

The portrait of Yu Han-jun 俞漢庸 (1732-1811) was executed when he turned 69 in 1800. Yu Han-jun belonged to the Gigyae Yu 李家俞氏, his adult name was Yeo-seong 涼成, his pen name was Jeoam 誠庵. He was the disciple of Nam Yu-yong 南有容 and served as prefect in the Gimpo and Samcheok areas. In this portrait he is depicted wearing a bokgeon 幅巾 headpiece and wearing a simui 緞衣 outfit. His descendants in the Gigyae Yu lineage donated several portraits to Kyujanggak, including this one.
This diary by Yu Man-ju 俞晚柱 (1755-1788) covers thirteen years of his life, from the first day of the first month, 1775 through the fourteenth of the twelfth month, 1787. After Yu died, his friend Im No 任魯 collected the first drafts and compiled them into 25 volumes, yet the last book, “Heumyeong byeolbu 彩英別部 is currently missing; thus Kyujanggak now has the remaining 24 books in a handwritten version. The diary is divided into thirteen parts (bu 部), each corresponding to a year; each part is further divided into twelve fascicles, each corresponding to one month. Not only poems and prose, but also academic works can be found here. According to his own personal comments we can see that he had intended to re-edit the material into a comprehensive collection. The foreword, “Heumyeong eulmi-seo 彩英乙未敘” (shown in the illustration), at the beginning of the diary for the first year (1775), contains his own remarks, saying that descriptions of family events, official assignments he received, things in his own private life, and things he saw and heard, would all be included in this diary, alongside his own comments on certain other books. In the entry for the third day of the third month of 1775, he wrote that he would divide his own work, which he called Tongweon sooelbu 通國遊部, into twenty-eight sections.
His other works, *Bomanjae-jip* and *Bomanjae inggan*, are not even included in this collection, which makes Seo one of the most prolific authors of the Joseon dynasty. Seo’s personal anthology *Bomanjae-jip* was printed with *Geumneung Chwijn-ja*, printing types at the order of King Jeongjo, with seals like “Seonsa sinjo” or “Gyujang ji-bo” stamped beautifully inside. Seo served as a teacher to Jeongjo when he was still a crown prince, and oversaw all the details behind the foundation of Kyujanggak. In 1787, Seo Myeong-eung’s sons Seo Hyeong-su and Seo Ho-su, and his grandson Seo Yu-gu, edited the material, and in 1822 they printed them with the *Chwijn-ja* printing types. Shown is a poem written by King Jeongjo in 1782, after he read the poem collection of Seo Myeong-eung. The poem itself was written down by Jeong Ji-geom, an officer at Kyujanggak.
A collection of writings by Seo Myeong-eung (徐命膺, 1716-1787) compiled and edited in 1787 by his sons and grandson. The collection is organized into the four sections, namely classics, history, philosophers and belles-letters, and consists of sixty fascicles and thirty-one volumes. This magnificent collection was once praised by King Jeongjo as larger than anything else that existed in the 400 years of Joseon history.
A comprehensive collection of Yi Deok-mu’s (1741-1793) works. His son Yi Gwang-gyu 李光洙 edited the material. The version held at Kyujanggak is a manuscript copy created during the Japanese occupation period. Besides an anthology of poetry and prose, Yi’s other works included in this collection are It-mok-gu-simseo 賦目口心書, Sa sojeol 士小節, Cheongbi-rok 清碑錄, Muye dobo tongji 武藝圖譜通志, Ginyeon aram 紀年兒覽, etc. Originally the collection consisted of 80 fascicles in 25 books. Yet only 23 books are now in custody of Kyujanggak. The very first section in this collection is his poem collection Yeongcheo sigo 優處詩稿. Besides the first page of his poem collection, also shown here is a page describing a technique called “yunhoe mae” 輪回梅 or how to make plum blossoms with wax.
An encyclopedia created by An Jeong-bok 安鼎福 (1712-1791), which contains a vast pool of data regarding Korea’s and China’s history, institutions and academic activities. Several handwritten versions are in custody of Kyujanggak, and one of them, being a complete set, has 53 books. The work covers a vast range of topics, yet it is actually not a finalized version, but only a first draft. The table of contents is at the front of the book.
Seongho saeseol yuseon
Categorized anthology of Seongho’s insignificant explanations

This book is a concise, abbreviated version of Yi Ik’s 李漢 (1681-1763) encyclopedia (yuseo 類書) Seongho saeseol 星湖儒說, created by Yi Ik’s disciple An Jeong-bok, who selected several portions from the original. This book is a handwritten version in 10 fascicles and 10 books. It is organized in 5 sections, each grouping topics related to the universe, the myriad things, human affairs, classis and history, and poems and prose. A total of 1,332 topics are discussed in subcategories.
This work contains Yu Su-weon’s (1694-1755) arguments on how to govern the country, which took place during the reign of King Yeongjo. He first analyzed the problems of society through seventy-seven categories, and then tried to provide options and alternatives. It essentially adopted a lengthy version of the Question and Answer format, and is arranged in ten fascicles in nine volumes. The table of contents at the beginning of the book shows how wide his range of interests was. In the “Nonchan bonji” 論撰本旨, a kind of author’s preface placed immediately after the table of contents, he states that any sane person would know that the things discussed in this book could not possibly be realized, or at least would not be applicable in the real world, but he did write them down anyway, to satisfy his curiosity and put his mind at rest.
Jeungbo sallim gyeongje was created in 1766 by a medical official named Yu Jung-nim 柳重臨. He supplemented the contents of Sallim gyeongje in a handwritten version composed of sixteen fascicles in eight volumes. On the first page, seals like "Yageun" 邑隱 and "Grand Seal of Yu Jung-nim, man of culture" (文化人柳重臨大画印) are stamped, so we can see that this version belonged to Yu himself. Horse breeding is also treated as an important topic in this version. How to pick a good horse by examining its fur, for example, is discussed in detail.
Hong Man-seon 洪萬選 (1643-1715) conceived this as a manual for a retired, “countryside” life. Shown here is a handwritten version in 5 volumes. Agriculture is the main topic discussed, yet housekeeping issues and other cultural matters are discussed as well. For example, the topics discussed in fascicle 1 include how to determine whether a site is suitable for a residence, how to position structures and also what would be a desirable landscape architecture, etc.
Compiled by Yu Hyeong-weon 柳馨遠 in 1670, this work contains discussions regarding national institutions and also reform suggestions for the administration. This version consists of 26 fascicles in 13 books, and was printed with woodblocks. The title “Bangye” refers to the name of a place near Buan in Jeolla province where Yu retreated and wrote this book. It is divided into six parts, dealing with land, education and the selection of government officials, appointment of officials, official functions, the salary of officials, and military institutions; there is also a supplementary section. In a chapter entitled “Goseol” 政說 he tried to ascertain the dates for certain historical facts by consulting various types of Chinese and Korean books.
Gim Yuk 金壄 created this work in 1644 by rearranging the contents of several Chinese encyclopedias that had been published over the years. As people’s demand for Chinese encyclopedias such as Shiwen leiju 事文類聚 continued to rise, Gim Yuk conceived this book so that the readers could use such dictionaries easily. First he created a concise version of the Shiwen leiju and then supplemented it with contents from other materials, mainly important Chinese old encyclopedias like Yiwen leiju 藝文類聚, Tang leihan 唐類函, Tianzhong ji 天中記, Shantang sikaot 山堂肆考, and Yunju qinyu 雲府類玉. This edition was printed with woodblocks in 1646, in forty-six fascicles and thirty volumes. Unlike modern encyclopedias, which are ordered alphabetically, or rhyming encyclopedias, which are ordered according to the rhyme of characters, the contents of these encyclopedias were organized topically under several categories; these categories are indicated on the cover, allowing users to access the contents more easily.
This encyclopedia, completed in 1614 by Yi Su-gwang, consists of twenty fascicles in ten books; 3,435 items are assorted into 25 categories. More than 350 sources, domestic and foreign, were consulted. This book clearly represents the Joseon people’s avid interest in things from foreign countries, as we can see from the fact that Yi dealt with the geography of several countries in fascicle 2, which included descriptions of Java, Calicut, Malacca, and Bangladesh.
Daedong unbu gunok
Rhyming dictionary of Korea

This dictionary created by Gweon Mun-hae 權文海 in 1589 originally had twenty fascicles in twenty volumes, but fascicle 3 and some other parts from an edition published in 1798 are the only ones remaining at Kyujanggak. Various sources from Korea and China were consulted, and the format was modeled after that of the Yuan dynasty’s Yunfu gunyu 諸府群玉, yet the overall composition reflects the reality of Joseon society. A list of consulted sources is introduced in the beginning of the book, and 174 of them are Korean materials, which must have been almost the entirety of Korean sources that were available at the time. The contents is organized according to the rhymes of Chinese characters; the meaning of each character is explained, and then words and expressions that include this character listed, with Korean stories and tales associated with those words added.
books covered various topics like domestic politics, national defense, education, land ownership issues or other institutional matters; to compile these works, their authors examined related historical facts by quoting and consulting many Korean and Chinese books, but also formulated their own reform proposals.

In such an atmosphere, personal writings also began to be published in the form of “complete works” (jeonseo 全書) or “comprehensive works” (chongseo 譜書). There had been similar examples before, like Song Si-yeol’s 宋時烈 (1607-1689) Songja dajeon 宋子大全, which contained all of his writings in one single collection (modeled after China’s Zhua daquan 朱子大全, the complete works of Zhu Xi). It was a grand collection of academic achievements (literary, philosophical and historical) obtained up until then. But in the eighteenth century, various personal writings were published in the form of “collected works.” King Jeongjo’s Hongjae jeonseo 弘達全書, Seo Myeong-eung’s 徐命膺 Bomanjae chongseo 保漢齋全書, Yi Deok-mu’s 李德懋 Cheongjang-gwan jeonseo 靑莊館全書, Hong Gyeong-mo’s 洪敬謙 Guwanam jeonseo 冠諫全書 were all such examples. Some of them even featured the traditional Chinese classification into four branches of writing (sahyu 四部), namely Classics (gyeong 經), History (sa 史), Philosophers (ja 子), and Belles-letters (jit 集), showing us they were dealing with a large variety of issues and writings.

Apart from such compilations, literary collections in the form of diaries were also very important in the academic history of Joseon. During the latter half of the Joseon dynasty, not only general diaries, which recorded everyday happenings or personal mood, creative writings that took the form of a diary, or the recording of stories heard from someone else or things seen from others’ books were published as well, as a fashion and a trend. The most notable example is Hwang Yun-seok’s 黃雲錫 Hjae nango 霄唐篆豹 and Yu Man-ju’s 玉晚柱 Heunyeong 韓永. They are all in the format of a diary, yet they contain not only the literary works of the author but also information regarding society, which is a great source of information on the lives of people in the past. In subsequent periods, usually only the literary works were re-selected and republished into anthologies, but portions other than those literary works often turned out to be more important and valuable in understanding the culture and history of the latter half of the Joseon dynasty. This surge of unrefined information and knowledge was yet another important phenomenon that continued throughout the latter half period of the Joseon dynasty.
Prospering Academism in the Latter Half of the Joseon Dynasty and the Publication of Specialized Books

The publication of books was a key factor in the development of scholarship. Through publications, knowledge and information could be organized and distributed, and advanced studies and philosophies could be imported from abroad. In this regard, the academic history of the Joseon dynasty was one in which domestic studies were continuously being challenged and inspired by foreign stimuli, leading them to change into new forms.

In order to obtain new knowledge and information, the Joseon government continued to acquire important books through official trade with foreign countries, and then published them for distribution to offices and individuals. However, they were certainly not copied indiscriminately. Scholars first examined the material, compared various versions to establish a more complete version, and then added notes to enhance the accessibility of the material. In this manner, Chinese books were in fact re-edited. In this process, Chinese knowledge was being filtered and reinterpreted through a Joseon lens.

By the eighteenth century the manner of book consumption started to change. Individuals rather than the government started to purchase large amounts of books from China, and some of them refused to share these books with others, instead keeping new knowledge and information for themselves. On the other hand, some of the intellectuals started to compile vast encyclopedias, based upon existing knowledge accumulated by the Joseon people, and also newly acquired information from China. Already in the sixteenth century Eo Suk-gweon’s 魚叔權 Gosa chwaryo 攻事捷要 or Gweon Mun-hae’s 權文海 Daedong unbu gunok 大東圖房群玉, books that categorized comprehensive knowledge and information into specifically designed internal structures, were published. At first they did not circulate widely, yet the seventeenth century witnessed a more active publication and distribution of such books.

Especially in the eighteenth and nineteenth centuries, books that integrated the information and knowledge accumulated in both countries (China and Korea) were published as well. Gim Yuk’s 金域 Yuweon chongbo 領苑叢簿, Yi Su-gwang’s 李奭光 jibong yuseol 學部類說 and Yi Ik’s 李稷 Seongbo saseol 星湖儒說 all belong to this category. In the wake of these classics followed publication of Hong Man-son’s 洪萬 Paísailim gyeongje 山林經濟, Yu Jung-nim’s 柳重臨 seungbo saltim gyeongje 增補山林經濟 (a supplement to Hong’s works), Han Chi-yun’s 韓致遠 Haedong yeoksa 海東續史, An Jeong-bok’s 安鼎博 Japdong sami 契同散異, Yi Gyu-gyeong’s 李圭景 Oju yeommun jangjeon sango 五六洲洋學長伎散抄, and Yi Yu-won’s 李裕元 Imba pilgi 林下筆記, which were all large-scale, comprehensive collections of the knowledge and information that had been explored and accumulated at the time. These comprehensive encyclopedias also inspired female intellectuals, as we can see from an encyclopedia designed to assist women in their jobs and housekeeping duties, entitled Gyuhap chongseo 闕閣叢書, written by a lady known as Bingheogak 憩虛閣 Yi-si 李氏.

Also, in order to remedy many social problems that had accumulated for centuries, many intellectuals drew up reform plans, which they hoped would be read and implemented by the government, and which often took on an encyclopedic character. Yu Hyeong-woon’s 柳馨遠 Bangye surok 壯溪隨錄, and Yu Su-woon’s 柳壽垣 Useo 汲書 are the most notable examples. These
11. **Heumyeong**  
Diary of Yu Man-ju 欽英

**Tongweon-go**  
Drafts of Tongweon Yu Man-ju 通園稿

**Yu Han-jun yeongjeong**  
Portrait of Yu Han-jun 俞漢濬 影幃

12. **Gyuhap chongseo**  
Complete collection of the inner quarters 閨閣雲書

**Buin pilji**  
What ladies should know 婦人必知

13. **Haedong yeoksa**  
History of Korea 海東腴史

14. **Gwanam jeonseo**  
Complete works of Hong Gyeong-mo 冠巋全書

15. **Oju yeonmun jangjeon sango**  
Random expatiations 五洲衍文長接散祿

16. **Imha pilgi**  
Essays written under wood 林下筆記
Prospering Academism in the Latter Half of the Joseon Dynasty and the Publication of Specialized Books

1. Daedong unbu gunok
   Rhyming dictionary of Korea 太東韻府群玉

2. Jibong yuseol
   Topical discourses of Yi Su-gwang 芝峯類説

3. Yuweon chongbo
   Comprehensive treasury of Chinese encyclopedias 項苑纂寶

4. Bangye surok
   Bangye's treatises 磚溪隱錄

5. Sallim gyeongje
   Farm management 山林經濟
   Jeongbo sallim gyeongje
   Farm management; revised, enlarged ed. 增補山林經濟

6. Useo
   Idle jottings 逸書

7. Seongho saeseol yuseon
   Categorized anthology of Seongho's insignificant explanations 星湖僅說類選

8. Japdong sani
   Odds and ends 雜聞散異

9. Cheongjanggwana jeonseo
   Complete collection of Yi Deok-mu 靑篤館全書

10. Boman-jae chongseo
    Comprehensive collection of Seo Myeong-eung 保晚齋薮書
    Bomanjae-jip
    Collected works of Seo Myeong-eung 保晚齋集
26  Imjin jeollan-do
Illustration of battle scenes during the Imjin wars

This colored handscroll on silk depicts the battles that took place at Busan fortress and Dadaepo fortress during the war with the Japanese between 1592 and 1598. It was made by the painter Yi Si-nul 李時諤 in the sixth month of 1834. In the case of the Dadaepo battle, the Japanese soldiers are depicted much bigger than the Joseon defenders, to indicate the difference in numerical strength between them, while for the battle at Busan fortress the fighting at the South gate is depicted in a very detailed way.
The structure, use, and operation of various ships from the latter half of the Joseon period, including war vessels, tax-delivery ships, and battle ships, are illustrated in this handwritten volume, which consists of six pages with colored illustrations. The measurements and required numbers of all the supplementary utensils are recorded as well. In the twelfth month of 1797, the Gyeongsang Provincial magistrate suggested a plan for mobilizing the Gyeongsang region's warships and tax ships for joint operations, and this book must have been produced at the same time. This book is extremely valuable, as it lets us know not only how the ships were used, but also what they looked like.
This colored handscroll documents the government army’s surrounding of the Jeongju fortress in an effort to subdue the insurrection of Hong Gyeong-nae (1780-1812), who staged a revolt in 1811. The army dispatched by the government is hiding behind wooden fences to evade attacks from the insurrection force. The quality of drawing is exceptional. It appears that the scroll was drawn by a professional painter who was attached to the government army.
This is a re-edition of the military manual *Jinbeop* 阵法 (Rules of deployment), which was published in 1451 by prince Suyang 首陽大君, who later became King Sejo. This re-edition was printed in one book at the order of King Yeongjo in 1742, and was given the new title *Byeongjang doseol*. Training methods and formations used by the Five Commands system of the first half of the Joseon dynasty are explained in the following order: *Hyelongmyeong-do 形名圖*, *Jinbeop 陣法*, and *Jindo 陣圖*. The text is printed with movable type, but pictures are printed with woodblocks.
A book compiled by the Border Defense Council, containing formal appeals filed against the government by the merchants at the central market in 1753 together with the government’s responses. Handwritten version in two volumes. Originally there were three volumes, but one is missing. On the cover there is a list of existing market stores. This is an invaluable source of information regarding the commercial community which was evolving and thriving in the capital. On the right side of the lower section of each page, the seal of the Border Defense Council (Bibyeon-sa) can be discerned.
Hogu chongsu
Comprehensive statistics of households and individuals

A book containing statistics of the Joseon population and households. Handwritten version in nine volumes. The number of households and individuals surveyed in 1789 are indicated by province and by local district or county. This is a very important source, as it lets us know the size of the Joseon population in the past. The page shown below reveals us that the capital Hanseong-bu (modern Seoul) was home to 43,929 households and 189,153 individuals at the time.
This is a roster of students who passed the civil examination held by the government. Handwritten version, in sixteen fascicles and eight books. Information of all the successful candidates, such as names, birth years, family members and clan seat of the family (bongwan), are all recorded here; it includes all those who took and passed the examination between 1393 and 1774. Special attention is given to that part of their careers that was spent at the Office of Special Advisors, at the Office of Royal Decrees (Yemun-gwan), and at the Hall of Learning (Dokseo-dang 諸書堂, Hodang 洪堂). It shows us the very nature of the Joseon society, which acknowledged the relatively stronger importance of literary figures, and supported their legitimate influence upon society. It bears a seal indicating that it was once in the collection of Yun Geup 尹渓 (1697-1770).
Official seals used by local officials throughout the country are collected here. This is a handwritten version in two volumes. Volume 1 contains seals collected during the reign of King Cheoljong in 1853, and Volume 2 contains seals collected in 1856, during the reign of King Gojong. Shown in the picture is the first page of Volume 2. We can see seals of the Field Marshal of the Three Provinces (三道統稱使印), of the General Commander of Gyodong island (慶洞都護府使之印) and of the Gyeonggi Provincial Naval Commander (京畿水軍節度使印).
Gukjo bogam gamin-cheong uigwe

This is an uigwe, a record of rituals and protocols, documenting the activities of the office that oversaw the compilation of the Gukjo bogam. The process began in the seventh month of 1781, continued until the second month of 1782, and the book was published in 1783. This manual is composed of two parts, the Chanjip-

cheong uigwe 撰集卿儀軌 and the Gamin-cheong uigwe 監印卿儀軌. The picture, from a handwritten version in one volume, shows how the completed Gukjo bogam was moved and enshrined at the Royal Ancestor Shrine.
Gukjo bogam byeolpyeon

This is an appendix to the Gukjo bogam, compiled in 1782. It is printed with Imjin-year printing types and consists of seven fascicles in two volumes. The emphasis is on the achievements of Kings Injo, Hyojong, Hyeonjong, Sukjong, and Yeongjo, more specifically those that were deemed commendable in terms of observing honor and expressing loyalty to Ming China.
This book collects examples of good governance by Joseon kings to serve as models for their successors. This edition consists of sixty-eight fascicles in twenty-two books. In 1782, King Jeongjo created new records for twelve kings, rearranged the structure of three existing “Precious mirror” records, and finalized a complete set of the “Precious mirror” containing records listed chronologically from Taejo to Yeongjo. The compilation of the Gukjo bogam was supervised by Kyujanggak resident scholars such as Yi Bok-weon 李福澣 and Seo Myeong-eung 徐命聘.
Seonwon gyebo giryak
Addendum to the royal genealogy

The *Seonwon gyebo giryak* is one of the royal family’s genealogical records. It documents the names of the kings, the entitlements of queens and royal concubines (*bibin* 妃嬪), and the births of crown princes. This version was compiled during the reign of King Sunjo in 1805; it is a woodblock edition in twenty-one fascicles and eight volumes. It supplements the 1795 edition, and was published to add a new honorary title that was presented to the king’s grandmother in 1805 at her 60th birthday, to the record. Shown in the picture is the genealogy of King Sunjo, including the four generations above him on both his father’s and mother’s side.
The Gukjo inbo gathers examples of various seals used in the central government during the Joseon dynasty. This is a handwritten version in one case. The figures of the seals were drawn upon paper and introductions were written in standard calligraphy. More than 560 seals are introduced, including those like the “Seal of the King of Joseon” (朝鮮國王之印), or “Protect the country with one’s own heart” (赤心報國).
This is a handwritten copy of the office record of the functioning of the Board of Taxation in twenty fascicles and ten volumes. It was compiled in 1788 by Bak Il-weon 李泳 at the order of King Jeongjo. This book is composed of two sections, “Inside” (Main text) and “Outside” (Supplementary material), with the former concentrating on the details of the Board of Taxation (Hojo 戶曹) itself, and the latter dealing with subordinate offices such as Panjeok-sa 報籍司, Hoegye-sa 會計司, and Gyeongbi-sa 經費司. Shown in the picture below are the buildings of the Board of Taxation.
This is an edition in one book of the office record of the functioning of the Office of Special Advisors (Hongmun-gwan 弘文館). One handwritten version and two editions printed with movable types remain. The former is a revised version made by Yi Jong-seong 李宗城 during the reign of King Yeongjo, of an original compilation made by Choe Chang-dae 崔昌大 during the reign of King Sukjong. One of the latter was printed by the Office of Government Publication in 1784 with the Jeongyu-year printing types. It was a modified version (edited by Yi No-chun 李儒春 and others) of the aforementioned handwritten one. We can see that the functions of this Office were significantly reduced as Jeongjo expanded the functions of Kyujanggak. The other movable type edition was printed with the Jeonsa-printing types, and it was a remodeled version created in 1870 by Gim Byeong-hak 金炳學 when the functions and authority of the Office of Special Advisors were once again restored.
Office record of the history and functioning of the Office of Sacrificial Rites (Bongsang-si 奉常寺). Handwritten version in eight fascicles and two volumes. In 1763, commissioner Hong Bong-han 洪鳳漢 suggested the initiation of the compilation, and in 1766 Seong Dae-jung 盛大中 completed the task. The Office of Sacrificial Rites was in charge of overseeing state rituals and memorial services, arranging posthumous titles, and managing the Annual Ritual of the First Plough (Jeokjeon 米田). Types of state rites, types of food used on such occasions (and the recipes for them), are all displayed inside.
Office record of the functioning of the Board of Punishment, which was also referred to as “Chugwan” 秋官 (Autumn office). This is a handwritten copy in ten fascicles and ten volumes. In 1781, Minister for Punishments Gim No-jin 金魯鎮 ordered the administrator Park Il-ween 朴一源 to initiate the compilation process, and in 1782 and 1791 enhanced versions were compiled and published. Records of this office, which was in charge of penal administration, serve as primary source for today’s studies of trial procedures of the latter half of the Joseon dynasty.
Chungwan-ji
Records of the Board of Rites

This is a late copy of Yi Maeng-hyu’s 李孟休 Chungwan-ji, a handwritten version in three fascicles and three volumes. This copy was made before July 1944. Differences between the one at Kyujanggak and the one currently in custody of the Commemorative Hall for Seongho Yi Ik have been marked in red.
Official records of the functioning of the Board of Rites, which was also referred to as “Chungwan” 春官 (Spring office). This is a handwritten copy in three fascicles and three volumes. Compilation began at the suggestion of Minister of Rites Yi Jong-seong 李宗城 in the sixth month of 1744, and the first draft by section chief of the Board of Rites Yi Maeng-hyu 李孟休 was completed in the ninth month of 1745. The one now in custody of Kyujanggak seems to be the version that is closest to the initial first draft by Yi Maeng-hyu; apparently its contents were modified several times at later times. The illustration shows a page dealing with the work’s compilation principles.
Sections of the *Daemyeong-yul* (Ch. *Daming lu* 大明律) difficult to understand or comprehend are explained and elaborated in this book, composed of thirty fascicles in four volumes. This book was based on the Great Ming Code published in 1389. The Joseon government widely consulted it in its efforts of publishing law codes such as the *Gyeongguk daejeon* and others. This book was printed with the *Jeonsa*-printing types by the Justice Ministry in 1903, and served as a textbook at the training facility for judicial officers.
Published in 1778, this book presents newly designated instruments for punishment, and proper ways to use them. Printed with woodblocks, one volume. In 1777, at Jeongjo's orders, Hong Guk-yeong and others modified the existing punishment system, and collected relevant laws from many legal codes including Daemyeong-yul. The Yemun-gwan (Office of Royal Decrees) published the material, then local offices published them with recreated printing types or woodblocks, spreading this manual throughout the country. The segment in the picture is describing the types of cudgels, utensils that were used in general flogging punishments.
Daejeon tongpyeon
Comprehensive edition of the great code

This is a collection of law codes and royal orders that were issued since the proclamation of the Gyeongguk daejeon, rearranged and re-categorized into the "Yukjeon" order. The work was printed with woodblocks in 1785 for national distribution, and consists of six fascicles in five volumes. It was compiled in 1784 by Gim Chi-in and others at the order of the king. In the beginning of the book, eighteen general principles that were abided by in the compilation of the book are listed. Various editions printed by local offices (including the Yeongnam provincial office) with woodblocks remain today.
This is the primary law code of the Joseon dynasty. It is the ultimate, most comprehensive law code, containing not only the 1397 Gyeongje yukjeon 經濟六典 but also other laws that were proclaimed in subsequent periods. Compilation commenced during the reign of King Sejo. Mid-project drafts had to go through a lot of revisions, until the final product was finally approved for publication in 1485. Various versions printed with both woodblocks and movable types now remain, and the one shown here was printed with woodblocks in six fascicles and three volumes; a copy was sent to the historical archive at Mt. Odae-san in 1613, during the reign of King Gwanghae-gun.
This manual contains musical scores used in the official rituals of the Joseon dynasty. This edition is in one volume, printed with Musin-year printing types. It was compiled in 1765 by Hong Gye-hui, Seo Myeong-eung, Gim Chi-yang, Gu Sang, and others. Scores in Yeolseong jijang 列聖詠狀 and Akhak gwebeom 業學軌範 were selected and rearranged in chronological order, and at the end of the book there is a postscript written by Yeongjo himself.
Akhak gwebeom is a state manual for music and rites, areas into which the government put a lot of effort, in order to establish and refine musical rites, which goes back to the reign of King Sejong. This edition is a woodblock printing in nine fascicles and three volumes. Minister of Rites Seong Hyeon 權侖 supervised its compilation at the order of King Seongjong in 1493. The original edition was burned during the Imjin Wars of 1592-1598, and thus at the order of King Gwanghae-gun in 1610, the Jangak-weon (Bureau of Music) republished it. This copy was sent to the historical archive at Mt. Taebaek-san, in the tenth month of 1610.
Orye tongpyeon
Comprehensive edition of the Five Rites

Official manual for the observation of state rites compiled by Yu Ui-yang 呂義養 (b. 1718) in 1788. This book contains all the annotations on ceremonies that were previously included in Gukjo oryeui, Sok orye ui, Sok orye ui-bo and Gukjo sangnye bopyeon, as well as new footnotes that were added later on. The contents are rearranged in a new order, and under new categories. The internal structure of this book later served as a model for the Chungwan tonggo 春官通考 (General history and critical examination of the Office of Special Advisors). This book was originally created in twenty-six fascicles in sixteen volumes, but only one volume is held by Kyujanggak. The remaining volumes are scattered across several collections, including Ewha Women’s University Library and the Jangseogak Archives.
Gukjo sangnye bopyeon
Supplementary edition of the state funerals

Official manual for the observation of national funeral rites, including modifications made over the years to the funeral rites described in the Gukjo orye ui. One of the remaining editions is divided into five fascicles and four volumes and was printed with Musin-year printing types, and another edition is divided into six fascicles in six volumes and printed with wooden printing types. The former was compiled by Gim Jae-ro金在鲁 and others at the order of King Yeongjo in 1752, after Crown Prince Jungheon’s oldest son Uiso (鎭昭世孫) died. The latter was created by Hong Gye-hui洪啓緯 and others in 1758, as a revised and supplemented edition of the former. National funerals for the Joseon royal family members that were held in subsequent periods all observed the rites prescribed by the Gukjo sangnye bopyeon.
Sok orye ui
Ceremonies of the Five Rites, expanded

An official manual for the country’s observation of state rituals, conceived to include all the changes that were made to the ritual system since the publication of Gukjo orye ui of Seongjong’s reign. Printed with woodblocks, in five fascicles and four volumes. Minister of Rites Yi Jong-seong 李宗城 compiled the material at the order of King Yeongjo in 1744. The copy of this work shown here was sent to the Office of Special Advisors on the 26th of the twelfth month, 1744.
This is an official manual for the country’s observation of state rituals, which was based on the section on the “Five Rites” in the Sejong sillok (Annals of King Sejong’s reign), as well as protocols newly established during the reigns of Sejo and Seongjong. This book was printed with woodblocks, and is divided into eight fascicles in six volumes. In 1475, eight fascicles of the Gukjo orye ui and five fascicles of the Gukjo orye ui seorye were printed with Eulhae-year printing types. Later, they were also printed with woodblocks and other metal types for an even wider distribution. The item in the picture was the one sent to the historical archive of Mt. Odac-san in 1611 during the reign of Gwanghae-gun.
its penal administration, King Jeongjo (1776-1800) was determined to prevent the officials from exacting too harsh punishments upon the people, so he published and distributed *Eojeong beumbyul jeonchik* 御定欽恤典則 (Official rules for the deliberation of crimes, published by royal order), which dictated how procedures and measures should be applied and delivered in specific cases.

In the eighteenth century, Kings Yeongjo and Jeongjo were deeply interested in modifying the institutions of the dynasty, and that resulted in the compilation of the so-called *Gwanseo-ji* 官署志 (Records of institutions). The *Chungwan-ji* 春官志, published during King Yeongjo's reign, documented the functions of the Board of Rites, while the *Chugwan-ji* 秋官志 from Jeongjo's reign documented the functions of the Board of Punishments, the *Taesang-ji* 太常志 those of the Bongsang-si 奉常寺 (Office of Sacrificial Rites), the *Hongmungwan-ji* 弘文館志 those of the Office of Special Advisors, the *Takji-ji* 度支志 those of the Hojo (Board of Taxation). And at the same time, other records documenting office functions such as *Sigangwunion-ji* 侍講院志, the *Kyunyangak-ji* 庫章閣志, the *Taebak-ji* 大學志 and the *Tongmungwan-ji* 通文館志 were published as well.

Such efforts also led to modifications of the royal family records, and other books with practical applications. The *Seonwon gyebo giryak* 瑞源承譜記略 was the royal family's genealogical record, while the *Gukjo bogam* 國朝寶鑑 was a book that recorded examples of the kings' good governance. Whenever new facts appeared, they were modified accordingly to include that fact. In *Gukjo inbo* 國朝印譜 and *Oegwan inmun* 外官印文 prints of the official seals are collected. *Gukjo mungwa bangmok* 國朝文科榜目 documented the list of people who passed the literary examination, while *Hogu chongsu* 戶口總數 catalogued the country's population and households. *Sipye* 士類 recorded all the formal appeals presented from the market merchants to the government and all the resolutions, and *Byeongjang doseol* 兵將圖説 contained military formation training procedures, while *Gakseon dobon* 各船圖本, contained all kinds of information regarding the structure and operation of ships.

Documentary pictures were created as well, to serve the government's ruling of the country. *Imjin jeollan-do* 壬辰戡邊圖 features depictions of the Busan-jin and Dadaepo-jin battles that were fought during the Imjin Wars with the Japanese in the 1590s. And *Hong Gyeongnae jin-do* 崇景來陣圖 features the army's struggle to defeat the Hong Gyeongnae rebellion.
The Compilation and Editing of Official Publications

The Joseon dynasty based its philosophy of governance on the observance of ritual and music. Ritual is a concept that includes both rites and behavioral rules, which, applied to the upper and lower classes of society, helped to define perimeters of social order. Music was considered an instrument conducive to stable, sympathetic and sincere communication between those who governed and their subjects. As a result, Joseon people came to consider national publications of books regarding ritual and music very important.

The ritual codes for the state were defined and established in the fifteenth-century Gukjo oryeui 國朝五禮儀, Ceremonies of the Five Rites of State. The five main types of state rites are: 1. Congratulatory ceremonies, 2. Guest-greeting ceremonies, 3. Ceremonies for auspicious events, 4. Military ceremonies, 5. Funeral ceremonies. First and foremost, this book was a definitive manual for the Joseon dynasty’s ritual and ceremonial standards. Later, manuals that reinterpreted the stipulations of this book or supplemented its contents continued to be published, such as the eighteenth-century Gukjo sokoryeui 國朝續五禮儀 (Ceremonies of the Five Rites of State, expanded edition) and orye tongpyeon 五禮通篇 (Comprehensive edition of the Five Rites). Also, Gukjo sangnye botpyeon 國朝典禮補編 (Supplementary edition of the state funerals) was published, as the national rituals for funerals turned out to be particularly important for dynastic government.

During the Joseon dynasty, the music to be used in official ceremonies and rituals was continuously studied, and manuals were compiled. One of the results of those ongoing efforts since the fifteenth century was Akbak guebeom 楽學軌範 (Guide to the study of music). This book covered various areas of palace music meant for official functions: composition of ritual music, its diverse principles, illustrations of musical instruments and costumes, and performance of ritual dances. Later, changes that occurred with the passage of time were compiled as well, as we can see from Gukjo akjang 國朝樂章 and Siah buwaseong 韻樂和聲 (Harmony of lyrics and melody), in which the eighteenth century music used in official ceremonies and functions of the dynasty was collected.

The Joseon dynasty also needed a legal code for ruling the country, even though ideally it was to be governed through rituals and music. In the late 14th century, trying to secure an institutional basis for the newborn dynasty, Jeong Dojeon compiled the Joseon gyeongguk-jeon 朝鮮經國典 (Administrative code of Joseon), which was later expanded into Gyeongje yukjeon 經國六典 (Six codes of governance), and during the latter half of the 15th century, the first comprehensive set of legal codes was published under the title of Gyeongguk daejeon 經國大典 (Great code to administer the state). This law code served as the primary law code for the Joseon dynasty’s governance, and retained its authority for centuries over all matters that involved the government. Yet coming into the eighteenth century, the Daejeon tongpyeon 大典通編 (Comprehensive edition of the great code) was newly compiled, in order to reflect all the societal changes that had occurred since the creation of the Gyeongguk daejeon. In the meantime, the penal code of Joseon was modeled after the Chinese Ming dynasty’s Daming lü 大明律 (K. Daemyeong yul), and in order to help people understand the contents of it, the Joseon government printed publications such as Daemyeong yul jikbae 明律音解, Daemyeong yul gangbae 大明律講解 and Daemyeong yul burye 大明律則例, which explained the Ming code to Koreans. And although Joseon primarily observed the Ming code for
14. Hongmun-gwan-ji  
Records of the Office of Special Advisors 弘文館志

15. Takji-ji  
Records of the Board of Taxation 戦支志

16. Gukjo inbo  
Tables of seals used by the dynasty 鑄印記録

17. Seonwon gyebo giryak  
Addendum to the royal genealogy 増補系譜記略

18. Gukjo bogam  
Precious mirror for succeeding reigns 國朝寶鑑
   Gukjo bogam byeolpyeon 國朝寶鑑別編
   Gukjo bogam gamin-cheong uigwe 國朝寶鑑監印廳徽詰

19. Oegwan inmun  
Seals of local officials 外官印文

20. Gukjo mungwa bangmok  
Roster of the national civil examination 國朝文科榜目

21. Hogu chongsu  
Comprehensive statistics of households and individuals 戶口統數

22. Sipye  
Irregularities at the markets 市弊

23. Byeongjang doseol  
Illustrated manual of military training and tactics 兵將圖説

24. Hong Gyeong-nae jin-do  
Illustration of the battle formation at the Hong Gyeong-nae [rebellion] 洪景來陣圖

25. Gakseon dobon  
Illustrated guide to various ships 各船圖本

26. Imjin jeollan-do  
Illustration of battle scenes during the Imjin wars 壬辰戰亂圖
1. Gukjo orye ui
   Ceremonies of the Five Rites of State

2. Sok orye ui
   Ceremonies of the Five Rites, expanded

3. Gukjo sangnye bopyeon
   Supplementary edition of the state funerals

4. Orye tongpyeon
   Comprehensive edition of the Five Rites

5. Akhak gwebeom
   Guide to the Study of Music

6. Gukjo akjang
   State hymns

7. Gyeongguk daejeon
   Great code to administer the state

8. Daejeon tongpyeon
   Comprehensive edition of the great code

9. Heumhyul jeonchik
   Official rules for the deliberation of crimes

10. Daemyeong-yul ganghae
    Lectures and interpretations of the Great Ming Code

11. Chungwan-ji
    Records of the Board of Rites

12. Chugwan-ji
    Records of the Board of Punishment

13. Taesang-ji
    Records of the Office of Sacrificial Rites
PART 2

The Accumulation and Communication of Knowledge

1. The Compilation and Editing of Official Publications
2. Prospering Academism in the Latter Half of the Joseon Dynasty and the Publication of Specialized Books
3. Expanded Experiences and the Circulation of Information
4. The Dissemination of Knowledge and Hangeul Texts
A collection of references to the insurrection of Yi In-jwa (李麟佐亂), which occurred in 1728. Yeongjo ordered the publication of this book in 1729. By showing the illegal and criminal nature of the Yi In-jwa insurrection, he intended to raise public awareness of the harmful nature of party politics. A version printed with Musin-year printing types, and a version printed in imitation of these types, now remain.
The *Cheonuiso-gam* Chansu-cheong uigwe, which describes the compilation and printing process of the *Cheonuiso-gam* also remains, and from this record we can also confirm that the first draft for its translation, which remains today as well, was finished in 1756.
King Yeongjo ordered the publication of the *Cheonuiso-gam*, which was a documentation of several cases of insurrection or other treasonous incidents that occurred since 1721 (the first year of King Gyeongjong’s reign, when Yeongjo was first named Crown Prince) and through 1755 (the 31st year of King Yeongjo’s reign, when the so-called “Placard incident of Naju” occurred). Yeongjo had to propagate the legitimacy of his own Crown Prince status to the present and future population. First minister-without-portfolio Gim Jae-ro 金在魯 and Chief State Councillor Yi Cheon-bo 李天輔 were put in charge of compilation, which was completed in 1755 and printed with Musin-year metal printing types (戊申字). Right after publication, the results were sent to the historical archive at Mt. Jeongjok-san on the 26th of the 11th month, 1755.
東醫聖鑑

東醫聖鑑

序

東醫聖鑑者乃明時朝鮮尹年許書評也按朝鮮俗素知文字書評

書評又世族萬戶間兼載醫兄弟共

人俱以文鳴女弟景樊才名復生 Gap

名之右九邊諸國為傑出者也其

言東醫者何國在東胡處言東也昔

東醫聖鑑目錄卷下

東醫聖鑑目錄卷上

東醫聖鑑目錄卷中
In 1610, Heo Jun 許浚 wrote this definitive 25 volumes of medical treatment (composed of 5 categories and 25 fascicles). Heo Jun was the royal doctor for King Seonjo. He started drafting this book at the order of the king. He consulted 83 types of classic prescription manuals, and more than 70 other medicine books, literally the entire pool of references regarding medical practice that were available at the time. Among Joseon books, this book was the most sought-after and widely read by both Chinese and Japanese readers. It was published many times in many countries, leading to various editions and versions. The original edition that was printed with the Palace Infirmary’s (Naení-won) wooden printing types in 1613, and a later copied edition published by the Jeolla Provincial Governor’s office (Wanyeong), are now in custody of Kyujanggak. Various editions were published in China and Japan since the early 18th century.
In 1489, Yun Ho 尹璿, Im Weon-jun 任元藩, Heo Jong 許琮 and others compiled this medical manual in the Korean alphabet. It was one of the most comprehensive medical manuals for first-aid situations ever published in Korea. Symptoms are categorized in 127 types of illness, and prescriptions for individual symptoms are presented as well. For readers, the names of diseases are written down in both Chinese characters and the Korean alphabet. The original edition was published with Eulhae-year printing types, yet the version printed with recreated types modeled after the original before the sixteenth century is the one that remains today. Among a total of eight fascicles, only 1, 2, 3, 6, 7 have been ascertained to exist in Korea. The copy held at Kyujanggak has the overall contents table and fascicle 1, which cannot be found anywhere else in Korea.
Dongguk sinsok samgang haengsil chanjip-cheongu uigwe

Ritual protocol of the superintendency in charge of compiling the Dongguk sinsok samgang haengsil-do

Composed of one fascicle in one volume, this book documents how discussions regarding the compilation of Dongguk sinsok samgang haengsil-do commenced in 1611, how the actual project proceeded, and how compilation was completed and plans for publication initiated in 1615. It gives us a glimpse into the actual publication process of the Joseon period. The Chanjipcheong was a provisional office established to oversee the publication of a book, and this “Ritual protocol” (uigwe) contains all the details about how such office operated to create a new book.
Dongguk sinsok samgang haengsil-do
Newly updated illustrated exemplars of the practice of the
Three Bonds in Korea

At the order of King Gwanghae-gun (r. 1608-1623), an
official named Ryu Geun 蟳根 and others collected basic
and commendable examples of the Three Bonds from the
history of Korea, translated them, and then published this
book. This was a sequel version to both the Sangang
haengsil-do that was published at the end of the fifteenth
century and the Sok-sangang haengsil-do 續三綱行實圖
which was a supplement to the original and published at
the beginning of the sixteenth century. Compilation was
completed already in 1615, yet in order to secure funding
for the publication the actual printing process was
assigned to all five provincial governments, and the final
product, in eighteen fascicles and eighteen volumes, only
came out in 1617. As we can see from the title, all the
stories and cases are from Korean history. Since so many
eamples were covered in this book, the compilers were
actually accused of selecting stories based upon their
own political inclinations, and also of trying to include
too many cases. The page shown depicts “Yi Sun-sin
fighting with all his might” during the battle at Noryang,
the last battle of the Imjin wars of 1592-1598.
Samgang haengsil-do
Illustrated exemplars of the practice of the Three Bonds

These plates illustrate the loyalty of Jeong Mong-ju towards the Goryeo dynasty (left), and a person named Choe Nu-baek who was from the Suweon area and was very filial to his parents (right). The Samgang haengsil-do is also quoted in the Daejong unbu gunok published at the end of the sixteenth century. Also, this book was published in Japan, with recreated types or blocks, modeled after the types or blocks used in printing the Joseon version (overleaf).
In 1434 the official Seol Sun 伺服 and others collected from Korean and Chinese historical sources specific cases of commendable actions and moral conduct that could serve as models for the practice of the Three Bonds (Samgang 三綱), the key social relationships between ruler and minister, father and son, and husband and wife. Then they published them, and the book was widely promoted and distributed throughout the country. It became a prime example for other books designed to serve as “manuals of conduct.” In 1511, a total of 2,940 copies were printed. It became so popular throughout the country and gave birth to so many editions that it offers a good case study of how books were distributed, how many copies were printed, and how many editions of an individual book were published. Several versions, including early editions in Chinese characters, and vernacular translations published from King Sejong’s reign (1469-1494) onwards, all remain today. They are usually categorized as original editions, anthologized editions, republished editions, and local editions. An edition of one volume published in Chinese presumably during King Sejong’s reign is currently in custody of Kyujanggak. Translations from the sixteenth century and also the latter half of the Joseon dynasty remain.
During the early half of the Joseon dynasty, the text of the *Elementary Learning* was translated in two fashions: liberal translations, which were known as *Beonyeok sohak* (発明小學) and exact, word-to-word translations, which were referred to as *Sohak conhæ* (儒學詳解) (Vernacular rendering of the Elementary Learning).

The former was published for the first time in 1518 with the *Eulhae*-year printing types, and the latter was first published 60 years later in 1587 with *Gyeongseo*-types modeled after the *Eulhae*-year printing types. At the request of the Bureau of Interpretation (Tongmun-gwan 通文館), the liberal translation *Beonyeok sohak* was published in 1518 by Gim Jeon 金鍾. Choe Suk-saeng崔淑生, and others, and because it used *Sohak jipseong* 小學集成 as its source text, it was published in ten fascicles. The original version printed with the *Eulhae*-year printing types is lost, but the version that was printed with woodblocks carved to resemble the letter style of the original printing types remains today. Fascicles 3, 6, 7, 8, 9, 10 are reported to have been found in Korea. A complete set is extremely rare to find. Kyujanggak has a copy of fascicle 10, corresponding to one volume. It is written in Hangeul letters in the orthography used before the sixteenth century. It is also an interesting example of the so-called liberal translation style, breaking with the tradition of word-to-word translation, which was the norm in fifteenth-century translations of Buddhist scriptures.
This is an edition of the collected works of Jeong Do-jeon 鄭道傳 (1342-1398), who played an instrumental role in founding the Joseon dynasty and establishing institutions for the new dynasty. The original edition, composed of two fascicles, had been published by his eldest son Jeong Jin 鄭津 in 1397. After that, in 1464 Jeong Do-jeon’s great-grandson Jeong Mun-hyeong 鄭文炯, who was serving as the Gyeongsang provincial magistrate, re-edited the material into six fascicles and republished it at the Andong magistrate’s office. In 1486, Jeong Mun-hyeong published the book once again, this time in eight fascicles, when he was serving as the Gangweon provincial magistrate. In 1791, King Jeongjo ordered the Naegak office (i.e., the main Kyujanggak institution in the Changdeok palace) to secure the remaining materials of Jeong’s writings, but when the Naegak reported that they were having difficulties doing so, the king ordered the contents of the collection to be re-categorized, re-edited and retitled into fourteen fascicles in seven volumes. And that edition is now in Kyujanggak. The copies illustrated here are those sent to the Office of Special Advisors (Hongmun-gwan 弘文館) and to the historical archives at Taebaek-san, Jeongjok-san and Odae-san mountains.
This is a rhyming dictionary published during the latter half of the Joseon dynasty, which is generally known as Gyujang jeonun 奎章全韻. The fact that it was compiled by royal command means that King Jeongjo (1776-1800) was greatly committed to this project and lent his full support. Compilation began in the third month of 1792 and carving of the woodblocks was completed in the eighth month of 1795. Mistakes from previous rhyme dictionaries were corrected and new contents was added. Yi Deok-mu 李德懋 (1741-1793), who was serving as the editor-compiler at the time, drafted the contents and compiled the material, while the scribe Yi Myeong-ye 李命藝 wrote them down. The print run of this book was higher than for any other publication, and copies were bestowed on a very larger group of recipients. Records show that a total of 1,484 gifts were made to governmental offices, private academies, as well as officials of all ranks. The illustration below shows copies that were sent to the historical archives at Mt. Taebaek-san, Jeongjok-san and Odæ-san on the same day in 1795.
The *Elementary Learning* is a “behavioral manual” for children, compiled in 1187 by Zhu Xi 朱熹 (1130-1200) and his disciple Liu Qingzhi 劉清之 in six fascicles. During the Joseon dynasty, many commentaries on this manual were published, the most notable of which was the *Sohak jega jipju* 小學諸家集註 compiled by Yi I 李珥 (1536-1584). There were many different theories regarding the *Elementary Learning*, so he collected only the theories that he regarded essential and important, and compiled this book. Kyuanggak has the version which was bestowed by King Yeongjo on the Crown Prince Sado Seja when he reached his first birthday on the twenty-first of the first month, 1736 (the 12th year of King Yeongjo’s reign), which was then passed down from Sado Seja to his own son Jeongjo on his first birthday on the 22nd day of the ninth month, 1753. On the inside of the cover, there is a seven-syllable poem, presumably written by Sado Seja, in red ink, regarding the meaning of this book. As for the first edition, Yi I’s *Sohak jega jipju* was edited by his disciple Gim Jang-saeng 金長生 (1548-1631), and printed in 1612 with the Hullyeon Dogam printing types, and including postscripts by Seong Hon and Yi Hang-bok.
officials in local regions.

After the establishment of Kyujanggak, the process of bestowal was managed by Kyujanggak. The Kyujanggak's editor-compiler (geomseo-gwan 檢書官) would file a record of palace bestowal (naesa gi 內賜記), then the Kyujanggak scholar in residence (gaksin 閣臣) would sign it, and then stamp a seal bearing the text "Gyujang ji bo 奂章之寶" ("Material of Kyujanggak") at the front of the book. Officials in the capital were to receive them in person, while local officials were sent a copy. The Kyujanggak Institute of Korean studies now holds not only the books that were in custody of the Joseon dynasty Kyujanggak, but also books that were in custody of historical archives and other central governmental offices. Thus, copies of the same book that were sent to various offices are all gathered here together now.

In the Joseon dynasty, books were distributed through official channels and therefore the number of copies actually printed was not that high. Usually from 100 to 200 copies were printed for a single occasion. The Samgang baengsil-do 三綱行實圖 (Illustrated guide to the Three Bonds), of which 2,940 copies were published, and the Gyujang jeonun 奂章全讎, of which 4,750 copies were printed, were exceptions to that norm. The former was first published in the fifteenth century, and continued to be printed through the nineteenth century, producing various versions including the original edition, an edition with selected passages, reprints, local editions etc. It was even published in Japan.
The Circulation of Documents

In the Joseon period, the creation and circulation of documents was fairly limited in scope. There were not so many private publications, and mostly the Office of Government Publication (Gyoseo-gwan 故書館) in the capital, and the local headquarters for provincial governors (Gamyeong 監營) served as the main organs in charge of publication and printing.

Most of the publications in Joseon were initiated by the state or officialdom. Unlike today, they were not published to be sold on the market or for other commercial purposes. They were created to be used as tools to expand and spread the government's philosophy and ideology and thus assist in the ruling of the country. So, new publications were only distributed to high-ranking officials and leading Yangban figures, and what was left was deposited for preservation. Joseon society was based upon Confucianism, and publishing was the perfect device to teach and enlighten the general population. The Joseon government took full advantage of it.

In order to publish specific books, the government would establish temporary offices such as the Bureau for Annals Compilation (Chansu-cheong 嘉修館) and the Board of Review and Rectification (Gyojeong-cheong 校正館). In the early days of the Joseon dynasty, the Office for Sutra Publication (Gangyeong Dogam 帖經都監), which printed mostly Buddhist scriptures, and in the early seventeenth century the Military Training Command (Hulyeon Dogam 誨麟都監), which printed books with wooden types at a time when supplies were running low due to the aftermath of the war, were the most noteworthy temporary printing bodies. And there were many offices of provincial governors that took charge of certain printing projects. Also, albeit less frequently than the government, non-state entities such as Buddhist temples, Confucian private academies, prominent lineages, not to mention able individuals, continued to publish books on their own. And coming into the latter half of the Joseon dynasty, commercial editions were also published.

Once a book had been published, it could also be republished as needed for the central government, local authorities or even civilians. Among the Naegak Jangpan editions 内閣藏板本, printed at Kyujanggak, and among editions at the Gyeongsaeng Provincial governor's office (Yeongyeong panbon 順營版本) or the Jeolla Provincial governor's office (Wanyeong panbon 完億版本), there were many books known as beongak editions 鏞刻本, "mirror carvings" which were printed with newly carved woodblocks or newly cast types, modeled and created after characters from published books. Such new woodblocks and types were mostly used in reprinting earlier versions of the same book.

Most documents were created for the public good, and compared with China and Japan, the commercial circulation of books was limited. Books produced and published by the government were not freely sold on the market, but were rather distributed through an official channel. The practice of kings bestowing books on subordinates for free was referred to as bansa 頒賜. In case of such bestowal, the date and the recipient's identity were indicated on the inside of the book's cover. Usually the receiving parties of such bestowal were the historical archives (sage 史書) located at several mountains including the Taebaek-san, Odae-san, Jeoksang-san, and Jeongjok-san mountains. Books were also bestowed on government offices, either central or local, and in some cases they were bestowed directly on high-ranking governmental officials, or retired officials, or
6. Dongguk sinsok samgang haengsil-do
   Newly updated illustrated exemplars of the practice of the Three Bonds in Korea
   東國新讀三鎖行實圖

   Dongguk sinsok samgang haengsil chanjip-cheongu uigwe
   Ritual protocol of the superintendency in charge of compiling
   the Dongguk sinsok samgang haengsil-do 東國新讀三鎖行實撰集編執

7. Gugeup gani-bang
   Book on first-aid medical instructions 救急簡易方

8. Donggeui bogam
   Korean medicine exemplar 東醫寶鑒

9. Cheonuiso-gam
   Speculum to illuminate the manifestation of justice 閔義昭鑑

   Cheonuiso-gam Chansu-cheong uigwe
   Uigwe for the bureau in charge of compiling the Cheonuiso-gam 閔義昭鑑纂修撰執

10. Gamnan-nok
    Record of official investigation into the rebellion 勤亂錄
2

The Circulation of Documents

1. **Sohak jega jipju**  
   *The Elementary Learning*, with annotated references 小學讀家集註

2. **Eojeong gyujang jeonun**  
   Rhyming dictionary, compiled by royal command 御定奎章全詠

3. **Sambong-jip**  
   Collected works of Jeong Do-jeon 三峰集

4. **Beonyeok sohak**  
   Translation of the *Elementary Learning* 翻譯小學

5. **Samgang haengsil-do**  
   Illustrated exemplars of the practice of the Three Bonds 三続行實圖
The original map was made by the Belgian Jesuit missionary Ferdinand Verbiest (whose Chinese name was Nan Huairen 南懷仁, 1623-1688) and first published in 1674. It was republished in Guangdong province in 1856, and reprinted in 1860. This map is printed with woodblocks, each folio consisting of eight woodblocks. The meridian running through Beijing is used as the main meridian. The map’s background, ephemera, and atmospheric phenomena are all described in detail. Rivers are indicated with double lines, and mountains are described as isolated features. The maps were carved upon both sides of the woodblocks, and Kyujanggak has three of the original four woodblocks, which are now designated as Treasure No. 882.
During the Joseon period, official printing projects using woodblocks were usually handled by the Office of Government Publication (Gyoseo-gwan), the central office in charge of printing and publishing. Also, the Office for Casting Fonts (Juja-so 儒字所) and the Kyujanggak were involved in such projects as well. Books printed at these central offices usually turned out to be clean and correct. Versions printed at Kyujanggak are referred to as “Naegak Jangpan” 内閣藏板 editions ([printing] blocks stored at the Inner Kyujanggak). King Jeongjo made the Office of Government Publication an associate branch of the newly established Kyujanggak, in order to expand and strengthen Kyujanggak’s publishing function. Naegak Jangpan editions had a colophon with the sexagenary date and the words “Naegak Jangpan” at the end of each fascicle. Among all these Naegak versions, the Three Classics and Four Books are singled out as “Vastly complete” editions (Daejeon-bon 大全本) and are praised for their fine level of proofreading and also their level of completeness. Translations of them were published at Kyujanggak as well. The Naegak Jangpan edition of the Three Classics and Four Books was printed with woodblocks carved in character styles based on movable type editions. The original woodblocks still remain.
This is an album of King Yeongjo’s calligraphy in intaglio woodblock printing (3 folds four pages) and granted to officials at the Office for Annals Compilation (Suchan-gwan 修撰官) in 1755. It contains texts in different sizes; pages in big-size letters contain sixteen characters (e.g. 奉誠纂修 功在闡義 一十六字 以代鐵券), and pages written in small-size letters contain almost double that amount (e.g. 領旨紀元後三乙亥十一月二十六日 克下命度支刑行頌屬于漢修諸臣). The version that was bestowed on Hong Jun-hae 洪準海, an official of the Office of Special Advisors (Hongmun-gwan 弘文館), then working as a compiler of the annals, and the ones that were sent to the historical archives at Taebaek-san and Odae-san mountains for preservation, are all in the Kyujanggak collection. The Naesa-gi record (record of bestowal by the palace) was written by the junior transmitter of edicts Chae Je-gong, on the 26th of the eleventh month of that year.
This is a collection of texts in the calligraphy of various Joseon kings, containing 78 pages of intaglio woodblock printed text. They are ordered following the sequence of kings, starting with the 14th King Seonjo, then Injo (16th), Hyojong (17th), and finally Hyeonjong (18th). One can find here poems or prose texts written in the standard style (kaishu) or grass script style, monochrome bamboo paintings, and even the poetry paper and seal of King Hyojong. Shown here is a poem written by Hyojong when he was still a prince (Bongnim Daegun 鳳林大君) held hostage in Shenyang and sent to Prince Inheung 仁興君 Yi Yeong 李瑛.
This is the first draft of an album of rubbings (takbon cheop 挂本帖) of the handwriting of King Gojong, 26th monarch of the Joseon dynasty. It consists of twenty-nine folded pages. We can presume that this book was published in 1885, based upon a line at the end of the book, which says “Middle of winter, Eulyu year (乙酉仲冬).” The independent sample characters collected in this album are taken from hanging boards indicating the names of places such as Subang-jae 濤芳齋, Hwaak-jeong 華岳亭, Namcheong-heon 業清軒, and other buildings in the palace.
This is an edition of the collected works of Gweon Geun 權近 (1352-1409), here identified with his style Yangchon 陽村, a renowned scholar who served both the Goryeo and Joseon governments. This work was published by his second son Gweon Do 權鐙. Later, descendants such as Gweon Ju 權儒 (10th generation) and Gweon Hwaeng 權穰 (12th generation) continued to publish it as well. It is uncertain when this particular version was published, but it appears to be one of the first editions, printed during the reign of King Sejong. Anthologies from the early days of the Joseon dynasty, like this one, are very rare to find.
This book was authored by Gaofeng 高峰 (1238-1295), an eminent monk of the Yuan dynasty. It is a collection of sermons regarding the essence of Chan (Zen), recorded by Gaofeng’s disciple Chizheng 待正 and compiled by Hong Qiaozu 洪齋祖. This book is often called by its abbreviated title, Seonyo 禪要 (Ch. Chan Yao). It includes a foreword written by Hong in 1294 and also a postscript written by Zhu Yinguan 朱頤遠. This book quickly became a must-read for the Goryeo dynasty’s Seon monks. This book was published with woodblocks at the Deokgi-sa 德奇寺 temple of Mt. Jiri in 1399, and it is the oldest version of all extant editions.
This book was authored by the famous Goryeo monk Jinul 知訥 (1158-1210), but uses his sobriquet “Oxherder” (Moguja 牧牛子) in the title. In this book Jinul, one of the chief systematizers of meditation in the Korean Jogye tradition, warned against an overly secularized Buddhist philosophy, tried to reconcile the differences between the meditation and doctrinal schools, and find out the true nature of human beings. The book was translated from classical Chinese into the vernacular by Sŏnmyŏng 信明 (Hyŏc'ong jŏnja 感覺尊者) during the reign of King Sejo, and was published in one volume with woodblocks in 1467 at the Office for Sutra Publication. An Hye 安惠, Yu Wan 柳菀 and Bak Gyeong 朴鲭 did the actual calligraphy used for the printing. Since the first publication, this book was published several times, using types or blocks modeled after the character style featured in previous versions.

The particles (byeongo 比喻) and translation give us a glimpse of the writing styles and the language of the period. Kyujanggak has the first edition (designated Treasure no. 770) and a later version...
Shinkoku O-So Shukan
Correspondence between Ouyang Xiu and Su Shi, new edition

A collection of letters exchanged between Ouyang Xiu and Su Shi, compiled and proofread by the Japanese Zen master Daiten Zenji 大典禅師 (1719-1801) in 4 fascicles, 2 books. Published at Japan's Kōto shôshi 京都書肆 store in 1781 (the 1st year of the Tenmei 天明 era) with woodblocks. Footnotes are provided for portions different from the “old carving” (gugak, J. kyûkoku 舊刻) edition. Added at the end of fascicle 4 is a list of books that were published by the Keishi shôshi 京師書肆 store.
Gu-So Sugal

Correspondence between Ouyang Xiu and Su Shi

A collection of carefully selected correspondence between Ouyang Xiu (1007-1072) and Su Shi (1036-1101) of the Chinese Song dynasty. It was compiled by Du Renjie (杜仁傑) of the Yuan dynasty. After being introduced to Goryeo, this book was published many more times in Korea. Especially the Joseon King Sejong and other literary figures considered this book to be very important, as they are known to have always kept this book close at hand and read it fondly. The copy held at Kyujanggak seems to have been published in 1393 (the 2nd year of Joseon King Taejo), judging from a line that reads “26th year of the Hongwu era, the Gyemyo year (洪武貳拾陸年癸卯年)...” This book also allows us to trace the exchange of books by people throughout East Asian countries. In Japan, this book was published in 1645 under the title of *Kyūkoku O-So Shukan* 舊刻歐蘇手簡, and in 1781 it was published at the Kōto shoshi 皇都書肆 store, under the title *Sinkoku O-So Shukan* 新刻歐蘇手簡 or *Jūkoku O-So Shukan Gu-So Sugal* 重刻歐蘇手簡.
Baegun hwasang eorok
Loggia of the monk Baegun

This work contains writings by the eminent monk Gyeonghan 景闇, also known as Baegun 白雲和尚 (1299-1374), who revived the Imje-jong 盛濟宗 school during his stay at Singwang-sa temple in Haeju during the reign of King Gongmin of Goryeo (1351-1374). This book was compiled and published by his disciple Chan 堃 in 1378. It contains his dharma lectures, Buddhist poems, poems, essays and letters. Also included are forewords written by Yi Gu 李玖 in 1377 and by Mogeun Yi Saek 李緒 in 1378. At the end of the book there is a handwritten note in the margin, which reveals the list of people who were involved in the publication, and also the fact that the woodblocks used for publishing this book were stored at Chwiam-sa 鷺岩寺 temple in Cheollyeong (Yeoju, Gyeonggi-do province), and that at the same temple the Baegun hwasang chorok Byuljo jikji sinche yoeol 白雲和尚抄錄佛錄 直指心體要節 was printed with woodblocks in 1378 as well. The same work had been published one year before, in 1377, at the Heungdeok-sa temple in Cheongju. That book is now the oldest remaining book in the world printed with movable metal types. Among the people involved in the project, there was a female Buddhist priest named Myodeok 比丘尼 妙德, and she seems to have been the same person who was recorded as a patron in the Heungdeok-sa edition.
Dalma daesa gwansim-non
Bodhidharma’s Contemplation of the Mind

This is a woodblock edition of a treatise on the mind by Bodhidharma, putative founder of the Chinese Chan School. It is in the form of a dialogue between Bodhidharma and the second patriarch Huike. Huike would ask a question, e.g. on the essence of the Buddhist way, to which Bodhidharma would provide an answer, in this case by pointing out that the mind is the source of everything in the universe. According to the very last line of this edition, it was published in the “Third year of the Yuan tong era [1335]”, in Gyerim-bu (Gyeongju). From this we can see that this book was published in the Gyeongju area during the Goryeo dynasty. There is a list of people who were involved in the publication, such as the Buddhist monks Beophyeon and Boyeong, who served as main carving supervisors (gaksa 板手); Choe Byeon and village head Gim Jin, who were in charge of keeping records; the supervisor, abbot of Gulhyeon-sa Master Tonghyeon Boeung; and the magistrate of Gyerim-bu (Gyeongju) Yun Ji, the assistant commander of Ulju (Ulsan) No Sin, and the Gyeongsang-do provincial supervisor Gim Gyeong, who made a vow.
This is a binding of The Independent newspaper, containing issues from a three-year period between October 22, 1896 and May 24, 1898. The first page is an issue of the official gazette (Gwanbo 官報) of October 11, 1896, and the last page an issue of October 10 of the same year. The Independent was founded by Seo Jae-pil and members of the Enlightenment faction on April 7, 1896, and its final issue appeared on December 4, 1899. It was the first civilian newspaper ever founded in Korea, and was published in both Korean and English. New lead printing types were used.
According to the *Dongguk Husaeng silleok* 東國厚生新錄, ceramic printing types were first fashioned by a person named Yi Jae-hang 李載恒, who used his own writing style as the model for the types, during the early years of King Yeongjo's reign (first half of the eighteenth century). He was then serving as a provincial military commander in Hwangju. Printing a book with ceramic printing types was extremely rare, and they were used mostly for private publications by ordinary people. The *Dongmyeong-jip* 東溟先生集 by Gim Se-ryeom 金世澔 (1593-1646) is renowned for containing the *Haesa-rok* 海槎錄, a travel journal to Japan. It was written by Gim after he returned from a journey to Japan in which he accompanied chief envoy Im Gwang 任綏 as his deputy. The record provides detailed description of his interactions with the Japanese through the exchange of poems and discussions about academic studies. Such efforts were all part of a bigger effort to resolve certain issues between Joseon and Japan, such as diplomatic protocol, repatriation of Joseon citizens from Japan and the trade in sulfur. This book was given to the Office in Charge of Educating the Crown Prince (Seja Sigang-woen 世子侍講院). It contains a map of Japan; old maps were usually oriented with the northern side at the bottom, thus islands such as Tsushima and Ikki are located in the lower section here as well. This book was printed in 1737, and the fact that it was printed with ceramic printing types is confirmed by the postscript at the end of the book. According to this postscript, written by his great grandson Gim Il-gi 金一義, the printing process only took two months. Other books printed with ceramic printing types, of which the printing process is well known, include the *Gogeum myeongyub* 古今名塚.
夫昔于践阼之十有九年甲寅也

《御定人瑞錄箋》

大臣輔國崇祿大夫議政府領議政兼領經

宮寶養之彌高

推朝野尊年之

洪恩

等當

震章昭回簡冊輝映敢效獻年之忱載揚錫福之
In order to celebrate the fiftieth birthday of King Yeongjo’s wife Queen Jeongsun, née Gim, and the sixtieth birthday of King Jeongjo’s mother Princess Hyegeyeong, née Hong, which fell in 1795, government officials suggested having a national event to pay respect to these honorable queens and acknowledge the auspicious nature of the year. In response to this suggestion, King Jeongjo held a grand party, invited elders from all over the country, and gave them presents in 1794. This book, comprising four fascicles in two books, documents the entire process of that event, and was printed in 1794 with wooden printing types called the Saengsaeng types (生字). They served as a template for the metal Jeongni-ja printing types (整字) that were cast in 1796. The foreword to this book, written by Jeongjo himself, was (separately) printed with woodblocks, which are now preserved at the Kyujanggak.
Upon welcoming his new daughter-in-law (wife of the crown prince) Queen Sunmyeonghyo into the royal family in 1882, Gojong ordered the Seja-bin Sebo (Genealogical records for the Crown princesses) to be updated. The Office of the Royal Clan (Donmyeong-bu 敦寧府) published this revised version with wooden printing types. It is essentially a genealogical record for the Yeoheung Min clan’s Sambang branch (驤興閔氏三房派譜). It is presumed that this book was published after 1890, as the year of death of the last person recorded in the book is 1889. Before the 18th generation, only direct ascendants are recorded, but from the 19th generation onwards, all other ascendants were recorded through footnotes. The name of the regent Heungseon Daejonggun was covered with a white piece of paper. The silk cover and printed title slip show us in what fashion genealogical records were usually compiled and published by the Office of the Royal Clan.
This is a pharmacopoeia for treating and preventing infectious diseases, printed by the Palace Pharmacy with wooden printing types in the twelfth month of 1613. Heo Jun 許浚, one of the most eminent physicians of the Joseon dynasty, supervised publication at the order of King Gwanghae-gun. The king ordered the work because many people started to die in 1613 of a scarlet fever epidemic. Causes and symptoms, precautionary measures, acupuncture treatment, and the effectiveness and preparation of medicinal potions are all documented in detail, with detailed explanation of the sources listed as well. This book was bestowed on the Office of Government Publication in the fourth month 1614, and is now designated as Treasure no. 1086.
One volume of the *Daehak eonhae*, printed with the Hallyeon Dogam types, was bestowed on the Office of Government Publication by King Gwanghae-gun (r. 1608-1623) in 1611. It includes a “Palace gift record” (*Naesa gi*), according to which “in the seventh month of the 39th year of Wanli, one copy of the *Daehak eonhae* was bestowed by the palace upon the Office of Government Publication.” It should be noted that this book was the first government translation of one of the Four Books after the end of the Hideyoshi invasions (1592-1598), when it was still difficult to secure supplies. The other three books, the *Analects* of Confucius, the *Mencius* and the *Doctrine of the Mean* must have been published at the same time, but as yet no copies of them have been located. There is a record of published translations of those three books actually being bestowed on other offices the following year (1612), yet they were different versions, printed with types modeled and recreated after the *Gyeongseo-ja* printing types during the reign of King Seonjo, so they had no relationship with this book. Instead, three volumes of the *Naehun* (Instructions for women) were printed with the same printing types and bestowed to offices including the Office of Government Publication on the same date. Considering the fact that translations of the *Doctrine of the Mean* and the *Analects* were bestowed in the ninth month of the following year, and a translation of the *Mencius* was bestowed in the twelfth month of the same year, one can conclude that translations of all the “Four Books” were not published at the same time, as the government had to prioritize projects on the basis of available resources.
This book contains the teachings and autobiographical comments of the sixth patriarch of the Chan school, Huineng 慧能, addressed to his disciples at the Dafan-si in Shaozhou (Guangdong province) and recorded by one of his disciples, Fahai 法海. The work is also known under variant titles such as Yukjo dangyeong 六祖壇經 and Beopbo dangyeong 法寶壇經. Although a record of the sixth patriarch’s lectures, this book was considered to be a scripture (sūtra) and was published several times in different temples, as it served as a canonical text for the Jogye-jong school. This version was printed with wooden printing types (the Ingjeong 印經字) created by the royal court in 1496. Unlike other Joseon wooden printing types, we know the exact date and circumstances of the creation of the Ingjeong wooden printing types. The style of the characters is clear and exquisite. The Kyujunggak holds an incomplete volume of this work with vernacular explanations. A paragraph of original Chinese text, interspersed with Hangeul particles, alternates with a vernacular translation which is set one character space lower.
The *Jeonsa-ja* is a metal printing type, cast by Bak Jong-gyeong, a maternal uncle of King Sunjo, in 1816. It was based upon the character style featured in the Qing’s Wuying dian “juzhen” (assembled valuables) edition of the twenty-one dynastic histories. This printing type set is also called the Donam Inseo-cheja 敦巖印書體字 type set. More than two hundred of these fonts are currently stored in Kyujanggak. These printing types continued to be used through the end of the Joseon dynasty, and were used in printing personal anthologies, technological or scientific manuals, and Taoist or Buddhist books. The Kyujanggak’s *Sa sojeol* 士小節 was also printed with these types. According to a record in the “Section of Scriptures and History” (Gyeongsa pyeon 經史篇) in the Oju yeonmun jangjeon sango 五洲御文長箋敘稿, Choe Seong-hwan went to the house of Bak Jong-bo (older brother of Bak Jong-gyeong) to borrow bronze printing types that had been used in printing the Geumseok-jip 錦石集, and used them to publish the *Sa sojeol*.
Maengja eonhae
Vernacular translation of the Book of Mencius

This book is a translation of fourteen chapters of the Book of Mencius rendered into seven books. The translation was part of a larger project designed to provide translations of all the Four Books (Saseo 四書) together with the Elementary learning (Sohak 小學), which went underway in 1581 at the order of King Seonjo (r. 1569-1608).

Together with the original Chinese text of the Book of Mencius one can find pronunciations and added particles in Korean, as well as a translation into Korean. Originally, during the earlier part of King Seonjo’s reign, before the Hideyoshi invasions, the Board of Review and Rectification (Gyojeong-cheong 整政廳) had printed the material with printing types modeled after the Eulhae-year printing types. This translated version was frequently re-published, producing many variant editions. Unlike the relatively well-known versions printed by the Board of Review and Rectification, this book was published in 1693 in the calligraphy of Weonjong 元宗 (1580-1619), the father of King Injo. This edition also includes a postscript printed with types that were based upon King Sukjong’s calligraphy. The postscript reveals that this version used two texts of the Book of Mencius in the hand of Weonjong as its model, complementing the parts not included in these two texts with Sukjong’s calligraphy.
Dongmun-seon
Anthology of Korean literature

There is another edition of the Dongmun-seon, which is known as the “Veritable Records of King Hyeonjong fonts” version (Hyeonjong Sillok-ja bon 顯宗實錄字本), which was compiled by Song Sang-gi 宋相珪 (1657-1723) and others in 1713, consisting of thirty-five fascicles in fifteen volumes. To avoid confusion, this version was also labelled the “separate Dongmun-seon” (Byeolbon Dongmun-seon 別本東文選). It was published when Emperor Kangxi of the Qing dynasty requested to see some Korean poems. The Hyeonjong sillok fonts were cast in 1577 for the printing of the “Veritable Records of King Hyeonjong.”
The *Dongmun-seon* is a collection of poems and prose texts selected from the vast pool of Korean writings that had accumulated from the Three Kingdoms period through the beginning of the reign of King Seongjong of the Joseon dynasty (1469-1494). It was compiled in 1478 by a group of twenty-three officials under the supervision of Seo Geo-jeong 徐居正 (1420-1488), including people like No Sa-sin, Gang Hui-maeng and Yang Seong-ji. The entire collection is composed of 130 fascicles in forty-five books. At Kyujanggak, there is a version printed with the *Eulhae*-year printing types in 1478, as well as a version from the 17th century printed with the wooden Hullyeon Dogam (Military Training Command) types and a woodblock edition imitating the *Eulhae* fonts. To the right is the edition with the *Eulhae* printing types and to the left the edition with the Hullyeon Dogam types.
Dongguk yeoji seungnam
Geographic survey of Korea

This is a comprehensive geography of Korea first compiled in 50 fascicles in 1481 by No Sa-sin 盧思謙, Gang Hui-maeng 姜希孟, and Yang Seong-ji 楊誠之 at the order of the king. It was re-edited into 55 fascicles in 1487 and printed the same year with the Eulhae-year printing types. Later, in 1499 Seong Hyeon 成悅 and Im Sa-hong 鄭士洪 proofread and corrected the material once again and published a revised edition with the Gyaechuk-year printing types (癸丑字). Only one book, comprising fascicles 11 to 13, is now in the Kyujangguk collection. The Gyaechuk-year printing types were metal printing types cast in 1493, and they were also used to publish an augmented version of this book, the Sinjeung Dongguk yeoji seungnam 新增東國輿地勝覽, in 1530.
It is said that this scripture was published by a North Indian Buddhist monk named Buddhhatrāta at the Baimasi (White Horse temple) in 693, but generally it is considered to be an apocryphal sūtra produced in China towards the end of the 7th century. This book presents the numinous principle of “perfect enlightenment” (daeweon-gak 大聞覺), and the contemplation and conduct leading to it, through a conversation between the Buddha and twelve bodhisattvas, including Mañjuśrī. Generally, this scripture is known as the Weongak-gyeong 圓覺經 for short, yet unlike the translated version printed with woodblocks at the Office for Sūtra Publication (Gangyeong Dogam 刊經都監), this version does not include a Korean translation, only Korean gugyeol particles in Hangeul. This version was printed in 1465 with the Eulyo-year printing types (乙酉字), which were cast specifically for the publication of this scripture, at the occasion of the completion of Weongak-sa (Temple of Perfect Enlightenment) in Hanyang (modern Seoul). Besides the Chinese characters, Hangeul fonts were also cast for the gugyeol particles. We can see that a total of five sorts of metal printing types were used in a single page (big, middle and small-size Chinese characters, and middle and small-size Hangeul characters); their production and typesetting attests to the high level of printing technology.
A Korean translation of the Gyehwan-hae Neungeo-
·gyeong, or Gyehwan's annotated version of the Sūramgama-sūtra, one of the most renowned
Mahāyāna scriptures. In 1449, King Sejong ordered his
son prince Suyang to compile this book, but he was not
able to complete the task. Later, Prince Hyoryeong asked
King Sejo (the former Prince Suyang) to complete the task,
so the project resumed. Korean particles to facilitate
reading the Chinese text (pugyeol) were added, for which
the monk Sinmi 信眉 (n.d., monastic title Hyeuk Jonja 慧覺
尊者) was responsible; the officials Han Gye-hui 韓維禧
and Gim Su-on 金守溫 translated the material into
Korean, and Sinmi and other renowned priests proofread
before submitting everything for Sejo's final approval. In
1461, the Office of Government Publication published
400 copies with the Eulhae-year printing types.
This book was printed with the Jeongchuk-year printing type. It is better known as Geumgang-gyeong Sanga-hae 金剛經三家解 (Commentaries of three masters on the Diamond sūtra). Originally, there had been a book entitled Geumgang-gyeong Oga-hae 金剛經五家解 (Commentaries of five masters on the Diamond sūtra) containing five commentaries of the Diamond Sūtra (By Zongmi, Fu Dashi, Huineng, Yefu Daochuan, and Yuzhang Zongjing). That book also included commentaries on important sections selected by the renowned monk Gihwa 已和 (1376-1433, also known as Hamheodang Deuktong 蝶虛堂得通) in the early days of the Joseon dynasty. The Geumgang-gyeong Sanga-hae by contrast contains only the commentaries by Yefu Daochuan and Yuzhang Zongjing, and Gihwa’s notes, with translations and Korean gugyeol 古説 particles. In 1482, the Palace Treasury (Naesu-sa 內署司) published 300 copies. Big-size letters for the original scripture used Jeongchuk-year printing types, while the commentaries by Yefu Daochuan and Yuzhang Zongjing and Gihwa’s notes were printed with middle-size letters of the Eulhae-year printing types. The gugyeol sections and Korean translations were printed with small-size letters.
This is also an astronomical manual for calculating the dates of solar and lunar eclipses. King Sejong wrote the foreword and some chapters himself. There is also another foreword written by Yi Sun-ji (d. 1465), which reveals that King Sejo (r. 1455-1468) ordered him to annotate the contents of the *Gyosik chubobeop* and then publish it in 1458. Big-size letters in this book were published with the Muin-year printing types, which had especially been cast for the publication of *Yeokhak gyemong yohae* and this work, and the middle-size letters were printed with Gabin-year types.
Gyosik tonggwe
Comprehensive guide to the calculation of dates of solar and lunar eclipses

This is an astronomical manual for calculating the dates of solar and lunar eclipses compiled by Yi Sun-ji 李純之 and Gim Dam 金淡 at the order King Sejong (r.1418-1450). They corrected and annotated the existing measuring system, and published this book with Gabin-year printing types in thirty-eight pages. The Gabin printing types were cast in 1434, and continued to be used until the late Joseon dynasty. The last version of printing types to be cast in the same form was the Injin-year printing type set of 1772. Besides the explanations for calculating future eclipses, the work contains in supplement a chronological table of solar and lunar eclipses that occurred in the past. This book was published as part of a series of astronomical manuals that included Taeyang tonggwe 太陽通軌, Taeum tonggwe 太陰通軌, Oseong tonggwe 五星通軌, Sayeo tonggwe 四餘通軌, and Daetong yeogil tonggwe 大統曆日通軌, which were all printed with the same printing type and are also in the Kyujanggak collection.
This book was fondly read by many since the early days of the Joseon dynasty, along with books such as *Munjang gwebeom* 文章執範 and *Gumun jinbo* 古文禮賓. It was compiled by Zhen Dexiu 黃德秀 (1178-1235) of the Song dynasty. He selected parts from various texts that could serve as models for good composition to his contemporaries. Throughout the Joseon dynasty, this book was published several times by the government, and it is extremely important for studies of prose and writings that were generated in this period. Versions currently held at Kyujanggak include one printed with the Gyeongju-year printing type (one of the earlier types, first cast in 1420), one printed with the Gapjin-year type of 1484, and one printed with the Musin-year type during King Yeongjo’s reign (1724-1776).
Seosan seonsaeng Jin Munchung-gong munjang jeongjong

Correct forms of writing collected by Master Zhen
This book is a selection of renowned memorials (pyo mun 詔文 and jeom mun 詔文) on important matters of state presented to the emperors of the Song dynasty by conscientious government officials. To make them more accessible to readers, they are categorized by themes. It was printed with the Gyemi-year printing type during the reign of King Taegong (1400-1418), which was also when the Sipchil sachan gogeum tongyo was published. This book is designated as National Treasure No. 150. An interesting feature is that it uses many small-size fonts. Kyujanggak has fascicle 7 in its possession, containing sections regarding the Bright Hall (Myeongdang 明堂) and memorial sacrifices. Fascicles 6 to 11 are in the collection of the Hoam Art Gallery, and it is reported that some of the other chapters have been found in the Yeongnam region (Gyeongsang provinces).
Hu Tingfang 胡庭芳, a scholar who lived in the transitional period between the Song (960-1279) and Yuan (1271-1368) dynasties, decided to select important historical facts of China, such as the rise and fall of dynasties, or achievements and mistakes made in their governing, from seventeen official histories, ranging from the period of the Three Sovereigns and Five Emperors (third millennium BC) through the Five Dynasties period (907-960). He compiled them in an abbreviated fashion, and added elaborate annotations to them as well. Hu Changzu 胡昌祖 of the Yuan dynasty made further corrections and added notes regarding the pronunciation of characters. Only fascicle 16 remains today, which was printed with the Gyemî-year printing type, the first one to be cast in Joseon. This book is designated as National Treasure No. 148, and is very important for the study of Joseon’s early metal type printing technology. Fascicle 17 from another version, which was printed at the same time, is now held by the National Museum of Korea.
(Hallyeon Dogam 訓練都監) created wooden printing types modeled after the previous metal printing types to use them in various kinds of publications. Especially during the latter half of the Joseon dynasty, civilians created wooden printing types and used them for publishing personal anthologies and genealogical records.

Woodblock printing preceded the use of metal types by several centuries, but it continued to be used alongside metal types during the Goryeo and Joseon periods. With the spread of Neo-Confucianism, there was a need for the publication of manuals, classics and various other kinds of books, and woodblock printing fulfilled that need, helping to create an overall atmosphere conducive to academic development. Not only offices in the capital such as Kyujanggak (Royal library) and the Office of Government Publication (Gyoseogwan 敎書館), but also local communities and especially local schools and lineages (since the middle period of the Joseon dynasty) were engaged in vibrant publication and printing activities. Also, members of the elite of scholarly families (sadaebu) who were assigned to local administrations as prefects or magistrates were also actively engaged in publication projects for their own schools and lineages. In the case of movable type printing, the printing plates were disassembled after printing, but woodblocks could be preserved in storage for a certain period of time, to be used in future printing projects. As a result, quite a lot of woodblocks still remain today. The Kyujanggak currently has the plates for 104 works, equivalent to 17,821 printed pages.
7. Eunsongdang-jip
   Eunsongdang's anthology 思議堂集

8. Chunbang jangseo chongmok
   Comprehensive list of books at the Office for Lectures to the Crown Prince 春坊藏書總目

9. Kyujanggak seomok
   Catalogue of books at Kyujanggak 奎章閣書目

10. Jibok-jae seojeok josa-gi
    Record of a survey of works in the Jibok-jae library 集玉齋書籍調查記

    Jibok-jae seojeok mongnok
    Catalogue of books and documents at Jibok-jae 集玉齋書籍目錄

11. Jipgyeong-dang poswae seomok
    List of books for airing at Jipgyeong-dang 緒敬堂播譯書目

12. Jesil doseo mongnok
    Catalogue of books and illustrations from the Imperial household 帝室圖書目錄
Accumulation of Kyujanggak Publications, and Books from the Royal Family

The number of books in the Kyujanggak collection increased steadily over the years until it became the vast collection it is today. Books newly obtained from China greatly contributed to such increase. The Joseon people either received bestowals of newly published books from the Chinese emperors, or simply had the Joseon embassies to Beijing purchase books from Beijing city bookstores during their stay.

Currently at Kyujanggak there are many books published in China, from the the Song dynasty to the Qing dynasty. *Guochao zhuben zoutyi* 國朝諸臣奏議 was printed with woodblocks in the thirteenth century, and is an extremely rare edition. *Gujin tuisbu jicheng* 古今圖書集成 was a Qing dynasty encyclopedia compiled in 1725, and was purchased by Seo Ho-su who visited Beijing in 1777 for the price of 2,000 taels of silver. *Fuchuzhai shiji* 復初齋詩集, *Shoushangye congshu* 守山閣叢書, and *Dianzhi jenlei wengao* 典制分類文稿 were all related to the Qing dynasty’s vogue for historical studies, and *Fuchuzhai shiji* was owned by Kim Jeong-hui 金正喜, who was the most renowned scholar in that area. *Dianzhi jenlei wengao* was once in the collection of Jibok-jae 集玉齋, which was Emperor Gojong’s private study, so it was also labelled as (part of the) “jibok-jae collection,” which had many small-sized books that could be inserted in one’s sleeves (*suin bon* 紙邊本 – what would be called pocket books in the West) as well. Among the Chinese books in Kyujanggak, there are many rare books that cannot be found anywhere else, even in China.

There were also cases in which Joseon books traveled across the sea and were published in China and Japan. Yi I's 李珥 Gyeongmung yoeyeol 點囊要訣 or the *Samgang baengsil-do* 三綱行實圖 dating to King Sejong’s reign were printed in Japan with woodblocks. The latter even circulated in two different editions.

Another way of collecting more books for Kyujanggak was to gather collections from other sources (offices) and add them to the Kyujanggak collection. In 1907, the last year of the Daehan Empire, the institution of the Gungnac-bu 宮內府 (Department of the Imperial Household) was revised, and as a result the Kyujanggak institution was enlarged and its internal structure also modified. At the time, Japan forcibly dethroned Emperor Gojong and took over the reins of government. They also dismantled some of the Gungnac-bu offices and merged the remaining ones. As a result Kyujanggak holdings grew significantly. Kyujanggak came to take care of not only the original collection it had cared for for years, but also the books that had previously been in custody of other offices, such as Hongmun-gwan, Sigang-won, Jipok-jae and the historical archives. With such new responsibilities, Kyujanggak initiated active surveys regarding all the books that were in custody of the Confucian academies throughout the country as well, and prepared for the compilation of the *Gukjo bogam* 國朝寶鑑.

Also began was the task of creating catalogues for all the books that newly moved into Kyujanggak. *Kyujanggak seomok* 奎章閣書目, *Chunbang jangseo mongnok* 春坊藏書目錄, *Jibok-jae seoeok josa-gi* 集玉齋書籍調查記, *Jibok-jae seoeok mongnok* 集玉齋書籍目錄, *Jipgyeong-dang postae seomok* 接敬堂藏書書目 were lists that covered all the books that came from other offices. When this task was complete, the entire collection that was newly put under the jurisdiction of Kyujanggak received a new name, “Jesil doseo” 帝室圖書, the imperial family collection, and
another list called *jesil doseo mongnok* 帝室圖書目錄, with all those books sorted into categories such as Korean books, Chinese books, Invaluable items, and special storage (byeolgo 倍庫), was created. *Jesil doseo mongnok* was the first comprehensive list created for the new grand Kyujanggak collection, and it was the origin of the current Kyujanggak collection we now have today.
The Song scholar Zhao Ruyu (1140-1196) selected a number of memorials sent by officials to the emperor during the Northern Song period, and categorized them by themes. Out of a total of 154 fascicles, only fascicles 41 and 42 remain today. Printed with woodblocks in the Song dynasty during the thirteenth century, this is an extremely rare edition.
An encyclopedia published in Qing China in 1725 (the 3rd year of the Yongzheng period). Printed version, 10,000 fascicles, 5,022 volumes. The table of contents alone is 40 fascicles long. All the contents inside are books from the past categorized under specially designed themes. Seo Hosu 徐浩修, who was dispatched to Beijing in 1777, purchased this encyclopedia by paying 2,150 taels of silver. All the individual volumes have Jeongjo’s book seal printed inside, such as “Joseon-guk” 朝鮮國, “Hongjac” 弘齋, “Mangi ji-ga” 萬機之暇, and “Geuk” 極, on the first page.
A poetry book by Qing scholar Weng Fanggang 明 篱 (1733-1818). Sixty-two fascicles, twelve volumes, printed with movable types. Poems written by Weng Fanggang from 1753 through 1814 are listed here in chronological order. The individual poems are given new titles of their own. Inside there are many seals, such as "Pyeongan-gwan" 平安館, "Seop ssi jangseo bubon" 葉氏藏書副本, "Taehak sijong ji sin" 大學侍從之臣,”Donghyang Chusa dongsim jeongin” 東岡秋史同撰定印, and “Bodamjae-in” 寶善齋印. "Bodam-jae" is the penname of Gim Jeong-hui, and refers to "the private study that faithfully honors Tanxi 端溪 Weng Fanggang." This book was fondly used by Gim Jeong-hui himself, as is evident from the many margin notes he made (sutaek bon 手譯本). Red portions are notes from Gim’s proofreading.
This collection of books created by the Qing dynasty’s Qian Xizuo 錢熙祚 (d. 1844) consists of 100 fascicles, and was printed with woodblocks. It was created by expanding the woodblocks for Zhang Haipeng’s 張海鵬 Mohai jinhu 墨海金壺, and incorporates a total of 109 works. Shoushan-ge 守山閣 is the name of Qian’s study. The edition in the Kyujanggak collection was published in 1844, and is called the Qian Family edition (Qianshi jiakuan ben 錢氏家刊本).
Dianzhi fenlei wengao
Topically arranged essays on laws and regulations

Lithograph edition printed in Shanghai in 1887 in ten volumes. From the Jibok-jae 集玉齋 collection, which was Gojong’s private library. It is a pocket-size edition, measuring only 6.4 × 6 cm. The Jibok-jae collection of Emperor Gojong’s reign contains many pocket-size editions. The “Jibok-jae” stamp can be seen on the cover and the first page of each volume.
Yi I’s (1536-1584) *Gyeongmong yogyeol*, published in Japan. Printed with woodblocks, 1 volume. Yi I returned to his hometown Haeju in 1570, and authored this book as a textbook which academic beginners should read in starting their own studies. The foreword section was completed in 1577. The book seen in the picture is the one published at Muromachi’s 室町 Koiyamachō 魚山町 of Japan in the ninth month of 1658. Japanese particles showing the reading order in Japanese have been added.
Anthology of a literary figure named Yi Sang-jeok 李尚_Port from the latter half of the Joseon period. It contains poems written from 1824 through 1847, and is divided into ten fascicles in one volume. A supplementary section was created with poems written from 1848 through 1864, in ten fascicles in two volumes. Prose writings are collected in four fascicles, one volume. The entire collection is composed of twenty-four fascicles in four volumes. King Heonjong (r. 1834-1849) was very fond of Yi's poems and sang them all the time, and the title of this anthology also reflects the author's appreciation of his king's affection. Right before the front section of book one is the cover, with individual title characters collected (jeja 頭字) from here and there by Yang Bu-geo 楊夫甄. Also, there is a self-reflection (jusik 自識) written by Yi Sang-jeok in 1847, the portrait drawn by his son Yi Yong-nim 李用霖 a eulogy (chan 賞) by Qing dynasty's literary figure Wu Kuntian 吳昆田, and a portrait eulogy (hwasaeng chan 畫像 賞) written by Kong Xianyi 孔憲彝, all inside. The poem section (ten fascicles, one vol.) was printed with woodblocks under the supervision of the Qing dynasty's Wu Chan 吳贊 in 1848, and after that the woodblocks were put in custody of Jiao Guangcheng's 焦廣成 store. It seems that the supplementary section (ten fascicles, two volumes) was published in Beijing under the supervision of Gong Heon-i, prior to the year 1863. In the nineteenth century, publishing anthologies of literary figures of Joseon became a new trend in China.
Chunbang jangseo chongmok

Comprehensive list of books at the Office for Lectures to the Crown Prince

A catalogue of books that were in custody of the Office for the Lectures to the Crown Prince (aka Chunbang, 春坊) in 1905 in one volume, hand-written. Blue rule marks are used to indicate the book names, number of volumes, times of publication and names of the authors (or compilers). These books were collected for the education of Crown Prince Sunjong. Diaries of the crown prince or Donggung ilgi 東宮日記 from the past are all listed, in chronological order.
A catalogue of the Kyujanggak collection, which was made before Kyujanggak was moved to the Gyeongbok palace in 1868. Manuscript, three volumes; vol. 1 was entitled \textit{Imun-ween seomok} 揚文院書目, vol. 2 \textit{Yeolgo-gwan seomok} 閣古觀書目, and vol. 3 \textit{Seogo seomok} 西庫書目. The total number of these books was 40,263.
Kyujanggak seomok
Catalogue of books at Kyujanggak

This is a complete catalogue that was created when Kyujanggak moved to the Gyeongbok palace and was reshaped into an “Imperial household Library” (jesil doseogwan 帝室圖書館). Two vols., hand-written; one vol. is missing). Volume 1 is entitled Kyujanggak-nu sanggo-chaek mongnok 帝章閣樓上庫冊目錄, and volume 2 is entitled Kyujanggak-nu hago-chaek mongnok 帝章閣樓下庫冊目錄.
A catalogue of books, created from a research of materials in custody of Jibok-jae 集玉齋 in one volume, hand-written. Jibok-jae was the name of King Gojong’s personal study, which was built after the renovation of the Gyeongbok palace. Inside the catalogue, only the book names and number of volumes are indicated. In 1908, Regulations for Kyujanggak’s Departments and Subdivisions (bunghwa gnujeong 分部規程) were established, and the Jibok-jae collection was transferred to Kyujanggak. This catalogue seems to have been created around that time.
Jibok-jae seojeok mongnok
Catalogue of books and documents at Jipok-jae

A catalogue of books that were stored at Jibok-jae in 1908, in one volume, hand-written. This seems to be a catalogue that was created by Kyujanggak when the facility secured the Jibok-jae collection, as part of its plan to found an “Imperial Household Library.” The catalogue is essentially a combination of Jibok-jae seojeok josa-gi and Jibok-jae mongnok oe seoachaek 集玉齋書籍目錄集玉齋目錄外書冊.
A catalogue of books that were in custody of Jipgyeong-dang 緝敬堂 in one volume, hand-written. The catalogue was created to account for all the books, in case of taking them all out and drying them in the sun. Jipgyeong-dang shared the same building with Hamhwa-dang 咸和堂 inside the Gyeongbok-gung palace, and was used as a conference room for the cabinet, or a place to greet foreign visitors. The catalogue shows the same design as the Jibok-jae seojok josa-gi, so we can presume that it was created around the time when all the Jibok-jae books were being transferred to Kyujanggak in 1908.
A complete catalogue of books that were in the collection of Kyujanggak, published in November 1909 in one volume, printed in new-style types. After the Librarian’s Office was opened inside the Gungnae-bu’s Kyujanggak in 1908, more than 1,000,000 books that came from various sources such as Kyujanggak, Hongmun-gwan, Jibok-jae, Sigang-woon and the Mt. Bukhan historical archive, were newly entitled as “Books of the Imperial household” and catalogues for the Korean editions and Chinese editions were created separately. The catalogue itself is important, as it shows how the Kyujanggak archive we have today came into existence.
Akhak gweboern
Guide to the Study of Music
乐学轨范
80

Aktorng
Musical encyclopedia
乐通
234

Asong
Memorizing with a straight mind
雅誦
219

Baegun hwasaeng eorok
Loggia of the monk Baegun
白雲和尚語錄
37

Baekdu-san-gi
Record of Mt. Baekdu
白頭山記
142

Bangeon jipseok
Edited explanations of local languages
方言輯誥
149

Bangye surok
Bangye’s treatises
磻溪隨錄
119

Beonyeok sohak
Translation of the Elementary Learning
譯譯小學
56

Boman-jae chongseo
Comprehensive collection of Seo Myeong-eung
保輯遺藪書
126

Bomanjae-jip
Collected works of Seo Myeong-eung
保輯齋集
127
Cheonuise-gam Chansucheong uigwe
Uigwe for the bureau in charge of compiling the Cheonuise-gam
闕義昭邊修廳儀軌
68

Cheophae sineo
Shortcut to the new [Japanese] language
捷解新語
147

Chogye munsin jemyeong-nok
Roster of Chogye munsin officials
抄啓文臣題名錄
206

Chugwan-ji
Records of the Board of Punishment
秋官志
88

Chunbang jangseo chongmok
Comprehensive list of books at the Office for Lectures to the Crown Prince
春坊藏書總目
251

Chungwan-ji
Records of the Board of Rites
春官志
86

Daebanggwang Weongak sudararyo-uiygeong
The Sūtra of Perfect Enlightenment
大方廣圓覺多羅了義經
22

Daedong unbu gunok
Rhyming dictionary of Korea
大東國府群玉
116

Daehak eonhae
Vernacular translation of the Great Learning
大學説解
29

Daejeon tongpyeon
Comprehensive edition of the great code
大典通編
83
Daemyeong-yul ganghae
Lectures and interpretations of the Great Ming Code
大明律講解
85

Daima daesa gwansim-non
Bodhidharma’s Contemplation of the Mind
達摩大師觀心論
36

Damheon Yeongi
Diary of a journey to Peking, by Hong Dae-yong
湛軒燕記
152

Dianzhi fenlei wengao
Tropically arranged essays on laws and regulations
典制分類文稿
248

Dongeui bogam
Korean medicine exemplar
東醫寶鑑
64

Dongguk myeongsan-gi
Record of famous mountains of the Eastern Country
東國名山記
144

Dongguk sinsok samgang haengsil chanjip-cheongu uigwe
Ritual protocol of the superintendency in charge of compiling the Dongguk sinsok samgang haengsil-do
東國新續三絳行實撰集筵儀軌
61

Dongguk sinsok samgang haengsil-do
 Newly updated illustrated exemplars of the practice of the Three Bonds in Korea
東國新續三絳行實圖
60

Dongguk yeoji seungnam
Geographic survey of Korea
東國輿地勝覽
23

Dongmun yuhae
Topically organized explanations for diplomacy
同文類解
148
Dongmun-seon
Anthology of Korean literature
東文選
24

Dongmyeong seonsaeng-jeip
Collected works of Gim Se-ryeom
東溟先生集
34

Dongnip sinmun
The Independent
獨立新聞
35

Dongsa ilgi
Diary of a mission east
東槎日記
157

Eoje eopil
Calligraphy of kings
御製御筆
45

Eojeong byeonghak-tong
Encyclopedia of military studies, compiled by royal command
御定兵學通
236

Eojeong gyujang jeonun
Rhyming dictionary, compiled by royal command
御定奎章全韻
54

Eojeong inseo-rok
Record of elderly citizens, compiled by order of the king
御定入瑞錄
32

Eojeong songsa-jeon
History of the Song, compiled by royal order
御定宋史筌
238

Eopil hyeonpan-cheop
Album of board inscriptions in the royal hand
御筆懸板帖
43
Eunsongdang-jip
Eunsongdang’s anthology
恩語堂集
250

Fuchuzhai shiji
Poetry collection of Weng Fanggang
復初齋詩集
246

Gache singeum samok
Order forbidding the wearing of gache headpieces
加敕申禁事目
173

Gakseon dobon
Illustrated guide to various ships
各船舶圖本
108

Gamnan-nok
Record of official investigation into the rebellion
勘亂錄
69

Ganghwabu-ji
Gazetteer of Ganghwa island
江華府誌
204

Geumgang banya baramil-gyeong
Diamond sûtra
金剛般若波羅密經
20

Geumsok hwalja jeonsa-ja
Jeonsa-ja (Complete histories) metal printing type
金韜活字 全史字
27

Gobong hwasang seonyo
Essentials of Chan, by the monk Gaofeng
高峰和尚禪要
41

Gonyeo jeon-do
Complete map of the earth
坤輿全圖
47
Gugeup gani-bang
Book on first-aid medical instructions
救急簡易方
62

Gukjo akjang
State hymns
國朝樂章
81

Gukjo bogam
Precious mirror for succeeding reigns
國朝寶鑑
96

Gukjo bogam byeolpyeon
國朝寶鑑別編
97

Gukjo inbo
Tables of seals used by the dynasty
國朝印譜
93

Gukjo mungwa bangmok
Roster of the national civil examination
國朝文科榜目
101

Gukjo orye ui
Ceremonies of the Five Rites of State
國朝五禮儀
76

Gukjo sangnye bopyeon
Supplementary edition of the state funerals
國朝喪禮補編
78

Gujin tushu jicheng
Compilation of books and illustrations from the ancient period to the present
古今圖書集成
245
Gyosik chubobep
Guide to the calculation of dates of solar and lunar eclipses
交食推步法
19

Gyosik tonggwe
Comprehensive guide to the calculation of dates of solar and lunar eclipses
交食通軌
18

Gyou pilji
What church friends should know 教友必知
191

Gyuhap chongseo
Complete collection of the inner quarters 間闇叢書
130

Haedong jeguk-gi
Record of the countries east of the sea 海東諸國記
156

Haedong yeoksa
History of Korea 海東譜史
132

Hanjung-nok
Record compiled in idleness 閑中錄
177

Hanyang-ga
Song of Hanyang 漢陽歌
186

Heumhyul jeonchik
Official rules for the deliberation of crimes 欽憲典則
84

Heumyeong
Diary of Yu Man-ju 欽英
128
Hogu chongsu
Comprehensive statistics of households and individuals
戸口總數
102

Hong Gil-dong-jeon
The story of Hong Gil-dong
洪吉童傳
187

Hong Gyeong-nae jin-do
Illustration of the battle formation at the Hong Gyeong-nae [rebellion]
洪景來陣圖
105

Hongjae jeonseo
Complete works of King Jeongjo
弘瞻全書
226

Hongmun-gwan-ji
Records of the Office of Special Advisors
弘文館志
90

Hwanghwa-jip
Collection of imperial China
皇華集
145

Hwangu eumcho
Poems of circling the globe
環球吟幃
162

Hwangu illok
環球日錄
162

Hwaseong seongyeok uigwe
Uigwe for the construction of Hwaseong fortress
華城城役儀軌
224

Hwaseong weonhaeng bancha-do
Illustration of the procession to the tomb at Hwaseong
華城園幸班次圖
223
Ikjong gancheop
Ikjong's correspondence
翼宗簡帖
180

Imha pilgi
Essays written under wood
林下筆記
135

Immun-weon gangui
Lecture at the Immun-weon
搆文院講義
203

Jahyul jeonchik
Order to save children
字幅典則
239

Jeongni uigwe
Uigwe for organizing [the trip to Hwaseong]
整理儀軌
222

Japdong sani
Odds and ends
雜同散異
124

Jeongsi mujeong
Correct beginning to the literary career
正始文程
208

Ildong jangyu-ga
Song of a dashing journey to the east of Japan
日東壯遊歌
159

Imjin jeollan-do
Illustration of battle scenes during the Imjin wars
壬辰戰亂圖
110

Jagyeong-jeon jinjak uigwe
Uigwe for the presentation of titles at Jagyeong hall
慈慶殿進爵整禮儀軌
179
Jesil doseo mongnok
Catalogue of books and illustrations from the Imperial household
제실도서목록
257

Jeungbo sallim gyeongje
Farm management; revised, enlarged ed.
증감산림경제
121

Jeungjeong gyorin-ji
Essay on foreign relations, expanded and corrected
증정 교외지
160

Jibok-jae seojeok josa-gi
Record of a survey of works in the Jibok-jae library
集玉齋書籍調査記
254

Jibok-jae seojeok mongnok
Catalogue of books and documents at Jibok-jae
集玉齋書籍目錄
255

Jibong yuseol
Topical discourses of Yi Su-gwang
芝峯類說
117

Jipgyeong-dang poswae seomok
List of books for airing at Jipgyeong-dang
綴歌堂曝僉書目
256

Joseon tongsinsa gyohwan siseo
Poems exchanged by Joseon envoys
朝鮮通信使交換詩書
158

Kyujiang chongmok
General catalogue of [books at] Kyujanggak
奎章錄目
210

Kyujianggak-ji
Record of Kyujanggak
奎章閣志
202
Kyujanggak seomok
Catalogue of books at Kyujanggak
奎章閣書目
252

Maengja eonhae
Vernacular translation of the Book of Mencius
孟子譯解
26

Maengja jipju daejeon
Annotated edition of the Mencius, “Vastly Complete” version
孟子集註大全
46

Mancheon myeongweol
juinong jaseo
On the “Old man who is master of a myriad streams and the bright moon”
萬川明月主人翁自序
229

Moguja susim-gyeol
Secrets on Cultivating the Mind, by Jinul
牧牛子修心訣
40

Munsin gangje jeolmok
Regulations for the lecture system of literary officials
文臣講製節目
207

Munweon bobul sokpyeon
Literary selection worthy of the king, continued ed.
文苑輯選續編
225

Muye dobo tongji
Comprehensive illustrated manual of martial arts
武藝圖譜通志
237

Myeongui-rok eonhae
Record to clarify righteousness
明義錄譯解
174

Naegak bangseo-rok
Catalogue of books to be visited at the Kyujanggak in the palace
內閣訪書録
209
Naegak illyeok
Annals of events at the Kyujanggak in the palace
内閣日曆
211

Naegak seonsa illok
Diary of transcribing at Kyujanggak in the palace
内閣編寫日錄
218

Naehun
Instructions for women
內訓
171

Neungeom-gyeong eonhae
Vernacular explanation of the Sūramgama-sūtra
大佉趾如來密因修證義解觀諸薈萬行首標籤經譯解
21

Neungheo-gwan mango
Collected drafts of Prince Jangheon
凌虛閣漫稿
228

Nogajae Yeonhaeng ilgi
Diary of a Journey to Peking, by Kim Chang-eop
老穆留燕行日記
150

Nogoldae eonhae
Conversational textbook of spoken Chinese
老乞大語解
146

Nuljae-jip
Collected works of Yang Seong-ji
語齋集
230

Oegwan innun
Seals of local officials
外官印文
100

Ogyeong baekseon
One hundred selections from the Five Classics
五經百選
216
Oju yeonmun jangjeon sango
Random expatiations
五洲衍文長繫散稽
134

Orye tongpyeon
Comprehensive edition of the Five Rites
五禮通緯
79

Sajik-seo uigwe
Uigwe for the office of the earth and grain gods
社稷署備錄
220

Sallim gyeongje
Farm management
山林經濟
120

Sambong-jip
Collected works of Jeong Do-jeon
三峰集
55

Samgang haengsil-do
Illustrated exemplars of the practice of the Three Bonds
三綱行實圖
56

Sa miin-gok cheop
Album of the song "Thinking of beauties"
思美人曲帖
182

Samin pilji
What scholars and commoners alike should know
士民必知
194

Sa-sojeol
Etiquette for the gentry
士小節
176

Seongho saesol yuseon
Categorized anthology of Seongho's insignificant explanations
星湖僅説類選
123
Seonwon gyebo giryak
Addendum to the royal genealogy
增源系譜記略
94

Seosan seonsaeng Jin
Munchung-gong munjang jeongjong
Correct forms of writing collected by Master Zhen
西山先生翼文忠公文章正宗
16

Shinkoku O-So Shukan
Correspondence between Ouyang Xiu and Su Shi, new edition
新刻歐蘇手簡
39

Shoushangge conghu
Collectanea of the Shoushan pavilion
守山聞叢書
247

Siak hwaseong
Harmonious sounds of poetry and music
詩樂和聲
233

Sipchil sachan gogeum tongyo
History of China, Summarized in seventeen volumes
十七史纂古今通要
14

Sohak jega jipju
The Elementary Learning, with annotated references
小學諸家集註
52

Sok myeongui-rok eonhae
Record to clarify righteousness, continued
續明義禮論解
175

Sok orye ui
Ceremonies of the Five Rites, expanded
續五禮儀
77
Songjo pyojeon chongnyu
Collection of appeals and letters presented to the emperors of the Song Dynasty
宋朝表疏總類
15

Takji-ji
Records of the Board of Taxation
度支志
92

Tongshang zhangcheng cheng’an huiban
A collection of treaties of foreign trade
通商章程成案彙編
164

Tongweon-go
Drafts of Tongweon Yu Man-ju
通園稿
129

Ulleung-do oedo
Map of Ulleung island and neighboring islands
鬱陵島外圖
140

Useo
Idle jottings
迂書
122

Wanweolhoe maengyeon
The banquet betrothal at the moon-viewing pavilion
玩月會盟宴
189

Wayu-rok
Travel record to enjoy in repose
臥遊錄
143

Yang Munyang-gong oeye-bo
Genealogy of non-agnatic descendants of Yang Seong-ji
梁文襄公外裔譜
231
Yangchon-jip
Collected works of Gweon Geun
陽村集
42

Yeolseong eopil
Calligraphy of the various kings
列聖御筆
44

Yeoheung Min-ssi pabo
Branch genealogy of the Yeohung Min
驪興閔氏派譜
31

Yeonhaeng nojeong-gi
Record of travel routes to Beijing
燕行路程記
155

Yeerha ilgi
Jehol diary
熱河日記
153

Yi Chungmu-gong jeonseo
Complete works of Yi Sun-sin
李忠武公全書
232

Yongbi eocheon-ga
Songs of dragons soaring to heaven
龍飛御天歌
170

Yukjo daesa beopbo dangyeong
Platform sūtra of the sixth patriarch
六祖大師法寶壇經
28

Yuweon chongbo
Comprehensive treasury of Chinese encyclopedias
類苑叢寶
118

Zhifang waiji
Geography of foreign lands
職方外紀
161
It has been suggested that in order to clarify the duty and functions of Kyujanggak once again, we should take a comprehensive look upon the past and present of Kyujanggak and reevaluate the historical and cultural meaning of all the books it currently holds. So a plan for a series of publications entitled “The History and Culture of Kyujanggak” was established in September 2008, and a decision was made to publish English versions of the individual installments as well, to allow foreign readers to understand the history and collections of Kyujanggak. As part of such efforts, *Kyujanggak: Rediscovering its History and Culture* and *Kyujanggak and the Cultural History of Books* were published in August 2009, and now we present you with the English versions of those publications.

We sincerely hope that these books will be helpful to anyone in the world who is genuinely interested in everything Korean. Hopefully our efforts will eventually help raise the global society’s awareness of the rich culture and history that the Koreans have fostered and nurtured in the past for several millennia.