

2. First Twelve Days of the Diary: *Miam ilgi* from 1567/10/1 to 1567/10/12 (*Miam ilgi ch'o*, 1:3-13)

丁卯十月大: 初一日 壬午, 二十七日, 巳正大雪 自[x]¹月聖上始於除 [xyz]

初一日

陰而晴, 細君夢見雲捲天晴, 乃愁散憂解之兆

- 長水宰吳諫而敏以會講上京, xyz 升并書見遺而去
- 淸州判官李君柱國書及淸蜜四升, 薏苡末一斗來, 牙山宰李君禹賓書及白米十斗, 乾 X 魚七尾來
- 臨陂李悠書來, 爲載成執義守琛碣石于船事也
- 爲許筭, 選崇古文
- 禹中, 李士溫來自林川, 袖示其父墓誌草, 乃更定之草也, 又以李礪山宜慶之囑, 持鄉藥集成方三十九冊來假, 余得此久假之方書, 乃積年願見[xyz:而不可]得者, 今既得之, 其喜如何
- 餉李生逮於奴僕, 以黑靴及墨贈之
- 士溫有男庚申生, 士溫, 年二十一而產云
- 夕, 餞李福長·朴東豪, 他生亦參

1567년 10 월 큰달: 초하룻날은 임오일이고, 27 일 10 시가 대설이다. 성상께서 [x]월부터 [xyz] 를 제수하기 시작하였다.

초하루

흐리다 개임. 부인이 꿈에 구름이 걷이고 하늘이 맑게되는 것을 보았다. 이것은 근심이 흩어지고 걱정이 풀리는 조짐이다.

- 장수의 수령 오원 (자는 이민)가 회강하러 상경한다고 한다. 곡식 [xyz] 되와 함께 편지를 놓아두고 갔다.
- 청주의 관관 이주국의 편지와 꿀 4 되, 그리고 울무가루 1 되가 왔다. 아산 수령 이우빈의 편지와 백미 (흰쌀) 10 말, 마른 [x]생선 7 마리도 왔다.
- 임피의 이유의 편지가 왔는데, [사헌부] 집의 성수침의 묘갈석을 배에 싣고오는 일 때문이었다.
- 허봉을 위해서 송고문에서 선별해 주었다.
- 오전 10 시쯤 이사온이 임친으로부터 왔다. 그아버지의 묘지문 초고를 그 소매에서 꺼내 보여주었는데, 이것은 곧 다시 정리한 초본이다. 또, 여산의 이의경의 부탁으로 [이사온이] <<향약집성방>> 39 책을 가져와서 빌려주었는데, 내가 이 오랫동안 빌릴수 있는 처방서를 얻게 되었다. 이는 오랫동안 얻어보고 싶어도 얻지 못하였더니, 이제 지금 얻게되었으니 그 기쁨이 어떠하겠는가!

¹ [X] or [xyz] refers to the character(s) not decipherable in the original text.

- 이생에게 음식을 대접해주었는데, [먹이는 것이] 종들에게까지 미쳤고, 검은 가죽신과 떡을 주었다.
- 이사온이 아들이 있는데 1560 년에 태어났다. 사온이 21 세에 나왔다고 한다.
- 저녁에 이복장과 박동호를 전별했다. 다른 사람들도 참여했다.

1567, long 10th month: the first day of [the tenth lunar month] is *imo* day and the twenty-seventh day, ten o'clock,² is the Great Snow.³ From [x] month, the king⁴ had begun appointing [xyz].

First day

There was overcast and then it cleared. My wife⁵ in her dreams saw the clouds scatter away and the sky clear up. It was a portent that our anxieties will go away and our worries be resolved.

○ The magistrate of Changsu, O Wōn, styled Imin, was on his way to the capital [to participate in] the *hōegang*.⁶ Together with [xyz] *toe*⁷ of grain, he left his letter and departed.⁸

○ A letter from Governor's Aide (P'angwan) of Ch'ōngju, Yi Chu-guk's letter, along with four *toe* of clear honey and one *mal* of adlai powder arrived. A letter from the

² In Chosōn Korea, time of a day was divided into twelve units (twelve Earthly branches 地支) beginning with *cha* 子 hour, which marks eleven at night to one in the morning; *ch'uk* 丑 hour, from one to three in the morning; and so on. *Sa* 巳 hour, therefore, is from nine to eleven in the morning. The “correct” moment (*chōng* 正) within *sa* hour (*sajōng* 巳正) is ten o'clock, while the beginning of the *sa* hour (巳初) is nine o'clock and the end of the *sa* hour (*samal* 巳末) is eleven.

³ The Great Snow (*taesōl*) is one of the twenty-four seasonal markers (*chōlgi* 節氣). There are also seventy-two climactic markers (*hu* 候) in a year, which predict climactic changes more precisely than the twenty-four seasonal markers.

⁴ The reigning king at the time was King Sōnjo.

⁵ “Segun” is Dong Fangsuo's (東方朔, 154 BCE–93 BCE) wife's name. Dong was a scholar-official during the reign of Emperor Wu of the Former Han, who supposedly lived for three thousand years after he ate a peach stolen from the Queen Mother of the Western Paradise.

⁶ *Hoegang* is a part of state examinations, in which the candidate recites a selected section of the Confucian classics from memory.

⁷ *Toe*, *mal*, and *sōm* are measuring units of grain and other things. Although the exact amount of each unit varied according to locality and time, an approximate amount is as follows: 1 *sōm* = 15 or 20 *mal* = 1 picul of grain by volume = 89.464 or 119.285 liter; 1 *mal* = 10 *toe* = 5.96 liter; and 1 *toe* = 10 hop = 0.596 liter.

⁸ The *Miam ilgi*, like other extant diaries of Chosōn Korea, has numerous entries on receiving and sending and procuring various goods. For a study on this subject, see Yi Sōng-im, “Chosōn chunggi Yu Hūi-ch'un ka ūi mulp'um kumae wa kū sōnggyōk” [Purchase of goods and its nature in Yu Hūi-ch'un's household in the mid-Chosōn period], *Han'gughak yōn'gu* 9 (1998): 83–112.

magistrate of Asan, Yi U-bin, along with ten *mal* of polished rice and seven dried [x]-fish arrived.

- A letter from Yi Yu of Imp'i came. [The letter was] about loading the gravestone (*myogalsök*) of Second Inspector Söng Su-ch'im (1493–1563)⁹ on a boat.
- [I] made a selection from the *Sunggomun* for Hō Pong (1551–88).¹⁰
- At around ten in the morning, Yi Sa-on visited from Imch'ōn and took out a draft of his father's tomb inscription (*myoji*)¹¹ from his sleeve to show [to me]. This is an edited draft. In addition, by request of Yi Ŭi-gyōng of Yōsan, he brought over the *Compilation of Rustic Remedies* in 39 volumes to lend me. [Now] I obtained this remedy book that I can borrow for a long time. [This remedy book was something that] I had wanted to have for many years but have not been able to get. Now that I have gotten it, how happy I am!¹²
- [I] treated one Mr. Yi¹³ to a meal, including his slaves, and gave him black leather boots and ink stick.
- [Yi] Sa-on has a son who was born in 1560. He was born when Yi Sa-on was twenty-one years of age.
- In the evening we had a farewell banquet for Yi Pok-chang and Pak Tong-ho. Other people participated, too.

初二日

晴，早朝，李福長·朴東豪告歸，余出接，以墨爲求，朴生亦以送二程全書爲諾

○ 細君夢見抱小孩兒，又見孫男簪花，其孩亦男也

○ 全州柳晉，以赴會講過訪，饋我薑一斗，余以妹主所通議韓孝清女子之婚，以崔洞中爲定，蓋以門地當人俱美，而又世世琴瑟和調故也

⁹ Söng Su-ch'im was the father of Söng Hon (1535–98), one of the most prominent Neo-Confucian scholars of the Chosön dynasty, and a disciple of Cho Kwang-jo (1482–1519). His gravestone is still extant in P'aju in Kyōnggi Province, and its inscription was composed by Yi Hwang (1501–70).

¹⁰ Hō Pong was a disciple of Yu Hŭi-ch'un and an older brother of Hō Kyun, who is famous for his fiction, the *Story of Hong Kil-dong*. *Sunggomun* is an unknown book.

¹¹ A *myoji* is a tomb inscription buried close to the coffin, whereas the *myogalsök* in the previous sentence is a gravestone with an inscription erected right beside the tomb.

¹² Yu Hŭi-ch'un cherished books and was an ardent book collector. When he moved in 1574, he counted 1,580 titles of books. When he returned home to Tamyang in 1575, all his books in Tamyang in addition to those shipped from Seoul totaled almost 3,500 titles. For a partial list of Yu's books and how he collected books, see Pae Hyōn-suk, "Sönjo ch'o Kyosögwān hwaltong kwa sōjök yut'ong ko—Yu Hŭi-ch'un ŭi Miam ilgi punsök ŭl chungsimūro" [A study on the publication and transmission of books during the early period of King Sönjo—focused on the analysis of Yu Hŭi-ch'un's *Miam ilgi*], *Sōjihak yōn'gu* 18 (1999): 221–51.

¹³ The *saeng* 生 in Yi-saeng refers to a person who is younger than the writer.

- 遣人, 取續蒙求于李森丈家, 森亦以四寸大父會葬, 到尼山送簡來, 并致李兵使書, 及鞦皮來
- 婢夫子柱之壻二人來
- 是朝, 許葑辭詣全州, 以謁丈祖也
- 聞全尹, 以事降資當罷

초이틀

맑음. 이른 아침에 이복장과 박동호가 떠난다고 하여 내가 나가서 만나보고, 먹을 구해달라고 했다. 박동호도 <<이정전서>>를 보내겠다고 승락하였다.

- 아내가 어린 아이를 안고 있는 꿈을 꾸었다. 또 손자가 꽃을 머리에 꽂은 것을 보았다고 한다. 그 아이도 또한 남자아이였다.
- 전주의 유진이 회강에 나아가는 일로 지나가다 방문하였는데, 나에게 생강 한 말을 선물로 주었다. 여동생이 한효청의 딸의 혼인 일로 논의해 왔는데, 나는 최형중으로 정해주었다. 대개 가문의 격과 당사자가 모두 적합하고, 또 대대로 금슬이 좋았기 때문이다.
- 사람을 보내서 이삼의 장인 댁에서 <<속몽구>>를 가져오게 했다. 이삼은 사촌 할아버지 (종조부) 장례모임 때문에 니산에 도착해서 편지를 보내왔다. 그리고 아울러 이병사의 편지와 밀치끈 가족을 [나에게] 보내왔다.
- 여자종의 남편 자주의 사위 두사람이 왔다.
- 이날 아침 허봉이 [나에게] 인사를 하고 전주로 갔는데, 장조 (처의 할아버지)를 뵈는 일 때문이었다.
- [내가] 들으니, 전주부윤이 [무슨] 일에 연계되어서 품계가 강등되고 파직을 당했다고 한다.

Second day

Clear. Early in the morning, Yi Pok-chang and Pak Tong-ho took their leave. I went out to see them off, and I asked them to get some ink sticks. Pak Tong-ho also promised to send me the *Complete Works of the Cheng Brothers*.

- My wife dreamed that she was holding a young child. She also saw our grandson with flowers pinned in his hair. The child was also a boy.
- Yu Chin of Chŏnju came to visit on his way to the *hoegang*, and gave me one *mal* of ginger. [Because] my younger sister asked me about the marriage prospects of Han Hyo-ch'ōng's daughter,¹⁴ I decided on Ch'oe Hyōng-jung. This is because both his family status background and his personal character are appropriate, and also because the couples in his family have for generations had a happy and harmonious marriage.

¹⁴ Han Hyo-ch'ōng was a son of Yu Hŭi-ch'un's younger sister, who had married Han Sa-nul.

- [I] dispatched a person to Yi Sam's in-laws' house to fetch the book *Sok monggu* (Supplemented Primer for Children).¹⁵ Yi Sam arrived in Nisan to attend [my] great uncle's funeral and sent a letter. In addition, he sent [me] a letter from Provincial Army Commander Yi¹⁶ and a leather crupper.
- Two sons-in-law of the servant woman's husband named Chaju came.
- This morning, Hō Pong paid me a farewell and went to Chōnju in order to pay a visit to [his] wife's grandfather.
- I have heard that because magistrate of Special Capital Chōnju¹⁷ was implicated in an affair, his official title was downgraded and he also was removed from his post.

初三日

晴, 修問狀于全羅方伯, 以昨到礪山故也

○ 鄭彥洪奴, 持尹參判復簡來, 簡云, 頃者承旨李俊民, 力啓伸冤放謫之事, 專爲尊侍等輩, 左相從而助陳云.

○ 昌平宰宋應秀景庸, 以赴會講過訪. 年壬申[壬:中宗七年]生也, 以扇子·沈柿贈我, 談話而去

○ 康津李億福赴會試過訪, 贈以柚子十枚 余亦贈墨 問將鑑疑處

○ 獻陵參奉金可賓過去

○ 礪山崔希程來

○ 連山宰黃君大猷, 以蕎米五斗·銀杏一斗, 爲饋來

○ 全義宰姜源季清送米四斗來

○ 京中儒生崔棄, 自潭陽上來, 乃宋叅判純之外孫也, 奉宋公簡而來 與之語頗可 朴生希元 亦以爲來 [xyz], 見尹安東書 則二程全書 已爲我印來云

○ 全州燭一雙來

초삼일

맑음. 전라방백에게 안부편지를 갖추어 [보냈는데], [그가] 어제 여산에 도착했기 때문이다.

○ 정안홍의 남자종이 참판 윤씨의 편지를 가지고 왔다. 편지에 이르기를, “얼마전 승지인 이준민이 원통함을 풀어주고 적소에서 풀어주는 일로 힘써 아뢰었는데, 이는 오로지 존경하는 미암 등 여러사람을 위해 그런 것인데, 좌의정도 [그 의견을] 따라서 도와 아뢰었다” 고 한다.

¹⁵ *Sok monggu* is one of the books that Yu Hūi-ch'un wrote in imitation of *Meng qiu* 蒙求 (Primer for Children) written by a Tang scholar Li Han 李瀚 as a textbook for children to learn Chinese characters.

¹⁶ The provincial army commander might refer to Yi Tae-sin 李大伸, who was right army commander (U-pyōngsa) at Ch'angwōn at the time.

¹⁷ Chōnju Puyun here refers to Yi Chūp, who appears again on the fourth day.

- [전라도] 창평의 수령 송응수 (자는 경용)가 회강에 나아가는 길에 지나가다 나를 찾아왔으니, [그는] 임신년 (1512) 출생이다. [그는] 부채와 삭힌 감을 나에게 주고, 대화를 나누다 갔다.
- 강진의 이억복이 회시에 나아가는 길에 방문하였다. [그는 나에게] 유자 열개를 주었다. 나도 [그에게] 떡을 주고, <<장감>> 의 의심난 곳을 물었다.
- 헌릉 (태종의 능) 참봉인 김가빈이 지나가다 들러갔다.
- 여산의 최희정이 왔다.
- 연산의 수령인 황대유가 메밀 다섯 말과 은행 한 말을 선물로 주려고 왔다.
- 전의의 수령인 강원 (계청은 자)이 쌀 네 말을 보내왔다.
- 서울의 유생 최기가 담양에서 올라왔는데, [그는] 참판 송순의 외손자이다. 송공의 편지를 받들고 왔는데, 그와 자못 대화를 나눌만 하였다. 박희원 역시 말하기를 [xyz], 안동의 부사 윤복 (자는 원례) 의 편지를 보니 <<이정전서>>를 이미 나를 위해서 인출하여 가져올 것이라고 한다.
- 전주에서 초 한 쌍이 왔다.

Third day

Clear. [I] sent a letter to the provincial governor of Chōlla Province because he arrived in Yōsan yesterday.

- A male slave of Chōng An-hong delivered a reply letter from Second Minister (Ch'amp'an) Yun.¹⁸ The letter says, “Recently, Royal Secretary Yi Chun-min (1524–90) strongly pleaded with the king [on behalf of those who had been exiled due to the literati purges of 1545 and 1547] in order to assuage their lamentations and release them from their banishment, and all this was done solely for the sake of honorable Miam and others in his situation. The left state councilor seconded him and recommended [the same in the spirit of] his assistance.
- Ch'angp'yōng magistrate Song Ŭng-su, styled Kyōngyong, was on his way to the *hoegang* and stopped by. He was born in 1512. He gave me a fan and ripe persimmons as gifts. After conversing [with me], he left.
- Yi Ŭk-pok of Kangjin visited [me] on his way to the *hoegang*. He gave me ten citrons. I also gave him an ink stick and asked him some questions about *Changgam* (General's Handbook).¹⁹
- Kim Ka-bin, superintendent of Hōllūng (Hōllūng Ch'ambong),²⁰ dropped by and left.
- Ch'oe Hūi-jōng of Yōsan came.
- Yōsan Magistrate Hwang Tae-yu came and gave [me] five *mal* of buckwheat and one *mal* of ginko nuts.
- Magistrate of Chōnūi Kang Wōn,²¹ styled Kyech'ōng, sent [me] four *mal* of rice.

¹⁸ This Mr. Yun might refer to Yun Ŭi-jung 尹毅中 (1524–?) of Haenam Yun family.

¹⁹ *Changgam* is one of the seven classics for military men to learn.

²⁰ Hōllūng is King T'aejong's tomb.

²¹ Kang Wōn's birth and death years are unknown. He passed the lower civil service examination in 1552 and the *munkwa* in 1556. He was known to be an uncorrupt magistrate.

- Ch'oe Ki, a Confucian student in training in Seoul, came from Tamyang. He is a grandson of Second Minister (Ch'amp'an) Song Sun by his daughter. He delivered honorable Song's letter and he was a great conversation partner. Pak Hŭi-wŏn also said [xyz]. In the letter by Yun Pok, magistrate of Andong, the *Complete Works of the Cheng Brothers* has been already printed and will be coming [my way].
- A pair of candles from Chŏnju arrived.

 初四日

晴, 朝, 送奴于全州, 承府[주:李揖]尹之通也.

- 雙溪上峯僧性己, 持沈柿來饋
- 前訓導裴欽送柿子來
- 朴別監光前, 饋二雞來.
- 連山金銚·尼山李森, 相繼來訪, 余與金象戲, 與李談話喜歡, 因附續蒙求, 使傳于兵使
- 聞星州牧使, 韓性源明叔, 復東, 許印送唐鑑云.
- 任異碩, 連日持能步馬, 請換余能走馬, 余從之, 其馬卽金碩柱馬也,
- 金宰, 送小豆五斗, 封餘醢蟹四十介·雜蟹一百介 入缸, 乾民魚三尾來.
- 尼山營吏李柱, 畢書東論持來, 余復以一扇報之
- 金宰, 問明日卒哭[주:明宗]脫衰, 卽用肉於使客安否, 余對以卒哭日內, 遽卽用肉未安, 當俟翌日云
- 義禁都事宋海容, 來自洛中, 相對從容, 修付送叅判企翁[주:宋純]書
- 聞今月十三日, 三殿移御昌慶宮

초사일

맑음. 아침에 전주에 종을 보냈으니 부윤의 소식을 받들기 위해서였다.

- 쌍계 상봉의 중 성기가 삭힌감을 가져와서 주었다.
- 전 훈도 배흠이 감을 보내왔다.
- 별감 박광전이 닭 두마리를 선물로 가지고 왔다.
- 연산의 김조와 니산의 이삼이 연이어 방문하여 왔다. 내가 김조와 장기를 두었다. 그리고 이삼과 담화를 나누니 기쁘고 즐거웠다. <<속몽구>>를 [이삼에게] 시켜서 병사에게 보내었다.
- 들으니 성주목사 한성원(자는 명숙)이 답장편지에 <<당감>>을 인쇄해서 보내준다고 한다.
- 임이석이 날마다 능보마를가지고 나의 능주마와 바꾸자고 청해서 내가 그의 청에 따랐다. 그 말은 곧 김석주의 말이다.
- 수령 김씨가 팔 5 말, 봉여물인 게젓갈 40 항아리와 잡게 100 항아리, 마른 민어 세마리를 보내왔다.

- 니산 영리 이주가 <<동론>>을 다 써서 가지고 왔다. 나는 답례로 부채 하나로 보답하였다.
- 김수령이 내일 (명종의) 졸곡에 상복을 벗게되니, 바로 관료 방문객에게 고기를 대접해도 될지 물었다. 내가 졸곡일 안에 바로 고기를 사용하는 것은 좋지 아니하니 마땅히 다음날을 기다려야 한다고 대답하였다.
- 의금부도사 송해용이 서울서 왔다. [그와] 조용히 상대하였다. 참판 송순에게 보내는 편지를 그 편에 보냈다.
- 들으니 이달 13 일에 삼전(인종비, 명종비, 선조)께서 창경궁으로 옮겨가신다고 한다.

Fourth day

Clear. In the morning, I sent a slave to Chŏnju to receive a reply from Yi Chip, magistrate of Special Capital (Puyun).

- Monk Sŏnggi who resides on the Peak of Ssanggye brought me sweetened persimmons.
- Pae Hŭm, former instructor [of public school in counties] (Hundo), sent me persimmons.
- Pak Kwang-jŏn, assistant director of the local yangban bureau (Pyŏlgam), presented me two chickens.
- Kim Cho of Yŏnsan and Yi Sam of Nisan visited me one after the other. I played chess with Kim and had a delightful conversation with Yi. I had Yi deliver the *Sok monggu* to the provincial army commander.
- I learned from the reply letter from Han Sŏng-wŏn, styled Myŏngsuk and magistrate of Sŏngju, that he would print *Tang jian* (Historical Record of Tang)²² and send it to me.
- For several days, Im I-sŏk was asking to trade his fit-for-walking horse with my fit-for-running horse. I consented to it. His horse had been Kim Sŏk-chu's.
- Magistrate Kim²³ sent me five *mal* of red beans, forty jars of pickled crabs that had been the surplus portion of tributes to the king,²⁴ one hundred jars of crabs, and three dried brown croakers.
- Yi Chu, an administrative clerk at the provincial office (*yŏngni*), had finished transcribing the *Tongnon*²⁵ and sent it to me. I gave him a fan in response.
- Magistrate Kim²⁶ asked me whether or not it was appropriate to serve meat to guest officials because tomorrow is the day of *cholgok* (ending wailing)²⁷ and discarding

²² *Tang jian* is a book compiled by Fan Zuyu 范祖禹 (1041–98).

²³ Magistrate Kim refers to Kim Sa-wŏn of Ŭnjin, Ch'unch'ŏng Province, where Yu Hŭi-ch'un was banished at the time.

²⁴ *Pongyŏ* 封餘 means the leftover tributes, which were to be divided among officials.

²⁵ *Tongnon* might be the *Tongguk t'onggam ron* (Discourse on Comprehensive Mirror to Aid in Government for the Eastern Kingdom), which had been written by Yu Hŭi-ch'un's maternal grandfather Ch'oe Po 崔溥 (1454–1504).

²⁶ Ŭnjin magistrate Kim Sa-wŏn.

²⁷ *Cholgok* is a ceremony performed for the dead on the first day after three months/years have passed.

mourning attire. I responded that it would be too hasty to use meat on the day of *cholgok* and that one must wait until the day after *cholgok*.

○ Song Hae-yong, inspector of the State Tribunal (Ŭigumbu Tosa), came from the capital. We talked quietly. I wrote a letter to Song Sun, styled Kiong, second minister, and had him deliver it.

○ I heard that on the thirteenth day of this month the three royal highnesses²⁸ are to move to Ch'anggyŏng Palace.

初五日

晴、是日卒哭、改麻笠爲白笠、又除麻帶。

○ 朝送欣非及奴漢陽于潭陽、爲赴宋忠順之葬也、葬在初六日、委遣之。

○ 余嘖嚏、占得離卦生體、又細君夢見到峻險之山、還到于宅舍、吉兆也。

○ 以大燭一雙、蕎米二斗、糯米二斗送于忠順宅、賻葬需也。

○ 全羅新監(宋贊)司到尼山、因回來營吏存問。

○ 光陽武士金麗生子耀、以赴會試過訪、以十柚子爲贈、余亦贈以漆扇。

○ 聞慕義殿在昌德宮

초오일

맑음. 오늘은 졸곡일이다. 마립(흑립)을 벗고 백립으로 고쳤다. 마대를 제거했다.

○ 아침에 혼비와 남자중 한양을 담양으로 보냈으니, 충순위에 속한 송씨의 장사에 참가하기 위해서였다. 장사는 육일날에 있는데 위임해서 보냈다.

○ 내가 제채기를 해서, 짐을 쳐서 이과의 생체가 나왔다. 또 부인이 험준한 산에 이른 후 되돌아 집으로 돌아가는 꿈을 꾸었는데, 길조다.

○ 큰 초 한 쌍, 맵쌀 두말, 그리고 찹쌀 두 말을 충순위 송씨 덕에 보냈으니 장사비용에 부조하려는 것이다.

○ 전라도의 새 감사가 니산에 도착했는데, 돌아오는 영리편에 잘계시는지 물었다.

○ 광양의 무사 김려생(자는 자요)이 회시에 나아가는 일로 지나가다 들렸다. 그가 유자 열개를 나에게 주었는데, 나도 옷칠한 부채를 주었다.

○ 모의전(명종의 빈전)이 창덕궁에 있다고 들었다.

Fifth day

Clear. Today the ceremony *cholgok* was performed. I changed the hat made out of hemp for a white one. And I also got rid of a belt made of hemp.

²⁸ “Three royal highnesses” refers to King Injong’s queen, King Myŏngjong’s queen, and King Sŏnjo himself.

- In the morning, I sent Hŭnbi and the male slave Hanyang to Tamyang, to attend the funeral of Mr. Song, [who used to serve at] the Ch'ungsun Guard (Ch'ungsun-wi).²⁹ It takes place on the sixth day [of this month]. I sent them instead of going myself.
- I sneezed. Thus [I] cast [my own] fortune, and the result was the physiognomy of the *li* trigram. Furthermore, my wife dreamt of climbing a high and precipitous mountain, and then returning home. These both are signs of good fortune.
- Two large candles, two *mal* of buckwheat, and two *mal* of glutinous rice were sent to Song's place to be used for the funeral.
- Since the newly appointed provincial governor of Chŏlla arrived at Nisan, I inquired through a clerk at the provincial governor's office about his well-being.
- A military official from Kwangyang, Kim Yŏ-saeng, styled Chayo, stopped by on his way to the second stage examination (*hoesi*). He gave ten citrons to me. I gave a lacquered fan to him in return.
- I heard that the Mouijŏn³⁰ is at the Ch'angdŏk Palace.

初六日

晴 夜夢大吉 卯時 鴉西南方

- 朝 全羅舊監司倅問來
- 全羅舊監司姜公暹來臨 相對談話款洽 贈我以書冊及雜物 厚意十分 新監司宋公贊 亦自京下來同坐 鼎坐從容 扶餘宰姜晟 · 主宰金勳卿 · 金君田漑 · 孫君蘅 造謁而出 日昃 姜監司先出詣扶餘 宋監司留而談話 至日將暮 乃入官舍 [xyz]利仁察訪權祐 乃權正五紀之子也 相叙權正謫海南愛恤吾兄之事 深有相感之意
- 姜監司所贈書 [xyz]紀六冊 理學類編二冊 · 紫陽文集十冊 · 晦菴語錄五冊 · 草堂詩集三冊 可謂錫我百朋 又四張 [xyz]一 [x]笠帽五事 · 女帽二部 · 男女梳貼各一部 · 注紙三卷 · 狀紙五卷 · 油墨十笏 · 白貼扇五柄 · 濃丹漆十 [xyz]五柄 可謂大濟矣
- 扶餘宰 以白米 · 太各一石爲饋
- 奴子還自全州 府尹李公楫 以白米一石 · 次米二石 · 石首魚十五尾爲遺
- 禮曹叅議任篤臣調元簡來

초육일

맑음. 밤에 꿈을 꾸었는데 아주 좋은 꿈이었다. 묘시 (오전 5-7 시)에 서남쪽에서 까마귀가 울었다.

- 아침에 전라 전감사가 심부름꾼을 보내 문안하였다.

²⁹ Ch'ungsun-wi is a special military unit where yangban males fulfilled their military service obligation.

³⁰ The Mouijŏn is the place where King Myŏngjong's shrine was kept.

○ 전 전라감사 강성이 찾아오셔서 상대하여 흡족하게 담화하였다. 나에게 책과 잡물을 주었으니 후의가 아주 두텁다고 하겠다. 새 감사 송찬 역시 서울서 내려와서 같이 자리를 하고 정좌하여 조용히 이야기 하였다. 부여의 수령 강성, 은진 수령 김훈경, 그리고 김전개와 손형이 나와 배알하고 나갔다. 해가 질무렵 강감사가 먼저 떠나 부여로 갔다. 송감사는 머물며 담화하였다. 날이 저물어서야 관사로 갔다. [xyz] 이인도 찰방 권우는 (부)정 권오기의 아들이다. 권오기가 해남으로 귀양가서, 내 형님을 애끼고 구휼한 일을 서로 이야기 하였는데, 서로 깊이 감정이 소통되는 뜻이 있었다.

○ 강감사가 준 책은 다음과 같다. [x] 기 여섯 책, <<이학유편>> 두 책, <<자양문집>> 열 책, <<회암어록>> 다섯 책, <<초당시집>> 세 책이니 가히 나에게 아주 귀한 보물을 주었다고 하겠다. 또 4 장의 [x], [x] 하나, 삿갓 다섯 개, 여자모자 두 개, 남녀 빗 넣는 종이로 만든 상자 각각 하나, 임금님의 말씀을 쓰는 종이 세권, 평범한 종이 다섯권, 소나무 기름으로 만든 좋은 떡 열개, 흰색 접는 고급 부채 다섯 개, 아주 진한 붉은칠 염료 열[x]개, [x] 다섯 개이니, 크게 도와주었다고 하겠다.

○ 부여 수령이 백미와 콩 각각 한 섬을 보내왔다.

○ 남자종이 전주부운 이집이 있는 곳으로부터 돌아왔는데 백미 한 섬, 햇쌀 두 섬, 조기 열다섯 마리를 보내왔다.

○ 예조참의 임내신(자는 조원)의 편지가 왔다.

Sixth day

Clear. [Last] night I had a dream; it was a good omen. At between five and seven in the morning, crows cawed in the southwest.

○ In the morning, the former provincial governor of Chōlla had his attendant call on me.
○ Former Provincial Governor of Chōlla Kang Sōm came. We met and conversed; it was very amicable. He gave me books and various things. This was overwhelmingly generous. The new governor, venerable Song Ch'an (1510–1601), having come from the capital, also joined us. We three sat [together] and [talked] quietly. The Magistrate of Puyō, Kang Sōng, Ūnjin Magistrate Kim Sa-wōn, styled Hun'gyōng, Kim Chōn-gae, and Son Hyōng came to have an audience [with the new governor] and then left. At dusk, former Provincial Governor Kang left first for Puyō. Provincial Governor Song stayed and conversed with me. It grew darker. Then he entered his official residence. Superintendent of Iin Post Station Kwōn U is the son of Kwōn O-gi,³¹ second secretary of the Royal House Administration (Chōng). Kwōn O-gi, when he was exiled to Haenam, worried over and took care of my elder brother.³² We talked about this and we came to share a deep mutual understanding.

○ Governor Kang gave me six volumes of [xyz], two volumes of *Li xue lei bian* (A Compendium on Learning Principle), ten volumes of *Zi yang wen ji* (Collected Works of

³¹ Kwōn O-gi was one of the influential Neo-Confucian scholars at the time.

³² Yu's only brother Yu Sōng-ch'un was a victim of the literati purge of 1519 and secluded himself in his home county, Haenam, until his death in 1522.

Zhu Xi),³³ five volumes of *Hui an yü lu* (A Record of the Sayings of Zhu Xi),³⁴ and three volumes of *Cao tang shi ji* (Collected Poems of Du Fu).³⁵ It can be said that he gave me things of great value. In addition, [he gave me] four [x] one [x] [and] five straw hats, two women's hats, one comb (in its case) for both a man and a woman, three quires of *chujü*,³⁶ five quires of *changji*,³⁷ ten ink sticks made of pine oil, five white folding fans, ten [units] of deep crimson stain, and five [x]. It can be said that these things were very beneficial.

- The magistrate of Puyö gave me a *söm* of polished rice and a *söm* of beans to eat.
- A slave returned from the place where Yi Chüp, Chönju magistrate, was. [Yi] sent me a *som* of polished rice, and two *som* of newly harvested rice, and fifteen yellow corvenia.
- A letter from Second Minister of Ministry of Rites Im Nae-sin (pen name Chowön, 1522–88) arrived.

初七日

晴 朝 靈光郡守尹弘中 所寄小學三冊來

- 谷城縣監朴思愚仲敏 所送白紙三卷・狀紙二卷來
- 石城進士金應秋過訪 年六十九 能文 十八舉而不登第者也 深惜其有[x](才?)無命 以一墨贈之
- 未明 宋監司發向礪山 遣營吏來告去
- 許筠還自完山 贈我以墨十丁 論語或問二冊亦來
- 李欽明 自石城上洛 送書簡民魚來
- 晡時 益山居前谷城蘇邈伯遇 以上洛 過訪而去
- 朝 封緘姜監司續蒙求及居家必用 送于扶餘監司之行
- 夕 姜監司簡 來自扶餘 朴公好元爲此道監司云

초칠일

맑음. 아침에 영광군수 윤흥중이 부친 <<소학>> 세 책이 왔다.

- 곡성현감 박사우(자 중민)가 보낸 백지 세 권과 장지 두 권이 왔다.
- 날이 밝기 전에 송감사가 여산으로 출발한다고 영리를 보내서 알리고 갔다.
- 석성의 진사 김응추가 지나가다가 방문했다. 나이는 69 세이고 글에 능하다. 과거에 18 번 응시했으나 급제하지 못하니 (재주는 있으나) 운이 없다고 하겠다. 그에게 떡 하나를 주었다.

³³ Zhu Xi (1130–1200) had the pen name Ziyang, which is pronounced Chayang in Korean. The title of this book would be pronounced *Chayang munjip* in Korean.

³⁴ Zhu Xi also used the pen name Huian. The title of this book would be pronounced *Hoeam örok* in Korea.

³⁵ Du Fu (712–770) is a famous poet from the Tang dynasty (618–907).

³⁶ Special paper used by the royal secretary and local elites.

³⁷ Paper used by local magistrates.

- 허봉이 완산 (전주) 에서 돌아와서 나에게 떡 열개를 주었다. <<논어혹문>> 두 책 역시 왔다.
- 이흠명이 석성에서 서울 가는 길에 편지와 민어를 보내왔다.
- 오후 3-5 시사이 익산에 살고 있는 전 곡성 수령인 소해(자 백우)가 서울가는 길에 들러 만나고 떠났다.
- 아침에 <<속몽구>>와 <<거가필용>>을 봉합하여 주어 부여에 있는 강감사의 행차에 보냈다.
- 저녁에 강감사의 편지가 부여로부터 왔다. 박호원이 이 도의 감사가 되었다고 한다.

Seventh day

Clear. In the morning, I received the three volumes of *Xiaoxue* (Sohak in Korean, Elementary Learning) sent by Yun Hong-jung, Magistrate of Yōnggwang.

- Koksōng Magistrate Pak Sa-u (styled Chungmin) sent me three reams of white paper and two reams of plain writing paper.
- Before dawn, Governor Song left for Yōsan, and sent me a provincial clerk to inform me of this journey.
- Kim Ŭng-ch'u, *chinsa* (literary licentiate degree-holder) of Sōksōng, paid me a visit. He is sixty-nine years of age and a gifted man of letters. He has sat for the civil service examinations eighteen times but has never been successful. I guess [he is talented but] he had no luck. I gave him an ink stick.
- Hō Pong came back from Chōnju and gave me ten ink sticks as well as two volumes of *Annotated Conversations on the Analects (Lun yu huo wen)*.³⁸
- On the way to the capital from Sōksōng, Yi Hūm-myōng sent me a letter and brown croakers.
- Between three and five o'clock in the afternoon, So Hae (styled Paeg'u), a resident of Iksan and a former magistrates of Koksōng, came to visit me on his way to the capital and [then] left.
- In the morning, I packed the *Supplemented Primer for Children (Sok monggu)* and the *Manual for Proper Housekeeping (Ju jia bi yong)* and sent them to [former Chōlla] Governor Kang for his itinerant stay in Puyō.
- In the evening, Governor Kang's letter arrived from Puyō. It is said that venerable Pak Ho-wōn has become the governor of this [Ch'ungch'ōng] province.

初八日

晴 以論語或問寫資 送于全羅監司 以姜監司所贈諸冊 送于金宰 乞題目

○ 本官 因宋監司稱念 惠米太各一石來

³⁸ *Lun yu huo wen*, by an unknown compiler, is a book that discusses the contents of the *Analects* chapter by chapter in a question and answer format, a format also used in Zhu Xi's *Da xue huo wen* (Annotated Conversations on the *Great Learning*).

- 日昃 林川宰沈鎮伯仁 持酒饌來訪 談話從容 既設點心 余得食牡蠣及黃肉 夕 又設酒果 朴舜元·許筭·光雯·洞涵皆參焉 燃灯從容而去
- 姜監司暹 在扶餘簡來 今朝已送張鳳禎木花云
- 林川守所呈食物 白米一石·荏子三斗·粘米三斗·乾民魚五尾·石首魚十束·乾秀魚三尾·白蝦醢一缸·白魚醢一缸·五 麩一同·清酒一盆可謂優優
- 奴子回自礪山 宋監司治叔 以狀紙五卷·油墨五丁·贖木五匹爲遺

초팔일

- 맑음. <<논어혹문>>을 베낄 자료를 전라감사에게 보냈다. 강감사가 준 여러 책을 은진수령 김씨에게 보내서 제목을 써주도록 부탁했다.
- 본관이 (은진수령이) 송감사의 부탁으로 인하여 쌀과 콩 각 한 섬씩 특별히 은혜를 베풀어 보내왔다.
 - 날이 저물 무렵, 임천 사또 심진(자 백인)이 술과 음식을 가지고 방문하여 조용히 담화하였다. 이미 점심을 먹었기에, 나는 굴과 소고기를 얻어 먹었다. 저녁에 또 술과 과일을 차렸는데 박순원, 허봉, 유광문과 최형함이 모두 참여했다. 등불을 키고 조용히 대화하고 갔다.
 - 감사 강섬이 부여에 계시면서 쓴 편지가 왔다. 오늘 아침 이미 장봉정을 통해서 목화를 보냈다고 한다.
 - 임천사또가 올려보낸 음식물은 백미 한 섬, 들깨 세 말, 찹쌀 세 말, 말린 민어 다섯 마리, 조기 열 묶음, 말린 송어 세 마리, 흰새우젓 한 항아리, 뽕어 한 항아리, 누룩 한 동, 청주 한 동이니, 아주 넉넉하다고 하겠다.
 - 종이 여산서 돌아왔는데 감사 송찬(자는 치숙)이 장지 다섯권, 송진으로 만든 좋은 떡 다섯 자루, (신역을 대신해서 내는데 쓰는) 목면 다섯필을 보내왔다.

Eighth day

I sent the supplies needed for copying *Annotated Conversations on the Analects (Lun yu huo wen)* to Chōlla Governor [Song]. I sent those books that [former] Provincial Governor Kang gave me to Magistrate Kim and asked him [to write] titles [on the covers].

- On account of Provincial Governor Song's request, the [Ūnjin] magistrate did me the special favor of sending one *sōm* each of rice and beans.³⁹
- At dusk Sim Chin, styled Paegin and magistrate of Imch'ōn, came to visit, bringing food and drink. We made calm conversation. Having already eaten lunch, I had dried oysters and some beef. In the evening I again prepared for drink and fruit. Pak Sun-wōn, Hō Pong, Yu Kwang-mun,⁴⁰ and Ch'oe Tong-ham were all present. We had relaxing conversation by oil lamp, then they left.

³⁹ "Pon'gwan" here refers to the magistrate of Ūnjin, where Yu was residing as an exile.

⁴⁰ Hō Pong was Yu Hūi-ch'un's disciple, and Yu Kwang-mun was Yu Hūi-ch'un's older brother Sōng-ch'un's grandson.

- A letter that [former] Governor Kang Söm (1516–?)⁴¹ sent when he was in Puyŏ came. [It said he] had already sent cotton through Chang Pong-jŏng this morning.
- The Imch'ŏn magistrate gave me the following foodstuffs: one *söm* of polished rice, three *mal* of perilla seeds, three *mal* of chaffed rice, five dried brown croakers, ten yellow croakers, three dried flathead mullets, one jar of salted white shrimp, one jar of salted whitebait, one block of yeast, and one crock of sake. Generous indeed!
- A male slave returned from Yŏsan. Governor Song Ch'an, styled Ch'i-suk, sent me five rolls of paper, five ink sticks that are made of pine oil, and five bolts of cotton cloth that is used to pay for military tax.

初九日

晴晨遺柚子二介于林川守

- 朝 金宰簡來 許輸碣石于浦口 深感深感 昨送二十七冊 題目寫來
- 許筭來告辭 余以二折冊紙二十七卷・狀紙四卷・白紙三卷 凡六十八貼 乃印韻府群玉註・剪灯新話・本草□卷十五之十九次 及中庸或問也
- 細君夢見蛇行 又見殺蛇 卯時 鴉西南方
- 以白米三斗 送于曳碣石之[xyz] [교정주:○令] 光雯計朱子實紀諸弟子凡三百十九人 眞西山私淑者也
- 竊觀朱子實紀中, 黃勉齋祭朱子文云, 自[xyz] [교정주:夫子] 之[x] [교정주:繼] 作, 集累聖之大成, 其知生知, 其行安行, 觀此則, 直卿, 獨能昌言, 朱子生知之聖而, 後人猶以大賢稱之, 吁亦不明之甚矣, 陳安卿之贊文, 以學知利行之亞聖稱之, 其後卒以, 卒 [교정주:主] 盟斯世歸重, 是失之東隅而, 收之桑榆者也.
- 朱希閔來結冊
- 夕, 校書博士權大德, 送奴過傳朝報, 今月初五日, 三公啓曰, 昨日雷電之作, 有同夏月, 變異切迫, 臣等尤爲惶恐, 請斥罷臣等, 以答天譴, 上答三公曰, 新上卽位後, 當施之恩典之事, 大臣察爲, 且賢士之類, 如有沈滯者, 則擢用, 無辜被罪者, 亦察伸冤, 三公啓曰, 今承傳教, 無辜被罪, 賢士沈滯者, 當詳考啓之而, 臣等不可獨爲, 請禁府堂上・政府・東西壁・六卿, 命招同議以啓, 答曰, 如啓命招可也, 三公・六卿等啓, 今日已暮, 明日更議事入啓, 傳曰, 如啓
- 南原崔景潛奴, 持梁澍及淳昌郡守辛璉器之簡來, 辛守惠正米・造米各二石・太二斛・中租二斛 可謂大手矣
- 僧曳碣至鴨院前 余令光雯 往見而來 其石頗大云

초구일

맑음. 새벽에 유자 두 개를 임천 사또에게 보냈다.

⁴¹ Kang Söm was provincial governor of Chŏlla Province at the time.

- 아침에 은진수령 김사원의 편지가 왔다. 묘갈석을 포구로 보내는 것을 허락하니 심히 고맙다. 어제 보낸 27 책의 제목을 쓴 것이 왔다.
- 허봉이 와서 가겠다고 말하니, 내가 이절책지(접은 종이) 27 권, 장지 4 권, 백지 3 권, 모두 68 첩을 [주었는데], <<운부군옥주>>, <<전등신화>>와 <<본초>>[x] 권 15 부터 19 까지와 <<중용혹문>>을 인쇄하도록 준 것이다.
- 부인이 꿈에 뱀이 기어가는 것을 보았고, 또 뱀을 죽이는 것을 보았다. 묘시에 까마귀가 서남방에서 울었다.
- 백미 세 말로 묘갈석을 끌어오는데 보냈다 [xyz]. 광문이 <<주자실기>>에 나오는 모든 제자를 헤아려보니 모두 319 인 이었다. 진덕수능(호 서산) 사숙한 경우이다.
- 가만히 <<주자실기>>중에 황간(면재는 호)이 주자에게 제사지낸 글을 보니, 이르기를, 주자선생께서 이어서 태어나심으로부터 여러 성인들의 크게 이루어진 것을 다 모으셨으니, 그 아는 것은 태어나면서부터 아신 것이고, 그 행동은 편안히 행한 것이니, 이것을 보면, 직경(황면재)은 홀로 능히 주자를 생지의 성으로 대놓고 소리높여 말한 것인데, 후인은 오히려 대현으로 칭하니, 아, 똑똑하지 못한 것이 심하다. 진순(자는 안경)의 찬문에는 주자는 배워서 알고 이롭게 행동한 아성으로 칭하였으나, 그 이후 마침내는 이 세상의 맹주가 되는 사람으로 무게중심을 옮겼으니, 이것은 동쪽 모퉁이에서 잃었다가 서쪽 해가지는 곳에서 수습한 격이다.
- 주희민이 와서 책을 묶었다.
- 저녁에 교서관 박사 권대덕이 종을 보내 지나가는 길에 <조보>를 전했다, 이달 오일에 삼공이 아뢰기를, “어제 우리가 치고 번개가 일어났는데, 여름달과 같이 그렸습니다. 번개가 절박하니, 저희들은 더욱 황공합니다. 청컨대 신등을 과직시켜 하늘의 꾸짖음에 답하여 주십시오.” 임금이 삼공에게 답하기를, “새임금이 즉위한 후 당연히 은전의 일을 베풀어야하는데, 대신들이 살피서, 어진 선비들 중 만일 침체된 자들이 있으면 발탁해 쓰고, 허물없이 죄를 입은 자는 살피서 원한을 풀어주도록 하라.” 삼공이 아뢰기를, “이제 임금의 말씀을 받들어 무고히 죄입고 어진 선비중 침체된 자들을 마땅히 자세히 조사해서 보고해야 하겠는데, 저희들이 혼자 할 수 없습니다. 청컨대 금부당상과 의정부의 동서벽에 앉는 관리와 육조 판서에게 명하여 불려서 같이 논의해서 아뢰도록 해주십시오.” 임금이 답하길, “아뢴대로 명하여 부르도록 하라.” 삼공과 육경이 아뢰기를, “오늘은 이미 저물었으니 내일 다시 논의하여 아뢰도록 하겠습니다.” 임금이 말씀하기를, “아뢴대로 하라.”
- 남원 최경잠의 종이 양주와 순창군수 신연기의 편지를 가지고 왔다. 신군수는 은혜롭게도 정미와 조미 각 두 섬과 콩 두 곡, 중조 두 곡을 [보냈다]. 가히 손이 크다 하겠다.
- 중들이 갈석을 끌고 압원의 앞에 이르렀으니, 나는 광문으로 하여금 가서 보고 오라고 했다. 그 들이 자못 크다고 한다.

Ninth day

Clear. In the early morning, [I] sent two citrons to Imch'ŏn magistrate.

- This morning I received a letter from Magistrate Kim [of Ŭnjin].⁴² [He] approved hauling the tombstone to the ferry station. I was deeply moved. The twenty-seven volumes I had sent yesterday came back with their titles written [on their covers].
- Hŏ Pong came to say farewell. I [sent him off with] 68 bundles of papers—27 made with sheets of folded paper, four rolls of printer's paper, and three rolls of white paper. This is to print *Yun fu qun yu zhu* (Comprehensive Encyclopedia Arranged by Rhyme with Annotations),⁴³ *Jian deng xin hua* (New Stories Written While Trimming the Wick), chapters from fifteen to nineteen of *Ben cao* (Materia Medica) and *Zhong yong huo wen* (Annotated Conversations on the Book of Means).
- My wife saw in a dream a snake slithering by. She also saw a snake that had gotten killed.⁴⁴ A crow cawed from the southwest between three and five in the morning.
- I sent three *mal* of polished rice to [x] [the place where they are] moving the tombstone. [I had] Kwang-mun⁴⁵ count the number of Zhu Xi's disciples in *Zhu zi shi ji* (The Veritable Records of Zhu Xi). There are 319 in all. [As for] Zhen De-xiu, whose pen name is Xi-shan,⁴⁶ he did not directly learn from Zhu Xi.
- I carefully looked at the elegy of Zhu Xi by Huang Gan (1152–1221), pen name Mianzhai,⁴⁷ in the *True Records of Zhu Xi* (*Zhu zi shi ji*) and it says, “Zhu Xi's writings had continued to add to the accomplishments of the sages. His knowledge came with his birth, and his actions were innate actions.” Seeing this, it is only Huang Gan who was able to advocate the sagehood of Zhu Xi on the basis of Zhu's innate knowledge. And yet, those who came later would still call Zhu Xi only one of the great sages. This is truly unenlightened. In the eulogy written by Chen Chun, styled An-qing,⁴⁸ Chen refers to him [Zhu Xi] as a secondary sage for his acquired knowledge and beneficent actions.

⁴² The Ŭnjin magistrate at the time was Kim Sa-wŏn.

⁴³ *Yun fu qun yu* is a historical record written by Yin shi-fu 陰時夫 during the Yuan dynasty. It was first published in Chosŏn in 1437 by King Sejong's order.

⁴⁴ Dreaming of a snake has been often interpreted as sexual intercourse and bearing of a male child. See Hwang P'ae-gang, “Mong ch'am ko—Miam ilgi ch'o yŏn'gu (2)” [A study of dreams and fortune-telling—a study of Miam's diary (2)], *Kungmunhak nonjip 2* (1968). On dreams and their interpretations shown in *Miam ilgi*, see also Song Chae-yong, “Miam ilgi e nat'anan chŏmbok kwa chojim, kkum kwa haemong e taehan ilgoch'al” [A study on foreboding, fortune-telling, and interpretation of a dream in *Miam ilgi*], *Hanmunhak nonjip 25* (2007): 69–94.

⁴⁵ Kwang-mun was a grandson of Yu's brother Yu Sŏng-ch'un.

⁴⁶ Zhen De-xiu was a Neo-Confucian scholar who wrote *Xin jing* 心經 (Heart Classics) as well as *Da xue yan yi* 大學衍義 (Extended Meaning of the *Great Learning*). The latter was popular during the Yuan dynasty, and was thus imported to Korea as early as the fourteenth century and became a textbook for royal lectures in early Chosŏn. As for the *Xin jing*, it received serious attention of Chosŏn Confucians only in the mid-sixteenth century, after Yi Hwang propagated it. Eventually, it provided a foundation for full maturity of philosophical aspects of Chosŏn's Neo-Confucianism.

⁴⁷ Huang Gan 黃榦 was a disciple of Zhu Xi.

⁴⁸ Chen Chun 陳淳, a scholar of Song China who had learned from Zhu Xi, wrote *Bei xi ji yi* 北溪字義, which explicates various concepts of the Learning of Nature and Principle.

Afterward, however, he restored Zhu Xi to the eminent position of leading this world (*maengju*). This is as if losing [something] in the eastern horizon but retrieving it from the place of sunset.⁴⁹

○ Chu Hŭi-min came to bind the books.

○ In the evening Kwŏn Tae-dŏk, reference consultant of the Office of the Editorial Review, sent his slave over to transmit the official gazette (*chobo*). On the fifth day of the current month, the three high state councilors (*samgong*)⁵⁰ presented [the following] to the throne: “Yesterday there was thunder and lightning, as if it had been a summer month. These extraordinary phenomena were sudden and unexpected. Your servants are especially anxious and request that your servants be relieved of their posts in response to the wrath of Heaven.” The king answered the three high state councilors, saying, “The king had just newly ascended the throne and should make benevolent rulings. [You] high officials should investigate this. If there are talented men who are waiting in idleness, then they should be employed. Those who have been charged with crimes unjustly should have their grievances investigated and redressed.” The three high state councilors said, “Today we have received the royal instructions. The [cases of those] unjustly punished and those talented men who are waiting in idleness should be reviewed carefully and then presented to the throne, but your servants cannot do this alone and request that the officials above the third rank in the State Tribunal, high officials from the State Council who sit against both the eastern and western walls [of the audience hall],⁵¹ and the six ministers be summoned to discuss these matters for the petition.” [The king] answered, “Summon them for the petition as you requested.” The three high state councilors and the six ministers and so forth petitioned, “It is already late today, and on the next day we will discuss these matters and present it to the throne.” The king said, “[Do as] you have presented.”

○ Ch’oe Kyŏng-jam’s slave from Namwŏn brought the letters of Yang Chu and the magistrate of Sunch’ang, Sin Yŏn-gi. Magistrate Sin bestowed upon me two *sŏm* each of polished rice and hulled rice, two *hwi*⁵² of beans, and two *hwi* of medium-grade unhulled rice. He can be truly be said to be generous.

⁴⁹ The phrase 是失之東隅而, 收之桑榆者也 means that even though Zhu Xi’s reputation suffered at first, it was restored at a later point. The eastern horizon refers to where the sun rises, and the mulberry and elm are purportedly where the sun sets. This is an allusion to Wang Bo 王勃 (650–76)’s *Preface to the Tengwang Pavilion* (*Teng wang ge xu* 滕王閣序) where Wang Bo states, “The eastern horizon has already gone, but it is not too late for the mulberry and elm” (東隅已逝 桑榆未晚), meaning that there is yet time enough for him in old age.

⁵⁰ *Samgong* refers to chief, left, and right state councilors of the Office of the State Council (Üijŏngbu 議政府), the three highest posts of Chosŏn bureaucracy.

⁵¹ *Chŏngbu tongsŏ pyŏk* 政府東西壁 refers to high officials from the State Council who sit against both the eastern and western walls during the royal audience. They are fourth state councilor (Chwach’ansŏng), fifth state councilor (Uch’ansŏng), sixth state councilor (Chwach’amch’an), and seventh state councilor (Uch’amch’an).

⁵² The character 斛 is pronounced *hwi* in Korean. It is a unit of measurement equivalent to one *sŏm* or ten *mal* in Song China.

○ Monks pulled the gravestone to Abwŏn [Post Station]. I sent Kwang-mun to take a look, and he came and said the stone was quite large.

初十日

陰 朱希閔結冊七八箇 余以墨贈之 又以泡太二斗・麴一圓周 (=恤) 之

○ 細君 夢見爲蛇所咬 吉兆也

○ 因朱子實紀 添入宣尼不寐註 又以黃勉齋祭文公文 易黃劉之黃裳 蓋至是續蒙求 庶乎毫髮無遺恨矣 亟書通于李森 使轉達于昌原兵使道云

○ 連山宰黃大猷 修送白笠來

○ 丹陽守孫汝誠 遺燭蠟一斤來 孫億送三墨來

○ 聞碣石已曳至船頭

초십일

흐림. 주희민이 책 칠, 팔권을 엮었다. 나는 먹을 선물로 주었다. 또 두부 만드는 콩 두 말과 누룩 한 짝으로 그를 구휼했다.

○ 부인이 뱀에 물리는 꿈을 꾸었는데, 길조다.

○ <<주자실기>>를 보고 “선니불매”라는 주를 첨가했고, 또 “황류추성”부분의 “황상”에 해당하는 내용을 “황면재의 문공제문”으로 바꾸었으니, 대개 여기에 이르러 <<속몽구>>에 대하여 거의 털끝 만큼도 남은 한이 없다. 그래서 빨리 편지를 써서 이삼에게 알리고 창원 병사또에게 전달하게 하고자 한다.

○ 연산수령 황대유가 백립을 수리해서 보내왔다.

○ 단양사또 손여성이 밀랍 한 근을 보내왔고 손억은 먹 세 개를 보내왔다.

○ 들으니, 갈석을 이미 뱃머리까지 끌어갔다고 한다.

Tenth day

Cloudy. Chu Hŭi-min bound seven or eight books. I gave him a stick of ink. I also relieved him with two *mal* of soybeans and one cake of yeast for liquor.

○ My wife had a dream in which [she] was bitten by a snake. It was a good omen.

○ I noted [in *Sok monggu*] “Confucius does not sleep,”⁵³ in reliance on the *Veritable Records of Zhu Xi (Zhu zi shi ji)*. I also removed [the section on] “Huang Chang” from the chapter on “Huang Chang and Liu Yan regarded [Zhu Xi] as Sage” and instead inserted “Huang Gan’s elegy for Zhu Xi.”⁵⁴ Having accomplished this, not even a trace of

⁵³ *Sŏnji pulmae* 宣尼不寐 is originally 宣尼亡食 文公不寐 (“Confucius does not eat; Zhu Xi does not sleep”).

⁵⁴ The characters 黃劉 refer to Huang Chang 黃裳 and Liu Yan 劉炎, and indeed, “Huang Chang and Liu Yan regarded [Zhu Xi] as Sage” (黃劉推聖).

regret remains. I hastily wrote a letter to Yi Sam and had him deliver [the message] to the provincial army commander in Ch'angwŏn.

- Hwang Tae-yu, magistrate of Yŏnsan, had a white hat repaired and sent it back to me.
- Son Yŏ-sŏng,⁵⁵ the Tanyang magistrate, sent me one *kŭn* of candle wax, and Son Ōk three sticks of ink.
- I heard that the gravestone has been dragged to the bow of the boat.

十一日

晴, 細君, 夢見考妣及他, 吉兆

- 以所更定續蒙求 封送于李森處 更取前送件以來
- 潭陽君直奴一山來 景濂簡云 妻去月晦產死子 幾危而完 驚恨無已
- 聞宋生員妻氏 臥病甚篤, 可憐可憐
- [xzy] 戶曹佐郎金景憲允中, 以上京過訪, 贈我以柚子五枚・乾柿二貼 羅士惇送紋[x]中藏木花 [x] 但士忱十三歲之子, 以病死云, 驚悼驚悼, 酒酌允中以餞之
- [xyz]在京送簡云 六日之議 正言已放, 今朝, 爲送婢子, 厚意不淺.
- 海運判官 禹中來過 乃[xyz] (長興)金應權也 相對間
洛中前注書黃大受士謙來訪 與之語甚有趣向之正 鼎坐點心 金判官在後
與黃談話麴. 牙山人持許承旨曄太輝書來 初七日所出也 書云 頃因雷變 三公待罪 因此下教曰 賢士沈滯者收用 無辜而被罪者伸冤 三公請招東西壁・六卿・禁府堂上 盡錄被罪者 非逆而籍沒者還給 因匿名書而被罪者 盡數雪冤.
金醇十三人并書而啓達 以公及盧寡悔 [교정주:守慎]・金季 [교정주:鸞祥]應爲首收用 或稱精詣 或稱該博 或稱操行 皆可以備經筵顧問輔佐云云. 餘士亦各條陳 初十日拜陵後 當發落云云 奉陪伊邇 勤延勤延 觀此則天衢亨而伸久鬱 二十三年之間 願見而不可得者也 平生之幸 孰大於是
- 古阜郡守鄭復始 以印粧詩傳二件・謄寫性理文錦及白米一石・眞荏五斗來
- 黃士謙 乃寶城君之外曾孫 尹務安恬之姊子 於細君爲七寸親 延入內小酌而罷 暮金宰來對飯 至昏乃去 黃君 又郭副正懷英之壻 乃吾九寸姪女夫也 握手而別
- 聞去月望前 左議政李公莫 進言於經筵曰 方今新政之務 莫若伸冤枉振沈滯, 乙丑年 [교정주:明宗二十年] 量移人等 先王非徒釋放 又欲收用 未及施行而賓天 今必體先王之意而行之 乃爲善繼志述事矣
- 故領議政沈公連源 [교정주:仁順王后祖] 每痛乙巳 [교정주:仁宗元年] 士林之禍 屢欲白放竄謫之臣 有志未就而卒 今慈殿之教 亦沈政丞之旨也
- 是日 石城宰鄭麟壽 優送魚醢來

십일일

⁵⁵ Son Yŏ-sŏng's birth and death years are unknown. He passed the higher civil service examination in 1561.

맑음. 아내가 꿈에 돌아가신 아버지와 어머니, 그리고 다른 사람을 보았는데, 길조다.

○ 개정한 <<속몽구>>를 이삼덕에 봉해 보내면서, 다시 전에 보낸 것은 가져오게 했다.

○ 담양의 군직(宋廷秀)의 종 일산이 왔다. 경림의 편지에 이르기를, “지난달 그믐에 사산을 하였는데 거의 죽다가 살아났다.” 놀랍기 한이없다.

○ 송생원의 아내가 병으로 누워있는 것이 매우 심하다고 들었는데 매우 가련하다. ○ [xyz] 호조좌랑 김정현(자는 윤중)이 서울로 올라가다 나를 찾아와 내게 유자 다섯 개와 꽃감 두 접을 주었다. 나사돈이 무늬있는 [x] 그 가운데 목면이 포함된 [x] 을 보내왔다. 다만, 나사침의 13 세 아들이 병으로 죽었다고 한다. 놀랍고 슬프다.

○ 김정현에게 술을 대접해서 전송을 했다.

○ [xyz] 서울에서 보낸 편지에 이르기를, 6 일날의 논의에 정언(유희춘)이 이미 방송되어 오늘 아침 여자종을 보낸다고 하니 후의가 알지 않다.

○ 해운판관이 9-11 시 사이에 지나갔는데, 이에 [xyz] (장흥사람) 김응권이다. 서로 대화하는 사이 서울의 전 주서 황대수(자는 사겸)가 방문왔다. 그와 함께 얘기를 했는데 그는 아주 바른 취향을 갖고 있었다. [세사람이] 정좌해서 점심을 먹었다. 김판관은 뒤에 있고 [나는] 황대수와 담화를 정답게 했다. 아산사람 승지 허엽(자는 태휘)의 편지가 왔는데 초칠일날 쓴 편지다. 편지에 이르기를, “근래 번개의 번고로 인해서 삼공이 죄를 주기를 청했다. 이로 인해 전교를 내리기를 ‘어진 선비로 침체된 자는 수용해 쓰고, 허물이 없는데 죄를 입은 자는 죄를 풀어 주어라’고 했다. 삼공이 동서벽 (에 앉는 관리), 육경 판서와 의금부 당상을 부르기를 청했고, 죄입은 자를 다 기록하게 했는데, 역적이 아닌데 적몰한자는 환급해주고, 익명서로 인해 죄입은 자는 다 신원해 주는 것으로 하였다. 김저 등 13 인도 아울러 기록해서 계달하였다. 공(유희춘)과 노수신(자 과회), 김난상(자는 계응)을 가장 먼저 수용하기로 했는데, 혹은 (노수신) 정예하다고 칭해졌고, 혹은 (유희춘) 해박하다고 칭해졌고, 혹은 (김난상) 행동에 지조가 있다고 칭해졌으니, 모두 경연에 참여시켜서 [임금께서] 돌아보아 묻고 보좌하도록 할만하다”고 한다. “나머지 선비도 각각 조목별로 진달됐고, 초십일 [임금이] 능에 행차한 후에 마땅이 결재를 낼 것이다”고 한다. “당신을 받들고 모실 날이 가까웠으니 그러기를 바라고 바랍니다”[고 썼다.] 이 편지를 보니, 하늘의 큰 도로가 형통하고 오랜동안 울적한 것이 퍼진 것이다. 23 년동안 이러한 세상을 보기를 원했는데 얻을수 없었던 것이다. 평생 다행스런 것이 이것보다 큰 것이 어디 있으랴!

○ 고부군수 정복시가 보낸 인쇄 장정한 <<시전>> 두 질과 등사한 <<성리문금>>과 백미 한 섬, 참깨 다섯 말이었다.

○ 황대수는 보성군(종실)의 외증손이다. 무안수령 윤염의 생질이다. 아내와는 칠촌 친척이 된다. 내실로 맞이해 작은 술자리를 대접한 후 파했다. 저녁에 김사또가 와서 같이 식사를 했다. 날이 어두어져서야 떠났다. 황군은 또한 부정 광희영의 사위이니 나에게는 구촌질녀의 남편된다. 악수를 하고 헤어졌다.

- 들으니 지난달 보름 전에 (9 월 15 일 전에), 좌의정 이명께서 경연에서 나아가 사퇴기를, “방금 새로운 정치의 업무로서 억울하고 굽어진 것을 풀어주고 침체된 것을 진작시켜주는 것보다 더 나은 것이 없습니다. 을축년에 헤아려서 유배지를 옮겨준 사람들은 선왕(명종)이 석방하려고 했을 뿐 아니라 수용코자 했습니다만 시행하지 못하고 돌아가셨습니다. 이제 반드시 선왕의 뜻을 몸소 본받아 행하시는 것이 그 뜻을 잘 계승하는 것이 됩니다.”
- 고 영의정 심연원이 항상 을사년의 사화를 통탄스레 여겨 누차 귀양간 신하를 풀어주기를 아뢰었으나 뜻은 있었으나 이루지 못하고 돌아가셨다. 오늘 왕대비의 전교는 곧 심정승의 뜻을 받든 것이다.
- 이날 석성 사또 정인수가 젓갈을 넉넉히 보내왔다.

Eleventh day

A clear day. My wife saw her late parents, as well as other people, in a dream. It is a good omen.

- I sent the corrected version of *Sok monggu* to Yi Sam’s place. I had the version I had sent previously returned.
- Ilsan, male slave of Tamyang, styled Kunjik,⁵⁶ came. Kyōng-ryōm’s⁵⁷ letter said his wife gave birth to a stillborn child on the last day of last month. She nearly died. There is no end to my surprise and grief.
- I heard classics licentiate degree-holder Song’s wife is laid up in bed with a severe illness. Oh, what sorrow! Assistant Section Chief at the Ministry of Taxation (Hojo Chwarang) Kim Kyōng-hōn (styled Yunjung) stopped in on his way to Seoul. He gave me five citrons and two *chōp* of dried persimmons. Na Sa-don (1513–72) sent [x] patterned [x] mixed with cotton. Yet I heard that Na Sa-ch’im’s son, who was but thirteen years old, died of an illness.⁵⁸ What shock and grief! I treated Kim Kyōng-hōn with a drink and sent him on his way.
- [Someone] in Seoul sent a letter saying, “Due to deliberations on the sixth, the censor (Chōngōn) [Yu Hūi-ch’un]⁵⁹ has already been released from exile.” This morning a female slave was sent. What depth of favor you give me!
- The governor’s aide in charge of sea transportation (Haeun P’angwan) came over at around ten in the morning. He was [xyz] Kim Ŭng-gwōn [of Changhŭng].⁶⁰ While we were talking, Hwang Tae-su,⁶¹ the former recorder of the Royal Secretariat (Chusō), styled Sagyōm, came to visit from Seoul. Having talked to him, his inclinations were very upright. The three of us sat together and had lunch. Governor’s Aid Kim stayed behind while I had a friendly conversation with Hwang. A person from Asan came

⁵⁶ Tamyang, styled Kunjik, was Song Chōng-su, who was Song Tōkpong’s brother, thus Yu’s brother-in-law.

⁵⁷ Kyōng-ryōm here is Yu Kyōng-ryōm, Yu’s only son.

⁵⁸ Both Na Sa-don and Na Sa-ch’im were sons of Na Cil, who married a daughter of Ch’oe Po. As another daughter of Ch’oe was Yu’s mother, both Nas were Yu’s cousins.

⁵⁹ Yu’s government office before being sent into exile was Chōngōn, the censor.

⁶⁰ Kim Ŭng-gwōn passed the higher civil service examination in 1552.

⁶¹ Hwang Tae-su passed the higher civil service examination in 1564.

bringing a letter from Royal Secretary (Sŭngji) Hŏ Yŏp, styled T'aehwi.⁶² It was sent on the seventh day of this month. The letter said, “Recently, because of the sudden thunder, the three high state councilors awaited their punishment. For this reason, a royal order was given, saying, ‘All the talented men who wait in idleness should be employed and the guiltless who were punished will have their grievances addressed.’ The three high state councilors asked to summon the high officials of the east and west flanks, the ministers of the six ministries, and the officials third rank or above in the State Tribunal in order to thoroughly record all those who have been punished. Those who did not commit treason and had their properties confiscated should have [their property] restored. Those who because of anonymous writings were punished should each have their names cleared. Kim Chŏ (1512–47)⁶³ and thirteen others were listed and presented to the throne. You sir [i.e., Yu Hŭi-ch'un], along with No Su-sin (1515–90),⁶⁴ styled Kwahoe, and Kim Nan-sang (1517–70),⁶⁵ styled Kye-ŭng, should be first of all considered for employment. Some were deemed to possess exceptional scholarship, others broad learning, and others virtuous demeanor, and all could be provided a seat in the Office of the Royal Lectures to be an advisor and assistant [to the throne]. The [cases of the] remaining men will be presented in due course and their cases resolved after the [king] visits the Royal Tombs on the tenth day [of this month]. The day that I will be in close attendance with you [Yu Hŭi-ch'un] is coming close; await it diligently.”

Seeing this was like a road in Heaven opening up and a long darkness lifting. For these twenty-three years, I have hoped to see this but could not. [Now that I have seen this,] could there be a joy greater than this in this life?

○ Magistrate of Kobu Chŏng Pok-si (1522–95)⁶⁶ sent me two volumes of *Shi zhuan* (Book of Odes) that [he had] printed and bound with covers, a *Xing li wen jin* (Essentials

⁶² Hŏ Yŏp was the father of Hŏ Pong, a Yu's disciple.

⁶³ Kim Chŏ of Kyŏngju Kim passed the higher civil service examinations in 1539 and obtained various prestigious posts. Being implicated in the literati purge of 1545, he was banished to Samsu, Hamgyŏng Province. In 1546, he was sentenced to death by drinking poisonous liquid. In addition, his property was confiscated and his family members also received various punishments. He was pardoned in 1570 along with ten others who, together with him, had been punished in 1545.

⁶⁴ No Su-sin passed the higher civil service examination in 1543. As a member of the Great Yun group, he obtained the highest post in Chosŏn bureaucracy, chief state councilor. Although he avoided being killed at the time of the literati purge of 1547 engineered by the Little Yun group, he was banished to Sunch'ŏn. Like Yu Hŭi-ch'un, he was then implicated in the incident of hanging seditious letters at Yangjae Post Station in 1547, and banished to Chin-do, an island off Chŏlla coast, for nineteen years. In 1565, he was removed to Koesan, and he was freed from banishment in 1567. As a renowned scholar, he debated with Yi Hwang and Ki Tae-sŭng on Neo-Confucian philosophy. He was also well versed in Buddhism.

⁶⁵ Kim Nan-sang passed the higher civil service examination in 1537.

⁶⁶ Chŏng Pok-si was from Tongnae Chŏng descent group. Together with his younger brother Chŏng Pok-wŏn, he studied under Sŏ Kyŏng-dŏk 徐敬德. He passed the *munkwa* in 1555 and served in various posts. He became magistrate of Kobu in 1567 and pleaded

of Nature and Principle)⁶⁷ that had been transcribed, along with one *sŏm* of polished rice and five *mal* of sesame seeds.

○ Hwang Sa-gyŏm is a grandson of Prince Posŏng's⁶⁸ (1416–99) daughter. He is a son of the older sister of Yun Yŏm, magistrate of Muan. He is second cousin twice removed (*ch'ilch'on*) from my wife. [We] invited him into an inner room and shared a small table of drinks, after which we parted. In the evening, Magistrate Kim came and we had dinner together. He left after it turned dark. Hwang is also the son-in-law of Kwak Hoe-yŏng,⁶⁹ a third-rank secretary of the Royal House Administration (Pujŏng),⁷⁰ and the husband of one of my second cousins thrice removed (*kuch'on*). We shook hands and parted.

○ I have heard that a little before last month's full moon, Yi Myŏng (1496–1572),⁷¹ left state councilor (Chwaŭijŏng), appealed to the king during the royal lecture, saying, "In carrying out the works of a new administration, nothing is better than appeasing the lamentations of the wrongfully accused and raising the spirits of those who have been forced to withdraw. The former king, your majesty's father, had always desired not only to release those who were exiled, then relocated in the *ŭlch'uk* year (1565), but also to re-engage them in the matters of governance. Regrettably, he passed away without having succeeded. Your majesty, I implore you to steadfastly carry out his will so as to continue his work."

○ Because of the literati purge of the *ŭlsa* year (1545), the late Sim Yŏn-wŏn (1491–1558), chief state councilor (Yŏngŭijŏng),⁷² ached at the thought of those removed from office and sent into exile. Again and again he pleaded with the king that those officials who had been exiled be released. He passed away unheeded, though he had the will. Now the Queen Mother [Insun] has expressed her will, and it is in accordance with Chief State Councilor Sim's wish.

○ This day, Chŏng In-su, magistrate of Sŏksŏng, sent me a generous amount of fermented salted fish.

for the release of those who had been unjustly exiled by literati purges. He was famous for poetry writing.

⁶⁷ The author and compilation date of the *Xing li wen jin* (Sŏngni mungŭm in Korean) are unknown. There is one manuscript copy preserved at the library of Kyŏngsang University.

⁶⁸ Prince Posŏng was a son of Prince Hyoryŏng (1396–1486), the second son of King T'aejong, the third monarch.

⁶⁹ Kwak Hoe-yŏng of the Kyŏngju Kwak descent group passed the *munkwa* in 1546.

⁷⁰ Pujŏng is a junior third-rank post in one of the following offices: the offices of Chongch'in-bu (Department of Royal Family Affairs), Tonnyŏng-bu (Department of Royal Relative Affairs), and Hullyŏn-wŏn (Department of Military Training).

⁷¹ Yi Myŏng of the Yean Yi family passed the *munkwa* in 1528 and served in various posts, including censor-general of the Office of the Censor General (Taesagan 大司諫). In 1548, he impeached Yi Ki, who held power after the literati purge of 1545, for his abuse of power and for suppressing upright young officials. He became left state councilor in 1566 and pleaded for releasing those affected by the 1545 purge.

⁷² Sim Yŏn-wŏn of the Ch'ŏngsong Sim family was the grandfather of Queen Insun (1532–75) and reached the post of chief state councilor. He was a talented writer and an efficient administrator. He was particularly well versed in the geography of China and Chosŏn.

十二日

晴 送東國通鑑三十冊于孫座首衛處 乃其壻蘇亨善之物也

○ 送還朱子大全八十冊于金僱妻氏處

○ 金宰 送針婢及送南原人來

○ 石城宰男鄭思敏 送乾雉·乾秀魚來

○ 龍安宰沈隆 惠送白米十斗·太十斗來

○ 林川守沈君鎮 所送其姻弘文修撰具抃 [교정주:怵] 簡云 丁未年

[교정주:明宗二年] 被罪人等 今因天變 自上特命收叙 一國之慶 何加於此 歡怵罔極 二十年冤枉之極 今蒙昭雪之恩 慈殿之明聖 眞可謂女中之堯舜也云云

○ 清州李福長·朴東豪及同年楊潛元亮之簡來

○ 林川 送石花來

○ 三公啓曰 惟新爲縣 本號忠州 因己酉年 [교정주:明宗四年] 李洪胤之亂

降屬爲縣 本縣物衆地大 一員獨治 事多積滯 自古降號之官

末(末)有過二十年不復本號之時 請惟新縣復號忠州 今方除舊蕩滌之會 故敢啓

上允之

○ 見初六日朝報云 三公以下啓曰 今此被罪及沈滯之人 分類書啓 又於各員名下 疏解實跡 且書某某人 應給實牒云云 恩命自上出 而徑自書啓 事涉僭濫 至爲惶恐 但泛然書啓 則竊恐新政之初 主上分辨似難 而頃見中朝聞見事件 則吏部題本 先帝時被罪人分卞之類 亦於各員名下 追錄行迹及某員宜叙某某官之語 故略倣其法爲之 不覺僭越之罪 尤爲惶恐 傳曰 三公所啓事 初十日後發落 蓋以其前有齋戒 不能公事 出入故也

○ 見羅仲默兄爲典籍

○ 初六日 三公以下啓曰 昨日備忘記傳教 新上卽位後 當施恩典 而赦則已施之矣

如恩典之事 大臣察爲 且賢士之類 如有沈滯者擢用 無辜被罪者亦察伸冤

臣等會同商議 賢士沈滯 無辜被罪者 從類開錄矣 但於其中 乙巳年以後被罪人

橫罹無辜 陷於大[xyz] [교정주:惡之名者 厥] 類甚多 當時立朝之士

豈是舉皆反逆之徒 皆緣其時功臣如李芑·尹元衡之徒 懷夙昔之憤 [xyz]

[교정주:乘主上幼冲 睚眦] 小憤 纖芥微嫌 必於此焉發之 一世端人正士

稍有知識之人 舉加反 m[xyz] [교정주:逆之] 名 牢籠構 [xyz] [교정주:陷

使人喪氣垂頭 不敢開口 致使士氣斲喪 國脈] 委靡 言之可爲於邑 人心天理 [xyz]

[교정주:之公] 愈久不泯 至今士大 [xya] [교정주:夫之間 憤鬱不絕 公論之激

實在於此] 雪冤伸滯 正在新政之初 聖教纔下 天意人心 渙然一新 實爲 [xyz]

[교정주:聖世之首事] 當時雖名爲閱實取服者 尙多冤橫之積 而況此人等

則無一事相及之端 捏成罪名 或噉耳目鷹犬之輩 或追出於匿名構陷之書

其橫被冤枉 據此可知 故今將其時被罪之中 生存及殞歿之人 區別類錄

略聚人物實迹 註於名下 其一時罪名 亦皆具錄 庶使聖鑑一覽昭然 伏惟上裁

其中不與叛逆之人並被籍沒之罪 其爲冤枉 無理益甚 傳曰 知道

又大臣等回議啓曰金以下十人 右人等則乙巳年罪人 推鞠之際 或因辭連 或發聞見之際 追論重典 皆至於籍沒 以其罪名觀之 則俱若各有罪 然皆一時構成 陷入大罪 古人所謂鍛鍊之成 雖臯陶听之 猶以爲死有餘辜者也 雖極冤枉 宜在寬宥之列 然各有指名之罪 又在丁未年之前 自下論釋未安 故書諸別單字稟旨 其餘數抄單字 監封入啓

○ 閔都事 [교정주:忠元] 恕初 日昝 自京下來 具言初九日拜辭時 見銀臺注書 見賢士擢用單字內 以盧守愼寡悔爲首 註云學問精詣 其次余姓名 註云學問該博 其次金鸞祥季應 註云學行純備 又云右三人 皆可以備經筵 勸講必有所補聖學 又述李彦迪復古公曰 爲一代理學之宗 稱宋公麟壽 亦稱學行俱 [xyz]

[교정주:備德性純篤] 稱林亭秀云 文章義氣云[주:

○ 李天啓 云有才識 ○ 宋希奎有忠孝大節

○ 閔都 [xyz] [교정주:事 持] 朱子儀禮經傳通解 [xyz] [교정주:示之 是我] 平生願見之書 然此乃書也] ○ 礪山守李慶宗賀狀來

○ 金宰來訪閔君 鼎坐飲食 金去後 余與閔·朴二君 共論心經附註於外房灯下 良久而散

○ 聞昔年李元祐與具滄婚姻也 有人緘人頭 送于元祐家 題曰李芑 見者驚倒

십이일

맑음. <<동국통감>> 30 책을 좌수 손형의 처소에 보냈다. 이것은 사위 소형선의 것이다.

○ <<주자대전>> 80 책을 김한의 아내가 있는 곳에 돌려 보냈다.

○ 김사또(김사원)가 바느질하는 여자종과 남원 사람을 보내왔다.

○ 석성수령의 아들 정사민이 말린 꿩과 마른 송어를 보내주었다.

○ 용안수령 심룡이 백미 열 말과 콩 열 말을 은혜롭게 보내왔다.

○ 임천 수령 심진이 그 인척 홍문관 수찬 구변에게 보낸 편지에 이르기를, “정미년 (양재역 벽서 사건)에 죄를 입은 사람들은 지금 기상 이변으로 인하여 임금의 특명으로 거두어 서용되었으니 이 나라의 경사됨이 이보다 더한 것이 있겠는가. 기쁘고 즐거움이 끝이 없다. 20년간 지극히 억울하고 굶어졌던 것이, 지금 밝혀지고 씻어지는 은혜를 입었으니, 자전의 (인순대비) 어지심이 참으로 가히 여자 중에 요, 순이라고 말할 수 있다.” 고 한다.

○ 청주의 이복장과 박동호와 (유희춘과) 같은해 과거 급제한 양잠(자는 원량)의 편지가 왔다.

○ 임천수령이 굴을 보내왔다.

○ 삼공이 아뢰기를, “유신은 현인데, 원래는 충주였습니다. 기유년의 이홍운의 난으로 인하여 현으로 강등되었습니다. 본현은 물자와 인구가 많고, 또 땅이 넓어서 한 관원이 혼자 다스리다 보니 일이 누적된 것이 많습니다. 옛날부터 호를 강등당한 고을이 이십년이 지나도 회복되지 않은 일은 없습니다. 청컨데 유신현을 충주로 복호해 주십시오. 지금 바야흐로 옛날의 구습을 철폐하고 씻어내는 때이므로 감히 아뢰입니다.” 임금이 윤허하였다.

○ 초육일날 <조보>를 보니 이르기를, “삼공이하가 아뢰기를, ‘이번에 죄를 입거나 침체된 사람들을 분류해서 기록해 아뢰었습니다. 또 각 사람의 이름 밑에 실적을 기입하고 또 누구누구는 실제 벼슬을 주어야한다는 식으로 했습니다. 은혜로운 명이 임금으로부터 내려오는 것인데 이렇게 함부러 저희 맘대로 써서 올리게 되었으니 일이 참람하게(분수에 넘게) 되어 지극히 황공합니다. 다만 범연하게 써서 아뢰게 되면, 새로 정치가 시작된 초기에 주상께서 변별하기 어려울 듯하여 그랬습니다. 근래 중국의 <문견사건>을 살펴보니 <이부의 제본>에 선제 때에 죄를 당한 사람을 분별하면서 역시 각사람의 이름 아래 그들의 행적을 추록하고 어떤 관원은 어떤 직책에 마땅히 서용하라는 등의 말이 있었습니다. 그래서 그 법을 대략 모방하여 이렇게 하였습니다만, 참월한 죄를 깨닫지 못한 점 더욱 황공합니다.’ 임금이 전교하시기를, ‘삼공이하가 아뢰는 일은 초십일 후에 결정할 것이다’ 하였으니, 대개 그전에는 재계를 하게 되어 있어 공사를 맡아볼 수 없기 때문이다.”

나사선(중목은 자)형이 전적이 되었다는 것을 알았다.

○ 삼공 이하가 아뢰기를, “어제 비망기의 전교에 ‘새로운 임금이 즉위한 후, 마땅히 은전을 베풀어야 하는데, 죄인을 용서하는 일은 이미 시행되었다. 은전과 같은 일은 대신들이 살펴 행하라. 또한 어진 선비들중에 침체된 자를 뽑아 등용하고, 허물없이 죄를 입은 사람들도 살펴 원을 풀어주도록 하라.’ 하셨는데 신들이 모여서 상의하여 어진 선비중 침체된 이들과 허물 없이 죄를 입은 사람들을 부류별로 기록하였습니다. 단, 그중에 을사년 이후에 죄를 받은 자들은 뜻밖에 재앙을 당해 허물 없이 죄를 입어 대악의 이름에 함몰된 이들이 아주 많습니다. 당시 조정에 드나들던 선비들 중 어찌하여 거의 전부가 반역의 무리였겠습니까? 이는 모두 그 당시 공신이었던 이기와 윤원형과 같은 무리가 오래된 분함을 품고 주상의 어린 점을 기회 삼아 작은 분함이나 미미한 혐의만 있어도 반드시 이에 발산한 것입니다. 일세의 단정한 자들과 올바른 선비로 조금만이라도 지식을 가지고 있으면 반역이라는 이름을 가하고 없는 죄로 얽어 매었으니 사람들의 맥이 풀리고 그들의 머리가 떨구어져 감히 입도 열지 못하게 되고, 선비의 기가 꺾이고 국맥이 쓰러지게 되었으니 이에 대해 말하면 오열하게 됩니다. 인심과 천리의 공정함은 오래되어도 망하지 아니 하니, 지금 사대부의 사이에 분함과 답답함이 끊이지 아니하고 공론이 몹시 분개하는 것도 실로 이런 이유 때문입니다. 원통함을 달래주고 막힌 것을 풀어주는 것이 신정의 시작에 있어야 한다는 성교가 겨우 내리자마자 천리와 인심이 얼음이 녹듯이 새롭게 되었으니 이는 성세의 으뜸된 일이 되었습니다. 당시 비록 명목상 사실을 조사받아 자복한 사람들도 오히려 원통함이 축적되었을 터인데, 하물며 이들은 즉 한가지 일도 단서가 없는데, 죄명을 날조하고 혹은 자신들의 귀와 눈, 또는 사냥개같은 무리들을 부추기고, 혹은 익명서로 모함하였으니 그로 인해 뜻밖에 억울함과 원통함을 당한 것을 이에 의거하여 알 수 있습니다. 그러므로 당시 죄를 입은 자들 중 살아있는 자와 죽은 자를 구별하여 기록하였고 간략하게 그 인물에 대한 설명을 갖추었으며 각 이름 아래 당시의 죄명 또한 모두 기록하였으니 임금께서 한 번 열람하시어 분명하게 아시기를 바랍니다. 삼가 결재하여 주시기를 바랍니다. 그 가운데 반역에 참여하지는 않았으나 아울러

적몰죄를 당한 경우는 그것이 원통하고 이치가 맞지 않음이 너무 심합니다.”
 임금이 말씀하시기를, “알았다.” 또 대신들이 다시 회의해서 아뢰기를, “김저
 이하 십 인에 관하여는, 위의 사람들 즉 을사년 죄인으로, 추국할 때 혹은 공초에
 나온 말로 연루되었고 혹은 듣고 본것을 발설할 때 소급해서 중한 법에 걸려서,
 다 적몰에 이르렀습니다. 그 죄명으로 본다면 모두 각각 죄가 있는것 같지만,
 모두 일시에 엮어져서 대죄로 빠뜨려 넣어진 것입니다. 옛날 사람들이 이른바
 고문을 하여 재판이 이루어져 버리면, 비록 고요가 심판을 할지라도, 오히려
 죽어도 그 허물이 남아있게 된다는 것입니다. 비록 지극히 원통해서 마땅히
 너그러이 용서받을 자들의 대열에 있더라도 각각 지명한 죄명이 있고, 또 정미년
 이전의 경우는 아래로부터 석방을 논하는 것은 편치 않기 때문에, 별단자에 써서
 아웁니다. 그 나머지 수도 단자를 만들어서 감히 봉하여 들입니다.”

○ 도사 민충원(자는 서초)이 해가 기울무렵 서울로부터 왔다. 갖추어서
 말했는데, 초구일 임금께 떠나는 인사를 드릴때, 승정원의 주서를 만났는데,
 현사를 탁용하여 쓴다는 단자 안에 노수신(과회)이 맨 먼저 올라가 있었는데, 그
 주에는 “학문이 정예하다”고 되어있고, 다음에 내 이름이 있고 그 주에는
 “학문이 해박하다”고 되어있으며, 그 다음에는 김난상이 있는데 그 주에는
 “학문과 행실이 순수하고 갖추었다”고 되어 있었다 한다. 또 이르기를 “위의
 세사람은 모두 경연에 나아가 임금에게 강론을 권하면 반드시 성학에 도움이 될
 것이다”라고 한다.

또 이언적(자는 복고)에 대하여 말하기를 “한 시대의 이학의 종주”라고 하고,
 송인수는 역시 “학문과 행동이 모두 갖추어져 있고 덕성이 순수하고
 돈독하다”라고 하고, 임형수는 “문장이 뛰어나고 의로운 기상이 있다”고
 되어있다. 이천계는 재주와 학식이 있다하고,

○ 송희규는 충효의 대절이 있다고 한다.

○ 도사 민[충원]은 주자가 지은 <<의례경전통해>>를 가지고 와서
 보여주었는데, 이것은 내가 평생 보고싶어하던 책이지만, 그러나 이 책은 그의
 책이다. 여산수령 이경종이 축하하는 편지가 왔다. 김사또가 민군을 찾아와서,
 세사람이 정좌 하여 식사하였다. 김수령이 간 후, 나와 민군, 박군 두 사람과 함께
 바깥 방 등잔불 아래서 <<심경부주>>에 대하여 같이 논의했다. 진실로
 오래있다가 헤어졌다. 들으니 작년에 이원우가 구엄과 (연산군의 외손자) 사돈을
 맺을 때, 어떤 사람이 사람의 머리를 상자에 넣어 이원우 집에 보냈는데,
 머리부분에 “이기”라고 써있었다. 본 사람들이 놀라 자빠졌다고 한다.

Twelfth day

Clear. [I] sent thirty volumes of *Tongguk t'onggam* (A Comprehensive History of Korea)⁷³ to the place of Son Hyōng, director of the local yangban bureau (Chwasu). This belongs to [Song's] son-in-law So Hyōng-sŏn.

⁷³ *Tongguk t'onggam* is a history from the early Silla (57 BCE–935 CE) to the end of the Koryŏ dynasty (918–1392), compiled by Sŏ Kŏ-jōng 徐居正 in 1485 with royal support.

- I returned eighty volumes of *Zhu zi da quan* (Complete Collected Works of Zhu Xi) to the place of Kim Han’s wife.
- Magistrate Kim sent [me] a female slave [who is specialized in] needlework as well as a person from Namwŏn.
- Chŏng Sa-min, a son of the Sŏksong magistrate, sent over dried pheasant and dried brown croakers.
- Sim Yung, the Yongan magistrate, benevolently sent over ten *mal* of polished rice and ten *mal* of bean.
- In the Imch’ŏn Magistrate Sim Chin’s letter to his in-law Ku Pyŏn (1529–78),⁷⁴ sixth counselor of the Office of the Special Counselors (Hongmun’gwan Such’an), he says, “On account of [unusual] heavenly phenomena, the king issued a special order to employ those who were punished in 1547.⁷⁵ No dynastic celebration would be happier than this. It is endlessly joyous. That which was bent and resentful has now been straightened and cleared [due to royal] benevolence; the sagely quality of Queen Mother [Insun] can be compared to that of Yao and Shun of China.”
- Letters from Yi Pok-chang of Ch’ŏngju, Pak Tong-ho, and Yang Yang, styled Chamwŏn, came.
- [The] Imch’ŏn [magistrate] sent me oysters.
- The three high state councilors addressed the king saying, “Yusin is a *hyŏn*. Its original name is Ch’ungju.⁷⁶ In 1549, due to Yi Hong-yu’s rebellion, it was demoted to a *hyŏn*. This county’s products and people are considerable, and its land area is big. Therefore, for the lone person who administers it, affairs were piling up and getting backlogged. From old times, all those counties whose administrative status was demoted were restored within twenty years time. We request the administrative status of Yusin *hyŏn* be restored to Ch’ungju. We ask that this be done as the present is a period of restoration and absolution.” The king gave his consent.
- The official gazette of the sixth day says, “The three high state councilors addressed the king saying, ‘Today, we sorted and made a list of those who have been criminally accused as well as those who were waiting in idleness. Also, beneath each person’s name, his accomplishments are recorded and the real post that each should be awarded is recommended. A compassionate decision must come from above [i.e., from the king]. Thus our written recommendation is presumptuous to the point of embarrassment. [The

⁷⁴ Ku Pyŏn was a disciple of Cho Sik and passed the higher civil service examination in 1558.

⁷⁵ A number of officials, including Yu Hŭi-ch’un, were punished because of the incident of hanging seditious letters at Yangjae Post Station in the ninth lunar month of 1547, in which Yun Wŏn-hyŏng and his group (Soyun) purged those who were suspected of supporting the opposing group led by Yun Im (Taeyun), after a treasonous message—saying that the queen and her confidante Yi Ki were exercising abusive power and that the state would thus perish soon—was retrieved from Yangjae Post Station in Kwach’ŏn, Kyŏnggi Province.

⁷⁶ Ch’ungju was originally a *mok* 牧, where an official of senior third rank was dispatched to govern by the central court. A *hyŏn*, in contrast, was administered by either an official of junior five or junior six, making it of lower status in the local administrative hierarchy.

reason] we made a broad report was because we were concerned that by any chance Your Highness might have difficulty in differentiating various cases. As we referred to the “Affairs Seen and Heard” (*Mun’gyōn sagōn*) from China,⁷⁷ in the [section] “Papers from the Board of Personnel,” at the time of previous emperor, the types of criminals were differentiated by type, and then underneath each name, they recorded and added their deeds and their proper posts. Thus we roughly imitated that case; yet the fact that we could not realize the presumptions is all the more embarrassing.’ The king said, ‘What the three high state councilors suggested will be executed after the tenth day.’ It is because the king had commemoration rituals to attend and could not take the public affairs.”

○ I learned that elder Na Sa-sōn 羅士愼(styled Chungmuk)⁷⁸ became librarian of the Royal Academy.

○ On the sixth day of the month, the three high state councilors and so forth petitioned the throne and said, “In the royal written order yesterday, Your Highness said, ‘After a new king ascends the throne, royal favors should be disbursed and general amnesty should be given. As for these royal favors, the high ministers should investigate it. If there are the likes of talented men who are waiting in idleness, they should be employed, and those who were punished without reason should have their grievances addressed.’ [On the basis of such order,] Your servants have met together and discussed this matter. The talented men who are idle and the innocent men who were punished had been recorded according to their categories. But among those who were implicated after 1545, those who were wrongly implicated and innocent yet charged with great crimes are exceedingly many. How could it be the case that most of those who once stood in attendance at court had become treasonous rebels? It is all because the meritorious officials of that time, such as Yi Ki (1476–1552) and Yun Wōn-hyōng (?–1565), carried with them resentments from long ago, and taking advantage of the king’s youth, unleashed their anger. Even with suspicion as small as a mustard seed, they would bring it up and make something of it. A whole generation of righteous men and upright scholars, and anyone who had an ounce of knowledge, were labeled treacherous rebels. Imprisoning and ensnaring them, the people lost their spirits and hung their heads [in despair], not daring to open their mouths, to the point that the spirit of the scholars was cut off and the pulse of the kingdom weakened. It is saddening to say this. The justice in men’s minds and Heaven’s principle have endured and not been lost. Because of this, resentment among the officials and dolor has not ended, and the public discussion has been so intense. As soon as sagely instructions [i.e., those of the king] descended at the beginning of this new reign—[stating] that erasing injustice and reaching out to those who are out of office should be carried out—Heaven’s will and the hearts of men have been restored anew, like ice melting. Truly this is the matter of the first importance for this sagely age. At that time, even those who ‘confessed their crime’ under the pretense of ‘investigating the truth’ would have accumulated tremendous resentment. How much worse must it have been for these people who, without a single matter that could be traced to them, were nevertheless falsely charged! Their crimes were either fabricated on

⁷⁷ *Mungyōn sagōn* was a paper compiled after their travels by Chosōn envoys who had visited China.

⁷⁸ Na Sa-sōn was one of Yu’s maternal cousins. He passed the *munkwa* in 1534.

account of [reports made by] spies and henchmen, or they were extracted from defaming letters written anonymously. That they were falsely accused of crimes can be seen from this. For this reason, among those who were punished at that time, we categorized them in the records according to whether they remain alive or have since perished, and putting together each person's biography, note it under his name. The crime for which he was punished at that time is also listed. We hope Your Highness takes just one glance and gets to know all clearly. We humbly request your decision. Some among them did not participate in treason, yet were punished by the rule of having their property confiscated. That has caused resentment and injustice, and it is extremely unreasonable." The king said, "Acknowledged." The high officials again gathered and discussed the matter and reported back, saying, "Kim Chŏ and the ten members of his coterie, as well as all those who are listed above, are criminals of the case of 1545. They all received heavy punishments either because they were mentioned during the interrogations under torture or because they were implicated when others testified to what they had seen and heard. [As a result of such investigations,] all of them were sentenced to the disposal of their wealth along with punishment of their family members. If you consider their sentences, it looks as if each of them committed a crime. But all those were tied together at once, and came to be [falsely] associated with great crimes. The ancients said that when a person is forced into making a confession, even if Kao Yao⁷⁹ himself were to preside over the case, that person's crimes would still remain even after his death. Even those who are in this category, in which their cases are extremely unjust and thus must be pardoned, received certain sentences. In addition, it is not appropriate to discuss release from below for those cases [that took place] before 1545. Therefore, we present a special report. For all the other cases, we dare to present a report."

○ Min Ch'ung-wŏn (1541-?), inspector [of the State Tribunal] (Tosa), came from Seoul around sunset and spoke to me in detail. When he bade His Majesty farewell, he saw a recorder of the Royal Secretariat (Chusŏ), [who showed him] a document concerning employment of wise scholars. On top of the list was No Su-sin (courtesy name Kwahoe), and by his name an annotation that read, "His scholarship is utterly consummate." The following one was my name, beside which the annotation read, "His scholarship is erudite and extensive," and the next was Kim Nan-sang (styled Kyeŭng), by whose name the annotation read, "He is endowed with both learning and virtue." Moreover, [the document continued to say,] all three of the people mentioned above are equipped with staggering capabilities in giving royal lectures, so that if they take up the lecture, great merit will be produced in His Majesty's studies. Also, with respect to Yi Ŏn-jŏk (1491-1553, styled Pokko),⁸⁰ the document read, "He is at the pinnacle of philosophical learning

⁷⁹ Kao Yao is a legendary figure of Chinese antiquity. As a subject of Emperor Yao, he was known to establish the legal system, including prison.

⁸⁰ Yi Ŏn-jŏk of Yŏju Yi passed the higher civil service examination at the age of twenty-four and held a number of prestigious posts. At the time of the literati purge of 1545, he investigated officials as an interrogator. Yet when the incident of hanging seditious letters at Yangjae Post Station broke out in 1547, he was named one of the conspirators and banished to Kanggye, P'yŏngan Province, and died there.

of his generation.” In applauding Song In-su (1499–1547),⁸¹ it said, “His knowledge has been thoroughly put into practice,” and in commending Im Hyōng-su (1504–47),⁸² it read “His writing conveys righteous spirit and vigor.” It was [also] written that Yi Ch’ōn-gye is both talented and learned.

○ Song Hŭi-gyu (1494–1558) is a loyal vassal and a filial son with lofty principles.
○ Inspector Min brought Zhu Xi’s *Yi li jing zhuan tong jie* (Comprehensive Explanations of the Text and Commentaries on the *Book of Rites*) and showed it to me. I have wanted to look at this book for all my life, but this is his [copy of the] book. Magistrate of Yōsan Yi Kyōng-jong sent me a note of congratulation. Magistrate Kim came to visit honorable Min. We sat together to eat. After Kim left, I discussed with Mr. Min and Pak the *Xin jing fu zhu* (Classic of the Mind-and-Heart, Supplemented and Annotated), under the lamp of a room in the outer wing of the house. We dispersed after quite a while. Last year, when Yi Wōn-u and Ku Ŏm became related by marriage, someone sent Yi Wōn-u a head in a box with a note saying, “This is Yi Ki” (Yi Wōn-u’s father, 1476–1552). People saw this and then almost collapsed with astonishment.

⁸¹ Song In-su of the Ŭnjin Song descent group studied under Kim An-guk. He earned a higher civil service examination degree in 1521 and held a number of important posts. He had been a critic of Yun Wōn-hyōng and Yi Ki and thus was removed from his post of second magistrate of Seoul at the time of the literati purge of 1545. Soon he was sentenced to die by drinking poison.

⁸² Im Hyōng-su of P’yōngt’aek Im passed the higher civil service examination in 1535. At the time of 1545 purge, he was demoted to magistrate of Cheju Island, but soon dismissed. He was implicated in the incident of 1547, and banished to a remote island before being forced to die by drinking poison. When alive, he exchanged friendship and scholarship with Yi Hwang as well as Kim In-hu.