

Year 2022	Name of documentary heritage	Page no.
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Memory of the World Asia Pacific Regional Register Nomination Form

1 Title of Documentary Heritage Item or Collection (max 10 words)

Samguk yusa: Memorabilia of the Three Kingdoms

2 Summary (max 200 words)

Samguk yusa is a book on ancient mythology, folkways, institutions, religion, life, and literature in Korea. The book was written from 1281 to 1285 by the Buddhist monk Ilyeon in the aftermath of the Mongol invasions of Korea (1231-1270). *Samguk yusa* was originally five chapters bound into two volumes. Copies were printed using woodblocks in 1394 and in 1512. No complete set of the 1394 edition survive to the present, but there remain single volumes from different sets that are kept by different owners. One complete set of the 1512 edition (with five chapters bound into two volumes) survives in South Korea. The nomination includes two volumes from two different sets of the 1394 edition and one complete set of the 1512 edition. They are respectively designated National Treasures of South Korea.

Samguk yusa can be viewed as an early form of ethnography that was practiced in Korea as early as in the 13th century in constructing collective consciousness among its people and ultimately establishing an independent perspective of history as part of the effort to fight against Mongol control (1270 – 1356). In the 13th century, countries in East Asia desperately needed to bring their peoples together and imbue them with a sense of community in order to counter the expanding power of the Mongol Empire. *Samguk yusa* is Korea's response to the aggressive expansion of the Mongols in the 13th century, attesting to the practice of a form of ethnography and to the construction of independent historical views in East Asia at the time.

Year 2022	Name of documentary heritage	Page no.
--------------	------------------------------	----------

3 Nominator/s Contact details

3.1 Name of nominator/s (person/s or organisation/s) Gunwi-gun	
3.2 Relationship to the nominated documentary heritage Gunwi-gun county is where Ingaksa Temple is located. Monk Ilyeon wrote <i>Samguk yusa</i> during his stay at Ingaksa.	
3.3 Contact person/s Kim Yeong-man, Governor of Gunwi-gun	
3.4 Contact details	
Name Lee Dae-hwa	Address Department of Culture and Tourism, 200 Guncheong-ro, Gunwi-eup, Gunwi-gun, Gyeongsangbuk-do
Telephone 054 380 6090	Email dalmalove@korea.kr

4 Declaration of Authority

I certify that I/we have the authority to nominate the documentary heritage described in this document to the Asia Pacific Regional Memory of the World Register. All nominators must sign here. (A signed support letter from the nominators' National Commissions is required when the nomination is from two or more Member States. See Section J in the Process document for more details)

Name Kim Yeong-man	Position Governor of Gunwi-gun
Address Department of Culture and Tourism, 200 Guncheong-ro, Gunwi-eup, Gunwi-gun, Gyeongsangbuk-do	Email dalmalove@korea.kr

Signature/s of nominator/s



Year	Name of documentary heritage	Page no.
2022		

5 Legal Information

5.1 Owner/s of the documentary heritage (name and contact details, if different from the nominator/s)

Name Yonsei University	Address Yonsei University, 50 Yeonse-ro, Seodaemun-gu, Seoul
Telephone 02-2123-3340	Email museum@yonsei.ac.kr
Name Beomeosa Temple Museum	Address 250, Beomeosa-ro, Geumjeong-gu, Busan
Telephone 051-508-6139	Email beomeomuseum@daum.net
Name Kyujanggak Institute for Korean Studies, Seoul National University	Address Bldg. 103, 1, Gwanak-ro, Gwanak-gu, Seoul
Telephone 02-880-5318	Email kyujg@snu.ac.kr

5.2 Custodian/s of the documentary heritage (name and contact details if different from the owner/s)

Name	Address
Telephone	Email

Please note: Written permission for nomination of this item from the Owners and/or Custodian/s if different from the nominator **must be attached** to this Nomination Form.

Year	Name of documentary heritage	Page no.
2022		

5.3 Legal status

Legal and administrative responsibility for preservation of the nominated items lies with each of the institutions that hold copyrights.

Gunwi-gun, the nominator, intends to make the value of *Samguk yusa* as documentary heritage widely known and seeks registration of *Samguk yusa* on the Memory of the World register.

5.4 Accessibility

In order to protect the nominated documents from loss and damage, they are managed according to rigorous standards for artifact management established by each involved institution and standards for management of National Treasures of the Cultural Heritage Administration. Access to the nominated documents is strictly limited only for essential research and for conservation work.

In order to facilitate access to the nominated documents, diverse means are on offer enabling the public to examining images of the originals and translated content of the nominated documents. For example, the nominated documents are published as a catalogue and distributed to the public (Appendix 1. Cover of *Samguk-yusa* published in book form), and the content is digitized and made available online.

https://koreastudy.or.kr/pub/kookhakList1.do?menu_seq=42&menu_type=A

Intended to showcase *Samguk yusa* as important documentary heritage and share the value of documentary heritage, Gunwi-gun have reproduced printing woodblocks for both the 1394 and 1512 editions of *Samguk yusa* through the Printing Woodblocks of *Samguk yusa* Project. The woodblock printed editions of the early and mid-Joseon periods are now available in their entirety to the public online. (Appendix 2. Printed woodblocks of *Samguk yusa*)

<https://www.gunwi.go.kr/fun/samguk/>

<https://gunwi.go.kr/mokpan/eng/index.html>

Indecipherable and misspelled words in *Samguk yusa* were detected by comparing the 1394 and 1512 editions with each other and corrected using advanced techniques available as of 2022. The corrected content of *Samguk yusa* was converted into a digital archive to allow everybody, be they researchers or ordinary citizens, to easily access the original content of *Samguk yusa*.

<https://gunwi.go.kr/mokpan/index.do>

Year	Name of documentary heritage	Page no.
2022		

5.5 Copyrights

Copyrights to the nominated items are held by the institutions that own them.

6 Details of the Nominated Documentary Heritage

6.1 Exact title of the documentary heritage

Title: *Samguk yusa: Memorabilia of the Three Kingdoms*

Nominating institution: Gunwi-gun

Owners of the nominated items

- Yonsei University Museum owns one volume of the 1394 edition that contains the Wangryeok chapter and chapters 1 and 2.
- Beomeosa Temple Museum owns one volume of the 1394 edition that contains chapters 4 and 5
- Kyujanggak Institute for Korean Studies, Seoul National University owns a complete set of the 1512 edition that consists of five chapters bound into two volumes.

6.2 Type of documentary heritage

Ancient book (printed using woodblocks)

6.3 Catalogue or registration details

[Item 1] 1394 edition kept at Yonsei University Museum (known as Pareunbon)

- **One volume** of early woodblock-printed edition of 1394
- *Samguk yusa* comprising five chapters bound into two volumes was written from 1281 to 1285 by the monk Ilyeon
- Contains the *Wangryeok* chapter and chapters 1 and 2 of *Samguk yusa* bound into one volume
- Printed on *hanji* (traditional Korean paper) 31.1cm (W) x 20cm (L)
- Preserved in good condition
- Housed in the collection of Yonsei University Museum
- Designated as National Treasure

[Item 2] 1394 edition kept at Beomeosa Temple

- **One volume** of the early woodblock-printed edition of 1394, the early Joseon period
- *Samguk yusa* comprising five chapters bound into two volumes was written from 1281 to 1285 by the monk Ilyeon
- Contains chapters 4 and 5 of *Samguk yusa* bound into one volume

Year	Name of documentary heritage	Page no.
2022		

- Printed on *hanji* (traditional Korean paper) 31.3cm (W) x 20.5cm (L)
- The cover is believed to have been repaired twice, but the leaves are in good condition (pages 26 and 27 are missing)
- Housed in the collection of Beomeosa Temple Museum
- Designated as National Treasure

[Item 3] 1512 edition kept at Kyujanggak Institute for Korean Studies, Seoul National University

- **Two volumes** woodblock-printed in 1512 during the mid-Joseon period, also called the Imsinbon Edition
- *Samguk yusa* comprising five chapters bound into two volumes was written from 1281 to 1285 by the monk Ilyeon
- Complete set of *Samguk yusa* comprising five chapters bound into two volumes
- Printed on *hanji* (traditional Korean paper) 33.1cm (W) x 21.6cm (L) / 33.5cm (W) x 21.5cm (L)
- Preserved in good condition
- Housed in the collection of Kyujanggak Institute for Korean Studies, Seoul National University
- Designated as National Treasure

6.4 Images of the documentary heritage.

Images are attached as an appendix. (Appendix 3. Photos of the original of each edition of *Samguk yusa*)

6.5 History/Origin/Background/Provenance

The nominated documents were selected from the surviving *Samguk yusa* woodblock prints, which come in two editions. Those in good condition and allowing for easy public access were chosen for the nomination. *Samguk yusa* is a book about mythology, history, life, religion, and literature primarily of the Three Kingdoms – Goguryeo (37 BC – 668), Baekje (18 BC – 660), and Silla (57 BC – 935) – that existed before the Goryeo dynasty (918 – 1392). *Samguk yusa* was written by the Buddhist monk Ilyeon during the Goryeo period and is believed to have been completed between 1281 and 1285. Scholars believe that *Samguk yusa* had been printed once before 1361. However, nothing of that edition remains. The editions of *Samguk yusa* extant today include the 1394 edition and its revision made in 1512.

Samguk yusa was printed in 1394 using woodblocks with five chapters bound into two volumes. It is hard to know how many copies were made in 1394 and how they were distributed and maintained. Given the Buddhist associations of many of those holding

Year	Name of documentary heritage	Page no.
2022		

copies of the 1394 edition, it is assumed that Buddhist temples have played an important role in passing down them to the present. No single copy of the 1394 edition has survived as a complete set, but there only remain incomplete copies containing some of the five chapters bound into one volume. Among the remaining copies of the 1394 edition, two, respectively held at the Yonsei University Museum and at Beomeosa Temple, are included in this nomination.

It has been studied that the woodblocks for the 1394 edition were kept in Gyeongju, the old capital of Silla. Taking notice of the progressing degradation of the woodblocks, in 1512 Yi Gye-bok, the then magistrate of Gyeongju, had them reproduced correcting errors found in the 1394 woodblocks and printed a revised edition of *Samguk yusa*. Copies made in 1512 were managed at the level of central government, and with the establishment of a royal library called Kyujanggak a set of the 1512 edition was kept at this royal library, the predecessor of today's Kyujanggak Institute for Korean Studies. There are other copies of the 1512 edition held in the private section or in Japan. In this nomination, the complete set being passed down at the Kyujanggak Institute for Korean Studies is included.

Samguk yusa reflects changes in social and historical awareness in East Asia that were brought about with the emergence of the Mongol Empire. This work contains explanations of myths, life, travel, religion, and literature of Korea, going beyond simple historical accounts. Monk Ilyeon, the author of the book, emphasized that the people of Goryeo were descendants of a common ancestor, Dangun (the mythical progenitor of Korean people and the founder of Gojoseon which is the first Korean kingdom), while making efforts to unite the people of Goryeo under one ideology, or Buddhism. As *Samguk yusa* was not compiled by the government, it addressed a wide variety of topics such as mythology and folkways. Being a history based on ancient myths and Buddhism, *Samguk yusa* stands in contrast to government-compiled histories.

Genghis Khan unified disparate smaller Mongol tribes in 1206 and soon brought East Asia and parts of Europe into a vortex of wars. Eastward, the Mongols conquered the Jin and Song dynasties of China, then the dominant force in East Asia, and invaded Japan via the Korean Peninsula. Westward, the Mongols conquered lands as far away as Hungary, Poland, and Austria after passing through Central Asia, thereby building a large empire. East Asia had long been dominated by China but saw China collapse under the weight of Mongol power. European countries were shocked by the invasion of the Mongols, a people entirely unfamiliar to them.

It was a great shock for countries in East Asia to see China being crushed by invasion by a small group from a remote region. They came to understand that any people could become the center of the world if they develop their capabilities. They felt the need to establish their own perspectives of history with the collapse of the longstanding worldview dominated by China.

Samguk yusa was written when Korea was under Mongol control (1270-1356) after

Year	Name of documentary heritage	Page no.
2022		

suffering a series of military campaigns by the Mongol empire over several decades (1231-1270). The most pressing challenge facing Goryeo at the time was to build the people's awareness as one ethnic community to fight against Mongol rule. Goryeo, the origins of which are traced to Goguryeo, established a unified kingdom on the Korean Peninsula after subsuming peoples identifying with other ancient states having existed on the Korean Peninsula before. Although placed under a unified rule, the people of Goryeo still thought of themselves as descendants of each of those ancient states. Under these circumstances, Goryeo needed to build national awareness that all ancient kingdoms were originally from one ethnic group, and in this process, Goryeo needed to construct its own, independent history.

The Buddhist monk Ilyeon, the author of *Samguk yusa*, wanted to share the concept that the people of Goryeo came from a single ethnic group. He began writing a Korean history starting from Dangun, the legendary founder of Gojoseon, which was supposedly later divided into several ancient states. This ethnographic method of history study gave rise to the creation of a Korea-centered historical perspective that was independent of the China-centered one. The history beginning with Dangun, followed by several ancient states and continuing to Goryeo was a history of one Korean people. Based on this perspective, the Buddhist monk Ilyeon aspired to forge a single nation in Korea based on the universal religion of Buddhism.

Samguk yusa is documentary heritage that led the Korean people to gain awareness of their existence as a homogeneous nation, and it is a history that provided the ground for the Korean people to independently define their own history. For this reason, Korea people consulted *Samguk yusa* whenever the country fell into a national crisis and reinterpreted it in whatever way was necessary to answer the pressing needs of the moment. The book also provided the foundation for Daejongism (religion of the Divine Progenitor), a religious movement focusing on the worship of Dangun. *Samguk yusa* is the historic source based on which Koreans usually date the start of Korean history as one ethnic group to 4,500 years ago. Based on this awareness about Korean history, October 3 was designated as a national holiday—National Foundation Day or Gaecheonjeol (“the day the heaven opened”)—in celebration of the legendary formation of the first Korean state of Gojoseon 4,500 years ago.

Year	Name of documentary heritage	Page no.
2022		

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Year	Name of documentary heritage	Page no.
2022		

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Year	Name of documentary heritage	Page no.
2022		

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Year	Name of documentary heritage	Page no.
2022		

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6.7 Names, qualifications, and contact details of experts

	<p>Qualifications</p> <ul style="list-style-type: none"> - Professor Emeritus, Keimyung University - Majored in Ancient Korean History 	<p>Address:</p>   
	<p>Qualifications</p> <ul style="list-style-type: none"> - Professor, Dept. of History Education, Daegu Catholic University - Majored in Ancient Korean History 	<p>Address:</p> <p>Daegu Catholic Univ., </p>   
	<p>Qualifications</p> <ul style="list-style-type: none"> - Professor, Dept. of Korean Language & Literature, Kyungpook Nat'l Univ. - Majored in Korean Classical Literature 	<p>Address:</p>   

I certify that the above named experts have given their written permission for their names and contact details to be used in connection with this nomination to the Memory of the World Asia Pacific Regional Register.

Year	Name of documentary heritage	Page no.
2022		

Signature



Full name (Please PRINT)

Kim Yeong-man

Date: June 15, 2022

7 Authenticity and Integrity

7.1 Authenticity and Integrity

Studies by experts confirm that the nominated documents consist of two volumes from different sets of *Samguk yusa* that were woodblock-printed in 1394 and one complete set (two volumes) that was woodblock-printed in 1512. Each of the *Samguk yusa* copies printed in 1394 and 1512 originally consisted of five chapters in two volumes. Among the remaining 1512 copies, only one remains complete today. This complete set is kept at the Kyujanggak Institute for Korean Studies, Seoul National University. In recognition of its authenticity and integrity, it was designated as National Treasure.

No single copy of the 1394 edition remains complete. There remain three volumes of *Samguk yusa* that were printed in 1394 with each kept by a different collector: a volume containing the Wangryeok chapter and chapters 1 and 2 (Pareunbon edition of *Samguk yusa* kept at Yonsei University Museum); a volume containing chapters 3 to 5 (*Samguk yusa* owned by Gwak Yeong-dae, a private collector); and a volume containing chapters 4 and 5 (*Samguk yusa* kept at Beomeosa Temple). Of these three volumes, the one containing chapters 3 to 5 owned by Gwak Yeong-dae was excluded from the nomination because it was impossible to ensure accessibility by virtue of the fact that it had been managed by an individual collector. The two volumes printed in 1394—the Pareunbon Edition of *Samguk yusa* kept at Yonsei University Museum and *Samguk yusa* kept at Beomeosa Temple—were also recognized for authenticity and integrity. They were designated as National Treasure as well.

The foreword of *Samguk yusa*, the epitaph inscribed on the tombstone of the monk Ilyeon after his death, and research on *Samguk yusa* confirm that Ilyeon completed *Samguk yusa* between 1281 and 1285. The nominated *Samguk yusa* volumes are all original copies printed in 1394 or 1512 using woodblocks, and these copies have been preserved and managed by the institutions who hold them.

Year	Name of documentary heritage	Page no.
2022		

8 Primary criteria: Regional Significance

8.1 Historical Significance

The nominated documents are the result of an early form of ethnographic study that was carried out in Korea in the 13th century. The growth of the Mongol Empire shocked East Asia and parts of Europe in the 13th century and caused crises in East Asian countries including China. Before the Mongol invasions of the Korean Peninsula, the people of Goryeo thought of themselves as descendants of different ancient Korean states that had existed in the past. In order to confront Mongol control, Goryeo had to unite its people into one community and needed justification for this purpose. This is the background against which the people of Goryeo was suggested as descending from a common ancestor in *Samguk yusa*. Ilyeon, the writer of *Samguk yusa*, told a version of Korean history beginning with Dangun, the legendary founder of Gojoseon, and asserted that all Korean people were descendants of Dangun. Through *Samguk yusa*, Ilyeon emphasized that Goryeo is a single ethnic group, which had been divided into the Three Kingdoms and was now united as one nation again. All told, *Samguk yusa* shows that such ethnographic method of history studies began to come into being in Goryeo in the 13th century.

Samguk yusa is documentary heritage that shows that the people of each East Asian country during the 13th century **began to form their own ethnocentric independent historical views.** Seen from the perspective of East Asian countries, the collapse of the Jin (1115-1234) and Song (960–1279) dynasties at the hands of the Mongols was the first collapse of the center of the world by a foreign power. Until then, China had never fallen completely to any neighboring country since being unified by the Qin (221- 206 BC) and Han (202 BC- 220 AD) dynasties, even though there had been civil wars. The Mongols made East Asian countries aware that China could no longer be the center of the world. They then shifted to ethnocentric historical views, breaking from the China-centric worldview, which naturally led to efforts to create ethnocentric history. In this context emerged independent historical awareness, as can be seen in *đại Việt sử ký* (1272), the official historical text of the Tran Dynasty (1225-1400) of Vietnam, *shinpu* (“divine wind”) awareness formed in Japan after the attempted Mongol invasions in 1274 and 1281, and historical awareness of the Goryeo people as descendants of Dangun. However, nothing of *đại Việt sử ký* remains and *shinpu* is not a collection of records. Accordingly, *Samguk yusa* is one of the oldest records that attests to the ethnocentric independent historical views formed in East Asia in the 13th century.

The nominated documents show that a literary genre written in the language used only by Korean people began to be created in antiquity. *Hyangga* (“native songs”), a Korean poetic form dating to the Three Kingdoms period for its origin, found in *Samguk yusa* shows that ancient Koreans enjoyed high-caliber literature in their own language. This evidences that a wide variety of literary genres were being created in different language speaking communities regardless of their use of Chinese characters and reveals the need for a new writing system appropriate for the Korean language. It is highly likely that evidence of diverse ethnic languages and literature as well as the

Year	Name of documentary heritage	Page no.
2022		

history of literary culture would have been lost if *Samguk yusa* did not survive.

Another feature of *Samguk yusa* is that it is a collection of records that allows us to confirm diverse aspects of exchange in East Asia with the Korean Peninsula at the center. *Samguk yusa* contains important information on Gaya (42-532 A.D.), a federation of small polities occupied the southern portion of the Korean Peninsula. At the time, Gaya played a critical role in exchange between Korea and Japan . There is an abundance of archaeological remains from Gaya that are found in the previous Gaya area. However, documentary records of this ancient federation are scarce and fragmentary. *Samguk yusa* is one of the few remaining historical documents surviving today that offer critical information on Gaya in general and interchanges between Gaya and Japan in particular.

Year	Name of documentary heritage	Page no.
2022		

8.2 Form and Style Significance

The nominated documents enable us to confirm the typicality of woodblock printing, a printing technique widely used on the Korean Peninsula. The Mongol period led to the rapid development of printing techniques in Goryeo. In prayer to bring deliverance from the Mongol invasion, the Goryeo Dynasty carved woodblocks from 1236 to 1251 for the printing of 84,000 leaves of the *Tripitaka Koreana and miscellaneous Buddhist scriptures* (already registered on the UNESCO Memory of the World register). To facilitate the printing of Buddhist scriptures, Goryeo invented the world's first movable metal type, with which *Jikji simche yojeol* (Anthology of Great Buddhist Priests), also registered on the UNESCO Memory of the World list, was printed in 1377.

The *Samguk yusa* printed in 1394 clearly shows early woodblock-printing technique. Together with the *Tripitaka Koreana* and miscellaneous Buddhist scriptures inscribed on the Memory of the World register, *Samguk yusa* allows us to confirm the typicality of woodblock printing and bookbinding techniques that had developed on the Korean Peninsula. Noteworthy is that, in the case of the *Tripitaka Koreana and miscellaneous Buddhist scriptures*, the woodblocks themselves are well preserved. In the case of *Samguk yusa*, only the books printed with woodblocks are preserved. These books show typical features of the early bookbinding forms. Based on these books, Gunwi-gun carved replicas of woodblocks used for printing *Samguk yusa* in 1394 and 1512, which points to the great importance people attached to the woodblock-printed *Samguk yusa*. (Appendix 4. Photo of carved woodblocks)

8.3 Social Community or Spiritual Significance

Samguk yusa is testimony to the existence of Gojoseon, an ancient kingdom founded on the Korean Peninsula, and is also an ideological underpinning for uniting the Korean states that emerged on the Korean Peninsula after Gojoseon into a single ethnic group. It should be noted that *Samgyk yusa* only reflects the view of the territorial extent of Goryeo at the time it was written (in the late 13th century with revisions up to 1512), and does not make any claim regarding today's territorial boundaries.

Based on *Samguk yusa*, Koreans developed the concept of Korean nation, according to which the history developed on the Korean Peninsula has been understood as the history of the Korean nation made by the Korean nation. Based on *Samguk yusa*, Koreans date the start of the history of Korea as one ethnic group to the 24th century B.C. and developed their sense of collective identity. Koreans have turned to *Samguk yusa* time and again whenever the nation falls into crisis and they need to come together as one ethnic group.

Samguk yusa is important documentary for understanding the development of Buddhism. In defining the duties of believers, Goryeo Buddhism went beyond personal

Year	Name of documentary heritage	Page no.
2022		

discipline to emphasize purifying society and defending the nation as an important part of religious practice. This explains why many scholars define Goryeo Buddhism as state-protection Buddhism. *Samguk yusa* evinces this nature of Goryeo Buddhism. Through *Samguk yusa*, the Buddhist monk Ilyeon manifested that his duty as a believer of Buddhism was to do his part in countering Mongol control. By marking the beginning of Korean history with Dangun, Ilyeon established a single origin of the Korean people and attempted to unify the Korean people through the universal religion of Buddhism. Buddhism placed as much emphasis on a state's interests as on its own doctrine, which allowed this new religion to be accepted by states in East Asia with little resistance.

9 Regional Significance: Comparative criteria

9.1 Uniqueness or Rarity

Samguk sagi (History of the Three Kingdoms), compiled by Kim Bu-sik at the command of King Injong in 1145, is the oldest extant history of ancient Korean kingdoms before Goryeo. *Samguk yusa* was written about 140 years later. *Samguk sagi* was written and compiled by the government to explain why the kingdoms before Goryeo collapsed and to pass lessons of history to posterity at a time when the power struggle among the Goryeo aristocracy was becoming severe. In contrast, the momentous Mongol invasions of Korea in the 13th century led to writing of *Samguk yusa*. Accordingly, *Samguk sagi* and *Samguk yusa* started from very different perspectives, with the latter discussing history, culture, literature, and religion of Korea from a new perspective caused by a historic event facing East Asia. Compared with *Samguk sagi*, which like all government compilations followed the traditional method of description for history books, *Samguk yusa* was written by a private individual and included diverse stories not found in government-compiled history. This alone makes *Samguk yusa* very unique and sets it apart from *Samguk sagi*.

The content of *Samguk yusa* is, in fact, a significant part of *Tripitaka Koreana and miscellaneous Buddhist scriptures*, which was also printed with woodblocks and discussed Goryeo history. The latter was inscribed onto the UNESCO Memory of the World register in 2007. In prayer for deliverance from the Mongol invasion, Goryeo carved new woodblocks for Buddhist scriptures to replace the woodblocks which had been destroyed during the war and completed the carving of more than 80,000 woodblocks in 1251. Goryeo intended to criticize the injustice of the Mongol invasion through the spirit of Buddhism, which was the dominant system of belief at that time, and attempted to put an end to the war through the power of Buddha. *Samguk yusa* written 30 years later narrowed the spiritual world of Buddhism and focused on the construction of a homogeneous nation. By suggesting a single ethnic group and creating an independent historical view with Korea at the center, the Buddhist monk Ilyeon led the people of Goryeo to develop collective consciousness as a single ethnic group. This gives *Samguk yusa* truly unique and boundless value.

Year	Name of documentary heritage	Page no.
2022		

10 Gender

The nominated item is representative of records from Goryeo. It was written during the Goryeo period, when women had equality with men in family matters, marriage, and inheritance, which compares with the Joseon period founded on Confucian ideology that relegated women to lower status. Reflecting the times, *Samguk yusa* focused on the diverse aspects of individual lives. In describing women's everyday life, it shows that women and men were treated as equals, which explains why *Samguk yusa* includes so many records of the lives of different women including queens, women from the aristocracy, commoners, and even female slaves. What is interesting about the myth of Dangun is that the first human who combined with Hwanung (Heaven) is female, which confirms the progressive perception towards gender equality expressed by *Samguk yusa*.

Perceiving women as equals to men, Ilyeon wrote in a natural manner about women choosing men without interference from others and even women openly showing sexual awareness. Such a progressive image of women is manifest in *hyangga* ("native songs") and narratives and myths with female protagonists. In fact, the sanctity and empathy of women as truth-seekers of Buddhism that are expressed in *Samguk yusa* set them in a way as superior to men. *Samguk yusa* thus describes the independent woman with her own voice who lived on equal footing with men in a straight-forward manner. We could hardly have stronger confirmation of the progressive perception towards gender equality of the time than *Samguk yusa*.

Year	Name of documentary heritage	Page no.
2022		

11 Statement of Significance

Samguk yusa testifies to what East Asia and parts of Europe experienced during the expansion of the Mongol Empire in the 13th century. *Samguk yusa*, especially, evidences that ethnography had already begun to emerge at that time in East Asia. Ethnography spurred East Asian countries to develop ethnocentric independent historical views. *Samguk yusa* is a collection of records that represents such a historical view. Ilyeon wrote *Samguk yusa* in response to the Mongol invasions of Korea based on ethnography and at the same time to make the Korean people aware of the world with an independent ethnocentric historical view. Reflecting such awareness in East Asia at that time, *đại Việt sử ký* was written in Vietnam and the *shinp̄u* wave swept Japan, in addition to *Samguk yusa* in Korea. However, *đại Việt sử ký* no longer remains and *shinp̄u* is not a collection of records. *Samguk yusa* is one of the oldest documents that evidences that ethnocentric independent historical views and a modern concept of ethnography were established in 13th century East Asia.

Samguk yusa is a book of records that shows that a literary genre written in the language used only by the Korean people began to be created as early as in antiquity. *Hyangga* poems as described in *Samguk yusa* show that ancient Koreans enjoyed their own unique language and literature in everyday living and at the same time confirms the high caliber of literature being written at that time. This evidences that a wide variety of literary genres were being created in different language-speaking communities independently of Chinese cultural influence and at the same time reveals that the need for a new writing system appropriate for the Korean language had already surfaced. *Samguk yusa* is testimony to the need of the time for creation of the Korean alphabet *Hangeul*, the only writing system in the world for which the process and thinking of its creation are clearly known.

Based on *Samguk yusa*, the Korean people developed a concept of one ethnic group, which is an important ideology that has united the Korean people as one community to this day. Based on *Samguk yusa*, Koreans generally developed an understanding that their history as one ethnic group began as far back as in the 24th century B.C. and nurtured their sense of collective identity. The people have turned to *Samguk yusa* whenever the nation has fallen into crisis and needed to think of themselves as one ethnic group.

Samguk yusa originally comprised five chapters bound into two volumes. Copies were printed using woodblocks in 1394 and again in 1512. The 1394 edition extant is not complete, and the one set of the 1512 edition remains complete, containing five chapters bound into two volumes. The nominated item comprises two volumes from different sets of the 1394 edition and one complete set (two volumes) of the 1512 edition. All of these three documents are registered on the national heritage list of Republic of Korea as National Treasures, and their authenticity and integrity were thoroughly verified during the process of designation as National Treasures.

Year	Name of documentary heritage	Page no.
2022		

12 Risk Assessment

12.1 Condition

All these documents are in good condition. Two volumes of the 1394 edition and one set of the 1512 edition were selected for nomination because they are owned by public institutions rather than a private collector. Yonsei University Museum and Beomeosa Temple Museum, which hold the 1394 edition, have a separate storage facility for maintaining an optimum environment for preservation and management of artifacts, and they have experts specializing in conservation treatment for old books. The 1512 edition is housed at the Kyujanggak Institute for Korean Studies, Seoul National University, where more than hundreds of thousands old books including the nominated documents are preserved in an optimal preservation environment.

12.2 Threat/Risk

The three institutions who keep the nominated documents have 24-hour-a-day surveillance systems, temperature & humidity chambers, and automatic fire detection systems. There is, therefore, no significant danger to the nominated documents.

(Appendix 5. Images of storage facilities of the three institutions)

Year	Name of documentary heritage	Page no.
2022		

13 Preservation and Access Management Plan

Management Plan

Are there management plans to preserve and provide access to the nominated documentary heritage?

YES

The nominated documents are managed in accordance with manuals for management of artifacts of the three holding institutions. The institutions have temperature & humidity chambers and automatic fire detection systems in the storage rooms, and they have been maintaining the original copies through conservation treatment, including annual fumigation.

Gunwi-gun, the nominator, is increasing access to *Samguk yusa* in a number of ways. Together with the higher local government of Gyeongsangbuk-do, Gunwi-gun carved woodblocks to print replicas of the 1394 and 1512 editions over a four-year period from 2014 to 2017 and then printed copies of the two editions using traditional printing technique. By reproducing the original copies of the nominated documents, Gunwi-gun enabled researchers and ordinary citizens to touch and see a version of *Samguk yusa* that is very similar to the original editions.

(Appendix 6. Books printed with reproduced woodblocks for *Samguk yusa*)

By comparing the 1512 edition with the 1394 edition, misspelled words in the 1512 edition were corrected and a revised edition is made into a digital archive to allow everybody, be they researchers or ordinary citizens, easy access to the original woodblock-printed *Samguk yusa*. By reflecting the outcomes of research on the woodblock-printed *Samguk yusa* editions, Gunwi-gun made the meaning of each edition more clearly understood.

<https://gunwi.go.kr/mokpan/book/revision/list.do>

Gunwi-gun has worked very hard to ascertain values of *Samguk yusa* with a view to registering it on the Memory of the World list, and it has shared the outcomes of such efforts with the public. In particular, efforts to ascertain values of *Samguk yusa*, beyond the existing perception, provided the stimulus to expand and broaden the value of *Samguk yusa*. Gunwi-gun will continue efforts to expand and inform the public of the values of *Samguk yusa* after registration.

(Appendix 7. Symposium on *Samguk yusa*)

Year	Name of documentary heritage	Page no.
2022		

14 Consultation with Stakeholders

Gunwi-gun, the nominator, had consultations with Yonsei University Museum, Beomeosa Temple Museum, and the Kyujanggak Institute for Korean Studies at Seoul National University, where the nominated documents are kept and managed, and signed an MOU based on what had been discussed during the consultations.

Gunwi-gun received written agreements on nomination from the three holding institutions during procedures for nomination.

(Appendix 9. Written Agreement on Nomination by Owners of *Samguk yusa*)

15 Other Information to Support the Nomination

Gunwi-gun, the nominator, constructed the *Samguk yusa* Theme Park and opened it in July 2020 to carry on the spirit of *Samguk yusa* and to help the public better understand *Samguk yusa* through diverse hands-on activities and exhibitions. At the theme park covering area of 722,000 m² are diverse *Samguk yusa*-themed sculptures, cultural facilities, exhibition spaces, and a playground

(<http://gunwi3964.co.kr/gunwi/main.do#>). Films and animations about myths, everyday life, stories of ancient heroes as told in *Samguk yusa* are being produced based *Samguk yusa*. Preservation and utilization of *Samguk yusa* may lead to creation of new cultural content to be enjoyed by all citizens of the world.

354 *Samguk yusa*: <https://www.youtube.com/watch?v=YGQVYqPt2t0&t=5s>

Samguk yusa, resonating throughout the world:

<https://www.youtube.com/watch?v=9IjdR4xYByU&t=1711s>

Message left by Ilyeon, author of *Samguk yusa*:

<https://www.youtube.com/watch?v=rI2nHJw94wc&t=260s>

Gunwi-gun, the nominator, restored Ingaksa Temple located in Gunwi-gun, where Ilyeon wrote *Samguk yusa*, and constructed a *Samguk yusa* exhibition hall to publicize *Samguk yusa*. On the site of Ingaksa Temple remain a stupa containing sacred relics of Ilyeon and a stone monument to Ilyeon, allowing the visitors to see that Ilyeon was involved with *Samguk yusa*. On recognition of these features, Gunwi-gun created areas around Ingaksa Temple as a sacred place and beautified the surroundings of the Temple to uphold the spirit of *Samguk yusa* and let those interested in learning about Ilyeon visit. Through these efforts, Gunwi-gun has increased accessibility to *Samguk yusa*. At the same time, Gunwi-gun is making efforts to utilize *Samguk yusa* in a manner suitable for modern society.

In its efforts to carry on the spirit of *Samguk yusa*, Gunwi-gun designated Gunwi as the City of *Samguk yusa*. Other efforts to increase understanding of *Samguk yusa* are diverse educational programs about *Samguk yusa* and the *Quiz Contest on Samguk yusa* for students.

Year	Name of documentary heritage	Page no.
2022		

Check List

- MOWCAP website reviewed

- MOWCAP registration process document read

- Short title provided (section 1)

- Summary completed (maximum 200 word) (section 2)

- Name and contact details of nominator/s completed (section 3)

- Authority to nominate completed (section 4)

- Authority provided by each National Commission when the nomination is from two or more Member States (section 5)

- Name and contact details of Owner/s or Custodian/s completed (section 5.1, 5.2)

- Details of legal status completed (section 5.3)

- Details of accessibility and any limitations completed (section 5.4)

- Details of copyrights completed (section 5.5)

- Identity of documentary heritage recorded (6.1-6.5)

- Bibliography completed (section 6.6)

- Names, qualifications, and contact details of three to six independent experts recorded (section 6.7)

- Certification that experts have agreed to be contacted about the nomination (section 6.7)

- Evidence presented of authenticity (section 7)

- Evidence presented of regional significance (section 8)

- Information presented on uniqueness or rarity (section 9)

- Gender analysis completed (section 10)

- Statement of Significance completed (section 11)

- Risk assessment section completed (section 12)

- Preservation and access management section completed and relevant documents attached (section 13)

- Details of consultation with stakeholders provided (section 14)

- Other relevant information provided - if applicable (section 15)

- Photographs attached for MOWCAP use

- Copy of nomination form made for organization's records