（英語繙譯）

The Distance from the Site of Writing-Conversation and Drifting Record upto its Editing and Publishing

HUR Kyoung-jin

Department of Korean Literature, Yonsei University

In the premodern era, Korean and Japanese intellectuals mostly left records when they met, namely in the forms of travel journals, written conversation and Chinese poem exchanges. Travel journals were a one-side account of what happened written by Joseon envoys upon their return to their homeland. Written conversations and Chinese poem exchanges were records exchanged between both parties, and mainly edited and published by the Japanese. Because publishing was time-consuming work which involved editing rough copies of written conversations and Chinese poem exchanges and engravings, Korean intellectuals returned to their country without verifying the printed versions. Therefore, there were possibilities that genuine records of written conversations and Chinese poem exchanges were modified to suit the intentions of the Japanese editors.

Records of written conversations between Ji-hang Lee and a Japanese government official when Lee was washed ashore on Hokkaido were partially altered in a testimony presented to Dongnae officials after Lee returned. This could be considered as negligence. *Jwagan Pileo* by Hakuseki Arai, published with modifications 80 years later, was used to undermine the role of the Korean delegation. The editor of *Gyedan Angmyeong*, which captured a respectful exchange of written conversations in 1763, published the document with an aggressive preface even before the Korean delegation returned to Joseon.

The difference between actual written conversations that took place on-site and their printed versions cannot be easily dismissed as fabrication or distortion. However, there is need to study the distance between the conversation by writing it and its editing and publishing. In addition, when studying historical documents related to Korea-Japan relations, it is necessary to examine their authenticity.