

### 3. Song Tōkpong and Other People around Yu Hŭi-ch'un

柳文節公 [교정주:希春] 夫人宋氏答文節公書 (眉巖日記草 5:326-27)  
(주:文節公 以玉堂金馬 從仕京洛 獨處四閱月 一切聲色不近 作書以誇獨處之苦 至以難報之恩矜之 夫人在潭陽本家 以此謝之)

伏見書中自矜難報之恩 仰謝無地 但聞君子脩行治心 此聖賢之明教 豈爲兒女子而勉强耶 若中心已定 物欲難蔽 則自然無查滓 何望其閨中兒女之報恩乎 三四月獨宿 謂之高潔 有德色 則必不澹然無心之人也 恬靜潔白 外絕華采 內無私念 則何必通簡誇功 然後知之哉 傍有知己之友 下有眷屬奴僕之類 十目所視 公論自布 不必勉強而通書也 以此觀之 疑有外施仁義之弊 急於人知之病也 荊妻耿耿私察 疑慮無窮 妾於君 亦有不忘之功 毋忽焉 公則數月獨宿 每書筆端 字字誇功 但六十將近 若如是獨處 於君保氣 大有利也 非妾難報之恩也 雖然君居貴職 都城萬人頃仰之時 雖數月獨處 此亦人之所難也 荊妻昔於慈堂之喪 四無顧念之人 君在萬里 號天慟悼而已 至禮誠葬 無愧於人 傍人或云 成墳祭禮 雖親子無以過 三年喪畢 又登萬里之路 間關涉險 孰不知之 吾向君如是至誠之事 此之謂難忘之事也 公爲數月獨宿之功 如我數事相肩 則孰輕孰重 願公永絕雜念 保氣延年 此吾日夜顛望者也 然意伏惟恕察 宋氏 (주:文節公日記二十一卷 在於海南白明憲家 直孫 所當極力推尋 留置本家矣 此簡騰書于海南白叔尙賓家 敬爲持久[xyz]書[x]私集之末)

유문절공의 부인 송씨가 문절공에게 답장으로 보낸 편지 (미암일기 초 5:326-27)  
(주: 문절공이 홍문관의 벼슬아치로 서울에 올라가서 벼슬하였는데 홀로 사개월동안 지냈다. 일체 여자와 향락을 가까이 하지 않았다. 편지를 써서 홀로 생활하는 괴로움을 자랑하였다. [부인에게] “[당신이 내게] 갚기 어려운 은혜를 입었다” 라는 말로 자랑하기에 이르렀다. 부인이 담양의 본가에 있으면서 다음과 같이 답장을 썼다.)

삼가 당신 편지 중에 “갚기 어려운 은혜를 입은줄 아시라”고 스스로 자랑한 것을 보니, 우러러 사례할 바가 없습니다. 다만 들으니, 군자가 행실을 닦고 마음을 다스리는 것은 성현의 밝은 가르침이니, 어찌 아녀자를 위해 힘쓰라는 것이겠습니까? 만일 [당신의 마음의] 중심이 이미 정해지고 물욕이 가리워지지 않으면, 자연히 잡념이 없을 것인데, 어찌 그 규중의 여자가 보은하기를 바라십니까? 삼사개월 혼자 지낸 것을 고결하다고 이르고 덕을 보인 듯한 낮빛을 지니신다면, 반드시 맑고 무심한 사람은 아닙니다. 편안하고 고요하고 결백해서, 밖으로 화려함을 끊고 안으로는 사사로운 생각이 없다면, 어찌 반드시 편지를 보내 자랑을 한 연후에야 그것을 알겠습니까. 곁에 당신을 알아주는 친구가 있고 아래로는 딸린 식구들과 노복들이 있어, 다 보는 바가 있어, 공론으로 [당신의 잘하는 바가] 스스로 알려질 텐데, 반드시 힘들여 편지로 알려줄 필요는 없습니다. 이로 보건대, 의심컨대, 곁으로 인의를 베푸는 폐단이 있어서, 남이 알아주기를 급히 여기는 병이 있는 듯 합니다. 제가 가만히 살펴보건데, 의심과

염려가 끝이 없습니다. 저도 당신이 잊지 못할 공이 있으니 소홀이 여기서 마십시오. 당신은 수개월 혼자 지내시면서 매번 붓 끝의 글자마다 공을 자랑하여 쓰셨는데, 다만 [그대는] 육십이 장차 가까우신데 만일 이렇게 혼자 생활하신다면 당신의 기를 보호하는데 큰 이로움이 있는 것이지, 저에게 갚기 어려운 은혜를 베푸는 것은 아닙니다. 비록 그러하나, 당신이 고귀한 직책을 갖고 계시면서 도성의 많은 사람이 우러러보는 즈음에, 수 개월 혼자 계시는 것도 역시 사람들이 어렵게 여기는 바이기는 합니다. 저는 전에 시어머님 상을 당했을 때 사방에 돌아보고 생각해 주는 사람이 없었고, 당신은 만리 밖에 계시며 하늘을 향해 울부짖고 통곡하고 슬퍼할 뿐이었습니다. 저는 지극한 예로 장사를 지내서 다른 사람에게 부끄럼 없이 했습니다. 곁에 있는 사람들이 말하길, 산소를 쓰고 제사 지내는 예를 친자식이라도 더 잘할 수는 없다고 했습니다. 삼년상을 마치고, 또 만리길에 올라 재를 넘고 험한 길을 지나 [당신을 찾아간 것을] 누가 알지 못하겠습니까? 제가 당신을 향해 이같이 지성을 다한 이것은 잊지 못할 일이라고 하겠습니다. 당신이 수개월간 홀로 계신 그 공을 나의 이 몇가지 [수고한] 일과 서로 비교해 본다면 어느 것이 더 가볍고 어느 것이 무겁겠습니까? 바라건대 당신께서 영원히 잡념을 끊어버리시고 기를 보호하셔서 오래 사시기를 바랍니다. 이것이 제가 밤낮으로 크게 바라는 것입니다. 그러한 나의 뜻을 이해하고 살피주기를 엿드려 바랍니다.

송씨 드림

(문절공의 일기 21 권은 해남의 백명현 댁에 있다. 직계 후손은 힘을 다해 찾아와서 본가에 보관하도록 해야 할 것이다. 이 편지는 해남의 숙부 백상빈의 댁에서 베껴온 것인데 [xyz] 삼가 오랫동안 전하기 위해 문집의 끝에 써둔 것이다.)

Madam Song's Reply Letter to Her Husband Yu Hŭi-ch'un, Lord of Letters and Royalty (*Miam ilgi ch'o*, 5:326-27)

(Note: When Yu Hŭi-ch'un had a post in Seoul as fifth counselor of the Office of the Special Counselors,<sup>1</sup> he lived there alone for four months. He did not indulge in sensual pleasures, and wrote a letter [to his wife] boasting of the difficulty of living alone, to the point of exalting it as a favor that would be difficult [for his wife] to repay. His wife was at their home in Tamyang and wrote this in reply.)<sup>2</sup>

<sup>1</sup> "Oktang Kŭmma" 玉堂 金馬 (Golden Horse Gate of the Jade Hall) refers to a Han-dynasty institution. One would pass through the Golden Horse Gate to get to the Jade Hall, which was similar in function with Chosŏn's Hongmun'gwan (Office of Special Counselors).

<sup>2</sup> The identical letter is recorded in the entry of 1570/6/12 in *Miam ilgi ch'o*, 2:292-93. Thus we know that Yu Hŭi-ch'un at the time was fifty-eight years old. After jotting down his wife's letter, he commented that he was very impressed by it because it was well-intended. Yet in a later entry of 1571/12/2 (*Miam ilgi ch'o*, 3:212), when he and his wife were together, Yu chastised her because her letter had apparently hurt his feelings.

Humbly, I read in your letter boasting that this [Yu’s abstinence for a few months] was a kindness difficult to be repaid, and so with gratitude I look up to you to the extreme. I have heard, however, that the scholar-gentleman [is supposed to] cultivate his behavior and restrain his mind. This is the enlightened teaching of the sages. How is it that you strive so diligently to do this for my sake, then? If your mind was already settled, and you could prevent material desires from leading you astray, then, naturally, there would be no miscellaneous thoughts. How can you expect a woman like me, in the inner quarters, to show gratitude? [You] call sleeping alone for three or four months a lofty and pristine act and are pretentious about being virtuous. If that is the case, you are not necessarily a man of no desire. If you [lived in] serenity and austerity, turning away from sensuality from without and ridding yourself of selfish desires from within, then would I know about that only after you sent this letter boasting of your merits? Accompanying you are the closest of friends and serving you are members of your family, servants, and slaves. [What you do] is seen by many eyes, and your public reputation will be built on its own accord. There was no need to force it by sending this letter. Looking at this, I suspect you may have the bad habit of “showing off your benevolence and righteousness” and the afflictions of rushing to have others know. I, your humble wife, have considered this carefully, and my suspicions and worries are boundless. Your wife has to you, my husband, merits that should not be forgotten—you must not neglect this! While living alone for several months, you boasted of it in every character of each of your letters. Yet you are nearly sixty years of age. If you live alone like this, it becomes a great benefit [to your health,] for you could preserve your inner energy (*ki*). This is not a grace that is difficult for me to repay. I admit that people might think it difficult to sleep alone for several months when you have an esteemed post and thus many people in Seoul looking up to you. As for me, when your mother passed away, no one anywhere was able to help me make the [funeral] arrangements. You were at a great distance; all you could do was call out in sorrow to Heaven. Meanwhile, I completed arrangements for the funeral as well as for the mourning rites with propriety, so that I had no shame before others. People who were around me said that, for arranging the funeral and mourning rituals, her own son would not have been able to do better than I did. After completing three years of mourning, I took the road to you, climbing passes and traversing rough paths. Everyone knows about this. I think this devotion to you can be said to be unforgettable. If you compare my ordeals with the many months you spent alone, which can be said to weigh more? Which less? I hope that you will not get distracted and will protect your inner energy [so that you] live a long life. This is my wish day and night. With this, I beg your consideration, your wife.

(Note: The twenty-first volume (*kwǒn*) of *Miam ilgi* is at Paek Myǒng-hǒn’s house in Haenam. The direct descendants [of Miam] must strive to retrieve them, and should store them at Miam’s ancestral home. I copied this letter which was kept at Uncle Paek Sang-bin’s home [xyz] in order to preserve this for a long time; I insert this at the end of Miam’s collected works.)

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 斲石文序 (予:辛未年七月) (眉巖日記草 5:319)

眉岩 謫居鍾山 十有九年 嘉靖乙丑 [교정주:明宗二十年] 季冬 蒙上恩 丙寅春  
 量移于恩津 余亦陪還同寓 十生九死之餘 唯所望者 立碣石於先塋之側  
 而石之品好者 莫過於此縣之所產 卽招石工 給價以質 載船以送 置海南之海上  
 隆慶元年丁卯 [교정주:明宗二十二年] 冬 眉岩 以弘文校理 掃墳還鄉  
 始曳運于秋城 而人力單弱 未得躄立 辛未 [교정주:宣祖四年二月] 春  
 適除[x]此道監司 庶幾得副宿願 中心惓惓 監司 長於除弊 不顧私事 而簡余曰  
 必須私備而後成 余忘其拙 而作此文 冀家翁感悟而扶助 又以貽夫後雲仍也

착석문 서문 (1571년 7월) (미암일기초 5:319)

미암이 종산에 유배 생활을 십구년간 하다가 가정 을축년 (1565) 겨울 12월에  
 임금의 은혜를 입어 병인년 (1566) 봄에 정상이 참작되어 은진으로 유배지가  
 옮겨졌다. 나도 역시 같이 모시고 돌아와 함께 지냈다. 갖은 고생을 다한  
 나머지 오직 내가 바라는 것은 아버님 무덤의 곁에 묘갈석을 세우는 것이었다.  
 돌의 품질이 좋은 것이 이 현(은진)에서 나는 것보다 좋은 것이 없어서, 석공을  
 바로 불러서 값을 주고 갈석을 사들여서 배에 실어 보내어 해남의 바다가에  
 갖다두었다. 1567년 겨울에 미암이 홍문관 교리가 되어 성묘하러 고향에  
 돌아와서 비로소 갈석을 추성(담양의 옛이름)으로 끌어 옮겨왔다. 그러나 인력이  
 모자라 새겨서 세우지 못하였다. 1571년 봄에 마침 전라도 감사로 제수되어서  
 나의 오래된 소망이 거의 이루어 질 것으로 생각하여 마음이 부풀어 있었다.  
 감사는 폐단을 없애는데 주력하고 사사로운 일을 돌볼수 없으므로 나에게 편지를  
 쓰기를, “반드시 사적으로 준비해서 나중에 이루어야 한다”고 했다. 그러나 나는  
 나의 졸렬함을 잊고 이 글을 작성하였다. 가옴께서 깨달아 도와주기를 바라고 또  
 그 후손에게 미칠수 있기를 바란다.

Preface [by Madam Song] to the Letter [to Her Husband Yu Hŭi-ch'un] on the Chiseling  
 of a Headstone (Seventh lunar month of 1571) (*Miam ilgi ch'o*, 5:319)

Miam (Yu Hŭi-ch'un) had been living in exile at Chongsŏng (in Hamgyŏng Province) for  
 nineteen years when, deep in the winter of 1565, he received the king's grace, then  
 subsequently had his exile moved to Ŭnjin in the summer of 1566. I, too, moved there  
 and took up temporary residence with him. During these precarious times, the only thing  
 I desired was to be able to place a headstone next to my father's tomb. Among high-  
 quality stones, none surpasses those produced in this county [of Ŭnjin]. Therefore I  
 employed the service of a stonemason and bought the stone, and had the stone shipped to  
 and stored near the shores of Haenam.<sup>3</sup> In the winter of 1567, Miam was appointed fifth  
 counselor in the Office of Special Counselors (Hongmun'gwan Kyori), and so he  
 returned home to report the promotion to his dead ancestors. We started to have the  
 headstone pulled to Tamyang, but we were too few in number and our effort so weak that  
 we could not finish chiseling and erecting the stone. In spring of 1571, Miam was finally

<sup>3</sup> See Chapter 2 for a few entries describing how this stone was shipped from Ŭnjin to  
 Haenam.

appointed governor of Chŏlla Province,<sup>4</sup> a position that I thought would enable me to fulfill my long-held desire, and so I was truly ecstatic in my heart. As a governor, he excelled in eliminating vice, but he failed to look after his own personal affairs. In a letter, he said, “You must prepare for private funds and then complete [the headstone].” Well, excuse my meager brain, but I am writing this letter in the hope that the master of the house sympathizes with my situation and will get me assistance, and also to enlighten our descendants generation after generation.

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斷石文 (眉巖日記草 5:319–21)

天地萬物之類 惟人最貴者 立聖賢明教化 行三綱五倫之道也 然自千千萬萬古而來 能勇而行之者蓋寡 是故人苟有追孝父母至誠之心 而力不足以遂願者 則仁人君子 莫不惕然留念而欲救之 妾雖不敏 豈不知綱領乎 孝親之心 追古人而從之 君今守二品之職 追贈三代 余亦從古禮而得叅 先靈九族 咸得其歡 此必先世積善陰功之報也 然吾獨耿耿不寐 拊心傷懷者 昔我先君 常語子等曰 吾百歲之後 須盡誠立石於墓側 之言 洋洋在耳 迨未得副吾親之願 每念及此 哀淚滿眶 此足以致仁人君子動心處也 君抱仁人君子之心 操救窮拯溺之力 而簡余曰 私備於同腹 而吾當以佐其外云 此獨何心 得非惡累清德而然耶 等差妻父母而然耶 偶然不察而然耶 且家君 自君東來之三日 見琴瑟百年之句 自以爲得賢壻 而矢喜欲狂 君必記憶 況君我之知音 自比蜺蝥而偕老 不過費四五斛之米 工可訖功 而厭煩至此 痛憤欲死 經曰 觀過知仁 聞者必不以此爲過也 公遵前修之明教 雖至微之事 盡善盡美 求合於中道 今何固滯不通 如於陵仲子耶 昔范文正公 以麥舟 救友人之窘 大人之處事何如耶 私備同腹之意 有大不可者焉 或有寡婦僅能支保者 或有窮不能自存者 非但不能收備 必起怨悶之心 禮云 稱家之有無 何足誅哉 若私家可辦之力 則以余之誠心 業已爲之久矣 豈必苟請於君耶 且君在鍾山萬里之外 聞吾親之歿 惟食素而已 三年之內 一未祭奠 可謂報前日款接東床之意耶 今若掃厭煩 而勉救斷石之役 則九泉之下 先人哀感 欲結草而爲報矣 我亦非薄施而厚望於君也 姑氏之喪 盡心竭力 葬以禮祭以禮 余無愧於爲人婦之道 君其肯不念此意耶 君若使我 不遂此平生之願 則我雖死矣 必不瞑目於地下也 此皆至誠感發 字字詳察 幸甚幸甚

착석문 (미암일기초 5:319–21)

천지 만물의 중에서 사람이 가장 귀하다는 것은 성현이 있어서 교화를 밝히고 삼강오륜의 도를 행하기 때문입니다. 그러나 오랜 세월 이래로 용기 있게 능히 행하는 자는 대개 적었습니다. 그러므로 사람이 진실로 부모에게 지극한 정성으로 소급해 효도하는 마음이 있더라도 힘으로는 원하는 바를 달성하지 못함이 있는 즉, 인인군자들이 슬프게 유념해 두어서 구제하고 싶어하지 아니함이 없는 것입니다. 첩이 비록 아둔하나 어찌 그런 [삼강오륜의 윤리]강령을 모르겠습니까. 부모에게 효도하고 싶은 마음을 옛 사람을 따라서 해보려고 합니다. 당신께서 지금 이품의 관직에 계시고 삼대를 (부, 조, 증조)

<sup>4</sup> He was appointed governor of Chŏlla Province on 1571/2/4. See 1571/2/11 (*Miam ilgi ch'o*, 3:31).

추증하게 되고, 저도 또한 옛 예를 따라 참여할 수 있게 되었으니, 돌아가신 영령들과 가족이 모두 기뻐함을 얻게 되었습니다. 이것은 우리 조상대에 [살아서] 선을 많이 쌓은 음공의 보답입니다. 그러나 내가 홀로 마음 애태우면서 잠을 자지 못하고 내 가슴을 어루만지며 상심한 것은 이전에 돌아가신 저희 아버님께서 늘 자식들에게 말씀하시길, “내가 죽은 뒤에 반드시 묘 곁에 정성을 다해 비석을 세워라” 하셨으니 지금도 귀에 들리는 듯합니다. 아버님의 바람에 아직까지 부응하지 못하니, 이것을 생각할 때마다 슬픈 눈물이 눈가에 가득합니다. 이것은 인인군자의 마음을 움직이게 하기에 족한 것입니다. 당신께서는 인인군자의 마음을 품고 계시고, 군색함을 구하고 물에 빠짐으로부터 건질만한 힘을 갖고 계신데, 저에게 편지하여 말씀하시길, “사적으로 형제들간에 비용을 마련할 일이고, 나는 그밖에 것을 도와주겠다” 하시니, 이 홀로 무슨 마음입니까? 당신의 깨끗한 덕에 누가 되는 것을 싫어하여 그러한 것입니까? 처의 부모라고 차이를 두는 것입니까? 우연히 살피지 못해서 그런 것입니까? 아버님께서 당신이 동쪽으로 온 (담양으로 장가 온) 삼일째에 “금슬백년 (금슬 좋게 백년간 살겠노라)”이라고 지은 시구를 보고 스스로 어진 사위를 얻었다고 생각하여 몹시 좋아하셨는데, 당신도 기억하시겠지요. 하물며 당신은 나의 마음을 알아주는 사람으로서 스스로 (우리 부부를) 노래기와 메뚜기의 사이와 비교하여 해로하자고 하면서, 불과 사, 오 회의 쌀만 사용하면 공역을 마칠 수 있는데, 번거로움을 싫어함이 여기에 이르니, 분통하여 죽고만 싶습니다. 경전에 이르기를, “허물을 보면 그 사람의 어진 것을 안다” 고 하니, 듣는 사람이 반드시 이것을 허물로 여기지 않을 것입니다. 공은 이전 [사람들이] 닦아온 [성현의] 밝은 가르침을 준수하여, 비록 아주 작은 일이라도 최고로 선하고 최고로 아름답게 함을 추구하여 중도에 맞기를 구하시는데, 지금 어찌하여 딱딱하고 통하지 않음이 오름중자처럼 하려 하십니까? 옛날 범중암이 보리를 배에 싣고오다가 친구의 궁색함을 구제해주었는데, 대인의 처사가 어떠합니까? 사비를 동복끼리 마련하라는 그 뜻은 절대 가능하지 않습니다. 혹은 과부로서 겨우 지탱하고 있고, 혹은 가난하여 스스로 생활하지 못합니다. 비단 사비를 갖추기는 커녕, 반드시 원망하고 민망한 마음만 일으킬 뿐입니다. <<예기>>에 이르기를, “집안에 있고 없는 것에 따라 알맞게 한다” 고 하였으니, 어찌 [나의 동복이 사비를 마련하지 못하는 것을] 족히 나무라겠습니까? 만약 사가에서 가히 마련할 수 있는 힘이라면 제가 성심을 다하여 이미 이룬지 오래되었을 것입니다. 어찌 구차하게 당신에게 청했겠습니까? 또한 당신께서 중성 만리 밖에 계실 때, 제 아버님이 돌아가셨단 말씀을 듣고, 오직 채식만 하셨고 삼년상을 지내는 동안 한 번도 제례를 올린 적이 없었으니, 제 아버님께서 전날 사위를 정성스레 대접한 것을 보답했다고 말할 수 있겠습니까? 이제 만일 번거로움을 싫어함을 없애 버리고 묘갈을 세우는 일을 힘써 구한다면 저승에서 아버지께서 슬픈 감동이 일어나 결초보은 하고자 할 것입니다. 저는 또한 당신에게 박하게 베풀고 두텁게 바라는 것이 아닙니다. 시어머니 상을 당했을 때 마음을 다하고 힘을 다하여 예로써 장사지내고 제례를 지냈으니, 며느리가 되는 도리에 부끄러운 점이 없었습니다. 당신은 이 뜻을 생각하지 않습니까? 당신께서 만약 나의 평생의 뜻을 이루어주지 않는다면, 저는 비록 죽더라도 반드시 지하에서 눈을 감지 못할

것입니다. 이것은 모두 지극한 정성에서 우리나라의 말이니, 글자마다 자세히 살피시기를 바라고 바랍니다.

Letter [of Appeal from Madam Song to Her Husband Yu Hŭi-ch'un about] Chiseling the Gravestone (*Miam ilgi ch'o*, 5:319–21)

The reason that man is the noblest among the myriad things between Heaven and Earth is that he establishes the sagely and wise, illuminates the teachings, and carries out the Way of the three bonds and the five relations.<sup>5</sup> However, in the tens of thousands of years that have passed, those who can courageously behave [according to these principles] have been very few. Therefore, there were those who, though possessed of a sincere heart to pursue filiality toward their parents, lacked the ability to carry out their intentions. As a consequence, among benevolent gentlemen, there were none who would not deliberately give thought to [those with filial intentions] and wish to rescue them [from such situations]. Even though, I, your wife, am not keen, how could I not know these principles? As for filial hearts toward parents, I would like to take the ancients as my exemplars and follow them. Now you, my husband, hold an office of second rank and have received posthumous conferment of titles for three generations back,<sup>6</sup> and in accordance with ancient rites, I also have received honors.<sup>7</sup> The spirits of our deceased ancestors and our nine relations (*kujok*)<sup>8</sup> have all obtained this happiness. This must be the recompense for the accumulated good deeds and merits of previous generations. But there is one thing that perturbs my heart and keeps me from sleeping soundly, nagging and troubling me. A long time ago, my late father<sup>9</sup> often said to his children, “Soon after I

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<sup>5</sup> The three bonds (*samgang*) are the three cardinal human relationships between ruler and subject, father and son, husband and wife. The five relations (*oryun*), or five moral principles, describe the righteousness between ruler and subject, affinity between father and son, separation of functions between husband and wife, proper order of birth between elder and young brother, and fidelity between friends.

<sup>6</sup> In the Chosŏn period, for officials of second rank or higher, immediate ancestors within three generations received honorary titles. Parents were given the same rank as the official himself; his grandparents were given a rank one lower. For detailed regulations, see *Kyŏngguk taejŏn* (Great Code of Administration), (rpt., Keijō: Chōsen sōtokufu chūsūin, 1934), *Ijŏn, ch'ujŏng*, 1: 69a. After Yu's ancestors received posthumous honorary titles, Yu paid a visit to his ancestors' graves and offered rituals on 1571/4/23 (*Miam ilgi ch'o*, 3:80). Apparently, new headstones and other decorative items were erected for his father, mother and maternal grandfather. Yet, he did not pay an equal attention to his wife's father and this probably made his wife upset.

<sup>7</sup> The wife of a high-ranking official would have been given titles as well.

<sup>8</sup> *Kujok* in general refers to direct family members for nine generations from the generation of great-great-grandparents, or from self to his great-great-grandson's generation. Sometimes it includes collateral family related to those nine generations. Also, it could mean all descendants from his great-great-grandparents as well as relatives related to paternal aunts, one's sisters, and one's daughters, maternal grandparents and maternal aunts, and his parents-in-law.

<sup>9</sup> Song Tŏkpong's father was Song Chun.

die, you must with utmost sincerity raise a headstone by my grave.” With these words still ringing in my ears, I have not yet been able to accomplish my father’s will. Every time I think about this, tears of sorrow fill my eyes. This is enough to move the hearts of benevolent gentlemen. Yet you, my husband, possessing the heart of a benevolent gentleman and having the strength to rescue men from poverty and drowning [i.e., disasters], wrote to me saying, “Take care of the matter privately amongst your blood kin, and I’ll help you with the rest.” What is the meaning of this? Could it be that you have an aversion to damaging your “pure” virtue? Could it be that you think you are discriminating against your wife’s parents? Could it be that you have [suffered] a momentary lapse in judgment? Also, on the third day that you came down to Tamyang for wedding, my father saw your poem, singing “one hundred years of conjugal bliss,” and was so delighted with his newly acquired, brilliant son-in-law that he went almost crazy. You surely must remember this. Moreover, you are the one who knows my tone (*chiŭm*),<sup>10</sup> and who even compared us to the grasshopper’s relationship to the millipede,<sup>11</sup> and wanted to grow old together. With mere expenditures of four or five *hwi* of rice, the work can be completed. Yet you hate being bothered to [even] meet this. I am so mortified, I want to die.

The classics say, “It is by observing a person’s mistakes that you realize his or her goodness.”<sup>12</sup> One who has heard this surely cannot think [my request] to be too much. You, my husband, have always followed the enlightened teachings of cultivating [yourself] like previous [sages]. Even down to the smallest affairs, you sought the middle way, extremely well and extremely beautifully. Yet how could you be so stubborn and uncommunicative, like Wuling Zhongzi (Zhongzi of Wuling)?<sup>13</sup> In antiquity, Lord of Wenzheng [Fan Zhongyan (范仲淹, 989–1052)] relieved his hard-pressed friend by letting him take a shipment of barley. How dissimilar this is to your management of my affair! Your suggestion that we, my siblings, need to prepare it privately is highly inappropriate. One is a widow and barely makes her living. The other is in poverty and unable to make a living. Not only are they unable to prepare [funds] on their own, but they would be bitterly resentful and frustrated. How could you blame [them for being unable to raise funds]? If this were something that my siblings could do, I would have taken care of it long ago. Moreover, you were a thousand *li* away in Chongsōng when

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<sup>10</sup> *Chiŭm* means someone who knows well about self, an idiom derived from the anecdote of Po Ya 伯牙, a musician, and Zhong Ziqi 鍾子期, who acknowledged Po Ya’s talent and enjoyed his music.

<sup>11</sup> The analogy of the symbiotic relationship between the grasshopper and the millipede is often used to refer to a congenial conjugal relationship.

<sup>12</sup> This phrase, *kwan kwa chi in* 觀過知仁, is from the *Analects* 4:7, which goes, “Confucius said, ‘People err according to their own level. It is by observing a person’s mistakes that you can know his or her goodness.’”

<sup>13</sup> Wuling Zhongzi was a man from the state of Chi 齊 during the Warring States Period. He regarded it as unrighteousness of his brother to receive what Zhongzi considered to be too much salary, so he himself moved to the state of Chu and lived there in poverty. See James Legge, *The Chinese Classics, Vol. II, The Works of Mencius* (Hong Kong University Press, 1960), Book III: Tǎng Wǎn Kung, Part II, Chapter 10 (滕文公章句下第十章), 284–85.



you heard of my father's death, and yet all you did [to mourn] was to have plain rice and vegetable dishes. During the three-year mourning period, not once did you perform any proper memorial rituals. Can this be called repaying the past favor of my father's welcoming you as his son-in-law? If you can sweep away your reluctance and make full effort in the labor of erecting this headstone, then my dead father from the other world will be moved and must repay your kindness. It is not that I have not done much for you, yet I only have high hopes [pinned] upon you, my husband. For my mother-in-law's funeral, I devoted my heart and exhausted my energy in order to bury her according to ritual and offer memorial services to her according to prescribed rituals. I have no reason to be ashamed in my duties in the way of a daughter-in-law. Is my husband really willing to not remember this? If you, my husband, will not grant this wish of my whole life, even in death I would not be able to close my eyes under this earth. Everything here is expressed with the utmost sincerity. I would be very grateful if you please read over each and every word carefully.<sup>14</sup>

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 城隱先生碣陰 (眉巖日記草 3:224–25)

城隱先生 諱某[주:桂鄰]字隣之 姓柳氏 出善山 生順天 寓居海南 性質直孝友 讓土田臧獲于弟妹 遭外艱 執禮慎獨 有大過人者 聰明迥出 文理透徹 博覽經史 一成誦則終身不忘 屬文則長於立論 言論風旨常務抑邪與正 自年三十 厭鄉風之嘵嘵 杜門掃軌 只訓誨鄉子弟 罕出遊 靜久而知人 清修寡欲 不事貨色[주:不喜酒色絲竹] 年五十一而終 有男二人 長成春 擢文科 入翰苑郎天官 先先生而夭 季希春 後亦擢[주:登]第 出入禁從 隆慶[주:宣祖四年]辛未 蒙恩擢授全羅道觀察使 遂追贈先生吏曹叅判 孤希春泣識

성은선생의 묘갈음기 (미암일기초 3:224–25)

성은선생의 휘는 모이고 (계린이다), 자는 인지이다. 성은 유씨고 본관은 선산이다. 순천에서 태어나고 해남에서 우거했다. 성품이 꾸밈없고 정직하며 [부모에 대한] 효와 [형제자매에 대한] 우애를 갖추셔서, 형제 자매에게 토지와 노비를 양도하였다. 아버지상을 당했을 때 예를 잘 집행하고 홀로 있을 때 삼간 점이 남들보다 뛰어났다. 총명하고 뛰어나서 문리가 투철하고 널리 경전과 사서를 읽었는데 한 번 외우면 죽을 때까지 잊지 않았다. 글을 짓는 것은 논리를 세우는데 장점이 있었다. 언론은 비유적으로 얘기해서, 항상 그른 것은 억제하고 바른 것은 인정했다. 삼십세부터 향풍이 좋지 않음을 싫어해서 문을 닫고 숨어 살았다. 단지 시골의 자제를 가르치면서 나가 노는 것이 드물었다. 고요하게 오래 지내니 다른 사람에 대해 많이 이해하게 되었다. 깨끗하게 몸을 닦고 욕심이 적었으며 재물이나 여색을 좋아하지 않았다. 나이 51 세에 돌아가셨다. 아들

<sup>14</sup> Probably because of Song Tökpong's letter to Yu, the headstone and other stone decorations for Song's father were prepared. See entries on 1571/8/18 (*Miam ilgi ch'o*, 3:143), 1571/9/1 (*Miam ilgi ch'o*, 3:152), and 1571/9/5 (*Miam ilgi ch'o*, 3:154). Finally on 1571/9/25, Yu stopped by his father-in-law's grave and examined new gravestone. See *Miam ilgi ch'o*, 3: 163–64.

둘이 있었는데, 큰아들 성춘이 문과에 급제하여 예문관에 들어가고 이조의 낭관을 지냈으나, 선생에 앞서 일찍 돌아가셨다. 둘째 아들은 희춘인데 후에 역시 문과에 급제하여 궁중에 출입하며 벼슬을 하였다. [희춘이] 1571년에 임금의 은혜를 입어 전라도 관찰사에 제수되었다. [법에] 따라서 선생은 이조참판에 추증되었다.

외로운 아들 희춘이 눈물로 적는다.

Tomb Inscription on the Back of [Yu Hŭi-ch'un's Father] Master Sŏngŭn's Headstone  
(*Miam ilgi ch'o*, 3:224–25)<sup>15</sup>

Master Sŏngŭn's *hwi*<sup>16</sup> is such-and-such [Kye-rin]. His courtesy name is Inji. His surname is Yu, and clanseat is Sŏnsan. He was born in Sunch'ŏn but lived in Haenam [after marriage]. His bearing was unpretentious and genuine. He was a filial son and [a practitioner of] brotherly love, and thus he handed over land and slaves to his younger siblings. When his father passed away, [the ways in which] he held fast to propriety and was conscientious even in solitude greatly surpassed others. His intelligence outshone [others]. In his writing, his ratiocination was clear and lucid. He read widely in the classics and histories. Once he had memorized something, he would remember it for his lifetime. As for genres of writing, he was especially good at making logical debates. In his writing he made his points with subtlety and he would always repress the sinister and stand with the righteous. When he was thirty years of age, he grew tired of the boisterous habits of the countryside. Closing his door and living a secluded life, he only taught the children of his village and rarely went out. Enduringly placid and understanding other men, he cultivated himself plainly and had few desires, and did not indulge in material goods and sensual pleasures. In his fifty-first year, he passed on. He had two sons. The eldest was named Sŏng-ch'un. He passed the higher civil service examinations and entered the Office of Royal Decrees (Yemungwan) and came to hold mid-ranking posts at the Ministry of Personnel.<sup>17</sup> He died before his father. His youngest son Hŭi-ch'un also passed the higher civil service exams and frequented the palace. In the *sinmi* year of the Longqing reign (1571), by royal favor, he was appointed the governor of Chŏlla Province, and accordingly his father was granted posthumously the title of second minister of the Ministry of Personnel.

Shedding tears, written by orphaned Hŭi-ch'un.

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<sup>15</sup> Master Sŏngŭn is the sobriquet of Yu Hŭi-ch'un's father. This sobriquet has the same meaning as the expression *siŭn* 市隱 (recluse in the market), which means someone who hides oneself from a busily populated place. *Siŭn* is considered the greatest recluse of all (*taeŭn* 大隱) in the Confucian tradition.

<sup>16</sup> *Hwi* is given name, but in general it was taboo to write it down or to call a person by this name. Master Sŏnŭn's given name is Kye-rin.

<sup>17</sup> Mid-ranking posts at the Ministry of Personnel refer to section chief (Chŏngnang 正郎) and assistant section chief (Chwarang 佐郎) in that ministry. Although these posts were filled by officials with middle ranks (rank senior five or senior six), they held great power for they had right to screen all important official appointments and also to designate their own successors.

貞夫人崔氏碣陰 (眉巖日記草 3:226)

贈貞夫人崔氏 耽津人 居于海南外家 司諫院司諫贈都承旨錦南先生溥之女也 性聰悟方嚴肅 自少勤紡績不舍手 錦南奇愛之 平生屢幹一家喪禮 歸柳氏 配城隱先生諱某[주:桂鄰] 事舅姑有[주:以]誠 與君子相敬如賓 城隱卒後 姑薛氏歿 夫人躬詣順天 辛勤襄事 教育孤兒女 皆以禮義 年六十八 季子希春 坐言事 遠謫北荒 夫人以大義相激厲[주:勵]不作別離悲 七十六遭海寇 蒼皇出奔潭陽 猶抱柳氏神主 年七十九而終 後七年 而希春蒙恩 量移中土 未久賜環承寵 隆慶辛未[주:宣祖四年] 擢拜全羅道觀察使 遂追贈貞夫人 男希春泣識

정부인 최씨의 묘갈음기 (미암일기초 3:226)

증 정부인 최씨는 본관이 탐진(강진)이나 해남 외가에 사셨다. 사간원 사간이셨고 증 도승지이신 금남선생 최보의 딸이시다. 성품이 총명하고 방정하고 엄숙하셨다. 어려서부터 길쌈을 부지런히 하여 손을 쉬지 않아 금남선생께서 기특히 여기며 아끼셨다. 평생 여러 번 집안의 상제를 맡아하셨다. 유씨 집안으로 시집가서 성은 선생 휘 모씨(유계린)의 배필이 되었는데, 시부모를 정성으로 섬겼고, 남편과 더불어 서로 공경하기를 손님처럼 하였다. 성은 선생이 돌아가신 후 시어머니 설씨가 돌아가시자, 부인은 몸소 순천으로 나아가 힘들여 부지런히 장례 일을 돌보셨다. 아버 잃은 자식들을 교육하기를 모두 예의로서 했다. 68 세에(1547년) 막내 아들 희춘이 간언을 올린 것으로 인하여 북쪽의 먼 곳(중성)으로 유배가게 되었다. 부인은 큰 의리로서 [아들을] 격려하면서 이별을 슬퍼하는 표정을 짓지 않았다. 76 세에 해적 왜구를 만나 경황없이 담양으로 도망 하였는데 오히려 유씨 집안의 신주는 품고 갔다. 79 세에 돌아가셨다. 돌아가시고 칠 년 후에 (1565) 희춘이 임금의 은혜를 입어 정상이 참작되어 중토(은진)로 이배되었다. 멀지 않아 [1567년에] 유배지에서 풀려나는 은총을 받았다. 1571년에 발탁되어 전라도 관찰사로 임명되어 드디어 정부인으로 추증되었다.

아들 희춘이 울면서 기록한다.

Tomb Inscription on the Back of [Yu Hŭi-ch'un's Mother] Lady of Virtue Ch'oe's Gravestone (*Miam ilgi ch'o*, 3:226)

The ancestral home of Madam Ch'oe, who received the posthumous title of Lady of Virtue (*chōng puin*), is T'amjin,<sup>18</sup> but she lived in Haenam, her maternal natal home. She was the daughter of Master Kŭmnam, Ch'oe Po (1454–1504),<sup>19</sup> second censor in the Office of the Censor-General (Saganwŏn Sagan), who was posthumously conferred the post of chief royal secretary (Tosŭngji). She was wise, straight, and solemn in her

<sup>18</sup> T'amjin is an old name of Kangjin, Chŏlla Province.

<sup>19</sup> Ch'oe Po is also known as Ch'oe Pu. See Chapter 1: Introduction for more information on him.

demeanor, and from an early age she weaved tirelessly, never being idle. Her father Master Kŭmnam thought highly of her and had a special love for her. Throughout her life, she repeatedly took charge of the family's funeral affairs.<sup>20</sup> She married into the family of Yu; her husband was Master Sŏngŭn, whose taboo name was such and such [Yu Kye-rin]. She served her parents-in-law with sincerity. Her relationship with her husband was mutually as respectful as [the way] they would treat guests. After Master Sŏngŭn's death, her mother-in-law Madam Sŏl passed away. She moved to Sunch'ŏn and there conducted a proper funeral [for her]. She educated her children who had lost their father with propriety and righteousness. When she was sixty-eight,<sup>21</sup> her youngest son Yu Hŭi-ch'un was implicated in a crime because of his [upright] remonstrance [against the royal will], and thus banished to a remote northern place [Chongsŏng, Hamgyŏng Province]. She rather encouraged him with great propriety and did not show any sorrow at their parting. When she was seventy-six, she encountered pirates.<sup>22</sup> Terrified, she fled to Tamyang, yet carried in her bosom [and preserved] the ancestral tablets of the Yu family. She died in her seventy-ninth year. Seven years later [in 1565], Yu Hŭi-ch'un received special dispensation from the king and was moved to the central region [Ŭnjin, Ch'ungch'ŏng Province]. Shortly thereafter, he received royal favor and was freed from exile. In 1571, he was specially chosen and appointed provincial governor (Kwanch'alsa) of Chŏlla Province. Accordingly, she was posthumously granted the title of the Lady of Virtue. Her son, Hŭi-ch'un, writes this in grief.

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 跋文 (眉巖日記草 2:171-72)

錦南崔先生 諱某[予:溥]字某[予:淵淵]希春之外祖父也 先生以經術氣節 遭遇成廟 擢置侍從 嘗奉命往耽羅 適奔父喪 爲風所逆 漂到中國之台州 還至都城外 上命撰進一行日錄 覽而嘉之 遂藏于承文院 其文字 卷不過三 而不惟狀大洋變化之狀 自甌徂燕 一路之山川·土產·人物·風俗 粲然森列 而先生經濟之才 亦可得其什一 求多聞 務博覽之士 願見者衆矣 而至今八 [予:十餘]年 未有鈔梓以廣其傳 [予:矣希春]自塞外 蒙恩還朝 亟思所以壽是書者 校正既了 唯以主張措置[xyz]爲難得 會 博雅吳公出按關西 某以書懇之[予:屬]公遂欣然而諾 鳩遊手完其役 而訖于成 噫是書 [予:殘缺沈淪且百年 今乃得顯於久晦之餘 將大行于斯世] 豈非幸也歟 [隆慶三年龍集己巳年既望外孫通政大夫成均館大司成知製教 柳希春謹識]

(표해록의) 발문 (미암일기초 2:171-72)

<sup>20</sup> Madam Ch'oe only had an older sister, who married to Na Chil, so the two sisters must have taken care of all funeral and ancestral rituals.

<sup>21</sup> We know that Yu was implicated in 1547, and can thus deduce that Lady Ch'oe was born in 1489.

<sup>22</sup> This event refers to the invasion of [Japanese] pirates in 1555. About sixty ships landed in and pillaged the Haenam area.

금남 최선생의 휘는 모(보)이고 자는 모(연연)인데 희춘의 외조부이다. 선생이 나라를 다스리는 방법과 곧은 기개로서 성종조에 등용되어 시종신으로 발탁되었다. 일찍이 왕명을 받들어 제주도에 갔는데, 마침 아버지의 상을 만나 바빠 돌아가는 길에, 역풍을 만나 중국의 태주에 표류하였다. 돌아와 도성 밖에 이르렀는데 임금께서 일행의 일록을 기록하여 올리도록 명령하였다. 임금께서 [그 일록을] 열람하시고 가상히 여기어 승문원에 보관하도록 하였다. 그 책은 세 권 밖에 안되었지만, 큰 바다의 변화를 묘사했을 뿐 아니라, 구 땅에서부터 연경까지 그 길의 산천, 토산, 인물, 풍속 등을 알기 쉽고 자세하게 열거하였는데, 선생의 세상을 경영하고 백성을 구제하는 것에 관한 재주 중의 십분의 일을 [이 책에서] 얻어볼 수 있다. 많은 지식을 구하고 널리 열람하기를 힘쓰는 선비로서 [이 책을] 보고 싶어 하는 사람이 많았는데, 팔십여 년이 지나도록 아직까지 출판하여 널리 전하지 못하고 있었다. 희춘이 변방(종성)으로부터 임금의 은혜를 입어 조정에 돌아와 자주 이 책을 오래 전하는 방도를 생각하여 교정을 마쳤으나, 오직 [이 책의 출판을] 주장하고 조치하는 것이 어려웠다. 마침 박학하고 점잖은 오공께서 (吳祥) 평안도의 안찰사로 나가게 되었는데, 내가 편지를 써서 [출판을] 간청하니 공께서 기쁜 마음으로 허락하셨다. 노는 인력을 모아 그 출판을 마치어 [책이] 완성되니, 아, 기쁘도다. 이 책이 낡고 헐어서 백년이나 되었는데, 이제 오랫동안 묻혀있던 나머지 드러나게 되어, 장차 이 세상에 크게 돌아다니게 되었으니 어찌 다행이 아니겠는가.  
[1569/8/16 에 외손자 통정대부 성균관 대사성 지제교 유희춘이 삼가 쓰다]

Postscript [to the *Record of Drifting across the Sea (P'yohaerok)*] (*Miam ilgi ch'o*, 2:171-72)

Master Ch'oe's (pen name Kūnmam) given name is such [Po] and his courtesy name is such [Yōnyōn]. He was the maternal grandfather of Yu Hūi-ch'un. With his skill at governance and his virtuous demeanor, he acquired the recognition of the late King Sōngjong (r. 1469-94) and was appointed to posts whose holders served in physical proximity to the king. By a royal order he was sent to Cheju Island,<sup>23</sup> but [almost right after his arrival] he learned his father's death. During his rush trip back to the mainland to attend his father's funeral, his ship was blown off course by a head wind and drifted to Taizhou in China. When he returned [to Chosŏn] and reached the outskirts of the capital city, the king commanded him to compile and submit a journal of his travels. After reading [the journal], the king praised it and had it archived in the Office of Diplomatic Correspondence (Sūngmunwŏn). Even though its contents did not amount more than three volumes, it recorded not only the conditions of the transformations in the ocean, but the mountains and rivers, local products, the people, and their customs [that he had

<sup>23</sup> In 1487, he was appointed to the position of special commissioner (Ch'uswae kyōngch'agwan) and dispatched to Cheju Island.

observed] on the road from Ou to Yan,<sup>24</sup> and [these entries] were arrayed brilliantly and in detail. One can gather one-tenth of the talent of Master Ch'oe in governance and rule [from this]. Amongst those scholars who seek to hear much and see widely, there were many who wanted to read this record. However, it has not been published for over eighty years, and so it has not been transmitted to later generations. When I returned from the far-away exile to the court with the king's blessing, I thought often of how to extend the lifeline of the book. Though the editing was already done, it was difficult to find ways to manage [the process of publication]. Fortunately, it came to be that the erudite and refined honorable O<sup>25</sup> was on his way to his post as governor of P'yŏngan Province. I wrote him a letter earnestly requesting [help], and he gladly assented. With his mobilization of idle hands, he successfully completed the work. How joyous! This text has been tattered and floundering for over one hundred years. Now, this long-hidden book has been revealed and would be circulated to the world widely. Truly, is this not fortunate?

[On the sixteenth day of the lunar eighth month in 1569, Yu Hŭi-ch'un, *t'ongjŏng taebu*,<sup>26</sup> headmaster of the Royal Academy, a grandson by his daughter, writes with care.]<sup>27</sup>

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#### Entries Concerning Yu Hŭi-ch'un's Extramarital Relations

庚午 十一月 二十日 (眉巖日記草 2:436-37)

晨 判官尹河 出待早飯 未幾 府尹出相對 厥兄僉正愜 亦來叅

[주:府]尹聞余欲救妹家之窘 以白米太鹽各一石 眞麩二同·清蜜四升·眞油一斗 送于鼇山家 感喜何極 又以老妓寶泉 乃余壬寅年[주:中宗三十七年]故人 給米三斗 余以正月上洛時 執杯近左右之妓名玉瓊兒 雖非相狎 亦有一言之可取 招而饋酒

1570 년 11 월 20 일 (미암일기초 2:436-37)

새벽에 (전주)판관 윤하가 나와서 아침밥을 대접했다. 얼마후 부윤이 나와 상대하였다. 그의 형 첨정 희도 같이 와서 참석하였다. 부윤이 내가 누이댁의 군색한 것을 도와주고 싶어하는 것을 듣고 백미, 콩, 소금 각 한 섬과 누룩 두 동이, 꿀 네 되, 참기름 한 말을 오산가(여동생집)로 보내주었다. 기쁨이 끝이 없다. 또

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<sup>24</sup> “Ou” 甌 refers to the region of modern-day Zhejiang Province and “Yan” 燕 refers to Beijing. Emissaries to China from Korea were called *yŏnhaengsa* 燕行使, i.e., emissaries bound for Yan.

<sup>25</sup> “Honorable O” refers to O Sang (1512–73). As a disciple of Kim An-guk, he passed the higher civil service examination in 1534 and served at the court on various official posts.

<sup>26</sup> *T'ongjŏng taebu* is the official title for the senior third rank.

<sup>27</sup> This line is missing from *Miam ilgi ch'o* but found in *Miam chip*, 3:26b–27a. Other missing characters can be also filled in from the same book.

늙은 기생 보천은 내가 임인년(1542)에 사귀던 사람인데 쌀 세 말을 주었다. 내가 정월에 서울에 올라갈 때 술잔을 잡고 좌우에 가까이 있던 기생의 이름이 옥경아인데 비록 서로 가까이하지 않았지만, 한마디 말로 취할 만하니 불려서 술을 먹었다.

1570/11/20 (*Miam ilgi ch'o*, 2:436–37)

At dawn, the Magistrate's Aide (P'angwan) Yun Ha came and treated me to breakfast. Soon after, the magistrate (Puyun) came and we talked to each other. His elder brother Hŭi, fourth secretary of the Royal House Administration (Ch'ŏmjŏng), also came to join [us]. The magistrate heard that I wanted to help my poor sister, and so he took one *sŏm* each of polished rice, beans, and salt, two blocks of yeast, four *sŭng* of pure honey, one *mal* of sesame oil, and sent them to her house in Osan. How extremely pleased I was! Then, I met the old female entertainer (*kisaeng*) Treasured Spring (Poch'ŏn), an old acquaintance from the *imin* year (1542). He (the magistrate) sent three *mal* of rice to her. When returning to Seoul during the lunar first month of [this year], amongst the people serving wine near [me] was a *kisaeng* called Jade Trinket (Okkyŏnga). Even though we were not intimate, I do not need to say a word as to how worthy she is to take. I invited her to exchange toasts.

辛未 五月初六日 (眉巖日記草 3:87)

招玉芙蓉來相見 乃壬寅[主:中宗三十七年]春說書時故人也 今年 又狎玉瓊兒  
完山乃有二人 可笑可笑

1571년 5월 6일 (미암일기초 3:87)

옥부용을 불려 만나보았다. 이는 1542년 봄 (시강원) 설서직을 갖고 있을 때 사귀던 사람이다. 금년에 또 옥경아와 만나서 전주에 두 기녀를 두고 있으니 우습고 우습다.

1571/5/6 (*Miam ilgi ch'o*, 3:87)

I invited Jade Lotus (Okpuyong), and so she came and we saw each other. She is an old friend since the spring of the *imin* year (1542), when I was fifth tutor of the Crown Prince Tutorial Office (Sŏlsŏ). This year, I also became intimate with Jade Trinket. Then, I have two women in Chŏnju. How very funny.

辛未 五月二十一日 (眉巖日記草 3:95–96)

夕 延見笑飛燕 鄉名淑只 及於屯非 談及耽羅舊事  
薦枕妓名雲靄 妓名凝露花

1571년 5월 21일 (미암일기초 3:95–96)

밤에 소비연 (그녀의 시골이름은 숙이다) 과 어둔비를 맞이하여 만나서 담화를 하였는데 제주도의 옛 일에 대한 것까지 하였다.

수청든 기녀의 이름은 운애인데 기명은 응로화다.

1571/5/21 (*Miam ilgi ch'o*, 3:95–96)

I invited Laughing Flying Swallow (Sobiyŏn) to my place in the evening. Her original name is Sugi. As for Ōdunbi, she and I conversed, and it was about our old affairs from Cheju Island.<sup>28</sup> At bed, Cloud Mist (Unae), whose professional name is Frozen Dew Flower (Ūngnohwa), served me.

辛未 七月初十日 (眉巖日記草 3:134)

平生所賞花 不出金和玉 玉色雖堪玩 黃香入心曲  
金 謂辛巳金堤上金也

1571년 7월 10일 (미암일기초 3:134)

평생에 꽃을 감상했는데  
금과 옥에 벗어나지 않았네  
옥색은 비록 잘 즐길만 하지만  
황금의 향기는 내 마음 깊이 스며드네  
“금”이란 신사금과 제상금이다.

1571/7/10 (*Miam ilgi ch'o*, 3:134)

All my life, I have enjoyed the beauty of flowers.  
Nothing was better than Gold and Jade<sup>29</sup>  
Although the color of jade is very lovable and enjoyable,  
Golden fragrance yet penetrates my heart.  
“Gold (*kŭm*)” refers to Gold of Sinsa Year (Sinsa-kŭm) and Embankment Gold (Chesang-kŭm)

辛未 七月二十七日 (眉巖日記草 3:134)

凝露花及燕相迎 燕不敢近而退

1571년 7월 27일 (미암일기초 3:134)

응로화와 연 (소비연)이 서로 [나를] 맞이하였다. 연(소비연)은 감히 가까이오지 않고 물러갔다.

<sup>28</sup> Yu Hŭi-ch'un was first exiled to Cheju Island before being moved to Chongsŏng. Yu probably met Sobiyŏn there.

<sup>29</sup> “Gold” and “Jade” here refer to *kisaeng* whom Yu knew, such as Jade Lotus (Okpuyong), Jade Trinket (Okkyŏnga), Gold of Sinsa Year (Sinsa-kŭm), and Embankment Gold (Chesang-kŭm).



1571/7/27 (*Miam ilgi ch'o*, 3:134)

Frozen Dew Flower (Ŭngnohwa) and Swallow (Sobiyŏn) together greeted me. Swallow did not dare come close to me and retired.

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辛未 九月初九日 (眉巖日記草 3:156)

玉瓊兒 夢見余贈環繞指云

1571년 9월 9일 (미암일기초 3:156)

옥경아가 꿈에 내가 [그녀에게] 가락지를 끼워주는 것을 보았다고 한다.

1571/9/9 (*Miam ilgi ch'o*, 3:156)

In her dream, Jade Trinket (Oggyŏnga) saw that I had placed a ring on her finger.

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辛未 九月十六日 (眉巖日記草 3:159)

玉之瓊矣 溫潤鏗鏘 心乎愛矣 何日忘之

1571년 9월 16일 (미암일기초 3:159)

옥의 아름다운 모습이여.  
따뜻하고 윤택이 나며 아름다운 소리가 나니,  
마음에 사랑함이여,  
어느날 잊으리오.

1571/9/16 (*Miam ilgi ch'o*, 3:159)

Beauty of the Jade,  
Its warmth and luster, its jingle and jangle—  
Truly the love of my heart:  
When could I ever forget?

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辛未 九月二十六日 (眉巖日記草 3:164)

笑飛燕·凝露香相迎 所謂雖親不褻狎 余於燕是也

1571년 9월 26일 (미암일기초 3:164)

소비연과 응로향이 서로 나를 맞았다. 이른바 “친하지만 함부러 관계하지 않는다”라는 말이 있는데, 나와 소비연의 관계가 그것이다.

1571/9/26 (*Miam ilgi ch'o*, 3:164)

Laughing Flying Swallow (Sobiyŏn) and Frozen Dew Fragrance (Ŭngnohyang) greeted me. There is a saying “Close but not indecent.” I am like this with Swallow (Sobiyŏn).

辛未 九月 二十七日 (眉巖日記草 3:165)  
與燕談及南平予鏡之事  
饋妓生酒 令瑒雲乃唱獻

1571 년 9 월 27 일 (미암일기초 3:165)  
(소비)연과 함께 담화하였는데 남평에서 거울을 준 일에 대해까지 이야기했다.  
기생에게 술을 먹이고 숙운으로 하여금 “헌근가”를 부르게 했다.

1571/9/27 (*Miam ilgi ch'o* 3:165)  
I had a conversation with Swallow (Sobiyŏn), and our topics included when I gave her a mirror in Namp'yŏng. I offered drinks to professional entertainers. I had Jade-pin Cloud (Sugun) sing “Song of Offering Watercress” (Hŏngŭn-ga).<sup>30</sup>

辛未 九月 二十九日 (眉巖日記草 3:165)  
夢交燕吻 又見弓弛

1571 년 9 월 29 일 (미암일기초 3:165)  
소비연과 입맞춤하는 꿈을 꾸었다. 또 활이 풀리는 것을 보았다.

1571/9/29 (*Miam ilgi ch'o*, 3:165)  
I dreamed of kissing Swallow (Sobiyŏn). I also saw my bow slacken.

辛未 十月 十八日 (眉巖日記草 3:178)  
夕行首及莫介 宿一房而不狎

1571 년 10 월 18 일 (미암일기초 3:178)  
저녁에 행수(기생) 그리고 막개와 한 방에서 잤지만 함부러 하지 않았다.

1571/10/18 (*Miam ilgi ch'o*, 3:178)

<sup>30</sup> “Hŏngŭn-ga” is a song composed by Yu Hŭi-ch'un when he was the Chŏlla governor and threw a banquet for Pak Hwa-sun, a royal commissioner, at Chinam Pavilion. See 1571/5/12 (*Miam ilgi ch'o*, 3:91). As in the story in *Lu shi chun qiu* 劉氏春秋, saying, “Rustics like to offer watercress to the king,” this song also expresses Yu's loyalty toward the king.

At night, I slept in the same room with the head madam and [*kisaeng*] Maggae, but we were not intimate.