

6. Illness and Medicine¹

戊辰 四月 二十五日 (眉巖日記草 1:203)

呈辭狀云 臣少有痼冷之疾 去年冬 以掃墳往返南涯 積受風寒 自去夜觸冒風冷 頭重四肢刺痛 心氣恍惚 旬日之間 未易差復 言論重地 曠廢職事 至爲未安 臣矣職本差事 善啓云云

1568 년 4 월 25 일 (미암일기초 1:203)

사직서를 [임금께] 올려 아뢰되, “신은 어려서부터 고질적으로 냉한 병이 있었고, 지난 겨울에는 남쪽 끝 지방으로 성묘를 다녀왔는데 추위를 거듭 입었었습니다. 지난 밤부터 찬바람을 맞아 머리는 무겁고 사지는 쭉시고 아프며 심기가 불편하고 어지럽습니다. 지난 열흘 동안 차도가 없었습니다. 언론[직]은 중한 자리인데 오래 직무를 비우고 폐하는 것이 지극히 미안합니다. 저의 본직을 바꾸어 주는 일로 아뢰입니다”라고 하였다.

1568/4/25 (*Miam ilgi ch'o*, 1:203)

I submitted my letter of resignation, which said, “Your humble servant has had a chronic illness of ‘feeling cold’ (*naengjŭng*) since childhood. During the winter of last year, I went to tend [my] ancestral graves in Haenam and to perform ancestral rites. [There,] I endured wind and cold. Beginning last night, I felt the knock of another cold wind. My whole body ached and I felt disoriented. For the last ten days, I have not improved. I feel very uneasy because I have not been able to carry out my duty in the magnanimous censor’s office. I regret asking [Your Majesty] that a replacement may be found for my post.”

戊辰 六月 二日 (眉巖日記草 1: 245)

夕講 因言及明飲食之節條 有鄉黨養人害人之物 遂進言曰 人君之道 莫大於養心德 亦莫急於養氣體 四時之中 唯夏爲難調攝 陶弘景詩云 四時唯夏難將息 伏陰在內腹冷滑 補腎湯藥不可無 食物稍冷休哺啜 蓋夏月陽熾於外 陰伏於中 腹中至冷 如冷水冰水之類 切不可飲 常飲熟水 令腹中溫煖 則自無疾病 又古人云 食後須行動 不然則經絡凝滯 血氣不通 今縱未能行百步 亦當運步 使血氣流通 則諸疾不生 伏願留念焉

¹ For studies on diseases and medicine based on *Miam ilgi*, see Kim Ho, “16 segi huban kyōng, hyang ūi ūiryō hwan’gyōng—Miam ilgi rŭl chungsimŭro” [The medical environment of the capital and countryside in the latter part of the sixteenth century—focused on *Miam ilgi*], *Taegu sahak* 64 (2001): 128–60; and Sin Tong-wŏn, “Chosŏn hugi ūiyak saenghwal kwa pyŏnhwa: sŏnmul kyōngje esŏ sijang kyōngje ro—Miam ilgi, Swaemirok, Ijae nan’go, Hŭmyōng ui punsŏk” [Changes in medicine in the late Chosŏn period: From gift economy to market economy—analysis of *Miam ilgi*, *Swaemirok*, *Ijae nan’go*, and *Hŭmyōng*], *Yŏksa pip’yŏng* 75 (2006): 344–91.

1568년 6월 2일 (미암일기초 1:245)

저녁 강론에, <명음식지절(음식에 대해 설명하는 조항)> 조항에 대해 언급하였는데, 고을에서 사람을 보양하고 해치는 음식물에 대한 것이 있는데, [내가] 드디어 나아가 말씀드리기를, “임금의 도는 마음의 덕을 기르는 것보다 더 큰 것이 없고, 또 기체를 잘 기르는 것보다 더 급한 것이 없습니다. 네 계절 중에 오직 여름이 조섭하기가 어려우니, 도홍경의 시에

사시에 오직 여름이 섭양하기 어려우니
엷드린 음이 뱃속에 있어 배가 차갑고 설사를 잘한다
신장을 보호하는 탕약이 없을수 없으며
음식물중 조금 찬 것은 마시거나 먹지 말게나

라고 하였으니, 대개 여름은 밖으로는 양이 성하고 음은 내 몸속에 도사리고 있어서, 뱃속이 지극히 냉하니, 냉수와 빙수와 같은 것은 절대 마셔서는 안되고, 늘 승냥을 마셔서 뱃속을 따듯하게 하면 저절로 질병이 없어질 것입니다. 또 옛 사람이 이르기를, ‘식사한 후에는 반드시 걸어야 한다. 그렇지 않으면, 경락이 엉기고 막혀서 혈기가 통하지 않는다’ 하였으니, 지금 많이 다니지는 못하시더라도 반드시 좀 걸어서 혈기가 통하게 하면 여러가지 병이 생기지 않을 것이니 유념하시기를 바라옵니다”라고 하였다.

1568/6/2 (*Miam ilgi ch'o*, 1:245)

During the evening lecture for the king, [the discussion] reached the entry of “Explaining Ways of Drinking and Eating,”² in which [it talks about] things that benefit the people and those that harm the people in the countryside. Forthwith [I] beseeched the king saying, “As for the Way of the king, there is nothing more important than regulating your mind’s virtue, and nothing more urgent than nourishing your inner energy (*ki*) and body. Of the four seasons, it is particularly summer during which it is difficult to keep the body healthy. The poem of Tao Hong-jing (456–536)³ says:

Of the four seasons, summer is when it is difficult to take care of the body.
Cold energy is crouching in the stomach, making it easy to have stomach troubles
Absolutely necessary to protect the kidneys with a medical stew
Must not drink or eat food that is cold.

In general, in the summer, hot energy is omnipresent outside the body, with the cold energy hiding inside, so the stomach gets cold. [Under these circumstances] things such as cold water and icy [foods] should never be consumed. Please always drink warm rice-tea so as to keep your stomach warm. In this way, you will not develop any diseases. In addition, the people of ancient times said, ‘You must move your body after having a meal.

² This entry is from the *Elementary Learning* (*Xiao xue*; *Sohak* in Korean, 小學). See Zhu, Xi, *Xiao xue, naepy’ön, kwön 3, che 6 chang*.

³ Tao Hong-jing was a renowned recluse of the Chinese Six Dynasties period, who was well versed in the three teachings, Confucianism, Buddhism, and Daoism.

If you don't, your veins and arteries will become clogged and your blood flow will not circulate properly.' Now even if you are not capable of taking one hundred steps [i.e., walking a long distance], you should move, even if only a little. This will make your blood flow circulate well so that you will not become ill. I prostrate myself and implore you to please consider these points.”

庚午 四月 二十九日 (眉巖日記草 2: 186)

名醫楊禮秀[주:壽]來 余所招也 余以肺熱 涎唾稠粘 而微渴證 求相當之藥 楊生曰 此心肺熱而微渴也 宜服降心湯 其方出得效方消渴門 所入材熟地黃·白茯苓·遠志·天花粉·甘草·麥門冬等也 今加天門冬·地骨皮·五味子 每服水一升半 煎至一升 去滓微溫服 不拘時 不過十服 必見其效 又加五味子瓜蒌根人蔘固本元 其材則天門冬·麥門冬·熟地黃·生乾地黃 各二兩 人蔘一兩 右末煉蜜爲丸 如桐子大 每服一錢半 日再次米飲吞下 一名二黃元云

1570 년 4 월 29 일 (미암일기초 2:186)

명의 양예수가 왔는데 내가 불렀다. 내가 폐열이 있어 침을 흘리는데 뽀뽀하고 찢덕찢덕하고 또 약간 갈증이 있다. 이에 맞는 약을 구하고자 함이다. 양예수가 말하길, “이것은 심폐열로 갈증이 있는 것입니다. 마땅히 ‘강심탕’을 드셔야하는데 그 처방은 <<득효방>>의 <소갈문>에 나옵니다. 거기에 들어가는 약재는 숙지황, 백복령, 원지, 천화분, 감초, 맥문동 등입니다. 이것에 천문동, 지골피, 오미자를 더해 매번 물 한 되 반의 분량을 넣어 [끓여] 한 되가 될 때까지 달이도록 하십시오. 찌꺼기를 제거하고 약간 따끈할 때 복용하십시오. 시간에 구애받지 말고 열번 정도 복용한다면 반드시 그 효과를 얻을 것입니다. 또 오미자, 과루근, 인삼을 넣은 고본원이 있는데, 그 재료는 곧 천문동, 맥문동, 숙지황, 생견지황 각각 두 냥, 인삼 한 냥입니다. 이상 [재료들을] 가루로 만들어 꿀에 섞어서 알약을 만들되, 오동나무 열매 크기 만하게 만드십시오. 매번 한 돈 반을 복용하고 하루에 두 차례에 걸쳐 미음과 함께 삼키십시오. 이것을 일명 ‘이황원’이라고 합니다.”

1570/4/29 (Miam ilgi ch'o, 2:186)

A famous herbal doctor named Yang Ye-su (?–1597)⁴ came because I invited him. I felt a burning sensation in my lungs, and my saliva felt thick and sticky. My throat felt dry, too. [Thus] I asked for some medicine for my symptoms. Yang Ye-su said, “You feel thirsty

⁴ Yang Ye-su was a royal physician during the reigns of kings Myōngjong and Sōnjo. His meticulous service enabled him to earn the junior second rank, an extraordinary achievement as a medical professional, which was looked down upon by scholar-officials at the time. He participated in the compilation of *Tongŭi pogam* (Exemplars of Chosŏn Medicine), which began in 1596 but was completed in 1610 under the supervision of Hō Chun (1546–1615), another renowned medical specialist and a disciple of Yang Ye-su.

because of fever in your heart and lungs. You must take ‘*kangsimt’ang*’ medicine.⁵ This prescription is from a chapter called *Xiao ke men* (Prescriptions to Resolve Thirsty Symptoms) in *De xiao fang* (Efficacious Prescriptions).⁶ [*Kangsimt’ang*] is made of *sukchihwang*,⁷ *paekpongnyŏng*,⁸ *wŏnji*,⁹ *ch’ŏnhwabun*,¹⁰ *kamch’o*,¹¹ *maengmundong*,¹² etc. Please add *ch’ŏnmundong*,¹³ *chigolp’i*,¹⁴ and *omija*¹⁵ to this. Then, put them into one and a half *toe* of water and boil it until it is reduced to one *toe*. You must get rid of all the sediments and drink the liquid when it is warm. You will definitely feel better if you drink this about ten times whenever needed. There is another prescription called ‘*kobonwŏn*’¹⁶ which has *omija*, *kwarugŭn*,¹⁷ and *ginseng* in it. [*Kobonwŏn*] is made of two *yang*¹⁸ of *ch’ŏnmundong*, *mangmundong*, and *saenggŏnjihwang*¹⁹ and one *yang* of ginseng. Please grind them and add honey to roll them up into a ball that is about the size of a fruit from the paulownia tree. You should take one and a half *ton* of them twice a day with rice porridge. This is otherwise called ‘*ihwangwŏn*.’”²⁰

⁵ *Kangsimt’ang* is a prescription that treats low energy and thirst due to heartburn and kidney malfunction.

⁶ *De xiao fang* refers to *Shi yi de xiao fang* 世醫得效方 (Efficacious Prescriptions for Physicians), compiled by Wei Yi Lin 危亦林 in 1337. In Chosŏn Korea, its copy was published in 1425 with movable types and became a popular textbook for studying medicine and for the professional medical examinations.

⁷ *Sukchihwang* are steamed roots of Chinese foxglove (*saengjihwang* 生地黃), used as a tonic medicine and for alkalosis.

⁸ *Paekpongnyŏng* are brightly white roots of the glabrous greenbrier rhizome (*pongnyŏng* 茯苓), which are used as a diuretic and edema.

⁹ *Wŏnji* is the root of polygala tenuifolia (Chinese senega root), used as an expectorant and tonic medicine.

¹⁰ *Ch’ŏnhwabun* is flour made from the root of trichosanthes kirilowii maximowicz, used to clear away heat and eliminate dampness, to stop a discharge from the womb, and to stop diarrhea.

¹¹ *Kamch’o*, glycyrrhiza uralensis, has many uses in Korean medicine for digestive illness, various inflammations, eye trouble, contagious diseases, etc.

¹² *Maengmundong*, *liriope platyphylla*, is also called “snake’s beard.” Its roots are used as an antiphlogistic, expectorant, and tonic medicine.

¹³ *Ch’ŏnmundong*, *asparagus cochinchinensis*, is used as a diuretic and tonic medicine.

¹⁴ *Chigolp’i* is dried root bark of the *kugija* tree (*lycium chinense*), which is used as a tonic medicine.

¹⁵ *Omija*, *schizandra chinensis*, also called “eastern prince,” is used for various symptoms in the heart and liver, and to relieve thirst caused by diabetes.

¹⁶ *Kobonwŏn* is a prescription for curing murky urine.

¹⁷ *Kwarugŭn* are roots of trichosanthes kirilowii maximowicz. In the form of flour, it is called *ch’ŏnhwabun*. See note 10 above.

¹⁸ *Yang* is a unit of weight, approximately 37.5 g.

¹⁹ *Saenggŏnjihwang* are dried roots of Chinese foxglove. They are weaker than fresh roots and are used as an antipyretic, heart restorative medicine, and for alkalosis.

²⁰ *Ihwangwŏn* is a dermatological prescription for curing dry skin and dry nails.

辛未 七月 十七日 (眉巖日記草 3:129)

自今月朔間患淋 頃日 連服五苓散 乃巡行時 過三十里 未得放溺 忍小便之所致也
昨日 始覺其由 以語金福熙 福熙亦以爲然

1571 년 7 월 17 일 (미암일기초 3:129)

이달 초부터 임질이 걸렸다. 근래 오령산을 계속 복용했다. 그것은 곧 순행할 때, 삼십리가 지나도록 소변을 보지 못하고 참아서 생긴 병이다. 어제 비로소 그 이유를 깨닫아 김복희에게 말하니 복희도 역시 그럴것 같다고 했다.

1571/7/17 (*Miam ilgi ch'o*, 3:129)

I have suffered from urinary troubles (*im*)²¹ since the first day of this month. [So] I took *oryōngsan*²² medicine continuously. I became ill because, during the official tour, I could not use the outhouse and therefore held my urine for more than thirty *li*. I finally realized the cause [of the illness] yesterday. I told Kim Pok-hŭi about it and he agreed on [what I said].

辛未 七月 十八日 (眉巖日記 3:130)

問金福熙以余自頃日下部虛冷大小便頻數之由 福熙曰 遂 [逐:역자주]日坐高樓納涼
外雖可喜 而下實疎冷 請自今以葱鹽 蒸熱熨之 更不宜坐樓 只坐窗外受禮數
還入房決公事 日亦漸涼 不可不煖下云云

1571 년 7 월 18 일 (미암일기 3:130)

김복희에게 내가 근래로부터 하부가 허하고 냉하고, 대소변을 자주 보는 이유를 물었다. 김복희가 말하길, “날마다 높은 누각에 앉아 더위를 피하시니, 몸밖으로는 즐겁지만 하부는 실제로 허하고 냉해집니다. 청컨대 지금부터는 과와 소금을 찌서 [하부를] 문질러 주시고, 다시는 높은 누각에는 앉지 마시고, 다만 창밖에 앉아 인사만 받고, 방에 들어와서 공사를 처결하십시오. 날이 또한 점점 서늘해지니 하부를 따뜻하게 해야만 합니다”라고 하였다.

1571/7/18 (*Miam ilgi*, 3:130)

I asked Kim Pok-hŭi about the cause of the hollow chill in my lower body and my frequent defecation and urination over the past several days. Kim Pok-hŭi said, “You frequently sit on high pavilions to avoid the heat. Even though it is pleasant for the outer body, the lower body truly gets chilled. From now on, please steam green onions and salt until hot and then apply them [to your lower body]. Moreover, it is not good to sit on

²¹ In traditional medicine, *im* 淋 refers to symptoms of frequent yet disruptive urination and discomfort.

²² *Oryōngsan* is diuretic medicine to fix urination problems caused by such diseases as gonorrhoea. It is also effective for treating diarrhea.

pavilions. Just sit outside the window and receive greetings [from visitors] and return into room to deal with official affairs. The days grow cold. You cannot but keep your lower body warm.”

辛未 八月 二十六日 (眉巖日記草 3:149)

見海南書 知夫人患血淋 乃前日染我之淋疾 而我則以經過四五十里 不放溺 而得之也

1571 년 8 월 26 일 (미암일기초 3:149)

해남에서 온 편지를 보고 부인이 혈임에 걸린 것을 알았다. 이는 전에 나의 임질에 감염된 것인데, 나는 사오십리를 지나며 소변을 보지 못해서 얻은 것이다.

1571/8/26 (*Miam ilgi ch'o*, 3:149)

I read a letter from Haenam and found out that my wife is suffering from bloody urination. This is [a result of] her contracting urinary trouble (*imjil*)²³ from me a few days ago. As for me, I got this because I traveled forty or fifty *li* without urinating.

壬申 九月 十二日 (眉巖日記草 3:244)

禹中出門 詣領府事李公鐸宅謁焉 李相公延見于內房 與語從容 其休休有容之量 從善服義之德 藹然於言表 希春 勸大病之氣 慎酒色避風冷 食後行動 勿食重肉助熱之物 相公曰 誠然 聞令公慎攝 希春曰 自二十前不食冰 至今四十餘年 無腹中之疾 相公又問希春寢食 對曰 自四十八歲 雖冬夜 初昏即臥 食則自少至老 不過四五六合 無加減而有味 相公曰 令公必長壽 辭出 遠赴慕華之西獨松陵 乃丁酉[주:中宗三十二年]榜會 爲宋狀元[주:贊]赴京餞宴而設也 申汝樑·洪靜·禹昌齡·申季衡·崔墀 皆坐東壁 而余爲之冠 韓脩·朴裕慶·朴成健·金餘慶·金光頤·朴春元·尹颯 坐西壁 待宋同知贊狀元 而卒不至 乃設酌 以洪靜爲白川郡守 明日當去 特行餞盃 余亦餞洪君 而巡盃于他處 日將暮 先出 日未落而到舍

1572 년 9 월 12 일 (미암일기초 3:244)

열시 경에 문을 나서서 영중추부사 이탁의 댁에 나아가 뵈었다. 이공께서 나를 내방으로 맞이하여 만났는데 같이 조용히 대화했다. 그 아름답게 포용하는 도량과 선을 따르고 의에 복종하는 덕이 [그분의] 말씀에 아련히 피어올랐다. 유희춘이(나는) 큰 병을 앓은 후 기운을 돕는 것에 대해 권하기를, 술과 여자를 삼가고 바람과 서늘함을 피하고 식사후 움직이며 고기와 같은 열을 돕는 음식은

²³ Here *imjil* could refer to gonorrhea. As for *im* symptoms, see note 21 above. Yu Hŭi-ch'un thinks he came to have urination trouble because he could not release himself for a long time during his travels. This could cause urinary infection and inflammation but not gonorrhea, which is why *imjil* is translated here as more general urinary trouble.

먹지 마시라고 하였다. 이공께서 말씀하시길, “진실로 그러합니다. 당신의 삼가
조섭하는 법에 대해 듣고 싶습니다.” 유희춘이(내가) 말씀드리길, “[저는] 이십세
전부터 열음을 먹지 않아 지금 사십여년 그렇게 되었으니 뱃속의 질병이
없습니다”라고 하였다. 이공이 또 유희춘(나)에게 침식에 대해 물으니 [내가]
대답하기를, “48 세 이후로 비록 겨울밤이라도 초혼에 자리에 눕고, 먹는 것은
어려서부터 늙기까지 사,오,육흡에 불과하여 더하거나 덜하지 않으나 맛이
있습니다.” 이공께서 말씀하시길, “공께서는 장수하시겠습니다.” [나는] 인사하고
나왔다.

멀리 모화관의 서쪽 독송릉에 갔는데, 곧 정유년 과거 합격자 모임에 [그때] 장원한
송찬이 명나라에 가는 전별연이 베풀어지고 있었던 때문이다. 신여량, 홍정,
우창령, 신계형, 최지 등은 다 동쪽 벽에 앉았고, 나는 맨 윗자리에 앉았다. 한수,
박유경, 박성건, 김여경, 김광이, 박춘원, 윤풍은 서쪽 벽에 앉아서, 장원한 동지
송찬을 기다렸는데 끝내 오지 않았다. 이에 술자리를 베풀었는데, 홍정이
배천군수가 되어 내일 떠나기 때문에 특별히 전별의 술잔을 돌렸다. 나는 또한
홍군에게 전별하고 다른 이들에게도 술잔을 돌렸다. 날이 장차 저물려하여 먼저
나왔다. 해가 지기 전에 집에 도착하였다.

1572/9/12 (*Miam ilgi ch'o*, 3:244)

In the morning around ten o'clock, I went out and visited the residence of Minister Yi T'ak (1509–76).²⁴ Minister Yi received me in the inner room, and I conversed with him quietly. He is such a beautiful, broad-minded person and has the virtue of pursuing kindness and yielding to uprightness. His words reflect his magnanimity and virtues. I (Yu Hŭi-ch'un) recommended a way to recover from a serious disease, saying that he should neither drink nor have sex, and should stay away from wind and coldness, that he should move around after a meal, and that he must not eat meat that makes him hot. The minister said, “You are truly right. I wish to listen to your way to take care of yourself and eat well.” I (Hŭi-ch'un) responded, “Since I was less than twenty years old, I have not had ice. It has been more than forty years so far. Therefore, I have no stomach diseases.” The Minister then asked me (Hŭi-ch'un) about my sleeping and eating [habits]. I (Hŭi-ch'un) replied, “Ever since I turned forty-eight, even on winter nights, I will promptly lay down at dusk. As for food, ever since youth to old age, I never eat more than four, five, or six handfuls [of rice per day]. I would not add or reduce [from this amount] and [the meal] has been tasty.” The minister said, “Sir, you will truly live long.”

Then I left to go far to the west of the Guest Hall of Cherishing China (Mohwagwan), in Toksongnŭng, where there was a reunion of the passers of the 1537 examination.²⁵ It was a farewell banquet for first-place passer Song Ch'an (1510–1601),

²⁴ Yi T'ak of Chŏnŭi Yi passed the higher civil service examination in 1535. He served in many prominent posts, including chief state councilor (Yŏngŭijŏng) in 1572. Politically, he had been critical of the Little Yun (Soyun) faction led by Yun Wŏn-hyŏng and Yi Ki.

²⁵ Yu Hŭi-ch'un as well as Song Ch'an passed the lower civil service examination in the field of classics licentiate (*saengwŏn*) in 1537. For Yu's exam record, see Yu Hŭi-ch'un, *Miam chip, purok*, 21: *sijang* (<http://www.minchu.or.kr/index.jsp?bizName=MM>). The

who was going to Beijing. Sin Yŏ-ryang, Hong Chŏng, U Ch'ang-ryŏng, Sin Kye-hyŏng and Ch'oe Chi all sat against the east wall, while I sat at the head. Han Yu, Pak Yu-gyŏng, Pak Sŏng-gŏn, Kim Yŏ-gyŏng, Kim Kwang-i, Pak Ch'un-wŏn, and Yun P'ung sat against the west wall. We were waiting on Assistant Director (Tongji) Song Ch'an, first-place passer of the [lower civil service] examination, but in the end he didn't come. [Thus,] we feasted Hong Chŏng instead, as he was to leave the next day to be the magistrate of Paech'ŏn [Hwanghae Province], and we raised our glasses to him in a farewell toast. I also gave a farewell toast to Hong Chŏng and passed the cup to the others in turn. I left as it was getting dark and arrived [home] just before the sun set.

壬申 十二月 十六日 (眉巖日記草 3:327)

又啓 小臣近以華使接待時別雲劔 以足疾辭免 而未能詳陳 蓋臣五歲而遭瘡疹 左脚有大腫 父母誤加針刺 因成蹇脚之疾 臣之足疾 非如脚氣腫痛之比 強壯之時 猶可勉強行步 今年六十而衰 不堪久立 以是辭免別雲劔耳 既罷 歸玉堂 與入番尹卓然·柳成龍 校正禹貢一日所講而出 遂詣藏義洞尹判校剛元之喪次 致餅果之奠 余自讀祝文 而再拜而歸

1572 년 12 월 16 일 (미암일기초 3:327)

또 아뢰기를, “소신이 명나라 사신을 접대할 때 별운검에 임명되었는데, 발병(족질) 때문에 사임하였습시다만, 상세히 [그 이유를] 아뢰지 못하였습니다. 제가 다섯 살 때 창진이 생겨서 왼쪽 다리에 큰 종기가 생겼는데, 부모님께서 침을 잘못 놓아서 다리가 저는 병이 생겼습니다. 신의 발병은 각기병이나 종기와 같은 병에 비교할 수 없습니다. 제가 강성할 때에도 오히려 힘써 억지로 걸어 다녔는데, 이제 나이가 육십이 되어 쇠해서 오래 서있는 것을 견디지 못하여서 별운검의 직을 사임하였던 것입니다.”

이에 [주강을] 마치고 옥당(홍문관)으로 돌아가서 번을 서고 있는 윤탁연, 유성룡과 함께 <우공> (서경의 편명) 에서 하루 강독할 것을 교정하고 나왔다. 장의동 판교 윤강원의 상가집에 나아가 떡과 과일로 전을 올리고 나는 혼자 축문을 읽고 두 번 절하고 돌아왔다.

1572/12/16 (*Miam ilgi ch'o*, 3:327)

And I also presented, saying, “Your humble servant was the Bearer of the Cloud Sword (Pyŏlungŏm) at the reception of the Ming mission, but because of the ailment on my foot, I declined the duty. Yet I have not explained the matter thoroughly. When your servant was in his fifth year, I suffered from an abscess formed on my left foot. My parents misused acupuncture and so I developed a crippled foot. The foot ailment of your servant

list of lower exam passers of 1537 is not available through on-line *sama pangmok* at: <http://people.aks.ac.kr/index.jsp> (accessed on August 7, 2009), and thus it is not possible to know whether all the banquet participants listed in this entry are Yu and Song's fellow alumni.

is not to be compared to the pain and swelling of beriberi. When I was strong and fit, I could still manage walking. Now that I am sixty years of age and enfeebled, I cannot bear to stand for a long time. And so for this reason, I declined [the honor] of the Bearer of the Cloud Sword.”

After [the lecture] was over, I returned to the Jade Hall²⁶ and with Yun T’ak-yŏn (1538–94) and Yu Sŏng-nyong (1542–1607), who were on call, edited the day’s lecture on the chapter “*Yu gong*”²⁷ and then departed. After that, I arrived at the funeral of Editor (P’yan’gyo) [of the Office of Diplomatic Correspondence (Sŏngmunwŏn)] Yun Kang-wŏn (?–1572),²⁸ [living in] Changŭidong. I put out an offering of rice cakes and fruit. I read the elegy myself and with two prostrations, I returned.

甲戌 二月初九日 (眉巖日記草 4:265)

妻言 聞諸姑夫人言 甲戌年[주:中宗九年]春 闔家病疫 唯希春生數月獨免 今年乃自正德甲戌 循環六十一年也 余曰 正德甲戌[주:中宗九年]二三月一家之病 希春自少聞知矣 先夫人 夢見天使給衣于希春 已而果免 今適數周 豈非前定

1574 년 2 월 9 일 (미암일기초 4:265)

아내가 말하길, “시어머님의 말씀을 들었는데 1514 년 봄에 온 집안에 전염병이 들었는데, 오직 희춘이 태어나 몇 개월 되는데 홀로 면했다고 하셨습니다. 올해는 1514 년으로부터 61 년이 되었네요.” 내가 말하길, “1514 년 2,3 월에 든 집안의 병에 대해서는 희춘도(나도) 어렸을 때부터 들어 알고 있소이다. 돌아가신 어머니께서 꿈에 천사가 희춘에게 옷을 주는 꿈을 꾸었고 이윽고 과연 [병에 걸림을] 면했지요. 지금 60 주년을 맞았으니 어찌 이미 정해진 운명이 아니겠소.”

1574/2/9 (*Miam ilgi ch'o*, 4:265)

My wife said, “I heard my mother-in-law saying, ‘In the spring of the *kapsul* year, the whole family caught an infectious disease. Only Hŭi-ch’un, who was then only a few months old, did not catch it.’ This year is the sixty-first year from that *kapsul* year (1514), passing one complete cycle [of sixty years].” I replied, “Since I was a child, I (Hŭi-ch’un) had heard about the fact that the whole family became ill in the second and third month of the *kapsul* year (1514), during the reign of the Ming Emperor Zhengde (r. 1505–21). My deceased mother once dreamt that a heavenly messenger gave clothes to me (Hŭi-ch’un). Then I was indeed safe from getting sick. Now that I have fortunately completed one round [of the sixty-year cycle], wasn’t that predestined beforehand?”

²⁶ Jade Hall (Oktang) refers to the Office of Special Counselors (Hongmungwan 弘文館).

²⁷ “*Yu gong*” is a chapter in the *Book of Documents* (*Shu jing* 書經).

²⁸ Yun Kang-wŏn passed the higher civil service examination in 1539 and was banished to Kangjin because he was implicated to the incident of Yangjae Post Station in 1547, the same incident that incriminated Yu Hŭi-ch’un. Yun was freed from exile in 1570.

甲戌 二月 十九日 (眉巖日記草 4:276)
午時 蛇床子一兩 煎湯洗下部 卽外腎

1574 년 2 월 19 일 (미암일기초 4:276)
오시에 사상자 한 냥을 끓여서 하부를 씻었는데 즉 외신(고환)이다.

1574/2/19 (*Miam ilgi ch'o*, 4:276)
Sometime between 11 a.m. and 1 p.m., I boiled one yang of *sasangja* and used it to wash my lower part, my scrotum.

甲戌 二月 三十日 (眉巖日記草 4:287)
浸蛇床子煎湯

1574 년 2 월 30 일 (미암일기초 4:287)
사상자 끓인 물에 [고환을] 담그어 씻었다.

1574/2/30 (*Miam ilgi ch'o*, 4:287)
I boiled some *sasangja* and soaked and washed [my lower part] with it.

甲戌 閏 十二月 三日 (眉巖日記草 5:12)
余以鼻火證不差, 招掌務吏, 令送書寫官宋忠祿, 書呈辭單子云, 臣矣段, 本以疋羸孱弱之人, 今月初一日, 始叱感冒風寒, 鼻涕咳嗽, 四肢倦痛, 差復遲速, 未易的期, 經筵重地, 久曠職事, 極爲未安, 臣矣職乙良, 本差爲白只爲, 詮次善 啓云云

1574 년 윤 12 월 3 일 (미암일기초 5:12)
내가 비화증이 차도가 없어서 업무를 맡은 아전을 불러 서사관 송충록을 보내주게 하여 사직서를 쓰게 했는데, [사직서에 쓰기를], “신은 본래 다리도 절고 몸이 약한 사람으로 이달 초하루에 비로소 풍한에 접촉이 되어서 콧물이 계속 나고 가래가 생겨서 사지가 나른하고 쭉십니다. 회복이 더디어서 [병이 언제 나올지] 기약을 쉬이 할 수 없습니다. 경연은 중요한 자리인데 오래 직무를 비울 수 없는 것이므로 심히 미안합니다. 저의 직책은 본직을 체직시켜 주시기를 이러한 이유로 아뢰니다.”

1574/intercalary 12/3 (*Miam ilgi ch'o*, 5:12)
My nasal inflammation did not improve. Thus I called in the clerk in charge and had him fetch Song Ch'ung-nok, a scribe, and have [Song] write my letter of resignation, which stated, “Your humble servant is essentially a cripple and weak in health. On the first day of this month, I was contracted by wind and cold. I have runny nose all the time and bring up phlegm. My four limbs are lazy and aching. Recovery is slow and I cannot readily

expect when I will get better. Royal lectures are important, and I cannot vacate my post [of a lecturer] for long. I feel so badly [for my absence at the royal lecture]. [Therefore] I humbly [request Your Majesty] to relieve me of my post.”

甲戌 閏 十二月八日 (眉巖日記草 5:13)

因金君暉 聞初六日經筵, 暉等啓曰, 副提學柳希春, 感寒疾, 若因其再三呈辭伊而遞之, 則非隨才用長之道, 乞勿遞降, 上曰, 頃日, 柳希春請降內冊校正以入, 予適遭慈殿未寧之憂, 未卽搜降, 而希春又呈病, 予心缺然, 暉曰, 柳希春本以弱質, 累日以別雲劍, 夙夜舉動 又入直七八日, 因成感冒, 上曰, 有差病出仕之理, 上問暉曰, 柳希春自云不能文章, 信否, 對曰, 希春天資聰明, 長於記誦 詞章非其所長.

1574 年 윤 12 월 8 일 (미암일기초 5:13)

김수에게 초육일경연에 대해 들었는데, 김수 등이 계하여 아뢰되, “부제학 유희춘이 독감에 걸렸는데, 만약 두, 세번 사직서를 올린 것으로 인하여 체직시키면, 재주를 따르고 장점을 쓰는 도가 아닙니다. 체차시키지 마시기를 바랍니다.” 왕이 말씀하기를, “근래 유희춘이 궐내의 책을 내려주기를 청하며 고정하여 올리겠다고 청했는데, 마침 자전께서 편치 못한 근심이 있어서 바로 책을 찾아 내려주지 못하였는데, 유희춘이 또 병에 대해 사직서를 올리니 내 마음이 안되었다.” 김수가 아뢰되, “유희춘은 본래 약질로서 여러 날 별운검으로 아침 일찍부터 밤까지 거동한데다, 칠팔일 입직하면서 감기에 걸렸습니다.” 임금께서 말씀하시되, “병이 차도가 있으면 근무하러 나올 것이다.” 임금께서 김수에게 물어 가로되, “유희춘은 스스로 문장에 능하지 못하다고 하는데, 그러한가?” 김수가 대답하여 가로되, “유희춘은 타고난 자질이 총명하며 기억력이 좋습니다만, 사장을 잘하지는 못합니다.”

1574/intercalary 12/8 (*Miam ilgi ch'o*, 5:13)

I heard about the royal lecture of the sixth day through Kim Su (1537–1615). Kim Su and others said to the king, “Yu Hŭi-ch’un, first counselor of the Office of the Special Counselors (Pujehak), has contracted a cold. If Your Majesty accepts his resignation on account of his numerous letters of resignation, that is not the way of placing the suitable man in the right position and the utilizing his good qualities. We beg you not to accept his resignation.” The king said, “A while ago, Yu Hŭi-ch’un requested that I lend him some royal books so that he can amend them and return them back to the court. At the time, I encountered the problem of the Queen Mother,²⁹ who was feeling unwell, so I could not locate and grant him the books. And then now he has again requested [that he permitted] to resign; I am truly disappointed.” Kim Su replied, “Yu Hŭi-ch’un has been in delicate health since childhood, but after serving as the Bearer of the Cloud Sword (Pyŏlungŏm)

²⁹ Queen mother here refers to Queen Insun (1532–75), late King Myŏngjong’s primary consort.

and working day and night for seven, eight days, he caught a cold and became sick.” The king said, “He will certainly return to his post as soon as he becomes well again.” He then asked Kim Su, “Yu Hüi-ch’un says he is not versed in writing, but can it be true?” Kim Su replied, “Yu Hüi-ch’un is very gifted, but his poetry and writing are not as good as his memorizing [of the classics].”

乙亥 十一月 初四日 (眉巖日記草 5:64-65)

朝飯時 又落一齒 余之上齒盡落 只有一箇 每食物 合口軟嚼 如牛呵 始識韓詩之味也

1575 년 11 월 4 일 (미암일기초 5:64-65)

아침식사 중에 또 이가 빠졌다. 내 웃니는 다 빠지고 단지 하나만 있다. 매번 음식을 먹을때 입을 오므리고 씹어서 소가 되새김질 하는 것같이 한다. 한시(한유의 ‘치락(齒落)’시)의 맛을 비로소 알겠다.

1575/11/4 (*Miam ilgi ch'o*, 5:64-65)

While eating breakfast, another of my teeth fell out. All my top teeth have fallen out, and now I only have one left. Every time I eat something, I pucker my lips and gums and eat my food like an old cow chewing her cud. I have begun to realize the taste (meaning) of Han Yu's(768-824) poem.³⁰

乙亥 十一月 十二日 (眉巖日記草 5:71-72)

夕 珍原醫員朴漢懋來謁 問治下冷 對曰 擣胡椒 和於綿子 傳故布以附外腎 問治微渴 對曰 宜服清心蓮子飲 可製於潭陽 又渴則宜斷酒云

1575 년 11 월 12 일 (미암일기초 5:71-72)

저녁에 진원에 사는 의원 박한무가 와서 나를 배알하였는데 [나는] 하냉을 치료하는 것에 대하여 물었다. [박한무가] 대답하기를, “호초를 뺏아서 목면씨에 섞어서 형곶에 붙여서 외신에 붙이십시오.” 미갈을 치료하는 것에 대해 물으니, 대답하되, “마땅히 청심연자음을 복용해야하는데 담양에서 조제할 수 있습니다. 또 갈증이 있으면 술을 끊으셔야 합니다.” 라고 한다.

1575/11/12 (*Miam ilgi ch'o*, 5:71-72)

This evening the physician from Chinwŏn, Pak Han-mu, came to see me. I asked the treatment for the chills in my lower body. He answered, “Mix ground pepper with cotton seeds, spread it on an old rag and stick it to your testicles.” I [then] asked him how to treat dry mouth, and he answered, “You should take ‘*ch'ŏngsim yŏnja ūm*’ (heart-clearing

³⁰ Han Yu's poem refers to a poem he composed in his later years, often called a “poem of losing teeth” beginning with “Last year lost a tooth, This year lost another...”

lotus seed drink).³¹ It can be made in Tamyang, but if you have dry mouth again you should stop drinking alcohol.”

乙亥 十二月 十三日 (眉巖日記草 5:90-91)

頃日 醫朴漢懋以爲 腎冷虛則渴 余與光雯 以爲當著兒狗皮袴 而狗皮當求於興德

1575 년 12 월 13 일 (미암일기초 5:90-91)

근래에 의원 박한무가 외신이 냉하고 허하면 갈증이 생긴다고 말했다. 그래서 내가 광문과 더불어 말하기를, 마땅히 강아지 가죽으로 바지를 만들어 입어야겠으며, 강아지 가죽은 흥덕에서 구해야겠다고 했다.

1575/12/13 (*Miam ilgi ch'o*, 5:90-91)

The other day, the physician Pak Han-mu explained that renal chill and weakness lead to dry mouth. I talked to [Yu] Kwang-mun,³² [who said] that I should wear puppy-skin trousers. And, the skins should be procured from Hüngdok.

丙子 正月 二十八日 (眉巖日記草 5:125)

余自著狗皮配外腎 外腎向溫

1576 년 1 월 28 일 (미암일기초 5:125)

나는 개가죽을 착용해서 외신에 붙게 했다. 외신이 따뜻해지게 되었다.

1576/1/28 (*Miam ilgi ch'o*, 5:125)

Ever since I put on the dog skin on to cover my scrotum, my scrotum has been warm.

丙子 四月 初八日 (眉巖日記草 5:177)

得東人經驗方治腎氣虛損 小便滑數 蓼 苓 萸 薯圓 欲造服 以夫人言 服水煮木香元 一丸 痢卽差

1576 년 4 월 8 일 (미암일기초 5:177)

<<동인경험방>>에 신장의 기의 허함을 치료하고 소변이 자주 나오는 [증상의] 치료법을 얻었는데, 인삼과 도꼬마리, 산수유, 마를 환으로 만들어 복용하고 싶다. 부인의 말로 인하여 수자목향원 한 알을 먹었는데 이질에 즉시 차도가 있었다.

³¹ *Ch'öngsim yönja ūm* is a prescription to treat chronic gonorrhoea, kidney or bladder inflammation, and others.

³² Yu Kwang-mun was Yu Hui-ch'un's grand-nephew, a grandson of Yu's older brother Yu Söng-ch'un.

1576/4/8 (*Miam ilgi ch'o*, 5:177)

I got the remedy for treating renal weakness and incontinence with urine from the *Experimental Treatments of the Eastern People (Tongin kyŏnghŏm pang)*.³³ I want to make a pill with ginseng, tuckahoe, evodia fruit, and Korean yams and take it. At my wife's recommendation, I took a pill of *sujamokhyangwŏn*.³⁴ My dysentery improved immediately.

丁丑 五月 十一日 (眉巖日記草 5:316)

勞熱大發, 飲食減小, 小便赤黃, 沈困就枕, 故呈辭單子曰, 臣段, 遠路驅馳上來, 勞熱大發, 不能飲食, 伏枕困吟, 旬日之間, 勢未差復, 經筵重地, 不可久曠, 至爲惶悶, 臣矣職遞差事.

○自余之始患勞熱也, 初以謂輕可之病, 自初九初十日以後, 頻服藥, 氣雖尙困, 熱大退矣.

十三日

柳典翰成龍, 頃日上疏, 蒙許近地之守令, 吏曹入啓, 不可重外而輕內, 請勿外補, 上從之

○通津儒生爲縣監趙憲, 明其復讐之誠, 而實無他腸

十四日

病患極重, 不得日記, 十五日卒

1577년 5월 11일 (미암일기초 5:316)

피로하여 열이 크게 났다. 음식을 줄였다. 소변이 황색이었다. 몸이 너무 피곤하여 취침하였다. 사직서를 올려 말씀드리되, “신은 먼 길을 달려 올라와서 피곤으로 인하여 열이 많이 나서 음식을 먹지 못합니다. 누워서 신음한 것이 열흘이 되었는데 차도가 없습니다. 경연은 중요한 자리여서 오래 비워둘 수 없으니 지극히 황공합니다. 체직시켜주시는 일로 [아닙니다].”

○ 내가 처음 피곤하여 열이 나기 시작할 때 가벼운 병으로 생각하였다. 9월 10일 이후부터 자주 약을 복용하니 기가 아직 곤하나 열은 많이 내렸다.

5월 13일

전적 유성룡이 근래 상소하였는데, 가까운 곳의 수령으로 발령해주기를 바라는 것이었다. 이조에서 계하기를 외방을 중히 여기고 조정을 가볍게 할 수 없으므로 외직을 허락하지 말라는 뜻으로 하니, 임금께서 그것을 따랐다.

○ 통진의 유생들이 현감 조헌을 위해, 그가 복수하려는 뜻이 [있었지] 진실로 다른 마음은 없었다는 것을 밝혔다.

5월 14일

³³ *Tongin kyŏnghŏm pang* is a medical manual referenced in a few other medical books of Chosŏn Korea. Its compilers and publication dates are unknown.

³⁴ *Sujamokhyangwŏn* is a prescription to cure dysentery.

병환이 아주 위중하여 일기를 쓸 수 없었고, 15 일에 돌아가시다.

1577/5/11 (*Miam ilgi ch'o*, 5:316)

○ Fever caused by fatigue was severe. [I] reduced food and liquid intake. Urine was redish and yellowish. [I] was so tired and fell asleep. Therefore, I submitted a letter of resignation, saying, “I came in a rush such a long distance to come up to [Seoul]. Because of fatigue, I have severe fever and I can neither eat nor drink. I have been lying in bed groaning for the last ten days, and there is no improvement. [The post] of a royal lecturer is important and cannot be left vacant for long, and thus I feel very regretful. Your humble servant [asks] to be relieved of the post.”

○ When I began to have fever due to fatigue, I thought of it lightly. From the ninth or tenth [of this month], I took medicine frequently. Although I feel still tired, my fever has dropped quite a lot.

5/13

Yu Sǒng-nyong, librarian of the Royal Academy (Chǒnjǒk), submitted a memorial recently to request an appointment of magistracy close to [his home district?]. The Ministry of Personnel opined not to grant his request because it is not proper to put more weight on provincial affairs while lightening court business. The king followed [the ministry's recommendation].

○ Confucian students of T'ongjin cleared [the matter] on behalf of Cho Hǒn, magistrate [of T'ongjin?], [by saying that he] only wanted to revenge and had indeed no other intention.

5/14

[His] illness was extremely critical and thus [he] could not write his diary. [He] passed away on the fifteenth.³⁵

天癸吟贈夫人 (眉巖日記草 5:324)

人嗟衰老我崢嶸 天癸來時意自平 鬚白尙多頭潤黑 牙殘却喜眼精明 胸藏萬卷脣無澁 睡穩三更息屏聲 更欲修書三百冊 擬將事業紹朱程

폐경에 대하여 읊은 시. 부인에게 줌. (미암일기초 5:324)

남들은 쇠로를 탄식하지만 내 아직 건강하여
폐경의 때가 와도 내 뜻은 저절로 평온하네
흰 수염은 오히려 많지만 머리카락은 윤기 나고 검으며
어금니는 쇠잔해도 도리어 눈 밝은 것이 기쁘네
가슴에는 만권 책을 품었고 입술은 갈끄럽지 않으며
잠을 자는데 삼경에 숨소리가 조용하다네
다시 삼백권의 책을 쓰고 싶어라

³⁵ This entry of the fourteenth day was apparently not written by Yu Hǔi-ch'un.

그 사업은 주자와 정자를 이으려는 것이라네

On Menopause. Dedicated to My Wife. (*Miam ilgi*, 5:324)

People deplore aging, but I am still robust.

As the age of menopause arrives, my mind is rather calm.

Abundant white beard, but hairs are still lush and black.

Missing and wiggly teeth, but I enjoy sharp vision.

Embracing ten thousand books to my bosom, my lips do not stutter.

In bed at midnight, I breathe silently.

I again would like to write three hundred volumes of books

In the hope of continuing the enterprises initiated by Zhu Xi and Cheng brothers.