

EDITOR'S NOTE

This issue of *Acta Koreana* begins with a theme issue guest-edited and introduced by Professor Lee Hee Soo of Hanyang University, comprising a guest editors' introduction and four articles on the theme of "The Silk Road and Korea-Middle East Cultural Connections." These articles are followed by eight research articles in the fields of Korean archaeology, pre-modern and modern history, Korean language teaching and Korean literature. In the literature in translation section there is a translation of the pre-modern text *Changhwa Hongnyŏn chŏn* by Franklin Rausch, with Gilliean Lee and Sujin Lee. The issue concludes with four book reviews.

In the first article of the theme issue, "Evaluation of *Kūshnāma* as a Historical Source in Regard to Descriptions of Basīlā" by Lee Hee Soo, the author "examines the descriptions of *Basīlā* in the *Kūshnāma* (کوش نامه) and determines the credibility of those descriptions as historical evidence."

This article is followed by "Possible Connections between Historical Events and the Plots of Iranian Princes Exiled in Chīn and B.sīlā Depicted in *Kūshnāma*" by Liu Yingjun, in which the author "proposes that *Kūshnāma*'s narrator might have integrated aspects from a variety of sources—most importantly, the long-standing oral and written traditions of Iranians, and fragmentary evidence pertaining to ancient China and the Korean Peninsula as recorded in Perso-Arabic literature—into the epic's narrative."

In the third theme issue article, "Geographical Location of Sillā in Muslim Astronomical Literature of the Thirteenth to Sixteenth Centuries CE," Mohammad Bagher Vosoughi "traces the transfer of geographical knowledge about Sillā and Kangdez into and throughout the Muslim world through the works of five generations of well-known Muslim astronomers, with a focus on their lesser-known works."

In the fourth and final theme issue article "Korea and the Ming Tribute System in Khatayi's *Book of China*," Kaveh L. Hemmat argues that the *Book of China* "attests to, and constitutes part of, a global process of political communication that connected the Ottoman Empire with Central Asia, China, and Korea."

In the first research article in the general section of this issue, “Keyhole-shaped Tombs in the Yöngsan River Basin: A Reflection of Paekche-Yamato Relations in the Late Fifth–Early Sixth Century,” Dennis Lee maintains that “that Paekche’s move south in 475 and the instability of the Yamato court in the late fifth and early sixth centuries created opportunities for the local elites in the Yöngsan River basin to make connections with both Paekche, Yamato, and other regional elites in northern Kyushu to create an eclectic and multicultural environment that gave rise not only to keyhole-shaped tumuli but also to other burial innovations in the Yöngsan River basin.”

In “Besieged on a Frozen Mountain Top: Opposing records from the Qing Invasion of Chosön, 1636–1637,” Thomas Quartermain examines “Kim Sanghön’s *Namhan kiryak* (Resource on Namhan [Mountain Fortress]) and Nam Kūp’s *Namhan ilgi* (The Namhan [Mountain Fortress] Diary)” that “look at the war inside the fortress from two perspectives—the former from the point of view of a literati official who spoke of his own willingness to die, and the latter through the eyes of a military official who actually put his life on the line in defence of the wall.”

In the following article, “Ming Loyalist Families and the Changing Meanings of Chojong’am in Early Nineteenth-Century Chosön,” Han Seunghyun traces the variety of the “identity-reinforcing efforts by the Ming loyalist families, ranging from shrine-building and compilation efforts to intermarriage” and “focuses on the ritual structures built in Chojong’am by these descendants and analyzes how the symbols of Ming loyalism embedded in this place by the Chosön literati in the seventeenth century were manipulated by Ming descendants in the early nineteenth century.”

In “Modifying the Hague Convention? US Military Occupation of Korea and Japanese Religious Property in Korea, 1945–1948,” An Jong Chol shows that “USAMGIK ultimately facilitated a close relationship between Christianity and the state in post-war Korean society.”

In the following article entitled, “Popular Beliefs about Life in Late Chosön Reflected in *Panjöl* Prints,” Song Yunwoo analyzes “the principles behind these horoscope charts and shows that, while these horoscopes have their origins in Chinese and Indian culture, they have distinctly Korean characteristics.” The author also argues that “*Sin’gan panjöl* may be seen as evidence for a diffusion of *han’gŭl* literacy driven by economic motivations during the late Chosön period.”

In “Claiming Colonial Masculinity: Sex and Romance with Japanese Women in Ch’ae Mansik’s Colonial Fiction,” Kim Su Yun “explores the representation of erotic desire and romance in the works of one of the most influential authors of colonial Korea, Ch’ae Mansik (1902–50), focusing on his short story ‘Kwadogi’

(Transition, 1923) and his novella *Naengdongŏ* (*Frozen Fish*, 1940), which revolve around heterosexual intimacy between Koreans and Japanese....” and argues that “male writers were not colonized subjects in crisis, as they have often been described in literary scholarship, but active participants and agents of Japanese and global imperialism.”

In the penultimate article in this issue, “Shifts in characterization in literary translation: representation of the ‘I’-protagonist of Yi Sang’s *Wings*,” using the theoretical framework of transitivity, Lee Sang-bin “aims to find out what effects the translator’s lexicogrammatical choices may have on characterization and the implied reader’s construction of the character.”

In the final article, “Kim Sŭngok’s Literary Response to Pak Chŏnghŭi’s Re-making of Korean Society,” Steven Capener analyzes Kim Sŭngok’s stories “Saengmyŏng yŏnsŭp” (Practice for life, 1962), “Yŏksa” (Strong man, 1963), and “Mujin kihaeng” (Record of a journey to Mujin, 1964) “for their attempts to resist the domination of a societal super-ego represented by Pak Chŏnghŭi’s patriarchal persona and mass mobilization efforts using state power.”

The Literature in Translation section comprises a translation of the premodern work *Changhwa Hongnyŏn chŏn* (The story of Changhwa and Hongnyŏn) by Franklin Rausch, with Gilliean Lee and Sujin Lee.

The issue concludes with reviews of James Scarth Gale et al.’s *Score One for the Dancing Girl, and Other Selections from the Kimun ch’onghwa: A Story Collection from Nineteenth-century Korea* by Youme Kim; Roald Maliangkay’s *Broken Voices: Postcolonial Entanglements and the Preservation of Korea’s Central Folksong Traditions* by CedarBough Seiji; Bruce Fulton and Ju-Chan Fulton ed. and trans., *Sunset: A Ch’ae Manshik Reader* by Charles La Shure; and Eunjung Kim’s *Curative Violence: Rehabilitating Disability, Gender, and Sexuality in Modern Korea* by Wei Yu Wayne Tan.

Finally, I would like to take this opportunity to thank our former editorial assistant Moon Hyojeong who has recently left *Acta Koreana* for all her hard work while she was with us and to welcome Kim Dain who has recently joined our editorial team as the new editorial assistant. As always, I would also like to express my sincerest gratitude to all the contributors to this issue, members of our editorial board and external peer reviewers for all their efforts and also to our publisher President Synn Ilhi and the administration of Keimyung University for their generous support for the continued publication of this journal.