of the Joseon kingdom, a land that was then awaiting its own dedicated Jesuit mission. Finally, these texts also hold historiographical power. They have given us the sources to reconstruct past faith worlds and the lives of women otherwise little documented. Christian writings amplified the voices of a cohort of Korean-born women to which we have few other means of access.

**Structure**

This book asks how gender ideologies and assumptions held power to shape the agency of Korean women and men in relation to evangelization, not least but not only their spiritual agency. Applying an intersectional lens to understanding of their identities, it considers how evangelized Korean women especially were perceived as distinct, from others who held or practised other beliefs, from Japanese women, and from Korean men, cohorts with which their identity was frequently constructed relationally within the mission archives. Further, it seeks to analyze how these perceptions shaped the realities of their experiences with the Christian faith and how we can know of these.

To do so, the book explores four areas of missionary interactions, following a loosely chronological framework of events in the region. Chapter 1 analyzes how gender ideologies influenced the nature and context in which knowledge of Korean people and Christian teachings were first exchanged, focusing on the Joseon kingdom and Japan as sites of encounter. Chapter 2 then explores how evangelized Korean women and men were seen to form part of, and contribute to, a Christian community in Japan, as well as the ways in which they shaped an active apostolate for themselves. In a context in which authorities progressively restricted the possibilities of Christian practice in Japan, the third chapter investigates the representation of varied forms of suffering, from the psychic to the fatal, sustained by evangelized Koreans of both sexes, exploring the meaning of these experiences as forms of belonging to the Catholic Christian community. Finally, in Chapter 4, as Christian adherents in Japan moved beyond its borders, I examine the inter-relationship of agency and mobility in the region for evangelized Korean women and men as it was understood and presented by Catholic authors. In so doing, this work identifies how gendered dynamics established expectations and realities about living Christian beliefs for evangelized Korean women in the early modern world.
