James Scarth Gale was a missionary and scholar of Korean history and culture. He was born in Canada as his parents had shortly before emigrated from England in search of a better life in North America. Gale was the fifth of six children born to John and Miami Gale and he was raised on their Ontario farm. He received his elementary education in the local school, and when he was eighteen travelled to St. Catherines to study at St. Catherines Institute. There he met Robert Harkness who would become a life-long acquaintance, and who would later serve with Gale in Korea. By 1884 Gale had graduated, and enrolled at University College in Toronto. In 1888 he had completed his studies, following which he accepted a position as a missionary in Korea. He arrived in Pusan in December 1888 and then journeyed north to Seoul. Initially, he concentrated on studying the Korean language and soon departed Seoul for the city of Haeju in Hwanghae Province. In Haeju he learned Chinese characters and was fully exposed to the Korean way of life in the provinces. Within a year he had relocated to Pusan and was intent on establishing a mission there, but within a short time thereafter he returned to Seoul.

Gale became acquainted with many of the other foreign missionaries in Seoul and was afforded the opportunity to travel to parts of Korea not yet explored by foreign missionaries. By 1891 he had severed his links with the Toronto YMCA, his supporting organisation, and joined the Presbyterian Church, New York, which gave him increased financial support for his mission in Korea. In the early 1890s, he devoted time to educational activities and in writing a book on the Korean language entitled, Korean Grammatical Forms (1894). In 1891, he married Harriet Gibson, the widow of Dr. John W. Heron, who had been one of the first Presbyterian missionaries and physicians in Korea, and soon thereafter moved his new family to Wonsan, to take up an appointment. During his time in Wonsan, in addition to his duties as a missionary, he wrote his Korean-English Dictionary (1897) which was the first comprehensive work of its kind. It served as the standard dictionary for more than half a century. Gale also published his translations of Korean shijo poems, undoubtedly the first ever in English, in The Korean Repository in 1895, in addition to various translations of Christian materials into Korean.

Gale’s activities in the period after the inception of the declaration of the Great Han Empire (1897-1907) are marked by continued educational, missionary and literary achievements. He participated in the founding of the Seoul YMCA, served as a correspondent for the North China Daily News of Shanghai and produced a series of textbooks. Yumong ch’ôngja (Korean Readers) designed to instruct in modern science, world history, English and American literature, among other subjects. He also served as Secretary of the Korea Branch of the Royal Asiatic Society shortly after its foundation in 1900. At about this time Gale developed a friendly rivalry with other scholars in Korea, most notably Homer Hulbert. Gale’s scholarship was, however, distinctly superior to Hulbert’s in the understanding of Korean language and history, especially as Hulbert had no knowledge of Chinese characters.

In 1908 Gale’s wife died, and two years later he remarried Ada Louisa Sale who had lived most of her life in in Japan. Notwithstanding the colonisation of Korea by Japan, Gale furthered his Korean studies and in 1913 his Korean Folk Tales was published. Moreover, he continued to publish amended versions of his dictionary and revised his Korean Grammatical Forms in 1916. Between 1911 and 1916 he served as president of the Korea Branch of the Royal Asiatic Society and published, The Cloud Dream of Nine, a translation of the 1687 novel Kuun mong (A Dream of Nine Clouds). One of his most acclaimed works, The History of the Korean People, was completed between 1924 and 1926 and was initially published in instalments in the Korea Mission Field. Shortly thereafter, Gale and his family left Korea for England, where he died in 1937. Gale is remembered not only for his missionary zeal, but also for his prolific writings that held pride of place as the best English-language works on Korea until the late 1950s.
Geomancy

In Korea the practice of geomancy is known as p'ungsujiri sŏl or the theory of wind, water and land, and these practices adhere to the belief that the natural features of an area can influence the fortune of those who live there and their descendants. P'ungsujiri sŏl is derived from the Chinese practice of feng-shui (wind-water) which is thought to have developed from the chronic natural catastrophes wrought in China by winds and floods. These beliefs are thought to date back to at least the time of the Warring States period (475-221 BCE) and also incorporate the Daoist sciences of yin-yang along with the five elements that compose all matter.

Theory

Geomantic theory centres on the building of structures such as graves, temples, palaces, dwellings, villages and capitals and is thought to repulse calamity and baleful influences, and at the same time bring about good fortune by harnessing the power inherent in certain natural features. The directions are represented by animals with the east symbolized by a blue dragon, the south by a red sparrow, the west a white tiger and the north a black turtle. The interrelation between these entities and the natural topographical features such as mountains, rivers and valleys is examined before deciding on where to build. The aspects of how wind and water interact are also examined in determining the propitiousness of a location.

In the case of a major structure, a strong character of the blue dragon is sought-after in the terrain surrounding the planned structure. The building itself would generally face the south (red sparrow) with the white tiger to the right and blue dragon to the left, leaving the black turtle to the rear. This was thought to be the most propitious way in which to design most buildings. In the case of deciding the location for a grave, or myŏngdang (a propitious site for a grave), geomantic features are also very important since they permit descendants to benefit from their ancestors. The best grave-sites would have a high peak behind them and from this peak there should be two ridges that sweep down from it to the east (blue dragon ridge) and to the west (white tiger ridge). This would enable the grave-site to be protected by these guardian spirits which would ensure the living benefit from their ancestors through these auspicious resting spots.

The selection of auspicious sites for the graves of one's ancestors also had a down side. There was, naturally, the belief that if one's ancestors were buried in an ideal location on an auspicious mountain, the descendant's future would be very prosperous. However, from ancient times, there has also been the concept that if people settle on the foot of an auspicious mountain and receive the benefits of the mountain evenly, this would prevent one family from receiving the exclusive benefits (of the mountain). Moreover, it was thought that for a cadaver to be buried on an ideal mountain, the impurities resulting from death and decay would not be washed away and thus there would be no rain. Therefore, during a prolonged drought people would assume that someone had secretly buried a corpse in the mountains, and they would then seek to find and remove it. Here it is clear that the balance between geomantic benefits had to be shared among the living and the dead.

History

The knowledge of geomantic principles is thought to have entered Korea along with Taoism.
in the late sixth or early seventh centuries in the Koguryò Kingdom. However, widespread adoption of these principles is not thought to have become common until the latter part of Greater Shilla. In particular, it is thought that through the teachings of the monk Tosôn (827-898) geomantic beliefs were spread. His teachings combined the Buddhist ideal of achieving merit through good works with the Daoist principles of yin-yang and the five elements, together with geomancy. Tosôn likened the Korean peninsula to a great tree with its roots at Mt. Paektu. There are many tales from the end of Greater Shilla concerning the diminished auspiciousness of the Shilla capital and its demise.

In the Koryò period there are also many stories concerning auspicious places, such as that surrounding the ancestral home of the Kingdom’s founder. The family home of Wang Kôn (King T’aeho), which was in Kaesông, was claimed to be in a greatly auspicious locale and by virtue of the topography of Kaesông, Wang Kôn was able to unify the later Three Kingdoms and found the Koryò Kingdom. Wang Kôn had such a strong belief in the attributes of geomancy that in his Ship hunyo (Ten Injunctions) that he left for future rulers he asserted in the fifth injunction that he was able to carry out the unification of Koryò by the latent virtue of mountains and streams of Korea. The palace of the Koryò Kingdom was constructed in a place that was renowned for its geomantic qualities. The tremendous geomantic qualities of Manwöldae are noted in many historical records such as the Sanguk sagi (History of the Three Kingdoms), Koryò sa (History of Koryò), P’aryŏk chi (The Eight Provinces) of Korean writers, and Gaoli tujing (Kor. Koryŏ togông, Illustrated Account of Koryò) and Chaoxian fu (Kor. Chosŏn pu) both of Chinese writers.

Geomancy also played a major role in the Revolt of Myoch’ong in 1135. Myoch’ong was a Buddhist monk who sought to take advantage of the turbulent times in the mid-Koryò period and seize the throne for himself. By using geomantic theory the monk tried to convince King Injong (r. 1122-1146) to relocate his capital to P’yôngyang where Myoch’ong and his conspirators planned to take power for themselves. He reasoned with the King that the geomantic attributes of Kaesông were depleted and that if the capital was relocated to P’yôngyang the kingdom would be recharged by virtue of the abundant geomantic energy located there. King Injong was nearly swayed by the monk’s argument, but in the end the ruling powers in Kaesông convinced him to leave the capital in Kaesông. Myoch’ong rose up in revolt but was soon defeated.

In the subsequent Chosôn Kingdom geomancy also played a major role in the selection of Hanyang (present day Seoul) as the site for the capital of the new kingdom. Yi Sŏnggye, the founder of the new Kingdom, selected Seoul for not only its easily defensible location, but also because the site was well situated to take full advantage of the geomantic attributes of the area. Seoul is surrounded by mountains and has the Han River flowing through its centre. To the north is Mt. Pugak which holds the power of the black turtle, Mt. Nak to the east is the blue dragon, Mt. Mallidong to the west is the white tiger and Mt. Nam (Namsan) to the south channels the power of the red sparrow. Seoul served as the seat of power for Chosôn for almost 600 years, which bespeaks its geomantic merit.

Geomancy is not at all a dead art in this c. During the Japanese colonial period it is said that the Japanese placed their Government-General building in the front of Kyŏngbuk Palace in order to sever the flow of geomantic energy of Korea. One reason cited for the recent demolition of this building is to restore to Seoul the natural auspiciousness of the area. Other aspects of present-day adherence to geomancy are seen in the location of graves and in choosing sites to build a home.

Bibliography

Germany and Korea

Early contacts

In a first casual encounter between a Korean and a German, crown prince Sohyŏn in the middle of the 17th c. met Father Adam Schall von Bell in Peking and received some Jesuit writings. Then, in 1832, the British East India Company sent Captain Lindsay of the 'Lord Amherst' in order to try to establish trading contacts. Whilst his ship was at anchor off the west coast of Korea, waiting for the Court's permission to land, Karl Friedrich August Gutzlaff went ashore and distributed religious pamphlets.

The third encounter was less harmless. Ernst Oppert, a German merchant from Shanghai, in 1866 made two futile attempts at establishing trading contacts. He went to Korea a third time in 1867 or 1868, planning to rob the mortal remains of the Korean king's father and thus acquire a means of exerting pressure on the Court. The plan failed, but became known, resulting in a consolidation of the Korean policy of isolation.

As for official contacts, Germany had no interest in acquiring colonies in Korea, but only trading interests. However, since Korea attracted foreign interest until it was eventually colonised by Japan, German-Korean relations also have to be viewed in the light of this rivalry for the peninsula.

When the Western powers became politically active towards East Asia in the second half of the 19th c., China did not succeed in clearly defining its relations with Korea in terms of international law. Korea continued to remain politically dependent on China, but was traditionally left to make its own decisions on questions of trade and missionary activities, the sole points of interest to Germany. Against the background of this badly defined legal status, Japan developed an active diplomacy towards an opening of Korea to international trade and an internal reform. The situation was so unclear that the German diplomat M.A.S. Von Brandt set out to Pusan from Yokohama on a Japanese ship in 1870 in order to examine the status of Japan on-site. The result was conclusive: the Koreans protested to the Japanese and achieved his immediate departure.

In 1874, M.A.S. Von Brandt tried to encourage Berlin to take diplomatic steps towards a German-Korean treaty, but Berlin was not interested, although the German consul in Niuzhuang also welcomed the idea. In 1875, the Japanese provoked a military incident at Kapkoji on Kanghwa Island in landing a combat-ready force there, which followed desultory naval bombardment along the Korean coastline, keeping the two countries just short of actual war. Japan then sent a negotiator to Beijing who announced that direct negotiations would be taken up with Korea in this matter. In consequence of the indecisive attitude of China, the treaty of Kanghwa was eventually signed in 1876, which was heavily weighted in Japan's favour. Although it recognized Korean sovereignty, it gave the Japanese privileges of extra-territorality, exemptions from customs duties and the right to use their own currency in the three ports opened to Japanese trade.

The Western powers reacted positively to this treaty. When an aggressive Russian policy towards Manchuria and Korea became apparent Japan suggested that other powers, especially Germany, make treaties with Korea, so that in case of a Russian aggression Japan would not be the only power concerned. Germany was hesitant, fearing a rebuff, but changed its attitude in 1880. Shufeldt was trying to open Korean ports to the United States, and a concentration of Russian ships off Nagasaki worried foreign diplomats in Japan. At this point, the German diplomat Eisendecher recommended to follow the American example if an agreement could be reached peacefully. Von Brandt, by that time posted to Beijing, had been given authority for negotiations if the opportunity arose.
After the American-Korean treaty of 1882, followed by one with the same wording with England, Von Brandt also reacted quickly and achieved an agreement which was signed on 30 June 1882. It contained the concession that Germany and the German people might benefit from all rights conferred by the treaty even before ratification by the governments; quite important, since it was never to be ratified because Germany reopened negotiations following the same British policy.

A new treaty, negotiated by the German consul-general at Yokohama, Zappe, was signed on 26 November 1883 in Seoul. It entailed lower customs duties and contained a most-favoured-nation clause. The ratification documents were exchanged on 18 November 1884. The debate of the treaty in the German parliament brought out the question of principle concerning colonial politics, which was defined in very reticent terms. The German policy was to look after the interests of German merchants, not to acquire colonies, which reticence was to be the essence of German colonial politics for years ahead. This primacy of trade continued even after German politics changed in the 1890s, when Germany began to show colonial interests in China. In Korea, Germany limited itself to assisting German merchants and experts, because of the Japanese and Russian interests there, and Germany entertained friendly relations with both countries. Also, trade with Korea did not fulfill German expectations and was not promising to improve. Altogether, Germany was not very interested in Korean problems, remaining neutral in the various conflicts in and around Korea, even when Japan colonised Korea.

Towards the end of 1905 Japan took over Korean foreign relations, which were thenceforth represented in Tokyo, and the closure of the German Minister's residence in Seoul ended the first phase of diplomatic relations between Germany and Korea after twenty-three years. German trade with Korea had never been substantial. German exports to Korea stayed below 0.003 per cent of the total German exports and the import figures were lower still. For instance, Germany was able to secure only one goldmine concession and small first-day projects like a model farm were short-lived. In reality, Germany had not had a bad start. The former German adviser in China, Von Mollendorff, had organised the Korean customs and had much influence at court. There is also a long list of Germans who occupied prestigious and influential positions, but German diplomacy, being limited to representing civil interests as against the more 'aggressive' diplomacy of other powers, could achieve no lasting influence.

Not much of importance can be said for the time until the end of World War II. Korea was dominated and colonised by Japan, but Germans still continued to come to Korea. One of the German missionaries who visited Korea was Andre Echardt, who later returned to Germany and embarked on a university career. As the first German scholar of Korean he tried to present Korea as the third great culture of East Asia in its own right, in his many lectures and publications. For completeness sake it should be mentioned that the Korean provisional government in Shanghai declared war on Germany (being an ally of Japan) in February 1945.

Post-war relations

The second phase of German-Korean relations after World War II is the history of at least two sets of relations, given the division of both countries. Both were basically friendly, with regard to trade as well as mutual understanding for the other's complicated political situation.

The relations between the former East Germany (GDR) and North Korea (DPRK) were the first to start. The two countries entered into diplomatic relations on 7 November 1949 and exchanged ambassadors. East Germany was naturally on the side of the North Koreans during the Korean War, and gave assistance in the recovery afterwards. The common interest in the reunification of both countries led to mutual visits of the two political leaders.
in 1955/56. A number of scientific and economic agreements enhanced the good relations. Owing to various loyalties and ideological difficulties on the background of Soviet-Chinese relations, there were no visits on the highest level from 1960 to 1968. However, relations recovered after Honecker's visit to the DPRK in 1977.

The Korean War actually brought about a normalisation in West Germany's relations with the western powers, and German rearmament began. It can be said that in this sense what happened in Korea was of the utmost importance to Germany. Soon after the war, in 1953, the Republic of Korea wanted to establish a consulate general in the Federal Republic of Germany. After initial hesitation on the German side, the first Korean consul general, Dr Yi Han-ho, was established in West Germany and opened a trade mission. The FRG opened a consulate-general in Seoul in 1956, which became a legation in 1957. Both missions were raised to the status of embassies in 1958. From 1957 there were mutual visits on a ministerial level; the heads of state exchanged first visits in 1964 and 1967 respectively.

The good general relations, based on good trading relations, were at times subject to crises. The most precarious situation resulted when in 1967, during a time when anti-communism was very strong in South Korea, a group of Koreans, suspected to be North Korean spies, was kidnapped in Germany and taken to Korea. Germany protested against this violation of German sovereignty and demanded the return of the kidnapped persons and an official apology, and promised credits were frozen. The affair was not settled until 1969 and, given much prominence by the media, it had a long-term negative effect on the Korean image in Germany.

Relations between Germany and Korea are now on an excellent footing, cementing a longstanding relationship. Korean miners came to Germany in 1963, followed by nurses from 1966. Today there are more than 10,000 Koreans with permanent residence status living in Germany. Commercial exchange is also outstanding. Korea, which started off as a receiver of substantial developmental aid, has become an economically viable partner.

Germany has been one of the protagonists in the economic recovery and modernisation of South Korea. It gave humanitarian aid towards the construction of a hospital in Pusan (opened in 1954), sent experts in vocational education, and financially supported Korea's economic development. In the mid-1960s Germany was the second biggest, later the third-biggest investor, after the United States and Japan. At present, Germany is Korea's most important trading partner among the European Union countries and third on the list of partners worldwide.

Ginseng

Ginseng is a perennial plant in the family of Araliaceae that is used for medicinal purposes and is native to Korea. The species found on the peninsula is Panax ginseng C.A. Meyer and is known in Korean as 'insam.' The scientific name of ginseng alludes to its medicinal powers as the prefix 'pan' means 'all' and 'ax' is derived from axos meaning 'to cure'; thus 'panax' means to cure all -- literally, a panacea. In East Asia there are several varieties of ginseng including, Panax japonicum C.A. Meyer, which grows in Japan and parts of China, and Panax notoginseng (Burk) F.H. Chen, that is found in China. Ginseng is grown also in North America and Europe. The plant is known to have been used by man for at least two millennia, with its mention in the Chinese medical books, Mingyi bielu (Record of Medicine Names) of the Liang dynasty, and Shennong bencao jing (Shennong's Book of Medicine). Records of ginseng cultivation in Korea date to the early Three Kingdoms, during the reign of King Onjo (r. 18 BCE-28 CE) of Paekche.

Ginseng grows naturally in the mountainous regions of Northeast Asia, from latitude 30 to 48 deg. N., in which the Korean peninsula is located (from latitude 33.7 to 43.21). It is also found in Manchuria between 43-47 N., and in Siberia from 40 to 48 N. Ginseng is a
low-growing shrub that prefers a shady location. It produces berries which are generally red in colour, and its leaves are long and plural.

Korean ginseng grows best in mountain range locations with a north or northeast-aspect and between 100 and 800 metres above sea level. In South Korea, the best regions for ginseng cultivation are from latitude 36 to 38 N., but if the soil and location are reasonable it can endure less favourable climatic conditions. However, ginseng can be a difficult plant to grow for marketing, since if the environment is not to its liking, the shape of the root, its quality and efficacy will be adversely affected. Ideally, the climatic conditions for ginseng cultivation are those areas with an annual average temperature between 0.9°C. and 13.9°C. and an annual average rainfall of 1100 to 1300 mm., with an occasional snowfall. The plant will not tolerate direct sunshine and needs a humus-abundant soil and good drainage on gently sloping land, with a north or northeastern exposure. While almost all ginseng sold in Korea is cultivated on dedicated farms, the most efficacious plants are said to be those found in the wild (sansam), in the mountainous regions of the peninsula.

There are two basic types of ginseng: red and white. Red ginseng is harvested when the plant has been in the ground for over six years, while white ginseng is grown for 4-5 years before it is culled. Red ginseng is processed under controlled conditions by careful steaming, drying and shaping of the raw ginseng root. White ginseng retains the original form of the ginseng root and is washed and sun-dried until the water content is less than twelve per cent, a process generally taking about four years of storage under special conditions. Ginseng is processed in many different forms including natural root for stewing or chewing, as capsules, as a tea or tonic drink, as a powder, and is used in candy and wine, even as an ingredient in cake.

Ginseng has been treated historically as a commodity monopolised by government in Korea, with records showing the plant being placed under government control during the reign of King Myongjong (r. 1545-1567) in 1556. Other regulations during Chosön reveal that the cultivation and trade of ginseng were strictly regulated as a means to control the value of this commodity. The monopoly on ginseng was maintained throughout Chosön, and after Korea’s liberation in 1945, it transferred to the government of South Korea. The monopoly laws for red ginseng were reassessed in 1972, with the new regulations focused on controlling the production, processing and sale of red ginseng. White ginseng is not subject to government inspection and is not included in the government’s monopoly of the product.

**Medicinal Attributes**

There are numerous records of the cultivation of Korean ginseng going back as far as the early Three Kingdoms era, and to differentiate the Korean plant from others it was referred to as Korean ginseng (Koryŏ insam). From early on ginseng was prized as a panacea among the people, and its qualities are now beginning to be understood by modern science. While ginseng was in former times imbibed as a tonic for the protection of the so-called ‘five vital organs’ (ojiang) and as a general health restorative, modern science now has verified its therapeutic value for supplementing adaptogenic activity; improving the circulation of blood by reducing peripheral resistance; positively increasing metabolism in regards to the promotion of regenerating fatty matter, protein and nucleic acid; and improving the function of the digestive system by promoting blood circulation in the gastric membrane. Moreover, some researchers claim that ginseng serves to fortify the immune system and thus delay the development of AIDS from the HIV infection. Others have asserted that ginseng suppresses the multiplication of cancerous cells. Other curative claims for ginseng include the promotion of mental functions such as learning ability and memory capabilities; as a male reproductive tonic; and as a painkiller for menstrual pain in women. While many of these claims have yet to be confirmed by exhaustive scientific study, clearly
the potential for the medicinal use of ginseng is quite high.

Due to the many purported medical attributes of ginseng, as well as its not unpleasant taste, it is well used by Koreans. In the culinary field, it is an ingredient in a variety of traditional dishes, perhaps most notably in *samgye t'ang*, which is a ginseng and chicken soup often eaten as a general health tonic. Ginseng has also become a commodity on the international market in recent years, as some of the medicinal claims made for it are progressively verified, to the degree that it can be considered as one of South Korea’s major exports to Western countries.

**Chemical Composition**

Korean ginseng is a unique species and possesses a chemical composition that has long been praised as being superior due to the varied formation of its ginsenosides, which are the major active components in ginseng. Moreover, only Korean ginseng contains insulin-like compounds such as acidic peptides; ginsenoside Rb1 and Re; adenosine and Mn-containing compounds; all of which are effective in the treatment of diabetes. Thus far, a total of seventeen ginsenosides have been identified in Korean ginseng: Ro, Ra1, Ra2, Ra3, Rb1, Rb2, Rb3, Rc, Rd, Re, Rf, Rg1, Rg2, Rg3, Rh1, Rh2, and 20-glucorf. Other varieties of ginseng have only seven or eight kinds of ginsenosides present. Korean ginseng also contains numerous antioxidants such as vanillic acid, syringic acid and ferulic acid, among others. Other components found in Korean ginseng include natural sugars, lipids, nitrogen-containing compounds, vitamins and inorganic matter.

**Bibliography**


**Government and Legislature**

**Government**

The Civil Service

In 1998, the government embarked on sweeping austerity programs in a bid to induce consumers into restrained spending as one of its counter-measures to the country’s economic downturn. Concurrent with these programs, the Kim Dae Jung government undertook, in legislation passed by the 188th National Assembly on 17 February 1988, a massive government restructuring program, to effectively downsize the civil service, through a reduction of the number of ministries, ministers, vice-ministers and minister-level officials, together with an overall cut to civil service positions of 17 612 (10.9 per cent), by the end of the century.

The civil service system still borders, however, on a personnel total in excess of half a million, approximately one-quarter of whom work in local government. The other three-quarters include, firstly, a special category of high-ranking officials who are members of the State Council; vice-ministers of executive ministries; directors of other ministerial-level offices; ambassadors and ministers; judges and lawyers; secretaries to political figures; military personnel; civilian employees of defence establishments; provincial governors; and mayors of the seven metropolitan cities which now have status akin to that held by provinces. Secondly, there is a general civil service category composed of nine grades, of which the first five have presidential appointments, on the recommendation of the relevant ministers. Grades six to nine are nominated by ministers. Thirdly, there is a category for administration and faculty of the public schools at all levels. These people are referred to as
'educational civil servants' and are subject to the Education Civil Servant Act. Their posts include presidents, deans and faculty members of the national universities, and teachers in all secondary and primary schools. Fourthly, there are the officers of the Ministry of Foreign Affairs and Trade, who are subject to the provisions of the Ministry of Foreign Affairs Personnel Act, 1981, which improved the career structure in that organisation. Also included in the list are the national police (not paramilitary) and employees of the Presidential Office's, Agency for National Security Planning.

Civil servants employed in local government fall into 'career' and 'non-career' categories. The Local Civil Service Act, 1963, (as amended) sets out the conditions, procedures of recruitment selection, appointment, job classification, promotion and associated matters. Career stream local government officers in general hold less standing than their counterparts in central government.

The civil service is still one of the most prestigious professions in the ROK, and its entry examination is highly competitive. Civil servants are employed within the province of the National Civil Service Act 1963 and its amending legislation. This law cushions civil servants from political activity and pressure, and prevents their unfair dismissal. They have the right of appeal, but are not permitted to engage in collective bargaining. Overall, the civil service is a strong political force, not least because of its pivotal role in executing the functions of government. Also, its powerful position in Korean society owes much to the degree of eminence that surrounds the profession in the public's estimation.

The Presidency

The President of the Republic is the head of state. Under the rules of the Constitution of the Sixth Republic, the presidential system of government was adopted, and the President is now elected directly by popular vote. The incumbent serves a single term of five years, and this term may not be extended. If a future constitutional amendment were to be made to alter this rule, either to extend the term or to allow the President to serve an additional term, this would not apply to the present incumbent. This legislation provides a double safeguard against the prevailing holder of the office from seizing power for an extra term.

The President is the most powerful member of the executive, even though his powers have been reduced while those of the National Assembly have been increased commensurately. He no longer has the right to dissolve the National Assembly, but the Assembly can call the President to account to the Constitution through the impeachment rule. It can also recommend that the president dismiss the Prime Minister and other cabinet members, either individually or collectively, but this is not binding. Under the Constitution of the Sixth Republic, the President has lost the power to issue emergency measures across the whole spectrum of state affairs. His power is now limited to the issuing of emergency decrees in respect of financial matters.

The President has eight essential roles to perform, as follows:

As the head of state, and head of the executive arm of government, the President has responsibility for ensuring the safety and independence of the country, and the continuity of the state and the Constitution.

As the principal administrator, the President ensures that laws passed by the National Assembly are implemented, and can issue decrees for the enforcement of laws. The President has control over the State Council (through an instructive process to the Prime Minister who controls the ministries) and over a number of advisory bodies and executive agencies. He is empowered to appoint public officials, including the Prime Minister and the heads of executive agencies.

In his capacity as the foremost policy maker and lawmaker, the President can propose legislative bills to the National Assembly, and can veto bills passed by the National Assembly, but he can be overruled in
The President is Commander-in-Chief of the armed forces.

As the chief executive in the foreign policy-making process, the President makes decisions relating to the conclusion of treaties or agreements, on receiving and dispatching diplomats, and on making and keeping peace with foreign states.

The President represents the country domestically, within government, and externally, in foreign relations. This includes the welcoming of foreign dignitaries, awarding honours, performing ceremonial duties, and the granting of pardons.

The President is leader of a political party, with the power of decision-making on the appointment of top-ranking personnel to the executive wing, on the basis of advice from the party.

The President has the task of pursuing the reunification of the Korean peninsula, and of referring policy on matters of momentous importance, in regard to diplomacy, national defence, or reunification, to the nation through a referendum.

The Presidential Office

In the late 1990s, under the presidency of Kim Dae Jung, the Presidential Office, with its location in Ch’ong Wa Dae (Ch’ongwadae, the Blue House) underwent sweeping change. The following organisations are placed within the Presidential Office:

Advisory Council on Democratic and Peaceful Unification
Agency for National Security Planning
National Security Council
Planning and Budget Commission
Presidential Advisory Council for Science and Technology
Presidential Commission on Small and Medium Business
Presidential Secretariat
Presidential Security Service
Presidential Commission on Women’s Affairs
State Council

Under a Secretary-General, senior secretaries are in control of protocol, political and economic matters, civil issues, public information, general questions and administration.

The State Council

The State Council is the body through which the President undertakes his executive functions. Members of the State Council are appointed by the President on the recommendation of the Prime Minister (Constitution, Article 87). The State Council considers significant matters of state and policies which come under the President's direct responsibility, and stands ready to give him advice also on sensitive and acute issues. However, the terms of reference of the state Council are set out in Article 89 of the Constitution, of which the following are perhaps the most important:

Action for the dissolution of a political party.
Appointments of the Prosecutor General, the Presidents of the national universities, Ambassadors, the Chief of Staff for each armed service, and public officials and managers of major state-run enterprises as are required by law.
Award of honours.
Basic plans concerning delegation or allocation of powers within the executive arm.
Basic plans on state affairs and general policies of the executive.
Draft amendments to the Constitution, proposals for national referenda, legislative bills, and proposed ordinances of the President.
 Evaluation and analysis of the administration of state matters.
 Examination of petitions pertaining to executive policies submitted or referred to the executive branch.
 Granting of amnesty, pardon and rehabilitation Important military matters.
 Matters pertaining to requests for convening extraordinary sessions of the National Assembly.
 Proposed budgets, closing of accounts, basic plans for disposal of state properties, conclusion of contracts which involve major financial obligations for the state, and other significant financial questions.
 Proposed treaties and other important foreign policy issues.
 Questions regarding the determination of jurisdiction between executive ministries.
 Other matters presented by the President, the Prime Minister, or member of the State Council.

The Cabinet

The Constitution empowers the Prime Minister to control the ministries under instructions from the President. The Cabinet examines all major policy matters coming before the government. The President chairs the Cabinet and the Prime-Minister is vice-chair.

Cabinet membership includes the Prime Minister and all Ministers with portfolios.

Office of the Prime Minister

The Prime Minister is appointed by the President with the National Assembly’s approval. He is the chief executive assistant to the President, and in this capacity (under the President’s control) he oversees the executive ministries. The extensive restructuring which commenced in February 1998 saw the establishment of the Office of State Affairs Coordination, led by a minister-level official, to assist the Prime Minister’s Office in the coordination and evaluation of inter-ministerial affairs. As vice-chairman of the State Council, the Prime Minister has the authority to recommend to the President the appointment or dismissal of members of this body.

The Office of the Prime Minister includes the following organisations:

Administrative Appeals Commission
Commission on Youth Protection
Emergency Planning Committee
Fair Trade Commission
Financial Supervisory Commission
Office for Government Policy Coordination
Office for Public Information
Ombudsman of Korea
Prime Minister’s Secretariat

The Prime Minister’s Secretariat consists of seventy members, with the Chief Secretary controlling divisional secretaries in charge of political affairs, petitions, protocol and more general matters. With the dismantling of the Ministry of Information in the February 1998 cut-backs, the work of that organisation is now the responsibility of the Office for Public Information, within the Prime Minister’s Office.

Board of Audit and Inspection (BAI)

The BAI is an organisation established by Article 97 of the Constitution and is the supreme audit and inspection body of the ROK, reporting to the National Assembly. It was established as the BAI in 1962, but its origins are in the first ROK government in 1948.

By virtue of Article 97, the BAI is under the President’s direct control, but in practice
retains its independence in the performance of its duties. It has a seven member Audit Committee and a Secretariat. It operates under a secretary-general, with two vice secretaries-general who supervise its bureaus and offices. Its principal roles are to keep a close watch on the way public money is used, to examine and audit government operations and the job performances of the executive agencies and civil servants in carrying out their official duties.

The BAI was actively involved in a bid to assist the improvement of current-account deficits in January 1997, through a special audit of, *inter alia*, foreign currency spending by ministries. In this audit, the BAI cast a wide net, from macro-type operations such as the detailed examination of inter-bank money exchange and illegal outflow of foreign currencies, to the more subaltern issues of excess use of credit cards and injudicious overseas travel. From this audit, 6,449 cases of irregularities were uncovered, and the BAI asked for disciplinary and judicial action against 1,617 officials, of whom 356 were sued. Fines imposed amounted to 165.7 billion won.

State Structure

As already noted above, the President now has reduced powers while those of the National Assembly have been increased commensurately. He is now allowed to make emergency decrees only in respect of financial matters. The State Council is the primary policy-making body in the land, and it is through this institution that the President performs his executive duties.

The state structure comprises, at the summit of the executive system, the President, as the head of state; the legislature, where power resides in the National Assembly, which is a unicameral body; and the judiciary, which is constitutionally an independent arm of government, where power is vested in the courts. The court system operates at three levels. First, there is the Supreme Court which hears and adjudicates appeals of the verdicts of the appellate courts in both civil and criminal cases. The decisions of the Supreme Court are final. Secondly, there are the three appellate courts which hear appeals of decisions by district courts; and thirdly, there are the district courts which are located in all major cities, whose task is to act upon all civil and criminal cases heard in the first place. Also, at this level are the Family Courts which deals with matrimonial matters and those affecting minors.

The Ministries

Directly beneath the summit level is the office of the Prime Minister whose duty it is to assist the President. Below the Prime Minister are the Ministries, brief details of which follow:

The Ministry of Finance and Economy

The Ministry has ten divisions:

- Economic Cooperation Bureau
- Economic Policy Bureau
- Financial Policy Bureau
- International Finance Bureau
- National Tax College
- National Tax Tribunal
- Planning and Management Office
- Tax and Customs Office
- Treasury Bureau
- Welfare and Customer Policy Bureau
The Ministry holds multiple responsibilities, which include the overall planning for and the development of the national economy; emergency planning; economic policy; mobilisation of resources; investment; technical development and cooperation with foreign states and international organisations. Further, the Ministry has responsibility for matters relating to the state treasury, currency, finance, national bonds, accounts, taxation, customs; foreign exchange; and the control of state-owned and vested properties.

The Ministry of National Unification

This Ministry has nine divisions:

- Humanitarian Assistance Bureau
- Information Analysis Office
- Institute of Political Education for Unification
- Intra-Korean Exchanges and Cooperation Bureau
- Office of the Advisory Council on Democratic and Peaceful Unification
- Office of Planning for LWR-Project
- Office of South-North Dialogue
- Planning and Management Office
- Policy Planning Office

The Ministry is engaged in research on many matters regarding the unification of South and North Korea, and decides measures and plans for public information and education in preparation for the eventuality.

Special mention is made here of the Advisory Council on Democratic and Peaceful Unification, which illustrates the enormity of the task faced by this body and the other organisations planning for unification.

The Advisory Council has its origins in 1981 when it was established as the Advisory Council for Peaceful Reunification. It was given its present name on 25 February 1988 following its embodiment in federal law.

The Council’s primary role is to advise the President on matters of policy designed to bring about the non-violent unification of the two Koreas. In 1997, the Advisory Council consisted of over 13,000 members, with many drawn from local government (over 5,000), a greater number (about 6,000) of leading figures in many walks of life in the ROK, and an unspecified number from political and social organisations.

The President chairs the Advisory Council, which holds plenary sessions, domestic and overseas meetings, steering and standing committees. The Council’s activities are coordinated and decided by more than two-hundred and sixty domestic committees, overseas regional committees and sub-committees.

The Ministry of Foreign Affairs and Trade

The former Ministry of Foreign Affairs was expanded in 1998 to become the Ministry of Foreign Affairs and Trade. It has absorbed some of the functions of international trade negotiations and overseas trade promotions. Issues relating to diplomacy; trade; treaties with foreign states; other international agreements; and the protection and guidance of Korean nationals abroad are the responsibility of the Ministry, as are Korean missions to other states, and the maintenance of good relations with the diplomatic representatives of foreign states in Korea. In addition, the Ministry has the duty of care for economic relations with foreign countries.

The Ministry includes the following offices, bureaus and institutions:
Asia and Pacific Affairs Bureau
Bilateral Trade Bureau
Cultural Affairs Bureau
European Affairs Bureau
Institute of Foreign Affairs and National Security
International Economic Affairs Bureau
Latin American and Caribbean Affairs Bureau
Middle East and African Affairs Bureau
Multilateral Trade Bureau
North American Affairs Bureau
Office of Planning and Management
Office of Policy Planning
Office of the Minister of State for Trade
Overseas Residents and Consular Affairs Bureau
Trade Promotion Bureau
Treaties Bureau

Ministry of Government Administration and Home Affairs

The Ministry deals with matters associated with provincial and local administration; managing national referenda; naturalisation; elections; civil emergency planning; budgetary and financial matters; internal security; fire prevention; national police; maritime police; and local government.

The Ministry consists of twenty-one academies, bureaus, offices, commissions and centres, across the spectrum of internal affairs and local government, as follows:

Administrative Management Bureau
Appeals Commission
Central Officials Training Bureau
Civil Defence and Disaster Management Bureau
Disaster Prevention and Preparedness Bureau
Fire Administration Bureau
Five Provinces of North Korea
Government Archives and Records Centre
Government Buildings Management Centre
Government Computer Centre
Local Administration Training Institute
Local Autonomy Support Bureau
Local Finance and Economy Bureau
Local Tax Bureau
National Fire Service Academy
National Police Commission
National Scientific Investigation Laboratory
Personnel Bureau
Planning and Management Office
Protocol and State Council Bureau
Recruitment and Training Bureau

The National Police Agency, under the control of the Ministry, has the following divisions:

Central Police Academy
Crime Prevention Bureau
Criminal Affairs Bureau
Intelligence Bureau
Metropolitan Police Agency (13)
National Police College
National Police Hospital
National Security Bureau
Police Administration Bureau
Police Consolidated Training School
Public Security and Traffic Bureau

The Ministry of Justice

This Ministry has control over prosecutions; supervision of prosecutors; penal institutions; exit from and entry into the country; immigration; protection of human rights; administration of civil and criminal justice, and other juridical matters.

The Ministry has the following bureaus, institutions, offices and other bodies under its control (numbers in parenthesis, at February 1999):
Correction Bureau
Correctional Institutions (30)
Detention House (7)
Immigration Bureau
Immigration Office (12)
Immigration Processing Centre
Institute of Forensic Psychiatry
Juvenile Classification Home (5)
Juvenile Training School (11)
Legal Affairs Office
Legal Research and Training Institute
Parole Examination Committee (5)
Planning and Management Office
Probation Office (12)
Prosecution Bureau
Regional Correction Headquarters (4)
Social Protection and Rehabilitation Bureau
Social Protection House (2)

The Ministry of National Defence

The Ministry of National Defence has responsibility for all aspects of the country's defence and military affairs. The armed forces, including the army, air force, navy and homeland reserve forces, come under the control of this Ministry, with Military Manpower Administration as a subordinate office. It consists of seventeen bureaus, headquarters and offices, as follows:

Air Force Headquarters
Army Headquarters
Budget and Finance Bureau
Defence Project Office
Information Systems Bureau
Installations Bureau
Joint Chiefs of Staff Headquarters
Logistics Bureau
Mobilisation Bureau
Naval Operations Headquarters
Office of Defence EDPS
Office of Daejon National Cemetery
Office of Information and Management
Office of National Cemetery
Personnel and Welfare Bureau
Planning and Management Office
Policy Planning Bureau

The Military Manpower Administration has the following offices:

Conscription Bureau
Mobilisation and Call Bureau
Regional Military Manpower Office (10)

The Ministry of Education

This Ministry has overall responsibility for formulating and implementing the nation’s educational policies and programs for all levels of education -- from kindergarten to university; for life-long education; and for the provision and staffing of special schools for the physically and intellectually handicapped. It carries responsibilities also for educational establishments and facilities. It provides administrative and financial support for departments, subsidiary organisations, local education offices and all levels of schools. The Education Reform Committee, a presidential advisory body, mapped out a fifteen-year master plan on education, which came into operation in January 1998. The organisation of the Ministry includes the following divisions:

Academic Research Policy Bureau
Appeal Commission for Educators
Education Environment Improvement Bureau
Education Information and Technology Bureau
Korea Institute of Curriculum and Evaluation
Korea Institute for Special Education
Life-long Education Bureau
National History Compilation Committee
National Institute for International Education Development
National Institute for Training of Educational Administrators
Planning and Administration Office
School Policy Office
Secretariat of National Academy of Sciences

The Ministry of Culture and Tourism

Formerly the Ministry of Culture and Sports, this Ministry was renamed the Ministry of Culture and Tourism during the government restructuring process of 1998. The sports interest is still retained in the form of a Sports Bureau, which holds responsibility for the general oversight of sports and sporting venues and fixtures, both in Korea and overseas.

The Ministry has a wide responsibility for matters pertaining to culture, including policy on the Korean language; the arts; traditional as well as modern sports; the National museums, institutes, library and theatre; the preservation of cultural property; promotion of the Korean film industry; and looking after the interests of specialised groups in the culture and art fields, and also in all areas of sport.

The 1998 reorganisation of the Ministry resulted in the formation or preservation of the following organisations:

Arts Bureau
Culture Industry Bureau
Cultural Policy Bureau
The Ministry of Agriculture and Forestry

The major functions of this Ministry include the determination of policies in regard to medium and long-term development and farmland management; land registration; agricultural technology; water resources; food-grain production; sustainable agriculture; livestock, food grains, vegetables, fruits; and horticulture; forestry planning and management; improvement of the marketing structure; control of agricultural products; and many other matters which fall within the purview of agriculture. There is a training institute for agricultural officers, a plant and animal quarantine service, and an inspection and quality control service. The institutions which command these functions include the following:

Agricultural Officer Training Institute
Agricultural Policy Bureau
Agricultural Production and Horticulture Bureau
Food Policy Bureau
International Agricultural Bureau
Livestock Bureau
Marketing Policy Bureau
National Agricultural Products Grading and Inspection Office
National Animal Quarantine Service
National Plant Quarantine Service
National Veterinary Research Institute
Planning and Management Office
Provincial Agriculture Statistics Office (9 offices)
Rural Development Bureau

Subordinate divisions of the Ministry exist for forestry administration (comprised of eight specialised areas) and rural development administration (which has a total of fourteen experimental stations, bureaus and institutes)

Ministry of Maritime Affairs and Fisheries
This Ministry was created from the division of the former Ministry of Agriculture, Forestry and Fisheries, and holds responsibilities for all matters related to the establishment and maintenance of fisheries; aquaculture; management of marine resources; and negotiation of maritime treaties. The Ministry has further responsibility for the National Maritime Police Agency (which includes twelve maritime police stations). The main divisions of the Ministry are:

Fisheries Patrol Vessel Management Office
Fisheries Policy Bureau
Fishery Promotion Bureau
Floating Navigational Aids Office
Maritime Accidents Inquiry Agency (5 offices)
Maritime and Fisheries Officials’ Training Institute
Maritime Policy Bureau
Maritime Transport and Seafarers’ Bureau
National Fisheries Products Inspection Station
National Fisheries Research and Development Institute
National Oceanographic Research Institute
Planning and Management Office
Port Construction Bureau
Port Policy Bureau
Regional Maritime Affairs and Fisheries Office (11 offices)

The Ministry of Commerce, Industry and Energy

On 6 March 1993, the Ministry of Trade and Industry was merged with the Ministry of Energy and Resources to form the Ministry of Trade, Industry and Energy. With the government’s reshuffle of the ministries in early 1998, it was renamed Commerce, Industry and Energy.

This Ministry is responsible for the country’s overall trade policy related to exports and imports, bilateral and multilateral trade cooperation and international trade policy. Its energy and resources policy covers petroleum and gas, coal, electric and nuclear power. It carries responsibility, *inter alia*, for the promotion of industrial competition, for new and established industries, industry and the environment, and industrial technology. policy. It keeps a watchful eye on imports by conducting investigations and making determinations, where imports are having, or are likely to have, an injurious effect on Korean industry.

The main establishments are:

Capital Goods Industries Bureau
Electronics, Textile and Chemical Industries Bureau
Industrial Policy Bureau
Korea Trade Commission
Planning and Management Office
Power and Resources Policy Office
Technology Policy Bureau
Trade Policy Office

Other organisations include:

Free Export Zone Administration Office
Korean Industrial Property Office
Mine Registration Office
Mine Safety Office (4)
Small and Medium Business Administration
The Ministry of Construction and Transportation (MOCT)

This Ministry was created by merging the previously separate Ministries of Construction and Transportation under the government’s initiative for ‘small government’ (December 1994).

The MOCT's organisations are tasked with the coordination in construction and operation of the national infrastructure system. The establishment and co-ordination of plans for national land development and control; conservation; utilisation; preservation; development; and renovation of land and water resources development are its responsibility. It deals too, with matters such as building materials production, the preparation of construction budgets, and building research and construction legislation. The Ministry formulates policy and oversees all matters related to land transport, marine transport, harbour and port construction; railways, aviation and tourism.

The organisations of the MOCT include the following:

- Civil Aviation Bureau
- Construction Economy Bureau
- Construction Safety Bureau
- Construction Technology Bureau
- High Speed Railway Construction Planning Team
- Housing and Urban Affairs Bureau
- Land Bureau
- Logistics Bureau
- Major Urban Areas Transport Planning Team
- National Planning Development Bureau
- National Railroad Administration (with 14 sub-divisions)
- New Airport Construction Planning Team
- Planning Management Office
- Road Bureau
- Surface Transportation Bureau
- Transport Planning Bureau
- Urban Architecture Bureau
- Water Resources Bureau

The Ministry of Health and Welfare

This Ministry is responsible for the maintenance and promotion of national health and social welfare. Its functions include public health; epidemic prevention and control; public hygiene and sanitation (the latter including a quarantine service and the testing, acceptance or rejection of imported foodstuffs); medical and pharmaceutical administration; public assistance; social welfare; health insurance and family planning programs. The main divisions of the Ministry are:

- Health Policy Bureau
- Health Promotion Bureau
- Health Resources Management Bureau
- Hospitals - National Mental Health (5)
- National Rehabilitation Centre
- National Sorokdo (leprosy) Hospital
- National Tuberculosis Hospital (2)
- National Health Institute
- National Institute of Social Welfare Training
- National Medical Centre
The Ministry of Labour

The Ministry of Labour is concerned with industrial matters relating to a workforce of over twenty-one million (21.6 mill. in 1997) This includes, for example, the control of foreign workers (267 000 in 1997), most of whom are employed in labouring or similar work; the foreign-worker industrial training scheme; and the enforcement of legislation which compels the medium and larger-sized firms (over 300 employees) to employ disabled persons; Its concerns include worker-employer relations; safety in the workplace and working conditions; employment and unemployment policies; maintenance of the job bank; occupational stability; protection of workers’ rights and welfare; wage levels and standards; and the resolution of labour disputes. The Ministry’s bureaus and offices include :

Central Employment Information Office
Employment Policy Office
Industrial Accident Compensation Insurance Deliberation Committee
Industrial Safety Bureau
Labour Policy Bureau
Labour Standards Bureau
Labour Training Institute
Local Labour Relations Commission (12)
Minimum Wage Council
National Labour Relations Commission
Planning and Management Office
Regional Labour Administration Office (6)
Working Women Bureau

The Ministry of Information and Communication (MIC)

The MIC was established in 1994 and in 1995 the Korea Information Infrastructure Initiative (under the provisions of the Basic Act on Informatisation Promotion, 1995) set the scene for bringing information technology directly into the lives of the Korean people, as well as facilitating government services and actively assisting the business sphere. Many ‘informatisation’ programs are being implemented to enhance the quality of life of the Korean people.

The MIC holds responsibility for Korea’s postal services; telecommunications; broadcasting; postal exchanges; postal savings; postal pensions; and national life insurance. On the development of information technology policies and programs, the MIC works closely with the Ministry of Science and Technology. The main areas of the MIC include :

Central Radio Monitoring Office
Electronic Data Management Centre
Information and Communication Officials Training Institute
Information and Communication Policy Office
Informatisation Planning Office
Korea Communications Commission
Planning and Management Office
Postal Savings, Insurance and Finance Bureau
Posts Bureau
Radio and Broadcasting Bureau
Radio Research Laboratory
Ministry of Science and Technology (MOST)

The main functions of the MOST are to provide technology forecasting and to set basic policy for science and technology (S&T); the development of core technology and future-oriented technology; what the Ministry refers to as 'big science technology'; the pursuit of technological self-reliance in regard to the safe use of nuclear technology; the promotion and support of research and development (R&D) programs carried out by Government Research Institutes (GRI's) such as the Korea Institute of Science and Technology (KIST), tertiary institutions and private bodies; policy-making for R&D investment; human resources information; international S&T cooperation; and the promotion of public understanding of S&T.

The Ministry has a continuing and fully responsible role in the coordination of S&T policy among the other Ministries and for overseeing compliance with the policy.

The basic legal framework for the government's S&T policy is contained in Article 127 of the Constitution and S&T related laws. The Ministry was extensively reorganised and elevated in status by the government's restructuring process in February 1998. It has the following offices and bureaus:

Atomic Energy Office
Basic Science Manpower Bureau
Planning and Management Office
R&D Policy Office
Science and Technology Cooperation Bureau
Science and Technology Policy Bureau

The Meteorological Administration is a distinct organisation with direct responsibility to the Minister of Science and Technology, and has six divisions, as follows:

Applied Meteorology Bureau
Forecast Bureau
Meteorological Research Institute
Meteorological Training Institute
Planning Bureau
Regional Meteorological Office (5)

Ministry of Environment

The Ministry is committed to preventative policies which encourage industry to engage in production processes aimed at lessening the amount of waste and pollutants and the damage to natural areas. These extend to the establishment of transparency and consistency in environmental and conservation policies, not least to ensure that the ROK can claim that its standards are in tune with those of advanced nations. Sweeping programs are in place to improve air quality; the better control of waste; the improvement of water standards; and the upkeep of the natural environment. The Ministry is directly concerned with the government's global treaties on environmental issues, of which thirty-two were in existence in 1998.

The Ministry of Environment has twelve departments for policymaking and control of environmental and associated issues, as follows:

Air Quality Management Bureau
The Ministry of Legislation has general control over and coordination of government legislation. This includes the presentation of bills and regulations before the State Council; the authoritative interpretation of laws and regulations; submission of the Executive's legislative bills to the National Assembly and the preparation and promulgation of laws and regulations. The Ministry compiles data and information for legislation, and is the informed source on domestic and foreign laws. Under the Prime Minister it holds responsibility for the Administrative Appeals Commission; it has an officer in charge of public relations on legislation who, *inter alia*, is responsible for informing the public of important laws and regulations which affect the citizen's daily life. The Ministry has four bureaus, as follows:

- Legislation Bureau of Administrative Affairs
- Legislation Bureau of Economic Affairs
- Legislation Bureau of Social and Cultural Affairs
- Bureau of Administrative Appeals Management

The Ministry of Patriots' and Veterans' Affairs

Now directly controlled by a Minister, the former Patriots' and Veterans' Administration Agency is tasked with overseeing issues relating to veterans; such as financial relief; loans; compensation; employment and insurance for disabled war veterans and policemen; defectors from the DPRK; bereaved families of soldiers, policemen, and students killed in the 1960 uprising; and a National Cemetery. The Ministry is comprised of the following establishments:

- Enhancing and Memorial Affairs Bureau
- Merit Reward Administration Bureau
- Merit Reward Judging Committee
- Office of National Cemetery for the April 19th Revolution
- Regional Office of Patriots' and Veterans' Affairs (5)
- Research and Training Centre for Patriots' and Veterans' Affairs
- Welfare Services Bureau

Legislature

Confucian socio-political Doctrine

The Chinese Confucian tradition of behavioural and institutional modes, focusing upon hierarchical structures, deference to superiors, virtuous behaviour, and observance of correct form, is deeply ingrained in Korean socio-political culture. Other influences, such as those associated with the western liberal democratic, and western socialist traditions, combined with Korea's own native mores and practices, are now more in evidence. They have helped to produce an integrated socio-political culture in Korea, but elements of the
Confucian doctrine continues to persist in regard to attitudes and thinking. This is not surprising since Korean society was subjected to Confucianism over a period of more than five hundred years, until the Chosŏn dynasty came to a close in 1910, during which it was the official philosophy.

Some of the characteristics of the Confucian doctrine include the following:

- A dislike of government interference in private and family matters and life.
- A preference for decision-making through consensus, rather than by a majority vote, and a reluctance to compromise on matters of principle.
- A striving for power and position over rivals.
- An acceptance of a hierarchical pattern of relations among people within society and elsewhere, so that everyone was either superior or inferior to everyone else, apart from peers of the same age.
- An unchanging and resigned view of the human condition whereby states and dynasties emerged and disappeared in a cyclical way, while life in its essentials stayed fundamentally the same.
- Belief in order, consensus and accord as the most important political principles.
- Devout loyalty of subjects to their ruler who was regarded in awe and with reverence.
- Disapproval of commercialism, industrialisation, and a cash economy.
- The importance of placing duty towards family over and above individual desires and interests.

Some features of the Confucian doctrine persist in regard to the citizens' relative lack of interest in civic matters as opposed to family and group concerns; their residual unwillingness to be involved in voting and other political procedures; and their contempt for political parties. An example of this characteristic is the voter turnout in the 4 June 1998 local elections, which hit a record low with only 16.72 million (52.6 per cent) of the 32.53 million voters going to the polls.

Other features include a disinclination to accept the idea of a loyal political opposition and open debate within the legislature; and a tendency for political leaders to believe that their superior knowledge gives them the right to decide what is best for the people, without question.

The Yushin Hŏnpŏp Constitution (1972-1987)

The Fourth Republic came into being on 28 December 1972, with Park Chung-hee (Pak Chŏnghŭi) as President. A new Constitution was implemented at the same time, after a national referendum, and this ushered in the Yushin (meaning revitalisation reforms) system, in order to accelerate domestic economic growth and to deepen the industrial modernisation process, and in response to dramatic changes in the international environment which were perceived as a grave threat to the ROK's security. Under this system, democracy was virtually extinguished, as the President assumed his role for life. His election was through a presidential electoral college, composed of at least 5 000 presidential electors elected directly by ROK citizens. To be elected, the President required a majority of the votes of the total members of the college through a secret ballot. Also, under the new Constitution, one third of the National Assembly members were appointed by the President; the principle of the separation of powers and checks and balances was discarded and replaced by the absolute supremacy of the President. Opposition parties, dissidents and the press, were hounded and silenced, and some of their fraternity imprisoned and tortured. Freedom of association scarcely existed, and enfranchisement lost its meaning other than nominally. The new regime took on the attributes of bureaucratic authoritarianism. The President believed that a liberal democracy was incapable of achieving his economic and industrial goals because it had 'created a social environment blurred with inefficiency and conspicuous consumption'. With the introduction of the Yushin system, the ROK experienced huge economic growth, increased industrial expansion, and a surge in GNP and per capita income, in a situation where big business could thrive in the absence of labour problems.
Following President Park's assassination on 26 October 1979, there was a two-year interim period of chronic unrest and instability, as the country's economic fortunes plummeted, with falling production and exports. During this period, on 18 May 1980, the bloody Kwangju massacre took place, in which many people died. As a consequence of this, political control was tightened, the Special Committee for National Security Measures was formed, and General Chun Doo Hwan (Chôn Tuhwăn) was elected President on 27 August 1980, with a pledge to build a 'democratic welfare state', and to allow the resumption of normal political activities.

Despite the promises of President Chun, the new Constitution under the Fifth Republic, approved by referendum, displayed many of the features of its immediate predecessor, but with certain improvements. It did not guarantee the presidency for life, but for one term of seven years, thus anticipating a peaceful transfer of power. It guaranteed stronger political and civil rights, habeas corpus was restored, and the guilt-by-association policy was abolished. Also, greater freedom of the press and association materialised during the latter part of the Republic's life, but most characteristics of the Yushin system were retained until 1987. That year, although economic performance and growth were excellent, opposition movements clamouring for democratic reform grew larger and more vociferous until even the army and the police could not contain them. The situation veered out of control following President Chun's 13 April 1987 refusal to consider Constitutional revision, his approval for police action in arresting hundreds of political dissidents, and for their indiscriminate use of tear gas and methods of torture against students. It was in response to these circumstances that retired General Roh Tae Woo (No T'aeu), leader of the ruling Democratic Justice Party, put forward his eight-point proclamation, pledging a thorough democratisation of ROK politics, on 29 June 1987. These included:

- Amendment of laws to allow union organisation, collective bargaining and collective action;
- Constitutional reforms to guarantee basic human rights;
- Direct presidential elections;
- Freeing of all political prisoners except those charged with serious crimes;
- Lifting of restrictions placed upon the press and political parties;
- Independence of the judiciary;
- Local autonomy;
- Revision of the Constitution.

In July 1987, President Chun, now under tremendous public pressure, gave his word to implement the eight-point program.


The most significant change in this Constitution occurred in the executive arm where the President's powers were reduced while those of the legislature were enhanced. The President is now elected by popular vote, for a single five-year term. He no longer has the power to take emergency measures, except in relation to financial matters, and he cannot dissolve the National Assembly.

The new Constitution authorised the extension of the National Assembly sessions from ninety to one hundred days. It granted the National Assembly the power to inspect all aspects of state affairs on a regular basis, instead of only certain matters, and it was also given the power to pass a non-binding motion calling for the removal of the Prime Minister or any member of the State Council, as well as the stipulation that the Assembly's consent be given for the appointment of the Prime Minister.

Other provisions of this Constitution called for the appointment of the Chief Justice by the President with the consent of the National Assembly. Judges of the Supreme Court have to
be appointed by the President with the approval of the Chief Justice, with the consent of the National Assembly. All other judges are appointed by the Chief Justice with the consent of the Conference of Supreme Court Justices. Impeachment or imprisonment constitute the only grounds for a judge being dismissed.

A Constitution Court was established by this Constitution under Article 111. It has responsibility for passing judgement on the constitutionality of a law upon request of the courts, and rules on impeachment and jurisdictional disputes between the branches of government, and other constitutional matters prescribed by law. Article 111 also calls on the Constitutional Court to decide on the disbanding of political parties and to judge the legal rights of organisations.

The rights and responsibilities of citizens were given new protection. It was made obligatory for an arrested person to be told of the charges brought against him; and *habeas corpus* was maintained. Other freedoms implemented included the restoration of the freedom of speech, the press, assembly, and association; with prior censorship forbidden. Victims in criminal cases were permitted to attend court hearings in person to present their cases if they so wished. Those suffering from injuries committed by those engaged in criminal acts were given the right to receive financial compensation from the state if the offender could not pay.

In the work place, the Constitution made it compulsory to implement a minimum wage; and to prohibit discrimination against women in terms of their employment, including wages and working conditions. It also granted workers freedom to associate, to engage in collective bargaining, and to take collective action. The welfare of senior citizens and the very young also became prioritised in the Constitution.

The year 1997 marked the final year of the Seventh Republic under the presidency of Kim Young Sam (Kim Yongsam). President Kim, who presided over the first genuinely civilian government, pledged to further the democratic process as a means of restoring the fortunes of the economy, by furthering the reforms promised by his predecessor; through strong government, clean politics, and the creation of a just and healthy society. Steps were taken to drive out corruption at the top of society, by forcing high-ranking political, military and judicial figures to disclose their assets. Towards the end of his term of office, however, Kim Young Sam's administration began to lose popular support, in tactical moves not unlike those of some earlier presidents, as well as the corruption revealed by the collapse of the Hanbo Steel Group; irregularities attached to his own son, Kim Hyun-chul (Hyonch'ol); and the revelation that the President intended to personally choose the presidential candidate for the New Korea Party. On the other hand, Kim honoured his promise to administer the presidential elections in a fair manner, and thus he is credited with the nation’s first-ever clean and fair election.

Politics witnessed unprecedented change in 1997, highlighted by the break-up of the New Korea Party and the nomination of a single candidate representing both the National Congress for New Politics and the United Liberal Democrats, and the merger between the New Korea Party and the Democratic party to create the Grand National Party. The inauguration of Lee In-je’s (Yi Inje) New Party for the People, and the agreement to field a single candidate for the National Congress for New Politics and the United Liberal Democrats gave way to a new political equation, pitting a united opposition camp against a divided government one. The 18 December 1997 election was won by Kim Dae Jung by a margin of 390 000 votes over his Grand National Party opponent, Lee Hoe-chang Yi Hoech’ang).

The National Assembly

Legislative power is located in the National Assembly which is a one-chamber body, which
must have more than two hundred members; the exact number is determined by law. Two-thirds of the lawmakers are elected by popular vote for a term of four years, and the remaining one-third of the seats are distributed proportionately among parties winning five seats or more in the direct election. This system of proportional representation is intended to encourage legislative participation by leading technocrats through the political party structure, and to advance democracy. Lawmakers now have the right to examine government activities, and to give the Prime Minister or other cabinet ministers a no-confidence vote. However, the right to dismiss the Prime Minister, which entails the removal of the whole cabinet, cannot be exercised during the first year following his appointment to office.

The significant responsibilities of the National Assembly include the power to propose, deliberate and approve or reject legislative bills, to finalise and inspect closing accounts of the national budget, to ratify or reject foreign treaties, and to give, or withhold, support on the declaration of war or the conclusion of peace. The Assembly has the prerogative of impeaching the President, and to endorse his emergency orders, thus giving it more opportunity to check possible abuses of presidential powers.

The National Assembly elects one Speaker and two Vice-Speakers. A law-maker enjoys the usual privileges of a legislator, and he is not held responsible outside the Assembly for any opinions expressed, or votes cast, within the legislative chamber. A lawmaker is not allowed to hold any other office, and he is not permitted to abuse his position and privileges.

S Kirby

(Amended with up-to-date information supplied by the Yonhap News Agency, Seoul, especially the Korea Annual; and the Public Information Services of the ROK Government Ministries referred to)

**Guide to Korean Characters, A**

A Guide to Korean Characters is an introductory book that features the 1800 basic Chinese characters used in Korea. It was written by Bruce K. Grant and published by Hollym International in 1979. Grant's work is designed as a guide in writing Chinese characters and the characters are presented in order based upon stroke count. Each character has a definition; han'gul equivalent; three to four examples of usage; and a simplified chart demonstrating how to write the character. The work also functions as a rudimentary dictionary in which characters can be found by stroke count, radical or phonetic index. The author includes several appendices listing Korean surnames; easily confused characters; simplified characters; and characters with multiple readings; in addition to others. While A Guide to Korean Characters is useful for the elementary student of Korean, it lacks depth and full definition for intermediate and advanced students. Further, since the work is limited to 1800 characters, it is less valuable for specialised reading requirements.

**Gyeong Sang University**

Gyeong Sang University (Kyŏngsang Tachakkyo) is a national university situated in Chinju in South Kyŏngsang Province. It began as a junior college (Torip Ch'ŏngup Chinju Nonggwa Tachak) in 1948, with Hwang Unsŏng as its first president. In 1953, it became
the four-year Chinju Nonggwa Taehak.

In 1973, the college attained national college status. In the 1950s and 1960s, its main role was as an agricultural college, but the rapid increase in junior high and high school students in Korea had led to a surge in the demand for teachers. In response, the college established the Departments of Science Education, Mathematics Education and Home Economics Education in December 1969. In 1972, the name was changed to Gyeong Sang College. In March 1975, a master's degree program commenced, followed by a doctoral program in December 1978. In the following year, the college became a university and was re-established to its present location in Kajwa-dong.

The university consists of the Colleges of Agriculture; Business Administration; Education; Engineering; Humanities; Law; Marine Sciences; Medicine; Natural Sciences; Social Sciences and Veterinary Medicine. Post-graduate studies are undertaken in the Graduate School as well as in the Graduate Schools of Business and Public Administration; and Education and Industry. University publications include the 

**Kyongsangsdae hakpo** in Korean and The _Gyeongsang Herald_ in English.

**HMS Samarang**

[United Kingdom and Korea]

**Hadong County**

Situated in the southwest corner of South Kyongsang Province, Hadong County is comprised of the town of Hadong and the townships of Kojön, Kümnam, Kümsong, Pukch’ón, Agyang, Yangbo, Okchong, Chogyang, Chin’gyo, Ch’ongam, Hwagae and Hwangch’ón. The county covers 675.03 square kilometres and as of 1989, had a population of 69,104. Mt. Chiri National Park, comprised of a chain of rugged mountains over 1,500 metres high, lies in the northwest area of the county. As the name Hadong (East of the River) suggests, the county is situated to the east of the Sömjin River. With some of Korea’s cleanest waters, the Sömjin River is a major habitat of the sweetfish, a local delicacy. Traditionally, the river also served as an important trade route.

The Seoul-Chonju Line, which connects Chinju and Sunch’ón, passes through the center of the county, while the Namhae Expressway connecting Pusan and Sunch’ón runs through Chin’gyo Township and Kümsong Township in the south. National roads from Mokp’o to Pusan and from Namhae to Wönju also pass through the area. With the construction of Namhae Grand Bridge, the national road linking Namhae and Wönju now leads directly to Namhae Island.

Because of the rugged terrain in the northern portion of the county, only about seventeen per cent of the land is arable. Most of the agriculture is centred around rice cultivation along the river and streams, especially along the Hoengch’ón Stream and Sömjin River. Songwón Reservoir, the county’s largest, serves as an important source of irrigation water for the region. Besides rice, dry field crops such as barley, beans, sesame, garlic and Chinese cabbage are grown here. In Hwagae Township, Hwagae tea is produced. Since records state that the _shirhak_ philosopher Chöng Yagyong (styled Tasan, 1762-1836) discovered Gaolin tea plants growing here, it can be surmised that the area has a long tradition of tea cultivation. In recent times, a large number of stock breeding operations have also been set up in the area. Coastal fishing provides catches of flatfish and anchovy, but the local fishing industry has lately been in decline due to depletion of fish stocks and the negative effect of industrial pollution.

Clay is extracted from about ten quarries located in the Pukch’ón and Okchong townships. The clay is used to produce ceramics and traditional pottery. The ceramics industry is centred around Chin’gyo township, and in Saemigol. Other speciality products of the area include bamboo shoots, pears, small shells called corbicula and rice-straw shoes known as _chipshin_. Although the shoes are no longer worn, they are still used in shaman rituals and
In addition to Mt. Chiri (See Chiri Mountain), the county has a large number of tourist destinations and historical relics. Ssanggye Temple in Hwagae Township is the most famous temple in the county. This ancient monastery houses numerous old buildings as well as a relief carving of a Buddha. Within the temple complex one also finds a marble stele, dating from the Greater Shilla period, that commemorates Chin’gam, the temple’s founder. Outside of the temple, there is a unique pair of changsŏng (spirit post) made by planting tree trunks upside down with the roots exposed. Up the slope from Ssanggye Temple stands Ch’ilbul (Seven Buddha) Temple. Legend has it that seven princes who came here attained Buddhahood.

There are a number of Confucian schools in the area, including Oksan Sŏwŏn in Okchong Township, Yŏnggye Sŏwŏn in Yangbo Township and Hadong Hyanggyo next to Highway 19 in Hadong. Built during the Chosŏn period, the school was moved three times during the 18th century before reaching its present location in Umnae Village. The school has been designated South Kyŏngsang Province Tangible Cultural Asset No. 233.

The Chosŏn Confucian tradition is being kept alive in Ch’ŏnghak-dong, a small village in Ch’ongam Township. Here, residents follow a traditional lifestyle. Boys have long braided hair while men wear their hair in top-knots, and everyone wears the white clothing common during the Chosŏn period. In the village’s Ch’ŏnghak Sŏdang, students receive an education in the Confucian classics.

In order to promote the Hadong County’s unique cultural heritage, a series of festivals and celebrations are held throughout the year. Since 1981, the Hadong Cultural Festival has been celebrated annually on the first of November. Held under the auspices of the Hadong Cultural Centre, this event includes folk games, exhibitions and sporting competitions. Another event, called Meguch’igi, is held for up to fifteen days around the lunar New Year. During this time, a farmers’ band visits every household of the village to wish for a good harvest and conduct exorcisms of evil spirits.

**Haedong cheguk ki** (International Records of Korea)

*Haedong cheguk ki* was compiled in 1471 by Shin Sukchu by order of King Sŏnjong (r. 1469-1494) and consists of one volume. This work contains a historical survey of the geographical features of Japan, national affairs in Japan and the procedures for the exchange of diplomatic envoys with Japan. It contains six maps that show the countries around Korea: Japan proper, Kyŏshin, Tsushima and the Ryūkyū Islands among others. It also contains the ‘Ilbon guk’ki’ which records the major historical events in Japan from the time of the first emperor until 1471, the ‘Yuguguk ki’ which contains a history of the Ryūkyū Islands and the ‘Chobing ungjŏp ki’ which is a record of the diplomatic procedures between Japan and Korea.

After the original work was published there were supplements added to the work. First there was a report of an uprising in 1473 and in the next year upon receiving a royal order the Junior Secretary of the Board of Rites, Nam Che, made maps of the Three Ports (*samp’o*). In addition in 1501 there were descriptions of the diplomatic affairs with Ryūkyū, as related by envoys from Ryūkyū, added to the work. All of these supplements were added to the original work as appendixes.

This work contains valuable data for the study of diplomatic relations between Korea and Japan and the various protocol guidelines that were adhered to by the two countries. It is notable that while Chosŏn pursued a policy of subservience (*sadae*) towards China, they held an attitude of superiority in their dealings with Japan and Ryūkyū. This disposition can be seen in the various protocols that were observed in dealing with these countries. In
addition this work not only served as the basis for Korean diplomatic intercourse with Japan from the time of the Muromachi Shogunate, but also was studied by Japanese scholars during the time of the Tokugawa Shogunate. It has been reissued at least twice in this century with the most recent being in 1974 when it was included in Haechaeng ch’ongjae published by the Minjok Munhwa Ch’ujinhoe.

Haedong kayo (Songs East of the Sea)

*Haedong kayo* is a *shiijo* collection that was compiled by Kim Sujang in 1755. There are three versions of this work: the Ilsŏk-edition, the Chu family-edition and the Pak family-edition. The Ilsŏk-edition bears the title *Haedong p’unga* (Music of Korea).

The structure and organisation of various editions of *Haedong kayo* are quite similar insofar as the placement of songs and the classification by writer are concerned. The earliest version, the Pak family-edition, has a total of five-hundred and thirteen works by ninety-three writers; the Chu family-edition has five-hundred and sixty-eight works by one-hundred writers; and the Ilsŏk-edition, the most recent version, has six-hundred and thirty-six works by eighty-five writers. However, the Ilsŏk-edition is incomplete, as the end part of the book is missing. In examining the contents of these editions, all of the writers present in the Pak family-edition are found in the Chu family-edition, but the Chu family-edition has seven writers that are not present in the Pak family-edition. The Ilsŏk-edition has the largest number of unknown writers at three-hundred and fifteen, while the Pak family-edition has two-hundred and two. Works of the compiler Kim Sujang number twenty-one in the Pak family-edition while there are one-hundred and seventeen of his poems in the Chu family-edition. Also, the poems of Kim Ch’ŏn’aek in the Chu family-edition number fifty-seven while there are only twenty-one in the Pak family-edition.

*Haedong kayo* is valued as one of the most important songbooks of Korea, along with Ch’ônggu yŏngŏn (Enduring Poetry of Korea) and Kagok wŏllyu (Sourcebook of Songs). *Haedong kayo* has not only preserved songs from traditional ages, but has served also as a model for later compilations.

Haedong kosŭng chŏn (Lives of Eminent Korean Monks)

The *Haedong kosŭng chŏn* is a collection of biographies of eminent Buddhist priests of Koguryŏ, Paekche, Shilla as well as Koryŏ (up to mid-Koryŏ), compiled by the priest Kakhun. It was ordered by King Kojong in the second year of his reign (1215), and is the oldest extant work of its kind. Only Volumes 1 and 2 of the ‘Yut’onp’yon’ have survived to date, but these are nevertheless considered as important classical works relating to the religious and cultural history of Korea. The exact number of volumes in the complete work is not known, but it is assumed to have been about ten volumes, based on the Chinese model of similar works at that time.

The surviving volumes of the *Haedong kosŭng chŏn* include biographies of such Chinese priests as Shun Dao (Machurian?), Tan Shi and A Dao, who were considered important in relation to the introduction of Buddhism to Korea, as well as a number of notable Korean priests. Volume 1 is regarded as being more valuable than Volume 2, which consists mainly of items reproduced from other sources such as the *Biographies of Priests*, compiled by the priest Yi Jing of the Tang dynasty.

The extant volumes were discovered by a priest named Yi Hoegwang in a Buddhist temple in Sŏngju, North Kyŏngsang province, and were reproduced in the journal Pulkyo (Buddhism), no. 37. An edited version appeared in the Dai Nippon bukkō zensho: Yuhōden sōsho, Series 2, in 1917. They were again reproduced in Histories and Biographies, No.2, of the Taishō shinshū daizōkyō, volume 50, and in 1956 Tongguk University published them as Changoe channok, No. 1.
Heedong munhŏn ch’ongnok

Heedong munhŏn ch’ongnok is a bibliography of historical documents that was compiled by Kim Hyu (1597-1639) and is composed of one fascicle. In 1616 Kim saw for the first time the Chinese book Wenxian tongkao (Kor. Munhŏn t’onggo) and desired to make a like work in Korean. He therefore devoted over twenty years of his life recording documents from the Shilla period to the Koryŏ period up until the time of his own birth. This work holds about 670 entries that cover a broad spectrum of topics such as the Confucian Classics, historical documents, documents of rituals and music, military and law records, medical documents and those concerning agricultural matters among others. The entries are arranged under the title of the document followed by the author’s name, his father and grandfather’s names, his scholarship, official post, posthumous title and his acquaintances. The bibliographical annotation provided by Kim includes any reprintings of the document or its inclusion in subsequent works and also explains the features of the work.

Presently there are copies of this work at Korea University, Seoul National University and Seoul City University. It contains very valuable data for the study of historical documents in the times prior to the early Chosŏn period.

Haedong yada

Haedong yada is a Chosŏn period compilation of unofficial historical documents from the early Chosŏn period that was compiled by Hŏ Pong (1551-1588). It consists of two fascicles and is a calligraphed work. The first section of this work contains the ‘T’aejo ki’, ‘T’aejong ki’ and the ‘Sejong ki’. The second section includes additional records from ‘Sejong ki’, and records from ‘Munjong ki’, ‘Nosangun ki’, ‘Sejo ki’, and ‘Yejong ki’ among others. The third and final section is composed of ‘Yŏnsan’gun ki’, ‘Chungjongki’, ‘Injong ki’ and ‘Myŏngjong ki’ among other documents. The form of this work is closely related to other literary miscellanies that preceded it such as Sŏ Kŏjong’s P’ilwŏn chapki (Writing Brush Garden Miscellany) and Sŏng Hyŏn’s Yongjae ch’onghwa (Assorted Writings by Yongjae) and others.

This work contains documents from many historical works that are not presently extant and therefore is quite valuable in the study of the early Chosŏn period. Moreover, since it is in the form of an unofficial history, it contains many of the behind-the-scenes political intrigues and machinations that were common in the Chosŏn period. Notable is the record surrounding the time of Prince Yŏnsan (r. 1494-1506) that records events surrounding a political massacre and many events from the life of this Prince who led a decadent lifestyle before being deposed.

Haedong yŏksa (History of Korea)

Haedong yŏksa is a historical chronology that details the history of Korea from ancient times to the end of the Koryŏ period which was compiled by Han Ch’iyun (1765-1814). This seventy-volume work took over ten years to complete and also has a fifteen-volume supplement. It was modelled after the Qing dynasty work Yishi (Kor. Yŏksa) and therefore Han named it Haedong yŏksa. The general historical divisions and outline of the work closely follow the examples presented in An Chŏngbok’s Tongsa kangmok (Annotated Account of Korean History) and Zichi tongjian gangmu (Kor. Chich’i t’onggam kangmok) of the Chinese Neo-Confucian philosopher Zhu Xi.

In compiling this work, Han Ch’iyun tried to provide an objective point of view by using many foreign documents. In all 550 documents were cited for this work, and of this number 523 were Chinese sources. This bias towards Chinese sources results in Haedong
yŏksa accepting the Chinese view of Korean history, which according to Chinese sources began with the Chinese colonies set up on the Korean peninsula. Therefore, early states such as Ko Chosŏn are disregarded in this work. This, of course, leads to the largest criticism of this work, which is the over reliance on Chinese sources instead of also incorporating Korean documents. Nonetheless, this work still is a worthy source of data in the study of the ancient states in Korea. A seventy-one volume, twenty-six fascicle calligraphed copy of this work is presently stored at the National Central Library in Seoul.

_Hae egeso sonyŏn ege_ (From the Sea to Children) [Literature]

**Haehaeng ch’ongjae**

_Haehaeng ch’ongjae_ is a collection of travel accounts and poems written by Korean envoys and the officials who accompanied their embassies to Japan from the time of both the Koryŏ and Chosŏn Periods. Also included in this work are the accounts of prisoners returning from Japan and those who had run adrift in Japan due to shipwrecks and storms. This hand written work of an unknown compiler is comprised of twenty-eight volumes. The name of the work is derived from the rather broad term ‘haehaeng ch’ongjae’ which accounts for all types of travel to Japan.

This collection has no preface or epilogue and the works are classified by the author’s name into the twenty-eight volumes. Some of the writers featured in this collection include Chŏng Mongju whose trip to Japan in 1377 is recorded in the section entitled ‘Pongsasijak’, Shin Sukchu’s 1471 journey, Kim Sŏngil’s 1590 travel chronicled in ‘Haesa rok’, the 1597 journey of Kang Hang in ‘Kanyang rok’, Kyŏng Som’s 1607 journey in ‘Haesa rok’, and Kim Chinam’s ‘Tongsail rok’ that details his 1682 trip to Japan. There are many other accounts included in this collection in addition to those listed above.

_Haehaeng ch’ongjae_ was included in the efforts by the Chosŏn Kosŏ Kanhaeng Hoe to collect and publish all of the important documents of the past kingdoms that were undertaken from 1909 to 1916. _Haehaeng ch’ongjae_ is included in its entirety in the third to sixth volumes of this collection. Although there are some differences with the original, they are minor and the result is a nearly identical work. _Haehaeng ch’ongjae_ is a highly valued document for research into the relationships between Korea and Japan in both the Koryŏ and Chosŏn periods, and moreover, provides a Korean perspective on conditions in Japan.

**Haehak yuso** (Posthumous Collection of Haehak)

_Haehak yuso_ is the collected works of Yi Ki (1848-1909) a patriot in the waning years of Chosŏn. This calligraphed collection consists of twelve volumes and three fascicles. The materials in this work were posthumously collected by Yi’s son, Nakcho, and then revised by Kang Tonghŭi and Chŏng Inbo. It was published in 1955 in the third volume of Han’guk saryoch’ongsŏ.

The first volume contains information on the land systems in traditional Korea, the second discusses various political and governmental systems and the third contains literary documents. The fourth volume holds memorials presented to the king and the fifth contains prefaces and epilogues to various other works and the eighth is a diary. The ninth volume contains biographical accounts and miscellaneous notes, while the tenth is composed of rhymed verse. In the eleventh and twelfth volumes other poems of Yi’s are collected.

This work provides a window through which to view the tumultuous events that swept the
Chosŏn dynasty into the twentieth century and ultimately to its demise. Yi was a patriot who sought reforms in Korea but was thwarted by those in the government who were concerned with protecting their own interests rather than those of the nation. This well-written work provides many enlightening chapters on the political, economic, social and educational situation in Korea at the end of the Chosŏn period, and for this the work is highly praised.

Haein Temple

Haeju

Haeju is situated on the Yellow Sea in Hwanghae Province. Mt. Suyang (899m) and Yongsu Peak (513m) rise in the northern part of the city. In close proximity with the ocean and with mountains blocking winds from the northwest, the city enjoys a relatively mild climate. The area has an average rainfall of 1025mm and an average annual temperature of 10.7°C.

The city’s most important source of employment is manufacturing. Local factories produce building materials, chemical goods, machinery, metal products, foodstuffs, clothing, glass, pottery and everyday household items. Building materials made here include cement produced at Haeju’s cement plant, and chemical products include potassium fertilisers and caustic soda. Machinery produced here includes agricultural implements, electric motors and transformers. In addition, local factories manufacture furniture, musical instruments, pottery, shoes, cloth, blankets, under garments, sheet glass, bicycles, plywood, tiles and fishing tackle.

The city’s agriculture is centred around vegetables such as Chinese cabbage, turnips, spinach, cucumbers, tomatoes, red peppers and leeks, and fruits such as persimmons, pears, peaches apples, strawberries and jujubes. In addition, there are dairy farms, duck farms and piggeries. Marine products also make a significant contribution to the local economy. Boats operating out of the city’s harbour bring in catches of gizzard shad, croaker, grey mullet, and shrimp. Oysters and clam are also harvested in the area.

Historical sites in the city include Suyang Fortress and pavilions such as Nagwŏlch'ŏng and Haeunjong. In Haech’ŏng-dong, one finds a Koryŏ-era nine-storey pagoda and a 4.64-metre high pillar erected during Koryŏ. Known as the Tarani Pillar, each of its six sides contains an inscription of the Buddhist text *Dafoding Tuoluonjing*. In Okkye-dong, there is a stone-built ice-storage chamber. The inner chamber is 28.3 metres long, 4.5 metres wide and 6.0 metres high. It is said to have been built during Koryŏ, and to have been repaired in Chosŏn, in 1735. Near the chamber is a five-storey pagoda, with a height of 4.63-metres, also built during Koryŏ. In Okkye-dong there is Haeju Hyanggyo, an old county public school, founded in 1423.

Haenam County

Situated at the southwestern tip of South Cholla Province, Haenam County consists of Haenam Town and the Kyegok, Masan, Munnae, Pugil, Pukp'yŏng, Sani, Samsan, Songji, Okch'ŏn, Hwasan, Hwangñun, Hwangsan and Hyŏnsan Townships. Although there are several mountains on the eastern side of the county, the area is mostly made up of relatively flat terrain. As a southern coastal area, the region’s weather is characterised by mild winters and cool summers. These conditions make it an ideal place for the cultivation of warm-weather crops such as fruits and red peppers. Along the coast, there are a number of artificial oyster and cockle beds, and there are also several mines in the area.

Haenam County has a number of tourist attractions. Mt. Turyun Provincial Park is
particularly popular. At the base of Mt. Turyun, one finds Taehiing Temple which is famous for its links with Hyujong (Grand Master Sösan, 1520-1604), one of the greatest monks of the Chosën period. Some of the personal effects of Hyujong can be seen in a small museum at the temple, and a stupa in his honour stands with other stupas near the entrance to the temple. On the slope of Mt. Turyun, stands Ilchi Hermitage. This small hermitage was built by Úisun, (1786-1866) styled Ch’oûï. Famous as both a meditation master and a tea expert, Ch’oûï was on intimate terms with many of the Confucian literati of his time, including Kim Chônghûi and Chông Tasan. Tea is still grown outside of this small but picturesque hermitage.

In Songji Township, one finds the southernmost point of the Korean mainland, known as Land’s End. This rocky strip of land jutting into the sea has been eulogised in the poetry of Kim Chiha. The exposed granite pinnacles of Mt. Tarma rise up above the site, and on the slopes of Mt. Tarma, one can see Mihwang Temple.

In addition to Buddhist temples, the county has several old historical buildings associated with Chosôn period Confucianism. The Haenam Hyanggyo (County public school), in Haenam Town, was originally founded in 1398 and was moved to its present location in 1482. After being destroyed in the Hideyoshi Invasions (1592-1598), the school underwent restoration in 1673 and 1844. The main lecture hall has been designated South Chôlla Province Tangible Cultural Asset No. 77.

Hagwôn

Hahoe village

Haksul ch’ongnam (A Comprehensive Bibliography of Academic Works)

Haksul ch’ongnam is a bibliography of Korean studies research works, which has been published annually since 1966 by the National Academy of Sciences. The contents cover research publications from 1901 to the present-day, thereby making it a comprehensive research tool.

Haktang

Halla Mountain

Located in the middle of Cheju Island, Mt. Halla (1,950 metres) is South Korea’s highest mountain. It has been known by a number of names, including Puak, Mt. Wôn, Mt. Čhin, Mt. Sôn, Tumuak, Mt. Yongju, Mt. Pura, Hyölma Peak and Yongjanggun. In the present name, ‘han’ (which becomes ‘hal’) refers to the Milky Way, while ‘na’ (misconstrued as ‘la’) means ‘grab.’ In other words, from the mountain’s lofty peak, it seems as if one could reach up and grab the Milky Way.

Mt. Halla is actually a volcano. At the top of the mountain, there is Paengnoktam (White Deer Lake), a three-kilometre caldera which has filled with water. Beautiful in any season with its reflections of the sky, the lake is especially lovely when covered with snow. In addition, there are approximately 360 parasitic cones on the mountain. Living next to a volcano, Cheju Island residents are no strangers to natural disaster. In addition to heavy winds and occasional cyclones that threaten the island, the residents experienced two eruptions at the beginning of the eleventh century. The island’s inhabitants survived the ordeal by hiding in caves or by temporarily fleeing in boats.

The valleys of Mt. Halla are primarily found on the north and south sides of the mountain.
The streams running down the northern side tend to be straight, in contrast with the winding streams and waterfalls characteristic of the southern side. A collection of odd-shaped rocks called the 'Five-hundred Generals' lie on the mountain’s southern slopes. Tourists come from far away to see scenic areas such as T’amni, Kolmōri, Hyodonch’ón, Suak and Tosolch’ón Valley and the Ch’ŏnjip’yŏn or Ch’ŏnjeyŏn Waterfall. The mountain also has several lava tubes such as Kuri Cave, Honggwae and Sanggwae. The latter two caves are around thirty metres long. Kuri Cave begins at the entrance to the Kwanŭm Temple hiking trail. Its height and width vary from two to five metres and it is 380 metres in length.

Many writers and poets have praised Mt. Halla’s unique beauty. One of the earliest accounts was Kim Sanghŏn’s work Namhang ilji (Daily Accounts of a Southern Voyage). In 1601, Kim, while performing a mourning rite on the mountain, praised the mountain’s spiritual powers and picturesque scenery. In 1875, Ch’oe Ikhyŏn described a hike up the mountain in his work Hallasan gi (Record of Mt. Halla). Approximately fifteen people accompanied Ch’oe on the hike; yet, all but four turned back short of the summit. The record suggests how rugged the ascent must have been before modern hiking trails were built. Yi Kŏn, in his work Cheju p’ung’t’o gi (Record on Cheju’s Environment), discusses the area’s wildlife. He states that although there were no bears, tigers and wolves on the mountain, there were cattle, horses and a surprising number of deer. With its high elevation, Mt. Halla has a great number of temperature zones. As a result, the mountain also provides a habitat for a wide variety of plants. The area is home to around 300 species of trees. Of these, 31 per cent are evergreens and 62 per cent are subtropical varieties.

With its spectacular scenery, lush valleys and lovely waterfalls, Mt. Halla is a favourite destination for Korean tourists. To meet the demand, there are five well-marked hiking routes leading up the mountain. Unfortunately, the increasing number of visitors has put a great deal of stress on the area’s delicate environment. In order to preserve the mountain’s natural surroundings, the area was designated Halla-san National Park in 1970.

Hallym University

Hallym University (Hallim Taehakkkyo) is a private university situated in Ch’unch’ŏn in Kangwŏn Province. Founded in January 1982 as Hallym College (Hallim Taehak), it initially had the Departments of Biology; English; Social Welfare; Pre-medicine and Medicine. Kim T’agil served as the school’s first president. In the 1980s, the college expanded with the addition of numerous departments and institutes and in December 1984, the affiliated Sŏngshim Hospital was built adjacent to the campus.

In November 1987, the college received accreditation for Master’s degree courses and in November 1989, was accredited for Ph.D. courses. In 1988, Hallym became a university, composed of four colleges, with Hyŏn Sŭngjong as president. In the 1990s, the university continued to expand with the construction of new facilities, a gymnasium and a language centre with state-of-the-art computer and audio-visual facilities.

Hallym University now consists of the Colleges of Information & Electronics Engineering; Humanities; Medicine; Natural Sciences; and Social Sciences, along with the Graduate School, and the Graduate Schools of Business Administration, North-East Studies and Social Welfare. The university’s history department is known for its internationally-recognised scholars, such as Yi Kibaek and Yu Yongik, who have both taught there. In support of historical research, there is also a small museum on campus, with a collection of artefacts from Kangwŏn Province. Hallym also offers a foreign language program, with an international exchange student content.

Hallim pyŏlgok (Song of the scholars) [Literature]
Haman County

Situated in the centre of South Kyŏngsang Province, Haman County is comprised of the town of Kaya and the townships of Kunbuk, Taesan, Popsu, Sanin, Yŏhang, Ch’ilbuk, Ch’ilso, Ch’irwon and Haman. The county covers an area of 416.57 square kilometres and as of 1989, had a population of 64,212. Mts. Mudŏng (556m) and Chakt’ae (648m) rise along the county’s eastern border while Mts. Sŏbok (739m), Yŏhang (744m) and Pangŏ (530m) stand in the southwest. As the site of heated battles during the Korean War, Mt. Pangŏ switched hands on about nineteen occasions.

The Nam and Naktong rivers mark the county’s northern border. In the flat areas near these rivers, farmers grow rice, the county’s major crop. Approximately 33 per cent of the county’s land is arable. Besides rice, watermelons, red peppers, garlic, spinach, cotton and sesame are grown here, while local orchards produce peaches and persimmons. In addition, there are numerous mines in the area which excavate gold, silver and copper.

The county has a number of scenic areas. Kyŏngyangdae, a giant rock overlooking the Naktong River, offers a panoramic view of the surrounding area. Situated on the east side of the Kuma Expressway, the rock is easily accessible to visitors coming from Taegu. In earlier days, one of the main routes into southeastern Korea went by here. As a result, Kyŏngyangdae is frequently mentioned in older travelogues and poetry.

During the early Three Kingdoms period, the area belonged to the Ara Kaya, one of the tribes of the Kaya federation. A number of Kaya-era tombs and fortresses have been discovered in the area. Some claim that the Mt. Sŏng Fortress in the town of Kaya marks the site of Ara Kaya’s palace, but this has yet to be confirmed.

Buddhist artefacts in the area include Koryŏ-era stone statues depicting a seated Buddha with attendants at Haman’s Taesan Village, an old Ch’iljong-gak (Seven Star Pavilion) at Wŏnhyo Hermitage in Kunbuk Township and a pagoda with a lion motif at Haman’s Churi Temple. On Mt. Pangŏ, there is a relief carving of a Buddha. As the date it was carved (801) was inscribed on the rock, the work is of particular significance to the art historian. At Changch’un Temple in Ch’ilbuk Township, there is a seated Buddha figure, a five-storey pagoda and an old Main Buddha Hall (South Kyŏngsang Province Tangible Cultural Assets No. 7, 68 and 16).

In addition to Buddhist sites, there are a number of old Confucian schools in the area, such as Ch’irwŏn Hyanggyo just east of the Kuma Expressway in Ch’irwŏn Township, Togyŏn Sŏwŏn in Ch’irwŏn Township’s Yongjong Village, Kŭmch’on Sŏwŏn built in 1569, Tŏgam Sŏwŏn built in Pongsŏng Village in 1634, Torim Sŏwŏn built in Taesan Township’s Taesa Village in 1672, Sŏsan Sŏwŏn built in Kunbuk Township’s Sach’on Village in 1706, Songjong Sŏwŏn built in Sanin Township’s Songjong Village in 1721 and Haman Hyanggyo in Haman Township just east of Kwangjŏng Stream. Haman Hyanggyo was founded in 1392 in P’asu Village, but was moved to its present site in Pongsŏng Village in 1595. Famous pavilions in the area include Tongsanjong in Kaya’s Kŏmam Village, Pan’gujong in Taesan Township’s Changam Village, Sajijong in Kaya’s Sŏlgok Village, Ch’emijjong in Kunbuk Township’s Wŏnbuk Village and Hapkangjong in Taesan Township’s Changam Village. Hapkangjong (Uniting Rivers Pavilion) gets its present name from its location at the spot where the Naktong and Nam rivers come together. The pavilion site was used as a retreat by Cho Imdo (1585-1664), a neo-Confucian scholar and writer.

Aimed at preserving the area’s cultural heritage, a number of festivals and celebrations are held throughout the year. The Ara Cultural Festival is held in early November in the town of Kaya. The festival includes an opening ceremony, various celebrations, a sporting
competition for local residents, folk performances and games. Writing, drawing, music, and calligraphy contests are also held at this time.

Hamel, Hendrik (1630-1692)

Hendrik Hamel was a Dutch seaman who was shipwrecked off the coast of Cheju Island in 1653. A journal, considered to have been written by Hamel, concerning the adventures of his crewmates and himself in Korea, represents one of the first Western accounts of the country.

Hamel was born in 1630 in Gorkum and in 1650 left his native Holland for the East Indies as a seaman. He served in various capacities for the VOC (The United East Indian Company), such as gunman, before being promoted to writer and then bookkeeper. His duties as bookkeeper required him to not only keep a record of the ship’s finances, but to be responsible also for the ship’s journal. It was in this capacity that Hamel left Batavia (present Jakarta) in the sixth month of 1653, on board the merchant ship De Sperwer (Sparrow Hawk) of the VOC, as it set sail for Taiwan. After a stay in Taiwan, the ship then navigated to Nagasaki in Japan, but met with foul weather and ran aground off the southern coast of Cheju Island. Of the sixty-four-man crew, thirty-six survived the shipwreck. Under normal circumstances the ship would have been expected to arrive in Nagasaki by the end of the eleventh month, and as time passed, the VOC’s governors gave up all hope of recovering the vessel. In the following year the ship, crew and cargo were all officially declared lost.

The shipwrecked seamen were soon discovered by the Koreans on Cheju, and were then detained by royal command. King Hyojong (r. 1649-1659) ordered that the seamen should not be allowed to leave Cheju, and when several members of the party attempted to escape, they were punished by the authorities. In 1654, Hyojong ordered that they be brought to the mainland and then to Seoul, the capital. There, Hamel and his crewmates were ordered to serve as the king’s guard. The Dutch sailors were closely watched by the Chosôn authorities and were denied any freedom of movement in Korea. Notwithstanding, there were various escape attempts, which resulted in some of the men losing their lives on recapture. Those remaining were exiled to Cholla Province in 1656, and eventually split up into small groups in various areas of the province. In autumn 1666 Hamel, along with seven of his comrades secretly purchased a boat and set sail for Japan, thus eventually escaping from their Korean captors after some thirteen years. In Japan, Hamel and his crewmates were interrogated by the Japanese authorities before being allowed to leave on a Dutch trading vessel. Hamel remained in Batavia for a short period before finally departing for Holland, where he arrived in late 1667. He and the other seven sailors were awarded small payments by the VOC. Hamel lived out his life in Gorkum and died, still unmarried, in the second month of 1692.

The journal attributed to Hamel was the first information on Korea to reach the West. The work was, however, recorded in Japan while Hamel and the other sailors were awaiting a Dutch ship, and was largely composed from the recollections of its writer. Hamel’s journal provides an account of the shipwrecked crew’s stay in Korea and a general description of various Chosôn institutions, the governing structure, and of housing, etc. Hence, it is of value for its perception of seventeenth c. Korea, as seen through European eyes.

Hamel and his crewmates were not the first Europeans to arrive in Korea, as they had been preceded by nearly thirty years by another Dutchman, Jan Janse Weltevree. Weltevree had also been shipwrecked, but did not leave Korea and worked towards the improvement of armaments by imparting his knowledge of cannon-casting to Chosôn artisans. According to the journal, Hamel and his fellow captives met Weltevree during their time in Korea, and gained much knowledge about the peninsula from him.
Hamhung

Hamhung is situated in South Hamgyong Province. Except for Mt. Panyong (319m) in the northwest and Unju Peak (618m) and Ch'onju Peak (562m) on the eastern border, the city's terrain is flat. Songch'on River flows through the western sector before joining Horyon Stream on its way to the East Sea. Most of the area's agriculture is centred around rice cultivation on the fertile Hamhung Plain. Although the cultivated area is limited, crop yields here are exceptionally high. Fruits such as apple, pear, grape and peach are also grown commercially in Hamhung.

During the Japanese occupation of Korea, an efficient transportation network was set up in Hamhung. In 1922, the Hamnam Railway Line was built, followed by the Hamgyong Line in 1928 and an industrial railway linking Hamhung and Hungnam in 1933. The area's electricity supply comes from hydro-electric plants on the Pujon and Changjin rivers. Taking advantage of the city's transport hub, many factories have been established in the area, including the Hamhung Industrial Park. These plants manufacture a wide range of goods, including chemical products, workshop and farm machinery, electrical equipment, tyres, building materials, textiles, foodstuffs and articles for everyday use.

The city contains a number of important historical sites. On Mt. Panyong is Hamhung Fortress and at the foot of Mt. Sollbong lies Kwiju Temple. In Kwiru-dong, there is Kyonggijjon, a large wooden structure which is said to mark the birthplace of Yi Songgye. Hamhung Pon'gung, a hall located in Sonamu-dong, was built by Yi Songgye after he became King T'aejo (r. 1392-1398). Erected at the site of the king's forbears, the hall was used for rites dedicated to the last four generations of his ancestors. Burnt down during the Hideyoshi Invasions (1592-1598), the building was restored in 1610 and then reconstructed in the late 17th c. It was extensively damaged during the Korean War, but has been gradually repaired. It is now a museum. Northwest of city hall in Panyong-dong is Hamhung Hyanggyo, a Confucian school built c. 1469. Modern educational institutions in the city include Chongsong College (originally known as Hamhung Medical College), Hamhung College of Chemical Industries and Hamhung Waterworks College.

Hamp'yong County

Situated to the west of Kwangju in South Cholla Province, Hamp'yong County is comprised of the town of Hamp'yong, and the townships of Nasan, Taedong, Sonbul, Shin'gwang, Omda, Worya, Hakkyo and Haebo. The county covers an area of 387.70 square kilometres and as of 1989, had a population of 69,728. The area's topography is characterised by plains and hills. Mt. Pulgap (516m) and Mt. Moak (348m) rise in the north; Mt. Kamak (258m) stands on the southwestern border and Kosan Peak (359m) is in the centre. With its location on the coast, Hamp'yong County has relatively mild weather with an average yearly temperature of 12.8°C and an annual rainfall of 1337mm.

Approximately 77 per cent of the county's households are engaged in agriculture, and 39 per cent of the total area is arable. Of this, 15,270 hectares is used for rice cultivation and 9,350 hectares for dry-field crops. Tobacco, sedge, peach and persimmon are also cultivated commercially. Hamp'yong County is a leading producer of onions. Mint (nowadays a key ingredient in motion sickness medicine); edible lotus roots and herbs for oriental medicine are among the specialty crops grown for market. More as a supplementary income, local farmers raise cattle, chickens and ducks. For the last 300 years, sedge mats have been woven in the Sasan, Worya and Haebo townships.
Most of the area's historical sites are found in the vicinity of Kisan Peak in the south and near Mt. Wôrak (165m) in the northwest. Hamp'yông Park, situated at the base of Kisan Peak, contains several pavilions including Sheshimjong, at the southeast end of the park, and Kwandôkjong. To the left of the path leading through the park, is a row of twenty-two steles commemorating war veterans and Chosôn governors.

Buddhist sites in the area include a stone lantern at Yongch'ôn Temple, relief carvings of Buddhas at Kosan Temple and Sagi Peak, a stupa in Hamp'yông Village, a standing Buddha figure in T'ap-dong and a large bronze bell at Pogwang Temple. Important temples in the area include Sôsang Temple on Mt. Kunyu, Taegul Temple on Mt. Taegul and Kûnang Temple on Mt. Kambang.

A number of tongje (village rituals) are still performed in the area. Of these, one of the most important is the Yôngsujê which is performed in the town of Hamp'yông. Held to appease the spirits of those who died by drowning, the ritual begins around sunset and continues until early next morning. At an altar in Yôngsu Stream, prayers are offered beseeching the local water deity to prevent any future drownings. During the procedure, ritual offerings are made to the deity from a boat on Yôngsu Stream. As the food for offering is placed on the boat, those in attendance float candles on the water as they pray for personal good fortune. Farmer's music (nongak) is then played by a local band. Buddhist monks originally officiated at the ritual, but it is now performed by shamans.

**Hamyang County**

Situated in the western part of South Kyôngsang Province, Hamyang County is comprised of the town of Hamyang and the townships of Mach'ôn, Pyönggok, Paekchôn, Sôsang, Sôha, Sudong, An'gúi, Yurim, Chigok and Hyuch'ôn. The Sôbaek Mountain Range runs through the county and one of Korea's best-known mountains, Mt. Chiri, rises (1 915m) is in the south. In spite of the area's high elevations, the weather is relatively mild with a yearly average temperature of 12.6C and an average annual rainfall of 1 178mm.

Approximately eighty per cent of the county's residents work in the agricultural sector. Rice is the principal crop, but barley, potatoes, beans, radishes, Chinese cabbage, garlic and hot peppers are also cultivated. Poultry and pig farming operations are also found here. As a supplementary means of income, over half of the area's households practice sericulture. In the town of Hamyang, there are silk processing mills as well as factories producing hanji (Korean paper), wooden implements and cut stone.

With Mt. Tôgyu National Park to the north and Mt. Chiri National Park in the south, the county invites tourists to a large number of attractions. The trail through the Hanshin Valley up to Mt. Chiri's Ch'ônwang Peak is particularly popular with hikers. Other scenic areas in the county include Yongch'û Waterfall and the Yongch'û Temple site in An'gúi Township's Songwôn Village, and Sôgye, a picturesque valley in Hamyang’s Kuryong Village. Sôgye is famous for the oddly shaped granite pillars that overlook the valley's clear streams. Taeun Temple stands at the valley entrance.

Since most of the county's historical sites are clustered around the 88 Olympic Expressway, they are easily accessible to visitors. As for Buddhist relics, at the old site of Sûngan Temple in Sudong Township, there is a three-storey pagoda (Treasure No. 294) and a seated Buddha figure made of stone (South Kyôngsang Province Tangible Cultural Asset No. 33), and in Hamyang's Kyôsan Village, there is another seated Buddha figure (Treasure No. 376). Other artefacts include a seated Buddha figure at the Kûnang Temple site in Sôsang Township's Oksan Village, a three-storey pagoda at Kûmdae Temple in Mach'ôn Township, a stupa at An'gûk Hermitage, a rock carving in relief (Treasure No. 375) of a standing Buddha in Tôkchôn Village and a three-storey pagoda at Pyôksong Temple.
Confucian schools in the area include Hamyang Hyanggyo in Kyosan Village; Anŭi Hyanggyo in Anŭi Township’s Kyobok Village; Hamyang Namgye Sŏwŏn in Sudong Township’s Wŏnp’yŏng Village, and Ch’ŏnggye Sŏwŏn northwest of Mt. Yŏnhwa. Hamyang Namgye Sŏwŏn was built for Chŏng Yŏch’ang in 1552 -- its structure was recently reconstructed and now serves as the county library. In Paekchŏn Township’s P’yŏngch’ŏng Village, one finds Pyŏksongjŏng. This small pavilion was originally built in honour of Kang Mun’p’il who resided in this area. Other pavilions in the area include Haksaru and Hamhwaru (South Kyŏngsang Province Tangible Cultural Assets No. 90 and 258) in Hamyang’s Unnim Village and Nongwŏlcŏng in Anŭi Township’s Wŏllim Village.

Overlooking Imch’on Stream in Yurim Township’s Son’gok Village, stands Hamhŏjŏng, a pavilion built in honour of Ch’oe Hanhu. When Ch’oe served as governor of the county in early Chosŏn, he was popular as a leader who urged the general populace to engage in both agriculture and scholarly studies. In Hamyang’s Sangnim Park, there is a stele in commemoration of his achievements and in 1970 another stele was erected outside of Hamhŏjŏng.

Han Ho

Han River

From its origin in the T’aebaek Mountain Range, the Han River flows east-west through the provinces of Kangwŏn, North Ch’ungch’ŏng and Kyŏnggi, and the city of Seoul before entering the Yellow Sea near Kanghwa Island. In ancient times, there were several names for the river. In the Han-shu (History of the Former Han Dynasty), it is called Taesu; on the stele next to the tomb of Koguryŏ’s King Kwanggaet’o (r. 391-413), it is referred to as Ari-su, and in the Samguk sagi (History of the Three Kingdoms), it is called Han-su. The words an (originally al) and han are originally Korean words referring to the great size of the river. The Han is about 514 kms. in length and is the fourth longest in Korea after the Yalu, Tuman and Naktong rivers. It has two main branches. The northern branch, known as the Puk (North) Han River, begins around Mt. Kumgang in Kangwon Province while the southern branch, known as the Nam (South) Han River, has its source at Mt. Taedŏk in Samch’ŏk. The river’s northern and southern forks meet at P’aldang Lake to the east of Seoul.

Located at the centre of the Korean peninsula, the Han River basin was home to some of the region’s early cultures. Excavations of the Han River and Nam Han River areas have revealed a large number of Palaeolithic remains. In addition, there are over one hundred and forty Neolithic sites, many of which contain geometric-design pottery. A number of earthen fortifications and tombs provide proof of the Paekche kingdom’s early occupation of the area. During greater Shilla, the Han River basin’s political importance waned due to its distance from the capital in Kyŏngju. However, the area increased its importance during Koryŏ, when the capital was moved to nearby Kaesŏng. Towards the end of Koryŏ, as a response to many foreign invasions, some claimed that the geomancy of the Han River basin made it more suitable as a place for the nation’s capital. Even so, the permanent transfer of the capital to modern-day Seoul was not effected until early Chosŏn. Yi Šŏnggye (King T’aegjo) who founded Chosŏn in 1392, moved his capital from Kaesŏng to Hanyang (present Seoul) in 1394.

About three-quarters of the Han River basin is mountainous terrain. The area is sparse in forest and vegetation generally and not least because of this the catchment area of the surrounding mountains drains the outflow into the river at a rapid rate. As a result, the Han sometimes overflows and the resultant flooding can be severe, especially around Ch’unch’ŏn and P’aldang Lake. During the twentieth c., the worst floods occurred in
1925, 1936, 1940, 1960, 1965, 1972 and 1984. In 1990, the Ilsan Dyke burst, causing tremendous damage to the surrounding area. In order to better harness the river's resources, Hwach'on Dam was built in Hwach'on County in 1944. This was followed by the construction of Ch'unch'on Dam, Soyang Dam and Uiam Dam on the Puk Han River, P'al-dang Dam just east of Seoul and Ch'ungju Dam on the Nam Han River.

Han Yongun (1879-1944)

The Korean Buddhist priest Han Yongun (Manhae) lived during a turbulent period in Korean history. It was a period which had profound effects on his life and upon which he left an enduring mark through his efforts as a Buddhist reformer, social activist, and author of both novels and poetry. His celebrated collection of eighty-eight poems, Nimūi Ch'immuk (The Silence of the Beloved), firmly secured his reputation as a leading figure within modern Korean vernacular poetry. This collection of poetry continues to affect Korean readers with its vivid images and masterful display of the poetry inherent in the Korean spoken language, and it would be nearly impossible to find a schoolchild who could not recite by memory at least two of the poems.

During Han's lifetime Korea's longlasting policy of isolation came to an end as the Chosŏn dynasty (1392-1910) collapsed in the face of internal and external forces. In 1910 Japan's control was formalized through the Treaty of Annexation, and in the fifty-year period under Japan's aegis Korea was transformed from an independent, agrarian kingdom to a colonized, industrial police-state.

This era of colonial rule witnessed the growth of a variety of nationalist responses to the national situation, and in the main, the greatest threat to Japan's rule came from organized religions. The Korean Protestants, the Ch'ondogyo (Religion of the Heavenly Way; a syncretic Korean religion), and the Buddhists all played important roles in attempting to regain Korea's sovereignty, as demonstrated in their cooperative effort in the March First Independence Movement of 1919.

Han came from a modest gentry family and as a child was schooled in the Chinese Classics. He early on exhibited a certain precociousness in his enjoyment of classical Chinese novels, an enjoyment which most traditional parents would have prohibited. In 1899 he left home intending to see world but was soon shocked to see that his traditional education left him ill-prepared in the modern world.

It was during this time of dismay that he went to a Buddhist monastery and began a period of reclusion and meditation. While at the monastery he learned of the world beyond Korea set his mind on going to Vladivostok and, ultimately, America. In Vladivostok, however, he was nearly killed and so went home in 1904.

In 1905 he returned to the Paektamsa Monastery, the site of his earlier retreat, and received his ordination as a monk and subsequently commenced his formal studies of Buddhist scripture and began his Sŏn (Zen) training. In 1908 he left for Japan where he was befriended by a Japanese Buddhist scholar and had the chance to see firsthand a modernized society. During these six months he studied Buddhism and Western philosophy at a Buddhist university, and he was deeply impressed by the vitality of Japanese Buddhism. This period proved to be pivotal in his intellectual maturation and the development of his Buddhist outlook.

The progressive attitude in Japanese Buddhism was precisely what he saw lacking in Korean Buddhism, and in 1910 he completed his Chosŏn pulgyo yushinnon (The Reformation of Korean Buddhism), a lengthy treatise which called for widesweeping changes within Korean Buddhism and which was greatly influenced by his observations of how Japanese Buddhism had come to terms with the drastic changes of modernization.
Among his many proposals for reform, Reformation called for an end to the insistence that monks be celibate, and this issue, which caused an uproar in the Buddhist community, still proves to be divisive.

He spent the years between 1911-1917 trying to popularize Buddhism and serving on a variety of Buddhist councils which opposed other Korean Buddhists who had allied themselves with Japanese Buddhism. In 1917 he achieved his spiritual awakening and on March 1, 1919 launched himself into the political arena by acting as one of the thirty-three signatories of the Korean Declaration of Independence. He spent close to three years in prison for this, but upon release in 1922, he resumed his efforts towards strengthening Korean Buddhism and giving it a role in the struggle for national sovereignty. He remarried in 1933 and had a daughter one year later, and despite the difficulties on him and his family, he persevered in his activities as a Buddhist intellectual and social critic until his death at the age of sixty-six.

Although it is commonplace to think of Han as a Buddhist reformer and a political activist, it is crucial to bear in mind that these activities were, to a great degree, carried out in print and were made possible by the proliferation of print media in Korea in the early part of this century. He was a prolific essayist who wrote on topics ranging from Buddhist history and philosophy to social events outside of Korea. In essays he put forth his views on the debate over women's hair length and offered advice to students facing financial difficulties, and in tackling the many uncomfortable issues of his day, he showed an unflinching, realistic attitude. His views were certainly tempered by Buddhism, to which he often referred, but there was little dogmatism - religious or otherwise - in his social criticism. Rather, he was much the progressive, staunchly opposed to the superstitious trappings of Korean society in general and Buddhism in particular. Moreover, his views on women demonstrated his admirable tendency to apply the Buddhist doctrine of equality to criticize unjust social practices, even when such practices were accepted aspects of the Korean tradition. In this sense, his Chosôn tongnip üi sô (Document on Korean Independence) can be seen to have a political significance beyond the question of Korea's right to freedom. Submitted to the Japanese after his arrest in 1919 and published later that same year, this document began with: "Freedom is the life of all creatures and peace is the happiness of human existence. Accordingly, those without freedom...are as corpses and those who have lost peace...experience the utmost agony." While written explicitly to justify Korea's right to engage in a peaceful struggle for independence, it is suggestive that he chose to base his appeal on the importance of the individual and reason therefrom towards the political relationships between nations: just as no individual should be enslaved to another, so too no nation should be made to suffer under the yoke of another. This egalitarian aspect of his thought in regard to women, at once radical in light of tradition and rational in light of his religious philosophy, was clearly expressed in 1927 in his essay Yŏsŏng üi chagak (The Self-awakening of Women) which concluded: "And so I say that women's self-awakening is the basic element for attaining the goal not only of women's liberation, but moreover the liberation of the human race." In short, he believed that women have the right to self-determination, and in the context of his opening to the Document on Korean Independence, it seems likely that he saw the plight of traditional Korean women as symbolic of the plight of the Korean nation under Japanese colonial rule.

The likelihood of this parallel in his thought seems rather credible when we consider his novels which were marked by strong female characters attempting to determine their own destinies. He began work in this genre in 1924 with Chugŏm (Death), which was published posthumously, and between 1935 and 1939 he completed two serial novels which were published in newspapers: Hük'p'ung (The Black Wind) and Pangmyŏng (Misfortune). During the same period he began publication of the serial novels Huhoe (Remorse) and Ch'ŏrhyŏl miin (The Iron Lady), though neither of these were completed. Despite the prevalent critical appraisal that Han was a poor novelist compared to many of his contemporaries, his novels bring into relief many of the issues of his day ranging from
opium addiction to the conflicts between traditional morality and modern necessity. Moreover, his novels brought to the fore two practical consequences of his feminist stance: women must be allowed the opportunity for education and the opportunity to choose their own marriage partners.

In addition to his work as an essayist and novelist, he also engaged in numerous other scholarly and literary activities ranging from collecting historical documents related to important Korean Buddhist sites to recovering centuries-old Korean translations of Buddhist sutras. In 1914 he published his lengthy Pulgyo taejôn (Buddhist Canon), which was a systematic presentation of the various Buddhist texts and philosophical concepts contained in the Tripitaka Koreana, and in 1917 he published his commentary on the Cai-gen-tsan (Kor. Chaeagüintam), a syncretic text written by the Ming Chinese scholar Hong Ying-ming which Daosist perspectives on spiritual training. In 1926 he published his commentary on the Shi-xuan-tan (Kor. Shiphyön tam), a collection of talks by Chang-cha (a Zen master from T'ang China), and between 1939-40 he began publishing his Korean translations of the Yumagyông (Vimalakirti Sutra) and the classic Chinese novel The Romance of the Three Kingdoms, though both of these went unfinished apparently due to the Japanese colonial government's increasing interference with Korean publications.

As befitting a man of his generation and background, Han was an able poet in the traditional art of Chinese verse. He also wrote traditional Korean shijo (a short poetic form defined by its rhythm) and modern Korean free-verse poems, of which he is credited as having published the first in 1918. Nevertheless, his literary reputation is based on a collection of free-verse, vernacular poetry written in 1926 when he was forty-eight. Throughout these eighty-eight poems of Nimû ch'îmmuk (The Silence of the Beloved), Han demonstrated his ability to adapt the rich metaphors of Chinese poetry and Buddhist thought to the Korean spoken language. In the process he created a body of poems which is at once erotic and evocative of his lifelong focus on the Buddhist concepts of all is mind and the immanent enlightenment of all beings.

The structure of the collection subtly suggests that they were written during the passage of a single night, and this suggestion is strengthened by the prevalence of images indistinctly seen by the eye, yet clearly seen by the mind's eye. The first poem of the collection begins with the parting of nim, or the beloved, and Han uses vivid language to convey his overwhelming sense of loss and to foreshadow the power of memory to instill hope even as it heightens sadness. The paradox of intangible memories as forceful presences is clearly voiced in the final stanza: "My love song, an unconquerable melody/ twines around your silence." [throughout all translations mine] This sense of separation from the beloved leading to a strengthening of love in the mind frames the collection as a whole.

The most emblematic poem of the collection is found in the middle, and in this poem, Sônsaûi sôlpôp (A Zen Master's Talk on the Great Way), Han vividly describes his attachment to the beloved. This poem self-consciously manifests the inherent paradox between the Buddhist doctrine non-attachment and the poet's own mind persistently clinging to the beloved, and as such it is worth quoting in full: "I listened to the Zen Master's lecture/ In loud rolling words/ 'Don't suffer in love's cold cuffs, break its tether and in this your heart will celebrate.'/ What dull folly not to know/ Wrapped in the coils of love is an ache/ But cutting those strands is an agony even greater than death/ In love's shackles, chains tighter wound come loose/ Escape is there/ Troubled that the threads of your love tangling me had grown weak/ I doubled mine about you." This tension between the Buddhist ideal of the transcendence of emotional ties - especially romantic love - and the Buddhist poet's firm resolve not to let go of his beloved underlies the essential difficulty in our attempts to interpret the collection.

The fact that Han was a committed patriot who had been imprisoned for his role in the March First Movement has led some scholars to speculate that the beloved from whom the
The poet is separated is Korea. In this interpretation, then, the entire corpus of poems can be read as a veiled description of the poet's resolve to work for independence, to reunite with his beloved. In other interpretations the beloved is seen as a symbol of religious enlightenment, and the collection as a whole is interpreted as a depiction of the mystical process of the individual consciousness transcending dualistic thought. Essentially Buddhist, this interpretation may be firmly based on the *Vimalakirti Sutra* in which a layman, Vimalakirti, manifests his spiritual enlightenment through silence. Another interpretation is, like the first, biographical, and it ventures that the beloved refers to an actual woman with whom Han had fallen in love.

Although these three different interpretive strategies might seem mutually exclusive, most scholars give varying degrees of support to each, and a significant body of scholarship devoted to *The Silence of the Beloved* has arisen. This can be attributed to the fact that Han never discussed these enigmatic poems and thus left to his readers the joyful task of reading and re-reading, searching for clues in light of his Buddhist thought, his remarkable life, and indeed, in light of the ever-changing circumstances of our own world.

**Bibliography**


*Han'gawi* (Harvest Festival) [Society]

*Han'guk ch'ŏnju kyohoesa* (A History of the Korean Catholic Church)

*Han'guk ch'ŏnju kyohoesa* is a history of the Korean Catholic Church written in 1874 by the French Catholic Priest, C. C. Dallet. It was originally published in French under the title of *Histoire de l'Eglise de Corée*, in two volumes. The complete work comprises one thousand, one hundred and sixty-eight pages under fifteen main headings. When first published, it provided valuable material about the heretofore unknown Chosŏn nation.

*Han'guk ch'ŏnju kyohoesa* traces the development and growth of the Korean Catholic church and moreover, serves as a record of the men who helped establish the religion in Korea in the face of ongoing persecution by the Chosŏn government. The book was well-received and was soon translated into English and Russian. Parts were translated into Korean over time, but it was not until 1956 that the entire work was translated into modern Korean, when it appeared in serial form in the magazine *Kyŏnghyang chapji*.. Eventually, in 1979, it was published in three-volumes by Pundo Ch'ulp'ansa.

*Han'guk ch'ŏnju kyohoesa* is highly acclaimed for its role in providing a Western record of the history of the Korean Catholic Church.

*Han'guk chedosa yŏn'gu* (A Study of the History of Social Systems in Korea)

*Han'guk chedosa yŏn'gu* is a collection of twelve studies by Kim Yongdŏk on the history of social systems in Korea. Ilchogak Publishers published this 409-page work in 1983.
Bibliography


Han’guk chimyŏng yŏnhyŏkko (Historical Change of Korean Place Names)

Han’guk chimyŏng yŏnhyŏkko is the work of Kwŏn Sangno. It details the historical place names of Korea. The author uses sources such as the Tongguk yŏji sŭngnam (Augmented Survey of the Geography of Korea), Samguk sagi (History of the Three Kingdoms) and Koryŏsa (History of Koryŏ) in his compilation of this encyclopaedic work. It is a valuable aid to researching the names of places in Korea, covering a period of one-thousand five-hundred years. Han’guk chimyŏng yŏnhyŏkko was published by Pulham Munhwasa in 1960.

Han’guk Chongshin Munhwa Yŏn'guwŏn (see Academy of Korean Studies)

Han’guk chungse chongch’i pŏpchesa yŏn’gu (A Study of the History of Political and Legal Systems in the Korean Middle Ages)

Han’guk chungse chongch’i pŏpchesa yŏn’gu was written by Kim Sŏngjun and published by Ilchogak in 1985. Its four-hundred and twenty-four pages are divided into thirteen studies, and cover such topics as the Ship hunyo (Ten Injunctions) by King T’aejo (r. 918-943) of Koryŏ, the legal systems of Koryŏ and Chosŏn, and the military systems of Chosŏn.

The Han’guk chungse chongch’i pŏpchesa yŏn’gu is an exhaustive analysis of the governmental structures of both periods.

Han’guk chungse sahoesa yŏn’gu (A Study of the History of Korean Society in the Middle Ages)

Han’guk chungse sahoesa yŏn’gu is a 512-page treatise on the evolution of local administrative systems from semi-independent clan communities in the late Three Kingdoms period to more centralised and organised communities in the early Chosŏn period. This work was written by Yi Sugŏn and published by Ilchogak Publishers in 1984.

Han’guk Haksul Chinhŭng Chaedan (see Korea Research Foundation)

Han’guk hyŏndae munhak non (A Study of Modern Korean Literature)

Han’guk hyŏndae munhak non is a work that covers modern Korean literature written by Shin Tonguk and published by Pagyŏngsa Publishing Company in 1981. The contents of this 337 pages work include a discussion of problems in Korean literature, and inquiries into representative work such as Samdæ (Three Generations) by Yŏm Sŏngsŏp, Muyŏngt’ap by Hyŏn Ujin, and Chujŏndo by Sŏ Chŏngju. Other topics covered include a study of literary criticism and an analysis of Western literature and literary topics.

Han’guk hyŏndae munhaksa (History of Modern Korean Literature)

Han’guk hyŏndae munhaksa is a 620-page work by Cho Yŏnhyŏn that defines Korean literature from the time of the Reforms of 1894 forward. This work contains a methodology of new literary history, describes the birth of modern Korean literature,
contains works of Ch’oe Namson and Yi Kwangsu, and reviews the writers of the 1920s and 1930s. The work also contains appendixes that cover the literature of the Enlightenment period, the new schools of novels in the late Colonial period and a review of Korean literature of the first twenty years after liberation in 1945. Ilchogak Publishers issued this work in 1980.

Han’guk kich’o charyo sŏnjip (A Collection of Basic Materials for Korean Studies)

Han’guk kich’o charyo sŏnjip is a 1316-page work on which compilation began in 1987 by the Academy of Korean Studies. It is a collection of selected source materials for Korean studies with explanatory notes and annotations. This work will be in four volumes; the first two on the ancient period and the middle ages have already been published. The other two volumes are forthcoming.

Han’guk kodae sahoe yŏn’gu (Research on Ancient Society in Korea)

Han’guk kodae sahoe yŏn’gu is a collection of studies that deal with the history of the ancient periods in Korea. There are three main sections in this work: first, the formation of the Three Kingdoms; second, rise and fall of the ruling political structures of Koguryŏ and Shilla; third, ancient society of Korea. This 514-page work was written by Kim Č’ŏlchun and published by Chishik Šanŏpsa Publishers in 1977.

Han’guk kodaesa ùi shin yŏn’gu (A New Study of the Ancient History of Korea)

Han’guk kodaesa ùi shin yŏn’gu is a re-examination of various cultural, social and philosophical issues reflected in the ruling systems, the military, and other institutions of early Korea up until the Greater Shilla period. This work in 492 pages was written by Shin Hyŏngshik and published by Ilchogak Publishers in 1984.

Han’guk kodaesa yŏn’gu (Study of the Ancient History of Korea)

Han’guk kodaesa yŏn’gu is a comprehensive collection of studies on ancient Korean history. It was written by Yi Pyŏngdo and published by Pagyŏngsa Publishing Company in 1987 in 814 pages.

Han’guk kogohak kaesŏl (An Introduction to the Archaeology of Korea)

Han’guk kogohak kaesŏl is an introduction to archaeological studies in Korea written by Kim Wonyong. This 294-page work was published by Il Ji Sa Publishers in 1986. The larger sections detail the results of archaeological excavations, many of which were directed by the author, on sites of remains from the Palaeolithic, Neolithic, Bronze and early Iron Ages. In addition there are also historical sites from the Lolang Colonies, Three Kingdoms and the Greater Shilla periods covered in this work.

Han’guk kojŏn munhaksa (The History of Korean Classical Literature)

Han’guk kojŏn munhaksa is an introductory study into the classical literature of Korea and it also compares this with literature of similar periods in China and Japan. Classical literature, including those works in Chinese characters, from the Three Kingdoms, Greater Shilla, Koryŏ and Chosŏn periods are all covered in this work of 452-pages. It was written by Kim Chunyŏng and published by Hyung-Seul Publishing Company in 1982.

Han’guk kŏnch’uk yangshing non (Styles and Structures of Korean Architecture)
Han'guk kŏnch'uk yangshing non is a 450-page work written by Chŏng In'guk and published by Iljisa Publishers in 1974. This work covers a wide spectrum of architectural styles and structures in traditional Korean society. There are also discussions of the originality and special features inherent in Korean architecture.

Han'guk kubi munhak taegeye (A Grand Collection of Korean Oral Literature)

Han'guk kubi munhak taegeye is an eighty-five volume collection of oral literature that was published by The Academy of Korean Studies (Han'guk Chŏngshin Munhwag Yŏn'gwŏn) from 1980 to 1988. This vast collection includes mostly folktales although a great number of shaman songs (muga) are also included. Fieldwork for this project took place from 1978 to 1986. The work consists of eighty-two volumes of transcribed text and three volumes of indexes, and the works included are categorised by which region of Korea they were recorded in. All regions in South Korea are included in this collection.

Han'guk Kukche Kyoryu Chaedan (see Korea Foundation)

Han'guk kūndae pyŏnyŏk munhaksa yŏn'gu (A History of Modern Korean Literature in Translation)

Han'guk kūndae pyŏnyŏk munhaksa yŏn'gu is a 1,050-page work written by Kim Pyŏngch'ol and published by Eul Yoo Publishing Company in 1975. This work covers the major translation efforts in Korean literature from the time of the Reforms of 1894 until the outbreak of the Korean War in 1950. This period was marked by heavy influence from Western literary sources. The history of translation in Korean literature is covered in two major divisions; the first covers 1895-1917 and is entitled 'Preparatory Period of Translation'. The second is from 1918-1925 and is entitled ‘Awakening Period of Literature in Translation.’

Han'guk Manju kwan'gyesa ūi yŏn'gu (A Study of the Historical Relations of the Korean and Manchu Peoples)

Han'guk Manju kwan'gyesa ūi yŏn'gu is a 274-page study of the historical relationship between the Korean and Manchu states. Its author is Yi Inyong and the work was published as a part of Han'guk munhwa ch'ongsa (The Complete History of Korean Civilisation) by Eul Yoo Publishing Company in 1954. The preface is by Son Chint'ae and there are seven chapters which cover the various phases of relations between the Manchu and Korean peoples, from early to late Chosŏn. The impact of the establishment of the Six Garrisons (yukchin) along the Yalu River during the reign of King Sejong (r. 1418-1450) is examined, as is the northern emigration policy of King Sejo (r. 1455-1468). Each brought Chosŏn into conflict with the Manchu people, which eventually resulted in the Manchu invasions of the early seventeenth century. Han'guk Manju kwan'gyesa ūi yŏn'gu is a notable work, not only for its excellent scholarship, but also as the first post-liberation work that examined the historic relationship of the Manchu and Korean peoples.

Han'guk minjok munhwa taebaekkwa sajŏn (The Encyclopedia of Korean Culture)

Han'guk minjok munhwa taebaekkwa sajŏn is a twenty-seven volume (24 795 pages) work published by The Academy of Korean Studies between 1988 and 1992. The encyclopaedia covers all aspects of Korean society in its sixty-five thousand entries and forty-thousand photographs and illustrations. Its compilation took seven years, beginning in 1980 and concluding in 1987, with contributions representing the scholarship of over four-
thousand specialists. Entries on various aspects of Korean society and culture are arranged alphabetically in the first twenty-five volumes of the work, while volume twenty-six contains a detailed chronological table of Korean history along with other tables and maps. The twenty-seventh volume contains an extensive index. Han'guk minjok munhwa taebækkwa sajôn is highly valued by scholars and students for its comprehensive coverage of Korean culture and history, and it stands as the most inclusive encyclopaedic work on Korea.

_Han’guk minsok chonghap chosa pogosô_ (Folklore in Korea: A Series of Reports)

_Han’guk minsok chonghap chosa pogosô_ (Folklore in Korea: A Series of Reports) is an ongoing twenty-two volume series that covers various aspects of folklore across Korea. The first volume in this series was published in 1968, and the latest in 1922. In addition there are plans for future publications. The earlier volumes of this series contained a full survey on the folk customs in each province. The later volumes contain a nationwide survey of one particular aspect of folklore such as food-implements, geomancy and the like. This work is being done under the auspices of the Office of Cultural Properties a branch of Ministry of Culture.

_Han’guk minsok taegwan_ (An Overview of Korean Folklore)

_Han’guk minsok taegwan_ is a six volume study of Korean folklore that was published in 1980 by the Korean Cultural Research Center at Korea University. This work is divided into twelve categories, which include marriage, funeral and ancestor worship methods, daily life, clothing, food, folk beliefs, religions, seasonal customs, folk games, folk arts and oral literature.

_Han’guk minyo chip_ (A Collection of Korean Folk songs)

_Han’guk minyo chip_ (A Collection of Korean Folk songs) is a five volume collection of Korean folk songs compiled by Im Tonggwôn. This work contains a total of 7,183 folk songs, 3,685 children’s songs and 267 old songs. This work only contains the lyrics to these works. Chipmundang published this collection in 1982.

_Han’guk minyo sa_ (The History of Korean Folk Songs)

_Han’guk minyo chip_ contains a historical survey of the development of the Korean folk song. This 282 page books was compiled and written by Im Tonggwôn and published by the Chimmundang Publishing Company published in 1981. It includes 1,945 pieces of data. The contents of this work include a review of the history of folk songs, the meaning of folk songs, and a study of the history of folk songs in the context of Korean literature. In addition, this work records songs from the period before and during the Three Kingdoms, from the Chosôn period and those of the present time. A bibliography of Korean folk songs is attached to this work as an appendix.

_Han’guk muga chip_ (Korean Shaman Song Collection)

_Han’guk muga chip_ is a four-volume collection of shaman songs (muga) compiled by Kim T’aegon. This comprehensive collection includes explanatory comments by the author, his recording methodology and data concerning his subjects. It includes shaman songs from all Korean provinces and is the most extensive work of its kind.

_Han’guk munhaksâ_ (History of Korean Literature)
Han'guk munhaksa is a 503-page work written by Chang Töksun and published by Dongwha Moonwha Sa in 1982. The contents of this work contain a methodology for historical study of Korean literature, legendary literature, ancient songs, hyangga, Koryŏ period literature, Chosŏn period literature and modern literature. In this work the history of Korean literature is divided into the four periods of ancient times to Shilla, Koryŏ, Chosŏn, and the late Chosŏn period until 1945. The author discusses the advent of literature in Chinese characters, hyangga, kasa and shijo literary forms. In addition han'gul literature is also discussed.

Han'guk munhak sa (History of Korean Literature)

Han'guk munhak sa is a work that traces the development of Korean literature to the end of the Colonial period in 1945. This work classifies Korean literature into eleven periods that are characterised by the literary activities that were present at these times instead of the traditional historical divisions based upon the kingdom. According to this work, Korean literature was formed during the Greater Shilla period but not further developed during the subsequent Koryŏ period. However, after the advent of han'gul (the Korean script), Korean literature was reformed. This 604-page work was written by Cho Yunje and published by Tamgudang in 1985.

Han'guk munhak sa (A History of Korean Literature)

Han'guk munhak sa is a 486-page work co-authored by Kim Yunshik and Kim Hyŏn. Minŭmsa published this work in 1973. It is divided into sections concerning criticism of methodology, the growth of modern consciousness, the Enlightenment period, the period of the growth of nationalism, discovery of the individual in literary works and national reconstruction. This work is notable in that it explores many of the causes behind the growth of a modern and nationalistic consciousness such as the collapse of the social system of the Chosŏn period, the extreme Korean poverty under the Japanese colonial government and the influence of Western ideologies in Korea. In addition this treatise covers the works of such literary giants as Ch'oe Namsŏn and Yi Kwangsu whose works and ideals had a lasting impact on the development of modern Korean literature.

Han'guk munhak t'ongsa (A Complete History of Korean Literature)

Han'guk munhak t'ongsa is a five-volume comprehensive history of Korean literature from the time of the ancient states until liberation in 1945. The data in this collection is based upon accumulated field research and provides an exhaustive examination of the major trends in the history of Korean literature and an explanation for these trends. Written by Cho Tongil and published by Chishik Sanŏp Sa Publication Company it has been updated and was re-issued in a second edition in 1989.

Han'guk munhwa sa taegye (Korean Cultural History)


Han'guk Munhwa Yesul Chinhŭngwŏn (see The Korean Culture and Arts)
Han’guk munhwa sa yŏn’gu non’go (Research in the Cultural History of Korea)

Han’guk munhwa sa yŏn’gu non’go is a 368-page work by Yi Sangbaek that is composed of three papers in which the author discusses the ramifications of the anti-Buddhism movement in the waning years of the Koryŏ Kingdom and the early years of Chosŏn, and the subsequent transition to Confucianism. It was published by the Eul Yoo Publishing Company in 1947.

Han’guk nonjŏ haeje (Annotated Bibliography of Works in Korean Studies)

Han’guk nonjŏ haeje is a six-volume annotated bibliography compiled by The Korean Cultural Research Center (Minjok Munhwa Yŏnguso) at Korea University. It was published by the Asian Cultural Press published in 1972. The first volume is devoted to language and literature, the second to history, and the third to political science, legal studies and economics. The fourth volume covers sociology, folklore studies, arts, religious studies and geography, while the fifth volume is devoted to the natural sciences and the sixth covers medical sciences and pharmaceutical studies.

Han’guk pokshik sa yŏn’gu (A Study of the History of Korean Costume)

Han’guk pokshik sa yŏn’gu is a historical examination of Korean dress written by Kim Tonguk. The Asian Cultural Press (Asea Munhwa Sa) published this 584-page work in 1980. It is divided into sections on the dress of the early Chosŏn period, late Shilla period, of women’s dress in the Chosŏn period and an analysis of the headgear system of the Chosŏn period among other topics.

Han’guk Pulgyo Pophwa-jong

Han’guk Pulgyo Pophwa-jong is a Korean Buddhist order founded by Kim Unun (styled Hyesŏn). Its origin can be traced to 1939, when Kim established a Buddhist mission in Seoul’s Sungin-dong. This was followed by the construction of Pophwa Temple in Seoul’s Samsŏn-dong in 1941 and the official founding of the order in 1946. In March 1960, the order split three-ways into the sects of, Taehan Pulgyo Pophwa-jong; Taehan Pulgyo Puripchong; and Taehan Pulgyo Ilsung-jong. The order regards the Lotus Sutra (Kor. Myŏbŏp yŏnha kyŏng) as its basic text and pays homage to Sakyamuni Buddha. At the end of the 1980s, the Han’guk Pulgyo Pophwa-jong had 60 temples, 82 monks and over 175 000 followers.

Han’guk Pulgyo T’aego-jong

The T’aego Order (Han’guk Pulgyo T’aego-jong) is, after the Chogye Order, the second largest Buddhist sect in Korea. Although the order traces its roots back through the Korean Sŏn tradition to the historical Buddha, the modern T’aego Order was born out of factional disputes that plagued Korean Buddhism following the country’s liberation in 1945. From 1954 to 1962, confrontation persisted between those monks who believed that the Buddhist monastic order must be strictly celibate and those who advocated a clergy entitled to marry. In March 1962, those advocating celibacy founded the Chogye Order. Eight years later, on 15 January 1970, those who would allow monks to marry established the T’aego Order with Pak Taeryun as its Grand Patriarch (chong-jŏng).

The T’aego Order reveres Pou (styled T’aego, 1301-1382) as its leading Korean figure and regards the Diamond Sutra (Kor. Kŭmgang kyŏng) and the Avatamsaka Sutra (Kor. Hwaŏm kyŏng) as its most authoritative scriptures. The order’s main administrative centre
is T'aego Temple in Sōngbuk-dong in Seoul. As a sect with a married clergy, the T'aego Order promotes itself as a form of Buddhism more applicable to modern-day circumstances. At the end of the 1980s, the order had over 4,000,000 members, 2,455 temples and 4,708 monks. Important temples of the order include, Pongwŏn Temple in Pongwŏn-dong in Seoul, and the ancient Sŏnam Temple in Sunch'ŏn in South Chŏlla Province.

Han'guk sahoe sa yŏn'gu (Research in the History of Korean Society)

Han'guk sahoe sa yŏn'gu is a work written by Yi T'aejin and published by Chishik Sanŏp Sa in 1983. This book is a collection of studies on agricultural techniques and rural communities in Korea.

Han'guk sosol ūi iron (Theoretical Approach to the Korean Novel)

Han'guk sosol ūi iron is a work that establishes a systematisation of the history of Korean literary thought. The work contains commentary on the tradition of basic principles and new theoretical directions in Korean literature along with discussions on the theory of the ego and its role in the history of the Korean novel. This work also reviews the birth of the novel, period novels and the structure of heroic novels. This 476-page work was written by Cho Tongil and published by Chishik Sanŏp Sa Publishing Company in 1985.

Han'guk t'ongsa (A Complete History of Korea)

Han'guk t'ongsa is a seven volume work that covers Korean history from ancient times until 1910. It was compiled by The Chindan Society and published by Eul Yŏo Publishing Company Ltd. The first volume in this set covers ancient Korean history and the second the middle ages of Korea. Yi Pyŏngdo wrote both of these volumes. The third volume covers the early pre-modern age and the fourth the late pre-modern stage, and these were written by Yi Sangbaek. The fifth volume details the early modern period and the sixth the modern period. These last two volumes were both written by Yi Sŏn'gun. The seventh volume is a chronological table.

Han'guk tongnip undong chi hyŏlsa

Han'guk tongnip undong chi hyŏlsa is a history of the Korean independence movement written by Pak Unshik in 1920. The 326-page work, penned in Chinese characters, was published in Shanghai by Yushinsa (Weixinshe). It provides extensive coverage of the situation in Korea from the time of the opening of the seaports in 1882 to the loss of national independence. It concludes with an examination of the First of March 1919 Independence Movement. The author explains the events that led to the loss of national sovereignty at the end of Chosŏn and during the Great Han Empire, and further probes into the prevailing situation during the colonial period which saw the rise of the independence movement. The an'guk tongnip undong chi hyŏlsa is an extremely valuable source for understanding the events that surrounded the independence movement.

Han'guk tongnip undong sa (A History of the Korean Independence Movement)

Han'guk tongnip undong sa is a work that presents the history of the independence movement in Korea in a straightforward and systematic manner. It was compiled under the auspices of the National History Compilation Committee (Kuksa P'yŏnch'an Wiwŏnhoe) between 1965 and 1969, with one volume being published annually.

Volume One covers the period 1904 to 1910 - during which Korea lost its national sovereignty. Volume two is concerned with the period to the 1919 Independence Movement, while Volume Three analyses the period to the 1931 Manchurian Incident.
Volume four deals with the period to the outbreak of the Sino-Japanese War in 1937, and Volume Five covers the period until Korea's liberation in 1945.

*Han'guk tongnip undongsa* provides a comprehensive examination of the period in which Korea lost her national independence, and the quarter-century that followed, until the end of World War II. This extensive and comprehensive work provides an excellent aid to the researcher in this field.

*Han'guk tosō haeje* (Annotated Bibliography of Korean Books and Manuscripts)

*Han'guk tosō haeje* is an annotated bibliography of important Korean books and manuscripts published before 1910. This work was compiled by about eighty scholars over the course of nine years, and was published under the auspices of The Korean Cultural Research Centre (Minjok Munhwa Yŏn'guso) at Korea University. It contains over 29,000 entries concerning materials written before 1910, including undated old and modern period novels. The data in this work are arranged in Korean alphabetical order.

*Han'guk üi minsok* (Folklore in Korea)

*Han'guk üi minsok* is a series of colour slides that is divided into seven areas of Korean folklore. This collection includes topics such as rites and folk games, clothing, housing, social systems, folk beliefs and folk crafts among other subjects. There is also an accompanying set of explanatory texts. The collection was compiled by the Onyang Museum of Folklore.

*Han'guk üi myŏngjŏ* (The Classics of Korea)

*Han'guk üi myŏngjŏ* is a three-volume collection of modern Korean translations of classical works that were highly influential at the time in which they were written and still of great relevance today. These works were selected by hundreds of scholars and specialists in various fields. The first volume contains literary works, the second works on philosophy, religion, politics, economics and the military arts, and the third volume features works on history, geography, science and technology and others. At the end of each volume are biographies of the author and the translator of the works, and there is also a bibliography of related works. Pak Chŏnghong headed the compilation effort for this work, and it was published by Hyonam Publishing Company in 1978.

*Han'guk üi p'ansori* (P'ansori of Korea)

*Han'guk üi p'ansori* is a 468-page work that introduces the literary genre of *p'ansori* (one-man dramatic singing). This work was written by Chŏng Pyŏnguk and published by Chimmundang Publishers in 1981. It is divided into four chapters and twenty main sections that cover topics ranging from an introduction to *p'ansori*, a discussion on the qualities of this art, how to perform *p'ansori*, and biographies of the eighteen great singers of this art. Also included are the texts of the five extant *p'ansori*: Ch'unhyangga (Song of Ch'unhyang), Shimch'ŏngga (Song of Shimch'ŏng), Hŭngbuga (Song of Hŭngbu), Sugungga (Song of the Underwater Palace) and Chŏkpyŏkka (Song of the Red Cliff).

*Han'guk üi susukkekki* (Korean Riddles) [Literature]

*Han'guk üihaksa* (A History of Korean Medicine)

*Han'guk üihaksa* is an examination of the history of the science of medicine in Korea written by Kim Tujong. The first volume, a detailed examination of medicine in medieval
Korea, was published in 1954 by Chŏngŭmsa. In 1966 the second volume, covering the modern era, was published by T'amgudang. The author provides detailed coverage of the history of Korean medicine from early times to the systems in place at the time of the work's publication. Han'guk ūhaksŏ is a particularly valuable work for the study of the history of medicine in traditional Korean society as it includes comprehensive analysis of historical documents.

Han'guk ūmak yŏn'gu (A Study of Korean Music)

Han'guk ūmak yŏn'gu is a collection of twenty-two articles written by Yi Hyegu. This 461-page work was published by the Kungmin Umak Yŏn'guhoe in 1957. It was the first of its kind in Korea and includes the author's Ph.D. dissertation and comparative studies of Korean music with that of neighbouring countries.

Han'guk ūmaksa (History of Korean Music)

Han'guk ūmaksa is a history of traditional Korean music written by Chang Sahun. This work systematically describes the history of Korean music in eight chapters and also includes a chronology and photographs of traditional Korean instruments. The second half includes a reproduction of the Akhak kwebŏn (Guide to the Study of Music), which was a music theory book of the Chosŏn period. This 538-page work was published by Chŏngŭmsa Publishing Company in 1976.

Han'guk yŏng initialValue (The History of Korean Drama)

Han'guk yŏng initialValue is a 374-page work written by Yi Tuhyŏn and published by Hagyŏn Sa Publishers in 1987. This book covers Korean drama from ancient times to 1945. It is divided into six chapters, which introduce Korea drama, cover the drama of the traditional periods and detail the development of modern drama. This work also examines traditional forms of Korean drama such as t'alch 'um (masked-dance drama) and kkoktugakshi (puppet play).

Han'guksa (History of Korea)

Han'guksa is a twenty-five volume collection compiled by the Korean History Compilation Committee (Kuksa P'yŏn'ch'an Wiwonhoe) in 1984. This work was published by T'amgudang Publishers. The collection covers Korean history from the prehistoric periods until the 1930s, and features articles written by many different scholars. The first twenty-two volumes contain articles about various historical events, while the twenty-third volume is a general introduction, the twenty-fourth an index and the twenty-fifth carries a list of articles contained in the work.

Han'gŭl (see Language, Korean)

Han'gŭl Hakhoe (see Korean Language Society)

Han'gyŏng chiryak (Summary of Han'gyŏng)

Han'gyŏng chiryak is a description of the capital of Chosŏn, Han'gyŏng (present-day Seoul), which was compiled during the reign of King Sunjo (r. 1801-1834). The compiler is thought to have been Yu Ponye, but this has never been confirmed. The hand-written work consists of two fascicles in two books.

Han'gyŏng chiryak contains descriptions of many of the governmental structures in the
capital. Volume One includes such topics as astronomy; castle walls; gardens; government offices; graves; history; royal palaces; scenic locales; shrines, as well as other entries. Volume Two is an account of the government offices located around the palaces; bridges; historical locations; natural features such as mountains and rivers; post stations and other items.

The work is of value to researchers and others interested in the features of the Chosŏn capital, and it provides a comprehensive analysis. In 1956, the only extant copy of the original work was copied by the Committee for the Compilation of Seoul City History (Sŏulshisa P'yŏnch' an Wiwŏnhoe).

Han-Chung kwan'gyesa yŏn'gu (A Study of the History of Sino-Korean Relations)

Han-Chung kwan'gyesa yŏn'gu is a study of Korean-Chinese relations written by Chŏn Haejong and published by Ichogak in 1970. This 268-page work was compiled over a ten year period (1959-1968) and includes a series of ten papers which examine the constantly-changing relationship of China and Korea. Chŏn is concerned with the historical relationship between the earliest Korean states and their Chinese counterparts, and continues his research through Chosŏn and the bilateral relationship existing between the two nations. Han-Chung kwan'gyesa yŏn'gu is a valuable source for the study of historical Chinese-Korean relations.

Hanam

Hanam is situated to the east of Seoul in Kyŏnggi Province. Mt. Kŏmdan (620m) rises to the east of the city while Ch'ŏngnyang (480m) stands in the southwest. The Han River flows past the city’s northern border. Until recently, rice was cultivated in the low areas of the city and along the Han River. However, the area’s rapid urbanisation has led to sharp reductions in farmland. Taking advantage of the city’s proximity to Seoul and the Han River, a large number of industries have been set up here, mostly producing textiles or chemical products for export.

The city’s tourist industry is centred around P'aldang Resort on the Han River, Namhan Fortress to the south and the Tongsol and Namsongdae country clubs. There are a number of important historical relics in the area. In Ch'un'gung-dong, there are five-storey and three-storey pagodas (Treasures No. 12 and 13). In Kyosan-dong, there is a relief carving of Bhaisajya-guru (the Medicine Buddha, Treasure No. 981, and in Kyosan-dong, one finds Kwangju Hyanggyo (Kyŏnggi Province Cultural Site No. 13).

In 1962, the Canaan Farmers’ School was founded here by Kim Yonggi, a leader of the independence movement during the Japanese occupation. During the school’s four-day program, students undergo an intensive course to instill the values of hard work and frugality. In 1973, another branch of the school was opened in Wŏnju. Approximately half a million people from all walks of life have undergone training at the two schools.

A Handbook of Korea

A Handbook of Korea is a general introduction to Korea for non-specialists interested in various aspects of Korea. This 592-page work has been published numerous times, with the most recent edition being issued in 1993, by the Korean Overseas Information Service. It is largely divided into twenty-two chapters, which cover such topics as the land, the people and language, history, religion and philosophy, customs, culture, system of government, foreign relations, unification policy, national defense, finance, economy, industry, agriculture, transportation and communication, science and technology, education, social development and lifestyles, mass communication, sports, and tourism. The writing style employed in this handbook is quite straightforward and designed for the general
reader. Moreover, there are a large number of charts, photos and graphs that enable comparative ease in comprehension.

Given the wide array of topics covered in this book and the self-professed intent of providing a useful guide to Korea for students, businessmen and tourists, the work is presented admirably. Moreover, many of the statistics that the work provides are useful to even those whose interest in Korea is more in-depth than the casual reader. The primary value of the work is, however, as a general handbook on Korea and her institutions for the general, non-academic reader.

Hangnul

Hangnul (1888-1966), styled Hyobong, was born in Yangdŏk in South P'yŏngan Province as Yi Ch'ancheol. In 1913, after graduating from Japan's Waseda University, he returned to Korea where he worked as a judge in the Seoul and Hamhung district courts, and then in a P'yŏngyang review court. In 1923, he felt such remorse after sentencing a defendant to death that he left his job and family and set off wandering the country engaged in menial labour jobs or working as a taffy vendor.

In 1925, he went to Shin'gye Temple on Mt. Kumgang where he received the five precepts from Im Sŏktu. Having become a monk at the late age of thirty-eight, he devoted himself to intense meditation in an attempt to gain enlightenment. In the following years, he spent retreat seasons at various temples throughout the country, visiting famous masters such as Suwŏl, but he was still unable to attain awakening. Deciding that he would have to achieve realisation through his own efforts, he returned to Mt. Kumgang where he engaged in intense meditation practice during which he would not even lie down to sleep. In 1930, he built a one-room hut behind Pŏpki Hermitage, and after shutting himself inside, swore that he would not come out until he achieved realisation. Eating just one meal a day, he practiced intense meditation until he finally achieved awakening in the summer of 1931.

In 1932, he went to Yujom Temple in Seoul where he received full ordination and the Bodhisattva Precepts. In 1936, he received formal recognition (in'ga) of his enlightenment from Hanam and Man'gong, two of the most respected Korean Zen masters of the period. He then went to Songgwang Temple's Samil Hermitage, where he spent the next decade serving as a meditation instructor. After Haein Temple was expanded into a major training monastery in 1947, he was nominated to the prestigious position of the monastery's resident meditation master (pangjang). During the confusing years of the Korean War, he resided at various temples in the south of the peninsula. When the war finally ended, he was active in leading the restoration of Korean Buddhism. In 1962, after the married monks (aech'osŏng) succeeded from the Chogye Order, he became the new order's first Chongjong (Supreme Patriarch). For a number of years, he resided at Songgwang Temple where he instructed a number of famous disciples including Kusan and the popular writer, Pŏpchŏng. He died at P'yŏch'ong Temple in Miryang. Hyobong is best remembered for his strict teaching style and his meticulous observance of the monastic precepts. In 1973, Kusan and Pŏpchŏng published a compilation of Hyobong's writings known as Hyobong òrok.

Hanil Bank

Hanin Aeguktan (Korean Patriotic Corps)

Hanji (see Paper, hand-made)
**Hanjung mannok** (A Record of Sorrow)

_Hanjung mannok_ or _Hanjung nok_ (A Record of Sorrow, 1795-1805) is the memoir of Lady Hong of Hyegyong Palace (1735-1815) who was the wife of Crown Prince Sado (1735-1762), the mother of King Chŏngjo (r. 1776-1800) and the grandmother of King Sunjo (r. 1800-1834). In this memoir the author, Lady Hong (1735-1815) tells the tragic tale of her life at the Chosŏn court. It is one of the few works written by a woman and in the Korean alphabet, _han'gul_, about court life. The memoir is written in the elegant court language of the Chosŏn dynasty, which is rarely found in the prose of male writers.

Lady Hong describes her experiences with the controlled emotion and Confucian compassion which permeates the whole of her life and work. In her lifetime, Lady Hong was never Queen of Chosŏn, or even Queen Consort. Her husband, Crown Prince Sado, was gruesomely put to death by his father in 1762.

Lady Hong was born into an impoverished yangban family in 1735, and at the age of eight entered the royal court as the bride chosen for the crown prince. There is a particularly poignant and entrancing part of the memoir, portraying King Yongjo's affection for the young girl and (at times) his goodwill towards her parents, while throughout neglecting the Crown Prince and often maligning and scolding him in public. Even in these early stages there is an undertone of extreme tension and concealed violence. Lady Hong first noticed there was something odd about her husband at the age of ten, when he seemed to take an extraordinarily long time with his morning ablutions. As the memoir unfolds, it reveals the prince's increasing mental instability, which ultimately took bizarre and even murderous forms. Lady Hong herself was spared when the Crown Prince was put to death, and her son by Sado later succeeded to the throne as King Chŏngjo (r. 1776-1880). She outlived her son; and it was mainly to instruct her grandson, the young King Sunjo (r. 1800-1834) in what actually happened, that, in the twilight of her life, she wrote this memoir. Particularly, she sought to divert the blame away from her own family, which had been unjustly implicated in the tragedy.

_Hanjung nok_ is an account of the tragic relationship between the king and the crown prince, father and son. After 1776, all mention of the Imo incident was expunged from the Diary of the Royal Secretariat after 1776, when Lady Hong's son Chŏngjo succeeded to the throne. King Chŏngjo never allowed the matter to be discussed, casting aspersions, as it did, on the honour of his father, Crown Prince Sado, and his grandfather, King Yongjo (r. 1724-1776).

Begun in 1798, when Lady Hong was in her sixtieth year, _Hanjung nok_ was completed in six separate sections according to the manuscripts of the Ilsa and Karam Collections. The Ilsa Collection however divides the manuscript into four chapters, one and three being subdivided into two parts. The Karam Collections has six chapters. Chapter one is a description of Lady Hong's early life, which forms a necessary background for her narrative. Chapter two and three describe the Imo Incident.

**Bibliography**

**Hankook ilbo**

The _Hankook ilbo_ (Han'guk ilbo) is a national daily newspaper published in Seoul. It derived from the _T'aeyang shinmu_ newspaper, and under the direction of Chang Kiyŏng
was renamed the *Hankook ilbo*, with its first issue on 9 June 1954. At the outset, Chang handled publishing, editorial and even printing duties, and was assisted by editors Chongshik and Chong Hongjin. The first issues were of only a few pages, but these had increased to twelve pages in the third year of publication. In 1957, the *Hankook ilbo* established the Korean Broadcasting Stock Company (Taehan Pangsong Chushik Hoesa), with its broadcasting station HLKZ-TV.

The *Hankook ilbo* strove to report in an apolitical and unbiased manner, and this led to many conflicts with the Park Chung Hee (Pak Chonghui) government. In a dramatic change of direction, Chang Kiyong founded a political party (Republican Party) in opposition, his newspaper was openly critical of Park’s government in November 1962. Chang, together with the editor-in-chief Hong Yuson and the political-bureau chief Kim Chahwan, were imprisoned for three days. In addition to its political activities, the newspaper also sponsored nationwide efforts to reunite separated families in the 1960s and 1970s. Other social issues in which the *Hankook ilbo* was in the vanguard, included the creation of ‘green zones’ in Seoul, which saw the planting of one million saplings along the banks of the Han River in 1979; and the establishment of a cultural centre in 1981 to foster continuing (lifelong) education for the people.

Where technology is concerned, the *Hankook ilbo* has been at the fore of the Korean newspaper industry in several respects. In July 1975, it was the first Korean newspaper to print its editions in four colours, and in late 1979, the first to perfect a computerised han'gul language printing press. In 1983 the newspaper began to use a larger and clearer font that made for easier reading of its columns. More recently, other innovations have been developed through state-of-the-art printing and editing techniques, and these have established the *Hankook ilbo* as an industry leader in Korea.

The *Hankook ilbo* also encourages new literary talent, by offering prizes in the various genres of literature. It also sponsors a wide range of activities, such as national beauty pageants, concerts, marathon running and other sporting events which encourage the Korean people to expand their interests and lead more interesting lives.

**Hankuk University of Foreign Studies**

Hankuk University of Foreign Studies (Han'guk Oegug6 Taehakkyo) is a private educational institution situated in Imun-dong in Seoul. Founded as Hankuk College of Foreign Studies in January 1954 by Kim H"ungbae, the school initially consisted of five departments that taught English, French, Chinese, German and Russian. A Spanish department was added a year later. The college moved to its present location in Tongdaemun ward in 1957. During Korea’s rapid economic development in the 1960s, its role assumed increasing urgency as more foreign language graduates were required, to meet the needs of Korea’s export-oriented economy. In 1979, a night school was established and a branch opened in Yongin in Ky"onggi Province. By 1980, the college had University affiliation, with Kim Tongs6n as its first president.

Today, the university consists of twelve colleges and seven graduate schools. At the Seoul campus, are the Colleges of Business & Economics; Education; Law; Occidental Language; Oriental Language; and Social Science; the Graduate School; and the Graduate Schools of Education; Global Business; Interpretation and Translation; International Area Studies; Management and Information; and Policy Science. The Yongin campus contains the Colleges of Asian and African Studies; Economics and Business; European and American Studies; Humanities; Information and Industrial Engineering; and Natural Science.

**Hankyoreh shinmun**

The *Hankyoreh shinmun* (Han'gy6re shinmun) is a daily general newspaper that is
published in Seoul. The first issue of the paper was on May 15, 1988. The newspaper was formed when a group of reporters who had been dismissed from their posts at the Chosŏn ilbo and Dong-A ilbo (Tonga ilbo) newspapers came together to form a paper to carry on the struggle against the establishment. Among those who helped create the paper was the former editor-in-chief of the Dong-A ilbo, Song Kŏnho. After the necessary funds for the operation of the paper had been secured, publication began with a thirty-two page inaugural edition. While the size of the paper was but eight pages per issue after the first issue, this increased to twelve pages by September 1988.

Perhaps most notable in the origin and operation of the Hankyoreh shinmun is the creation of the newspaper with small capital investors, which ensured that the newspaper would be independent of external influences. In post liberation Korea, it is only the Hankyoreh shinmun, aside from small regional papers, that can boast a capital base financed by small investors, and in this aspect, the paper is quite unique. Moreover, the Hankyoreh shinmun was the first general paper in the post liberation period to use the vernacular han'gul script exclusively, which has resulted in it becoming the paper of choice among those in the working classes. Additionally, the paper features a larger font and wider spacing than most papers, all of which are conducive to easier reading. The independent ownership and working-class orientation of this paper has resulted in it being the most popular paper among college students, and the liberal editorial viewpoints of the paper further attracted the interest of student groups in the various student movements of the late 1980s and early 1990s. In recent years, the Hankyoreh shinmun has established branch offices in Chicago, London, Frankfurt, Berlin and Sydney among other locations, which have enabled it to better report on international events.

Hannam University

Hannam University (Hannam Taehakkyo) is a private university situated in Ojŏng-dong in Taejŏn. Its forerunner was founded as Taejŏn Kidok Hakkwan by American Presbyterians. When first established, the four-year school had three departments which specialised in the scriptures, English literature and chemistry. In February 1959, the school obtained accreditation as Taejŏn Taehak with W. A. Linton as its first president. The institution was then moved to its present location in the Tong District of Taejŏn. In 1970, it merged with Sungshil Taehak in Seoul to become Sungjŏn Taehak and in the following year, it gained university status.

In 1983, Sungjŏn Taehakkyo’s Taejŏn campus was separated from the university, becoming Hannam College and in November 1985, it became a university with Yi Wŏnsŏl as its first president.

Hannam today consists of eight colleges: the Colleges of Economics & Business Administration; Education; Engineering; Law; Liberal Arts; Natural Sciences and Social Sciences, as well as the Night College. In addition, there are five higher degree schools: the Graduate School; and the Graduate Schools of Education; Industry; Regional Sciences; and Small and Medium Business. The university also contains a number of research institutes and a museum. University publications include Hannam Taehak Shinmun in Korean and The Hannam Times in English.

Hansan Island

Hansan Island is situated in Hansan Township in the city of T’ongyŏng in South Kyŏngsang Province. The island covers a total area of 15.55 sq. kms. and has a 30-km.-long coastline. Statistics for 1985, show a population of 4 404. Mt. Mang (294m) rises in
the south of the island. This is the source of Tuok Stream which flows into Hansan Bay in the northwest. Because of its southern location, the island's climate is mild with an average January temperature of 1.0 c., an average August temperature of 26c. and an average yearly rainfall of 1 385mm.

About 19 per cent of the island is farmland. Of this, under 1.0 sq. km. grows rice and some 2.0 sq. kms. grow dry-field crops such as barley, beans, sweet potato, garlic, sesame and hot pepper. Local marine products include anchovy, eel, mussel and seaweed. There are also a number of oyster farms.

To meet the educational needs of the residents, there are four primary schools and one junior high school. A daily ferry service runs between the island and T'ongyŏng.

The island is famous as the place where Admiral Yi Sunshin (1542-1598) had his naval headquarters during the Hideyoshi Invasions (1592-1598). It was also the site of one of the three major naval engagements of the war. During the battle, which took place in the seventh lunar month in 1592, Yi's forces achieved an overwhelming victory without losing a single ship. Every year, a festival is held on the island to commemorate the battle.

Hanshik [Customs and Traditions]

Hansŏng sunbo [Newspapers]

Hansŏng Toso Chushik Hoesa

Hansŏng Tosŏ Chushik Hoesa was a publishing company founded during the Japanese occupation, with Yi Pongha as its president. The company published biographies of patriots, books on Korean history, literary works and a magazine. Famous works published by the company include *Kim Okkyun* by Kim P'albong, *Sangnoksu* (Evergreen Tree) by Shim Hun and the literary collection *Han'guk munhak chŏnjip*.

Hanŭm mun'go (Collection of Hanŭm)

*Hanŭm mun'go* is the anthology of Yi Tŏkhyŏng (1561-1613), a mid-Chosŏn scholar official. The work is a woodblock print consisting of twelve fascicles in five volumes. It was first compiled and published by Yi Sangjŏng, the author's grandson, in 1673. The contents of the work include poems, memorials to the throne, correspondence with Japanese and Ming Chinese generals during the 1592 Japanese Invasion, and some miscellaneous pieces.

The *Hanŭm mun'go* is acclaimed both for its literary and historical merits, and in particular for the insight it provides of the situation during and after the 1592 Japanese Invasion. Many of the memorials presented by Yi Tŏkhyŏng to the throne concern events during the Invasion, and are thus of importance for an understanding of this period. The author's poetry reveals his literary skills and adds to the value of the work. Copies of the *Hanŭm mun'go* are now in the possession of the Kyujanggak Library and Sŏnggyun'gwan University, as well as other locations.

Hapch’ŏn County

Situated in South Kyongsang Province, Hapch’ŏn County is comprised of the town of Hapch’ŏn and the townships of Kaya, Kahoe, Tŏkkok, Taeb'yŏng, Taeyang, Myosan, Pongsan, Samga, Sangbaek, Ssangch’ae, Yaro, Yongju, Yulgok, Chŏkchung, Ch’ŏngdŏk and Ch’ogye. The county covers an area of 983.71 square kilometres and as of 1989, had a population of 78 942. Part of Mt. Kaya National Park is situated to the north,
while Mt. Odo (1,134m), Mt. Suksong (899m), Mt. Hwangmae (1,108m) and Mt. Chonam (696m) stand along the county's western border. The Hwang River meanders eastward through the central part of the county to join the Nakdong River in the east. As for weather, the area has an average temperature of 13.3c. and receives an average annual rainfall of 1,109mm.

Only 17.6 per cent of the county is arable. Two-thirds of this land is used to cultivate rice, the county's main crop. On the remaining land, barley, beans, potatoes, burdock, taro and lotus roots are produced. Other crops include sedge (used to make mats), cotton, hemp and medicinal herbs. In addition, there are a large number of stock breeding operations in the area.

In addition to Mt. Kaya (See Kaya Mountain), the county has a large number of scenic attractions. In the eastern part of the county sixteen kilometres southwest of Hapch'on lies Hapch'on Lake. This mammoth reservoir was created with the completion of Hapch'on Dam in December 1988. Standing ninety-six metres high, Hapch'on Dam holds 7.9 million tons of water and its hydro-electric power station generates 234 million kilowatts of power annually. The lakeside route via the dam is an excellent scenic drive. Anglers also come here to fish for carp and other fish. Southeast of Hapch'on Dam in Yongju Township, one finds Hwanggye Waterfall. This twenty-metre high waterfall is a popular destination in the hot summer months.

There are a number of historical sites in the area. Most of the Buddhist artefacts are located in and around Haein Temple in Kaya Township. At the old site of Yongam Temple in Kahoe Township, there is a three-storey pagoda, a stone lamp with a twin-lions motif, and a stone stele holder in the shape of a tortoise. In addition to Buddhist sites, there are a number of old Confucian schools in the area, such as Hapch'on Hyanggyo just south of Mt. Chagyong (503m) in Yaro Township, Hwaam Sowon in Myosan Township, Paeksan Sowon next to the Hwang River in Ssangch'aek Township, Ch'ogyo Hyanggyo just south of Highway 24 in Ch'ogyo Township, Sohaktang in Kaya Township's Maean Village and the picturesque Sama Hyanggyo next to Highway 33 in Sama Township. Famous pavilions in the area include Hwanggang-jong in Ssangch'aek Township's Songsan Village, Hoyong-jong in Yulgok Township's Munnim Village and Yongmun-jong in Yongju Township's Naega Village. Yongmun-jong was originally founded in memory of Yu Sujong. As the governor of Kangwon Province, Yu was caught up in the Purge of 1519, and was thus forced to relinquish his position and seek seclusion in this remote area away from the capital.

In order to promote local culture, festivals and celebrations are held here on a regular basis. In particular, the Taeya Cultural Festival is held for three days in October in Hapch'on, with the major event being a march by students along 'The Road to Loyalty and Filial Piety,' the road that Admiral Yi Sunshin took when he was released from prison on the King's amnesty after having been falsely charged and arrested by Won Kyun and his partisans.

This region is reported to have 72 different sacrificial rituals for the local spirits, among which the rituals of Sangch'on Village, Yŏkp'yŏng Village and Hoeyang Village are the best known. The hosts of these rituals, who are chosen one month before, must cover the yards of their houses with yellow soil, and take a bath three times a day to avoid evil. The food offered in this ritual is the same as that offered in traditional memorial services for the dead, the only difference being that the head of a pig is added. In Yŏkp'yŏng Village, people do not offer fruit on the altar, but instead use food made of rice from a mill built exclusively for this ritual.

**Haram Mountain**
Situated on the border of Hwanghae and P'yŏngan Province, Mt. Haram (1,485 metres) is part of the Kukhwa Mountain Range. The mountain is surrounded by other peaks over 1,000 metres high. On top of Mt. Haram, there is an area called Ch'ima-dae (Running Horse Summit). Yi Sŏnggye is said to have practiced martial arts and trained his horse here before he became King T'aegu (r. 1392-1398), first king of the Chosŏn Dynasty. A stele commemorating King T'aegu was erected on the mountain in 1799 by King Chŏngjo (r. 1776-1800). Although the area is not readily accessible, numerous tourists come from far away to enjoy the mountain's beautiful scenery.

Health and Welfare, Ministry of Health Care System

The Republic of Korea initiated a compulsory health insurance program in 1977. At the outset this program only covered about ten per cent of the population but was gradually expanded until it covered all but a fraction of the population by 1989. In January 1995, 42.86 million people or 95.6 per cent of the population were eligible for medical insurance, and the remaining 4.4 per cent were eligible to receive medical support from the government. The current medical system dictates different insurance premiums depending upon which medical cooperative one belongs to, with most members of private cooperatives paying from two to eight per cent of their monthly income for health insurance. Members of the cooperatives for public servants pay 3.8 per cent of their monthly wages. The government subsidizes the cooperatives for low-income farmers, fisherman and the urban poor, in order to keep premiums low.

However, flaws such as a low reimbursement schedule, high co-payments and the exclusion of many health care services from coverage have beset the health insurance system of Korea. Also, health care facilities are not distributed equally throughout Korea, but instead concentrated in the urban centres. This inequity can be seen in Table 1.

<table>
<thead>
<tr>
<th>Item</th>
<th>Urban</th>
<th>Rural</th>
<th>National</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beds</td>
<td>45.70</td>
<td>25.10</td>
<td>41.00</td>
</tr>
<tr>
<td>Hospitals</td>
<td>0.16</td>
<td>0.10</td>
<td>0.14</td>
</tr>
<tr>
<td>Clinics</td>
<td>3.60</td>
<td>1.50</td>
<td>3.10</td>
</tr>
<tr>
<td>Doctors</td>
<td>13.30</td>
<td>3.20</td>
<td>11.00</td>
</tr>
<tr>
<td>Oriental Medicine</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Doctors</td>
<td>1.70</td>
<td>0.50</td>
<td>1.40</td>
</tr>
<tr>
<td>Pharmacists</td>
<td>0.68</td>
<td>0.11</td>
<td>0.55</td>
</tr>
</tbody>
</table>

(Numbers per 10,000 persons)


The result of this inequity between the rural and urban areas is that patients who live in rural areas are required to pay additional travel expenses for medical services while the available medical care in their regions remains low.

The government is attempting to reform the medical system and has implemented some improvements in medical insurance coverage and other areas. For example the reimbursable treatment period per year is presently at 240 days, and this number will gradually be increased every year until it reaches 365 days coverage by the year 2000.

This extension of services will provide better treatment for the elderly or chronically ill who require ongoing medical care. Another area that is scheduled for reform is the payment of
cash benefits to women who leave their jobs to give birth. Presently they are paid a nominal amount through maternity leave, but this is targeted for supplementation by the payment of cash benefits through a maternity support system.

The implementation of a national health insurance program in Korea has seen the overall health of the Korean people improve substantially. In addition, programs that have seen major improvements in diet, lifestyle habits and the development of health and medical programs have had a major effect on the overall health of Koreans. Table 2 diagrams some of the improvements since 1970.

Table 2. Major Health Indices

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Health</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Birth rate (per 1000)</td>
<td>30.00</td>
<td>24.30</td>
<td>23.70</td>
<td>19.70</td>
<td>16.51</td>
<td>15.60</td>
</tr>
<tr>
<td>Natural population growth</td>
<td>21.00</td>
<td>17.70</td>
<td>17.50</td>
<td>13.50</td>
<td>9.70</td>
<td>9.70</td>
</tr>
<tr>
<td>Mortality rate (per 1,000)</td>
<td>8.50</td>
<td>6.60</td>
<td>6.20</td>
<td>6.20</td>
<td>5.93</td>
<td>5.80</td>
</tr>
<tr>
<td>Life expectancy (age)</td>
<td>65.0</td>
<td>67.40</td>
<td>68.20</td>
<td>69.00</td>
<td>70.40</td>
<td>71.30</td>
</tr>
<tr>
<td>Child mortality (0-4 yr., per 1,000)</td>
<td>45.50</td>
<td>38.00</td>
<td>42.00</td>
<td>13.30</td>
<td>12.4</td>
<td>12.80</td>
</tr>
<tr>
<td>Maternal mortality (per 1,000)</td>
<td>8.30</td>
<td>5.60</td>
<td>4.20</td>
<td>3.40</td>
<td>3.20</td>
<td>3.00</td>
</tr>
<tr>
<td>Nutrition</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Calorie intake (daily, person)</td>
<td>n/a</td>
<td>1,922</td>
<td>2,097</td>
<td>1,935</td>
<td>1,935</td>
<td>1,989</td>
</tr>
<tr>
<td>Protein intake (grams per day)</td>
<td>n/a</td>
<td>60.40</td>
<td>69.60</td>
<td>75.00</td>
<td>79.30</td>
<td>83.60</td>
</tr>
<tr>
<td>Animal protein (grams per day)</td>
<td>n/a</td>
<td>12.20</td>
<td>22.20</td>
<td>31.00</td>
<td>49.00</td>
<td>38.00</td>
</tr>
</tbody>
</table>

Source: Ministry of Health and Social Affairs.

Overall the state of health of Koreans has improved markedly since the beginning of the 1970s. The incident rates of communicable diseases, such as tuberculosis or cholera, have declined sharply. However, there have still been recent outbreaks of cholera and cases of tuberculosis although these numbers are quite small. Korean people are using more medicine than ever before and this can be seen in the percentage of income devoted to the purchase of remedial substances. In 1963 medical expenses accounted for just 2.7 per cent of the total income of an urban family, but by 1990 this number had nearly doubled at 5.3 per cent.

Present State of Health Facilities and Management

As of 1995 South Korea had a total of nearly 200,000 hospital beds, and of this number nearly half were in general hospitals. The number of hospitals and clinics was over 15,000 with 266 of these being general hospitals, 398 hospitals and the balance clinics. Dental hospitals and clinics were numbered at over 8,300 and oriental medicine hospitals amounted to nearly 6,000. There were also 42 specialized hospitals, 177 midwifery clinics, 238 health centres and over 3,300 health centres. In trying to give balanced health care facilities to the entire nation, the government established 2,039 primary health care centres that were under the existing health centres and health sub-centres. These facilities are most commonly located in rural areas that do not have regular medical facilities and are staffed by either nurses or midwives who can perform first-aid and para-medical services in these remote areas.

The management of many of the nation’s health care facilities is in the private sector, but all parts of the health care domain are under government regulation. There are many different government organizations that oversee the regulation of this sphere of Korean society including the Ministry of Health and Social Affairs (Pogŏn sahoebu). In addition to the bodies that determine policy and regulate the health care professions, there have also been
numerous legislative measures taken to ensure the health and social welfare needs of Koreans are being met.

The management of public health includes various measures designed to combat diseases and to promote healthy lifestyles. The implementation of programs to combat both infectious and non-infectious diseases has been successful in reducing their occurrence. Also there have been programs directed at improving the diets and lifestyles of Koreans, which has resulted in better overall health. Some of the campaigns sponsored by the government include those that are aimed at preventing non-communicable diseases such as cancer, lung and cardiovascular diseases that are now responsible for a large share of all deaths in Korea. Along with the establishment of research institutes to search for cures of these diseases, the government has also launched major public education programs that are designed to encourage healthy lifestyles that will help prevent these ailments.

The final link in the health care management of Korea is the training of health care professionals. The education of these professionals to staff the facilities in Korea is achieved through a comprehensive system of universities that offer training in the various fields of medicine. There are many universities that now offer programs in medicine, dentistry, oriental medicine and public health. In 1992 there were over 41 000 students enrolled in either medicine or pharmacology programs in Korea. The medical departments at the major universities of Korea offer six-year programs that are designed to equip their graduates with the tools needed to provide competent health care to the citizens of Korea.

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Heavenly Way (see Ch’ūndogyo)

*History of Corea*

*History of Corea* was written by John Ross and published by Elliot Stock in 1891. It is a 404-page history of Korean civilisation, supplemented with a self-proclaimed description of Korean manners, customs, language, and geography. The author, who resided in Manchuria for seven years, cites his purpose for writing the book as being the dearth of information available on Korea for the Western reader. He likens the influence of China on East Asia to that of Rome on Europe, and thus examines much of Korean history from a Chinese perspective.
History of Korea

Prehistoric Times

The Paleolithic Age

Remains of human bones and artifacts have been found widely spread through the Korean peninsula, occurring in both cave deposits and along rivers in the open. Earliest discoveries of hominid activity in Korea may be as early as 500,000 years ago. Although these early dates are disputed, well-dated sites in near-by China demonstrate that finds of this age in Korea are not unreasonable. Cave sites so far have produced only sketchy evidence of human activities, but the pollen cores and animal bones have allowed a reconstruction of the paleoclimate, especially from caves such as Turubong, and periods of warm and cold no doubt reflect the Ice Ages known around the world. At the site of Chón'gongni the discovery of "hand-axes" (a stone tool made by flaking a core on both sides, with one end narrower and somewhat pointed), previously thought to be missing in Asia, caused a rethinking of the whole question of the context and function of these stone tools. Another site, Sŏkchangni, is important for the depth of the deposits, showing change in stone tool technology through time, and a rare late paleolithic shelter in an upper layer. Suyanggae is a late paleolithic site with an unusual amount of lithic scatter. Rectangular stone knives, microblade cores and tanged points connect this site with others in northeast Asia and the Japanese islands. The gap between paleolithic and neolithic is beginning to be filled with preceramic levels in shell mound sites and evidence of composite tools made with microblades.

The Neolithic (Chûlmun) Period

Neolithic sites contain pottery, chipped and ground stone tools, and consist of semi-subterranean houses grouped into small villages. The sites are found along riverbanks or coastlines, or on islands in the Yellow Sea. The earliest dated site is Osanni, on the east coast just north of the 38th parallel. A group of calibrated dates for the lowest level clusters just after 6000 B.C. Dwelling floors have square hearths outlined with cobbles, and the pottery has flat bases with stamped or pinched designs (Yunggi-mun) in a band around the mouth. Tools include large stone shanks for composite fishhooks, and pointed weights.

On the west coast, slightly later, the Chûlmun (Pitsal-mun) pottery is quite different, with pointed bases and incised all-over decorations, especially featuring nested zigzags and bands of short slanted lines. At Amsadong the main stone tools are chipped hoes, net sinkers, and projectile points made of slate. Houses are similar to those of Osanni. At the site of Chidamni, near Pyŏngyang, grains of two kinds of millets were found in a Chûlmun jar, indicating plant cultivation at this time. At coastal Kungsan, where bone has been well-preserved by a shell mound, antler picks and reaping implements made of pig mandibles have been found.

The Chûl-mun pottery style later spread to the south and east, and is found in a layer at both Osanni and Tongsamdong above Yunggimun and undecorated pottery. In the far northeast, at Sŏp'ohang, the pottery has flat bases and is decorated with incised bands, while in the northwest the bases may be pointed, rounded, or flat.

Whether all neolithic groups were growing grains is not known, but the consensus is that the earlier villages engaged in fishing and hunting and shellfish collecting, later adding cultivated plants to their subsistence base. North Korean archaeologists believe that pigs and dogs were domesticated in the Chûlmun period, as well. Since settled villages with domesticated pigs and millet cultivation are found in northeast China (Manchuria) as early as 6000 B.C.E., this claim is not unreasonable, but the full data have not been made available.
The Megalithic Age

The temporal boundaries of a bronze age are not easy to draw, and in any case it is more appropriate to consider the appearance of new pottery called Mumun as the marker for a new stage than to insist on bronze as the important difference in the new way of life.

Bronze was probably not a factor in the origin of this change, and only gradually became an important feature of the Korean cultures. The Chülmun neolithic changed in many important ways with the introduction of rice cultivation and megalithic monuments, perhaps as early as 2000 B.C., but certainly by 1000 B.C. The differences can be seen in far more than mere stylistic differences in pottery or stone tools, although these occurred. Most telling is the changing location strategy of the villages - whereas Chülmun sites are on riverbanks and coasts, Mumun sites are found on hillsides, like present-day Korean villages, leaving the flat ground for agricultural use, in addition to terracing the hills for better water distribution to the crops. Not only does the location of the village in relation to the arable land imply rice cultivation, actual grains of rice, as well as other grains such as millets and barley, have been collected from sites such as Hşunnamni and Songungungi. Stone tools were made in several new shapes, including heavy axes, chisels, semi-lunar reaping knives, star-shaped mace heads, and large perforated discs. Polished stone daggers also appear. Like the neolithic, not all of these tool types were found at every site. The sizes of villages vary considerably; some have only a few dwellings, while others contain more than 100 houses. In conjunction with these villages, rows of dolmens have been found.

The megalithic monuments in Korea are given the names of analogous structures in Europe, although there is probably no connection. Menhirs are simply unmodified standing stones, sometimes placed in lines. Dolmens are constructed in several ways. The "northern style" has four upright stone slabs, making a box, topped with a much larger slab that extends above the box on all sides. These capstones routinely weigh several tons, and one is estimated to weigh 300 tons. "Southern style" dolmens are placed directly on the ground, or covering a group of small propping stones or even a stone pavement. Dolmens are burial markers, although the northern-style examples were easy to loot by removing one of the upright stones, and few have been found with any contents. Southern style dolmens mark subterranean burials, most often in stone cists, but also jar burials and earth pit graves. Associated grave goods include small burnished red jars, polished stone daggers, tubular stone beads, and the curved bead known as kogok.

Bronze first appears in northern Korea in the form of small objects such as buttons and knives. Bronze daggers with points along the edges of their blades are characteristic of both Korea and Liaoning province in northeast China. Those in China are dated to the Spring and Autumn period of the Zhou dynasty (8th to 5th century B.C.). A cache of Chinese swords of the Warring States period (5th to 3rd century B.C.) has been found in the southwestern part of Korea.

Later bronzes include mirrors with geometric designs, narrow daggers, belt buckles in the shape of horses and tigers, and bells. Bronze axes and chisels are occasionally discovered, but in general the use of bronze appears to have been more for weapons and ornaments that for tools. Thus, bronze was for the elite and not the common person.

Early Use of Iron

Iron, in contrast, was widely used for agricultural implements and wood-working tools as well as weapons and armor. Iron ore was available in many areas of Korea, and local smelting on a small scale occurred widely, particularly along the Han and Nakhtong rivers. There are also several coastal sites in both the southeast and the southwest with evidence of local iron production in the form of iron slag. The date for the beginning of iron production...
in Korea is not secure, but sites near sources of iron date to the third c. B.C.E. These sites have new types of houses that are square with corner hearths, and built on the ground surface. They may reflect the advent of iron tools with which to make wooden houses above the ground, or more efficient heating so that it was no longer necessary to use the earth for partial walls. In a few cases, the subfloor heating system known as ondol has been found.

New regional pottery types are found as well. They include paddled exteriors, globular jars with 'eggplant' designs on the body, and jars with oval impressions around the base. There are also wide-mouthed vessels with rolled rims and long-necked black jars. Some stone and bone tools were still in use, such as knives and projectile points of stone and bone needles, awls, and handles for iron tools.

Although the use of iron began earlier, most radiocarbon dates for sites with iron in the south fall into the first few centuries A.D. During this period, with the rise of the Lelang commandery in the northern half of the peninsula, the south was free of Chinese domination but not of Chinese influence. Iron became a state monopoly in China, perhaps increasing trade with Korea for iron.

Archaeological sites from this time period include walled hill forts, towns along rivers, and burials. A particularly interesting burial is the site of Tahori, where a continuous high water level preserved a number of ordinarily perishable artifacts. In one burial, the coffin was a dugout log, cut in half lengthwise. Beneath the coffin, a bamboo basket was found containing writing brushes and rope. A laquered wooden bowl on a stand contained the remains of persimmons, a lacquer sword stand, iron axes with wooden handles, and bows and arrows were also found.

Chinese coins have helped to date a number of sites. In the north, mingdao coins shaped like knives or spades have been found in large numbers, whereas in the south wushu coins are more common. Other interesting discoveries include 'oracle bones' (animal scapulae with burn marks), glass beads, and Han dynasty mirrors from China.

Bibliography


The Earliest Korean States

Ancient Chosŏn

In the thirteenth century Samguk yusa occurs the legend of the foundation of the earliest Korean kingdom by the supernatural hero Tan'gun. This story may have originated as an attempt to affirm the unique and indigenous quality of Korean culture in opposition to another legend, found in Chinese texts as early as the second century B.C.E., which described how Jizu (Kor. Kija) a prince of the Shang dynasty in China, established a kingdom in Korea when his royal house was overthrown towards the end of the second millennium B.C.E.. As commonly happens, both these legends were elaborated further in later sources; the account of Kija went on to claim that his descendants reigned in Pyŏngyang for over eight hundred years.
So far archaeology is not in a position to confirm or deny these stories. It is known, however, that several kingdoms of the late Warring States Period in China - especially the northeastern state of Yan - were in contact with northern Korea, and that when, between 231 and 221 B.C.E., these kingdoms were swallowed up by the western state of Qin which went on to found the first Chinese empire, Chinese refugees made their way into northern Korea. One such refugee was a certain Wei Man (Kor. Wiman) who in 195 B.C.E. established a powerful state based at Wanggōm, near modern Pyŏngyang. According to a Chinese text of the third century C.E., the Weilue Wei Man seized control from a local ruler who had welcomed him and who, when driven out, fled to the Han tribes in southern Korea: once again it is difficult to be sure that we are not dealing with later legends. There is, however, no doubt about the historicity of Wei Man and his successors, whose power seems to have extended over most of northern Korea, and whose influence at least extended into the south.

The rise of Wei Man's state coincided with the rise of the Former Han Dynasty (202 B.C.E.- C.E.9) in China, which within a century had built up the most powerful East Asian empire of its day. Trade contacts between China and Korea continued, but Wei Man's grandson Ugo antagonised the Chinese Emperor Wu (r.141-87 B.C.E.) by blocking Chinese diplomatic contact with the Han tribes of southern Korea. In 109 B.C.E. Emperor Wu despatched armies against Ugo's kingdom of Chosŏn; the Chinese campaign was badly co-ordinated, but the struggle also revealed internal tensions in Ugo's state. Within a year he was murdered by his subordinates and his domains annexed to the Han empire, which subdivided them into four provinces or commanderies. Of these, two quickly passed out of Chinese control, and only Luolang (Kor. Nangnang) based in the area round Wanggōm, and Xuantu (Kor. Hyŏndo), which lay at least partly beyond the Yalū, outlasted the Former Han dynasty itself.

**Koguryŏ and Puyo**

Clearly the enormous distance and difficulties of communication limited the extent to which a Chinese government based in Chang'an could control conquests in Korea; moreover land communications were constantly threatened by the great nomad confederacies of the steppe, the Xiongnu and their eastern subordinates the Wuhuan and the Xianbi. Chinese frontier authorities in northern Korea attempted to secure themselves by alliances with other tribal groups, notably a group of five tribes known under the general title of Koguryŏ, apparently connected with the Manchurian tribal kingdom of Puyo. However, when the Chinese usurper Wang Mang (r. C.E.9-23) tried to use Koguryŏ in his war against the Xiongnu, the Koguryŏ tribes rebelled; a Chinese general murdered the chieftain used by the frontier authorities as an intermediary in their dealings with the tribes, but this did nothing to quell the disturbance. Meanwhile Wang Mang was overthrown and his empire was disputed by rival warlords. It was not until thirteen years later that the Eastern or Later Han dynasty (25-220) took over most of China and granted official recognition to the Koguryŏ kingdom.

Under the Later Han, Chinese control in Luolang and Xuantu was even less secure than before, indeed in northeastern Korea it was now non existent; Koguryŏ moved in to fill the vacuum. Essentially the Koguryŏ state consisted of a warrior aristocracy supported by a serf-like peasantry who grew the food which the nobles consumed and provided the labour to build their massive stone tombs. The centre of the kingdom was the Hunchiang valley north of the Yalū, where ruins of these tombs have been found, but the rule of Koguryŏ extended over a wide area, including the coast of north-eastern Korea inhabited by the rice-growing Okcho tribes, who now became Koguryŏ vassals. The power of the 'king' of Koguryŏ was restricted by the privileges of the tribal nobility, and at some time in the first century C.E. the kingship was actually transferred from one tribe, the Sonnobu, to another, the Kyerubu. Nevertheless, Koguryŏ remained strong enough to be a threat to the Chinese commanderies, especially in the early second century; indeed the Chinese only managed to
preserve their position thanks to the help which they received from Koguryo's rival, the ancient kingdom of Puyō in Manchuria. Kung, the ruler who mounted this threat against the Chinese, was to be regarded as the ancestor of all later Koguryo kings.

The Wei Reconquest

Later Han power was increasingly affected by internal problems, notably the increasing shift of population from north to south China; in 189 the dynasty collapsed, but this did not immediately benefit Koguryo as the north-eastern border commandery of Liaodong was then taken over by a powerful warlord family, the Gongsun. The following century was one of crisis for Koguryo: the heartlands of the kingdom were devastated by an invasion of Gongsun Kang, warlord of Liaodong; the Sonnobu tribe seems to have abandoned the kingdom en masse after supporting an unsuccessful claimant for the throne in a civil war, and the state came under increasing pressure from the Wuhuan and Xianbi confederacies who had replaced the Xiongnu in the steppe borderlands. In response to these threats the early third century king limo moved the Koguryo capital further south (but still north of the Yalu) to the stronghold of Hwando. However in 244 - 45 Hwando itself was sacked by the armies of the Chinese Wei dynasty (220-265), one of the three states into which the Han empire had divided. The Wei had reconquered Liaodong in 238, and now seemed poised to re-establish Chinese control in northern Korea; they recognised the Koguryo vassal rulers of the eastern coast as independent kings, reasserted the old alliance with Puyō in the north, and in the south again asserted a loose suzerainty over the Korean Han tribes. Hundreds of Koguryo families were deported to central China; it seemed as if Koguryo had been blotted from the map, and for over half a century it disappears from the Chinese records.

Transition to the Three Kingdoms

But the Chinese triumph was more apparent than real; the shift of population within China already mentioned meant that the Chinese settler presence in the northern border areas, including the Korean commanderies, declined sharply, creating a vacuum into which other groups such as the Xianbi tribes of Manchuria moved or were resettled by Chinese administrators. In 285 the Murong clan of the Xianbi overran and almost obliterated the ancient state of Puyō; surviving members of the Puyō royal house fled through what had once been Koguryo territory to establish a kingdom in north-eastern Korea amongst the Okchō, themselves former Koguryo vassals. The Jin dynasty which had succeeded the Wei in China in 265 and nominally reunited the country in 280, proved even less capable of preventing these tribal movements on the borders than its predecessors. For a time it maintained a facade of imperial control, and the Jin records list 'tribute missions' from chieftains in southern Korea upon whom the Jin had bestowed such titles as 'the Jin King' or 'the lord of Mahan'. But at the beginning of the fourth century the Jin dynasty collapsed in a series of bitter civil wars in which several of the contenders attempted to use armies of Xiongnu and Xianbi who had been settled inside the empire. The result was that these resettled northern nomads took north China for themselves, restricting the Jin dynasty to the south and cutting off all contacts with the surviving Chinese settlers in Luolang. There was no longer a Chinese administration capable of bestowing titles and honours upon the minor Korean chieftains, who then looked about for other means to bolster their eroding status. This would seem to have been what happened in Mahan where, if we reinterpret the legends preserved in the twelfth century Sino-Korean chronicle, the Samguk sagi , 'the lord of Mahan' appears to have invited a group of Puyō warrior aristocrats from their new foothold in north-eastern Korea. In the course of a long struggle the newcomers succeeded in taking over most of Mahan, which became the mediaeval kingdom of Paekche, proud to trace its royal house from the ancient state of Puyō. At the same time Koguryo, which resurfaces in the Chinese records shortly before 313, began to exercise pressure on the old Luolang commandery, being blocked from expansion further north by the strong Murong Xianbi kingdom. The situation amongst the Chinhan tribes of south-eastern Korea is less clear, but certainly changes which led to the emergence of the Shilla kingdom later in the
fourth century were already taking place. With the reappearance of Koguryŏ and the formation of the states of Paekche and Shilla the mediaeval period of Korean history may be said to have begun.

The Three Kingdoms Period

The Changes of the Fourth Century.

During the so-called Three Kingdoms Period Shilla, Koguryŏ and Paekche were not the only states which existed in the peninsula; there were other petty tribal 'kingdoms' in southern Korea, notably the so called Kaya league lying west of the Naktong river and consisting of Kŭmgwan Kaya, also known as Karak (near modern Kimhae), Greater Kaya, Ara Kaya, Koryŏng Kaya, Sŏngsang Kaya and Lesser Kaya. Shilla seems to have been in origin a similar petty state, but it succeeded in uniting the tribes of Chin-Han, east of the Naktong river, whereas the various principalities of the Kaya league failed to come together (though at first Kŭmgwan Kaya predominated), and eventually the Kaya states which had once formed a barrier between Paekche and Shilla, were swallowed up by these more powerful neighbours.

The beginnings of most of the kingdoms can no longer be traced; it is not necessary to take seriously the claim of the eleventh century Samguk sagi that Shilla was founded in 57 B.C.E. (this is a magical date based on calculations involving the sixty year cycle). Both Shilla and Paekche occur as names amongst the lists of scores of petty tribal communities in southern Korea in the third century Chinese history, San guo zhi - but they can hardly have been fully fledged kingdoms at this time, and Paekche cannot have acquired its distinctive Puyo royal house until after the migration of the Puyo princes to Okchô in 285. Further north we are on surer ground: the rulers of Koguryŏ which re-emerged at the beginning of the fourth century (Kings Ulbul or Ulbulli and his son and successor So) claimed descent from the Kyerubu kings of the second and third centuries, and there is no reason to doubt this, though how the state had survived more than fifty years of total eclipse is not clear. In the fourth century as North China fell to the warring Xiongnu and Xianbi, Koguryŏ and Paekche were both able to recruit refugee literati from China, a process which tended to strengthen centralising trends within these two states.

As in earlier times, the warrior aristocracy of Koguryŏ were intent on imposing their control over settlers in the surrounding lowlands, notably Liaodong and the coastal plains of north-western Korea -- the old commandery of Luolang. But expansion into Liaodong was now blocked by the kingdom of the Murong Xianbi, who had occupied this area under the outstandingly able chieftain Murong Hui (r.285-333). When a civil war erupted after the latter's death, some of the defeated party, including a certain Dong Shou, fled to Koguryŏ, which had long attempted to form a coalition of other regional powers against the Murong. To discourage such activity, Murong Huang launched a two-pronged attack against Koguryŏ in 342/43; once again Hwando was sacked and King So was forced to flee. However the Xianbi forces did not attempt to hunt the king down as the Chinese had a century earlier; the tributary structure of the Koguryŏ state was left intact, and this time it soon recovered from the blow.

Checked for the time being in their attempts upon Liaodong, the rulers of Koguryŏ turned to the south to take over the Chinese settlers of Luolang. Here too they met with difficulties, and it seems likely that Dong Shou who had perhaps been despatched to this area to conciliate his fellow Chinese to Koguryŏ rule, took advantage of the Koguryŏ defeat of 342/43 to assume de facto independence. Between 1949 and 1957 a huge tomb was excavated at Anak in Hwanghae Province, containing an inscription giving the precise date of Dong Shou's death (24th November, 357) and listing his titles such as "General Pacifying the East, Commandant-Protector of the Barbarians, Governor of Luolang". Such
detail would be most unusual if the tomb had been actually made for someone else (North Korean archaeologists tend to regard it as that of a Koguryô king). It also contains frescoes of day to day scenes -- a procession, horses in a stable, dogs hanging about a butcher's shop, women at a well -- with nothing specific to connect them with a Koguryô ruler. It is most unlikely that the last attempt to restore the old Luolang commandery survived Dong Shou's lifetime. By 358 the Murong kingdom was locked in a bitter struggle with its rivals for the domination of North China, and the rulers of Koguryô were free to concentrate upon expanding southwards into the Korean peninsula. Luolang seems to have been taken over fairly quickly, and only the rise of the kingdom of Paekche prevented Koguryô extending its control even further.

The Rise of Paekche

It was the arrival of emigre northern warriors from Puyô which transformed the old tribal community of Paekche into the Paekche kingdom. In the *Samguk sagi* what appears to be an older variant of the Paekche foundation legend assigns the leading role in this migration to a Prince Piryu, whose name is identical to that of the father of the first definitely historical king of Paekche in the mid fourth century. It seems very likely that they are one and the same. Indeed a date for the foundation of Paekche's northern ruling house at the beginning of the fourth century would fit in well with the collapse of the Western Jin dynasty in China and the consequent need of the 'lord of Ma-han' to find some other source of support for his position. In this case the story given in the *Samguk sagi* of the Puyô princes being invited into Ma-Han and then gradually taking over the whole Ma-han territory will have been substantially accurate, needing only to be redated from the first century B.C.E. to the early fourth century C.E.

The *Samguk sagi* also tells how a king of Paekche married the daughter of the ruler of Daifang, and subsequently came to the aid of Daifang when it was attacked by Koguryô. Daifang, originally the southernmost portion of Luolang, had been made into an independent commandery under the Gongsong warlords, and would have been threatened by Koguryô once the latter had taken over Luolang, perhaps after the death of Dong Shou. Any authority amongst the Chinese settlers there may well have seen a princely house descended from Puyô, traditionally a Chinese ally, as preferable to conquest by Koguryô, traditionally hostile to the Chinese. Moreover such an alliance would readily explain the presence of Chinese settler families amongst the Paekchae ruling group and the high degree of sinicisation which the Paekche court revealed from quite early times. Paekche was certainly a stumbling block to Koguryô expansion: the *Samguk sagi* places a Koguryô attack upon Paekche in 369; in 371, in a retaliatory raid on Koguryô, Paekche forces killed King So of Koguryô under the walls of P'yöngyang (not at that time capital of the state). Chinese sources confirm that King So was killed by Paekche, but without giving a date. Clearly the long feud between Paekche and Koguryô had begun.

Since by this time the destruction of the Murong state in China by its rival Fu Jian Qin (in 370) had removed any threat from Koguryô's northern borders, King So's successors concentrated upon conquests in the Korean peninsula. Prudently keeping on good terms with Fu Jian Qin's court by a series of 'tribute missions' (Fu Jian Qin for his part sent the first Buddhist priests to Koguryô in 372), Koguryô looked for allies in its struggle with Paekche; in 377 representatives from the south-eastern state of Shilla accompanied Koguryô ambassadors to the court of Fu Jian Qin. As will be seen, the Kwanggaet'o Stele inscription of 414 confirms that the young state of Shilla was a Koguryô ally at this time. Paekche itself was now threatened with encirclement and began looking for powerful helpers.

In 372 King Ch'ogo sent a mission to the court of the refugee Eastern Jin dynasty in south China. He was rewarded with the title of 'General Stabilising the East and Acting Governor of Luolang', but clearly no substantial help could be expected from this source. It
would seem that the rulers of Paekche turned elsewhere -- to the Japanese archipelago.

Korean historians have been rightly sceptical of claims in the eighth century Japanese histories, the *Kojiki* and the *Nihon shoki*, of Japanese connections with Korea going back to remote antiquity, pointing out that even in the fourth century Japan was not united, and the Yamato kingdom, from whose point of view the histories were written, was merely one amongst a number of contending tribal states. On the other hand the *Nihon shoki* does cite earlier documents such as the *Kudara ki*, which seems to have originated as a Paekche chronicle (its list of Paekche kings from Ch'ogo onwards is virtually identical with that of the *Sanguk sagi*) and from this it appears that contacts were in fact initiated by Paekche, which used Yamato warriors to take over some of the small tribal principalities between Paekche and the Naktong valley, bribing the Yamato leadership with gifts of iron, the iron of southern central Korea being already famous in the region in the third century. It is in this context that we may see the famous seven-branched sword, still preserved in Japan, with an inscription stating that it was conferred on an otherwise unknown King of Wa (i.e. Yamato) by the King of Paekche and his crown prince, presumably King Ch'ogo and his son Kusu, who succeeded his father in 375. The alliance with Paekche became vital to the Yamato court, since from this foothold on the mainland of Asia it could import not only iron, but also horses and horse-riding equipment, and even the Confucian Classics, said to have been introduced to Japan along with Chinese writing by Paekche scholars at the beginning of the fifth century.

**The Climax of Koguryō power**

A flood of somewhat contradictory light is thrown on Korean politics at the turn of the fourth/fifth centuries by the inscribed (but badly damaged) stele of the Koguryō King Kwanggaet'o (r.391-413). In a period for which source materials are scarce the inscription is invaluable as a contemporary document, although its presentation of events of the reign is by no means undistorted; the purpose of the inscription was to glorify King Kwanggaet'o and it sought to achieve this in part by blackening his enemies and exaggerating their power. No part of the text has caused more controversy than the statement that, whereas Paekche and Shilla were originally subjects of Koguryō, in 391 'Wa crossed the sea ... defeated Paekche ... and Shilla and made them their subjects'. As the Japanese scholar Hirano Kunio has pointed out, even though there is a notice of an expedition to Korea at this point in the *Nihon-shoki* 'Yamato was not in a position to subjugate Paekche' since it was not even in control of western Japan. It is also true that Paekche had never been a subject of Koguryō prior to this, and even Shilla was more of an ally of Koguryō than a subject. The purpose of the text is to convey the impression that the rulers of Paekche were in treacherous rebellion against their suzerain, and that they brought in troops from across the sea who took over Paekche, Shilla and the tribal states in between. This led to the Koguryō expedition against Paekche in 396, when King Ahwa of Paekche is said to have surrendered and given hostages for his future good conduct, and a further successful expedition against the Wa troops in Shilla and the neighbouring areas in 400. After these victories the *maegōm*, i.e. the supreme chieftain, of Shilla, who had never come to the Koguryō court before, did so -- an interesting remark in view of the earlier assertion that Shilla had hitherto been a Koguryō subject. In spite of the grandiose claims of the stele, it is clear that Paekche continued to exist as a state with its capital at Hansōng in the Han valley, and with a continuing close alliance with Yamato. On the other hand, if we are to accept that the Shilla ruler visited the Koguryō court, it implies that Koguryō suzerainty was extended into southeastern Korea. Certainly hundreds of families from the south and east were carried off back to Koguryō, since later on we read of 220 such families being settled as tomb guardians round the king's grave. The acquisition of such new subjects who, coming from outside the Koguryō tribal structure, were more completely under royal control than the 'old families' still linked to the Koguryō tribal aristocracy, may well have been part of the purpose of these campaigns.
The most spectacular territorial gains of Koguryŏ at this time do not appear on the stele; they were made at the expense of the new Murong state set up after the collapse of Fu Jian Qin in 383. This Later Yan kingdom was dogged by foreign invasion and internal quarrels, thanks to which by 402 Koguryŏ seems to have achieved one of its long term objectives, the conquest of Liaodong. When in 407 the last Murong ruler was murdered, he was briefly succeeded by the former captain of the bodyguard Gao Yun, a man of Koguryŏ origin who continued to enjoy excellent diplomatic relations with his native land. The interesting possibilities of this situation were never developed, since Gao Yun in turn was murdered (in 409) and succeeded by a man of another family. Nevertheless Liaodong remained in Koguryŏ hands, and a witness of its conquest is the tomb discovered outside Pyŏngyang in 1976 belonging a governor of Liaodong who died in 409 and who - unlike Dong Shou - bears a Koguryŏ rank and dates in the regnal year of King Kwanggaet'o. Strikingly enough, before any of his official titles, this man boasts above all his devotion to Sakyamuni Buddha.

It is from the painted tombs of this era that we can picture the life of the Koguryŏ' nobility at the height of their power. Of these perhaps the most famous is the so-called 'Tomb of the Dancers', which shows Koguryŏ nobles galloping across the hills and using the famous Parthian shot -- back over the horse's hindquarters -- to shoot at game -- deer and tiger. Frescoes in other tombs show a wrestling match, carts pulled by bullocks, dancing figures from a mortuary cult, and a combat between heavily armoured horsemen like Parthian cataphracti.

According to the Samguk sagi it was in 427 that the Koguryŏ court moved from Hwando to Pyŏngyang, its last capital. Although uncorroborated elsewhere, the move tallies with the stele's indications of the increased importance of Pyŏngyang in King Kwanggaet'o's day, and took place under his successor, King Changsu (413-491), whose seventy-eight year reign is attested by contemporary Chinese references, and must count as the longest in East Asian history. It is clear that for most of this time Shilla, now threatened by an increasingly aggressive Yamato kingdom, remained very much under the aegis of Koguryŏ. As for Paekche, it came close to destruction in 476 when the aged King Changsu led a huge army to besiege its capital, Hansŏng; the Paekche King Kaero, captured while leading a desperate sortie, was duly executed; thus the hundred year old grudge was satisfied. At this moment Koguryŏ must have appeared as one of the strongest states in East Asia.

The Triumph of Shilla

Late in the fifth century the death of the Yamato King Bu, known to later generations as Yuryaku, led to internal instability and dynastic change. This meant that Shilla was no longer under threat from Yamato -- or from Paekche, since that state was still struggling to survive with its capital moved further south to Ungjin. In Koguryŏ the enormous reign of King Changsu, like most excessively long reigns, seems to have left a certain weakness in the central authority. In these circumstances the ruling group in Shilla, resenting their partial dependance on Koguryŏ, allied themselves with Paekche against their former suzerain. The moment was well chosen; Koguryŏ was going through internal troubles -- King Anjang was murdered in 531 -- and after a series of campaigns the two allies attacked and won back the Han valley which had been taken from Paekche in 476. Since Koguryŏ no longer posed a threat, Shilla now turned on Paekche and kept the Han valley for itself; when King Sŏng of Paekche fell in a night ambush and Shilla for the first time emerged as the strongest state in the peninsula.

It was Shilla's geographic position -- on the east coast without a good harbour -- which had made it into a cultural backwater; until the sixth century it had largely escaped influences from China and beyond which had helped to reshape both Koguryŏ and Paekche. It is significant that Buddhism, which reached Koguryŏ from North China in 372 and Paekche from South China in 384, did not make a significant impact in Shilla until the 520's, at the
same time that Shilla began direct diplomatic contact with the imperial court of South China and, perhaps as a result, started to reorganise its internal structure. The Kaya states were amongst the first objectives of a reinvigorated Shilla; between 527 and 532 Shilla annexed Kúngwan Kaya or Karak, and for the first time crossed the Naktong river; this was followed, as already seen, by the campaigns against Koguryó and the successful war with Paekche, which gave Shilla access to the west coast of Korea and hence a more direct route to southern China.

This early phase of Shilla expansion reached its culmination in the reign of King Chinhiing (540-576), and is associated with the unique Shilla institution of hwarang. The hwarang were specially chosen sons from noble families who were given a rigorous military training and obliged to perform special religious pilgrimages and vigils; each hwarang was accompanied in battle by oath-pledged comrades, sometimes to the number of several hundred. The combination of strict military and religious training -- the Buddhist priest Wôn'gwang drew up a code of conduct for hwarang in 602 - developed this elite into an extremely efficient fighting force, but by the beginning of the seventh century Koguryo seems to have recovered some of its earlier power and national spirit, and Shilla was again on the defensive.

The situation in Korea was now complicated by the reappearance of a united Chinese Empire under the Sui dynasty (581-618), which saw itself as the heir to the old Han empire and therefore unable to accept non-Chinese rule over such border areas as Liaodong. The Sui emperors dreaded an alliance of Koguryó with the Eastern Turks, who now dominated the steppe borderlands; an early clash between Koguryó and Sui China was narrowly averted in 598, but in 612 Emperor Yang of Sui (r.604-618) launched the first of a series of massive invasions. There followed three years of bitter fighting in which Koguryó, though ravaged almost to the point of exhaustion, managed to beat off the Chinese attack. Indeed, the campaigns ultimately proved more disastrous to the Sui dynasty; under the strain rebellions broke out all over China, and the dynasty collapsed. Nevertheless, within a decade the new Tang dynasty (618-907) had restored the united empire of the Sui, and it was not long before a tense situation again developed along the Chinese border with Koguryó.

Although Shilla embassies had helped to encourage the Sui invasions, neither Shilla nor Paekche had taken any active part in the fighting. Instead Paekche, now showing signs of recovery, began a series of attacks on Shilla to regain its lost lands. Shilla itself was going through an internal crisis, connected with the stratification of the Shilla ruling group into 'bone-ranks'. These 'bone-ranks', which were hereditary, controlled access to all official positions; the kingship was only open to the members of the highest, sônggol. However, with the death of King Chin-p'ýông in 632 the male sônggol line became extinct, and a female ruler inherited the throne, to be succeeded by yet another female in 647. It was this perceived weakness in Shilla that triggered the Paekche attacks, which in turn led to further Shilla appeals to the Tang court. Tang Taicong (r.626-649) was more interested in attacking Koguryó, especially after 642, when the Koguryó noble Yôn Kaesomun in 642 seized power, killing the king. However the Chinese invasions of Koguryó in 644/45 were indecisive, and operations were halted in 649 by the death of Tang Taicong.

Throughout these years Shilla was being harassed by Paekche, to some extent in alliance with Koguryó, and further appeals for help led the Chinese to renew their attacks against Koguryó in 655, the year after the throne of Shilla had finally passed to the second highest 'bone-rank', the chin'gol. The Chinese experienced great difficulty in supplying their forces along the only practicable land route - via Liaoxi and Liaodong - while attempts to launch naval expeditions against the Koguryó coast had generally proved disastrous. In 660 however a new strategy was adopted; finally turning against Paekche, the Tang forces, aided by Shilla, quickly overran that state. But Paekche was an ally of Yamato, and the Japanese and the Japanese intervened to help the Paekche resistance - only to be
disastrously defeated in a naval battle. Now the Tang, with a secure base in Korea, could launch attacks on Koguryó from two directions at once. For a time the northern kingdom continued to hold out, but when Yôn Kaesomun died in 666 disputes broke out amongst his sons, and the end could no longer be averted. P'yŏngyang fell in 668 to the Tang after a siege which left most of the city in ruins. With Shilla the only independent state in the peninsula the Three Kingdom period comes to an end.

Three Later Kingdoms

The late ninth c. was a period of turbulence and change almost throughout East Asia, as an old order passed away and a new one painfully shaped itself. In China the Tang dynasty collapsed in chaos following the Huang Chao rebellion of 875-84, and when the Later Liang succeeded the Tang in 907 it only controlled a fraction of the country. At almost the same time the Khitan tribes united under the able leadership of Apaochi and threatened both the warlords of the Chinese borderlands and the waning kingdom of Parhae.

The final collapse of Greater Shilla coincided with these events. The Samguk sagi suggests that it was triggered by the accession to the throne of another ruling queen, Queen Chinsŏng (887-897) who attempted to collect taxes throughout the country at the end of a year's amnesty following a famine, but here we may be in the presence of a hostile historiographic tradition. Certainly by the end of the century large scale banditry was rampant; interestingly enough, the bandit leaders were not the provincial nobility who had contended for power in earlier struggles, but individuals from various underprivileged groups. Kyŏn Hwŏn in the south-west was a farmer's son who had served as an officer in the coastal defence system and had taken the opportunity to form his own private army; his career thus recalls that of Chang Pogo half a century earlier. In central southern Korea his great rival, Kung Yeo, allegedly the illegitimate son of a Shilla king, had survived (with the loss of one eye) an attempt to put him out of the way in early infancy. Not surprisingly his whole career (which included a brief period as a Buddhist monk) was a bitter vendetta against the Shilla court. When he occupied the provincial centre of Hung-ju he is said to have slashed with his sword at the portraits of Shilla kings in the great temple, and to have denounced Shilla for bringing in foreign troops to destroy Koguryó. Nevertheless, once he had styled himself king the title he chose for his kingdom (in 904) was not Koguryó or Koryŏ but Majin, a term with magico-religious associations. In contrast, when Kyŏn Hwŏn entered Wonsan in 900, he took advantage of local discontent with the Shilla court to proclaim himself King of (Later) Paekche.

In the conflicts of the early ninth c. those with power bases in the provinces had striven to control the succession to the Shilla throne; this was no longer the case. With its influence confined to Kŭmsŏng (Kyŏngju) and its environs, the court had become a largely irrelevant factor in the civil wars, although the fact that amongst the last Shilla kings there were several from the Pak consort family suggests that succession problems still continued there. But the court was clearly living on borrowed time; the real struggle was between Kyŏn Hwŏn and Kung Ye.

In this contest Kung Ye was aided by his able lieutenant Wang Kŏn, who was involved in the China trade. Certainly Wang Kŏn seems to have had a grasp of naval warfare; he established an island base in the south-west of Kyŏn Hwŏn's sphere of control and not merely resisted all attempts to expel him from there but succeeded in threatening Later Paekche's trade link with China. Eventually Wang Kŏn's achievements may have begun to appear somewhat excessive to his leader, and in 913 he was recalled to Kung Ye's court at Ch'ŏrwŏn in central Korea.

Surviving in the nightmarish atmosphere of Kung Ye's court may have required even more skill than Wang Kŏn's expeditions against Later Paekche. Jealous of his rivals and suspicious of his subordinates, Kung Ye sought to bolster his power by claiming
supernatural authority; he announced that he was Maitreya, the coming Buddha, who could see into the hearts of men and discern their secret motives, and that his two sons were Boddhisattvas. This did not prevent him from putting his sons to death with horrific tortures when he became suspicious of them too. Such a reign of terror could not go on indefinitely without producing a reaction, and on 24 July 918 what was clearly a well-prepared coup overthrew Kung Ye and installed Wang Kôn in his place. After hiding in the mountains for a few days, Kung Ye was killed by peasants from whom he was seeking food.

Wang Kôn and his followers reorganised the northern kingdom and shifted its capital from the inland town of Ch'ôrwôn to Songak (Kaesông), the home of Wang Kôn's family; it was not long before diplomatic contact was made with the state of Wuyue in southern China, circumventing Later Paekche's attempted monopoly of the China trade. Wang Kôn also renamed his state Koryô, asserting a continuity with the earlier northern kingdom of Koguryô; by 919 he had had P'yôngyang, the old ruined capital of Koguryô, refortified. There was more interest than sentiment to prompt such measures, since at this time the expanding Khitan power was pressing hard upon the kingdom of Parhae, eventually overrun by Apaochi's armies in the winter of 925-26, and crowds of Parhae refugees, including members of the royal house, were going over to Koryô.

Another change of direction was the development of diplomatic contacts with the Shilla court, unthinkable in the time of Kung Ye. It was perhaps inevitable that in this protracted struggle between three states the weakest should seek the alliance and protection of one of the other two, and this combination persisted even though governors of isolated towns north of Kyôngju who were still holding out for Shilla now began to go over to Koryô. Naturally it sharpened the rivalry between Koryô and Paekche, in spite of an attempt to stabilise relations between the two by an exchange of hostages. But in 926 the Paekche hostage died in Koryô and Kyông Hwôn, refusing to believe that this was a natural death, reopened hostilities. In fact time was now running out for Kyông Hwôn; he was already a man of sixty and had been campaigning for over thirty-five years. In October 927 he suddenly launched his main army against Kyôngju, surprising the Shilla court while it was on a pleasure trip outside the city. The Shilla king was forced to commit suicide in front of the Paekche troops; the court ladies were handed over to them and the whole place ransacked, although a puppet king was also appointed. Wang Kôn, hurrying up with an inadequate force in response to a last minute appeal for help from the Shilla court, was surrounded and very nearly killed, and only escaped thanks to the devotion of a handful of his followers.

For the next few years southernmost Korea was dominated by Kyông Hwôn. However, the latter does not appear to have developed any long range strategies to counter his still powerful rival; his forces plundered southern Koryô and the lands of his nominal puppet in Shilla alike, inevitably causing the latter to make common cause with Wang Kôn, and from 930 the tide had again turned in Koryô's favour. In March, 931 Wang Kôn himself visited the Shilla court and was entertained by King Kyôngsun who was apparently already considering abdicating the throne in his favour. This actually took place in November 935, when this last Shilla king led his court to surrender to Wang Kôn in Kaesông.

Meanwhile Kyông Hwôn had been overthrown by his son Kyông Shimgon, who resented having been passed over as heir to the throne. Kyông Shimgon killed his more favoured brother and shut up his father in a Buddhist temple at Kûm-san. After three months the old warrior was able to escape, and to make his way to the court of his hated rival Wang Kôn. Wang Kôn now prepared to invade Paekche to punish Kyông Shimgon's unfilial behaviour, and he did so in September 936, accompanied by Kyông Hwôn. In the circumstances, support for Kyông Shimgon could scarcely be wholehearted, and in the battle of Ilsôn-gun on 26 September 936, the Paekche army was routed and Kyông Shimgon and his brothers surrendered to Koryô. Kyông Hwôn, embittered and humiliated, died a few days later,
bringing to an end the era of the warlords, the so-called Three Later Kingdoms.

K H Gardiner

Greater Shilla and Parhae

After the Tang Invasions

With the destruction of its two traditional rivals, Koguryŏ and Paekche, Shilla entered upon a new phase in its long history. At first it had to counter the threat represented by those Tang armies still remaining in Korea, occupying areas which the Tang court regarded as rightfully part of its empire. These forces came under increasing pressure as Shilla, claiming the need to secure itself against so-called ‘Paekche drifters’ took over more and more of the south-west. Eventually the Tang launched a series of punitive campaigns against Shilla, but these proved singularly ineffective, largely because T'ang resources were now seriously overstretched and were needed to defend other frontiers (notably against Tibet). By 679 China had effectively acquiesced in Shilla’s rule over the whole of the former Paekche kingdom and over southern Koguryŏ; in this same year the Shilla court despatched officials to take over the island kingdom of T'amna (Cheju-do) formerly a dependency of Paekche. Now begins the period of Greater Shilla (sometimes misleadingly called Unified Shilla).

With the regularisation of relations with the Tang, cultural contacts between Shilla and China naturally increased. A stream of Buddhist monks travelled from Shilla to China and beyond - such as Hyech'o, who left a record of his travels to India in 726. Even greater numbers of students went to Chang'an and Luoyang to study the Confucian classics - in one year alone 105 such students are said to have returned from China to Shilla. Largely as a result of these contacts the Shilla court attempted a superficial sinocisation of local institutions, including the introduction of the Tang examination system, the registration of land holdings and regular distribution of land to peasants. Some of these changes were probably intended to curb the power of the great provincial families, more threatening now that the Shilla royal house only enjoyed chiti'gol status. For the ‘bone-rank’ system continued to stratify Shilla society, and restricted even access to examinations to the upper reaches of the aristocracy, with the result that some of the more talented individuals from outside this group (such as the great scholar Ch’oe Ch’i-wŏn at the end of the 9th c.) found it easier to go to China and gain an official position there.

In spite of these internal contradictions in Shilla the period saw an efflorescence of the arts in the peninsula. Chinese characters were adopted in an attempt to represent the sounds of the Korean language (hyangch’al), and in this cumbersome system the earliest known Korean poems have been preserved. State patronage of Buddhism was responsible for some of the most spectacular examples of Shilla art - a number of enormous temple bells, one the second largest in the world, and the famous Sokkuram grotto. Moreover, the earliest printed text in the world appears to be a dharani prayer discovered in the base of the 751 Pulguk-sa pagoda in 1967, a wood block print which clearly antedates the earliest known use of wood block printing in China.

The Rise of Parhae

Well before the end of the 7th c. Shilla expansion had come to a standstill, although the inadequate sources do not clearly show why. The change may have been connected with difficulties which the Shilla court was having in controlling the provincial nobility, as already mentioned. It is clear that Shilla rule never extended north of the Taedong river, and the ruined city of P’yŏngyang remained in a kind of no-man’s land, controlled neither by Shilla nor China. In 697 the revolt of the Khitan tribes west of the Liao effectively terminated Chinese control in Liaodong, and within a few years the Malgal tribes, formerly a subject group under Koguryŏ, had come together to form their own kingdom under the leadership of a certain Tae Choyŏng, whose ancestors had been Koguryŏ generals. Hoping
to use Tae Choyŏng as a counter to both the Khitan and the Eastern Turks, the Tang court in 713 bestowed upon him the title of ‘King of Parhae’; the state which he founded was to survive for another two centuries.

Unfortunately Kim Pushik, author of the *Samguk sagi* being a descendant of the Shilla royal house, deliberately excluded Parhae from his account of Korean history and, since no Parhae records have survived, this means that we are dependent on the superficial and sinocentric accounts in Chinese dynastic records for most of our information on this state. However even from these sources it is clear that Parhae soon emerged as an important regional power, taking over the old Koguryŏ territory in Manchuria and the northern third of Korea. Its rulers claimed to be the legitimate successors of the kings of Koguryŏ, and in the Japanese records - Parhae initiated diplomatic contact with Japan in 727 - the rulers of Parhae are invariably termed ‘Kings of Koryŏ’, the shortened form of Koguryŏ.

Almost nothing is known about Parhae’s relations with Shilla, though Kim Pu-sik affirms that Shilla built a defensive wall across its northern frontier early in the 8th c., and in 735, when Tae Muye, the second ruler of Parhae (reigned 719-737) had come into conflict with the Tang, the latter pressured Shilla into launching a northern expedition against Parhae. The result was catastrophic; caught in the early onset of winter over half the Shilla army perished in blizzards, and the dispute between Parhae and China was eventually settled by diplomatic means. Under Tae Muye’s son and successor, King Mun (reigned 737-794), Parhae reached the height of its power, and it is from this period that a rare piece of evidence of Parhae material culture has survived, the tomb of a Parhae princess, excavated between 1953 and 1959; the grave goods included golden earrings, jade ornaments and a carved stone lion.

**The Decline of Shilla: Chang Pogo**

During the second half of the 8th c. it becomes clear, even from the *Samguk sagi* ‘s scrappy account, that the problems of Greater Shilla were beginning to assume a more threatening character. In 780 King Hyegong perished in the course of a palace revolt and the throne, hitherto hereditary, albeit in a chin’gol lineage, now became something which any leading noble could hope to seize. In the ensuing struggles for power and influence at court it was the ordinary people of Shilla who suffered most; while the *Samguk sagi* mentions repeated droughts, locust plagues and resultant famines, the Chinese histories speak of boatloads of starving refugees from Shilla coming ashore in South China.

The career of Chang Pogo epitomises the problems of this time. A commoner, Chang Pogo had gone off to China to seek his fortune together with a friend. Returning to Shilla after a brief career as an officer in the T’ang armies, he somehow managed to persuade King Hūngdŏk (reigned 826-36) to put him in charge of an island garrison off south-western Korea so that he could stop pirates from carrying off those living along the coast for sale overseas as slaves. In this endeavour he was successful, and in the process built up a most effective private army; when coup and counter-coup erupted in the capital after King Hūngdŏk’s death, Chang Pogo’s support was worth having, and in 839 his forces captured Kŭmsŏng (Kyŏngju), killed the usurper who had been maintaining himself there, and installed a rival candidate for the throne. Though this candidate died almost immediately, Chang Pogo continued to support his son and successor King Munsŏng (reigned 839-57), and received an appanage of 2000 families. His ships now controlled the China Sea and, when the Japanese Buddhist monk Ennin travelled to China in 839, we know from his extant travel diary that he went in one of Chang Pogo’s ships and stayed in a monastery in Shandong built by Chang Pogo for Shilla monks. Nevertheless when King Munsŏng proposed to make Chang Pogo’s daughter his queen, an uproar at court over this unseemly promotion of an ‘islander’ compelled him to abandon the idea. This in turn alienated Chang Pogo, who prepared to rebel but was murdered by an agent from the court, probably in the winter of 841-42. But the court’s victory was hollow; when the garrison which Chang
Pogo had commanded was abolished, presumably to prevent others from following his example, the China Sea became so unsafe that diplomatic missions between Shilla and China, and between Japan and China, came to an end. The Shilla 'dynasty' continued, but from now on the Samguk sagi account concentrates almost entirely on affairs of the capital, suggesting that the kings had already lost control over most of the country.

Koryŏ Dynasty (918-1392)

The Koryŏ kingdom, from its founding in 918 to its collapse in 1392, occupies a pivotal period in Korean history. As a link between Silla and Chosŏn, it inherited the traditions of the former and laid the foundations for the latter. In this role, it transformed and developed itself to new levels of institutional and cultural sophistication. Because of its refined governing apparatus, spirited defence of its land from foreign conquerors, and priceless artistic and literary masterpieces, Koryŏ has been labeled a golden age in Korean history.

**Founding: 918-949**

Koryŏ history commences in the early tenth century with the disintegration of Silla. As the Korean peninsula divided into three warring sections, Wang Kŏn (d. 943), Koryŏ's future dynastic founder, achieved prominence as an able warrior under the northern regional lord Kim Kŭngye (d. 918). Kŭngye, a scion of Silla's royal Kim clan, called his state Later Koguryŏ. To the southwest the state of Later Paekche under Yi Kyŏnhwŏn (d. 936), a peasant-soldier, dominated the area. Silla retained only the loyalty of the People of the southeast. Kŭngye initially attracted a number of local authorities to his banner. During the early tenth century, Wang Kŏn, one of many leaders, quickly proved his worth as both an able general on land and a superior tactician on sea. Despite Wang Kŏn's military successes, Later Koguryŏ floundered as Kŭngye became increasingly tyrannical. Believing he was an incarnation of a bodhisattva, he sponsored lavish ceremonies that depleted his state treasury. And in carrying a determined hatred for Silla traditions, he refused to employ Silla intellectuals who offered their expertise and even executed people who spoke favourably of Silla.

By 918 life under Kŭngye had so deteriorated that Wang Kŏn, supported by a number of disaffected officers, revolted, executed Kŭngye, and founded Koryŏ. Wang Kŏn, the son of a prominent maritime leader, made his home district in the Imjin River estuary the new capital, calling it Kaegyŏng or Kaesŏng. He consolidated his position by relying on his skill both as a diplomat and a talented general. In building his new state, he sought to unify the diverse regions of the peninsula. Mindful of the country's northern heritage, he name the kingdom Koryŏ which is a shortened form of Koguryŏ. From the south he welcomed men from the Silla kingdom and sought to infuse his regime with Silla's educated elite, thereby gaining a modicum of the old kingdom's legitimacy. He also sought to build his authority through a number of strategic marriage alliances with regional leaders across the peninsula, ultimately marrying 29 women. Coupled with these tempered policies, he vigorously fought his opponents and by 936, with the surrender of Yi Kyŏnhwŏn of Later Paekche, reunified the peninsula, securing his new state.

Aware of the many latent threats to his kingdom and fearful that his successors would be unable to govern effectively, Wang Kŏn issued a series of commands called the Ten Injunctions (ship hunyo). In these warnings, the dynastic founder urged restraint in foreign affairs and the practice of Buddhism, and discussed principles of governing and issues of succession. Despite his appeals, power struggles marred the next reigns as a number of Wang Kŏn's allies sought to dominate the new kings. Wang Kyu (d. 945), a royal son-in-law, tried to kill King Hyejong (943-945) and place his own grandson on the throne. Koryŏ's third king, Chŏngjong (945-949), even considered moving the capital to Pyŏngyang to escape the threats posed by the some of the powerful regional leaders.
Consolidation: 949-1009

Although Wang Kon and his lieutenants established the dynasty within a twenty year period, the process of dynastic consolidation consumed the next sixty years, lasting until the end of the tenth century. Two kings in particular, Kwangjong (949-975) and Sŏngjong (981-997), son and grandson of Wang Kon, were the key architects of this policy. On becoming king, Kwangjong was determined to assert his authority, having watched the two previous monarchs struggle against the regional strongmen. He launched an investigation into the social status of slaves, many of whom had been captured in the battles for reunification, and manumitted those wrongly seized. In the process, he won the loyalty of the formerly enslaved and also curtailed the economic power of the slave owners, who were frequently regional strongmen. When he continued to face opposition, he launched a purge that by some accounts packed the prisons.

In an attempt to build monarchical power through an invigorated officialdom, Kwangjong also inaugurated a state examination system that was modeled on Chinese precedents. With the help of an advisor from China, he instituted the examination system in 958 and recruited a number of men into the government in part based on their ability to understand the Chinese classics. To give added dignity to his officialdom, he reintroduced a garb system where an official's status was indicated by the colour of his robe. In yet another attempt to enhance his government's authority, he called himself "emperor" rather than king, and his capital became known as the "Imperial Capital."

Sŏngjong, while repudiating some of Kwangjong's more drastic policies, continued to augment royal power and centralize the Koryŏ state. During his reign Ch'oe Sŭngno (927-989), a young Confucian scholar, emerged as a powerful voice for reform. In a 28 point reform proposal submitted to the king, Ch'oe first reviewed the errors of the former kings citing especially their excessive dependence on Buddhism and then proposed specific policies. Ch'oe put special emphasis on recruiting only able officials, retaining but limiting contacts with China, establishing a regional governmental structure to meet the needs of the people, and guarding against the over consumption of goods and other excesses by the officialdom. Under Ch'oe Sŭngno's influence, Sŏngjong relied heavily on Confucian norms that called for frugality in governing. He sought to educate the youth in the Chinese classics and extend direct central-government control over outlying areas by dispatching officials to head provincial administrations. In this way, structure and system were brought to Koryŏ.

Aristocratic State: 1009-1170

From this foundation, Koryŏ matured into a stable, sophisticated state during the next century. Slowly an aristocratic elite of great families emerged, with their power resting in part on a sound education in the Confucian classics and control of key government offices. By monopolizing offices of prestige, they were able to gain control over large tracts of land and thereby win a degree of economic security. To sustain their positions of influence, they intermarried with other elite families and also relied on such governmental mechanisms as the protective appointment which allowed men of high rank to name a family member to a government post. The clan system which became a distinguishing characteristic of Chosŏn yangban society began to emerge at this time. Great families such as the Ansan Kim or the Inju (Kyŏngwŏn) Yi repeatedly held the most prestigious and influential offices and provided queens for the royal family. From their clan seats such as Ansan or Inju, they established themselves at court in Kaesŏng and dominated Koryŏ aristocratic life. This society emphasized education. From the start of the kingdom, schools were in Kaesŏng and P'yŏngyang, the Western Capital. Sŏngjong, by establishing the National University (Kukchagam) in 992, actively promoted the study of Confucian learning. The state further expanded its educational efforts in the 12th century with the founding of scholarship foundations and academic institutes to promote the study of especially the
Chinese classics. In Munjong’s reign (1046-1083) Ch’oe Ch’ung (984-1068) established his own private academy which became a model for a number of other privately endowed institutions. These schools became popular among the elite where personal ties that lasted throughout their lives developed between masters and students. Sŏngjong labored to extend learning beyond Kaesŏng by dispatching scholars to the countryside to teach Confucian principles. In the 12th century Injong (1122-1146) fostered these endeavours and founded regional schools in a number of localities.

Koryŏ developed a complex governing apparatus. As in other areas, Chinese models provided the initial inspiration for Koryŏ’s bureaucratic divisions, but in operation the kingdom relied heavily on consensus building institutions. The Council of State (Chaesang) which comprised the top officials of the Royal Secretariat and Chancellery (Chungsŏmunhasŏng) and the Security Council (Ch’umirwŏn) established policy and directed the Six Ministries (Yukbu) to implement their decisions. Gradually censorial agencies became powerful in reviewing and critiquing both policy and official action. The king presided over this structure providing a sense of unity and symbolizing state authority.

Regional administrative units (to, chu, hyŏn) developed as primary links between the central authority and the people in the countryside. Through centrally appointed magistrates, the dynasty tried to maintain its control over the people. The state military structure called the Two Guards and Six Divisions was the primary peace keeping force. Stationed in the Kae-csong area and along Koryŏ’s northern border, they protected the dynasty from internal and external emergencies. The soldiers who filled these units were professionals who stayed in the military throughout their lives. When invasions or internal rebellions threatened the country, the dynasty would conscript peasants into specially formed central armies and, placing them under civilian leaders, these armies became the major defense force that was disbanded only after the danger had passed.

Central, civil officials and military officers were paid stipends and granted specific yields from land according to the Stipend Land Law (chŏnshikwa). This law established 18 grades by which officials according to their ranks received yields from land allotments for the duration of their careers. Similar grants were offered to soldiers. Besides these publicly acknowledged land holdings, officials privately gained control over land and passed parcels on to succeeding generations.

Challenges to this structure came from both foreign and domestic sources. Even before Wang Kŏn had consolidated his new authority, the Mongolian Khitan tribe had posed a latent threat. Because of Khitan incursions and their destruction of the Manchurian kingdom of Parhae, Wangŏn in the Ten Injunctions warned his descendants to be wary of this foe. His words were prophetic, for the Khitan invaded Koryŏ three times during the late ninth and early tenth centuries, sacking Kaesŏng on one of these forays. The people of Koryŏ resisted by building walls around their capital as well as across their northern border. Sŏ H<ui (940-998), a civilian leader who assumed command of a Koryŏ army, when confronted with Khitan demands for Koryŏ territory, advised resistance rather than surrender. He backed his position by personally confronting the Khitan commander and, in pointing to Koryŏ’s Koguryŏ heritage and rights to land in the northern part of the peninsula, negotiated a favorable settlement. When several decades later the Khitan launched a final invasion, another Koryŏ official led forces that overwhelmed the invaders and ended the Khitan threat. Not content with these measures alone, Koryŏ sought to invoke divine intervention by carving on woodblocks the entire Buddhist Tripitaka.

In addition to the Khitan, Koryŏ also had to contend with the Jurchen, another northern tribal people, and Song China. No sooner had the Khitan been subdued than the Jurchen in the late 11th century rose to pose a similar threat to Koryŏ’s northern frontier. After a series of intense encounters, relations with the Jurchen stabilized, and when the Jurchen conquered northern China and established the Jin state in 1126, Koryŏ exchanged tribute...
missions with Jin. With Song China, Koryŏ established amicable ties relying on both diplomatic and commercial links. Admiring Song material achievements, Koryŏ actively sought to borrow not only Sung institutions, but Song products. Exporting gold, silver, ginseng, and fans, Koryŏ imported silk, medicine, musical instruments, and books. However, these cultural ties never jeopardized the national interests of either state. When Koryŏ called on China to aid in resisting the invading Khitan, China refused, as did Koryŏ when China asked for help in rescuing a captured emperor in 1126.

Domestic unrest also threatened the security of the state. As Koryŏ aristocrats increased their monopoly over top offices, several clans, such as the Yi clan of Kyŏngwŏn, became especially powerful. They not only held many offices of prestige but also intermarried with the royal family in an effort to affect policy at the highest levels. Although one Yi clansman in the late 11th century made an initial attempt to control the dynasty, the most serious challenge occurred in 1126 when Yi Chagyŏm (d. 1126), who was both father-in-law and grandfather to the young king Injong (1122-1146), threatened the throne. Other aristocrats blocked his attempt, ultimately causing his defeat, but the dynasty survived in a weakened state.

The Yi Chagyŏm revolt of 1126 was one indication of growing internal unrest. Another sign was the Myoch'ong revolt less than ten years later. A charismatic monk, Myoch'ong (d. 1135) charmed King Injong into believing his dynasty was threatened unless he moved the capital north to Sŏgyŏng (Western Capital). Relying upon geomantic theory and calling for a declaration of independence from Chin China's influences, Myoch'ong revolted in 1135. The ensconced Kaesŏng elite, led by the Confucian scholar Kim Pusik (1075-1151), fought back, defeated Myoch'ong, and secured the dynasty. Myoch'ong’s revolt embodied the clash of several interests. On one side was Myoch'ong who represented Buddhist impulses, independence from the Chinese world order, and a call for native, non-elite, non-Kaesŏng traditions. In contrast was Kim Pusik who stood for Koryŏ's Confucian heritage, the power of the central Kaesŏng ruling class and a China-centered foreign policy. Kim Pusik's victory reaffirmed the authority of the latter, and afforded the kingdom a superficial, short-lived sense of security.

Military Domination: 1170-1270

The costs derived from these two failed rebellions were mounting and ultimately contributed to the military coup of 1170. Peasants burdened by civil unrest and forced to pay for these military expeditions fell further into debt. Military officials,smarting under civilian domination and yet assuming a new confidence through their successful roles in defeating both Yi Chagyŏm and Myoch'ong, became disillusioned with state affairs. When the new king Uijong (1146-1170) came to power, he cared less for governing, choosing instead to pursue pleasure. Uijong, building new palaces and gardens, spending his funds on travels and banquets, all but ignored the growing problems in the kingdom. In addition to an oppressed peasant class, there were a number of conscientious civilian leaders and military officers who wanted change. Shortly after General Ch'ong Chungbu (d. 1178) had his long white beard set on fire by a drunken civilian elite, he led fellow military officers in a coup that killed a number of the more dissolute civilian officials and forced King Uijong to abdicate.

In the years that followed the coup, Koryŏ society rapidly deteriorated as generals at the top struggled among themselves for control over the dynasty, and peasants, slaves, and monks rebelled to protect their own interests. Initially the Council of Generals (Chungbang) which comprised the key military leaders of the age, tried to govern, but the power of this agency collapsed under the ensuing chaos of rebellion. It was not until 1196, when a young general from a military family named Ch'oe Ch'ung-hŏn (1149-1219) came to power, that a degree of stability returned to Koryŏ. An innovator, Ch'oe Ch'ung-hŏn established a new structure that would last four generations until his great grandson was assassinated in 1258. He