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- Romanization in Revised Romanization of Korean.

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Language	English, with the Classical Chinese source text on facing pages
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The East Asian Textual Heritage Association (EATHA) prepares facing-page English editions of classical texts from Korea, Japan, and China, published in the Korea Classica and Japan Classica series. Its president is Youn, Dae Shik, Professor at Hankuk University of Foreign Studies. Its members are among the foremost specialists in their fields, including professors of East Asian philosophy who have completed the training program of the Institute for the Translation of Korean Classics and professors who serve as editors of A&HCI journals.

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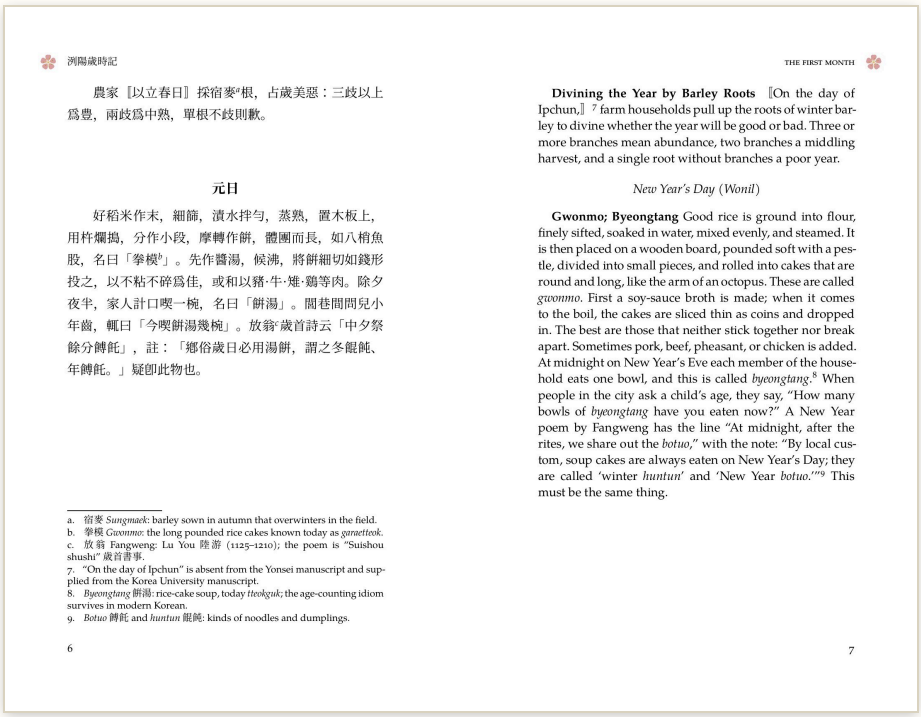
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INSIDE THE BOOKS

Original and translation, face to face

Every volume is laid out as a true facing-page edition. The Classical Chinese text, established from the best available manuscript or print and punctuated for modern readers, stands on the left-hand page; the English translation stands opposite, with notes on words, people, and allusions at the foot of the page. Source manuscripts and prints are reproduced where they help the reader, and every image is credited.



歲陽歲時記

農家〖以立春日〗採宿麥[a]根，占歲美惡：三歧以上爲豐，兩歧爲中熟，單根不歧則歉。

元日

好稻米作末，細篩，漬水拌勻，蒸熟，置木板上，用杵爛搗，分作小段，摩轉作餠，體圓而長，如八梢魚股，名曰「拳樸[b]」。先作醬湯，候沸，將餠細切如錢形投之，以不粘不碎爲佳，或和以猪·牛·雉·鷄等肉。除夕夜半，家人計口喫一椀，名曰「餠湯」。閭巷間問兒小年齒，輒曰「今喫餠湯幾椀」。放翁[c]歲首詩云「中夕祭餘分餺飥」，註：「鄉俗歲日必用湯餠，謂之冬餛飩、年餺飥。」疑卽此物也。

a. 宿麥 *Sungmaek*: barley sown in autumn that overwinters in the field.
b. 拳樸 *Gwonmo*: the long pounded rice cakes known today as *garaetteok*.
c. 放翁 Fangweng: Lu You 陸游 (1125–1210); the poem is "Suishou shushi" 歲首書事.
7. "On the day of Ipchun" is absent from the Yonsei manuscript and supplied from the Korea University manuscript.
8. *Byeongtang* 餠湯: rice-cake soup, today *tteokguk*; the age-counting idiom survives in modern Korean.
9. *Botuo* 餺飥 and *huntun* 餛飩: kinds of noodles and dumplings.

6

THE FIRST MONTH

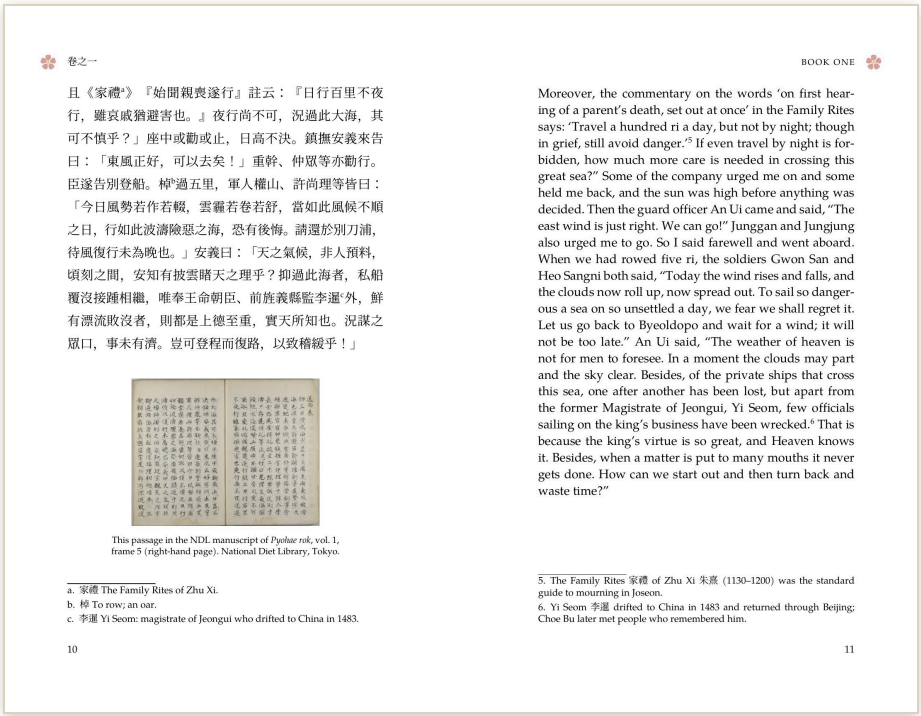
Divining the Year by Barley Roots 〖On the day of Ipchun,〗[7] farm households pull up the roots of winter barley to divine whether the year will be good or bad. Three or more branches mean abundance, two branches a middling harvest, and a single root without branches a poor year.

New Year's Day (Wonil)

Gwonmo; Byeongtang Good rice is ground into flour, finely sifted, soaked in water, mixed evenly, and steamed. It is then placed on a wooden board, pounded soft with a pestle, divided into small pieces, and rolled into cakes that are round and long, like the arm of an octopus. These are called *gwonmo*. First a soy-sauce broth is made; when it comes to the boil, the cakes are sliced thin as coins and dropped in. The best are those that neither stick together nor break apart. Sometimes pork, beef, pheasant, or chicken is added. At midnight on New Year's Eve each member of the household eats one bowl, and this is called *byeongtang*.[8] When people in the city ask a child's age, they say, "How many bowls of *byeongtang* have you eaten now?" A New Year poem by Fangweng has the line "At midnight, after the rites, we share out the *botuo*," with the note: "By local custom, soup cakes are always eaten on New Year's Day; they are called 'winter *huntun*' and 'New Year *botuo*.'"[9] This must be the same thing.

7

Yeolyang Sesigi (vol. 1), pages 6–7: the opening of the first month. Lettered notes gloss the Chinese; numbered notes explain the text and the translation.



卷之一

且《家禮[a]》『始聞親喪遂行』註云：『日行百里不夜行，雖哀戚猶避害也。』夜行尚不可，況過此大海，其可不慎乎？」座中或勸或止，日高不決。鎭撫安義來告曰：「東風正好，可以去矣！」重幹、仲猛等亦勸行。臣遂告別登船。棹[b]過五里，軍人權山、許尙理等皆曰：「今日風勢若作若輟，雲霾若卷若舒，當如此風候不順之日，行如此波濤險惡之海，恐有後悔。請還於別刀浦，待風復行未為晚也。」安義曰：「天之氣候，非人預料，頃刻之間，安知有披雲睹天之理乎？抑過此海者，私船覆沒接踵相繼，唯奉王命朝臣、前旌義縣監李暹[c]外，鮮有漂流敗沒者，則都是上德至重，實天所知也。況謀之眾口，事未有濟。豈可登程而復路，以致稽緩乎！」

This passage in the NDL manuscript of *Pyohae rok*, vol. 1, frame 5 (right-hand page). National Diet Library, Tokyo.

a. 家禮 The Family Rites of Zhu Xi.
b. 棹 To row; an oar.
c. 李暹 Yi Seom: magistrate of Jeongui who drifted to China in 1483.

10

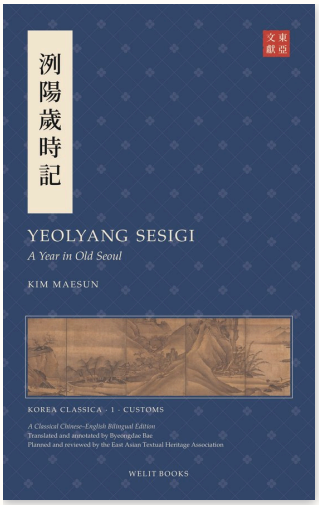
BOOK ONE

Moreover, the commentary on the words 'on first hearing of a parent's death, set out at once' in the Family Rites says: 'Travel a hundred ri a day, but not by night; though in grief, still avoid danger.'[5] If even travel by night is forbidden, how much more care is needed in crossing this great sea?" Some of the company urged me on and some held me back, and the sun was high before anything was decided. Then the guard officer An Ui came and said, "The east wind is just right. We can go!" Junggan and Jungjung also urged me to go. So I said farewell and went aboard. When we had rowed five ri, the soldiers Gwon San and Heo Sangni both said, "Today the wind rises and falls, and the clouds now roll up, now spread out. To sail so dangerous a sea on so unsettled a day, we fear we shall regret it. Let us go back to Byeoldopo and wait for a wind; it will not be too late." An Ui said, "The weather of heaven is not for men to foresee. In a moment the clouds may part and the sky clear. Besides, of the private ships that cross this sea, one after another has been lost, but apart from the former Magistrate of Jeongui, Yi Seom, few officials sailing on the king's business have been wrecked.[6] That is because the king's virtue is so great, and Heaven knows it. Besides, when a matter is put to many mouths it never gets done. How can we start out and then turn back and waste time?"

5. The Family Rites 家禮 of Zhu Xi 朱熹 (1130–1200) was the standard guide to mourning in Joseon.
6. Yi Seom 李暹 drifted to China in 1483 and returned through Beijing; Choe Bu later met people who remembered him.

11

Drifting to Ming China (vol. 5), pages 10–11: Choe Bu sets out from Jeju in 1488, with the same passage in the National Diet Library manuscript, Tokyo.



VOL. 1 · CUSTOMS

Yeolyang Sesigi

A Year in Old Seoul

洌陽歲時記 열양세시기

Kim Maesun (1776–1840)

Translated and annotated by Byeongdae Bae · planned and reviewed by the East Asian Textual Heritage Association

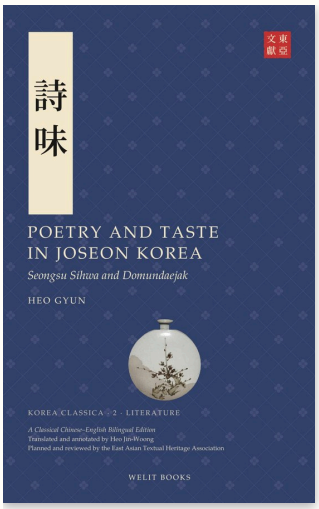
Seollal rice-cake soup, yut, the First Full Moon, lantern poles, fans, and kimjang: the Korean festival year as Seoul kept it in 1819.

In the summer of 1819, Kim Maesun (1776–1840), a scholar-official living in enforced retirement on the Han River, set down the customs of the Seoul year as they came to mind: New Year bows and rice-cake soup, the four-stick game of yut, the treading of the bridges under the First Full Moon, lantern poles rising above every house on the Buddha's birthday, fans and calendars passed from hand to hand, and the great early-winter task of making kimchi.

Written nineteen years after the death of King Jeongjo, whose court he had served, Yeolyang sesigi is a record of the festival year and a quiet memorial to a reign.

Illustrations: drawn figures, colour photographs of folk objects, and pages of the author's manuscript.

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1	—	136	979-8-9967005-3-0	$49.99 · £39.99 · €46.99	979-8-9967005-4-7



VOL. 2 · LITERATURE

Poetry and Taste in Joseon Korea

Seongsu Sihwa and Domundaejak

詩味 詩味

Heo Gyun (1569–1618)

Translated and annotated by Heo Jin-Woong · planned and reviewed by the East Asian Textual Heritage Association

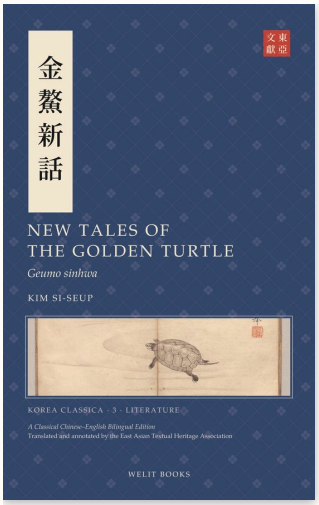
Long before K-food went global, a Joseon poet in exile remembered the best dishes of eight provinces and judged eight centuries of Korean poetry.

In 1611, banished to Hamyeol in the far south of Joseon, the poet and official Heo Gyun (1569–1618) passed the empty months by writing down what he remembered best: the poems of eight centuries of Korean verse, and the foods he had eaten across the eight provinces.

Seongsu Sihwa, his remarks on poetry, judges poets from Choe Chiwon to his own friends with rare independence and preserves verses that might otherwise have been lost. Domundaejak, "Feasting at the Butcher's Gate," recalls pears and persimmons, porridges and fish, district by district: a record of Korean food and a memoir of appetite written in want.

Illustrations: pages of the Kyoto University manuscript.

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VOL. 3 · LITERATURE

New Tales of the Golden Turtle

Geumo sinhwa

金鰲新話 금오신화

Kim Si-seup (1435–1493)

Translated and annotated by the East Asian Textual Heritage Association

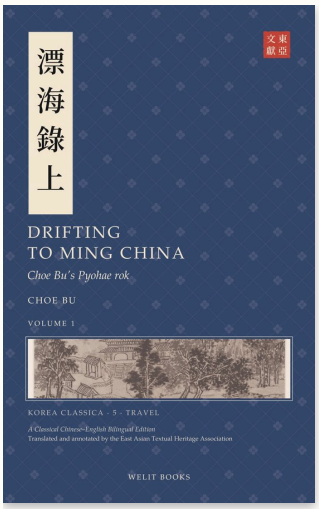
Ghost brides, star-crossed lovers, and a feast in the Dragon King's palace: the five tales that begin Korean fiction.

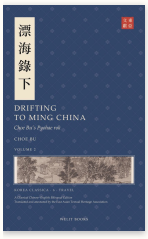
In a hut on Golden Turtle Mountain in the 1460s, Kim Si-seup, poet, monk, and dropout from a usurper's court, wrote five tales in Classical Chinese. A lonely scholar plays dice with the Buddha and wins a ghost for a bride. A girl and a boy who meet over a garden wall are parted by war and death. A merchant's son, drunk on a moonlit night in Pyongyang, meets an ancient princess who has become an immortal. A stubborn Confucian argues philosophy with the King of the Dead, and a young writer is carried to a feast beneath the sea.

They are counted the first works of fiction in Korean literature: full of poems, ghosts, and longing, and kept alive for centuries in Japanese editions before they returned to Korea.

Illustrations: maps and diagrams, photographs of the sites, and pages of the 1884 Tokyo edition.

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2 volumes

VOLS. 5–6 · TRAVEL

Drifting to Ming China

Choe Bu's Pyohae rok

漂海錄 표해록

Choe Bu (1454–1504)

Translated and annotated by the East Asian Textual Heritage Association

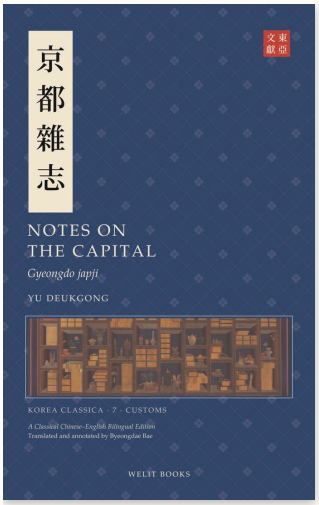
Driven across the sea by a storm, robbed, and taken for a pirate: a Korean official's journey through the length of Ming China in 1488.

In 1488 the Korean official Choe Bu (1454–1504), hurrying home from Jeju to mourn his father, was caught by a storm and driven for thirteen days across the East China Sea. Robbed at sea and taken for pirates on landing, he and his forty-two companions were sent north under escort through the length of Ming China, by the Grand Canal to Beijing and on through Liaodong, and all came home alive.

Ordered by King Seongjong to record what he had seen, Choe Bu wrote this diary in eight days. It is the fullest account of fifteenth-century China by a foreign visitor: its cities and canals, its officials and soldiers, its temples, markets, and customs, and the long conversations in which a Korean scholar explained his own country to his Chinese hosts.

Illustrations: route maps drawn from Natural Earth data and pages of an Edo-period manuscript.

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6	Volume 2	226	979-8-90900-004-7	$54.99 · £43.99 · €51.99	979-8-90900-005-4



VOL. 7 · CUSTOMS

Notes on the Capital

Gyeongdo japji

京都雜志 경도잡지

Yu Deukgong (1748–1807)

Translated and annotated by Byeongdae Bae · planned and reviewed by the East Asian Textual Heritage Association

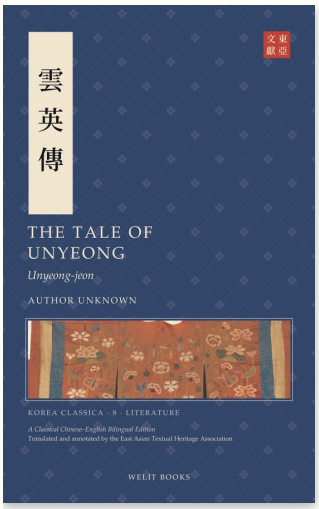
What Seoul wore, ate, sang, and gambled on in the 1790s, and how it kept the festival year.

In the last years of King Jeongjo's reign, Yu Deukgong (1748–1807), an official of the Royal Library, set down in two short books how the people of Seoul lived: what they wore and ate, how they furnished their houses, where they went to see the blossom, what they sang and gambled on, where they shopped, and how they married.

The second book follows the year from New Year's Day to New Year's Eve: the bows and rice-cake soup of the New Year, the game of yut and its sixty-four divinations, the kites, stone fights, and moonlit bridges of the First Full Moon, the lanterns of the Buddha's birthday, the fans of the Double Fifth, and the calendars of the Winter Solstice. Throughout, Yu traces the customs of his city to their sources in Chinese books.

Illustrations: pages of the 1910 Seoul edition and Korean paintings and objects from the Cleveland Museum of Art.

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7	—	120	979-8-90900-006-1	$49.99 · £39.99 · €46.99	979-8-90900-007-8



VOL. 8 · LITERATURE

The Tale of Unyeong

Unyeong-jeon

雲英傳 운영전

Anonymous

Translated and annotated by the East Asian Textual Heritage Association

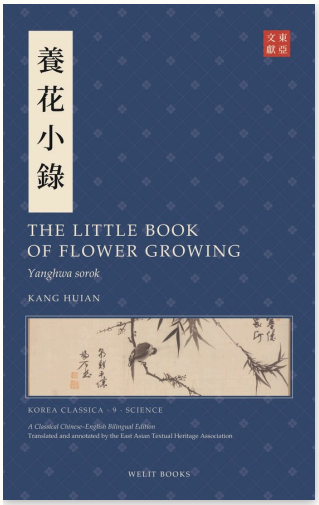
Forbidden love behind a Joseon palace wall: the great tragic romance of classical Korea, told by the palace maid herself.

In the palace of Prince Anpyeong, son of King Sejong, ten young maids are taught to write poetry as fine as any scholar's, and are locked away from every outsider on pain of death. When a drop of ink from a young licentiate's brush falls on the finger of the maid Unyeong, she falls in love.

Letters through a hole in the wall, a shaman go-between, a ladder over the palace wall, a servant's betrayal, and the passionate testimonies of the maids before their master: the early seventeenth-century Unyeong-jeon is the great tragic love story of classical Korea, told by Unyeong herself to a scholar who finds the lovers' ghosts in the ruined palace garden.

Illustrations: pages of the Berkeley manuscript throughout.

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VOL. 9 · SCIENCE

The Little Book of Flower Growing

Yanghwa sorok

養花小錄 양화소록

Kang Huian (1417–1464)

Translated and annotated by the East Asian Textual Heritage Association

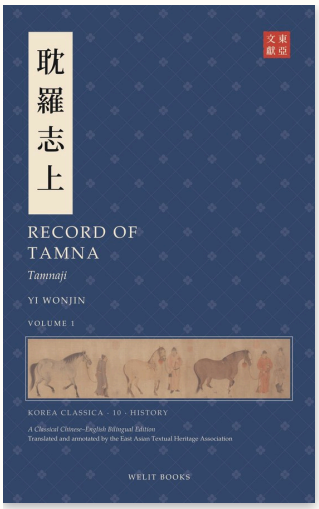
Korea's oldest surviving gardening book: pine, bamboo, plum, orchid, lotus, potted plants, and scholar's stones.

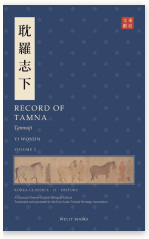
Around 1450 Kang Huian (1417–1464), a scholar-official of King Sejong's court celebrated as poet, painter, and calligrapher, wrote down what he had learned from growing plants in his own garden in Seoul. Yanghwa sorok is regarded as the oldest surviving Korean book on gardening.

In short chapters on sixteen plants, from the old pine and the bamboo to the plum, the orchid, the lotus, and the camellia, and on the strange stones a scholar kept beside them, Kang gathers what the Chinese books said and adds what he saw for himself in the climate of Korea: how to pot, water, graft, and shelter each plant through the winter, and what each one teaches the gentleman who tends it. A closing dialogue defends growing flowers as a way of cultivating the self.

Illustrations: pages of the fifteenth-century text from a manuscript in the National Archives of Japan.

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2 volumes

VOLS. 10–11 · HISTORY

Record of Tamna

Tamnaji

耽羅志 탐라지·제주풍토록

Yi Wonjin (1594–1665); Kim Jeong (1486–1521)

Translated and annotated by the East Asian Textual Heritage Association

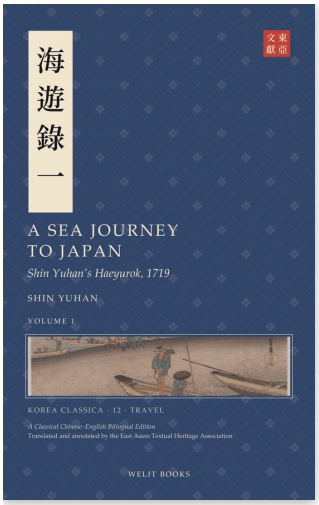
Jeju before the tourists: volcanoes, horses, tangerine orchards, shamans, and haenyeo divers in a 1653 island gazetteer.

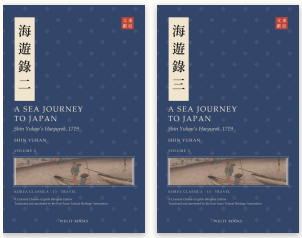
In 1653 Yi Wonjin, governor of the island of Jeju, had a new gazetteer of his province carved in wood and printed on the island. It describes the mountains and craters, harbors and beacons, orchards and horse pastures, shrines, schools and armories of Jeju and its two southern counties, with the island's founding myth, its history under Tamna, Goryeo and the Mongols, and the poems that governors and exiles wrote there.

Record of Tamna ends with Kim Jeong's Ways and Customs of Jeju, written in exile in 1521: the first close account of the island's weather, speech, shamans and snake cults, women divers and nine kinds of oranges, and of a banished scholar's life behind a stone wall.

Illustrations: pages of the 1653 block print.

VOL.	PART	PAGES	HARDCOVER ISBN	HARDCOVER US · UK · EU	EBOOK ISBN
10	Volume 1	208	979-8-90900-012-2	$54.99 · £43.99 · €51.99	979-8-90900-013-9
11	Volume 2	242	979-8-90900-014-6	$54.99 · £43.99 · €51.99	979-8-90900-015-3





3 volumes

VOLS. 12–14 · TRAVEL

A Sea Journey to Japan

Shin Yuhan's Haeyurok, 1719

海遊錄 해유록

Shin Yuhan (1681–1752)

Translated and annotated by the East Asian Textual Heritage Association

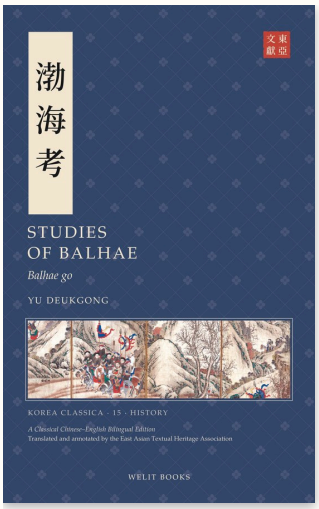
Edo Japan through Korean eyes: the liveliest diary of the Korean embassy of 1719.

In 1719 a Korean embassy of nearly five hundred men sailed from Busan to congratulate a new shogun. Its composition officer, the poet Shin Yuhan, spent nine months on the road and at sea: through Tsushima and the Inland Sea to Osaka, by gilded barge to Kyoto, along the Tōkaidō beneath Mount Fuji to Edo, and home again.

His diary, Haeyurok, is the liveliest Korean account of Edo Japan: its crowds and cities, its scholars clamouring for poems through the night, its courtesans and teahouses, its quarrels over protocol, and his long conversations with the Tsushima scholar Amenomori Hōshū. It ends with a Miscellany of all he saw and heard.

Illustrations: route maps drawn from Natural Earth data and Japanese paintings of the Korean embassies.

VOL.	PART	PAGES	HARDCOVER ISBN	HARDCOVER US · UK · EU	EBOOK ISBN
12	Volume 1	296	979-8-90900-016-0	$59.99 · £47.99 · €56.99	979-8-90900-017-7
13	Volume 2	290	979-8-90900-018-4	$59.99 · £47.99 · €56.99	979-8-90900-019-1
14	Volume 3	282	979-8-90900-020-7	$59.99 · £47.99 · €56.99	979-8-90900-021-4



VOL. 15 · HISTORY

Studies of Balhae

Balhae go

渤海考 발해고

Yu Deukgong (1748–1807)

Translated and annotated by the East Asian Textual Heritage Association

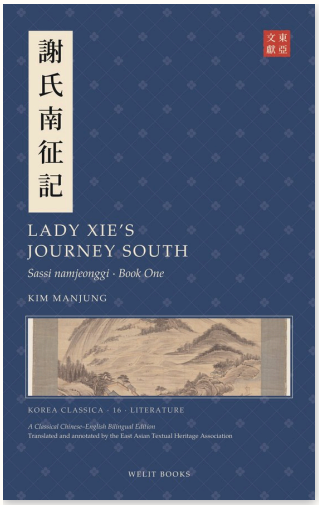
The book that wrote the lost kingdom of Balhae (698–926) back into Korean history.

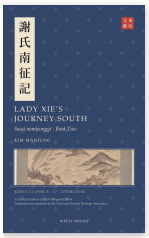
In 1784 Yu Deukgong (1748–1807), a proofreading official of King Jeongjo's Royal Library, gathered from the histories of China, Korea, and Japan all he could find about Balhae, the kingdom that ruled the north of the Korean peninsula and much of Manchuria from 698 to 926.

His preface makes a famous argument: that after the fall of Goguryeo the land was shared by a Southern State, Silla, and a Northern State, Balhae, and that Goryeo, by never writing Balhae's history, lost the words with which to claim the north. The nine studies that follow set out the kings and ministers, the five capitals and fifteen prefectures, the offices, products, and words of Balhae, and the letters its kings sent to Japan.

Illustrations: pages of the Kyoto University manuscript and a map drawn from Natural Earth data.

VOL.	PART	PAGES	HARDCOVER ISBN	HARDCOVER US · UK · EU	EBOOK ISBN
15	—	188	979-8-90900-022-1	$49.99 · £39.99 · €46.99	979-8-90900-023-8





2 volumes

VOLS. 16–17 · LITERATURE

Lady Xie's Journey South

Sassi namjeonggi

謝氏南征記 사씨남정기

Kim Manjung (1637–1692)

Translated and annotated by the East Asian Textual Heritage Association

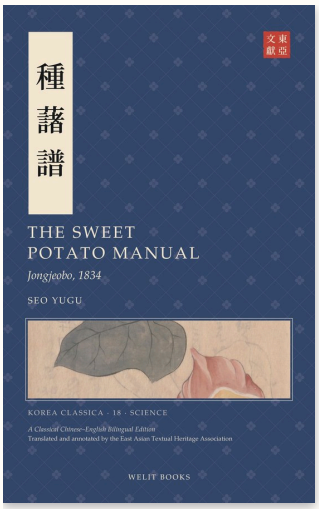
A virtuous wife, a scheming concubine, forged letters, and stolen jade rings: the classic Joseon novel of household intrigue.

In Ming-dynasty Beijing the young Hanlin scholar Liu Yanshou marries Lady Xie, a woman of learning and perfect virtue. When ten years pass without a son, she herself persuades him to take a concubine. The beautiful Qiao Cailuan bears him heirs, and then, with a fortune-teller, a forger, and a pair of stolen jade rings, sets out to destroy the wife who brought her into the house.

Driven out and hunted, Lady Xie flees south by the Grand Canal and the Yangtze to the lakes and rivers of Hunan, where dreams, gods, and good people keep her alive until Heaven sets the house of Liu right again.

Illustrations: maps and charts drawn for this edition, museum photographs, and manuscript pages.

VOL.	PART	PAGES	HARDCOVER ISBN	HARDCOVER US · UK · EU	EBOOK ISBN
16	Book One	168	979-8-90900-024-5	$49.99 · £39.99 · €46.99	979-8-90900-025-2
17	Book Two	180	979-8-90900-026-9	$49.99 · £39.99 · €46.99	979-8-90900-027-6



VOL. 18 · SCIENCE

The Sweet Potato Manual

Jongjeobo, 1834

種藷譜 종저보

Seo Yugu (1764–1845)

Translated and annotated by the East Asian Textual Heritage Association

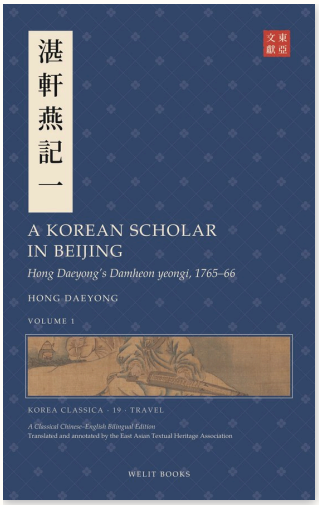
How goguma, the sweet potato every Korean street-food fan knows, was brought to Joseon's farmers: a famine manual of 1834.

The sweet potato reached Korea from Japan in the 1760s, carried across the strait from Tsushima by an embassy returning from Edo. Seventy years later, it was still grown in only a few coastal towns, and most of the farmers of Joseon had never seen one.

In 1834 Seo Yugu, the great encyclopaedist of Korean country life, came as governor to a province still scarred by famine. He sent for seed, gave it out to the towns, and printed this little manual in movable type: how to keep the tubers alive through the Korean winter, when and where to plant, how to take cuttings and earth up the vines, how to make starch, cakes, soy paste, and wine, and why the root could save a district from flood, drought, and locusts. His Jongjeobo gathers the best Chinese, Japanese, and Korean writing on the plant, with his own sharp, practical notes.

Illustrations: colour sweet-potato pictures from Japanese books of the period, a map, and pages of the 1834 edition.

VOL.	PART	PAGES	HARDCOVER ISBN	HARDCOVER US · UK · EU	EBOOK ISBN
18	—	112	979-8-90900-028-3	$49.99 · £39.99 · €46.99	979-8-90900-029-0





4 volumes

VOLS. 19–22 · TRAVEL

A Korean Scholar in Beijing

Hong Daeyong's Damheon yeongi, 1765–66

湛軒燕記 담헌연기

Hong Daeyong (1731–1783)

Translated and annotated by the East Asian Textual Heritage Association

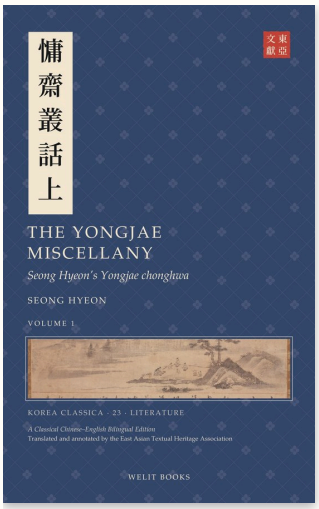
Jesuits, conjurors, booksellers, and the Qianlong court: a curious Korean scholar walks Beijing in 1765–66.

In the winter of 1765 Hong Daeyong, a thirty-four-year-old scholar without office, rode to Beijing in his uncle's embassy. He had one wish: to meet the Chinese and see for himself the empire his class despised as barbarian. For two months he walked the capital, talked his way into churches, shops and temples, and argued astronomy with the Jesuits.

His Damheon yeongi is the most curious and open-minded Korean account of Qianlong's Beijing: its scholars and street hawkers, conjurors and theatres, observatory and palaces, carts, kilns and markets. It opened the way for the Northern Learning of Bak Jiwon and Bak Jega.

Illustrations: maps and John Thomson's nineteenth-century photographs of Beijing.

VOL.	PART	PAGES	HARDCOVER ISBN	HARDCOVER US · UK · EU	EBOOK ISBN
19	Volume 1	216	979-8-90900-030-6	$54.99 · £43.99 · €51.99	979-8-90900-031-3
20	Volume 2	252	979-8-90900-032-0	$54.99 · £43.99 · €51.99	979-8-90900-033-7
21	Volume 3	212	979-8-90900-034-4	$54.99 · £43.99 · €51.99	979-8-90900-035-1
22	Volume 4	180	979-8-90900-036-8	$49.99 · £39.99 · €46.99	979-8-90900-037-5





3 volumes

VOLS. 23–25 · LITERATURE

The Yongjae Miscellany

Seong Hyeon's Yongjae chonghwa

慵齋叢話 용재총화

Seong Hyeon (1439–1504)

Translated and annotated by the East Asian Textual Heritage Association

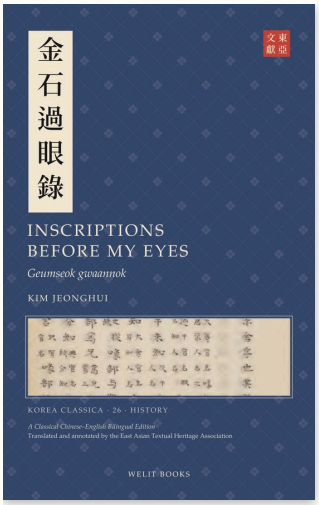
Gossip, jokes, ghosts, and great men: the richest picture we have of Korea in the age of King Sejong.

Seong Hyeon (1439–1504), scholar, envoy and minister at the court of Joseon, set down in his last years everything he knew and remembered of his country: its writers, calligraphers, painters and musicians, the customs of the capital and the seasons, the casting of type and the firing of porcelain, the hot springs of the provinces, the manners of the Japanese and the Jurchens, and the jokes, quarrels and ghost stories of the men he had worked with for half a century.

The Yongjae Miscellany is the richest picture we have of Korea in the age of Sejong, Sejo and Seongjong: learned and funny, coarse and humane, and full of things the official histories leave out.

Illustrations: pages of a manuscript copy in the National Archives of Japan.

VOL.	PART	PAGES	HARDCOVER ISBN	HARDCOVER US · UK · EU	EBOOK ISBN
23	Volume 1	280	979-8-90900-038-2	$54.99 · £43.99 · €51.99	979-8-90900-039-9
24	Volume 2	252	979-8-90900-040-5	$54.99 · £43.99 · €51.99	979-8-90900-041-2
25	Volume 3	306	979-8-90900-042-9	$59.99 · £47.99 · €56.99	979-8-90900-043-6



VOL. 26 · HISTORY

Inscriptions Before My Eyes

Geumseok gwaannok

金石過眼錄 금석과안록

Kim Jeonghui (1786–1856)

Translated and annotated by the East Asian Textual Heritage Association

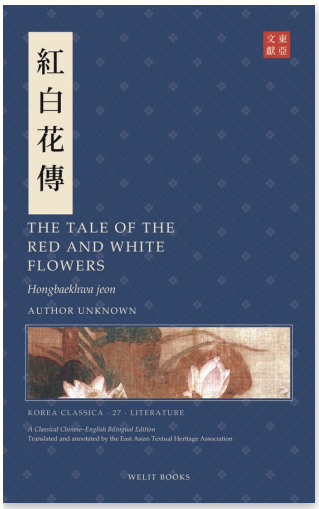
Chusa Kim Jeonghui, Joseon's greatest calligrapher, reads the oldest royal steles of Silla on the peak of Bukhansan.

In 1816 a young scholar climbed the granite peak of Bukhansan above Seoul to look at an old stone said to mark the spot where the monk Muhak lost his way. Feeling the moss with his hand, he found characters beneath it, and in the low autumn sun he read the name of King Jinheung of Silla. The stone was twelve hundred and fifty years old.

The scholar was Kim Jeonghui, Chusa, the greatest calligrapher of Joseon. Inscriptions Before My Eyes is his study of that stele and of its lost twin at Hwangchoryeong in the far north: a measured, line-by-line reading of the oldest monuments of the Korean kingdoms, which dates them by the eclipses of Chinese histories, identifies the ministers and monks who followed the king, and overturns the legends that had grown up around them.

Illustrations: photographs of the steles and rubbings made in 1929.

VOL.	PART	PAGES	HARDCOVER ISBN	HARDCOVER US · UK · EU	EBOOK ISBN
26	—	94	979-8-90900-044-3	$49.99 · £39.99 · €46.99	979-8-90900-045-0



VOL. 27 · LITERATURE

The Tale of the Red and White Flowers

Hongbaekhwa jeon

紅白花傳 홍백화전

Anonymous

Translated and annotated by the East Asian Textual Heritage Association

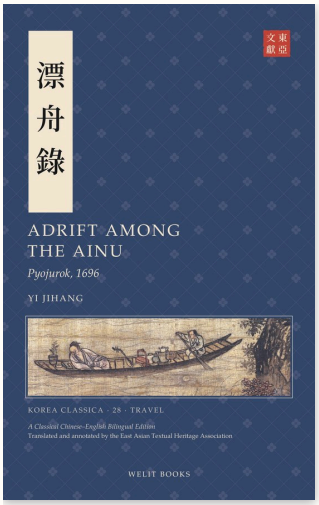
Disguise, mistaken identity, and two clever women who outwit fathers, ministers, and the court: a Korean romantic novel set in Ming China.

Promised to her cousin by her dying mother, then promised by her father to a powerful minister's son, Xun Zhisu cannot marry the man she loves. So she sets out to find him a bride instead, and when the bride's mother insists on meeting the suitor, she puts on men's clothes and goes herself.

The Tale of the Red and White Flowers is an anonymous Korean novel in Classical Chinese, set in Ming China: a story of disguise and mistaken identity, of poems that foretell the future, and of two clever women whose friendship outwits fathers, ministers and the court itself.

Illustrations: maps, illustrations, and pages of the Berkeley manuscript.

VOL.	PART	PAGES	HARDCOVER ISBN	HARDCOVER US · UK · EU	EBOOK ISBN
27	—	280	979-8-90900-046-7	$54.99 · £43.99 · €51.99	979-8-90900-047-4



VOL. 28 · TRAVEL

Adrift among the Ainu

Pyojurok, 1696

漂舟錄 표주록

Yi Jihang (fl. 1675–1697)

Translated and annotated by the East Asian Textual Heritage Association

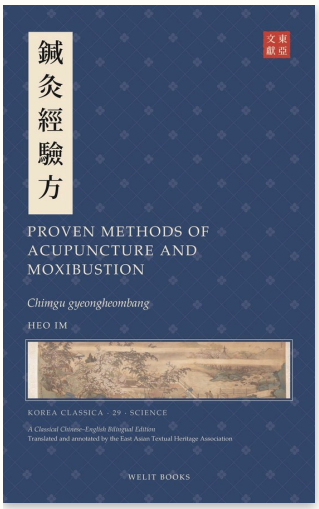
Shipwrecked in Hokkaido in 1696: a Korean castaway among the Ainu, the lord of Matsumae, and the road home through Edo.

In the spring of 1696 a gale broke the rudder of a small Korean trading boat and drove it out into the East Sea. Two weeks later its eight starving men came ashore beneath a snow-covered mountain in the far north of Hokkaido, among a people who wore robes of bark cloth and fur, hung their fish to dry like a forest, and had never seen rice.

Yi Jihang, a military graduate from Dongnae, recorded what followed: weeks on the coast of Ezo among the Ainu, trading his clothes for sables and writing down their words; rescue by Japanese gold miners; a long stay as the guest of the lord of Matsumae, who exchanged poems with him; and the escorted journey through Edo, Osaka, and Tsushima back to Busan. His Pyojurok is the fullest account of the Ainu by a Korean before modern times.

Illustrations: maps and pictures of the Ainu from Ezo-tō kikan (c. 1800).

VOL.	PART	PAGES	HARDCOVER ISBN	HARDCOVER US · UK · EU	EBOOK ISBN
28	—	126	979-8-90900-048-1	$49.99 · £39.99 · €46.99	979-8-90900-049-8



VOL. 29 · SCIENCE

Proven Methods of Acupuncture and Moxibustion

Chimgu gyeongheombang

鍼灸經驗方 침구경험방

Heo Im (c. 1570–after 1644)

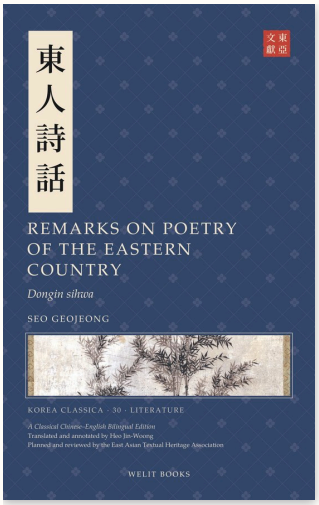
Translated and annotated by the East Asian Textual Heritage Association

The acupuncture classic of Heo Im, royal needle physician of Joseon, printed by the palace in 1644.

In 1644 the Palace Medical Office of Joseon Korea had printed the book of its most celebrated needle physician. Heo Im (c. 1570–after 1644), a musician's son of humble birth who rose to treat two kings, set down in it what he had "heard and seen all his life": how to read the colour and the pulse, how to supplement and drain with the needle, where common practice mislocated the points, and the points and moxa cones he had proved on the disorders of the head, body, and limbs, of women, and of children.

Illustrations: colour images of a manuscript copy and a glossary of points.

VOL.	PART	PAGES	HARDCOVER ISBN	HARDCOVER US · UK · EU	EBOOK ISBN
29	—	286	979-8-90900-050-4	$59.99 · £47.99 · €56.99	979-8-90900-051-1



VOL. 30 · LITERATURE

Remarks on Poetry of the Eastern Country

Dongin sihwa

東人詩話 동인시화

Seo Geojeong (1420–1488)

Translated and annotated by Heo Jin-Woong · planned and reviewed by the East Asian Textual Heritage Association

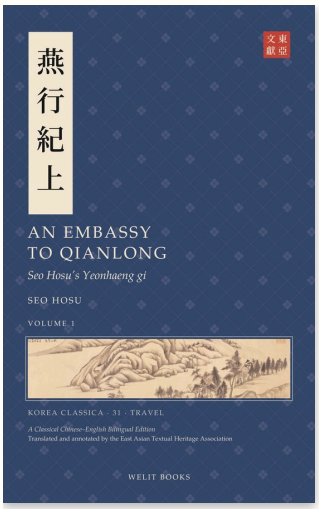
Korea's first book of "remarks on poetry": envoys, examiners, singing girls, monks, and the art of the borrowed line.

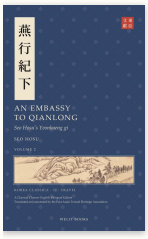
In 1474 Seo Geojeong (1420–1488), the chief man of letters at the court of Joseon, set down some one hundred and fifty pieces of talk about poems and poets: how a line came to be written, which of two couplets is the better, when a borrowing becomes theft and when it becomes art, and what a poem reveals of the man who wrote it.

Remarks on Poetry of the Eastern Country is the first Korean book to take the name sihwa, "remarks on poetry." Ranging from Choe Chiwon of Silla through Yi Gyubo, Yi Jehyeon, and Yi Saek to the poets of Seo's own day, it is full of envoys and examiners, singing girls and monks, banquets and banishments, and it argues throughout that the best poems of Korea can stand beside those of Tang and Song China.

Illustrations: pages of the 1911 Seoul edition.

VOL.	PART	PAGES	HARDCOVER ISBN	HARDCOVER US · UK · EU	EBOOK ISBN
30	—	284	979-8-90900-052-8	$59.99 · £47.99 · €56.99	979-8-90900-053-5





2 volumes

VOLS. 31–32 · TRAVEL

An Embassy to Qianlong

Seo Hosu's Yeonhaeng gi

燃行紀 연행기

Seo Hosu (1736–1799)

Translated and annotated by the East Asian Textual Heritage Association

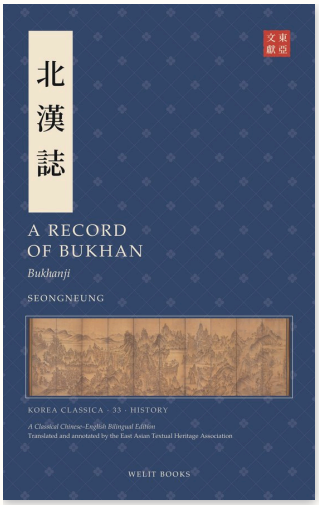
The Qianlong emperor turns eighty: a Korean astronomer at Rehe, the Yuanmingyuan, and Beijing in 1790.

In 1790 the Qianlong emperor turned eighty, and the whole of his empire and its neighbors came to celebrate. Korea sent a special embassy, and its vice-envoy, the astronomer and royal librarian Seo Hosu (1736–1799), kept a diary of the four months it took: across Manchuria and the Mongol lands to the summer palace at Rehe, to the Yuanmingyuan and Beijing, and home by the Shanhai Pass.

Seo Hosu watched the plays and banquets of the birthday court, drank from the emperor's own cup, met the king of Vietnam, the descendant of Confucius, and the leading scholars of Beijing, and measured all he saw with a scientist's eye. His record is one of the fullest portraits of the Qing empire at its height.

Illustrations: a route map and pages of the Berkeley manuscript.

VOL.	PART	PAGES	HARDCOVER ISBN	HARDCOVER US · UK · EU	EBOOK ISBN
31	Volume 1	334	979-8-90900-054-2	$64.99 · £51.99 · €61.99	979-8-90900-055-9
32	Volume 2	382	979-8-90900-056-6	$64.99 · £51.99 · €61.99	979-8-90900-057-3



VOL. 33 · HISTORY

A Record of Bukhan

Bukhanji

北漢誌 북한지

Seongneung (fl. 1711–1745)

Translated and annotated by the East Asian Textual Heritage Association

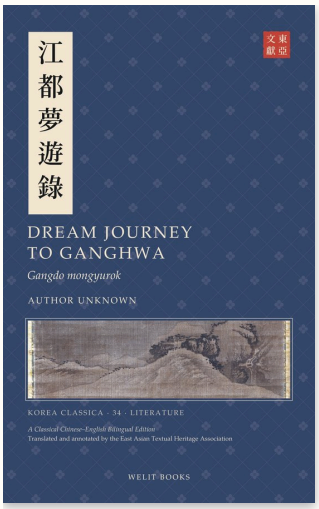
For every hiker who has climbed Bukhansan above Seoul: the history of its mountain fortress, by the monk who commanded it.

Above Seoul rise the granite peaks of Samgaksan. In 1711, after two invasions had driven Korea's kings from their capital, King Sukjong had a stone wall nearly eight miles long built across them in six months, so that the king and the people of Seoul could hold out together. The monks of the mountain's temples were made its garrison.

In 1745 Seongneung, the monk who commanded those monk-soldiers, published this record of the fortress: its peaks, streams, and ancient temples, the debates at court that led to its building, the gates, granaries, and guardhouses, the poems of Goryeo and Joseon writers on the mountain, and King Sukjong's own verses on his visit. It is still the first source for Bukhansanseong, today a historic site within Bukhansan National Park.

Illustrations: the three maps of the woodblock edition of 1745.

VOL.	PART	PAGES	HARDCOVER ISBN	HARDCOVER US · UK · EU	EBOOK ISBN
33	—	154	979-8-90900-058-0	$49.99 · £39.99 · €46.99	979-8-90900-059-7



VOL. 34 · LITERATURE

Dream Journey to Ganghwa

Gangdo mongyurok

江都夢遊錄 강도몽유록

Anonymous

Translated and annotated by the East Asian Textual Heritage Association

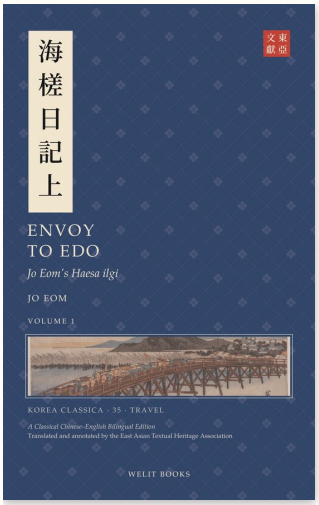
The ghosts of fifteen women accuse the men who failed them: Ganghwa Island after the Manchu invasion of 1637.

In the winter of 1636–37 the Manchu armies of the Qing overran Korea. The royal family and the households of the great officials fled to Ganghwa Island, trusting in the sea. In a single day the island fell, and many of its women died by the rope, the knife, the cliff, or the waves rather than be taken.

Soon afterward an unknown writer imagined a monk who crosses to the ruined island to bury the dead and, in a dream, overhears the ghosts of fifteen women. One by one they tell how they died and whom they blame: husbands, sons, and fathers-in-law who held the highest offices in the land and failed them. Bitter, proud, and grieving, theirs are among the most striking women's voices in early Korean literature.

Illustrations: pages of the Berkeley manuscript.

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VOLS. 35–37 · TRAVEL

Envoy to Edo

Jo Eom's Haesa ilgi

海槎日記 해사일기

Jo Eom (1719–1777)

Translated and annotated by the East Asian Textual Heritage Association

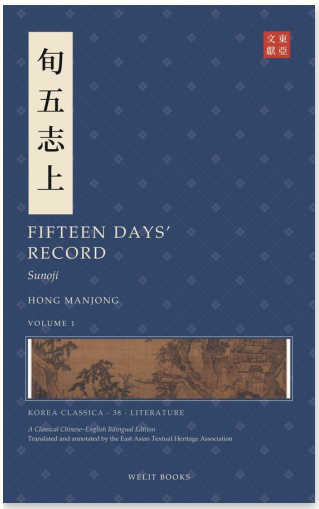
The Korean embassy of 1763: storms, the shogun's court, a murder at Osaka, and the sweet potatoes sent home from Tsushima.

In 1763 King Yeongjo sent an embassy of nearly five hundred men to congratulate the new Tokugawa shogun. Its chief envoy, Jo Eom (1719–1777), kept a daily record of the whole year-long journey: the crossing from Busan to Tsushima, the voyage through the Inland Sea to Osaka, the river to Kyoto, and the Tōkaidō road to Edo and back.

He set down storms and shipwrecks, the ceremonies of the shogun's court, the poems and brush-talk exchanged with Japanese scholars, the murder of a Korean officer at Osaka and the trial that followed, and the sweet potatoes he sent home from Tsushima, remembered as the first to reach Korea.

Illustrations: a route map and pages of the printed edition of 1914.

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Sunoji

旬五志 순오지

Hong Manjong (1643–1725)

Translated and annotated by the East Asian Textual Heritage Association

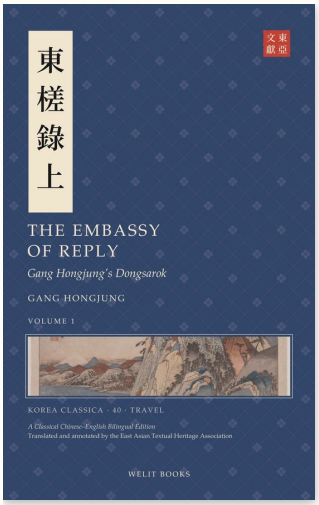
Founding myths, wits, hermits, Daoist adepts, Korean songs, and 130 Korean proverbs, dictated in fifteen days in 1678.

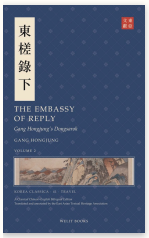
In the autumn of 1678 the scholar Hong Manjong lay ill by the Han River and, unable to sleep, called to mind everything he had heard and read about his country. In fifteen days he had dictated a book.

Fifteen Days' Record ranges from the founding myths of Korea and the prophecies of geomancers to couplet contests with Chinese envoys, comic tales of foolish officials, maxims for family and public life, Daoist adepts and eminent monks, hermits grown hairy in the mountains, Korean songs, and a hundred and thirty Korean proverbs with their meanings. It is one of the liveliest miscellanies of the Joseon period.

Illustrations: pages of the Berkeley manuscript.

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Gang Hongjung (1577–1642)

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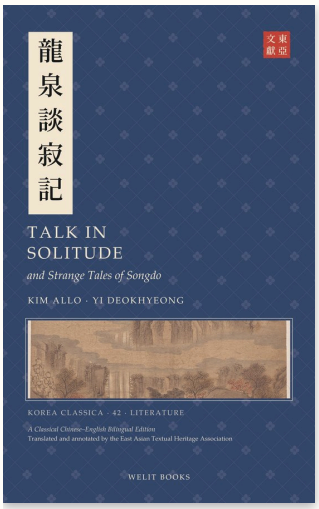
A generation after the Imjin War, a Korean embassy goes to Edo to answer the shogun and bring the captives home (1624).

In 1624, a generation after the Japanese invasions of Korea, King Injo sent an embassy to the court of the new Tokugawa shogun with a double charge: to answer the shogun's letter, and to bring home the Koreans carried off as captives in the war. Its deputy envoy, Gang Hongjung (1577–1642), kept a daily record of the whole journey: overland to Busan, across the strait to Tsushima, through the Inland Sea to Osaka, and along the road by Kyoto to Edo and back.

He set down the audience with the new shogun and the old, the stories of the fall of Osaka Castle, his long struggle with the men of Tsushima, the search for captives in every domain along the road, and the storms of the voyage home, with a general account of the land, customs, and government of Japan.

Illustrations: a route map and pages of the printed edition of 1914.

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VOL. 42 · LITERATURE

Talk in Solitude and Strange Tales of Songdo

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Kim Allo (1481–1537); Yi Deokhyeong (1566–1645)

Translated and annotated by the East Asian Textual Heritage Association

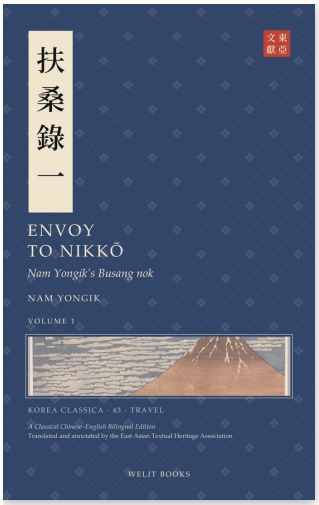
Fox spirits, royal purges, an earthquake, and the courtesan Hwang Jini: two classic collections of Joseon tales.

In 1525 Kim Allo (1481–1537), a brilliant and ambitious minister of the Joseon court, sat in exile near the old Goryeo capital and wrote down the stories he had heard from his friends: the kings Sejong and Seongjong among their scholars, the mad poet-monk Kim Siseup, the victims of Yeonsangun's purges going to their deaths, a fox spirit by a Seoul bridge, a man who came back from the underworld, the great earthquake of 1518, and essays on tides, fossils, painting and fate.

A century later Yi Deokhyeong (1566–1645), magistrate of that same city of Songdo, collected its own strange tales: the philosopher Seo Gyeongdeok, the courtesan Hwang Jini, a dragon in the Bagyeon Falls, a dream of the last king of Goryeo, and a slave who went back to serve his old masters.

Illustrations: pages of the 1909–1911 edition in the National Diet Library.

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Envoy to Nikkō

Nam Yongik's Busang nok

扶桑錄 부상록

Nam Yongik (1628–1692)

Translated and annotated by the East Asian Textual Heritage Association

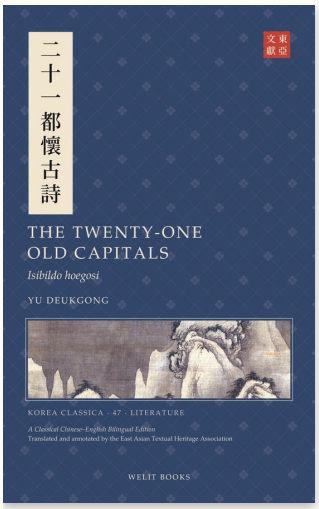
To Edo and the Tokugawa shrines at Nikkō with the Korean embassy of 1655.

In 1655 King Hyojong sent an embassy of nearly five hundred men to congratulate the new shogun, Tokugawa Ietsuna. Its secretary envoy, the young poet Nam Yongik (1628–1692), kept a record of the whole ten-month journey: from Seoul by Busan and Tsushima, through the Inland Sea to Osaka and Kyoto, along the Tōkaidō to Edo, and on to the Tokugawa shrines at Nikkō, where the envoys offered the king's prayer.

He set down storms at sea, the delivery of the king's letter, earthquakes at Edo, and the many poems he wrote on the way; and in a separate report to the king he described Japan itself: its emperors and shoguns, provinces and roads, customs, and notable men.

Illustrations: a route map and pages of the printed edition of 1914.

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Isibildo hoegosi

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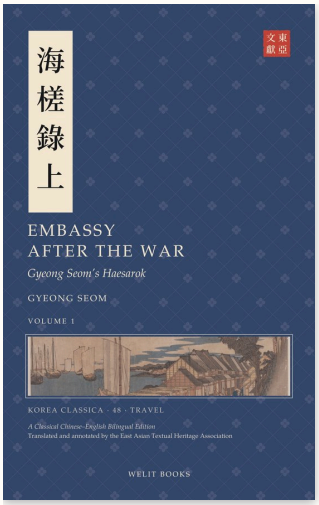
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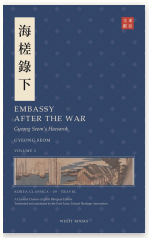
In 1778 the young Seoul poet Yu Deukgong (1748–1807), too poor to have a study of his own, sat by his garden reading the geographies of Korea and turned them into forty-three short poems on twenty-one vanished states, from the founding of Dangun's Joseon to the fall of Goryeo.

Each quatrain stands at a ruined capital: the river cliff at Buyeo where the palace women of Baekje leapt to their deaths, the pond where the kings of Silla kept rare birds, the island of Ulleungdo with its sea lions, the tombs of the twenty-eight kings of Goryeo. Fourteen years later Yu, now an official of the Royal Library, added a commentary that tells the story behind every line, from egg-born kings and a flute that calmed the waves to a letter found in the belly of a fish.

Illustrations: pages of the 1792 edition in the National Diet Library.

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海槎錄 해사록

Gyeong Seom (1562–1620)

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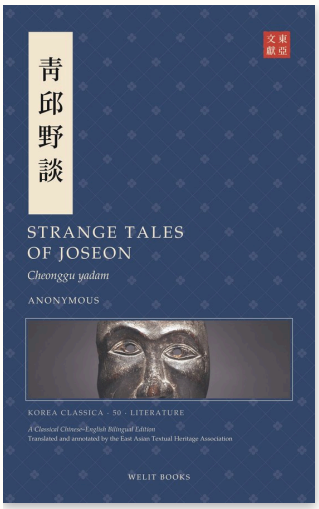
Nine years after the Imjin War: the first Korean embassy to Tokugawa Japan meets Ieyasu and brings the captives home (1607).

In 1607, nine years after the last Japanese armies left Korea, King Seonjo sent some five hundred men to Japan to answer a letter from the shogun and to bring home the Koreans carried off in the war. The deputy envoy, Gyeong Seom (1562–1620), kept a daily record of the whole journey: from Seoul to Busan, across the strait to Tsushima, through the Inland Sea to Osaka and Kyoto, and along the Tōkaidō to Edo and back.

He set down the castles and crowds of a country that had wasted his own, the stories he heard of Hideyoshi and the battle of Sekigahara, the audiences with Hidetada at Edo and Ieyasu at Sunpu, the maneuvers of the Tsushima men who stood between the two courts, and the captives who came out of hiding, one by one, to go home.

Illustrations: a route map and pages of the printed edition of 1914.

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VOL. 50 · LITERATURE

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Cheonggu yadam

青邱野談 청구야담

Anonymous

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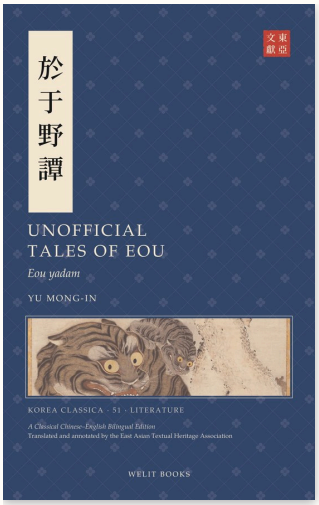
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Illustrations: maps and a timeline drawn for this edition, and pages of the Berkeley manuscript.

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VOL. 51 · LITERATURE

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Eou yadam

於于野譚 어우야담

Yu Mong-in (1559–1623)

Translated and annotated by the East Asian Textual Heritage Association

Barefoot riders, flute-playing husbands, rice-cake sages, and feasting ghosts: sixty-three tales from the first great book of Korean yadam.

Around 1621 Yu Mong-in, a scholar-official who had served the Joseon court for thirty years and gone three times as envoy to Beijing, set down the stories he had heard and seen over a long life. A licentiate rides barefoot through the capital on a borrowed horse. A wife lost in the sack of Namwon finds her husband again by the sound of his flute on a river in China. A field mouse searches the world for a worthy son-in-law. A Chinese envoy takes a rice-cake seller for a sage, and the ghosts in the trees of Hansan Island hold a feast.

Eou yadam was the first great book of yadam, the "talk from the fields" that Korean readers loved for three centuries: funny, grim, and full of the Japanese war, the courts, the markets, and the spirits of Joseon.

Illustrations: maps, a timeline, and diagrams drawn for this edition, and manuscript pages.

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All volumes are translated and annotated by the East Asian Textual Heritage Association, except *Yeolyang Sesigi* (1) and *Notes on the Capital* (7), translated by Byeongdae Bae, and *Poetry and Taste in Joseon Korea* (2) and *Remarks on Poetry of the Eastern Country* (30), translated by Heo Jin-Woong; these four were planned and reviewed by the Association.



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