

Nomination Form
International Memory of the World Register

Documents on *Joseon Tongsinisa/Chosen Tsushinshi*: The History of Peace Building and Cultural Exchanges between Korea and Japan from the 17th to 19th Century

ID2016-15 Code

1.0. Summary

The nominated documents, “Documents on *Joseon Tongsinisa/Chosen Tsushinshi* (Korean Embassies): The History of Peace Building and Cultural Exchanges between Korea and Japan from the 17th to 19th Century” comprises materials related to 12 diplomatic missions dispatched from Korea to Japan between 1607 and 1811 at the request of Japan’s Shogunate government. The missions contributed to restoring diplomatic relations between the two countries, which had been severed due to the invasion of Korea ordered by Toyotomi Hideyoshi (Japan’s ruler) in the late 16th century, and to maintaining peaceful relations. The nominated documents, which have been in custody in both countries, comprise diplomatic documents, travel records, and cultural exchange records, all of which testify to the importance of the missions in promoting reconciliation, mutual understanding, and interactions in the diplomatic, cultural, and industrial spheres. These cross-cultural exchanges were based on mutual respect and the principle of “sincerity and friendship.” The nominated documents exhibit wisdom in maintaining peaceful relations between two nations that had been at war. The missions benefited not only the two countries, but also East Asia as a whole by stabilizing the political situation and maintaining trading channels. These documents have universal significance in fostering permanent peace and cross-cultural communication.

2.0. Nomination and contact details

2.1. Name of nominator

Busan Cultural Foundation (Republic of Korea)

The Liaison Council of All Places Associated with Chosen Tsushinshi (Japan)

2.2. Relationship to the nominated documentary heritage

Since *Joseon Tongsinisa/Chosen Tsushinshi* traveled over long distances, it was natural that

documents concerning them remained in various locations along their travel routes. Accordingly, the nominated documents have been in the custody of various public and private entities in both countries, including museums, universities, and libraries.

Entrusted by the owners and custodians of these documents, the Busan Cultural Foundation (Republic of Korea) and the Liaison Council of All Places Associated with Chosen Tsushinshi (Japan - NPO) jointly nominate them for the International Memory of the World Register.

The Busan Cultural Foundation manages the History Museum of Joseon Tongsinisa and organizes various related events, including the annual Joseon Tongsinisa Festivals, and academic symposiums. Inheriting activities of its predecessor, the Association of Joseon Tongsinisa Cultural Exchange Affairs, the Busan Cultural Foundation takes the initiative in campaigns to revive the spirit of *Joseon Tongsinisa/Chosen Tsushinshi*, in a contemporary context.

The Liaison Council of All Places Associated with Chosen Tsushinshi was founded in 1995 on Tsushima Island, located between the Korean Peninsula and Japan's Kyushu main island, with the aim of promoting historical significance of *Joseon Tongsinisa/Chosen Tsushinshi*, studies of related materials, and friendship between the two countries. Featuring a broad network of both public and private organizations in 15 prefectures in Japan, the Council organizes various events, including reenactment of the procession of *Joseon Tongsinisa/Chosen Tsushinshi*, researches, lectures, symposiums, and exhibitions.

Since 2002, both organizations have been promoting public recognition of *Joseon Tongsinisa/Chosen Tsushinshi* and related academic studies by supporting various related programs implemented in the two countries. They also support other affairs of cultural exchanges related to *Joseon Tongsinisa/Chosen Tsushinshi* that are held in various places in both countries. Both organizations have reached a shared recognition that the best way to promote the historical significance of *Joseon Tongsinisa/Chosen Tsushinshi* is to nominate related documents for the International Memory of the World Register. Based on this shared recognition, the two organizations respectively formed nomination committees and academic committees, the latter of which engaged in research of documents on *Joseon Tongsinisa/Chosen Tsushinshi*, and evaluated them from the viewpoint of their validity for inclusion in the Memory of the World Register. Going further, the two organizations have compiled lists of documents

on *Joseon Tongsin*/Chosen Tsushinshi, in their respective countries, and researched their state of preservation. They are now building a database in order to make the documents accessible from around the world.

2.3. Contact person(s)

Rhee Moon Sup, Chairman of Busan Cultural Foundation

Kazuyuki Matsubara, Chairman of the Liaison Council of All Places Associated with Chosen Tsushinshi

2.4. Contact details

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3.0. Identity and description of the documentary heritage

3.1. Name and identification details of the items being nominated

Name: Documents on *Joseon Tongsin*/Chosen Tsushinshi: The History of Peace Building and Cultural Exchanges between Korea and Japan from the 17th to 19th Century

Name of nominator: Busan Cultural Foundation and the Liaison Council of All Places Associated with Chosen Tsushinshi

Identification details:

The nominated documents comprise diplomatic documents, travel records, and records of

cultural exchanges.

1) Diplomatic documents

Diplomatic documents comprise official documents compiled by Korean and Japanese state authorities. They include *Tongsinsadeungrok (Official Records on Joseon Tongsinsa compiled by the Joseon Dynasty)* and the official letters written by kings of the Joseon Dynasty to Tokugawa shoguns (de facto rulers of Japan, known as “tycoon” by overseas missions, including *Joseon Tongsinsa/Chosen Tsushinshi*) in Japan (hereinafter, the *Joseon Sovereign’s Message*). These documents clearly indicate the aspiration of the rulers of both countries to build and maintain friendly relations between the neighboring countries, along with the principles and purposes of the missions. These documents show the principles and methods used for the interactions between the two countries.

2) Travel records

Travel records include the documents written by three ambassadors and their retinue concerning what they actually saw and heard during their long journey, a round trip of 4,500 km between Hanyang (now Seoul), the Korean capital, and Edo (now Tokyo), the seat of the Tokugawa Shogunate government in Japan. On their way to and from Edo, the ambassadors and retinue were hosted by the feudal lords of various domains in Japan. Japanese officials of those host domains also compiled records of their reception. During their journey, artists hired by the governments precisely depicted the procession as official records and drew appreciative paintings as well. Local artists also painted the procession of the mission. These documents and paintings vividly illustrate the journeys of *Joseon Tongsinsa/Chosen Tsushinshi*, as well as Japanese people’s reaction to the mission and their keen admiration for Korean culture.

3) Records of cultural exchanges

The mission members and Japanese people of diverse social classes enjoyed friendly exchanges and shared their knowledge, particularly concerning Confucianism and medical science. Despite the language differences, communication was not difficult because both parties were familiar with Chinese characters and sentence structures. Conversations were held by writing classical Chinese sentences, which were understood well by both parties. Even Chinese-style poems were composed by both parties in turn. Many records of such meetings vividly illustrate the friendly exchanges. Calligraphic works and paintings produced by mission members at various places in Japan have been treasured in various organizations in locations along their travel routes. In Korea, Japanese paintings that were presented either to Korean kings or the

mission members are in the custody of museums and universities in Seoul. These records of cultural exchanges attest to the significant role played by *Joseon Tongsinisa/Chosen Tsushinshi* in building a friendly relationship between the two countries and in promoting science and culture in both countries.

The nominated documents in both countries comprise a total of 111 articles (333 items), comprising 5 diplomatic documents (51 items), 65 travel records (136 items), and 41 records of cultural exchanges (146 items).

a) In custody in Republic of Korea: a total of 63 articles (124 items), comprising 2 diplomatic documents (32 items), 38 travel records (67 items), and 23 records of cultural exchanges (25 items)

b) In custody in Japan: a total of 48 articles (209 items), comprising 3 diplomatic documents (19 items), 27 travel records (69 items), and 18 records of cultural exchanges (121 items)

3.4. History/Provenance

a) Provenance of major documents in custody in Republic of Korea is as follows:

(1) Diplomatic documents

Diplomatic documents comprise the *Tongsinsadeungrok* (List I-1, *Official Records on Joseon Tongsinisa compiled by the Joseon Dynasty*) and the *Byeonryejipyo* (I-2, *Book Compiling Many Different Records of Bilateral Diplomatic Relations*).

The *Tongsinsadeungrok* (I-1) comprises official papers concerning the missions from 1641 to 1811—arranged in chronological order. This document covers virtually all journeys of *Tongsinsa* from their departure to their return.

The *Byeonryejipyo* (I-2) is the record of bilateral diplomatic relations from the winter of 1598 to 1841. In this book, documents on diplomatic affairs related to Japan are classified in more than 30 categories. In each article, events are summarized and arranged in chronological order based on the studies of mimeographed letters and other records.

(2) Travel records: records of missions' travels and official paintings

Travel records comprise *Tongsinsahaengrok* (List II-1–II-32, *Records of Embassies*), and

official paintings by artists hired by governments (II-33–II-38).

The *Sin Cheongcheon Haeyurok* (II-16, *Sin Cheongcheon's records of a travel to Japan*) is the travel record of the 1719 mission, written by Sin Yuhan, a secretary (in charge of international exchange of documents and communication in literary forms, such as poems) for the mission. In the form of a diary, he recorded the 261-day journey, starting from Seoul on April 11, 1719, reaching Edo on September 27, and returning to Korea on January 24, 1720. In Edo, the mission delivered an official letter written by the Joseon king to Japan's shogun. Based on his firsthand experience in Japan, Sin Yuhan also wrote a report on Japan's topology, social systems, products, mode of life, literature, and scholarship, and attached the report to the travel record.

The *Injo14nyeon Tongsinsa Ip Edoseongdo* (II-34, *Picture of the 1636 Tongsinsa Procession Visiting Edo Castle in the 14th Year of Injo*) depicts the procession of the fourth mission (1636) entering Edo Castle. The year can be specified since it is indicated in the title (*Byungjasinsa Hangoosasin Iphwangseong Hangjindo*), which uses the Chinese zodiacal calendar.

The *Sukjong 37nyeon Tongsinsa Hangryeoldo* (II-35, *Picture of the Tongsinsa Procession in the 37th Year of Sukjong*) depicts the mission on their way to Edo. Tsuchiya Masanao, an official of the Shogunate government who was responsible for the reception of the 1711 mission, ordered Tsushima Domain to produce paintings as official documents. In response, Tsushima Domain assigned the work to Tawara Kizaemon, a painter of Tsushima Domain, and civil artists active in Edo. They took 141 days to complete 14 volumes of paintings. Of those 10 volumes are extant in four locations, including the National Institute of Korean History, which takes custody of the four volumes. These four volumes are the only ones remain integral.

The *Saroseunggudo* (II-36, *Picture of Travel Scenery from Busan to Edo*) comprises 30 pictures painted by Lee Seongrin, a painter who joined the 1748 mission. He produced 30 landscapes on his way from Busan to Edo and compiled them into two volumes.

(3) Records of cultural exchanges

Records of cultural exchanges comprise poems and paintings created by mission members and given to Japanese people (List III-1–III-15), those created by Japanese people and given to mission members (III-16–III-20), and poems and prose jointly compiled by mission members and Japanese people (III-21–III-23).

Kim Seryeom deung Piljeok (III-1, *Calligraphic Writing by Kim Seryeom et al.*) comprises poems composed by the three ambassadors of the 1636 mission. Their poems on the landscapes and artifacts they saw in Japan also reveal their view of Japan, along with their knowledge of the country.

The *Buyongando Byeongpung* (III-18, *Folding Screen of Geese on Lotuses*) is a work by Kano Yasunobu, a painter in Edo. This pair of folding screens, each comprising six panels, was a present from the Tokugawa shogun to the king of the Joseon Dynasty through the 1748 mission. On the right above corner of each screen, there is praising phrases of the picture written by the Joseon king, Yeongio, in the spring of 1751.

The *Euiheon Seongmongryang Pil Haengseo* (III-21, *Semi-Cursive Script by Euiheon and Seong Mongryang*) was jointly compiled by Seong Mongryang, the recorder for the 1719 mission, and Euiheon, a Japanese official who hosted the mission. This work contains two Chinese-style poems.

b) Provenance is evident for virtually all nominated documents in custody in Japan. Below are the provenance details for the major documents.

(1) Diplomatic documents

Diplomatic documents comprise *Chosen Kokusho* (List I-1, *Joseon Sovereign's Message*) and List of Gifts from the 1711 mission (I-2).

The *Joseon Sovereign's Message* (I-1) comprises official letters written by kings of the Joseon Dynasty to the second shogun in Japan and the list of their gifts to him. Both were received by the shogun through *Joseon Tongsinso/Chosen Tsushinshi*. The official letters brought by the 1607 and 1617 missions were counterfeited by the lord of Tsushima domain, who intended to avoid conflicts between the two countries and immediately restore diplomatic relations, which had been severed due to the invasion of Korea ordered by Toyotomi Hideyoshi (Japan's ruler). Despite the counterfeiting, these fake letters were received by the shogun and actually functioned as diplomatic documents. This fact indicates an extraordinary case of resuming diplomatic relations.

The other official letters on the list were brought by missions other than the 1607 and 1617 ones (I-2). They are original and clearly indicate the Joseon kings' aspiration to maintain a

friendly relationship between the two countries. These official letters, written based on the spirit of “sincerity and friendship,” indicate mutual efforts to build peaceful bilateral relations through the program of *Joseon Tongsinisa/Chosen Tsushinshi*. Although the letters (I-1–2) used to be in the custody of Momijiyama-bunko Library of the Tokugawa Shogunate family, they are now in the custody of the Kyoto University Museum and Tokyo National Museum, ensuring public accessibility.

The List of Gifts from the 1711 Mission (I-3) was offered to Mori Yoshimoto, the lord of Choshu Domain. Except for the ginseng, the gifts had been carefully preserved by the Mori family until they were donated to Yamaguchi Prefectural Museum.

(2) Travel records

Travel records comprise records of receptions (List II-1–II-6), official paintings by artists hired by governments (II-7–II-23), and paintings by civil artists (II-24–II-27).

Among the records of receptions, the *Chosen Tsushinshi On-Kiroku* (II-1, *Documents on Chosen Tsushinshi written in Choshu Domain*) describes the receptions for the 1711 mission and was compiled by the Choshu Domain, the host domain. *Fukuoka-han Chosen Tsushinshi Kiroku* (II-2, *Documents on Chosen Tsushinshi in Fukuoka*) and the *Koshin Kanjin Raihei Kiji* (II-3, *Document on Joseon People’s Visit in the Year of Gabshin*) show the same type of receptions held in 1763 and 1764, and were compiled respectively by the Fukuoka and Owari domains. These records of receptions describe the activities of *Joseon Tongsinisa/Chosen Tsushinshi* and local people’s welcoming responses to them. Although these records had been in the custody of respective domains until the late 19th century, they are now retained at archives and museums of respective local governments and are accessible by the public. *Kokura-han Chosen Tsushinshi Tsushima Ekichi Heirei Kiroku* (II-4, *Documents of the Reception for the 1811 Mission at Tsushima by Kokura Domain*) was produced by the Kokura Domain, which hosted the 1811 mission in Tsushima. Ogasawara Tadakata, the lord of Kokura Domain, received the official letter from the Joseon king on behalf of the shogun in Edo. This document, which clearly indicates the exceptional ceremony held in Tsushima, was donated to the present owners by the Ogasawara family.

Paintings of *Joseon Tongsinisa/Chosen Tsushinshi* include those of their processions and fleets. Among those, the *Shotokudo Chosen Tsushinshi Gyoretsu Emaki* (II-7, *Picture Scroll of the Procession of the 1711 Mission*), *Chosen Tsushinshi Sanchaku Kiro Gyoretsu-zu* (II-8, *Picture*

Scroll of the Procession of the 1711 Mission on Their Journeys to and from Edo), *So Tsushima-no-kami Goko Kiro Gyoretsu-zu* (II-9, *Picture Scroll of Lord So of Tsushima on His Return*), and *Sookjong 37nyeon Tongsinisa Hangryeoldo* (*Picture of the Tongsinisa Procession in the 37th Year of the Sookjong Reign*) (in custody in Republic of Korea; Korean List II-35) were produced in a series in 1711 by painters in the same workshop by the order of Tsushima Domain. Subsequently, however, they were dispersed and are now in the custody in several different organizations.

The *Enkyo 5-nen Chosen Tsushinshi Tojo Gyoretsu-zu* (II-10, *Picture of the 1748 Mission Visiting Edo Castle*) and *The Chosenjin Raicho Oboe Bizen Gochisosen Gyoretu-zu* (II-14, *Picture Scroll of the Bizen Fleet Serving Chosen Tsushinshi*) were painted by a Japanese spectator of the procession of *Chosen Tsushinshi*. In addition to the paintings, these works feature written passages that describe in a humorous way the painter's impression of the procession, along with local people's reactions that includes their amazement, hospitality, and gossiping with their neighbors about the mission. Both works were owned by the painter's relatives; they are now owned and exhibited by a public museum.

(3) Records of cultural exchanges

Records of cultural exchanges comprise materials related to Amenomori Hoshu, poetry and prose created by members of *Chosen Tsushinshi*, records of academic exchanges, records of exchanges between Joseon kings and Tokugawa shoguns, and records of exchanges between *Chosen Tsushinshi* and Tokugawa shoguns/ Japanese feudal lords.

Materials related to Amenomori Hoshu (List III-1) comprise books, documents, letters, poems, and portraits of Amenomori Hoshu, a Confucian advisor to the lords of Tsushima Domain. Amenomori accompanied the 1711 and 1719 missions and fostered friendships with their members. In his major work, titled *Korinteisei* (*The Mental Attitude for Friendly Diplomacy*), he emphasizes the importance of sincerity and respect for different cultures in building diplomatic relations. *Materials related to Amenomori Hoshu* have been treasured and displayed in museums in his hometown, Nagahama City in Shiga Prefecture.

The three ambassadors and their retinue composed poems in various locations on their journeys to and from Edo. These works include the *Chosen Tsushinshi Fukushi Im Sugan Dannoura*

Kaiko Shi (III-2, *Poem by Im Sungan in Memory of the Battle at Dannoura*), *Fukuzenji Taichoro Chosen Tsushinshi Kankei Shiryo* (III-3, *Documents on Chosen Tsushinshi Left at Fukuzenji-Taichoro*), *Honrenji Chosen Tsushinshi Shisho* (III-4, *Poetical Works by Chosen Tsushinshi at Honrenji*), *Chosen Tsushinshi Jujikan Lee Panon Shisho* (III-5, *Poetical Works by Lee Panon*), and *Seikenji Chosen Tsushinshi Kankei-shisho* (III-6, *Poetical Works by Chosen Tsushinshi at Seikenji*). These works are owned by temples and shrines in the regions where the poems were composed. The works significantly influenced the academic and cultural activities of Japanese scholars.

There are also records of academic exchanges between mission members and Japanese scholars. For instance, Hata Suzan, a Confucian scholar in Choshu Domain, met the retinue of 1763–64 mission in Shimonoseki (Yamaguchi Prefecture), and compiled the *Hata Suzan Chosen Tsushinshi Shohushi Narabini Hitsugo* (*Joint Poetical Works and Dialogues with Chosen Tsushinshi Recorded by Hata Suzan*) (III-8). Besshu Soen, the head priest of Jishoin Sub-Temple of Shokokuji Temple, held an academic meeting in Kyoto with the three ambassadors and their retinue in the 1711 mission and wrote the *Kankyakushiso* (*Poetical Works by Chosen Tsushinshi*) (III-9). The two works are in the custody of the Hata family and Jishoin Sub-Temple, respectively.

There are also collaborative paintings, involving painters and scholars of both countries. They include the *Kim Myeongguk Hitsu Jittokuzu* (III-7, *Portrait of Jittoku Drawn by Kim Myeongguk*), *Shosho Hakkei Zukan* (III-10, *Picture Scroll of Eight Superior Views in Shosho*), and the *Ju Rojinzu* (III-11, *Picture of the God of Longevity*), all of which attest to friendly exchanges between artists and scholars of both countries.

As an example of records of exchanges between Joseon kings and Tokugawa shoguns, there is a long horizontal board on which characters were written by Hyojong, king of the Joseon Dynasty. This *Chosen Kokuo Koso Shinhitsu Gakuji* (III-13, *Handwriting of King Hyojong*) was brought to Japan by the 1655 mission, and was donated to Taoyuin, the mausoleum of the third Shogun, Tokugawa Iemitsu, in Nikko. The King's writing, which has been treasured in the mausoleum, attests to the friendly exchange between rulers of the two countries. *Toshosha Engi* (III-14, *History of Tosho Shrine*, written in Japanese syllabary) and *Toshosha Engi* (III-15, written in Chinese characters) were compiled by Japan's Shogunate government in

commemoration of the 1636 mission's visit to Nikko, and were offered to the shrine. The scroll in Japanese syllabary contains pictures of the mission, while the scroll in Chinese characters contains 16 poems composed by the three ambassadors of the mission. Both scrolls are in the custody of the shrine and have been designated as Important Cultural Properties. These materials testify to the visits of *Chosen Tsushinshi* to Nikko, as well as demonstrating the strong relationship between the kings of the Joseon Dynasty and the Tokugawa shoguns.

The records of exchanges between *Chosen Tsushinshi* and Japanese feudal lords comprise the *Horeki 14-nen Chosen Tushinshi Seishi Jo Eom Shocho* (III-16, *Writing by Jo Eom*), *Hikonehan Okamoto Hansuke Hitsuroku Im Gwang Shashi Narabini Oakamoto Hansuke Shohushi* (III-17, *Joint Poetical Works and Dialogue Recorded by Okamoto Hansuke from Hikone Domain and Im Gwang*), and *Chosenkoku Sanshi Kosenrenku* (III-18, *Collaborative Poetical Works by Three Ambassadors*). The three ambassadors created these poems and calligraphic works and presented them to the feudal lords who served as hosts to show their gratitude for the hospitality they had received.

4.0. Legal information

4.1. Owner of the documentary heritage (name and contact details)

See Attachment 4.

4.2. Custodian of the documentary heritage

See Attachment 4.

4.3. Legal status

a) Republic of Korea

(1) Seoul National University Kyujanggak Institute for Korean Studies

While the documents in the collection are owned by the Republic of Korea, the Seoul National University Kyujanggak Institute for Korean Studies is responsible for their preservation and management.

(2) National Library of Korea

The National Library of Korea is responsible for the preservation of all its collection of

documents on *Joseon Tongsin*/*Chosen Tsushinshi*.

(3) National Institute of Korean History

While the documents in the collection are owned by the Republic of Korea, the National Institute of Korean History is responsible for their preservation and management.

(4) Korea University Library

Korea University Library is responsible for the preservation and management of its collection. Accordingly, permission is necessary to access any of its collection, and its use shall be restricted to within the authorized scope.

(5) Chungnam Institute of History and Culture

Chungnam Institute of History and Culture is responsible for the preservation of all three volumes of *Sinmitongsinilrok* (Kim Igyo's records of the travels of the last *Tongsinsa* in 1811).

(6) National Museum of Korea

The National Museum of Korea is responsible for the preservation and management of its collection of six documents on *Joseon Tongsin*/*Chosen Tsushinshi*. Accordingly, permission is necessary to access any of the six documents, and their use shall be restricted to within the authorized scope.

(7) Busan Museum

Busan Museum is responsible for the preservation of the ten items that comprise the ten articles, including the *Kim Euisin Seocheop* (scrapbook by Kim Euisin) in its collection.

(8) National Palace Museum of Korea

National Palace Museum of Korea is responsible for the preservation and management of its collection. Accordingly, permission is necessary to access any of its collection, and its use shall be restricted to within the authorized scope.

(9) Korea National Maritime Museum

The Korea National Maritime Museum is responsible for the preservation and management of all the four items that comprise the four articles.

b) Concerning the nominated documents in the custody in Japan, their owners are responsible for their management except in cases where documents are in the custody of other parties. In the latter cases, custodians are responsible for their management pursuant to the Cultural Assets Preservation Act and similar ordinances in the respective municipalities concerned, provided that the documents concerned are designated as cultural properties. If they are not so designated, the custodians are responsible for their management pursuant to the Civil Law.

Custodians of Important Cultural Properties should follow the instructions of the Agency for Cultural Affairs pursuant to the Cultural Assets Preservation Act, and those of the properties designated by municipalities should follow the instructions of the boards of education of their respective municipalities pursuant to the relevant ordinances.

With regards to filing this application for the International Memory of the World Register, all owners of the properties concerned have submitted written agreement to entrust the right of filing the application with Kazuyuki Matsubara, Chairman of the Liaison Council of All Places Associated with Chosen Tsushinshi.

4.4. Accessibility

See Attachment 5.

4.5. Copyright status

a) Documents in the custody of Republic of Korea

(1) Seoul National University Kyujanggak Institute for Korean Studies, National Library of Korea, National Institute of Korean History, and Korea University Library

The copyrights to the documents concerned have already expired as 50 years have already passed since the authors' deaths (Article 36 of the Copyright Law). However, the copyrights to derivative works (translations, musical arrangements, transformations, dramatizations, cinematic adaptations, etc.) and edited works are protected by Articles 5 and 6 of the said law.

(2) Chungnam Institute of History and Culture, National Museum of Korea, Busan Museum, National Palace Museum of Korea, and Korea National Maritime Museum

Each respective organization holds the ownership and copyrights to the documents in its collection.

b) Documents in the custody of Japan

All nominated documents were produced between the 17th and 19th centuries. As more than 50 years have already passed since the deaths of the authors, the copyrights have expired. Even after their deaths, however, any act that infringes the authors' moral rights is prohibited. The owners of the nominated documents hold legal rights based on their property rights.

5.0. Assessment against the selection criteria

5.1. Authenticity

a) Documents in the custody of Republic of Korea

I. Among the diplomatic documents, *Tongsinsadeungrok* (*Official Records on Joseon Tongsinsa compiled by the Joseon Dynasty*) and *Byeonryejipyo* (*Book Compiling Many Different Records of Bilateral Diplomatic Relations*) were compiled by the governmental organizations (the Reception Center at the Ministry of Culture and Education in Joseon Dynasty and Sayeokwon, or the foreign language institute). They were in the custody of a royal library, known as the Kyujanggak.

II. Travel records comprise documents compiled by the retinue of the missions based on their firsthand experiences in Japan. While some of these documents were submitted to the government after their return to Korea, others were written as private keepsakes of their own memories. In both cases, the years of the mission programs and the authors of the documents are clearly indicated. Since calligraphic works and paintings correspond to actual events that took place during the travels of the missions, the time and place of their production are easy to determine. Moreover, the authors can be easily identified by seals and signatures.

III. Records of cultural exchanges comprise documents prepared by the retinue of the missions and paintings produced by Japanese painters and presented to either Korean kings or the retinue of the missions. Moreover, there are records of discussions held by mission members and Japanese intellectuals by writing Chinese sentences and Chinese-style poems composed by both parties in turn. Their provenance can be confirmed by the seals, signatures, and related documents.

Documents in categories II and III, above, have been in the custody of Seoul National University Kyujanggak Institute for Korean Studies, the National Library of Korea, Chungnam Institute of History and Culture, Busan Museum, and other public organizations and university libraries.

b) Documents in the custody of Japan

All documents nominated by Japan are primary sources with their time of production and authors positively confirmed. Among the nominated documents, those designated cultural properties by national and local governments have had their authenticity verified by specialists. As for the remaining documents that are not so designated, since they are in the custody of public organizations, such as museums and libraries, their authenticity has been verified at the time of their collection. Moreover, the academic committee of the nominator has also reconfirmed the authenticity of all the documents.

5.2. World significance

Joseon Tongsinisa/Chosen Tsushinshi visited Japan not simply to prevent the recurrence of war, but to establish a sustainable peaceful regimen. For more than 200 years, *Joseon Tongsinisa/Chosen Tsushinshi* sought to establish peaceful diplomacy in both theory and practice. Details of their efforts are documented in many materials extant in the two countries. These documents concretely describe the principles and purposes of the missions, as well as the procedures undertaken to facilitate their visits to Japan. Many records of cultural exchanges at the time of the mission's visits to Japan attest to the impact of *Joseon Tongsinisa/Chosen Tsushinshi* on both countries.

The world significance of the nominated documents resides in the fact that they explicitly demonstrate sustained and mutual efforts to establish and maintain peace between the two countries. In this context, the documents on *Joseon Tongsinisa/Chosen Tsushinshi* present a model for all people of the present age seeking to establish peaceful relations by overcoming conflicts and warfare. It is not limited to the study of the relationship between Korea and Japan from the 17th to 19th Century.

5.3. Comparative criteria

1) Time

From the 17th to the 19th centuries—the period during which *Joseon Tongsinisa/Chosen Tsushinshi* were dispatched—wars broke out incessantly in Europe. Many European countries also conquered nations outside their region in order to expand their territories through violent means. During this era of armed conflict and warfare, in East Asia, *Joseon Tongsinisa/Chosen Tsushinshi* fulfilled their mission of establishing and maintaining peace between the two countries. The documents on *Joseon Tongsinisa/Chosen Tsushinshi* therefore present valuable examples of successful diplomatic efforts to build peace and promote mutual understanding in an era of war and violent conflict.

2) Place

The marine and land routes taken by *Joseon Tongsinisa/Chosen Tsushinshi* covered a distance exceeding 4,500 km for a round trip. Of the 12 missions, 10 took the same route between Hanyang (now Seoul), the Korean capital, and Edo (now Tokyo), the seat of the Tokugawa Shogunate government. Because the missions took the same route repeatedly, people living along the route retained their memories of the missions for a long time. In Japanese towns where the missions stayed overnight, Japanese intellectuals visited the mission members. At such meetings, cross-cultural communications were sustained in friendly atmospheres. Even today local residents in these towns treasure documents on *Joseon Tongsinisa/Chosen Tsushinshi* as essential cultural assets that record efforts made in the past to foster peaceful and friendly relations between the two countries.

3) People

Joseon Tongsinisa/Chosen Tsushinshi provided Japanese people with an opportunity to have firsthand contact with foreign culture during the era of national isolation. Japanese people assimilated what they learned from the mission into Japanese arts and culture. Korean intellectuals, on the other hand, broadened their view of the world through their contact with Japanese people. Many Japanese people of diverse social classes supported the travels of *Joseon Tongsinisa/Chosen Tsushinshi*. Large amount of people saw their procession on their way to Edo. These experiences helped foster an affinity with the Korean people and their culture. Above all, the journeys of *Joseon Tongsinisa/Chosen Tsushinshi* helped liberate people of both countries from the bias and prejudice caused by misunderstanding. They also promoted mutual understanding of different customs and social practices.

4) Subject and theme

The documents on *Joseon Tongsinisa/Chosen Tsushinshi* comprise records of mutual understanding and discovery of various novel aspects in both countries. Through *Joseon Tongsinisa/Chosen Tsushinshi*, Korean people began to recognize Japan as a civilized nation. They also broadened their view of the world through their contacts with Japan.

The documents on *Joseon Tongsinisa/Chosen Tsushinshi* significantly influenced Korean scholars. In particular, the documents helped Korean intellectuals build new views of the world instead of the conventional Sinocentric perspective. At the same time, *Joseon Tongsinisa/Chosen Tsushinshi* introduced to Japan the studies of Confucianism that were then dominant in East Asia which, in turn, certainly influenced Japanese academics.

5) Form and style

The diplomatic documents were written in the form of either an official letter or a record, both of which were long-held, typical diplomatic forms in East Asia. In Japan, these documents were preserved in their original forms, while in Korea, they were duplicated using mimeographs and compiled into a large book, which was kept in a governmental office to protect the data from dispersing.

The travel records of the missions, written in Chinese characters, comprise travel journals and Chinese-style poems. Accordingly, these documents feature a fusion of scholarship and art.

Records of communication using Chinese characters and poems, on the other hand, represent a new style. These records possess a unique form and represent extraordinary communications held by writing classical Chinese sentences and by composing Chinese-style poems, which were commonly understood by intellectuals across East Asia at the time. While communications occurred by this means of writing down Chinese sentences, composing poems enabled deeper exchanges, based on the principle of “sincerity and friendship.”

The paintings produced by artists from both countries are of exceptional quality. In addition, they functioned as visual records of *Joseon Tongsinisa/Chosen Tsushinshi* in a time before the invention of photography. In this way, they made it possible that we can restore the original state of what was exactly going on at the time of *Joseon Tongsinisa/Chosen Tsushinshi*.

6) Social/spiritual/community significance:

In today's context, the documents on *Joseon Tongsinisa/Chosen Tsushinshi* may provide wisdom useful for finding solutions to contemporary issues that the two countries are facing. The principle of "sincerity and friendship," on which the *Joseon Tongsinisa/Chosen Tsushinshi* program was based, could also provide the basics for present-day Korea-Japan relations. The documents on *Joseon Tongsinisa/Chosen Tsushinshi* exhibit the efforts of both parties to overcome antagonism and opposition and to promote mutual understanding and friendly exchanges on an equal footing.

Today, people in various places in both countries occasionally reenact the procession of *Joseon Tongsinisa/Chosen Tsushinshi*, to embody the spirit of "promoting mutual understanding and peaceful co-existence through cultural exchanges." In Republic of Korea, the Joseon Tongsinisa Festival is observed annually. In Japan, processions of *Joseon Tongsinisa/Chosen Tsushinshi* are reenacted in various municipalities, including Tsushima, Shimonoseki, Kure (Shimokamagari), Setouchi (Ushimado), Sakai, Kyoto, and Shizuoka. In both countries, these events are enthusiastically supported by local communities, and involve many residents who enjoy working together in the events of these joint festivals of Korea and Japan.

Such events and the many documents on *Joseon Tongsinisa/Chosen Tsushinshi* are expected to further contribute to establishing friendly relations—not only between the two countries, but also across the whole of East Asia.

6.0. Contextual information

6.1. Rarity

The documents on *Joseon Tongsinisa/Chosen Tsushinshi* represent peaceful interactions between Korea and Japan on an equal footing through these 12 missions over a period of some 200 years. Since the missions traveled a long way, many documents were prepared by a diverse range of people in various forms and styles. In addition to the diplomatic documents compiled by members of *Joseon Tongsinisa/Chosen Tsushinshi* themselves and Japanese governmental officials who hosted them, there are personal travel records, such as travel journals and records of receptions; and records of cultural exchanges, including poems, paintings, and records of meetings through the use of Chinese characters. This wide variety adds a unique characteristic

to documents on *Joseon Tongsinisa/Chosen Tsushinshi*. They are indeed very rare and authentic assets that should be shared by people throughout the world.

6.2. Integrity

The nominated documents cover virtually all elements of *Joseon Tongsinisa/Chosen Tsushinshi*, including detailed information covering the entire extent of their travels, from departure to return, how they were received by the host country, exchanges with Japanese people, and description of individuals involved in their travels. The documents present such precise information that the travels of the embassies could be reenacted based on these records. Throughout the whole world, it is very rare event that all 12 of these diplomatic missions were recorded in such detail and have been preserved intact up to today.

These invaluable records have been in the custody of national and local organizations, museums, universities, and various other institutions in both countries. During the Joseon Dynasty, documents in Korea were in the custody of the royal library, known as the *Kyujanggak*; after the establishment of the Republic of Korea, they have been preserved by organizations responsible for cultural properties (National Library of Korea, Chungnam Institute of History and Culture, Busan Museum, and Korea National Maritime Museum), and research institutes (Seoul National University Kyujanggak Institute for Korean Studies, the National Institute of Korean History, and Korea University Library) and so forth. In Japan, most of the nominated documents have been designated as either national or local cultural properties and protected as such. The majority of the nominated documents are in the custody of public facilities, including museums and libraries. Those privately owned are also in the custody of public museums, universities, and libraries and public access is ensured to virtually all documents. The integrity of the nominated documents is therefore secured under the present ownership and custodial conditions.