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**An encyclopedia of knowledge about women's lives written in vernacular by
women during the Joseon Dynasty in Korea –
focusing on the Gyuhap Chongseo (閨閣叢書)**

This lecture was designed to introduce the 『Gyuhap Chongseo(규합총서, 閨閣叢書)』, an encyclopedia of women's life knowledge in the late Joseon Dynasty, and to explore the significance and value of this book. 『Gyuhap Chongseo』 is a practical encyclopedia related to women's life written by women for women. Therefore, because it is a book that systematically organizes knowledge for household management targeting female readers, the content and format of the book are tailored to women and written in vernacular.

Lee Bingheogak (이빙허각, 1759-1824), who wrote this book, was born into a descendant of Yeonghaegun, one of King Sejong's sons, and learned 『Sohak(소학, 小學)』 and 『Sikyeong(시경, 詩經)』 from his father. At the age of 10, she was already so talented that she could compose Chinese poetry and sentences. At the age of 15, she married Seo Yu-bon, a scion of a prestigious family. She and her husband were both an affectionate couple and her academic companion, reading together throughout their lives, composing poetry, writing, and debating together. Her in-laws owned a large number of books, and her in-laws engaged in active academic activities based on her Silhak ideas, which also had an academic influence on Bingheogak. As a result, she is also called a female Silhak scholar of the Joseon Dynasty.

In the lecture, we will examine both the content and formal characteristics of 『Gyuhap Chongseo』, and through each characteristic, we will think about the thoughts and knowledge shared by women at the time and the role of vernaculars in knowledge sharing. In addition, we will organize and comprehensively introduce the research results on 『Gyuhap Chongseo』 that have been conducted so far from various perspectives. Through this lecture, you will be able to intensively understand various perspectives in each field of study, including the history of the Korean language, the history of women's literature, the history of clothing, the history of food, folk history, the history of Korean calligraphy, and even the history of cosmetics.

This book is especially important from the perspective of vernacular's role in organizing and sharing knowledge for women. Moreover, it is even more meaningful in that it was written from a female perspective by a female author, not a male author. This book is a book in which women themselves have newly organized and systematized the knowledge they need. In addition, this book was written in the vernacular Hangul rather than Chinese characters, the official male script, in the hope that it would be shared with other women and be read and used usefully by them.

Bingheogak observed and analyzed social changes in the late Joseon Dynasty through the eyes of women and left practical records written in Korean. From the vast knowledge accumulated by men in Chinese characters, she selected only the knowledge necessary for women, who were in charge of daily life, and recorded it in vernacular to convey it in an easy-to-understand manner by adding the knowledge she had acquired through her own experience. As a result, in accordance with Bingheogak's int

entions, this book was known to people and continued to be copied and widely read even after his death. In addition, it was published in woodblock print or reborn as another book.