

MEMORY OF THE WORLD REGISTER

Uigwe: The Royal Protocols of the Joseon Dynasty

Ref N° 2006-48

PART A – ESSENTIAL INFORMATION

1 SUMMARY

Uigwe – The Royal Protocols of the Joseon Dynasty

■ A unique form of documentary heritage, the “Uigwe” is a collection of Royal Protocols of the over 500 year-long Joseon Dynasty (1392 - 1910), that both records and prescribes through prose and illustration the major ceremonies and rites of the royal family.

■ The exquisite value of the Uigwe lies within its rarity, in that it captures so many details of so many different aspects of the life of the royal family. Documenting not only the records of all the procedures, protocols, formalities and requirements needed to conduct important ceremonies such as weddings, funerals, banquets and receiving foreign missions, it also includes details on the construction of royal buildings and tombs as well as other various cultural activities of the royal family.

■ Categorized by time and theme and comprised of over 3,895 books, the Uigwe makes it possible to understand the changes that took place over time in royal ceremonies and allows for detailed comparisons with the other contemporaneous East Asian cultures. In particular, the pictorial materials, such as “Banchado” and “Doseol” illustrate the rituals and ceremonies of the time with a sophistication and vividness that matches the visual materials of the present day.

■ For example, the documentary painting of King Jeongjo's visit to the royal tomb of his father is composed of several scenes, and runs a full 15.4 meters length. Moreover, the authorship of this work is in itself unique, in that this visually oriented documentary heritage would not have been produced but for the cooperative efforts of professional, certified painters working in concert with official historians. Such collaboration in and of itself offers illuminating insight into the structure of cultural production during this time.

■ In short, the Uigwe is a comprehensive and systematic collection of writings and paintings that provides a detailed account of the important ceremonies and rites of the Joseon Dynasty. Its particular style of documentary heritage cannot be found anywhere else in the world, in either the East or West.

2 DETAILS OF THE NOMINATOR

2.1 Name (person or organisation)

Administrator, Cultural Heritage Administration of the Republic of Korea

2.2 Relationship to the documentary heritage nominated

National Agency managing national cultural heritages

2.3 Contact person (s)

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3 *IDENTITY AND DESCRIPTION OF THE DOCUMENTARY HERITAGE*

3.1 Name and identification details of the items being nominated

■ Uigwe, Records of Royal Protocols in the Court of Joseon Dynasty

■ 2,940 volumes of Uigwe are organized into 546 types that are presently in the custody of Kyujanggak(奎章閣), Institute for Korean Studies, Seoul National University.

490 volumes of Uigwe are organized into 287 types that are presently in the custody of Jangseogak(藏書閣), the Academy of Korean Studies.

3.2 Description

■ Definition : Uigwe refers to the comprehensive collection of all the official Protocols for performing important state ceremonies, from their preparations and procedures to the award-giving at the end of those functions. Immediately after the ceremony, an Uigwe would be compiled and published by a Dogam(都監), an independent temporary government office, or in modern standards, a committee, created to deal with national matters of the greatest importance, such as the funeral of a king or palace construction. In general, five to nine copies were made of each Uigwe including one for the king, one each for the four national archives located in different parts of the country, and one for Yejo (the Office of Protocol).

- Uigwe reveals the canon of the state concerning several national ceremonies. Each one provides a detailed description of a particular ceremony, including the expenses and implements needed, so that later generations could refer to it as a guide in performing the ceremony the same way.
- To produce Uigwe, a temporary government office known as a Dogam was created. The Dogam edited related documents according to an established format and compiled them into books intended for viewing by the king. The documents were named Uigwe at the time they were first created.

■ Scope of Uigwe artifacts : Kyujanggak and Jangseogak are currently in possession of Uigwe created between the 17th and 20th centuries. Uigwe can be categorized into these classes as follows, in terms of the Orye system, a classification of the rituals of a Confucian state.

- Gilrye (吉禮) : Rituals for non-humans, i.e. spirits; mostly involves ceremonies in honor of the dead (Jesa).
- Garye (嘉禮) : Rituals that deal with all types of rites between people. This includes lord-and-vassal rituals performed at the national level, as well as 'Honrye' (marriage ceremony), 'Chaekrye' (investiture) and ceremonies related to relations with China.
- Binrye (賓禮) : This refers to official banquets sponsored by the royal family for receiving diplomatic missions, usually Chinese envoys.
- Gunrye (軍禮): This includes such ceremonies as the King's archery outings at a 'Sadan' (archery stand).
- Hyungrye (凶禮): This is the funeral ritual. For the royal family the Uigwe recorded all the funeral procedures, tomb construction, and the procedures for carrying the

ancestral tablet to the shrine for the deceased, including 'Jongmyo' (the ancestral shrine of the Royal family), when the mourning period was over.

- Others: These include descriptions of such important state functions as the construction of a fortified city (Hwaseong), restoration of royal palaces, compilation of chronicles, and even the installation of 'Taesil' (a stone case for the umbilical cord of a prince).

※ Important Uigwes are classified by category and attached in the form of a table.

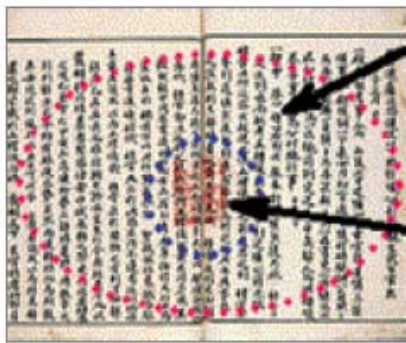
■ How the materials were obtained :

- The Kyujanggak Uigwe archives have integrated the Uigwe that were housed at Kyujanggak (the academic research institute of the royal palace), the national archives of the Joseon dynasty located in Odaesan, Taebaeksan and Jeongjoksan, as well as the Uigwe housed in 'Yejo,' 'Euijeongbu,' and 'Jongbusi' (government offices) in Seoul. During the Japanese colonial rule the Uigwe were under the custody of the Joseon Chongdokbu (government-general), and housed in the library of Gyeongseong Imperial University and the library of Seoul National University. It finally ended up in the Kyujanggak, the Institute for Korean Studies at Seoul National University, in 1992.
- The Jangseogak Uigwe archive mostly consists of the Uigwe that were housed in the Muju Jeoksangsan national archive. It integrates some of the Uigwe in 'Yejo' and 'Jongbusi' and those made in Yiwangjik during the Japanese colonial rule. It was managed by the offices of Changgyeonggung Palace and Changdeokgung Palace, and the Cultural Heritage Administration. In 1981 it was moved to Jangseogak, at the Academy of Korean Studies. Parts of the Uigwe are kept in the archive of the National Research Institute of Cultural Heritage under the Cultural Heritage Administration.

■ Current status

● Conditions of the artifacts

- The Uigwe is a collection of documents consisting of both texts and illustrations.



- **Text** : Hand-scribed in exquisite calligraphy by skilled professionals

- **Gwanin (official stamp)** :
Affixed as a means of authenticating the contents



◀ Uigwe illustrations

- Banchado in color (left) : Painted in a documentary style unique to Joseon called Banchado, it reveals procession details with excellent clarity.
- Banchado drawn in characters (right): Chinese characters were used to depict the locations of ceremony participants.

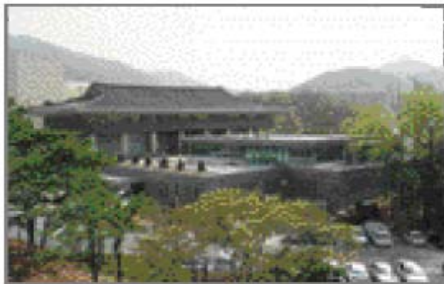
- The general condition of the Uigwe in Kyujanggak and Jangseogak, including the cover and main text, maintains the original form.

- From the moment an Uigwe was made, the national office of archives assumed responsibility for maintaining it. After the foundation of the Republic of Korea, the Uigwe were first kept in a government office in charge of cultural properties, then transferred to a research institute for storage, preservation and research. Accordingly, all Uigwe are generally in good condition.

- Storage facilities

- a. Kyujanggak

- The Uigwe at Kyujanggak Institute for Korean Studies at Seoul National University, are stored in wooden bookshelves that are coated with natural resin. The shelves are located in separate buildings with climate control systems that maintain proper temperature and humidity levels. The interior uses fluorescent lamps to prevent discolouration and is equipped with a fumigation system. The buildings are built to earthquake-resistant specifications with double walls and have automatic fire suppression systems with double steel doors. A security agency is commissioned to safeguard the building and its premises around the clock with state-of-the-art CCTV, video, and access control systems using vaulted doors.
 - Access to the buildings is strictly controlled.
 - Originals have been backed up in numerous copies on microfilm and scanned image files.



▲ View of Kyujanggak Institute for Korean Studies at Seoul National University



▲ Uigwe stack room in Kyujanggak

- b. Jangseogak

- Currently the Jangseogak Uigwe are preserved inside a separate building on the Jangseogak site, at the Academy of Korean Studies.
 - The Jangseogak Uigwe are stored in Stack Room No. 1 where high-priority valuables are stored. The facility has a comprehensive climate control system that maintains proper temperature and humidity levels and is secured with double steel doors.
 - Stack Room No. 1 is inaccessible to the general public.



▲ View of Jangseogak of the Academy of Korean Studies



▲ Uigwe stack room in Jangseogak

- The Uigwe in foreign countries

- Besides the Uigwe in Korea, there are others in foreign countries as well. In the National Library of France, there are 297 Uigwes of 186 kinds that were taken from Oegyujanggak (the Ganghwa-do branch of the Royal library Kyujanggak of Joseon) during the invasion of Ganghwa-do by a French fleet in 1866. In addition, the Imperial Household Agency of Japan

houses 145 Uigwes of 70 kinds that were taken from the Odaesan archive in 1922 under Japanese colonial rule.

- Concerning the Uigwe in overseas countries, the Korean government is currently discussing with the Japanese and French governments on the inclusion of these Uigwe to the MOW application. If the discussions go smoothly, Korea will add them to this MOW application.

4 JUSTIFICATION FOR INCLUSION/ ASSESSMENT AGAINST CRITERIA

4.1 Authenticity

■ Authenticity according to the subject matter

- Uigwe were referenced along with Yejeon (manuals of etiquette and manner) such as 'Gukjoryeui' (國朝五禮儀, the Five Rites) and various Chinese texts on rituals. Uigwe carried legal binding force.
- Uigwe were written and typeset in the standardized official style of the King and government offices.

■ Authenticity according to authoring institution

- Uigwe were created by a national institution.
- Uigwe were compiled by Dogam, temporary government offices which were implemented for the specific purpose of creating the Uigwe, and other government offices such as Yejo (the Office of Protocol). The extant Uigwe were managed and handed down by national institutions from its early stages.
- The records in the chronicle validate the Uigwe.
 - Information on the authors and its creation process can be confirmed in the Joseonwangjosillok (the Annals of the Joseon Dynasty) and Seungjeongwon Ilgi (the Diaries of the of the Royal Secretariat of the Joseon Dynasty), both of which are already registered as Memory of the World.

■ Authenticity according to how it was made

- The Uigwe were created based on official primary records of the particular rite or ceremony, while maintaining the format of the original documents. Only the format of the arrangement was changed according to the Uigwe system.
- For its practical use as a reference, the Uigwe offered not only a clear description of how ceremonies, rites and rituals should be performed, but also a comprehensive listing of all the human resources, preparations and materials required.
- It was modified and edited by an official government office (a Dogam) authorized to create the document. By dint of the authority of its producer, the result of its transformation into a Uigwe had the same nature and authority as the original records of the ceremony.

■ Authenticity well preserved from creation

- From the moment an Uigwe was produced, it was continuously managed and preserved by government offices responsible for storing documents.
 - Uigwe were produced both for the King and for distributed archiving, and stored separately according to the purpose of production.
 - Uigwe for the King were kept at Kyujanggak (the academic research institute of the royal palace), whereas those intended for distribution were kept in relevant government offices such as Euijeongbu and Yejo, and archives across the country.
- After the demise of the Joseon Dynasty these materials were stored in state facilities, and after the foundation of the Republic of Korea, they were managed by agencies related to cultural heritage.

4.2 World significance, uniqueness and irreplaceability

- Uigwe are a compilation of documents used as references for conducting important state rituals based on Confucianism according to the established styles of the Joseon Dynasty.

All in all, the Uigwe were compiled over a long period of time spanning the 1600s to the early 1900s. The Uigwe reflect the unprecedented efforts of the Joseon Dynasty to compile and leave behind records of their proceedings and accomplishments.

Uigwe documents the evolution of important national events and rituals through the passage of time in a unique manner, thereby revealing all of the aspects of various national ceremonies in a whole picture.

- In China, Japan and Vietnam, all belonging to the same Confucian cultural sphere, a systematic compilation of rituals such as the Uigwe has yet to be confirmed.

■ World significance

- The Uigwe describes the implementation of Yechi (禮治, rule by civility) based on the universal Confucian ideology.
 - Confucianism was the dominant ideology of East Asia for political purposes as well as offering a universal value system for humanity at the same time.
 - As Confucianism advocated Yechi for the purpose of civil rule and social order, the importance of ceremonies, rites and rituals was especially emphasized.
 - The Uigwe clearly shows how Confucianism was implemented in the Joseon Dynasty.
 - The procedures described in the Uigwe are no doubt state rituals of the Joseon Dynasty, but the values implemented therein are deeply rooted in the universal ideology of Confucianism.
- The Uigwe systematized the rituals of the royal family and described what actually was performed in those rituals.
 - Dynastic states based upon stratified class systems were almost universal in pre-modern ages.
 - Rituals were systems of ceremonies intended to integrate society into a social order acceptable to all of society. Rituals were common to all dynastic states that existed.
 - The Uigwe reflects an attempt by the Joseon Dynasty to record and systematize the various state rituals and by extension, the social order.
- The Uigwe is a record of state rituals based on the Orye system of categorization, which reflects the national ritual systems that existed in the pan-Confucian region.
 - The Orye is a system for classifying the state rituals generally found in the pan-Confucian region.
 - An Uigwe is any document created for the purpose of recording state rituals performed on the basis of the Orye, a system for classifying state rituals of a Confucian state.
 - The collection of Uigwe is a comprehensive and practical resource that shows how the Orye system was implemented in a Confucian state.
- The Uigwe reflects the international relationship among Confucian nations during pre-modern times.
 - For several centuries in East and South East Asian history, Confucianism dominated the entire region, having tremendous influence upon all aspects of life, especially societal and cultural.
 - The Uigwe reflects the contents and identities of the manners of ritual, based upon Confucian social hierarchy and values.
 - In particular, the Uigwe corresponding to the categories of Garye and Binrye among the Orye, that deals with interpersonal ritual and ceremonial banquets, and especially among those that involve diplomatic protocol and envoys, reflects the status the Joseon Dynasty had in the Confucian world order.
 - The Uigwe reflects the prevailing Confucian concepts regarding international relationships such as Sadae (veneration of the powerful) and Gyorin (friendship with neighboring countries), unique to the Confucian cultural sphere.

■ Originality

- As a system for compiling records, the Uigwe presents a unique format without precedent.

- Uigwe format does not exist in modern society and never existed prior to the Joseon Dynasty. It was a method for recording events unique to the Joseon Dynasty, and a style of compiling documents.
- Standardized Uigwe were created according to fixed rules, classifying the primary records of a ceremony or event into various grades resembling that of the socio-political hierarchy of rank. After classification, the Uigwe were then compiled according to date.
- Once created, a Uigwe discloses the list of its editors, so the locus of responsibility is clearly stated and the authority of the document officially traceable.
- The Uigwe is a record of the highest form in a society based on a Confucian class system.
 - In the Korean system of hierarchical class ranking, even methods of recording information possessed characteristics of rank and position.
 - The Uigwe system was applied according to the different types of primary documents, and information was delivered in a systematic structure to fit the bureaucratic society.
 - Fit to be included in the Uigwe were all rituals that fit into to the Orye (the five primary Confucian state rituals) and all events of national interest of the times.
 - If acceptable as a standard, regardless of format, they were included in the Uigwe, often involving the inclusion of primary records from the event in question. The Chuksik Uigwe (祝式儀軌) is a document that details in the form of an overview using the wh- words (what, where, why, who, when) the Chuksik (祝式), or a ceremony of celebration or prayer, actually used in ritual behavior.
 - An Uigwe is a kind of comprehensive report on a certain issue and created so that the King and related government officials could read it.
- Most Uigwes contain a variety of illustrations and schemas.
 - Most Uigwes were supplemented with illustrations and schemas, much of which are in colour. The illustrations depict in detail many aspects of a ceremony or ritual such as attire, standards, flags and other paraphernalia and implements needed. Also included were schemas that depict, using Chinese characters, the placement of the various participating groups of a ceremony or ritual on the site grounds revealing protocols and procedures.
 - As the quality and clarity of the illustrations, schema and instructions are outstanding, the Uigwe fulfill their purpose as an excellent reference resource.
 - The scenes of the events were illustrated according to style unique to the Joseon Dynasty. Only professional certified painters and printers of the times were employed for the purpose of creating the Uigwe.

■ Irreplaceability

- Most Uigwe were hand-scribed.
 - In most cases the Uigwe were written and transcribed by hand by professional scribes. Even if the contents are the same, each Uigwe is a unique copy in that each one was transcribed by hand.
 - Each transcribed Uigwe is an original document in itself. It was compiled by a national institution authorized to transcribe the documents used for events. Therefore, each volume of the Uigwe can be considered an original document possessing official authority.
 - However, Uigwe created during the 18th century related to the royal family and those concerning the construction of Hwaseong (fortress) were published using movable type, and therefore had a circulation larger than the hand-scribed Uigwe.

4.3 The criteria of (a) time (b) place (c) people (d) subject and theme (e) form and style

(a) Time

- Uigwe reflects images of the times of a traditional Confucian society.
 - The Joseon Dynasty existed at a time when Confucianism flourished in East Asia and especially in Korea. Confucian rituals penetrated deep into Korean society as practical ethics. It was Uigwe that expressed the ideals of Confucianism through the form of books.
 - Uigwe allows us to see how Confucian rituals were performed and evolved over the course of 300 years.

- All in all, the Uigwe are a collection of data that concretely shows how the universal ideology of Confucianism influenced the society and culture of Joseon.

(b) Place

- The sites of Joseon rites and ceremonies were strategically chosen to express Confucian values faithfully.
 - The models of Confucian rituals were first developed in China, and then actively performed in Joseon. The Japanese tried to incorporate the rituals into their own proceedings.
 - The sites of Joseon state rituals were places where envoys of neighboring countries such as China, Japan, Ryukyu and Jurchen, and political groups gathered together.
 - While most materials from the Confucian cultural region only show a Sino-centric international order, the Uigwe show an international relationship centering on Joseon while reflecting the Confucian ideology, which is very rare.
 - The Uigwe belong to an extremely small class of documents that offer a detailed description of how the international relationships of a Confucian country are materialized through Confucian rituals.
- The Uigwe also depict how Korea was affected in the time of colonization by Japan from 1910 onwards to the end of the Joseon Dynasty.
 - Uigwe produced after the foundation of the "Great Han Empire" (1897-1910), clearly show the cultural changes brought about as a result of foreign control and influence.
 - After 1910 the traditional format of the Uigwe was changed, but the Uigwe continued on. This reality reflects the efforts of the subjugated nation of Korea to maintain its culture and tradition against the imperialistic endeavours of Japan.

(c) People

- Uigwe describes people from all walks of life, from the top of the social hierarchy to the bottom.
 - What the Uigwe recorded: Uigwe recorded issues of national importance of the day. The government officials in charge were the most powerful figures of those days, such as Yeongeuijeong (Prime Minister), the highest-ranking government official of Joseon. The Uigwe disclosed the name and role of each person involved from the most powerful to skilled craftsmen of the lowest class. The Uigwe is a valuable resource in which are recorded events that are concerned and all the people involved regardless of their social rank.
 - Who made the Uigwe: the Uigwe also discloses the names and roles of everyone involved in producing it. In this respect it serves as a valuable resource for research on the society and life in those days.

(d) Subject and theme

- The Uigwe recorded all aspects of the royal family events.
 - The Uigwe described all important events of the Royal family such as marriages, funerals, rites performed on behalf of the dead, banquets, palace construction, making of musical instruments, and even archery.
 - As the subjects recorded in the Uigwe make it easy to understand the scope and details of all the functions performed in an East Asian society in traditional times, it is easy to access various subjects in the time and space of the past.
- In traditional times when Confucianism was the dominant ideology in East and Southeast Asia, no other country recorded state rituals in a form such as that of the Uigwe.
 - State rituals based on the Orye system were pervasive within the Confucian cultural region. In some cases the procedures for a ritual were recorded in the form of traditional Yejeon (禮典, A manual regulating the conducting of ceremonies) including Euiju (儀註, A manual describing the rituals of the nation). However, there is no reported case where the progress of individual rituals was recorded from the preparatory stage to post-management according to an established standard. Moreover, the Uigwe in its entirety are a collection of materials that actually recorded almost all important national events on the basis of formal rules over a period of 300 years.

- Each Uigwe describes only a single event, but the entire collection of Uigwe offer a very detailed record of the changes that occurred in Confucian rituals and how they were performed over a period of 300 years or so. In addition, the Uigwe possessed legal authority by legislation of the state.
- The Uigwe allows us to understand how the state rituals were maintained and changed.

(e) Form and style

- Uigwe, as a record of the highest grade, have value as a cultural heritage.
 - In a society based on a stratified class system, the class order was also applied to the format of recording.
 - The best binding technology available in the Joseon Dynasty was applied to the production of the Uigwe.
 - Uigwe for the king were elaborately transcribed by the best scribes of the day, and exquisitely bound according to specifications established for the royal family.
 - Choji paper, the highest quality paper available then, was used to make the Uigwe for viewing by the king. The Choji paper used for the king's copy was bordered with red lines, bound with a silk cover and used elaborate binding techniques, which included five drilled holes with brass reinforcements.
 - General-purpose copies were produced and elaborately bound to maintain the formality of the records. Three holes were drilled and the side was reinforced with brass.
 - The general-purpose copies were made with Jeoji paper, bordered with black lines and bound with hemp cloth.
 - The Uigwe, about 34cm x 45cm with cover and binding, is of the highest qualities of printed material in the world.
 - The Banchado and Doseol recorded in the Uigwe were painted by the best painters (Hwawon), and thus they have a great value in artistic terms as well.
 - In conclusion, the Uigwe was made of the finest materials available and produced by the most skilled craftsmen. They have value as both historical documents and cultural heritage.
- Responsibilities for producing the Uigwe were shared among various such as Docheong, Ilbang, Yibang, Sambang, Byeolgongjak, and Suriso, the administrative units of the Joseon government.
 - The Uigwe system shows an example of how different departments of the Joseon Dynasty cooperated with each other in performing all the tasks necessary to perform a ritual or ceremony.
 - The models of Confucian rituals were first developed in China, and then actively performed in Joseon. The Japanese tried to incorporate the rituals into their own proceedings.
 - The sites of Joseon state rituals were places where envoys of neighboring countries such as China, Japan, Ryukyu and Jurchen, and political groups gathered together.
 - While most materials from the Confucian cultural region only show a Sino-centric international order, the Uigwe show an international relationship centering on Joseon while reflecting the Confucian ideology. In this sense it is a rarity.
 - The Uigwe belong to an extremely small class of documents that offer a detailed description of how the international relationships of a Confucian country are materialized through Confucian rituals.
- Uigwe also depict how Korea was affected in the time of colonization by Japan from 1910 onwards to the end of the Joseon Dynasty.
 - Uigwe produced after the foundation of the "Great Han Empire" (1897-1910), clearly show the cultural changes brought about as a result of foreign control and influence.
 - After 1910 the traditional format of the Uigwe was changed, but the Uigwe continued on. This reality reflects the efforts of the subjugated nation of Korea to maintain its culture and tradition against the imperialistic endeavors of Japan.

4.4 Rarity, integrity, threat and management

■ Rarity

- Only a limited quantity was produced.
- Only a limited number of copies (5-9 copies) was produced.

- Most Uigwe were transcribed by hand, so duplicates are as valuable as the original copy.
- Despite the difference in quality between the king's edition and those for distributed archiving, all extant Uigwes are no doubt rarities.

■ Integrity

- The original form has been maintained in most cases.
 - Depending on the volume, at least 100 years, and in some cases more than 300 years, have passed since the Uigwe were made. Except for partial rebinding of the covers, they all are preserved virtually in their original form.
- Each Uigwe was carefully maintained by the government from the time it was produced.
 - The Uigwe currently housed in the Kyujanggak and Jangseogak are mainly from the Uigwe published for the royal family as well as the copies stored in the Taebaeksan and Jeokjeongsan national archives.
 - Archive copies have been carefully stored and maintained by successive governments since the Joseon Dynasty. Similar management efforts were applied to the royal editions as well.
 - As a result of the combined efforts of all the generations charged with caring for them, although most Uigwe have been rebound, the insides maintain their original form.
- The Uigwe were moved to an agency that manages cultural properties, and then relocated to a research centre for preservation and storage.
 - The Uigwe currently housed in the Kyujanggak and Jangseogak have been managed by a government office since the Joseon Dynasty period. Under the government of the Republic of Korea, they were preserved by a government agency in charge of cultural properties and then relocated to a research institute.

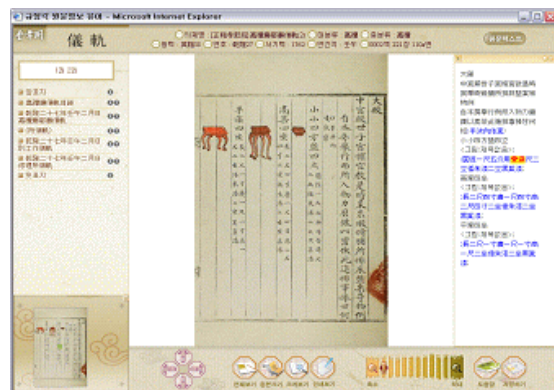
■ Threat

- Access to the original copies has been strictly limited.
 - The general public has never been permitted to read the original Uigwe. Access to the Uigwe has been limited to academic research only and under the strict supervision of the superintendent.
- The stack room is equipped with elaborate anti-theft and disaster resistant facilities.
 - a. Kyujanggak Uigwe
 - Wooden bookshelves coated with natural resin have been installed in the stack room of an independent building with double walls of an earthquake-resistant design.
 - Steel fire doors and vault doors have been installed, as well as anti-theft facilities.
 - The building has a climate control system that maintains a constant temperature and humidity, a regular fumigation system, and uses fluorescent lamps to prevent discoloration. The automatic fire extinguishing system uses Inergen gas instead of water. Copies of originals are stored on microfilm and as scanned images.
 - b. Jangseogak Uigwe
 - Uigwe housed in Jangseogak are kept in the stack room for valuable books (stack room No. 1), which has double fire doors made of steel and anti-theft facilities.
 - The Uigwe at Jangseogak are protected by safety mechanisms against natural disaster. More safety systems and preservation facilities are planned to be added after a thorough facility inspection.

■ Management plan

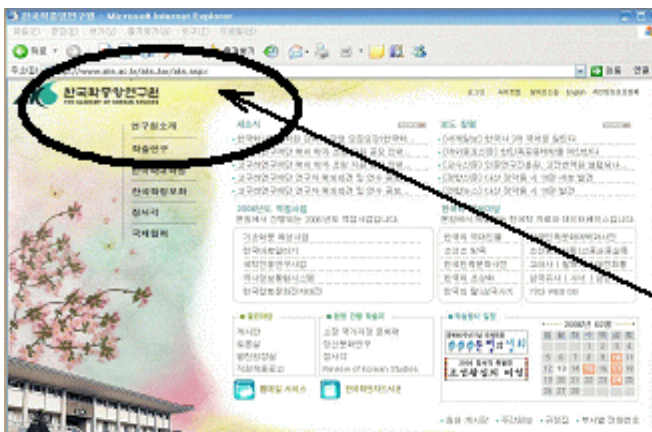
- Preservation and management plan
 - a. Kyujanggak
 - The management and operating expenses of Kyujanggak are 800 million Korean won (pure management and operating expenses).
 - For the Uigwe housed in Kyujanggak, the books are inspected and fumigated on a regular basis, and room temperature and humidity are checked daily to ensure a proper preservation environment.
 - The Kyujanggak stack room is operated by a management team consisting of six curators with expertise in ancient books. Management of classical books such as the Uigwe is supported by the internal researchers of the Kyujanggak (Ph.D.s).

- An automatic fire suppression system using Inergen gas and double fire doors has been installed.
- The premises are tightly secured by means of anti-theft facilities, CCTV, a video recording system, and vault doors.
- b. Jangseogak
 - The management and operating expenses of Jangseogak are 230 million Korean won (pure management and operating expenses).
 - The Uigwe housed in Jangseogak are removed periodically for drying and inspection according to a schedule devised for maintaining ancient books.
 - Jangseogak has a team of one Ph.D. and four curators specializing in ancient books.
 - In order to protect the Uigwe at Jangseogak, special facilities were designed and installed and professional curators employed to watch over them.
 - Double fire doors made of steel have been installed, and the temperature and humidity within the building are carefully maintained.
 - A professional security company has been contracted to control access. A comprehensive CCTV system is used for surveillance.
 - The Jangseogak building is thought to be relatively safe against natural disasters such as earthquakes and typhoons.
- Plan for access methods
 - While access to the original copies of the Uigwe is strictly limited, all the Uigwe have been carefully photographed on microfilm. Therefore, the general public can enjoy free access to them at their convenience.
 - It is possible to access the images of all the Uigwe through the Kyujanggak and Jangseogak websites.



* Website of Kyujanggak, the Institute for Korean Studies (<http://e-kyujanggak.snu.ac.kr>)

* Uigwe text image service screen



● Homepage of the Academy of Korean Studies (www.aks.ac.kr)



● Uigwe search result
 - Click 'View text' to see the image file

5 LEGAL INFORMATION

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

Cultural Heritage Administration

5.2 Custodian of the documentary heritage (name and contact details, if different to owner)

■ Kyujanggak, the Institute for Korean Studies, Seoul National University

- Persons in charge: President of Seoul National University/President of Kyujanggak, the Institute for Korean Studies, Seoul National University
- Contact information:
 - Address: San-56-1, Sinrim-dong, Gwanak-gu, Seoul
 - Phone: +82-2-880-5316
 - Fax: +82-2-873-5328
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■ Jangseogak, the Academy of Korean Studies

- Persons in charge: President of the Institute for Korean Studies/President of Jangseogak, the Academy of Korean Studies
- Contact information:
 - Address: 50, Unjung-dong, Bundang-gu, Seongnam-si, Gyeonggi-do
 - Phone: +82-31-709-6672
 - Fax: +82-31-707-0573

5.3 Legal status:

(a) Category of ownership

- State-owned

(b) Accessibility

- In principle, the original copies of all Uigwe are not open to the public for the sake of preservation and security. However, exceptions can be made for special purposes and microfilms and other media copies have been made available to the public. In particular, the images are available via the Internet.

(c) Copyright status

- As copyrights are protected for 50 years after the death of an author in accordance with Article 36 of the Copyright Act, the copyright protection period is already over. However, according to Articles 5 and 6 of the Copyright Act, secondary works of the original, such as translations,

arrangements, transformations, dramatizations, film productions, and edited works are protected as independent works.

(d) Responsible administration

- Kyujanggak, the Institute for Korean Studies, Seoul National University
- Jangseogak, the Academy of Korean Studies

(e) Other factors

6 *MANAGEMENT PLAN*

6.1 Management plan

■ 4.4 Please refer to the management plan of the subsidiaries.

7 *CONSULTATION*

7.1 Provide details of consultation about this nomination with (a) the owner of the heritage (b) the custodian (c) your national or regional *Memory of the World* committee

- (a) Custodian of the heritage
 Cultural Heritage Administration
- (b) The custodian
 - 1. *Uigwe* under the custody of Kyujanggak: President of Seoul National University
 - 2. *Uigwe* under the custody of Jangseogak: President of the Academy of Korean Studies
- (c) National or Regional Memorial of the World committee

PART B – SUBSIDIARY INFORMATION

8 *ASSESSMENT OF RISK*

8.1 Detail the nature and scope of threats to this documentary heritage

- As the *Uigwe* under the custody of Kyujanggak and Jangseogak are carefully stored in secure facilities and managed by professional curators, there is no serious threat regarding preservation.
- As the *Uigwe* are made of paper, natural decay is expected with the passage of time, but the books are regularly inspected and restoration is carefully carried out on any damaged books whenever necessary.
- The *Uigwe* are currently housed in the stack room for valuable books, and careful measures have been put in place to ensure preservation as much as possible.
 - The stack room for valuable books is equipped with double steel fire doors and fire-suppression facilities.
 - The general public is not allowed to access the stack room and, in addition, a private security firm has been contracted to prevent theft. A comprehensive CCTV surveillance system is being used.

9 *ASSESSMENT OF PRESERVATION*

9.1 Detail the preservation context of the documentary heritage


- Facilities
 - Current status of materials
 - Kyujanggak, the Institute for Korean Studies, Seoul National University: 546 types, 2,940 volumes

- Jangseogak, the Academy of Korean Studies: 287 types, 490 volumes
- Preservation history:
 - Uigwe owned by Kyujanggak: Jeongjoksan, Taebaeksan and Odaesan archives (1606-1910) and Kyujanggak (1776-1910) and Oekyujanggak (1782-1866) → Yiwangjik Library (1910) → Chwijobu, Joseon Chongdokbu (government-general) (1911) → Gyeongseong Imperial University Library (1928) → Seoul National University library (1946) → Kyujanggak Book Management Office, Seoul National University Library (1975) → Kyujanggak, Seoul National University (1992) → Kyujanggak, the Institute for Korean Studies, Seoul National University (2006)
 - Uigwe owned by Jangseogak : Jeoksangsan archive (1606-1910), Bongmodang (1776-1910) → Yiwangjik Library (1910) → Jangseogak, Former Royal Palace Administration Office (1945) → Changgyeongwon Office of the former Royal Family Properties Administration (1965) → Changgyeongwon Office of the Cultural Properties Administration (1961) → Jangseogak Office of the Cultural Properties Administration (1968) → Jangseogak, the Academy of Korean Studies (1981) → Jangseogak, the Academy of Korean Studies (2005)
- Preservation guideline
 - Kyujanggak
 - Regulations : According to Article 3 (location of materials) of the specifications for managing Kyujanggak materials, no Kyujanggak materials (古典籍, ancient classical books) may be kept outside of the Kyujanggak stack room. According to Article 13 (access limitations) of the same specifications, access to the originals of photos, microfilms, or duplicates is restricted. According to Article 20 (access to the stack room) of the same specifications, no one other than employees concerned may access the stack room.
 - Facilities: 4 floors above ground and 1 floor underground; reinforced concrete Rahmen structure building (total area: 9,567 m²)
 - Staff: 6 curators, and 6 professional assistants
 - Jangseogak
 - Regulations: According to Article 30 (Criteria for Designation of Valuable Materials) and Article 31 (Management of Valuable Materials) of Chapter 7 of the regulation for managing Jangseogak materials (Designation and Management of Valuable Materials), valuable materials must be separated from ordinary materials, maintained in a secure area, and inspected at least once every two years. The results of the inspection must be reported to the President.
 - Facilities: 2 floors above ground and 1 floor underground (Total area: 8,132 m²)
 - Manpower: 3 professionals, and 4 librarians
- Management staff: additional professional staff will be added.

PART C - LODGEMENT

This nomination is lodged by:

(Please print name).....Hong Jun YOU.....

(Signature)....  (Date).....March 2006.....