participated in the Shilla attack on Nangbi Fortress of Koguryŏ and he performed with valour and distinction in this important victory for the Shilla forces. Kim rose through the Shilla military ranks and became not only an important field leader for the Kingdom, but also a great tactician whose skill enabled Shilla to defeat their more powerful northern neighbour, Koguryŏ. Kim’s early activities are not known for certain, except that he was an important figure in the military activities of Shilla.

In 642 Kim was appointed as Sop’ an (the third of the seventeen official ranks of Shilla) and began the first of many military excursions against the Paekche Kingdom. Despite his repeated success against Shilla’s western neighbours, the tide of the struggle among the Three Kingdoms did not turn until Tang China joined the struggle on the side of Shilla. In 660 Shilla forces led by Kim in unison with Tang naval forces attacked the Paekche capital of Puyo which was being defended by the great general Kyebaek (?-660). The Paekche general was badly outmanned and after a heroic struggle fell to the forces of Kim. This marked the end of the Paekche Kingdom. After the fall of Paekche, Shilla and Tang turned to Koguryŏ, which fell to the united forces in 668, thereby unifying the Three Kingdoms under Shilla.

Kim is remembered as not only one of the greatest generals in Korean history, but also for his tomb which contains some of the finest examples of Shilla stonework extant today. The tomb is located in Kyŏngju of North Kyŏngsang Province and has been designated as historic site no. 21. Moreover, there are many legends associated with Kim Yushin and his spirit has even been incorporated into the pantheon of shamanistic deities.

Kimch’aek

Kimch’aek, previously known as Sŏngjin, is situated on the east coast in North Hamgyŏng Province. Ssangp’o Stream runs through the northern part of the city into Sŏngjin Bay. As an important east coast port, during the Japanese occupation the city served as a vital transport link between northeast China and Japan. At that time, the city was also developed as a centre for the chemical industry.

Rice, barley and beans are the area’s main agricultural crops. Fishing boats operating out of local ports bring in catches of walleye pollack, cod, sardine, mackerel, yellowtail, flatfish and octopus. Based on the local fishing industry, the city also contains canneries and fish-oil plants. There are mines and quarries in the region, excavating graphite, magnesite, clay and coal. Taking advantage of the area’s mineral resources and an ample power supply, foundries, refineries and brick-making plants have been set up in the city.

Until modern times, Kimch’aek was a quiet fishing village; and consequently, there are few historical sites in the area. There is a 666 metre-long earthen fortification known as Kosŏng Fortress on the grounds of Shimsang High School and part of a stone fortress that was built in 1614 near the old Sŏngjin Ferry terminal. The city’s first modern schools were the coeducational Poshin School and Hyŏpshin Junior High School set up by R. Grierson, a Canadian missionary.

Kimch’i

[Food and eating]

Kimch’ŏn

Situated in the southwestern part of North Kyŏngsang Province, Kimch’ŏn is comprised of the town of Ap’o and the townships of Kammun, Kamch’ŏn, Kaeryŏng, Kusŏng, Nam, Nongso, Taedŏk, Tachang, Pongsan, Puhang, Amo, Chirye, Chŭngsan and Choma. The present city was formed when Kimch’ŏn City recently expanded to include Kŭmnŭng County. Mt. Sudo (1 317m), Mt. Wŏlmae (1 023m), Mt. Taedŏk (1 290m), and other
peaks of the Sobaek Mountain Range rise in the south, and in the north there is a basin.

Large quantities of rice are grown in the Kŭmnŭng and Kaeryŏng plains while dry field crops are cultivated in the more mountainous areas. The area’s specialty crops include sesame, mushrooms and yellow-leaf tobacco. Grape vineyards as well as apple and pear orchards are also a common sight in the area. In the downtown area of Kimch’ŏn, factories produce a number of items including farming machinery, raw silk, wigs and ko-hemp wallpaper.

The city’s tourism is centred around the area’s high mountains, scenic rivers and Buddhist temples. Kusŏng Resort is located in Kusŏng Township where the Hawŏn and Kamho Streams meet. The resort is famous for its clear stream water, white sand beaches and lovely pine forests. Restaurants in the area specialise in making stews of minnows, Prussian carp and mandarin fish. West of the resort, one finds Tŏkchae Fortress.

Paekhwadong, located in Choma Township, is another famous tourist destination. Located in a picturesque area, this small village is best known as the place where Yi Segan lived. Since Yi was famous for his filial piety, the village was previously known as Hyojadong (Filial Son Village). Its present name of Paekhwadong (Hundred Flower Village) comes from the numerous flowers and trees that Yi’s descendants have planted in the area in honour of their esteemed forefather. In the village, one also finds Sangch’inn-sa, a shrine commemorating fourteen outstanding members of the Nongsŏ Yi clan.

The area has a number of historical sites associated with Buddhism and Confucianism. Ancient monasteries in the area include Mt. Kammun’s Kyerim Temple (founded by Ado), Mt. Paengma’s Kobang Temple, Mt. Hwangak’s Chikchi Temple (See Chikchi Temple), Mt. Pibong’s Ponggok Temple founded by Tosŏn, Mt. Sudo’s Sudo Hermitage and Ch’ongam Temple in Ch’ungsan Township. Sudo Hermitage and Chikchi Temple in particular house a large number of ancient artefacts.

In addition to Buddhist temples, there are a number of Confucian sites in the area. In Kusŏng Township’s Hawŏn Village, one finds Mosŏngjŏng, a small pavilion overlooking rice fields. This site is famous as the place where Yi Changwŏn studied. In 1697, his great-grandson Chinyŏng inscribed the characters ‘Mosŏng Rock’ on a nearby granite boulder and his descendants later built the pavilion that now stands at the site. There are also a number of old Confucian schools in the area, such as Chirye Hyanggyo, Kaeryŏng Hyanggyo, Wŏn’gye Sŏwŏn, Chadong Sŏwŏn, Ch’unch’ŏn Sŏwŏn, Kŭmsan Hyanggyo (in central Kimch’ŏn), Kyŏngyang Sŏwŏn (in Kusŏng Township), Todong Sŏwŏn (in Kusŏng Township), Sŏmgye Sŏwŏn (in Taedŏk Township) and Tŏngnim Sŏwŏn (in Ap’o). Modern institutions of higher education include Kimch’ŏn Nursing College and Kimch’ŏn Junior College.

Kimhae

Adjoining Pusan in South Kyŏngsang Province, Kimhae comprises the town of Chinyŏng and the townships of Taedong, Sangdong, Saengnim, Changyu, Ch’uch’ŏn, Chinnye and Hallim. In recent years, the city has expanded to include the areas previously known as Kimhae County. Mt. Much’ak (700m) rises in the north, Mt. Shinŏ (630m) in the east, while Yongji Peak (750m) and Mt. Pulmo (802m) are to the city’s southwest. The Naktong River winds around Kimhae’s northern border before splitting into two branches.

On the lower reaches of the Naktong River lies the extensive Kimhae Plain. Along with the Honam Plain, this is one of the largest plain regions in Korea. Of the city’s total arable land, over three quarters is used for rice production. In addition to rice, many farms produce vegetable and fruit crops for the Pusan metropolitan markets. Farmers are now diversifying their produce, cultivating persimmons and chestnuts and raising chickens and
pigs. Along the coast, clam and seaweed and harvested, while factories in the region produce food-stuffs, textiles, chemical products and machinery.

Most tourists visiting Kimhae and its environs come from nearby Pusan to see the area’s natural and historical sites. Mt. Shinö, with its interesting rock formations, is an impressive location, and at its foot stands Unha Temple. In Changyu Township, between Yongji Peak and Mt. Pulmo, is Changyu Valley. The area is famous for its thick forests and clear waters. Here, is Changyu Hermitage, a small temple built by the monk Changyu. Next to the hermitage is a stone stupa housing Changyu’s sarira. In addition to their scenic beauty, the area’s marshes and waterways serve as an important habitat for wildlife. In particular, the lower reaches of the western branch of the Naktong River are visited each year by migrating birds. Snipe, swans and cormorants are commonly found here.

The city has a rich historical heritage. During the Three Han period, the area was known as Kuya, and it honoured Suro (legendary reign 42-199) as its first king, developing into the Pon (original) Kaya Kingdom.

Archaeological excavations in the area have provided important insights into the culture of Kaya. In Chuch’ön Township’s Yangdong Village, excavations have revealed an ancient cemetery. Artefacts from the site date from the late second century B.C.E. to the fifth century C.E. A total of 562 burial sites, including wooden coffin tombs, outer coffin tombs, vertical stone chamber tombs and jar coffins have been recovered, along with 1 925 pieces of pottery, 2 889 metal objects, 45 bronze objects, 69 ornaments and 24 other miscellaneous objects.

Buddhist and Confucian sites are to be found in the city. Buddhist artefacts here include a Koryö-era stone lantern and tortoise-shape stele holder at the Kamno Temple site in Kamno Village, a stupa in Toyo Village, three-storey pagodas in Pombok Village and An’gok Village (South Kyongsang Province Tangible Cultural Assets No. 23 and 24) and a Buddha carving in relief on Chinyöng Peak. Confucian schools in the area include Kimhae Hyanggyo just west of Kumsŏng Temple in the city centre; Shinan Village’s Songdam Sŏwŏn founded in 1703; Shinyong Village’s Miyang Sŏwŏn built in 1832 and Chudong Village’s Shinsan Sŏwŏn. However, all that remain of Songdam Sŏwŏn and Miyang Sŏwŏn are steles. Modern educational institutions here include Inje University in Obang-dong.

Kimje

Situated in the centre of North Cholla Province, Kimje is comprised of the town of Man’gyöng and the townships of Kongdôk, Kwanghwal, Kûmsu, Kûmsan, Pongnam, Puryang, Paekku, Sŏngdôk, Yongji, Isŏ, Chuxsan, Chînbowg, Ch’ôngha and Hwangsan. The city covers a total area of 553 square kilometres and as of 1986, had a population of 169,565. Kimje is surrounded by Chŏnju and Wanju County to the east, Pusan County and Chŏngap to the south and Iksan and Kunsan to the north. Situated between the industrial centres of Iksan, Chŏnju and Kwangju, the area’s roads bear a heavy load of traffic. In addition to the local road network, the Honam Railroad Line and Honam Expressway pass north-south through the eastern part of the city. The Man’gyöng River flows west along the city’s northern border while the Tongjin River marks the border with Pusan County. Mt. Moak (793m), Kuksa Peak (543m) and Mt. Sangdu (575m) rise in the southeast. Apart from these mountains, the city’s topography is characterised by flat areas mostly under fifty metres in elevation. Along the lower reaches of the Tongjin and Man’gyöng Rivers and Wonpyeong Stream, is the extensive Honam Plain.

With fertile plains, good sources of irrigation water and an annual rainfall between 1 200 and 1 250mm, Kimje is the nation’s leading grain producing region. Fifty-nine per cent or thereabouts of the city is arable. Of this, seventy-six per cent grows rice and twenty-four...
percent dry-field crops. In the Hwansan and Yongji townships, sweet potatoes and ginseng are grown and in the Paeksan, Yongji, and Paekku townships, there are numerous sericulture operations. There are many beef and dairy farms here too, particularly in the Kumsan, Yongji and Paeksan townships. Fishing and fish-farming in the Yellow Sea are another source of income and there are also several small-scale salt flats. Local industry is limited to silk manufacture and the processing of yangsongi mushrooms.

The area contains a number of important historical sites and relics. In Kimje’s Kodong Village one can still see remains of Sŏng Fortress. After the Paekche Kingdom fell, Shilla troops, on a punitive expedition against guerillas attempting to re-establish the Paekche Kingdom, are said to have been stationed here. Buddhist temples in the area include Sambul Hermitage, Hŭngbok Temple, Manghae Temple, Munsu Temple, Kwishin Temple and Kumsan Temple. Founded by Chinp’yo during the Shilla period, Kumsan Temple was the central monastery of the Pŏpsang (Dharma Characteristics) sect. Within this monastic complex, one finds a stone pillar, a statue platform, a stele commemorating Royal Preceptor Hyedŏk, a five-storey pagoda, a bell-shaped stupa, a hexagonal multi-storey pagoda, banner-pole supports and the Shimwŏn Hermitage Pagoda (Treasures No. 22-29 respectively).

Confucian schools in the area include Yongam Sŏwŏn (1488), Namsan Sŏwŏn (1574), Chŏsan Sŏwŏn (1577), Hoedong Sŏwŏn (1602), Chiŭm Sŏwŏn (1634), Paeksŏk Sŏwŏn and Haktang Sŏwŏn, (both founded during the reign of King Hyojong (r. 1649-1659), Kŭmgu Hyanggyo (first built in 1407 and moved to its present site in 1676), Man’gyŏng Hyanggyo (founded in 1407 and moved to its present locations in 1637) and Kimje Hyanggyo (founded in 1404 and reconstructed in 1635).

In order to promote the area’s unique traditions, the Pyŏkkol Cultural Festival is held here every October. The festival commemorates Pyŏkkolje, Korea’s oldest man-made irrigation facility, which is located in Puryang Township’s Wŏlsŏng Village. During the festival, local residents play tug-of-war and stage ssangyong nori, a dramatic enactment of a battle between a white and green dragon at Pyŏkkolje.

Kimp’o County

Situated in northwest Kyŏnggi Province, Kimp’o County is comprised of the town of Kimp’o and the townships of Koch’ŏn, Taegot, Yangch’ŏn, Wolgot, Hasŏng and T’ongjin. Except for the southeastern area, the county is surrounded by water. To the east lies Kanghwa Island, separated from the mainland by a narrow strait. As a result of a long process of erosion combined with silt deposits from the Han River, the county’s terrain is characterised by low, flat plains.

Kimp’o County’s agriculture is primarily devoted to rice cultivation. Irrigation water for the area’s farms previously came from the Han River, which flows through Seoul, and Kulp’o Stream, which flows through Puch’ŏn. As a result of Seoul’s and Puch’ŏn’s industrial development, this water is now polluted and its use in agriculture has been restricted, forcing the county to look for alternative irrigation sources. Rice, potatoes, beans, leafy vegetables and ginseng are grown in the area. Dairy farming is another important source of income for local residents. Although the county’s tourist industry is not large, many visitors pass through on their way to Kanghwa Island.

There are a number of historical sites in the area. In Wolgot Township, one finds Munsu Fortress. First built in 1694 and repaired in 1812, this 2 400-metre fortification guarded the strait between Kanghwa Island and the mainland. It is famous as the site of a pitched battle during the French invasion of Kanghwa in 1866. As for Confucian sites, there is the Ujo Sŏwŏn (Kyŏnggi Province Tangible Cultural Asset No. 10) and Kunha Village’s T’ongjin Hyanggyo (county public school). In Kimp’o’s Pukpyŏn Village, one can see Kimp’o
Hyanggyo, which was founded in 1122. The county's Buddhist sites include the Munsu, Kümjong, Yonghwa, Kwangún, Yakch'ón and Kyehyang temples. At Munsu Temple, one finds a stupa and stele (Kyonggi Province Tangible Cultural Asset No. 91) commemorating Uishim (1592-1665), who was styled Grand Master P'ungdam.

**King Sejong Memorial Hall**

King Sejong Memorial Hall (Sejong Taewang Kinyömgwan) is situated in Ch'ongnyangniodong in Seoul. Founded in October 1968, the hall houses texts and historical materials related to King Sejong (r. 1418-1450). The non-profit foundation Sejong Taewang Kinyöm Saöphoe is responsible for management of the hall. In addition to collecting and exhibiting historical items, the foundation publishes numerous annals and treatises related to Sejong and other Chosón-era kings.

**Kiryø sup'il** (Essays of Kiryø)

*Kiryø sup'il* is a collection of records concerning the activities and deeds of Korean patriots from the end of the Chosón period until liberation in 1945. This work was compiled and edited by Song Sangdo and includes a preface by Kwón Sangik. Song collected records such as newspaper clippings that recorded events in the lives of Korean patriots. He arranged these materials into a five-volume and five-fascicle collection, but this work was not published until 1955 after Song’s death, when the National History Compilation Committee (Kuksa P’yönch’an Wiwonhoe) included it in the second volume of *Han’guk saryo ch’ongsŏ*.

The patriots covered in this work begin with Yi Shiwôn who died while trying to protect his country from the 1866 invasion by the French and include a total of 239 patriots. It chiefly focuses on the activities of patriots at the end of the Choson period. Some of the major events of this period that are covered by Song include the June 10 Independence Demonstration in 1926 (6-10 Manse Undong), the Kwangju Student Demonstrations in 1929 and other events in the struggle for national sovereignty. *Kiryø sup'il* also includes the activities of the Shanghai Korean Provisional Government, the Koryø Communist Party (Koryø Kongsan-dang) and the Korea Revolutionary Corps (Koryø Hyôngmyông Tan) in addition to the deeds of individual patriots such as An Chunggún (1879-1910) and Min Yonghwan (1861-1905). Special attention in this book is given to the guerrilla warfare waged by the Righteous Armies (Üibyông) against the Japanese colonial occupation.

This work provides valuable data for research into the independence activities of Korean patriots during the tumultuous period in which Korea lost her national sovereignty. Therefore, *Kiryø sup'il* provides the present day reader with a window to view the activities of those Koreans who bitterly resisted the Japanese colonial designs for Korea.

**Kisaeng**

In traditional Korean society the *kisaeng* female entertainers were known by various appellations, including *kinyö* and *hwaryugye yôja* (pleasure women). While it is rather vague as to when the class and institution of *kisaeng* became formalised in Korean history, there are many records of women serving men from ancient times. Originally, there was no distinction between a girl or women working as a maid (*pi*) and a *kisaeng*, although the former are known to have existed at an earlier time. It is thought that the entertainment functions of the *kisaeng* may have originated in the songs and dances of the female shamans (*mudang*) of the southern Korean provinces. Thus, one possible origin of the *kisaeng* could be the degraded *mudang* who became female entertainers in order to earn a living. In addition to hereditary *kisaeng* such as these, there were also those *kisaeng* who had been reduced on the official census registers from female maids to *kisaeng*. 
The social class of *kisaeng* was the same as that of a male or female slave, and once a person was designated as a member of the *ch'ónin* (low-born) class, there was no release from this classification. Since, in Chosón, a child's status was determined by that of its mother, the offspring, say, of the union of a *yangban* and a *kisaeng* would be of the low-born class. Thus, *kisaeng* were included in the lowest strata of Chosón society, and for a woman to enter this calling would result in a degradation of her social status. The occupation of *kisaeng*, while being one of the very few available to women of Chosón, was considered to fit the so-called 'eight low-born' (*p'alch'ón*) occupations.

Upper class *kisaeng* were, however, more than prostitutes and were required to be multi-skilled, in *shijo* poetry composition, dance, the art of conservation and music, among other talents. Accordingly, there are many famous *kisaeng* from traditional Korean society, such as Hwang Chini, of the early sixteenth c., whose skill in poetry composition was highly acclaimed. The contribution of *kisaeng* to such literary genres as the Koryô poem-songs (*Koryô kayo*) is substantial, and a sizeable body of material has been preserved. Perhaps the best known *kisaeng* was Non’gye (? -1593), a *kisaeng* in Chinju during the 1592 Japanese Invasion. She sacrificed her own life in order to assassinate a Japanese general, and is regarded highly for her patriotism.

By the end of Chosón there were three classes of *kisaeng* -- the first class *kisaeng*, most of whom were married; the second class *kisaeng* who were basically prostitutes, but who did not work openly; and the third class *kisaeng*, who were simply prostitutes. The first class *kisaeng* were well-trained and for the women of Chosón, well educated. Many were the daughters of *yang'in* (freeborn commoners) families, and after receiving intensive training in matters of etiquette, music and literature, they primarily entertained the high-ranking members of Chosón officialdom and were thus often called *kwan'gi* (government-official *kisaeng*). Since they were highly-skilled in the arts and music, they were often called upon to perform at royal banquets. Like the government officials they served, these women received a stipend from the government. Second class *kisaeng*, however, while little more than prostitutes, were required to show greater discretion than their third class counterparts. The three classes of *kisaeng* could be further differentiated by their hairstyles and mode of dress. Also, by the commencement of the colonial period, the colour of their parasols indicated their class, with first class *kisaeng* carrying a red parasol. This distinction was not, however, uniform, with many third-class *kisaeng* carrying red parasols during the later colonial period.

Girls often entered their profession as early as the age of ten, and served as *Kisaeng* apprentices for a number of years before establishing their own clientele. Many mature *kisaeng* retired to positions superintending the younger *kisaeng* or left the profession. A further option was to work as a female doctor (*tín'yô*) and provide medical services to palace ladies, servants and *kisaeng*, or else in the Bureau of Royal Attire (Sangüiwôn) as a seamstress. But when there was a banquet, these retired *kisaeng* would again don their costumes and perform for the assembly.

While the profession of *kisaeng* does not exist today as it once did in modern Korea, there are still those women who pursue careers very much like the traditional *kisaeng*. These women, unlike their predecessors, are not bound to their calling, and are chiefly highly-skilled entertainers who perform traditional Korean songs and dances. Thus, while prostitution certainly exists in modern Korea, those women who perform as *kisaeng* are merely traditional entertainers.

**Bibliography**


*Kisan* (see *Kim Chun'gûn*)
Ko Shiŏn (1671-1734)

Ko Shiŏn was a poet of the late Chosŏn period. His family’s ancestral home is in Kaesŏng, his courtesy name was Kungmi and his pen name was Sŏngjae. In 1687 he passed the yokkwa (government service examination for foreign languages) and after that time he travelled to Qing China on various occasions as a member of official Korean embassies. Ko was attached to the Bureau of Foreign Relations (Woegyo Kwan) as an official of the second rank. In 1734 on another trip to China, Ko became ill and died.

After Ko’s death those who worked under him gathered his materials into a collection. In particular Ko was known for his skill in composing Tang-style poetry and along with Im Wŏnjun, Hong Set’ae and Chŏng Naegyo was considered one of the four masters of this style. Ko also compiled the poetry collection Sodae p’ung’yo (Poems of a Peaceful People) which was a collection written by commoners from the time of King Sejo (r. 1455-1468) until King Yongjo (r. 1724-1776). This work is considered important in the history of Korean literature since it displays the works of those outside the upper classes. In addition, Ko’s own work Sŏngjae chip (Collected Works of Sŏngjae) is extant.

Ko Ón (1933- )

Ko Ón is a poet who was born in Kunsan of North Chŏlla Province. His given name is Unt’ae and his Buddhist name is Ilch’o. Ko made his debut in November 1958 with his poem ‘Pombam ŭi malssŭm woe’ that was published in Hyŏndae munhak (Modern Literature). He is a prolific poet and has published numerous poetry collections, novels, essays and other critical writings.

Ko’s writing style has undergone frequent changes with his maturation as a poet. He began with writings that expressed his nihilistic views of life, which he saw as plagued with illness, mental anguish and death. This initial nihilism was gradually replaced with his tragic sense of history that had roots in the trials of the Korean people throughout the twentieth century. From this historic framework, Ko broached issues such as the political oppression of the Korean people and the social turmoil that has surrounded modern Korean history. In his latest poems, Ko is heavily influenced by his own brushes with the military dictatorships of Korea that resulted in prison terms for him. It is these experiences, however, that permit the poet to see the precious nature of life expressed in simple objects such as a ray of sunshine or patch of clear sky. Ko is primarily an activist, but his poems are lively and engaging. In order to convey his ideas and emotions, he uses techniques such as exclamation, imperative and question to engross the reader.

Among Ko’s many writings are poetry collections such as P’ian kansŏng (Sensitivity in Another World, 1960), Paektu san (Mt. Paektu, 1987) and Ajik kajianun kil (The Road Not Yet Taken, 1993). His novels include Hwangp’o ilgi (Record of Hwangp’o, 1976) and Naega mantsun sanak (The Desert I Made), and In’ganun sülp’ŭryŏgo taecŏnatta (Men are Born to be Sad, 1968) and Sarangŭl wihayŏ (For Love, 1978) are among his essay collections.
Koguryŏ (see History of Korea)

Kobong munjip (Collected Works of Kobong)

*Kobong munjip* is the literary collection of the mid-Chosŏn scholar-official, Ki Taesŭng (1527-1572). It is composed of fourteen fascicles in eleven volumes and is a woodblock-printed work. The original collection consists of three fascicles in a like number of volumes, and this has been augmented by various supplemental works. The collection was first published in 1614 by the author’s son, and was subsequently supplemented in 1629. It contains a variety of pieces including essays, funeral dirges, and official documents. However, it is the author’s writings on philosophy and neo-Confucian ideology that are best known. The work is highly valued by scholars of traditional Korean philosophy and the debates that surrounded this theme in the mid-Chosŏn era.

Kŏch’ang County

Located in the northwest corner of South Kyŏngsang Province, Kŏch’ang County consists of the town of Kŏch’ang and the Kabuk, Kajo, Koje, Namsang, Namha, Mari, Puksang, Shinwŏn, Ungyang, Wich’ŏn and Chusang Townships. There are a number of high mountains in the area, including Mt. Tŏgyu (1 614 metres), Mt. Wŏlbong (1 279 metres), Mt. Sambong (1 254 metres), Mt. Sudo (1 316 metres) and Tanji Peak (1 327 metres) in the north, Mt. Kibaek (1 330 metres) and Mt. Kŭmŭm (1 354 metres) in the west, and Turi Peak (1 135 metres), Ūisang Peak (1 046 metres), Mt. Pigye (1 126 metres) Mt. Odo (1 134 metres) and Mt. Susŏng (899 metres) in the east. The south consists of a relatively flat basin surrounded by Mt. Porok (767 metres), Mt. Ch’olma (705 metres) and Mt. Kalchŏn (763 metres). Runoff from these mountains forms the upper tributaries of the Naktong River.

The county has a high agricultural output. Besides grains and beans, farmers in the region produce cotton, castor beans, sesame and hemp. Since the 1930s, Kŏch’ang Town has been a major apple growing region. In addition to agriculture, there are several mining operations in the area, which extract kaolin clay and gold. Most of the area’s industry is devoted to either textiles or machinery production. Tourism is another source of income for the area. Mt. Tŏgyu National Park draws a continuous stream of visitors throughout the year. This mountainous area, serving as a buffer between Shilla, Paekche and Kaya during the early Three Kingdoms period, contains a number of ancient artefacts.

Kŏch’ang County has some Confucian relics, including the Kŏch’ang Hyanggyo (County public school) which was built in 1415, Tosan Sŏwŏn (private academy), Namjŏn sŏwŏn, Wan’gye Sŏwŏn (built in 1664), Sŏngch’ŏn Sŏwŏn (built in 1637) and Kuyŏn Sŏwŏn (built in 1694). There are also a number of pavilions including Soshim-nu in Namha Township, Yosu-jŏng in Wich’ŏn Township, Inp’ung-jŏng in Shinwŏn Township and Chaha-ru in Ungyang Township. The area’s Buddhist artefacts include a gilt figure of a standing Bodhisattva (Treasure No. 285) which was excavated in Kŏch’ang, a standing stone Buddha figure (Treasure No. 377) in Kŏch’ang’s Yangp’yŏng-dong, and another such figure (South Kyŏngsang Province Tangible Cultural Asset No. 36) in Nongsan Village.

Koch’ang County

Located in the southwestern corner of North Cholla Province, Koch’ang County consists of Koch’ang Town and the townships of Kosu; Kongŭm; Taesan; Mujang; Puan; Sangha; Sŏngnae; Sŏngsong; Shillim; Shimwŏn; Asan; Hŭngdŏk; and Haeri. The county’s eastern border is demarcated by the Noryŏng Mountain Range.
Although the county has some mountainous terrain, much of it is level land and eminently suitable for rice cultivation. Barley; sweet potato; varieties of bean; Chinese cabbage; and tobacco are also grown here. Although the county has over 80 kms. of coastline, there is not a great deal of commercial fishing. In Haeri salt flats extract sea-salt. Since Koryŏ, the area has been famous for its porcelain and earthenware pottery. Local kilns still produce high quality porcelain as one of the region’s leading speciality products.

Kŏch’ang, an ancient town, has a great number of historical artefacts and relics. The Hyogamch’ŏn (Filial Piety that Moved Heaven) Well in Shillim is associated with the legend of a model filial son of early Chosŏn, who brought water everyday from far away, for the memorial offerings to his parent’s grave. Heaven, moved by his filial devotion, sent a lightning bolt that instantly created a well next to the grave site. There is now a stone marker in front of the well, commemorating the son’s devotion. The Ch’anghyo Shrine was built behind the well during the reign of King Yongjo (r. 1724-1776).

Chidong Village has a large Bronze Age dolmen. This is the southernmost northern-style dolmen on the Korean peninsula. It is known as Mangbuktae (Looking North Platform) because Song Kisang (1612-1667), a local scholar, rallied his compatriots here, urging them to pledge loyalty to the country after the Manchu Invasion of 1636. The local people bring offerings of clean water to the dolmen on the first and fifteenth day of each lunar month.

Moyang Fortress is another pointer to the town’s past. Along with Popsongjin Fortress to the south and Ibam Fortress to the north, this 5-metre high, 1680-metre long stone wall formed a vital line of defence protecting the fertile plains of the region. The fort originally contained the offices of the town magistrate, the government guest house and auxiliary buildings including storehouses, a gaol and a pavilion. Every year during the Wall-walking Festival, the local people march along this ancient wall, carrying a stone on their heads. Legend has it that anyone who walks the wall three times in this fashion will have all of his or her wishes fulfilled and will be reborn in the ‘pure land’ in the next life. Some days before this celebration, gongs and drums are struck and the streets are festooned with colourful lanterns.

A thatch-roofed house stands near the gateway to the Moyang Fortress. This is the birthplace of Shin Chaehyo (1812-1884) who made a significant contribution to the development of p’ansori (one-man opera) in his patronage and training of kwangdae; consolidation and editing extant textual materials; exposition of theory; and composition of p’ansori itself. Shin is famous for creating a p’ansori version of the popular Ch’unhyang chŏn (Tale of Ch’unhyang).

There are some Buddhist temples of note in the area, including Munsu; Hŭngdŏk; Soyo; Sangwŏn; Mongbul; and Yonghwa temples as well as Naewŏn Hermitage. Sŏnun Temple is said to have been built in 577. This ancient temple contains some important historical relics, including a gilt-bronze seated Bodhisattva (Treasure No. 279); a seated image of Ksitigarbha Bodhisattva (Treasure No. 280); a six-storey pagoda (South Cholla Tangible Cultural Asset No. 29); a large bronze bell (South Cholla Tangible Cultural Asset No. 31); and the main Buddha Hall (Treasure No. 290). There is also a Buddha in relief (South Cholla Tangible Cultural Asset No. 30) at the temple’s Tongbul Hermitage. In Asan Township, there is Chinhyŏng Cave where Shilla’s King Chinhŭng (r. 540-576) is said to have undergone spiritual cultivation in his final years.

Koesan County

Situated in North Ch’ungch’ŏng Province, Koesan County comprises the towns of Koesan and Ch’ungp’yŏng, and the townships of Kammul, Toan, Mun’gwang, Pulchŏng, Sari, Sosu, Yŏnp’ung, Changyŏn, Ch’ŏngan, Ch’ŏngch’ŏn and Ch’ilsŏng. The county covers
an area of 936.98 square kilometres and as of 1986, had a population of 106,867. The Noryŏng Mountain Range runs through the county's western area while the Sobâek Mountain Range runs along its border with Mun'gyŏng in North Kyŏngsang Province. In order to preserve its scenic beauty, the latter area has been designated Mt. Songni National Park (See Songni Mountain). As an inland mountainous region, the county receives 1500mm of rainfall annually and experiences sharp variations between summer and winter temperatures.

Roughly 70 per cent of the population is engaged in farming an area of the county that is about twenty per cent arable. Of this land, 40 per cent is used for rice cultivation and 60 per cent for dry-field crops such as barley, wheat, sorghum, garlic, bean and potato. The area's speciality crops are ginseng and tobacco. Well-known for yellow leaf tobacco, the county produces about 4000 tons annually. A gradual decline of the ginseng crop has occurred as a result of cheaper imports from China. Mineral resources include iron in Pulchong; tungsten and coal in Ch'ŏnch'ŏn; coal in Kammul, and limestone in Ch'ŏngan and Ch'ilsŏng. The limestone found here is used in local potteries in porcelain production, as is the iron oxide, for designs in black on the porcelain's white background. In order to provide power to the region, a hydro-electric plant was built in Ch'ilsŏng's Saŭn Village in 1952.

Due to its lack of heavy industry, the region is relatively free of pollution, making it an important plant and wildlife habitat. Koesan County is home to the unique white forsythia and white herons, estimated at some 300 in number, are to be seen in the area. In addition to its flora and fauna, Koesan County offers numerous scenic attractions, such as the Sŏnyu Valley in Ch'ŏnch'ŏn's Songmyŏn Village and the 15-metre-high Suok Waterfall in Yŏngp'ung's Wŏnp'ung Village. In Ch'ungsŏng Village one finds Ch'ungsŏng mineral spring. Containing calcium carbonate and iron, the spring water is said to alleviate both skin disease and gastrointestinal afflictions.

The county contains a number of important historical sites. On its eastern border, to the north of Mt. Choryŏng (1017m), stands an old fortress gate. Built during the Three Kingdoms period, the gate was part of a fortress that stood on Mun'gyŏng Saejae, an important pass linking North Kyŏngsang and North Ch'ungch'ŏng Province. Important Buddhist sites in the area include Kagyŏn Temple in Changyŏn's T'aesŏng Village and the old site of Ponghwa Temple in Sari's Sadam Village. At the latter site, there is a 4.97-metre-high, five-storey pagoda which was built during early Koryŏ. Confucian schools found in the area include Koesan Hyanggyo (established in the early Chosŏn period) in Koesan's Sŏbu Village, Yŏnp'ung Hyanggyo (established in 1515) in Yŏnp'ung's Haengch'ŏn Village, Ch'ŏngan Hyanggyo in Ch'ŏngan's Umnae Village and Kunbang Sŏwŏn (originally established as a shrine in 1688) in Ch'ŏngan. As a good example of Chosŏn architecture, there is the Kim Kŭng residence in Ch'ilsŏng. In most respects, the house is a typical residence of a southern aristocrat during late Chosŏn.

Kŏgŭm Island

Kŏgŭm Island is part of Kŭmsan Township in South Chŏlla Province's Kohŭng County. The island covers a total area of 62.08 sq. kms. and has a 54 km. long coastline. Kŏgŭm is a mountainous island, the highest points being Chŏktae Peak (592m) and Yongdu Peak (419m). Most of the villages are situated in the less elevated areas to the island's west and northwest. There has been extensive land reclamation on the northern and western coasts.

Roughly one quarter per cent of the island area can be farmed, with about 5 sq. kms. used for rice and 12.0 sq. kms. or thereabouts for dry-field crops such as garlic, onion, barley, bean and turnip. Local marine products include eel, frog flounder, gizzard shad, seaweed and oyster. The island's transportation needs are met by a regular ferry service to and from the town of Toyang just 2.3 kms. away on the Kohŭng Peninsula. There are eight primary
schools, one primary school branch, two junior high schools and one high school on Kōgūm Island.

During Chosŏn, the island, then known as Chŏlli Island, was used for horse breeding. Some mid-Chosŏn records, however, refer to it as Kŏkkŭm Island. Cultural relics include ancient shell mounds in Taehŭng Village, dolmens, Songgwang Hermitage and the Kŭmsan Village Fortress remains.

Koguryŏ (see History of Korea)

Kohŭng County

Situated in South Chŏlla Province, Kohŭng County is comprised of the towns of Kohŭng and Toyang, and the townships of Kwayŏk, Kŭmsan, Namyang, Todŏk, Tohwa, Tonggang, Tongil, Tuwŏn, Taesŏ, Pongnae, Yŏngnam, Chŏmam, P'ŏdu and P'ungyang. Kohŭng is a peninsula jutting into the southern sea between Posŏng Bay and Sunch'ŏn Bay, along with 23 inhabited and 147 uninhabited islands. The county covers a total area of 699.50 square kilometres and as of 1986, had a population of 159,510. The region's topography is characterised by low mountains about 500 metres in elevation. Reclamation projects have recovered extensive stretches of land along the coast.

Approximately 29 per cent of the county area is arable. Of this, about 88 square kilometres grows rice and 124 square kilometres dry-field crops. Garlic is grown in the southwest (Toyang, P'ungyang and Kŭmsan) and barley for brewing in Kŭmsan and Tuwŏn. Both laver and brown seaweed are gathered offshore. Kōgūm Island in particular, is well-known for its laver production, which ranks second after that of Wan Island. Clams and other shellfish are also found in abundance here. In addition, Toyang's Oma Village has the largest shrimp-farming operation in east Asia. Much of this produce is exported to Japan.

With numerous picturesque islands and beaches, the county attracts large numbers of tourists, particularly during the summer months. Famous beaches in the area include Narodo Beach on the northern coast of Naro Island, P'ungnyu and Taegŏn Beach in Tuwŏn and Surokto Beach on the eastern coast of Surok Island. Surok Island is home to a leper colony. In earlier days, the island was isolated, but as medical knowledge of the cause and treatment of leprosy has advanced, so the area has been opened up to tourism.

As well as its scenic attractions, the county has a number of important historical sites. At the base of Mt. P'aryŏng in Chŏmam stands Nŭngga Temple. This ancient monastery is said to have been built by the foreign monk Ado during the Three Kingdoms period, but this has not been confirmed by extant record. The temple was burned down in 1592 during the first Hideyoshi Invasion and was restored during the reign of King Injo (r. 1623-1649). Near the temple one finds a 900-kilogram bronze bell made in 1698. Kŭmt'ap Temple, located at the base of Mt. Ch'ŏndŭng (550m), is another famous temple. Established by Grand Master Wŏnhyo in 637, the temple suffered extensive damage during the various invasions that swept through the area. However, the Kungnakchon (Paradise Hall) has remained relatively intact. The dense nutmeg forest around the temple has been designated Natural Monument No. 239.

There are also Confucian sites in the area such as Kohŭng Hyanggyo (established in 1441 and moved to its present location in Tuwŏn in 1587) and Pongamsa (a shrine in Kwayŏk commemorating Kim Chun and other famous members of the Kimnyŏng Kim clan).

Local customs are still preserved in Kohŭng County From lunar New Year to the 15th day of the first lunar month (i.e., the first full moon), residents of the county hold the Maegu
**Kohyŏn Mountain**

Mt. Kohyŏn (1,033 metres) is situated in northeastern Ulsan in South Kyŏngsang Province. Along with Mt. Kaji (1,240 metres), Mt. Umnum (1,107 metres), Mt. Ch’ŏnhwang (1,189 metres), Mt. Nungdong (918 metres), Mt. Kanwŏl (1,083 metres), Mt. Shinbul (1,209 metres) and Mt. Ch’wisŏ (1,059 metres), it is part of the mountainous area located in the north-eastern section of South Kyŏngsang Province. Run-off from the mountain’s southern and western slopes flows into the T’aehwa River while Samjong Stream flows down from the eastern slope. At the lower reaches of the Samjong Stream lies Sayŏn Lake, and at the lake’s edge, there is a rock engraving dating from the Bronze Age (10th - 4th C., B.C.E.)

**Kŏje**

Situated just off Korea’s southern coast, the city of Kŏje comprises the town of Shinhyŏn and the townships of Kŏje, Nambu, Tongbu, Tundŏk, Sadŏng, Yŏnch’ŏ, Irun, Changok and Hach’ŏng. Totaling 397 sq. kms, the city consists of the large Kŏje Island and several small islets. Geologically, the island is part of a submerged chain of mountains; as a result of which the city’s terrain is mountainous with Mt. Taegŭm (438m) rising in the north, Mt. Kyeryong (555m) and Ongnyŏ Peak (555m) in the centre and Mt. Kara (585m) in the south. Highway 14 crosses a narrow strait to connect the island with T’ongyŏng on the mainland.

Approximately 19.2 per cent of the city is arable land. Of this, 65 per cent is used for rice cultivation and 35 per cent for dry field crops such as barley and sweet potatoes. Most of the city’s rice paddies are located on reclaimed land along the coast. Taking advantage of the forests that cover much of the island, local farmers also grow large quantities of *shitake* mushroom. The area has a mild climate with an average mean temperature of 13.6°C and a high annual rainfall of 1,662 mm. With this relatively warm climate, farmers are able to grow citrus fruits and pineapple.

The city is located on the southern coast, which accounts for twenty per cent of the nation’s total fish catch. Boats operating from the city’s port bring in catches of cod, Spanish mackerel, black porgy (f. Sparidae), frog flounder, mackerel pike and perch. As fish stocks off the southern coast become depleted, many local fishermen are switching to fish and shellfish farming. In particular, a number of oyster farms have been established in Kŏje Bay and Tundŏk Bay, and on Ch’ilch’ŏn Island. Kŏje’s industrial sector is centred around its shipbuilding yards, which are the second largest in the nation. In 1973, the Okp’o Shipyard was opened in Shinhyŏn, with a capacity to build 24,000 -tonne ships, and a year later, the Chukto Shipyard was established at Okp’o Bay.

As Korea’s second largest island, Kŏje boasts great scenic beauty. Along the island’s rocky coastline, large granite cliffs rise from the clear waters of the southern sea. The spectacular pinnacles of rock on the east side of Nambu Township, known as Kŏje Haegŭmgang, are often compared to similar formations east of Mt. Kŭmgang. Kuch’ŏn Valley, in the middle of Kŏje Island, is another popular tourist destination. Large granite formations rise above this valley’s dense forest. Here are T’anggŏn Rock, Shinsŏn Rock and Yongju Temple. Other popular sights include Kujora Beach in Irun Township and Mundong Waterfall near Yongsu Temple in Shinhyŏn.

As well as its natural beauty, the city has a number of important historical sites. Since the island was often attacked by Japanese pirates, many stone fortifications can be seen throughout the area. Buddhist artefacts include a three-storey pagoda in Shinhyŏn’s Ayang
Village and a seated stone Buddha figure (South Kyongsang Province Tangible Cultural Asset No. 48) in Sadang Township's Oryang Village. Confucian schools in the city include Kõje Hyanggyo, which was built during early Chosôn, and Pan'gok Sõwôn... Sites from the modern era include the remains of a prisoner of war camp in Shinhyóon. During the Korean War, the camp held up to 170,000 prisoners of war, some of whom had been press-ganged into the North Korean army. In 1951 and 1952, numerous murders occurred in the camp as a result of hostilities between pro-Communist and declared anti-Communist prisoners. On a single occasion, pro-Communist prisoners brutally slaughtered one-hundred and five anti-communist inmates.

**Kojong, King** (r.1864-1907)

King Kojong (1852-1919) was the twenty-sixth king of the Chosôn period and reigned from 1864 to 1907. His childhood name was Myôngbok, later changed to Hùi, his courtesy name was Sôngim and his pen name was Sônghôn. He was the second son of Yi Haênóng (Hûnsôn Taewôn'gun) and his mother was of the Min family. Upon the death of King Chôlchông (r. 1849-1863), Kojong succeeded to the throne at the age of twelve. The accession of Kojong was based upon an understanding between his father and the Queen Dowager Cho (the mother of King Hônjong) that the two would in actuality govern the nation. With the Taewôn'gun acting in his son's stead, Chosôn was set upon a course for reform. In 1866 Kojong was married to the daughter of Min Ch'irok in an attempt by the Taewôn'gun to break the so-called in-law government (seõo chôngch'ã) by the Andong Kim and the P'ungyang Cho families. The Min family, which did not have the powerful political connections that the previous royal in-laws had possessed, nonetheless developed into a staunch rival for the royal family. In particular, Kojong's queen, Myongsông (Queen Min 1851-1895) proved to be a worthy opponent for the royal family.

As Kojong grew older he gradually began to assert his own ruling authority and grew to oppose many of the reforms of his father in small increments. In 1873 the Taewôn'gun was driven from power by the combination of Confucian literati who had been the target of many of his reforms and the newly emerging power of the Yôhûng Min family that was now the royal in-laws. The young King Kojong was now under the control of his Queen. With the staunchly isolationist Taewôn'gun out of the way, Chosôn now embarked upon a course of reforms and modernisation. In 1876 Chosôn signed the Treaty of Kanghwa Island (Kanghwa-do Cho'yak) with Japan that proclaimed Chosôn as a sovereign nation and opened the port of Pusan along with two subsequent ports to foreign trade. Moreover, the treaty granted Japan extra-territorial rights that permitted Japan to establish settlements within Chosôn. Another of Kojong's early focuses was on military reform. In 1881 he invited Horimoto Reizô, a lieutenant in the Japanese army, to instruct a newly organised unit in modern warfare techniques.

Kojong’s attempts at reforms were not met with approval by the Confucian literati who vehemently opposed the Treaty of Kanghwa from the outset as they expressed concern with opening the country to Western nations and Japan. In addition, the Taewôn'gun schemed to bring himself back to power by deposing Kojong and installing his eldest son, Yi Chairson, on the throne. However, this plan was uncovered and Yi along with thirty others were executed. The Taewôn'gun, by virtue of being father of the King, was not implicated in this matter. Also affecting the management of the Chosôn government was the ongoing struggle between the Taewôn'gun and Queen Min for power. This was fuelled by the hostility of the people towards the expansion of Japanese influence in Korea. The consequence of these factors was the Military Mutiny of 1882 (imo kullan).

The Military Mutiny erupted as a repercussion of the soldiers of the elite corps (Pyôlgigun) not being paid. When they were finally paid in rice, it was adulterated with chaff, which caused the soldiers to fight with the ration clerks. For this, the instigators were sentenced to death by Min Kyômhuo, the official in charge of Sônhyech'ông (the office charged with...
the administration of the Uniform Tax Law), who was also of the royal in-law family. At this the soldiers erupted in a full-scale riot and burned the Japanese legation building, killed the military advisor Horimoto, killed Min Kyōmho and also sought out Queen Min for the same purpose. The Queen, however, narrowly escaped. The consequence of the mutiny was for Kojong to bring the Taewŏn'gun back to power and he at once issued an edict declaring that all governmental matters must be submitted to him for approval in the future. The Taewŏn'gun was not long in power as both Chinese and Japanese troops descended on Seoul after the mutiny. It was the Chinese that asserted their power at this time and reinstated Kojong on the throne and took the Taewŏn'gun to China. Kojong thus set out on a trail of reforms, which were ushered in by the advocates of 'enlightenment' thought such as Kim Hongjip and Kim Yunshik. These reforms, however, put the King in conflict with Queen Min and thereby created more turmoil in the Chosŏn government. It was in this atmosphere that the Coup d'Etat of 1884 (kapshin chŏngbyŏn) broke out as the progressive forces sought to overturn the Chosŏn government. The coup was initially successful as the progressives, led by Kim Okkyun, abducted the King and drew up a list of reforms. However, the intervention of Chinese forces spelled an end to the coup and resulted in Queen Min seizing an even greater share of power in the government. The reaction of Kojong to the events of the mid-1880s was to seek a foreign benefactor to preserve his crumbling power. To this end foreign powers such as Russia and the United States were brought into the political mix in Chosŏn. It was Japan, however, that had the greatest degree of power in Korea. In 1894 Japan was the force behind the Reforms of 1894 (Kabo kyōngjang) that again resulted in Kojong being stripped of his power and the Taewŏn'gun being reinstated. In effect, the Reforms of 1894 established a new government outside the jurisdiction of the King and Queen, but this did not last long. The Reforms failed as the Taewŏn'gun bitterly opposed them and even sought again to bring China into Korea. This was discovered and he was removed from power by the Japanese who then forced Kojong to give approval for a new government led by a cabinet headed by Kim Hongjip. Queen Min who saw her power waning sought to bring the Russians into the Korean government as a balance to the growing Japanese power. For this the Japanese assassinated the Queen, causing Kojong to seek refuge in the Russian legation in February 1896. Kojong remained in the Russian legation for a year before he finally emerged and announced the Great Han Empire, and proclaimed Korea to be an independent power. Despite the bold announcement of a new 'empire', the situation of Korea had not changed as the foreign powers vying for control continued to wring concession after concession from Korea. Moreover, the fact that Kojong decided to take up residence at Tōksu Palace rather that Kyongbok Palace reveals that the King wanted to be close to the refuge offered by the embassies of Britain, Russia and America which were close to the former. Kojong feared Japan and was no longer in control of his country. Japan continued to gain privileges from Korea and after defeating Russia in the Russo-Japanese War of 1904-1905 was unchecked in her designs on Korea. The 1905 Protectorate Treaty essentially stripped Kojong of his power. Kojong attempted to fight this and sent a royal letter to the Taehan maeil shinbo newspaper stating that he had not consented to the treaty. In addition a secret mission was sent to The Hague where Korea protested the treaty. This provided Japan with grounds to force Kojong to abdicate the throne in favour of his son Sunjong (r. 1907-1910) and paved the way for the annexation of Korea by Japan three years later. Kojong's death in 1919 served to fan the flames of the March First Independence Movement in that many people had flocked to Seoul for his funeral rites that were scheduled for March 3. Kojong is remembered as the last true king of the Chosŏn period yet his reign was marked with political schemes that revealed him as not having firm control of his own and the
nation’s destiny. Both his father and his queen proved to be far superior politicians than Kojong and perhaps his legacy is to epitomise the ineffectual rule of the monarchs during the last century of the Chosŏn dynasty.

**Koksŏng County**

Situated in the northeast part of South Ch'olla Province, Koksŏng County is comprised of the town of Koksŏng and the townships of Kyŏm, Kodal, Moksadong, Samgi, Sŏkkok, Ogok, Okkwa, Osan, Ip and Chukkok. Ridges branching off of the Sobaek Mountain Range run through the county, creating the area’s rugged terrain. Mt. Ch’oak (717m), Mt. T’ongmyŏng (765m) and Mt. Chubu (678m) are in the centre of the county, while Mt. Hŭia (764m) is to the south. Mt. Ch’ŏmna (659m) is in the northeast and Mt. Yŏn (505m) in the west. The area’s weather is generally mild, but is relatively cold in winter. The county has an average yearly temperature of 13.1°C and an average annual rainfall of 1,204 mm.

About 19 per cent of the county is arable. Rice is cultivated in the flood plains of the Sŏmjin River and Okkwa Stream, while dry-field crops such as barley, beans, sweet potatoes, cotton and tobacco, are grown elsewhere in the county. In the mountainous areas, medicinal herbs, chestnuts, mushrooms, honey are produced and timber is extracted for processing. In addition, large apple orchards exist in the area around Okkwa Township’s Soryong village. Except for a number of refineries, breweries and cotton-weaving operations, the area’s industrial sector has been slow to develop.

With its numerous mountains and picturesque rivers and streams, the county offers many scenic attractions. Near its eastern border, where the Posŏng and Sŏmjin rivers converge, there is a long sandy beach known as the Amnok Resort. The area is easily accessible by car via Highway 17 or by train via the Cholla line. In the summer, the area fills up with sports fishermen and tourists, many of whom come to escape the heat.

Visitors also come to see the area’s temples and historical sites. Torim Temple, situated to the east of Hyŏngje Peak (657m), is one of the area’s most popular Buddhist monasteries. Founded by Grand Master Wŏnhyo in 660, the temple is located in a valley of lush forest and spectacular waterfalls. T’aean Temple in Chukkok Township’s Wŏndal Village is another ancient temple. Here one finds a pagoda (Treasure No. 273) and stele commemorating Sŏn Master Chŏgin, a pagoda and stele (Treasures No. 274 and 275) commemorating Grand Master Kwangja, a large bronze bell and a three-storey stone pagoda.

In addition to Buddhist temples, there are a number of Confucian sites in the area. Ancient schools found here include Koksŏng Hyanggyo in Koksŏng’s Kyoch’ŏn Village, Okkwa Hyanggyo in Okkwa Township, Togyang Sŏwŏn in Ogok Township’s Tŏksan Village, Yŏnggwi Sŏwŏn just south of the Honam Expressway in Kyŏm Township and Chukhyang Sŏwŏn next to Highway 17 in Ogok Township. Koksong Hyanggyo was constructed in 1570 and refurbished in 1649. Confucian rituals are still held here in the 2nd and 8th lunar months in honour of five Confucian sages and twenty-two Confucian scholars.

Throughout Koksŏng County, handed-down ceremonies are performed. During the first lunar month, most villages hold a Tangsan Ceremony (a ritual worshipping the mountain spirit). On the eve of the ceremony, the area around a sacred tree is covered with yellow soil and the tree is roped off against people entering the site. From this time on, the local villagers must not eat fish nor any other food with a fishy smell. Around midnight, music played by a folk band signals the commencement of the ritual during which food is offered to the local mountain spirit (*sanshin*).
Kömdök Mountain

Situated in South Hamgyöng Province, Mt. Kömdök forms part of the barrier between South Hamgyöng Province’s inland and littoral regions. ‘Kömdök’ literally means ‘sword virtue.’ The word ‘sword’ refers to the mountain’s steep and rugged terrain. Kömdök Mine, located on the same range, is the largest lead and zinc mine in Korea. Developed several hundred years ago, this facility mines large quantities of high-quality metals, which represent an important North Korean export.

Kömum Isalnd

Located forty kms. south of the Kohiing Peninsula, Kömun Island is part of Yöch’on County in South Cholla Province. The island is actually three islands: Sö (West), Tong (East) and the smallest of the three -- Ko (Old). Together, these islands have a total area of twelve sq. kms.

Camellia trees completely cover Sö Island, the largest of the three, and on its northern tip stands the giant Noksan Lighthouse. Ko Island is home to a fishing fleet. Vessels fishing out of the islands bring in catches of mackerel, yellowtail and other fish. Laver is gathered along the coast.

Since the islands occupy a strategic location and the surrounding seas are deep enough for the draught of larger vessels, the islands were coveted by the colonial powers of the late nineteenth c. In May 1885, under the pretext of establishing a balance of power in the area and preventing Russian intrusion, Great Britain seized Kömun Island, calling it Port Hamilton. During the two years of occupation, the British garrisoned from 200 to 800 men on the island and 5 to 10 ships were docked at the port. Relationships between the islanders and the British were placid, with the residents supplying labour and the British offering compensation and medical care. After unsuccessful attempts to purchase the island from the Korean government, Britain finally withdrew its military and naval force on 5 February 1887.

Kon-Kuk University

Kon-Kuk University (Kön’guk Taehakkyo) is a private educational institution and is located in Mojin-dong, Seoul. The school from which the university developed was founded as Chosön Chôngch’i Hakkwan in May 1946 by Yu Sôkch’ang, who had been an independence activist during the Japanese occupation. In 1949, the school became a college and in 1959, achieved university status with the title, Kon Kuk University. Yu Sôkch’ang was its first president. In 1961, the university commenced a doctoral program. In the years that followed it continued to expand with the creation of a second campus (Ch’ungju College) in North Ch’ungch’öng Province.

At the university’s Seoul Campus there are six graduate schools (the Graduate School together with the Graduate Schools of Agriculture & Animal Science; Business Administration; Education; Engineering; and Public Administration; and eleven colleges : the Colleges of Agriculture; Animal Husbandry; Arts & Home Economics; Business Administration; Commerce and Economics; Education; Engineering; Law; Liberal Arts; Political Science; and Science. The Ch’ungju campus has the Graduate School of Social Science and the Colleges of Arts; and Social Science. The Minjung Hospital in Hwayangdong in Seoul is also affiliated with the university.

University publications include the Kŏndae shinmun (Kon-Kuk University Newspaper) in Korean and The Kon-Kuk Tribune in English.
Kongju

Situated in South Ch’ungch’ŏng Province, Kongju consists of the town of Yugu, and the townships of Kyeryong, Pan’o, Sagok, Shin’ung, Usŏng, Īidang, Iin, Changgi and Chŏngan. Now expanded to include the areas formerly known as Kongju County, the city covers a total area of 939.68 square kilometres. The Ch’aryŏng Mountain Range runs across the northern part of the city and Mt. Kyeryong (See Kyeryong Mountain) rises in the southeast. The Kŭm River, which flows between these mountains, provides water to the region.

The city’s agriculture is centred around the low-lying land adjacent to the Kŭm River. Rice is the main crop, but barley, bean, sweet potato, potato and tobacco are also grown here. Sericulture is an active industry in Kongju. From 1896 to 1931, the area was a key administrative, commercial and transportation hub for the region, but its importance has waned since 1932 when the provincial capital was transferred to Taean. There is relatively little industry in Kongju, although the talc mines in Yugu are one example.

The city’s tourism is based on its ancient history. Kongju was established in 475 C.E. as the second capital of the Paekche Kingdom after the first capital south of the Han River was abandoned. Although little remains of the first capital, there are numerous relics in Kongju providing testimony to the days of Paekche splendour. Most of the Paekche royal tombs found here have been looted. The Japanese made archaeological excavations in 1907 and 1933 but it was not until 1971, when some of the known tombs were being repaired, that the undisturbed tomb of King Muryŏng (501-523) was discovered. Situated south of the Kŭm River near Kongju Junior High School, parts of King Muryŏng’s tomb are now open for viewing. In order to provide atmospheric control and thus prevent damage to the interior, the chambers have been hermetically sealed, with generous glass viewing windows provided.

The trove of artefacts discovered at King Muryŏng’s tomb became the prized possession of the National Museum in Kongju. Opened in 1972, the museum houses the best collection of Paekche artefacts in the county. This includes two gold crowns, gold, jade and silver ornaments, bronze mirrors, Bronze Age daggers, arrowheads, axes, an Iron Age bell and numerous Buddhist images. In the museum grounds there is a collection of stone images. North of the museum on the southern bank of the Kŭm River lies Kongsan Fortress. Originally built during Paekche times, the fortress was reconstructed in the 17th c. Once the site of the Paekche royal palace, the area contains Yŏngŭn Temple (established in 1457), Ssangsuŏn (Twin Pines Pavilion) and several other pavilions and steles.

Because of its past eminence as the capital of the Paekche Kingdom, the city is home to a large number of ancient Buddhist temples. Located in Sagok Township, Magok Temple was, according to one account, built by Chajang in 640 (See Magok Temple). In Kyeryong National Park at the city’s southeastern extremity, is the famous Kap Temple. This ancient monastery was one of the ten principal temples of Korea’s Hwaŏm Sect. On the temple grounds, are some ancient artefacts including an iron banner-pole and stone banner-pole supports (Treasure No. 256); a stupa (Treasure No. 257); an ancient copy of the Lotus Sutra (Treasures No. 269 and 270); a bronze bell (Treasure No. 478); old wooden printing blocks; a standing Bhaisajyaguru figure; a standing Bodhisattva figure, and a stele commemorating events at the temple. To the east of Kap Temple, is Tonghak Temple and to the south Shinwŏn Temple. Founded in 651 by Podŏk, the latter houses Chungaktan, a large hall used to worship the mountain spirit (sanshin) -- South Ch’ungch’ŏng Province Tangible Cultural Asset No. 7.

Confucian schools found in the area include Kongju Hyanggyo located between city hall and the Kŭm River, and Ch’unghyŏn Sŏwŏn situated next to Highway 32 in Pan’o. The
Kongju National Museum

Situated in Kongju in South Ch'ungh'ong Province, Kongju National Museum (Kungnip Kongju Pangmulgwan) was established in 1940 when the Society for the Exaltation of the History of Kongju moved into a Choson-period office building at the site of the present museum, in order to display Paekche artefacts recovered from the Kongju area. In 1946, the museum received Paekche relics from the National Museum of Korea. With the excavation of the tomb of Paekche's King Muryong (r. 501-523) in 1971, the museum's collection expanded, requiring the construction of a larger building. Today, the museum is home to over 7,000 artefacts, including eighteen National Treasures and two designated Treasures. Except for the stone sculptures, only about one-third of the collection is on display at any one time.

Kongjung nugak (Pavilion in the Air) [Literature]

Kongmin, King (r.1351-1374)

King Kongmin (1330-1374) was the thirty-first king of Koryo and reigned from 1351 to 1374. Kongmin's given name was Ch'on, his childhood name Ki, and his pen names were Ijae and Iktang. He was the second son of King Ch'ungsuk (r. 1313-1330, 1332-1339) and Queen Myongdok. Kongmin had several queens including the daughter of the Yuan emperor and four Korean queens. Early in his life Kongmin was enfeoffed as Grand Prince (taegun) of Kangnun and in 1341 he travelled to Yuan for his stay in their court. After returning to Koryo for a brief period, he again travelled to Yuan where he was married to the daughter of the Yuan emperor and two years later after the dethronement of King Ch'unghjong (r. 1348-1351) he returned to Koryo with his queen and assumed the throne.

The time when Kongmin acceded to the throne was marked by a decline in the power of the Yuan and the rise of the Ming State in China. Therefore, Kongmin took advantage of this situation to enact reforms with two major facets: first, an external policy directed against the Yuan, and second, an internal policy that attempted to suppress the powerful families of Koryo. One of Kongmin's first moves was to abolish the Yuan's liaison organ in Koryo, the Eastern Expedition Field Headquarters (Ch'ongdonghaeng chungsô sông). He then purged the pro-Yuan faction from the Koryo government and sent an army to attack the Yuan commandery headquarters at Ssangsong in Hamgyong Province in order to regain lost Koryo territory. The actions by Kongmin were opposed by not only the Yuan, but also by the pro-Yuan elements in Korea. An attempt to assassinate Kongmin was made by Kim Yong and the Yuan proclaimed that Kongmin had been deposed. Nonetheless, Kongmin held on to power and proceeded with his reform policies. In 1368 with the foundation of the Ming Dynasty, Kongmin immediately adopted a pro-Ming stance and sent an official envoy to the Chinese State.

As to Kongmin's internal reforms, in 1352 he abolished the Personnel Authority (Ch'ongbang) which had been formed during the rule of the Ch'oe house and still remained as an impingement on royal authority. In later moves, Kongmin appointed the monk Shin Ton as National Preceptor and charged him with the implementation of extensive governmental reforms. The appointment of an outsider such as Shin for the execution of
reforms reveals how deep-seated the influence of the powerful families of Koryo was at this time. The King carried out extensive land and property reform but in doing so both he and Shin were eventually killed by powerful families.

King Kongmin is remembered as the monarch who liberated Koryo from the humiliating grip of Yuan and in doing so regained both lost national territory and pride. However, his actions were not well received by the powerful families of Koryo and in the end this resulted in his death. Kongmin sought to restore the honour of Koryo but his efforts were quickly brushed aside by the self-interests of the powerful families, which hastened the fall of the Koryo Kingdom some twenty-five years later.

*Kongpopp* (Tribute Tax Law, 1444) [Taxation]

Kookmin University

Kookmin University (Kungmin Taehakkyo) is a private university situated in Chongnunding-dong in Seoul. Dr. Syngman Rhee (Yi Súngman), Kim Koo (Kim Ku) and Haikong Shinicky (Shin Ikhiii) formed the steering committee for the establishment of the school. Founded as the night-school Kungmin (Kookmin Institute) in December 1946, the school was transferred to Ch'angsöng-dong in Seoul in February 1948, and shortly thereafter became Kookmin College. Financial difficulties in 1959 led to a reorganisation of the school's foundation principles under the guidance of Kim Sungkon (Kim Sónggon). In 1971, the school moved to its present location, when fifteen departments were established. After five years a master's program was launched, followed by a Ph.D program in 1979. In 1981, the school attained university status, with Chông Pômsŏk as president.

As of 1996, the school had about two-hundred and fifty full-time academic staff and a student enrolment of approximately eleven thousand. Kookmin now consists of nine colleges: Architecture & Design; Economics & Business Administration; Education; Engineering; Forest Science; Humanities; Law; Natural Science; and Social Science. There are seven graduate schools: the Graduate School, and the Graduate Schools of Business Administration; Design; Education; Industrial Technology; Information Science; and Public Administration. Other facilities include the Sungkok Memorial Library; Language Institute; Computing and Information Centre; Cooperative Experimental Equipment Centre; Sports Centre; Bugak Broadcasting Service; and Kookmin University Press. University publications include the weekly *Kungmindae hakpo* in Korean and *The Kookmin Tribune* in English.

On the fifth floor of the library, is the university museum. Established in 1973, the museum is home to a collection of archaeological artefacts such as earthenware; crafts and folk craft pieces; various ancient documents; and fine-arts pieces. The Folk House, formerly the residence of the Chosón minister Han Kyusŏl (1856-1930) can be viewed within the university grounds. Built in the 1890's, this fine example of traditional Korean architecture was later moved to the campus, where it is now in regular use for the performance of traditional tea ceremonies.

Kookmin University is now supported by the Ssangyong Group.

Kor-Am Bank [Banks]

Korea

*Korea* written by Angus Hamilton and published by Charles Scribner's Sons in 1904 is a 313-page survey of the prevailing conditions in Korea at the beginning of the twentieth c. The book is particularly revealing insofar as the military situation which was unfolding in
the days before the outbreak of the Russo-Japanese War of 1904-05 is concerned; the author going to great lengths to describe the military status of the two future combatants and of Korea.

Hamilton provides vivid descriptions of the mode of life of the Korean people that he encountered, and also supplies commentary on Korean social institutions as he understands them. His criticism of various aspects of Korean culture is unbridled, but at the same time he counters inaccurate stories of Korea and her people spread by other traveller-writers. His book, therefore, provides a seemingly honest appraisal of the situation in Korea during the writer’s travels.

The author’s assessment of the future prospects for the Korean state are hauntingly accurate, as he details the inadequacy of the Korean army in the face of the Japanese and Russian forces. The introduction of the book provides extensive data concerning the vessels of the Japanese and Russian navies, the type of weaponry used by their troops, command staff organisation and even the provisions in a typical field-pack. Thus, aside from the extensive information on Korea and its people, Hamilton’s work is also of considerable value for gaining an understanding of the participants of the Russo-Japanese War.

Korea

Agriculture (see also under Agriculture)

Agriculture formed the mainstay of the Korean economy until the 1960s, and in 1960, over half of the workforce was engaged in agricultural activities, while agriculture accounted for approximately 40% of the country’s GNP. However, these ratios began to decline rapidly following the adoption of a series of Five Year Economic Plans commencing in 1962, and stood at 19.5% and 10.3% respectively in 1989. Significant changes have also taken place within the agricultural sector itself, due to land rationalization, species improvement and general diversification of activities. Rice cultivation continues to represent the main pillar of the Korean agricultural economy, as it has done since the Three Kingdoms Period. Practiced throughout the peninsula, it is particularly common in the central and southern plains. The introduction of high-yield varieties and improvements in agricultural methods since 1972 has led to a marked increase in rice production, and rice accounted for 83.1% of total Korean grain production of 7.28 million tonnes in 1989. Barley, wheat and oats made up 7.7% of the total. Wheat is a particularly common crop in North Korea, as it is more resistant to cold, drought and disease than barley. Double-cropping is predominant in southwestern and southeastern regions.

A rapid increase in the urban population during the postwar period has also led to significant growth in agricultural activities in districts adjoining urban centers. These activities include flower, vegetable and fruit growing, in addition to beef cattle and poultry farming. Furthermore, the use of plastic sheeting has allowed growers to provide a regular supply of high-grade vegetables and flowers to urban consumers, regardless of seasonal climate variations. Although there has been a gradual trend away from self-sufficient agriculture, with its emphasis on the cultivation of staple food-grains, towards diversified commercial agriculture, the majority of the rural population has been unable to free itself from small-scale farming on family plots of approximately one hectare.

<table>
<thead>
<tr>
<th></th>
<th>Production</th>
<th>% change from previous year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rice</td>
<td>5 450</td>
<td>+2.4</td>
</tr>
<tr>
<td>Barley</td>
<td>195</td>
<td>-34.8</td>
</tr>
</tbody>
</table>
Source: Ministry of Agriculture, Forestry and Fisheries

Climate

Temperature

The Korean peninsula lies between the latitudes 33 and 43 degrees north of the Equator, and most of the country enjoys a temperate climate. The east coast generally experiences greater extremities of temperature than the west coast, and winter temperatures throughout the peninsula are extremely low. Although Seoul lies on the same degree of latitude as Athens, its January average temperature (-4.6°C) is 13 degrees lower than that of the Greek capital (8.8°C).

Korea's climate includes aspects of that of both arctic and tropical regions. Under the influence of continental high pressure systems located over Siberia, northwesterly winds send winter temperatures plunging to -10°C, and minimums of -15°C to -20°C are not uncommon during cold spells. In contrast, high pressure systems located over the Pacific Ocean bring humid tropical conditions during the summer months, and daily maximum temperatures typically exceed 30°C.

Continental climate patterns become more pronounced as one moves northward on the peninsula, and the difference in average temperatures for the coldest and hottest months of the year ranges from 23°C in the south to 40°C in the north. The lowest temperature ever recorded in Korea is -43.6°C at the northern frontier town of Chunggangjin, while the hottest temperature was 40°C, recorded at Taegu in the southeast. The extreme range of temperatures experienced in Korea can be attributed to the fact that the north of the peninsula directly adjoins the main part of the Asian continent and is characterized by high elevations, while the south is surrounded on three sides by the ocean and mainly comprises low-lying land. Sögwip'o on Cheju Island has the highest average annual temperature (14.7°C), while the coldest annual average is found at Chunggangjin (3.8°C). It is important to note, however, that the difference between average temperatures in these two locations is far more pronounced in winter than in summer. While Sögwip'o's August average (25.8°C) is a mere three degrees above that of Chunggangjin (22.7°C), the difference in average monthly temperature between the former (5.1°C) and the latter (-20.8°C) widens to 26 degrees in January. As can be seen from these figures, the entire peninsula enjoys warm summers, however extreme winter cold is restricted to northern and eastern regions. In general, Korea experiences long winters and relatively short summers, while spring and fall are very short. Winters in the north last from four to five months, while those in the south last for only two to two-and-a-half months. In contrast, summers on the Kaema Plateau in the far north last only a few weeks, while they may last for three-and-a-half months in the far south. Despite sharing the same latitudes, there is a clear difference in temperatures between eastern and western regions, and the east coast enjoys temperatures approximately 3°C higher than the west coast during the winter months. This phenomenon is caused by the Taebaek Range acting as a barrier against the bitterly cold northwesterly winds, and these winds become warmer after dropping snow over western districts.

Rainfall

Precipitation throughout almost the entire peninsula is concentrated in the summer period. July is the wettest month in Seoul and central regions, while August is wettest in regions to
the north. This difference is due to the gradual northerly movement of the seasonal rain front which forms at the point of convergence between the cold Okhotsk airmass and the warm, humid North Pacific airmass. The summer months of June, July and August account for approximately 60% of Seoul's annual precipitation, and July alone accounts for 30% of the annual total. The rainy season generally commences in late June, ending in late July in central and southern regions, but continuing into August in northern regions. High humidity persists after the end of the rainy season, and typhoons occasionally bring additional rain. There is a wide variation in annual precipitation throughout the peninsula, however there is a general trend towards lesser precipitation as one moves northward. There is also a close relationship between topography and precipitation. Heavy rainfall occurs in the middle and upper catchment areas of major rivers in summer as migratory low pressure systems originating in China's Yangtze River basin move into Korea and "collide" with mountainous terrain. Surrounded by mountains and under the strong influence of the seasonal rain front, the lower reaches of the Sŏmjin River experience the highest annual precipitation (1 400 - 1 500mm), while the middle and upper reaches of the Han, Imjin and Ch'ŏngch'ŏn Rivers receive between 1 200 and 1 300mm of rain annually.

The Kaema Plateau is the driest region in Korea, as the Hamgyŏng Range blocks the prevailing summer winds and limits the influence of rain-bearing low pressure systems. Other areas of low precipitation (under 800 - 900mm per annum) include the lower reaches of the Taedong River and the middle and upper reaches of the Nakdong River, the latter area being encircled by mountains of the Taebaek and Sobaek Ranges.

Although Korea experiences a humid climate, there are extreme variations in annual precipitation levels from year to year, mainly due to fluctuations in summer rainfall. Such fluctuations vary according to region, however an example can be found when comparing annual rainfall in Seoul for the years 1940 (2 135mm) and 1949 (633mm), a difference of 1 500mm for the same location. Further, there is an average variation of 20% in annual precipitation for central and southern agricultural regions.

Seasonal Patterns

Seasonal changes in Korea's climate are largely determined by the shifting location and relative strength of airmasses and air-pressure systems located over the Asian continent and the Pacific Ocean. In winter, the peninsula's weather is mainly influenced by the cold, dry Siberian airmass, which advances and recedes in a cyclical pattern. Temperatures fall as the airmass strengthens, rising again as it weakens and high or low pressure systems move into Korea from China, causing the phenomenon known as samhian sa'on ("three cold days followed by four warm"). With the arrival of spring, the Siberian high pressure system weakens and migratory high and low pressure systems alternately move through the peninsula at two or three day intervals, bringing sunny but changeable weather conditions. Flowers in southern regions begin to blossom as temperatures rise, a pattern which gradually extends northwards throughout the country as spring progresses. There is a difference of one month between the azalea season in northern and southern regions. Dry spring weather occasionally leads to the outbreak of forest fires, and the appearance of the hwangsa hyŏnsang ("sandy dust phenomenon"), whereby yellow-brown dust particles are carried to Korea from China by prevailing winds.

During early summer, the dominant influence on climatic conditions is the cold Okhotsk high pressure system, which brings sunny weather, and cool breezes are common in western districts. As this high pressure system weakens and remains stationary at lower latitudes, the hot, humid Pacific high-pressure system begins to strengthen, moving towards the Korean peninsula in a northwesterly direction. The seasonal rain front forms at the point of convergence between the two pressure systems, and the rainy season sets in. The Pacific high-pressure system comes to dominate weather conditions on the peninsula as
the rain front moves north into Manchuria, and the full heat of midsummer begins to be felt. Southeasterly and southwesterly prevailing winds are relatively predominant at this time. Fine conditions prevail as autumn begins, under the influence of the migratory high-pressure system which breaks off from the developing Siberian high-pressure system. The passage of migratory low pressure systems brings changeable conditions, although their influence is weaker than in springtime, and accompanying rainfall is beneficial to crops.

**Flora (see also Plants)**

Due to the wide variation in climatic conditions and undulating topography of the peninsula, Korea contains a relatively rich variety of flora, and it is possible to find subtropical, temperate and alpine forest as one moves northward. Subtropical forest is found in southern coastal regions, and largely consists of broadleaf evergreen trees, of which camellia and thorny species are particularly widespread. Broadleaf deciduous trees predominate in the temperate forest found in hilly parts of North Korea and most of South Korea, and oak varieties, including Mongolian oak, are common. As one moves southward, these varieties generally become interspersed with zelkova, Chinese nettle, common bamboo, and other species suited to warm temperate environments. Coniferous evergreen forest is predominant in the northeast, being well-suited to climatic regions which experience long winters and short summers. Common species include spruce and Korean fir.

There are wide variations in flora according to elevation throughout the mountainous Korean peninsula, and this differentiation is perhaps most clearly visible in the mountainous regions of North Korea and on Mt Halla on Cheju Island in the far south. At higher elevations, broadleaf deciduous species are replaced by alpine conifers, however the alpine conifer zone varies according to latitude, beginning at an elevation of 1 500m on Mt Halla and at 900m on Mt Paekdu in the far north. The treeline on Mt Paekdu lies at 2 000m, while Mt Halla has no treeline. The lower slopes of Mt Halla are characterized by broad grassland, developed as grazing pasture for livestock since the Koryo Dynasty. Similar areas can be found on Taekwallyŏng in the Taebaek Range and in other parts of the peninsula.

**Fauna (see also Animals)**

Korea belongs to the Palaeartic zoogeographic zone, and many of the fauna in the highland regions adjoining the Korea-China border are closely related to those found in Siberia, mainland China, Sakhalin and Hokkaido. Mammals commonly found in highland regions include deer, roe deer, the water shew, the muskrat, the amur goral, the Manchurian weasel, the tiger, the lynx, the brown bear and the northern pika, while bird species include the three-toed woodpecker, the pine grosbeak, the Manchurian ring-necked pheasant and the hawk owl. Fauna in the southern lowlands are related to species found in southern Manchuria, central China and Japan, and include the mandarin vole, the black bear, the river deer, the white-bellied black woodpecker, the fairy pitta and the ring-necked pheasant. Other wildlife species recorded in South Korea include 25 reptiles, 14 amphibians and 130 varieties of freshwater fish.

23 species have been designated as natural monuments by the Korean government, including the musk deer and the hooded crane. In addition, 20 birds, two species of mammal and several insect species have been designated as endangered species. Other rare and valued species include the California grey whale and the purebred Chindo dog.

**Formation of the country**

Despite its location as a buffer zone between China and Japan, Korea has been able to maintain a distinct identity during a history which spans more than 5 000 years.
Archeological evidence shows that the peninsula has been inhabited for at least 20,000 years, and that the earliest inhabitants were probably the Mongoloid ancestors of modern-day Koreans. However, it was not until the fourth century AD that formal state structures were established, with the development of the Paekche and Shilla kingdoms in the south and Koguryo in the north during the Three Kingdoms Period. Shilla succeeded in uniting the country in 668 AD, and leadership later passed to the rulers of the Koryo Dynasty (918-1392). A neo-Confucian government hierarchy was established during this period, and this government structure was consolidated during the Choson (Yi) Dynasty (1392-1910). Major attacks from Japan (1592, 1597) and China (1627) led the Choson rulers to adopt a 'closed door' foreign policy and Korea became known as the "Hermit Kingdom" during the two centuries of self-imposed isolation which followed. During this period, the government showed nominal fealty to China, although Japanese influence became predominant towards the end of the 19th century. Japan's military successes in the Sino-Japanese War (1894-5) and the Russo-Japanese War (1904-5) encouraged Japanese expansionist ambitions, and Korea was annexed in 1910. During the following 35 years of colonial rule, the Japanese government suppressed use of the Korean language and attempted to eradicate Korean culture, and this process continued until the country's liberation from Japanese rule in 1945. Following World War II, the northern half of the peninsula was occupied by Soviet forces and the southern half by US forces. Korean political forces also became polarized with the formation of a pro-Communist government in the north under Kim Ilsiing and a pro-Western government in the south under Syngman Rhee. The US withdrew its forces from the southern zone in 1949, however northern forces launched an unprovoked attack on the south on June 25, 1950, marking the beginning of the three-year Korean War. At the conclusion of an armistice agreement on July 27, 1953, the entire peninsula lay in a state of devastation, and an armistice line dividing the peninsula was to remain as the boundary between two independent nations which are still technically at war.

Population

The population of Korea during the middle Choson Dynasty is estimated to have been approximately 10 million, and remained relatively unchanged for the following two centuries, rising to approximately 13 million by the end of the Chosun Dynasty. At the time of the first modern census in 1925, Korea had a population of 19 million, and between 1920 and 1944 the population doubled in 34 years to reach 25.12 million. At the time of Liberation from Japanese colonial rule in 1945, there were approximately 2.1 million Koreans in Japan, of which 1.5 million subsequently returned to Korea. However the majority of the 1.6 million Koreans in Manchuria and 200,000 in the Soviet Union remained in those areas following Liberation. During the Korean War, the population of the southern part of the peninsula was swollen by the mass influx of refugees from the north, and the first census in South Korea in 1955 registered a population of 21.5 million. Steady economic growth commencing during the 1960s saw the population grow at an annual rate of approximately 2%, slowing during the following decade. In 1995 the population of South Korea was estimated at 44.85 million, and the population density was 451.24 persons per square kilometer. In 1993, North Korea's population was estimated to be 23.05 million, and the population density was 188.36 persons per square kilometer.

Modern administrative system

From the early part of the Choson Dynasty, Korea was divided into eight provinces, and these were subdivided into 13 provinces in 1896, of which eight now lie in South Korea. (The northern parts of Kangwondo and Kyonggi Provinces lie in North Korea and a group of islands off the south coast of Hwanghae-do now lie in South Korea). The island of Cheju became a province in 1945. Today, South Korea comprises nine provinces (do), one special city (tukbyolsi) and five metropolitan cities (kwangyokshi). The provinces, special city and metropolitan areas all operate at the same level of local administration.
directly under the central government. The provinces are further divided into 55 cities (shi) and 138 counties (kun).

North Korean administrative divisions have been reorganized, creating a total of nine provinces (North and South Hwanghae, North and South P'yongan, North and South Hamgyong, Kangwŏn, Ryanggang and Jagang) and three municipalities (P'yŏngyang, Nanp'o and Kaesŏng). At the lower end of the administrative hierarchy are villages and laborer camps, the latter having been established in the vicinity of mines, forestry and fisheries project sites, factories and enterprises.

Area and population of major administrative divisions in South Korea (1997)*

<table>
<thead>
<tr>
<th>Province</th>
<th>Area (sq.km)</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Special city</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Seoul</td>
<td>605.74</td>
<td>10 389 000</td>
</tr>
<tr>
<td>Metropolitan cities</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pusan</td>
<td>749.17</td>
<td>3 865 000</td>
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<tr>
<td>Taegu</td>
<td>886.67</td>
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<tr>
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<tr>
<td>Cheju</td>
<td>1 826.57</td>
<td>528 000</td>
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<tr>
<td>Total</td>
<td>99 393.81</td>
<td>44 609 000</td>
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Settlement

Korea's rural population declined rapidly during the 1970s and 1980s, falling from 70% of the total population in 1960 to only 42.7% in 1980, however the proportion remains relatively high in comparison to other developed nations. Apart from those dwelling on the outskirts of urban centers, most of the rural population is engaged in agricultural activities, and the distribution of settlement largely corresponds to that of arable land throughout the country. Villages are usually constituted of dense groupings of houses (chipch'on), however spacing of dwellings is more scattered in the case of newer settlements and those found in mountainous areas (sanch'on). The layout of the former type of village is closely
associated with the natural and social environment of traditional Korea, reflecting both its aesthetic taste and family system, in addition to a rational approach to land use. Settlements are commonly found backing onto the south side of low hills, as such a location ensures protection from cold northwesterly winds during winter and optimum exposure to sunlight, and allows for maximum cultivation of flat land.

Korean villages underwent a radical transformation as a result of the Saemaul Undong (New Village Movement), launched during the 1970s while the country was simultaneous undergoing rapid industrial development. The positioning of homes within villages was rationalized, building materials and structures were standardized and traditional thatched-roof houses almost disappeared from the landscape. However, it is still possible to find examples of these older-style dwellings today, and there have been no visible changes in the basic location of villages nor in the structure of farmhouses. Urbanization is a relatively recent phenomenon in Korea, and this process has closely followed the transformation of the industrial sector resulting from the Five-Year Economic Plans and the Land Development Plan. The urban population rose from 7 million in 1960 to 36.4 million in 1985, while the rural population decreased from 19.4 million in 1966 to 14 million in 1985. Between 1960 and 1966, development of light and heavy industry in urban centers led to an increase in the urban population, however there was no corresponding fall in the rural population. During the period of the Second Five-Year Economic Plan (1966-70), there was significant population growth in the Seoul metropolitan region and in the Taebaek Range district, and the rural population commenced an absolute decline from 1968. Population growth in the Seoul metropolitan region was due to the development of satellite towns on the outskirts of the capital. Most urban centers and the Taebaek Range district showed further population growth between 1970 and 1975, with particularly significant growth in centers adjoining the Kyongbu Expressway and in rapidly-developing industrial zones in the southeast of the country, including Pohang, Ulsan, Pusan and Masan. The period from 1975 to 1980 saw the urban population rising by 4.6 million, while the rural population fell by a further 1.8 million. The only region which did not experience a decline in its rural population during this period was Cheju Island in the far south. This period was marked by a significant expansion in Korea's export volume, and the expansion of related industries. The decline in the rural population began to ease during the period from 1980 to 1985, with the exception of North Kyongsang Province. 39.1% of Korea's population was concentrated in the Seoul metropolitan region by 1985, a phenomenon which can be attributed to the expansion of the rail network, opening of new expressways and construction of satellite towns in this area since the beginning of the 1970s. In contrast to trends in the remainder of the country, the development of fruit-growing and tourism industries during the past decades has prevented a significant decline in the rural population in the case of Cheju Island.

Figure Urban and rural population (in thousands)

<table>
<thead>
<tr>
<th>Year</th>
<th>Total population</th>
<th>Urban population</th>
<th>Rural as % of total</th>
<th>Urban population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1960</td>
<td>24,954</td>
<td>7,083</td>
<td>17,871</td>
<td>28.4</td>
</tr>
<tr>
<td>1966</td>
<td>29,160</td>
<td>9,753</td>
<td>19,407</td>
<td>33.4</td>
</tr>
<tr>
<td>1970</td>
<td>31,435</td>
<td>12,941</td>
<td>18,494</td>
<td>41.2</td>
</tr>
<tr>
<td>1975</td>
<td>34,679</td>
<td>16,839</td>
<td>17,840</td>
<td>48.6</td>
</tr>
<tr>
<td>1980</td>
<td>37,448</td>
<td>21,441</td>
<td>16,007</td>
<td>57.3</td>
</tr>
<tr>
<td>1985</td>
<td>40,448</td>
<td>26,443</td>
<td>14,005</td>
<td>65.4</td>
</tr>
</tbody>
</table>

Source: Population and Housing Census Report

Industry (see also under Industry)
Government-managed commercial operations were abolished, and family-based enterprises began to develop in the aftermath of the Japanese invasions of the late 16th century. However, the introduction of Western technology and Japanese annexation of the country during the early 20th century led to the decline of many of these companies, and only a small fraction remain today, including a producer of folding fans and a traditional papermaking factory in Chŏnju, and a brassware factory in Ansong. Modern industrialization began during the Japanese colonial period (1910-45), however development was uneven as a result of the subordination of the nation’s resources to the needs of the colonial rulers. The division of the peninsula following Liberation in 1945 left the majority of industrial facilities in the northern half of the country, and the few remaining factories in the south were unable to be developed due to social disorder and a shortage of capital and technology. Although an Industry Promotion Plan was established in 1950, the existing industrial facilities were destroyed during the Korean War (1950-53). Following the cessation of hostilities, emphasis was placed on the reconstruction of key industries, including oil, food, cement and electricity, however, development was severely limited.

Full-scale industrial development was achieved through the implementation of a series of Five-Year Economic Plans from 1962. During the 1970s, Korea was transformed from a nation dependent on primary industry to one in which the secondary and tertiary industrial sectors played a central role. The proportion of the population engaged in secondary industry rose from 17.6% in 1971 to 30.5% in 1980, falling slightly to 28.2% in 1989. These changes were brought about by a rapid expansion in export-based industries during the 1970s. Total exports exceeded $1 billion in 1971, further rising to $10 billion in 1977 and $62.3 billion in 1989, representing a 62-fold increase during a 19-year period. Employment patterns also changed significantly during this period (see Figure ), and there were radical changes in the makeup of the nation’s exports. While 80% of exports in 1960 were accounted for by foodstuffs and raw materials, industrial products represented over half of exports in 1966, and this ratio further grew to reach 95% by 1989.

The Korean industrial sector is largely export-led, and is characterized by a high level of dependence on imported raw materials, including oil, iron ore, timber, cotton, wool and rubber. These materials are imported and used in the production of manufactured goods, a large proportion of which are exported, and processing industries therefore play a major role in the economy. Heavy industry is concentrated in coastal regions with convenient access to ports, and includes automobile, steel, machinery and chemical production, in addition to shipbuilding. A shift away from light towards heavy industry during the 1970s has led to the achievement of a balance between these two sectors of the economy.

Rapid industrial development in Korea can be attributed to the availability of a large, highly-educated workforce and the introduction of overseas technology and capital as a result of international economic cooperation.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Primary industry</td>
<td>4709</td>
<td>5425</td>
<td>4658</td>
<td>3722</td>
<td>3418</td>
</tr>
<tr>
<td>(48.5)</td>
<td>(45.9)</td>
<td>(45.9)</td>
<td>(45.9)</td>
<td>(45.9)</td>
<td>(45.9)</td>
</tr>
<tr>
<td>Secondary industry</td>
<td>1 708</td>
<td>2 776</td>
<td>4 161</td>
<td>3 654</td>
<td>4 933</td>
</tr>
<tr>
<td>(17.6)</td>
<td>(23.4)</td>
<td>(23.4)</td>
<td>(23.4)</td>
<td>(23.4)</td>
<td>(23.4)</td>
</tr>
<tr>
<td>Tertiary industry</td>
<td>3 219</td>
<td>3 629</td>
<td>4 860</td>
<td>7 559</td>
<td>9 161</td>
</tr>
<tr>
<td>(33.9)</td>
<td>(30.7)</td>
<td>(30.7)</td>
<td>(30.7)</td>
<td>(30.7)</td>
<td>(30.7)</td>
</tr>
<tr>
<td>Total</td>
<td>9 636</td>
<td>11 830</td>
<td>13 679</td>
<td>14 935</td>
<td>17 512</td>
</tr>
</tbody>
</table>

N.B. Figures shown in parentheses refer to the proportion of the total population.
Formation of the county

Despite its location as a buffer zone between China and Japan, Korea has been able to maintain a distinct identity during a history which spans more than 5,000 years. Archeological evidence shows that the peninsula has been inhabited for at least 20,000 years, and that the earliest inhabitants were probably the Mongoloid ancestors of modern-day Koreans. However, it was not until the fourth century AD that formal state structures were established, with the development of the Paekche and Shilla kingdoms in the south and Koguryo in the north during the Three Kingdoms Period. Shilla succeeded in uniting the country in 668 AD, and leadership later passed to the rulers of the Koryo Dynasty (918-1392). A neo-Confucian government hierarchy was established during this period, and this government structure was consolidated during the Chosen (Yi) Dynasty (1392-1910). Major attacks from Japan (1592, 1597) and China (1627) led the Chosen rulers to adopt a 'closed door' foreign policy and Korea became known as the "Hermit Kingdom" during the two centuries of self-imposed isolation which followed. During this period, the government showed nominal fealty to China, although Japanese influence became predominant towards the end of the 19th century. Japan's military successes in the Sino-Japanese War (1894-5) and the Russo-Japanese War (1904-5) encouraged Japanese expansionist ambitions, and Korea was annexed in 1910. During the following 35 years of colonial rule, the Japanese government suppressed use of the Korean language and attempted to eradicate Korean culture, and this process continued until the country's liberation from Japanese rule in 1945. Following World War II, the northern half of the peninsula was occupied by Soviet forces and the southern half by US forces. Korean political forces also became polarized with the formation of a pro-Communist government in the north under Kim Il Sung and a pro-Western government in the south under Syngman Rhee. The US withdrew its forces from the southern zone in 1949, however northern forces launched an unprovoked attack on the south on June 25, 1950, marking the beginning of the three-year Korean War. At the conclusion of an armistice agreement on July 27, 1953, the entire peninsula lay in a state of devastation, and an armistice line dividing the peninsula was to remain as the boundary between two independent nations which are still technically at war.
Population

The population of Korea during the middle Chosôn Dynasty is estimated to have been approximately 10 million, and remained relatively unchanged for the following two centuries, rising to approximately 13 million by the end of the Chosôn Dynasty. At the time of the first modern census in 1925, Korea had a population of 19 million, and between 1920 and 1944 the population doubled in 34 years to reach 25.12 million. At the time of Liberation from Japanese colonial rule in 1945, there were approximately 2.1 million Koreans in Japan, of which 1.5 million subsequently returned to Korea. However the majority of the 1.6 million Koreans in Manchuria and 200,000 in the Soviet Union remained in those areas following Liberation. During the Korean War, the population of the southern part of the peninsula was swollen by the mass influx of refugees from the north, and the first census in South Korea in 1955 registered a population of 21.5 million. Steady economic growth commencing during the 1960s saw the population grow at an annual rate of approximately 2%, slowing during the following decade. In 1995 the population of South Korea was estimated at 44.85 million, and the population density was 451.24 persons per square kilometer. In 1993, North Korea's population was estimated to be 23.05 million, and the population density was 188.36 persons per square kilometer.

Modern Administrative System

From the early part of the Chosôn Dynasty, Korea was divided into eight provinces, and these were subdivided into 13 provinces in 1896, of which eight now lie in South Korea. (The northern parts of Kangwŏn and Kyŏnggi Provinces lie in North Korea and a group of islands off the south coast of Hwanghae-do now lie in South Korea). The island of Cheju became a province in 1945. Today, South Korea comprises nine provinces (do), one special city (t'ūkbyŏl-shi) and five metropolitan areas (kwangyŏk-shi). The provinces, special city and metropolitan areas all operate at the same level of local administration directly under the central government. The provinces are further divided into 55 cities (shi) and 138 counties (kun).

North Korean administrative divisions have been reorganized, creating a total of nine provinces (North and South Hwanghae, North and South P'yŏngan, North and South Hamgyŏng, Kangwŏn, Ryanggang and Jagang) and three municipalities (P'yŏngyang, Nam'p'o and Kaesŏng). At the lower end of the administrative hierarchy are villages and laborer camps, the latter having been established in the vicinity of mines, forestry and fisheries project sites, factories and enterprises.

| Area and population of major administrative divisions in South Korea(1995)* |
|-----------------|-----------------|
|                  | Area (sq.km)    | Population     |
| Special city     |                 |                |
| Seoul            | 605.74          | 10,776,000     |
| Metropolitan cities |             |                |
| Pusan           | 749.17          | 3,802,000      |
| Taegu           | 886.67          | 2,256,000      |
| Inch'on         | 954.36          | 2,030,000      |
| Kwangju         | 500.86          | 1,236,000      |
| Taejon          | 539.85          | 1,183,000      |
| Provinces       |                 |                |
| Kyŏnggi         | 10,161.20       | 7,607,000      |
| Kangwŏn        | 16,784.21       | 1,421,000      |
| North Ch'ungch'ŏng | 7,438.30     | 1,372,000      |
South Ch'ungch'ŏng 8 367.65 1 847 000
North Chŏlla 8 041.76 1 884 000
South Chŏlla 11 858.21 2 189 000
North Kyŏngsang 19 020.59 2 729 000
South Kyŏngsang 11 558.71 3 827 000
Cheju 1 826.57 519 000

Total 99 393.81 44 851 000


Settlement

Korea's rural population declined rapidly during the 1970s and 1980s, falling from 70% of the total population in 1960 to only 42.7% in 1980, however the proportion remains relatively high in comparison to other developed nations. Apart from those dwelling on the outskirts of urban centers, most of the rural population is engaged in agricultural activities, and the distribution of settlement largely corresponds to that of arable land throughout the country. Villages are usually constituted of dense groupings of houses (chipch'on), however spacing of dwellings is more scattered in the case of newer settlements and those found in mountainous areas (sanch'on). The layout of the former type of village is closely associated with the natural and social environment of traditional Korea, reflecting both its aesthetic taste and family system, in addition to a rational approach to land use. Settlements are commonly found backing onto the south side of low hills, as such a location ensures protection from cold northwesterly winds during winter and optimum exposure to sunlight, and allows for maximum cultivation of flat land.

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Figure  Urban and rural population (in thousands)

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<tr>
<th>Year</th>
<th>Total population</th>
<th>Urban population</th>
<th>Rural population</th>
<th>Urban population as % of total</th>
</tr>
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</tr>
</tbody>
</table>

Source: Population and Housing Census Report

Provinces

Cheju-do
Cholla nam-do
Cholla puk-to
Ch'ungch'ong nam-do
Ch'ungch'ong puk-to
Hamgyong nam-do
Hamgyong puk-to
Hanghae nam-do
Hwanghae puk-to
Kangwon-do
Kyonggi-do
Kyongsang nam-do
Kyongsang puk-to
Pyongyang nam-do
Pyongyang puk-to

Provinces, South Korea (see under each province)

Cheju Province
Cholla Province, South
Cholla Province, North
Ch'ungch'ong Province, South
Ch'ungch'ong Province, North
Kangwon Province
Kyonggi Province
Territory

The Korean Peninsula thrusts southwards from the north-east Asian mainland, bounded to the north by the Chinese region of Manchuria and Russian Siberia, to the west by the Yellow Sea, to the east by the East Sea (Sea of Japan) and to the south by the Tsushima Straits which separate Korea from the Japanese island of Kyūshū. At its nearest point, China's Shantung Peninsula lies 190 kms. from the west coast of Korea, and the shortest distance from the southern port city of Pusan to the main Japanese island of Honshū is 180 kms. Korea's land boundaries are largely defined by the Amnok (Yalu) and Tuman (Tumen) Rivers, and the boundary with China accounts for all but the last 16 kms. The latitudes and longitudes of the four extremities of Korean territory are as follows:

<table>
<thead>
<tr>
<th>Region</th>
<th>Extremity</th>
<th>Latitude</th>
<th>Longitude</th>
</tr>
</thead>
<tbody>
<tr>
<td>North</td>
<td>Northern extremity of Yup'ojin, Onsong-gun, North Hamgyong Province</td>
<td>43°00'39&quot; N</td>
<td>131°52'42&quot; E</td>
</tr>
<tr>
<td>East</td>
<td>Eastern extremity of Tok-do, Ulung-gun, North Kyongsang Province</td>
<td>33°06'40&quot; N</td>
<td>124°11'00&quot; E</td>
</tr>
<tr>
<td>South</td>
<td>Southern extremity of Mara-do, Namjeju-gun, Cheju Province</td>
<td>43°00'39&quot; N</td>
<td>131°52'42&quot; E</td>
</tr>
<tr>
<td>West</td>
<td>Western extremity of Ma'an-do, Yongch'ŏn-gun, North Pyongan Province</td>
<td>33°06'40&quot; N</td>
<td>124°11'00&quot; E</td>
</tr>
</tbody>
</table>

The total area of Korea is 221,764 square kilometers. Korean territory includes the Korean Peninsula itself in addition to over 3,300 offshore islands, of which approximately 300 are inhabited. The total coastline has been estimated to measure 17,300 kilometers, however the peninsula itself accounts for only a little more than half of this total (8,700 kilometers).

Today, the Korean Peninsula is divided into two nations, the Republic of Korea (South Korea), with a total land area of 99,394 square kilometers, and the Democratic People's Republic of Korea (North Korea), with a total land area of 122,370 sq kms. South Korea is slightly larger than Portugal or the US state of Indiana and a little smaller than Iceland. North Korea is slightly smaller than the US state of Mississippi. The boundary between North and South Korea follows the armistice line demarcated after the Korean War (1950-53), and lies at approximately 38 N. South Korea became a signatory to the International Law of the Sea Treaty in 1985, establishing a twelve-nautical mile boundary for its territorial waters.

Natural Features

Topography and Geology

Although hills and mountains account for approximately seventy per cent of Korea's total land area, only ten per cent of land lies above the elevation of 1,000 metres, with the main ranges lying in the east of the peninsula. Landforms in the western and eastern parts of the peninsula are highly differentiated. The west coast is characterized by a highly indented coastline with numerous islands, especially in the southwest. Much of the nation's arable land lies in the west, where fertile plains are punctuated by low hills and watered by numerous rivers. In contrast, the major topographic features of the eastern part of the peninsula are the Taebaek and Nangnim mountain ranges, which run north-south and form the geological backbone of the peninsula. Several smaller ranges, all lying in North Korea, originate from these two larger ranges, and run in a northeast-southwest direction. The Hamgyong Range in North Korea and the Sobaek Range in South Korea also have their origins in the main north-south ranges. The east coast is generally unindented, and has few
rivers due to the close proximity of the mountain ranges to the coast.

The Korean landmass is relatively stable, containing no active volcanoes and experiencing few earthquakes. The peninsula is thought to have been an erosional lowland until a period of uplift began during the Mesozoic Era, with this process being most pronounced in the east. Periglaciation and an arid climate contributed to increased erosion during the Pleistocene Era, resulting in the creation of relatively mature landforms with higher relief in the east and lower relief in the west. The highest peak on the peninsula is Mt. Paktu (2744m) located in the far north at the northwest extremity of the Kaema Plateau. The highest peak in South Korea is Mt. Halla (1950), a volcanic cone located on the island of Cheju, 100 kms south of the mainland. Mt. Paktu is famous for its large crater lake, while Mt. Sŏrak (1708m) and Mt. Kŭmgang (1638m), both in the Taebaek Range, are also renowned for their scenic beauty.

The peninsula contains many examples of Paleozoic sedimentary and pre-Cambrian metamorphic rock, but very few examples from the Cenozoic Era. In common with Manchuria, Siberia and other parts of northeast Asia, Korea's landforms are extremely old. The oldest rock is crystallized gneiss from the Archeozoic Era, followed by granite gneiss from the later part of that era. Granite dating from the Mesozoic Era is widely found in the vicinity of the above two rock types, and these three rock types account for seventy per cent of the total land area of Korea.

The Korean Peninsula contains a relatively large number of rivers in relation to its size, with most rivers flowing into the Yellow Sea. Korea has six rivers with lengths exceeding 400 kms., the Amnok (Yalu in Chinese) (790kms.), Naktong (525kms.), Tuman (Tumen) (521kms.), Han (514kms.) and Kŭmgang (401kms.). All except the Tuman flow into the Yellow Sea, with the Naktong meeting the ocean near the port of Pusan and the point of confluence between the Yellow Sea and the East Sea (Sea of Japan). The Tuman forms part of the border with China and all of the border with Russia, flowing into the East Sea near the North Korean town of Najin. River levels in Korea are low during the drier winter months, when many channels freeze over or become dry. However, heavy rainfall during the summer monsoons of July and August leads to swollen rivers and occasional flooding. Rivers are extremely important for irrigation in Korea, and improved technology has led to seventy-two per cent of rice fields being dependent on river water for irrigation. The construction of dams on all of the main rivers in South Korea has led to a range of benefits, including improved flood control and generation of hydroelectric power.

**Transportation (see also under Transport)**

**Road Transportation**

A system of arterial roads connecting the capital, Hansŏng, to provincial centers was developed during the Chosŏn Dynasty. Built for pedestrian and cattle- or horse-driven vehicles, their routes roughly corresponded to those of present-day expressways and major railroad lines. Roads for automobiles were newly constructed during the period of Japanese occupation, and traffic volume increased rapidly during the nation's industrialization in the postwar period, leading to a road construction boom.

At the end of 1993, there were 61,296 kilometers of roads in South Korea. This total included 11 expressways with a combined length of 1,602 kilometers, metropolitan roads (12,057km), city roads (9,792km), provincial roads (13,337km) and county roads (13,852km). 84.7% of roads were paved.

Domestic passenger transportation volume has increased rapidly during the past three decades, rising from 1.65 billion persons in 1966 to 13.44 billion persons in 1989, and further to 31.90 billion persons in 1994. Road passenger volume first exceeded rail passenger volume in 1965, and the former accounted for 89% of the total in 1989. The
number of vehicles also showed a marked increase during this period, jumping from 30,000 in 1960 to 2.26 million in 1989, and further increasing dramatically to 7.4 million by the end of 1994. Vehicles are concentrated in the large urban centers (Seoul 26.1%; Pusan 7.2%), and it is these centers which also contain the densest road networks. Among inter-city routes, the sector between Seoul and Taegon has the heaviest traffic flow.

Rail Transportation

Railroad development began with the opening of the Kyong'in Line connecting Noryangjin (in southwestern Seoul) with the port city of Inch'on in 1899. Seoul and Pusan were linked by the Kyongbu Line in 1905, and an 'X'-shaped national network was formed with the opening of the Honam and Chung'ang Lines in 1914 and 1942 respectively. There was a total of 2,642 kilometers of railroad in the southern half of Korea at the time of Liberation in 1945, however total length of operational lines had increased to 3,101.2 kilometers by the end of 1994, due to the construction of freight lines, opening of subway networks, and electrification and broadening of trunk lines to double or quadruple tracks. The phenomenal growth of road transport during the postwar period has led to the closure of certain lines, including the Suryo Line, however railroads (including subways) still handle 6.6% of passenger transport (1994) and approximately one-fifth of freight transport. The Kyongbu, Kyong'in and Honam Lines constitute the core of the passenger rail network, while the Chungang, Yondong and Taebaek Lines mainly handle freight transport.

Attempts have been made during the past two decades to alleviate traffic congestion in metropolitan areas through the construction of subway networks. Subway development began with the opening of Seoul's No.1 Line in 1974, and the system had grown to include four lines with a total length of 131.6 kilometers by 1994. The 54 kilometer No.5 Line opened in 1994, and three additional lines are due to be in operation by the end of the decade. Pusan's No.1 subway line opened in 1985, and No.2 Line is due to commence operation in 1997. A new subway system is currently under construction in the southeastern city of Taegu.

Marine Transportation

Inland waterways and coastal shipping routes played an important role in both passenger and freight transportation in Korea until the end of the 19th century. The Han River was particularly heavily used for the transportation of marine products and agricultural produce to Seoul, however use of this waterway became severely restricted after the Korean War due to the proximity of its estuary to the demilitarized zone (DMZ). The growth of road transportation has led to a decline in marine transportation during the postwar years, however routes linking the country's numerous islands to each other and the mainland remain important, particularly in the case of Chejudo in the far south, Ulungdo in the East Sea (Sea of Japan) and the archipelagoes in the south and southwest of the nation.

At the end of 1994, South Korea had a total of 49 ports with a combined annual loading and unloading capacity of 275.59 million tonnes. Port facilities at Pusan, Inch'on, Pohang and other centers have been expanded to handle increased import and export volumes, and are home to 4,965 vessels with a combined weight of 6.5 million tonnes.

Air Transportation

Full-scale development of air transportation began with the establishment of Korean National Airlines, later renamed Korea Air Lines (KAL), in 1962. The national carrier recorded an average of 12% growth in passenger volume in the two decades to 1989, carrying 8.9 million domestic passengers and 8.2 million international passengers during that year. KAL has been joined on both domestic and international routes by Asiana
Airlines, and both operate networks based in Seoul. By the end of 1994, South Korea had concluded aviation agreements with 63 nations, and had air links with 63 cities in 26 countries. There are regular scheduled flights from Seoul's Kimp'o Airport to major cities in South East Asia, the Middle East, the united States, Europe and Australia, and international flights also leave from the nation's two other international airports at Pusan and Cheju. Domestic flights also depart from these three airports, and Kimp'o operates as the hub of the domestic air network. Other domestic airports include those at Kwangju, Taegu, ulsan, P'ohang, Sach'on, Yech'on, Mokp'o, Yôsu, Kangn'ung and Sokch'o. Domestic air passenger volume in 1994 reached 18.2 million persons, or 5.7% of the total annual domestic passenger volume. 3.15 million South Koreans traveled overseas during 1994, an increase of 30.3% from the previous year, while the nation was visited by 3.58 million foreigners, a 7.5% increase on the previous year's figure.

Korea Academy Of Industrial Technology

Located in Seoul's Kuro Ward, KAITECH (Saengsan Kisul Yǒng'gywŏn) is a hardware-oriented research and development organisation established in 1989 to promote the competitiveness of Korean manufacturers. It is operated under the auspices of Korea's Ministry of Trade, Industry and Energy (MOTIE). Unlike KIST, which focuses more on basic science and high-risk research, KAITECH undertakes research on the practical development of products and production technologies. In recent years, a number of organisations have merged with KAITECH, including the Industrial Test and Inspection Centre and the Industrial Technology Training Centre. KAITECH employs about one-thousand personnel and has a budget approaching SUS250 million, of which about one-third is spent internally with the remainder distributed to industrial organisations and universities. The academy supports between four and five-hundred new projects each year and about seventy per cent of these involve small to medium-sized companies.

In addition to technology management, testing and inspections and industrial technology training, KAITECH has six primary research and development centres: the Mechanical and Material Development Centre; Production and System Development Centre; Electronics and Information System Centre; Textile Technology Application Centre; Chemical Technology Application Centre; and the Production Technology Application Centre.

Korea Advanced Institute of Science and Technology (KAIST)

KAIST (Han'guk Kwahak Kisurwŏn) was founded as the Korea Advanced Institute of Science (KAIŞ) by a special enactment on 16 February 1971. On 18 May 1981, the Institute amalgamated with the Korean Institute of Science and Technology (KIST), and changed its name to the present KAIST. In July 1989, it merged with the Korean Institute of Technology (KIT), an undergraduate college established in 1985 for the purpose of educating scientifically-gifted students. In March 1996, the KAIST Graduate School of Techno-Management was established in Seoul, and this was followed by the founding of KIAS (Korea Institute for Advanced Study), also in Seoul. At present, KAIST is under the control of the Ministry of Science and Technology.

The KAIST campus is located inside Taedŏk Science Town in Taejŏn. The Institute recruits countrywide, talented high-school graduates. The main focus of the Institute's programs is on graduate studies and research. Unlike some other Korean universities and colleges, the Institute does not require undergraduate students to define their specific majors until they have completed third or fourth semesters. In order to give students some practical experience in a chosen field, they are encouraged to participate in R and D projects with Institute staff. Bachelor, Master and Ph.D degrees are awarded by the Institute.

Within the Institute's College of Natural Sciences are the departments of Biological Science;
Chemistry; Mathematics; and Physics. The College of Engineering has the departments of Aerospace Engineering; Chemical Engineering; Civil Engineering; Computer Science; Electrical Engineering; Industrial Design; Industrial Engineering; Materials Science and Engineering; Mechanical Engineering; and Nuclear Engineering. The Graduate School of Management has the department of Industrial Management and Management Engineering.

**Korea Aerospace Research Institute (KARI)**

The Korea Aerospace Research Institute (Han’guk Hanggong Uju Yŏnguso) was established in September 1989. The Institute’s primary role is to research and develop aerospace technologies, provide technical support to related industries and assist the government in forming aerospace policies. In particular, the institute conducts research on core technologies for aircraft, scientific sounding-rockets, satellites and related systems. It also performs tests and evaluations and provides technical training to industrial engineers. Since 1992, KARI has been part of the International Astronautical Federation.

**Korea & Her Neighbours**

*Korea & Her Neighbours* is a two-volume travel account of late Chosŏn written by Isabella L. Bird, and published by John Murray in 1898. The work is largely based upon the personal observations of the author made during her four visits to Korea from January 1894 to March 1897. The first volume contains eighteen chapters that record the author’s impressions of Korea; the city of Seoul; the natural landscape; various social institutions such as marriage; and the lives of the Korean people. The second volume contains nineteen chapters and provides a detailed account of the author’s audiences with King Kojong (r. 1863-1907) and Queen Min (1851-1895); the tragic death of Queen Min; and various other commentaries on the situation of Korean women; burial customs; education; and Korean shamanism.

Bird’s work is a valuable source of data for the study of late Chosŏn, especially as the author’s commentaries on various aspects of life in Korea are not overly biased by the sense of Western superiority inherent in such works. Moreover, the author had a rather close relationship with the royal family, particularly Queen Min, which provides an interesting insight into the situation surrounding the royal family at the close of Chosŏn. A further point of interest is the author’s understanding of the perilous international situation which then gripped Korea, and her analysis of the future for Chosŏn.

**Korea Atomic Energy Research Institute (KAERI)**

Located in Tŏkch'ın-dong in Taegu, KAERI (Han’guk Wŏnjaryŏk Yŏnguso) is engaged in research on nuclear fuel cycle technology, radioactive waste management, nuclear safety, nuclear chemicals and nuclear engineering. In addition, the institute undertakes research and development of radiation applications. It also offers training programs, most of which are of one or two months duration, dealing with non-conventional energy resources, nuclear power plants and nuclear safeguards. KAERI has a Radioactive Waste Management Division and a Spent Fuel Management Division. It employs about 180 researchers, 30 administrative personnel and over 80 support personnel. It is affiliated with the International Cancer Union, International Atomic Energy Organisation and M.D Anderson Cancer Center Hospital of Texas University, in the United States.

**Korea Basic Science Institute (KBSI)**
KBSI (Kich’o Kwahak Chiwôn Yön’guso) promotes basic science research at universities and in industry. The Institute was founded in August 1988 with Dr. Hyun-Nam Kim as its first president. A year later, its temporary office opened in Seoul and in December 1990 construction of its headquarter in Taejôn began. In October 1991, the Institute was reorganised under the auspices of the Korea Research Institute of Standards and Science. In 1992, four regional offices were established in Seoul, Pusan, Taegu and Kwangju and its Taejôn headquarter was completed. In May 1993, KBSI became an affiliate of Korea Research Institute of Standards and Science.

Korea Development Bank

Korea Development Institute (KDI)

Located in Ch’öngnyangni-dong in Seoul, KDI (Han’guk Kaebal Yön’guwòn) is an autonomous, policy-oriented research organisation founded in 1971 by the ROK government as a think-tank to provide a rigorous academic perspective on the various economic policy issues arising from South Korea’s rapid growth. Maintaining close ties with government bodies and universities, the Institute provides comprehensive analyses and advice on government policy matters, in areas ranging from domestic economic planning to international economic cooperation. Its international activities include policy forums; joint seminars; management training courses; country-specific programs; consulting services; seminar series in host countries; and visiting scholars’ programs.

KDI undertakes research in macro-economic management; financial systems; law and economics; industry; trade and labour; public finance and social development; regional development and the environment; as well as the DPRK economy. The Institute also operates the Information and Computer Centre, which has a large collection of specialised literature, statistical data and other relevant information; while providing library and computer services specific to the needs of its research staff. KDI has about two-hundred and sixty research staff.

The Centre for Economic Education (CEE), established by the Institute in December 1989 as an autonomous non-profit institution, was incorporated into KDI on 27 December 1991. The CEE offers instruction in economics to the general public as well as public servants, entrepreneurs, managers and teachers. Its activities are primarily aimed at promoting economic understanding and eliciting broad-based public participation in the government policy-making processes. CEE also disseminates economic information and conducts public-opinion surveys.

Korea Educational Development Institute

KEDI (Han’guk Kyoyuk Kaebarwôn) is situated in Söch’o Ward in Seoul. Founded in August 1972, the institute is an independent, government-funded research and development organisation engaged in the following activities: (1) formulation of policy alternatives and the development of long and mid-term educational development plans; (2) production of television and radio programs and improvement of teaching through enhanced utilisation of the broadcast media; and (3) dissemination of research findings and information. In addition, the institute conducts research on educational curriculums, text books, education policy, education methodology and the use of computers in teaching.

Korea Electric Power Company

Korea Electrotechnology Research Institute (KERI)

KERI (Han’guk Chôn’gi Yön’guso) was established in December 1976 as the Korea Electric
Research and Testing Institute. In January 1981, it amalgamated with the Korea Telecommunications Research Institute to become the Korea Electrotechnology and Telecommunications Research Institute. It has been known by its present name since June 1985. Located in Sŏngju-dong in Ch’angwŏn, the Institute develops and disseminates new knowledge and technologies concerned with the electric industry and electric power.

Korea Employers' Federation

Korea Food Research Institute (KFRI)

KFRI (Han’guk Shikp’um Kaebal Yŏn’guwŏn) is a non-profit making research institute established in 1988 in order to develop food technologies and improve agricultural income by adding value to farm products. Due to the increasing liberalisation of Korea’s agricultural sector, food technology innovation has become an important method of increasing the international competitiveness of the nation’s agriculture and food industry. KFRI performs basic research into transforming agricultural products into high value-added products; improving the efficiency of agricultural products and processed food marketing; and in providing technical information to farmers. The Institute also supports efforts to commercialise traditional Korean foods.

Korea Foundation

The Korea Foundation (Han’guk Kukche Kyoryu Chedan) is located in Chung Ward in Seoul. Created in January 1992 from the International Cultural Society of Korea, the Foundation promotes international exchanges and understanding between Korea and other nations. It does this by organising and sponsoring various cultural exchange programs, international conferences, seminars and research activities. It also conducts an exchange program under which prominent scholars, professional people and artists from around the world are invited to participate in seminars and conferences, or to conduct research or collaborative projects with their Korean colleagues. Likewise, Korean academics, professionals and artists also receive support for such overseas research activities. The Foundation runs Korean Studies Abroad Program in order to facilitate overseas academic research on Korea. As part of this program, financial help is given to overseas centres of learning and research. The Korea Foundation participates in cultural and artistic exchanges and publishes and distributes a number of works, including the periodicals, Koreana and Korea Focus.

Korea Foundation For Advanced Studies

KFAS (Han’guk Kodŭng Kyoyuk Chaedan) was founded in November 1974, and since 1986 the foundation’s office has been located in Yŏksam-dong in Seoul. The organisation’s main aim is to develop leading scholars in the fields of pure social, liberal and natural sciences. As well as support for academic research, KFAS also runs scholarship programs for undergraduate students; for students studying abroad; undergraduate students majoring in Asian studies; and students undertaking doctoral programs in Asian studies. Foundation employees number about twenty. In 1995, the KFAS had a budget of about 2.5 billion Won.

Korea Ginseng and Tobacco Research Institute (KGTRI)

Located in Shinsŏng-dong in Taejŏn, KGTRI (Han’guk Insam Yŏn’guwŏn) was established in 1937 to carry out government policy concerning ginseng, and tobacco. Today, with its many research interests, and the practical application of research findings, the Institute is mainly concerned with the quantity and quality of ginseng and with the
production of tobacco. KGTRI offers a one-month training program in management and its library emphasises works related to ginseng and tobacco.

The Korea Herald

The Korea Herald is an English language newspaper published in Seoul. It commenced publication on 15 August 1953 under the name of The Korean Republic, with the mission of allowing a better understanding of Korea by those who could not read the language. The name was changed on 15 August 1965, since it (The Korean Republic) was quite similar to the name of the country -- 'The Republic of Korea.' At the time of the name-change, the president was Kim Ponggi, and the managing editor and editor-in-chief Kye Kwanggil. Initially, the newspaper was a four-page tabloid, and its size was expanded gradually over the years until it reached twelve-pages in 1986, a size it has maintained. The Korea Herald publishes twice-weekly four-page supplements for business and weekend activities.

The Korea Herald carries special opinion and news articles from major American newspapers, such as the New York Times, Los Angeles Times and the Washington Post, and it also has new exchange agreements with the Japan Times and the China Daily. It has continued to expand its international contacts and seeks to act as the 'window of Korea and the world'. The Korea Herald strives to create an appreciation of Korean culture among foreigners through various contests such as the Korean Folk Arts Contest for Foreigners and the Korean Language Speech Contest for Foreigners. Moreover, the The Korea Herald is available on the Internet, allowing for quick access to information on Korea.

Korea Housing Bank [Banks]

Korea Information Society Development Institute (KISDI)

KISDI (Ch’ongbo T’ongshin Ch’ongch’ack Yŏn’g’uso) was established in November 1987, with the enactment of the Korea Information Society Development Institute Law which called for the expansion and reorganisation of ICR (Institute for Communications Research) to form the KISDI. Dr. Kim Cae-One served as the institute’s first president. As a government-sponsored research institute operating under the auspices of the Ministry of Information and Communications, KISDI conducts specialised research on a broad range of information and communications issues. It collects and analyses domestic and international data on policies, systems and industries related to the information and communications field. In carrying out these functions, KISDI aims to provide stratagems and policy guidelines for the setting up of a modern information society in Korea.

Korea Institute for Economics and Technology (KIET)

KIET (Sanŏp Yŏn’g’uwŏn) is an autonomous, non-profit making institute of economic research, established by the Korean government in 1976. Originally founded as the Korea Foundation for Middle-East Studies to accommodate Korean firms reaching out to the Middle East, the name changed to KIET in 1982. Since then, the Institute has been the barometer for research into economic trends and it advises the government on industrial, trade, and commercial policies. In particular, KIET specialises in trade studies, industrial studies and forecasts concerning both domestic and international markets. The Institute disseminates industrial and technological information to the private sector through its affiliated organisation, CITI.

Korea Institute for Health and Social Affairs (KIHASA)

KIHASA (Han’guk Pogon Sahoe Yŏn’g’uwŏn) was established in July 1971 by presidential decree as the Korea Institute for Family Planning. The Institute’s present name
Since its founding it has been directly involved with population policy, the health and welfare system and social insurance. The Institute provides the government with information and guidelines with which to formulate policy in these areas. Goals of the organisation include globalisation of the public health and social welfare system, strengthening competitiveness of the health care industry under the WTO system, helping Korea's health and welfare system utilise modern information networks, construction of a welfare model which is oriented towards the family and community, establishing local and central government roles relating to health and welfare and conducting national surveys on households; health; the disabled; the elderly; low-income earners; and related topics. The Institute is located in Pulgwang-dong in Seoul.

**Korea Institute for International Economic Policy (KIEP)**

Located in Yŏmgok-dong in Seoul, KIEP (Taeoe Kyŏngje Ch'ongch'aek Yŏn'guwŏn) was established in January 1990 and given the task of advising the government on major international economic policy issues. It is also charged with keeping officials and businessmen informed of significant economic and policy developments abroad. The Institute has about eighty academic staff engaged in research, of whom some thirty-five hold doctorate degrees in economics.

KIEP provides detailed research and analysis of international macro-economic issues as well as international trade and investment rules, while systematically investigating challenges and opportunities faced by the Korean economy in all regions of the world. The Institute also studies those international issues which will flow from the unification of the Korean peninsula.

The Institute maintains a pool of international economists (KOPIE, Korea's Official Pool of International Economists) who cooperate with in-house researchers through regular study groups. KIEP also maintains a pool of regional experts (KOPRE, KIEP's Official Pool of Regional Experts) who meet to discuss international developments. It places particular emphasis on establishing networks of Korean experts on northeast Asia. In addition, KIEP serves as Korea's National APEC Study Centre and sponsors a nation-wide consortium of APEC study centres based in universities. At the same time, it serves as the secretariat for KOPEC and the Korea National Committee for the Pacific Economic Cooperation Council (PECC).

**Korea Institute of Applied Science**

*Korea Institute of Construction Technology (KICT)*

Founded in 1983, KICT (Han'guk Kŏnsŏl Kisul Yŏn'guwŏn) gained government support in 1988 with the passage of Article 7 of the Construction Technology Management Law. The Institute's main purpose is to research and develop new construction technologies. It also supplies information on new construction methods, equipment and materials. KICT consists of the Construction Technology Management Centre; Construction Information Centre; Structural Engineering Division; Highway Engineering Division; Geo-technical Engineering Division; Water Resource Engineering Division; Environmental Engineering Division; Architecture Engineering Division; Mechanical and Electrical Engineering Division; and the Construction Engineering and Management Division. As of January 1996, eighty per cent of the Institute's income came from government contributions, with the remainder from its own sources. In 1996, KICT employed 163 research and 51 administrative personnel.

**Korea Institute of Criminology**
The KIC (Han’guk Hyŏngsa Chŏngch’ae Yŏn’gyou’won) is a public organisation established under The Korean Institute of Criminology Act (1988) and financed by government appropriations and private research contracts. The institute was set up to assist in policy formulation by analysing the current state of crime in conjunction with changes in crime rates. KIC also conducts research for the development of criminal justice policies. In particular, the institute’s research is concerned with criminal trends, underlying causes and countermeasures as well as criminal law and policy. It also studies crime, criminal law, and criminal policies of North Korea in preparation for the reunification of the peninsula. In addition, KIC conducts seminars and provides research grants to experts and organisations working in the field of criminology.

Korea Institute of Geology, Mining and Minerals (KIGAM)

Located within Taedŏk Science Town in Taejŏn, KIGAM (Han’guk Chawŏn Yŏn’gyuso) is a research institution devoted to the study of geoscience, geology and material development. About eighty per cent of the Institution’s 460 personnel are researchers attached to one of KIGAM’s eight research divisions. The other twenty per cent are employed in one of the three support divisions. Of late, KIGAM has been researching environmental concerns, such as underground water management, prevention of natural disasters, air pollution reduction and waste utilisation.

Korea Institute of Industry and Technology Information (KINITI)

KINITI provides a nation-wide information system to support industrial and technological development in Korea. The Institute facilitates access and utilisation of information resources, develops on-line information systems and information search tools, promotes public awareness of information services, trains information technology specialists and establishes cooperative networks with both domestic and international information agencies.

Korea Institute of Machinery and Materials (KIMM)

KIMM (Han’guk Kige Yŏn’gyou’won) conducts R and D on machinery, materials, ships and maritime engineering technology. As an integrated government-funded Institute, KIMM provides assistance to small and medium-sized firms. The Institute also provides technical help to Korea’s machine manufacturing industry.

Korea Institute of Nuclear Safety (KINS)

Situated in Taejŏn, KINS (Han’guk Wŏnjaryŏk Anjŏn Kisurwŏn) works to ensure the safety of nuclear facilities in the ROK under the regulatory and licensing provisions of the Atomic Energy Act. In accordance with this legislation, KINS has been entrusted by the Ministry of Science and Technology to perform safety revues and inspections. KINS develops safety standards as well as regulations for the control of nuclear radiation and is responsible for environmental radiation monitoring and regulatory research. It is also equipped to provide technical support in the event of a radiogenic emergency.

Korea Institute of Public Administration (KIPA)

KIPA (Han’guk Haengjŏng Yŏn’gyou’won) was established in 1991, with Kang Yŏnghun as chairman. The institute offers ‘think-tank responsibility’ in preparing public administration policies for Korea’s future. KIPA conducts research and seminars on a wide range of issues, including public administration’s changing role amidst social and political change in northeast Asia, responses to internationalisation, and the reunification of the Korean peninsula. The institute also supports seminars and studies on new trends in public administration in other countries.
Korea Institute of Registered Architects (KIRA)

Located in Sŏch’o-dong in Seoul, KIRA (Taehan Kŏnch’uksa Hyŏphoe) was founded in 1965 and obtained government sanction in the same year. In addition to its registration and accreditation activities, the Institute holds annual exhibitions of architectural works and publishes the monthly magazine Registered Architects. As of July 1995, the institute had fifteen regional branches and over five-thousand members.

Korea Institute of Science and Technology (KIST)

Located in Pohang in North Kyŏngsang Province, KIST is a private-sector institute established in 1987, in order to support Korea’s industrial and technological development by conducting both basic and applied research. In order to disseminate information to people working in the field, the institute also conducts training programs in industrial management and administration. KIST consists of the Divisions of Applied Science; Ceramics; Chemical Engineering; Electronics and Information Technology; Environment and CFC Technology; Mechanical Engineering; Metals and Polymer Research; and Research Planning and Coordination. KIST facilities also include the Biomedic Science Centre; Structural Biology Centre; the Commission for the KIST-2000 Research Program; Korea Research Institute of Bioscience and Biotechnology; and the Science and Technology Policy Institute.

Korean Insurance Development Institute (KIDI)

KIDI was established in November 1989 after a 1988 amendment to Korea’s Insurance Business Law. The revised law included a provision stipulating the establishment, purpose and authority of KIDI. In 1990, the Institute commenced a review of life insurance products and constructed actuarial tables and mortality statistics. KIDI’s principal aim is to promote consumer confidence in the insurance industry. In order to accomplish its purpose, the Institute maintains an extensive research program on various facets of insurance, including the publication of suggested premium rates based on its findings, as well as undertaking other insurance-related research.

Korea Long Term Credit Bank

Korea National University of Education

Korea National University of Education (Han’guk Kyowŏn Taehakkyo) is located in Ch’ŏngwŏn County in North Ch’ungch’ŏng Province. Founded in March 1984, it opened its doors one year later, with Yi Kyuho as first president. In March 1986, a master’s degree program was commenced, followed by a Ph.D program in March 1988. Today, the university consists of four colleges, the Graduate School and the Graduate School of Education.

Korea Old and New: A History

Korea Old and New: A History is a general history of Korea, written by Carter J. Eckert, Ki-Baik Lee, Young Ick Lew, Michael Robinson and Edward W. Wagner. This work was published by Ichokak Publishers, Seoul, in 1990, and consists of 454 pages, divided into twenty chapters.

The authors sought to improve on what they viewed as the deficiencies of the earlier A New History of Korea, written by Ki-Baik Lee and published in 1984. Lee’s seminal work concludes with the April 1960 Students Revolution and provides scant coverage of the
events from the colonial period forward, while in some respects it is far too detailed for
many English language readers. The subsequent work condenses A New History of Korea
into less than half of its original form and dedicates considerable space to those events of
the nineteenth -- twentieth centuries which have had a major influence on Korea and East
Asia in general. The three chapters in the work allotted to late Chosŏn (from 1864 to 1910)
were written by Young Ick Lew; Michael Robinson wrote the section on the Japanese
colonial period, and Carter J. Eckert the post-liberation chapters. Thus, this work provides
a comprehensive coverage of the events occurring from late Chosŏn to 1990.

Korea Old and New: A History does not replace Ki-Baik Lee’s A New History of Korea.,
but is a good companion volume to it. The later-published work is highly readable and of
great value for students in any field of Korean studies, providing as it does the historical
framework for understanding the situation of modern Korea.

Korea Railway Research Institute (KRRI)

The government established KRRI in March 1996 to help implement its policies, as well as
research core technologies for use in the development of Korea’s railways, and to
strengthen Korea’s international competitiveness. The Institute participates in a number of
important projects including the High Speed Rail, the Seoul Metropolitan Subway (Phase
III) and the Twelve-route Light Rail. The KRRI is also researching the practicability of the
Maglev system for urban rail networks. The Institute works to maintain maximum safety
conditions and quality of service of the nation’s railway system.

Korea Research Foundation

The Korea Research Foundation (Han’guk Haksul Chinhŭng Chaedan) was established in
1980 to support and coordinate various types of academic research. To facilitate research
related to Korea, it runs an academic information network linking major research institutes
and university libraries. The Foundation provides also for the international exchange of
scholars, and promotes joint research projects under bilateral agreements with foreign
institutes. The major component of international exchange activities is the development of
Korean studies at foreign institutes of higher learning. The Foundation also participates in
youth exchange programs and cultural events designed to develop better understanding and
cooperation between Korea and other countries.

The Korea Research Foundation (Han’guk Haksul Chinhŭng Chaedan) was established in
1980. Pursuant to the Science Promotion Act of December 1979, it had the role of
supporting and promoting science research activities and international exchange. On 1 April
1984 the Foundation merged with the Korea Institute for Educational Exchange. Its
headquarters are in Jong Ro Ku in Seoul.

Today, the Foundation’s activities are still concerned with support for science research
activities.

Korea Research Institute for Human Settlements (KRIHS)

KRIHS (Kukto Kaebal Yŏn’gwŏn) is located in the city of Anyang in Kyŏnggi Province.
Established in 1978, KRIHS is a non-profit making, independent research organisation
established to improve knowledge of the nation’s resources in terms of human impact; assisting
the government in formulating long-range development plans; cooperating with academic
circles in solving theoretical and practical problems concerning human settlement issues and
planning; developing and maintaining a data-bank containing current information and statistics
on national land resources; and collecting and disseminating significant findings of research on
land management and planning. The KRIHS has a research staff of about one-hundred and twenty and sixty or so administrative personnel. It is funded by the government, but also receives revenue from research contracts (25-50 per cent).

**Korea Research Institute of Bioscience and Biotechnology (KRIBB)**

The Genetic Engineering Centre (GEC) was established as an affiliation of the Korea Institute of Science and Technology (KIST) in February 1985. GEC changed its name to the Genetic Engineering Research Institute (GERI, Saengmyŏng Konghak Yŏng'guso) in December 1990 and then became the Korea Research Institute of Bioscience and Biotechnology in March 1995. The institute works towards a national research and development structure for Korean bioscience and biotechnology, and promotes close links among industry, academic institutions and national research institutions.

**Korea Research Institute of Standards and Science (KRISS)**

KRISS (Han'guk P'yojun Kwahak Y'onguwŏn) was founded as the Korea Standards Research Institute in 1976, in the Taedŏk Science Town in Taejŏn. In 1982, the Precision Instrumentation Centre was established at the Institute. A 1991 reorganisation incorporated the Korea Basic Science Centre (KBSC) and the Institute of Space Science and Astronomy (ISSA), with a name-change to KRISS. In May 1993, the Korea Astronomy Observatory (KAO) and Korea Basic Science Centre (KBSC) became self-governing affiliates of KRISS.

**Korea Rural Economic Institute (KREI)**

The KREI (Han'guk Nongch'on Kyŏngje Yŏng'guwŏn) is a non-profit making research institute founded in April 1978 with financial support from the Korean government. The Institute's predecessor was the National Agricultural Economics Research Institute (NAERI) established in 1967, but which foundered because of funding problems. Under the guidance of a fourteen-member board of directors with members drawn from government, universities, and voluntary organisations, KREI performs research and policy studies on specific issues related to agricultural and rural development. These studies are designed to help farmers, agricultural firms and the government to reach better informed decisions. The Institute publishes several publications in Korean, as well as the *Journal of Rural Development* which is published biannually in both English and Korean.

**Korea Science and Engineering Foundation**

Located in the Yusŏng district of Taejŏn, KOSEF (Han'guk Kwahak Chaedan) is a governmental institution founded in 1997. The foundation provides support for scientific research and education, conducts training programs and promotes international cooperation in scientific research. KOSEF is associated with a number of foreign institutions including the Alexander von Humboldt Foundation and Deutsche Forschungsgemeinschaft.

**Korea Silk Research Institute (KSRI)**

The KSRI is located in Chinju in South Kyŏngsang Province, and was established in 1988. The Institute undertakes research into the technological advancement of the silk industry; gives guidance on the practical application of new technologies, the training of technicians, management of model enterprises, testing and analysis. Research areas include dyeing, chemical finishing, weaving and design.

Korea Telecommunications Authority

[Communications]
Korea Times, The

The Korea Times is an English language newspaper published in Seoul. Its first printing was on 1 November 1950, under Kim Hwallan. The newspaper's first president was Kim Sangyong, the managing editor Cho Yongman, and the editor-in-chief Yi Sökkon. It was originally launched to provide the United Nations forces in Korea access to news in the English language. The Korea Times started out as a two-page newspaper, but expanded to four pages from 4 December 1952. In the aftermath of the political upheaval of May 1952, and due also to ideological differences among staff, an offshoot paper, The Korean Republic, was published, which would later change its name to The Korea Herald on 15 August 1965. The Korea Times developed over the years to reach a total of eight pages on a daily basis in 1978, with two four-page weekly supplements.

The Korea Times is distributed in about one-hundred and sixty countries and seeks to provide comprehensive coverage of both past and current events to its (English language) readers. Its content includes national and international news; economic and business news; sports; editorial opinion; culture and lifestyle content. The editorial staff has sought to produce a newspaper that meets the diverse needs of an English language audience in Korea and thus features many different topics. Other newspapers published by its parent company, the Hankook Ilbosa, include the daily Hankook ilbo (Han'guk ilbo) a daily general newspaper, and the Seoul Kyungje Shinmoon (Soul kyŏngje shinmun), which is a daily business and economic newspaper.

Korea Toy Industry Cooperative

Korea University

Korea University (Koryŏ Tachakkyo) is a private university situated in Anam-dong in Seoul. The university was initially founded in 1905 as Posung College (Posŏng Chŏnmun Hakkyo) by Lee Young Ik (Yi Yongik). Lee, who once served as Treasurer to the Royal Household, had been impressed by the schools of higher education he had seen while residing in Japan. After his return to Korea, he wanted to create a modern educational institution that was both founded and managed by Koreans. Initially, the college was a two-year night school offering training in legal studies. In 1907, a law department and economics department were established and the curriculum was extended to three years.

In 1909, there was a severe financial crisis which in the following year led to the school’s financial management being transferred to Son Pyŏnghŭi (1861-1922), a leader of the Ch’ŏndogyo church. In 1915, the school’s name was changed to Posŏng Pomnyul Sangŏp Hakkyo, and three-year courses of study in law and business were offered. With the arrest of Son Pyŏnghŭi during the March First Movement of 1919, the school again faced insolvency. After some critical changes, the school reverted to its previous name of Posung College, in 1921.

In 1932, the college underwent another financial crisis, prompting another change in management. At this time, Kim Sung Soo took charge of the school, building a new campus in the Sŏngbuk District of Seoul at the university’s present location. Under Sung’s direction, the school’s campus was expanded, as was the library, and student enrolment was increased. In 1946, the complex became Korea University, with Hyun Sang Yoon (Hyŏn Sangyun) as its first president.

Korea University now has a total of twelve colleges, eighty-five departments and ten graduate schools. At the Seoul Campus are the Colleges of Business Administration, Education, Engineering, Law, Liberal Arts, Medicine, Natural Resources, Political Science & Economics and Science along with the Graduate School and the Graduate Schools of
Business Administration, Education, Industrial Science, International Studies, Journalism & Mass Communication, Labor, Legal Studies and Natural Resources. At the Choch’iwŏn campus in South Ch’ungch’ŏng’s Yŏng’gi County, are the Colleges of Economics & Commerce, Humanities and Science & Technology, as well as the Graduate School of Business Administration. In 1995, the Institute of Foreign Language Studies was established at the Seoul campus, where students receive intensive instruction in English, Spanish, French, German, Russian, Chinese and Japanese. Classes are taught by native speakers and students are encouraged to continue their language education for the full four years of undergraduate study, with the emphasis on oral communication skills.

The university employs around 2,000 faculty members including full-time and part-time lecturers and visiting academics. The Korea University Library, which has an extensive network of branch libraries, contains over one-million volumes, including many rare books. The library plans to increase its total holdings to two million volumes by the year 2005.

In addition to its medical college, Korea University incorporates the Junior School of Allied Health and Medical Technology and four university hospitals which offer teaching programs and medical training for students, while providing medical services to the public. The university also runs thirty-nine research institutes including the Asiatic Research Centre and the Korean Cultural Research Centre. Korea University’s campuses cover a total area of about 110 hectares (272 acres). The University also owns about 49 hectares (120 acres) of agricultural land for research as well as about 1,338 hectares (3,304 acres) of forests.

**Korea’s Fight for Freedom**

*Korea’s Fight for Freedom* is a history of the loss of national sovereignty and the struggle for independence waged by Koreans during the last days of Chosŏn to the aftermath of the First of March 1919 Independence Movement. The author is Frederick Arthur McKenzie (1869-1931), a correspondent for the London *Daily Mail*, and his work was published by the Fleming H. Revell Company in 1920. It was subsequently reprinted by Yonsei University Press in 1969.

In the preface, McKenzie condemns the brutal reaction of the Japanese to the peaceful uprising of the Korean people in March 1919. He cries out for the international community to redress the crimes of the Japanese in plundering the national sovereignty of Korea and the barbarous suppression of the independence movement conducted by Korean patriots. Moreover, the author denounces the actions of the Japanese to stem the work of missionaries in Korea.

McKenzie’s work begins with a description of the situation that surrounded the colonisation of Korea by Japan, including the assassination of Queen Min (1851-1895) by a Japanese named Takahashi Genji, concurrently with the killing of several members of the court by Japanese policemen and their Korean collaborators. His work is poignantly informative, however, about the situation which existed in Korea during the First of March 1919 Independence Movement, and the vicious punishments and tortures that the soldiers and police inflicted on Koreans, regardless of gender, age, and class. He includes many first-hand accounts of the brutality of the Japanese police. Hence, this work is of value for gaining an insight of the savagery of the Japanese oppression of the Korean people during this tragic time.

McKenzie had previously written *The Tragedy of Korea* (1908), which had dealt principally with the colonisation of Korea. The stated aim of his works was to draw international support for the plight of Korean nationalism, and accordingly they provided English-speaking readers with first-hand information on the situation in Korea.
Korean Archaeological Society (Han'guk Kogohak Hoe) [Archaeology]

Korean Artist Proletariat Federation (see Korea Artista Proleta Federatio)

Korean Broadcasting System (KBS) [Broadcasting companies]

Korean Bureau of Telegraph (Chosŏn Chŏnbo Ch'ongguk) [Communications]

Korean Central Intelligence Agency (Chungang Chŏngbo Pu) [History of Korea]

Korean Communist Party [Communism]

Korean Culture and Arts Foundation

KCAF (Han’guk Munhwa Yesul Chinhŭngwŏn) is located in Chongno Ward in Seoul. Established in 1973, the foundation provides support for Korean artists and promotes international cultural exchanges. In order to develop international awareness of Korean art, the organisation publishes translations from Korean literary works. In addition, it has offered the Korean Literature Translation Award on an annual basis since 1993.

Korean Daily News (see Taehan maeil shinbo)

Korean Electronics and Telecommunications Research Institute (Han'guk Chŏnja T'ongshin Yŏn'guso) [Communications]

Korean Insurance Development Institute (KIDI)

KIDI was established in November 1989 after a 1988 amendment to Korea’s Insurance Business Law. The revised law included a provision stipulating the establishment, purpose and authority of KIDI. In 1990, the Institute commenced a review of life insurance products and constructed actuarial tables and mortality statistics. KIDI’s principal aim is to promote consumer confidence in the insurance industry. In order to accomplish its purpose, the Institute maintains an extensive research program on various facets of insurance, including the publication of suggested premium rates based on its findings, as well as undertaking other insurance-related research.

Korean Language Society (Chosŏnŏ or Han'gŭl Hakhoe) [Language, Korean]

Korean Music: Its History and Performance

*Korean Music: Its History and Performance* is a 279-page work, written by Keith Pratt and published by Jung Eum Sa in 1987, which describes the basic components of traditional Korean music. The work is divided into three major sections, with illustrations, plates and diagrams that explain the intricacies of Korean music.

The work begins with an introduction that first places Korean music in the larger context of Asian music. It then examines the basics of Korean music and the instruments used in its performance. The second section is devoted to plates, 142 in total, which show Korean musical performances being conducted, both presently or in historic paintings and prints, and the instruments used. The third section comments on the plates and is divided into the categories of contemporary music performance, musical instruments, ceremonial music,
religious music and music for entertainment. There is an extensive bibliography, a glossary of musical names and terms, and a list of Korean temple names.

Keith Pratt's work is very helpful in understanding the nuances of Korean music and the many illustrations and plates help the visualisation of aspects of Korean music with which a non-specialist may not be familiar. Overall, the work is valuable for students of Korean music and traditional ritual and ceremonial events.

**Korean Musical Instruments: A Practical Guide**

*Korean Musical Instruments: A Practical Guide* is a 288-page work, which explains various traditional Korean musical instruments, written by Keith Howard and published by Se-Kwang Music Publishing Company in 1988. The work is composed of eight chapters, three appendices, and a bibliography.

Howard's work begins with an explanation of the system for classification of Korean musical instruments, which are divided into chordophones, aerophones, idiophones, and membranophones. Next, he introduces the main Korean musical instruments beginning with the *p'iri*, which is followed by the *tanso, taegum, changgo, kayagum, komun'go* and the *haegum*. In each chapter the author describes the instrument in question and provides an extensive historical examination of it; discusses similar instruments; details the construction of the instrument; method of playing; and the specific musical notations for it. Moreover, as the text is supplemented with illustrations, charts, diagrams and photographs, comprehension of the form and use of the various musical instruments is readily achieved by non-specialists. The work is augmented by the useful glossary of Korean terms included in the third appendix.

Korean Products Promotion Campaign (Chosôn Mulsan Changnyôhoe) [History of Korea]

Korean Provincial Government [History of Korea]

Korean Research Institute for Women and Politics [Politics of Korea]

Korean reunification question (see also Unification of Korea) [History of Korea]

Korean Science and Engineering Foundation [Science and Technology]

Korean Socialist Party (see Chosôn Sahoe Tang)

Korean War, 1950-1953 (see History of Korea)

Korean Women's Development Institute [Politics]

**Koreans to Remember**

*Koreans to Remember*, subtitled *50 Famous People who Helped to Shape Korea*, is a 242-page work written by Richard Saccone and published by Hollym International Corporation in 1993. The work is composed of nine chapters that divide the personages covered by the author into the categories of politicians; kings and queens; military figures; philosophers; religious figures; businessmen; scholars; artists; writers; publishers and composers; and patriots. The subjects chosen by Saccone range from historic figures such as Queen Sŏndŏk (r. 632-647) of Shilla to contemporary politicians such as Roh Tae Woo (No T'aeu) and
Kim Young Sam (Kim Yōngsam).

While this work was largely compiled from English language sources, the author has utilised some Korean language references and interviews in his compilation. The biographies in the work are highly readable and informative, but the author’s positive appraisal of many of the personages he includes ignores a deal of established fact. For example, in dismissing the authoritarian legacies of the regimes of Park Chung Hee (Pak Chōnghŭi) and Chun Doo Hwan (Chŏn Tuhwan) with single lines, the author instead focuses almost entirely on the positive aspects of their governments. Hence, the value of this work, even to a general audience, is diminished by its one-sided approach. Moreover, since it was undoubtedly written for the general reader, the biographies are rather simple and shallow.

Koryŏ (see History of Korea)

Koryŏ chŏngch’i chedo sa yŏn’gu (A Study of the History of Koryŏ Political Systems)

Koryŏ chŏngch’i chedo sa yŏn’gu is a 500-page work that examines the political systems and ideology on both the national and local level in the Koryŏ period. This work also covers the emergence of the military powers in the mid-to late Koryŏ period that resulted in a change to the class system. This work was written by Pyŏn T’aesŏp and published by Ilchogak Publishers in 1971.

Koryŏ Communist Party (Koryŏ Kongsan Tang) [History of Korea]

Koryŏ kwangjong yŏn’gu (Studies of King Kwangjong of Koryŏ)

Koryŏ kwangjong yŏn’gu is a collection of seven studies by different writers that are all either directly or indirectly related to King Kwangjong (r. 949-975) of the Koryŏ Kingdom. Yi Kibaek was the editor of this 155-page work that was published by Ilchogak Publishers in 1981.

Koryŏ Kyohyang Aktan [Music]

Koryŏ pyŏngje sa yŏn’gu (A Study of the Koryŏ Military System)

Koryŏ pyŏngje sa yŏn’gu is a 328-page work on the military systems of the Koryŏ period written by Yi Kibaek and published by Ilchogak Publishers in 1983. The author has divided it into the five main chapters of a preliminary investigation, the capital army of Koryŏ, regional armies, provincial garrison forces and a conclusion.

Koryŏ sa

The Koryŏ sa (History of Koryŏ, 1451), the official history of the Koryŏ dynasty (918-1392), consists in total of one hundred and thirty-nine volumes. As with the succeeding Chosŏn dynasty, the Koryŏ dynasty had its own annals and a number of histories written by different scholars. But the only existing history is the Koryŏsa, which was actually written in the Chosŏn dynasty using the previous histories as its sources. It now constitutes the standard account of the history of the Koryŏ.

The Koryŏ sa opens with Chŏng Inji’s dedication, dated 1451, and Chŏng’s name appears on the top of the list of compilers. However, the work had been commenced much earlier and had undergone several revisions. The first to undertake the compilation was actually
Ch'ong Tojôn while the scholar who contributed most to the compilation was Kim Chongsô.

In 1392 King T'aejo, the founder of the Chosôn dynasty ordered Cho Chun, Ch'ong Tojôn and Ch'ong Ch'ong to undertake the task of compiling the history of the previous dynasty. They completed the history entitled Koryô kuksa in 137 volumes in 1395. Since the completion of the Koryô kuksa, it underwent several revisions. With the 5th and final revision being completed in 1451 during the reign of King Munjong (r.1450-1452), it was retitled as Koryô sa and the total number of volumes was increased from 137 to 139.

The Koryô sa consists of forty-six volumes of Sega, thirty-nine volumes of Chi, two volumes of Yǒnp'yo, fifty volumes of Yǒlchôn and two volumes of Index, totalling one hundred and thirty-nine volumes in all.

The volumes of the Sega give in chronological form important facts relating to the Kings of the Koryô dynasty from T'aejo to Kongyang.

The Chi, is a kind of encyclopaedic history and is divided into sections on solar eclipses and other astronomical events; natural calamities; products of the provinces; marriages and other rites of passage; music; clothing; officials and official examinations; land, taxes and the economic system; the military and finally, criminal law.

The two volumes of Yǒnp'yo give chronological tables of the kings of the dynasty in the sexagenary cycle along with the contrasting table of the dynasties of China.

The Yǒlchôn in fifty volumes is a biographical dictionary of the Koryô dynasty, and includes records on queens, members of the royal family, princesses, commoners, loyal and disloyal officials, filial sons, artisans, eunuchs, rebels and others.

The Annals of King Munjong lists the compilers of each section. The list does not contain, however, the names of Kim Chongsô, Hô Hô, Pak P'aengnyôn and Yu Sǒngwôn. The reason for this is that two years after the compilation, they opposed the dethroning of the young King Tanjong by his uncle Sejo, who ascended the throne himself. King Sejo arrested and executed all four of them. Thus, their names were excluded from the list of compilers. For this reason the work carries the name of Ch'ong Inji instead of Kim Chongsô as the director and as a consequence, the Koryô sa is commonly known as Ch'ong Inji's History.

The dating system of the Koryô sa is important. In the Koryô era, the first year of a reign began with the year of the coronation. However, the Chosôn compilers considered the year after the coronation as the first year. This originally caused considerable confusion when dating the years of the Koryô kings.

**Koryô sa chôryo**

The Koryô sa chôryo is a chronological history of Koryô compiled by Kim Chongsô and others in 1452.

It is based on earlier chronological histories which are no longer extant, the Koryô kuksa and the Sugyo Koryôsa. Under King Sejong, the Koryô sa, a history of Koryô arranged by subject rather than chronology, was published in 1451.

In the year following the completion of the Koryô sa, the compilers, with the permission of the King, undertook the compilation of the Koryô sa chôryo, which again reverted to a chronological arrangement. Thus, the Koryô sa chôryois, in the final analysis, simply a revised and supplemented edition of the Sugyo Koryô sa. The first edition was published in
type about one year after its completion, that is, in 1453.

The work is in thirty-five volumes and contains the historical records arranged in chronological order. It covers the period from 918 to 1392. The work first lists the names of kings, their dates of birth, their parentage and their reign names. Following this is a description in detail of major events which occurred during each reign. Overall, the records are not as descriptive as those in the Koryó sa, though they do cover events which are not in the latter work. The Koryó sachóryo provides basic historical material and supplements the Koryó sa.

The first edition of the Koryó sachóryo published in 1453 is to be found only in the Hōsa Bunko collection in Japan. It was republished in 1932 as Korean Historical Material Series No.1. The edition presumed to have been published in the reign of King Sŏngjong (r. 1469-1494) is to be found in the Library of Seoul National University as part of the Royal Kyujanggak Collection. There are several missing volumes from this set, but a microfilm edition was issued in 1961 with the missing volumes supplemented from the first edition held in Japan.

Koryó sahoesa yǒn’gu (A Study of the History of Koryó Society)

Koryó sahoesa yǒn’gu is a 500-page work written by Hŏ Hwingshik and published by Asea Munhwa Sa. In this work the author bases his analysis on the examination of a census register from the end of the Koryó period, and through this document investigates the structure of the family of this period.

Koryó shidae sa (History of the Koryó Period)

Koryó shidaes a is a 1096-page work written by Kim Sanggi and first published by Tongguk Munhwa Sa in 1961. It was republished in 1985 by Seoul National University Press as a 939-page work. It is largely divided into two sections: the first being the period of prosperity in Koryó from King T’aejo (r. 918-943) until King Yejong (r. 1105-1122), and the second being the period of social unrest that befell the Kingdom from the reign of King Injong (1122-1146) until its fall in 1391. The author has used a thorough analysis of the Koryó sa (History of Koryó) to arrive at his conclusions in the work. Koryó shidae sa is richly supplemented with photos and appendices including a lineage of the kingdom, tables of invasions, official posts and other information.

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Koryó shidae úi yǒn’gu (Studies of the Koryó Period)

Koryó shidae úi yǒn’gu is a 430-page work written by Yi Pyŏngdo and published by Asea Munhwa Sa in 1980. In this work the author examines the history of Koryó in connection with the prophecies in the Toch’amsŏl.
Koryŏ sogyo (Koryŏ songs)  

Koryŏ taejanggyŏng  


Koryŏ t’ojichedo sa yŏn’gu is a study of the various land systems during the Koryŏ period. This work is the result of the author, Kang Chinch’ol’s life-long research into this matter. Various aspects of land usage such as soldier’s land (kuninjon), private land (sajŏn) and public land (kongjon) are discussed along with governmental land reform efforts such as the Stipend Land Law (chŏnshikwa). Ichogak Publishers published a revised version of this 465-page book in 1991. Korea University Press published the original edition in 1980.

Koryŏ Tripitaka  

Koryŏng County  

Situated in the southwest part of North Kyongsang Province, Koryŏng County has the town of Koryŏng and the townships of Kaejin, Tasan, Tŏkkok, Ssangnim, Sŏngsan and Uŏgok. Mt. Misung (734m) and Mt. Pannyong (733m) rise in the west, while the Naktong River flows along the county’s eastern border. The county consists of hilly terrain with fertile plains along the banks of the Naktong River.

About 21 per cent of the county is arable, most of which is used to grow rice, but dry-field crops such as beans, peanuts, watermelon and cucumbers are also cultivated. The Annim strawberries, which are organically grown in the region, are known throughout the country for their sweet flavour. In the Tasan Township area, a variety of medicinal herbs are grown. The area is a longstanding producer of pottery, roofing tiles, ink-stones and Ishibil (Twenty Day) liquor.

There are a number of important historical sites in the area. Prehistoric relics, include a rock carving and dolmens in Kaejin Township’s Yangjŏn-dong. Shards of plain pottery along with stone tools have also been excavated from this site. During the early historical period, the Koryŏng county area, then known as Tae Kaya, was part of the Kaya federation that formed during the Three Kingdoms period. As a result, artefacts from this area are important for the light they shed on Kaya culture. Kaya-era stone fortresses found here include remains of the Tae Kaya Fortress in Koryŏng, Unna Fortress in Unsu Township, Mandae and Uibong Fortresses. In Koryŏng’s Koa-dong, there are ten or more old tombs. In the early 1960s, the excavation of one of these revealed evidence of wall paintings. While most of the paintings had deteriorated and were unrecognizable, one of them seems to have been a lotus flower decoration.

Buddhist artefacts include an interesting multi-storey pagoda (North Kyongsang Province Tangible Cultural Asset No. 118) at Panyong Temple and a pair of banner-pole supports that appear to be from the Shilla period in Chisan-dong. Confucian schools in the area include Toam Sŏwŏn north of the Koryŏng interchange, Nogang Sŏwŏn, and Koryŏng Hyanggyo south of Chunghwa reservoir. A number of modern educational institutions are in the area, including Kaya University in Koryŏng’s Chisan Village.

Kosa ch’waryo  

Kosa ch’waryo is a work that chiefly deals with the diplomatic intercourse between Korea
and Ming China and was compiled by the scholar Sukkwon in 1554. The original version of this work is no longer extant, but from the later editions the content and structure of the original can be surmised. There are now several different versions extant and the oldest of these is the Urhae cha type edition that was published in 1568.

The content of this work is centred on the diplomatic relations between Korea and the Ming, which were governed by the principle of sadae, or Korean subservience to the Ming. It covers the history of diplomatic relations between the two countries for a period of over two centuries dating from the Koryo period. In examining this work the structure of diplomatic relations between Korea and China can be understood along with the various items concerning diplomatic protocol and life in Ming China. The work broaches topics concerning various aspects of Ming life such as customs, government organisations and celebrated Confucian scholars. This work is quite valuable for the study of foreign relations of the early Choson period.

**Kosan yugo** (Posthumous Collection of Kosan)

*Kosan yugo* is the literary collection of the middle Choson period scholar-official Yun Sondo (1587-1671). This collection consists of six volumes and six fascicles and is a woodblock-printed work titled after the pen name of Yun, Kosan. It was first published by the governor of Cholla Province, So Yurin, at the request of the king in 1791. The work was again published in 1798 to correct errors in the first edition and this edition has been transmitted to the present.

The first five volumes contain various official writings of Yun including memorials to the king, essays, treaties and various other writings. The sixth volume is of particular value for the study of Korean literature as it contains the author’s *shijo* collection. Among the works that are recorded in this section are ‘Sanjung shin’gok’ (New Songs in the Mountain), ‘Sanjung sokshin gok’ (More New Songs in the Mountain) and ‘ðbu sashisa’ (Fishermen’s Song of the Four Seasons) from a total of seventy-five works.

The historical value of *Kosan yugo* is great for several different reasons. First, the documents that trace the official life of the author reveal much of the intrigue and political machinations that dominated Choson politics during Yun’s lifetime. Yun was exiled repeatedly when his political faction fell out of favor in the government. Second, this work reveals the political turmoil that surmounted Choson with the collapse of the Chinese Ming State and the subsequent rise of the Qing. Yun was strongly opposed to maintaining a subservient relationship with the Qing as he considered them little more than barbarians, and instead advocated maintaining loyalty to the Ming. Third, this work contains some of the most outstanding examples of Korean *shijo*. In particular ‘ðbu sashisa’, a *shijo* cycle of forty songs, is praised as one of the finest examples of *shijo* poetry in the Choson period. Therefore, the literary value of *Kosan yugo* is great also since it records many fine *shijo* works. It was recently included in *Yljo myŏnhŏn chip* published in 1973 by Sŏnggyungwan University.

**Kosŏng County** (Kangwŏn Province)

Stretching north of Sokch’o along the east coast of Kangwŏn Province, Kosŏng County is comprised of the towns of Kansŏng and Kŏjin, and the townships of Chugwang, T’osŏng and Hyŏnnae. The county’s western border runs from Mt. Kŭmgang in the north to Mt. Sŏrak in the south. Since the Korean War, the county has been divided between North and South Korea. Numerous military installations guard the area around the demilitarised zone.

In the level area near the coast, many of the residents are employed in agriculture. Rice, barley, beans, corn and millet are the region’s main crops. Fishing is another important part of the local economy. Small fishing boats catch walleye pollack, cuttle fish and mackerel
pike. The area’s industry is limited to several small ventures such as the boat repair operation in Kōjin. Forest products are another important part of the local economy. However, the area’s timber industry suffered a setback in the spring of 1997 when a forest fire swept through the area, devastating much of the native growth.

Tourism also makes a significant contribution to the local economy. In the summer, visitors flock to Samp‘o and Hwajinp’o Beach. In the winter, numerous ski enthusiasts visit the Chinburyŏng Ski Resort. Although most tourists prefer to go to the famous Mt. Sŏbrak to the south, there are several scenic mountains in the county which are frequented by local residents and hiking clubs. Shinsŏn Peak (1204 metres), accessible from the top of Mishi Pass, offers a panoramic view of the area. To the east of the peak lies the scenic Hwaam Temple.

There are several educational institutions in the area. The Kansŏng Hyanggyo (Kangwŏn Province Tangible Cultural Asset No. 104), was founded in 1420 as a Confucian school for local youth. It was burnt down during the Hideyoshi Invasion of 1592. Reconstructed in 1640 and 1850, the school was destroyed again during the Korean War. In the following decades it was slowly rebuilt to become the complex seen today in Kansŏng’s Kyodong Village. As for modern institutions, Kyungdong University, located in T’osŏng Township, was opened in 1997. Focusing on architecture, design and tourism, the university plays an important role as the only four year university in the area.

Kosŏng County (South. Kyŏngsang Province)

Situated in the southern part of South Kyŏngsang Province, Kosŏng County comprises the town of Kosŏng and the townships of Kŏryu, Kuman, Kaech’ŏn, Tonghae, Taega, Maam, Samsan, Sangni, Yöngŏ, Yönghyŏn, Hai, Hail and Hoehwa. The county covers a total area of 513.1 square kilometres and as of 1986 had a population of 80,621. The region is rugged with numerous mountains over 500 metres in elevation.

The county’s agriculture is centred around the Kosŏng Plain, which lies between the western mountains and the Kosŏng Peninsula. Rice, the county’s main crop, is grown here. Farmers also grow dry-field crops such as barley, beans, sweet potatoes and green vegetables. The area’s speciality crops include cotton, sesame, persimmons, ginseng and yangsongi mushrooms (*Agaricus compestris*). Fishing is another important source of income. Boats in the calm waters off the coast bring in catches of anchovy, hairtail, sea bream and ray. In Kuma Township, there is a clay quarry and in Samsan Township, there are gold, silver and copper mines. The mines here supply thirty per cent of South Korea’s copper ore. The county’s industry is limited to a small number of marine product processing plants.

With numerous mountain peaks and a long coastline, the county boasts an abundance of scenic attractions. On Mt. Kujol in Tonghae Township, one finds Kujol Waterfall. Left of the waterfall lies Podŏk Cave and a famous mineral spring, and to the right of the fall lies Paekho Cave. On the cliff above the waterfall is a large boulder, so precariously balanced that it rocks to and fro when pushed. Sadu (Lion Head) Temple used to be perched on this cliff, but the building fell into disrepair and was replaced by P’okp’o Hermitage, which now stands on the site.

In Maam Township’s Changsan Village lies Changsan Forest. During the reign of King Sŏngjong (r. 1469-1494), Hŏ Ch’ŏnsu, a disciple of Yi Hwang (T’oegeye), built a pond and pavilion here and planted trees throughout the area. He also constructed a small fishing platform within the pond. Hŏ would invite fellow scholars to come to the pond where they would fish, recite poetry and engage in the pastimes of the refined scholarly class. After Hŏ’s death, the site was gradually neglected until some of his descendants reconstructed the pond and fishing platform.
In addition to scenic attractions, there are a number of historical sites in the area. Ancient Buddhist temples found here include the Munsu Hermitage site south of Highway 33 in Sangni Township, Okch’ŏn Temple in Kaech’ŏn Township and Sangjok Hermitage on the coast in Hai Township. Kosŏng Hyanggyo was founded in 1398 as the area’s first public educational institution. Razed during the Hideyoshi Invasions (1592-1598), the school was rebuilt by Chŏng Yŏrin in 1607 in Kyosa Village. After several more moves, the building was again set up in Kyosa Village in what is now the town of Kosŏng in 1726. Other Confucian schools in the area include Surim Sŏwŏn, Toyŏn Sŏwŏn (founded in 1854) and Wŏnyŏn Sŏwŏn (founded in 1844) near Changsan Forest, Toṣan Sŏwŏn founded in Kuma Township in 1633, Kalch’ŏn Sŏwŏn founded northwest of Mt. Hangnam (549m) in Taega Township in 1712, Konŭi Sŏwŏn founded in Maam Township’s Samnak Village in 1738 and Yuch’ŏn Sŏwŏn founded in Kosŏng’s Taep’yŏng Village in 1709.

Famous folk customs from this area include the Kosŏng Ogwangdae (Mask-dance Theatre) and Kosŏng nongyo (Farmers’ work songs). The Kosŏng Ogwangdae consists of seven scenes which portray the obang shinjang (protective deities of the five directions), a Buddhist monk, a yangban, a yŏngno (human with a beast's head), a leper, halmi yŏnggam (old woman and old man), and a lion. The Tangsanje (Shaman ritual to worship the guardian spirit of mountains) is the most popular village ceremony observed in this region. Another interesting local ritual is the T’apshinje (Shaman ritual to worship the guardian spirits of pagodas) which is held in Hail Township’s Obang Village.

Kŏul (Mirror) [Literature]

Koun Temple

Koun Temple is situated on Mt. Tungun in North Kyŏngsang Province. Originally called ‘High Clouds Temple’ (Koun-sa) when founded by Ŭisang in 681, the name was later changed to ‘Lonely Clouds Temple’ (Koun-sa) when Ch’oe Ch’iwŏn and the monks Yŏji and Ŭosa constructed Kaun and Uhwa Pavilion at the site.

The temple complex currently contains about twenty-five buildings. In addition, as one of the main temples of the Chogye Order, it administers over fifty branch temples. The temple also houses several ancient artefacts, including an exquisitely-carved seated statue of the Buddha (Treasure No. 246). This 79cm-high stone statue dates from Greater Shilla.

Koyang

Koyang is situated to the northwest of Seoul. Mt. Pukhan (837 metres) rises up to the east and the Han River flows along the city’s border from south to west. Farms in the area primarily cultivate rice, sweet potatoes, potatoes and barley. Dairy farming and stock breeding also contribute to the local economy. Due to city zoning restrictions, the area’s industrial development is limited to a number of small factories. The area’s central tourist attraction is Mt. Pukhan National Park (See Pukhan Mountain), parts of which fall within the city limits.

There are a number of important historical sites in the area. In addition to several Chosŏn period tombs, including the tomb of Ch’olchong (r. 1849-1863) and Queen Ch’orin located in Wŏndang Village, there is the Haengju Fortress in Haengju-dong. There are also several Buddhist artefacts here. At T’aego Temple, there is a stupa (Treasure No. 749) commemorating National Master Wŏnjŭng, and in Chich’uk Village, there is the ancient Hungguk Temple which was originally founded by Wŏnhyo in 661.

Kubi munhak kaesŏl (An Introduction to Oral Literature)
**Kubi munhak kaesŏl** is an introductory work on the oral literature of Korea. This 310-page work was compiled and edited by a team of scholars headed by Chang Tŏksun and published by Ilchogak Publishers in 1982. The contents of the work include folk songs, shaman songs, *p'ansori* dramas, proverbs and riddles. It also includes discussions on the transition of oral literature to written and various field studies on oral literature.

**Kudŭl** [Housing]

**Kugŏ munpŏp** (Korean Grammar)

*Kugŏ munpŏp* is a 1910 grammar of Korean written by Chu Shigyŏng (1876-1914) and published by Pangmun Sŏgwan. This work was again published in 1911 and 1913 under the title of *Chosŏn munpŏp* (Chosŏn Language Grammar). There was one substantial difference between these two editions in that the particle 'ki' used in the former work was changed to 'ssi' in the latter, and this represents the first time that this was used.

Chu covers many aspects of the Korean language in his work, including pronunciation, differences in the written and spoken language, the use of special nominalisers, and sound alterations among many other facets of Korean. *Kugŏ munpŏp* is notable in the history of the development of the Korean language, not only for being one of the first Korean grammar books published, but also for establishing a basis for future scholarship in this field. Accordingly, it has been included in much later publications such as *Yŏktae han'guk munpŏp taegye* (Outline of the History of Korean Grammar) published in 1977.

**Kugŏ ŭmun sa yŏn'gu** (A Study of the History of Korean Phonology)

*Kugŏ ŭmun sa yŏn'gu* is a work on the phonemic systems of fifteenth c. Korean. This study was conducted by Yi Kimun, and the resultant work has been published twice, first by the Research Institute of Korean Culture at Seoul National University (Seoul Taehakkyo Han'guk Munhwa Yon'guso) in 1972 and then by T'ap Ch'ulp'ansa in 1982. It comprises 167 pages.

This work deals with the phonemic systems of both pre-fifteenth c. and post-fifteenth c. phonemes. Some of the topics the author addresses include the system of initial sounds in the *Hunmin chong'ŭm* (Correct Sounds to Teach the People), guttural sounds, tensed sounds, initial consonant clusters, palatalization, the system of final sounds in the *Hunmin chong'ŭm* and the system of vowel harmony among many other topics.

**Kugŏhak charyo nonmun chip** (Theses on Korean Linguistics)

*Kugŏhak charyo nonmun chip* is a five-volume collection of over fifty papers written by professors of linguistics from various universities throughout Korea. This work covers a wide range of Korean linguistic topics ranging from grammar to language development. It was issued by Taejegak Publishing Company over a ten-year span from 1970-1981.

**Kugŏhak charyo sŏnjip** (Collection of Selected Materials for the Study of the Korean Language)

*Kugŏhak charyo sŏnjip* is a five-volume compilation of materials for the historical study of the Korean language. Ilchogak Publishers published this 1 400-page work in 1972.

**Kugŏhak kaeron** (An Introduction to Korean Linguistics)
Kugóhak kaeron, written by Kim Hyonggu and published in 1949, represents the first modern survey of Korean linguistics. This work was published by Ilsongdang Sŏjŏm. A revised edition was published in 1954, and a thoroughly revised work was published in 1962 under the title of Kaejong kugóhak kaeron (An Introduction to Korean Linguistics, Revised Edition). In 1974 a revised and supplemented edition of this work entitled Ch’ôngbop’an kugóhak kaeron (An Introduction to Korean Linguistics, Enlarged Edition) was published, attesting to both the lasting value and appeal of this work. It is divided into eight chapters that cover topics in Korean linguistics such as phonetics, standard and regional dialects, accidence and archaic language. This work remains a valuable resource in the study of Korean linguistics.

Kugyŏl [Language, Korean]

Kukchagam [Education]

Kukcho pogam (Precious Mirror for Succeeding Reigns)

Kukcho pogam is a compilation of the chronicles of the kings of Chosŏn that was completed in 1908. It was printed with movable type and consists of ninety volumes in twenty-eight fascicles.

This work was compiled in stages over many years, and began with the efforts of Kwŏn Che and Chŏng Inji who attempted to compile the records from the reigns of kings T’aeto (r. 1392-1398) and T’aejong (r. 1400-1418) by order of King Sejong (r. 1418-1450) but never completed the task. The work of compilation was resumed later in the fifteenth century by Shin Sukchu and Kwŏn Nam who put together the chronicles of Kings T’aejo, T’aejong, Sejong and Munjong (r. 1450-1452) in 1457. This represented the first completed portion of the work. It was added to in 1684 by Yi Tanha who completed ten volumes of the work. Again in 1730 under another royal decree, Yi Tŏksu added another fifteen volumes. By 1782 the work included chronologies of all of the kings of Chosŏn with the exceptions of Chongjong (r. 1398-1400), Tanjong (r. 1452-1455), Sejo (r. 1455-1468), Yejong (r. 1468-1469), Sŏngjong (r. 1469-1494), Chŏngjong (r. 1506-1544), Injong (r. 1544-1545), Myŏngjong (r. 1545-1567), Injo (r. 1623-1649), Hyojong (r. 1649-1659), Hyŏnjong (r. 1659-1674), Kyŏngjong (r. 1720-1724) and Yongjo (r. 1724-1776). However, under a decree during the reign of Yongjo, all of these excluded kings were added to the work, and this was completed during the reign of Chŏngjo (r. 1776-1800). The work at this time was comprised of sixty-eight volumes in nineteen fascicles. In 1847, Cho Inyŏng added the chronicles from the reigns of kings Chŏngjo and Sunjo (r. 1800-1834), and in 1908 Yi Yong’wŏn added the records of Hŏnjong (r. 1834-1849) and Ch’ŏlchong (r. 1849-1863). Finally in 1908, the last two kings of Chosŏn, Kojong (r. 1863-1907) and Sunjong (1907-1910) were added.

This work contains the records of over five hundred years of the kings of Chosŏn and is valuable for study of this period. It is, however, to be contrasted with the Shillok (Veritable Records) of the Chosŏn Kingdom which were compiled without input from the kings or royal family. The Kukcho pogam should be considered as more of a record of the good deeds of the kings and therefore contains facts that are somewhat inconsistent with other historical records. Nonetheless, this work is highly valued for the study of the various kings of this period.

Kukka Anjong Kihoek Pu (see Agency for National Security Planning)

Kukhak [Education]
Kukhwa yŏp’esŏ (Beside a Chrysanthemum) [Literature]

Kuksa P’yŏnch’ın Wiwonhoe (see National History Compilation Committee)

*Kuksa taesajŏn* (Encyclopaedia of Korean History)

*Kuksa taesajŏn* is a two-volume history of Korea compiled by Yi Hongjik and published by Chimun’gak Publishers in 1963. This work represents one of the first comprehensive compilations of Korean history after liberation in 1945. Yi covers many aspects including political, economic, military and legal affairs in this expansive work that covers nearly 3,000 topics. In addition, at the conclusion of each entry the author includes bibliographical references, which greatly enhance the research value of this work. Other notable features are the large number of tables, lists of National Treasures and historical sites, family names in Korea and many other features that further add to the substance of this work.

*Kuksa teeyo* (Compendium of Korean History)

*Kuksa teeyo* is an introduction to Korean history written by Son Chint’ae and published by Eul Yoo Munhwasa in 1948. This work reflects Son’s beliefs in the unity of the Korean people who had for the past five thousand years lived in the same area of Northeast Asia and shared a common history and culture. This work reveals a very nationalistic interpretation of Korean history and exposes a desire on the author’s part to establish a new nationalistic consciousness among the Korean people.

Son traces the development of Korean history from the legendary founder of the first Korean state, Tan’gun Chosŏn, through the transformation of the social systems to the kingdoms of Koryŏ and Chosŏn. In addition, the author also explores the traditional divisions of Korean history from the Three Kingdoms periods to the Chosŏn period. This work is a valuable resource for the study of nationalistic sentiments among Koreans directly after liberation, and provides interesting observations and insights into Korean history. Moreover, *Kuksa taeyo* is also notable for the new nationalistic consciousness that it gave rise to among Koreans.

*Kuksa yoron* (Discourse on Korean History)

*Kuksa yoron* is an introductory work on Korean history that was written by Yi Inyŏng and published by Min’gyosa in 1954. Originally Yi had prepared this work for publication in 1949, but due to the outbreak of the Korean War it was not published. During the War, Yi was kidnapped and taken to North Korea, but this work was nonetheless published in 1954.

Yi’s outlook on Korean history stresses a ‘new’ nationalism among Koreans in much the same manner that his contemporary Son Chint’ae did in his work *Kuksa teeyo* (Compendium of Korean History) that was published in 1948. The author stressed the need to discard the pretentious isolationist, exclusive and self-righteous forms of pseudo-nationalistic ideology and instead advocated the need for openness and internationalism. He insisted that the study of Korean history should be done from the perspective of an unbiased, new nationalism. Yi’s study in Korean history is notable in that it uses new approaches in its interpretation of Korean history and stresses the need to view the history of the Korean people in a new light.

**Kũm River**

The Kũm River flows from Changsu County in North Chŏlla Province to the Yellow Sea. About 401 kms. in length, it is the third longest river in South Korea after the Han and
Naktong. The tributaries of the river’s upper section include Chŏngja Stream, Ponghwang Stream and Namdae Stream from southwest of Yongdong, along with Poch’ŏng Stream and the Kang River. Close to Taegu, the river enters Taech’ŏng Lake, a large reservoir created with the construction of the Taech’ŏng Dam. Tributaries of the river’s middle section include Miho Stream, Pyŏng Stream and Mushim Stream from the Miho Plain to the north, and Kap Stream from the south. After passing through Kongju, the stream is joined by Yugu Stream, Sŏksŏng Stream and Nonsan Stream before entering the ocean at Kunsan Bay.

Like many other Korean rivers, the Kŭm River has sharp rises and falls in volume. Its normal effluence of 1.6 billion cubic metres rises to around 5.2 billion cubic metres when the river is in flood. In particular, when a large increase in volume coincides with high tides a backwash occurs, creating heavy flooding along the river’s lower and middle sections and in the contiguous plains. In 1980, Taech’ŏng Dam was constructed in order to prevent flooding and to provide irrigation water. Until the early twentieth c., boats operated on the river as far as Pugang, but with the advent of modern overland transport networks the river’s transportation role has disappeared.
Këmdang Island

Këmdang Island is part of the town of Kûmil in South Cholla Province's Wando County. The island’s low mountains contrast with plains and reclaimed land in the south. With its southern location, the winter temperature is relatively mild, with January averaging 0°C, but with August temperatures more in keeping with other regions, at an average of 25.3°C. Këmdang’s rainfall averages 699mm annually. The island has an area of 15.5 sq. kms. and a coastline of 28.2 kms. Statistics for 1985 show a population of 3 671. Only about 1.0 sq. km. of island land is available for rice growing, while about 2.0 sq. kms. is used for dry-field crops such as barley, bean, sweet potato, garlic and red pepper. Local marine products include anchovy, sea bream, shrimp and laver.

There are three primary schools and one junior high school on the island. There is a regular ferry service between Këmdang and the town of Toyang in Kohûng County.

Kûmgang kyông önhae

The Kûmgang kyông önhae is a one-volume Korean translation of the Diamond Sutra (Kor. Kûmgang gyông). Undertaken during the reign of King Sejo (r. 1455-1468), the translation project was inspired by Sejo’s dream in which King Sejong (r. 1418-1450) asked him about the Diamond Sutra, and the queen’s dream in which she had a vision of a Buddha statue erected by King Sejong.

The work consists of a Chinese translation of the Diamond Sutra annotated with Korean grammatical particles (t’o) by King Sejo himself, along with Han Kyehuí’s vernacular translation. A group of monks including Haech’o were responsible for proof-reading and revisions. As one of the early Korean texts written in the han’gul script, the text is important for the study of the Korean language during this period.

Kûmgang Mountain

Situated in northern Kangwôn Province next to Kosong, Mt. Kûmgang, (the Diamond Mountains) is world-famous for its spectacular rock formations and sublime beauty. The mountain gets its name from a line in the Avatamsaka Sutra that states, “A bodhisattva resides in the Diamond Mountains to the east of the sea.” Since Korea was the land to the east of China across the Yellow Sea, Korean monks felt that the passage referred to the most otherworldly of Korean landscapes -- the Diamond Mountains.

Located on Korea’s east coast, the Mt. Kûmgang area is relatively moist and warm. Forming a transitional zone between the Korean peninsula’s cold northern climate and moderate southern climate, the mountain is home to a wide assortment of animal and plant life. The area contains vast stretches of virgin forests and approximately 700 species of flowering plants. In addition to conifers such as firs, stone pines and Korean white pines, the mountain has numerous broadleaved trees such as Mongolian oaks, evergreen oaks, maples and cherry trees. The Mt. Kûmgang forests teem with wildlife, including 200 bird species and 30 fish species.

Mt. Kûmgang is known as the mountain of ‘twelve-thousand peaks.’ Standing 1,638 metres, Piro Peak is the mountain’s highest point. To the north of the peak lie Yôngnang Peak (1,601 metres), Ongnyô Peak (1,424 metres), Sangdûng Peak (1,227 metres) and Mt. Obong (1,264 metres), and to the south, Wôlch’ul Peak (1,552 metres), Ch’ail Peak (1,529 metres), Mirük Peak (1,538 metres), Paengma Peak (1,510 metres) Horyong Peak (1,403 metres) and Kuksa Peak (1,385 metres). The areas west and east of these peaks are known as Inner and Outer Mt. Kûmgang respectively. Kûmgang and East Kûmgang Stream flow through Inner Mt. Kûmgang, becoming the headwaters of the Northern Han River. The
Nam River flows down through Outer Mt. Kumgang into the East Sea.

With its awe-inspiring natural setting, Mt. Kumgang's importance has been recognised from ancient times. The *Samguk yusa* (Memorabilia of the Three Kingdoms) states that the mountain, during the reign Queen Chindok (647-654), was one of four sacred sites where ministers held councils on vital matters of national importance. The mountain is also connected with the story of Shilla's fall. According to the *Samguk yusa* and *Samguk sagi* (History of the Three Kingdoms), when King Kyongsun (r. 927-935) decided to seek refuge in the emerging Koryo Kingdom, Prince Maui urged him to maintain the struggle for Shilla's survival. When the king ignored his request, Prince Maui is said to have retreated to the Diamond Mountains where he built a simple hut and wore hemp clothing (maul), mourning the loss of the kingdom. A later, more detailed record states that Prince Maui lived out his days in Mt. Kumgang's Yongwon Hermitage.

Numerous Buddhist temples dot the Mt. Kumgang landscape. In addition to Yujom, Shin'gye, Changan and P'yohon Temple -- the so-called 'four great temples of Mt. Kumgang,' there are Chongyang, Tosol, Changgyong, Chijang and Kwanum Temple as well as Anyang Hermitage, Mahayon (Temple), and Podok Cave. Although some of these temples and monasteries were founded during the Koryo Period, most date from the earlier Shilla Period.

From the late Koryo Period on, there are frequent references to Mt. Kumgang in Korean literature. Writers such as Yi Kok (1298-1351), Song Hyon (1439-1504) and Nam Hyoon (1444-1492) wrote early travelogues describing the area. During the Choson Period, the mountain was often mentioned in shijo poetry or in popular ballads. Mt. Kumgang's countless granite pinnacles were also a favourite subject for landscape painters of this period.

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**Kumgang panya p'aramil kyǒng ŏnhae** (*Kumgang kyǒng ŏnhae*)

The *Kumgang panya p'aramil kyǒng ŏnhae* is a Korean version of the *Kumgang sutra* annotated by Juimo-lo (343-414). It is also known as *Kumgang kyǒng yu khoahae ŏnhae* or *Kumgang kyǒng ŏnhae*, and for many years was used for the government examination for the Buddhist priesthood during Choson.

The work was translated into Korean by Han Kyehui, Grand Prince Hyonyong and the priest Haech'o by royal order of King Sejo, and published by Hwang Sushin in 1463. This edition is no longer extant. The edition reproduced from it in 1575 has survived and includes postscripts by Han Kyehui, Grand Prince Hyonyong, Kim Suon and No Sashin.

There have been several other reproduced editions, including one published in 1495 in sixty volumes which is referred to by the priest Hakcho in a postscript to the *Simgyǒng ŏnhae*, but this edition has not survived. In 1932, a further reproduction of the 1575 edition held by the Anshim Temple in Cholla Province was made by Han Yongun through the Choson Pulgyosa. This edition included a preface by Yukcho (the priest Hyenung), the memorial presenting the work to the throne, and the postscripts from the 1575 edition.

Two other editions differ somewhat from those above. One was published in 1667 by
Puram Temple in Kyŏnggi Province. It is written in classical Chinese with sound rendering in the Korean alphabet. The other is the latest edition translated by Kim Hāngsu and published in 1911. All these editions are of considerable interest in the study of the history of the Korean language.

Kumi

Situated in North Kyŏngsang Province to the northwest of Taegu, Kumi is comprised of the town of Sonsan, and the townships of Koa, Togae, Muul, Sandong, Oksŏng, Changch’ŏn and Haep’yŏng. The Mt. Kŭmo (977) area, located in the southwestern part of the city, has the distinction of being the nation’s first provincial park. With the Naktong River flowing through the heart of the city and numerous reservoirs in the west and east, the city has an abundant supply of water.

Although rice and other grains are cultivated in the plains around the Naktong River, most of the city’s residents are employed in industry. The area’s industrial development began early. The Kumi Industrial Park had already been established here by 1969. With the Kyŏngbu Expressway and Kyŏngbu Railway Line running through the city, Kumi’s factories have good transportation links to other major cities in the nation. In addition, the city’s excellent infrastructure, legal services and financial services, have helped make Kumi the largest inland industrial area in the nation.

Most of the area’s tourism is centred around Mt. Kŭmo (See Kŭmo Mountain) and the Naktong River. There are also a number of historical sites in the area. Besides the Buddhist sites on Mt. Kŭmo, there are several old Confucian schools, including Tongnak Sŏwŏn and the Indong Hyanggya to the east of Kumi Bridge. As for modern educational institutions, there is Kumŏ National University of Technology Shinp’yŏng-dong.

Kŭmjin River

The Kŭmjin River flows for about 91.0 kms. from South Hamgyŏng Province’s Chŏngp’yŏng County to Hamhŭng Bay on the east coast. From its source around Hwang Peak (1 736m) and Kŏmsan Ridge (1 127m), the river flows southward through Kosan Township and then turns eastward in Changwŏn Township. The Kŭmjin widens and the current lessens as it passes through the fertile Chŏngp’yŏng Plain. In ancient times, the river was known as Saeng Stream or Kŭmi River.

Kŭmo Mountain

Situated west of Kumi in North Kyŏngsang Province, Mt. Kŭmo (977 metres) was originally called Mt. Taebon. Its present name, ‘Kŭmo’ (Golden Crow), is said to come from the monk Ado (fl. 263 C.E.), who, when passing through the area, saw a golden crow flying out of the sunset. Ŭisang (625-702), a leading Hwaŏm thinker of the Greater Shilla Period, is also associated with this mountain. He is said to have engaged in spiritual cultivation in Mt. Kŭmo’s Tosŏn Cave. In addition to its links with famous Buddhist monks, the mountain is also associated with Kil Chae (1353-1419) -- a famous neo-Confucian thinker of the late Koryŏ Period. In 1768, the Ch’aeam Pavilion was built on the mountain in his honor. The mountain is popular with tourists who come to see the Myŏnggŭm Waterfall, Haeun Temple and the standing bodhisattva figure that is thought to have been carved during the Shilla Period. In 1970, the area became Korea’s first provincial park.

Kŭmo shinhwā (New Tales from Mount Kŭmo)

Kŭmo shinhwā is a collection of short novels written in Chinese by Kim Shisūp (1435-
Generally, this collection of stories is recognised as the first novel in Korean literary history. The original edition of this work has not been transmitted to the present time, but other editions are presently extant. Kim wrote it while he was in his thirties and on a retreat at Mt. Kūmō. He is remembered by historians as being one of the six loyal subjects (saeng yuksin) who opposed the usurpation of the throne by King Sejo (r. 1455-1468). There are five works that are still extant in Kūmō shinhwa, and these are ‘Manbok-sa chōp’ogi’, ‘Yisaeng kyujang chōn’, ‘Ch’wiyu pubyŏk-chong ki’, Namyŏm-puju chi and ‘Yonggung puyŏn rok’.

The contents of Kūmō shinhwa are noted for their reflection of the author’s Daoist and non-conformist ideologies. The author appears to have been strongly influenced by works in the Sangguk yusa (Memorabilia of the Three Kingdoms), particularly ‘Choshin’, and also by stories in Sui chon (Tales of the Bizarre) such as that of ‘Ch’oe Ch’iwŏn’. Moreover, the stories in Kūmō shinhwa are characterized by their close connections with legends and the inclusion of excerpts from mythical biographical pieces. For example, a common element of many of the stories in Kūmō shinhwa is the intervention of divine beings such as Buddhist or Taoist deities. In addition, the works in this collection are also seen as reflections of either the author’s life or his desires for a better life. In particular, ‘Manbok-sa chōp’ogi’ and ‘Yisaeng kyujang chōn’ are seen as reflections of Kim’s desires for a romantic interest in his own life. ‘Manbok-sa chōp’ogi’ features a protagonist who wins a wager with Buddha and is rewarded with a beautiful wife. However, this woman later turns out to be the ghost of a dead woman and returns to the sacred world after a short term as the protagonist’s wife. In ‘Yisaeng kyujang chōn’ the subject is freedom of choice in love between a young man and woman. After the young couple is granted their wish to marry, they are tragically separated by the death of the young bride. Yet this couple is also reunited as the ghost of the woman returns to her husband and they are able to share their lives again for a term. ‘Yisaeng kyujang chōn’ reflects not only the desire for freedom of choice in matters of the heart, but also reveals elements of unrealistic and supernatural intervention in the affairs of the secular world and, in the conclusion of this work, an ideology of Buddhistic fatalism requires the departure of the spirit of the wife.

In ‘Ch’wiyu pubyŏk-chong ki’ the influences of the author’s Daoist beliefs are evident as the protagonist of this story meets and falls in love with a heavenly fairy. After the fairy returns to heaven, the forlorn protagonist is summoned by her to come and live in the stars with her. This work also concludes with an unrealistic ending that is influenced by supernatural beings. Moreover, this story contains undertones of Kim’s dissatisfaction with the political affairs of his day in that some view it as reflecting the author’s repugnance towards King Sejo who had usurped the throne from Tanjong (r. 1452-1455), since the father of the love interest in this work had lost his throne under similar circumstances. The final two works in this collection both feature mythical kingdoms where the protagonists of these stories find the solutions to their worldly problems.

Kūmō shinhwa is an extremely important work in Korean literary history in light of the fact that it is not only the predecessor of the novels of the middle and late Chosŏn period, but also in that it broached problems such as freedom of choice in love and righteousness in political behavior long before these issues came to the forefront of popular consciousness. Moreover, this work allows the modern reader to gain some insight into the complex workings of the author’s mind and the political turmoil that surrounded his lifetime.

**Bibliography**

Situated in South Ch'ungch'ŏng Province just south of Taejŏn, Kŭmsan County is comprised of the town of Kŭmsan and the townships of Kunbuk, Kŭmsŏng, Nami, Namil, Poksu, Puri, Chinsan, Chewŏn and Ch'ubu. With the Noryŏng Mountain Range running through the northern part of the county and the Sobaek Range in the southeast, the county is characterised by mountains and high altitude basins. Mt. Taesŏng (705m), Mt. Sŏdae (904m), Kuksa Peak (668m), Mt. Ch'ont'ae (715m), Wŏrang (529m), Mt. Sŏngju (624m), Mt. Yanggak (516m), Pet'ul Peak (539m) and Suro Peak (506m) rise in the eastern part of the county, while Mt. Taedun (877m), Mt. Chinak (732m) and Mt. Mai (627m) are situated in the west. Streams flowing out of these mountains converge in the southeast to form the winding Kŭm River.

Due to the relatively rugged terrain, much of the area’s agriculture is devoted to dry field crops such as potatoes and tobacco. In particular, the county is famous for its ginseng. In the townships of Chinsan and Puri, there are numerous orchards and sericulture operations, and bee-keeping is an important source of revenue for Nami Township. Small mining operations in the area extract lime, coal and fluorite. The area’s industrial sector is limited to a few small saw mills, manufacturing industries, breweries and processing plants for ginseng.

In close proximity to Taejŏn, the county offers a number of attractions for tourists. Traditionally known as ‘the eight wonders of Kŭmsan,’ there are four scenic mountains (Mt. Taedun, Mt. Sŏdae, Mt. Chinak, Kuksa Peak) and four scenic river areas (Puri Township’s Chŏkpyŏk River, Nami Township’s Twelve Waterfalls, Puri Township’s Shinch’on Forest and Chewŏn Township’s Kwangsŏk River).

Located east of Ŭmnae Village, Mt. Taedun is famous for its spectacular rock formations. The mountain scenery is particularly impressive in the autumn when the leaves change colour, and during sunrise or sunset. T’aego Temple, founded by Wŏnhyo during the Shilla period, is also found here. Mt. Sŏdae, at 904 metres, is the highest mountain in South Ch’ungch’ŏng Province. From the peak, one has a panoramic view of Taejŏn to the northwest and Okch’ŏn to the north.

On Mt. Chinak, there are several famous temples, including Posŏk Temple, Yŏngch’ŏn Hermitage, Sŏng’gong Hermitage and Wŏnhyo Hermitage. According to legend, Kŭmsan County’s ginseng grew wild on this mountain about 250 years ago. A local man with the surname of Kang, after seeing the wild ginseng in a dream, took the ginseng and developed a cultivated variety. On the mountain, a stele (enshrined in the Kaesamgak) commemorates the site. In the autumn, the county holds the Kŭmsan Ginseng Festival during which ceremonies are performed at the site. The mountain is also significant as the place where rain ceremonies were traditionally performed in times of drought.

The area contains a number of important historical relics and sites. The county’s Buddhist sites include Taegwang Hall at Shinan Temple (South Ch’ungch’ŏng Province Tangible Cultural Asset No. 3) and the Main Buddha Hall at T’aego Temple. Ancient stone pagodas can be seen in the villages of Chungdo, Ain and Kyejin. There are a large number of sites associated with Confucianism, including the Kŭmsan hyanggyo (county public school), Chinsan hyanggyo, Sŏnggok sowŏn (private school), Choryŏ sowŏn and Yonggang sowŏn. There are also numerous shrines in the area, such as Kŭmgok-sa, Ch’ŏngp’ung-sa (founded in 1757), Ch’unngyŏl-sa (founded in 1831), P’yoch’ung-sa (commemorating Cho Hŏn who died fighting against the Japanese during the Hideyoshi Invasions), Sungjŏlsa, Kuaamsa (founded in 1883) and Chŏngch’ungsa (commemorating Kim Shimin and Yang Che, who both fought bravely during the Hideyoshi Invasions).

Kŭmsan Temple
Situated on Mt. Muak in South Cholla Province, Kūmsan Temple is one of the main temples of the Chogye Order. According to one record, the temple was founded in 600 C.E. There is also an interesting legend that the temple was built on the site of an ancient temple from the time of Kasyapa, the buddha who appeared prior to Sakyamuni. In the eighth c., the famous monk Chinp’yo became a monk at Kūmsan Temple at the age of twelve. After undergoing training at other temples, he returned to lead a major restoration (762-766) that transformed the small temple into a large monastery. At this time, a Maitreya statue was set up as the main figure of worship. During this period, the temple belonged to the Pōpsang (Dharma Characteristics) sect. During the Later Three Kingdoms Period, the temple was repaired with support from Kyōnhwŏn (r. 892-935).

In 1079, when Hyedŏk, the famous Pōpsang sect master, became abbot of the temple, a major reconstruction project was undertaken. Some of the temple’s stone structures are thought to date from this time. In 1598, at the end of the Hideyoshi Invasion, Japanese invaders completely burnt down the monastery along with over forty nearby hermitages. From 1601 to 1635, the temple was slowly reconstructed. During the late nineteenth c., Yongmyŏng repaired the temple, and further repairs were made in 1934 by Sŏngnyŏl.

In addition to Chinp’yo and Hyedŏk, a number of famous monks have resided at the temple, including Tosaeng Sŏngt’ong and Haewŏn (1262-1340). Tosaeng was the sixth son of King Munjong. Caught up in the political upheavals of 1112, he and others were banished to Kŏje Island. Haewŏn, a scholar specialising in the Mind-only (Vijnaptimatra) teachings, was highly respected by the Yuan royalty. He spent the last years of his life living in Yuan China.

The temple houses many important artefacts, including a five-storey stone pagoda (Treasure no. 25), a stone lotus stand (Treasure no. 23), a stele honouring Royal Preceptor Hyedŏk (Treasure no. 24, and a three-storey pagoda in the courtyard of the Shimwŏn Hermitage (Treasure no. 29). In addition, outside of the Taejŏkkwang Hall, there is the Kūmsan Temple noju (Treasure no. 22), which dates from the Koryŏ Period. The original function of this 2.3-metre high, stone structure is no longer known. There is also a pair of banner-pole supports (Treasure no. 28) from the Greater Shilla Period. Unlike many such supports, the structure is in excellent condition with its base still intact. Perhaps the most impressive structure in the temple is the three-storey Mirŭk Hall (National Treasure No. 62). Inside the hall, there is a massive figure of Maitreya (the Buddha of the future).

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Kŭmsŏng (see Gold Star)

Kunanhaeng (Visiting an Exorcism) [Literature]

Kūnch’o, King

King Kūnch’o (3?–375) was the thirteenth king of the Paekche Kingdom. Kūnch’o was the son of King Piryu (r. 304-344) and ruled Paekche from 346 to 375. Kūnch’o has also been referred to in Japanese historical documents as King Chogo in the Nihon shoki (Kor. Ilbon sŏgi) and as King Ch’ogo in the Kojiki (Kor. Kosagi). Kūnch’o is acclaimed for strengthening the power of the monarchy in Paekche and consolidating the authoritarian rule over Paekche. Moreover, it is thought that the father to son succession to the throne began with Kūnch’o and also that the age of the ‘Chin family queens’ began.
with his reign as subsequent Paekche kings continued to select their queens from the aristocratic Chin family.

Kunch’ogo was a formidable warrior and his military prowess helped strengthen the central government of Paekche and also greatly increased the size of the Kingdom. He conquered a sizable portion of the present Korean peninsula during his battles. In 369 he crushed Mahan and took possession of its whole territory, and then in 371 Paekche struck into the heart of Koguryo, advancing as far as modern day P’yŏngyang. In the battle for P’yŏngyang, the Koguryo king, Kogugwŏn (r. 331-371), was killed. Paekche thus came to control all of the modern-day provinces of Kyŏnggi, Ch’ungch’ŏng and Cholla as well as parts of Hwanghae and Kangwŏn. In addition, Kunch’ogo furthered Paekche’s international standing by initiating contact with the Eastern Jin of China and the Wa of Japan.

During Kunch’ogo’s reign, the contact with Eastern Jin and Japan resulted in the flourishing of trade for Paekche. This trade along with the accompanying cultural transmission resulted in Paekche’s being able to adopt some of the higher Chinese culture. Moreover, the contacts with Japan led to the export of higher Korean culture to Japan such as Ch’ŏnjamun (One Thousand Characters) and Nonŏ (The Analects). It was also during the reign of Kunch’ogo that the Sŏgi (Documentary Records), a history of Paekche, was compiled, which reveals the desire of the King to revel in his expanded royal authority and the strengthened state that he built. The culture of Paekche greatly expanded in this period to a level where records of accomplishments for future generations had taken on a position of importance.

King Kunch’ogo is credited with bringing the Paekche Kingdom to its zenith in territory and in creating a strong central governmental power that strengthened both the monarchy and the control over its subjects. Moreover, Kunch’ogo paved the way for the acceptance of higher Chinese culture through his contacts with Eastern Jin. Kunch’ogo was succeeded on the throne by his son, King Kungusu (r. 375-384).

Kûndae minjok üishik üi maengnak (The Pulse of National Consciousness in Pre-Modern Times)

Kûndae minjok üishik üi maengnak is a 410-page work written by Yi Hyŏnjong and published by Asea Munhwa Sa in 1979. This book is a study of the national consciousness of Koreans during the turbulent period of 1896 to 1945. The contents of this work are divided into two main sections with the first of these covering various historical events related to the Righteous Army (ũibyŏng), and the other dedicated to matters relating to the declaration of independence proclaimed by Koreans during the colonial period.

Kungmun chŏngni (Truths of the National Language)

Kungmun chŏngni is a brief grammar written in han’gŭl script by Yi Pongun in 1897. This work is quite succinct, composed of just fourteen pages, and is a woodblock-printed work. It is notable for several items including Yi’s definition of the sound for an old Korean vowel, his new classification for tones, his insistence that double consonants should be written by doubling the initial letter and advocating his concept of grammar in the Korean language. This last item is referred to by the author as ‘Ot’o myŏngmok’ and serves to separate Korean into twenty-one grammatical parts of speech.

This work is significant as not only a historical analysis of Korean, but also for bringing the Korean language and the han’gŭl script to the forefront of the national consciousness of Korea during a period of great change. Since it is written in han’gŭl only it emphasizes the functional nature of this writing system.
Kungsŏn Paekp’a

Kungsŏn (1767-1852; usually called by his pen name, Paekp’a; known also as Kusan; family name, Yi; born in Chŏnju) was a Sŏn (Zen) Buddhist master, a yulsa (vinaya master; master of monastic rules), and a theoretician of Sŏn. A prolific writer, he helped spark a revival of Sŏn literature during the closing years of Chosŏn. In 1894, the Korean priest Kakan Pŏnhae (1820-1896) compiled the Tongsa yŏljŏn which recorded the biographies of one hundred and ninety-eight eminent priests in Korean history. Although Kakan had been a student of Paekp’a’s opponent, the Sŏn master Ch’oui ūisun (1786-1866), he granted Paekp’a more space than Ch’oui in the Tongsa yŏljŏn.

It is said that his family was distinguished for its filial piety, and although he seems to have become attracted to Buddhism at eleven, he probably decided to become a priest at eighteen while studying Mencius at Sŏnun temple. He heard the saying that one’s entire family benefits when one becomes a priest, but still had lingering fears over disobedience to his parents who expected him to fulfil his filial duties as required by Confucian morality. He eventually overcame his worries after reading the letter the Tang Chinese Zen master Dongshan Liangjie (807-869) had given his parents before leaving home.

By 1790 he met the priest Sangŏn Sŏlp’a (1707-1791) who was considered to be one of the foremost experts in Hwaŏn (Ch., Huayan; Jap., Kegon) Buddhist philosophy. Sangŏn was also a Sŏn and a vinaya master, and this brief period was pivotal in Paekp’a’s intellectual development. Sangŏn recognized Paekp’a’s talents and immediately introduced him to the essentials of Hwaŏn philosophy and the principles underlying Chosa sŏn (Patriarchical Sŏn) thought. Paekp’a subsequently addressed the issue of Patriarchical Sŏn in Sŏnmun sugyŏng (Hand Mirror of Sŏn Literature) and thereby instigated a controversy which lasted over a century.

Sangŏn seems to have endorsed Paekp’a’s succession as a vinaya master sometime during the year prior to his death and may have endorsed directly Paekp’a’s mastery of Sŏn and Hwaŏn thought. Although some sources say that this happened in 1797 under the direction of one of Sangŏn’s other disciples, Paekp’a nevertheless was in Sangŏn’s direct line of transmission. Thus, he stood in a line of distinguished masters leading back to Hyujŏng Ch’ŏnghŏ (1520-1604).

At the age of twenty-six, Paekp’a journeyed to Unmun hermitage at Paengyang temple where he began delivering lectures on Sŏn. These attracted many students, and by 1796 he was invited to become a disciple of the famous priest Yŏndam Yul (1720-1799). Instead, he went to Kuam temple where he studied with a priest who had succeeded one of Sangŏn’s students. He remained here for the next fifteen years acting as an instructor on monastic regulations as well as expounding on the relationship between scriptural studies of Buddhism and Sŏn.

In 1812, however, he came to the realization that Buddhist truth could not be grasped through verbal explanations and retreated to Yongmun hermitage where he rigorously practiced Sŏn meditation for the next five years. During this period he also formed a society for the practice of Sŏn and began emphasizing the importance of Patriarchical Sŏn. By 1818 he returned to Unmun hermitage where he remained for the next thirteen years devoting himself to research on the principles of Patriarchical Sŏn and attracting scores of students.
eager to hear his views. It is likely that it was in this period he systemitized his views on Patriarchal Sŏn in his Sŏnmun sugyŏng.

Between the ages of sixty-four and seventy-four, he stayed at Kuam temple where his lectures are said to have drawn priests from around Korea. He also helped with rebuilding temple buildings and engaged in a variety of projects aimed at raising the level of education among priests. During this time he seems to have written many of his important texts which likely were products of his teaching or meant to be used as aids for his many students. In 1840, he finally decided to devote himself wholly to Sŏn meditation and retired to Hwaŏm temple where he built a small hermitage. It was here that he died twelve years later at the age of eighty-six.

Among his many works are the Yukcho taesa pŏppo tan'gyŏng yohae (The Essentials of the Platform Sītra of the Sixth Patriarch), Susŏn kyŏlsamun (On the Association for the Practice of Sŏn), Sŏn yogi (Record of Sŏn Essentials), and the Ojong kangyo sagi (Personal Observations on the Basics of the Five Schools of Buddhism).

Paekp'a wrote the Chakpŏb kwigam (The Paragon of Regulations) in 1826, which was a culmination of his efforts in compiling and editing a variety of sources on Buddhist ceremonial practices. It was composed of two sections, to which he appended a short commentary dealing with the kandang (a ceremony used as an aid for concentration during Sŏn meditation). The first two sections covered thirty-seven topics including prayers to the Bodhisattvas, vows for priests and the laity, ceremonies and regulations regarding food and clothing, and rules governing cremation. Although Korean is not a tonal language, this text was intended for recitation, and to ensure accuracy, he devised a scheme for noting the proper tone of each Chinese character which was meant to be read aloud. In addition, the Korean phonetic script (han'gul) was placed beside the transliterations in Chinese of Sanskrit phrases. Paekp'a thus wrote what is considered the most detailed text on Buddhist regulations and ceremonies within the corpus of such literature in Korean Buddhism.

Nonetheless, it is the lengthy Sŏnmun sugyŏng for which he is most famous. The purpose of this text was to provide a taxonomy for Sŏn, and while the Tang Chinese master Guifeng Zongmi (786-841) had proposed five levels, Paekp'a instead proposed three on the basis of the three phrases of Linji Yixuan (7-866/7) contained in the Linji lu (Record of Linji). Although Linji’s statements were terse and cryptic, they provided Paekp’a with a scriptural basis upon which to establish his own views. He called these three levels, Chosa sŏn (Patriarchal Zen), Yŏrae sŏn (Zen of the Tathāgata or Buddha), and Uiri sŏn (Zen of principle and reasoning). He also used the concept of kyŏgoe sŏn which refers to those truths which can be realized through intense meditation but conveyed neither through speech nor writing.

Patriarchal Zen represented the highest attainment and was suitable for those of the highest skill. This is the state of the mind to the transmission of Buddhist truth and is likened to stamping emptiness because all discriminative thoughts are transcended. Zen of Principle and Reasoning was needed by those of the lowest capability, and this he likened to stamping mud because there remain clear traces of discriminative thought. Zen of the Tathāgata was attainable by those between the two extremes, and he compared this to stamping water because discriminative thought quickly dissipates, like ripples on the surface of water. He classified both Patriarchal Zen and Zen of the Tathāgata within kyŏgoe sŏn but stressed the superiority of the former because only it is free of all thinking. This is the state of the Buddha. Whereas Zen of the Tathāgata partly requires the words of the Buddha, Zen of Principle and Reasoning is entirely dependent upon thinking about the Buddha’s teachings. Consequently, those of the lowest ability are incapable of discovering their innate enlightenment.
Paekp’a also applied this division to the schools of Zen Buddhism and many of the central teachings of the Zen tradition. Ch’o’ui disagreed with his dogmatic approach and proposed another system in which he systematically countered the Sŏnmun sugyōng. Their views were reviewed over the next century, and it was the distinguished Pak Hanyŏng (1870-1948), a successor in Paekp’a’s line of transmission, who ultimately gave the strongest support to Paekp’a’s position.

Kim Chŏnghŭi (1786-1856), the noted calligrapher and exponent of shirhak (practical learning), also joined the debate. He sent Paekp’a a scathing response in which he criticized, among other things, the similarities Paekp’a drew between Buddhist and Neo-Confucian thought. Interestingly, Kim also wrote Paekp’a’s memorial and once even compared him to Bodhidharma, the First Patriarch of Zen in China.

Bibliography


Kungye

Situated in the northwest corner of North Cholla Province, Kunsan is comprised of the town of Okku and the townships of Kaejong, Nap’o, Taeya, Sŏsu, Sŏngsan, Okto, Oksan, Oksŏ, Imp’i and Hoehyon. The city was recently expanded to include the area formerly known as Okku County. Located on the coast of the Yellow Sea between the Kŭm River and Man’gyŏng River, the city is mostly made up of plains and low hills. On the lower reaches of the Kŭm River stands the Kŭm River Dyke. This important dyke, with its 1 841-metre long bulwark and 1 127-metre long drainage gate, protects the area from droughts and floods.

The city’s main agricultural crop is rice, which flourishes in the surrounding fertile plains. In addition to rivers, the Kunsan, Okku and Mije Reservoirs are here, providing the area with an ample supply of irrigation water. Sedge is cultivated here for use in Sutkol mats, one of the local handicrafts. Sericulture and stock breeding also make a significant contribution to the local economy. Fishing boats, operating off the coast or nearby islands, bring in catches of yellow corbina, Spanish mackerel, thornbacks and shrimp.

Kunsan’s tourism is centred around its beaches and islands. The city is home to the Kogunsan Archipelago, a group of about twenty islands. Sŏnyu Island (See Sŏnyu Island), with its famous beach, is the archipelago’s most popular tourist destination. Nearby lies Changja Island, one of the main fishing grounds of the archipelago. At night, the sea in front of the island is illuminated by fishing boats going in and out of the port. Known as the Changja yahwa (night flowers of Changja), the scene is considered one of the eight scenic wonders of the area. The island is linked to nearby Taejang Island by a 113-metre-long suspension bridge. East of Sŏnyu Island lies the larger Shinshi Island, famous as a place where the prominent Shilla scholar Ch’oe Ch’iwŏn once lived. Of the
archipelago's islands, Yami Island is the closest to the peninsula. Due to its abundant chestnut yield, this picturesque island was originally known as Pam Sŏm (Chestnut Island). As for tourist sites on the mainland, there is Ŭn'p'a Resort at Mije Reservoir. Here one can rent floating bungalows, row boats and motor-boats, take a cruise in a ferry or fish for carp, snakehead and eel.

In addition to natural sites, the city contains a number of important historical sites and relics. Buddhist temples in the area include Pulch'i Temple, Poch'ŏn Temple and Sangju Temple. In Kaejŏng Township's Palsan Village, there stands a five-storey pagoda (Treasure No. 276) that is in relatively good condition. Between the Okku and Kun'san reservoirs, there are three old Confucian schools: Yŏmu Sŏwŏn, Okshin Sŏwŏn and Okku Hyanggyo. The latter was first established at Igok Village in 1403, but was eventually relocated to its present site in Sangp'yŏng Village. This unique Hyanggyo has a shrine in its court dedicated to Tan'gun, the legendary founder of the Korean people.

Kunsan is home to a number of fascinating customs. On the 14th day of the first lunar month, people engage in tōwi p'algi (selling the heat of the coming summer). At this time, people rise early in the morning, make a wreath with peach tree branches that stretch toward the east, and then hang the wreaths on the necks of dogs and cows. They then approach those to whom they want to sell their heat and call out their name. If the person called answers, the seller exclaims, 'The heat is yours!' and the person who sold the heat will not suffer from the heat of the coming summer. But if on the contrary, his friend utters this phrase first, then he is supposed to have bought his friend’s heatstroke that year, instead of selling his!

_Kūnse Chosŏn sa yŏn'gu_ (A Study of the History of the Chosŏn Dynasty)

_Kūnse Chosŏnsa yŏn'gu_ is a 420-page work edited by Ch'ŏn Kwanu that was published by Ilchogak Publishers in 1979. This work is a collection of all of the theses and publications that were concerned with research into the Chosŏn period that Ch'ŏn gathered from 1952 through 1969. It is divided into three broad divisions, with the first covering research on military institutions of the early Chosŏn period, the second on the early Chosŏn land systems and the third addressing issues concerning the _shirhak_ (practical learning) ideology of the late Chosŏn period.

_Kūnuhoe (Rose of Sharon Friendship Society)  [History of Korea; Japan and Korea]

_Kunwi County_

Kunwi County located in the centre of North Kyŏngsang Province, covers an area of 613 square kilometres. Poor in natural resources, this county’s problems are exacerbated by a poor infrastructure. Situated along the T'aebaek Mountain Range, the area has only a limited amount of arable land. Even the flatland areas, which are covered with gneiss and aqueous rocks, are not very fertile.

Approximately 80 per cent of the county’s households are employed in the agricultural sector, and about half of the county’s farmland consists of apple orchards. Producing 32 000 tons of apples annually, the county has the highest rate of apple cultivation per arable land in the nation. In Uihŭng Township, an apple processing factory produces over 20 000 tons of fresh juice annually. In addition, Kunwi has the nation’s only institute dedicated to apple research. In flatland areas, rice, barley, wheat, beans, red peppers and garlic are also cultivated.

Kunwi literally means ‘military power.’ According to tradition, the area was named after the troops of Wang Kŏn, the founder of the Koryŏ kingdom, who marched past here on their
way to conquer Later Paekche. The area contains several other monuments associated with the military. Kim Yushin, a famous Shilla general, is said to have used the area as a stopover for his troops. Changgun-dang (Hall of the General) was built in Hyoryong Township in his memory. Located in Koro Township, Mt. Hwa Fortress, constructed in 1709 by Yun Suk, is another relic reflecting the area’s military past.

The county also has a number of important Buddhist artefacts. On Mt. P’algong, there is an Amitabha Buddha figure along with two attendant Bodhisattvas (National Treasure No. 109) enshrined in a natural cave half-way up a rock cliff. The stone statues date from the Greater Shilla period. In’gak Temple, in Kong Township, is important as the place where the monk Iryŏn wrote his famous work Samguk yusa (Memorabilia of the Three Kingdoms). Other tourist sites include Kunwi hyanggyo (Confucian school), founded in 1407, Chibo Temple’s three-storey stone pagoda (Treasure No. 682) and Uihŭng Township’s Kwangp’ung Pavilion.

Mt. Ami (417.5 metres), situated in Koro Township, is a popular destination for hikers who come to enjoy the mountain’s bare cliffs and odd rock formations. In addition, Mt. P’algong Provincial Park, located at the southern tip of the county, is a popular destination for tourists from neighbouring Taegu.

Kuri

Kuri is situated in the centre of Kyŏnggi Province to the east of Seoul. Wangsuk Stream runs along the eastern border, joining the Han River which flows along the southern border. The city’s topography is flat with most of the land under 50 metres in elevation. An efficient network of roads links the city with Seoul and cities to the east and south. Kuri’s good infrastructure has attracted industrial development. Small factories in the area produce textiles, machinery and chemical products. Only a small portion of the population still farms, growing crops such as rice, apples, pears and grapes.

Dolmens and other prehistoric relics have been found throughout the area, but many artefacts have been lost or destroyed during the city’s rapid urbanisation. In the northern part of the city, there are a number of old tombs including the grave of King Munjong (r. 1450-1452).

Kūriun namchok (Beloved South) [Literature]

Kurye County

Situated in the northeast corner of South Cholla Province, Kurye County is comprised of the town of Kurye and the townships of Kanjŏn, Kwangŭi, Masan, Munch’ŏk, Sandong, Yongbang and T’oji. The county occupies an area of 440 sq. kms. and as of 1986, had a population of 49,300. The high peaks of Mt. Chiri rise up in the north and east of the county while the west and south are relatively flat. With an average yearly rainfall of 1,315mm, the area has one of the highest rates of precipitation in Korea.

Due to the area’s rugged terrain, only 16 per cent of the county area is arable. Of this, about two-thirds grows rice and the remainder dry-field crops. In the higher terrain, chestnut, mushroom, edible fern, a variety of medicinal herbs are grown and some timber is cut commercially. In addition, there are rice mills, breweries and saw mills in the town of Kurye.

The county’s tourism is centred around Mt. Chiri National Park (See Chiri Mountain), one of the country’s most popular tourist destinations. Kurye County is also home to Hwaom Temple, one of three famous temples in the park. This ancient monastery was
founded by Yön'gi in 544 C.E. after his return from China. Phoenix like, the temple has risen from fire and destruction on five different occasions, the last major reconstruction having been undertaken in 1636. Near the temple's huge, two-storey hall (Kakhwang-jön--National Treasure No. 67, is an interesting three-storey pagoda supported by four stone lions (National Treasure No. 35) together with Korea's oldest and largest stone lantern (National Treasure No. 12).

Yön'gok Temple, near the county's eastern border, also has a number of important relics, including three stone stupas (Treasures No. 53, 54 and 154); a three-storey pagoda (Treasure No. 151) and a stele commemorating Són Master Hyön'gak (Treasure No. 152). West of Hwaom Temple lies the ancient Ch'önün Temple and in Munch'ok Township, one finds Sasong Hermitage, famous as a place where many of Korea's greatest monks, including Wŏnhyo, Tosŏn, Chin'gak and Usang, engaged in religious practices.

In addition to the Buddhist sites, a number of buildings here are associated with Confucianism. Kurye Hyanggyo, situated just west of Highway 18 in Kurye, is believed to have been established in 1398. The school was rebuilt at a different site in 1518 and was moved to its present location in 1704. In Hwangũ Township's Suwol Village, one finds Maech'ŏnsa, a shrine built during late Chosŏn in honour of the Confucian scholar Hwang Hyŏn.

In order to emphasise the area’s unique cultural heritage, festivals and rituals are performed here on an annual basis. In particular, the Yaksu (Medicinal Water) Festival, held on Mt. Chiri, is one of the oldest and most well-known festivals of its kind. Every Kogu Day (Kogu is the 6th of the 24 seasonal divisions and falls in the spring), a shamanistic rite is performed on Nogodan (1,507m), one of Mt. Chiri’s more accessible peaks. The rite, performed to the mountain spirit (sanshin), is thought to ensure the peace of the nation and an abundant harvest. The origin of the ritual dates back to Shilla when it was customary to hold a Kogu Festival on Mt. Chiri, one of Korea’s five principal mountains. In Shilla times, in addition to local residents, youth from the elite military corps known as the hwarang came here from all over the country. A feast was held, accompanied by archery and Ssirim (Korean wrestling) competitions. The event became known as the Yaksu Festival because it was the custom for participants to drink the sap of the white birch trees growing on the mountain, as a health tonic.

Kusan (Suryŏn) [Buddhism]

Kusu, King (r. 214-234)

King Kusu was the sixth king of Paekche and ruled from 214 to 234. He is also known as King Kwisu. During the reign of Kusu, Paekche had yet to consolidate its rule and form alliances with its neighbouring states. The lineage and succession to the throne in early Paekche is somewhat problematic, but records reveal that Kusu was the eldest son of the fifth Paekche king, Ch’ogo (r. 166-214), his son was the seventh king, Saban (r. 234), and the eleventh king was Saban’s second son Piryu (r. 304-344). From the thirteenth king, Künk’ogo (r. 346-375), who was the son of Piryu, the lineage of Paekche is clear. However, it is difficult to place full confidence in the early lineage of the Kingdom.

Kusu was a very large man with a height of nearly seven feet (seven ch’ok) and had a presence that was quite unusual and stately. Kusu was of the same lineage as the founding king of Paekche, Onjo (r. 18 BC-28 AD), but it is thought that the royal family had undergone a major change through his reign. According to the Samguk sagi (History of the Three Kingdoms) after the death of Kusu his son Saban ascended to the throne but since ruling the kingdom was difficult he abdicated the throne in favour of the younger brother of Ch’ogo, King Koi (r. 234-286). However, Koi and Ch’ogo are thought to be of different
branches of the royal family. After Kusu died Koi ascended to the throne after deposing Saban, which points to the collapse of the family branch of Ch’ogo after the death of Kusu. The *Samguk sagi* relates that Kusu’s reign was interspersed by battles with the neighbouring Shilla and Malgal states. At the end of his reign the majority of the battles with these states resulted in crushing defeats for Paekche, and moreover, drought and other calamities marked the same period. Therefore the alliances of the various small states that sprang from this period must have been the result of the collapse of the ruling power of the lineage that passed from Ch’ogo to Kusu. Furthermore, with the accession of Koi to the Paekche throne, the state structure of Paekche began to develop and change. At the end of Kusu’s reign both the succession to the kingship and the political and social systems in Paekche underwent changes. The resurgence of the lineage of Ch’ogo can be seen in the descendants of Piryu, the first two whose names included the suffix ‘kūn’, namely Kūnch’ogo and Kūn Kusu (r. 375-384), indicating that they were of Ch’ogo’s lineage.

*Kut* (see Shamanism)

**Kuunmong** (A Dream of Nine Clouds)

*Kuunmong* is a classical novel written by the scholar-official Kim Manjung (1637-1692). It is thought that Kim wrote this work during the period of his second exile in 1688. Moreover, it was written for Kim’s mother who was tormented by illness at this time. *Kuunmong* is a work that intricately blends Daoist, Buddhist and Confucian ideals in a story that takes place mostly in the span of a dream. Given that the author of the work was well-versed in Chinese thought and literature, it is only natural to see close links between this and certain Chinese work. Some Chinese novels that are believed to have influenced this work include *Shiyouji* and *Sanguozhi yanyi*.

The content of the story is as follows: In China during the Tang dynasty a Daoist adept by the name of Lady Wei lived with her eight disciple-fairies in the eastern mountains, while in the west an old monk by the name of Liuguan lived with his disciples. One day, to repay a visit by the Dragon King, Liuguan sent his first disciple, Sōngjin, to the Dragon King’s palace. During his return home he encountered the eight fairies of Lady Wei and they became acquainted and formed a strong bond. After Sōngjin returned to the temple, he could not cleanse his mind of thoughts of the fairies. He reflected that the Buddhist life was one of seclusion and nihility, while the life of a Confucian scholar was one of glory and prosperity in which one could leave a name for his descendants. Due to this development, both Sōngjin and the eight fairies were banished to the underworld where they were brought before the Ksitigarbha Bodhisattva, the magistrate of the underworld, for judgment. However, he took pity on the group and allowed them to be reborn into the human world. Sōngjin was reborn as the son of a hermit named Yang in the township of Xiuzhou and named Shaoyou. He was a very gifted young man and easily passed the civil service examination and served the emperor well in subjugating rebellions and governing the outlying districts with distinction. In time he again met each of the eight fairies and took them all as either his wives or concubines. Due to his meritorious service, the emperor appointed Shaoyou as Prime Minister where he prospered in service to the country and his mother. The fairies lived happily with Shaoyou and bore him six sons and two daughters. However, one day Shaoyou felt the vacuity of life while discussing the philosophies of Daoism, Confucianism and Buddhism with the eight fairies. At this time a monk appeared and debated the meaning of life and existence in this world with Shaoyou, whereupon suddenly Shaoyou awoke from a dream and again was Sōngjin. The eight fairies also returned to their previous existence as Buddhist nuns. Subsequently Liuguan, the head monk, ascended to the Western Paradise and bestowed the temple to Sōngjin. Sōngjin and the eight fairies then devoted themselves to Buddha until they returned to paradise at the end of their time on this world.
The thematic concerns of this work are manifold, and there are features of a fantasy, romance, adventure and religious novel present in this work. However, in the end the main thrust of the work comes down to a novel that revolves around the union of the themes of the heroic-life pattern and dream novel. Specifically, the structure of this novel moves from reality to a dream and then back to reality. However, despite this change of frame for the events of the work, the characters remain united. The dream novel is a very common theme in the history of the Korean novel and is first seen in ‘Choshin’ of the *Samguk yusa* (Memorabilia of the Three Kingdoms), and later in works such as *Kūmo shinhwu* (New Stories of Mount Golden Turtle) and *Unyŏng chŏn* (The Tale of Unyŏng). The heroic life-pattern that is embodied in the protagonist of this work can also be seen in many other classic novels of the Chosŏn period such as *Hong kiltong chŏn* (The Tale of Hong Kiltong) and *Im kyŏnggŏp chŏn* (The Story of Im Kyŏnggŏp). The use of the heroic-life pattern in conjunction with a dream novel, reveals the desire of Kim Manjung to allow his protagonist to enjoy the secular pleasures of the world, love affairs with beautiful women, a luxurious lifestyle, valour in warfare and high social rank, while not violating the Buddhist precepts in actuality. Therefore the inclusion of these two themes can also be said to be a reflection of the desire of the author, to escape from the world of corrupt politics and factional infighting of the Chosŏn court to a world of dreams.

In a religious context, *Kuunmong* can be viewed as a novel that is based upon the philosophies of the *Diamond Sutra*, which regards human achievement, glory and material gains as merely an empty dream. The protagonist of the work ultimately realizes this fact as he gains a symbolic enlightenment and awakes from his dream. In a Daoist light, the novel reveals a blending of the realms of the profane and sacred and the inclusion of the heavenly fairies also reveals influences from this belief system.

*Kuunmong* is highly valued for its literary qualities and is generally viewed, along with *Ch’unhyang chŏn* (The Story of Ch’unhyang), as one of the two most representative classical novels of Korea. The story presented to the reader is one that is written in a lyrical and well-harmonised manner. There are several versions of this work extant and it is written in Chinese characters, *han’gul* and mixed script of Chinese and *han’gul*. Moreover, this work is thought to have been the inspiration for many later novels, such as *Ongnumong* (Dream of the Jade Chamber), which also displayed similar thematic qualities such as the dream-heroic one displayed in this work.

Bibliography


Kuwŏl Mountain

Mt. Kuwŏl (945 metres) is situated in Hwanghae Province between Sariwŏn and the Yellow Sea. Numerous streams cut through the mountain’s granite bedrock, creating cliffs and gullies of spectacular beauty. The name Kuwŏl (Ninth Month) is thought to ultimately derive from a phonetically similar Koguryŏ place name. According to folk etymology, on the other hand, it comes from the date (the ninth day of the ninth lunar month) when Tan’gun (Korea’s legendary founder) ascended to heaven and thus gained divinity. According to tradition, Tan’gun moved the nation’s capital from P’yŏngyang to Mt. Kuwŏl. Various holy sites associated with Tan’gun can be found throughout the area. There is an altar area for worship of the three sages connected with the Tan’gun myth:
Hwanin, Hwanung and Tan’gun himself. Tan’gun is also said to have ascended the lookout point called Tan’gun-dae in order to examine the early nation’s terrain. In the Songs of Emperors and Kings (Chewang Un’gi) by Yi Sünghyu (1224-1300), Yi claims that Tan’gun, after his long reign, eventually retired to Mt. Kuwöl where he became a mountain god.

Since the Koryo Period, numerous temples have been built on Mt. Kuwöl. On the east side of the mountain, there is P’aeyŏp Temple -- one of thirty-one main temple complexes (ponsa) in Korea. On the mountain’s west side lies Chŏnggok Temple, thought to have been built during the reign of Koguryo’s King Changsu (r. 413-491). In addition, there are Wŏljŏng and Myogak Temple and Naksan Hermitage.

Kwach’ŏn

Kwach’ŏn is situated south of Seoul in Kyŏnggi Province. The city is surrounded by mountains, with Mt. Kwanak (631 metres) rising to the west and Ongnyŏ Peak and Mt. Ch’ŏnggye to the east. Near the centre of the city lies the Kwach’ŏn Reservoir. Until the mid-1970s, Kwach’ŏn was a rural area at the edge of Seoul. Situated only 15 kilometres from central Seoul, the area was chosen as an ideal site for a satellite city to accommodate Seoul’s rapidly expanding population. After careful planning, massive construction projects were begun in 1979. Measuring 2.4 kilometres from north to south and 1.2 kilometres from east to west, as of 1993 the city had a population of over 80,000.

Due to the area’s extensive urban development, few of the residents are employed in the agricultural sector and many commute to jobs in Seoul. Kwach’ŏn residents tend to have a high educational level. About 91 per cent of the population finished secondary school and 64 per cent hold university degrees. As a result, many work in professions or in government positions.

The city has a number of popular tourist sites, including the National Museum of Contemporary Art, Seoul Grand Park, Seoul Land and the Seoul Racing Course. Seoul Land, a theme park equipped with amusement facilities for children, also has a zoo and a botanical garden. The Seoul Racing Course, opened in 1988 for the Olympic Games, includes Korea’s largest race track, a racing museum, riding courses for the public, a golf range and a children’s playground. In addition to these sites, Mt. Ch’ŏnggye and Mt. Kwanak are popular with local hikers. Every morning, residents frequent these mountains to exercise and draw water from the natural springs found here.

Kwagŏ (Government Service Examinations)

The kwagŏ, or government service examination had its origins in China in 587, but was not established in Korea until the Koryo era, nearly four hundred years later. It remained as the standard for taking an official position with the government in Korea, for over nine hundred years.

The rise of the kwagŏ in the Sui and Tang dynasties of China is attributable to the elevation of Confucian ideology as the state philosophy, and the generation of a class of bureaucrats to man the governing apparatus of the state. The situation in Koryo during the reign of King Kwangjong (r. 949-975), when the government service examination was adopted, was quite similar. Since Koryo represented a break from the aristocratic and hereditary-based bureaucracy of Shilla, the Chinese model of a government service examination, allowing men of merit to enter government service, was adopted. Therefore, in 958, Kwangjong adopted the proposal of the Chinese scholar Shuang Ji to establish a government service examination system. Key to the adoption of this system was the desire to replace military officials who had participated in the foundation of Koryo, with men of letters. So, from then on, the bureaucracy was to be selected on the basis of the government service
examination, and it was intended that this system should serve as the one for establishing a new bureaucratic structure, in order to enhance the power of the monarch.

Shilla

In actuality, however, an earlier model of an examination system for government service had been instituted during Shilla. Shortly after the establishment of the Kukhak (National Academy) in 682, which provided a Confucian-based education, a rudimentary examination system was implemented. The tokso samp'unkwa (examination in the reading of texts in three gradations) implemented in 788, was primarily based on the texts on which the curriculum of the Kukhak was established. Thus, mastery of the Lunyu (Analects of Confucius); Xiaojing (Book of Filial Piety); Lizhi (Book of Rites); Zhuyi (Book of Changes); Zuo zhuan (Tradition of Tao); Shijing (Book of Songs); Wenxuan (Literary Selections); and Shujing (Book of Documents); was essential to passing the examination. However, special consideration was given in appointments to the bureaucracy for those who demonstrated even broader knowledge of the texts of the Five Confucian Canons (Shijing, Shujing, Zhuzhi, Lizhi, and Chunqiu [Spring and Autumn Annals]): and the Three Histories (Hanshu [History of the Former Han], Hou Hanshu [History of the Latter Han] and Shizhi [Records of the Historian])

Despite the implementation of the tokso samp'unkwa, appointment to official positions in Shilla was primarily determined by a person’s hereditary birthright. Therefore, the chin’gol (true-bone) aristocrats monopolised the upper echelons of Shilla officialdom and had little interest in allowing those below them to share power. Accordingly, many of the yuktup‘um (head-rank six) below the chin’gol aristocrats instead went to Tang China, where they sat for the government examination and entered the Tang bureaucracy. The lack of opportunity for members of the yuktup‘um class became all the more pronounced as the end of Shilla drew closer, and so the collective consciousness of the scholar-class of Shilla on the merits of a government examination system had a major impact during early Koryŏ. Moreover, the introduction of a merit-based government bureaucracy was a means of weakening the power of the aristocracy and correspondingly increase that of the monarchy. From this, the government service examination system came to the fore in early Koryŏ society.

Koryŏ

The government examination system in Koryŏ can largely be divided into the Composition Examination (chesul kwa), Classics Examination (myŏngyŏng kwa) and the Miscellaneous Examinations (chapkwa). The Composition Examination and the Classics Examination were combined during Chosŏn to form the mun’gwa, or the Higher Civil Service Examination (HCSE), which was the most important of all the government examinations. Initially, however, the Composition Examination tested applicants on their ability to compose poetry, rhyme prose, sacrificial odes and problem essays, but in 1004 this was changed into a three-level examination with the first portion concentrating on the candidate’s knowledge of the Confucian Classics, the second based on the composition of poetry and rhyme prose, and the final step involving problem essays. The Classics Examination was based on a demonstration of knowledge of the contents of Confucian Classics, such as Shujing, Zhuyi, Chunqiu, and Lizhi among others. The Miscellaneous Examinations were held in order to staff the government with various specialists in the fields of law, accounting, medicine and geomancy.

Of the three major examinations held in Koryŏ, the Composition Examination was esteemed as the highest, followed by the Classics Examination. The emphasis placed on the Composition Examination is evident during Koryŏ, when some 6 700 candidates passed as against 449 in the Classics Examination. From this, it is clear that the Koryŏ scholars considered it far more important to have superior literary skills than to be highly
knowledgeable in the Confucian Classics. Because of the technical nature of the Miscellaneous Examination, it was considered significantly lower in status than either of the literary examinations.

The qualifications for attempting the government service examinations were simple, stipulating that candidates were to be at least of the yangin (freeborn) class level. Those of the ch'onin (lowborn) class or the children of apostate monks were ineligible to sit for the examinations. In practice, however, the yangin were unable to attempt the examinations and so they became the domain of the upper classes. Other restrictions were imposed regulating those who could apply to take the government examinations. These prohibited persons who had violated the Five Buddhist Injunctions (oyok); were unfilial; were disloyal; and those who were from one of the special administrative districts such as so (the concentrations of labourers for mining or other manufacturing tasks); hyang or pugok (special farming areas of the lowborn classes; in addition to other prohibitions. While the upper classes of Koryŏ were not as firmly established as were the Shilla aristocrats, they still held a virtual monopoly on government service positions. Moreover, since the military examination for the selection of military officials was not implemented until Koryŏ's waning years, this avenue for social advancement was denied to members of the lower classes.

In 1084, it was established that the examinations would be held once every three years, and so they were called the triennial examinations (shingnyŏn shi). This schedule was, however, not inflexible and the examinations were often held at shorter intervals. Initially, they were held in the spring, with the results announced in either autumn or winter. From 1004, the Classics Examination and the Miscellaneous Examinations were held in the eleventh month with the results announced in the third month of the following year, and the Composition Examination was held in the third month with the results announced later in the same month. The system was, however, subject to alteration and was often varied to a considerable degree, depending on the particular circumstances.

**Chosŏn**

During Chosŏn the government examinations were divided into the four categories of Licentiate Examination (sogwa); HCSE (mun'gwa); Military Examination (mukwa); and the Miscellaneous Examination (chapkwa). The examinations can also be categorised by when they were held, with fixed examinations (ch'ônggi shi) and special examinations (puf'onggi shi). The fixed examinations were represented by the Triennial Examination held once every three years, and the special examinations such as the Augmented Examination (ch'ônggwon shi); Special Examination (pyŏl shi); Royal Visitation Examination (alsŏng shi); Garden Examination (ch'ung shi); and the Ch'undang Pavilion Examination (ch'undang tae shi; taken at Ch'anggyŏng Palace) were held on other occasions.

The examinations which gave entry to public office were divided into two basic levels, with the Licentiate Examination, or lower level examination, and the upper or HCSE. The former was subdivided into the Classics Licentiate Examination (saengwŏn kwa), which tested candidates on their knowledge of the Four Books and Five Classics, and the Literary Licentiate Examination (chinsa kwa), which tested composition skills in various Chinese literary forms, such as poetry; rhyme prose; documentary prose; and problem essays. The candidates had first to pass a preliminary examination (held in the provinces), and then travel to the capital to sit a further examination. On passing both examinations, the candidate would be awarded the title of either Literary Licentiate (chinsa) or Classics Licentiate (saengwŏn). He could then enter the Sŏnggyun'gwan (National Confucian Academy) to study and, at a later date, apply to sit for the HCSE. The HCSE was also divided into primary and secondary stages, and generally there were thirty-three successful candidates. Those who passed the HCSE were ranked, with the one having the highest score being accorded special treatment in being posted to his official post.
The Military Examinations tested such skills as horsemanship, archery and lance skills in addition to knowledge of the Classics and military texts. These examinations began at the end of Koryo and while they were continued in Choson, they were given lower status than the civil examinations. The Military Examinations were generally divided into three stages and there were twenty-eight successful candidates at the end of the third stage. The Military Examinations helped to further solidify the yangban-dominated culture of Choson since it incorporated the military into the yangban bureaucratic structure. It is notable, however, that as the yangban culture of Choson began to dissipate in the late eighteenth and nineteenth centuries, the Military Examination became a means of social mobility for those in the lower classes, including the ch’ónin.

The Miscellaneous Examinations were for the selection of professionals such as translators; medical doctors; law clerks; astronomers; and meteorologists. Since the yangban literati regarded these professions as beneath them, members of the chungin (middle people) class primarily sat for the Miscellaneous Examinations and filled these posts in the Choson officialdom. The various Miscellaneous Examinations included the Interpreting Examination (yökkwa); Medical Examination (üigwa); Cosmic Forces Examination (ümyanggwa; this included astronomy, geomancy and meteorology) and the Law Examination (yulgwa). The Miscellaneous Examinations were held every three years and the successful candidate could assume a government post in the lower echelons of the Choson government.

The only class legally excluded from sitting the government service examinations during Choson was the ch’ónin. But in practice, the examinations were attempted only by the yangban and chungin classes. Only the yangban and chungin had the opportunity to study the vast amount of material necessary for success in the examination process. The passing of the government service examinations, particularly the HCSE, or the Literary Examination, was the focus of yangban culture, and was viewed as an essential component to leading a filial life, since success in the government equated to filial piety for one’s ancestors. Therefore, a large number of educational facilities of varying levels were created, such as the Sönggyun’gwan (National Confucian Academy); the Sahak (Four Schools); hyanggyo (county public schools); and sŏwŏn (private academies) to meet the demands for education by the yangban.

The government service examination system remained a fundamental aspect of Choson society until the final days of the dynasty, when it was abolished shortly following the Reforms of 1894 (Kabo Kyŏngjang). For more than nine-hundred years, the examination system functioned to allow men of talent to enter the bureaucracy. Moreover, it existed throughout as the focus of the country’s educational system. The government examination system was, in principle, relatively fair, even though it can be seen as discriminating against those in the lower orders. In practice, however, it was inherently biased towards the literati, and with the arrival of Choson, was the exclusive province of the yangban and chungin classes. Further, the Higher Civil Service Examination, which acted as the springboard to positions of power within the government, was monopolised by the yangban, and hence served to restrict access to power to only the most privileged class. Thus, while the government examination system represented an improvement from the domination of the government by hereditary rights, it still did not result in the most qualified individuals staffing the bureaucracy of the Korean states.

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*Kwagó* (The Government Service Examination)
Kwagô is a 223-page work written by Yi Sôngmu and others that concerns the civil service examination system. This work not only examines the civil service examination system in Korea, but also looks at characteristics of the Chinese system. Ilchogak Publishers published this work in 1981.

Kwajôn pôp

Kwan'gük chôlgu

Kwan'gwan saôp pôp

Kwanak Mountain

Rising 629 metres, Mt. Kwanak's rugged, granite cliffs and crags make up part of Seoul's southern border. With fewer springs and sources of water than other mountains in the area, Mt. Kwanak is, according to geomantic theory, a "fire-mountain" (hwasaen). With this in mind, King T'aejo (r. 1392-1398), in order to counter the mountain's fiery influence when he moved the Korean capital to Seoul, had a haet'ae (a mythological lion-unicorn believed to guard against fire) erected in front of the palace, and then had a water-jar buried half-way up the mountain. Every morning, the mountain is covered with hikers from southern Seoul, Kwach'on or nearby Seoul National University. In addition to the numerous hiking trails, there are a number of small Buddhist temples in the area, such as Yongma, Yŏnju, Chaun, Mangwŏl, and Yŏnbŭl Hermitage and Pusŏng Temple.

Kwanak yŏnsang hoesang

Kwangdae

Kwanggaet'o, King (r. 391-413)

King Kwanggaet'o (374-413) was the nineteenth king of the Koguryô Kingdom and reigned from 391 to 413. During his reign he was known as the Great King Yŏngnak, his reign era was entitled Yŏngnak (eternal rejoicing) and posthumously he was honoured with a lengthy eulogistic title that proclaimed his monumental kingly achievements. In addition in Chinese records he is known as An. Kwanggaet'o was the son of King Kogugyang (r. 384-391) and from a young age he was said to have a large and a noble stature. In 386 he was designated as Crown Prince and when his father died he ascended to the throne. In 386 he was designated as Crown Prince and when his father died he ascended to the throne.

Although there are some differences in the records of Kwanggaet'o's life recorded in the Sanguk sagi (History of the Three Kingdoms) and on the Kwanggaet'o Stele, judging from his posthumous title it is clear that he made major additions to the territory of Koguryô and to the consolidations of the ruling power of the Kingdom. Kwanggaet'o, whose name literally means the 'broad expander of territory', in the course of his twenty-two year reign conquered a total of sixty-four fortresses and 1400 villages. Leading his mounted troops across the territory of Koguryô he had a succession of stunning victories. In the west he occupied Liaodong, which had long been an area of contention for many peoples. In the northeast he subdued the Sushen people, a Tungusic tribe, which made Koguryô the master of all of Manchuria. In the south he attacked Paekche and extended the frontier of Koguryô to the region between the Imjin and Han rivers, and to the southeast he annihilated the Japanese Wa, who had been attacking Shilla. In the end, Kwanggaet'o created a kingdom that covered two-thirds of the Korean peninsula in addition to most of Manchuria.

Kwanggaet'o was also a skilled statesman, as he sought to improve Koguryô's position
through diplomatic relations with distant Chinese states while still engaging in confrontations with the neighbouring Northern dynasties. In addition Koguryo established ties with the nomadic peoples on the Chinese northern frontier as a further way to hold the Chinese at bay. To the south, Kwanggaet’o brought his army to the rescue of Shilla which was under attack from the Japanese Wa who had formed an alliance with Paekche. However, eventually Shilla formed an alliance with Paekche to counter the great power of Koguryō.

Kwanggaet’o brought Koguryō to a position of military equality with China during his reign and this was continued during the lengthy reign of his son, King Changsu (r. 413-491), which is considered as the zenith of the Koguryō Kingdom. Kwanggaet’o’s tomb is located at the former capital of Koguryō, Kungnae Fortress, which is on the Manchurian side of the Yalu River in modern day Tonggou. The deeds of his reign are recorded on the Kwanggaet’o Stele, which is 6.39 metres high and is engraved with nearly 1 800 characters that expound the life of the great king.

Kwanggaet’o stele [History of Korea; Archaeology]

Kwanghae, Prince (r.1608-1623)

Kwanghae (1575-1641), was the fifteenth king of Chosŏn. His reign is characterised by the successful reconstruction of the economy, which was in tatters from the 1592 Japanese Invasion, and intricate diplomatic manoeuvring between the ailing Ming dynasty and the rising Manchurian state.

Born Yi Hon, Kwanghae was the second son of Sŏnjo (r. 1567-1608) and his concubine. He was designated crown prince in 1592 and, in spite of his very young age, successfully carried out many important missions during the Japanese Invasion, thus gaining his father’s confidence. After Sŏnjo's death in 1608 Kwanghae ascended the throne, though by then Sŏnjo had fathered a son by his second wife.

Since Kwanghae's legitimacy was dubious because of his mother's status as a royal concubine, his entire reign was marked by endless feuds between members of the royal family. This family strife was further convoluted by the partisan conflict between rival court factions, with the young king himself being supported by the 'Big Northern' faction. During his reign, Kwanghae had some of his royal relatives exiled or killed, but eventually lost his power after a successful coup d'état led by another prince, who then took the throne as King Injo (r. 1623-1649), supported by discontented officials from rival, out of power factions. In 1621 a sudden, well-executed attack on the king’s palace resulted in a transfer of power to King Injo and his supporters who were comprised largely of members of the Westerner (Sŏin) faction. Since he had lost in the power struggle, Kwanghae was abhorred by official Confucian historiography and thus did not receive an official posthumous name. Hence, he is referred to as Prince Kwanghae, instead of ‘king’ -- a title used for nearly all other monarchs of Chosŏn.

However, Kwanghae was an able, pragmatic and generally successful (though somewhat of a machiavellian) leader. He played a decisive role in negotiating peace with Japan after the invasions of 1592-1598. His domestic policies contributed in no small way to the eventual recovery of Korean agriculture and trade, both of which were devastated by the prolonged war. In a wider perspective, however, Kwanghae’s biggest successes were on the international stage as he sought to keep Chosŏn clear of yet another devastating conflict, this time with the rising Manchu state to the north. With the decaying Chinese Ming dynasty under pressure from the Manchu, many in the Chosŏn court, particularly those in the Westerner faction, advocated sending troops to assist the Chinese state. But Kwanghae realised the strength of the Manchu and was of the opinion that Chosŏn would not be able to resist their superior forces. Chosŏn could ill-afford yet another devastating invasion.
Thus, when Ming demanded that Chosŏn send troops to her aid, Kwanghae instructed his general, Kang Hongnip (1560-1627) to carefully assess the tide of battle before joining the Ming. Accordingly, when Hong realised that the Manchu were the superior forces on the battlefield, he surrendered his army to the manchu general, firstly gaining an assurance that there would be no punitive action taken against Chosŏn.

Other accomplishments during the reign of Kwanghae include the reinstitution of the hop’ae identification tag system, which ensured that the common people were not able to abandon their land and wander, and a renewed vigour in literary endeavours. The hop’ae system was quite important in that it enforced stability among the peasantry and thus allowed for a quicker recovery from the havoc wrought by the Japanese Invasion. On the literary front, a return to better times heralded such works as Hong Kiltong chŏn (The Tale of Hong Kiltong) and Tongŭi pogam (Exemplar of Korean Medicine) to be written. Hence, the reign of Kwanghae represented a brief renaissance for Chosŏn society, which would soon again be plunged into hardship by the Manchu Invasion under the rule of King Injo.

Kwanghae failed to satisfy the charges of serious misrule brought against him in 1623 and was deposed, the Westerners supporting the accession of Injo. After the usurpation, his life was spared, although his son and heir was later put to death. Kwanghae lived out the last twenty years of his life in comfortable exile.

Kwangjang (Square, The) [Literature]

Kwangjong, King (r. 949-975)

King Kwangjong (925-975) was the fourth king of Koryŏ and ruled from 949 until his death in 975. Kwangjong was the son of the founder of Koryŏ, King T'aejo (r. 918-943), and a brother to the second and third kings, Hyejong (r. 943-945) and Chongjong (r. 945-949). Chongjong was his full elder brother and Kwangjong assumed the throne after him. When compared to Hyejong and Chongjong, Kwangjong reveals several different features. The most notable feature is the length of rule with Kwangjong ruling for twenty-six years as opposed to two years for Hyejong and four for Chongjong. In addition, Hyejong and Chongjong both had their power supported by powerful retainers, Pak Sulhui for Hyejong and Wang Shignyom in the case of Chongjong. Kwangjong, on the other hand, used his personal power and struggled continually to strengthen the power of the monarchy in Koryŏ and to free it from the powerful gentry families of the day. Kwangjong’s reign is characterised by his ongoing struggle to strengthen the monarchy and can largely be divided into three stages: the first covering the beginning of his reign to the seventh year, the second from the seventh to the eleventh year, and the third from the eleventh year until his death in 975.

Upon assuming power in 949 Kwangjong did not immediately execute any policies to strengthen the power of the kingship. This indicates that Kwangjong did not wish to upset the relatively calm political situation that was at that time prevalent in the country and also that he desired to strengthen his own position. The monarchy of Koryŏ had been under siege since the death of King T'aejo, with a plot to overthrow Hyejong by a royal in-law Wang Kyu. Moreover, the Kingdom and foreign relations with China were closely related and through both domestic and foreign policy it is thought that the new king hoped to consolidate his position through strengthening his political base.

The second period of Kwangjong’s reign is marked by his policies to eliminate the political power of the gentry and at the same time increase the hegemony of the monarchy. His first action was the enactment of the Slave Review Act (Angŏm pŏp) in 956, which was designed to reduce the number of slaves in the gentry households by determining which slaves had originally been commoners and return their freedom. This law was necessitated by the large number of commoners who had been forced into slavery at the end of the later
Three Kingdoms Period, and now were essential to their master’s economic and military strength. In 958 Kwangjong adopted the civil service examination system of China on the proposal of the Chinese scholar Shuangji. The purpose of this reform was to employ men of merit in the bureaucracy of Koryŏ in the place of the old military officials who had gained positions in the government by virtue of their participation in the founding of Koryŏ. In addition, in 960 Kwangjong instituted a hierarchical system of official dress for the court that strengthened the order in the bureaucratic ranks.

The third period of Kwangjong’s reign is characterised by a backlash from the gentry families to the attempts to strengthen the monarchy at their expense, and then the decisive actions carried out by Kwangjong to purge any who were resistant to his policies. The opposition began in earnest in 960 with a group of officials, including Kwŏn Shin, Yi Taesang and Chun Hong, who plotted against Kwangjong and were as a result exiled by the king. After this time Kwangjong was ruthless in his purges of any officials who challenged his policies. The consequence of his thorough eradication of the ruling ranks was that he was able to staff the government with those who were loyal to him, and was also able to assert royal authority over the gentry in the capital of Kaesŏng.

Kwangjong pursued a policy of expanding the territory of Koryŏ and actively pushed towards the Yalu River. While this policy did result in Koryŏ expanding her domain, it did in the end bring about a conflict with the Khitan at whose expense this territory was gained. Kwangjong also conducted diplomatic intercourse with various Chinese states during his reign and also strengthened the position of Buddhism within Koryŏ.

Kwangjong’s main achievement was the strengthening of the monarchy during the early Koryŏ period. To do this he relied upon both adopting new systems that allow the gentry to be systematically weakened and through the enforcement of his reforms through authoritarian coercion. However, with his death in 979 many of his reforms were rendered ineffectual and the thorough transformation of the Koryŏ government would be forced to wait until the reign of King Songjong (r. 981-997).

Kwangju

Kwangju, located in South Cholla Province, has been designated Kwangju City since 1949, and has been a directly administered municipality since 1986. The city covers an area of 501.32 square kilometres. Mt. Mudiing (1 187 metres) is situated on the eastern edge of the city (See Mt. Mudiing). With its location on the southern end of the Korean peninsula, the area is characterised by mild weather. Even so, the area receives a considerable winter snowfall.

In the late nineteenth and early twentieth c., the city was often the scene of protests. In 1894, a large number of residents participated in the ill-fated Tonghak Rebellion. During the Japanese occupation, residents rose up against the occupying forces in the March First Movement. Ten years later, on the third of November, students led another large demonstration against the Japanese. The city’s students were also involved in frequent protests after Chun Doo Hwan seized power. In May 1980, Chŏnnam National University students held a demonstration calling for greater democratisation. When a contingent of paratroopers was sent to break up the protest, the situation got out of hand, resulting in a full-scale insurrection. On 27 May, regular troops from the ROK Twentieth Division invaded the city and imposed martial law. In less than two weeks, an unaccountable number (reports range from hundreds to thousands) of Kwangju citizens had been killed. A monument has been erected in Mangwŏl-dong to commemorate their deaths.

During Chosŏn, workshops in the area produced a number of traditional items such as paper, furniture, brushes, ink, arrows, quivers and drums. Some of these items are still made in traditional shops for tourists. The city, situated in the remote southwestern corner
Kwangju County

Situated in Kyŏnggi Province to the southeast of Seoul, Kwangju County is comprised of the town of Kwangju and the townships of Namjong, Toch'o, Silch'on, Op'o, Chungbu, Ch'owol and T'oech'on. The Kwangju Mountain Range runs along the county's southwestern sector. In the north, the southern and northern branches of the Han River meet to form P'aldang Lake. With the Chungbu Expressway running lengthwise through the county, the area is easily accessible from Seoul and points further south.

Due to the county's rugged topography and thick forests, agriculture primarily consists of dry field crops such as Chinese cabbage, red peppers, garlic and potatoes. Stock breeding and small mining operation also contribute to the local economy. Recently, numerous manufacturing firms have been established here in order to take advantage of the city's proximity to Seoul with its large labour force. Companies which have located here include Doosan Glass, Sammi Enterprises and Shindonga Construction. However, approximately a third of the city falls within the green belt surrounding Seoul, and is therefore not available for industrial development.

The county boasts a number of scenic areas. P'aldang Resort is popular with sports fishermen who come to catch carp, mandarin fish, eels and other freshwater fish. Throughout the year, tourists visit the Namhan Fortress, which has a history stretching back to the Greater Shilla period (See Namhan Mountain). Here in 1637, King Injo (r. 1623-1649) and about 14 000 of his troops surrendered to a Manchurian Invasion. In addition, there are several old Confucian schools in the area, including Kwangju Hyanggyo, which was founded during the late Chosŏn period, Sansŏng Hyanggyo which sits atop Namhan Fortress, Sugok Sŏwŏn and Sach'ung Sŏwŏn. Buddhist sites include a stone stupa outside of Paengnyŏn Hermitage, five-storey and three-storey pagodas (Treasure No. 12 and 13 respectively) in Kwanju's Ch'un'gung Village, a Buddha statue in
Toch’ŏk Township (Kyŏnggi Province Tangible Cultural Asset No. 88) and a lovely rock-carving in relief depicting Yaksa Yŏrae (the Medicine Buddha) in Tongbu.

Historically, the area is famous as one of the major producers of pottery during the Chosŏn period. Around 1467 and 1468, official kilns established here were exclusively charged with the production of white porcelain for the royalty. Kwangju was an ideal site for pottery manufacture for several reasons. First of all, it was near the capital (present Seoul) and thus in close proximity to the royal palaces. In addition, the site had an ample supply of fuel woods as well as high quality clay. Remains of the Kwangju kilns can still be seen in Chungbu Township, between Sach’ung Sŏwŏn and Yonghak Temple.

Kwangju National Museum

Located in Kwangju’s Puk Ward, Kwangju National Museum (Kungnip Kwangju Pangmulgwan) was established in 1978 in order to preserve and exhibit artefacts excavated from the local area, along with ceramic pieces recovered from sunken ships off the coast of South Cholla Province. From that time, the museum’s collection has grown to include Prehistoric relics, artefacts from the tombs in the Yŏngsan River area, relics from the Paekche kingdom, handicrafts and Buddhist art from Greater Shilla and Koryŏ, Chosŏn paintings, celadon, white porcelain and other pottery. As well as managing its exhibits, the museum conducts research, holds academic seminars and gives lectures for the general public.

Kwangju Student Uprising

Kwangmyŏng

Situated southwest of Seoul in Kyŏnggi Province, Kwangmyŏng was designated as city in 1981. As a satellite city of Seoul, the city underwent rapid development in the 1980s. Except for Mt. Kurum (237m) which rises in the middle of Kwangmyŏng, the city area primarily consists of low elevations.

As a result of the area’s swift urbanisation, there has been a continuous decline in the amount of land under cultivation. Over half of the city’s residents work in Seoul. Other residents are employed in the service sector or in local factories that produce textiles, chemicals, machinery, electronics and other projects.

The city does not have any major tourist attractions, and has only a few sites of historical interest. In Kahak-dong, there is a stone grave that dates from the prehistoric period. In Ch’unghyŏn-dong, one finds the old site of the Ch’unghyŏn Sŏwŏn (private academy) which was founded during the reign of Chŏngjo (r. 1776-1800).

Kwangyang

Situated in South Cholla Province, Kwangyang City embraces the town of and the townships of Taap, Ponggang, Okkok, Ongnyong, Chinsang and Chinwŏl. The city covers a total area of 380.7 sq. kms. and, as 1986 statistics indicate, a population of 74,423. With Mt. Paegun (1,218m), Ttoari Peak (1,120m) and Mae Peak (865m) rising in the north, some 73 per cent of the city consists of mountainous terrain. The Sŏmjin River runs along the city’s eastern border, and from Mt. Paegun, the Tong and Sŏ streams discharge into Kwangyang Bay. Most of the city’s agricultural land and its residential districts are located in the plains area contiguous with these streams. As part of the southern coastal region, the area has a great deal of clement weather, with an average yearly temperature of 13.7c and an annual rainfall of 1,295mm.
Due to the area's rugged topography, only about 18 per cent of the city area is arable land. Of this, more than two-thirds grows rice and the remainder dry field crops. Greenhouses produce Chinese cabbage, cucumber and radish on a commercial scale. Since 1968, large chestnut plantations have been established in the area, making Kwangyang Korea's leading producer of chestnuts. Marine products include shellfish and laver which are harvested in Kwangyang Bay, and there are eel farms along the lower reaches of the Sŏmjin River. Mining operations include Kwangyang Mine in Kwangyang's Sagok and Ch'ŏnam villages and Kwangyang Steelworks on the shores of Kwangyang Bay.

The first stage of Kwangyang Steel was completed in May 1987. This has greatly expanded and has averaged an annual output of 11.4 million tons of steel. It is the largest single steelworks in Korea, even exceeding in size POSCO's first steel mill in Pohang. The steelworks directly employs about 8,500 people, and if one takes into account the employees of the 70 companies affiliated with the steelworks as well as those of their 22 suppliers, the total number doubles to nearly 17,000.

Although the city does not attract large numbers of tourists, it offers a diverse range of scenic attractions including high mountains, rivers and coastline. In addition, there are a number of historical sites in the area. Near Mt. Paegun lies Ongnyong Temple, where Tosŏn (827-898) is said to have written osŏn pigi (Esoteric Record of Tosŏn). In this prophetic work, Tosŏn predicted with a high degree of accuracy, the establishment of the Koryŏ kingdom. Other important temples in the area include Paegun Temple south of Mt. Paegun; Sŏngbul Temple southeast of Mt. Hyŏngje (861m); Changhŭng Temple in Ongnyong Township; Tŏksŏn Temple south of Mt. Mangdŏk (197m); Mudŏng Hermitage north-east of Mt. Puram (431m); and Sŏsan Temple and Pongyang Temple in Kwangyang. Confucian sites in the area include Kwangyang Hyanggyo (County public school originally established in 1443), and Pongyang-sa (a shrine commemorating Ch’ŏe Sandu and other illustrious scholars).

Kwanmae Island

Located seven kilometres southeast of Hajo Island, Kwanmae Island belongs to the Tokkŏ Archipelago. The island's name is said to come from the abundant plum blossoms that the banished scholar Cho saw when he paused here c. 1700 C.E. on his way to Cheju Island. Administratively, the island is part of Chodo Township in South Cholla Province's Chindo County. The island covers an area of 4.08 sq. kms. and has a coastline of 17-km. During low tide, a land bridge forms between the island and the islets of Kakhtil and Hang.

Kwanmae Village and Kwanho Village are the island's two main population centres. Most residents are both farmers and fishers. Slightly less than 1.0 sq.km. is available for rice cultivation, with only a further 0.7 sq. kms. for dry-field crops. Local marine products include yellow corbina, anchovy, and laver. A passenger ferry calls at the island every other day.

Kwanŭm Temple

Kwimŏgŏri sae (Deaf Bird)

Kwŏn Kŭn (1352-1409)

Kwŏn Kŭn was a civil official and scholar of the late Koryŏ and early Chosŏn periods. His family's ancestral home is in Andong, his given name was Chin, courtesy name Kawŏn and his pen name was Yangch'on. In 1368 he passed the higher civil service examination and held a number of educational offices including Diarist (kômyŏl) at the Office for Annals
Compilation (Ch’unch’ugwan), Lecturer (chikkang) at the National Confucian Academy (Sŏnggyun’gwan) and Drafter (unggyo) at the Office of Royal Decrees (Yemun’gwan). After the death of King Kongmin (r. 1351-1374), Kwŏn along with Chŏng Mongju (1337-1392) and Chŏng Tojŏn (1342-1398) risked death by continuing to advocate a pro-Ming, anti-Yuan policy for Koryŏ. Nonetheless, Kwŏn continued to serve in important positions within the government as both Director (chishinsa) and Chancellor (taesasŏng) of the National Confucian Academy, and in 1388 he served as assistant examiner of the government service examination (tong jiggongg6). In the next year Kwŏn served on an official mission to Ming China along with Yŏn Sŏngsun in which Koryŏ tried to create friendly relations with the newly established Ming. While in Ming, Kwŏn received a letter from the Ming Board of Rites which caused him a great deal of trouble when he returned to Koryŏ for he was accused of being associated with the faction of Yi Pin and sentenced to death. However, the Koryŏ dynasty shortly fell and the founder of the new Chosŏn dynasty, Yi Sŏnggye (King T’aejo, r. 1392-1398) pardoned Kwŏn.

With the founding of Chosŏn, Kwŏn served in various official capacities before being dispatched to Ming in 1396 on an official mission to correct a misunderstanding between King T’aegjo and the Chinese court. Not only did Kwŏn solve the problem between Chosŏn and Ming, but he also used this opportunity to meet with Chinese scholars such as Liu Sanwu and Xu Guan and conduct scholarly discourse on classical writings. At this same time he received recognition from the Ming Emperor for his literary skills and became widely known in China for his talents. Upon his return to Korea he was honoured as a meritorious subject and served as Assistant Secretary (ch’amch’an) along with other official positions.

Kwŏn is also renowned for his studies and propagation of neo-Confucian ideology. He represents part of the link between the neo-Confucianists of the Koryŏ period and those of the Chosŏn period. Kwŏn, along with scholars such as Yi Sungin (1349-1392), Yi Saek (1328-1396), Chŏng Mongju and Kil Chae (1353-1419), helped form a bridge for the neo-Confucian ideology that was to become the dominant force in Chosŏn. Kwŏn’s works such as Ogyŏng ch’ŏn’gyŏn nok and Iphak tosŏl (Illustrated Treatises for the Beginner) are widely acclaimed for their clear elucidation of neo-Confucian principles. In addition Kwŏn’s collected works, Yangch’ŏn chip (Collected Works of Yangch’ŏn), are extant.

Kye [Agricultural Coop. Associations]

Kyeaebak

Kyeaebak (? - 660) is probably the most well-known military leader from the Paekche Kingdom during the Three Kingdoms period and also one of the leading historical military characters of Korea. Although his military success was notable it was small in comparison to other great Korean leaders. Kyeaebak is most famous for his personal characteristics and virtue. He per- sonified many of the personal qualities Koreans, and indeed people all over the world, regard highly. So even in military defeat he is remembered for his loyalty, dedication, self sacrifice for his nation, leadership and forgiveness of his enemies.

In the context of northeast Asia of the seventh century, the Korean peninsula as well as activities on the mainland of China were relatively unstable. Korea was in the last stages of its Three Kingdoms period with the powerful Koguryo Kingdom occupying the northern part of the peninsula, Paekche to the southwest, and the Shilla to the southeast. The Paekche was the weaker of the three during the seventh century, with the once powerful Koguryo slowly losing its stature and the rising Shilla Kingdom gaining momentum that would ultimately allow it to unite the peninsula under its rule in the later part of that century. The mighty neighbour to the west, China, had itself only relatively recently been united in the late sixth century under the Sui Dynasty. That dynasty had its own problems including those
with the then powerful Koguryo Kingdom of northern Korea, and after some disastrous defeats at the hands of Koguryo forces under the leadership of General Ulchi Mundok (see chapter 19) the Sui Dynasty was replaced by the Tang Dynasty in 618. The Tang Dynasty would assist in shaping the power balance on the Korean peninsula by allying with Paekche's rival, Shilla Kingdom, in a war that would propel Kyebaek into fame and honour.

Relatively little is written about Kyebaek's early life and very little detail, including his birthrate and birthplace, is known about him. We do know when he died however, and from that we can safely assume that he grew up in the Paekche Kingdom during these political changes both on the peninsula and in China. We also know that Kyebaek was fiercely loyal to the kingdom and its king even though the last years of Paekche had seen a disastrous decay in its strength largely due to a king who ignored his kingdom in favour or pursuing his personal pleasures.

The Paekche of Kyebaek's adulthood was ruled by King Uija (641-660) who initially appeared as a strong and able ruler. In 642 he launched some military expeditions against Shilla taking some key fortifications on its northern border. Again in 655, he initiated another offensive that engulfed some thirty Shilla fortresses. After these successes however, he lapsed into disinterest and ignored the counteroffensive that was building against him.

In March 660, Shilla aligned with Tang Dynasty China to attack the Paekche Kingdom with the hope of conquering it then closing the grip on the Koguryo Kingdom to the north. The Tang Emperor, Kao-tsun sent approximately 130,000 troops in 1,900 ships to attack Paekche from the west. Simultaneously, 50,000 Shilla forces under the leadership of the famous general Kim Yu-shin (see chapter 17), set out to attack Paekche from the east. Kyebaek took 5,000 of his best troops and marched out to meet the Shilla forces. He knew his efforts were futile before he set out, and he reportedly stated "I would rather die than be a slave of the enemy." Kyebaek then killed his wife and family rather than allow them to fall into the hands of opposing forces, or allow the thought of them to influence his actions, or cause him to falter in battle. Initially, Kyebaek had some success against Shilla winning four small battles. In one of the battles, Shilla General P'amok sent his sixteen year old son, Kwanch'an, to fight at the front. Kyebaek captured Kwanch'an but was moved because of his great courage. Kyebaek released the young warrior only to meet and capture him again in another battle.

Kyebaek later moved his forces to block the advance of General Kim Yu-shin. They met on the plains of Hwangsan Field, in present day Hamyang, near Chiri Mountain. Kyebaek's forces fought bravely but they were outnumbered ten to one. In the end, Kyebaek and his men were completely defeated. The Shilla forces went on to overcome all of Paekche and then, with the help of Tang forces defeated Koguryo forces and united the entire peninsula in 668.

Kyebaek suffered a great defeat without humility. He set out to defend his country with merger forces, badly outnumbered, confident he would surely die. This did not cause him to hesitate, in fact, he sacrificed his whole family in addition to himself for the sake of his country. He did this even though his king and country had decayed to a point where many did not believe either deserved such devotion. In the midst of battle and in such despair, he still possessed the compassion to recognise courage in the enemy and spare the young boy Kwanch'an. All these honourable attributes Kyebaek exemplified to the very end. He is remembered as a man of honour and national hero of Korea.

R Saccone

Kyebang Mountain

Situated just west of Odae-san National Park, Mt. Kaebang, at 1,577 metres, is one of the higher peaks in the area. As the high point of the Ch'ongnyöng Range, the mountain is surrounded by the peaks of Mt. Odæ (1,563 metres), Mt. Paekchök (1,141 ), Mt. T'aegi
Mt. Kyebang has gentle slopes and few of the spectacular rock outcroppings characteristic of Mt. Sŏrak to the north. As a result, it has not been a popular destination for hikers and tourists.

**Kyech’uk ilgi** (Diary of the Year Kyech’uk)

*Kyech’uk ilgi* is an anonymous mid-Chosŏn novel which concerns the events that surround the deposition of Queen Inmok by Prince Kwanghae (r. 1608-1623). The work consists of one volume and is handwritten. There are, however, two editions of *Kyech’uk ilgi*, the Naksŏnjae and the Honggiwon, the latter having the title *Sŏgung ilgi* (Diary of the Western Palace). From an examination of the two editions it is clear that neither is original since there are differences in the story sufficient to point to another source. Nevertheless, the work is valued for both its account of the intrigue surrounding the reign of Kwanghae and the various political factions vying for supremacy. Also, for its linguistic elements, since it provides a clear record of palace language. The author is thought to have been a court lady, but aside from this there is nothing which might reveal the diarist’s identity.

The narrative line of *Kyech’uk ilgi* begins with rumours that Queen Inmok is finally pregnant in the thirty-sixth year of King Sŏnjo’s reign (1603), and this is perceived as a threat to Prince Kwanghae, who although the issue of the king and a concubine, had been named as Crown prince. Even though the Queen gives birth to a son, Prince Yongch’ang; when Sŏnjo dies in 1608, Kwanghae ascends the throne. Kwanghae moves quickly to consolidate his power and has his elder brother, Prince Imhae, executed. He then confines Queen Inmok to Sŏgung Palace. Eventually, Kwanghae exiles the young prince Yongch’ang to Kanghwa Island where he too, is executed. During the political manoeuvring of Kwanghae and Inmok, the literati become divided, with Yi Ich’om leading the group supporting Kwanghae, and Kim Chenam, the father of Queen Inmok, leading the other, which is behind the queen. In 1623, Kwanghae is dethroned and King Injo (r. 1623-1649) accedes, with Queen Inmok being reinstated.

Information contained in *Kyech’uk ilgi* suggests that the author may have been a palace lady who was perhaps a votary of Queen Inmok. Moreover, the Diary is written in effeminate terms -- a pointer to a well-educated woman author. The Diary is one of three major works of Chosŏn that recount the events of the royal palace, taking its place alongside *Hanjung mannok* (A Record of Sorrow) and *Inhyŏn wanghu chŏn* (The Tale of Queen Inhyŏn). All three works are highly valued for the insight they provide into life at the Chosŏn royal palace.

**Kyehoedo**

**Kyemongsa**


**Kyeryong Mountain**

Situated between Taejŏn and Kongju in South Ch’ungch’ŏng Province, Mt. Kyeryong incorporates Ch’ŏnhwang (845 metres), Yŏnch’ŏn (740 metres) and Sambul (750 metres) Peak. The name Kyeryong (chicken-dragon) comes from the ridge connecting these three peaks, which resembles a dragon with a cockscomb. According to Korean geomancy, the
area’s natural elements (water, earth, etc.) and the geographical features are in a particularly harmonious balance. As a result, followers of many diverse religious cults have been attracted to the area. Numerous tourists also flock to Kyeryongsan National Park to enjoy the clear streams, rocky peaks and sights such as the famous Unsŏn Waterfall.

Since the Three Kingdoms Period, temples have been built in the area, and a number of old monasteries of historical interest can still be found. In particular, Tonghak, Kap and Shinwŏn Temple house a great number of Buddhist artifacts, including stone carvings, large bells and stupas. Since the Greater Shilla Period, Mt. Kyeryong, considered to be one of Korea’s five important peaks, was a site for national religious ceremonies. During the Chosŏn Period, three mountains were selected as sites for the important mountain spirit ceremony held in the autumn and spring: Mt. Myohyang in the north, Mt. Chiri in the south and Mt. Kyeryong in the centre.

The mountain is part of the sixty-square kilomere Kyeryong-san National Park. Due to its central location, the area is easily accessible to people living throughout South Korea, who come to appreciate the mountain’s scenic beauty and rich historical heritage.

**Kyewŏn Pilgyong chip** (Ploughing the Cassia Grove with a Writing Brush)

This is an anthology of prose and poems by Ch’oe Ch’iwŏn (styled Koun, 857-?) , a famous scholar of the Shilla period, who is sometimes called the Father of Chinese Literature in Korea. It is the oldest literary anthology now extant in Korea and consists of twenty volumes in four fascicles. It comprises prose and poems of great beauty which Ch’oe wrote while in China and on his way back to Korea, after studying and serving in the Tang court from the age of twelve until he was twenty-eight. Ch’oe compiled the book on his return in 886 and presented it to King Hŏn’gang.

The essays and poems in the collection cover a wide variety of aspects of the social, political and cultural life of Tang China, but it is valued more for its literary style than its content. Ch’oe was held in high esteem among the Chinese literati of the period, especially by the poets Luo Yin and Gu Guang, and the **Kyewŏn Pilgyong chip** was recorded in the Tang work Yiwen zhi. Some Chosŏn dynasty scholars such as Sŏng Hyŏn, Sŏ Kŏjŏng and Hŏ Kyun later criticised his scholarship, but Yi Chibong gave high praise to his poems, particularly the 'Ch’uya ujung' (In the Rain of Autumn Night) which he regarded as superior to any Tang poem.

**Kyeyul sect**

**Kyobo Publishers Incorporated**

Located in Seoul’s Chongno Ward, Kyobo Publishers Incorporated (Kyobo Mun’go Ch’ulp’anbu) is a publishing firm established on 12 November 1981. With Yu Kŏn as editor, the company chiefly publishes works related to technology and foreign languages.

**Kyodong Island**

Located northwest of Kanghwa Island, Kyodong Island is part of Kanghwa County in the Inch’on Metropolitan Area. The island has a total area of 46.24 sq. kms. During the Korean War many refugees fled to the island swelling disproportionately the island’s population. By 1965, the population stood at 12 443, but then declined to 7 853 by 1985. As a partly submerged mountain of the Mashingnyŏng Mountain Range, about two-thirds of the island consists of extremely low elevations of ten metres or less. The highest point is Mt. Hwagae (259m), and the other peaks are all less than one hundred metres in height. The island lies
two kms. off the coast of Hwanghae Province; so that on a clear day Kaesŏng's Mt. Songak can be seen. The shallow, turbid waters that surround the island are not good for fishing, and the tidal level fluctuations make it difficult for larger vessels to navigate the area. Although the local climate has relatively mild seasonal variations compared to the mainland, the island experiences unstable weather patterns characterised by strong winds, occasional gales and hailstorms. The average yearly temperature is 10.9 deg. c. and the average annual rainfall 998.6mm.

With large plots of level land, 73.0 per cent is rice paddy, about 10.0 per cent grows dry-field crops and about 10 per cent is wooded. As on nearby Kanghwa Island, ginseng is grown and sedge is cut for basket-making and other handicrafts. From mid-Koryŏ to late-Chosŏn the island served as a place of exile. In addition, Kyodong was subject to invasion because of its strategic location. As a result, there are a large number of historical sites associated with military defence. On Mt. Hwagae, are remains of a fortress thought to have been built in 1173, and those of a fortress built in 1629 can also be seen close to the populated area. On the southern slopes of Mt. Hwagae, are Hwagae Hermitage and Kyodong Hyanggyo (county public school). The latter was founded in 1127 on the northern side of the mountain and was moved to its present location by Cho Hoshin during mid-Chosŏn. Repaired in 1966, the school has been designated Kyŏnggi Province Tangible Cultural Asset No. 58.

Kyŏmik (fl. 526)

In 526, Kyŏmik, regarded as the founder of the Vinaya School of Paekche, went to China, from where he travelled on to India. The journey was related to efforts by King Song (r. 523-554) to elevate the international status of the Paekche Kingdom. In India, Kyŏmik spent five years studying Sanskrit and Vinaya texts at the Mahavinaya Vihara (Temple of Grand Discipline) in Sankisa. After completing his studies, Kyŏmik returned home with the Indian Triipitaka Master Vedatta, carrying copies of the Abhidharma-pitaka and five versions of the Vinaya in Sanskrit. King Song gave them an official welcoming ceremony after which he had them reside at Húngnyun Temple. The king then put Kyŏmik in charge of a sutra translation committee consisting of twenty-eight learned monks. Through Kyŏmik’s influence, the Vinaya (Discipline) School flourished in Paekche, and even went on to exert an influence on early Japanese Buddhism.

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Kyŏng umak

Kyŏngbok Palace

Kyŏnggi minyo

Kyŏnggi Province

Overview

Kyŏnggi Province occupies the west-central part of the Korean Peninsula, encircling Šoul
Special Metropolitan District and adjoining Inch’ŏn Special City. The province is bounded to the north by Hwanghae Province, to the east by Kangwŏn Province, to the south by North and South Ch’ungch’ŏng Provinces and to the west by the Yellow Sea. Due to its close proximity to the national capital, the province has played a central role in Korean affairs since the Chosŏn Period. However the division of the Korean Peninsula in the aftermath of the Korean War led to the northern part of the province (including the ancient capital of Kaesŏng) coming under the administration of the North Korean government.

Geography and Climate
The western section of the province slopes gradually down to the shores of the Yellow Sea, and is characterised by plains and rounded hills, while the eastern part of the province contains the Mashingnyŏng Range (in the north) and the Kwangju and Ch’aryŏng Ranges (in the south). Almost the entire province falls within the catchment area of the Han River, and the two major tributaries of this waterway merge at Yangsu, approximately twenty kilometers east of Sŏul. Fertile alluvial plains formed by the Han, Imjin and Ansŏng Rivers dominate the west of the province, and the heavily indented Yellow Sea coastline (including approximately 250 islands) measures 1 416 kilometers. The province is relatively strongly influenced by continental climate patterns, and coastal districts enjoy cold winters and warm summers, while mountainous inland districts experience extremely cold winters and hot summers. Annual precipitation averages 1 100mm, making Kyŏnggi Province one of the wetter regions of the peninsula.

Agriculture and Industry
High population density and convenient transportation links are two factors which have contributed to Kyŏnggi Province’s status as the principal industrial region of South Korea, and the province contains a particularly heavy concentration of enterprises engaged in secondary industries. Light industry centered on the production of consumer goods during the 1950s was supplemented in the following decades by medium and heavy industries, including the manufacturing of machinery, electrical and electronic goods, paper, paint, rubber, textiles, metals, chemicals, leather and ceramics. Rice accounts for 90% of agricultural production, however the existence of large markets in nearby Sŏul and Inch’ŏn has led to the development of a flourishing horticulture industry in adjoining agricultural districts. Other agricultural activities include ginseng cultivation, dairy farming and livestock raising. Although its once-prosperous fishing industry is now in decline, the waters around Kyŏnggi Province remain home to numerous varieties of fish and shellfish, and the province also includes the nation’s largest saltworks.

Tourism
Its proximity to the national capital has left Kyŏnggi Province with a rich legacy of historical relics and national cultural treasures, and the province also contains numerous areas of scenic beauty. Among its most popular tourist destinations are the city wall and gates of Suwŏn, Pukhansŏng and Namhansŏng National Parks, Tobong, Soyo and Kwan’ak Mountains, Shillŭk, Yongju and Yongmun Temples, the armistice village of P’anmunjŏm, the Korean Folk Village at Yong’in and Kanghwa Island.

General Information
Area: 10 161 square kilometers; population: 7 607 000 (1995 est.); provincial headquarters: Suwŏn. Other major cities include Sŏngnam, Anyang, Puch’ŏn, Kwangmyŏng and Ŭijŏngbu.

Kyŏnggi style songs (see Kyŏnggi-ch’e ka) [Literature]

Kyonggi University
Kyonggi University (Kyŏnggi Taeakkyo) is a private educational institution and is located in Iŭi-dong in Suwŏn. It is the successor of Choyang Poyuk Sabŏm Hakkyo (Choyang
Kindergarten Teacher’s School) which was founded in 1947. This school became a junior college in 1954 and then Kyonggi Women’s Junior College in the following year. In 1957, the school became coeducational and the name was changed to Kyonggi Junior College (Kyonggi Ch’ogup Taehak). It became Kyonggi College in 1964. In 1979, a Master’s program was initiated followed by a Ph.D. program in 1981. Three years later, the college became Kyonggi University.

Today, Kyonggi University is comprised of eleven colleges and sixty-four departments with two campuses in Suwon and Seoul. At the former, there are seven colleges: the Colleges of Administration, Economics and Business, Engineering, Fine Arts and Physical Education, Humanities, Law and Tourism Science. At the latter are the Colleges of Economics and Business Administration, Engineering, Humanities, Law and Tourism Science. In addition, the university has nine post-graduate schools: the Graduate Schools of Architecture, Arts and Design, Business Administration, Education, Industrial Technology and Information, International Relations, Public Administration, Reunification and Security, and Tourism and Hospitality Industry. A number of institutions are affiliated, including the Central Library, the Kumhwa Library, the Agricultural Museum, the Computer Centre and the Tourism Development and Research Institute. Publications include the Kyonggdae hakpo (Kyonggi University Gazette) in Korean. Kyonggi University’s motto is ‘Truth, Sincerity and Love.’

Kyonggi-ch’e ka

[Literature]

Kyongguk taejön (National Code)

Kyongguk taejön is a collection of statute laws and regulations that was first promulgated in 1471. Before the drawing up of this code there had been other efforts by the Choson government to design a legal code to guide the nation. At the beginning of the Choson period the Kyongje yukchon (Six Codes of Governance) was drafted and enacted in 1398, but this code was not comprehensive enough to cover all aspects of government. There were several attempts to modify this work, but it was not until 1460 that work began in earnest for the creation of an all-encompassing code to govern the nation.

The Kyongguk taejön was essentially based upon the six codes (yukchon) that had originated in Tang China. The six codes are: ijön, which defined the bureaucratic structure of the government and the system of civil service; the hojön, which covered national finance, the economy, land surveying, family registration and taxation; yejön, which included regulations concerning the national examination, education, rituals, ceremonies and foreign relations; pyongjon detailed various military regulations; hyóngjon covered various tribunals, punishments and penal administration; and kongjon, which regulated public works and craft industries. For items not specified in this code, this document specifies that Ming China law is to be applied as common law.

The last revision of this code was in 1485 and is the so-called Úlsa taejön (ulsan being the name of the year 1485) and this is the set of laws and regulations that would remain in place until the Reforms of 1894. The Úlsa taejön is also the only remaining version of the code that survives to the present day. The Kyongguk taejön is an extremely valuable document for the study of Choson society.

Kyonghó (1849-1912)

Kyonghó (born in Chonju; given name, Song Tonguk; Buddhist name, Sōngu) was a Sŏn (Zen) master who rose to some renown at the end of the Choson dynasty. He led a Sŏn revitalization movement among the clergy and also encouraged the laity to practice Sŏn. During the Japanese colonial period, two of his students, Song Man’gong (1871-1946) and
Pang Hanam (1876-1951), represented the conservative element in Korean Buddhism.

The year that he was born his father fell ill and died in a bout of depression after being forced to pay high taxes. Left alone, his mother decided to send Kyŏngho to Ch'ŏnggye temple in the hope that he might have an opportunity to learn to read and write. At the age of eight he was received by a master, took his vows, and was allowed to conduct Buddhist ceremonies. In 1862, he had his first opportunity to study when a classical scholar came to stay at the temple, and shortly thereafter his Buddhist master decided to leave the priesthood. He recognized, however, the young Kyŏngho's academic attainments and kindly gave him a formal introduction for study at Tonghak temple.

Over the next nine years Kyŏngho studied Buddhist sutras as well as the full range of classical Chinese scholarship, and at the age of twenty-two, in 1871, he was selected to take his teacher's position. In 1879, however, his life came to an impasse when he decided to find his original master. During his journey he came to a village which was experiencing a cholera epidemic, and he spent the night beneath a tree, seized by thoughts of death. As a Buddhist priest who had studied philosophical arguments on non-duality, he was disconcerted by his own fear. Thinking that only intense Sŏn meditation could resolve this problem, he returned to Tonghak temple.

Later that year he overheard a comical exchange in which one novice jokingly said to another, "Even if (master Kyŏngho) turns into an ox, there is no spot on his nose to put in a ring and a tether." The implication was that Kyŏngho was useless, doing nothing but meditating. Upon hearing these words he attained enlightenment.

Now thirty-two, he joined his mother at Ch'onjangam hermitage, where his brother was the abbot. Over the next twenty-four years he spent most of his time travelling and giving lectures on the importance of combining scriptural study and meditative practice. In this way he reasserted a trend in the Korean Sŏn tradition that had begun with Chinul (1158-1210), and in 1899 he journeyed to Haein temple to print sutras and establish a Society for the Cultivation of Sŏn (suflsonsa). This name was the same as a community which Chinul had founded, and it seems to have been then that Kyŏngho compiled the Sŏnmun ch'waryo (The Essentials of Sŏn). This text contained four selections of Chinul's writings and is still widely used by Korean monks.

During these years Kyŏngho also continued to engage in rigorous meditative practice and he was an inspiration to commoners and priests alike. Song Man'gong and Pang Hanam met him in this period, and while they became respectful students, they also became harsh critics.

In essence, Kyŏngho's enlightenment was a release from his earlier fear of death. Through his spiritual awakening he realized that the dissimilitude of life and death was merely an appearance, and to this extent he was much the same as any enlightened Sŏn master. However, Kyŏngho made clear his realization of non-duality. He slept with women, ate meat, and drank liquor. In short, he broke his vows: an iconoclasm which stretched back to the very beginnings of Chinese Ch'-an (Sŏn) itself.

In 1904, he quit his life as a priest and travelled around Korea visiting with rustic scholars. Walking through a small hamlet in 1912, he encountered a group of children at play. He told them he was tired and was taken to the home of one of the children, where he was offered a place to rest. The next morning he awoke, requested a brush and paper, and wrote a short description of Sŏn to which he appended a poem:

the heart, a moon circular and alone
its light swallows all phenomena
light and boundaries forgotten alike
what, again, is there?

Underneath he drew a circle symbolizing the Buddhist idea of the inexhaustible source and his imminent return to it. He then gave the paper to the boy and died.

Hearing of his death, Song Man’gong wrote:

with goodness greater than Buddha, more evil than a tiger
such was Sŏn Master Kyŏnghŏ
wherever death takes him
intoxicated, reclining upon flower’s faces.

In these few lines, he summarized his deep respect and reproach for his former teacher. In 1942, an association of Korean monks printed the Kyŏnghŏchip (Collected Works of Kyŏnghŏ). The original manuscript was written by Pang Hanam and dated 1931, and although both he and Song Man’gong were members of the committee which prepared the 1942 publication, it was the controversial priest Han Yongun who was asked by Man’gong to write the preface, a short biographical section, and a brief introduction to his poems. Pang had originally written a section of warning to Buddhist priests which furiously condemned Kyŏnghŏ’s breaking of the Buddhist vows. On publication, this was omitted.

Instead, Han’s sections were tasteful, concise, and accurate. Man’gong’s selection of Han was no doubt based as much on Han’s literary skill as his reputation for being rebellious. Man’gong recognized that it was beyond the ken of a priest of impeccable fame to write about Kyŏnghŏ without either ignoring his controversial reputation or becoming mired in pedantry. His astute choice of Han was handsomely rewarded.

In subtly alluding to Kyŏnghŏ’s licentious behaviour, Han praised the Sŏn master’s ability to manifest Buddhist understanding in both word and deed. In this way, he demonstrated an appreciation of Kyŏnghŏ’s true importance within the Korean Buddhist tradition. While Kyŏnghŏ’s metaphysical understanding of Sŏn Buddhism was indebted to the tradition of the ancient Chinese masters and the Korean masters Chinul and Hyujeong (Sŏsan Taesa, 1520–1604), his enigmatic actions were deeply rooted in the iconoclastic origins of Sŏn itself. Ironically, what was most traditional about Kyŏnghŏ’s Sŏn was precisely what most troubled the conservative guardians of tradition.

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G. Evon

Kyŏnghŏ Palace

Kyunghyang shinmun

Kyongin Gallery
Situated in Insa-dong in Seoul, the Kyongin Gallery (Kyŏngin Misulgwan) occupies the former residence of Pak Yonghyo (1861-1939), a famous pro-Japanese official and an exponent for the implementation of reforms for the modernisation of Korea. The guesthouse section of Pak’s residence is now the exhibition area for oriental paintings, while the courtyard is used for sculptures. On the site of the house’s main wing (which was destroyed by fire), a two-storey structure has been built to exhibit Western-style artworks. There is also a small annex which serves green tea and other Korean beverages.

Kyŏngje yukchŏn

Kyŏngju

Geography

Situated in North Kyŏngsang Province, Kyŏngju is comprised of the towns of Kamp’o, Kŏnch’ŏn, An’gang and Oedong, and the townships of Kangdong, Naenam, Sannae, Sŏ, Yangnam, Yangbuk, Ch’ŏnbuk and Hyŏng’ok. About five kilometres east of the central area lies Pomun Lake, a popular resort replete with restaurants, hotels and recreational facilities. Kyŏngju National Park, which surrounds the city, is separated into districts which include Mt. T’oham, Mt. Nam and the Sogŭm River.

Economy

About 22.9 per cent of the city’s land is arable. Rice, barley and fruit crops such as pears and apples are common here. There are some medium-sized factories devoted to foodstuffs, textiles, wood products and machine parts, but the mainstay of the economy is the service industry and tourism. With a relatively efficient transportation network, the city is easily accessible from other areas of the nation. Train lines link the city with Taegu, Pusan and the port of P’ohang to the northeast, and the Kyŏngbu Expressway connects the city with Pusan and Taegu. Recently, plans were drawn up for a high-speed railway which would give access to the area, but due to strong opposition by groups concerned about damage to the area’s cultural artefacts, it was decided that the line would not go through the central area.

History

Having served as the capital of the Shilla Kingdom (57 B.C.-935) for nearly a millennium and the capital of the whole peninsula for about 300 years, Kyŏngju is historically the most interesting city in Korea. During the Greater Shilla (668-935) period, the city, with around one million inhabitants, served as the nation’s economic, religious and cultural centre. Originally known as Sŏrabŏl or Sŏbŏl, the city received its present name in 935. With the advent of the Koryŏ period, the city fell into a long period of decline which was further hardened by Mongolian and Japanese invasions. In the 1970s, archaeologist embarked on an ambition project to discover and restore the ancient city’s past glory. With 249 Cultural Properties, 23 National Treasures, 676 ancient tombs, the city has often been referred to as an open-air museum.

Ancient Tombs

In the centre of the city one finds Tumuli Park. Within this huge walled area lie 20 tombs of Shilla monarchs and royalty. Some of the artefacts found in these tombs can now be seen in the National Museum. The Ch’ŏnmach’ŏng (Heavenly Horse Tomb) has been opened up so that visitors can see its interior. Built around the fifth century, this 13m high, 47m in diameter tomb is the only one excavated so far that contains a wooden burial chamber. Copies of jewellery, weapons and pottery found here are now displayed in the
tomb.

In the western part of the city, one finds King Muyol’s (r.654-661) tomb. Outside of the tomb compound, there is a stone tortoise which once held a stele. On Mt. Songhwa is the tomb of General Kim Yushin. Kim was one of the nation’s greatest military heroes who led many military campaigns which resulted in the unification of the three kingdoms. The tomb is surrounded by exquisite carvings of the twelve zodiacal animals.

To the southeast of the city lies Kwae (suspended) Tomb. Believed to have been originally suspended over a pond, this tomb is thought to belong to King Wonsong (r. 785-798). Along the approaches, there are carved figures of civil officials, military guards, monkeys and lions. The military figures, with their wavy hair, large noses and heavy beards, are said to represent Persian mercenaries who served in the Shilla court.

Situated to the north of the Kyongbu Expressway and east of Taman Temple, there are five tombs that are believed to contain the remains of the first, second, third and fifth Shilla king as well as the kingdom’s first queen (Hyokkose, Namhae, Yuri, P’asa and Sondok, respectively). There are countless other tombs found throughout the area, including the tomb of King Mich’u in Hwangnam-dong and the tomb of King T’arhae in Tongch’on-dong. About half-way between Oksan Sowon and Kyongju lies the tomb of King Hùngdok (r. 826-836).

Other Shilla Sites

Chomsongdae (Treasure No. 31), an ancient stone observatory, stands a few hundred metres from Tumuli Park. Constructed during the reign of Queen Sondok (r. 632-647), there is still a great deal of debate over the original function and significance of this cylindrical stone structure. The twelve stones of the base are believed to represent the months of the year, whereas the twenty-seven layers of the tower and the stone square on top are thought to signify the twenty-eight constellations recognised in East Asia. It has also been pointed out that the twenty-seven layers correspond to Queen Sondok as the 27th ruler of Shilla. The approximately 362 (depending on where one counts) stones used for the tower’s construction are likewise believed to represent each day of the year. It is also believed that the tower’s square base and round body have symbolic significance, since heaven is traditionally said to be round while the earth is square. There is a window on the southern side, and marks on the stone indicated that a ladder was once used here.

Near Chomsongdae is Panwolsong (Half Moon Fortress), Shilla’s ancient royal palace. Shaped like a half moon, the fortress had a circumference of about 800 metres. Eight fortress gates and twenty-one buildings once stood here, but all that now remains at the site is an ice storage house (Treasure No. 66).

Anapchi (Duck and Goose Pond) was originally built by King Munmu in 674 as part of the palace complex. The giant Imhaejon (Beside the Sea Hall) which was also erected here could accommodate up to a thousand people. This beautifully landscaped area was used by the royalty as a place to hold talks and entertain foreign emissaries. Little remains at the site, but more than 14 000 relics were discovered here when the site was excavated in 1975.

Posok-jong (Abalone Stone Pavilion), another Shilla pleasure garden, once stood to the west of Mt. Nam. Although the date of construction is unclear, records indicate that it was in existence by the middle of the ninth century. All that remains of this ancient pleasure palace is a curving stone channel. In Shilla times, the channel was filled with water and wine glasses were set afloat in it. The site is historically linked with the last days of the Shilla kingdom. King Kyongae (r. 924-927), having ignored warnings of invasion when he was recreating at the garden, was murdered here by Kyónhwon’s invading forces.
Built in 634, Punhwang Temple was one of Shilla’s most important monasteries during the pre-unification period. The temple is no longer extant, but the pagoda at the site is believed to be the oldest pagoda in Korea. Made of stones cut to resemble brick, the pagoda once had seven to nine storeys of which only three remain.

Due to urbanisation and the construction of dams, many of the local relics have been moved from their original sites. These can now be found in the Kyŏngju Museum, which houses one of the best collections of historical artefacts in all of Korea. Outside of the museum hangs the Emille Bell. Legend has it that a child was tossed into the molten bronze when the bell was made; hence, the sound of the bell being struck sounds like a child crying for its mother (emī).

Tourists flock to the area every year in October for the three-day Shilla Festival. At this time, traditional games and entertainment can be seen, and there is a parade with floats portraying Shilla legends. Other popular tourist destinations include the Shilla Folk Village just east of Tŏktong Lake and the Kyŏngju Folk Art Village on Pobul Road. At the Folk Art Village, there are workshops for 18 traditional handicrafts, including pottery, woodcarving and embroidery.

Other Important Sites in the Area

There are a number of famous temples in the area. In addition to the famous Pulguk Temple and Sŏkkuram Grotto, the area’s main Buddhist attractions, there is the picturesque Kirim Temple which was founded in 643. West of the temple at Kolgul Hermitage, there is a rock-cut image of the Buddha.

In Yangnam Township near the coast, one finds remnants of Kamŭn Temple. King Munmu (r. 661-681) had this important monastery built as a spiritual bulwark against Japanese marauders who were constantly raiding the east coast. Although the king died before the project was finished, his son, King Shinmun, saw the construction through to completion. The temple was built in the flat-land layout typical of the Three Kingdoms period with its middle gate, pagodas, main sanctum and lecture hall lined up on a south to north axis. The stone steps that once stood here are believed to have inspired those now seen at Pulguk Temple. There are two three-storey pagodas at the site, which are representative of the stone pagoda style perfected in the early Greater Shilla period. The huge bronze bell which once hung here was stolen by the Japanese in 1592, but was lost at sea near Taebon on the Korean coast.

On a small islet about 200m off the coast of Taebon, there is the famous underwater tomb of Shilla’s King Munmu (661-681). At low tide, the tomb can be seen in a pool in the centre of the islet.

On Kŏnch’ŏn’s Mt. Obong stands Poku Hermitage. Here, one finds a large rock face out of which 19 niches have been recently carved. The three central niches contain carvings of the Buddha flanked by two Bodhisattvas while the other niches hold carvings of the Sixteen Arhats. Across from Poku Hermitage lies Chusa Temple, which was founded by Üisang (625-702). East of the hermitage on the foot of Mt. Tansŏk (827m), there is Shinsŏn Temple, famous as a place frequented by General Kim Yushin in the 7th century. Nearby, there is a small grotto with some rock carvings. This is believed to be one of the oldest cave temples in Korea.

In Hyŏngok Township at the foot of Mt. Kumi (594m), one finds Yongdamjong. This is the main temple of the Ch’ŏndogyo religion, which was founded by Choe Cheu in 1860 as an amalgamation of Confucianism, Buddhism and Taoism. The temple buildings were burnt down after Choe was martyred in 1864. They were rebuilt only to be burnt down
again. The present buildings date from 1960.

East of An’gang next to the An’gye Reservoir lies Yangdong Folk Village. This tranquil Chosŏn period village contains about 150 traditional houses typical of the yangbang (ruling class). Fifteen of these houses are over 200 years old. This was the birthplace of Son So (1433-1484, styled Yangmin), an official who helped quell the revolt against King Sejo in 1467. Song Chungdon (1463-1529) and Yi Önjk (1491-1533) were also born here.

There are several old Confucian schools in the area. To the north of Highway 28 in An’gang, one finds Oksan Sŏwŏn (private school). Along with Tosan Sŏwŏn in Andong, this was once one of the leading Confucian institutes in the nation. It was established in 1574 by Kyŏngju magistrate Yi Chemin and other Confucian scholars in the region in honour of the neo-Confucian scholar Yi Önjk, and was enlarged in 1772. This was one of the 47 sŏwŏn that survived the nationwide abolition of sŏwŏn by Taewŏn gun at the end of the Chosŏn period. The nearby Tongnaktang, built in 1516, was the male quarters of Yi Önjk’s residence after he left government service.

In addition to these ancient schools, several modern colleges and universities have been recently established in the area. East of the Hyŏngsan River near Kyŏngnam Bridge, one finds a branch campus of Seoul’s Dongguk University. To the south of the university, there is Kyŏngju Junior College and Kyŏngju Business College, in the central area, one finds the Korean Broadcasting College, in Hyŏhyn-dong is Kyŏngju University and in Kangdong is Uiduk University.

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Kyŏngju National Museum

The Kyŏngju National Museum (Kungnip Kyŏngju Pangmulgwan) is located in Inwang-dong in Kyŏngju. Its collection dates from 1913 when the local historical association, Kyŏngju Kojŏk Pojonhoe was formed. In 1915, the association’s collection of about one-hundred ancient artefacts was moved into a renovated, Chosŏn-era guest house. In 1954, Yun Kyŏngnyŏl and Chin Hŭngsup established an educational centre for children at the museum in order to promote awareness of Kyŏngju’s ancient heritage. The museum acquired its present name with the construction of a new site and building in Inwang-dong in July 1975. In 1986, Yi Yangsŏn donated his collection of over seven-hundred pieces to the museum.

The museum’s current collection primarily consists of items from the Prehistoric and Three Kingdoms periods. Artefacts excavated from Ch’onmach’ong (Heavenly Horse Tomb), Tumulus No. 98 and Anapji (Duck and Goose Pond) are some of the most prized items in the collection. Korea’s largest bell, best-known as the Emille Bell (National Treasure No. 29), hangs in the pavilion and in the grounds are numerous Buddhist art objects collected from the Kyŏngju area, including stupas, statues and parts of stone sculptures.

Kyŏngminpyŏn (Book of Warning)

Written in the fourteenth year of King Chungjong (1519) by Kim Chŏngguk, the classical Chinese original was translated into Korean and published well over a century later in
1658. Yi Hu-wŏn, a senior adviser to King Hyojong recommended in 1656 that the king should approve the translation and have the work published.

Kyŏngmun, King

[Mythology]

Kyŏngsan

Situated southeast of Taegu in North Kyŏngsan Province, Kyŏngsan is comprised of the town of Hayang and the townships of Namsan, Namchŏn, Amnyang, Wach’ŏn, Yongsŏng, Chinnyang and Chain. Mt. Muhak (593m) rises in the north of the city and Mt. Tonghak (603m) and Mt. Kuryong (675m) stands in the south. The city’s central area consists of numerous small lakes and reservoirs scattered over flat terrain, while Kŭmho River flows through the northern section of the city.

With extensive plains and good sources of irrigation water, the area is well-suited for rice cultivation. With numerous apple and peach plantations, the city also has the highest percentage of fruit orchards per land area in the nation. Taking advantage of the city’s close proximity to Taegu, there are also a number of factories which produce textiles and processed foods.

The city’s tourist industry is primarily centred around hiking, sports fishing and the natural mineral baths found in the region. In Namsan Township’s Sangdae Village, there is the Sangdae Hot Spring. Containing large amounts of sulphur ions, sodium bicarbonate and calcium, this 40 deg c. spring is said to have a curative effect on a number of illnesses, including stomach, liver, nerve, urinary ailments, hardening of the arteries and rheumatism. In Namchŏn’s Shinsŏk-dong, there is another mineral bath. This natural spring, discovered by miners digging for gold in 1910, is supposed to cure stomach ailments.

Tourists also visit the city to look at historical relics and sites. Most of the city’s Buddhist artefacts are housed in Kyŏnghŭng Temple (founded by Hyegong in 659), Pulgul Temple (founded in 690), Sŏnbo Temple (founded by Kŭktał in 491), Hwansŏng Temple and Wŏnhyo Hermitage. In Wach’ŏn Township near Sŏnbo Hermitage, one finds the Kwanbok seated Buddha (Treasure No. 431). Carved out of a rock face, the upper part of the figure is fully three-dimensional, while the lower part gradually blends in with the rock.

There are also a number of old Confucian schools scattered throughout the city, including Kŭmho Sŏwŏn, Kwallan Sŏwŏn, Chogok Sŏwŏn, Hain Hyanggyo, Chain Hyanggyo and Kyŏngsan Hyanggyo (founded in 1390). To the southeast of Hayang Hyanggyo perched over Kŭmho Lake, stands Kuyŏnjŏng, a pavilion built in 1849 as a scholarly retreat for Kim Iktong.

Modern schools in the area include Taegu University in Chinyang’s Nae Village, Kyungil University in Hayang, Yuengnam University in Tae-dong, Youngnam Theological College and Seminary in Chinnyang, Kyungsan University and Taeshin Christian University.

Kyŏngsan Province, North

Overview
Province located in the southwestern part of the Korean Peninsula, bounded to the north by Kangwŏn and North Ch’ungch’ŏng Provinces, to the east by the East Sea (Sea of Japan), to the south by South Kyŏngsan Province and to the west by North Ch’ungch’ŏng and North Cholla Provinces. The province also completely surrounds Taegu Special City, which contains the provincial headquarters, and includes the remote islands of Ullŭng-do and Tok-do in the East Sea. The Taebaek and Sobaek Ranges and their branches clearly separate this province from adjoining regions, a factor which has contributed to the
historical development of a unique and distinctive local Kyŏngsang identity. The largest province in South Korea, North Kyŏngsang has the second-lowest population density after Kangwŏn. The province formed the heartland of the ancient Kingdom of Shilla (668-935) in the Three Kingdoms Period, and its capital of Kyŏngju retains numerous relics from this period.

**Geography and Climate**

Much of the province lies within a wide basin delineated by the T'aebaek Range which follows the East Sea coastline, the Sobaek Range to the north and west, and smaller ranges to the south, this basin constituting the upper catchment area of the Naktong River which flows in a southerly direction to empty into the Yellow Sea in the vicinity of the port city of Pusan. A narrow coastal plain hugs the coast between the T'aebaek Range and the East Sea. Most of the province experiences a mild continental climate, however marked seasonal variations are found in mountainous inland districts. The central basin has the lowest annual precipitation found in South Korea, while the coastal plain enjoys a mild climate with comparatively small seasonal temperature variations due to the influence of warm ocean currents and the shielding effect of the Taebaek Range.

**Agriculture and Industry**

Agriculture has traditionally formed the foundation of the provincial economy, and despite difficulties presented by the mountainous terrain, the province ranks second in terms of total cultivated land area, and first in production of rice, barley, beans, apples, leaf tobacco and red peppers, and in beef livestock raising and sericulture. Bountiful fishing grounds are found around Ullŭng and Tok Islands, however the steep East Sea coast contains few natural ports. Principal marine products include squid, seaweed and leatherfish. Mineral resources are concentrated in the T'aebaek and Sobaek Ranges in the north of the province, and anthracite coal and limestone respectively account for approximately half and one-third of provincial output. Other minerals found include copper, lead, zinc and tungsten. Industrial development in North Kyŏngsang Province is largely concentrated in three districts, P'ohang, Kumi industrial zone, and Kyŏngsan on the outskirts of Taegu, and principal industries include steelmaking, textiles, electronics, beverage and tobacco production.

**Tourism**

North Kyŏngsang Province contains approximately one-quarter of South Korea's national treasures, of which almost half are found in the ancient Shilla capital of Kyŏngju, an extremely popular tourist destination. Other attractions include Mount Chuwang, Kyŏngju, Kaya and Songni National Parks, Andong Folk Village, Paegam and Tŏkku Hot Springs, and numerous temples.

**General Information**

Area: 19 021 square kilometers; population: 2 729 000 (1995 est.); provincial headquarters: Taegu. Other major centres include P'ohang, Kyŏngju and Kumi.

**Kyŏngsang Province, South**

**Overview**

Province located in the southeastern corner of the Korean Peninsula, bounded to the north by North Kyŏngsang Province, to the west by North and South Chŏlla Provinces, to the east by the East Sea (Sea of Japan) and to the south by Pusan Special City and the Yellow Sea. The province is separated from the Japanese island of Tsushima by the Straits of Tsushima to the south-west, and has long served as the southern gateway to Korea. Ready access to maritime transportation links has been a major factor in the development of part of the southern coastal region as the nation's principal heavy industrial zone.

**Geography and Climate**