Myoch’ŏng (?-1135)

Myoch’ŏng was a Buddhist priest famed for his abilities at prognostication and geomantic theory. He wielded considerable influence over King Injong (r. 1122-1146) and in 1135 led a rebellion. He is thus often referred to as ‘an evil priest’. He came from the subsidiary capital, Sŏgyŏng (Western Capital; now P’yŏngyang), which had its own alternate governmental offices. Nevertheless, the primary capital, Sanggyŏng (now Kaesŏng), was the seat of power, and its civil bureaucracy was composed of powerful yangban who championed Confucianism as the means of statecraft. The leading member of the Sanggyŏng élite was Kim Pushik (1075-1151), a historian and court-official, who was descended from the highest ranks of the Shilla nobility. Kim was Myoch’ŏng’s greatest foe.

At the time Myoch’ŏng rose to power within the court, Confucianism and Buddhism were political competitors, and Myoch’ŏng’s prestige was a symptom of the throne’s weakness. While Yi Chagyŏm’s attempted coup d’etat in 1126 highlighted the instability of the throne, Myoch’ŏng’s promise of magical insight was anodyne to Injong’s sense of insecurity. His appeal to Injong was further strengthened by the Sŏgyŏng faction’s role in countering Yi.

Yi was willing to make Koryŏ a tributary state of the Chin, and the Sŏgyŏng faction was bitterly opposed on the ground that such an acknowledgement was humiliating. Having successfully checked Yi, they turned to the question of national safety. In 1127 Myoch’ŏng and his disciple, the official court geomancer Paek Suhan, convinced the king to make geomantic theory the basis for preventing the outbreak of natural calamities. It was on this basis that he would advise making Sŏgyŏng the centre of government.

The following year he petitioned the king to erect a royal palace at the site of a military barracks in Sŏgyŏng; he unctuously pronounced the site so auspicious that ‘the Chin will of their own capitulate and be reduced to a tributary state [of Koryŏ]’. The king ordered its construction. In 1131, he also ordered, on Myoch’ŏng’s request, the construction of a citadel as well as a hall dedicated to the worship of the Eight Divinities in which native, animimistic deities were included among Buddhas and Bodhisattvas. In short, Myoch’ŏng saw native divinities on a par with those of Buddhism.

Upon completion of the construction projects in Sŏgyŏng, Myoch’ŏng petitioned the king to change his title to ‘emperor’ and subjugate the Jurchen-Chin rulers to the north in Manchuria. Myoch’ŏng also argued that the rebellion of Yi Chagyŏm proved Sanggyŏng was no longer a favourable site for government and advocated moving the capital to Sŏgyŏng. This would have effectively made the Sŏgyŏng faction dominant and was thus a challenge to the Sanggyŏng élite.

In 1132 Myoch’ŏng devised an ingenious strategy which crystallized all his political intentions into a single act. During King Injong’s visit to Sŏgyŏng, he had large rice cakes filled with hot oil, pierced, and then submerged in the Taedong river. Little by little the oil seeped to the surface of the river, giving off a bright multi-coloured sheen. He said this was the saliva of the Spirit Dragon which proved Sŏgyŏng’s geomantic strength, and he had his other confederates petition the king to adopt the title ‘emperor’ and attack the Jurchen-Chin.

His strategy was uncovered, and shortly thereafter King Injong’s father-in-law wrote a petition: “We pray that Your Highness will execute Myoch’ŏng [and the Sŏgyŏng faction], thereby removing these sprouts of evil.” In spite of this, the king’s feelings seem to have changed little. In 1134, however, the kingdom was ravaged by a variety of weather disturbances which were seen to indicate disharmony between natural and human affairs.
Lim-wan, a Sung Chinese professor at the Koryŏ Confucian Academy, wrote a petition which named Myoch’ông as the source of disharmony and accordingly demanded the heads of Myoch’ông and his co-conspirators.

Just at this time King Injong was preparing to go to Sŏgyŏng. Kim Pushik managed to dissuade the king from leaving, and Injong subsequently ended all royal visitations to Sŏgyŏng. With few exceptions, the court rallied around Kim Pushik and called for punitive action against Myoch’ông and the Sŏgyŏng party.

In January 1135 Kim, Chogwang, Yudam, and other leaders stormed the government buildings in Sŏgyŏng. They imprisoned those with direct ties of allegiance to Sanggyŏng and founded a country, Taewi, in which petty officials from Sŏgyŏng were elevated to positions of great authority. They then set-off for Sanggyŏng. Although it does not seem that they had any intention of harming the king’s person, they were determined to force Injong to accede to a single demand -- that Sŏgyŏng be made the primary capital.

In the meantime, King Injong had made preparations for war, and Kim Pushik, then sixty-one years old, was selected as field marshall of the government force. His first course of action was to assassinate Myoch’ông’s disciple, Paek Suhan, Chong Chisang, and another Sanggyŏng official who formerly had been sympathetic towards the idea of Koryŏ’s independence from the Jurchen-Chin.

After being outflanked by Kim’s troops, Myoch’ông’s erstwhile confederate, Chogwang, was convinced of the impossibility of victory. Two weeks after the start of the rebellion he beheaded Myoch’ông, Yudam, and Yudam’s son, and despatched an envoy, presumably, to gain exoneration for his role in the uprising. The envoy was imprisoned, whereupon Chogwang resolved to continue the rebellion. In the following February, Kim’s troops finally made a decisive attack, and Chogwang and the remaining leaders committed suicide.

Kim Pushik was celebrated for his military deeds and given three high positions within the court. He was, nevertheless, not immune from criticism, and some officials accused him of wasting time in quelling the rebellion. His motives in assassinating Chŏng Chisang were also suspect given that neither he nor Paek Suhan had had any opportunity to take part in what was a spontaneous and desperate uprising. His envy of Chŏng’s poetic skill was widely known, and some believed that he used the rebellion as a pretext to give vent to his personal grudge against Chŏng.

What seemed to be primarily a factional struggle between Sŏgyŏng and Sanggyŏng was, in fact, a conflict with deep historical roots. Myoch’ông’s insistence on making Sŏgyŏng the primary capital recalled the glorious former state of Koguryŏ whose capital was Sŏgyŏng and from which the name Koryŏ derived. Kim Pushik, on the other hand, was descended from the royal house of Shilla: the very state which had vanquished Koguryŏ. Myoch’ông’s plan for moving the capital thus represented to Kim the danger of losing his political base of power and a challenge to the historical lineage on which that power rested.

The uprising also represented a newly emerging intellectual conflict between the Buddhists and the Confucians. This was brought into relief by the argument over changing the title of king to emperor which was requisite for any offensive military strike against the Jurchen-Chin. In essence, the use of emperor would have clearly indicated a change in self-consciousness among the Koryŏ elite, and seeing themselves as an independent and autonomous state, Myoch’ông felt, was the necessary step.

It is recorded that Myoch’ông had the support of roughly half the kingdom for his plan that the king take the title ‘emperor’ and subjugate the Jurchen-Chin In the court, he was supported by nine out of ten officials. If true, Kim Pushik’s real victory was less military than intellectual.
Writing in the early part of this century, the Korean historian Shin Ch’ae-ho addressed this victory and called it the single most important event in the previous thousand years of Korean history. With Myoch’ông’s defeat, the Koryô rulers no longer questioned their status, and the system of Sadae (serving the great) as espoused by Kim Pushik became an unquestioned political doctrine. In turn, this doctrine was adopted by the subsequent Chosôn dynasty which perforce disdained both Buddhism and animism as it made Neo-Confucianism the state ideology. Shin Ch’ae-ho keenly observed in Kim’s victory the end of Korea’s willingness to assert an individual religious, political, and cultural heritage and poignantly saw in this the origin of Japanese colonial rule.

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Myohyang Mountain

Situated just south of Hŭich’ŏn on the border of North and South P’yŏng’ ан Province, Mt. Myohyang (1909 metres) is traditionally considered to be one of Korea’s ‘four mountains of great renown’ (sadæ myŏngsan). These four mountains are situated in each area of the nation, with the Diamond Mountains (Mt. Kŭmgang) in the east, Mt. Chiri in the south, Mt. Kŭwŏl in the west, and Myohyang in the north. The name ‘Myohyang’ (Wondrous Fragrance) is a Buddhist term describing an extraordinary incense which has a fragrance that can be smelled even though one is upwind of it. This appellation evidently comes from the large amount of aromatic trees on the mountain, such as the spindle tree and the Chinese juniper.

Mt. Myohyang is important, not only for its scenic beauty, but also for its early connection with Korean foundation myths. According to the Memorabilia of the Three Kingdoms, an older record states that in ancient times, a figure called Hwanin was residing in heaven. Aware that his son, Hwanung, wanted to descend to the world of humans, Hwanin made him three heavenly seals and sent him to govern the world of men. Hwanung therefore gathered together a retinue of 3000 followers and descended to the summit of a “Mt. T’aebaek.” Êryŏn (1206-1289), the author of the Memorabilia, claims that this was, in fact, Mt. Myohyang; hence, the mountain has been linked to the Tan’gun story from at least the mid-Koryô Period, if not earlier. Even now, there is Tan’gun Cave at the site where Tan’gun is believed to have appeared.

In addition to its association with Korea’s foundation stories, the mountain has often been the site of important historical events. In 1174, Cho Wich’ong led a rebellion that almost succeeded in toppling the government in Kaesŏng. Two years later, when he was killed, the remnants of his forces retreated to Mt. Myohyang where they continued to harass government forces. During the Koryô Period, Mt. Myohyang also served as the battlefield for numerous clashes between the Koryô and the invading Khitan.

During the Hideyoshi Invasion (1592-1598), the mountain served as the stronghold of the monk armies led by Hyujŏng (1520-1604), styled Sŏsan. Hyujŏng called on monks throughout the nation to join in the fight against the Japanese. Along with Yujŏng, who led
forces based in the Diamond Mountains, and Ch’oyong, who led force based in Mt. Chiri, Huyjong successfully led a direct attack on the Japanese forces occupying the capital. In his final years, Huyjong went back to Mt. Myohyang, passing away at the famous Pohyon Temple.

Due to the mountain’s scenic splendour, it is sometimes referred to as ‘the Diamond Mountains of the west.’ Piro Peak is the mountain’s highest point, followed by Ch’ilson (1,894 metres), Kangson (1,613 metres), Hyangno (1,600 metres) and Pobwang Peak (1,391 metres). Crystal clear streams trickle through the high valleys before passing over large granite cliffs to form Yongyon, Pison and Ch’ondae Waterfall. One of these rivulets, Wollim Stream, cuts through Yongam Valley to form spectacular cliffs over 400 metres high.

Mt. Myohyang’s striking beauty has made it a favourite site for temples. Since Koryo times, Pohyon, Anshim, Womnyeong and Kwangje Temple have been in existence along with Yun’il Hermitage and Kungang Cave. The Pohyon Temple gets its name from the tradition that the bodhisattva Pohyon (Samantabhadra) once resided there. With its picturesque scenery, links to both ancient myths and history, and rich Buddhist heritage, Mt. Myohyang is one of Korea’s favourite tourist destinations.

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Myong Ji University

Located in the city of Yongin in Kyŏnggi Province, Myong Ji University (Myŏngji Taehakkyo) was established in Seoul’s Pukch’ang-dong as the women’s school, Sŏul Kodŭng Kajŏng Hakkyo, in August 1948. In July 1952, the school was reorganised as Kŏnhwa Yŏja Ch’ogŭp Taehak with Chŏn Hodŏk as dean. In March 1955, its name was changed to Sŏul Yŏja Ch’ogŭp Taehak. The school faced a financial crisis in 1956, and Yu Sanggŭn assumed control. Under Yu’s guidance, the school was transformed into Sŏul Mulli Sabŏm Taehak, a two-year, co-educational institute for secondary-school teachers. At this time, the school moved to a new campus in Seoul’s Chung Ward.

In 1962, Sŏul Yŏja Ch’ogŭp Taehak was reorganised into Sŏul Mulli Shilgwa Taehak. It aimed to give young people the technical skills being demanded by Korea’s rapid industrialisation. A year later, it became the four-year Myong Ji College, and in 1967, a graduate school was established. After merging with Kwandong Taehak in February 1972, the college took on a Christian inclination. In 1974, the college transferred to Namgajwa-dong in Seoul and five years later, another campus was built at Yongin.

In September 1983, the college became a university with Pak Ilgyŏng as president. Throughout the 1980s and 1990s, an expansion program was under way. Today, there are six colleges. At the Yongin campus, are the Colleges of Arts and Physical Education; as well as Engineering and Natural Science; and at the Seoul campus, there are the Colleges of Business Administration; Humanities; and Law and Political Science. For postgraduate studies, there are, in addition to the Graduate School itself, the Graduate Schools of Adult Continuing Education; Distribution and Logistics; Education; Engineering; Local Autonomy; Industrial Technology; International Business and Trade; Securities and Insurance; and Transportation and Tourism.

University publications include the Myŏngdae Shinmun in Korean and The Myong Ji
Myŏngch’ŏn County

Myŏngch’ŏn County extends to the coast in the southern part of North Hamgyŏng Province. This large county covers a total area of 2,080.43 sq.kms. Topographically, the county consists of rugged terrain with defined plains running along Myŏnggan Stream in the northeast and Hwadae Stream in the south. Kamt’o Peak and other peaks of the Hamgyŏng Mountain Range rise in the northwest, while the Ch’ilbo Mountain Range runs from the northeast to the southwest. Famous for its extraordinary rock formations, Mt. Ch’ilbo (906m) is often called ‘the second Kŭmgang (Diamond) mountain.’ As a mountainous region, the county’s climate is characterised by sharp seasonal fluctuations, with an average January temperature of -9.6°C, an average August temperature of 22.1°C, and an average yearly rainfall of 667mm.

A number of ancient historical artefacts have been found in the county. In Changdŏk Village, mammoth bones have been discovered and in the Hago Stream area, there are more than five-hundred ancient tombs. Earth mounds mark the old military site of Myŏnggan Fortress in Iجام-dong, and in Hau’s Myŏngch’ŏn Village, there is the Myŏngch’ŏn Town Fortress. Measuring 1.0 km. in circumference and standing 3.0 metres high, Myŏngch’ŏn Fortress was built in 1517 to block Jurchen invasions and was expanded during the reign of King Injo (1623-1649). Other fortresses in the area include Taesadong-bo, twelve kms. west of the town of Myŏngch’ŏn; Sosamadong-bo, twelve kms. to its north, and Kalma Fortress, seventy-four kms. to the southeast.

During the Japanese occupation, local residents were often in confrontation with the occupying forces. In March 1919, a market-day in Haga Township was used as the occasion to gather over two-thousand people for an ‘independence’ protest. This was followed by spontaneous uprisings in the Sangu, Sanggo and So townships. One of the most famous participants was Tong P’ungshin. Arrested after burning down a Township Hall and the houses of several politicians who were sympathetic to the Japanese, Tong eventually committed suicide while in prison.

Myŏngji Mountain

Situated in Kap’yŏng County in Kyŏnggi Province, Mt. Myŏngji (1,249 metres) is part of the Kwangju Mountain Range. To the north-east, lies Mt. Hwaak (1,468 metres), to the south Mt. Taegŭm (704 metres) and Mt. Ch’ŏng’u (619 metres), to the west Mt. Kangssi (830 metres) and Mt. Ch’ŏnggye (849 metres), and to the east Ch’oktae Peak (1,124 metres). With its picturesque terrain and dense forests, the mountain is frequented by visitors from both Seoul and Chunch’ŏn.

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Myŏngjidŏk Mountain

Mt. Myŏngjidŏk (911 metres) is situated on the border between Hwanghae Province’s Koksan County and Kangwŏn Province’s Ich’ŏn County. Along with Mt. Idŏk (1,298
metres), Mt. Ponghwang (1,250 metres) and Mt. Ibam (1,107 metres), the mountain is part
of the Mashingnyông Mountain Range. The area near the summit is characterised by
exposed rock. Although scattered conifers cover the mountain, most of the soil lacks
vegetation. Graphite and copper mines operate throughout the area.

**Myŏngjong, King** *(r. 1170-1197)*

King Myŏngjong (1131-1202) was the nineteenth king of Koryŏ and reigned from 1170 to
1197. His given name was Ho, childhood name Ḥun, and his courtesy name Chidan. He
was the third son of King Injong *(r. 1122-1146)* and the younger brother of King Ûijong
*(r. 1146-1170)*. His queen was the daughter of Kim On, the Lord of Kangnŭng, and when
her son Kangjong *(r. 1211-1213)* became king she was elevated to queen dowager Ûijong.
In 1170 when the military revolt led by Chŏng Chungbu *(1106-1179)* broke out and his
brother was deposed, Myŏngjong was placed on the throne.

The reign of Myŏngjong was a period in which the throne was totally dominated by
the military, and he was no more than a figurehead for the military leaders. A junta led by
Chŏng, Yi Üibang (? -1174), and Yi Ko (? -1171), ruled through the Chungbang, or
supreme military council, which they had established. These men, however, strived for
personal power and eventually Yi Ko was assassinated by Yi Üibang, who was in turn
killed by Chŏng. Chŏng was then able to rule alone for several years before being killed by
an ambitious young commander, Kyŏng Taesŭng *(1154-1183)*, in 1179. Kyŏng only
managed to hold power for a few years before his death from illness, and once again
control of Koryŏ was thrown into chaos. Yi Üimin (? -1196), originally of slave status,
seized power and ruled with brutal ferocity for over a decade until he too was killed in 1196
by the brothers Ch’oe Ch’unghŏn *(1149-1219)* and Ch’oe Ch’ungsŏ (? -1197). The rise to
power of the Ch’oe brothers marked the end of the chaotic struggles of military
commanders for supremacy, as the Ch’oe’s and their descendants effectively controlled
Koryŏ until the mid-thirteenth c. Shortly after seizing power Ch’oe Ch’ungsŏ died leaving
his brother in complete command of the Kingdom. Ch’oe Ch’unghŏn further consolidated
power by replacing Myŏngjong with his brother King Shinjong *(r. 1197-1204)*.

Quite clearly, Myŏngjong was only a token king who was completely dominated by
the powerful military figures of his day. The Koryŏ court remained under military control until
the Mongol invasions of the mid and late thirteenth c., being then replaced with Mongolian
equivalents. The Koryŏ monarchy did not regain control until the reign of King Kongmin
*(r. 1351-1374)*, in the waning years of the kingdom.

**Myŏngnang** *(fl. 635)*

Myŏngnang was born the aristocrat son of the sagan Chaeyrang and Lady Namgan, and the
nephew of the famous monk Chajang. In 632, he went to Tang China to study Tantric
doctrines. According to legend, in 635, as Myŏngnang walked along the coast of the
Yellow Sea on his way back to Korea, the Dragon King beckoned him to visit his undersea
palace. In the palace, the Dragon King gave Myongnang one thousand gold coins. More
importantly, he transmitted esoteric teachings to the monk. Myŏngnang received the coins
and tried to head back to land, but found that the Dragon King’s castle was surrounded by
water. Myŏngnang finally reached dry land by burrowing through the ground under the
Dragon King’s palace. After much digging, he came up through the well of his own house.
Myŏngnang made his old residence into a temple and used the gold that he had received to
decorate the pagoda and Buddha statues of the temple. The temple glittered with such
brilliance that it came to be known as Golden Brilliance (Kumgwang) Temple.

In Korea, Myŏngnang founded Shilla’s Shinin (Divine Seal) sect. This sect, later based at
Kŭmsan Temple, was associated with miracles and state-protection Buddhism *(hoguk pulgyo)*. Thus, at the end of the Three Kingdom’s Period when Shilla and Tang forces
turned on one another, Myōngnang and twelve other monks received royal support to build Sach’ŏnwang (Four Heavenly Kings) Temple as a spiritual centre protecting the nation. In the Samguk Yusa (Memorabilia of the Three Kingdoms), it is said that the monks called on the spirits of heaven and the sea after which a mighty typhoon arose and sank the attacking Tang vessels. In 671, the Tang forces mounted another attack which was again sunk through Myōngnang’s magical powers.

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Myŏngsŏng Mountain

Situated on the border of Ch’ŏrwŏn County in Kangwŏn Province and P’och’ŏn County in Kyŏnggi Province, Mt. Myŏngsŏng (923 metres) is part of the Kwangju Mountain Range. The mountain is surrounded by Mt. Kwangdŏk (1,046 metres) to the east, Mt. Paegun (904 metres) to the south-east, and Mt. Sahyang to the south. At the south-west base of the mountain lies the Sanjong Lake resort area and Chain Temple. To the north lies the Yonghwa Reservoir. Mt. Myŏngsŏng is also known as Mt. Urŏm. Both names are thought to come from a legend about Kungye, the leader of Later Koguryŏ, who purportedly fled to the area around 929 C.E. only to be killed a year later. It is said that upon Kungye’s demise, the birds in the area made crying sounds (myŏngsŏng or urŏm).

Myŏngsŏng, Queen (1851-1895)

Queen Myŏngsŏng (Queen Min) was the queen of King Kojong (r. 1863-1907). Her family’s ancestral home is in Yŏhŭng But she was orphaned at eight years when both parents died. After Kojong’s accession in 1863, his father Hŭngsŏn Taewŏn’gun (1820-1898) sought a queen for his son. He did not want to become a victim of the royal in-law families that had dominated Chosŏn since the start of the nineteenth c., and accordingly looked for a queen from a family without strong political connections. Upon the recommendation of his wife, he selected the young Min as queen for his son. The young queen was exceptionally bright and furthered her knowledge by reading works such as Ch’unch’u (Spring and Autumn Annals) in her leisure time.

The conflict between Queen Min and the Taewŏn’gun began with the birth of Prince Wanhwa by a palace lady and the favouritism that the Taewŏn’gun showed towards this child coupled with desire to name it crown prince. Behind this incident were the factional politics that surrounded the late years of Chosŏn and Queen Min’s involvement with the Noron (Old Doctrine) Faction that opposed the Taewŏn’gun. Moreover, time was on Queen Min’s side since as Kojong became older, he began to show the desire to escape from the regency of his father and establish his own rule. Therefore, in 1873 when the Taewŏn’gun was driven from power by the combination of the Confucian officials that he had antagonised and the newly emerging power of the Min family, Queen Min seized this opportunity to solidify her political power. At this time, although Kojong was king in name, it was Queen Min who chiefly controlled the destiny of the government.

The policies of the Min-led government were not popular with many and as a result of corruption among the clerks at the Sŏnhyech’ŏng (the Office of Revenue Raising and Disbursement), the military was not paid. As an outgrowth of this a mutiny broke out. The brunt of the Military Mutiny of 1882 (Imo Kullan) was aimed at the Japanese and the Min family whom the soldiers blamed for the corruption of the government and the
encroachment of the Japanese. Thus when this broke out, Min Kyōmho, the superintendent of the Sŏnhyech’ŏng, was killed and Queen Min was forced into hiding for fear of her life. In addition, the Japanese legation was burnt to the ground and a Japanese military officer was killed. The result of this uprising was a shift in power in Chosŏn as the Taewŏn’gun once again took control of the government.

It was during this period that Queen Min began to reveal her adroit political skills. In 1885 the Komundo Incident (the British occupation of Kŏmun-do Island) occurred and the German adviser to the Chinese Government, P.G. von Mollendorff, along with the Chinese diplomat, Ma Qian-chang were dispatched to Japan to appraise the situation and reach a settlement with the British. At this time diplomatic contacts with Russia, Qing and other foreign powers became increasingly important as these nations strove for hegemony over Korea. It was Japan, however, that revealed the most influence in Korea and pushed the Reforms of 1894 (Kabo kyongjang) into law in Chosŏn. These reforms attempted to circumvent the political authority of Kojong, Queen Min and the Taewŏn’gun. Therefore, Queen Min sought an ally for herself and her clan in the Russian forces in Korea that were vying with Japan for control. Queen Min knew that in order to drive the Japanese from Korea she would need the aid of the Russians and therefore made overtures to the Russians for support. The pro-Japanese faction within the Chosŏn government sought to rid themselves of their political enemy and plotted to have the queen dethroned. However, Queen Min discovered this plot and was able to purge many of the pro-Japanese elements from the government and replace them with pro-Russian men such as Yi Pŏmjin and Yi Wanyong, thereby giving the government a pro-Russia slant. The Japanese sought to regain their lost influence and targeted the Queen as their greatest obstacle. Therefore, the Japanese minister, Miura Goro, authorised an attempt on the Queen’s life and this was carried out on October 8, 1895. Queen Min was savagely beaten to death by the Japanese and this event served to hasten the fall of Korea into the treacherous hands of the Japanese.

The assassination of Queen Min caused a great outrage among the Korean people and can be said to mark the beginning of the armed insurrections against the Japanese imperialists. However, with her death the pro-Japanese forces with the Chosŏn government were unchecked and thus Chosŏn soon fell under the colonial domination of the Japanese. Therefore, the Queen is not only remembered for her political skills, but also as being the last obstacle to the Japanese colonial occupation of Korea.

**Myŏrak Mountain**

Situated west of Namch’ŏn, Mt. Myŏrak (816 metres) is the main peak of the Myŏrak Mountain Range which runs through the middle of Hwanghae Province. To the south-west of the mountain lie Mt. Undal (600 metres) and Mt. Changsu (747 metres). The mountain is characterised by rough terrain with steep slopes on its southern side. At the foot of the mountain to the west, beans, millet and other grains are cultivated. The forests are made up of pines, firs and silver firs.

**Mythology**

**Introduction**

Myths represent an expression of a religious system or ceremonies with supernatural beings as their main focus. A large variety of myths pertain to the origin of the universe; the birthplace of mankind; the life history of a deity; the rationale for the establishment of social systems; and the formation of a society’s culture. By and large, myths should be differentiated from legends, the latter being mostly concerned with human beings and their secular activities, while myths are most often based on supernatural beings or activities originating in the sacred realm.
In Korea there are essentially four types of myth: 1) foundation myths that retell the origins of the founders of the various Korean kingdoms; 2) the clan-founder myths that retrace the founding father of a clan to supernatural origins; 3) village myths concerning the tutelary deity of a given village; and 4) shaman myths that provide a history of various deities in the shamanistic pantheon and the rationale for the perpetuation of shamanist practices and beliefs. The common feature of the four categories of Korean myths is the belief in supernatural intervention in the profane realm, and hence, the necessity of mortal man to pay homage to these sacred powers.

Another division used for the classification of myths is that of the subject of the myth. Essentially there are two types of subjects: those that centre on a protagonist of humble origin and recount the process in which he or she became a deity through the accomplishment of some extraordinary proceedings; and those that recount a being of the supernatural realm performing some phenomenal task that has resulted in it being highly venerated by man. The model of the former case is quite often manifested in shamanist myth, or *ponp’uri*, which essentially narrates the origin of shamanist deities. Examples of these origin myths of shamanist deities are found in *Pari kongju shinhwa* (The Myth of the Abandoned Princess) and *Chesok ponp’uri* (The Tale of Chesŏk). Conversely, the latter category of myth is revealed in the foundation myth of the Koguryŏ Kingdom, the *Tongmyŏng wang shinhwa* (The Myth of King Tongmyŏng). Moreover, myths concerning the founders of given clans often have a similar form as those recounting the foundation of a kingdom.

Korean myths commonly reveal a strong relationship with the origins of the concept of ancestor worship, and are often thought of as the beginnings of religions and religious practices based upon ancestor worship. Myths with their base in ancestor worship are manifested in the form of lineage records of generations of ancestors. For example, the *Tan’gun shinhwa* (Myth of Tan’gun) is a record of the founders of Kochosŏn and provides a record of three generations of the founders; while the *Tongmyŏng shinhwa* is a record of the founding lineage of the Koguryŏ kingdom and gives an account of four generations. Shamanist and clan founder myths also are structured in much the same manner, with the *Pari kongju shinhwa* providing an account of some four generations of the protagonist’s lineage and clan founding myths similarly formed.

A further characteristic of Korean myths is, (with the exception of shaman myths) a close relationship with historical events. Foundation myths are also the retelling of the historical events that led to the foundation of various Korean kingdoms, and thus represent the coexistence of mythology and history. Those who founded the early Korean states are said to be either heavenly beings or their progeny, and these possess both human and divine qualities. Most often these beings are descended from the heavens, manifest human form, and establish a kingdom. This process of the humanisation of supernatural forces reveals a desire on the part of the composer groups of these myths to be able to exert control of the powers of the sacred realm. Hence, in past times the recitation of a founding myth acted as a means to supplicate the forces of the supernatural, which indicates the religious function of these myths.

**Foundation Myths**

Iryŏn (1206-1289) tells in his *Samguk yusa* (Memorabilia of the Three Kingdoms) the story of Tan’gun, Lord of the ‘Tan (Birch) tree, portrayed as the founder of Kochosŏn, traditionally translated as (Land of) Morning Calm. Iryŏn relates, 'A bear and a tiger were living in the same cave. They used to pray to the Crown Prince of Heaven, seeking to change into human shape. The Prince gave them (each) a bunch of mugwort and twenty corns of garlic, telling them that if they ate this and hid from the sunlight for a hundred days, they would obtain a human form. (In this way), after twenty-one days, the bear
obtained a woman's shape, but the tiger, being unable to practise such control, was consequently unable to transform. So the bear-woman constantly prayed beneath the Tan tree that she might produce a child. The Crown Prince of Heaven wedded her, and as a result she became pregnant and bore a son who was called King (Wanggôm) and Lord of the Tan tree. He established his capital at P'yŏngyang, and for the first time the land was called Chosŏn.' (SGYS i, pp.1b-2a)

We may note in passing that, in the author's view, the transformation of the bear into a woman represents a later development, since in the earliest stage of the evolution of Korean legends it is the animals themselves which are alleged to have given birth to human ancestor figures. This is illustrated in the instance of the wife of Pak Hyŏkkŏse, the founder of Shilla, who is said to have been born from the left flank of a dragon (see *Samguk sagi* {History of the Three Kingdoms} i, p.1a; SGYS i, p.13a). In other instances it is the earth itself which gives birth to the mythical hero: thus the first three inhabitants of Cheju Island are said to have sprung from the soil (*Koryŏsa* xxxvi). In the northern kingdom of Puyo, a male baby shaped like a frog but golden in colour (and hence called Kŭmwa 'Golden Frog') was discovered under a stone and taken by a childless king to become crown prince (SGSG xiii, p.1a; SGYS i, p.8a). Not infrequently in such stories the birth-place itself is indicated by some sort of heavenly message -- a mysterious voice, a ray of sunlight (as in the Koguryŏ legend at SGSG xiii, p.2a, SGYS i, p.8b), or the neighing of a horse (SGSG i, p.1a; SGYS i, p.12b). We should also note that, in this stage of development, certain animals seem to be venerated. Thus, in the third c. Chinese text, *San Guozhi* we read that, 'The Ye people regard the tiger as a god and offer worship to it' (*San Guozhi, Wei zhi* xxx, p.36a in *San Guozhi jijie*). The same text states that others venerate the cockerel as a spiritual being.

In any case, as we have just seen, it is not until what may be termed the second stage in the evolution of Korean legends that a Woman appears as the mother of the hero, as the following legend illustrates very well.

'Koguryŏ is sprung from Puyo. They themselves say that their ancestor was Chumong, whose mother was the daughter of a river god. She was confined in a room by the King of Puyo. When the sunbeams shone in upon her, she withdrew to avoid them, but the rays pursued her. Soon she became pregnant, and gave birth to an egg. The King of Puyo had the egg thrown to the dogs, but they would not eat it; so he fed it to the pigs, but likewise, they rejected it. So he had it abandoned on the road, but the horses and oxen avoided it, and when he had it left in the fields, the birds came down in flocks and covered it with their feathers. The King (tried to) break it, but was unable to do so, and at last he returned it to its mother, who wrapped it with cloths and put it in a warm place. (At last) a little boy broke through the shell and came out.' (This is the sixth c. *Weishu* (History of the Wei Kingdom) version (WS c, p.1a) of a legend, which is first found as the origin legend of Puyo itself in the first c. *Lunheng*, ii, p.81).

In this *Weishu* version of a Korean story we find a completely evolved cosmogony: here are the three worlds of Creator-Heaven embodied in sun-rays, Earth represented by the various animals, and the Waters incarnated in the figure of the River God's daughter. It is worth noting that this third world of the Waters symbolises at one and the same time death and resurrection. Thus in this same legend of Chumong as retold in the later 'Old Samguk-sa' version preserved in the notes to *Tongguk Yi sangguk chip* (Collected Works of Minister Yi of Korea) iii, p.6b, we read, 'As he was resting under a great tree, a pair of doves came and perched together. Chumong said, "In my time of need, here are the envoys of my divine mother bringing me the wheat grain." Then he took his bow and shot at them, hitting the two with one arrow. Opening their crops, he discovered the wheat grains; then he spat water onto the birds and they came back to life and flew away.'

Chumong indeed creates his own 'world' upon earth and, in order that it may come about,
his putative father, Haemosu, the Crown prince of Heaven, is obliged to embody himself in animals which represent the three worlds -- Heaven, Earth and the Waters -- appropriating their respective energies and their physical and spiritual properties, thus, 'Then the River God transformed himself into a carp, and swam off into the waves flowing before his courtyard. Then the Prince turned himself into an otter and caught him. Consequently, the River God changed again, this time into a stag, and fled (by land); the Prince, however, assumed the shape of a wolf and pursued him. The River God then changed into a pheasant, but the Prince turned into an eagle and struck at him.' (Tongguk Yi sangguk chip iii, p.4a).

Anthropomorphism and Tutelary Animals

Among the ancestors of the Korean people, a bond was perceived to exist between the human being and the animal that was his or her tutelary spirit or alter ego. This connection is clearly shown in one of the panels of a Shilla vase where a man and a woman copulate alongside animals. Significantly, this familiarity between animals and humans led to the appearance of anthropomorphism amongst the ancient Koreans. Thus the account of a girl born from a dragon in SGYS i, p.13a continues, 'She was extremely beautiful, but her lips were like a chicken's beak. So they took her and bathed her in the river to the north of Talsŏng, and her beak fell away.' So also, the second ruler of Koguryŏ, 'Hunting in the country around Mount Ki, he found a strange man with feathers beneath his armpits. He brought him back to court and, giving him the surname U ('Feathers'), married him to his daughter.' (SGSG xiii, p.8b; note that in ancient China those who had obtained the secret of immortality were often depicted with feathers on their bodies).

The same sort of connection between an individual and a particular animal appears in a legend about the Shilla king Kyŏngmun (r.861-875), as told in SGYS ii, pp.16b-17a: 'Uncountable numbers of snakes gathered every evening in the king's bedroom. Startled at this, the women of the palace were going to drive them away, but the King said, "Without these snakes I could not sleep peacefully; don't stop them!" Every time he lay down to sleep they used to creep over his chest with their tongues protruding.'

Other legends show tutelary animals such as these in the service of the hero, who in turn is aware that he can acquire the sacred powers of such animals with celestial help. Again, we turn to the legend of Chumong in WS 100: 'Chumong left Puyo and fled south-eastwards until a great river barred his way. He wanted to cross, but there was no bridge, and the pursuers from Puyo were close behind. Then Chumong addressed the water, saying, "I am the son of the sun, and maternal grandson of a river god. Today I am escaping from my enemies, yet now they are almost upon me. How shall I cross over?" Then the fish and the turtles rose to the surface of the river to form a bridge, and Chumong was able to get across. Afterwards the fish and the turtles drifted apart, and the horses of his pursuers could not cross over.'

Subsequently, Chumong goes on to set up a capital and found the kingdom of Koguryŏ. Another version of the Chumong saga shows the hero not merely making use of the help of animals, but also dominating them, if necessary by threats. (Chumong) went hunting in the west and caught a snow-white stag, which he then hung upside down on Haewŏn ('Crab Plain'), vowing that, unless Heaven sent down rain to flood the capital of the (his rival Song-yang) King of Piryu, he would not release it, and (telling the deer) to invoke Heaven if it wished to escape its plight. The deer cried so loud and bitterly that the sound reached Heaven. (Then) it rained in torrents for seven days, flooding Songyang's capital. In the sixth month, Song-yang came to offer the submission of his kingdom'. (Tongguk Yi Sangguk chip iii, p.7a).

Here we see that the hero has succeeded in gaining control over the natural world with the help of an animal, a deer, which was especially considered as the messenger of Heaven.
Other legends show the central character, with increasing self-confidence, rejecting the power of the shamans who were believed to be capable of communicating with the three worlds of Heaven, Earth and the Waters. Thus, SGSG xv, p.8b tells a story of the Koguryŏ king Ch’adae (r. 146-165; traditionally regarded as a tyrant): 'As the king hunted at P’yŏngyu-wŏn, a white fox followed him and barked; when the king shot at it, he missed. The king then consulted the chief shaman, who said, "A fox is an ominous creature and no good sign; moreover, this one is white, which is even more uncanny. Yet, Heaven cannot reiterate its words -- this is why it manifests itself in such ominous portents, with the object of making the ruler of men, through fear and trembling, examine himself and thereby reform. If my lord will cultivate virtue, then he can change this misfortune into blessings." The King retorted, "Unlucky is unlucky; lucky is lucky. Once you have already seen it as ominous, then you go on to take it as fortunate. What lies are you fabricating?" And he had the man put to death.'

Even more eloquent of a change of attitude is the following anecdote concerning an ancestor of the founder of Koryŏ, Hogyŏng (whose name incorporates the word for tiger). In a document quoted in the preface to the Koryŏsa (History of Koryŏ), he is said to have taken shelter in a mountain cave along with nine companions. When a tigress appeared and roared loudly the men decided to throw their caps out of the cave; whoever owned the one which the animal seized would go out and face it. This happened to be the one belonging to Hogyŏng, but when he came out to fight the tigress the animal suddenly disappeared, while the cave collapsed, burying the other nine men. Hogyŏng went back to get the people of his village to come and bury the men who had perished; but before doing so they offered worship to the mountain deity who then appeared and announced that, being a widow, she had (as a tigress) encountered Hogyŏng and now wished to marry him and share the administration of the spirit realm with him, "I beg you to accept appointment as Great King of the Mountain."

Having spoken, she disappeared, along with Hogyŏng. His fellow villagers then erected a shrine to Hogyŏng as Great King (of the Mountain). Because of the nine men who had perished simultaneously, they renamed the mountain Nine Dragons. However, Hogyŏng could not forget his former wife, and came each night to sleep with her as if in a dream. Consequently, she gave birth to a child...

The important point here is not the marriage of the human hero to an animal, but his evident preference for his original human wife; in turning away from the path marked out for him by the will of the deity he rejects the sacred powers of the animals. The story shows a new era opening in the spiritual development of the people, one in which human beings, moving away from the natural world of the animals, themselves become deities, while alongside them appear imaginary creatures.

Li Og
Tr. by K H Gardiner

Nabuk Stream

Beginning in the vicinity of Mt. Kosŏng and Mt. Taeyŏnjŏk, Nabuk Stream flows about 43.0 kms. through North Hamgyŏng Province’s Kyŏngsŏng County before entering Ch’ŏngjin Bay on the East Sea. The stream’s upper and middle sections, which run down the steep eastern slopes of the Hamgyŏng Mountain Range, have not developed flood plains. Between the stream’s lower section and Susŏng Stream to the north lies Susŏng Plain, the largest plain in North Hamgyŏng Province.

Nach’ŏl

Naeam sŏnsaeng munjip (Collected Writings of Master Naeam)

Naeam sŏnsaeng munjip is a literary collection of the middle Chosŏn period civil-official
Chŏng Inhong (1535-1623). It is of fifteen volumes in seven fascicles and titled after the pen name of Chŏng. This woodblock-print work was compiled and edited by a descendant of Chŏng in 1911, and does not contain a preface or postscript.

The first volume of Naeam sŏnsaeng munjip contains twenty-three poems, and the second to tenth volumes contain various memorials to the throne and other official writings. In the eleventh volume there are miscellaneous writings and in the twelfth various epitaphs and funeral odes are included. Volume thirteen contains fourteen epigraphs while the final two volumes are supplements to the work and contain poetry and other writings of Chŏng.

This collection provides valuable data for the study of the political factionalism and turmoil of the sixteenth and seventeenth centuries. It was republished in 1984 by Asea Munhwa Sa.

Nagan Village

Najin

Situated in the northeastern part of North Hamgyŏng Province, Najin is the northernmost of Korea's large ports. Surrounded by Kyŏnghŭng County, Chongsŏng County and the East Sea, the city has an area of 136 sq. kms. It consists of coastal plains, but has Mt. Songjin (1 146m) and other peaks of the Hamgyŏng Mountain Range in the north. The city's climate is relatively mild, with an average yearly temperature of 7.0c. and an annual rainfall of between 800 and 900mm.

Najin's port opened to foreign trade in 1921. Beginning in 1932, as the city became an important transportation point for goods going into and out of Northern Manchuria, the port facilities were upgraded and a central business district was constructed. With Soch'o Island and Taech'o Island serving as natural breakwaters, Najin Bay is navigable by large vessels. As a result, fisheries and shipyards have developed. Because of its strategic location to both Russian and Chinese borders, the city also serves as an important military base.

There are prehistoric artefacts on Ch’odo Island and in Najin-dong, but relatively few from later eras. On Yŏndu Peak, there are remnants of a fire signal platform.

Naju

Situated in the western part of South Chŏlla Province, Naju embraces the town of Namp’yŏng and the townships of Kongsan, Kŭmsŏng, Tado, Taehi, Tonggang, Munp’yŏng, Pŏnnam, Ponghwang, Sanp’o, Seji and Wanggok. Recently expanded to include the areas formerly known as Naju County, the city now covers a total area of 592.61 sq. kms. Kuksa Peak (440m) and Mt. Pongch’ŏn (336m) are at the city’s southeast corner and Mt. Kŭmsŏng (452m) is to in the north. Most of the remaining land is undulating. The Yŏngsang River, which flows from the north to the southwest, and Naju Lake in the east are the city’s main sources of water. Naju Lake was formed in September 1976 with the completion of Naju Dam along the Taech’o River. The dam is 31 metres high, 496 metres long and supplies irrigation water to over 11 000 hectares of rice fields.

Naju has mild weather, with an average yearly temperature of 13.2c. and an average annual rainfall of 1 245mm. With its good water supply and the extensive Naju Plain along the Yŏngsang River, the city is well-suited for agriculture. Of Naju’s total area, about 26 000 hectares are arable, with over two-thirds of this used for rice and the remainder dry-field crops. Naju also produces peaches and grapes, and enjoys the distinction of being Korea’s leading producer of pears. Introduced by the Japanese, Naju pears (also known as Arirang pears) taste best in the winter after they have been stored for several months. In addition to
farms, there are mines/quarries in the area that excavate pagodite, gold, silver and clay. The city is also well known for its woven mats made from hare’s-foot fern (Davallia mariesii).

The Naju area contains many historical sites. Buddhist artefacts found here include a stone lantern in Namp’yŏng’s Tongsŏ Village; a five-storey pagoda in Seji’s Songje Village (South Cholla Province Tangible Cultural Asset No. 78); a two-storey pagoda at Pugam Temple in Tashi’s Kaun Village; a standing Buddha figure in Naju’s Ch’ŏch’ŏn Village; and a standing Buddha figure in Manbong Village. Other artefacts can be seen at Chungnim Temple in Namp’yŏng; Purhoe Temple in Tado; Unhŭng Temple in Tado; Tabo Temple just south of Mt. Kŭmsŏng; and Shimhyang Temple in central Naju.

Since Naju was one of the major cities of the Chŏlla region, a large number of educational institutions were set up here during Chosŏn. Confucian schools from this time include Naju Hyanggyo (founded in 1398); Namp’yŏng Hyanggyo (founded in 1420 and moved to its present location in Namp’yŏng’s Kyoch’ŏn Village in 1534); Wŏlc’hŏng Sŏwŏn at the foot of Mt. Wŏlc’hŏng (founded in 1659); Changyŏn Sŏwŏn near Chungnim Temple in Namp’yŏng; Pongsan Sŏwŏn in Namp’yŏng (founded in 1541 in honour of Paek In’gŏl); Sŏlsŏ Sŏwŏn and Kyŏnghyŏn Sŏwŏn in Noan; and Pan’gye Sŏwŏn in Pŏnnam (founded during the reign of King Sukchong [r. 1674-1720]). In terms of size, Naju Hyanggyo is one of the three largest Hyanggyo in Korea. The school’s architectural layout resembles that of the national Confucian shrine in Seoul. Unlike most Hyanggyo, this school’s shrine is in the foreground and Myŏngnyundang, the lecture hall, is situated to the rear. Modern schools in Naju include Dongshin University in Taeho-dong and Kwang-ju Arts College in Namp’yŏng.

Village festivals and rituals are still commonly held in this area. At most villages, the tangsanje (Shaman ritual to worship the deity of the mountain) is held in front of an old guardian tree or trees where the village’s tutelary spirit is believed to reside. During times of drought, a kiuje (ritual of praying for rain) is held at an altar in the mountains, at which time a grave is opened as an act of desecration. It is believed that the mountain spirit (sanshin) will then send down rain to purify the area.

Naksan Temple [Architecture]

Naktong River

With its source on Mt. Hambaek (1 573m) in the city of T’aebaek, the Naktong River passes through the lowlands of southeastern Korea on its way to the Southern Sea. The Naktong is 525 kms. in length, making it the longest river in South Korea and the second longest on the Korean peninsula. The river is referred to as the Nak-su (Nak River) in the Tongguk yŏji sŭngnam (Augmented Survey of the Geography of Korea) and is called the Naktong-gang (Naktong River) in the Taengni chi (Ecological Guide to Korea) which was written during the reign of King Yongjo (r. 1724-1776). The name Naktong (East of Nak) is said to refer to the river’s location east of the ancient Karak (Kaya) Kingdom.

The river has an average yearly effluence of approximately 11 billion cubic metres, but this amount can double, or decrease by more than half, during particularly wet or dry years. Since two-thirds of the yearly effluence occurs between the months of June and September, land along its banks is subject to periodic flooding. Due to heavy erosion along its western location, the Naktong transfers an estimated 10 million tons of sand and silt to the ocean each year.

In 1973, following a five-year developmental study of the Naktong River system, thirty sites were proposed as possible locations for dams. Of these, eighteen were deemed economically feasible, with the Andong, Imha and Hapch’ŏn dam sites being designated the most suitable. Since the remaining fifteen sites were on the river’s tributaries, even if all
the sites were developed according to plan, it is estimated that only 31.5 per cent of the total river system and 22.4 per cent of the total effluence would be utilised. In terms of capacity and hydro-electricity, the river system’s most important dams are the Nam River Dam built in 1970 in Chinyang County and the Andong Dam built in 1976 in Andong. In addition to dams, a dyke was built on the lower reaches of the river in 1987 in order to prevent seawater from backing up the river during neap tides. Previously, overflow of salt water had caused damage to rice crops as well as tainting Pusan’s water supply.

Archaeological finds indicate that people have lived along the Naktong River since prehistoric times. One of the key palaeolithic sites is in Sŏkchŏk Township in North Kyŏngsang Province’s Ch’ilgok County. At this site, across from the Kumi Industrial Area, stone hammers and other stone implements have been discovered. The area’s prehistoric culture began to form in earnest during the Neolithic period and flowered during the Bronze and early Iron Ages. Most of the artefacts from these latter periods are concentrated in the Taegu, Yŏngch’ŏn and Kyŏngju areas. Land contiguous to the Naktong was also home to the Chinhan and Pyŏnhans, two of the Three Han states that came into being prior to the Three Kingdoms. In early first c. C.E., the walled-town state Saro began to expand in this area, and eventually developed into the large Shilla kingdom.

With its ancient history and picturesque scenery, the Naktong River has often been eulogised in Korean literature. During the reign of King Myŏngjong (r. 1170-1197), Yi Hyŏnbo wrote the poem Ŭbu sa (Fisherman’s Song) which is about leaving his government post and coming to the river in order to escape sectarian strife of the time. The poem was actually a modified version of a regional folk song that existed prior to the reign of King Ch’ungmok (r. 1344-1348). In modern literature, the river has served as a symbol of the ancient heartland of the nation. In 1938, Kim Yongho published his long poem Naktong-gang in which he describes the sorrow of farmers forced off their land during the Japanese occupation. This was followed by poems bearing the same title by Yi Tarhū and Ch’oe Han’guk, whose poem was first published in Japan while Ch’oe was living there. In the mid-1950s, Yu Ch’ihwan wrote his poem Kyorei Ōmōnyō, Naktong-gang iyō (Naktong River, Mother of Our People). The river also forms the background of a number of famous novels, particularly those of Kim Chŏnghan.

Nam Cheju County

Nam (South) Cheju County is split into two areas which are situated to the west and east of Sŏgwip’o on the southern part of Cheju Island. With beautiful natural wonders and numerous sites of historical interest, the county is a popular destination for tourists visiting the island. On the eastern edge of the county stands Mt. Sŏng’s sunrise peak. South of the peak, lies the popular Shinyang and P’yo’sŏn beaches. Located on one of the most remote sections of the island, P’yo’sŏn Beach was relatively undeveloped as a tourist site until the 1970s, when a newly constructed road reduced the travel time from Cheju City to an hour. Inland from P’yo’sŏn Beach, lie the Sŏng-üp Folk Village. Here, tourists can see an entire village constructed in the traditional Cheju style.

Many historical relics are located in the county. In the Taejŏng Township, excavations have unearthed signs of dwellings dating from the Bronze Age. Several dolmens have also been discovered in this area. There are also several buildings dating from the Chosŏn period, including the Chŏnggŭi Hyanggyo (County public school) and Ilgwanhon, a government office. These two buildings have been designated Cheju Province Tangible Cultural Asset No. 5 and No. 7 respectively. In Nam Cheju County, there is also a monument to Hendrik Hamel. In 1653, Hamel along with other Dutch sailors was shipwrecked on the Cheju Island coast. The crew was subsequently detained in Korea for thirteen years. After repeated attempts to go back to their homeland, some of the seamen finally managed to return via Nagasaki, Japan. When he reached Europe, Hamel eventually published an account of his experiences.
Agriculture plays an important role in the county’s economy. Sweet potatoes, rape, beans and barley are all grown here along with a number of warm weather crops such as tangerines. Livestock and poultry also play an important role in the local economy. In addition, numerous fishing boats operate out of small harbours such as Sŏngsan and Mosŏl port. Except for several food processing plants, there is relatively little industrial development in the area.

**Nam Mountain (Nam-san)**

**Kyŏngju’s Mt. Nam**

Mt. Nam is situated south of Kyŏngju in North Kyŏngsang Province. During the Three Kingdoms Period, Kyŏngju, then known as Sŏbŏl or Sŏrabŏl, was the Shilla capital. The small chain of mountains known as Mt. Nam formed a natural barrier protecting the southern approach to the city. The mountain’s two highest peaks are Suri Peak (494 metres) and Kŭmŏ Peak (468 metres). The areas to the west and east of Mt. Nam are called Western and Eastern Mt. Nam respectively.

In total, the Mt. Nam area has over forty valleys, and of these, only a few lack sites of historical interest. The area contains relics from the stone age, dolmen dating from the bronze age, and countless historical artifacts. Although many of these have been moved to the Kyŏngju or National Museum, many can still seen *in situ*.

In particular, the mountain has a great number of historical sites associated with both Shilla and Greater Shilla culture. There is the Na Well (Najŏng) where Shilla’s first king, Pak Hyŏkkŏse, is said to have been born, and near the site of the ancient palace, one can still see the old foundations of an armory and provisions storehouse built during the during the reign of King Munmu (r. 661-681).

Since Mt. Nam was considered a sacred mountain by Shilla Buddhists, there are also approximately 78 Buddha statues as well as evidence of about 61 stone pagodas. In Ponghwa Valley, there is the famous Ch’ilbul (Seven Buddha) Hermitage. Among the numerous Buddhist artifacts found at Nam-san, the relics at this site are the greatest in both scale and design. The site gets its present name from the carving of seven Buddha images, dating from the Shilla period. Countless other carvings, full-figure, in intaglio, and in relief, are found throughout the area.

With such a large number of important historical objects, Mt. Nam has sometimes been called an open-air museum. Numerous tourists and historians frequent the area to learn about Korea’s ancient historical heritage. Knowledge of Mt. Nam’s history continues to grow as archaeological excavations continue to uncover further clues to Korea’s past.

**Seoul’s Mt. Nam**

Seoul’s Mt. Nam (*Nam-san*), also known as Mt. Mongmyŏn, is situated north of the Han River. This 265-meter high mountain has traditionally served as a popular resort for people living in the capital. It has now been made into a park. A cable car runs up to Namsan Tower. From here, visitors can get a panoramic view of the city.

**Bibliography**


**Nam River**
The Nam River is a tributary of the Naktong River which flows south from Mt. Togyu in South Kyongsang Province's Hamyang County to Chinju before turning northeast to meet the Naktong in Haman County's Taesan Township. On its 186 km-long course, the river joins with the Tokch'on River as well as the Im, Wi, Yang, Pinyong and Haman Streams. During summer, the river rains receive heavy rainfall when low pressure fronts from the southwest meet the Sobaek Mountain Range to the north. As a result, the area was previously subject to periodic flooding, but river levels were contained with the construction of the Nam River Dam in 1970. As well as its main function of flood control, the dam provides irrigation water to the surrounding area and generates electricity for use by Chinju and the Chinsam Industrial Area.

Nam Yangju

Situated in Kyonggi Province northeast of Seoul, Nam Yangju is comprised of the towns of Oebu, Chinjop and Hwado, and the townships of Pyollae, Sudong, Choan, Chin'gon and T'oegeyewon. Located at the southern end of the Kwangju Mountain Range, the city contains several peaks including Mt. Ch'olma (711m), Mt. Ch'onma (812m) and Mt. Yebong (683m). The northern and southern branches of the Han River converge at the southern end of the city.

Due to the city's rapid urbanisation, there has been a steady reduction in cultivated land. In addition to rice, barley and other grains are grown here along with some vegetables and fruits. In the mountainous areas, chestnut and pine nuts are also harvested. Dairy farming, chicken, pig and deer breeding are other important sources of income for local residents.

Centred around Oebu, the city's factories produce a number of items including textiles and electronics; however, in the greenbelt areas of the city that border Seoul, development is restricted. On the Han River at Oebu's P'aldang Village, there is the P'aldang Dam, which provides electric power and water to the Seoul metropolitan area.

Easily accessible from Seoul, the city has an active tourist industry. In the winter, Seoul residents frequent the Ch'onma Ski Resort. In the summer, the area's mountains are popular weekend destinations for hiking and picnics. In Chinjop Township's Pup'yong Village, one finds the Kwangnunch Spring. Believed to have medicinal effects, the water is said to be especially good for women and children. On the Han River, there are several popular resorts. The P'aldang Resort is popular with sports fishermen who come to catch carp, mandarin fish, eels and other freshwater fish. The Pam Island Resort, located in Chinjop Township, has boats and other recreational facilities.

There are a number of important historical sites in the area. Dolmens have been found in the eastern part of the county and remains from prehistoric dwellings have been discovered in Oebu Township near the Han River. As for Choson period sites, there are numerous important graves including the tombs of Tökhung Taewon'gun (King Soonjo's father), Master Yuryang, Master Ch'ông Yagyong (1762-1836, styled Taesan) and Hünsön Taewon'gun (1820-1898) who acted as de facto ruler when Kojong ascended the thrown at the young age of 11. Buddhist artefacts include the bronze bell (Treasure No. 397) at Pongson Temple, which was cast in 1469 and the stone stupa at Sujong Temple. In addition, there are numerous Confucian shrines and monuments scattered throughout the county.

Namdae Stream (Ch'örwön County)

Beginning at Suri Peak (642m), Namdae Stream flows for about 44 kms. through Ch'örwön County. The stream widens after passing through Kimhwa and then turns north at T'osong Village. At Ch'ôngyön Village, it joins the Hant'an River. Part of the Namdae gorge was formerly used to provide access to Mt. Kŭmgang (Diamond Mountains region)
and a railway to the mountain ran along the stream’s banks..

**Namdae Stream (T’aebaek Mts.)**

Namdae Stream flows some 51 kms. from the eastern slopes of the T’aebaek Mountain Range to the East Sea. The Namdae runs from south to north, close to Highway 35 in Kangnǔng and joins Wangsan Stream just east of Mt. Chewang (842 m.) to form the Kangnǔng Reservoir. The stream’s course then changes to the northeast near the Yongdong Expressway to pass through suburban Kangnǔng. It enters the East Sea at Anmok Beach, at the southern end of Kyŏngp’o Provincial Park. Much of the beach is of alluvial sand deposited by the stream. The Namdae’s lower section, originally known as Nam Stream, is renowned for its clear water, freshwater fish and eel. It is also the site of the famous Kangnǔng Tano Festival.

**Namdae Stream (North Chŏlla Province)**

As a tributary of the Kŭm River, Namdae Stream flows for about 10 kms. from Mt. Minjuji, Mt. Taedŏk and other peaks of the Sobae Range, through the northeastern part of North Chŏlla Province’s Muju County. Because of the rugged terrain through which it passes, almost no flood plains have developed along the stream’s banks. During the Three Kingdoms era, the stream ran along the border separating the kingdoms of Shilla and Paekche. Even today, there are dialectical differences between the residents of Mup’ung Township (which belonged to Shilla) and Sŏlch’on Township (which belonged to Paekche). With clear water and picturesque surroundings, Namdae Stream attracts large numbers of local visitors. The section of the stream between Naep’o Village and the Kuch’ŏndong Valley is an important habitat for Korea’s marsh snail (*Semisulcospira libertina*).

**Namdae Stream (North Hamgyŏng Province)**

Namdae Stream flows 99 kms from the Mt. Kodu area in North Hamgyŏng Province to the East Sea. The upper section of the stream is dotted with oddly-shaped rocks and runs through a heavily-forested area. Without deviating, the stream flows down the steep slopes of the Hamgyŏng Mountains, and its force erodes the area along its course, depositing large quantities of sand and silt. In Kilchu County, however, the Namdae has created a fertile plain. The Hyesan Railway Line, which is used to transport forest products from the region, runs parallel to the stream.

**Namdae Stream (Kangwŏn Province)**

With its origin in the northwest part of Kangwŏn Province’s P’yŏnggang County, Namdae Stream (also known as the Shimch’ŏn River) flows north through Anbyŏn County before entering the East Sea. Some 82 kms. long, its tributaries include Yongji Stream, P’ungnam Stream and Namsan Stream. On its upper reaches is Kujo Valley, a popular resort area containing Sambang Waterfall, Koŭm Waterfall and the Sambang Mineral Spring. On the stream’s lower reaches lies the Anbyŏn Plain. With its efficient irrigation system and blessed with fertile soil, the plain is famous for the production of high quality rice.

**Namdae Stream (South Hamgyŏng Province)**

With its origin in Pukch’ŏng County in South Hamgyŏng Province, Namdae Stream runs south for 65 kms. before entering the East Sea. As it descends the steep slopes of the Hamgyŏng Mountain Range, it joins with T’ongp’al and Kŏsŏ streams. With its rapid descent, it picks up large quantities of silt. Along its lower reaches, the stream widens as it merges with Munsŏng Stream. In this confluence is the Pukch’ŏng Plain. Apples are one of
the main agricultural products grown in this region.

**Namdaemun (Great South Gate)**  
[Architecture]

**Namdo minyo**  
[Music]

**Names, Korean**

Names (*irūm*) are the means by which people distinguish themselves from others. There is an old Korean proverb concerning names, which runs, ‘Heaven does not conceive a person without providing a stipend, and the earth does not produce a solitary blade of grass without giving it a name’. Like the objects of nature, all people have names. Moreover, a name transcends a mere label, acting as an extension of the person; the importance of a name is also reflected in the Korean proverb, ‘A tiger dies and leaves behind its hide, while a person dies and leaves his name’. Hence, it is arguable whether a name in itself conveys individuality.

In Korea, there are various types of names. There are those that are officially registered and can thus be labeled an ‘official’ name. Then there are childhood names, nicknames, pen names, and courtesy names that were traditionally given to a male at his coming of age ceremony. Official names are generally composed of a surname, or *sŏng*, and a given name that has two Sino-Korean characters. A pen name (*ho*) was traditionally acquired when a person’s scholarship or virtue had risen above a certain level, and therefore, represents the achievement of a specified level of respect. The use of courtesy names (*cha*) was designed to prevent the careless use of a person’s given name, and childhood names and nicknames were used for young people. In former times, women were generally given only a childhood name, with no official name. After marriage, however, women were referred to by their in-laws using a *taekho*, which was derived from the woman’s family home, and this would serve as their title. A woman who displayed an extraordinary level of virtue would be awarded a *tangho*, which was similar to the pen names of men.

**History of Names**

The oldest extant Korean histories are the *Samguk sagi* (History of the Three Kingdoms) and the *Samguk yusa* (Memorabilia of the Three Kingdoms). Both works begin with the introduction of characters and an interpretation of names, which bespeaks the importance of names. The founder of Koguryo was Chumong, a skilled archer, and accordingly the word ‘*chumong*’ means to be skilled in archery in the colloquial language of Puyŏ. Pak Hyŏkkŏse was the founder of Shilla, and his surname Pak was derived from the fact that he was born of a large, gourd-like egg (with ‘*pak*’ meaning a ‘gourd’). Moreover, the name Hyŏkkŏse has been interpreted as meaning the ‘one who governs the world with light’, which alludes to the benevolence with which the king ruled. The surname Kim was taken from the fact that the family founder was born of a money chest. Hence, it is clear that names were not chosen by coincidence even in the earliest days of the Korean kingdoms and that they were imbued with much meaning.

While Chinese characters were introduced to the Korean peninsula about 1 500 years ago, pure Korean words were used for all people’s names, regardless of social position, until about the seventh c. By Greater Shilla, however, the aristocracy came to be heavily influenced by Chinese culture, and thus Sino-Korean character names began to appear. Heretofore native Korean names for official positions, place names and names of people were changed to Sino-Korean names. One notable example is the title for king, which in the early days of Shilla had been designated with native Korean words such as ‘*kŏsŏgan,*’ ‘*ch’ach’aung,*’ ‘*isagûm,*’ and ‘*maripkan*’ before the Chinese term ‘*wăng*’ was adopted in the early sixth c. Shortly after this time, the people of Shilla also began to use Chinese-style names, meaning not just Sino-Korean character names, but also a family name (*sŏng*). The
present style of names such as Kim Yushin or Ch'oe Ch'iwon came into use during Greater Shilla. Of course, the use of Sino-Korean character names was limited to those in the upper class and the commonalty continued to use native Korean names.

Koryŏ

The adoption of Sino-Korean style names that had begun in Greater Shilla was further consolidated during Koryŏ. King T'aejo (r. 918-943), the founder of the kingdom, awarded those who had assisted him in its establishment, with family names. Also, by Kwangjong's reign (949-975) and the implementation of the government service examination system in 958, Chinese culture had permeated Koryŏ society thoroughly, and it is safe to assert that there were few members of the upper class who did not use Sino-Korean names. With the promulgation of a law in 1055 which required all who desired to sit for the government service examinations to have a Sino-Korean name, the predominance of the Chinese style names over native Korean ones was complete among the upper class. The adoption of this regulation would seem to indicate that the commoners of this period still retained native Korean names.

Chosŏn

With the fundamental policy of the Chosŏn government focussed on the elevation of Confucianism and the suppression of Buddhism, Chosŏn society became increasingly based in Chinese civilisation. It was the upper class, however, that adhered to Chinese culture, while the lower class continued to use native Korean names. From examinations made of military registers and records preserved at temples, it is known that women and lower society men continued to have native Korean names, with only those in the upper-class using Sino-Korean names. The use of Sino-Korean character names, which were more esteemed, and the retention of Korean names by those at a lower level of society, reflects the social status of the classes. Thus, the phenomenon of the widespread adoption of Sino-Korean character names by Koreans is seen as a comparatively recent event. Testimony to this is a census conducted by the Japanese Government General in Korea in 1910, which reveals that over fifty per cent of the population did not have family names. From this, it is evident that having a Sino-Korean character name was directly related to a person's status, and that many commoners or lowborn members of Chosŏn society had no need for a Sino-Korean character name.

During the colonial period one of the harshest impositions on the Korean people was a requirement that they adopt Japanese names as part of the obliteration of Korean culture. Thus, those Koreans who wished to have any dealings with the government or official agencies were forced to take Japanese names. Naturally, one of the first acts of the Koreans after liberation was to abrogate their Japanese names and once again assume their age-old names.

Korean Surnames

Korean surnames are quite unique in several respects when compared to those of neighbouring China and Japan. The form of Korean surnames is generally one Sino-Korean character like those in China, although there were twelve two-character names recorded in the 1985 national census, with Namgung and Hwangbo being the most common of these. Perhaps the most notable feature is the very small number of surnames in Korea compared to those in use in other countries. Where China can provide nearly two-thousand six hundred Chinese-character names and Japan almost one hundred thousand different surnames, Korea has a relatively small number of around two hundred and seventy surnames, as of the mid-1980s. Five alone of the Korean surnames (Kim, Yi, Pak, Ch'oe and Ch'ong) account for more than fifty per cent of the population. As a result, there are various proverbs concerning the commonality of these names and the competition
between them as reflected in sayings such as, “The surnames of the lowborn class are not Kim, but instead Yi”, or vice versa.

While the number of surnames in Korea is unusually small, this is not to imply that all who bear the surname of Kim or Pak are of the same family. Surnames are further differentiated by family origin, or pon’gwan, which indicates the location of a person’s ancestral home. Thus, while there were over 8 700 000 individuals with the surname Kim in 1985, there were also some 285 different pon’gwan for these people. In all, there were 3 435 different pon’gwan recorded in the census of 1985, so in reality the number of different surnames and pon’gwan is actually quite substantial. Other surnames with the largest number of pon’gwan are, predictably, Yi with 241, Pak with 128, Ch’oe with 127 and Ch’ong with 122. The five largest lineages then, are the Kim family of Kimhae with over 3 800 000 members; the Miryang Pak family with 2 700 000; the Ch’ŏnju Yi family with 2 300 000; the Kyŏngju Kim family with 1 500 000 and the Kyŏngju Yi family with 1 200 000, as shown by 1985 statistics. Of course, the degree of consanguinity among the various branches of these large lineages is quite vast, and naturally, there are many sub-branches within them.

Aesthetics of Names

Since a person’s name represents a life-long appellation and is also an extension of the person, the selection of a name for a child is not a trivial affair. Moreover, in former times the selection of a name was also thought to be of the utmost importance in determining the fate of the child. In both past times and present there are Koreans throughout the country who offer their services in selecting a name, which is indicative of the importance given to this task. Accordingly, a whole system of beliefs and practices has developed around the selection of names.

With surnames being inherited from a person’s ancestors, naming in Korea implies the selection of the two Sino-Korean characters that form the given name. Further, since the first of the two Sino-Korean characters is often a generational character, the process of naming involves the selection of a single character. The generational character is shared by all members of a lineage in a single generation, and this is considered an age-old practice, with records of this custom extending to the Koryŏ period. The single character, then, is chosen in respect to its harmony with the other two, more or less, fixed characters of the name.

The first characteristic of selecting a good name is that it sounds soft and clear. If the name has a harsh sound, the impression of the listener may be the same. And since the Korean language has many phonological sound changes that are the result of various morphemes coming into contact with each other, these possible changes must be considered when selecting a name. The second characteristic of a good name is that it is harmonious in regard to its components. Thus, the vowel harmony of the name is quite important to avoid names that are overly bright or heavy. Third, it is essential that commonly used Sino-Korean binomials be avoided, in order to not create a trite sounding name. In selecting a name, the meaning should be as impartial as possible. Fourth, the visual balance of the characters is also important and should be neither too complicated in writing nor obscure in meaning. Hence, the fundamental ideologies of selecting names lie in the quest for harmony in both meaning and sound.

Namhae County

Located on islands just off the coast in South Kyŏngsang Province, Namhae County is comprised of the town of Namhae and the townships of Kohyon, Nam, Mijo, Sangdong, Sangju, Sŏ, Sŏlch’ŏn, Idong and Ch’angson. Made up of seventy-nine uninhabited islands and two inhabited islands, the county covers an area of 354.31 square kilometres
and as of 1988, had a population of 80,641. Influenced by warm currents of the southern coast, the county’s weather is mild, with an average annual temperature of 14.2°C. The county receives an average yearly rainfall of 1,452mm, making it one of the wettest areas in Korea.

Approximately twenty-five per cent of the county’s total area is arable. Of this, about sixty per cent is used for rice growing and the rest for dry-field crops such as barley and other grains, legumes, sweet potatoes and garlic. About fourteen per cent of the population is employed in fishing and related industries. There are eighteen or so factories in the area, and a shipyard in the town of Namhae that builds small craft. Since the Namhae Grand Bridge opened in 1973, access to the mainland has become much easier. Express and ordinary passenger ferries are in service between Noryang Village in Sŏlch’ŏn Township, Yŏsu, T’ongyŏng and Pusan.

With its numerous islands and high mountains, the county boasts a large number of scenic attractions. Sangju Beach, located about twenty kilometres south-east of Namhae, is one of the areas top tourist spots. Made up of fine sand, the beach is two kilometres long and sixty to one hundred and fifty metres wide. Mature pine trees form a dense belt along the coastline. Popular in the summer as a swimming spot, the beach is also used by sportsfishermen and hikers. Other popular tourist destinations include Songnam Beach in Mijo Township, Yongmun Temple, Hŭibang Temple and Pori Hermitage Situated on Mt. Kŭm (701m), Pori Hermitage is surrounded by spectacular rock formations. From the temple, there is a commanding view of the southern coastline. Within the temple compound lies Chwasŏndae, a rocky bluff where Grand Master Wŏnhyo is said to have meditated. Nearby, there are two rock caves. The hermitage is famous as one of Korea’s major prayer retreats.

The area has a number of interesting traditions. Sŏksa nori (stone-throwing) has been handed down in this region. Also called sŏkchŏn, it is played mainly on Ch’usŏk (the 15th day of the 8th lunar month) along with a Ssirum (Korean wrestling) tournament. In this simple game, contestants throw fifteen fist-sized stones at a target on a vertically-set two-metre long log (ten-fifteen centimetres circumference), from a distance of about fifteen metres. Each contestant throws the set of stones five times and the one who records the most hits is the winner.

The most common village ritual in this region is the Tangsanje (Shaman ritual to the guardian spirit of the mountain). In addition, a P’ungŏje (Shaman ritual to pray for a bountiful catch of fish) is observed on the shore in Kach’ŏn Village. The entire village performs this ritual on the 23rd day of the tenth lunar month at the site of two large boulders which symbolise a man and a woman.

**Namhan Mountain**

As the counterpart of Pukhan (North of the Han) Mountain, Mt. Namhan gets its name from its location south (nam) of the Han River which flows through Seoul. Rising 460 metres, this granite mountain has historically served as a natural barrier protecting the Seoul area from invasion. In 672, after Shilla had unified the Korean peninsula, a few stone fortifications were built on the mountain. In 1621, during the Chosŏn Period, a much larger network of stone fortifications were built, remains of which can still be seen today. The mountain has a long history as an important battleground. During the Manchu Invasion of 1636, King Injo (r. 1623-1649) fled to the fortress and held out for over forty days before finally surrendering. The victorious Manchu armies burned down the buildings of the fortress. In 1744, the stone walls were repaired and temporary palace quarters were built. Buddhist monk armies (sŏnggun) were also stationed on the mountain, and nine monasteries were constructed to meet their needs. However, the fortress suffered further damage during the Korean War. In order to protect the mountain’s important historical
heritage, the area was designated a provincial park in 1971.

Namín (Southerners) [History of Korea]

Nammyŏng chip (Collected Works of Nammyŏng)

Nammyŏng chip is a literary collection of Cho Shik (1501-1570, styled Namyŏng) a scholar of the Chosŏn period. The work was published by Cho’s disciples in 1604 but this first edition, save for the preface to the work which is recorded in Sŏae chip (Collected Works of Sŏae), is no longer extant. Once more in 1622 Cho’s cortège led by Chŏng Inhong published this five volume, three-fascicle work using woodblock print. The work was republished for the third time in 1636 by another of his followers, Pak In, and this time was comprised of nine volumes. In 1640 the original collection was reissued as a five-volume, five-fascicle work, and a supplement of nine volumes in three fascicles was also published. Then in 1764 these two editions were combined into fourteen volumes in eight fascicles.

This work contains a wide variety of writings by the author including poetry, odes, theses, personal letters, memorials to the throne and many other writings that expound the author’s theories concerning the universe and laws of nature. Cho was keenly interested in the behaviour of men and how they progress towards cultivation of their minds and knowledge on the ways of the universe. He is often highly critical of Daoism and Buddhism in his writings and advocates self-discipline. The photo-reproduction of this collection has been printed in recent years by Asea Munhwa Sa, and a modern translation of the original text by Turyu Munhwa Yŏng'gueso.

Namp'o (see Chinnamp'o)

Nam P'ot'ae Mountain

Situated in Hyesan County in South Hamgyŏng Province, Nam P'ot'ae Mountain (2 485 meters) is part of the Mach’ŏllyŏng Mountain Range. To the north of the mountain lies Puk P’ot’ae (2,289 metres), to the west, Mt. Sobaek (2,174 metres), and to the south, Changgun Peak (2,108 metres) and Paeksa Peak (2,099 metres). Nam P'ot’ae is characterised by steep slopes; however, it has a relatively flat summit made up of seven peaks of roughly the same height. As with the other high peaks near Mt. Paektu, this mountain was formed through volcanic action.

Namsan Public Library

Namsan Library is situated on the western edge of Namsan Park in the centre of Seoul. The library has a wide coverage of subjects in its holdings, and the building has reading rooms for students and researchers. Facilities include a multi-media room (second floor), a language and literature room (third floor), a natural science room (fourth floor) and a room devoted to liberal arts and sociology (fourth floor). For the disabled, the library offers a special service, with books, computerised indices and internet access. After a disabled user has registered with the library, she or he can telephone or fax the library to request items by mail. On the second floor, there is also a facility which provides employment information and internet access for job searches. In addition, the library has set aside rooms where it runs special classes and seminar of interest to the public.

Namwŏn

Situated in the southeast corner of North Chŏlla Province, Namwŏn is comprised of the town of Unbong and the townships of Kŭmji, Tŏkkwa, Tong, Taegang, Taesan, Pojŏl,
Samae, Sannae, Songdong, Suji, Ayŏng, Ibaek, Chusaeng and Chuch’ŏn. The present city was formed when Namwŏn was expanded to include those areas previously known as Namwŏn County. Panya Peak (1,728m), T’okki Peak (1,534m) and Myŏngsŏn Peak (1,586m) rise in the southeast corner of the city, Mt. Ch’ŏnhwang (910m) stands in the north, and Mt. T’aedu (775m) in the south. The area has an average temperature of 11.8°C and receives 1,250mm of rain each year.

Most of the area’s agriculture is devoted to rice cultivation, but some dry-field crops are grown including tobacco, green vegetables, medicinal herbs and sansongi mushrooms. Chestnuts and walnuts are also grown here. As for industry, there are raw silk processing plants, cigarette factories and rice-hulling operations.

The area has a large number of tourist attractions. In the southeast corner of the city lies part of Mt. Chiri National Park (See Chiri Mountain), perhaps the nation’s foremost hiking area. Just southeast of the city centre is the Namwŏn Tourist Complex. From here, one can visit Kwanghallyu (Treasure No. 281), a famous pavilion originally called Kwangt’ongnu when established by Hwang Hŭi in 1419. Next to the pavilion is Kwanghallyu Garden. The spot is famous as the place where Ch’ūnhyang, the heroine of the novel Ch’unhyang chŏn, met her lover. Nearby one finds Ojak Bridge and Ch’unghyangsa, a shrine dedicated to Ch’unhyang. Built in 1920, the shrine houses a painting portraying the legendary Ch’unhyang. Within the area, can be seen the ancient Taebok Temple, as well as the Manbok Temple site.

Historically, the area’s most important monastery is Shilsang Temple in Sannae Township’s Ipsŏk Village. The temple was founded by Hongch’ŏk in 828 as one of the ‘nine mountain’ Sŏn (Jap. Zen) centres (Kusan Sŏnmun). Within the temple complex, there are ten or so artefacts of historical significance. In Chuch’ŏn Township’s Yongdam Village can be found the Yongdam Temple site. The temple which stood here was founded during the reign of Paekche’s King Sŏng (r. 523-554). Legend has it that a large serpent, which lived in a pond near the site before the temple was built, destroyed crops and killed local villagers. The monk Tosŏn built a temple here naming it Yongdam (Dragon Pond) Temple. From this time, the serpent was never seen again. The standing stone Buddha (Treasure No. 42) found here dates back to the early Koryŏ Kingdom. There is also a slender seven-storey pagoda at the site. Built during the late Koryŏ period, this 9.95-metre-high structure has been designated North Cholla Province Tangible Cultural Asset No. 11. Other important Buddhist artefacts in Namwŏn include an interesting Koryŏ-era Buddha figure carved out of a large rock in ‘Taesan Township’s Shin’gye Village.

Confucian schools in the city include Unbong Hyanggyo (founded in 1410 and moved to its present location in 1640), the extensive Namwŏn Hyanggyo (founded in 1410 and moved to its present location in 1443), Ch’angju Sŏwŏn founded in 1579, Unbong Sŏwŏn (founded in 1639), Yogye Sŏwŏn (founded in 1692), Yongam Sŏwŏn (founded in 1635), Tugok Sŏwŏn founded in 1766 and Iho Sŏwŏn founded in 1837.

The Namwŏn Sŏmdang (village schools), unlike most Confucian private schools, is still active. Run by the Kaengjong Yudohoe, an association of modern Confucian scholars, the school serves as the headquarters for the nations sŏmdang. The students are male and wear traditional Korean clothing and long braided hair. The school’s curriculum covers the Ch’ŏnjamun (One Thousand Character Classic), the Four Books (Sasŏ) and the Three Works of Confucian Canon (Sanggan). Namwŏn has, of course, its modern schools, as well as Seonam University in Kwangch’i-dong.

The region’s folk culture, is promoted by various festivals and rituals that are held on a regular basis. On 8 April, the Ch’unhyang Festival is held in memory of Ch’unhyang, a woman remembered for her unswerving faithfulness to her lover. The festival includes visiting the tomb of Ch’unhyang, a memorial service for Ch’unhyang, folk music and
games, poetry recitals and a Miss Ch'unhyang pageant.

**Nangnim Mountain**

Situated on the border of North and South P'yongan Province, Mt. Nangnim (2,104 metres) is part of the Myohyang Mountain Range which extends south-west from the Nangnim Mountain Range. The mountain is surrounded by Mt. Ungōsu (2,099 metres) to the north-east, Hyangni Peak (1,987 metres) to the south-west and Hwang Peak (1,736 metres) to the east. Three gentle ridges run down from the summit. The streams flowing down the mountain's western slope feed into Chiktong Stream, while the run-off from the eastern and southern slopes form the headwaters of the Taedong River.

**Nanjangi ka ssoaollin chagiin kong** (Small Ball Launched by a Dwarf)

**Nanjung Chamnok** (Miscellaneous Records of Times of Turmoil)

*Nanjung Chamnok* is an unofficial historical account of the disturbances that beset the country from 1582 until 1610 written by Cho Kyongnam, a member of the volunteer corps in Namwŏn. This work is comprised of four volumes in two fascicles and is hand-written. It includes accounts of the events surrounding the 1592 Japanese Invasion from the author's perspective as a participant in the volunteer corps, and other important occurrences throughout the nation are also detailed. Volume one of the work covers the period from 1582 until the seventh month of 1592, volume two from the eighth month of 1592 until the sixth month of 1593, volume three from the seventh month of 1593 until the end of 1598, and the fourth volume from 1599 until the second month of 1610.

This work provides insight into the activities of the people and defence forces during the Japanese invasion, and therefore is valuable for research on this time in Korea. Moreover, the book also provides useful data concerning the politics, social conditions, economic activities, military organization and culture of Korea during this period.

**Naro Island**

Situated off of Korea's southern coast, Naro Island is actually two islands, known as the Inner (nae) and Outer (ae) Naro islands, separated by a narrow strait. Administratively, the islands belong to Pongnae Township in South Cholla Province's Kohŭng County. 1986 statistics show the islands as having a population of 11,341. The region's topography is characterised by low hills of between 100 - 200 metres in elevation with Mt. Mach'ı (380m) and Mt. Changp'o (360m) at the southern end of Outer Naro Island.

The island's agriculture is generally limited to garlic and barley fields situated on reclaimed land along the coast. From 1966, the island was developed as a commercial fishing centre and fishing remains the main source of employment. Over time, a shipyard, freezer facilities and marine product processing plants have been built here. Local fishing boats bring in catches of anchovy, sea bream, filefish, hairtail and harvest fish (*Pampus argenteus*). However, the fishing industry in the islands is now in decline as a result of depleted fish stocks and competition from Yŏsu, Pusan and other large ports.

Tourism is centred around Narodo Beach which is located on Outer Naro Island. This 1.5-kilometre-long white sand beach is ideal for young children since the water remains shallow for about 100 metres from the high-water mark. Next to the beach, there is a pine forest with trees of 250 to 300 years old. During the summer, visitors flock to the area to swim, fish and buy marine products at wholesale prices. To the west of the beach, is Pongnane Temple. Outer Naro and the southern coast of Inner Naro have been designated as part of Tadohae National Marine Park.
There are several sites of historical interest on the island. In Shin’gum Village on Outer Naro Island, plain pottery and carved bone implements have been excavated from a shell mound. In Pongnim Village, there is a stone fortress (2 metres high and 504 metres in circumference).

The islands are well served with schools -- five primary, two junior high and one high school.

National Academy of Arts

Located in Seoul’s Sŏch’o Ward, NAA (Taehan Min’guk Yesurwŏn) was established in July 1954 with Ko Hŭidong as chairman. The Academy exists, inter alia, to increase institutional support for the development of the nation’s cultural heritage; to enhance the status of artists; and to promote both domestic and international exchanges in the field of art. As part of its promotional activities, the Academy offers awards to those who have made significant contributions to the advancement of Korean art, or performed outstanding research, as well as to artists who have produced notable works. It also serves in a consultative capacity to the government concerning issues that affect the development of traditional culture and art. NAA publications include Yesurwŏn bo (The NAA Gazette); Han’guk yesul chi (Journal of Korean Art); Yesul nonmun chip (Collection of Art Treatises); and Han’guk yesul ch’ongjip (Comprehensive Collection of Korean Art).

National Academy of Science

The National Academy of Science (Haksurwŏn) is located in Sŏch’o ward in Seoul. It is established in 1954 in order to renew institutional support for the development of the sciences and enhance the statusus of scientists in Korea. The academy serves as a consultant to the Ministry of Education regarding scholarly works, science, language and culture. In addition, it awards scientists and writers who have produced outstanding works of scholarship.

National Agricultural Cooperative Federation

National Assembly Library

The National Assembly Library (Kukhoe Tosŏgwan) was founded on 20 February 1952 in Pusan, the provisional capital of the nation during the Korean War. The library initially housed a modest collection of 3 604 volumes, and was managed by four staff members. In 1975, it was moved to the National Assembly Building in Seoul’s Yŏido and then transferred to new accommodation in 1988. The library was reorganised in 1994, at which time the staff roll was two-hundred and seventy-six.

Today, the library acquires, processes, analyses and manages information in support of the legislative processes and the oversight of state affairs by National Assembly Members in accordance with Chap. 11, Article 1 of the National Assembly Library Statute. Administratively, it comprises the Legislative Research and Analysis Office; the Acquisition and Processing Bureau; the Reference Service Bureau; the Information Technology Management Bureau; the Office of Planning, Budgeting and Auditing; and the General Services Division.

The library’s total collection is in the order of 1280 000 volumes, including 14 350
periodicals, 820 newspaper subscriptions, 370,000 Korean master's and doctoral dissertations, 1,700 maps and over 500 art pieces. In addition, bound newspapers, microform materials, audio and video tapes and CD-ROMs are available. The library also has about 700 computer terminals, which are connected to the National Assembly Total Information On-line Network (NATION) via a local-area network (LAN) system, making it possible for users to obtain information from library databases and commercial information services while working in their own offices.

National Conference for Unification

National Defence

History

The first Korean states such as Ko Chosŏn, Puyŏ and Samhan defended themselves against an increasing number of northern invaders, without a systematic organisation of their military forces. However, these states developed locations that were conducive to the defence of the people, such as hillside plateaus. They surrounded their central territory with earthen walls to provide protection from attack. The hostile engagements among the small states that dotted the Korean peninsula were characterised by frequent alliances of the ruling classes so as to increase their societal foundations. The first consciousness about 'national defence' occurred when battles moved away from the hub of the state to its outer reaches, thus minimising damage to the actual foundation of the state. Hence, examining the structure of the military systems of, say, Puyŏ and Koguryŏ, it is seen that the presence of military outposts and other fortifications on the outer boundaries of the state become increasingly prevalent. It was this awareness of the importance of keeping invaders at a safe distance from the centre that allowed early states such as Saro and Karak to develop into the early Shilla and Paekche kingdoms.

Three Kingdoms

By the time of the rise of the Three Kingdoms, the structure of government had developed into a centralised apparatus that focused on a monarch and an aristocratic ruling class. National defence consciousness thus gave prominence to the protection of the rulers. The importance of military fortifications such as fortresses also became increasingly significant as war between Koguryŏ, Paekche and Shilla intensified in the struggle to gain control of larger pieces of territory. The importance of properly administering military outposts can be seen in their incorporation in the structure of the early states. Consequently, in Koguryŏ the fortresses were under the jurisdiction of the pu, in Paekche the pang, and in Shilla the chu. Conscription of peasants living near the fortresses became commonplace.

Of the Three Kingdoms, Koguryŏ was best able to merge society with the military, as reflected in the large territory that it controlled in northern-most Korea. Under King Kwanggaet'o (r. 391-413) Koguryŏ greatly expanded its domain, to encompass the northern part of the Korean peninsula, as well as most of modern-day Manchuria, and the Liaodong Peninsula in present-day China. Indeed, Koguryŏ rivalled the Chinese kingdoms for supremacy in all of northeast Asia, from the fourth through the early seventh centuries. In 612, the Chinese Sui dynasty launched a massive attack on Koguryŏ with a force said to exceed a million men. The attack on Koguryŏ's first line of defence, the fortress at Liaodong, failed and the Sui army was forced to try a frontal assault on the Koguryŏ capital of P'yŏngyang. The Sui sent a force of about three-hundred thousand troops for this attack but they were lured into a trap at the Salsu River (now Ch'ŏngch'ŏn River) by the Koguryŏ general Ulchi Mundŏk, and were virtually annihilated. In the aftermath of the battle, less than three-thousand troops stood to be counted. The Sui was forced to cease its attack, and crippled by its losses, it was soon overthrown by the Tang dynasty. Koguryŏ
was then forced to contend with invasions by the Tang. It repelled these attacks until the Tang allied with Shilla and eventually subdued Koguryō. However, the fact that Koguryō was able to hold out for a period of nearly fifty years, although outnumbered by attacking Chinese forces, indicates its achievements in military organisation and national defence.

The military organisation of Shilla prior to unification of the peninsula, was centred around six garrisons (chōng), each commanded by a member of the Shilla aristocracy. The troops in each of the chōng were carefully selected and highly motivated elite forces. The number of chōng increased to ten after the defeat of Paekche and Koguryō. They were supplemented by nine units of the sŏddang (oath bannermen similar to personal retainers who had pledged their services to a particular commander). In addition, there were the hwarang (Flower of Youth) of Shilla. These were companies of young men from aristocratic families who were trained in military and cultural affairs. They supplemented the elite troops of the chōng and sŏddang. Thus, with the aristocracy participating in military affairs to a high degree, the cohesion of the military and the central ruling aristocracy of Shilla was very strong. This together with the alliance with Tang China, allowed Shilla to eventually defeat its two rivals in the mid-seventh c.

After the unification of the Korean peninsula, the structure of the Shilla military forces was further transformed. The nine sŏddang, which had previously been composed only of men from the Shilla capital, were expanded to include those from other areas including Paekche, Koguryō and the Malgal. By the reign of King Shinmun (r. 681-692), the sŏddang had supplanted the chōng as the core of the Shilla military, and pledged their loyalty directly to the monarch. Additionally, they were stationed in the capital while the chōng were now located in important defensive locations throughout the kingdom, with at least one chōng in each of Shilla’s nine provinces. Lesser military units provided defence and most likely police services, in the five secondary capitals of Shilla.

Koryō

From the very beginnings of Koryō, there were territorial battles with Later Paekche to the south and the Khitan to the north. National defence and military preparedness thus became important priorities. The founding king T‘aejo (r. 918-943) led the assault of Later Paekche himself, and his personal army became the core of the national army of Koryō. In the reign of King Sŏngjong (r. 981-997), the army had been reorganised into the Two Guards (kun) and Six Divisions (wi). The Six Divisions were formed first, and were composed of the Division of the Left and Right (ch‘au wi), Divine Tiger Division (shinho wi), Elite Striking Division (h‘ungwi wi), Internal Security Division (k‘a‘mo wi), thousand Bull Division (ch‘onu wi), and Capital Guards Division (k‘am‘un wi). The first three of these were the best of the nation’s combat troops and were charged not only with the protection of the capital, but the frontiers as well. The Internal Security Division functioned as the capital’s police force; the thousand Bull Division was utilised during state ceremonies, and the Capital Guards Division stood watch at the palace and gates to the city. The Two Guards, formed after the Six Divisions, were the highest-ranking armies of Koryō, and acted as the king’s personal bodyguards. In addition to the Two Guards and the Six Divisions, there were also provincial armies that were formed from the private troops of the gentry families and brought under government control as the Resplendent Army (kwanggun). This army was later reorganised into provincial garrison forces and stationed at various locations along the northern border of Koryō.

King T‘aejo viewed his new kingdom as the successor of Koguryō and thus sought to regain the domain that the earlier kingdom had enjoyed. Therefore, Koryō had a policy of northern expansion from its inception and this brought the kingdom into constant conflict with the peoples of the northern regions. The Khitan, for example, who had overrun Parhae in the northern reaches of the peninsula and Manchuria but were now an obstacle to an expansionist Koryō. Inevitably the two states collided. After Koryō built six garrisons
to the south of the Yalu River, the Khitan launched a number of attacks. These were initially successful and Khitan demanded various concessions from Koryo while occupying territory as far south as Kaesŏng. The Khitan, however, withdrew from Koryo before the desired settlement was obtained. In 1018, a third major Khitan invasion force was annihilated at Kuju by a Koryo army led by General Kang Kamch'an (948-1031). The two nations then entered into a state of coexistence and their relations were conducted in a mostly peaceful manner.

Other states to the north of Koryo caused problems for the Korean kingdom such as the Jurchen people's who came to power in the early twelfth c. Koryo had sought to prevent attacks from the north by constructing a wall from the mouth of the Yalu River in the west across the peninsula to the East Sea at present-day Yŏnp'o. This massive construction project took some twelve years to complete (1033-1044) and required the labour of thousands of men. It was not, however, entirely effective in keeping at bay foreign incursion and was breached on several occasions. Relations with the Jurchen never culminated in an invasion, as Koryo acknowledged the suzerain power of the northern kingdom after it had defeated Sung China in 1127. Hence, it was the submissive posture of Koryo that served as its best defence against the Jurchen.

The greatest challenge to the national defence of Koryo came with the rise of the Mongol Empire in the thirteenth c. The Mongols had actually assisted Koryo with its defeat of a Khitan army in 1219, and they looked on Koryo as a tribute state. This view was not, however, shared by Koryo and discord between the two nations eventually led to a series of devastating invasions by the Mongols, beginning in 1231. The military-dominated court of Koryo fled to Kanghwa Island, and because of their aversion to crossing stretches of water, the Mongols would not attack. The Koryo court refused to surrender, while in the meantime the Mongol army pillaged the countryside.

The main element of the Koryo army under the military rule of the Ch'oe house was the so-called Three Elite Patrols (samb'yolch'o), which had supplanted the government armies with the rise of the Ch'oe military rulers, and now constituted the main source of resistance against the Mongol invasion. The Mongol forces, however, were too powerful and the guerrilla resistance of the Three Elite Patrols proved to be futile in the face of the immense Mongol army. Thus by 1270, with the will to resist of the Koryo government broken, and with the termination of the Ch'oe military rule, Koryo petitioned the Mongols for an armistice.

Even after ties with the Mongols were broken in the late fourteenth c., Koryo never recovered full control of its own destiny or territory. The final years of the kingdom were marked by an increasing number of peasant uprisings, and struggles among the gentry families and military trying to seize power. The gentry families controlled large tracts of land and also had private armies that were designed to protect the interests of the families against any intrusion. Consequently, the foundations of Koryo were weakened beyond the point of repair and the kingdom came eventually into the hands of Yi Sŏnggye (King T'aeto, r. 1392-1398) in 1392. He then founded Chosŏn.

**Chosŏn**

The northern policies of Koryo were inherited by the new Chosŏn dynasty, which also had to contend with the general disarray of the country’s defences. Accordingly, King T'aeto directed much of his attention to consolidating Chosŏn's defences. He was unable, however, to centralise control of the military forces of the country due to the prevalence of private armies belonging to members of the royal household. It was left to King T'aejong (r. 1400-1418) to abolish all private armies in 1400, and attach them to the Three Army Headquarters (Uihŭng Sangunbu), charged with the supervision and control of Chosŏn military apparatus. The military were again reorganised by King Sejo (r. 1455-1468) in
1464 with the establishment of the Five Military Commands (Owi Toch’ongbu), each consisted of five divisions of troops based in the capital.

The Five Commands (Owi) refers to the five military commands of North, South, East, West, and the Centre. Each of these divisions was charged with the defence of its respective region of the country. The troops in each of the Five Commands were composed of a core of professional soldiers who had successfully passed the military part of the civil service examination. Conscripted soldiers from the commoner class supplemented this well-trained core; but the conscripted portion of the Cho’sŏn army was relatively small and inconsequential to the overall defence of the nation.

Each province had its own land and sea commands, something that proved to be of greater importance than the centrally-located Five Commands. Also, strategically located areas of national defence concern had additional commands. For example, Hamgyŏng Province, important in defence against the Jurchen to the north, had two army commands, as did Kyŏngsang province, to fend off Japanese invasions. Cholla province had two naval commands to safeguard the lengthy coastline that was vulnerable to raids by Japanese pirates. Garrisons established under the authority of the provincial land and sea commands were composed of commoners who served fixed terms of military duty.

As a means for rapidly communicating messages or information to or from the capital, a system of signal fires was established throughout the nation. In the event that more detailed information was required, Cho’sŏn also had a nationwide post station system that could transport documents quickly.

The threat of invasion from the north and the incorporation of the area up to the Tuman River into the Cho’sŏn domain was accomplished by King Sejong (r. 1418-1450). He established six garrison forts in the northern areas and secured the area as a permanent part of Cho’sŏn. At the same time, an expedition was launched against the Yain in the Yalu region and four outposts were established there, thus securing the area up to the Yalu River as part of Cho’sŏn. The new territory gave Cho’sŏn not only additional land for cultivation, but also made the northern boundary a natural defence line of two rivers. The Yain people were placated by establishing trading posts in the northern areas where they could barter their furs and horses for cloth, farming implements and grains. Moreover, as an additional policy, they were encouraged to settle in Cho’sŏn after pledging allegiance to the Cho’sŏn government. Despite these concessions, the Yain rose up against Cho’sŏn in the late sixteenth c. under the leadership of Nit’anggae and sacked several of the northern Cho’sŏn garrisons. This uprising, quickly repressed by Cho’sŏn government forces, marked the end of the conflicts with the Yain.

Mid-Chosŏn experienced two invasions that had disastrous consequences for the Cho’sŏn government and the populace. The 1592 Japanese Invasion, which lasted until 1598, touched nearly every part of Cho’sŏn and soaked up huge national resources. It was only repelled with the assistance of the Chinese Ming dynasty. During this period, however, there were some military innovations that proved to be effective defences against the invaders. The most notable was the so-called ‘turtle ships’ (kŏbuksŏn), developed by Admiral Yi Sunshin (1545-1598). These ships gave the Cho’sŏn navy a decisive edge in the sea battles. The turtle ships had cannon mounted at all stations and were protected by what is thought to have been iron-plated cladding, protruding with many iron spikes, designed to prevent an enemy from boarding. Yi’s complete dominance in the sea battles led to the Japanese troops on the Korean peninsula being hampered by poor lines of supply. This resulted in their advance being confined to the south-eastern Kyŏngsang Province. Overall, however, the Cho’sŏn army performed poorly in the defence of the nation and many of the victories of the war were secured by volunteer armies or bands of Buddhist monks, who figured prominently in national defence.
The fall of the Ming dynasty and rise of the Qing in China presented another national tragedy for Chosŏn, and eventually resulted in invasions by the Manchu nation in 1627 and 1636. The dynastic change in China presented a difficult issue for Chosŏn, which had pledged loyalty to the Ming. Under the adroit foreign policy of Prince Kwanghae (r. 1608-1623), Chosŏn managed to stay clear of the potentially dangerous situation in China. Kwanghae directed his efforts to enhancing the military and defensive capabilities of the nation. Political turmoil in Chosŏn, however, resulted in Kwanghae’s dethronement and his replacement by King Injo (r. 1623-1649), who was supported by the Westerner Faction (sŏin). As a result, Chosŏn adopted a pro-Ming, anti-Manchu policy that proved disastrous. The Manchu were alarmed at the change in the Korean posture and launched their first invasion in 1627, advancing as far south as P'yŏngsan in Hwanghae Province before Chosŏn sued for peace. The Chosŏn government, however, refused to honour the peace accords and was subjected to a second invasion, led by the Qing emperor, in 1636. Injo then personally surrendered to the Qing emperor and Chosŏn entered into a tribute relationship with the Chinese state.

By the late seventeenth c., a great deal of Western technology had entered Chosŏn through China, and this contributed to the development of small arms, such as muskets. In 1628, a Dutchman, Jan Janse Weltevree, who had been shipwrecked off the coast and was detained at the will of successive Chosŏn kings for the remainder of his life, contributed greatly to national defence. He imparted to Korean artisans his expertise in the casting of metal for ordnance purposes, principally cannons. The isolationist policy of Chosŏn combined with the resistance to change by many in the entrenched ruling class, however, did not permit the realisation of many of the technological advances that had been introduced to Korea. Hence, the defence posture of Chosŏn remained largely unchanged from the sixteenth c. forward, a significant factor in the fall of the dynasty to foreign powers towards the conclusion of the nineteenth c.

In the late nineteenth c. incursions into Korean waters by foreign vessels increased, prompting a renewed interest in the establishment of more effective defence measures. The Hŭngsŏn Taewŏn’gun (1820-1898), the father of King Kojong (r. 1863-1907), tried to improve the nation’s defence by increasing armouries for casting cannon and building further defence emplacements. In this period, Chosŏn vigorously pursued an isolationist policy, which was in stark contrast to the modernisation of Japan. This resulted in the Korean nation falling significantly behind Japan in the constantly-changing field of military technology. When Japan decided it wanted its ships to enter Korean ports for trading purposes it used the pretext of the Unyo Incident to land a military contingent, backed by two warships, and forced Chosŏn to enter into a treaty that opened its ports to trade with Japan. The realisation of the need for modernisation came too late to prevent the imperialist designs of Japan and the Treaty of Kanghwa (Kanghwa-do Choyak) marked the downfall of Chosŏn.

The final thirty years of Chosŏn witnessed many ‘catch-up’ attempts at the modernisation of military and defence capabilities. King Kojong wished to modernise and reform the military and sought advice from a wide range of foreign military experts, including Russian, Japanese and French. Kojong reorganised the former Five Commands of the capital into the Palace Guards Garrison (Muwiyŏng) and the Capital Guards Garrison (Changgyŏn), and created a special military force trained in Western military tactics known as the Pyŏlgigum. However, the political turmoil resulted in the new units being abandoned as Kojong lost power to his father. Adding to the disarray in Chosŏn was the increase in popular uprisings. The most notable was the Tonghak Uprising of the mid-1890s. It led to great social instability, and in the increased presence of Japanese and Chinese troops on Korean soil. After the Sino-Japanese War over Korea in 1894, defence measures were subject to Japanese intervention and Chosŏn had quite simply lost its ability for national preservation, thus ushering in the colonial period, from 1910 - 1945.
Modern Period

Introduction

At the end of World War II, Soviet troops occupied the northern half of Korea, and United States troops the southern half, thus dividing the peninsula into north and south. This divide was tested in 1950 during the Korean War when the North Koreans invaded the south. The war ended in 1953 with a truce agreement re-establishing the de facto division of Korea.

Despite the end of the Cold War and its effects elsewhere in Asia, the Korean peninsula still contains one of the world's greatest concentrations of opposing military forces. North Korea's army of about one million is stationed along a narrow, demilitarised zone (5 kms. wide x 250 kms. long). On the other side are well-armed South Korean forces that number 750 000. The South Korean capital, Seoul, which accounts for thirty per cent of South Korea's population and fifty per cent of its GNP, is only forty kms. south of the demilitarised zone and within eight minutes of take-off by North Korean combat aircraft. These forces remain in place. Until recently, North Korea was seen as unpredictable, combative and more unmanageable than it was at the height of the Cold War when its large communist neighbours, China and the former USSR, were in a position to exercise their economic influence to restrain its behaviour.

Defence expenditure

Defence expenditure in both halves of the Korean peninsula remains relatively high. North Korea has the heaviest burden as it has a smaller economy (1988 GDP $US23 billion), a smaller population (23 million) and fewer resources than South Korea (population 45 million; 1992 GDP $US321 billion). While South Korea spends around 4.0 per cent of its GNP on defence compared to 22.0 per cent for North Korea, the South still spends roughly twice as much as on defence as the North. This disparity has contributed to North Korea's interest in a nuclear option, a relatively cheap but powerful capability.

Armed Services - Republic of Korea

South Korea's armed forces are quantitatively inferior to those in the North. South Korea has an armed force of 820 000, divided into 700 000 in the army, an airforce of 55 000 and a navy of 65 000. Between 1965 and 1973 about 300 000 Korean troops gained combat experience in Vietnam serving under us operational command.

South Korea's military forces are structured for defence. It has fewer mobile forces than North Korea and less than half the number of North Korea's tanks and armoured vehicles. North Korea has a 2.6 : 1 superiority over the South in artillery and multiple rocket launchers. South Korea's navy has a technological edge over the North but is quantitatively inferior. South Korea's airforce consists of about 1 000 aircraft including 480 tactical aircraft and 500 helicopters. It is considered superior to North Korea's airforce in quality and capabilities.

Armed Services - Democratic People's Republic of Korea.

North Korea has an armed force of 1 050 000 personnel. Of the total, about 920 000 are in the army. The army is divided into 144 divisions and brigades including 55 infantry divisions, 23 mechanised infantry brigades, 14 tank brigades (with 3 700 tanks and 2 500 armoured vehicles), 30 artillery brigades (with 10 000 guns) and 24 special forces brigades (with 100 000 personnel). The structure of the North Korean forces shows a bias towards commando, mechanised, armoured and artillery forces (comprising 62 per cent of the total). North Korea maintains a highly trained river crossing-engineering force with over 500
amphibious vehicles and more than 2 300 demountable pontoon bridges.

North Korea's navy is divided into the East Sea Fleet and the Yellow Sea Fleet. It has a strength of 45 000, with 25 relatively old diesel attack submarines, (the second largest submarine fleet in Asia), 48 midget submarines, one frigate, 450 patrol boats, missile boats, torpedo boats and fire support ships. There are also another 270 support vessels, including 100 high speed hovercraft each capable of carrying 30 battle-ready personnel.

North Korea's airforce has a strength of about 82 000 with over 1 600 aircraft including 760 combat aircraft and 290 helicopters. Most of the fighter aircraft are MiG-15/17/19/21s of 1950s and 1960s vintage but there are two regiments with 46xMiG-23s and 1 regiment with 30xMiG-29s. North Korea also has 80 bombers and about 300 light transport aircraft.

North Korea's armed forces are limited by economic bottlenecks caused by a primitive infrastructure, a lack of fuel, a shortage of skilled labor and a lack of access to modern defence technologies. North Korea is, however, continuing to research and develop what the South perceives as offensive weaponry, such as MiG-29s, improved tanks, chemical weapons and short range Scud and longer range Nodong and Taepodong missiles.

Arms Reductions

North and South Korea signed an Agreement on Reconciliation, Non-aggression and Exchanges and Cooperation in December 1991. It was the first official document governing relations between the two Koreas. Both sides undertook to discuss and carry out steps to build military confidence and realise arms reduction, including the mutual notification and control of major movements of military units and military exercises, the peaceful utilisation of the DMZ, exchanges of military personnel and information, phased reductions in armaments including the elimination of weapons of mass destruction and attack capabilities, and verifications thereof.

Numbers of US personnel in Korea have been reduced by 7 000 since 1991 as the US shifts its strategy from a leading role to one of providing support for the South Korean armed forces. Further withdrawals of US forces have been suspended pending improved cooperation from North Korea on the nuclear issue (see below). The US has withdrawn its tactical nuclear weapons from South Korea.

North Korea has called for the reduction of military forces on both sides down to a level of 100 000 each. It claims to have reduced the level of its armed forces with a unilateral reduction of 100 000 in 1987 and a further 150 000 in 1988. Reductions in manpower are a logical step for North Korea which is desperately short of skilled manpower. Most of the demobilised soldiers have been assigned to economic construction battalions and according to South Korean sources, they can be easily re-mobilised.

Posture

For Pyongyang, it is the US that threatens a surprise attack against the North and it is the US and South Korea jointly that present a forward-based offensive posture near the demilitarised zone. According to North Korean officials, South Korea is constantly upgrading the quality and quantity of its air, naval and ground attack weaponry. From the North Korean perspective, the annual combined US/ROK 'Team Spirit' military exercises were provocative and intimidating. The exercises were seen as part of a plan 'to launch a first strike on the north' or an assault on Pyongyang, using 'huge forces from the American mainland and the Pacific' and tactical nuclear weapons carried on submarines offshore or stored in South Korea.

Meanwhile, North Korea's armed forces, mechanised vehicles, tank formations and
artillery are deployed within 100 km. of the DMZ, mostly in underground facilities and tunnels. Two thirds of North Korea's airforce are located at forward airfields close to the DMZ. There were reports that North Korea had prepositioned military supplies in hardened underground sites near the demilitarised zone, trained special river-crossing units and deployed new mechanised army brigades near Kaesong to the west of Panmunjom. US assessments concluded that North Korean forces were so deployed in forward assembly areas and were ready to strike at such short notice that warning time was as low as four hours. North Korea was seen as 'perched on the starting blocks with a capability to surge and scramble in a hurry' in a classic blitzkrieg across the demilitarised zone towards Seoul, using heavy fire-power and armoured and mechanised units.

The United States rejects the view that North Korea's forces are postured for defence and that they need to dig in close to the DMZ because of vulnerability to air attack.

Military Aid

South Korea's armed forces have been armed, trained and equipped by the United States. The US has provided large quantities of military equipment and defence technology to South Korea as either grant aid (the total between 1950-1988 was around $US5.64 billion); or, after 1974, foreign military sales under concessional finance ($US6.48 billion). American training of around 36 000 South Korean military personnel has also helped transform the South Korean armed forces into one of the best equipped in Asia with modern aircraft like the F-16, M55-1 light tanks, and the Stinger air-defence system. US technological assistance has been instrumental in establishing the South Korean defence industry. Today, South Korea is almost self-reliant in the production of arms and military equipment, including modern frigates, helicopters, missiles, self-propelled artillery and tanks. US military and financial aid for South Korea since the end of the Korean War has been one of the major reasons why the military and economic balance in Korea has tilted in favour of the South.

Today, it is South Korea that is contributing to the costs of the US military presence in Korea and it now pays up to one third towards the overall costs.

North Korea's allies have been unable to match the resources of the US. North Korea has depended on the former Soviet Union and China for much of its more modern military equipment, such as fighter aircraft. But the flow from both has virtually ceased, unless North Korea pays with hard currency which it doesn't have. Russia and China have indicated that they will supply North Korea with spare parts for existing weapons and defence equipment but will not provide sophisticated military equipment. North Korea, therefore, is likely to fall even further behind South Korea's superiority in conventional weaponry and capabilities, hence its temptation to acquire a nuclear deterrent capability. North Korea, however, has been able to produce most of its basic ground force equipment since 1970, including tanks, multiple rocket launchers, anti-aircraft guns, howitzers and transport vehicles. More recently, it has developed the capability of manufacturing Taepodong surface-to-surface missile systems with a range sufficient to reach southern Japan.

National Service

The regular forces in North Korea serve for five years in the army and three to four years in the navy and airforce. They are backed up by reserves of six or seven million civilians between the ages of 14 and 60, (equal to nearly one third of all North Koreans).

In the South, there is a system of universal military service (conscription) for two to three years, for all eligible youths aged 19. After completion of their service, most become members of South Korea's Homeland Reserve Forces (totalling about 4.5 million).
Paramilitary Forces

North Korea has a commando force of 100,000. This force could be sent through tunnels under the demilitarised zone or carried by light transport aircraft and helicopters for operations behind South Korean defences. North Korea has a fleet of midget submarines, about 300 AN-2 aircraft and up to 100 Hughes 500-C helicopters that could be used for insertion of commando forces behind South Korean lines.

History and United Nations Role

Korea, once part of the Japanese colonial empire, became the focus of Cold War rivalry between the United States and the USSR immediately after the defeat of Japan in World War II. In May 1948, elections were held in South Korea but not in the north of the country, where the United Nations was denied access. In August 1948, the Republic of Korea was proclaimed as the only lawful government in Korea. In September of that year, the Democratic People's Republic of Korea (DPRK) under President Kim Il Sung was established in the north. Both governments claimed to represent Korea and each denied the legitimacy of the other. On 25 June 1950, the North launched a surprise attack that overran ninety per cent of the South. On 26 June 1950, the UN Security Council approved a resolution describing the attack as 'a breach of the peace and an act of aggression'. It was pushed through the Security Council by the United States in the absence of the Soviet representative. The People's Republic of China was not then a member of the UN. The resolution called on UN members to render all assistance to restore peace. UN forces from sixteen nations, led by the US, counter-attacked behind the North Korean frontline at Inchon on 15 September 1950. The UN forces then swept north towards the Yalu River. This drew a Chinese response and on 16 October 1950, a force of over one million 'volunteers' from the Chinese People's Liberation Army intervened. A stalemate ensued, roughly along the lines of the 38th parallel where the DMZ in Korea is today. After two years of negotiations and 500 meetings, the war ended with an Armistice Agreement on 27 July 1953. The armistice is a truce, not a peace treaty and no political accord has yet been reached to terminate the UN role in Korea. The US has maintained the UN presence in Korea ever since. The sixteen nations involved in the Korean War (Australia, Belgium, Canada, Colombia, Ethiopia, France, Greece, Luxembourg, Netherlands, New Zealand, the Philippines, Thailand, Turkey, the Union of South Africa, the United Kingdom and the United States) are, theoretically, committed to helping South Korea in the event of a resumption of hostilities. According to the sixteen nation declaration that they signed after the war on 27 July 1953, they agreed that, 'in the event of a renewal of armed attack from the North, the signatories should be again united and prompt to resist'. In practice, however, the security of South Korea depends primarily on the United States.

China withdrew its forces from North Korea in 1958 but maintained a close 'lips and teeth' relationship with North Korea during the 1950s, the 1960s and the early 1970s.

Both Koreas joined the United Nations in September 1991 in a move hailed as opening up the possibility of normalisation of relations between the two Koreas, and the ultimate reunification under UN auspices.

United States armed forces in Korea

The US has supported South Korea since the Korean War when US personnel based in Korea exceeded 350,000. The foundation of the military relationship is the 1954 ROK-US Mutual Defense Treaty which provides for collective defence against external armed aggression.

Article II of the Treaty provides that:
The parties will consult together whenever, in the opinion of either of them, the political independence or security of either of the parties is threatened by external armed attack. Separately and jointly, by self-help and mutual aid, the parties will maintain and develop appropriate means to deter armed attack and will take suitable measures in consultation and agreement to implement this treaty and to further its purposes.

Article III provides that:

Each party recognises that an armed attack in the Pacific area on either of the Parties, or in territories now under their respective administrative control would be dangerous to its own peace and safety and declares that it would act to meet the common danger in accordance with its constitutional processes.

Article IV provides that:
The Republic of Korea grants, and the United States of America accepts, the right to dispose United States land, air and sea forces in and about the territory of the Republic of Korea as determined by mutual agreement.

In 1955, the number of US forces in Korea was reduced to 73,000 and in 1960 they were cut to 60,000, comprising two divisions and support personnel. The 7th Infantry Division (20,000 men) was withdrawn in 1971 by President Nixon in the era of detente with China. This and the collapse of Vietnam in 1975 forced South Korea to implement a series of programs to modernise its armed forces, even to the point of considering nuclear weapons (a shortlived plan that was abandoned after strong US pressure).

As part of the means for deterring an armed attack on South Korea, the US and South Korea have, since 1968, held annual Security Consultative Meetings of the US and ROK Defence Ministers and Chairmen of the Joint Chiefs of Staff to discuss common security issues. A ROK-US Combined Forces Command was established in 1978 to coordinate the US and South Korean preparedness for an attack from the north. Large-scale military exercises (called 'Team Spirit') have been held annually since 1976 to both prepare for and to deter an attack from the North. These combined forces exercises have involved up to 100,000 South Korean troops and 40,000 Americans.

In 1977 President Carter announced plans for the withdrawal of the remaining US forces in Korea. He changed his mind in 1979 after revised intelligence estimates suggested the North was much stronger (by up to 30 per cent) than had been previously assumed.

Today, the US retains in South Korea one division of about 36,400 troops (the Second Infantry Division of the 8th US Army), 134 M-60 and M-55 medium tanks and 250 fighter aircraft, including F-16s, A-10 ground attack aircraft and OV-10 counter-insurgency helicopters. The American ground forces are equipped with some of the most advanced weaponry, including anti-tank and air defence missile systems in the US inventory. There are also substantial US military forces in the Pacific including warships and fighter aircraft based in Japan.

US forces are in Korea under the command of the United Nations Command, Military Armistice Commission, and the ROK-US Combined Forces Command (UNC MAC). In 1991, a South Korean Army Major General was appointed as senior member of UNCMAC. The Combined Forces Command (CFC) plans and directs the defence of South Korea, including the deployment of South Korean forces. While the CFC is today controlled by an American officer, command is being handed over to a South Korean four-star general appointed as Combined Ground Component Commander in 1992.

US involvement
If North Korea attacked the South, North Korean forces would immediately encounter the US Second Infantry Division. US involvement, as a consequence of this so-called trip-wire arrangement would be instant. The 1954 ROK-US Mutual Defence Treaty and the 1982 US Joint Chiefs of Staff Posture Statement means that several hundred US Marine Corps and carrier-based aircraft in the Pacific, as well as B-52 bombers from Guam could be committed to action in Korea. Contingency plans envisage the use of nuclear armed missiles aboard US warships or carried on US aircraft based in the Western Pacific.

The US response, given its Persian Gulf experience, would be massively destructive of North Korea's infrastructure, cities and military capabilities. Pyongyang must be very conscious of this risk.

North Korea's survival strategy in the late 1980s and early 1990s began to shift towards the development of a nuclear option. From Pyongyang's perspective, that would ease the heavy burden of a huge conventional military capability; it would secure North Korea against attack from the United States; it would solve North Korea's loss of support from China and Russia and it would provide a cheap source of energy. North Korea developed a complete nuclear fuel cycle and a plutonium product capability at the Yongbyon Nuclear Research Centre, located about ninety kms. north of Pyongyang. This move, however, provoked a crisis in Northeast Asia, with the United States contemplating a pre-emptive air strike at the facilities in Yongbyon.

North Korea - the nuclear issue

North Korea signed the Nuclear Non-Proliferation Treaty (NPT) in 1985. In November 1991, South Korea's President Roh Tae Woo announced that there were no nuclear weapons in the South, a statement endorsed by US President George Bush. In December 1991, North and South Korea signed a bilateral agreement (the Joint Declaration of the Denuclearisation of the Korean Peninsula) to neither possess, build, use or store nuclear weapons, or reprocess spent uranium fuel into fissionable material. In January 1992, North Korea signed the safeguards agreement in Vienna permitting inspections of nuclear facilities as required by the NPT. However, after inspections of North Korea's nuclear research and power generation facilities in June 1992, as required under the International Atomic Energy Agency (IAEA) safeguards regime, the IAEA claimed there were inconsistencies between the information provided by North Korea and the results of its own investigations. The IAEA's request for special inspections of two additional sites in North Korea was refused by Pyongyang on the grounds that the IAEA was engaged in espionage on behalf of the US. In May 1993, Pyongyang renounced its membership of the NPT, raising fears of a nuclear armed North Korea, a prospect with serious implications for the region. Pyongyang demands that before it considers rejoining the NPT, the US must address its fears of a US nuclear threat, the future of the US-ROK combined military exercises, the question of inspection of US nuclear weapons in South Korea, assurances about the IAEA's impartiality and the application of US negative security assurances to North Korea (regarding non-use of nuclear weapons). The US, however, demands that North Korea must remain in the NPT, cooperate with the IAEA and implement the North-South Denuclearisation Declaration.

By October 1994, with the intervention of both China and Russia, North Korea agreed to dismantle its suspect nuclear reactors at Yongbyon in exchange for two light-water reactors that cannot produce weapons grade plutonium. The light-water reactors, costing over $US 5.2 billion, are to be paid for mainly by South Korea and completed by the year 2003. In addition, the United States agreed to provide North Korea with 500 000 tonnes of heavy fuel oil each year until 2003 to compensate for the loss of energy production at the Yongbyon and associated nuclear facilities.
North Korea has sometimes threatened to resume the Yongbyon programme if the United States delays the supply of fuel oil as its part of the Nuclear Framework Agreement. But it has, so far, adhered to its part of the agreement and has, with one or two aberrations, generally behaved in a rational and responsible manner. It has committed itself to abide by the terms of the 1953 Armistice Agreement that ended the Korean War and has joined South Korea, the United States, China and Russia in four-party talks to try and establish a lasting peace on the peninsula. North Korea has also agreed to resume high-level military talks with the US and it is helping America account for the remains of US servicemen missing in Korea since the war.

**North Korea's former friends and allies**

There is now a great power consensus between China, Russia, Japan and the United States on maintaining peace and stability on a non-nuclear Korean peninsula.

Previously, the situation in the Korean peninsula was complicated by rivalry, misperception and tension between these great powers. China felt threatened by US bases in South Korea and elsewhere in the Western Pacific. China also saw the USSR as a socialist-imperialist power seeking bases on China's periphery. This perception of threat from the USSR strengthened China's inclination to support North Korea.


The perception of being encircled by hostile forces comprising China, Japan, the US and South Korea in the Pacific and by NATO in Europe led Moscow to value a close alliance with Pyongyang. Even up to the mid-1980s, the Soviet Union was prepared to supply North Korea with new tanks, anti-aircraft and long range artillery, modern combat aircraft and various missile systems. In return, the Soviet Union gained access to North Korean ports at Wonsan and Chongjin and overflight rights for intelligence collection by Tu-95 BEAR-D naval reconnaissance aircraft.

However, North Korea's relatively favourable strategic circumstances changed after the deaths of Mao Zedong and Leonid Brezhnev. North Korea's only allies reassessed their strategic and national economic priorities.

China gradually came around to accept the US presence in South Korea as a significant contribution to regional stability. Washington and Beijing came to see that they had a shared strategic interest in preventing war in Korea.

China began to share the same strategic interest with the USSR during the process of Sino-Soviet rapprochement that culminated in the Gorbachev/Deng summit in May 1989. The USSR for its part, acted with restraint in the quality and quantity of military equipment that it has been willing to provide and it has ceased joint naval exercises with North Korea.

North Korea's ability to exercise strategic leverage between China and the USSR has therefore evaporated. Improved relations between the United States and Mikhail Gorbachev's USSR completed the circle around North Korea. The USSR chose to normalise relations with South Korea in September 1990.

For Russia, North Korea now has no strategic value. It is, rather, a piece of ideological baggage left over from history. Moscow's predominant interest lies in developing economic relations with South Korea and avoiding conflict in Northeast Asia. Russia's President Boris Yeltsin re-affirmed this policy on North and South Korea.
For its part, China regards North Korea as irrelevant to its plans for developing a Northeast Asian economic zone with South Korea, the Russian Far East and Japan. China's vital geo-economic interests are in trade and economic cooperation with South Korea, and not support for an impoverished, stubbornly communist North Korea. China has retained its ties with North Korea, but successive Chinese leaders have also made it clear to Pyongyang that China's PLA will not support the North in an attack on the South (according to remarks made by Zhang Xiangshan of the PRC's International Liaison Department, reported in Yomiuri Shimbun, Tokyo, 25 June 1984, p.2.). China is reported to have made clear to the US that it would not support North Korea except in the event that the latter is first attacked (Sankei Shimbun, reported by South China Morning Post, 8 January 1988).

China and South Korea are natural trading partners just one day apart by ship across the Yellow Sea. China is already South Korea's fifth largest trading partner and some of South Korea's biggest multinationals such as Kia, Hyundai, Samsung and Daewoo have set up joint ventures in China's Northeast. As Shandong's Governor Jiang Chunyun remarked, "the geography is obvious to everyone". (South China Morning Post, 21 July 1988). China normalised relations with South Korea in August 1992.

China and Russia announced that trade with North Korea would be conducted on the basis of cash, rather than barter, as in the past. The result has been a further decline in the North Korean economy and severe shortages of fuel and power. Although South Korea has normalised its relations with North Korea's former allies, the North has yet to achieve similar breakthroughs with Japan and the US, both of whom remain supportive of South Korea. The United States in particular remains firmly committed to South Korea's security.

In many respects, however, it might be said that peace in the Korean peninsula is now at hand after decades of hostility, tension and the threat of war. The decline of communism in neighbouring China, planning failures in North Korea's agricultural sector and the death of Kim Il-song have contributed to Pyongyang's new directions. Meanwhile, the US, Japan, China and South Korea have maintained massive food aid and fertiliser programmes to North Korea after the country was devastated by extensive flooding in 1995 and 1996, and a severe drought in 1997. More importantly, a more magnanimous policy towards North Korea has evolved. President Kim Young Sam's more conciliatory policy has been followed by President Kim Dae Jung.

Bibliography

It is often said that the Korean national flag is the only philosophical flag in the world, a reference to the ideas embodied in its design. But while the design draws on ancient precepts, the idea of having a national flag arose only towards the end of the 19th c., at a time when the notion of a nation-state was beginning to gain the attention of Korea's national leaders and scholars. As elsewhere, it was considered that a national flag would, along with other things such as a national anthem, serve as a concrete symbol of Korea's distinctness as an independent entity among other nations.

However, the idea was first mooted by a Chinese legation officer in Japan, Huang Zunxian, in his *Zhaoxian Celiie* (Policy for Korea), a book which the Korean envoy Kim Hongjip brought back from Japan in August 1880. In this book, Huang suggested that Korea consider using the dragon flag of the Ch'ing as both their army and national flag.

Later, as a high official in the negotiations for the April 6 1882 Korean-American Treaty of Amity and Commerce, Kim Hongjip discussed possible designs and colours with the Chinese emissary, Ma Chien-chung. It was during these discussions that the idea of using the *t'aeguk* symbol arose.

In August 1882, Korea's emissary to Japan, Pak Yonghyo (Prince Kūmnûng), enlisted the aid of the British captain of the vessel by which he returned to Korea in preparing some three designs for a flag, all of which had the blue and red *t'aeguk* motif in the centre. Pak presented one of these to the Korean authorities, who on 27 January 1883 ordered that it be used throughout the kingdom as the official flag.

Although the flag was banned by the Japanese between 1910 and 1945, it was treasured by nationalists and other Koreans as a symbol of their nationhood, and was sometimes waved during demonstrations. On 15 October 1949, this flag, called the *T'aegukki*, was proclaimed the official national flag of the Republic of Korea. The Democratic People's Republic of Korea adopted a different flag around the same time.

**Design**

The earliest example of the *t'aegük* design is found on a stone sculpture at the Kamûnsa
temple built in 628 C.E. in Kyŏngju. But the úmyang (Ch. yin and yang) philosophy represented by the t'aegŭk can be traced even further back in Korean folk myth, traditional medicine and art.

The flag has a white background with a t'aegŭk circle in red and blue at the centre and three black bars on each of the four corners.

White background

This represents purity and peace, values prized by the Korean people, who traditionally favour white clothing, even for mourning attire.

T'aegŭk circle

In much East Asian philosophy, including schools of Confucianism, the t'aegŭk pictures the origin of the universe and human life and expresses the truth about them. The eminent 16th c. Korean philosopher, Yi Hwang, described the t'aegŭk as "the ultimate being that will rule everything but will not be ruled by anything." Identical with the universe, the t'aegŭk principle is present in each being; the ultimate human virtue therefore is the t'aegŭk principle.

This principle, found in Buddhism, Confucianism and many other areas of Korean tradition, prescribes harmony and the balance between opposites. Yang, depicted in red on the upper part of the circle, represents the sky. ľum, in dark blue at the lower part represents the earth. Betwixt the sky and the earth exist humans, societies and nations. With the continuation and harmony of ľum and yang, all things grow and prosper. ľum and yang, also regarded as female and male principles, are opposite yet inseparable components: they contrast yet complement each other.

Four black bars

The broken and solid bars also derive from classical philosophical precepts, and in this case represent the variety of forms and possibilities in the universe, a diversity which is generated and held together by the t'aegŭk.

Kon at the upper left corner, represents heaven and justice. kon at lower right represents the earth and abundance. Kam at upper right represents water and wisdom. I at lower left represents fire and energy.

National Folk Museum

The National Folk Museum (Kungnip Minsok Pangmulgwan) is located in the Kyŏngbok Palace grounds in Seoul. The museum’s collection was established in 1945, with items donated by Song Sŏkha, a leader in folk culture studies. Destroyed during the Korean War, the museum was restored by the Cultural Property Preservation Bureau (Munhwajae Kwalliguk) in Kyŏngbok Palace in 1966. In order to find a home for the expanding collection, the museum, under the name Han’guk Minsok Pangmulgwan, was moved to a refurbished building within the palace complex in 1975.

The museum’s collection comes from private sources; from folklore articles preserved in the Ch’angdŏk Palace; and by way of new acquisitions. As well as these, over a thousand traditional lamps were donated by the Korea Electric Company, and material related to printing was transferred from the National Museum of Korea. The museum contains numerous exhibits showing the Chosŏn lifestyle and customs as well as items in everyday use, with explanatory notes accompanying many of the exhibits. Other exhibits include farming implements; handicrafts; pottery; lacquerware; apparel; shaman implements; and a
traditional Korean house from Andong in North Kyŏngsang Province.

National History Compilation Committee

NHCC (Kuksa P’yŏnch’an Wiwŏnhoe) is situated in the city of Kwach’ŏn in Kyŏnggi Province. The committee was established as the Kuksagwan (National History Office) in August 1945 in Seoul’s Kyŏngbuk Palace. It acquired its current name in 1949 and moved to its present location on the outskirts of Seoul in 1987. NHCC’s administrative structure is composed of three offices: the General Service Division, the Historiographic Office and the Research Office. Operating under the direct control of the Ministry of Education, the committee conducts research on national history, compiles and publishes Korean history-related materials and collects various types of data and materials related to national history. The staff of NHCC is composed of fifteen experts on Korean history. These historians decide on matters related to the compilation of national history and data collection. In order to support their research activities, the committee’s library houses an extensive collection of historical works including approximately twenty-thousand old books and fifty-thousand manuscripts.

National Institute of Agricultural Science and Technology (NIAST)

Located in Suwon in Kyŏnggi Province, the NIAST was established in December 1994 with the merging of the Agricultural Sciences Institute, Agricultural Biotechnology Institute and the Agricultural Chemicals Research Institute. The newly-formed Institute became responsible for the standards and inspection of fertiliser and agricultural chemicals, a task previously performed by the National Agricultural Materials Inspection Office. The Institute’s activities are concerned with management of the environment in the agricultural context, as well as research and development related to bio-resources and crop protection. Through its activities, NIAST aims to elevate agricultural incomes while developing agricultural management systems that are both economically and environmentally sustainable.

National Institute of Health and Social Affairs

Located in Seoul, the NIHASA (Han’guk Pogon Sahoe Yŏn’guwŏn) is a governmental organisation established to promote the health and welfare of the Korean people. The institute’s thirty-four researchers undertake surveys and conduct research into health issues — disease, disease vectors, food, and food additives, et al. NIHASA also offers a diverse range of training programs. The institute is affiliated with WHO (World Health Organization).

National Livestock Cooperatives Federation

National Museum of Contemporary Art

The National Museum of Contemporary Art (Kungnip Hyŏndae Misulgwan) is located in Kwach’ŏn in Kyŏnggi Province. Founded by presidential decree in 1969, the museum’s collection was first exhibited at Kyŏngbuk Palace in Seoul. In order to find places for an increased number of items, the museum was moved to Tŏksu Palace in 1973. In August 1986, it transferred to a newly-constructed building in Kwach’ŏn.

The museum’s collection ranges from the early twentieth c. to the present-day. In particular, the curators have collected works representing the modern evolution of art. The museum also has a library with a collection of over 6 000 books and 3 000 research theses, all of which are available to both specialists and the general public. There is also a data library with videos, slides, and a wealth of other information on 4 000 or so Korean artists.
In addition to its exhibitions, it conducts research programs and promotes international exchange.

**National Museum of Korea**

The National Museum of Korea (Kungnip Chungang Pangmulgwan) came into being as the Yi Royal Household Museum (Iwangga Pangmulgwan) which was opened in Ch'anggyeong Palace in 1909. In 1915, the museum was reorganised as the Japanese Government-General Museum (Ch'ongdojip Pangmulgwan) and the collection was moved to Kyōngbok Palace. On Korea’s liberation in 1945, the museum was restored as the National Museum of Korea (Kungnip Pangmulgwan), with a collection exceeding 13,000 exhibits.

By 1950, the collection had grown to 20,000 items. However, several days after the commencement of the Korean War on 25 June 1950, the North Korean forces took Seoul in a lightning thrust southwards, and part of Kyōngbok Palace and several thousand pieces in the museum were destroyed by bombs or artillery shells. The officials were unable to move the collection to a safe haven and were forced to abandon it. Fortunately, when Seoul was retaken on 28 September, the 18,000 or so pieces remaining were found intact in Tōksu Palace. In November 1950, just two months before the see-saw assaults of the opposing armies placed Seoul in Chinese and North Korean hands, every single piece of the museum’s collection was transferred to Pusan.

At the end of the war in 1953, the collection was brought back to Seoul and was again kept at Kyōngbok Palace. It stayed there for only a short while, however, soon being transferred to Nam Mountain, and then to Tōksu Palace. In 1972, the National Museum was constructed within the Kyōngbok Palace compound. In August 1986, the collection was moved into the former Japanese Government-General Headquarters located directly in front of Kyōngbok Palace. With the ROK government’s decision to demolish the building, the museum was moved to the former Socio-Education Centre, in December 1996.

Today, the National Museum is in 1, Sejong-no, Chongno-ku, Seoul. Its building consists of two storeys and a basement exhibition area (in all 18,346 sq. m. of floor space), which contains in all more than 140,000 artefacts and art treasures. Of these, 4,500 artefacts are exhibited in eighteen permanent galleries, which include laser-disk and touch-screen audio-visual guides. In the basement, items of Buddhist sculpture; metal art objects; paintings; historical texts; blue-and-white porcelain; the Dongwon Collection; the Iuchi Collection; and artefacts from other countries are on display. The first floor galleries exhibit Koryō celadon; Chosŏn punch'ŏng ware; Chosŏn white porcelain; a replica of a typical male abode (sarangbang) and a model of the original Kyōngbok Palace. The second floor exhibits relics from the Prehistoric era and the Three Kingdoms. The National Museum assists the preservation of Korea’s cultural heritage, not only through its vast collections, but also by its conservation and research programs; in providing educational programs to the public, in publishing academic reports, and in its promotion of international exchange programs.

**National Puyŏ Museum**

The Puyŏ National Museum (Kungnip Puyŏ Pangmulgwan) is located in Puyŏ in South Ch'ungch'ŏng Province. The museum’s collection was initially formed through the efforts of the local historical association, Puyŏ Kojŏk Pojonhoe. In 1945, the Puyŏ branch of the National Museum was founded, with Hong Sajun as chief curator. Unlike many other Korean museums, both the museum and its collection escaped serious damage during the Korean War. In 1965, a new museum with a modern exhibition hall and facilities was constructed. Today, most of the museum’s collection consists of Paekche relics recovered from the Puyŏ area, with earthenware vessels accounting for over half of the museum’s
National Science Museum

The National Science Museum (Kungnip Kwahakkwan) is situated in Yusong District in Taejon. Established in Seoul in 1945, it was reduced to ashes during the Korean War. In 1970, the museum was re-established in a five-storey building in Waryong-dong in Seoul. This was followed by the construction of the Industrial Exhibition Hall in 1979. Between 1985 and 1990, new facilities for the museum were built within the Taeduck (Taedok) Science Town in Taejon at its present location.

The National Science Museum promotes public awareness of science, with the special aim of fostering an interest in science among Korean youth. Museum facilities include the Permanent Exhibition Hall, Space Theatre, film theatre, seminar rooms, laboratories, open-air theatre and collection rooms. The Permanent Exhibition Hall (8 570 square metres) contains over six thousand pieces. Items on exhibition include over two thousand natural history pieces, some two thousand history of science and technology items, over five hundred natural science items, nine hundred and sixty technological displays and thirty-five 'hands-on' items. In addition to these exhibits, the National Science Museum conducts educational programs, which include lectures, film shows, nation-wide science exhibitions, and there is a computer education program, as well as an inventions contest for students.

National treasure

Natsön shigan sōgūro (Into an Unfamiliar Time) [People, Korean]

Natural Resources

Natural resources in a narrow definition can indicate metals, non-metals and fossil fuels, but in a wider interpretation can include underground and other water resources, marine resources, forest products, thermal springs and geothermal heat. Some natural resources such as granite are not generally thought of as such, yet they have many uses in construction. The Korean peninsula, while being relatively small, has many natural resources that have contributed greatly to the economic development of the Korean economy.

Energy Resources

While energy resources such as oil and natural gas have not yet been discovered, nor are thought to be present on the Korean peninsula; geological and seismic surveys and drilling on the continental shelf surrounding the peninsula from 1963 to 1976 did reveal a small, but not economically viable, amount of crude oil. Explorations off the Cholla coast exposed deposits of Mesozoic Era oil, shale and semisolid oil. However, investigations into the procedure for extracting an economically sufficient amount of this oil have yet to prove fruitful. On the other hand, the Korean peninsula is richly endowed with various coal resources, primarily anthracite from the later Palaeozoic Era in the P'yŏngan Group and the Mesozoic Era in the Taedong Group. The P'yŏngan Group reserves are particularly rich and account for some eighty-five per cent of the peninsula's total. There are some coal reserves in the southern part of the peninsula, which were estimated at about fifteen billion tonnes in 1981. Much of the reserves in the south, however, are of rather low quality sub-bituminous coal, and have not yet been developed.

Nuclear Fuel Resources

Domestic reserves of uranium are found in Pre-Cambrian Era black slate metamorphic rock,
along with reserves of pegmatite and other minerals in locations such as those around Taejŏn; Kŭmsan; Po'ăn; Miwŏn; and Yongyu Village; as well as elsewhere. In the Okch’ŏn Group surrounding the Taejŏn area, low-quality uranium is found embedded in various slate formations. If technical advances permit the economical extraction of this ore, it will prove to be an extremely valuable natural resource. Technical difficulties exist at present in extracting the thorium content from the uranium ore, thus making it unusable; but it is thought that technology will eventually solve this problem. The thorium content results in the presence of monazite in large quantities in alluvial fans, so much so that Korea is considered to have some of the largest monazite reserves of any country. Riverbeds such as on the Han, Yŏngsan, and Sŏmjin rivers, and the seashores of the East Coast are major sites of monazite deposits. Moreover, monazite found on the ocean floor is also an important national resource. Reserves of monazite and other rare-earth elements are estimated at 150,000 tonnes.

Iron Ore Reserves

Various ores that are mined in Korea have been crucial to economic growth, including iron, tungsten, nickel, molybdenum, and cobalt as well as others. Among these metals, only tungsten and molybdenum are extracted in quantities that exceed national needs, and are thus valuable exports. Most of the prominent iron ore reserves are found in Musan and Sŏngjin counties of North Hamgyŏng Province; Iwŏn and Tanch’ŏn counties of South Hamgyŏng Province; Kaech’ŏn and Chungwŏn counties of South P’yŏngan Province; Ŭnyul, Hwangju and Chaeryŏng counties of Hwanghae Province; Yangyang County of Kangwŏn Province; and Chungwŏn County of Ch’ungch’ŏng Province. The highest quality iron ore is found in the western parts of Hwanghae and South P’yŏngan provinces. Iron ore extraction in the southern part of the peninsula includes operations in Chŏngsŏn and Samch’ŏk counties of Kangwŏn Province; P’och’ŏn and Yŏnch’ŏn counties of Kyŏnggi Province; and Kimhae and Ulju counties of South Kyŏngsang Province. Production of iron ore since the late 1970s has been at an annual rate of 500 to 600 thousand tonnes in the south, and at about 9.5 million tonnes annually in the north, thus displaying the overwhelming disparity of iron reserves in the ROK and the DPRK.

The southern half of the peninsula holds important reserves of manganese, with the largest being located in Ponghwa County of North Kyŏngsang Province. Additionally, significant reserves of zinc and lead are being mined in Ponghwa County. Production of manganese peaked in 1975 at 3,500 tonnes, down to a low of 39 tonnes in 1979. Tungsten and molybdenum reserves are also important in the south, with mines located in Kangwŏn, North Ch’ungch’ŏng and North Kyŏngsang provinces. In 1978, reserves and potential reserves in the south were estimated to be in excess of 370,000 tonnes, which represented about seven per cent of the world’s reserves, but South Korea’s annual production stands at over ten per cent of global production. Other important reserves in the south include nickel, cobalt, niobium, tantalum and vanadium.

Metal Resources

Metals mined in Korea include copper, lead, aluminium, and some others. Copper reserves are primarily found in South Kyŏngsang Province, with the total of known and estimated reserves thought to be nearly fifteen million tonnes. Lead and zinc are important minerals in the South, with major mines located in the Kangwŏn and North Kyŏngsang provinces. While aluminium and bauxite production is not today important, during the colonial period both were extracted in fairly significant quantities. Magnesite reserves in Tanch’ŏn and Kilju of North Hamgyŏng Province are substantial. Gold and silver reserves are relatively insignificant, with gold production being less than one tonne a year in the South. The combined North-South production of silver has exceeded one-hundred tonnes annually, with a ratio of about 6:4 between South and North Korea.
Industrial Raw Materials

Important natural resources in Korea utilised by the chemical industry include fluorite, limestone, feldspar, and dolomite. Other natural resources are used in the chemical industry on a smaller scale. Silicon dioxide and silica exceed the amount needed by the electronics industry and the excess is exported. Mica and mercury are among other natural resources used by the electronics industry.

Natural Resource Exports

Important raw materials exported by Korea include kaolin; agalmatolite; talc; and graphite. Kaolin is chiefly mined in the Hadong and Sanch’ŏng areas of South Kyŏngsang Province, and graphite is found in Kyŏnggi and South Ch’ungh’ŏng provinces. Agalmatolite is primarily produced in the Haenam and Wŏndo regions of South Cholla Province, as well as Tongnae and Yangsan in South Kyŏngsang Province. Production of talc in the South is primarily in North Ch’ungh’ŏng Province.

Building Stone Resources

Korea has abundant supplies of various building stone such as granite; andesite; tuff; sandstone; slate; marble; gneiss; and ophiolite, and this is by no means a complete list. These resources are widely utilised in construction work.

Non-renewable Marine Resources

Marine resources of Korea can largely be divided into renewable and non-renewable resources, with the former consisting of marine life and the latter of minerals. The mineral resources in the seas surrounding the peninsula are abundant with non-metallic substances such as sulphur; halite; potassium; and coal present; and metallic minerals including copper; zinc; lead; iron; nickel; gold; silver; mercury; fluorite; beryllium; tin; and tungsten are among others also found. Moreover, the sea also distributes additional resources such as precious metals, sand, pebbles and lime. The shallow seabed around the peninsula contain minerals such as apatite. The deep seas off the peninsula hold major reserves of manganese nodules; iron; nickel; cobalt; and copper. Hence, the peninsula’s seas are guardian to rich reserves of minerals that have many applications in industry and manufacturing.

Renewable Marine Resources

Marine creatures have long provided an essential part of the Korean diet and continue to do so. Fish such as the Alaskan pollack; tuna; mackerel; and anchovies together with marine creatures such as squid; crustaceans; and various types of seaweed are always in demand. The fishing industry can be divided into coastal, deep-sea and cultivation fisheries, with each segment of the industry fulfilling a different need. Coastal fishing is historically the most common type and remained the major fishing operation until the mid-1970s. The Korean peninsula is surrounded by both cold and warm-water currents, which attract many different fish. In 1992, this segment of the marine industry brought in a total catch of 1.3 million tonnes, which accounted for 43.6 per cent of the South’s total catch. Deep-sea fishing provides large catches of many fish that are not always caught in Korean waters, and in so doing it has, of course, to obey many international regulations and restrictions. Nonetheless, deep-sea fishing is of great importance to Korea. Fish cultivation is considered a vital branch of marine resource management, where fish are spawned and developed in captivity, with a proportion released into open water, thus providing a renewal of marine resources. Additionally, there are other forms of aquaculture practised in Korea, such as the cultivation of shellfish and seaweed beds -- operations that allow for the thorough utilisation of the extensive Korean coastline to meet the demand of the people for marine products. South Korea’s total catch in 1994 approached 3.5 mill. tonnes, with 1.48
mill. tonnes coming from coastal operations, 1.10 mill. tonnes from cultivation fisheries and almost 900,000 tonnes from deep-sea fishing. Not only does this industry provide Korean consumers with a wide range of marine fare, it is also a major export outlet, with a value exceeding 1.7 billion US dollars.

Neo-Confucianism and Chosŏn Society (see Confucianism)

New Democratic Republican Party [Politics]

New History of Korea, A

A New History of Korea is a comprehensive overview of the various developmental processes that Korea has passed through during its long history. This work, written by Ki-Baik Lee (Yi Kibaek) was translated by Edward W. Wagner with Edward J. Shultz, and published in 1984 by Harvard University Press. Lee's original work in Korean was entitled Hang'guksa Shillon (A New History of Korea) and was first published in 1961 before its revision and re-issue in 1967 and 1976. The translated work, consisting of 474-pages, is comprised of sixteen chapters and covers the history of Korea from the Palaeolithic period until the April 1960 Student Revolution.

Lee's work set the standard for all subsequent works on Korean history in the English language, and it remains as a most comprehensive and authoritative Korean history. While there were earlier efforts, such as those by Homer Hulbert in 1905 and James Scarth Gale in 1927, there was no expansive history published to take advantage of the vast amount of Korean scholarship from the 1960s forwards. Hence, A New History of Korea filled an acute need for an academically suitable, English language history on Korea for contemporary scholars.

A New History of Korea shows Lee's depth of scholarship, with his detailed explanations of the reasons for the occurrence of various events in Korean history, and his intricate weaving of political, social, cultural, religious and economic factors that have so often altered the course of his country's history. Particularly notable is the fact that the author has shown the various cultural and religious developments in Korean history as a consequence of history, and explained in a straightforward manner the rationalisation for these occurrences. Hence, this work is not only valuable for students of Korean history, but for all students of Korean studies, regardless of their field.

Insofar as the contribution of the translation of this work by Wagner and Shultz is concerned, it has provided the present generation of Korean studies scholars with a much needed standardization of terminology concerning historic Korea. This is of no small importance since before the publication of this work there existed no such standardised glossary for official positions, major literary works and and historical events in Korean history. Moreover, the work also contains numerous maps that help the student new to Korea to picture the locales where historical events occurred and the territories concerned. Other appendices to this work include charts outlining the the dynastic lineages of the Korean kingdoms and a select bibliography that provides commentary on various, more specialised, works in Korean studies.

While A New History of Korea ends with the Student Revolution in 1960, it is nevertheless a comprehensive and useful book, especially for the study of pre-colonial Korea. Lee's scholarship is at its best in dealing with the traditional Korean kingdoms, and his work continues to be a yardstick for other works concerned with these particular periods in Korea's history.

New Korea Association (Shin'ganhoe) [Japan and Korea]
New Korea Democratic Party (see Reunification Democratic Party)

New Korea Society (see Shin'gan Hoe)

New Korea Youth Association (Shin Han Ch'ŏngnyŏn Tang) [History of Korea]

New Religions

*Shin chongyo* or *shinhăng chongyo*, terms for what in the Chosŏn Dynasty were called perverse teachings or heresies, and during the Japanese occupation and later by established religions, *yusa chongyo* (false or quasi-religion). The terms, applied to religions that emerged since 1860 when Tonghak was founded, contrast with institutionalized religions supported or tolerated by government. New religions are distinguished from diffuse shamanism or folk belief by claiming an identifiable founder, a religious organization, doctrine and/or scriptures. However, the borders between a new religion, a reformist sect of an established religion, and shamanist or welfare associations are unclear.

Estimated numbers of new religions range from around 160 to 404 (most agree 250 to 300 presently exist, and over 400 or 500 since 1860), as many are virtually extended families, extremely unstable and short-lived. The current number of believers in South Korea is conservatively estimated at 1.6 million, and generously up to 3.5 million. North Korean numbers are unknown.

Before 1860, new religions were suppressed or incorporated into existing religions. With the collapse of court authority, savage exploitation by the elite, epidemics and natural calamities, the prohibition of Catholicism, and the unresponsiveness and corruption of existing religions, marginalised intellectuals pursued new values. On the basis of shamanist possessions or revelations they formed new religions, attracting believers desperate for an alternative.

In late Chosŏn the fundamental themes of most new religions appeared with Tonghak (1860), the Chŏng yŏk thought of Kim Hang (Ilbu, 1880s), Kang Ilsun's Chungsan'gyo (1902), Na Ch'ol's Taejong'gyo (1909), and the predictions in the Chŏnggamnok of a new dynasty. These promised a utopia and salvation of the nation.

Oppressed by the Japanese colonialists, the new religions fragmented Chungsan'gyo (reportedly into over 100 'sects'), or newer religions formed, their themes more nationalistic. Some were exploitative or secret societies; others were reforms of existing religions. Second generation organizers emerged, disputes erupted after the founders died, and the Japanese authorities gaolcd many for subversion or scandal, and so new religions rapidly flamed and disappeared. Most went underground when the colonial administration ordered the 'dissolution of quasi-religions' in 1936, surfacing only after Liberation in 1945, which brought an unprecedented religious freedom. New religions suddenly proliferated; some were imported, and Christian-based new religions flourished. The crises experienced ever since late Chosŏn continued during the Korean War, and then rapid economic growth brought alienation for the disadvantaged. The founders and followers of the new religions now tended to be poor and ill educated. Often mudang created their own religious bodies in the 1970s because the Saemaul Movement (New Village) pressured them in an anti-superstition campaign.

Classifications of new religions vary, for most overlap. The earliest groups were Tonghak and its epigones, Chŏndogyo (1905) and Shich'ŏn'gyo (1906) - some 25 'sects'; Confucianistic adaptations of the views of Kim Hang (1826-1898), who reinterpreted the *Chou Yi* as the Chŏng yŏk or correct symbolic analysis of the new order of the universe.
initiated in Korea, and the largely defunct Confucianistic revivals of the 1920s and 1930s; Chóngsan'gyo groups (from 1902) - over 60 'sects' active; Tan'gun or national ancestor worshipping Taejonggyo and some 45 'sects'; Buddhistic (70+ groups), many reformist Buddhism for laity or shamanistic; Taoistic, especially Kaksedo (1915) - the other 11+ groups weak; Pongnun or water-cure groups (around 16) stemming from Kim Pongnam (1898-1950), popular among women divers (sea harvesters); Protestant-based, numbering over 100 bodies, with Chóndo'gwon and T'ong'ilgyo (Unification Church) the largest; shamanistic (1002, latest 1988) or spirit-worshipping, centred around influential mudang; the unclassifiable due to complex content (16+ groups), the largest Chóngilgyo; and foreign new religions from China (especially Ilgwando), Japan (10+ groups, especially Sōka Gakkai and Tenrikyō), and America (Jehovah's Witness, Mormons, etc). Some 'sects' shift across classifications over time and many are transient.

Historically syncretic, borrowing elements of established religions (Taoistic or folk shamanism, Buddhism, Confucianism, Christianity), these new religions are nationalistic. Based on the Confucian mandate of Heaven theory legitimating dynastic change, distressed people believed the geomantic predictions of the Chónggammok that a new dynasty and earthly paradise was nigh in southern Korea. The promises of the Christian Messiah's second coming, and the Buddhist surety that the future buddha, Maitreya would rescue all from the evil last days, suggested that a saviour would appear in Korea to herald the new age or Korean utopia. That saviour or harbinger would be Korean, as the Koreans were believed to be a chosen people who would be rescued from their tribulations. That saviour's powers could be manifested in shamanistic possession, ecstasy, faith-healing and magical incantations, or in leading the faithful to overcome Korea's enemies, first the Japanese and later godless communism.

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J Jorgensen

News Agencies

Bureau Network

The North Korean national news agency - known as the Korean Central News Agency (KCNA) - which was founded in 1946, is the primary agency for gathering and spreading news in that country. It operates bureaus throughout North Korea and in several Asian countries as well.

South Korea contains two indigenous news agencies. One of them is the North Korea-watcher, the Naewoe Press, which was founded in 1974, and the other is the national news agency, Yŏnhap T'ongshin, which was established in 1980 when the Hapdong News Agency and Orient Press were combined. Yŏnhap operates bureaus throughout South Korea and around the world - including its bureaus in London, Paris, New York,
Washington D.C., Tokyo, Hong Kong, Buenos Aires, Brussels, Berlin, Cairo, Bangkok, Beijing, and Los Angeles.

Foreign News Agency Agreements

KCNA has information exchange agreements with many foreign news agencies - including Informatsionnoye Telegrafnoye Agentstvo Rossii-Telegrafnoye Agentstvo Suverennikh Stran (or ITAR-TASS, from Russia); Rossiyskooye Informatsionnoye Agentstvo-Novosti (or RIA-Novosti, also from Russia); and Xinhua (New China) News Agency (from the People's Republic of China). All three of these agencies have bureaus in North Korea.

Yonhap has news exchange contracts with 40-plus worldwide and regional agencies, including the Associated Press and United Press International (or AP and UPI, U.S.A.); Reuters (United Kingdom); Agence France-Presse (or AFP, France); Xinhua (China); AAP Information Services (Australia); Agenzia Nazionale Stampa Associata (or ANSA, Italy); Kyodo Tsushin (Japan); Deutsche Press-Agentur (Germany); and TASS (Russia).

'Infomax' Services

Yonhap T'ongshin (or Yonhap News Agency) originated an on-line, real-time computer information service near start of the 1990s that provides economic stories and business statistics to more than 300 clients in South Korea. The biggest share of its clients are businesses, banks and other financial institutions, and government agencies. Among the bits of data that flow to Yonhap's clients are trade figures, interest rate fluctuations, currency exchange rates, and commodity prices. The agency's Infomax Department (employing 30 full-time staff and using 20 computer terminals) is assisted in its work by Yonhap's Foreign, Economic, and Editorial news departments. Infomax goes hand-in-hand with the satellite transmissions and other up-to-date technologies utilized by that agency. No other news service on the Korean peninsula is outfitted as well to transmit news to its clients, and Yonhap takes great pride in being fully-computerized.

Information Distribution

In North Korea, news agency information is distributed by wire and computer, as well as via a daily newspaper (the Korean Central News or Choson Chungang Tongson), a photographic periodical (Photographic News or Sajin Tongson), and a yearbook (Korean Central Yearbook (Choson Chungang Yongbo). KCNA also issues daily press releases in English, Russian, French, and Spanish.

In South Korea, Yonhap's information used to be received and distributed by wire (the practice has existed in Korean news agencies since liberation from Japan in 1945; previous to 1945, the Japanese news agency Domei operated in Korea); now it is done almost exclusively by computer, as well as via newsletters (feature and news), a yearbook (Korea Annual), and a monthly photo magazine (Segye, or The World). Meanwhile, the Naewoe Press uses wire, computer, and periodical publications to transmit its news. Vantage Point is its monthly journal of news on North Korea, and that is distributed free-of-charge to interested parties.

International Communication

KCNA relies on its sources, correspondents, and clients in 'friendly countries' to pass along and receive news on international subjects. Foremost among those friendly countries are Russia and China. But other countries are involved as well. For instance, in 1981 representatives of 23 news agencies met in Malaysia to form the Asia-Pacific News Network (ANN), a long-time goal of UNESCO. Seven news agencies from Communist countries - Xinhua (China), Tass (the-then-Soviet Union), Vietnam News Agency, Korean
Central News Agency (North Korea), Khaosan Pathe Lao (Laos), Bakhtar (Afghanistan), and Montsame (Mongolia) - were admitted to membership. South Korea's newly-formed Yonhap T'ongshin was not included in that organization.

More recently with Yonhap, though, as a result of improvements in its transmitting facilities, it has become possible for that news gatekeeper not only to provide a foreign and domestic news service to about 500 domestic clients through a computerized system using the Korean alphabet and Chinese characters, but also to transmit an English news service of 5 000 words daily to its 110 overseas subscribers through a relay of communication satellites.

Newsletter and Photo Journal

KCNA issues newsletters and/or press releases daily in English, Russian, French, and Spanish. It also offers the newspaper, photo journal, and year-book mentioned above.

The Naewoe Press issues its monthly newsletter, Vantage Point, which takes long, hard looks at North Korea, its practices and policies. Meanwhile, Yonhap issues weekly 'hard-news' newsletters and twice-monthly feature newsletters, in addition to the monthly picture magazine mentioned above. That magazine, Segye, is a glossy, attractive picture journal written in Korean. It displays fine photojournalistic pictures, taken most often by Yonhap's photographic staff, but sometimes by free-lancers. Yonhap also publishes a photo annual, which presents many of the best news pictures taken by South Korean photojournalists.

Resident Correspondents

It is impossible to obtain an accurate count of the staff of KCNA. However, it is certain that members of its staff operate in every major city of North Korea, as well as in the friendly countries already mentioned.

Yonhap News Agency recently expanded both its domestic and foreign news coverage, with a staff of more than 300 reporters, writers and editors in its head office in Seoul, and more than 100 correspondents throughout the rest of the country. It maintains 11 overseas bureaux with a total of 13 correspondents in the cities mentioned above.

Bibliography


Newspapers (see also under each Newspaper)
Newspapers

History of Newspaper Development

The first newspaper in Korea was around the 15th c., when the court issued the *Chobo* (Court Gazette) which was distributed among the ruling class and government officials. However, it was not until 1883 that the first newspaper approaching modern-style appeared. At this time, the thrice-monthly *Hansōng sunbo*, written in Chinese characters, was published by the government. It was followed in 1896 by the first genuinely modern newspaper, the *Tongnip Shinmun* (The Independent) established by So Chaep'il. This newspaper started in a small way (300 copies) as a four-page tabloid issued three times a week, with three pages in Korean and one in English. In commemoration of the first edition on 17 April 1896, a national 'Newspaper Day' was declared and 17 April each year is observed as a holiday by the Korean press.

Japanese colonization between 1910-1945 inhibited the independent development of mass media, due to draconian controls exercised by the authorities. Only a few Korean newspapers were allowed to be published. The Korean War and major political upheavals in Korea, since 1945, have singly and collectively, depressed, biased and transformed this industry.

Oligarchical control over the dissemination of information has been monopolised by the government and a few media moguls. The latter are closely associated with *chaebōl* (family-owned corporations). Government changes now under way in the industry are characterized by three general strands: deregulation, liberalization and internationalization of the media, with effectiveness and competitiveness as the desired result.

While government media policy leans towards deregulation, foreign media and their products hinder development of the Korean media market. The media are under pressure to keep down costs, and the rather gloomy forecast is one of intense competition, with viable profit margins increasingly difficult to attain. Internationalization of the media forces the industry to cope with the changing international market. Driven on by a fierce profit-oriented market structure, the mass media clings to the unhealthy philosophies of sensationalism and commercialism to sell their products.

The Dailies Market

Daily newspapers are among the most important media in Korea. Due to the country's rapid economic development and achieved higher living standards, newspaper sales have steadily increased. (Table 1.)

<table>
<thead>
<tr>
<th>Year</th>
<th>Copies</th>
<th>Single Issue Per-capita</th>
</tr>
</thead>
<tbody>
<tr>
<td>1960</td>
<td>800,000</td>
<td>31.2</td>
</tr>
<tr>
<td>1965</td>
<td>1,200,000</td>
<td>23.9</td>
</tr>
<tr>
<td>1970</td>
<td>2,000,000</td>
<td>15.7</td>
</tr>
<tr>
<td>1975</td>
<td>3,100,000</td>
<td>11.2</td>
</tr>
<tr>
<td>1980</td>
<td>6,300,000</td>
<td>5.3</td>
</tr>
<tr>
<td>1985</td>
<td>8,390,000</td>
<td>5.0</td>
</tr>
<tr>
<td>1990</td>
<td>10,429,000</td>
<td>4.1</td>
</tr>
</tbody>
</table>

The oldest continuously published newspapers in Korea are the *Chosun Ilbo* and the *Dong-A Ilbo*, both were established in the early 1920s. Now, metropolitan and provincial newspapers offer a wide range from which to choose (Table 2).
While major dailies remained profitable throughout the 1980s and the early 1990s, there is a growing fear of decreasing profit margins in the face of fierce market competition. Of the many elements that have caused a transformation of the newspaper industry from a seller's market to a buyer's market, the most important were political and industrial liberalization. The terms 'liberalization and competition' can be applied right across the mass media spectrum.

Technological improvement has dominated the newsprint industry and has drastically shortened the production process, primarily to meet deadlines and thereby win the 'speed game' over competitors. Prototype has been replaced by computer type-setting (CTS). The national dailies have introduced a fully-computerized production system and in a more modest way, local newspapers, such as the Pusan Daily, have followed suit in order to be competitive. The industry's captains believe, however, that unless the more conventional and resource-wasting individual delivery systems are replaced or at the minimum 'fine-tuned', newspapers cannot hope to win in the competition with the electronic media.

Four dailies, the Chosun Ilbo, the Dong-A Ilbo, the Joong-ang Ilbo, and the Hankook Ilbo control 60 per cent of the Korean newspaper market. Two English-language dailies are also in production. They are the Korea Times, a sister paper of the Hankook Ilbo, and the Korea Herald, which is owned by the Korea Traders' Association. Each of these papers publishes around 100,000 copies a day. Of total industry revenue, the four major companies absorb 70.7 per cent. The newspapers are heavily dependent on advertising which accounts for more than 80 per cent of total earnings, but which also consumes about 55 per cent of total space in each newspaper produced.

Advertising

Between 1981 and 1991 media advertising grew from revenue earnings of 218 billion won to 2,000 billion won. Remarkably, Koreans spent 3,000 billion won in 1993 supporting the media, which accounted for just over 1.0 per cent of the GNP.

Several hundred advertising agencies operate across Korea, but of these only 115 are permitted to engage in radio and TV advertising. In a consumer-oriented economy, advertising expenditure is led by electronic equipment, and food and beverages. Table (3) provides a breakdown of the distribution of advertising sales by the various media outlets.

### Table 3
Distribution of Advertising Sales-1994

<table>
<thead>
<tr>
<th>Medium</th>
<th>% of Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Television</td>
<td>31.7</td>
</tr>
<tr>
<td>Radio</td>
<td>3.4</td>
</tr>
<tr>
<td>Newspaper</td>
<td>59.4</td>
</tr>
<tr>
<td>Magazine</td>
<td>5.5</td>
</tr>
</tbody>
</table>

Journalists and Censorship
Although now diminishing in their stringency, media control laws can be said to still seriously threaten journalism's autonomy. Numerous statutes, including the Publication Law, Broadcasting Law, National Security Law, National Secrecy Act and so forth, inhibit critical journalist practice, a fundamental element of democracy. It is only from 1987 that the people's movements have been able to voice their independent opinions. In newspaper reporting, journalists have been hampered in their tasks by direct censorship and by indirect controls.

Journalists in Korea have long been favoured with higher than average salaries. However, there is growing concern about the stressful conditions under which they have to work, particularly with super-level competition arising since the liberalization of the media. Journalist associations have taken to advertising their members' grievances, by regular full-page notices in the dailies. Many think that true and honest reporting has had to be sacrificed to the sensational and commercial, for the sake of company profit. Table (4) shows media employment in selected years between 1980 and 1993.

<table>
<thead>
<tr>
<th>Year</th>
<th>Newspaper</th>
<th>Broadcasting</th>
<th>News Agency</th>
</tr>
</thead>
<tbody>
<tr>
<td>1980</td>
<td>10,210</td>
<td>7,065</td>
<td>1,428</td>
</tr>
<tr>
<td>1981</td>
<td>8,849</td>
<td>7,297</td>
<td>640</td>
</tr>
<tr>
<td>1990</td>
<td>18,714</td>
<td>11,944</td>
<td>619</td>
</tr>
<tr>
<td>1991</td>
<td>20,934</td>
<td>12,308</td>
<td>623</td>
</tr>
<tr>
<td>1992</td>
<td>22,661</td>
<td>12,981</td>
<td>650</td>
</tr>
<tr>
<td>1993</td>
<td>22,870</td>
<td>12,981</td>
<td>643</td>
</tr>
</tbody>
</table>

C S Choi

Nim üi ch'immuk (Silence of Love, The) [Literature]

1988 Olympics in Seoul (XXIVth Olympiad) [History of Korea]

No Ch'önmyǒng (1911-1957)

No Ch'önmyǒng, a leading modern female poet, is best known for her poem "Sasûm" (Deer). She is commonly referred to as the "deer poet." She was born in 1911 in Changyǒn, Hwanghae Province. After her father's death in 1919 her family moved to Seoul where she entered Chinmyǒng Elementary School. In her fifth year she was promoted by examination and advanced to the Chinmyǒng Girls' Middle School. In 1934 she graduated from the English literature department of the present Ewha Women's University. During her university years, before No took active part as a member-contributor in the Shiwŏn (Poetry Garden) magazine, she published seventeen of her poems in magazines such as Ewha, Shintonga, and Shingajǒng.

No was active in the Dramatic Arts Society, playing the role of Anya in Anton Chekhov's "The Cherry Orchard" alongside Mo Yunsuk, who was also a notable woman poet and a member of the Poetry Garden magazine. For three years No worked as a reporter for the arts section of the Chosŏn chungang ilbo newspaper. She then travelled through North Jiandao before returning to Seoul to work for the publications section of the women's journal Yǒsŏng and the arts section of the Maeil shinbo newspaper. After Liberation in 1945 No worked as senior editor at the Pumyŏ shinmun and the Seoul shinmun newspapers. When the North Korean army occupied Seoul in the early stages of the Korean War, No was unable to flee the city. She was afterwards imprisoned by the South Korean authorities for her association during this time with Im Hwa's left wing Writer's Federation. In the later years of her life she lectured at Sŏrabŏl School of Arts and worked for the publications office of Ewha Women's University. In 1957 she died of cerebral
anemia.

No's formal debut as a poet came during her years at Ewha Womans University, but when she was still a student at Chinmyŏng Girls' Middle School she submitted a poem to a Japanese children's magazine and won a prize. In 1938 her first collection of poems, (S), was published. This collection included her most well-known poem, "Sasūm" (Deer). Her second collection, Windowside (Ch'angbyŏn), was published in February 1945. At this time No was still working as a reporter for the Maeil shinbo, and according to reports she was able to publish this collection in Korean, even though it did not possess any overt pro-Japanese content. In 1953 her third collection, Looking at the Stars (Pyŏl iii pomyo) was published. This was a response to her time in prison, and is characterized as expressing her longing for home and desire to escape the painful realities of life. It also contained some patriotic, anti-communist poems. Her final collection, Songs of a Deer (Sasūm ŭi norae), was published posthumously in 1958. The Complete Works of No Ch'ŏnmyŏng, published in 1960, is also available.

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HMMTS v. 5

Jennifer M. Lee

No Sashin (1427-1498)

No Sashin was a scholar-official of the early Chosŏn period. His family's ancestral home is in Kyoha, his courtesy name was Chāban, and his pen names were Pojinjae and Ch'ŏn'nündang. His father, No Muljae, was the Third Deputy Director (tonggisa) of the Royal House Administration (Tollyŏngbu).

In 1451 No passed the Classics Licentiate Examination (Saengwŏn shi) and in 1453 the Civil (mun'gwa) and the Military Service (pyŏnggwa) examinations and was selected as a scholar at the Hall of Worthies (Chiphyŏnjŏn). After this time he held various other posts including Lecturer (chipkang) at the National Confucian Academy (Sŏnggyun'gwan) and Draftsman (ungenuo) at the Royal Office of Decrees (Yemun'gwan). By 1460 he was Fourth Inspector (chip'yŏng) at the Office of the Inspector-General (Sahŏnbu). In 1463 No was appointed as Second Counsellor (chikchehak) at the Office of Special Counsellors (Hongmun'gwan) and at this time he supplemented Yŏhae, commentary to the Yŏkhak kyêmong. In 1465 he was appointed as Minister (p'ansŏ) of the Board of Taxation (Hojo) and also compiled Kyŏngguk taejŏn (The National Code) together with Ch'oe Hang. Later in the same year he moved from the Board of Taxation to the position of Governor (kwanch'alsa) of Ch'ungch'ŏng Province where he investigated and rectified the injustices present in his domain. In 1469 he held various positions in the State Council (Ŭijŏngbu), eventually being promoted to Fifth State Councillor (uch'ansŏng). In 1470 he was promoted to Fourth State Councillor (chwach'ansŏng) of the State Council and simultaneously held office as Minister (p'ansŏ) at the Board of Personnel (Ijo). In 1476 he was Director (yŏngsa) of the Royal House Administration and also gave lectures at the National Confucian Academy on matters such as the Four Classics. He also helped King Sŏngjong (r. 1469-1494) with the civil administration. In 1485 he was appointed as First Minister (yŏngsa) of the Office of Ministers-without-Portfolio (Chungch'ubu) and helped P'yŏngan and Kyŏnggi provinces recover from various calamities. In 1487 on the occasion of a new emperor to the Ming throne, No travelled to China as part of an official congratulatory mission sent by Chosŏn. In 1492, he served as Second State Councillor (chwaujiŏng) and in 1495 as Chief State Councillor (yŏngujiŏng). However, due to an incident involving the success of his wife's relatives in the government service examination, No was censured and he then resigned from his post. During the Purge of 1498 (muo sahwa) No was among the neo-Confucian literati who were expelled and he died of disease.
on his way to his place of exile.

No’s literary works include the aforementioned Kyōngguk taejŏn, which served as the basis for the legal code of Chosŏn until the late nineteenth century and also works such as Samguksa chŏlsŏ (Abridgement of the History of the Three Kingdoms) that he compiled along with Sŏ Kŏjong (1420-1488) and Yi P’a. In addition also with Sŏ, he edited and compiled Tongguk t’onggam (Comprehensive Mirror of the Eastern Kingdom). Tongguk yiŏji sŏngnam (Augmented Survey of the Geography of Korea) is another work of No’s that he wrote in collaboration with Sŏ Kŏjong, Sŏng Im, and Yang Sŏngji.

No T’aeu (see Rho Tae-woo)

Nodong kijun pŏp [Tourism]
Nodong Shinmun [Russia and Korea]
Nodong ūi saepŏk [Literature]
Nogŭp (stipend village) [Taxes]

Nogye chip (Collected Works of Nogye)

Nogye chip is the literary collection of Pak Illo (1561-1642), styled Nogye, a Chosŏn period poet. This work consists of three volumes in two fascicles and is woodblock printed. There are a total of three editions of this work with the first having been published in 1800, the second in 1904 and the last in 1959. The second edition is much like a supplemented version of the first edition while the 1959 edition is very similar to the first edition.

The first volume contains various discourses and several types of poetry in both five-syllable and seven-syllable quatrains. The second volume contains other miscellaneous writings including various essays and biographies. The third volume of this work is the most famous and contains around sixty shijo and several examples of kasa. The literature in the third volume is highly acclaimed for its literary merit and valued for research into Korean literary history.

Nojang [Literature]

Non’gyae (? –1593)

Non’gyae was an official kisaeng (female entertainer) who lived in the Chinju region of South Kyŏngsang Province. She is remembered for her patriotic martyrdom at the time when the Japanese had overrun Chinju during the 1592. During the time of the 1592 Japanese Invasion, Chinju Fortress was sacked by the Japanese troops, and it is widely circulated that Non’gyae seduced a Japanese general and then plunged to her death along with him from a clifftop overlooking the Nam River. The record of this event was passed on by word of mouth and does not appear in official records until 1620. In Ōu yadam (Ōu’s Unofficial Histories) it is recorded that this kisaeng, for whom society had little more than disdain, sacrificed her own life for the good of the nation. On the other hand, the people of Chinju hold the patriotic actions of this heroine in great esteem and the rock from which she is said to have plummeted to her death, is known as the ‘Rock of Righteousness’ (i’llam).

However, despite the degree of reverence that the people of the Chinju hold Non’gyae in,
an account of her life is not included in *Tongguk shinsok samgang haengshil to* (New Supplement to the Illustrated Guide to the Three Relationships). This records the lives and deeds of virtuous women, filial sons and loyal retainers. The omission is probably due to the fact that the compilers of this work were steeped in the Confucian ideology that would not give official recognition to the virtuous conduct of a lowly kisaeng. Nonetheless, the citizens of Chinju honoured the actions of Nongyae in erecting an altar at the river side where she gave her life and in offering sacrificial rights to her righteous spirit. On a nationwide level, there are religious rites offered to Non’gyae in many locales and this bespeaks of the undying admiration the people have for her.

In the nineteenth c. many different aspects of Non’gyae’s life were revealed, such as her being born in Changsu of Cholla Province, being of a yangban (upper class) family, her surname being Chu, and that she was either the lover of Hwang Chin or Ch’oe Kyŏnghoe. However, none of this conjecture is confirmed by historical documents and there are no real facts known concerning the birth or early life of Non’gyae. Nevertheless, she is still venerated by the Korean people as a true heroine who put her country before her own life. Presently, at Chinju Fortress there is a monument marking the spot where Non’gyae is said to have jumped to her death, together with a statue of her likeness.

*Nongak*  [Dance]

*Nongga chipsŏng* (Compilation for Farmers)  [Agriculture]

*Nongjŏng ch’waryo* (Essentials of Farm Management)  [Agriculture]

*Nongjŏng shinpyŏn* (New Approaches to Farm Management)  [Agriculture]

*Nongp’o mundap* (Dialogue of Nongp’o)  [Agriculture]

*Nongsan chiksŏl* (Straight Talk on Farming)  [Agriculture]

**Nonsan**

Situated in the southeastern part of South Ch’ungch’ŏng Province, Nonsan consists of the towns of Kanggyŏng, Nonsan and Yŏnmu, and the townships of Kayagok, Kwangsŏk, Nosŏng, Tumia, Pŏlgok, Pujŏk, Sangwŏl, Sŏngdong, Yangch’on, Yŏn’san, Unjin, Ch’aean and Haji. Formerly known as Nonsan County, the city covers an area of 604.63 square kilometres and as of 1988, had a population of 182 000. Mt. Kyeryong (845m) rises on the county’s northeastern border, and Mt. Taedun (878m) is on the southeastern border. Nonsan has an average temperature of 12.4 deg. c. and annually receives 1 234mm of rain.

Except for the mountainous areas along the eastern border, most of the city consists of level terrain suitable for farming. Approximately 230 sq. kms. of the city area are arable land. Of this, 161 square kms. grow rice and 69 square kilometres cultivate dry-field crops such as barley and other grains, tobacco, vegetables, ginseng and flax. Factories in the city include refineries, breweries and textile mills.

Tourists are drawn to the area’s mountains, Buddhist temples and other historical sites. Scenic attractions include Mt. Kyeryong National Park in the northeast and Mt. Taedun Provincial Park in the southeast. Nonsan Reservoir (also known as T’apjong Reservoir) is popular with anglers who come to fish for carp. Built during the early 1940s, the reservoir holds 31 610 000 tons of water and provides irrigation to 5 197 hectares of rice paddies.
Kwanch’ok Temple is one of the city’s most visited Buddhist monasteries. Situated in Unjin’s Kwanch’ok Village, the temple was founded during the early Koryo period. In the temple grounds is the 18-metre-high Maitreya statue (Treasure No. 218) that was carved in 968 C.E. The statue was built with three large blocks of granite: one piece for the head and body and two pieces for the arms. The figure wears a cone-shaped hat with two square, flat sections near the top which serve to prevent rain from eroding the structure. Other important Buddhist sites include Ssanggye Temple in Kayagok’s Chungsan Village and the old site of Kaet’ae Temple (founded in 936) in Yonsan.

A large number of Confucian schools exist in the area, such as Unjin Hyanggyo (founded in 1380) in Unjin’s Kyoch’on Village, Nosong Hyanggyo (founded in 1398) just west of Highway 23 in Nosong, Yonsan Hyanggyo (founded in the mid-Choson period) in Yonsan’s Kwandong Village, Ch’unggok Sowon (founded in 1692) in Pujok’s Ch’unggok Village, Tonam Sowon (founded in 1634) in Yonsan’s Im Village, Ch’ungnim Sowon next to the Kum River in Kanggyeong, Haengnim Sowon south of the Honam Expressway in Kayagok, Hyaom Sowon just north of the Honam Expressway in Kayagok, K’unggok Sowon, Nogang Sowon (founded in 1675) in northern Kwangso and Ponggok Sowon. Kongyang University in Nonsan’s Naedong Village is a modern educational institution.

North Korean Society (see Society)

North Star (Puksong Hoe)

North Wind Society (Pakp’ung Hoe)

Northern Learning (pakhak)

Northerners (Pugin)

Nosa chip (Collected Works of Nosa)

Nosa chip is the anthology of the late Choson period scholar Ki Chongjin (1798-1876, styled Nosa). It was published by the disciples of Ki in 1882 and consists of twenty-two volumes. Subsequently in 1890 another fifteen volumes were published using movable type. The work was reissued in 1902 as a woodblock-print work.

The work is notable for the ideological views of the author, which revolve around the dualistic relationship between i and ki. I is a patterning or formative element that accounts for the behavior of all things in the universe, while ki is the concretising and energising element. These two concepts were viewed as inseparable and mutually dependent since neither could exist without the other. Various schools of neo-Confucian thought advocated the supremacy of one of these concepts over the other, and the author of this work is conspicuous by advocating the supremacy of i over ki.

In addition to the author’s philosophical views, this work also contains many essays on the various aspects of Confucian thought which display the great knowledge of the author. However, the work is most noteworthy for the ideological concepts of the author, which were in marked contrast to others in his time. This collection was included in the 1976 Nosa sōnsaeng munjip (Literary Collection of Master Nosa) published by Asong Munhwa Sa, the 1982 Ki Chongjin chonjip (The Complete Works of Ki Chongjin) published by Asea Munhwa Sa, and Nosa sōnsaeng munjip (Literary Collection of Master Nosa) published in 1983 by Pogyoung Munhwa Sa.

Nosongdang Ilbon haengnok (Nosongdang’s Japan Travelogue)
The *Nosongdang Ilbon haengnok* is an account of travels in Japan by Song Huiyong, who was sent as an envoy to the Japanese court by King Sejong of the Choson dynasty in 1420.

Choson rulers often dispatched envoys to Japan and many accounts have been written, but this is the earliest of such accounts and the journey had an important bearing on events during the reign of King Sejong.

In Choson's early years diplomatic relations with Japan were sensitive as a result of, among other things, a Korean attack on a pirate base at Tsushima. After this assault, at the end of which Korean forces had to withdraw, the Muromachi Shogunate sent a Buddhist monk, Ryogei, to Korea for the purpose of ascertaining the political situation and to sound out Korea's intentions regarding another attack on Tsushima. The priest was sent under the pretense of requesting the *Taejanggyông*, the Tripitaka Koreana. For its part, Korea realized the difficulty of sending another expedition against Tsushima and decided to employ conciliatory policies toward Japan. It therefore sent Song Huiyong in an attempt to establish peaceful relations.

The author departed Seoul on the fifteenth day of the first month of 1420. He reached Hakata in Kyushu and was officially received there and in Akamazeki (Shimonoseki). He then proceeded to Kyōto. When the envoy’s party arrived in Kyōto, Shōgun Yosimochi was still hostile toward Korea and refused to receive the Korean. Though conceding nothing, Song Huiyong's skillful diplomacy eventually led to a meeting with the Shōgun who at last consented to receive the royal message from Korea as well as a copy of the Tripitaka Koreana. The envoy then returned to Korea and reported the establishment of friendly diplomatic relations between the two countries to King Sejong.

The journey took Song Huiyong nine months and ten days and his observations on various Japanese social institutions, customs and scenery, as well as the account of his diplomatic experiences are expressed in 224 poems and supplementary essays in the *Nosongdang Ilbon haengnok*. There are two records in the Annals of King Sejong of this diplomatic journey, but none in Japanese historical material and for this reason alone the work is considered an important historical source. Among important matters described by Song Huiyong are the political relationship between the Shōgun and the feudal lords, the economic situation as a whole, shrines and temples and the daily life of the common people of Japan. He also noted that Japan had established a monetary economy and developed three-crop farming. Reflecting his own deeply-felt, scholarly Confucian values, Song Huiyong stated that Japan would be an important nation, provided its people knew humanity and righteousness.

The oldest of the extant editions of the *Nosongdang Ilbon haengnok* is that published during the reign of King Chōngjo in 1800. This edition was based on a version copied from a text taken to Japan during the Japanese Invasion of 1592. Another edition was copied and published in Japan. In 1889, the Asian Association carried the extracted text of this work in the Sixth Collection of Kaiyōroku, thus introducing the work to the academic world. In 1933, Taiyōsha published *Nosongdang Ilbon haengnok* under the title *Kōchū Rōshōdō Nihon gyōroku*.

*Noul* [Clothing]

Nuclear Non-Proliferation Treaty (*Haek kwangsan kumji choyak*) [History of Korea]

*Nuhang sa* (Song of a Humble Life) [Literature]