The Matrix of Gender, Knowledge, and Writing in the 
*Kyuhap Ch’ongsō*

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**ABSTRACT**

The concept of gendered knowledge is often examined based on the hypothesis that women’s writings deal with intimate and personal concerns in the domestic sphere, while their male counterparts are concerned with professional achievements. The spatial division between men and women in traditional Korea likely impacted the process of knowledge formation, as knowledge requires interaction with the world. Against this backdrop, the *Kyuhap Ch’ongsō* (The encyclopedia of women’s daily life), written by Yi Pinghögak (1759–1824), reveals conflicts and tensions in the binary structures of male and female, public and domestic, and classical and vernacular. This article therefore investigates the construction of gendered knowledge envisioned in *The Encyclopedia of Women’s Daily Life* and explores the positioning of the female author in collecting, classifying, and translating knowledge. It reveals how diverse constituents in this encyclopedic work have not only contributed to but also challenged the claims of gendered norms and defines how the author navigates the cultural and literary heterogeneity of knowledge that transcends the demarcation of gender.

**Keywords:** encyclopedia, knowledge, gender, intertextuality, translation, vernacular language, women’s writing, Yi Pinghögak, *Kyuhap Ch’ongsō*

The *Kyuhap Ch’ongsō* (The encyclopedia of women’s daily life),\(^1\) written in the vernacular between 1809 and 1822, was compiled when encyclopedic works in classical Chinese produced by local *yangban* families proliferated in Korea under the belated influence of such writings from Ming China. Among many other texts, this encyclopedia has received special attention because the author was a woman. The time in which the author Yi Pinghögak lived was shaped by the doctrines of Neo-Confucian ideology and a patriarchal system that imposed restrictions on women’s participation in the public realm. Therefore, while noblemen and the more prosperous males in the social hierarchy had access to education, women’s participation in higher education and scholarly activities was restricted. Moreover, the content of women’s education concentrated on the promotion of female virtues and morality through the distribution of conduct books, including *Liezu zhuan* (Collected biographies of women) and *Nujie* (Admonitions for women), and the vernacular editions of *Naehun* (Instructions for the inner quarters).\(^2\)

Since women were given limited access to literary Chinese, female literacy relied...
almost exclusively on the han’gûl script. The devices of oral transmission and the vernacular therefore served as a significant medium of communication for women, for both ordinary and intellectual purposes. In these circumstances, the public production of knowledge was more frequently associated with men than with women, and with classical Chinese than vernacular Korean; women’s achievements in scholarly and popular writings were therefore largely marginalized or ignored.

Under such circumstances, Yi Pinghôgak is considered one of several notable woman scholars who deserve to be restored to a significant place in the intellectual history of late Chosôn. Along with her, Im Yunjidang (1721–1793), Yi Sajudang (1739–1821), and Kang Chông’ildang (1772–1832) are also considered important female intellectuals who have attracted scholarly attention for their intelligence, capabilities, and academic contributions (Yi Hyesun 2007, 19). These scholars are also described as the vanguard of female writers who deepened understanding of Confucian learning, and many have cited their works as an example of yǒsŏng sirhak (women’s practical learning) (Ch'ŏng Hae'un 1997, 310–16), with some interpreting The Encyclopedia of Women's Daily Life as a product of practical learning (Pak Okchu 2000, 293; Yi Hyesun 2007, 193), although these women are not directly connected to sirhak scholars.

Women’s intellectual activities are often connected to a gendered approach in which the quintessential topics in the text are taken to be exclusive to women, thus stressing the essentialized qualities of women’s experience. The notion of gendered knowledge tends to treat women not only as observers of the social norms but also as having expertise and knowledge in the specialized area of the domestic realm. Popular books and articles dealing with Yi’s encyclopedia often frame the text as a source of home management and promise that her text will help the reader appreciate the authenticity and uniqueness of Chosŏn women’s wisdom and knowledge. Such topics as pongim (sewing), yǒmsaek (dyeing), and seûi (washing clothes) are selectively analyzed and highlighted among the various topics of the text (Pak Kyôngja 1983, 119–33). Such interpretative links between knowledge and gender can be found as early as a 1939 newspaper article that states: “Recently, a precious and fascinating work of a Chosŏn woman has been found that deals with food and drink, sewing, farming, medicine, and divination. . . . This collection of Yi Pinghôgak is the brilliant culmination of Chosŏn kyusu

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1 The extant editions of The Encyclopedia of Women's Daily Life are the Karam edition (woodblock), the Punyŏ p’îlchi edition (hand-copied), the National Library edition (hand-copied), the Eiheiji edition (found in Eihei Temple 永平寺), two Tokyo University Library editions (hand-copied), and three editions discovered by Chông Yangwan, called the Chông Yangwan editions (hand-copied). The complete original text is not extant; the medical chapter “Ch’ŏngnang kyo’l” is found only in the Eiheiji edition. Among those editions, the most recent, compiled and edited by Chông Yangwan, was selected as the primary text for this study. Please see Chông Yangwan, ed., Kyuhap ch’ongso’ (Seoul: Pojinjae, 1975).

2 For details, please refer to Peter Kornicki, “Books for Women and Women Readers,” in The Book Worlds of East Asia and Europe, 1450–1850: Connections and Comparisons, ed. Joseph P. McDermott and Peter Burke (Hong Kong: Hong Kong University Press, 2015), 283–320.
munhak (women’s literature).” It was also claimed that the encyclopedia reveals a gendered view on the matters and practices of Chosŏn society (Kang Hanyŏng 1963, 193). Remarkably, this tendency has endured, as seen in a recent article that presented *The Encyclopedia of Women’s Daily Life* as a recipe book that constitutes “an invaluable source illustrating the food culture of yangban during the late Chosŏn period.”

Often such feminine specificity is extended to support the framework of the uniqueness of women’s experience, but such gender specificity can be understood as hampering the objective of accessing the truth (Haraway 1988, 575; Harding 2002, 352). Although the author’s gender can be a significant component in the analysis of his or her writings, over-emphasis on gender identity limits our insights in assessing the author’s experience and intention when we only associate women’s capacities with housework. Yi Pinghŏgak’s work enables us to critique the mistaken view that the encyclopedia will unmask the invisible and unique dimension of a woman’s life. Thus, this article presents the encyclopedia as a reflection of Yi’s domestic experience, while exploring how her work challenges male claims to unique insights into science, history, and medicine.

Until now, research and studies from various disciplines have often engaged with the discrete parts of the encyclopedia and consequently failed to grasp the scope and complexity of this work as a whole. Scholarly examinations of the philological and biographical facts of the encyclopedia often deal with it as if it is not a coherent whole. This article takes a different approach by revealing that the encyclopedia possesses a coherent scheme and unifying perspective in terms of the treatment of the content, which signifies that Yi did not merely repeat and reproduce chunks of knowledge, but instead exercised her agency in collecting and displaying facts filtered through her subjectivity, translating knowledge into the vernacular. Following this approach, this study examines the complex processes that were a part of the collecting, arranging, and translating of every one of the entries in this work. By doing so, this study attempts to rethink the assumed connection between womanhood and the boundaries of knowledge. The results of this study therefore shed light on how knowledge presented by Yi bridged the gaps between man and woman, private and public, and classical and vernacular, as she participated in the culture of writing and the reproduction of knowledge.

3 ‘Kyuhap ch’ongsŏ,’ Tonga ilbo, February 30, 1939.
4 ‘Kyuhap ch’ongsŏ,’ Tonga ilbo, July 15, 1993.
5 Previous work on *The Encyclopedia of Women’s Daily Life* incorporated discussions of the diverse subject matter it contained. I argue that these studies can be divided into three types. The first attempted to trace the origin and validity of the given text through a philological investigation (Kang Hanyŏng 1963; Chŏng Yangwan 1975a). Other scholars worked toward a gendered understanding of Yi’s work. By analyzing her biographical history and background to define the relationship between Yi’s personal life and her work, they argue that her education and access to classical sources helped provide her the ability and justification needed to compile her own encyclopedia (Chŏng Haein 1997; Yi Hyessun 2007). Recent studies investigated the medical descriptions contained in her text and reveal how medical practice was conceptualized and organized in local households and folk culture (Wŏn 2002, 2005). These analyses support the view that the encyclopedia offers an important and unique venue for understanding the life of Chosŏn women and the inner quarters.
Motives for Writing
Before encyclopedic writing became a popular practice among aristocratic families in the eighteenth century, the task of collecting, preserving, and circulating official writings, essays, petitions, and treatises fell to the state. As the government was responsible for preserving and controlling information, state-commissioned works dominated the literary world until the seventeenth century, when encyclopedias assembled by individual scholars first emerged. Yi Sugwang (1563–1628) was the first to explore a new genre of encyclopedia by compiling *Chibong yusol* (Topical discourses of Chibong), which included 3,435 entries that discussed a wide variety of topics, such as astronomy, geography, politics, government positions, Confucianism, people, language, and botany (Sin Pyongju 2014, 115–19). A further spate of encyclopedic works, labelled yusó or ch‘ongso, were produced between the eighteenth and nineteenth centuries, when Choson intellectuals were influenced by sources from Qing China and Japan, as well as new learning from the West, which helped inspire scholars to collect and standardize accumulated knowledge (Kim Kyongmi 2012, 338).

Yi Pinghøgak’s *The Encyclopedia of Women’s Daily Life* was conceived in this social and cultural climate. While this achievement was made possible by Yi’s erudition and literary skill in both Chinese and Korean, the motive for writing was significantly shaped by her family tradition. Yi Pinghøgak was born in Seoul into a yangban lineage of prominent scholars. Her great-grandfather Yi Ön’gang (1648–1716) was a high official, rising to the position of minister of punishments, and her father served the Choson government as a minister of personnel during the reign of Sukkhong (1674–1720). Her male family members, including her father and older brother, were all active in politics as members of the Soron (the young disciples), one of the two elite political factions in the late Choson period. One of her aunts was Yi Sajudang, who married Yu Han’gyu (1718–1783), her mother’s younger brother. Yi Sajudang’s essay, *T’aegyo sin’gi* (New guidelines for prenatal care), later translated into the vernacular by her son, Yu Hui (1773–1837), was widely read by mothers-to-be, since it conveys knowledge of prenatal education and emphasizes...
the importance of a mother's mental and physical health and the psychological bond between a mother and her unborn baby. In this erudite and politically prestigious family, Yi could nurture her mind as a writer and scholar and proved herself a multi-faceted talent, well versed in history, poetry, and scholarly works.

Yi Pinghógak's marriage seems to have furthered her prospects as a serious seeker of knowledge. At the age of fifteen, Yi married Só Yubon (1762–1822), the eldest son of Só Hosu (1736–1799) of the Talsŏng clan. The Só family provided her with the library necessary to expand her knowledge of nature, cuisine, textiles, arts, and medicine. Só Hosu, Yi's father-in-law, authored Haedong nongsŏ (Studies of agriculture in Korea), which displays a vast knowledge of astrology, mathematics, music, and nature. Só Myŏngt'ing (1716–1787), the father of Só Hosu, was well-known for his comprehensive work entitled Kosa sinsŏ (New interpretations of old affairs), which were sponsored and published by the Chosŏn state. In addition to Chosŏn's social system and foreign policies, this work covers other academic and practical subjects, including astrology, geography, rituals, medicine, martial arts, and folk culture. In addition, Só Yubon's younger brother, Só Yugu (1764–1845), was widely recognized as the writer of Imwŏn kyŏngje chi (Treatises on rural economy), which despite its name deals with more than agriculture and is the largest collection of treatises, theories, and knowledge in Chosŏn history.

These hallowed scholarly traditions in her birth and marital families afforded Yi access to classical sources and literary materials that must have fostered her inclination to write on the topics familiar to her and record what she had learned. However, this background does not fully explain the motive, urge, or primary aim of her encyclopedia, as encyclopedic writing is not a simple description of facts. In fact, writing an encyclopedia requires a great deal of effort to cull and collate facts from various sources and describe the entries using expressions that are easy to understand. It is therefore unlikely that the determination to complete this work was born of a whim or fancy; rather, it involved a resolute will and voluntary sacrifice.

In the preface to The Encyclopedia of Women's Daily Life, it is stated that Yi launched this project in her fifties, after settling in a suburb of Seoul. It took a long time for her to prepare to begin writing and a decade to complete the encyclopedia, which she probably began writing in 1809.

In the fall of the kisa year (1809), I moved to Ginkgo Pavilion at the Eastern Lake. Between

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9 Só Yug, “Sussi tanin Yissi myojimyŏng” 嫂氏端人李氏墓誌銘 [The memorial inscription for Madam Yi, the wife of my older brother], Pungsŏk chŏnjip (Seoul: Pogyo˘ng munhwasa, 1983), 208.
10 For more details about the Só family and their common interests in working on encyclopedias, see Yi Hyesun, Chosŏnjo hugi yo˘so˘ng chiso˘ng sa [Intellectual history of women in the late Chosŏn period] (Seoul: Ewha Woman's University Press, 2007), 195–202.
11 The edition of Kyuhap ch'ongsŏ, translated and annotated by Chŏng Yangwan, was selected as the primary material for this study from among the seven editions. I refer to Chŏng Yangwan, ed., Kyuhap ch'ongsŏ (Seoul: Pojinjae, 2007). For the preface, I also consulted the English translation in Yongho Ch'oe et al., eds., Sources of Korean Tradition, vol. 2 (New York: Columbia University Press, 2000), 68–9. Unless noted otherwise, all translations are the author's.
12 The name of Haengjŏng (Ginkgo Pavilion) derives from the courtesy name of Só Yubon.
preparing meals, from time to time, I visited my husband’s study, where by chance I came across writings of practical use in our daily lives and hidden gems of knowledge, little known to the world. Whenever possible, I opened the books and thoroughly examined them. I did this for the purpose of broadening my knowledge and relieving boredom.13

This preface suggests her aspiration to initiate the compilation of an encyclopedia. It appears that her motive emerged from a scholarly habit—writing down what she found helpful for future use and trying to overcome a sense of boredom—which later turned into a resolute commitment. Yi accounted for her special interest in building knowledge from the fact that her marital family had preserved classic works and foreign books, and eventually, her exposure to the intellectual and literary world through them steered her toward writing an encyclopedia of her own. Historical records also reveal that Yi was erudite and studious in her youth and that she did not stop reading and writing even after marriage.

My wife selected a group of books and categorized them by the list of topics essential and instrumental to rural life. She was broadly informed about insects and fish and deeply understood rural household management. I referred to it as The Encyclopedia of Everyday Life.14

Furthermore, her husband’s presence at home gave Yi opportunities to access the books and sources in his study and discuss them. Sŏ Yubon observed her keen interest in the natural sciences and her concerns about home management and thus became a private patron of her intellectual project. Due to political and financial problems, however, her married life did not supply much in terms of security or material benefits. She adjusted to the modest means of her husband’s household when he chose not to seek a government post. To alleviate their financial hardship, she and her husband decided to move from the capital to the suburbs when she was forty-eight. There, they engaged in weaving and raising silkworms, began farming, and grew tea to support her younger brother-in-law, Sŏ Yugu, who was exiled due to false allegations (Chŏng Yangwan 1975, 98–101).15 Yi became proficient in household management and busily engaged in textile production.16 Reflecting her experiences as a household manager, the

13 Yi Pinghŏgak, “Kyuhap ch’ongsŏ sŏ,” [Preface to The encyclopedia of women’s daily life], in Kyuhap ch’ongso, ed. Chŏng Yangwan (Seoul: Pojinjae, 2007), 19.
14 “Kanggŏ chabyŏng” 江居雜詠 [Randomly humming poems while living in the country], Chwaso sanin munjip 1: 11a, in Han’guk munjip ch’onggan, vol. 106 (Seoul: Hanguk kojŏn p’onyŏgwŏn, 2010), 8.
15 Yi Pinghŏgak’s engagement in the cultivation of tea can be juxtaposed with the popular image of female tea-pickers in China. A Chinese study has shown that women’s work had focused on making cloth, which, however, was not necessarily a year-round endeavor. Therefore, during the imperial period, women came to engage in a variety of economic tasks beyond the paradigm of womanly work. Especially in the hilly areas of southern China, harvesting and picking tea became popular among women. While they rarely entered the hall of womanly virtue for picking tea, gradually it came to be considered a feminine occupation. For further information, please see Lu Weijing, “Beyond the Paradigm: Tea-Picking Women in Imperial China,” Journal of Women’s History 15, no. 4 (2004): 19–46.
16 Sŏ Yubon, “Puch’o ch 경우에는 내녀子” [A poem on my wife, using the previous rhyme], Chwaso sanin chip, 1:24b, in Han’guk munjip ch’onggan, vol. 106 (Seoul: Han’guk kojŏn p’onyŏgwŏn, 2010), 14.
entries in the encyclopedia came to cover a variety of topics that reveal the matters and concerns of rural life, including cooking, clothing, sewing, textiles, gardening, handicrafts, building, and household management.

**Systematizing Knowledge**

Yi’s encyclopedia is composed of the following five chapters: “Chusa úi” 酒食議 (Advice on beverages and food), “Pongim ch’ik” 縫紝則 (Guidelines for sewing and weaving), “San’ga rak” 山家樂 (Pleasure in a farm household), “Ch’ o˘ngnang ky o˘l” 靑囊訣 (A small book in a blue pocket), and “Sulsu ryak” 術數略 (Strategies for good luck). The preface clearly states that the purpose of the work, around which these chapters were organized, is fulfilling the two objectives of maintaining good health and the good management of a household.

Then I remembered the old adage that good ideas which are not written down are no better than stupid ones. Were I not to write down what I had learned, that knowledge would not be saved from oblivion, nor could it benefit humanity. So I have selected the most concise and useful excerpts from the writings I have come across. Adding my own words, I have compiled them into five chapters. . . . Although this work has many entries, all of them are concerned primarily with maintaining a healthy life (yangsaeng) and with the methods necessary for managing a household. They are, in fact, all indispensable to daily life and deal with things women should investigate and study. Thus, with this preface, I write this encyclopedia for the daughters and daughters-in-law of our family.

The first three chapters of Yi’s work (“Chusa úi,” “Pongim ch’ik,” and “San’ga rak”) are concerned with practical knowledge and the skills instrumental for household management, emphasizing the importance of preparing food, making clothes, and raising livestock. The first chapter discusses cooking, which was one of the main tasks of Chosón women, and provides information on preparing “medicinal beverages” (yakchu, i.e. alcoholic drinks), soy and bean pastes (chang), kimch’i, and various dishes, such as rice and porridge. Although the gender hierarchy confined women to the kitchen, yangban women enhanced their authority as supervisors who made culinary choices and took responsibility for teaching and passing on knowledge about cooking to other family members. Yi’s work presents her own categories and system of knowledge, beginning from principles and covering various methods for making drinks and food. A number of times she drew information from the *Sallim kyŏngje* 山林經濟 (Farm management) by Hong Mansŏn (1643–1715) and *Chungbo sallim kyŏngje* 增補山林經濟 (The expanded edition of farm management), supplemented by the doctor and scholar Yu Chungim (fl. 1683–1766). These treatises dealt with such diverse topics as “chip’o” (gardening),

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17 Please note that the Chinese characters do not appear in the original text.

18 Yi Pinghık, “Kyuhap ch’ongsŏ sŏ,” 20. This quote is from the English translation in Yongho Ch’oe et al., eds., *Sources of Korean Tradition*, vol. 2 (New York: Columbia University Press, 2000), 68–69.

19 Recipes for food and beverages were considered an invaluable asset of the yangban family, especially after the establishment of yangban communities in local areas. See Pae Tongyŏng (2014): 144–47.
“sŏpsaeng” (the rules of health), and “kuhwang” (famine relief), which reveals a growing male interest not only in agriculture but also in fine foods and cooking, while her reliance on male-authored treatises for information on cooking reveals Yi’s flexibility in producing and circulating knowledge across the gender divide.

The following chapter, “Pongim ch’i’k,” introduces techniques and skills for weaving, dyeing, and dressmaking. Along with cooking, working with cloth was the area of knowledge most frequently associated with women, and in Confucian culture, elite women were encouraged to cultivate their virtue through embroidery, using their long fingernails and soft hands (Mann 1997, 159). This association reflects the spatial and economic constraints on female activities as belonging to the domestic sphere, although women’s engagement with textiles might enable them to enhance their subordinate status (Uno 1991, 17–41). Yi’s work provides knowledge concerning cloth production, particularly textile-related techniques of dyeing, ironing, washing, and embroidery along with detailed descriptions of methods for raising silkworms, all based on her own reflections and observations. The chapter also discusses general tips for household management: how to repair household objects; how to manage writing supplies, such as ink sticks, brushes, seals and stamp pads, and paper; how to clean and properly store items, including containers, mirrors, pottery, and jewels; and how to make lamp oil, incense, and copper containers. The chapter also gives practical artistic advice in terms of personal beauty, for instance, describing how to draw eyebrows, use yŏnji (rouge), and style hair, thereby revealing what it meant to be a properly made-up lady in Chosŏn society.

The third chapter, “San’ga rak,” focuses on farm management and also provides a significant amount of information about the natural world in terms of cultivating grains (ogok), vegetables and fruits (silgwa), and flowers (yanghwa), and raising livestock (mogyang). In particular, the author collected botanical information from various books on how to grow trees, fruits, and flowers, how to predict the weather for gardening, and how to care for horses, chickens, dogs, cats, and bees. At the time, male labor was associated with the outside world where men cultivated the land, tended crops, and grew food, whereas spinning, weaving, and sewing at home were predominantly female tasks. This encyclopedic exploration of areas of knowledge was not confined to culturally defined roles but rather affirms that the author’s experience as a farm manager offered an inspiration and stimulus to the further investigation and cataloguing of the lives of flowers, plants, and animals.

The last two chapters (“Chŏngnang kyŏl” and “Sulsu ryak”) are primarily concerned with how to maintain a healthy life (yangsaeng). In these chapters the author discusses medical tips and treatment regarding the human body and offers advice about how to conduct first aid. The fourth chapter, “Chŏngnang kyŏl,” provides practical information specifically related to pregnancy, childbirth, and first aid, whereas the fifth chapter, “Sulsu ryak,” presents miscellaneous information regarding geomancy, such as finding the best date and site for building a structure; how to orient buildings, doors, and kitchens; how to determine auspicious sites and dates on which to move and clean; and how to ward off evil and bad luck,
which could include illnesses and epidemics. In these chapters, the author does not exclude women from obtaining medical knowledge and redefines women's roles in administering first aid and providing urgent assistance to those in need, as the author describes methods for treating poisonings, injuries, and burns that require basic knowledge about the human body (Won Poyong 2002, 126). Although medicine had long been perceived as masculine knowledge, the encyclopedia offers a mature and critical appreciation of practical medicine by challenging the male-female dichotomy of doctors and patients. In the following section, to enhance our understanding of the author's status and view, the chapter “Chŏngnang kyŏl” will be closely examined. This chapter will reveal how the individual components of the encyclopedia were assembled and arranged for display and how the author identified her role not only as a mediator but also as a creator of knowledge who actively engaged with earlier works and utilized her own system of organizing the knowledge she collected.

**Ways of Collecting**

In writing an encyclopedia, collecting information and compiling entries can be compared with the art of creating the meanings of objects, as rather than merely reproducing knowledge, the collector (author) interweaves quotations from disparate sources into a singular text (Pearce 1993, 68–88). Despite the different nature of objects and texts, the collected objects or pieces of information suggest a sense of the selfhood of the collector, and thus reading what is described and displayed in an encyclopedia can serve as an alternative way to understand the writer as a collector who demonstrates an achieved understanding of the subject matter and employs intellectual rationales for classifying all items and systematically organizing them into a complete set. The exploration of the relationship between the author and the collective knowledge contained in the encyclopedia not only reveals the complex interaction of different types of information disseminated in the late eighteenth century, but also informs us of the author's identity, experiences, and views.

The general topics of this encyclopedia address the importance of housekeeping and share important information about cooking, ingredients, farming, and clothing, and each entry exhibits a significant connection to major treatises, which were likely acquired by the Sŏ family, who had access to the royal archives and to foreign books. The references appearing in The Encyclopedia of Women's Daily Life are generally from treatises on agriculture (nongso 농書). In particular, Farm

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20 The male yuui (scholar-doctors) and chungin (literally middle people, but used to refer to technical specialists) constituted the main practitioners in the field of medicine, especially following the Japanese invasions of the late sixteenth century, although there were a number of winyŏ (female health workers) at court, specialized in medicine during the Chosŏn period.

21 Regarding the relationship between the collector and the object, Susan Pearce defines three modes of collecting: souvenir, fetishistic, and systematic. According to Pearce, taking objects as souvenirs implies the attitude that the objects are integral parts of the collector's personal past and experiences. In the fetish mode of collection, the relationship between the collector and the object is the obsessive attitude of the former towards the latter. The objects are not merely arranged by the collector but invite romantic notions and are considered extensions of the collector. In the systematic mode, the collector tends to follow an intellectual rationale and remains faithful to the collector's privately designed system. Please see Susan Pearce, *Museums, Objects, and Collections* (Washington, DC: Smithsonian Institution Press, 1993).
Management and *The Expanded Edition of Farm Management* had a significant impact on Yi Pinghōgak’s work.

Although its reliance on previous accounts from classical works reveals the author’s acceptance of existent knowledge, it also helps to prevent the text from being isolated from larger discussions of culture. For example, the fourth chapter introduces treatment methods for use in gynecology, obstetrics, and childcare, and drew upon the *Tongūi pogam* (Precious mirror of Eastern medicine, 1631) and *The Expanded Edition of Farm Management* (1766). Regarding Yi’s major sources, the texts cited from most to least frequently are *Precious Mirror of Eastern Medicine*, *Farm Management*, *The Expanded Edition of Farm Management*, *Hyang’yak chipsŏngbang* (Collection of native prescriptions), and *Bencao gangmu* (Compendium of materia medica), which was written in China (Wŏn Poyo˘ng 2002, 133).

Yi’s encyclopedia took particular inspiration from *The Expanded Edition of Farm Management*. For example, the contents of “Taejung changni póp” (“What a woman carrying a child should wear and how she should behave”) is also found in the discussion of pregnancy in the section “Imsin changni póp” (What a pregnant woman should wear and how she should behave”) in *The Expanded Edition of Farm Management* and previously in the section titled “Puin” (Wives) in *Precious Mirror of Eastern Medicine*, with a minor change.22 In *The Expanded Edition*, it appears as follows.

![Korean text]

In “Taejung changni póp” in Yi’s encyclopedia, it is rendered in Korean:

![Korean text]

(English translation)

In general, women who are pregnant should not clothe themselves warmly, should not eat or drink alcohol excessively, should not take medicine thoughtlessly, should not lift heavy things or walk on steep and rough paths, should not work beyond their ability and fall ill, should not become angry or lose their temper, should not sleep or lie down too long, and

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22 Ho Chun, *Tongūi pogam*, vol. 10. DB of Korean medical classics, https://mediclassics.kr/books/8/volume/18 (accessed August 18, 2016).

23 Yu Chungim, *Chungbo Sallim kyŏngje* [The expanded edition of farm management], vol. 3 (Suwo˘n: Nongch’on chinhu˘ngch’o˘ng 2003), 434.

24 As for the direct quote of *Kyuhap ch’ongsŏ*, I used the version adapted for modern readers in Chŏng Yangwan, ed., *Kyuhap ch’ongsŏ* (Seoul: Pojinjae, 2007). Please see Yi Pinghogak, “Taejung changni póp” [What to wear and how to behave during pregnancy], ibid., 351.
from time to time they should take a stroll. If a pregnant woman is shocked or seriously upset during pregnancy, the child might have an epileptic seizure. When the month during which a pregnant woman will give birth draws near, she should not wash her hair or feet or use a lavatory installed in a high place.

The parallels between these passages show that The Expanded Edition of Farm Management was a key source for Yi's encyclopedia and also reveal the intertextual relationships between the texts. The intertextuality—that is, how every text is bound to similar or related texts—are a prominent phenomenon in the East Asian writing tradition, which regularly includes allusions and references to other works. The relationships between a text and other texts can serve as an instrumental means for interpreting the text, as they reveal not only meaningful connections between them but also the originality of a text. The above comparison shows the similarities between the texts, yet also reveals minor omissions by the translator, as Yi did not translate phrases such as “勿以手取下在高物” (Do not take down heavy objects from high shelves) and “凡猝然大聲必落胎 慎之” (A sudden loud noise can lead to spontaneous miscarriage, so please take care). The author's selective translation signifies the endeavor to maintain the quintessence of the transmitted text but also represents an attempt to set a new order of priority.

In assessing the textual context of Yi's encyclopedia, it is therefore important to examine the text in parallel with other encyclopedias, especially The Expanded Edition of Farm Management and Sŏ Yugu's Treatises on Rural Economy. The former is frequently referenced in Yi's collection, and the latter was produced by male members of Yi's family after the completion of Yi's encyclopedia. These two texts also exhibit interconnectedness with the encyclopedia's text, as they contain topics ranging from theories and methods concerning natural history and agriculture to practical matters, including food and medicine. For example, The Expanded Edition of Farm Management describes how to become pregnant and provides tips for increasing fertility, which were also included in Yi's encyclopedia. However, the differences in placement reveal that Yi prioritized information about having a healthy pregnancy.

Table 1 reveals the different ways knowledge is organized in the three interrelated texts. These documents all demonstrate the common importance of prenatal and post-partum care and reveal the different levels of significance attributed to these topics. The first text, The Expanded Edition of Farm Management, begins with the conception of the fetus and provides detailed explanations about how to bear a child, emphasizing the patrilineal interest and concern in choosing the right woman for reproduction and preventing and treating male and female infertility. This order is retained in the Treatises of Rural Economy, which was published after The Encyclopedia of Women's Daily Life. The authors title this section “Kusa” (Seeking an heir), which is followed by the section dealing with how to raise children. Here, the priority is given to the theory, methods, and best timing

25 It is not clear why the author omitted these parts of the text.
Table 1. Comparison of the “Kusa” Chapter in The Expanded Edition of Farm Management, the “Chŏngnang kyo˘l” Chapter in The Encyclopedia of Women’s Daily Life, and the “Kusa” Chapter in Treatises on Rural Economy

| The Expanded Edition of Farm Management | The Encyclopedia of Women’s Daily Life | Treatises on Rural Economy |
|----------------------------------------|---------------------------------------|-----------------------------|
| 1 求嗣 (Seeking an heir)                | 태교 (Prenatal education)              | 求嗣 (Seeking an heir)      |
| 2 求嗣總論 (Theories of seeking an heir) | 胎中妊娠법 (What a woman carrying a child should wear and how she should behave) | 相婦 宜子法 (How to tell whether a wife can bear children) |
| 3 相女法 (How to read a woman’s physiognomy) | 表食 금기 (What food is forbidden during pregnancy) | 相婦 無子法 (How to tell from her physiognomy if a woman cannot bear a child) |
| 4 治男子無嗣 (Treatment for an infertile husband) | 약물 금기 (What medicine is forbidden during pregnancy) | 僧無子 (How to overcome infertility) |
| 5 治婦人無子法 (Treatment for an infertile wife) | 태동경험 (How to stabilize the fetus) | 孕胎 正期 (The best time for pregnancy) |
| 6 轉女為男法 (How to change the sex of an unborn baby) | 婢女 처법 (How to distinguish between a boy and a girl) | 求嗣 鍼灸 (Acupuncture to help conceive a child) |
| 7 相婦無子法 (Methods to test for pregnancy) | 상혈전 여위남법 (How to change the sex of an unborn baby) | 妊子法 (How to bear a son) |
| 8 管婦禁忌 (Activities forbidden to a pregnant woman) | 婢相금기 (Activities and places forbidden to a pregnant woman) | 小男女法 (How to tell a child’s destiny) |
| 9 飲食禁忌 (Forbidden food) | 포의불하외 경험신방 (New methods based on experience to solve various problems during delivery including the retained placenta) | 求婦禁忌 (Activities forbidden to a pregnant woman) |
| 10 藥物禁忌 (Forbidden medicine) | 當태법 (How to treat the placenta) | 求婦禁忌 (Activities forbidden to a pregnant woman) |
| 11 妊婦將理法 (What a pregnant woman should wear and how she should behave) | 아기 첫 먹일 때 (How to breastfeed) | 産後禁忌 (Forbidden activities when expecting to become pregnant) |
| 12 間産法 (Delivery) | 소아 의복 (How to prepare a newborn’s clothes) | 妊娠將理法 (What a pregnant woman should wear and how she should behave) |
| 13 產後調理 (Postnatal care) | 야아심요 (Ten tips for infant care) | 妊娠禁忌 (Things forbidden when pregnant) |
| 14 婢飲衣法 (How to breastfeed) | 소아아주 살생법 (How to ward off a child’s bad luck) | 妊娠禁忌 (Forbidden food) |
| 15 婢飲衣法 (How to treat the placenta) | 小아상가 (How to determine a child’s destiny through physiognomy) | 妊娠禁忌 (Forbidden medicine) |

for conception; this section also advises how to avoid taking an infertile woman as a wife. Thus, The Expanded Edition of Farm Management and Treatises on Rural Economy confirm the view that the importance of childbearing begins with the selection of a suitable, fertile woman, which is a fundamental element for carrying

26 Yu Chungnim, “Kusa” [Seeking heirs], Chungbo Sallim kyŏngje, vol. 3, 17–54.
27 Yi Pinghogyak, “Ch’ongnang kyo˘l,” 351–65.
28 Se Yugu, “Poyang chi” [Theories of maintaining health], Imwŏn kyŏngje chi, vol. 2 (Seoul: Pogyŏng munhwasa), 604–14.
on a family line and expanding the human population, while also implying that the medical approach to a woman’s body is confined to an expertise in obstetrics focused on the production of an heir (son). In contrast, Yi Pinghŏgak chooses not to use the same title and tries to shift the perspective on childbirth from preserving the bloodline to bearing a life (Yi Hyesun 2007, 178). Thus, she presents information from pregnancy to post-delivery in chronological order, which helps the reader to grasp the relationship between the various fragments of the text and understand the process of bringing forth a child. In short, the chapter addresses the procedures of pregnancy and childbirth from the perspective of motherhood.

**Interweaving Old and New**

Although *The Encyclopedia of Women’s Daily Life* connects to and interacts with previous texts, it also displays the author’s own findings and criteria. This text indicates an unconscious reference to one’s own cultural values, experiences, and knowledge as a basis for decisions. Although Yi considered it important to incorporate preexisting records and books, she also believed that her encyclopedia should reflect the needs and concerns of daily life. The encyclopedia also shows her interest in popular wisdom and folk customs, as she was inclined to absorb information from neighbors and rescue it from oblivion.

(English translation)

When you have a crick in your neck or in your back, prepare *paechpan* (alumen), heat it, and then make it into a powder. After that, mix the powder with egg white and ingest it [as medicine]. [This method] has been passed down in a family in Chŏksŏng, but I transcribed it from the “Sŏmja chŏn” [“Record of Sŏmj’a”], which contains a number of useful tips.

The passage implies that oral transmission and hand-copying texts were both integrated into Yi’s writing project and that knowledge transfer was not geographically limited. It also confirms the existence of tips and writings inherited in families in diverse regions and the presence of local networks through which women shared the know-how handed down in their families.

On the other hand, to provide accurate descriptions of real-life matters, she took notes on her own experiments and reported what she found through them.

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29 Yi Pinghŏgak, “Kyŏnghŏmbang” [Methods [learned] from experiences], 435.
30 The origin and the content of “Record of Sŏmj’a” are unknown.
31 Chŏksŏng is probably a town near Paju city in Kyŏnggi Province; Yi Pinghŏgak lived in what is now the Yongsan area of Seoul.
32 Yi Pinghŏgak, “Kyuhap ch’ongsŏ,” 20.
I wished to make each item clear and detailed, so that anyone who opens this book will be able to follow the instructions therein and put them into practice. I have included the titles of the books from which I drew my knowledge in small letters, and if I added my own views, I marked them as sinjüng (新徵, new discoveries).

Unlike other encyclopedic writings, Yi’s work is not limited to circulating information from other sources, as it also includes her own discoveries. Thus, the author categorized the nature of the information based on its sources and identifies her own methods or criticisms by titling the section “kyŏnhŏmbang” (Methods [learned] from experience). In the entry “How to change the sex of an unborn baby,” for example, she added her critical comments as an appendix:

대개 아기 될 때 좌우가 각각 나뉜다 하니 아태가 바뀌어 남태 될 리 있으리오만, 의서에 정녕히 기록하였고 시속에 또한 경험한 이 있음에 쓰긴 쓰되 만일 담이 작지 못한 즉 한방중에 심 듣고 놀래어 드리어 테가 혼돌리키 십고 또 백해에 죄인이 될까 두렵다.33

(English translation)
When the baby is conceived, its sex is determined by its direction, either right or left. Because the medical treatises clearly wrote about this point and there must be a person who found that the method worked in real life, I note it down myself. However, I am afraid that a tenderhearted woman suffers the risk of miscarriage and will blame me for providing incorrect advice.

While the author introduced the method of how to change the sex of an unborn baby, which we now know to be impossible, the text reveals that she took the responsibility to record what she heard but also expressed her opinion that the method could be dangerous and therefore needed careful consideration before being attempted.

The text illustrates her empirical approach, which is significant given the cultural context. In general, Chosŏn writing culture did not promote creativity or originality. Since writing (mun) was considered a way of representing the Way, innovation and invention tended to be discouraged. This encyclopedia wisely sought to establish continuity between old materials and the new findings of the author. While references were taken from the pre-existing texts, the author clearly indicated the parts written based on her experiences. Along with “sinjüng” and “kyŏnhŏmbang,” Yi’s discussion included “sinbang” (new methods), and “chapchŏ” (miscellaneous writings), in which she articulated her own contributions to the encyclopedia. Such efforts appear most frequently in the medical chapter.

정미이월 초일일 낙안서 계사생 계집애가 유혈이 대단하여 그치지 않아 여러가지 약이 무효 하여 어쩔 줄 모르더니 동변에 강즙과 백토생을 곱게 찧어 세 보시기를 먹고 피가 그쳤다 하

33 Yi Pinghŏgak, “Nal tal mot toeso kyejijae rul sanae ro mandŭmŭn pop” [How to change the sex of an unborn baby from female to male], 355.
니 신통하여 이월십오일 그런 걸 보고 경험한 것만 적는다.34

(English translation)
On the first day of the second month of the year of chŏngmi (1787), a girl living in Nagan continued to bleed without stopping, so she tried all available medicine. Only after she took three small bowls of medicine made with a child’s urine, ginger juice, and paekt’osaeng powder did her bleeding stop. This was impressive to me, so I wrote here what I heard and experienced below.

This entry, found in the section “life experience in healing boils,” includes a description that specifically reveals the case, place, specific treatment method, and date when the author recorded this information. In ordering the entries, the new methods discovered by the author usually come after a quotation from classical sources and include methods with experimental elements.

Returning to Pearce’s theory, the systematic collector concerned with increasing knowledge likely follows a personal cognitive and conceptual order. Driven by the desire to depict a holistic vision, the collector designs a structure for organizing appropriate information and adheres to that plan. Likewise, The Encyclopedia of Women’s Daily Life reveals that the author did not want to obscure the histories of how and where information was acquired and accumulated, and likewise incorporated the authority of old knowledge; however, the text also reveals a conceptual distance from these model works. Although the references from the previous sources reveal the author’s reliance on cultural values and the credibility of the documented knowledge as the basis for her decisions, the self-referenced parts delineate the border between new knowledge and traditional knowledge. In other words, Yi’s work contains extracts from existing sources, filtered through her choices of what to include, in which she demonstrates her ability to present material and realize a scholarly vision for the encyclopedia by synthesizing old teachings and her own methods experienced and discovered through experiments.

The Vernacular Translation
The encyclopedia does not lend itself to a chronological treatment; rather, it follows the author’s own logic of presenting knowledge. As previously discussed, Yi Pinghŏgak assembled the encyclopedia in a new order to focus the readers’ attention on particular materials. Although the same entries appear in multiple texts, what distinguishes The Encyclopedia of Women’s Daily Life from other works is how the text organizes and displays them. In addition, the author redesigned the text through her translation into the vernacular to encourage meaningful communication with potential readers.

To validate the existence and authority of the vernacular text, Yi employed textual tactics to assert the importance of her encyclopedia. Although Yi had the

34 Yi Pinghŏgak, “Kyŏnhŏm chŏngyu” [Methods to treat boils based on experience], 380.
agency to choose and select information from old books and her daily life, her work inherently implies the complicated relationship between female authorship and the written authority of men. Stepping out of the female-designated domestic domain, the author explored a world of knowledge that was unbound by barriers of gender, language, and historical period. However, to be read as an authoritative text, this encyclopedia had to undertake complex negotiations between conflicting demands: delivering the facts in a clear and authoritative voice and writing in the vernacular language to better reach the general female populace.

The strategies Yi Pinghŏgak employed to produce an authoritative text are multifaceted. Her encyclopedia relies on quotations from earlier canonical materials, which encourages readers to accept the information presented as authentic and accurate, while at the same time she provides her commentary on those classical texts, with the titles of her sources written in small letters in the margins. For example, Yi entitles the chapter “Ch’ŏngnang kyŏl,” borrowing the title from Hua Tuo’s Qingnang shu or Qingnang jing (The blue pocket), which deals with practical tips regarding clinical treatment and first aid. The encyclopedia shows the different ways in which Yi replaces male writers’ works with her experiential knowledge. However, the proximity to Hua Tuo’s medical treatise allows her to faithfully translate the contents from classical Chinese while integrating Korean folk remedies and customs. Thus, the title “Ch’ŏngnang kyŏl” enabled the author to present her encyclopedia as being as authoritative as the canonical work.

At the same time, Yi Pinghŏgak composed the text in vernacular han’gŭl, seeking a balance between the classical text and the vernacular. Although Yi had a high level of proficiency in Chinese and Korean and she was aware that literary Chinese was the preferred language for formal writing, her work was aimed at translating such knowledge for female readers who could not read literary Chinese into the Korean vernacular so that they could easily understand it. The encyclopedia reflects the author’s desire to enable female readers to acquire necessary knowledge on the one hand; its idiosyncratic use of vernacular Korean subverted the presumed monolingualism dominant in public discourse in Korea on the other.

When referencing the canonical works in literary Chinese, her translation faithfully follows the Chinese originals and admits the value of the canonical text. However, to facilitate memorization and recitation of the content, the translation was presented using a method of sound-based reading (ŭmdŏk). This method, generally employed by yangban woman readers and writers, provided the pronunciation of Chinese characters without the original graphs. Although

35 Hua Tuo (ca. 140–280), often considered the first physician in Chinese medicine, was a military surgeon during the Han dynasty. This book was ordered burned, and Hua Tuo was put in jail, but his student Wu Fu rewrote the title as Hua Tuo’s Prescriptions. A comparison of Madam Yi’s text with Hua Tuo’s book reveals their shared interest in medical issues, especially when we consider that Hua Tuo pursued surgery, pioneering a series of methods involving surgical techniques and anesthetizing management, despite popular opposition to the “mutilation” of the human body in East Asia.

36 After the invention of han’gŭl, three methods of Sino-Korean reading of characters were used
classical scholarship may not have been widespread, there is evidence that elite women, not just Yi Pinghongak, were familiar with classical Chinese and acquired knowledge from Chinese works (Haboush 2009, 219). The degree of educational refinement of Choson women depended on the scholarly milieu of their natal homes. Women learned Chinese characters from their mothers or grandmothers through oral dictation (kusu) and vernacular transcription (umsa). However, the direct use of literary Chinese was highly discouraged. For example, Kim Hoyonjae and Im Yunjidang acquired literacy in literary Chinese and read Chinese texts but were inclined to actually write in the vernacular (Yi Chongmuk 2002, 71). The vernacular translation of their works, Hoyonjae yugo (Bequeathed works of Kim Hoyonjae) and Yunjidang yugo (Bequeathed works of Im Yujidang), widely circulated among female members of the families, also affirm that a writing culture was sustained in yangban families in which elite women read Chinese and Korean, but preferred to use and write in the vernacular.

**Knowledge beyond Gender**

Writing an encyclopedia is an attempt to understand and reconstruct the world, rather than simply summarizing and copying portions of existing texts. The process of writing an encyclopedia constructs a relationship between the author and the external world of knowledge. In this light, Yi’s encyclopedia should be treated as a monumental work that will stimulate interest in the scholarly activities of late Choson. As a translator and a teacher, Yi took great pains to reconstruct the subject and the objects of knowing by shaping women as readers and presenting women’s agency in transmitting their knowledge and skills.

On the other hand, Yi’s encyclopedia reveals the ambivalent position of women’s writing, as the work preserves and supports gendered ideas based on Confucian norms, but also challenges gender boundaries. Generally speaking, Yi’s encyclopedia is grounded in Confucian ideas. The author attributes authority to the *Leiji* (Book of rites) and specifically refers to *Naize* (Regulations for the family), seemingly seeking to construct a harmonious relationship between Confucian discourse and her writing. All five chapters begin with a description of or quotations from classical texts, thereby accepting their principles as guiding her treatment of each category. In particular, her work incorporates exemplary cases of virtuous women in history in the “chaste women” (yolloy) section, which served as moral guidelines for the education of women. Attached to the second chapter, that section subtly supports patriarchal values, presenting models of how a decent woman should behave and what she should avoid doing in order to remain virtuous. In particular, during this period, it was not deemed appropriate for a woman to show her learning openly and take her writings beyond the wall during the Choson period: sound-based reading (umdok), adding Korean markers (hugyol), and literal translation (ponyok). Women’s writings adopted sound-based reading or translation rather than adding Korean markers to the original text in Chinese. The preference for umdok and ponyok resulted in Chinese characters being used less frequently in women’s writing (So Kangjon 2012, 406).

37 Please refer to Yi Pinghongak, 23, 149, 271, 351, and 443.
of the inner quarters, so Yi did not intend to have her text circulated outside the home and assumed that readers of her text would only be the female members of her household. Her position is therefore similar to that of Madam Chang (1598–1680), who was an enthusiastic writer but gladly and willingly gave up writing and practicing calligraphy after marriage because she believed they were not suitable for a married woman of a Confucian family (Deuchler 2003, 151). Likewise, although Yi continued to produce writings and even completed the encyclopedia, her motivation and attitude toward writing presumably supported preexisting Confucian norms.

Without a doubt, Yi’s encyclopedia was oriented toward women’s concerns and a female readership within a Confucian culture. However, Yi’s work indirectly asserts that the notion of gendered knowledge can be porous and illusive as well. In a way, The Encyclopedia of Women’s Daily Life challenges the supposed consistencies of gendered knowledge and reveals the significance of understanding the female world. Although Yi’s work contains distinctive female attributes, especially her choice of language (i.e., vernacular Korean) and her awareness of a female readership, the entries and articles working against the stereotyping of women’s knowledge are particularly salient. Yi Pinghōgak’s curiosity and investigation are not confined to traditional issues of concern for women. Rather, the text redefines the criteria of the author’s knowledge and interests when dealing with a wide variety of topics by entering a space inhabited by the collective knowledge of household management shared by both men and women. Yi’s appropriation of the male-authored texts also reveals that women were not the sole providers of knowledge about cooking and sewing and that men also participated in producing and circulating knowledge concerning women’s primary tasks. Besides, the encyclopedia tends to undermine the fixed categories of class as well. The author does not hesitate to include discussions of methods for making topical medications, synthesizing color pigments, or making copperware, even though such techniques were not a highly respected object of study in terms of yangban standards.

During the Chosŏn period, most women were not literate, and their access to the public sphere and outer worlds was limited. Moreover, a woman’s inner quarters and the activities related to the domestic sphere engendered female connections with particular areas of expertise, such as cooking and needlework. Gender studies that have focused on evidence of gendered attributes as represented in the texts have informed us of the association of gender with materials and knowledge. However, the evidence suggests that through the very act of writing, Chosŏn women participated in the public world of knowledge and deserved the right to expand their own practical knowledge. Yi’s encyclopedia enables one to appreciate the invisible dimension of Chosŏn women’s intellectual life and practice, while taking into consideration the possibility of the complex subjectivity of women in her position. Molded by men’s works that proliferated around her, Yi Pinghōgak pursued her interests within the boundaries set by Confucian norms, but does not seem to have developed a specifically female attitude toward what she

38 Please refer to Yi Pinghōgak, 20.
studied, although what she wrote tends to incorporate her own tips and knowledge acquired in everyday life. In this sense, her encyclopedia reveals how the author successfully compromised with the Confucian norm and how she was empowered through the text and successfully assumed her role as a de-gendered subject by not merely transmitting but also transforming the information it contained.

GLOSSARY

| Bencao gangmu | 本草綱目 |
| Chibong yusōl | 芝峰類說 |
| Ch'ōnggyu pangmul chi | 清閬博物誌 |
| Ch'ōngnang kyół | 青囊訣 |
| ch'ongsō | 叢書 |
| Ch'ōngbo Sallim kyŏngje | 增補山林經濟 |
| Chusa ūi | 酒食議 |
| Chwaso sanin chip | 左蘇山人集 |
| Hö Kyun | 許筠 |
| Hong Mansōn | 洪萬選 |
| Hoyŏnjae yugo | 浩然齋遺稿 |
| Hua Tuo | 華佗 |
| Hyangyak chipsōngbang | 鄉藥集成方 |
| Imwŏn kyŏngje chi | 林園經濟志 |
| Kang Chŏngildang | 姜靜一堂 |
| Kosa sinsŏ | 故事新書 |
| Kusa | 救嗣 |
| Kyuhap ch'ŏngsŏ | 閣閱叢書 |
| Pungsŏk chŏnjip | 楓石全集 |
| Pinghŏgak ko | 憑虛閣稿 |
| Pongim ch'ik | 縫絞則 |
| Qingnang shu | 青囊書 |
| Sallim kyŏngje | 山林經濟 |
| Saŏga rak | 山家樂 |
| Sŏ Hosu | 徐浩修 |
| Sŏ Myŏngung | 徐命膺 |
| Sŏ Yubon | 徐有本 |
| Sŏ Yugu | 徐有榘 |
| Sulsu ryak | 術數略 |
| Taegyo sin'gi | 胎敎新記 |
| Tomun taejak | 居門大嚼 |
| Tongŭi pogam | 東醫寶鑑 |
| yangban | 部班 |
| Yi Ŭn'gang | 李彥綱 |
| Yi Pinghŏgak | 李憑虛閣 |
| Yi Sajudang | 李師朱堂 |
| Yi Sugwang | 李晦光 |
| yŏsŏng sirhak | 女性實學 |
| Yu Chungnim | 柳重臨 |
| Yunjidang yu'go | 允摯堂遺稿 |
| ümdok | 音讀 |
| yusŏt | 類書 |
| Yu Hŭi | 柳儒 |
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