Koreans who travelled abroad returned to their homeland with their observations of Western society, which surely seemed greatly superior to that in Korea at the time. Most notable among those Koreans who visited Western nations is Yu Kilchun (1856-1914) who recorded his commentary on various Western cities, political systems and institutions in his work Sŏyu kyŏngmun (Observations on a Journey to the West). This 1889 work records Yu's comments on many elements in Western society and advocated that Korea adopt a Western model for modernisation. Yu's work proved to be important in introducing Western society to a large segment of the Korean intelligentsia. There were other works in a similar vein as Yu's, and conspicuous among these is Kihwa kŭnsa (Contemporary Korea and Japan), written by Kim Okkyun (1851-1894), that compared development in Korea and Japan with the situation in Western nations.

Beginning in the 1870s there were many attempts to modernise the educational system in Korea, and many new Western-style schools were established. Particularly after the Reforms of 1894 (Kabo kyŏngjang) the desire to implement various reformations throughout Korean society was very strong, and moreover, the awareness of the crisis concerning national autonomy and the accompanying longing to increase national strength in the face of intensifying foreign encroachments was greatly heightened. Thus, movements to establish educational institutions of various levels were not just pursued by the government, but also by individuals and private organisations. Although the educational institutions that emerged from this chaotic situation can be characterised as unorganised, common features can be said the focus on a 'modern' education, and the inclusion of members of the commoner classes in these schools. Educational institutions became the fountainhead for many of the new ideologies and nationalist movement of this tumultuous period.

One social organisation that had considerable impact during this period was the Independence Club (Tongnip Hyŏphoe) that was founded in 1896 by Sŏ Chaep'il (1866-1951). Sŏ had spent time in the United States and he sought to bring about modernisation through education to Korea. He was joined in his endeavours by men such as Yun Ch'iho (1865-1945) and Yi Sangjae (1850-1927) who represented the new intelligentsia that advocated the adoption of Western social and political institutions for Korea. The Club served as a public forum for debating social and political issues and in this way carried out a campaign of public education. Moreover, the Club published a newspaper, the Tongnip shinmun, which was written entirely in the native Korean script of han'gul in order for it to be read by greater segments of the Korean populace. Among the issues that the Club advocated for the strengthening of Korea were the establishment of a 'modern' school in each village, to develop textile, paper and iron plants to further Korea's industrialisation, and to ensure the nation's security by building a modern defence force.

Another aspect of Korean society that underwent great change during this period can be found in the literature that developed under the influence of modernisation. For example, new literary genres such as shin sosŏl (new novel), modern dramas and new forms of poetry were all introduced in this period and had tremendous impact in elevating the consciousness of the audience. Of note are the shin sosŏl, which broached topics of free love, nationalism, enlightened educational philosophies, and the international intrigue that surrounded Korea. The first novel designated as a shin sosŏl was Hyŏl ŭi nu (Tears of Blood) written by Yi Injik (1862-1916) in 1906. This novel brings subjects of enlightenment thought to its readers such as self-independence, new education and free marriage, and established a standard for the literature of this period. The literature of the enlightenment period was fundamental to introducing new ideas to the Korean reading public and represented a major change in the focus of literature in Korea, which heretofore had been centred on the upper classes and largely in the form of Chinese character literature.

Due to the massive influence from Western thought and religion in this period, traditional
Korean popular culture underwent massive changes. The significance of the shamanistic religion, which had survived five hundred years of persecution by the neo-Confucian Chosŏn government, suffered greatly in this period, particularly due to the propagation of Western religions by missionaries and the introduction of Western medicine. The medical function of the shaman was greatly diminished with the appearance of Western 'scientific' medicine, and at the same time the religious capacity of the shaman was attacked by the missionaries as being primitive superstition. Moreover, with the influx of Western culture and education the role of various folk beliefs and community rituals also became greatly abated during the end of the nineteenth century.

Japanese Colonial Period

The colonial period was one of great change for Korean society, displacement of large sections of the population and of a concentrated effort by the Japanese authorities to obliterate Korean culture. This period also witnessed a great amount of technological and industrial development in Korea, which is seen as the beginnings of Korea's transformation from an agrarian to an industrial society. A focal point of Koreans during this period was attempts to regain national sovereignty and to bring about a new political system. The changes sought by Koreans were not, however, agreed upon and there was much internal confusion between which political system was best for Korea and her circumstances. Hence, a major characteristic of this period was social and political turmoil, which did not always provide a unified effort against the Japanese colonialists.

A primary tool in the Japanese control of Korean society was the educational system that she implemented in her colony. The focus of the system was to create obedient and useful subjects for Japan, and thus the goal of the educational system was on vocational education and the propagation of Japanese culture in Korea. Indicative of the Japanese educational policies in Korea is the designation of the Japanese language as the 'national' language of the school system, and the degradation of the Korean language. Moreover, many private schools that had provided nationalistic education to their pupils were closed during this period under regulations imposed by the Japanese. Consequently, the number of Korean children who attended school was minuscule when compared to the Japanese children in Korea.

The Japanese Governor-General also carried out other measures to increase its control over Korean society such as land reform and the introduction of various restrictive policies in many spheres. The land reforms that the Japanese carried out had the end effect of reducing an increasing number of Korean farmers to tenant farmers living in poverty, and while the overall production of rice increased remarkably during the colonial period, most of the increase was earmarked for export to Japan and actual Korean per capita consumption declined. Japan also was interested in exploiting the natural resources of Korea and worked feverishly to develop mines and production facilities. These technological developments, however, were not realised by Koreans or Korean industries and only were directed at Japanese gain. The development of resources in Korea for Japanese use is characteristic of the Japanese development of Korea. The same can be said for other technological advances such as railways, communication networks and financial systems, as despite the fact that there were many advancements in Korea, few Korean realised any benefit from the changes.

The zenith of the independence movement against Japan was the March First Independence Movement of 1919. The impetus for the movement was in the doctrine of self-determination that the American president Woodrow Wilson put forth at the conclusion of World War I. A group of Korean patriots drew up a Declaration of Independence and publicly announced it, and over two million Koreans joined in peaceful demonstrations across the nation. This movement, however, was met by brutal force from the Japanese and thousands of Koreans lost their lives in the Japanese suppression. The Movement did
bring about change to Korea as the Japanese relaxed the harshness of their rule in what is known as the period of 'enlightened rule.' Hence although the Independence Movement ended in failure, it did bring the Korean people a time that was somewhat more relaxed in social liberties.

Foremost among the Japanese liberalisation of this period were the expanded freedoms of the press and the augmentation of the educational system. Han'gŭl newspapers such as the Tonga ilbo and the Chosŏn ilbo were allowed to be published, but were at the same time subject to strict Japanese censorship. Nonetheless, these papers allowed the Korean public to read news, literature and other items in the Korean language. Moreover, the newspapers provided a needed outlet for the literary activities of a new generation of writers such as Ch'oe Namsŏn (1890-1957), Yi Kwangsu (1892-?) and Kim Tongin (1900-1951), and thus allowed the quality and scope of Korean literature to expand greatly during this period. The educational system was expanded and with a greater number of schools more Koreans than ever before were able to attend school. This change, however, was largely superficial as Koreans continued to receive an education that was focused on creating loyal and obedient Japanese subjects.

As the Japanese increased her territorial expansion activities and became involved in a full-scale war with first China and then the United States, her colonial policy transformed to reflect this change. The period of 1938 to 1945 was a period of forced Korean assimilation to Japanese culture, and the effect that this had on Korean society and culture was devastating. Under the slogan of 'Naisen Ittai' (Japan and Korea are One Entity), Japan embarked on the complete annihilation of Korean culture and the forced acceptance of Japanese culture by Koreans. The Japanese policies were thorough and touched every aspect of Korean society. First, all literature that could be considered even slightly nationalistic was banned and thus han'gŭl newspapers and magazines were banned. Writers were forced to produce their works in Japanese, and the Japanese language was used exclusively in schools and government offices. Second, all Koreans who wished to attend school, work for the government or even have dealings with public offices were forced to adopt a Japanese-style personal and family names. Third, worship at Japanese Shinto shrines was required, and many who refused to do so lost their lives. The policies of this period were designed to erase all traces of Korean culture and to completely transform Korean society into a Japanese model.

Also having tremendous impact on Korean society and culture was the forced mobilisation of millions of Koreans for labour, military service, or even as sex slaves for the Japanese army as in the case of the 'comfort women.' Many Koreans were conscripted for labour in munitions factories, mines or as support personnel in forward areas. By the time of liberation in 1945, it is estimated that some 1.2 million Koreans were working as labourers in Japan. Additionally, other Koreans were forcibly relocated from the southern to northern areas of the Korean peninsula in order to work in mines or for other Japanese enterprises. Conscription into the military service for Korean students and others was also common with nearly 250 000 Koreans serving in the Japanese armed forces by the conclusion of the Pacific War, and an additional 200 000 Korean women who were forced to serve the Japanese army as sex slaves. In all, by the time of liberation in 1945 it is estimated that some four million Koreans, about one fourth of the entire Korean population, were living outside of Korea. This massive population drain and relocation had tremendous impact on such institutions as family and community.

During the colonial period traditional popular culture was subjected to severe censorship and persecution by the Japanese authorities. The Japanese did not approve of large gatherings such as were common for the village tongje rituals in which an entire community would participate in, and thus these ceremonies were prohibited. Moreover, large shamanistic rituals such as the pyŏlšin kut were also the object of Japanese censorship and as a result declined greatly. Other changes of the traditional aspects of Korean society
include the adoption of a solar calendar in 1895, a prohibition against men wearing their hair in a traditional topknot, design of women's pants called ‘momppe’ that allowed for the mobilisation of a female workforce, and the wide-scale destruction of village shrines to tutelary deities. In all, by the conclusion of the colonial period in 1945 the very foundations of Korean folk culture and popular society were all but destroyed as a result of the Japanese policies.

Society in the Post-Liberation Period

Directly after liberation Korea was partitioned into a Soviet-dominated north and a south that was heavily influenced by the Americans, and accordingly the respective ideologies of these two nations came to the forefront in these divisions. The first few years after liberation were also marked by a tremendous influx of Koreans returning to their homeland from abroad, with some 3.3 million relocating to the southern part of Korea alone. Although many of these Koreans had returned from Japan, China and Manchuria after the defeat of the Japanese, there was also a large contingent, put at over 800,000 by some estimates, of Koreans from the northern areas of the peninsula who did not wish to live under the communist regime being established there. Korean society in the early period after liberation was characterised by general confusion and change, and particularly was a time when Koreans were seeking to establish their national identity despite the influences of the omnipresent foreign powers on Korean soil.

The period from 1945 to 1948 in the southern half of the Korean peninsula is the time of the United States Army Military Government in Korea (USAMGIK) and the initial establishment of many democratic institutions in the south. The governing of the USAMGIK was essentially carried out by American military personnel who had little experience in establishing a government and even a smaller degree of knowledge concerning Korea or her people. Thus, the focus of the military regime was on establishing American-style democratic institutions, and further in promoting an anti-Communist ideology in the south. Key to the policies of the USAMGIK were land reform and various labour reforms aimed at reducing child labour. The reforms, however, were not sweeping and did little to alleviate the source of many problems in the south. In the case of land reform, the American initiatives were strongly opposed by their Korean advisors in the Korean Democratic Party, many of whom were large landowners, and in the end only resulted in the lands held by Japanese interests being turned over to the tillers. Insofar as labour reforms, aside from the policies aimed at limiting the scope of child labour, the American policies were generally aimed towards business and discouraged activity by labour unions and strikes. Hence improving the situation of the workers in this period were not the focal point of the USAMGIK policy.

This early period was also one of great political turmoil as the sudden gain of political freedom led to an explosion of factional political parties and social organisations in the south. While the Soviet policies in the north led to the rapid rise of a communist party and the elimination of its competitors, the south allowed a wide range of political parties to compete for popular support. However, as the Soviet-backed regime began to take shape in the north, the Americans also made preparations for a rightist government in the south. After a call by the United Nations (UN) for all-Korea elections in 1948 was rejected by the Soviets, the south held their own elections and the Republic of Korea (ROK) was established with Syngman Rhee (Yi Siingman) as its first president. Shortly thereafter, the north held its own elections and the Democratic People's Republic of Korea (DPRK) emerged with Kim II Sung (Kim Ilsong) as the head of state. Therefore, from this point in 1948 separate societal transformations began in the south and north, shaped by their respective political ideologies and the foreign powers that supported them.

Society in the Republic of Korea, 1948-1961
The early years of the ROK are notable for reform of land, political and social policies, and moreover, for the widespread destruction caused by the fratricidal Korean War of 1950 to 1953. The government of Syngman Rhee was staunchly anti-communist in both its external and internal policies and quickly moved to eliminate the communist presence in the southern half of the Korean peninsula. It can certainly be argued that Rhee’s provocations against the communist regime in the north contributed to the outbreak of the Korean War in June 1950. Internally, the Rhee regime can be characterised as becoming increasingly authoritarian in its attempts to remain in power. A key tool in Rhee’s stranglehold on power was the National Security Law (NSL) passed by the National Assembly in 1949 that allowed Rhee to ruthlessly crackdown on any perceived threats to his rule.

Rhee did enact sweeping land, industrial and social reforms in the south that markedly improved the lives of the people. One such measure was the Farmland Reform Act (Nongji kaehyŏkpop) in 1949, which resulted in much of the land in the south being held by those who tilled it. The Rhee government also enacted other reforms aimed at improving the agricultural production of the south and the welfare of her farmers. The Korean War, however, brought attempts for agrarian reform to an end in the south. Rhee’s industrial policies also were brought to a halt by the Korean War and would not regain momentum until the 1960s. In the sphere of social reforms, most notable were the literacy campaigns and adult education programs that sought to bring educational enlightenment to large segments of the Korean population. These policies too, were halted by the Korean War, but upon the conclusion of hostilities continued and achieved a reasonable level of success.

The first decade of the ROK is one that was beset by tremendous poverty and hardship for the Korean people brought on by not only the outbreak of the Korean War, but also by the inconsistent and self-preserving policies of the Rhee regime. The face of Korean society was undergoing gradual change during this period and this is witnessed in the large increase in the number of Koreans living in urban areas (rising from 15 percent to almost 30 percent), and an explosion in the number of educational institutions. Moreover, during this same period the press expanded greatly and with the number of literate Koreans reaching nearly 70 percent by 1959 (from 12 percent in 1945), Koreans became a much better informed and educated people. Thus the Korean people, while realising their nation’s independence, did not gain a high degree of political and personal freedoms, and thus grew increasingly opposed to Rhee. It was in this situation that the Korean populace rose in protest to Rhee’s blatant rigging of the 1960 elections, and forced Rhee to resign as president.

The so-called April Revolution that brought down the Rhee government was a widespread movement led by disaffected college and university students. In the face of this huge popular uprising, Rhee had no choice but to resign, and this brought about the short-lived Second Republic led by Prime Minister Chang Myŏn (1899-1961). This period is characterised by the sudden profusion of political organisations, publications and social groups since all of the restrictive measures of the Rhee administration were removed. Resultant from the abrupt change to a very open political society was increased economic insecurity, leftist activities and radical student activities. To the majority of the Korean population, which still held vivid memories of the Korean War, these activities seemed to jeopardise their confidence that the government would ensure their well being. Also alienated in this process was the military that had grown into one of the world’s largest under the Rhee regime and the aid provided by the United States. Thus, in a relatively bloodless coup in May 1961, General Park Chung Hee (Pak Chŏnghŭi) seized control of the government of South Korea and shortly thereafter established the Third Republic.

**Korean Society, 1961-1992**

The rule of Park Chung Hee is the subject of much controversy among scholars and the Korean people today. On one hand, this nearly two-decade period brought about
tremendous improvements in the processes of Korea’s economic growth, health care, educational systems, communications and foreign relations. On the other hand, Park’s rule was authoritarian, and personal freedoms and other basic rights were denied to large sections of the Korean populace. It is this period, however, that fundamentally shaped modern Korea.

The rapid industrialisation of Korea brought about a correspondingly swift urbanisation of Korea, which resulted in the establishment of not only a large working middle class, but also an underclass that existed on the fringe of Korean society. Urbanisation in itself led to many changes in the structure of Korean society with the smaller nuclear family becoming more prevalent in place of the traditional extended family that often saw three, or even four, generations living under one roof. Furthermore, the exodus to the urban centres led to a disparity in the relative prosperity of those in urban areas compared to rural regions. The urban areas became not only the centres for economic activities, but also for educational, medical and cultural functions. Thus, it was in this period that the traditional agrarian-based society of Korea was displaced by an industrialised and urban-centred society.

The period of the 1960s and 1970s witnessed a near complete extinction of the agrarian-based rural society of traditional Korea. The popular culture that had survived for thousands of years was now replaced, almost overnight, with imported foreign culture that was viewed by the masses of Korea as being inherently superior to Korean indigenous practices. Compounding the decline of popular culture was the New Village Movement (Saemaul Undong) of the 1970s, which sought to bring about equality in the living conditions of the rural areas. The New Village Movement, while seeking to improve the lives of those in rural areas, greatly contributed to the destruction of popular culture under the guise of modernisation and beautification. Consequently, shrines to village tutelary deities were destroyed and age-old communal events such as the tongje ritual ceased to be perpetuated. Increasingly, the sense of community that had long dominated in farming society was replaced with individualistic pursuit of profit and personal gain, and as a result widespread social groups such as the communal labour pools like the ture have all but disappeared from rural communities.

The rapid growth of urban areas led to another series of social problems such as economic disparity, labour unrest, environmental pollution and over-population. Moreover, social movements such as those led by labour unions and groups seeking democratic reforms became increasingly pronounced as this period continued. After the assassination of Park and the subsequent military dictatorship of Chun Doo Hwan (Chon Tuhwan), labour and social unrest became increasingly violent as these groups sought to bring about justice. The bloody 1980 Kwangju uprising came to be symbolic of the brutality that the Chun regime would pursue to continue its rule. As the decade of the 1980s drew to an end, student demonstrations became commonplace, and were joined by members of the middle class, bringing about democratic elections in 1987. The inability of the opposition parties to field a single candidate, however, led to the election of yet another military strongman.

Korean society by the early 1990s had become economically prosperous, well educated and democratised. On a global level, Korea was recognised as an economic power and a rapidly advancing nation. The 1988 hosting of the Summer Olympics established Korea as an international destination with a modern infrastructure. Internally, Korean society continued to progress in an increasing individualistic mode with patterns of conspicuous consumption, social discrimination and hierarchical divisions becoming increasingly prevalent. Despite attempts to increase the standard of living in rural areas, these lagged behind urban centres and moreover, the rural population became increasingly aged as young people fled to the cities. Poverty in the urban areas continued to rise, as traditional social safety nets were not adequately replaced by the government’s social welfare programs. Additionally, as the price of housing soared throughout the 1980s and early 1990s, housing shortages became acute and problems like overcrowding were widespread.
Traffic problems became epidemic in urban centres as personal automobiles became a status symbol for the increasingly affluent Korean middle class. Hence, despite the many gains of Korea the actual living conditions had begun to deteriorate due to environmental and social problems.

**Present Day Korean Society**

In 1992 Korea elected its first civilian president in over thirty years. Kim Young Sam (Kim Yongsam), a former opposition leader, promised to bring Korea to a new era of prosperity and to enable all members of society to join in the affluence that modernisation had brought to Korea. During this period the Korean economy continued to flourish with the GNP (gross national product) exceeding the US $10 000 per capita mark in 1996, making the Korean GNP the eleventh largest in the world. Koreans enjoyed modern and affluent lifestyles on a par with any society in the world. The major cites of Korea had modern mass transit systems, television and radio broadcast stations, sports facilities and parks that permitted the populace to enjoy their increasing leisure time. Korean society was, however, plagued by numerous problems that prevented many from realising a substantially better life. The widening gulf between the rich and poor, excessive and wasteful conspicuous consumption, financial mismanagement in both the public and private sectors, public and private corruption, pollution, and overcrowding are just some of the problems that came to the fore in the mid-1990s.

Particularly damaging to Korean society was the prevalent corruption in both government and business practices. Directly after Kim Young Sam took office allegations directed at former presidents Chun Doo Hwan and Roh Tae Woo (No T'aeu) revealed that the two had received hundreds of millions of dollars in illegal bribes from Korean business groups, and eventually resulted in their incarceration. Moreover, a series of disasters in the early 1990s, such as the collapse of the Sampoong Department Store that killed over one thousand people, revealed that the pursuit of profit had become paramount in the eyes of many Koreans. The 1995 failure of a major business group, Hanbo, was attributed not only to poor business practices but also to illegal payments to those closely linked to the government such as President Kim’s son, and this revealed the extent of the corruption that beset Korean society. Additionally, conspicuous consumption among Koreans reached new levels, as trips to foreign countries became commonplace, as did expensive imported foreign goods and extravagant wedding ceremonies. Coined the ‘Korean disease’ corruption, conspicuous consumption, greed, lack of concern for other members of society and other social evils became hallmarks of Korean society.

In the final few months of 1997, the Korean economy collapsed as inefficient and corrupt business and governmental practices finally caught up with the nation. At the same time Koreans went to the presidential polls and elected Kim Dae Jung (Kim Taejung) as their next president. Kim, the first true dissident to hold the presidency in Korea, began to implement a series of recovery measures even before officially taking office in February 1998. The reforms that Kim put forth included creating a more transparent business and governmental structure, and a return to the values that permitted the meteoric growth of the Korean economy in past times.

Koreans of the 1990s have also rediscovered their traditional culture and this has resulted in bringing about a revival of many traditional folk customs, at least in a performance aspect. Thus, there are classes held to teach arts such as traditional ceramics and calligraphy, and also those that teach nongak (farmer’s music) and t'alphaum (masked dance dramas). This has resulted in a surge of popularity in the traditional folk culture of Korea and a new appreciation for indigenous Korean practices. Moreover, other facets of Korean society of past times are being re-examined such as the need for harmonious communities, communal gatherings and community self-help programs. This is helping to imbue a new generation with the fundamental values that were perpetuated in Korea for thousands of years.
North Korean Society

Since the division of the Korean peninsula shortly after the conclusion of World War II, the political ideologies, social systems and lifestyles of the two Korean nations have diverged on many points. Initially, the societies of the two nations strongly mirrored that of their mentors. In South Korea, the USA had the greatest impact on society, while in North Korea the USSR influenced societal development. Accordingly, the Korean peninsula, which had largely shared a common culture since the unification of the Three Kingdoms by Shilla over thirteen hundred years ago, now became home to two distinct societies. Since the mid-1980s, with the waning of outside influences on Korean culture, particularly in the North, society has further evolved of its own accord.

In establishing a terminology to adequately describe the society and social systems in the People's Democratic Republic of Korea (DPRK), a number of terms can be brought to mind. Those of 'communist' or 'socialist' may have been applicable to North Korean society at some point in the past, but today they do not seem to reflect the social situation present there, nor are they used by the North Korean government to describe its own society. Moreover, it has been argued that the form of USSR socialism introduced to the North in the 1940s was specifically 'Stalinism', which meant the complete integration of political organisations, social reforms and anti-imperialist nationalism, thus forming a new civilisation for the DPRK. From this basis of Stalinism, North Korean society has further evolved and through the process of a digestion of the principles of Stalinism, along with the creation of the personality cult that surrounded Kim Il Sung (Kim Ilsong) and perhaps his successor, Kim Jong Il (Kim Chongil), thereby developed a unique society. Additionally, such distinctly North Korean social systems as the Juche (chuch'e; self-reliance) ideology and the ultra-nationalism espoused in the North, along with the tightly controlled access to outside information, have significantly influenced the development of North Korean society.

History

Formative Period

If North Korea is to be politically defined by the mass-membership base of its political parties, then from a social point of view it must be characterised as one of mass participation in various social organisations. Membership in social and political organisations, which cannot always be clearly differentiated, was a key feature in the many mass mobilisation projects that enabled the fledging North Korean State to complete its many reforms and the country's industrialisation in the 1950s and 1960s.

Key among the social organisations was the North Korean Peasants League (NKPL; Pukchosön Nongmin Tongmaeng), which was established on 31 January 1946 and which
absorbed the various northern portions of extant peasant unions. Even before the establishment of the DPRK, the NKPL led efforts for the redistribution of lands held by Japanese and Korean landlords, as well as other reforms. The NKPL acted as a crucial link between the central government and the local peasant committees, and served the developing central government in the propagation of ideology among the people and the collection of taxes from the farmers. While in its early days the NKPL was semi-autonomous, by the formation of the DPRK in late 1948 it had become closely linked with the central government and supported its aims entirely. Although it is highly questionable whether the peasants of the North fully supported the desires of the ruling elite in the initial stages of the political consolidation of the state, it is clear that social organisations such as the NKPL assisted the state in organising and controlling the peasants. Therefore, when the state announced plans for the collectivisation of the North Korean economy, the mass-based organisations, such as the NKPL, were essential in ensuring compliance throughout the country.

Running parallel to the social organisations for the peasants were those that sought to organise North Korean workers. The situation of industrial workers in the north of the peninsula, at the end of the colonial period was quite different from that of Europe or even the USSR when socialist ideology was incorporated. The working population engaged in industrial occupations at the conclusion of the colonial period has been estimated to be about five per cent of the total population. Besides, these industrial workers were not far removed from the peasantry in that the creation of an industrial working class was a relatively recent phenomenon. As with the social organisations for the peasantry, North Korea utilised existing workers' organisations, and subsequently reorganised these many groups into the North Korean Labour Council (NKLC; Pukchosŏn Chigop Tongmaeng). The NKLC played an essential role in the early reforms carried out in the industrial sector, such as those concerning the implementation of an eight-hour working day, equal pay for both sexes, and the creation of accident and health insurance, even before the formation of the DPRK.

Since the industrial working class was new to Korea and had very little opportunity to even think of diverse ideologies, yet alone adopt them, the North Korean state wholly controlled this sector of the population from the outset. The North Korean government established wage guidelines and acted as arbitrator in labour disputes. Furthermore, as the 1950s progressed, the government established department stores with commodity prices at fixed levels, and built housing projects for the workers where rent, furnishings and utilities were all controlled by the government. The worker became the central theme of the DPRK and held the supreme role in North Korean society, insofar as literature and art were directed at workers, and their exploits were celebrated as being exemplary of patriots. North Korea proclaimed its society as a 'Worker's Paradise, where the good of the nation is put before that of the individual, and where all are equal and guaranteed the right to lead a happy and productive life.'

**Kim Il Sung, and Juche Ideology**

As Kim Il Sung tightened his grip on power and control in the North, cultural and political influence from the Soviet Union began to wane. While Kim proved adept at playing the People's Republic of China (PRC) and Soviet Union against each other, as the 1960s progressed the DPRK became increasingly independent in its political outlook and social organisation. Compounding the situation were the political changes that occurred in the Soviet Union under the leadership of Nikita Khrushchev and the Cultural Revolution in the PRC in the late 1960s, both of which caused a distancing from the DPRK. Consequently, while the North still enjoyed generous economic aid from its chief benefactors, it began to develop a unique society. The most important factors at this time were the development of the personality cult surrounding Kim Il Sung and the expansion and elaboration of the Juche ideology.
The development of the personality cult founded in Kim II Sung was first manifested in the early 1950s, as he was elevated to become the supreme ruler of North Korea. This was greatly expanded, however, throughout the 1960s and 1970s as histories were re-written to reflect the greater role and deeds of the leader of the state. Insofar as this impacted society, Kim II Sung gradually supplanted all else as the focus of North Korea society. This is clearly instanced in the shift of state holidays from international events such as May Day, to those that clearly honoured Kim, including his birthday. Moreover, his title changed to 'suryŏng' (great leader), one formerly reserved for Stalin, and Kim became the main focus of current and past events. Not surprisingly, the nation’s top university was named after Kim II Sung and many monuments and statues were erected in his honour. Additionally, his birthplace, former deeds, his mother, economic thought, and political ideology became the loci of North Korean society in a gradual process over the span of twenty years or thereabouts.

Along with the elaboration of the Kim personality cult, was the elevation of the accomplishments of the DPRK, which became an extension of its leader. Thus, the liberation of Korea from the Japanese was no longer a feat of the Soviet Union, but instead that of the Korean guerrilla movement. References to the Korean War either diminished or avoided mention of the role of the Soviet Union and the PRC, and instead praised the efforts of the North Korean troops in driving out the imperialist forces. The economic accomplishments of the North were attributed to the heroic efforts of its people and not to the generous amounts of aid received from the Soviet Union. Key to the aggrandisement of the State was the Juche ideology which came to dominate North Korean society.

The Juche ideology permeates every aspect of North Korean society, from the production of industrial goods to agriculture. North Koreans are imbued with the importance of self-reliance, and a person’s work is a reflection of his or her devotion to the state. The Juche ideology was bolstered by the ‘on-site’ inspections of Kim II Sung, in which he provided instructions to workers and farmers on how to better perform their tasks. Other manifestations of Juche include the many slogans and programs designed to spur production, such as the Chollima (Ch’ŏllima) movement, which was aimed at increasing both industrial and agricultural output. Kim’s speeches carefully avoided the mechanical imitation of foreign cultures, and instead adapted technology, production, and agricultural methodology to the particular conditions of the North. Therefore, North Korean society became increasingly introverted during this period, as the state shifted from an external to an internal focus.

Another important aspect of Juche ideology that has permeated North Korean society is the concept of national self-defence. Defence of the nation is the mandatory task of every citizen and this has been promoted since the early 1960s in various programs designed to create an ‘all-people’s, all-state system of defence’ and to ‘arm the entire population’, thereby turning the country into a fortress. The role that all North Koreans play in the defence of their country is quite crucial as propaganda frequently features reports of the plots of the USA-led forces, just south of the border, which are allegedly aimed at toppling the DPRK government. Accordingly, the integration of the civilian and military sectors of North Korea is unqualified, and a militaristic outlook predominates in both social and political organisations.

**Contemporary Period**

In recent years, North Korea has become increasingly isolated from official foreign contacts as its one-time allies have discarded their previous political systems, and/or downgraded the importance of maintaining close diplomatic ties with the DPRK in a changing global environment. Accordingly, society in the North has developed an even greater degree of introversion, and the emphasis on its leaders has intensified. The ideology of the DPRK
continues to be based in Juche and on Kim II Sung’s thoughts and sayings on a variety of topics that are quoted in the media with regularity.

The death of Kim II Sung did little to tarnish his image in the eyes of the people and the succession to the head of state by his son served to perpetuate the personality cult surrounding the two leaders. The state funeral of Kim II Sung, followed by a three-year mourning period, seemed to have put many aspects of North Korean society on hold, but in fact was most likely a time when Kim Jong II consolidated his power base. North Korean society has not visibly changed from its stance under Kim II Sung Kim, and even the hardships wrought by the years of natural disaster and consequent famine have not markedly altered the fabric of North Korean society. The DPRK is still an inward-focused society, and one which draws its main impetus from its leader. The potential for change, however, may well rest in the economic hardship that troubles the DPRK.

In mid-1997, the DPRK government implemented changes to its agricultural sector in the hope of bringing some relief from the famine which gripped the country. For the first time, peasants were granted small plots of land for private cropping. Up to five per cent of the holdings of state and collective lands have been so distributed, even though the government cautions that it is a measure of expediency and the allocated land may revert to the state. Nonetheless, individual landholdings and the profits that these can bring are fundamental changes to North Korean society, in that the government has always stressed the need to put the welfare of the state before that of the individual. Therefore, peasants will now reap some personal reward, outside the state system, which is a substantial departure from the previous situation.

A manifestation of personal landholdings is the appearance of ‘peasant markets’ throughout the country. Some of these are officially sanctioned, but for the most part the markets are simply tolerated by the government. At these markets, state and collective farms and individuals can buy and sell whatever commodities they wish. Moreover, people from towns and cities also support the markets, not only as consumers, but as vendors of manufactured goods. And so these markets have become ‘hubs’ of the DPRK economy, with almost any type of consumable or non-consumable goods available. While prices are theoretically set by the state, in actuality it is the market forces of supply and demand which govern prices. It is clear, therefore, that the seeds of capitalism, long condemned by the government, have been planted in the North, primarily as a means of overcoming economic hardship. As well, North Koreans resident close to the Chinese and Russian borders are permitted to engage in cross-border barter for foodstuffs. This has the effect of both opening the borders, albeit in a limited way, and in an increasing amount of foreign culture seeping into the long-sealed North Korean society.

The issues that now confront North Korean society seem to centre on the possible undermining of the foundations of the social system constructed by Kim II Sung, by the gradual introduction of foreign culture and economic systems. While the economic hardships have undoubtedly caused some in the North to question the leadership of their government, the fact remains that the majority of the population is ill-informed of the situation outside the DPRK borders and is therefore not positioned to bring about social change. Moreover, the authority and control of the military is still unchallenged and an insurrection would be quelled, quickly and decisively. Accordingly, it is possible that the gradual introduction of market reforms, along with the increase of information from foreign countries, will bring about change to the isolated and inwardly-focused North Korean society. Of course, the government of the DPRK realises that change will probably bring about its downfall and it has laboriously guarded against this. There are, however, an increasing number of foreign contacts with North Korea and their influence presages societal change.

Bibliography
Society for Research in the Korean Language

The Society for Research in the Korean Language (Chosŏn yŏn'guhoe) was formed by the disciples of Chu Shigyong (1876-1914) shortly following the March 1919 movement. Responding to Japanese colonial efforts to replace the Korean language with Japanese, this dedicated group promoted the study and use of han'gul (the Korean alphabet). In 1926, the society designated the anniversary of the promulgation of han'gul as Han'gul Day (now celebrated on 9 October) and in 1927 began its publication of Han'gul, the first scholarly journal for the Korean language. By 1931, the society had changed its name to the Korean Language Society (Chosŏn hakhoe). Accomplishments of the society include the standardisation of han'gul spelling in 1933; a dictionary of basic vocabulary in 1936; and the laying-down of rules for the spelling of foreign words in 1940. In 1942, the Japanese authorities, claiming that the association was a subversive organisation devoted to plotting Korea’s independence, arrested twenty-nine linguists of whom about a dozen were convicted and sentenced. In 1949, the organisation became the Han’gul Society (Han’gul hakhoe).

Sodae p’ungyo (Folk Songs of a Peaceful Reign) [Literature]
Sŏdang (private village schools) [Education]
Sŏdo minyo [Music]
Sŏdong yo (Sŏdong’s song) [Literature]

Sogang University

Sogang University (Sŏgang taehakkyo) is located in Shinsu-dong in Seoul. Founded as Sogang College in 1960 by the Society of Jesus (the Jesuit Order) with Kenneth E. Killoren, S.J., as president, the college comprised six departments: Economics; English Language and Literature; History, Mathematics; Philosophy; and Physics. In 1967, the Research Institute for Natural Sciences and the Research Institute for Humanities were added. A year later, the Mass Communications Department opened and Master's degree programs were commenced. In 1970, the college became Sogang University, with Father J. P. Daly as president. Doctoral programs began in 1973.

Today, Sogang University consists of the Colleges of Liberal Arts; Social Sciences; Natural Sciences; and Engineering. In 1998, the enrolment was 7,277 students, made up of 5,257 male and 2,020 female.

School festivals are held in May and October of each year. University news publications include the Sŏgang hakpo (Sŏgang Gazette) published in Korean and the Sogang Herald published in English.

Sogwang Temple [Architecture]
Situated on Cheju Island’s southern coast, Sŏgwip’o is Korea’s southernmost city. Mt. Halla (1,950 metres) marks the city’s northern boundary. Numerous streams run down the mountain through the city and into the sea. With Mt. Halla blocking the wind, Sŏgwip’o is the warmest area in all of Korea.

With its mild climate, Sŏgwip’o is well suited for cultivation of warm weather crops such as fruit and bananas. Sweet potatoes, barley, rape and beans are also grown here. Commercial fishing is another important part of the local economy. Boats operating out of Sŏgwip’o catch mackerel, Spanish mackerel, sea bream, jade bream, hairtail and anchovies. Fish farming is also common in the area. Except for several food processing plants, the city has few industries.

Due to the island’s undeveloped infrastructure, tourism did not begin to develop in Sŏgwip’o until the 1960s. At this time, regular boat and airline services were opened and a road was built linking Sŏgwip’o, in the south, with the port services of Cheju City to the north. At present, the city has more than a dozen large tourist hotels. Tourist boats operate out of Sŏgwip’o’s harbour, and there is even a 48-man mini-submarine that takes visitors on undersea tours. In Sangnye-dong, there is a hunting ground containing ten hunting courses. The area is stocked with pheasant, quail, pigeons and rabbits. In addition to the hunting ground, there is a shooting range and golf course. In Sanghyo-dong, there is the Tonnek’o Resort. The resort is located near a gorgeous valley, covered on both sides by subtropical evergreen trees, with a waterfall and a pond. The Halla Orchid and winter strawberries, both indigenous to Cheju Island, grow in this area.

The city has a number of waterfalls. Located just east of Sŏgwip’o harbour, Chŏngbang Waterfall is one of the city’s most popular tourist destinations. This picturesque 23-metre high waterfall, descends directly into the sea. Many unique animal and plant species are found in this area. Nearby Ch’ŏnjiyŏn Waterfall cascades through a valley full of many curious rock formations. The pools of water at the foot of the falls are home to the Mut’ae eel. Off the coast near Sammae Peak, there is the 20-metre high Oedolgoe Rock, a lone column jutting up out of the ocean. There are also several interesting islands nearby including Pŏm (Tiger) Island and Sae (Bird) Island.

There are several important historical sites and relics within the city limits. Relics dating from the Palaeolithic Age have been discovered near the Ch’ŏnjiyŏn Waterfall. In addition, several dolmen can be seen in the vicinity of Yerae-dong. As for Buddhist sites, there is Pophwa Temple, founded in the late Koryŏ period. The temple once housed a set of statues depicting Amitabha and attendant Bodhisattvas. This exquisite triad was famous as far away as Ming China. The present temple was reconstructed in 1961.

**Sŏhak** (Western Learning) [History of Korea]

**Sŏin** (Westerners) [History of Korea]

**Sŏjong ilgi**

*Sŏjong ilgi* is a diary written by an army officer, Pang Ujong, at the time of the Hong Kyŏngnae Rebellion in 1811. There are two volumes in this hand written work. It is a record of the events that surrounded the subduing of the Hong Kyŏngnae Rebellion that broke out on the eighteenth day of the twelfth lunar month in 1811. This record actually starts four days later when Pang headed into battle against the rebel forces and ends early in the fifth month of 1812 when Pang returned triumphantly through Namdaemun Gate in Seoul.
This work details many of the battles that were waged between the government forces and the rebel army, including the defeat of the rebels at Songnim Village, which was the first time the government forces were victorious against the insurgents. It is vivid in its descriptions of the battlefield scenes and also in its portrayal of the bitter winter weather of the northern provinces of Korea where most of the events took place. *Sŏjong ilgi* is helpful in understanding the events that surrounded the actual conflicts in the Hong Kyŏngnae Rebellion and the military tactics employed by the government forces. It is now kept at the Kuksa P'yŏnch'an Wiwonhoe (National History Compilation Committee).

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_HMMTS_, vol. 12.

*Sŏjong illok*

*Sŏjong illok* is a diary of the 1592 Japanese Invasion written by the commander of the volunteer forces in Hwanghae Province, Yi Chōngam. It covers the period from the twenty-eighth day of the fourth lunar month in 1592 until the seventh day of the tenth month in the same year. The beginning of the diary is an account of King Sŏnjo (r. 1567-1608) fleeing the oncoming Japanese army by escaping to P'yŏngan Province and the author records the reaction of the court and their conduct while taking refuge. The later half is an account of the activities of the volunteer forces under the command of Yi as they campaigned against the invading Japanese armies. Of note is the account of the volunteer army crushing the Japanese army under the command of the general Kuroda.

*Sŏjong illok* is one of many diaries that recount the events of the 1592 Japanese Invasion. It is praised for its accurate accounts of the events of the war and is valued for its precise record of the activities during the Invasion. The original hand-written copy of this work was translated and published in 1977 by T'àngdang Publishers.

*Soju*  
[Food and eating]

*Sok changgyŏng* (see Buddhist canon, Korean)

*Sok mujŏng pogam*

*Sok mujŏng pogam* is the record of both the domestic and foreign troubles that occurred from the reign of King Sŏngjong (r. 1469-1494) to that of King Myŏngjong (r. 1545-1567). This work in five-volumes and two fascicle was compiled in 1548 by Hong Ōnp'il, Yun Ingyŏng, Yi Ki, Chŏng Sunbun and others upon receiving a royal decree. The name was derived from the 1469 *Mujŏng pogam*.

The contents range from negotiations with the Japanese to the internal conflicts of Chosŏn. Notable among the domestic troubles are the Purge of 1545 (*Ŭlsu sahwa*) and the details that surrounded the dethronement of Prince Yŏnsan (r. 1494-1506). This work provides a supplemental history to the *Chosŏn wangošíllŏk* (Veritable Records of the Chosŏn Dynasty) and therefore renders additional insight into this period of Chosŏn. Thus it is a valuable document for the study of both internal and external conflicts during this period.

*Sok taegŏn* (Supplement to the National Code)

*Sok taegŏn* is a set of revisions to the *Kyŏngguk taegŏn* (National Code), that was published in 1746. These two works are the most comprehensive sets of codes and regulations in
Chosŏn. The latter work is comprised of six volumes in four fascicles.

Since there had been many revisions and new codes issued since the *Kyŏngguk taejŏn* was promulgated in 1471, King Yŏngjo (r. 1724-1776) ordered this work compiled by selecting the relevant contents from existing legal codes. Therefore, *Sok taejŏn* is the product of the many legal codes that had been issued from the printing of the *Kyŏngguk taejŏn*. Thus, the work is valuable for study of the legal systems of Chosŏn.

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*HMMTS*, vol. 12.

**Sokch’o**

Situated on the east coast of Kangwŏn Province, Sokch’o borders Kosŏng County to the north, Inje County to the east and Yangyang County to the south. Sokch’o’s downtown area hugs the coast. The main business area is situated between Yŏngnang and Ch’ŏngch’ŏ Lake; however, a great deal of new construction is taking place in the area south of Ch’ŏngch’ŏ Lake. Two winding highways run westward over Mt. Sŏrak. The northern highway crosses Mishi Ridge, while the southern highway crosses Han’gye Ridge. Highway 7 runs north to south along the coast. The city receives heavy rainfall during the winter and autumn months and tends to be windy during the spring.

Due to the high passes of Mt. Sŏrak, Sokch’o’s location poses difficult transportation problems. The roads over Mishi and Han’gye Ridge become icy in winter and are sometimes covered with fallen rocks. Moreover, although the city’s small port is suitable for fishing vessels, it is not big enough to handle large amounts of cargo. A small airport has been built just south of the city, but the flights are frequently grounded because of the area’s heavy winds.

Due to these limitations, the city has had to rely on tourism as one of its main sources of income. The eastern section of Mt. Sŏrak National Park falls within the city limits (See Mt. Sŏrak). As one of the most popular tourist destinations in the nation, the park attracts a constant flow of visitors throughout the year. During the summer months when students are on vacation, the Sokch’o area is packed with tourists who come to enjoy both the mountains and beaches. Ferries also operate from the area, taking people on tours of nearby islands or even as far away as Ullŭng Island.

The fishing industry also provides work for many of the residents. During the summer months, boats with lights attached catch cuttlefish at night. In the winter, wall-eye pollacks are caught, while numerous other types of fish are caught year around. Some of the boats brings their catch directly into fish markets, such as the one at Taep’o Port. These markets are popular with both Japanese tourists and Koreans who especially come to eat fresh raw fish (*hoe*), the area’s specialty.

**Sŏkkuram Grotto**

[Sokpo sangjol](Details from the Life of Sakyamuni)

The *Sŏkpo sangjol* is a long prose biography of Sakyamuni written in *han’gul* by Prince Suyang in 1447-1448. Sakyamuni was a prince of King Suddhodana of the Kapilavastu Castle in India.

This Buddhist work was composed on the orders of King Sejong, as an act of mourning for the death of his Queen, Sohŏn. Prince Suyang was the second son of King Sejong. On
the basis of two earlier biographies by Chinese priests, Prince Suyang wrote the *Söko po sangjöl* in Chinese over a period of sixteen months, later translating it into Korean for wider dissemination. Kim Suon was a collaborator with the Prince on the work.

While it is known that it was written in 1447-1448, only 15 out of 24 volumes are still extant. They are volumes 1, 2, 6, 7, 8, 9, 10, 11, 13, 14, 17, 18, 19, 21 and 23.

The importance of the *Söko po sangjöl* lies in the fact that it is the first prose work written in Korean. As the first biographical work in Korean, it is also of rare significance. It is a rich source for the study of fifteenth c. Korean language, containing, as an extensive work of prose, a rich vocabulary and segments of dialogue revealing contemporary spoken Korean. It provides many examples of the use of the Korean characters soon after the invention of the *han'gül* system and it is useful for an understanding of the contemporary pronunciation of Chinese characters.

Furthermore, the *Söko po sangjöl* is an important source book for the study of Buddhism and Buddhist scriptures.

In the volumes of the first edition the *han'gül* was printed with the newly devised wooden type, while the Chinese characters were printed with copper type. The size of the one-lined frame of each page on which the text is printed is 22.2cm in length and 15.8cm in width, each consisting of eight lines of fifteen characters each.

The four original volumes were photographed and published serially in the journal *Han'gül* of the Korean Language Society (Chosŏn Hakhoe) and in July 1961 were published in book form.

*Soktam sajŏn* (Dictionary of Adages)

[Soktam sajŏn](Dictionary of Adages)

*Sŏl Ch’ong (660-730)*

Sŏl Ch’ong was the son of Wŏnhyo, an eminent Buddhist monk, and Princess Yosŏk. After the birth of his son, Wŏnhyo returned to the laity, styling himself as *Sosŏng Kösa* (a small layman).

Sŏl Ch’ong received early training in the Buddhist classics but later became a Confucian scholar and played a major role in importing Chinese civilization to Korea. He is chiefly remembered for his work in codifying a system of writing known as *idu* (ancient Korean transcription system). With this system, Chinese characters were used to express Korean sounds as well as grammatical particles and inflections, thus enabling Chinese texts to be read as Korean. The system had been in use before Sŏl Ch’ong’s time, but his role in standardizing it was significant, as the development of *idu* was an important factor in disseminating Confucianism in Korea. Imperfect though the *idu* system was as a method of rendering Korean, it remained in use in the form devised by Sŏl Ch’ong until the fifteenth century, when the *han’gül* script was invented by King Sejong.

Sŏl Ch’ong was the first to be admitted to the Confucian Hall of Worthies at the National Academy. His contributions included drafting diplomatic papers and functioning as a political adviser, as well as transcribing Chinese texts. Traditional records such as *Samguk sagi* indicate that Sŏl Ch’ong was an accomplished writer, but that none of his works survives, other than certain inscriptions on monuments which are incomplete.
Sömjin River

Flowing about 212 kms from its origin on Mt. P’algong (in North Cholla Province’s Chinan County), to the South Sea, the Sömjin River is the ninth longest in Korea. After leaving Mt. P’algong, the Sömjin flows north to Kangjong Village where it unites with Chinan Stream. Known as Chowŏn Stream at this point, the river then winds sharply on its course to the southwest through the townships of Sŏngsu and Shinp’yŏng. From Unam Township in Imshil County, it forms the extensive Okch’ong Lake, a reservoir created in 1965 with the construction of Sŏmjin Dam. Below the dam, the Sŏmjin flows east of the town of Sunch’ang before turning east itself, where it joins Yo Stream. From its parallel course with Highway 17 towards Kurye, the river runs along the border between South Kyŏngsang and South Cholla Province before discharging into Kwangyang Bay.

Legend says that when Japanese pirates invaded the lower reaches of the river in 1385, thousands of toads cried out, thus causing the Japanese to flee to Kwangyang. After this time, the river is said to have been known as the Sŏmjin’gang (Toad Port River). The account of the river in the eighteenth c. work Taengni ji (Ecological Guide to Korea) indicates that the section between the present-day Kuryegu railway station and Kwangyang Bay was used for transport. Although this 40-km.-long stretch of river is still navigable, it has not been used since the development of modern roads and railways.

Son Pyŏnghŭi

[Son Sect]

Sonam Temple

Sonam Temple is situated in South Cholla Province on Mt. Chogye. Although there is a legend that the monk Ado founded Piro Hermitage at the site in 542, most scholars now believe that the first temple built here was under the auspices of Tosŏn in 875. In 1088, the famous monk Ùich’ŏn led a reconstruction of the monastery. A picture of Ùich’ŏn is still kept in the temple in commemoration of his efforts. During the second wave of the Hideyoshi invasions, some of the temple buildings were burnt down, but the temple was again reconstructed in 1660.

In the following years, Ch’imgwang and others continued to make repairs. When Ch’imgwang took charge of the monastery, he encouraged strict observance of the monastic precepts. Previously, the monks had celebrated New Year’s Eve by playing games and drinking. Disgusted with such wanton behaviour, Ch’imgwang had the monks do all-night chanting. Ch’imgwang’s disciples, Hoam and Ch’ihyon are particularly well-known. In 1699, new buildings were added to the temple complex. In 1819, the temple, ravished by fire, was rebuilt by Sangwŏl only to catch fire again in 1823. A few years later, a major reconstruction was undertaken. In 1911, the Japanese Governer-General proclaimed the ‘Temple Regulations’ according to which Sonam Temple was one of Korea’s thirty main temples (ponsa) in charge of the smaller temples within its district. However, the extensive Sonam Temple complex was burnt down during the Korean War. At present, only around twenty buildings remain.

The temple is famous for its beautiful setting and numerous artefacts. On the way to the temple, there is the picturesque Sŏngsŏn Bridge (Treasure No. 400). This 14-metre bridge is made up of stacked stones. The inner-section consists of rectangular cut stones that have been fit together without the use of mortar. In the P’alsang (Eight Scenes) Hall, also called the Kuksa Hall, there are pictures of the eight major scenes of Shakyamuni’s life. In addition, there are pictures of various famous masters as well as thirty-three patriarchs of Korean Buddhism. In front of the temple, there is a 4.7-meter high stone pagoda (Treasure
No. 395). The temple also houses several old altar paintings, including a painting of the Vulture Peak Congregation (Yongsanhoe) done in 1765, a painting of the Fifty-three Buddhas done in 1702, a painting based on the Hwaom Sutra done in 1780 and a painting of the Seven Stars done in 1895.

Bibliography


Sŏndŏk, Queen (r. 632-647)

Queen Sŏndŏk was the twenty-seventh ruler of Shilla. Her given name was Tŏngman, which, upon her ascension to the throne, became taboo in all speech. She was the eldest daughter of King Chinp'yŏng. Her Mother was a concubine of the king, Lady Maya of the Kim family. Under her reign, Buddhism enjoyed widespread propagation, and many magnificent Buddhist temples were constructed. The only remaining monument from her reign, and the only evidence of Shilla architecture from the Three Kingdoms period is a multi-story stone astronomical observatory, which still stands in Kyŏngju.

When King Chinp'yŏng died without a son, she became one of the few female leaders on the Korean peninsula by decision of a conference of the Council of Nobles (Hwabaek), the chief decision-making body in Shilla government. Her ascension to the throne marked the end of a line of kings of purely royal sŏnggol (hallowed-bone) lineage. Her first task upon ascending the throne in 632 was to conduct a survey of her country. She commissioned Úlje to the task of observing the conditions of the people and administering relief. In 633, she implemented a series of administrative and economic policies, such as eliminating regional taxes for an entire year, which won her popular favor. In 634 she constructed the Punhwang Temple, and took the title of her reign Inp'yŏng, following her father. While taking such a name seemed to indicate that the queen was intent on maintaining the autonomy of the medieval royal household, she found herself increasingly dependent upon Tang China for protection from attacks by Paekche to the west and Koguryŏ to the north.

Hoping that strong ties with China would discourage encroachments from her neighbors, Queen Sŏndŏk sent annual tributary envoys to the Tang capital. In 635, she was officially recognized by the Tang emperor as the ruling monarch of Shilla, and in the same year constructed the Yŏngmyo Buddhist Temple. During her short reign, the Queen encountered increasing friction with the ancient states of Paekche and Koguryŏ. Her forces were able to repel attacks by Koguryŏ in 638 and 642, but an attack by Paekche in 642 cost some forty cities deep inside Shilla's western border. When attempts at diplomacy with Paekche proved fruitless, Queen Sŏndŏk appointed Kim Yushin as military commander, and petitioned Tang China for assistance. At this time, the queen was advised by her envoy to construct the famed nine-story wooden pagoda at the Hwangnyong Temple. According to then popular State-protection Buddhism, devout adherence to the sutras would insure divine protection of the country.

In response to the queen's request for help, the Tang emperor offered his opinion that the attacks on Shilla came because the country was ruled by a queen. He sent envoys to Koguryŏ, but all efforts at a diplomatic solution were rejected. Under the leadership of Kim Yushin, Shilla was able to retake seven cities in 644 but, by the following year, seven other cities in the west were lost in subsequent attacks. In the meantime, aristocrats such as Pidam and Yŏmjong from the Council of Nobels took advantage of the Tang emperor's assessment of the situation in Shilla to instigate a revolt against the queen in the first month of 647. These high-ranking aristocrats claimed to be of partly royal lineage. Their revolt was quelled by Kim Yushin and Kim Ch'unch'u. Amid this whirlwind of insurrection,
Queen Sŏndŏk died in her sixteenth year of reign. She was given the posthumous title Sŏndŏk and was buried in a royal tomb in Nangsan. With the support of her appointees, including Kim Yushin, Kim Ch’unch’u, and Al Ch’ŏn, Queen Sŏndŏk is said to have been a wise and fair monarch.

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Sŏng Hyŏn (1439-1504)

Sŏng Hyŏn was an early Chosŏn scholar-official. His family’s ancestral home is in Ch’angnyŏng, his courtesy name was Kyŏngsuk and his pen names included Yongjae, Hŏbaektang, Puhyuja and Kugo. His father, Sŏng Yŏnmjo, was a magistrate. After passing various civil service examinations, Sŏng, at twenty-seven, was appointed as Ninth Counsellor (ch’ŏngja) of the Office of the Special Counsellors (Hongmun’gwan) and continued his climb in the government hierarchy with subsequent appointments such as First Draftsman (kyogam) at the Office of Diplomatic Correspondence (Sŭngmunwŏn). When in his late twenties, Sŏng accompanied his older brother Sŏng Im to Beijing and during this journey kept a travel diary that was later published as Kwang’wang nok (Sightseeing Record). In 1474 he was appointed as Lecturer (chikkang) of the National Confucian Academy (Sŏnggyun’gwan) and in the following year again travelled to Beijing. In 1485 he was named as a part of the ch’ŏnch’usa (an embassy to China to celebrate the birth of a prince) and then after returning to Chosŏn held a variety of posts such as Sixth Royal Secretary (itongbusiingji) of the Royal Secretariat (Siingjongwon), Second Minister (ch’amp’an) of the Board of Punishments (Hyŏngjo) and Governor (kwanch’alsa) of Kangwŏn Province.

Sŏng continued to gain fame both within Chosŏn and in Ming China to which he often travelled as part of official embassies. He is also known for his many literary works that have been transmitted to the present time. Sŏng, along with Yu Chagwang, compiled Akhak kwebŏm (Guide to the Study of Music) in 1493. This work is praised for containing many of the Koryŏ period kasa such as Ssanghwajom (Dumpling Shop) and Isanggok (Treading Frost) that provide valuable data for the study of this period. In addition, before his death in 1504 he completed Yongjae ch’onghwa (Assorted Writings of Yongjae) that contains a wide variety of materials such as historical narratives and various scholarly discourses on geography and customs. Accordingly, this work is also valuable for the study of early Chosŏn. Other extant works of Sŏng include Hŏbaektang chip (Collected Works of Hŏbaektang) and Puhyuja tamnon (Discourses of Puhyuja).

Sŏng Sammun (1418-1456)

Sŏng Sammun was a civil official of early Chosŏn and is known as one of the so-called six martyred ministers (sa yukshin). His family’s ancestral home is in Ch’angnyŏn, his courtesy name was Kŭnbo and his pen name was Maejukhŏn. His father, Sŏng Sŭng, was a Commander (toch’onggwŏn) in the military forces and his mother was the daughter of Pak Ch’ŏm. Sŏng was born in Hongsŏng of Ch’ungch’ŏng Province and in 1438 passed the shingnyŏn shi (triennial examination). After this he also sat for the mun’gwa chungshi (special civil service examination held every ten years) in 1447 and passed with the highest score. Sŏng then entered officialdom and would stay there, holding a variety of positions, until the end of his life.
Song was a renowned scholar of his day and participated in many of the major events concerning the development of the native Korean script han'gul. He was among the team of scholars that King Sejong (r. 1418-1450) assembled to compile Hunmin chongum (Correct Sounds for the Instruction of the People, 1446), which expanded on the pronunciation and orthography of the new script. Song also participated in providing annotations to the first poetic work written in han'gul, Yongbi och'on ka (Songs of Flying Dragons), thus further elucidating the usage of the new script. Moreover, his linguistic talents did not stop with han'gul as he also participated in the compilation of Tongguk chong'un (Dictionary of Proper Korean Pronunciation, 1448) which is a six-volume dictionary of Chinese characters arranged by rhyme. Song's participation in these monumental projects bespeaks his scholarly ability and reputation.

King Sejong had created the Hall of Worthies (Chiphyönjon) as an institution where the top scholars of Choson would create a more efficient government through organisation and adaptation of various Chinese systems. Song was one of the leading scholars in the Hall of Worthies and this institution came to hold great political power by the end of Sejong's rule. This, of course, created resentment among those members of the government who felt that they were losing political power to the Hall of Worthies. It was against this backdrop that King Sejo (r. 1455-1468) usurped the throne from his nephew King Tanjong (r. 1452-1455) and then carried out a bloody purge against all of those who opposed him. Therefore, when the scholars of the Hall of Worthies vehemently condemned the illegal seizure of the throne by Sejo, they also became the objects of his wrath. Song, and with his fellow Hall of Worthies scholars Pak P'aengnyón, Ha Wiji, Yi Kae, Yu Üngbu and Yo Söngwón, were all executed by Sejo and subsequently became known as the six martyred ministers for their steadfast commitment to their principles even in the face of death. The punishment was not limited to these scholars, and Song's father, three brothers and his sons were all also executed at this time. Sejo's consolidation of power represents one of the bloodiest episodes in the history of the Choson royal family.

Song is praised not only for his loyalty to his king, but also for his many contributions to the development of the han'gul script and linguistics in general. His literary collection, Maejukhôn chip (Collected Works of Maejukhôn) has been transmitted to the present.

Song Shiyöl (1607-1689)

Song Shiyöl was a late Choson scholar-official. His family's ancestral home is in Ŭnjin, his childhood name was Söngnoe, his courtesy name Yongbo and his pen names Uam and Ujae. His father was a Curator (pongsa) in the Bureau for Overseeing Ceramic Production (Saongwón) and his mother was from the Sonsan Kwak family. Song was born in Kuryong Village of Ch'ungch'ong Province and remained there until he was twenty-six years of age. He trained under many scholars including his father, and then in 1625, studied Neo-Confucian philosophy under Kim Changsaeng (1548-1631). At twenty-seven, Song passed the Classics Licentiate Examination (saengwón shi) with high marks and two years later was appointed tutor of Grand Prince Pongnim (King Hyojong, r. 1649-1659). In the year or so that he tutored the future king, Song and his pupil developed a strong bond that would influence his future in government service. However, with the outbreak of the 1636 Manchu Invasion, Choson was thrown into turmoil, with the Manchu seizing Grand Prince Pongnim and his brother Crown Prince Sohyón. They were taken to Manchuria as hostages to ensure Choson's submission to Qing. For the next ten years, Song refused any official appointment and concentrated on his scholarship.

In 1649, Hyojong assumed his father's throne and this also marked the return to official life for Song. He served as First Tutor (chinson) at the Crown Prince's Tutorial Office (Seja Shigangwón) and as Third Inspector (chongnyön) at the Office of the Inspector-General (Sahônbu). The politics of Choson at the time were laden with factional strife and Song was at the centre of this. His close relationship with Hyojong permitted his faction, the
Westerners, to gain the political upper-hand against both Northerners and Southerners. Hyojong’s reign served as a period in which the Westerners consolidated their power base. Song continued to advance in the government hierarchy and in 1654 held the position of Second Inspector (chibui) at the Office of the Inspector-General. In the following year, his mother died and he spent several years in mourning. On his return to official duties he served as Minister (p’ansó) of the Board of Personnel (ljo) in 1658, and was then involved in Hyojong’s plan to mount an attack against the Manchu. However, after Hyojong’s sudden death in 1659, a controversy arose about the length of the mourning period to be observed by the dowager queen Cho. As a result of this dispute, the Westerners lost their grip on political power. Song then resigned from public life and returned to his birthplace.

King Hyonjong reigned from 1659 to 1674, and for some years his polite offers of official appointments to Song were all rejected. However, in 1668 Song became Third State Councillor (uuijong), and in 1673 was appointed Second State Councillor (chwaiijong). Shortly after accepting the latter position, Song decided to leave the court, but even so did not stay out of office for long. In 1674, with the death of Hyonjong, arose the matter of the proper period of mourning for his queen. The result of this struggle over propriety was the removal of the Westerner faction from power, and the exile of Song. Nevertheless, as a result of another political disturbance, the Westerners resumed power in 1680 and this resulted in the termination of Song’s exile and his return to the government. This time, his stay was also quite short as he found himself once more embroiled in controversy concerning decorum. When King Sukchong (r. 1674-1720), who had long been without an heir, desired to have the first-born son (the future King Kyôngjong, (r. 1720-1724) of his concubine Lady Chang installed as crown prince, the Westerner faction, led by Song, vehemently protested this breach of protocol. As a result, the Southerner faction was again able to wrest political power from the Westerners and Song was exiled to Cheju Island in the first month of 1698. Later that year he was sentenced to death and forced to drink a lethal dose of poison.

Song is remembered as a neo-Confucian scholar who strongly advocated his own interpretation of Confucian philosophy. After his death, he was honoured by having his particular form of neo-Confucianism continued through the Hwayangdong Academy (sowon), which was established for him. Song was of the Westerner faction, but in this were included the subdivision of the Noron (Old Doctrine) and Soron (Young Doctrine), that further divided the ideology of its members. It was under Song’s leadership that the Noron became the principal sub-faction which garnered most of the political power. From this aspect, Song can be viewed as an extraordinary political strategist who consolidated the power of his faction. However, his power struggles typify the factional politics that gripped late Chosen and where the blame can be attached for many of the social ills and turmoil that plagued the period. The neo-Confucian literati had lost their ability to understand the plight of the common people and instead were immersed in their own personal power struggles.

Many of the literary works of Song are extant, including his Uam chip (Collected Works of Uam), which in its first publication (1717) totalled 167 volumes. This work was revised and published again in 1787, in a total of 215 volumes in 102 fascicles.

Songbul Temple [Architecture]

Sôngch’ôl (1912-1993)

Sôngch’ôl was born in 1912 in Kyongsang Province. From an early age, he had a precocious mind and an avid interest in books. After mastering the classics of East Asian thought, he went on to read a great number of Western-language works. In his early youth, he had a weak constitution -- a fact that probably led him to reflect on the transient character of human existence. As a young man, Sôngch’ôl married and the couple had a daughter. By this time, Sôngch’ôl was already regularly listening to sermons at Buddhist temples and
learning meditation from the monks. At the age of twenty-four, he made the difficult
decision to leave his wife and daughter to become a monk.

Thus in 1936, Sŏngch’ŏl went to Haein Temple and ordained under Hadongsan. After he
received his precepts, he went to Pŏmŏ Temple where he joined the summer retreat. This
was to be the first of a continuous series of meditation retreats for this young monk who
single-mindedly devoted himself to intense meditation practice. During this time, Sŏngch’ŏl
resolutely broke off all ties with the world, refusing to see even his previous family when
they visited the temple. After three years of arduous training, Sŏngch’ŏl achieved
awakening.

With his personal practice complete, Sŏngch’ŏl turned his attention to the general
conditions of the monastic community. During the Japanese annexation and occupation of
Korea, there had been a concerted effort to wipe out all vestiges of Korean culture and
institutions. As part of this effort, Japan had attempted to replace Korea’s tradition of
 celibate monks with its system of married monks (taech’ŏsŏng). Consequently, after
unification, the married monks monopolised control of many of Korea’s temples. Sŏngch’ŏl worked with other monks at this time to rid the Buddhist order of what he felt to
be decadent influences. In 1947, he and other monks formed a purification movement
based at Pongam Temple. The movement temporarily lost momentum during the Korean
War, but was active again after the armistice.

Among his peers, Sŏngch’ŏl became famous as an exemplary Sŏn (Zen) monk. In 1955,
he was nominated as abbot of Haein Temple, one of Korea’s leading training monasteries;
yet, he refused the appointment so that he could continue leading the life of a recluse.
However, when he was nominated as the temple’s resident Sŏn Master (Pangjang) in 1967,
he accepted. During his first winter retreat, he held a ‘hundred-day dharma lecture.’ In
these early lectures, which were later published, Sŏngch’ŏl propounded his vision of a
revivified Buddhism - a practice-oriented tradition based on the Sŏn patriarchs.

In 1976, Sŏngch’ŏl published a definitive study of Korean Sŏn lineages. Three years later,
he published his famous book Sŏnmun chŏngno (Correct Path of the Sŏn Approach), in
which he systematically set forth his theory of sudden-enlightenment sudden-cultivation
(tono tonsu) and vehemently criticised Chinul’s sudden-enlightenment gradual-cultivation
(tono chŏmsu) theory. Since the modern Chogye Order considered Chinul to be its
founder, this denunciation by Sŏngch’ŏl stirred up an intense debate in both monastic and
scholarly circles. The controversy became even more heated after Sŏngch’ŏl became
Supreme Patriarch (Chongjong) of the Chogye Order in 1981. In the following years,
Sŏngch’ŏl did a series of Korean translations and commentaries of the seminal works that
embodied, in his opinion, the essential teachings of Sŏn. Sŏngch’ŏl died in 1993 as one of
the most celebrated yet controversial Korean figures in modern times.

Bibliography


Songgang chip (Collected Works of Songgang)

Songgang chip is the literary collection of the middle Chosŏn period scholar-official Chŏng
Ch’ŏl (1536-1593, styled Songgang). This woodblock-printed work consists of eleven
volumes in seven fascicles was first published by Chŏng’s son between 1633 and 1635.
There are, however, several different editions of this work extant.
The contents are quite varied and range from many works of poetry written by the author to essays, memorials to the king, memorial addresses, funeral dirges and other writings that had been included in other works. All of the works in this collection are composed in Chinese characters. Chŏng Ch’ŏl is renowned as one of the excellent literary men of the Chosŏn period and his writing skill is evident in this work. He is perhaps better known for his kasa poetry that is chiefly included in his collection Songgang kasa (Kasa of Songgang). Nonetheless, Songgang chip includes many documents that reveal much historical information of the Chosŏn period, including the factional infighting that marred Chŏng’s lifetime. In 1964 Sŏnggyun’gwan University published a combined version of Songgang chip and Songgang kasa under the title of Songgang chŏnji (Complete Works of Songgang).

**Songgang kasa (Kasa of Songgang)**

Songgang kasa is the kasa and shijo collection of the mid-Chosŏn period scholar-poet Chŏng Ch’ŏl (1563-1593), styled Songgang. There were at least five editions of this work including the ‘Hwangju-pon’, ‘Uiśŏng-pon’, ‘Kwanbuk-pon’, ‘Sŏngju-pon’ and the ‘Kwansŏ-pon’ editions, all named after their place of publication. The ‘Hwangju-pon’ is the oldest among these works, having been published between 1690 and 1696 by Yi Kyesang. This version contains twenty-six pages in which five kasa and fifty-one short songs are listed. The kasa in this work include Kwandong pyŏlgok (Song of Kwandong), Samiin kok (Song of Longing), Sok samiin kok (A Sequel to Song of Longing), Sŏngsan pyŏlgok (Odes to Sŏngsan) and Changjinju sa (A Time to Drink). This edition is also known as the ‘Ison-pon’ edition. The ‘Uiśŏng-pon’ and ‘Kwanbuk-pon’ editions were published between 1696 and 1705, but these two versions are no longer extant. The ‘Sŏngju-pon’ is a two-volume work that holds the same kasa as the ‘Hwangju-pon’ edition in its twenty-four page first volume and seventy-nine shijo in the twenty-page second volume. This work was published in 1747 by a fifth generation descendant of the author. The final edition is the ‘Kwansŏ-pon’ which holds much the same content as the ‘Hwangju-pon’ and was published in 1768.

This work is praised as one of the best kasa collections in Korean literary history. Chŏng is regarded by Korean scholars as one of the most highly skilled poets in the history of Korea. In particular, works such as Samiin kok and Sok samiin kok display gracefully written descriptions of natural beauty that are seldom rivalled in Korean literary history. Therefore, Songgang kasa provides a wealth of literary resources for the study of the literature of the middle Chosŏn period. This work was combined with Songgang chip (Collected Works of Songgang) and published under the title of Songgang chŏnji (Pine River Anthology) by Sŏnggyun’gwan University in 1974.

**Songgwang Temple**

[Architecture]

**Sŏnggyun’gwan (National Confucian Academy)**

[Architecture, Education]

**Sŏngho saesŏl**

Sŏngho saesŏl is a work of the late Chosŏn period shirhak scholar Yi Ik (1681-1763). It was the end result of forty years of scholarship by Yi who would jot notes or essays about books that he had read or other matters that he had encountered in his studies. There were many different hand written copies of this work extant in the Chosŏn period, but despite this it was never printed. In 1915 An Chŏngbok consolidated this work into two volumes and published it through the Chosŏn Kosŏ Kanhaenghoe under the title of Sŏngho saesŏl yusŏn. Again in 1929 it was revised by Chŏng Inbo and published through Mun’gwang Sŏrim Publishers under the same title as the 1915 edition. Other editions of this work have
The contents of Songho saesol are quite broad and cover an extensive range of subjects. The original work was divided into five main sections: the first covering matters of heaven and earth (Ch’ŏnjimun), the second all creation (Manmulmun), the third human affairs (Insa mun), the fourth the classics and history books (Kyŏngsa mun) and the fifth poetry and literature (Shimunmun). Under these five broad headings, the work broached some three thousand topics. However, the topics under the various headings were not strictly adhered to. In the first section of ‘Ch’ŏnjimun’, there are 223 topics covering matters such as astronomy, geography, various meteorological phenomena and the calendar. In ‘Manmulmun’, the second section, there are 368 topics that discuss items that are both directly and indirectly related to daily life such as dress, food, family and cultivation techniques for various plants. The third section, ‘Insa mun’, introduces 990 issues that concern politics, social institutions, society and economic matters. ‘Kyŏngsa mun’ contains over one thousand entries that discuss the Confucian Classics and both Chinese and Korean historical documents. In the fifth and final section of ‘Shimun mun’, there are 378 entries that evaluate the merits of the works of both Chinese and Korean literary men.

Songho saesol is highly valued as being a representative work of one of the foremost shirhak scholars in the late Chosŏn period. Yi’s manner of thinking breaks from the traditional bounds of the Chosŏn period that interpreted all matters from a neo-Confucian perspective, and instead approaches the human world and society from a fresh standpoint of objective inquiry. Since this work also introduced various Western scientific theories in fields such as astronomy and geography, it can also be viewed as the precursor to the introduction of much Western scientific thought into Korea. This work is often associated with Yi’s Kwagu rok (Record of Concern for the Underprivileged) which outlined the author’s proposals for social reform. Together these works established Yi at the forefront of the shirhak movement that sought to fundamentally alter Korean society. Therefore, Songho saesol is an essential work for the understanding of shirhak ideology.

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Songin

[Scholar]

Sŏngjong, King (r.1469-1494)

King Sŏngjong (1457-1494) was the ninth king of Chosŏn and reigned from 1469 to 1494. His personal name was Hyŏl and he was the grandson of King Sejo (r. 1455-1468). His queen, Konghye, was the daughter of the Chief State Councillor (yŏnggŭijŏng) Han Myŏnhoe. Following her death, he married Chŏnghyŏn, his second queen, who was the daughter of Yun Ho, the Third State Councillor (uuijŏng). Sŏngjong enjoyed a close relationship with his grandfather and thus was favoured for various positions. Upon the death of Yejong (r. 1468-1469) who had no heir, Sŏngjong became king. Since he was only thirteen years old, the dowager queen Chŏnghŭi acted as regent for the next seven years.

During King Sŏngjong’s reign, many noteworthy accomplishments enabled Chosŏn’s foundations to be cemented. In 1485, the Kyŏngguk taejŏn (National Code) was completed, and thus the basic foundations for the legal code of Chosŏn were established. Also, in 1492, the Taejŏn songnok (Supplement to the National Code) was promulgated and this further strengthened the political authority and control of the top echelon. Sŏngjong was a great patron of the scholars at the Hall of Worthies (Chipyŏn Chŏn), and during his reign there were many compilations of historical and scientific data. Those publications that sought to raise the levels of agricultural knowledge and skills are prominent. Other works
published under Sŏngjong's patronage include Tongguk yŏji sŏngnam (Augmented Survey of the Geography of Korea), Tongguk t'onggam (Comprehensive Mirror of the Eastern Kingdom), and Samguksa chŏryo (Abridgement of the History of the Three Kingdoms), all of which have contributed greatly to historical and cultural studies in Korea. Moreover, works such as Tongmunsŏn (Anthology of Korean Literature) and Akhak kwebŏm (Guide to the Study of Korean Music) provide valuable data for modern-day scholars for the study of Korean literature and music.

Sŏngjong also concentrated his energies on the suppression of Buddhism, which had been first advocated by early Chosŏn literati, such as Chŏng Tojon (1342-1398). In Sŏngjong's reign, a strong policy of suppression was adopted, including abolition of the registration system for monks that was heretofore in use, and a complete prohibition on entering the priesthood. This was further strengthened under the reign of his son, Prince Yŏnsan (r. 1496-1506), which led, in 1507, to the abolition of the examination system that had been used to fill positions in the administrative hierarchy of the Buddhist church. Hence, the official relationship between Buddhism and the Chosŏn government was severed during the reign of Sŏngjong, and this was further consolidated by his successors.

Sŏngjong married a third time, and his three queens and eight official concubines produced, between them, a total of nineteen sons and eleven daughters. Two of his nineteen sons later ascended the throne -- Prince Yŏnsan, who was the tenth king of Chosŏn, and King Chungjong (r. 1506-1544) who took the throne after Yŏnsan was deposed.

Sŏngjong, King (r.981-997)

King Sŏngjong (960-997) was the sixth king of Koryŏ. His personal name was Ch'i and his courtesy name On'go. He was the grandson of the founder of Koryŏ, King T'aejo (r. 918-943). In 981, when King Kyŏngjong (r. 945-981) abdicated, Sŏngjong became king of Koryŏ at the age of twenty-one.

Sŏngjong’s reign was marked by many reforms that were directed at consolidating the central governing apparatus of early Koryŏ. The views of the young king were greatly influenced by the Confucian scholar Ch'oe Sŏngno (927-989), who sought to establish an aristocratic society with a strong central government. Ch’oe did not favour an overly-powerful monarchy that ruled without the consensus of the aristocracy, but aimed at a strong central government, that ruled through consensus. He submitted his views in a twenty-eight point memorial to the king in 989. Sŏngjong relied heavily on the views of the Confucian scholars in formulating his policies. He is said to have been quite well versed in the Confucian classics, and consequently was receptive to the opinions of his officials. He, for the first time, despatched officials from the capital to head provincial administrative units, and this revision of the local government structure had the effect of diminishing the power of the local gentry families. Yet at the same time, he also sought to bring the youth of the local gentry families into the central government and thus stressed education in his policies.

One of the first tasks for Sŏngjong was to enact land reforms that would help the central government increase its authority over the outlying areas. In 983, the twelve provinces (mok) were established, and at this time officials from the capital were sent to head the provincial governments. Sŏngjong was also determined to create an educational system based upon the Chinese model and in 992, he established the National University (Kukchagam), which functioned as the highest educational institution in the kingdom. The National University was composed of six colleges, and while the entrance requirements for each college differed, this Confucian institution offered the opportunity of education for both aristocracy and commoners. Sŏngjong sought also to increase educational opportunities in the countryside, but when his plan to bring young men to the capital for training failed, he ordered scholars go to the provinces. To each of the twelve provinces a
Classics scholar (kyŏnghak paksu) and a medical scholar (ŭihak paksu) were assigned, in an attempt to improve the level of education in the outlying areas.

Sŏngjong also led vital reforms to the military structure, which had remained largely unaltered since the reign of T'aegyŏng. Under Sŏngjong, however, the organisation changed greatly and was focused on the Two Guards and Six Divisions. The Six Divisions were the first-formed and consisted of the Division of the Left and Right (Chwauwi), Divine Tiger Division (Shinhowi), Elite Striking Division (Hŭngwiwi), Internal Security Division (Kûmowi), Thousand Bull Division (Ch'ŏnuwi), and the Capital Guard Division (Kammunwi). These divisions are thought to have been in service by 995, with the first three divisions charged with both the defence of the capital and the border regions. The Internal Security Division held major responsibility for police duties in the capital; the Thousand Bull Division was used for ceremonial functions and the Capital Guard Division carried out guard functions at the palace, city gates and government buildings. The Two Guards were formed later and acted as the king’s personal bodyguard.

Sŏngjong’s reign also marked a clean break from the previous hierarchical society transmitted from Shilla. While in Shilla, a man’s political and social mobility were directly linked to the class in which he was born, in Koryŏ, from the reign of Sŏngjong, the individual was part of a more merit-orientated society. Further, Confucian philosophy now came to the fore in the political and educational spheres. Hence, the status of Confucian literati in Koryŏ was dramatically improved from that of their predecessors—the scholars of the Shilla head-rank six (yuktup'um). The increased emphasis on a Confucian education is a clear manifestation of a shift from a hierarchical society to one that was based on merit and scholarship to a greater degree.

During Sŏngjong’s reign, the northern expansion policies continued and these, naturally, led to conflict with the peoples in the areas north of Koryŏ. In particular, it was the Khitan people who felt the most threatened and this eventually led to their invasion of Koryŏ in 993. Sŏngjong sent his general, Sŏ Hŭi (942-998), as truce-maker to the Khitan in the hope of avoiding a costly conflict. Sŏ proved to be quite adept, as he not only convinced the Khitan to withdraw from Koryŏ, but to concede hegemony over all land south of the Yalu River to Koryŏ. Thus, it was during the reign of Sŏngjong that the essentially-modern territorial dimensions of Korea were defined.

In the tenth month of 997, Sŏngjong became critically ill and abdicated in favour of his nephew, King Mokjong (r. 997-1009), dying shortly thereafter. Sŏngjong is highly praised as an enlightened monarch who understood the need for social, political and educational reforms in the fledging Koryŏ kingdom. The reform process that began during his reign continued after his death and led directly to the zenith of Koryŏ.

**Sŏngju County**

Situated in the southwest part of North Kyŏngsang Province, Sŏngju County is comprised of the town of Sŏngju and the townships of Kachŏn, Kŭmsu, Taega, Pyŏkch'ŏn, Sŏnnam, Suryun, Yongam, Wŏrhang and Ch'o'ŏn. Mt. Kaya (1430m) and other high peaks rise up in the southwest area of the county, while Mt. Paengma (716m) and Mt. Yongam (782m) stand in the north. The Nakdong River flows past the county’s eastern border.

The county’s agriculture is primarily devoted to rice cultivation, which is centred around the lowland areas abutting the Taega and Paek streams. In the mountainous northwestern area, dry field crops such as barley, wheat, red peppers, garlic, peanuts and lettuce are grown, as well as fruit crops such as pears, grapes and apples. In addition, during the winter months, local farmers use greenhouses to produce water melons and cucumbers. In Suryun Township, there are both clay mining and sericulture operations.
As one of the county’s key tourist attractions, the Mt. Kaya area was made into a national park in 1972. In the summer, tourists from nearby Taegu flock to the picturesque Yongsa Valley which runs north from the peak. Mt. Sôjin (742m) in Wôrhang Township is another popular tourist attraction. Made up of gneiss rock formations, the mountain contains lovely valleys and clear streams. At the southwest base of the mountain, one finds Sônsôk Temple which was founded by Grand Master Naong during the Koryô period.

In ancient times, this area was home to the Kaya federation which was eventually absorbed into the Shilla kingdom. As a result, the area’s artefacts and historical sites are important for the light they shed on Kaya and Shilla history. Over 270 old tombs from the Three Kingdoms period can be seen scattered throughout the county.

In Sôngju’s Yesan Village, there is a seven-storey pagoda (North Kyôngsang Province Tangible Cultural Asset No. 61). This stone structure is located at the old site of Tongbang Temple, a monastery said to have been founded during the reign of Shilla’s King Aejang (r. 800-809). The pagoda, which originally consisted of nine-storeys, is said to have been built here in order to protect the vital force (ki) of the earth (chi) in the Sôngju area. For this reason, the structure is known as the Chigi Pagoda. In Suryun Township’s Paegun Village at the foot of Mt. Kaya, one finds the old site of Pôpsu Temple, an old monastery from the Greater Shilla period. Relics at the site include a large three-storey pagoda and stone banner pole supports (North Kyôngsang Province Tangible Cultural Asset No. 61 and 62 respectively). On Mt. Yôngch’uk, one finds Kamûng Temple which was founded during the Shilla period.

In Sôngnam, there are a number of old Confucian schools in the area, such as Mun’gye Sôwôn in Ch’ojôn Township, Ansan Sôwôn and Ch’ôn’gok Sôwôn in Pyôkchîn Township, Tosan Sôwôn in Sônnam Township, Sôngju Hyanggyo in Sôngju and Hoeyôn Sôwôn (North Kyôngsang Province Tangible Cultural Asset No. 165) in Suryun Township.

In addition to Buddhist temples, there are a number of old Confucian schools in the area, such as Mun’gye Sôwôn in Ch’ojôn Township, Ansan Sôwôn and Ch’ôn’gok Sôwôn in Pyôkchîn Township, Tosan Sôwôn in Sônnam Township, Sôngju Hyanggyo in Sôngju and Hoeyôn Sôwôn (North Kyôngsang Province Tangible Cultural Asset No. 165) in Suryun Township.

In Wôrhang Township next to Sônsôk Temple, stands T’ae Peak. During the Chosôn period, the peak was thought to possess the features of a myôngdang, an auspicious site according to the laws of geomancy. As a result, the peak was used to enshrine the placenta from the sons of King Sejong (r. 1418-1450) as well as that of Tangjong (r. 1452-1455). On the peak, there are two rows of small stone chambers and stone markers. The site has been designated North Kyôngsang Province Tangible Cultural Asset No. 88.

Sôngnam

Sôngnam is situated in Kyônggi Province on the southeast border of Seoul. Located between the rugged Mt. Kômdàn (535m) and Mt. Ch’ônggye, the city’s topography is characterised by undulating hills. There is a strip of flat land along T’an Stream which flows through the city on its way to the Han River. There are two reservoirs in the area: Taewang in Sujông ward and Pundang in Pundang ward.

In the 1960s, the area was a sprawling shanty town. In 1968, Seoul Mayor Kim Hyûnok, in an effort to do away with the numerous slum dwellings in Seoul, demolished 50 000 dwellings and relocated the inhabitants to settlements in Kwangju County’s Chungbu Township. A massive protest by residents on August 10, 1971, pressured the government to improve the living and working conditions in the area. As a result, a long-term development plan for the settlement was formed and incentives were offered to encourage industries to set up here. In 1973, as the area became Sôngnam City, numerous factories were set up as the population rapidly expanded. In 1989, the city was divided into the wards (ku) of Sujông and Chungwôn, and Pundang ward was added in 1991.
Previously a farming area, most of the present agriculture is limited to vegetable crops in Shihüng-dong and Kodong-dong. The city is linked to Seoul and the surrounding area by the Kyöngbu Expressway, P'an'gyo-Kuri Expressway and two new subway lines. These transportation networks along with the large work force have made the city an ideal location for industries. Centred in Shihüng-dong and Sengdaewŏn-dong, the city’s factories produce a wide range of goods including electronics, chemicals, precision machinery, pharmaceuticals, textiles and furniture.

In order to meet the needs of the large population, the city has a well-developed service sector, including large department stores and markets. The Moran marketplace in Sujin-dong opens as a lively traditional market once every five days. Since most of the vendors are either producers or wholesale dealers, the prices of goods here are relatively low.

A large number of schools have been set up in the area in order to accommodate the city’s rapidly expanding population. In addition, Shin'gu Junior College, Kyungwon University and the Academy of Korean Studies have been established here. Set up in 1978, the Academy of Korean Studies promotes in-depth research into Korean culture and heritage. In order to facilitate research, the academy has an extensive library of over 322,000 books.

The city is named after its location south (nam) of Namhan Fortress (sŏng). In addition to Namhan Fortress (See Namhan Mountain) on the city’s northeastern border, there are several historical sites in the area. In T'ap'yŏng-dong, one finds Pongguk Temple. The monastery’s Taegwangmyŏng Hall has been designated Kyŏnggi Province Tangible Cultural Asset No. 101. At Manggyŏng Hermitage in Pokchŏng-dong, there is a rock-carving of a seated Buddha. Carved out of a natural stone face on the western side of Namhan Fortress, this 1.2-metre high Buddha is surrounded by a number of old inscriptions. The carving, designated Kyŏnggi Province Tangible Cultural Asset No. 102, is thought to date from the late Koryŏ period. Near the carving, two steles provide records of the hermitage’s reconstruction. Other sites of historical interest include the tombs of Yi Myŏnghwŏn and Yi Kyŏngsŏk (1595-1671).

Sŏngnam Island

Lying between the islands of Chin and Sangjo, Sŏngnam Island is administered by Chodo Township in South Cholla Province’s Chindo County. The island occupies a total area of 1.33 sq. kms. and has a coastline of 4.5 kms. With an average January temperature of 2.0c. and an August temperature of 26.0c., the island’s climate is relatively mild. The rainfall average is 927.5mm and the island has only a light snowfall.

Sŏngnam’s population, as given by 1987 statistics, is 112. Most of the islanders make their living both by farming and fishing. With fifteen per cent of the island arable, farmers grow dry-field crops such as beans, rape and garlic. Local marine products include anchovy and laver (kim). The islanders live mostly close to the southern coast, where there are docking facilities and an elementary school branch. In order to preserve the island’s scenic value, Sŏngnam has been included in Tado National Marine Park.

Songni Mountain

Situated east of Ch’ŏngju on the borders of North Ch’ungch’ŏng and North Kyŏngsang Province, Mt. Songni is part of the Sobaek Mountain Range. The mountain consists of granite bedrock interspersed with areas of metamorphic sedimentary rock. The latter has suffered heavy erosion, leaving behind sharp granite pinnacles and deep gorges. The mountain has eight famous peaks. Ch’ŏnhwang Peak, the highest at 1,058 metres, is surrounded by Piro, Kilsang, Munsu, Pohyon, Kwanum, Myo and Sujŏng Peaks.

The mountain has had a number of names, including Kwangmyŏng-san (Mt. Bright
Illumination), Chimyŏng-san (Mt. Wisdom Illumination), Miji-san (Mt. Extensive Wisdom), Hyŏngje-san (Brothers Mountain), Mt. Sogúmgang (the Lesser Diamond Mountains), Kubong-san (Mt. Nine Peaks) and the picturesque Chaha-san (Mt. Purple Twilight). The present name, Songni, literally means ‘Departing from the Secular’. A Buddhist term for forsaking the busy mundane realm in order to search for truth in solitude, the name has been in use since Shilla times.

As its name suggests, the mountain has strong connections with Buddhism. The large Pŏpchu Temple is found here along with numerous hermitages. The temple is famous for its historical artifacts and beautiful setting. With numerous hiking trails, the mountain is popular with both hikers and herb gatherers who come to pick the mŏru (wild grapes) and songi mushrooms (*Armillaria edodes*) native to the area. In order to preserve the area’s natural environment and historical heritage, the area was designated Songni-san National Park in 1970.

**Songp'yŏn**

*Songp* Folk Village

**Sonjo, King** (r. 1567-1608)

King Sonjo (1552-1608) was the fourteenth king of Chosŏn and ruled from 1567 to 1608. His given name was Kyun and later he was called Kong. He was born in 1552 on the eleventh day of the eleventh lunar month in Hansŏng (present day Seoul). The grandson of King Chungjong (r. 1506-1544), his father was the Tŏkhŭng Taewŏn'gun and his mother came from the Chŏng family. His first wife, Queen Ùûin, was the daughter of Pak Ungsun, and his second, Queen Innok, was the daughter of Kim Chenam. Sonjo assumed the throne in 1567 when King Myŏngjong (r. 1545-1567) died without an heir. Even after his accession, he continued his learning in Confucian classics and was tutored by the most renowned scholars of the time.

Sonjo is credited with being the monarch of Chosŏn when the factional strife that would continually plague the kingdom made its appearance. This was in 1575, when a confrontation between two segments of the literati occurred. Shim Úgyŏm and Kim Hyowŏn had a personal quarrel over the appointment of officials to a powerful post on the Board of Personnel (Ijo). The two officials carried on an antagonistic relationship that soon split the court into two opposing camps known as the Easterners (Tongin) and the Westerners (Sŏin).

A further calamity during the reign of Sonjo was the 1592 Japanese Invasion that continued until 1598. Although there had been sporadic attacks by Japanese marauders since Koryŏ, the government of Chosŏn did not take decisive action and the situation worsened. When Toyotomi Hideyoshi succeeded in unifying Japan, after a bloody civil war, he directed his energies towards the conquest of Chosŏn as the first step of his grand plan to subjugate the Ming. In the spring of 1592, Japanese forces landed in Pusan and quickly overwhelmed the Chosŏn defences. The invaders then launched a three-pronged attack northwards towards the capital. Sonjo saw his forces crushed and took flight accompanied by most of his court. The populace was rightly outraged by the incompetence of the government and its lack of concern for the people’s welfare. As Sonjo fled north, his passage was blocked by bands of people, who cast insults at him. Moreover, after the king had fled the city, slaves in Seoul set fire to the office where the slave registers were kept and also razed some government offices. Meanwhile, the Japanese marched northward with little opposition, since the Chosŏn government was unable to raise an army to oppose them.

Chosŏn, however, was saved by several factors. One was the naval force under the command of Yi Sunshin (1545-1598), the naval commander of Chŏlla Province, which...
proved immensely superior to the Japanese and cut their supply lines. Another was the
emergence of volunteer units throughout the country, which used guerilla tactics to harass
the Japanese army. These fighting units often had the combination of yangban, commoners
and slaves and they played a major role in wearing down the Japanese forces. Finally,
through the diplomatic appeals of Chosŏn to Ming, fifty-thousand Chinese troops entered
the conflict and this served to tilt the scales in Chosŏn’s favour. Thus, in 1598, the
Japanese withdrew from Korea and peace returned to the peninsula.

Sŏnjo’s rule during the invasion is denoted by inaction and poor command of the Chosŏn
forces. The country was devastated by the Japanese and throughout the invasion the
activities of the monarch and his advisers still revolved around self-preservation and
personal power. The victorious naval commander, Yi Sunshin, was even removed as head
of the Chosŏn naval forces temporarily because of the factional politics of the government.
Although he was eventually reinstated, the fact that Sŏnjo’s court would even consider
removing such a competent admiral who commanded a naval force so clearly superior to
anything Japan could throw against it, is indicative of the incompetence of the Chosŏn
ruling hierarchy.

Sŏnjo’s died in 1608, after almost forty-one years as king. The period towards the end of
his reign is witnessed by an increase in the intensity of factional politics in the court,
including problems in the succession to the throne by Prince Kwanghae (r. 1608-1623).
Sŏnjo’s burial mound is located in Kuri of Kyŏnggi Province and has been designated as
Historical Site no. 193.

Sŏnu Temple

Sŏnun Temple, a monastery of the Chogye Sect, is located in North Chŏlla Province on the
northern slope of Mt. Tosol. According to one legend, the temple was founded by the
Shilla King Chinhiing (r. 540-576), while another legend states that it was founded by the
Paekche monk Kŏmdan. The temple was repaired in 1354 and underwent major
restorations that took over ten years in 1472. As a result, Sŏnun Temple was restored to its
ancient glory with approximately 189 buildings and 53 altar paintings. This glory was,
however, short lived. In 1597, with the second wave of the Hideyoshi Invasion, virtually
all the buildings were burnt down. From 1608 to 1619, beginning with the meditation
halls, the buildings were gradually restored. In the 17th century, the temple once more
functioned as a major monastic center. By 1698 there were over 260 monks living at the
temple. In addition, in the vicinity of the temple, there were over fifty affiliated hermitages
up until the first half of the nineteenth century.

Nowadays, the temple houses numerous important artefacts, including the Main Buddha
Hall (Treasure No. 290), two gilt-bronze statues of Chijang (Ksitigarbha) Bodhisattva
(Treasure No. 279 and 280), two large bronze bells (North Chŏlla Province Tangible
Cultural Asset No. 31 and 32), two altar paintings painted in 1840 - one of Vairocana and
one of Amitabha`s Pure Land, and a six-storey stone pagoda (North Chŏlla Province
Tangible Cultural Asset No. 29). Near the temple lies Tosol Hermitage, and outside of the
hermitage, there is a carving of a seated Buddha figure on the face of a rock. The carving
dates from the Koryŏ Period.

Bibliography


Sonyŏn
Sonyŏn Hanbando

Sonyu Island

Sonyu Island is located in Kunsan's Okto Township in North Cholla Province, about forty-three kilometres from central Kunsan. It is one of the twenty islands of the Kogunsan Archipelago. Famous as one of Kunsan's key scenic attractions, the island is home to the picturesque Sonyu Beach. Near the beach one finds Mangju Peak and the Mangju Waterfall (a series of ten cascades). Bridges link the island to nearby Munyo Island and Changja Island. In addition to a thriving tourist industry, the island has a fleet of commercial fishing vessels which bring in catches of yellow corbina and anchovy.

Sookmyung Women's University

Sookmyung Women's University (Sungmyŏng Yŏja Taehakkyo) is a private university situated in Ch'ŏng'pa-dong in Seoul. Founded at its present location as Sungmyŏng Yŏja Chŏnmun Hakkyo in December 1938 it was reorganised in May 1948 as a college, with the divisions of literature and science, the former containing the Departments of Korean Literature, English Literature, Art and Music, and the latter the Departments of Science and Home Economics. In March 1955, the college gained university status, with four colleges and a graduate school. Im Sukchae served as the university's first president. In March 1963, a doctoral program was established.

Since the 1960's, the university has expanded considerably both its undergraduate and post-graduate curriculum. Today, it contains eight colleges -- the Colleges of Economics and Commerce; Fine Arts; Home Economics; Liberal Arts; Music; Pharmacology; Political Science and Law; and Science. For postgraduate students, Sookmyung has the Graduate School; and the Graduate Schools of Clinical Pharmacology; Design; Education; International Relations; Management; Music Therapy; and Public Policy. The university's museum was established in 1971, and contains an extensive collection of objet d'art, women's garments and accessories, as well as items of furniture from the Chosŏn period. University publications include the Suktae shinbo and Sungmyŏng T'aimsū.

Soong Sil University

Soong Sil University (Sungshil Taehakkyo) is a private university situated in Sangdo-dong in Seoul. The school was founded in October 1887 in a private residence in P'yŏngyang by the American Presbyterian missionary, W. M. Baird. In 1901, funds were provided for the construction of a traditional two-storey building for the school, which on completion was named Shungshil Haktang. In 1912, accreditation was received from the Japanese colonial government, making Soong Sil College the first college in Korea. However, educational regulations enforced in 1925 led to the restructuring of the college as Sungshil Chŏnmun Taehak, with a four-year curriculum limited to the Department of Liberal Arts. In 1938, Soong Sil College, as well as the Soong Sil Middle School and High School were closed.

Korea's liberation from the Japanese in 1945 saw Soong Sil graduates working to re-establish their college. The college finally received official accreditation in 1954 and opened a year later in the Yŏngnak Church complex. In 1957, a campus was built at the school's present location in Tongjak Ward in Seoul. With Han Kyŏngjik as its first president, the college consisted of five departments. In September 1970, it merged with Taejŏn Taehak, and in 1971, the new school's name was changed to Sungjŏn Taehak. In December of that year, Sungjŏn Taehak became a university, with Kim Hyŏngnam as president. A year later, a master's program was installed, followed by a doctoral program in 1974. In 1983, the Taejŏn campus separated, becoming Hannam University, and three years later, the Seoul...
Sŏp'o manp'il (Jottings of Sŏp'o)

*Sŏp'o manp'il* is a collection of essays and social criticism written by Kim Manjung (1637-1692, styled Sŏp'o). This hand written work is composed of two volumes in one fascicle, and the exact date when it was written is not known. However, it is thought that it was after Kim’s exile to Sŏnch’ŏn in 1687. The first volume contains 102 items and the second 161. The greater part of this work is devoted to criticism of Korean literary works. In the second volume there are many instances where Kim’s Buddhist beliefs are manifested and this is the reason why it was not published during the Chosŏn period. Kim was highly critical of the neo-Confucianists who did not, in his view, understand Buddhist thought yet still condemned it. This work is also notable in that Kim advocated the use of *han’gul* for Korean literature. He felt that Korean thoughts and sentiments should be addressed in their native tongue, not the Chinese language. These sentiments of Kim’s were far ahead of their time.

This work is highly valued for Kim’s opinions on Buddhism, Confucianism, Taoism, his literary criticism and views advocating the use of *han’gul*. Therefore, for research into the thought of Kim Manjung, this work is an essential document. In 1971 it was combined with Kim’s *Sop’o chip* and published by T’ongmun’gwan Publishers.

Sŏrak Mountain

Situated between Sokch’ŏ and Inje in Kangwŏn Province, Mt. Sŏrak is famous for its fabulous rock formations, clear streams and awe-inspiring vistas. Mt. Sŏrak is actually a series of majestic peaks that lie along the mid-section of the T’aebaek Mountain Range. Taech’ŏng Peak, Mt. Sŏrak’s highest point, is the third highest in South Korea, after Mt. Halla (1 950 metres) and Chiri (1 915 metres). Running north of the peak lies Madŭng Ridge and Mishi Ridge, and running south, Han’gye Ridge. The eastern section of the park, which receives more tourists, is called ‘Outer Sŏrak’ (Oesorak), whereas the less-frequented western section is known as ‘Inner Sŏrak’ (Naesorak).

With high levels of precipitation, the area supports numerous varieties of rare plant specimens. The area around the peak, in particular, supports high elevation plants such as the windflower (*Anemone narcissiflora*). The area also harbours around 500 animal species including several species of cold-water fish. For this reason, the area was designated as a natural preservation area in 1965. In 1982, UNESCO followed suit, designating Sŏrak as an area for the protection of world plant and animal life.

It is said that one must see Sŏraksan National Park in each of the four seasons to fully appreciate its beauty. In autumn, as the maple trees change colour, the forest is on fire with deep reds and yellows. In winter, heavy snowfall covers the craggy peaks and twisted pines while intricate ice formations line the brooks. With some of the coldest temperatures
in South Korea, the area is known for its heavy snow. In fact, the name Sŏrak literally means ‘snowy peaks.’ Seen from the coast near Sokch’o in winter, the mountain’s snow-capped peaks form a majestic backdrop to the East Sea’s deep-blue waters. Azalea, chrysanthemum and cherry blossoms announce early spring. In late spring and summer, bright green foliage reappears on the trees.

Near Sokch’o, on the eastern side of the park lies Sŏrak Village, the most popular entrance to the park. Since it is possible to view the jagged Dinosaur Ridge (thought to resemble the spikes on a dinosaur’s back) from this side, this entrance is a favourite among those who do not have the time or ambition to venture up the mountain’s rugged trails. From here, there are several short walks, such as the one leading up to the Piryong and T’owangsan waterfalls. If one goes past the giant bronze seated-Buddha figure and then turns right, one comes to Shinhuŏng Temple. Originally founded in 652 C.E., the temple houses a number of ancient Buddhist artifacts. Past the temple lies Kyejo Hermitage, which sits in front of the Rocking Rock (Hündul Pawi) - a gigantic boulder that moves back and forth when pushed. Further up the trail, one comes to the spectacular granite formation known as Ulsan Pawi. This large white column of rocky pinnacles can be seen best from the winding road connecting Mishiryŏng Pass with Sokch’o.

Turning left on the main trail, leads to Pisŏndae, a giant rock pillar that juts up from cliffs that line a picturesque gorge. From here, a trail leads up to Kŭmgang Cave. Perched on the face of a granite cliff, the cave contains a small Buddhist shrine. From Pisŏndae, another popular trail leads up through the gorgeous Ch’ŏnbul-dong (Valley of a Thousand Buddhas) to the peak. For those who do not wish to make the climb, a cable car runs from Sŏrak Village to a nearby peak.

On the south side of the park, there is the popular Osaek Spa. The mineral water from this spring here is thought to have medicinal qualities. In the local bath-houses and saunas, one can bathe in the bubbly water, and at local restaurants, one can even have rice that has been cooked with the water. The steep trail from Osaek is the most direct route to Mt. Sŏrak’s peak. There are also countless waterfalls in the southern section of the park, such as Paegam, Sŏrak, Tŏkchu, Ongnyŏ, Mumyŏng, Onch’ŏn and Shibi (Twelve) waterfalls.

On the park’s western end, numerous creeks and streams flow down into Puk (North) Stream. A trail follows the T’angsu-dong Valley past the Twelve Fairy-maiden Pools (Shibi sŏnyŏ t’ang). To the south, from Changsую-dae, tourists hike up to the lovely Taesŭng Waterfall. A 1430 meter peak called Mt. An (An-san) rises up between the T’angsu-dong Valley and Changsую-dae. Between Inner-Sŏrak and the park’s relatively undeveloped northern sector, lies Paektam Temple. During the Japanese occupation, the monk Han Yongun went into retreat at this temple in order to plan his program of reform for Buddhism and the nation. This small Buddhist monastery rose to national prominence when President Chun Doo Hwan and his wife retreated to the temple in 1988 amid allegations of improprieties during his administration.

Due to its spectacular beauty, Mt. Sŏrak is a favourite tourist destination throughout the year. During the summer break, countless students come to the mountain to hike and camp out in the lodges near the peak. With its jagged peaks, the mountain is often called ‘a second Diamond Mountains.’

**Sŏsan**

Formerly known as Sŏsan County, Sŏsan is located in northwest corner of South Ch’ungch’ŏng Province. The city consists of the town of Taesan, and the townships of Kobuk; Pusŏk; Sŏngyŏn; Umsan; Umam; Inji; Chigok; Palbong; and Haemi. Sŏsan covers an area of 1 071 sq. kms. and as of 1986, had a population of 231 407. Topographically, the area is made up of low hills, the highest point being Mt. Kaya (678m) on the eastern
border. Located on the Yellow Sea, the city’s coastline is broken up into numerous peninsulas and narrow inlets. There are also 26 inhabited, and 137 uninhabited islands within the city’s boundary. Colder winds from the northwest make for an annual average temperature of 11.8 deg. C., and an average January temperature of minus 2.7 deg. C. The annual rainfall is 1 155mm.

The area’s fertile soil, ample water supply and mild climate make it ideal for agriculture. About 36 000 hectares are arable, with half of this growing rice cultivation and the other half crops such as sweet potato, bean, sesame, ginseng and garlic. There is an active fishing fleet, and boats operating out of local ports brings in catches of perch, hairtail and croaker. Oyster and other shellfish are harvested here and there are also numerous salt flats on reclaimed areas along the coast. Since 1969, large areas of pasture land have been established on hilly areas, for two large-scale cattle farms.

Local tourism is centred around the city’s scenic coastline. Ten or more popular beaches are now part of Sōsan National Marine Park, which runs along the city’s west coast. Hagamp’o Beach in Wŏnbuk’s Panggal Village is particularly well known for its clear water and fine white sand. Behind this six-km-long beach is an acacia woodland, and nearby there are spectacular rock formations such as Hak (Crane) Rock and Yongam (Dragon Rock) Cave.

Buddhist sites in the Sōsan area include the Powŏn Temple site, Munju Temple in Unsan and Illak Temple in Haemi. Located in Yonghyŏn Village, the Powŏn Temple site contains an exquisitely-carved Buddha triad in relief (National Treasure No. 84). In this intriguing carving, the central Buddha figure is standing while the Bodhisattva to his right is seated with his right leg resting upon his left knee in the ‘contemplative’ posture. Along the valley from the temple site can be seen a 4.7-metre-high pagoda (Treasure No. 105) and a 9-metre-high five-storey pagoda (Treasure No. 104), both dating from Koryŏ. Other artefacts include a pair of banner-pole supports (Treasure No. 103) from Greater Shilla, a stele (Treasure No. 106) carved in 978 in honour of National Master Pŏbin and a giant stone water basin (Treasure No. 102) built during Koryŏ.

Aside from its Buddhist sites, the city contains a number of Chosŏn Confucian relics and buildings. Confucian schools found here include Sŏsan Hyanggyo (established in 1412) just east of Highway 29; Haemi Hyanggyo in Ohak Village; T’aean Hyanggyo just south of Highway 32; Sŏngam Sŏwŏn (established in 1719) in Sŏsan’s Ŭmnae Village; and Songgok Sŏwŏn. Modern educational institutions include Hanseo University located in Haemi.

Sŏsan Taesa (see Hyujŏng)
Sosu Sŏwŏn
Soswaewŏn Garden

Sŏul (see Seoul Special City)
Sŏul, 1964 nyŏn, kyŏul
Sŏul Kyohyang Aktan
Sōul shinmnun (see Seoul Shinmun)

Sourcebook of Korean Civilization

The Sourcebook of Korean Civilization is a two-volume, 1324-page work, which provides translations of primary source materials on Korean social, literary, religious and intellectual traditions. It was compiled and edited by Peter H. Lee; with Donald Baker; Yongho Ch'oe; Hugh H. W. Kang; and Han-Kyo Kim. Volume one extends to the sixteenth c. and the second volume from the seventeenth c. to the modern period. The first volume was published in 1993 and the second in 1996, both by Columbia University Press.

The first volume is divided into nineteen chapters that trace the origins of Korean society to mid-Chosŏn. Chapter One explores various foundation myths of the ancient Korean states and the view of the early Korean states as formed by Chinese dynastic histories. The second chapter presents materials on the development of the Three Kingdoms; the third on ancient customs and rituals, the fourth on the consolidation of the state; the fifth on the rise of Buddhism; the sixth chapter covers literary developments and the seventh intellectual occurrences. The second part of the first volume focuses on Koryŏ and includes chapters on the political structure of the kingdom; its society; developments in Buddhist thought; the period of military rule; popular beliefs; and the rise of the class of Confucian literati. The third section of the volume includes chapters on the founding of Chosŏn; political thought in early Chosŏn; its culture; society; economy; ideology; and the transformation of Buddhism in this period.

Part four, in the second volume, covers late Chosŏn issues, with chapters on politics; reform proposals; the introduction of Western culture and thought; society; national identity; and Confucianism. The fifth part covers the modern period and includes chapters on the internal reforms of late Chosŏn; the rejection of Western thought; enlightenment thought; the Tonghak Uprising; the Independence Club; patriotic movements; the nationalist movement; the communist movement; and national culture during the colonial period. In all, the second volume contains fifteen chapters.

Each chapter of the work is introduced with commentary to explain the historical situation at that particular time, and this is followed by translations of various representative writings, including a small introduction of the historical significance of the writer. The work provides a vast quantity of material in English, and is a valuable reference for scholars in the various fields of Korean studies.

Southerners (Namin) [History of Korea]

Sŏwŏn (Private Academy) [Architecture; Confucianism; Society]

Sŏyu kyŏnmun (Observations on a Journey to the West)

Sŏyu kyŏnmun is a travel diary written by Yu Kiljun (1856-1914) about his experiences while travelling to the West. Kyosunsa Publishers published this 556-page work in Tokyo in 1895. Yu initially left Korea in 1881 as a part of the Shinsa Yuram Tan (Gentlemen's Sightseeing Group) that visited Japan on a fact-finding mission. Yu felt that the success that Japan had had in modernising was due to their imitation of Western culture, and thus decided to record what he had seen and learned in the West as a means of enlightening his fellow countrymen. After returning from Japan, Yu left for study in America in 1883 as part of the mission of Min Yŏngik, the ambassador to the United States. Yu also travelled to Europe in 1885.
The contents of this travel diary are divided into twenty parts. The first two sections include descriptions of the geography of Europe and America, including the major rivers, mountains and boundaries of the nations. The next sixteen chapters cover various social institutions of the Western nations including such matters as governmental institutions, political systems, social systems and educational matters. The author also relays information concerning Western technology, religion and customs. The final two chapters of *Sŏyu kyŏnmun* introduce the major cities of America and Europe in detail.

This work is noteworthy in that it reveals the West from the eyes of a Korean at the time of Korea’s opening to Western culture. It is also a highly praised work from the aspect that it served to introduce a generation of Koreans to various concepts of Western society. It therefore had a great impact upon the acceptance of Western culture during the Enlightenment period in Korea.

**Speyer, Alexis de**

[History of Korea]

**Spinners and Weavers Association of Korea**

[Industry of Korea]

**Sports**  (see Leisure activities)

**Ssanggye Temple**

Ssanggye Temple, situated at the southern base of Mt. Chiri in South Kyŏngsang Province, is one of the main temples of the Chogye Sect. The temple was founded in 723 by Sambŏp, a disciple of Ŭisang. When studying in China, Sambŏp had a dream in which Hui-nêng, the famous sixth patriarch of the Zen sect, instructed him to take his portrait to the spot where flowers bloom above snow-covered valleys. Returning to Korea, Sambŏp wandered the country looking for such a place. Eventually, he came to Mt. Chiri where a tiger led him to the site mentioned in the dream. Sambŏp founded a monastery there, calling it Okch’ŏn Temple. In 840, National Master Chin’gam brought back tea seeds from China and planted them throughout the area. Chin’gam also led a major reconstruction project. During the reign of King Chŏnggang (r. 886-887), the name of the monastery was changed to Ssanggye Temple.

Burnt down during the Hideyoshi Invasions (1592-1598), the temple complex was reconstructed by Pyŏgam in 1632. Many of the buildings erected at this time are still standing. The temple houses several important cultural artefacts, including the Main Buddha Hall (Treasure No. 500), Hall of the Arahants (Nahanjŏn), the Vajra Gate (South Kyŏngsang Province Tangible Cultural Asset No. 127), a stone reliquary from the Greater Shilla Period (Treasure No. 380), a 2.4-meter high stone lamp (South Kyŏngsang Province Tangible Cultural Asset No. 28), a stele honouring Zen Master Chin’gam inscribed in 887 C.E. and wood-blocks for printing sutras and Buddhist texts (South Kyŏngsang Province Tangible Cultural Asset No. 185). There are also numerous old altar paintings, including the Vulture Peak Congregation done in 1687, King Kamno (Amra-rajâ) done in 1728, congregation in Amitabha’s Pure Land done in 1781 and Eight Scenes of the Buddha’s life done in 1728. In addition, there is a stele inscribed by the famous scholar Ch’oe Ch’iwŏn (857-?). In the vicinity of the temple lie Kuksa Hermitage and Puril Hermitage. The latter is famous as a place where both Wŏnhyo and Ŭisang underwent spiritual practice. The hermitage is named after Chinul, styled Puril, who is also believed to have resided there.

**Ssangyong**  (industrial organisation)

[Industry]

**Ssirŭm**

[Customs and Traditions]
**Sudŏk Temple**

Situated on Mt. Tŏksung (580 metres) in South Ch'ungch'ŏng Province, Sudŏk Temple is one of the main temples of the Chogye Order. According to the *Sagi* (*Temple Records*), the temple was originally founded during the later years of the Paekche Kingdom. Some sources claim that it was constructed by Chimyŏng in 599 and later repaired by Wŏnhyo (617-686). The temple is also said to have been repaired by Naong (1320-1376); however, the exact chronology of the temple's history is not clear.

In recent times, a number of famous monks have resided at Sudŏk Temple and nearby Chŏnghye Temple, including Kyŏng-hŏ (1875-1939) and his disciple Man'gŏng (1872-1946). Renowned for their eccentric and irreverent behaviour, these two masters maintained the tradition of Korean Zen during the Japanese occupation. Man'gŏng, in particular, flagrantly ignored the monastic precepts, taking pleasure in both wine and women. Outside the temple, there is Man'gŏng's stupa and a rock carving of Maitreya Buddha that dates from the time Man'gŏng resided here. Chŏnghye Temple still serves as a monastic retreat centre, and in recent years, it has also been a meeting place for younger monks who are seeking to reform the Chogye Buddhist Order to make it more responsive to the needs of the people.

Kyŏnsŏng Hermitage, situated within walking distance of the temple, is well-known as one of the country's leading meditation centres for Buddhist nuns. In recent times, many famous meditation masters have resided at the hermitage. The famous poet Kim Iryŏp (1896-1971) also stayed here. As the daughter of a Christian pastor, Kim went to study in Japan where she became active in the feminist movement. Later, after her marriage failed, she entered the Buddhist monastic order. Her reflections on her experiences can be found in her essay collections *Ch'ŏngch'un ŏl pulsarũgo* (*Having Cast Youth to the Flames*) and *ŏnu sudŏin ŏl hoesang* (*Reflections of an Ascetic*).

In spite of its recent history, Sudŏk Temple's role as a leading training centre has been eclipsed by larger monasteries such as Songgwang and Haein Temple in the south. The temple has lately undergone a major reconstruction in which a long stone staircase leading up to the temple has been built. With the exception of the Main Buddha Hall (National Treasure No. 49), which was built in 1308, and a stone pagoda (South Ch'ungch'ŏng Province Tangible Cultural Asset No. 103), which dates from the Greater Shilla Period, the temple does not have a large number of ancient artefacts.

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**Sugung ka**

[Music]

**Sui chŏn** (Tales of the Extraordinary)

The *Sui chŏn* is a collection of traditional Buddhist tales which is thought to be the first and oldest of its kind, but no copy of it is now extant. It is not known exactly what tales it contained, but thirteen of them are included in other books which are available. They were compiled by a scholar or writer of the late Greater Shilla and early Koryŏ period and had a profound influence on future Korean literature. There are differing opinions as to who was the compiler and as to the date of compilation, but Ch'oe Chiwon (857-?), Pak Illyang (1047-1096) and Kim Ch'ŏngmyŏng have all been mentioned as possible compilers.

The tales include myths and legends concerning temples, folklore and forefathers, biographies of high priests and kings, historical episodes and parables from Buddhist scripture. The thirteen tales now extant are as follows: 1. 'Ado chŏn' in the *Haeedong kosŏng chŏn*. 2. 'Wŏngwang pŏpsa chŏn', in the *Haeedong kosŏng chŏn* and the *Samguk yusa*. 3. 'Pogae' in the *Taepyŏng tongjae*. 4. 'Ch'oe Chiwon chŏn' in the *Taepyŏng tongjae*. 5. 'Yŏnorang seonyŏ' in the *P'ilwŏn chapki* and the *Samguk yusa*. 6. 'T'alhaewang' in the *Samguksa chŏryo* and the *Samguk yusa*. 7. Tang Taejong moranja

**Sukchong, King** (r. 1674-1720)

Sukchong (1661-1720), was the nineteenth king of Chosŏn and reigned from 1674 to 1720. While his reign was one of intense political infighting between rival factions, it was also characterised by steady economic progress, and fresh ideological and philosophical trends.

Sukchong was the only son and heir of King Hyŏnjong (r. 1659-1674), and he ascended the throne at the age of thirteen. Such an early access to almost unfettered power seems to have contributed to his often reckless and capricious behaviour. His unsettled disposition and frequent changes of mind were almost unpredictable, even to his closest advisers. These detracting features of the young king's personality undoubtedly contributed to the development of feuds between political factions in the first decades of his reign, although later Sukchong did attempt to control such intensive rivalries.

Sukchong ruled at a time when antagonism between the factions was reaching its zenith. The main task of every faction was to have as many members as possible in official positions, the ideal being a virtual monopoly, especially in the upper echelon. This was often accomplished by persuading the king that the other factions and/or their prominent leaders were either plotting against the crown, or alternatively were responsible for serious irregularities.

Therefore, the factional strife led to mutual accusations, slander and intense intrigue. Consequently, there were frequent arrests, exiles and occasional executions of prominent officials. While the traditional term is 'The Four Factions' (Sasaek), the actual number and names of the various factions were not constant through the many decades of their existence. In the 1660s three factions were of special importance: the Westerners (Sŏin), the Southerners (Namin) and the Northerners (Pugin), with the last-named being of only marginal importance. These factions had existed for decades, and were coercive and mutually hostile.

In 1674, the Southerners pushed aside their Westerner rivals and until 1680 enjoyed almost complete representation in official positions. In 1680, the Westerners, led by the charismatic and inflexible Song Si-yŏl (1607-1689) turned the tables, but in 1689, the Southerners again took power, only to lose it in 1694. From this point forward, Sukchong relied chiefly on the Westerners, which had by this time split into the two mutually-hostile sub-factions of the Soron (Young Doctrine) and Noron (Old Doctrine). These sub-factions later transformed into independent factions. All of these changes were facilitated by the fact that the young king was easily influenced and could change his opinions and convictions on impulse. Moreover, the situation was further compounded with the queen and the king's concubines being participants in this intense rivalry. The most noteworthy and often recounted anecdote (and later often fictionalised) is the fierce and deadly competition between Queen Inhyŏn and the king's favourite concubine, Lady Chang (who was also briefly queen). In 1689, when Sukchong proposed to make the son of Lady Chang his heir (since Queen Inhyŏn was childless), there was great opposition by the Westerner faction who supported Queen Inhyŏn. The will of Sukchong prevailed in this instance, as the son of Lady Chang was named crown prince and the Westerners were ousted, with their leader, Song Šiyŏl, being executed. This strife was fuelled not only by the personal jealousy of both women, but also by the deliberate actions of Westerner and Southerner factions, which backed Queen Inhyŏn and Lady Chang respectively, and hoped to use their influence
to strengthen their faction’s standing.

In the ensuing period, the king himself obviously became uneasy with the outcome of factional strife, which eventually claimed the lives of Song Si-yol, Lady Chang amongst many others. After 1705, Sukchong made some half-hearted attempts to relieve the tensions, but he achieved only limited success. In the second half of Sukchong’s reign, from 1705 onwards, court politics proved less turbulent than before, but the structure of the factions remained unchanged and their existence still posed a constant and grave danger to political stability.

In spite of all the fierce and deadly intrigues in the Court, however, the economic and international policy of Sukchong was sound, reasonable and moderately successful. Internationally, he recognised the supremacy of the new Qing dynasty in China (it was the only sensible choice) and this provided a peaceful environment for his country’s development. Sukchong enjoys a reputation as a promoter of Confucian education, and he vigorously supported the establishment of private Confucian academies (sŏwŏn -- nearly three hundred were established during his reign). He also presided over a period of considerable economic success, in both agriculture and industry, which enabled Chosŏn to recover partially from the disastrous results of Japanese and Manchu invasions of the late sixteenth and early seventeenth c. Under Sukchong, the newly-introduced copper coin gradually replaced barter in kind, and with official encouragement, coins were increasingly used for payment and taxation instead of the traditional rice and cloth. Hence, Sukchong’s reign coincided with the dawn of a money-based economy in Korea. Insofar as changes in ideology are concerned, the reign of Sukchong was a time when, in spite of official adherence to the neo-Confucianist ideology, the shirak (Practical Learning) movement came to have an increasingly important role among Chosŏn intellectuals. was getting influence among the Korean intellectuals. While Sukchong did not directly contribute to all of these developments, they enabled his reign to be a period of moderate success and laid the foundation for the ambitious reforms later launched by his son Yongjo (r.1724-1776).

**Sunch’ang County**

Sited in the southern part of North Cholla Province, Sunch’ang County includes the town of Sunch’ang and the townships of Kurim, Kŭngwa, Tonghye, Pŏkhŭmng, Ssangchi, Chŏksŏng, In’gye, P’aldŏk and P’ungsan. The county covers a total area of 494.66 square kilometres, and as of 1989, its population stood at 49 107. The area’s topography is characterised by sharp contrasts, from the Noryŏng Mountain Range rising in the northwest to the plains along the tributaries of the Sŏmjin River in the southeast. The area has an average annual temperature of 12.5c and an annual rainfall of 1 300mm.

Approximately 87 per cent of the area’s residents are employed in agriculture. Rice is the main crop, but other crops such as barley, red peppers, nutmeg, chestnuts, persimmons and mushrooms are also grown. In the mountainous northwestern region, alpine vegetables, grapes, tobacco and medicinal herbs are also cultivated. Other sources of income include cattle raising and sericulture. The county is praised for its koch’ujang (red peppered soy paste), which was a local item of tribute to the royal house during Chosŏn. Mt. Kangch’ŏn honey and sweet fish are other well-known products of the region. The area’s industrial sector is relatively undeveloped, but there are a number of cottage industries that produce silk embroidery.

Sunch’ang County offers a variety of tourist attractions. Mt. Kangch’ŏn (584m), situated in the western part of P’aldŏk Township, is one of the county’s most scenic areas. The mountain contains deep ravines, picturesque waterfalls and dense forests. Here one also finds Kangch’ŏn Temple, which is said to have been established in 887 C.E by National Master Tosŏn, and in the temple grounds, there is a five-storey pagoda. In order to preserve the mountain’s natural setting and historical heritage, the area has been designated
a county park.

Other ancient Buddhist monasteries in the area include Manil Temple which was founded during the reign of Paekche's King Mu (600-641), and Kuam Temple, founded in 634 by the monk Sungje. At one time, Kuam Temple contained twelve hermitages and housed one-thousand monks, but most of the buildings were burned down during the Hideyoshi Invasion of 1592. During the Korean War, the temple was again destroyed, but was rebuilt in 1959. The monastery is famous as a place where Sôlp'a (1701-1791), a leader of the Hwaöm sect, resided.

In addition to Buddhist sites, there are a number of old Confucian sites in the area. Sunch'ang Hyanggyo, situated in Okch'ŏn-dong, was founded as the area’s first school during the reign of Koryô's King Kongyang (r. 1389-1392). Other old Confucian schools found here include Hwasan Sŏwŏn (established in 1607), Mui Sŏwŏn (established in 1788), Namsan Sŏwŏn (established in 1800) and Ōam Sŏwŏn (established in 1827).

Assisting preservation of the county’s cultural heritage, festivals and rituals are held throughout the year. On 15 October, the Okch'ŏn Festival is held to ensure the good fortune of residents and an abundant harvest. Village rituals are also still common here. On the 13th day of the first lunar month, the residents of Ssangam Village in In'gye Township perform rituals to the 'grandfather' tree behind the village and to the 'grandmother' tree to the west of the village. During the first lunar month, the residents of In'gye Township's T'ap Village perform a tokkaebi (goblin) ritual in front of the guardian tree at the entrance to the village and in front of a cairn to the south of the village. The T’ap Village ceremonies are unique in that only women are allowed to participate.

**Sunch’ŏn**

Situated in South Cholla Province, Sunch’ŏn includes the town of Sŏngju, and the townships of Nagan, Pyŏllyang, Sangsa, Şŏ, Songgwang, Oesŏ, Wolслуж, Chuam, Hwangjŏn and Haeryong. Recently expanded to include the area formerly known as Sŏngju County, the city now covers an area of 904.79 square kilometres. The Noryong Mountain Range branches off to the south from the Sobaek Mountain Range which runs from east to west through the area. On the city’s western side, Sŏngju Lake was created with the construction of Chuam Dam, and in the centre of the city lies Sŏngp'yŏng Lake. Sunch’ŏn Bay lies to the southeast.

Because of the rugged terrain, only a small portion of the city area is arable. Of this, about thirteen hectares is used for rice cultivation and about six hectares for dry-field crops. Speciality crops grown here include tobacco, cotton, hemp, tea, ginseng and cut-flowers. There is a fleet of fishing boats that operate out of Sunch’ŏn Bay. The boats bring in catches of anchovy, filefish, gizzard shad and octopus. Along the coast, there are shellfish farming operations. Local industry is limited to rice mills, breweries and sawmills. Tertiary education needs of the residents are met by the Sunchon National University in Maegok-dong.

Mt. Chogye Provincial Park is one of the city’s most important tourist attractions (See Chogye Mountain). Here one finds Songgwang Temple, one of the main monastic training centres in Korea, and Sŏnam Temple, which is famous for its gingko trees and for its 300-year-old Japanese apricot tree. There is a popular hike over the peak that separates the two temples. Other important temples in the area include Chŏnghye Temple in Şŏ Township and Tonghwa Temple in Pyŏllyang Township.

Tourists also come to the area to see the various historical sites. Nagan Fortress, built during Chosŏn, is a popular attraction. This 4-metre-high, 1 385-metre-long stone fortification was built as a defence against Japanese invasions. Within the fortress, there is
a traditional village with pottery workshops. Another popular site is Dolmen Park. Prehistoric relics which would have been submerged with the construction of Chuam Dam have been relocated here. Opened in 1993, the park contains more than 140 dolmens. The park also provides information on how dolmens were made as well as information on ancient graves and Paleolithic and Neolithic dwellings.

On Mt. Kümön, one finds the Nagan Fortress Folk Village which contains 108 households living a traditional lifestyle. A number of interesting artefacts are found here, including dolmens and a town wall, which was reconstructed in 1424. In order to preserve the village’s traditional atmosphere, the government has designated the village an historical site.

A number of festivals and celebrations are held in Such’ön throughout the year. In April, the city has a Cherry Blossom Festival and in October there is the Namdo Food Festival. During the latter, cultural events are held and about 300 kinds of Korean food are on display.

Sung Kyun Kwan University

Sung Kyun Kwan (Sŏnggyun’gwan) University is a private university located in Seoul’s Myŏngnyun-dong. The university descends from Sŏnggyun’gwan (National Confucian Academy), which was a school of higher education founded at the beginning of Chosŏn. Students who passed examinations given at the hyanggyo (county public schools) or Sahak (the Four Schools in Seoul) became Classics Licentiates (saengwŏn) or Literary Licentiates (chinsa) and were eligible to enter Sŏnggyun’gwan, the highest educational body in Korea. Students were required to live within the confines of the academy, and their tuition and lodging fees were paid by the government. Throughout Chosŏn, the academy produced many statesmen and other leading figures. Myŏngnyun-dang, a traditional wooden structure which can still be seen today in the centre of the campus, was the classroom building where most of the lectures and classroom activities took place. Chonggyŏng-gak, the hall at the rear of the building, served as the library. Four gingko trees, which were reputedly planted by the students of the first class in 1398, are still growing in the university grounds.

In 1895 Sŏnggyun’gwan radically reformed its administrative and educational system, introducing many aspects of modern education, such as terms and final examinations. Confucian textual studies still accounted for the core curriculum, but history, geography and mathematics were added in order to provide a comprehensive education. However, with the annexation of Korea by Japan in 1910, the school’s elite status came under attack. Aware of Sŏnggyun’gwan’s symbolic importance as an important cultural institution, the Japanese degraded it to a junior college for studies of the Chinese classics, in 1911. In 1944, its status was further reduced to a school offering refresher courses in Confucian studies.

After liberation in 1945, Sŏnggyun’gwan re-emerged as the technical school, Myŏngnyun Chŏnmun Hakkyo. In 1946, a national convention of Confucian scholars recommended the re-establishment of Sŏnggyun’gwan as a centre for Confucian studies. As a result, in that September, Myŏngnyun Chŏnmun Hakkyo was incorporated into the newly-formed Sung Kyun Kwan College, with Kim Ch’angsuk as president. In 1953, the college became a university consisting of three colleges and a graduate school. Rapid expansion during the late 1960s and early 1970s led to the establishment of the Natural Sciences Campus in Suwon (1978). In 1996, the university obtained the approval of the Ministry of Education to set up a medical school on the Natural Sciences area, and the Samsung Medical Centre was designated as an affiliated training hospital.

At present, Sung Kyun Kwan University has twenty-thousand full-time students who
attend thirteen colleges and ten postgraduate schools. On the Seoul campus, are located the Colleges of Confucian Studies; Economics & Business; Education; Humanities; Law; Physical Education; and Social Sciences; as well as the Graduate School; and the Graduate Schools of Business Administration; Confucian Studies; Education; Foreign Trade; Information & Communication; International Cooperation; Mass Communication and Journalism; and Public Administration. At the Suwŏn campus in Kyŏnggi Province, are the Colleges of Engineering; Euthenics; Life Sciences and Natural Resources; Medicine; Pharmacology and Science; as well as the Graduate School of Industrial Science. In the tradition of Chosŏn's Sŏnggyun'gwan, the university continues to be a leading centre for Confucian studies.

Other facilities include thirty research institutes, two affiliated educational facilities, a botanical garden and a museum. Founded in 1964, the museum has in its collection over ten-thousand pieces, stone; pottery; bronze and iron artefacts; porcelain and celadon ware; paintings; and books. It specialises in materials related to Confucianism and traditional music. University publications include the vernacular Sungdae Shinmun (Sung Kyun Kwan University Newspaper) and The Sung Kyun Times in English.

Sŭngjong’wŏn ilgi (Diary of the Royal Secretariat)

Sŭngjong’wŏn ilgi is a compilation of a wide variety of daily events and documents that were handled in the Sŭngjong’wŏn, or the Royal Secretariat, during the Chosŏn period. The documents in this collection cover a period from the third lunar month of 1623 to the end of the Chosŏn Kingdom in 1910. There are a total of 3,245 fascicles in this hand-written collection. Originally this collection was composed of 3,047 fascicles that ended in 1894, but after the Reforms of 1894 (Kabo kyŏngjang) additional works were added to the collection that brought the total up to 3,245.

The Sŭngjong’wŏn was the office that recorded all of the official affairs of the Kingdom and delivered the orders of the king to his ministers. The office was staffed by six Royal Secretaries (sŭngji) and two Recorders (chuso) who were responsible for duty at all hours. In theory each month of the year would constitute one volume of this work. However, depending upon the volume of material covered in a given month, there were often two volumes for a single month. This record was compiled throughout the Chosŏn period, but the records prior to 1623 were destroyed in the invasions and uprisings of those turbulent years. The works before 1592 were destroyed in the Japanese Invasion of the same year, and the records that were compiled between 1592 and 1623 were destroyed in the Yi Kwal Uprising of 1623. There were various attempts during the reigns of King Yŏngjo (r. 1724-1776) and King Kojong (r. 1863-1907) to either repair damaged volumes or replace those that had been lost or destroyed by fire over the centuries. However, the earliest volumes were never replaced.

The contents of this work include items such as royal decrees, various reports to the king from his ministers and their Boards, and records of any conversations or discussions in the King’s presence. During the Chosŏn period, all matters conveyed to the King by the Boards or through memorial were required to pass through the Sŭngjong’wŏn. In addition, members of this Office recorded any discussions held in the presence of the king. Therefore, this collection from the Chosŏn period contains an immense amount of valuable data concerning the affairs of the Chosŏn court. However, the original works in this collection are written in cursive Chinese characters, which makes reading quite difficult. To make these works more accessible, the National History Compilation Committee (Kuksa P’yŏnch’an Wiwŏnhoe) published them in standard ‘block’ Chinese characters. The original copies of Sŭngjong’wŏn ilgi are presently stored at the Kyujanggak Library at Seoul National University.
Sungshin Women’s University

Sungshin (Sŏngshin) Women’s University is a private university situated in Tongsŏn-dong in Seoul. Founded as the women’s school Sŏngshin Yŏhakkyo by Yi Sukchong in 1936. It was moved to its present location in 1944. In March 1945, it became the commercial school Sŏngshin Yŏja Sangŏp Hakkyo, but reverted to its former name and status after liberation. In 1963, the school became a two-year junior college, and in 1965, it developed into Sŏngshin Yŏja Sabŏm Taehak, an educational college for women. In 1972, a post-graduate program was launched and from 1979 the school was known as Sungshin (Sŏngshin) Women’s College. Four years later, it was afforded university status.

Today, the university consists of seven colleges (Education; Fine Arts; Human Ecology; Humanities; Music; Natural Science; and Social Sciences) and four graduate schools (the Graduate School; and the Graduate Schools of Education; Management & Information Science; and Plastic Arts).

University publications include the vernacular Sŏngshin Hakpo and The Sungshin Mirror in English. The university’s motto is ‘embrace sincerity and faith, strive for new knowledge and act autonomously.’

Sunjo, King (r. 1800-1834)

King Sunjo (1790-1834) was the twenty-third king of Chosŏn and ruled from 1800 to 1834. His given name was Kong, his courtesy name was Kongbo and his pen name was Sunjae. He was the second son of King Chŏngjo (r. 1776-1800) and took the throne in 1800 upon the death of his father when he was but ten years old. Initially, the power behind the throne was the Queen Dowager Chŏngsun, but after his marriage in 1802 to the daughter of Kim Chosun, the boy king was completely dominated by his father-in-law’s family. Thus, the reign of Sunjo is known as the beginning of the so-called in-law government (sedo chŏngch’i), which would continue until the latter half of the nineteenth century.

Sunjo had little real power during his reign, and this is particularly true in the earliest days of his reign when he was under the regency of Queen Dowager Chŏngsun. Hence, the political aims of the Queen Dowager were foremost at the beginning of his reign. The Queen Dowager saw this an opportunity to increase the political power of her faction, the Pyŏk’pa clique of the Noron (Old Doctrine) faction over their chief rivals the Sip’a clique of the Namin (Southerners) faction. Thus ensued the Catholic Persecution of 1801 in which over two hundred Catholics were killed, including many who were also of the Sip’a clique of the Namin faction. Subsequently, there were further persecutions of Catholics under the reign of Sunjo, although these diminished once the in-laws of the king took control of the court.

Sunjo’s reign, however, can largely be defined by the complete domination of the monarchy by his father-in-law’s clan, the Andong Kim family. Kim Chosun was a moderate member of the Sip’a clique of the Namin faction, and thus had little interest in persecuting Catholics. Instead, he endeavoured to concentrate as much political power as possible for his clan and faction. Thus, members of the Andong clan, such as Kim Iik, Kim Ido, Kim Talsun, and Kim Myŏngsun, all quickly secured powerful positions in the Chosŏn government that allowed the family to further solidify its power base and to increase their economic strength as well through corrupt governing practices. Not surprisingly, the blatant corruption of the Andong Kim family in their quest for economic and political gain led to social unrest among the people and uprisings. Most notably is the 1811 rebellion in P’yŏngan Province led by Hong Kyŏngnae, which at one point had
successfully liberated all the territory north of the Ch’ongch’ on River before finally being subdued by government forces. Even after this rebellion was put down, popular discontent deepened as the exploitation of the people became even more pronounced. Sunjo had no means to prevent the corruption of the Andong Kim clan, as he was little more than a figurehead on the throne.

During the reign of Sunjo, there were notable accomplishments in literary and scientific fields, but these should be viewed as being achieved despite the inept rule of the monarch. Sunjo’s reign marked the onset of an over sixty-year period in which the kings of Chosŏn were simply powerless titular monarchs, and the nation was being plundered by the powerful royal in-law families such as the Andong Kim clan. Thus, at this crucial point in Korean history when enlightened rule was necessary, the monarchs of Chosŏn were powerless puppets under the control of their in-laws who were only concerned with personal wealth and power accumulation. Sunjo died at the age of forty-five and passed the throne on to the equally incompetent King Hŏnjong (1834-1849).

Sunjong, King (r.1907-1910)

King Sunjong (1874-1926) was the twenty-seventh and last king of Chosŏn, reigning from 1907 to 1910. His given name was Ch’ok, his courtesy name Kunbang and his pen name Chŏnghŏn. He was the second son of King Kojong (r. 1863-1907) and Queen Myongsŏng, and was born in Ch’angdŏk Palace in Seoul. When his father was tricked into relinquishing the throne by the Japanese in July 1907, Sunjong became king. It should be noted that Sunjong was technically Emperor of the Great Han Empire as this new state had been proclaimed in 1897, as a means to show the independence of Korea from China.

Sunjong was not an effective monarch as by the time of his accession to the throne all real political power was in the hands of the Japanese who by this time, had all but colonised Korea. The Protectorate Treaty of 1905 between Japan and Korea had essentially given Japan hegemony over Korea in all matters, and thus by the time of Sunjong’s enthronement he was a monarch in name only. Subsequent treaties with Japan resulted in a further disintegration of Korean sovereignty, and by the formal annexation in 1910 little true power remained in the hands of the Korean royal family. This loss of sovereignty was hastened by the perfidious actions of men like Yi Wanyong, who sought to increase their personal positions through collaboration with the Japanese. However, even after Yi had worked out an arrangement to make Korea a Japanese colony, it was not directly announced to the Korean public out of the Japanese fear of large-scale uprisings. First, sweeping arrests were made of Korean nationalistic groups and then on 29 August 1910, Sunjong was forced to issue a proclamation yielding the throne and his country to Japan. So, after a period of more than five hundred years the Chosŏn dynasty ended.

Sunjong then lived in Ch’angdŏk Palace and bitterly lamented the loss of the kingdom to the Japanese. Upon his death in April 1926, plans were made by members of the nationalist movement to use the opportunity of Sunjong’s state funeral for an uprising against the Japanese, similar to the one that had accompanied the funeral of King Kojong in March 1919. The Japanese had learned the extent of Korean feelings from the 1919 Independence Movement and they reacted accordingly in making sweeping arrests in the days leading up to the June ceremony, to quell possible insurrection. Nonetheless, on 10 June many demonstrations took place. Two hundred or so students were arrested by the authorities in an incident known as the 10 June Independence Demonstration (Yukship Manse Undong).

Sunjong was a powerless and ineffectual monarch, although he was never given the opportunity to rule on his own. As a youth he was dominated by his mother, who feared that he would be removed as crown prince in favour of other sons of Kojong. Historical accounts of Sunjong in the writings of Western travellers to Korea relay stories of an awkward child who was not allowed to wear spectacles, although badly in need of them,
and who was probably mildly intellectually-handicapped.

Bibliography


Suno chi (Fortnight’s Record)

Suno chi is the literary miscellany of the middle Chosŏn period scholar Hong Manjong (1643-1725). This hand-written work is comprised of two volumes in one fascicle. The title is taken from the fact that it was completed in just two weeks, and it is thought to have been published in 1678.

The first volume contains historical anecdotes, myths and techniques for preserving one’s health. The second contains essays concerning the Confucian, Taoist and Buddhist sages along with the author’s syncretic views of the three belief systems of Confucianism, Buddhism and Son (Zen) Buddhism merged together. Also in the second volume are comments on literary figures, literary collections and even a list of proverbs and their interpretations. Given the breadth of material that is covered in Suno chi, its value as both a historical and literary document is widely acclaimed. It also provides a unique view of Korea at the time of writing. In 1971 Eul Yoo Publishing Company issued a translated version of this work, and in 1980 it was included in Hong Manjong chŏnsŏ (The Complete Works of Hong Manjong) published by T’aehaksya Publishers.

Susŏng (see Ch’adae, King)

Susŏng Stream

With its sources on Mt. Ch’ayu, Samji Peak and Minsa Peak in the Hamgyŏng Mountain Range, the 67.4 km.-long Susŏng Stream flows east to Ch’angp’yŏng and then turns south to pass through Ch’ongjin before entering Ch’ongjin Bay. In the vicinity of Puryŏng, the stream forms the Puryŏng P’aldam (Eight Pools), a celebrated scenic attraction. The mid­section of the stream runs through a long, narrow plain which expands into a broad delta along the stream’s lower section. The latter, known as Susŏng Plain, is one of the region’s key rice-producing areas. The Hamgyŏng Railway Line runs next to the stream from Mt. Komu to Susŏng. The area near Ch’ŏngjin is industrial.

Suwon

Suwon is situated just south of Seoul in Kyŏnggi Province. Mt. Paegun (567 metres), Mt. Kwanggyo (582 metres) and Hyŏngje Peak (448 metres) mark the northern edge of the city. In the central area, there are several hills, including Mt. P’altal (143 metres), Mt. Yŏgi (105 metres) and Mt. Sukchi (123 metres).

The city contains a large number of historical artefacts. In the area around Mt. Yŏgi, various relics from the early iron age have been excavated. Since the area is situated on the old route to the Chosŏn capital of Hanyang (present-day Seoul), there are also numerous historical sites related to the Chosŏn period. In 1789, King Chŏngjo (r. 1776-1800) moved his father’s grave from Yangju’s Mt. Paebong to Mt. Hwa. The town of Suwon was then moved from Mt. Hwa to the foot of present-day Mt. P’altal.

A 5.4-kilometre long fortified wall, along with various buildings and gates, was built around the new town. The walls were made of cut stone and brick, while the buildings
were made of pine. At the fortress, there were also signal-fire posts which were used to send flames or smoke signals to warn of invasions. The present posts are reconstructions based on the originals. In Changan District, stands P'altal Gate (Treasure No. 42). King Chŏngjo originally undertook this costly project both as expression of filial piety and as a means of reasserting royal authority. The Suwŏn Fortress has been designated Historical Site No. 3.

The city also has a number of sites associated with Buddhism. In Maehyang-dong, there is a stele (Treasure No. 14) commemorating National Master Chin'gak, the personal instructor of King Chŏngjong (r.1034-1046). There are also a number of Buddhist temples in the city, including Pongnyŏn, P'altal, Myosu, Tosŏn, Pŏphŭng and Sŏnbul temples. To the east of Mt. Yŏgi, there is the picturesque Hangmi Pavilion. The city has, in addition to these historical sites and temples, a number of important tourist areas. On the eastern side of the city next to Wŏnch'ŏn reservoir lies the Wŏnch'ŏn Resort. There are also P'altal Park and Changan Park.

During Chosŏn, there were several Confucian academies in the area. In modern times, Kyonggi University, Ajou University and Dongnam Nursing College as well as branches of Seoul National University and Sung Kyun Kwan University have been established in the city. Suwŏn’s train line is connected with the Seoul subway system, making it possible for a large number of students and workers to commute to and from the capital.

Since goods can easily be transported to Seoul, the role of agriculture in the local economy has been eclipsed by that of industry. In particular, the city contains a great number of factories that produce a diverse range of products, including electronics, textiles, manufactured items, metalwork and machinery.

Suyang, Prince (see Sejo, King)

Suyang Mountain

Mt. Suyang (899 metres) is situated in Hwanghae Province at the juncture of the Myŏrak and Mashingnyŏng mountain ranges. The mountain links up with Mt. Undal (581 metres) and Mt. Myŏrak (816 metres) in the north-east and Kŭm Peak (513 metres) to the south. With numerous temples and historical sites, the area is popular with tourists from nearby Haeju. In the valley on the western side of the mountain, one finds Pokhŏ Waterfall, Anyang Temple, Unsu Hermitage and Shin'gwang Temple. To the south, there is the historically important Chŏnggak Temple, while on Mt. Puksung (675 metres), to the north-west, one finds the famous Chanyang Waterfall. The mountain is characterised by exposed granite and steep drops in elevation. As a result, there is relatively little plant or wildlife; however, orchards have been planted on some of the gentler slopes.

Swaemirok

Swaemirok is a diary of a refugee during the 1592 Japanese Invasion written by O Hŭímun (1539-1613). This hand-written work consists of seven volumes. The diary begins on the twenty-seventh day of the eleventh lunar month in 1591, shortly before the Invasion, when the author left the capital to return to his hometown. The final entry is the twenty-seventh day of the second lunar month in 1601. The first volume of this work is not a daily diary, but instead records just the important events of the Japanese Invasion up to the sixth month of 1592, and the second volume has no entries for the nearly three months that the author was ill. Aside from these two cases, this work is a daily diary up to the author’s return to Seoul in 1601.

Swaemirok contains both official records of this time, such as letters and decrees, in addition to the author’s personal observations of the havoc brought on by the war. This
work is particularly notable in its treatment of the hardships inflicted upon the common people by this devastating event. It recounts scenes of fathers abandoning their children and fleeing, mothers forsaking their children for their own safety, children wailing at the breasts of their dead mothers, and the destruction of entire communities by the savagery of the war and plagues that swept the countryside. Therefore, the true value of this work lies in the treatment given to the plight of the common people during this tumultuous period.

This work is also of much merit for its details on the economy of Korea during this period. In particular, items concerning the lives of slaves (nobì) such as their taxation and sale are well represented. Other economic matters concern the tributary system and the local systems of government. Also covered here are the customs and special products available in the various regions of Korea. In 1962 the National History Compilation Committee (Kuksa P’yǒnch’an Wiwŏnhoe) included this work in the fourteenth volume of Han’guk saryo ch’ongso.

Syngman Rhee (Yi Sǔngman, see Rhee Syngman)

T’aean County

Located in the northwest of South Ch’ungch’ŏng Province, T’aean County includes the towns of Anmyŏn and T’aean, and the townships of Konam, Kŭnhŭng, Nam, Sowŏn, Wŏnbuk and Êwŏn. The county covers a total area of 467 sq. kms. and as shown by 1989 statistics, had a population of 84,929. Bordering Sŏsan to the east, the county has a jagged coastline with numerous indentations.

About seventy per cent of the county’s workforce is engaged in the agricultural sector. Crops include rice, barley, garlic and ginger. The amount of arable land is constantly expanding as coastal land is reclaimed. With the longest coastline in South Ch’ungch’ŏng Province, the marine products industry also makes an important contribution to the local economy. Commercial fishing vessels operating in the Yellow Sea bring in catches of yellow corbina, hairtail, anchovy, Spanish mackerel, blowfish and blue crab. Part of the crab yield is exported to Japan. There are also numerous salt flats along the coast, particularly in Anmyŏn.

Tourism centres on the numerous beaches. Most of these beaches, along with several nearby islands, have been included in T’aean National Marine Park. From Mt. Paekhwa, at 284m one of the area’s highest peaks, there is a panoramic view of the coastline and the hinterland. On the peak are remains of an old fire signal station, and below this are remains of the Paekhwa Fortress, as well as a five-storey pagoda, T’aean Hyanggyo (county public school), T’aëul Hermitage and a Buddha triad in relief (Treasure No. 432). Carved during Paekche, the Buddha triad consists of a 1.3-metre-high seated figure in the centre, a 2.07-metre-high standing figure on the left and a 2.09-metre-high figure on the right. Unlike typical triads, the two outer figures are Buddhas whereas the central figure is a Bodhisattva. The artistic style of the work is believed to have been directly influenced by the late period of China’s Northern Wei (386-533).

T’aebaek

T’aebaek is situated in the south-eastern part of Kangwŏn Province. The city was created in 1981 by combining the towns of Changsong and Hwangji. The newly designated city took its name from the 1,567-metre-high Mt. T’aebaek, which is situated on the south-western corner of the city. With a yearly average temperature of 11.2 degrees C., the area is characterised by a cool climate and long winters.

Several Buddhist temples are located in the city, including the Changmyŏng, Hŭngbok, Yuil and Kwanŭm temples. As for Buddhist artefacts, there is an earthen Buddha statue at
Shimwon Temple, a Vairocana Buddha figure at Paektan Temple and a Maitreya figure on Mt. T’aebaek. In Sodo-dong, there is a pavilion housing the stele of Tanjong (r. 1452-1455). Both the front and back of the stele bear an inscription written by the monk T’anho. In 1457, Tanjong, who had ascended the throne at a young age, was banished to Yongwol and then assassinated. According to tradition, after he died his spirit rode a white horse to Mt. T’aebaek where he became the T’aebaek mountain spirit. The present stele was erected in 1965 after the previous one was destroyed during the Korean War. On Mt. T’aebaek, there is also an altar dedicated to Tan’gun, the legendary founder of Korea.

Since T’aebaek City is located in a mountainous region, the area’s agricultural activities are limited. However, the area is suitable for some dry field crops, such as potatoes and corn. Livestock, including dairy cattle and pigs, are also raised here. In addition, there are large deposits of high grade coal in the area. The numerous mines around the city provide an important source of employment for city residents. Local tourism is centred around Mt. T’aebaek.

T’aebaek Mountain

Modern-day Mt. T’aebaek

Situated on the border of T’aebaek in Kangwŏn Province and Ponghwa County in North Kyongsang Province, this 1,567-metre high mountain gives its name to the famous T’aebaek Mountain Range which begins at Mt. Hwangnyong, south of Wŏnsan, and passes through Mt. Kumgang, Mt. Sŏrak, Mt. Odae and Mt. Tut’a. The mountain is surrounded by other high mountains including Mt. Hambaek (1,573 metres) to the north, Mt. Chang (1,409 metres) to the west, Mt. Kuun (1,346 metres) to the south-west, Mt. Ch’ŏngok (1,277 metres) to the south-east and Yŏnhwa Peak (1,053 metres) to the east. In spite of its high elevation, the mountain is characterised by relatively gentle terrain.

The area is important as a nature preserve. Mt. T’aebaek is home to around 90 bird species, about 50 of which are varieties of sparrows. The average yearly temperature of the area is around 10°C and the area receives about 1,000mm of rainfall yearly. These conditions support a forest of primarily deciduous, broad-leaved trees. The mountain is also important for its mineral wealth. Mt. T’aebaek and the neighbouring Mt. Hambaek contain the largest coal deposits in South Korea. As a result, most of the area’s population centres have been built around mines. In order to preserve the mountain’s natural habitat, the area was designated T’aebaek-san Provincial Park in 1989.

Due to its name, the mountain presently known as Mt. T’aebaek is sometimes associated with the ‘Mt. T’aebaek’ mentioned in the early Tan’gun myths (vide infra). On Mt. T’aebaek, there is even a stele and shrine hall commemorating Tan’gun.

Mythological Mt. T’aebaek

In early times, high mountain peaks throughout Korea were considered as the sacred sites where heaven met earth. Thus, many of the high mountains in Korea, such as Mt. Paektu, Mt. Sobaek and Mt. Paek, contain the word paek which means ‘bright’ or ‘sacred.’ Thus, the term T’aebaek may have once been a generic term for sacred mountains throughout Korea.

In addition, early accounts of the Tan’gun story, Korea’s chief foundation myth, claim that Tan’gun’s father, Hwanung, descended from heaven to a mountain called T’aebaek. Evidence indicates that Mt. Paektu was the prominent sacred mountain of the people living in Manchuria and Korea in ancient times; therefore, it is clearly the Mt. T’aebaek referred to in the early Tan’gun story. However, the location of the mythological ‘Mt. T’aebaek’ of the Tan’gun story has changed throughout Korean history. As Korea’s borders shifted...
southward, the location was moved to more central locations. The Koryŏ monk Iryŏn (1206-1289), in his *History of the Three Kingdoms (Samguk sagi)*, claims that the Mt. T'aebaek of the earlier records is actually Mt. Myohyang. By Iryŏn’s time, the Mt. Paektu area had been lost, so it was only natural that the site of Korea’s mythological foundations should be moved to a mountain closer to the Koryŏ dynasty’s capital. Other high mountains have also been linked to the Tan’gun story, including Mt. Kuwŏl, Mt. Mani, and even modern-day Mt. T'aebaek.

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**T'aehewa River**

The T'aehewa River flows 41.5 kms. from Mt. Kohŏn (1 033m) in Ulsan’s Sangbuk Township to Ulsan Bay on the East Sea. Ulsan Plain lies on the lower reaches of the river where it joins with Tong Stream. Sayŏn Dam, Taeam Dam and Sŏnam Dam, constructed on the upper section of the river, provide irrigation water to the region, while the Ulsan Industrial Area has formed along river’s lower section. Scenic and cultural attractions along the river include Mt. Kaji Provincial Park, Sŏngnam Temple and the engraved rock at Ch’ŏnjŏn Village. The famous T'aehewaru (Great Harmony Pavilion) which once overlooked the mouth of the river, no longer exists.

**T'aegyo, King** (Wang Kön, 877-943)

Wang Kön, also known by his posthumous title, T'aegyo, meaning ‘Great Progenitor’, was the founder and first king of the Koryŏ dynasty. He is chiefly remembered for having unified the southern part of the peninsula and established the basis for central government of the dynasty, which lasted for 475 years.

Wang Kön came from a prominent family in the Kaesŏng area of central Korea. In the declining days of the Shilla dynasty, he became a rebel leader and joined forces with Kim Kungye. Together they gained control of the central part of the peninsula and formed the Kingdom of Later Koguryŏ in 901 with Kungye as its leader. As one of Kungye’s leading military commanders, Wang Kön had had some great successes, particularly against the Later Paekche Kingdom, and Kungye recognised his ability by making him the chief minister in his government. When Kungye proved to be a despotic and abusive leader, however, Wang Kön led disgruntled followers in a revolt, resulting in the defeat of Kungye and the founding of Koryŏ in 918, with Wang Kön as its leader. He then established his capital at Kaesong, his home area, with the aim of enlisting support among the local gentry to further his plans for reunifying the Korean peninsula. To do this, he needed to gain supremacy over the areas still controlled by Shilla and also the Later Paekche Kingdom under Kyŏnhwŏn. Shilla surrendered to Koryŏ in 935, and the Later Paekche forces were finally defeated in 936.

Following unification, Wang Kön still needed to consolidate his right to succession. He recognised the importance of gaining the support of his conquered subjects and made a
grant of large land holdings to the former Shilla king as well as appointing him to a high government position. He also married a woman from the Shilla royal clan and gave land grants to former Shilla and Later Paekche officials who pledged loyalty to him. He was successful in quelling incursions from Jurchen and Khitan tribesmen and in maintaining peace in the border areas. When Parhae had been defeated by the Khitan, many people from its ruling class fled to Koryo and were warmly welcomed by Wang Kôn, who generously gave them land. However, the castle lords still retained power in their regions, and the military commanders of local gentry background remained a powerful force. To obtain their cooperation and support, Wang Kôn established marriage ties with more than twenty local gentry families. He also endeavoured to strengthen his position as leader by careful selection of officials and by such humane policies as the freeing of slaves and providing tax relief for farmers.

Wang Kôn recognised the importance of respecting widely-held native beliefs, geomancy and Taoism, as well as Buddhism and Confucianism in formulating his approach to government. His choice of Kaesông as the central capital of Koryo was partly for geomantic reasons, as were the other capitals of Pyŏngyang, Seoul and Kyŏngju. He regarded Buddhism as essential to the life of the people, but took steps against abuses of power in temples and monasteries and warned subsequent kings and ministers against privately establishing temples.

At the same time, he was convinced of the need to foster Confucian social values and promote the study of the Chinese classics. He was strongly attracted to the idea of state examinations to select officials of varying backgrounds on the basis of skills and ability rather than the existing 'bone-rank' system, but was not able to introduce reform of this system during his short reign. One of his most important legacies was the document entitled 'Ten Injunctions', in which he attempted to set out for his descendants and successors clear instructions aimed at ensuring the prosperity and continuation of the dynasty. It dealt with the position of Buddhism, royal succession, native beliefs and customs, the need for benevolence towards loyal subjects and vigilance against other elements, proper rewards for labour, and the need for the study of history and the classics as a guide to good government. This document exerted a strong influence throughout the Koryo period as well as providing an insight into the intellectual climate of early Koryo.

Wang Kôn was an able leader who achieved much in unifying the state, and he treated his conquered subjects with compassion and generosity. He enlarged his territory toward the north and initiated many military and public works projects, as well as attempting to introduce reforms of various kinds, but did not live long enough to see the completion of much of what he had begun.

T’aejong, King (r. 1400 to 1418)

King T’aejong (1367-1422) was the third king of Chosŏn and reigned from 1400 to 1418. His given name was Pangwôn, his courtesy name Yudŏk. He was the son of the founding king of Chosŏn, King T’aejo (r. 1392-1398) and Queen Shinŭi, and the brother of King Chongjong (r. 1398-1400). Towards the end of Koryo, T’aejong studied at the Sŏnggyun’ gwan (National Academy), and after finishing there, furthered his scholarship under the tutelage of the renowned Confucian scholar Kil Chae (1353-1419), who lived in the same village. In 1383, T’aejong successfully sat for the civil service examination (mun’ gwa) and for the next few years served the Koryo kingdom in various capacities, even as a member of the official embassy to Ming China, under the leadership of Yi Saek (1328-1396).

In 1392 when Yi Sŏnggye (King T’aejo) had seized control of Koryo and was taking the first steps towards the establishment of Chosŏn, T’aejong became heavily involved in the
current political turmoil. His father had taken military control of Koryó and was in effect already the real power, but his desire to establish a new kingdom was opposed by powerful opponents. Of these, the most formidable was the revered Neo-Confucian scholar-official Chóng Mongju (1337-1392), who was assassinated by Taejong, thereby removing the final obstacle to his father’s establishment of Chosón. With the elimination of his last powerful opponent, the faction that supported T’aejo forced King Kongyang (r. 1389-1392) to abdicate the throne and then placed their leader on the throne of the new Chosón state. T’aejo’s power in the new kingdom was supported by the Dynastic Foundation Merit Subjects (DFMS) (Kaeguk Kongshin) who had supported him, and thus shared hegemony with him. The DFMS ruled through the Privy Council (Top’yōnguissasa), and T’aejo simply sanctioned the decrees of this council. Hence, it is clear that in the early years of Chosón the power of the monarchy was quite weak and the power wielded by the Privy Council had estranged many of the literati.

A major problem of the new dynasty was that of accession to the throne. King T’aejo had designated his youngest son, Pangsŏk, as his heir, and this was supported by Chóng Tojŏn (1342-1398) who was a powerful member of the Privy Council. T’aejong was not only ambitious, however, he was also extremely resourceful, as he first assassinated Chóng Tojŏn and then Pangsŏk, at which point he placed his brother, King Chóngjong, on the throne. While Chóngjong was in name king, T’aejong was the real power in Chosón and began to implement measures designed to strengthen the monarchy, even before taking the throne for himself in 1400.

Among the initial actions that T’aejong took to strengthen the monarchy was the abolition of private armies and the institution of a centralised military control. Also, in a move designed to greatly weaken the power of DFMS, he reorganised the Privy Council into the State Council (Ŭijŏngbu), which was endowed with less authority than its predecessor. Along with the State Council, he established the Six Ministries (Yukcho), which managed most of the day-to-day business of the government and which had the right to directly approach the throne. Other measures taken by T’aejong include the promulgation of various legal codes such as the Wŏn yukch’ŏn (Basic Six Codes) and the Sok yukch’ŏn (Supplemental Six Codes), both of which consolidated the power of the monarchy.

Under the reign of T’aejong, Chosón underwent changes in regional and land administration, as well as the military, tax, and slave systems, in addition to other policies that promoted agriculture and education. The changes implemented were of tremendous importance to the development of Chosón society, and they had a major influence on the dynasty to its conclusion. The development of regional military commands, under the direct control of the central government, enabled the protection of border areas during early Chosón and the changes in the land, tax and slave systems ensured that the young dynasty would have a solid economic foundation. Particularly notable are the sweeping changes that T’aejong implemented in regards to Buddhism, the results of which provided a major economic boost to the kingdom. In 1406, even while his father was still alive, T’aejong began the severe oppression of Buddhism that is such a strong characteristic of Chosón. He closed temples throughout the country and confiscanted their lands and slaves for the state, leaving a relatively small number (232 temples) untouched. The forcibly-removed lands provided an important means of revenue for Chosón in its early stages.

T’aejong abdicated in 1418 in favour of his second son, Sejong (r. 1418-1450). Taejong had realised that the turbulence surrounding the succession to his father’s throne was detrimental to the well-being of the kingdom, and thus hoped to avoid a repetition by allowing his son to assume the monarchy while he was still alive. Sejong proved his father’s faith in his ability and is claimed by many as the most able king throughout Chosón. T’aejong himself, however, provided many of the foundational changes that would be undertaken during Sejong’s and subsequent reigns. T’aejong implemented major changes in the social, governmental, military and administrative apparatus that would remain
as powerful forces until the end of Chosŏn. His reign saw the new Chosŏn dynasty consolidated and his capabilities enabled it to flourish under King Sejong.

**T'aengni chi** (Ecological Guide to Korea)

*T'aengni chi* is a descriptive geography of Korea written by the late-Chosŏn *shirhak* scholar Yi Chungwhan (1690-?). This one volume, hand written work was published in 1751. This work has been known by several different titles over the years including 'P'alyŏk chi', 'P'alyŏk kagŏch'i', and 'Tongguk sansu rok' among others. The work had been transmitted as a manuscript until 1912 when the Chosŏn Kwangmunhoe printed it using movable type.

The contents of *T'aengni chi* are divided into the four broad headings of 'Samin ch'ongnon', 'P'alto ch'ongnon', 'Pokko ch'ongnon' and 'Ch'ongnon'. 'Samin ch'ongnon' describes the history of the four different professions such as the development of class-consciousness and different classes of people such as military and civil officials, farmers, artisans and merchants P'alto ch'ongnon' outlines the geography of the eight provinces of Korea. In this section the author discusses not only geography but also the history and administration of the provinces. In 'Pokko ch'ongnon', Yi describes geomantic practices in Korea in regards to geography, locations, human nature and the natural features of the topography. In the final section 'Ch'ongnon' the author lists the family names in Korea and then provides his views on the then contemporary state of Korea.

*T'aengni chi* is a valuable document for the study of late Chosŏn *shirhak* thought. It also provides considerable data for geographical research and social customs of the period. The work is further notable for the extensive discussions of geomancy and its effect on the lives of the people and ultimately, the nation.

**T'akchu**  [Food and eating]

**T'al nori**  [Literature]

**T'al ch'um ŭi yoksa wa wŏlli** (The History and Principles of the Masked Dance)

*T'al ch'um ŭi yoksa wa wŏlli* is a 406-page study on the history and principles of *t'al ch'um* (masked dance) written by Cho Tongil. This work systematically explains the traditional masked dances, which had been transmitted from ancient times and have gradually disappeared due to the recent infatuation with foreign culture. The work also explains the psychological import of the mask danced dramas and their role in the traditional discharging of conflict through comedy. Kirinwŏn Publishers issued this work in 1991.

**T'amjin River**

With its source on Kuksa Peak (613m) in South Cholla Province, the T’amjin River flows through the Yongpan, Pusan, Changhŭng and Kangjin plains on its way to Toam Bay on the South Sea. Much of the river consists of sharp bends and rapid descents. As a result, it carries large amounts of sediment down to its mouth during floods. This causes the lower stretches of the river to rise in elevation, leading to further flooding. Much of the river's lower section has been restructured through land reclamation projects. Legend has it that during the reign of Shilla’s King Munmu (r. 661-681), envoys from the T’amna state (modern-day Cheju Island) landed in the area on their way to the Shilla court. In memory of their visit, the first syllable of T’amna was combined with the second syllable of Kangjin to form the name of the river.

**T’oegye chŏnsŏ** (Collected Writings of T’oegye)
T’oegye chōnsō is the literary collection of the mid-Chosŏn period scholar-official Yi Hwang (1501-1570), styled T’oegye. This work contains many separate works by Yi and was published as a single collection in 1958 by Sŏngyun’gwan University. It includes the fifty-one volumes of T’oegye sŏnsaeng munjip (The Collected Works of Master T’oegye) which was originally published in 1600 and T’oegye sŏnsaeng sok chip (Supplementary Collection of Master T’oegye) that consists of eight volumes published by Yi Suyon in 1746. Also included in this collection are the eleven volumes of T’oe tosan sŏnsaeng chasŏngnok, Sasŏ sógŭi, Kyemong chŏnŭi and Songgye Wŏn Myŏng ihak t’ongnok ponjip. In addition to the above works, six other collections are included. The entire work was published as a two-volume set.

Yi is regarded as one of the great scholars of Chosŏn and his Tosan School produced many noteworthy disciples. This collection is only a part of the many works written by Yi, but no longer extant. This work includes many of the lectures that Yi delivered while training his disciples and theoretical discussions on matters such as i and ki. Yi followed the writings of the Chinese neo-Confucian scholar Zhu Xi who saw the world as divided by two forces that constitute the universe. Yi took a dualistic view of these inseparable forces, but he stressed the formative or normative element of i that he saw as the regulating force for ki. Thus, he determined that i was clearly the dominant of the two forces, and in this framework Yi stressed that an understanding of i as the determining pattern of the universe was more important than being cognisant of the principles that govern individual substantive manifestations. Applied to human nature, Yi emphasised that through the cultivation of one’s i, spiritual essence and personal righteousness would be realised.

The works of Yi continue to be studied for an understanding of the neo-Confucian philosophy that dominated Korea during the Chosŏn period. Yi was the foremost neo-Confucian scholar in the Chosŏn period and heavily influenced the ideology of later generations. Therefore, T’oegye chōnsō is highly praised as a window to understanding the social and ideological institutions of the Chosŏn period.

T’okki chŏn (The Tale of a Rabbit)

T’okki chŏn is a classical novel of which neither the composer nor the date of composition are known. This is an allegorical work that uses personified animals as its characters and is considered to be a novel in the p’ansori genre that was orally transmitted among p’ansori singers until the late Chosŏn period when it was finally put to paper. Presently there are over fifty versions of this work which can be largely divided into those of the p’ansori style and those of the novel style. Of the novel versions, there are han’gŭl, Chinese-character and mixed script editions when analysed by script usage. It has also been transmitted under many titles including Top'yŏl ka and Sungung ka, both of which are of the p’ansori style, and Pyŏljubu chŏn, T’ogong chŏn and T’osaeng chŏn which are of the novel style. This work has also been printed with woodblocks and movable metal type, in addition to hand written versions.

The content of the work is as follows: When the Dragon King of the seas became ill a Taoist appeared and told him that if he ate the liver of the rabbit that lived on the land he would be cured. The Dragon King gathered all of his ministers in his underwater palace and ordered that one go ashore and find the rabbit’s liver that would cure him. However, the ministers simply bickered among themselves and could not decide who would go on this mission. At about this time a terrapin appeared and volunteered for this mission. The terrapin brought a picture of a rabbit with him since he had never seen one and went ashore to where all the animals were gathered. The terrapin boasted to the gathering of animals of the splendor and wealth of the Dragon King’s underwater castle, and he tricked the rabbit to follow him there by offering him a high position and a beautiful woman. The gullible rabbit eagerly followed the terrapin to the underwater palace, but upon hearing the Dragon King’s order to
remove his liver realized that he had been deceived. However, even in the heat of the moment the rabbit kept his wits and cleverly told the Dragon King that he had left his liver on land. The Dragon King was fooled by the rabbit’s scheme and treated him to great hospitality and told him to go ashore and bring back his liver. The rabbit returned to land with the terrapin and then asked him ‘how can anybody live without their liver?’ cursed him and bound off into the forest. The terrapin, depending upon the version, either dies on the shore or returns to the palace empty handed.

*T’okki chŏn* has its roots in a Buddhist legend that can be traced to an Indian legend. It would seem that this tale was transmitted to Korea through China where it eventually became settled as first a folktale and then a novel. The path from India to Korea can be divided into four steps. First, the Indian tale is *Jataka*, a Buddhist tale of Buddha’s previous incarnations. There are different versions of this tale including *Jataka 57*, *Jataka 208* and *Jataka 342*. In addition, this tale also appears in other Indian literary works. The second step is the translation of the Indian tale into Chinese. In China this tale can be seen in literary works such as *Liudu jijing*, *Shengjing* and *Fobenhang jijing*. The third stage of the transmission process is the tale entering Korea either orally or in the written form. Of course, there are no extant records of an oral transmission of this work into Korea. However, as a written transmission there is the *Kut’o sŏrhw** (Legend of Kut’o) transmitted in the *Samguk sagi* (History of the Three Kingdoms). The final stage of this work’s transmission to its present form was its adaptation as a p’ansori work in the seventeenth and eighteenth centuries. It is at this stage that the work was further embellished and expanded, after which it was recorded as a novel.

There have been many changes in the story of *T’okki chŏn* in its transformation from an Indian legend to the present story in Korea. The monkey and crocodile of the original tale were transformed into the rabbit and terrapin in the Korean story, which can be seen as manifestations of the story gaining Korean indigenous qualities. Moreover, the original didactic nature of the Indian tale passed through a stage of holding religious import in the Buddhist tale to holding a satirical gist in the Korean tale.

In analysing the content of *T’okki chŏn*, the fact that this work uses animals in an allegory reveals the intent of the composer group to reflect critically upon social issues. In this work there are two worlds represented: that beneath the sea of the Dragon King, and the world on land which the rabbit and other animals inhabit. These two worlds can be viewed as respectively being metaphors for the ruling class and the governed. The foolish Dragon King who gave himself to wine and pleasures of the flesh and became ill as a result before being deceived by the rabbit, along with his ministers who could do little more than quarrel, can be seen as representative of the composer groups’ perception of the corrupt and incompetent political leaders of Chosŏn society. On the other hand, the rabbit who sought the ease and wealth of life in the palace can be said to represent the powerless and poverty stricken farming class of the Chosŏn period. The rabbit desired to escape the harsh realities of his life on land through the lure of easy riches and was thereby easily fooled by the terrapin. The peasantry of seventeenth and eighteenth century Chosŏn, when this work was formed, were subject to the whims of the corrupt and hypocritical ruling class that exploited and oppressed them. During this period the hardships of the peasantry grew worse, and they are well represented by the rabbit of the story. By examining the conclusion of *T’okki chŏn*, it is clear that the composer group of this work was of the peasantry since the victory of the rabbit over the Dragon King can be viewed as an extension of their desire to escape the oppressive heel of the Chosŏn ruling class. Accordingly, this work can be viewed as an expression of the resistant social consciousness of the peasantry of this period. The work serves as a satire of the corruption and social realities of its formation period and by doing so reveals the sanctimony and incongruities of the Confucian based morality that dominated the Chosŏn period.

T’ongdo Temple

[Architecture]
T’ongyong

Situated in the southern area of South Kyongsang Province, T’ongyong comprises the town of Sanyang and the townships of Kwangdo, Tosan, Saryang, Yokchi, Yongnam and Hansan. The city was recently created when Ch’ungmu City and T’ongyong County were amalgamated. Geographically, T’ongyong is made up of a peninsula, an irregular piece of land connected to the peninsula by an isthmus, and over 140 islands. Highway 14 crosses a narrow strait to link the city with Kôje Island to the east. Because of its location on the southern coast, T’ongyong has a mild climate with an average temperature of 14.1°C. The city receives an average annual rainfall of 1,358mm.

About twenty-four per cent of T’ongyong’s land is agricultural. The area’s rugged terrain requires that most farming activities are devoted to dry-field crops such as garlic and sweet potato. In 1961, however, an experimental tropical fruit farming operation was started in Kwangdo Township. Taking advantage of the temperate climate, farmers now use greenhouse cultivation for fruits pineapple, banana, papaya and avocado. With over thirty-three varieties of tropical fruit trees in its orchards, the former experimental farm is now one of Korea’s key producers of tropical fruit.

The waters off the coast of T’ongyong are, in most places, only five to fifteen metres deep, which makes for good fishing. Local fishermen catch mackerel, sea bream, cod, yellowtail and anchovy. In particular, dried anchovy from Sanyang Township and the Hansan and Yokchi islands are acclaimed for their excellent flavour. Protected by islands which serve as breakwaters, the sea is usually placid and the water is unpolluted. As a result, the area is also suitable for marine-product farming. Eels, sea squirt and laver are all cultivated here, and there are also a number of cultured-pearl farms. Oysters grown here meet eighty per cent of the country’s table-oyster demand. The city’s industrial sector is small, with a few factories producing machinery, chemical products and textiles.

With its clear blue waters and numerous picturesque islands, T’ongyong is one of Korea’s top seaside vacation spots. In summer, visitors flock to the city to swim off the beaches or to go sailing, boating and windsurfing. In order to protect the area’s scenic wonders, T’ongyong’s islands have been designated Hallyo National Marine Park.

The city is famous as the place where Admiral Yi Sunshin (1542-1598) defeated the Japanese during the Hideyoshi Invasions (1592-1598). Yi invented the kôbûksôn (turtle ship), the world’s first ironclad warship, and in a classic naval battle, defeated a much larger Japanese armada. Yi’s naval base was on Hansan Island. In fact, ‘T’ongyong’ is an abbreviation of samdo sugun t’ongje’yông -- the naval headquarter of the three southern provinces. Ch’ungmu, the former name of the town of T’ongyong, comes from ‘Ch’ungmugong’ (Lord of Loyalty and Valour), a posthumous title conferred on the admiral by the king. Northwest of City Hall, one finds Ch’ungnyolsa, a shrine commemorating Yi’s naval exploits. The shrine houses eight objects that Yi received as gifts from the Ming royal house. Every October, a festival is held celebrating the victory of Hansan Island. The event includes a parade of men dressed in Chosôn naval uniform. At night, regional folk performances such as the Ogwangdae dance drama and sword dance are held.

Other historical sites in the area include Yonghwa Temple just north of Mt. Yonghwa (461m), Anjông Temple in Kwangdo Township and T’ongyong Hyanggyo, a Confucian school founded in 1901 in Kwangdo Township’s Chungnim Village.
Tae Choyong (?-719)

Tae Choyong, also known as King Ko, was the founder of Parhae, and ruled from 699 to 719. Parhae's people were immigrants from the fallen Koguryo kingdom and they settled in the northern part of the Korean peninsula and in Manchuria. Tae had been a general in Koguryo, and was among those taken prisoner and forcibly removed to the Yingzhou area of Manchuria. However, on an insurrection by the Khitan people, Tae formed an alliance with the Malgal leader Kolsabiu and led a band of followers to Dongmou-shan, where he founded the Chin kingdom, declaring himself king. The name Parhae was not adopted until 713. In addition to refugees from the former Koguryo, Parhae included a large number of the Malgal people.

Parhae was in a difficult international situation from its inception as it had both the Shilla and Tang states to contend with, and thus its relations with the peoples to the north of China were quite important. With its territorial foundations established during the reign of Tae, Parhae came eventually to occupy large portions of the former Koguryo domain, extending as far as the Liaodong Peninsula. The power structure of Parhae was dominated by a numerically small group of Koguryo emigrants, and the ruled class was largely composed of the Malgal people. Parhae considered itself the successor of the Koguryo tradition, and this can be seen in the official correspondence with Japan, which includes reference to this. Also, Parhae did not see its people as being a separate people from Shilla, and the two kingdoms often referred to each other as the Northern and Southern nations. Hence, it is clear that Parhae was a Korean kingdom and moreover, a continuation of Koguryo.

King Ko was succeeded by his son, King Mu (r. 720-738), who largely consolidated the territorial extent of the kingdom that his father had founded. He also expanded Parhae's international contacts to include Japan and the Tujue (Eastern Turk) people, thus countering the Tang-Shilla alliance.

Tae Myongyul chikhae

Tae Myongyul chikhae

[Tae Myongyul chikhae]

[Taebong Library]

Taebong Library is located in Taebong-dong in Taegu's Chung Ward. This library was originally named Kyongsang Pukto Haksang Tosogwan and was opened in May 1971. It acquired its present name on 25 March 1991. Today, the library consists of six reading rooms, a room for general works (first floor), a children's collection (second floor), a room for reference materials and periodicals (third floor), a public lecture hall and multi-media facility (fourth floor), and a cafeteria. In 1998, the library’s collection comprised approximately 121,000 general works, 81,000 works of reference, 8,000 children’s books and nearly 5,000 theses. The Taebong library also offers classes for the general public on diverse subjects, such as oriental philosophy and calligraphy.

[Taeborum]

[Taeborum]

[Taedong pōp (Uniform Land Tax Law)]

[Taedong pōp (Uniform Land Tax Law)]

[Taedong River]

The Taedong River flows from the western part of the Nangnim Mountain Range to the Yellow Sea. About 438 km long, the river is the fifth largest in Korea. During Koguryo, it was known as both the P'ae River and the Wangsŏng River, while its present name has been used since Koryŏ. With its source on Mt. Tongbaek and Mt. Sobaek, the river’s main
flow is to the southwest, where it joins the Mat'an River near Tökch'ŏn. In the vicinity of Pukch'ang, the Taedong turns south, and after combining with the Changsŏn River near Sunch'ŏn and the Piryu River near Sŏngch'ŏn, it changes direction again to the southwest, where it is joined by the Nam River. From this point, it widens and expands in volume as it passes through extensive plains in the area around P’yŏngyang. It is then joined by Hwangju Stream and Chaeryŏng River before entering the Yellow Sea at Kwangnyang Bay near Namp’o.

Humans have lived near the river since Neolithic times. On Mt. Sŏngni in Tökch’ŏn County, the skull of a young girl with both Homo erectus and Homo sapiens neanderthal features has been discovered. Neolithic era pottery has been found in Onch’ŏn County’s Kungsan Village and Ch’ŏngho Village. Fishing-net sinkers from the late Neolithic period have been found at P’yŏngyang’s Kŭmt’an Village, indicating the importance of fishing at this time. Also, the indication of square and rectangular huts has been noted in this area. As evidence of early agriculture, carbonised millet has been discovered in P’yŏngyang’s Namgyŏng Village. Artefacts from the early Iron Age found near the river, include bronze daggers, decorative mirrors, iron weapons, farming implements and other tools.

Throughout history, the river’s depth along with its gradual decline has made it important as a means of transportation. The lower reaches, from Kwangnyang Bay to Songnim are navigable by large seagoing vessels (4-5 000 ton), while ships of about half this size can navigate the extra sixty-three kms. upstream to Posanp’o. Much smaller ships, limited to about thirty tons displacement can reach P’yŏngyang, while smaller boats still can safely go on to Tökch’ŏn, some two-hundred and sixty kms. from the mouth of the river at Kwangnyang Bay. Thus, sixty per cent of the river is navigable, depending on the size of the craft. Before railways and roads were built, the Taedong was the primary means of transport of goods for barter and trade. Nowadays, the river is particularly useful as a way of transporting timber from the upper section of the river to P’yŏngyang and Namp’o.

The riverain of the Taedong is well-suited to the growing of dry-field crops such as barley, wheat, corn and sweet potato. In addition, the fertile Chaeryŏng Plain has, since ancient times, been famous as a producer of high quality rice. In the hilly areas found along some stretches of the river, apples and chestnuts are grown, and in the mountainous regions, there are cattle farms and sericulture is common. Tobacco and cotton are also grown. The riverain contains more than ninety per cent of North Korea’s total coal deposits. Iron, tungsten, gold, silver, clay, lime, apatite, lead, zinc, molybdenum, asbestos and copper are also mined or quarried.

**Taedong Sŏgwan**

*Taedong unbu kunok* (Encyclopedia of Korea, Arranged by Rhyme)

*Taedong unbu kunok* is an encyclopaedia of Korea that was compiled by Kwŏn Munhae (1534-1591) during the reign of King Sŏnjo (r. 1567-1608). This woodblock-printed work consists of twenty volumes in twenty fascicles. The compiler used Chinese and Korean historical documents to record items concerning Korea from the time of Tan’gun Chosŏn up until the reign of Sŏnjo. The work encompasses areas such as history, geography, personages, literature, flora and fauna and is arranged according to rhyme. Kwŏn began the compilation work on this encyclopaedia when he was magistrate of Taegu in 1589. It was modelled after the *Yunfu chunyu* compiled during the Chinese Yuan dynasty.

The contents of this voluminous work are quite varied and contain descriptions of many different natural objects such as the names and descriptions of trees, grasses and flowers, geographical features of various regions and country names. The accounts of historical personages include filial sons, virtuous women and loyal retainers. Other entries of note
include the history of the Korean states, and linguistic aspects such as proverbs, colloquial language and slang of the common people. This work is also valuable in that it includes references to many books that predate the 1592 Japanese Invasion and were destroyed in the conflict. Therefore, the legends that it preserves from the *Sui chôn* (Tales of the Bizarre) are also highly valued.

A photocopy of *Taedong unbu kunok* was reissued in the 1950s by Chongyang Sa Publishing Company. The original wooden printing blocks for this work are presently preserved at the home of the author’s descendants.

**Taegak Kuksa (see Ùich’on)**

**Taegu Metropolitan City**

Situated in the southern part of North Kyŏngsang Province, Taegu covers an area of 885.57 square kilometres. With a population of 2,479,000 (as of Dec. 31, 1996), it is Korea’s third largest city. Although Taegu was previously a major city, most of the city’s population growth occurred after the Korean War. Mt. P’al’gong (1,193m) rises in the northwest and Mt. Shinsŏng (653m) stands in the south of Taegu. The built up area of the city is located in a flat basin between these mountains. Local weather is characterised by sharp seasonal fluctuations. Since radiated heat rising from the city cannot easily escape the basin, summers here are especially hot. On August 1, 1942, a temperature of 40°C was recorded, this being the highest temperature ever recorded in Korea.

Due to the city’s rapid urbanisation, only about 1.5 per cent of the population is employed in the agricultural sector. The city is traditionally famous for its apples, but most of the area’s apples are now grown in nearby Kunwi or Ùisŏng counties. About half of the city’s factories produce textiles, and there are also a large number of factories producing machinery and metal goods. Small and medium-sized factories in the city produce food stuffs, machine parts and prefabricated metal. As a regional transportation hub, the city has six bus termini, a subway, a railway line and an airport. With its extensive transportation network, the city serves as an important commercial centre for the area. There are a number of wholesale markets here. Sŏmun Market is particularly important as a major outlet for textiles. About one kilometre south of the Taegu train station lies the Herbal Medicine Market, one of the largest such markets in the nation.

There are a number of parks and resorts in the city. At Taegu’s southern end is Mt. Ap Park. A cable car runs 800m to the summit of Mt. Ap. Near the cable car base, one finds the Memorial Museum of Victory of the Naktong River, which commemorates a victorious battle in this area during the Korean War. The Taesŏng and Taedŏk temples are also found here. Taegu Tower rises in the southwest part of the city. Here one finds Turyu Park and various recreational facilities including a swimming pool, roller skating rink, Cultural and Arts Hall, and a baseball field. In Talsŏng-dong lies Talsŏng Park. Residents come here to enjoy the thick forest, see the zoo and attend cultural exhibitions and lectures in the park’s cultural hall. In Susŏng ward (*ku*), there is a children’s park and Susŏng Resort. At the resort is Susŏng Reservoir which serves as a giant ice-skating rink in the winter.

In addition to its parks, the city also boasts a large number of historical sites. Historically, the most important Buddhist temples in the area are Tonghwa Temple and P’agye Temple at the foot of Mt. P’al’gong (See P’al’gong Mountain and Tonghwa Temple), and also Pukchijang Temple. In addition, there are a number of old pavilions in the area. Kwan’ungnu, in Talsŏng Park, was first built in 1601 and was moved to its present location in 1906. Hwansŏngjong, in Sŏbyŏn-dog in Puk ward, was built in honour of Yi Chu, a leader of irregular forces fighting against the Japanese during the Hideyoshi Invasions (1592-1598). The characters on the pavilion’s plaque were written by Hŭngsŏn Taewŏn’gun (1820-1898). There are also a number of old Confucian schools in the area,
such as Ch’ilgok Hyanggyo in Puk ward, Taegu Hyanggyo in Chung ward, Kuam Sŏwŏn in Chung ward, Och’ŏn Sŏwŏn near Mt. Yongji (629m) and Yongyŏng Sŏwŏn to the west of Mt. Munam (431m). Modern schools of higher education include Kyungpook National University in Puk ward, Keimyung University in Shindang-dong, Shinil Junior College in Susŏng ward, Taegu Nursing College and Taegu Junior College in Puk ward, Taegu National University of Education in Nam ward and a branch of Taegu University in Nam ward.

Taegwan Ridge (Taegwallyŏng)

The Taegwan Ridge (832 metres) is situated in Kangwŏn Province, south-west of Kangnŭng. The ridge connects the T’aebaek Mountain Range with the Coastal Range. Streams on the east of the mountain flow down into Oship Stream, then past Kangnŭng and into the East Sea. On the western side, run-off forms Song Stream which flows into the southern branch of the Han River. The area’s weather is characterised by cold temperatures, high precipitation and heavy snowfall during the winter. The area is now accessible via the Yŏngdong Expressway which runs from Seoul to Kangnŭng.

Taehan Chaganghoe (see Korean Association for Self-Strengthening)

Taehan kyenyŏnsa (The Last Years of Chosŏn)

Taehan kyenyŏnsa is a history of the last forty-seven years of the Chosŏn period written by Chŏng Kyo (1856-1925). This work covers the period from 1864 until the Japanese annexation in 1910 and is composed of a total of nine volumes. Taehan kyenyŏnsa chronicles the major events of the last years of the Chosŏn period, and in particular gives much attention to the activities of the Tongnip hyŏphoe (Independence Club), of which the author was a member. Other notable records in this work include the intrigues of the foreign powers that were vying for supremacy in Korea and the corruption of the Korean government.

This work is of particular value in understanding the activities of the Tongnip hyŏphoe, which played a major role in the politics of Korea during the waning days of Chosŏn. The original manuscript is presently in the possession of Seoul National University Library.

Taehan maeil shinbo

The Taehan maeil shinbo was a newspaper published at the end of the Great Han Empire by Ernest T. Bethell. Published in both Korean and English, it was launched on 18 July 1904, in Seoul. Others on the early staff of the newspaper include Yang Kit’ak who directed business affairs; chief editor Pak Ŭnshik; Shin Ch’aeho; Ch’oe Ik; and Chang Talsŏn. The Taehan maeil shinbo initially had six pages, two in Korean and four in English. The staff sought to create a newspaper to embrace the entry of modernisation and reform to Korea, and one which upheld the rights of the Korean people. The newspaper was also published entirely in English, not only to inform the English-speaking public of news and events, but also to present the plight of the Korean nation to an international audience. It was called the The Korea Daily News.

The Taehan maeil shinbo was borne of turbulent times and as Korean sovereignty was gradually usurped by Japan, the Japanese authorities were wary of the power of the Korean press. Hence, a law regulating the publication of newspapers was enacted in 1907 by the Residency-General, and the Korean press was soon brought under strict control by the Japanese. Nevertheless, to keep the newspaper away from Japanese censorship, editorial control was transferred to foreigners in Korea who were beyond the grasp of the Japanese. While Bethell’s action helped his newspaper remain out of Japanese reach, such was the
combative nature of the newspaper’s staff, that they posted a sign over the entrance to the newspaper’s office proclaiming, ‘No Entry to Japanese’. Their action soon resulted in Bethell eventually having to relinquish his post. Not discouraged, though, the staff sought a succession of other foreigners to nominally act as publishers, beginning in October 1907 with the British Consul General, Cockburn. After annexation, however, such technicalities became pointless and the Japanese seized control of the newspaper, renaming it the Maeil shinbo.

The Maeil shinbo was published continually throughout the colonial period and served as the official mouthpiece for the Japanese Government-General. After Korea’s liberation in 1945, it was renamed the Seoul shinmun and it is still being published today.

**Taehan munjŏn (Korean Grammar)**

*Taehan munjŏn* is a grammar of Korean written by Yun Kilchun in 1909. It is of one volume and printed with movable type. Through the introductory remarks in this book, we are told that the contents represent some thirty years of research and many revisions by the author. It is thought that this work was written during the time of Yun’s exile in Japan from 1896 to 1907 and represents a revision and reworking of the author’s *Chosŏn munjŏn* (Chosŏn Grammar) that was written in 1895. Additionally, it is thought that the *Taehan munjŏn* published by Ch’oe Kwangok in January 1908, is also the work of Yun as it is essentially the same as *Chosŏn munjŏn*. On the other hand, the 1909 *Taehan munjŏn* represents a new work that is much larger and more detailed than the earlier works.

The contents of *Taehan munjŏn* are divided into three main sections of an introduction, speech and syntax, and the book itself is designed as a textbook of the Korean language. Moreover, the 1909 work corrects some errors made in the classification of parts of speech made in *Chosŏn munjŏn* and the 1908 *Taehan munjŏn*. Yun’s work is still of rich value to scholars of the Korean language, for its concise explanation of grammar, and is still useful for an historic examination of the Korean language and its systematisation.

**Taehan pulgyo ch’ŏngwha-jong**

Taehan pulgyo ch’ŏngwha-jong is a Korean Buddhist order. Its beginnings can be traced to the dispute, which intensified after the Korean War, between those who advocated a married Buddhist clergy and those who insisted that the clergy be celibate. In 1966 monks from Paegyang Temple and other monasteries attempted to reach a comprehensive accord (ch’ŏngwha) between the feuding factions. Ideologically, the Paegyang monks et al based their position on the syncretic thought of Wŏnhyo (617-686), the patriotic ideals of Hyujŏng (1520-1604) and the Buddhist reforms advocated by Han Yongun (1879-1944). Unable to bring its mediation to a successful conclusion, the group, headed by Ch’oe Tügyŏn, became a separate organisation known as the Ch’ŏngwhahoe, on 15 May 1969. Ten years later it was officially registered as Taehan Pulgyo Ch’ŏngwha-jong.

At present, the order has its headquarters in Chongno District in Seoul. It pays homage to Sakyamuni Buddha, regards Pou (1301-1382, styled T’aego) as its founding patriarch (chongjo) and accepts the Heart Sutra (Kor. Panya shim gyŏng) as its fundamental scripture. In the mid-1990s, the order had 885 monks and about 670 temples.

**Taehan pulgyo ch’ŏnt’ae-jong**

Taehan pulgyo ch’ŏnt’ae-jong is a Buddhist order founded by Pak Sangwŏl on 24 January 1967. The order’s headquarter is at Kuin Temple, a large monastic complex built in 1945 along a narrow valley in North Ch’ungch’ŏng Province’s Tanyang County. Basing itself on the Ch’ŏnt’ae (Ch. Tiantai) teachings, the sect regards the Saddharma-pundarika sutra (Kor. Pŏphwa kyŏng) as its chief scripture and Uich’ŏn (Grand Master Taegak, 1055-
1280

1101) as its founding patriarch (chongjo). From details given in 1992, the order has 450 ordained monks and over 200 temples.

**Taehan pulgyo chin’gak-chong**

Taehan pulgyo chin’gak-chong is a Korean Buddhist order founded on 14 June 1947 by Son Kyusang in Sōngsŏ, North Kyŏngsang Province. In December 1949, the organisation was named Shimin Pulgyo and in the years that followed, centres called Shinindang were set up in Kyŏngju, P’ohang and Taegu. In August 1953, the order acquired its present name, with Son assuming formal leadership under the title Taejongsa. With the death of Son Kyusang in October 1963, Son Taeryŏn became head of the order and in 1966, the order’s headquarters transferred to Hawŏlgok-dong in Seoul’s Sŏnbuk Ward.

The Taehan Pulgyo Chin’gak-chong is based on the Shininjong (Divine Seal Sect) which was founded by Myŏngnang during the reign of the Shilla Queen Sŏndŏk (632-647). As a Tantric sect, members of the order pay homage to Vairocana Buddha (Kor. Pirojanabul). In mid-1992, the order had 103 temples, 161 monks and 600,000 lay members. As well as its religious activities, the order operates middle and high schools in Seoul and Taegu.

**Taehan pulgyo chinŏn-jong**

Taehan pulgyo chinŏn-jong is a Korean Buddhist order which began as a group of Buddhist centres established in P’ohang by Son Haebong in 1948. With the setting-up of a centre in Ulsan in 1954, the organisation was officially registered as the Taehan Pulgyo Ch’amhoedang Kyodohoe. After several more name changes, it was registered under its present name in 1972.

The order regards the Shilla monk Hyet’ong as its patriarch (chongjo). Hyet’ong studied esoteric Buddhism in Tang China and founded the Ch’ongjijong (Dharani Sect) when he returned to Korea in 665. Doctrinally, the order mainly pays homage to the Buddha Taeil (Mahavairocana). Members are encouraged to undertake religious practices for both personal development and the betterment of the nation. A principal practice involves recitation of a Sanskrit mantra (e.g. ‘Om mane padme hum’) in order to purify the karma of body, speech and mind, and develop the virtues known as the six perfections (Kor. yuk parami). The order considers Mahayana tantric texts such as the Dapiluzhena chengfo jing (Kor. Taebiroch’ana songbul kyŏng) to be the most authoritative Buddhist scriptures. As of 1992, the order consisted of some twenty temples and twenty-three monks.

**Taehan pulgyo chŏngt’o-jong**

Founded in Seoul in 1965 by Shin Tonghwan, Taehan pulgyo chŏngt’o-jong is a Korean Buddhist order based on the Pure Land (Kor. Chŏngt’o) Buddhism tradition which originated in India and China and was introduced into Korea during the Three Kingdoms. Doctrinally, the order regards the Wuliangshou jing (Kor. Muryangsu kyŏng) as its basic scripture. It officially registered its present name in 1972. Today, its headquarter is located at Pulsŏng Temple in Seoul’s Pulgwang-dong.

**Taehan pulgyo hwaŏm-jong**

Taehan pulgyo hwaŏm-jong is a Buddhist order founded in 1920 at Yaksa Temple on Inch’ŏn’s Mt. Manwŏl with Han Chunhae as its first leader. The order was revived in the 1960s, when Han Yŏngsŏk took possession of a former Japanese monastery in Inch’ŏn’s Shinhŭng-dong, calling it Haegwang Temple. In 1973, the order was officially registered under its present name. By 1988, it had 74 temples, 96 monks and 56,000 followers.
Doctrinally, the order is based on the Avatamsaka Sutra (Kor. *Hwaŏm kyŏng*) and the Bodhisattva ideal. As to spiritual practice, it advocates the dual cultivation of calmness and insight (Kor. *chigwan*; the two fundamental aspects of Buddhist meditation). But it also recognises *yŏmbul* (recollecting the Buddha) as an equally valid approach.

**Taehan pulgyo ilsŭng-jong**

Taehan pulgyo ilsŭng-jong is a Buddhist order founded at Seoul’s Wŏn’gu Temple (present Ilsŭng Temple) by Ch’oe Hyejong on 10 February 1968. The order is based on the ‘one-vehicle’ (Kor. ilsŭng) teachings of the *Saddharma-pundarika Sutra* (Kor. *Pŏphwa kyŏng*). Its present name, which was adopted in 1973, comes from a line in the Sutra: ‘Within the hundred-thousand realms of the Buddhas, there is only one vehicle [leading to awakening], not two or three.’ In the early 1990s, the order had 380 temples and nearly 700 monks.

**Taehan pulgyo mirûk-chong**

The Taehan pulgyo mirûk-chong is a Korean Buddhist order devoted to Maitreya (Kor. Mirûk), the future Buddha. The order has an oecumenical outlook, adopting elements of Confucianism and Daoism. Founded by Kim Kyeju in South Cholla Province on 9 September 1942, the sect was initially called Mugyo, but was renamed Muûlgyo in 1946. On Kim’s death in 1959, Kim Honghyŏn assumed leadership. Some five years later, the order was officially registered under its present name. Its headquarter is in Koch’ang County in North Cholla Province. At the end of the 1980s, there were 107 temples, 119 monks and more than 150 000 followers.

**Taehan pulgyo pomun-jong**

Taehan pulgyo pomun-jong is a Korean Buddhist sect founded by the Bhikkhuni (Buddhist nun) Yi Kûng’t’an on 20 April 1972, at Pomun Temple in Seoul. The sect is unique as the only Buddhist order in the world with an exclusively female clergy. The order bases itself on the fundamental teachings of Sakyamuni Buddha and the soteriological ideals of Avalokitesvara Bodhisattva (Kor. *Kwanseŭm Posal*). In practical terms, the order emphasises both personal cultivation leading to awakening and social welfare projects such as schools and nursing homes. The Pomunjong considers Mahaprajapati (the Buddha’s aunt and step-mother who became the first Buddhist nun) as its founding patriarch (chongjo); the Qin (221-207 B.C.E.) Chinese Bhikkhuni Jingjian as the patriarch who transmitted the Dharma (chŏnbŏpcho); and the Shilla Bhikkhuni Pomnyu as the patriarch who revived the order (chunghŭngjo). With the arrival of the 1990s, the order had 33 temples, 172 nuns and 46 743 lay members. The order’s clergy, like those of the Chogye order, are strictly celibate and abstain from eating meat.

**Taehan pulgyo pŏpsang-jong**

Taehan pulgyo pŏpsang-jong is a Korean Buddhist order founded on 15 March 1969 with Chŏn Yongdong as its first Grand Patriarch (Chongjŏng). The order was modeled on the Maitreya Buddhism of Kim Hyŏngnyŏl, the chief disciple of Kang Ilsun (styled Chūngsan). Regarding the Shilla vinaya master Chinp’yo as its founding patriarch (chongjo), the order worships Maitreya, the future Buddha, and advocates a lay form of Buddhism based on compassion, the ‘ten benevolent forms of conduct’ (shipsŏn) and service to society. Through these teachings, the order aims to manifest paradise on earth. Pŏpsang-jong temples generally have a world map enshrined on the altar. The Taehan Pulgyo Pŏpsang-jong has its headquarters in P’yŏngch’ang-dong in Seoul. In the early 1990s, the order had of 242 temples, 390 monks and 147 721 lay members.

**Taehan pulgyo purip-chong**
Taehan pulgyo purip-chong is a Korean Buddhist order founded by Yi Yongi (styled Hongson) on 8 December 1965. The order regards Uich’ŏn (Grand Master Taegak, 1055-1101) as its patriarch (chongjo). Its headquarters is at Myogak Temple in Sungin-dong in Seoul. Ideologically, the sect is based on the philosophy of the Lotus Sutra (Kor. Pŏphwa kyŏng). For religious practice, it advocates the dual cultivation of calmness and wisdom. In the mid-1980s, the order consisted of 48 temples, 76 monks and 18 000 lay members.

Taehan pulgyo wŏnhyo-jong

Taehan pulgyo wŏnhyo-jong was founded by Kim Kyŏngt’aek on 10 July 1963 in Kyŏngju. In 1967, the order adopted Mangwŏl Temple in Kyŏngju’s Pae-dong as its headquarters and ten years later, it acquired its present name. Today, its headquarters is located at Anyang Hermitage in Seoul’s Ch’angshin-dong.

With the Korean monk Wŏnhyo (617-686) as its patriarch, the order advocates a practical lay form of Buddhism based on Sakyamuni Buddha’s teachings and Wŏnhyo’s doctrine of the harmonisation of disputes (hwajaeng). Through these teachings, the order aims to transform society, so as to manifest the Buddhist Pure Land (Kor. chŏngt’o) on earth. The order’s key scriptures are Wŏnhyo’s works: Kŭmgang sammae kyŏng non (Treatise on the Diamond Samadhi Sutra) Kishin non haedong so (Kor. commentary on the Treatise on the Sraddhotpada Sastra; Awakening Faith) Pŏphwa kyŏng chongyo, (Essentials of the Lotus Sutra); Yŏrban kyŏng chongyo (Essence of Nirvana Sutra); Muryangsu kyŏng chongyo (The Essentials on the Infinite Life Sutra); and Palshim suhaeng chang (Treatise on Awakening Faith and Practice).

Wŏnhyo’s work Posal kyebon chibŏm yogi (Essentials Concerning the Maintaining and Violating of the Bodhisattva Precepts) sets the ethical standards of conduct for members of the order; but some of the tenets have been reinterpreted so as to accord with more modern forms of lay Buddhist practice. As of 1992, the order had some 300 temples and about 320 monks.

Taehan pulgyo yonghwa-jong

Taehan pulgyo yonghwa-jong is a Korean Buddhist order founded in 1931 by Sŏ Paegil and Cho Chesŭng. The order regards the Indian monk Asanga (Kor. Much’ak) and the Chinese monk Xuanzang (600-664) as its founding patriarchs (chongjo); and the Shilla monk Chinpy’o as the founder of the order in Korea. Initially established at Kusŏng Temple in Kurye (South Cholla Province), the order expanded with the creation of a mission in Hadong (South Kyongsang Province) in 1935, followed by the construction of Sangbuk Temple, the order’s training headquarters. In 1947, the temple facilities were transferred to Wibong Temple in Wanju. At the new site, the monks practised a regimen combining formal sitting meditation with farming. In 1955, Yonghwa Temple was founded in Kimje, and in December 1963, the order was registered as Taehan Pulgyo Yonghwa-jong. Today, the order’s centre is at Wŏn’gak Temple in the city of Chŏnju in North Cholla Province.

According to the order, each devotee should strive for enlightenment, so as to bring forth the enlightened epoch of Maitreya, the future Buddha. Although nominally Buddhist, the sect is ideologically related to Chŭngsan Taedogyo, an indigenous religion founded by Kang Ilsun. In the early 1990s, Taehan Pulgyo Yonghwa-jong consisted of 23 temples, 61 monks and 26 185 lay members.

Taehŭksan Island

For its administration, Taehŭksan Island is part of Hüksan Township in South Cholla
Province's Shinan County. The island covers an area of 19.7 sq. kms. and as of 1985, had a population of 5,138. Most live in the villages of Chin and Ye. With Kittae Peak (378m) in the west, Sönyu Peak (300m) in the south and Sangna Peak (227m) in the north, the entire island consists of rugged mountainous terrain. Taehüksan has an average annual temperature of 13.9 deg. C. and an annual rainfall of 843 mm.

Ye, the largest village, has a safe harbour which earlier served as a whaling post. Nowadays, it berths a fleet of fishing vessels. Fish catches and other marine products include harvest fish, yellow corbina, abalone, scallops, brown seaweed and underwater stone moss. Skate from the island’s waters are considered especially good. Cultivated land is generally limited to small household plots. On the 1.71 sq. kms. of arable land on the island, sweet potato; barley; varieties of bean; garlic; and sesame are the usual crops.

The island was first settled in 828 C.E. when Chang Pogo (?-846) established Ch’ônghaejin on Wan Island as a base for trade with Tang China. The 2,300-metre-long Panwôl (Half Moon) Fortress in Chin Village was purportedly built by Chang Pogo to repel Japanese pirates. Although less of a tourist destination than nearby Hong Island, Taehüksan offers many scenic attractions. Mt. Ch’illak’s summit affords an excellent vantage point. There is also the fifty metre-high Ch’ottae (Candlestick Rock), which has a large cave at its base. The rock is also called Tottae (Sail Boat Rock) because of its triangular shape. The island is included in the Tadohae National Marine Park.

Taehüksan Island has a number of interesting customs. As on Cheju Island, the residents use the island’s numerous stones to build walls enclosing their fields. Traditionally, stones are also attached to ropes placed over house roofs to prevent damage from the strong winds. The villages have shrines where the local tutelary deity is worshipped. On each lunar New Year in Chin Village, an elaborate three-day ceremony is held to ensure the safety of fishermen and a bountiful catch.

Taehŭng Temple

[Architecture]

*Taejanggyŏng* (see Buddhist canon, Korean)

*Taejŏn hoet’ong* (Comprehensive Collection of the National Code)

*Taejŏn hoet’ong* which was compiled and promulgated in 1865, is a collection of legal codes from the beginning of the Chosŏn period. This woodblock-printed work is composed of six volumes in five fascicles. It was designed to simplify all of the various legal codes of the Chosŏn period by placing them all into one comprehensive work. The text was classified into the six codes (*yukchon*) beginning with *ijŏn*, which defines the regulations for the government bureaucracy, *hojŏn*, which covers items relating to the national economy and finance and *yejŏn*, which dealt with national rites, educational systems and customs concerning marriage and death. The other codes are the *pyŏngjŏn*, which outlined military regulations, *hyŏngjŏn*, which presented regulations concerning the justice system and the *kongjŏn*, which covered matters concerning roads, measurement, handicraft industries and mining.

*Taejŏn hoet’ong* covers many aspects of Chosŏn society in a comprehensive manner. The various codes contained in this work permit understanding of the diverse systems that regulated different spheres of life in this period. To denote which legal code that laws had originally been established under, this work uses the Chinese character *wŏn* (original) to indicate those regulations that originated in *Kyǒngguk taejŏn* (National Code) of 1471 and *sok* (continuance) to indicate the regulations first put forth in *Sok taejŏn* (Supplement to the National Code) of 1746. In addition, the character *chung* (supplement) is used to clarify those items that were added after the *Sok taejŏn*, and *po* (repair) to mark the regulations that
first appeared in this work. Therefore, *Taejŏn hoet’ong* is quite valuable for studying the changes and progression of the legal code in the Chosŏn period.

**Taejŏn Metropolitan City**

Situated in the border of South and North Ch’ungch’ŏng Provinces, Taejŏn is comprised of the wards (ku) of Taedŏk, Tong, Sŏ, Yusŏng and Chung. Having recently been expanded to include the areas previously known as Taedŏk County, the city covers an area of 539.87 square kilometres and has a population of 1,298,000 (as of Dec. 31, 1996). Taejŏn sits in a basin surrounded by Mt. Kyeryong to the west, the Noryang Mountain Range to the east, Mt. Kŭmbyŏng (364m) to the north and Mt. An’gŏng (470m) and Mt. Manin (537m) to the south. In the northeast lies Taech’ŏng Lake, a large reservoir that was created with the building of Taech’ŏng Dam.

Most of the city’s farms are located in the outlying areas previously known as Taedŏk County. Rice is the area’s main crop, but barley, wheat, green vegetables, tobacco, ginseng and fruit crops are also common. Taejŏn is best known as a key industrial and commercial centre. Located in the centre of South Korea, the city has excellent road and railway links to other major cities. About 18 large companies have set up here, but the city’s industrial sector is dominated by medium and small-sized enterprises. Factories here primarily produce textiles, machinery, chemical goods and food stuffs.

Due to its central location, the city attracts visitors from around the nation. Typical tourist destinations within the city include Wŏndong Market in Tong ward, Taejŏn Tower, Yusŏng Hot Spring in Sŏ ward, and Mt. Pomun Park. Located in the southern part of the city, Mt. Pomun Park contains fifteen Buddhist temples as well as an amusement park for children. On the northern border of the city just east of the Kyŏngbu Expressway, one finds the Shint’anjin Swimming Resort. Situated on the Kŭm River, this picturesque spot boasts clear water and about half a kilometre of sandy beach.

Tourists also come to see the city’s historical relics and sites. Buddhist artefacts include a stone carving of a standing Bodhisattva figure (South Ch’ungch’ŏng Province Tangible Cultural Asset No. 59) at Pongso Temple and a stupa at Chungam Temple. There are also a number of old Confucian schools in the area, such as Chinjam Hyanggyo in the southwest corner of the city, Hoedŏk Hyanggyo next to the Kyŏngbu Expressway, Sunghyŏn Sŏwŏn to the west of Kam Stream and Tosan Sŏwŏn to the west of Yudong Stream. Namgan Chŏngsa in Kayang-dong, was a lecture hall built by the neo-Confucian scholar Song Shiyŏl (1607-1689). It is also where Song’s disciples published his work *Songja Taejŏn*.

There are a large number of colleges and universities in the area, to including Ch’ungnam Electronics College in Yusŏng ward, Ch’ungnam Medical College in Chung ward, Ch’ungnam National University in Yusŏng ward, Chungyung Industrial College in Tong ward, Hannam University in Taedŏk ward, Korea Baptist Theological University Seminary in Yusŏng ward, Mok Won University in Chung ward, Pai Chai University in Sŏ ward, Taejon University in Tong ward and Ulji Medical College in Chung ward.

**Taejŏnggyo (see New Religion)**

**Taenanji Island**

Situated at the mouth of Sŏsan Bay, Taenanji Island is part of Sŏngmun Township in South Ch’ungch’ŏng Province’s Tangjin County. Almost one km. southeast of the island lies the smaller Sonanjí Island. Taenanji is 3.05 sq. kms.in area and has a 9-km.-long coastline. The island’s topography is mainly low hills, the highest point being 119 metres.
mainly to cold winds from the northwest, Taenanji experiences severe winters. The island has an average yearly temperature of 11.4°C and an average rainfall of 1,180mm.

Most of Taenanji's residents live in the centre of the island and work the land. Local crops include rice, barley, beans and sweet potato. Marine products include sea-salt and shellfish. Visitors are attracted to the beautiful beaches on the island's west coast. There is a twice-daily ferry service between the island and the mainland.

The island's name is said to come from a local legend. According to this, a man with the surname of Ha lived was shipwrecked on the island. In a dream, an enlightened man (a Daoist sage) appeared and said, 'I am the yellow dragon that protects this island. Tomorrow I will fight a blue dragon. At this time, you must take the arrow I give you and slay the blue dragon.' Ha did as he was told, but when he shot the arrow he missed and killed the yellow dragon instead. Orchids (nun) grew where the dragon died and after Ha passed away, a strange grass (chich'o) grew from his tomb. As a result, the island came to be known as Taenanji (Greater Orchid Grass) Island.

**Taeryŏng River**

As a tributary of the Ch'ongch'ŏn River, the Taeryŏng River flows 150 kms. through North P'yŏngan Province. The river's main branch begins at Kyeban Ridge in Sakchu County and flows south through the Chogyuryŏng Mountain Range to merge with Kamun Stream, Honggyŏngnae Stream and Illi River. In Sakchu County's Oenam Township, the river turns to the southeast where it joins the Ch'ongch'ŏn River and flows then flows into Sŏthan Bay. On the lower reaches of the river, there is an extensive plain. Totalling nearly 6,000 hectares, the plain is an important grain-producing region. Although the river's lower section contains a high volume of water, its descent is too gradual for efficient hydro-electric power generation. As a result, the river is chiefly used for irrigation. The river is navigable up to Pakch'ŏn County. During the area's harsh winters, the river freezes over making it possible for both humans and farm animals to cross. In ancient times, the river was known as Chin River, Kaesa River and Pakch'ŏn River. According to legend, when Chumong (King Tongmyong, r. 37 to 19 B.C.E.) fled south from Puyo, the fish in the river formed a bridge so that he could walk across on their backs.

**Taewŏn'gun (see Yi Haŭng)**

**Taft-Katsura Agreement (1895)**

[History of Korea]

**Talsŏng County**

Administratively part of Taegu, Talsŏng County is comprised of the townships of Kach'ang, Kuji, Non'gong, Tasan, Okp'o, Yuga, Habin, Hoewŏn and Hyŏnp'ung. Mt. Pisŭl (1,084m) rises in the east and the Naktong River snakes along the county's eastern border.

Approximately three quarters of the county's arable land is used for rice farming. In addition, the area produces a number of specialty crops for sale in nearby Taegu. In Kuji Township's Taeam Village, Chinese cabbage is grown, while radishes are grown in Hwawŏn, watermelons in Non'gong, mushrooms in Okp'o, peanuts in Habin and onions in Kuji and Yugi townships. In recent times, pig and poultry breeding operations have been set up here, and the townships of Kach'ang and Okp'o have a large number of dairy farms. As for industry, in Yuga Township's Kŭm Village there is the Hyŏnp'ung Industrial Park which produces farming implements, and other industrial areas are now being set up.

Located next to Taegu, the area attracts large numbers of local visitors. Mt. Pisŭl has
numerous natural attractions, as well as the Yuga, Sojae, Yongch'ŏn, Yongmun and Yongyŏn Temples. The latter is particularly famous as an ancient monastic complex originally founded in 912 by National Master Poyang. On the temple grounds, one finds the Hongdŭng mineral spring. There are also a number of old Confucian schools in the area such as Todong Sŏwŏn in Kuji Township, Inhwŏn Sŏwŏn in Hwawŏn, Noktong Sŏwŏn in Kach'ang and Nakpin Sŏwŏn in Habin. Other historical sites include Sŏngmun Fortress in Kuji Township's Todong Village. This stone fortification was built by Kwak Cheu during the Hideyoshi Invasions (1592-1598). In addition, in Hyŏnp'ung Township, there is an old stone chamber (Treasure No. 673) which was used for ice storage.

On Mt. Pisŭl, there is a cave known as Sahyogul (Cave of the Four Filial Sons). Legend has it that during the Hideyoshi Invasions, an old man named Kwak fled to the cave with his four sons. Unfortunately, the old man had a chronic cough. Japanese soldiers, hearing the coughing as they passed by, ordered the person in the cave to come out. To save his father, one of the sons stepped out, only to be killed. When the old man uncontrollably coughed again, the soldiers repeated the order. This was repeated until only the old man remained. When he finally came out and told the soldiers about how his sons had intentionally sacrificed themselves to save him, even the hardened Japanese soldiers were deeply impressed with the children's filial devotion. Instead of killing the old man, they wrote the words 'father of filial sons' on his back so that wherever he went he would be spared, and the cave became known as Sahyogul from this time on.

Tamhŏnsŏ (Writings of Tambŏn)

Tamhŏnsŏ is the literary collection of the late Chosŏn shirhak scholar Hong Taeyong (1731-1783). This work consists of fifteen volumes and is a hand-written manuscript. The title is taken from the pen name of the author. The collection consists of an analysis of the Confucian Classics, historical accounts of Korea and China, writings by the author that appeared in other works and his poetry.

Tamhŏnsŏ is also a notable work for the shirhak ideology of the author that is revealed in the section entitled 'uisan mundap' ('Dialogue at Ŭisan'). This section contains a debate between two imaginary scholars of this time: Hŏja who represented the conservative Confucian scholar of the day, and Shirung who embodies the writer's ideology. The two scholars debate matters concerning the formation of the cosmos, in which Shirung rejects the orthodox view of the universe and reveals his vision of a heliocentric universe. Another noteworthy section of this collection is 'Yŏngi' which is a travel diary of the author's trip to Beijing. In this section the author recounts many of the features of the Chinese capital including famous locales, folk customs, governmental institutions and the state of industry. This section is valuable for an understanding of Chinese society of this period.

In 1939 this work was published using movable type by a fifth generation descendant of the author. It included four volumes in the 'inner' section and ten volumes in the 'outer' section. There was also a supplement to the work. In 1970 it was published in two fascicles by Kyŏngin Munhwasa Publishers. Again in 1974 it was published, as an annotated work by Minjok Munhwa Ch'ujinhoe.

Tamyang County

Situated in South Chŏlla Province, Tamyang includes of the town of Tamyang, and the townships of Kosŏ, Kŭmsŏng, Nam, Taedŏk, Taejŏn, Mujŏng, Pongsan, Ŭubuk, Yong, Wŏlsan and Ch'angp'yŏng. The county covers a total area of 456 sq. kms. and population of 88 417 (1988 statistics). In the 1990s, the population has steadily declined by several thousand residents per year. The area is surrounded by Mt. Ch'uwŏl (731m) in the north, Mt. Pyŏngp'ung (822m) in the west, Mt. Sŏam (450m) in the east and Mt. Tŏkpong in the south. Being an inland region, the county's weather is subject to sharp seasonal variation,
with a yearly average temperature of 12.7°C and an annual rainfall of 1,295mm.

Rice cultivation flourishes in the area's fertile plains. Of the county's 12,517 hectares of arable land, three-quarters is used for rice growing and one-quarter for dry-field crops. Greenhouse cultivation is well established in Pongsan and Wŏlsan, and this produces strawberries, tomatoes, roses and chrysanthemums. The county also enjoys the distinction of being the nation's leading grower of bamboo and this employs almost two-thousand people, growing the plants and manufacturing bamboo baskets and other commodities. In the town of Tamyang is the Bamboo Crafts Museum, which contains three floors of exhibits. Founded in 1981, the museum displays a diverse range of products including trays, cosmetic accessories, mourning hats, looms and rice wine strainers. In addition, a bamboo products market opens in Tamyang on the 2nd, 7th, 12th, 22nd and 27th day of each month. Over two-hundred vendors come to the market to sell winnows, baskets and trays. In recent years, the local bamboo product market has been in decline as a result of cheaper imports from Vietnam and Taiwan. Other manufacturing industries in the county include a leather-goods factory and a knitwear factory in Tongun Village in Kŭmsŏng.

With picturesque scenery, Tamyang County attracts visitors from the surrounding areas, especially from nearby Kwangju. Mt. Ch'uwŏl in Yong Township is one of the most beautiful mountains in the province. Spectacular rock formations encircle the mountain, and the highest peak offers a panoramic view of Tamyang Lake. As one of the four man-made lakes built in the Yongsan River Project, the massive Tamyang Lake can store up to 66,700,000 tonnes of water. The lake's clear water and tranquil surroundings attract anglers who come to fish for smelt, catfish, mullet and carp.

In addition to its scenic attractions, there are many historical sites scattered around the county. On the border of Kiimsŏng and Yong townships, is a two to seven metre-high stone fortification that may date from the Three Kingdoms period. This was rebuilt in 1409, destroyed during the Hideyoshi Invasions (1592-1598) and rebuilt on numerous occasions since. The wooden buildings and gates which once stood here were burned down in 1894 during the Tonghak Uprising.

Important Buddhist relics found in the county include a stone lantern (Treasure No. 111) on the Kaesŏn Temple site in Haksŏn Village; a pair of stone banner pole supports (Treasure No. 505) in Kaeksa Village; a five-storey pagoda (Treasure No. 506) in Chich'ım Village; a large bronze bell at Yonghung Temple; a stupa containing sarira at Yongch'u Temple; a stone pagoda at the Ōn'gok Temple site in Pongan Village; a Buddha image at the Hyangjŏk Temple site in Haksŏn Village; a stone Buddha at Haengjŏng Village; and a Maitreya image in Punhyang Village.

Confucian schools in the county include Ch'ang'yŏng Hyanggyo in Kosŏ and Tamyang Hyanggyo in Hyanggyo Village. The area also has a large number of pavilions such as Songgangjŏng in Kosŏ's Wŏngang Village and Myŏnangjŏng in Pongsan's Chewŏl Village. The former is famous as the place where the poet Chŏng Ch'ŏl, styled Songgang, spent his last days. The latter was founded by Song Sun in 1533 after his retirement from government service.

Several rituals are still performed in the area. A Tangsansje (Shaman ritual to worship the mountain spirit) takes place here in front of a guardian tree. Held on the 15th day of the first lunar month, it is performed much like a Confucian family ritual. It is said that local residents have consistently held the ritual ever since a local tutelary deity appeared in a dream of a lady with the surname of Nam during the reign of King Sukchŏng (r. 1674-1720). The deity told her that the villagers would prosper as long as they continued to hold the ritual. After the ritual is over, people share the rice cake offerings as it is believed that partaking of this food brings good fortune.
Tan’gun (?- c.190 B.C.E.)

As the first king of Ancient Chosŏn (Ko Chosŏn), Tan’gun is considered to be the mythological progenitor of Korean civilisation. The earliest references to Tan’gun are in the Chinese Weishu (Book of Wei) and the Old Record (Kogi), both quoted by Iryŏn (1206-1289) in the Memorabilia of the Three Kingdoms (Sanguk Yusa). The Tan’gun story is also mentioned in the Rhymed Records of Emperors and Kings (Chewang Ŭn’gi) by Yi Sŭng-hyu (1224-1300).

According to Iryŏn’s quotation from the Old Record, Hwanin’s son Hwanung wanted to descend from heaven and live in the human world. Hwanin sent his son to Mt. T’aebaek and Hwanung descended to earth with 3,000 loyal subjects. Along with his ministers of wind, rain, and clouds, he taught the people a number of useful arts, including agriculture, medicine, and moral laws. At that time, there was a bear and a tiger who wished to transform into human beings. Hwanung gave them each a bunch of mugwort and twenty corms of garlic and told them to remain in a dark place for a hundred days. However, only the bear faithfully observed the instructions and was transformed into a woman. Hwanung and the woman married, and she gave birth to a son which they called Tan’gun Wanggŏm. Tan’gun went to P’yŏngyang and established the Ancient Chosŏn Kingdom. Later, Tan’gun moved his capital to Asadal on Mt. T’aebaek, where he ruled for 1,500 years after which he became a mountain god.

In the Rhymed Record of Emperors and Kings, Yi quotes a work referred to as the ‘Pon’gi.’ The Pon’gi account is essentially identifiable to the Memorabilia of the Three Kingdoms, but does have some important differences. The Memorabilia records the ‘tan’ in Tan’gun with the Chinese character for ‘altar,’ whereas the Rhymed Records uses the character for ‘birch.’ In the Rhymed Records Tanung Ch’ŏnwang gives his grand-daughter a magical potion that transforms her into a human being. She is then married to the birch-tree spirit (tansushin), and the couple give birth to Tan’gun. Moreover, Yi, in the Rhymed Records claims that Mt. Asadal, where Tangun retired to become a mountain spirit, is Mt. Kuwŏl, while Iryŏn associated Mt. T’aebaek with Mt. Myohyang.

In addition to these early references to Tan’gun, scholars have analysed a number of data in an attempt to understand the Tan’gun myth. It has been pointed out that many of the ancient peoples living throughout East Asia have associated ‘brightness’ (Kor. park) with the sacred. Other scholars have pointed out how an ancient stone carving at the Wu Clan’s shrine in Shantung Province seems to depict elements from the Tan’gun myth. However, other scholars have recently claimed that the carving is unrelated to the Tan’gun story. Others see the Tan’gun myth as a fusion of a sun-worshipping and a totemistic mythology. It is believed that the myth thus served to bring together the mythological orientations of two diverse societies. In addition, some scholars have looked at Shamanistic elements such as the descent of spirits, bear worship and the cosmic tree, as evidence that the myth comes from a Paleo-Asiatic culture. Similar elements are found in the Shamanism of Siberia and other parts of East Asia.

In modern times, Tan’gun is associated with a number of mountains in Korea, including Mt. Paektu, Mt. Myohyang, Mt. Kuwŏl, Mt. Mani and modern-day Mt. T’aebaek. At most of these mountain sites, ceremonies in honour of Tan’gun are still held. In addition, many of Korea’s new religious movements, such as Taejonggyo, have been based on the Tan’gun myth. Taejonggyo celebrates Tan’gun’s accession as National Foundation Day (Kaech’ŏnjol). After liberation, the government officially designated the day (3 October) as a national holiday.

Bibliography

Situated in the northern part of South Ch’ungch’ōng Province, Tangjin County comprises the towns of Tangjin and Haptok, and the townships of Kodae, Taehoji, Myŏnch’ŏn, Sŏngmun, Songsan, Songak, Sunsŏng, Shinp’yŏn, Chŏngmi and Ugang. With the Yellow Sea to the north, Asan Bay to the east and the smaller Taehoji Bay to the west, the county covers an area of 589.11 sq. kms. and as indicated by 1988 statistics, had a population of 136,064. As part of an ongoing land reclamation project, a dyke has been built along the northwest border of Sŏngmun. Exposed to winds from the northwest, the area is relatively cool with an average yearly temperature of 11.4c. and a yearly rainfall of 1180.6mm.

Three-quarters of the county’s workforce is engaged in agriculture. With a reasonable amount of level terrain, about two-fifths of is arable land and over two-thirds of this area grows rice. As land reclamation goes ahead, the amount of land available for agricultural purposes is expected to increase. Dry-field crops such as turnip, Chinese cabbage are grown, and apple and chestnuts are produced commercially. In addition, hemp is grown in Kodae and ginseng in Shinp’yŏn. Sericulture is an industry in Chŏngmi and Songak. Cattle and pig breeding are other sources of farm income. Commercial fishing brings catches mainly of of hairtail and grey mullet. Minerals found in the area include lime in Chŏngmi and Songak, pagodite in Sŏngmun and felspar in Kodae and Songak. In Haptok there are several burlap and farm machinery factories.

The county’s leading tourist attraction is Nanji Island Beach in Sŏngmun. Located in the northwest part of the county, this crescent-shaped beach is favoured for its clear water and scenic beauty. Due to its difficult access, however, the beach is relatively less crowded than many other Korean beaches.

The county has a number of historical sites. In Chŏngmi’s Sudang Village lies the site of An’guk Temple, which is thought to date from Koryŏ. At the site is a stone pagoda (Treasure No. 101) and three interesting standing figures (Treasure No. 100) which were carved during Koryŏ. The tallest (4.9 m.) of these clumsy figures wears a large square ‘hat’ which sheds off rain. In Myŏnch’ŏn to the southeast of Mt. Ung (254m) stands Yong’t’ap Temple, a monastery that underwent restoration by the famous monk Chinul (National Master Pojo, 1158-1210). Here is a gilt-bronze Buddha triad (Treasure No. 409); a Yaksa Yŏræ (Bhaisajyaguru) statue (South Ch’ungch’ōng Province Tangible Cultural Asset No. 111); a seven-storey pagoda and a large bronze bell. In Kodae’s Chin’gwan Village is Yongnang Temple. It is said that this monastery’s main Buddha hall was constructed by Ado in 648.

In addition to Buddhist sites, the county has Confucian schools, such as Tangjin
Hyanggyo (established in 1407), Myŏnch'ŏn Hyanggyo in the northeast part of Myŏnch'ŏn Township; and Tongak Sŏwŏn just north of National Road 630 near Songak Fortress. The last-named was founded in 1706 in honour of the scholar Yi Annu (styled Tongak, 1571-1637). There are also several old Confucian shrines in the area. In Taehoji’s Chŏksŏ Village, one finds Osan Sadang built in honour of the scholar Ch’a Ch’öllo who was styled Osan. Southeast of the shrine in Tora Village lies Ch’ungjang-sa, a shrine commemorating Nam Yihŭng, a revered official during the reign of King Injo (r. 1623-1649). Hanwŏn-sa, a shrine built in honour of Yi Manyu, a famous general of late Chosŏn, is in Shinp’yŏng’s Kŏsan Village.

**Tangŭi**

[Tangŭi t’ongnyak](#)

_Tangŭi t’ongnyak_ is a political exposition written by the late Chosŏn period scholar Yi Kŏnh’ang (1852-1898). This hand-written manuscript consists of two volumes in one fascicle. In 1910 this work was published using the new movable type by the Kwangmunhoe, a society for publishing classical works headed by Ch’oe Namson. It covers the period from 1575 until 1755 and traces the history of the leading political factions of this period.

_Tangŭi t’ongnyak_ provides an accurate portrayal of the political factionalism that gripped the Chosŏn Kingdom from its middle period onward. The author presents in a fair and impartial manner the turmoil among the various factions who were contesting for power. There are numerous accounts of the political strife and the resultant chaos and purges that marred the Chosŏn period.

The author’s impartial presentation of the political anarchy of the middle and late Chosŏn period is valuable in that it offers one of the few non-partisan records of this period. Most other writings concerning the political factionalism of Chosŏn are biassed by the ideology of the writer. _Tangŭi t’ongnyak_, however, provides an objective appraisal of the political strife, which is the greatest value of this work.

**Tano**

[Tano sŏkchŏn](#)

_Tano sŏkchŏn_ (Rockfight on Tano Day, A) ([Literature](#))

**Tanyang County**

Situated in the northeast corner of North Ch’ungch’ŏng Province, Tanyang County is comprises the towns of Tanyang and Maep’o, and the townships of Kagok, Taegang, Osangch’ŏn, Yŏngch’un and Chŏksŏng. The county covers a total area of 770 sq. kms. and a population of 54 969 (1988 statistics). The present town of Tanyang is often called Shin (New) Tanyang while the original town, most of which was submerged when the Ch’ungju Dam was built in 1985, is known as Ku (Old) Tanyang. As a planned city, Tanyang’s streets are straight and wide. The Namhan River flows through the county from the northeast to the southwest. To the east of the river, is Shinsŏn Peak (1 389m), Kungmang Peak (1421m), Mt. Sobaek (1440m), Tosol Peak (1 314m) and other peaks of the Sobaek Mountain Range. As part of an inland basin, local weather is characterised by sharp variations of summer and winter temperatures. The area has an average yearly temperature of 11.6c. and an average annual rainfall of 1 072.5mm.

The preponderance of mountainous terrain means that there is relatively little arable land (approx. 8 600 hectares). Of this, about one-quarter grows rice, and over 6 000 hectares
devoted to dry-field crops, including grains, legumes, ginseng, peanuts, sesame, medicinal herbs and cotton. In addition, the county is a leading producer of garlic and red pepper. Tanyang garlic is famous for its tangy flavour and its keeping qualities. Mineral resources found in the area include limestone, coal, mica, fluorite and talc. Many cement plants have been established in the region, taking advantage of the county’s considerable limestone deposits. Hanil Cement, Hyundai Cement and Songshin Chemicals together produce around 6 million tons of cement annually. As for speciality products, the area produces inkstones which are renowned for their quality and fine craftsmanship. The red stone that is found in the area is ideally suited for this purpose, with its fine grain and its highly-impervious quality.

Surrounded by the ridges of the Sobaek Mountain Range, Tanyang County is widely acknowledged for its scenic beauty. Throughout the year, tourists flock to Mt. Sobaek National Park to hike the numerous trails and visit scenic spots such as Yongdam Waterfall or the mountain’s many caves. Ch’ungju Lake is another popular destination which offers a wide range of sightseeing activities including both power-boat and open-deck cruises. On the lake’s eastern shore is Kosu Cave, one of Korea’s best-known limestone caves. Formed about 500 million years ago, this cave was designated as a Natural Monument following the government’s speleological survey in 1973. With its dramatic stalactites, stalagmites and limestone formations, the cave attracts large crowds of visitors. Unfortunately, the sites have suffered from both heavy tourist traffic and vandalism. About four kms. from Kosu Cave is the smaller Ch’öngdong Cave. Discovered in 1977, this 300-metre-long cave consists of a vertical gallery. Not far from here lies Nodong Cave, a recently discovered cave of about one km. in length. Notwithstanding its awesome beauty, Nodong is less frequented by tourists than the famous Kosu Cave.

In addition to its numerous scenic attractions, the county has a number of historical sites. The Koryŏ scholar U T’ak is said to have gone into retreat near Sain Rock (one of the area’s eight scenic wonders) in order to restore his flagging health, and Yi Hwang (T’oegye, 1501-1570), Korea’s leading Confucian scholar, was once posted here as magistrate. Confucian schools found in the area include Yongch’un Hyanggyo in Yongch’un’s Sang Village; Tanyang Hyanggyo just south of Chungnyŏng Stream in Tanyang; and nearby Togye Sŏwŏn in Tanyang’s Pukha Village. The first-named was founded in 1399 and was moved to its present location near the Namhan River in 1791. Tanyang Hyanggyo was founded by the Tanyang county magistrate Yi Chak in 1415 and was moved to its present location by Yi Hwang. Togye Sŏwŏn, on the other hand, was reconstructed in 1971 from Top’o Sŏwŏn which stood on the banks of Soyang River in Chun’ch’ŏn and Tan’gye Sŏwŏn which was located in Chiha Village. The new sŏwŏn took its new name from the first syllable of the former, and the second syllable of the latter school.

The county also has a number of important Buddhist sites. Within Mt. Sobaek National Park in Yongch’un Township’s Paekcha Village lies the picturesque Kuin Temple. Sangwŏl Wŏn’gak, who revived the Korean Ch’ont’ae (Ch. Tian-tai) sect, founded the temple here in 1945. In 1966, the temple was expanded to become the large monastic complex found at the site today, and a year later, the Ch’ont’ae Order was officially registered, with Sangwŏl as its leader. As the main monastery of the order, the temple serves as the administrative centre for one-hundred and eight branch temples. Whereas most Korean monasteries are situated in broad valleys at the foot of mountains, the Kuin Temple complex stretches out along a narrow valley. The complex contains over fifty buildings, including the thirty-three-metre-high, five-storey Great Dharma Hall and at the temple entrance, giant bronze figures of the Four Heavenly Kings. Resident monks are engaged in agriculture, making the temple self-sufficient in terms of food. Unlike the Chogyo Order which insists that its monks remain celibate, the Ch’ont’ae Order allows its monks to marry.
Taoism (see Daoism)

Tchigae [Food and eating]

Team Spirit Joint Military Exercises [USA and Korea; National Defence]

Temples, Buddhist (see under individual temple)
  Chikchi-sa [Architecture]
  Chogye-sa [Architecture]
  Chŏndŭng-sa [Architecture]
  Chŏngnim-sa [Architecture]
  Haein-sa [Architecture]
  Hŭngguk-sa [Architecture]
  Hwawŏm-sa [Architecture]
  Koun-sa [Architecture]
  Kŭmsan-sa [Architecture]
  Kwanŭm-sa [Architecture]
  Magok-sa [Architecture]
  Naksan-sa [Architecture]
  Paegyang-sa [Architecture]
  Pohyŏn-sa [Architecture]
  Pŏmŏ-sa [Architecture]
  Pongjŏng-sa [Architecture]
  Pongsŏn-sa [Architecture]
  Pŏpchu-sa [Architecture]
  Pulguk-sa [Architecture]
  Pusŏk-sa [Architecture]
  Sach'ŏnwang-sa site [Architecture]
  Shilliik-sa [Architecture]
  Shinhŭng-sa [Architecture]
  Shinwŏn-sa [Architecture]
  Sŏgwang-sa [Architecture]
  Sŏkkuram Grotto [Architecture]
  Sŏnam-sa [Architecture]
  Sŏngbul-sa [Architecture]
  Songgwang-sa [Architecture]
  Sŏnun-sa [Architecture]
  Ssan'gye-sa [Architecture]
  Sudŏk-sa [Architecture]
  Tongdo-sa [Architecture]
  Taehŭng-sa [Architecture]
  Tonghwa-sa [Architecture]
  Únhae-sa [Architecture]
  Wŏlc'hŏng-sa [Architecture]
  Yongju-sa [Architecture]

The history of the theatrical arts in Korea may be said to have begun with the mask dance-dramas and puppet plays, known variously as t'alph'um, t'alnorŭm, or kamyŏn kŭk, whose roots reach far back in time to village shrine ceremonials, called sŏnang je and to a form of Buddhist ceremonial mime dance-drama that was didactic in nature called Kiak which was imported from Central Asia through China during the Three Kingdoms.
More than ten genres of mask dance-drama are known throughout the Korean peninsula today. Though differences can be found in costumes, masks, dance movements, songs, musical accompaniment and dialogue, in accordance with regional characteristics. The dance movements of the masques from the north, for example, are, generally speaking, wide and gruff in movement. Whereas those from the central and southern regions are more petite and gentle by comparison. The northern masks are more grotesque in appearance than their central and southern counterparts, which tend to be more realistic in nature. The majority of the mask dramas are fairly homogeneous in content. That is, they almost all consist of a string of unrelated acts, an omnibus type of drama, that forms a humorous satire on the malpractices of Chosŏn upper classes, along with that of apostate Buddhist monks and the triangular relationship between husband, wife, and concubine prevalent in the society of the time.

This cycle of folk plays, which also includes the puppet drama (called kkoktu kakshi) that was performed by roving, itinerant minstrels call namsadang, found throughout Korea during Chosŏn, is referred to by folklorists as the Sandae Togam tradition.

The Sandae is believed by some to be the descendant of the Kiak, mentioned previously, which was introduced into Paekche from China and continued to be performed throughout Koryŏ (918-1392). Other scholars assert, however, that it was derived from a mask play called the Narye which originated in China and was introduced into Korea at least by early Koryŏ. Featuring grotesque masks it was given on the last night of the year to exorcise evil spirits so that the new year would remain free of trouble and misfortune. By mid-Koryŏ this form had developed into the Sandae, which was sometimes presented in combination with the Ch'ŏ Yong mu (Dance of the Son of the Dragon King of the East Sea), a mask dance-drama derived from a ninth century lyric poem, (The Song of Ch'ŏ Yong) called a hyangga that is recorded in the Sanguk yusa (Memorabilia of the Three Kingdoms), which was employed as an exorcismal to ward off disease. The Ch'ŏ Yong mu remains as the only court mask dance in existence in Korea today.

The Sandae, along with the Ch'ŏ Yong, was to have been performed at court until about 1634, when the players suffered extreme hardships because the Neo-Confucianists disdained the traditional art that used the native language instead of the refined Chinese classics. It was then that the king withdrew it from the official functions, and the players were banished from the court. And so the Sandae and the Ch'ŏ Yong parted ways, the former to journey from the court in Seoul to the countryside of Kyŏnggi and other outlying provincial areas, thereby becoming the domain of the common folk, while the latter was to continue within the confines of the palace walls until the last days of Chosŏn. It is small wonder then that this once highly formal and religious dance-drama was to become a bitter satire against the Confucian-dominated ruling class and the Buddhist monks, a grotesque comedy that gave vent to the grievances borne by the subjected masses in an oppressive feudal society.

Henceforth, the Sandae players were to become entertainers who performed at village festivals on such occasions as the birth of Buddha, held on the 8th day of the 4th lunar month, and Tano (the 5th day of the 5th lunar month). The Tano festival was held at a relatively slack period in the busy agricultural calendar, just before the arduous work of summer rice-planting began. As part of the festival, a performance of mask dance-drama would be held to expel evil and invoke blessings for a good harvest in the coming year.

The colours of the masks -- made of gourd, paper, or wood according to region -- used in the drama are symbolic of the four points of the compass: blue-East, red-South, white-West, black-North and the pivot, the yellow-Centre. Thus, as is seen in some of the Sandae-type dramas such as the Yangju pyŏl sandae of Kyŏnggi Province, the Pongsan t'alch'un of Hwanghae Province, and the Tongyŏng ogwangdae and Suyŏng yayu, both of South Kyŏngsang Province, when the old monk (nojang), who wears a black mask, is
defeated by the young prodigal (ch’wibari), who wears a red mask, and also when the old woman (halmi), who wears a black mask, is defeated by the young concubine, it is symbolic of the ‘Battle of Winter and Summer’ held at seasonal festivities.

Aside from the Sandae Togam tradition, there were two categories of Korean mask dance-drama; one which originated at the village shrine ceremonies, called the sonang je, and the other the Lion Dance-Drama of Pukch’ong in Hamgyŏng Province. The masque of the sŏnang je, which can still be seen today at the Kangnŭng (Kangwŏn Province) Tano Festival and the Pyŏlshin ritual drama of Hahoe (North Kyŏngsang Province), possesses characteristics of a seasonal ritual drama and suggests a prototype of the original masque. The Lion Dance-Drama, which originated from Central Asia, is a folk play that was performed as part of lunar new year festivities. The dance of the lion takes up the greater part of this masque.

The puppet drama, which was already known in the Three Kingdoms through the Koguryo ak (Music of Koguryo), is believed to have been either introduced into Korea through China or brought directly, via the northern route, from the west Asian continent together with the music and dances. Thus it is thought that the mask dance-drama and music of Koguryo, which also originated in west-central Asia, probably have some connection with that of the puppet drama.

Theatrical arts in Korea may also have originated in part from the p’ansori, a long form of vocal music in which a kwangdae (singer of tales) sings a work of narrative literature to the accompaniment of only a single drum. The subject material of the narrative is usually taken from both historical and religious elements as well.

Sources differ somewhat as to the etymology of the word p’ansori, but it is generally thought that the prefix p’an indicates a place or area where various types of folk arts were once performed, often referred to as a norip’an (performance area). The suffix sori means sound, but a sound that can either be spoken or sung. In the case of the p’ansori it is both, the singer alternating sung passages (ch’ang) with recitative (aniri). Therefore, when the two parts of the word are combined, it can be translated roughly into a ‘song sung at a place of entertainment’.

In the past, this ‘place of entertainment’ was more often than not to be found at the village square on market days and traditional festive holidays, at wedding ceremonies, the gardens of wealthy aristocrats, or, on rarer occasions, even the royal court itself. Today, however, p’ansori is almost always performed on the stage of a modern, Western-style theatre and occasionally for television audiences.

Whether it be at a village market-place or on a theatrical stage, the performance style is essentially the same. The singer stands on a straw mat, called the sorip’an (singing place), while the drummer sits to the singer’s left. A fan and handkerchief are employed as props - and in summer as cooling devices too - as the performer sings and speaks, often acting out the story with gestures (norîm sae) and an impromptu dance (pallim) as well.

Though sources vary also on the origin of the p’ansori, the general consensus is that its melodic roots lie largely in the shamanist ritual songs of the south-western part of the peninsula, the resemblance of which may be borne out even today. In this area, the religious practitioners are always female, the role of the males being solely to provide the musical accompaniment. It is believed that some of these male musicians abandoned their religious function to become what is known in Korea as kwangdae which accounts roughly to wandering minstrels, bards, troubadours, or jongleurs, gradually evolving into the role of professional entertainers. Their repertoire came to include not only instrumental and dance performances, but also tightrope-walking, tumbling, and juggling. In between their acts,
they engaged in a kind of story-telling employing both song and recitative, the story material being drawn from well-known folktales with the melodic structure of the songs stemming from shamanistic ritual music and regional folksongs. Having no formal education, their repertoire was simple and told entirely by rote. Here then, lie the beginnings of the *p'ansori*, which scholars estimate to be somewhere during early period (c. 15th -16th c.). A vestige of the primordial style of *p'ansori* can still be found at some village ritual ceremonies, although it is gradually disappearing.

By mid-Chosŏn (18th c.), *p'ansori* had developed as an art-form, both in quality and quantity, to the point of sophistication, wherein its proponents dissociated themselves from the acrobatic-type repertoires of which it once was a part. Eventually, *p'ansori* text and music came to appeal to the aristocratic class, who, in earlier times, found it repugnant and regarded it as being fit only for the lower classes. From the 19th c. a great number of famous *p'ansori* singers were patronized by the nobility, and, because of the wide variety of social audiences, a greater breadth of linguistic expression was inevitably needed. Accordingly, many vulgarities of the original texts were dropped in favour of quotations from Chinese classics, the standard literary media of the gentry and scholarly class, although folk proverbs were still included.

During King Sunjo's reign (r. 1800-1834), the *p'ansori*, which then consisted of a total of twelve songs, was put into written form by a man named Shin Chaehyo (1812-84). He became the most notable patron of the *p'ansori*. Shin was also a specialist, educator, and compiler of *p'ansori* texts. His talent was not limited to the work of researcher and compiler alone, however. He also refined and polished the *p'ansori* texts, sometimes re-writing whole sections, and influenced the way in which it was performed by arranging the texts with proper rhythmic and melodic patterns. In addition, he improved singing techniques and placed particular emphasis on the norûmsae and dialogue technique, thus attempting to establish a stronger unity in the work as a drama in the modern sense. Also, before his time there were no known female *p'ansori* singers, and he was the first to break with this tradition by himself training a woman. His greatest accomplishment, however, was the reorganization and codification of five of the twelve original songs into the so-called Five Great *P'ansori* as they are known today.

Shin Chaehyo was thus, in addition to everything else, a reformer who turned the *p'ansori* toward the path of becoming a stage art - an opera in the Western sense of the word - which it eventually did, around the turn of the 20th century, in the form of what is known today as *ch'ang'gük* (a sing-spiel or 'singing play', so to speak), a kind of Korean traditional folk opera.

In *ch'ang'gük*, the dramatic roles are performed by different singers in costume and make-up along with theatrical trappings such as stage props, scenery, lighting, and sound effects as in Western and Chinese opera, and Japanese *kabuki* theatre. It is accompanied by a full instrumental ensemble.

As annexation, war, and the introduction of modern forms of entertainment spelled the near death of mask and puppet drama, as well as the *p'ansori* and *ch'ang'gük* until about the early 1970s when the Korean government, at the urging of concerned scholars and folklorists, decided to designate these art-forms as Intangible Cultural Treasures, to be protected and preserved for posterity. Also their living exponents as Human Cultural Treasures, who were able to receive government subsidies so that they might pass on their knowledge to future performers.

Though the history of modern theatre in Korea is officially recognized as beginning on 26 July 1908 with the opening of the Wŏn'gak-sa Theatre in Seoul by the novelist-playwright Yi Injik (1861-1916), the first modern theatre was actually built in 1902 as part of the ceremonies marking the 40th anniversary of King Kojong's coronation. This was a small
amphitheatre with a capacity of 500 to 600 and in which kisaeng (female entertainers), p'ansori singers, and kwangdae held stage rehearsals. The first performance at the Wŏn'gak-sa theatre in July 1908 was given by renowned kisaeng and male singers of the capital. Modern drama was actually not performed until November of that year when Yi Injik dramatized his novel 'The Silver World' and performed it on the Wŏn'gak-sa stage on 15 November 1908. It became the first 'new (modern) drama' (shin'g'uk) performance in Korea, and laid the foundation for drama performances in the modern sense that have continued up until the present time.

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Commemoration of the Confucian scholar Cho Kwangjo (1482-1519), is located on the mountain. Mt. Tobong is frequented by Seoul residents who picnic in the valleys or hike the mountain’s trails.

Tŏgyu Mountain

Situated south of Muju and east of Chinan, Mt. Tŏgyu is part of the Sobaek Mountain Range. The mountain has two prominent peaks, the 1,614-meter high Sang (Upper) Peak, also called Hyangjŏk Peak, and the 1,594-metre high Chung (Intermediary) Peak, also known as South Tŏgyu Mountain. The ridge connecting these two peaks forms part of the boundary between North Cholla and South Kyŏngsang Province. To the north-west of the main peak lies Mt. Tumun (1,051 metres), to the north-east, Ch’i’il Peak (1,161 metres) and Kŏch’il Peak (1,178 metres), to the east, Ch’i Peak (1,248 metres), and to the south-west on the ridge connecting the two peaks, Mt. Muryong (1,492 metres) and Satkat Peak (1,386 metres). These high peaks, all exceeding 1000 metres, are sometimes referred to collectively as the Tŏgyu Mountain Range.

With its high peaks, the Tŏgyu Mountain Range formed a natural barrier between Paekche and Shilla during the Three Kingdoms Period. The value of the range as a natural barricade was also appreciated during the Koryŏ Period. In 1374, Ch’oe Yong (1316-1388) is said to have built the stone fortifications that can still be seen on Chŏksan Mountain. In addition to these historical sites, several Buddhist temples are located in the Mt. Tŏgyu area. Paengnyŏn Hermitage, founded during the Shilla Period, was burnt down during both the Hideyoshi Invasion and the Korean War, but has now been rebuilt. An’guk Temple, situated inside the Chŏksan fortifications, was founded during the Koryŏ Period.

The lower elevations of Mt. Tŏgyu and South Tŏgyu Mountain are characterised by relatively gentle terrain; however, the peak area of Mt. Tŏgyu is made up of spectacular rock outcroppings. Since both peaks have few trees at the higher elevations, it is possible to see the entire area from almost any vantage point; however, the true beauty of the mountain lies hidden in the small valleys which snake up toward the summit. In particular, the Kuch’ŏndong Valley is famous for its splendid scenery. In order to better preserve the mountain’s natural and historical heritage, the area was designated Tŏgyu-san National Park in 1975.

Tohwasŏ

Tok Island

Situated 92 kms. east of Ullŭng Island in the East Sea, Tok Island is the easternmost part of Korean territory. Administratively, the island belongs to the town of Ullŭng in North Kyŏngsang Province’s Ullŭng County. Formerly known as Sambong Island, Usan Island and Kaji Island, the island acquired its present name in 1881. In Japan, the island is called Takeshima (Bamboo Island) and Matsushima (Pine Island). In the West, it was named after the ships that discovered it. The French called it Liancourt and the British, Hornet.

Tok actually consists of two small islands, known as Tong and Sŏ, that stand 110 to 160 metres apart, along with about 36 small rocks and islets jutting out of the sea. Tong (East) has an area of 0.060 sq.kms, and Sŏ (West) 0.110 sq.kms. These rugged islands, along with Ullŭng Island, rose out of the East Sea as a result of volcanic eruption. Too small to support permanent settlements, the islands are occupied by an army contingent.

During the Russo-Japanese War, Tok was annexed by Japan. Almost a half-century later, on 18 January 1952 Korea reasserted its ownership in the ‘Injŏp haeyangŭi chugwŏn e kwanhan tae’ongnyŏng sŏnŏn’ (The Presidential Declaration on the Sovereignty of the Adjacent Seas). In the proclamation, Tok Island was included within the ‘p’yŏnghwasŏn’
(Peace Line) demarcating Korean territory. Ten days later, the Japanese government issued a statement claiming that the so-called 'Peace Line' violated principles of international law. Since 1952, the island has often been the site of bitter dispute between Korea and Japan.

Tōksu Palace (Kyŏngun Palace) [Architecture]

Tong Paengnyŏn Mountain

Situated on the border of Munch’ŏn County in South Hamgyŏng Province and Koksan County in Hwanghae Province, East Paengnyŏn Mountain (1,246 metres) marks the juncture of the Mashingnyŏng Mountain Range and the Ŭnjin Mountain Range. The entire area is characterised by steep, rugged terrain that gives way to almost perpendicular slopes on the north-east side. In contrast with the broad-leaved forest of the southern side, the mountain’s northern side is covered with dense stands of conifers.

Tonga ilbo (see Newspapers)

Tonga kyosŏpsa ūi yŏn’gu (A Study of the History of International Relations in East Asia)

Tonga kyosŏpsa ūi yŏn’gu is a 557-page work written by Ko Pyŏngik and was published by Seoul National University in 1970. This work centres on Korea but also covers China, Mongolia, other East Asian nations and India. The work covers matters ranging from historical times to the present and includes topics such as political systems, foreign relations, social structure, legal systems and ideology among other topics. It is divided into the three broad sections of ‘History and Cultural Exchange’, ‘The Relationship between China and Koryŏ’ and ‘Interaction Between Korea and Western Nations’.

This work outlines the problems and facts in the relationship between the Orient and the West in a straightforward manner. However, the author does not adequately deal with the issue of the Japanese problem in Asia. Despite this, the work contains a great deal of material for research into the relationship between the West and East Asia.

Tongbang munhwa kyoryusa non’go (Studies of the History of Cultural Exchange in East Asia)

Tongbang munhwa kyoryusa non’go is a 243-page work written by Kim Sanggi and published by Eul Yoo Publishing Company in 1984. This work examines the cultural interchange between China and Korea. In the first part of the work the rise and fall of sea power, particularly that of Chang Pogo, (d. 846) is discussed. In the second section the maritime activities of Koreans during the times of military rule and of the Mongolian Invasion of Koryŏ are examined.

Tongdaemun (Great East Gate) [Architecture]

Tongdong (Tongdong Refrain) [Akhak koebŏm]

Tongduch’ŏn

Tongduch’ŏn is situated in Kyŏnggi Province to the north of Seoul. Mt. Mach’a (588 metres) rises to the west of the city while Mt. Soyo (536 metres), Kuksa Peak (754 metres), Mt. Wangbang (737 metres) and Mt. Haeryong (661 metres) mark the eastern border. Kanghwa Stream runs north through the city before entering the Hant’an River.
The city is a commercial centre for northern Kyŏnggi Province. There are a number of military bases here including Camp Casey, an important military installation of the United States army. In order to serve the needs of the soldiers, the city has a large service industry. Less than 10 per cent of the population is engaged in agriculture. Most of the farming is devoted to dry field crops and fruits such as apples, pears and grapes. Dairy farming also forms an important part of the local economy. Taking advantage of the road and railway connections to Seoul, there are a number of factories in the area, but most of these are only medium-sized operations. There are also several silica mines in the city.

For the most part, the town’s tourism is centred around Mt. Soyo, which has been called ‘the Diamond Mountains of Kyŏnggi Province.’ At the most popular entrance to the mountain, there are war memorials dedicated to soldiers from Belgium and Luxembourg who fought in the Korean War. The trail up the mountain takes one past numerous waterfalls and several Buddhist hermitages. Mt. Soyo is particularly popular in the autumn when the leaves change colour.

In addition to picturesque mountain scenery, there are several important historical sites in the area. On Mt. Soyo, one finds Chajae Hermitage which was founded by Wŏnhyo in 645, and in T’ap-dong there is a stone Buddha from the late Koryŏ period. In Sangp’ae-dong, there is the Samch’ungdan (Altar of the Three Loyal Ministers). This small shrine commemorates Min Shin, Kim Mun’gi and Cho Kwan who opposed Sejo’s usurpation of the throne that was held by the child King Tanjong (1452-1455).

**Tonggak chapki** (East Tower Miscellany)

*Tonggak chapki* is an unofficial history written by the middle Chosŏn period scholar-official Yi Chŏnghyŏng (1548-1607). This calligraphed work consists of two volumes. In this work, Yi begins by tracing the lineage of Yi Sŏnggye (the founder of the Chosŏn Kingdom) and then details the history of Chosŏn through the reign of King Sŏnjo (r. 1567-1608). In this unofficial history, Yi devotes much attention to political affairs and the individuals who were involved in the various political incidents in the first half of the Chosŏn period. Some of the matters that are covered include the rise to power by Yi Sŏnggye, the political activities of Chŏng Tojŏn (1342-1398), the Purge of the 1519 (*Kimyo sahwa*), the Purge of 1545 (*ulsa sahwa*) and the 1592 Japanese Invasion among other major events.

Since this work is in the form of an unofficial history it does not cover all of the events that occurred in the first half of the Chosŏn period. However, it does touch upon the major events of the period and serves as a valuable supplement to the official histories contained in the *Chosŏn wangojŏ shillŏk* (*The Veritable Records of the Chosŏn Dynasty*). Therefore, this work is useful for the study of the first half of the Chosŏn period.

**Tonggang munjip** (Collected Works of Tonggang)

*Tonggang munjip* is the literary collection of mid-Chosŏn scholar and meritorious retainer, Kim Uong (1540-1603). The original work consists of seventeen fascicles in eight volumes, with a supplement of four fascicles in two volumes. The work is a woodblock print. The work was compiled and published by the author’s disciples in 1661. The original woodblock version was used as the basis for an 1846 republication of the work.

*Tonggang munjip* contains a preface written by Hŏ Mok and poems, funeral odes, memorials to the throne, lectures to the throne and other official documents among its varied contents. The lectures to the throne on the Chinese classics, reveal the great breadth of knowledge of the author, and moreover, display the understanding that Kim had of the importance of the proper interpretation of neo-Confucian doctrines to the monarch’s governance of the nation. *Tonggang munjip* is considered as being of great value for
understanding the political, economic and social situation of Chosŏn at about the time of the 1592 Japanese Invasion. Additionally, since the author was deeply involved in the factional politics that dominated the court at this time, it is also useful for an examination of the causes behind this divisional strife. This work is preserved at the Kyujanggak Library and Koryŏ University Library.

**Tongguk chŏngun** (Dictionary of Proper Korean Pronunciations, 1448)

The *Tongguk chŏngun*, in six volumes, is a dictionary of Chinese characters arranged by rhyme. The work was compiled on the order of King Sejong in 1447 by Shin Suk-chu, Ch’oe Hang, Sŏng Sammun, Pak P’aengnyŏn, Yi Kae, Kang Hŭihan, Cho Pyŏnan, Kim Chung and Yi Hyŏnro, and published in 1448.

Even after *han’gŭl* was invented in 1443, Chinese characters were still widely used in Korea. Consequently, a dictionary arranged by rhyme (one of two ways used to arrange Chinese dictionaries) was in great demand at that time. The *Tongguk chŏngun* is a dictionary of this kind, but it was compiled with Koreans in mind.

The dictionaries arranged by rhyme (unsŏ) published in China showed pronunciation quite different from the actual pronunciation of Chinese characters practised in Korea. This difference was probably a consequence of natural linguistic changes in the vocal sounds. These differences were recognised at the time and it was felt there was a need to standardize the pronunciations.

While the original work consisted of six volumes, only volumes 1 and 6 are extant.

The work is important as the first dictionary by rhyme in Korea, as a guide to the pronunciation of Chinese characters in Korean in the 15th c., and for its pioneering use of *han’gŭl* to explain the pronunciation of Chinese characters. As an official work initiated by royal decree, it stands as an early example of national language reform.

The extant two volumes were discovered in North Kyŏngsang Province. They are printed in Kapin type and are considered so valuable that they have been designated as National Treasure Nos. 71 and 142. The size of each volume is 20.5cm in length and 33.8cm in width.

**Tongguk seshigi**

*[Agricultural rites]*

**Tongguk shinsok samgang haengshil to** (New Supplement to the Illustrated Guide to Three Relationships)

*Tongguk shinsok samgang haengshil to* is a record of the deeds of filial sons and daughters, loyal retainers and virtuous women compiled by order of Prince Kwanghae (1608-1623) in 1617. This work consists of eighteen volumes in a like number of fascicles and is a woodblock-printed work. Publication was delayed by two years as the huge expense involved was spread to all of the provinces by printing certain volumes of the book in each province. This work is the successor to *Samgang haengshil to* (Illustrated Guide to Three Relationships) compiled in 1431 and *Sok Samgang haengshil to* (Supplement to the Illustrated Guide to Three Relationship) published in 1515.

This work was compiled in the aftermath of the 1592 Japanese Invasion in an attempt to bolster the national spirit and pride of the Korean people in the wake of the devastating War. It includes the biographies of many Korean men and women who performed heroic deeds during the conflict. The first eight volumes of this enormous work are dedicated to filial sons, the ninth volume to loyal retainers and the last eight volumes to virtuous women. The
format is to present an illustration of an individual and then his or her biography. This work was written in it was accessible to the common people.

*Tongguk shinsok samgang haengshil* to is also highly valued by linguists studying the Korean language of the early seventeenth century since it is mostly written in *han’gul*. It contains much data concerning the various linguistic phenomena that were present in the Korean language at this time. This work is presently stored at the Kyujanggak Library and has also been republished in recent years first by the National Central Library in 1959 and more recently in 1978 by Taejegak.

**Tongguk t’onggam** (Comprehensive Mirror of the Eastern Kingdom)

*Tongguk t’onggam* is a history of Korea reaching from the time before Shilla to the end of the Koryŏ Kingdom. This massive work was compiled by a team of scholars headed by Sŏ Kŏjong (1420-1488) during the reign of King Sŏnjong (r. 1469-1494) in 1485. It consists of fifty-six volumes in twenty-eight fascicles. Work on this comprehensive history began in 1458 and the section on ancient history was completed and published as *Samguk sa chŏlgyo* in 1476. By 1484 the entire work was completed and published in the following year. *Tongguk t’onggam* marks the first attempt in Korean history to create a chronological history of Korea from ancient times to the end of the Koryŏ Kingdom. Prior to this work *Samguk sagi* (History of the Three Kingdoms) compiled by Kim Pushik (1074-1151) which covered the Three Kingdoms and earlier periods, and *Koryŏ sa* (History of Koryŏ) compiled by Chŏng Inji (1396-1478) that covered the Koryŏ period were the major historical records of Korea. However, both of these works presented their data according to category rather than by a linear, chronological method. Therefore, a need for a complete and sequential history was seen by the scholars of the Chosŏn period.

For the compilation of the *Tongguk t’onggam* data from the *Samguk sagi* and *Koryŏ sa* along with other works was used, so this work cannot be viewed as original research. Other works that supplied information for this compilation include the myths and legends in the *Samguk yusa* (Memorabilia of the Three Kingdoms), *Tongguk Yisangguk chip* (Collected Works of Minister Yi of Korea) and *Sui chŏn* (Tales of the Bizarre). The work also drew upon Chinese sources for the early historical accounts of the ancient Korean states.

This work is notable in that it served not only to elevate an awareness of Korean history among the literati of the Chosŏn period, but also in that it served as the basis for most historical discussion among the Chosŏn period scholars after the time of its publication. This work is also characterized by its strict adherence to Confucian ideology that is noticeable in the viewpoints expressed in the work concerning matters such as Buddhism and other ideological details. This work is valuable for the study of Korean history and the scholarship of Korean history in the Chosŏn period. *Tongguk t’onggam* is now kept at the National Central Library.

**Tongguk Yi sangguk chip** (Collected Works of Korean Minister Yi)

This is a collection of poems and essays by Yi Kyubo (1168-1241), comprising fifty-three volumes. It is a rich source for the study of old Korean literature and contains much historical information not found elsewhere.

Forty-one volumes of the *Tongguk Yi sang-guk chip* known as the Early Collection were compiled before, and the remainder known as the Later Collection after, the death of Yi Kyubo in 1240. The earlier volumes contain invaluable historical information, some derived from the Old History of the Three Kingdoms (*Ku Samguk sagi*). In particular, the version of the *Tongmyŏng wang* legends appearing in the third volume provide a useful comparison to the version contained in the *Samguk sagi* (History of the Three Kingdoms).
The twenty-fifth volume relates the story of the printing of the Korean *Tripitaka* now stored in Haein Temple, including the fact that twenty-eight volumes of *Sangjong yemun palmi* were printed with copper blocks. A further reference to these volumes is to be found in *Koryŏsa* (History of the Koryo) where they are said to have been printed in 1234 during the reign of King Kojong (r.1213-1259). These references are convincing evidence that movable metal-type printing in Korea preceded Gutenberg by almost two centuries.

Ten years after the death of the author, in 1215, the *Tongguk Yi sangguk chip* was recompiled at Chinju, Kyongsang Province. It has been assumed that there was at least one edition of Yi Kyubo’s works published in the Chosŏn dynasty before the Hideyoshi invasions of 1592-1598, but the only copies in existence today are a few of a post-invasion edition. Kosŏ Kanhaenghoe reprinted this edition during the Japanese (1910-45), but few copies remain. A photostatic reproduction by Tongguk Munhwa, Seoul, of the post-invasion edition is held by Seoul National University.

*Tongguk yŏji pigo* (Remarks on the Geography of Korea)

*Tongguk yŏji pigo* is a topographical compilation on the capital of Chosŏn of which neither the writer nor the date of compilation is known. However, judging from the content included in this work, it is thought to have been compiled during the early part of the nineteenth century. It is comprised of two volumes in two fascicles and is hand written.

The two volumes of this work are entitled ‘Kyŏngdo’ and ‘Hansŏngbu’. The first volume contains fourteen topics including information regarding the name of Chosŏn, the territory of the capital, why the capital was chosen as such, the divisions within the capital, construction of the palaces in the capital, location and function of the government offices in the capital and other items. The second volume contains a total of forty-six items including the history of the capital, government positions, population figures, family names of the people, market locations and also the locations of famous rivers and mountains among other entries.

This work contains a great deal of data on the historical conditions and environment of Seoul and is therefore valuable for the study of this city, and by extension the Chosŏn period. This work is further noteworthy in that it does more than just provide raw data as the commentaries contained in it provide insight into the customs and history of Seoul. This work is now stored at the Kyujanggak Library.

*Tongguk yŏji sŭngnam* (see Shinjūng *Tongguk yŏji sŭngnam*)

*Tonggyŏng chapki* (Eastern Capital Miscellany)

*Tonggyŏng chapki* is a descriptive geography of Tonggyŏng (present day Kyŏngju) that was last revised and enlarged in 1845 by Sŏng Wŏnmok. This woodblock-printed work consists of three volumes in three fascicles. It is an enlarged edition of previous works published in 1669 and 1711. In 1910 the Chosŏn Kosŏ Kanhaenghoe reprinted this book and in 1913 Chosŏn Kwangmunhoe again published it using movable type technology.

The three volumes of this work cover many different aspects of Tonggyŏng, and although many of the items in it are also included in *Tongguk yŏji sŭngnam* (Augmented Survey of the Geography of Korea), this work provides detailed commentary and supplementary descriptions that are absent in its larger counterpart. The first volume includes such items as the history of Shilla, the territory and a descriptive topography of Tonggyŏng, official posts, town walls, scenic locales and descriptions of the royal palaces and tombs among many other items. In the second volume topics such as populations, location and history of Buddhist temples, farm sizes, tax rates and distinguished officials are among those covered.
In the third volume various personages are discussed including those who had passed the government service examination, been appointed as officials, performed meritorious deeds, demonstrated exemplary filial piety and proved themselves loyal retainers. The third volume also includes miscellaneous items such as arts and crafts and strange phenomena.

This work holds a wealth of historical data for the study of the ‘Eastern Capital’ of the Chosŏn period. It is also useful to study the population trends and administrative structures of the late Chosŏn period. The 1845 edition is presently kept at the National Central Library and Dongguk University among other places. The subsequent 1910 and 1913 editions are also presently extant.

Tonggyŏng taejŏn

Tonghae

Tonghae is situated on the east coast of Kangwŏn Province, between Kangnung and Samch'ŏk. The city’s current name dates from 1980 when Pukp'yŏng and Mukho were combined to form the new city of Tonghae. The port, located in Mukho-dong, is still known as Mukho. With peaks of the T'aebaek Mountain Range rising up along the city’s western border, the central area is limited to a narrow coastal strip only a couple of kilometres wide. The Tonghae Expressway and Highway 5 run through the city, providing access to other coastal cities.

In addition to grains and vegetables, fruits such as grapes and peaches are grown in the area. Fishing boats, operating out of Mukho Port and the smaller ports of Ch’ŏn’gok, Ōdal and Taejin, catch mackerel pike and cuttle fish, and gather seaweed. Most of the commercial fishing boats are small, and some of the fishermen must supplement their income with farming. Taking advantage of the area’s extensive limestone deposits, the nation’s largest cement plant operates in Samhŭng-dong. At Pukp'yŏng port, a special pier has been built solely for transporting the cement produced here. In Songjŏng-dong, there are many other factories, that produce metalwork, machinery, chemicals and foodstuffs.

With beautiful beaches and spectacular mountain scenery, the city has an abundance of tourist destinations. The picturesque Murŭng Valley and Yongch’u Waterfall on Mt. Tut’a (See Tut’a Mountain) draw crowds of visitors throughout the year. During the summer, the Mangsang, Ōdal and Haegŭmgang Beaches are crowded with tourists trying to escape the summer’s heat. In addition, there are several old pavilions in the area, such as Aeyŏn-jŏng in Songjŏng-dong, and Man’gyŏng-dae (founded in 1613) and Haeam-jŏng (Kangwon Province Tangible Cultural Asset No. 63) in Pukp’yŏng-dong. In Samun-dong, one finds Mun’gan-sa, a shrine erected in 1824 in honour of Han Sanggyŏng, a loyal minister who helped found the Chosŏn kingdom.

Tonghak

A new religion founded by Ch’oe Cheu (1824-1864) after he experienced a revelation on 25th May 1860. Used until 1905 when the name was changed to Ch’ŏndogyo, Tonghak (Eastern Learning) was selected in a fruitless attempt to distinguish it from Sŏhak (Western Learning), that is, Catholicism, which was proscribed as heretical because it placed a power above the king and undermined Confucian hierarchy. As Tonghak texts in Chinese used Ch’ŏnju (Lord of Heaven) for the Korean Hanullim (God), a translation Catholics adopted for Deus, Tonghak from its inception was suspected by the authorities of being the Christian heresy. Ch’oe Cheu was aware of the strength of the Western nations who were threatening the overthrow of China in the 1850s. He assumed that power had a religious source, and concluded that the only way to oppose it was through the magical or creative powers of Hanullim who revealed himself in Korea.
Koreans eagerly received new teachings, for the government officials, who were indoctrinated in a sterile Neo-Confucianism enervated by endless doctrinal disputes inflamed by the struggle for office, had violated all of its principles in enriching themselves by squeezing and oppressing common people. Buddhism, isolated in the mountains by government decrees and Confucian jealousy, held out to commoners hope only for the afterlife. Monks had been reduced in social status; many were beggars or manufactured paper; and catered mainly to the superstitions of women. Daoism promised long life, but was available only to those with income and leisure. Infectious diseases such as cholera and Western incursions heightened the sense of impending doom. People desperately sought solutions in folk superstitions such as faith-healing talismans, fortune-telling and the propitiation of spirits and demons. They readily believed in omens and predictions of the impending collapse of the Chosŏn Dynasty.

Ch'oe Chesŏn changed his name to Cheu (Save the ignorant) in 1859. A son by a concubine to whom official posts were closed, he shared the frustrations of many marginalised intellectuals. His elderly father, a locally respected teacher of Neo-Confucianism, was unable to pass the civil service examination. Cheu's mother died when he was five, his father when he was sixteen, and he was unable or unwilling to provide for his family through farming, angering his relatives. Dissatisfied with the Confucianism learnt from his father, he journeyed on a quest for the truth to Buddhist monasteries, studied the Yi'jing (Book of Changes), experimented with Daoism and investigated Catholicism, all to no avail. Seeking the will of Heaven (ch'ŏnmyŏng), after strenuous meditations on Catholicism and the powers of the West, he experienced a shamanistic possession in which he heard the voice of a mysterious god called Sangje (Supreme Emperor of Heaven) with whom he held a dialogue. The speaker proclaimed he had given (re)birth to Cheu so that Cheu could convert people with a sacred talisman, called the "medicine of the immortal", which was shaped like the t'aeguk (circular yin-yang symbol) or kung-kung, a term appearing in the Chŏnggamnok that predicted the overthrow of the ruling dynasty. The talisman could cure and convert people. Cheu later drew the talisman out on paper, burnt it and drank the ashes in water, curing himself and then others. Later it was asserted that only sincere believers could be cured.

Ch'oe Cheu (religious style Suun) related that the voice told him, "My mind is your mind....(People) know the world but do not know the Spirit (kwishin). I am the Spirit. I will give you the unlimited Way....Practice and refine it, write down the text with which to teach people, and establish a method of propagating virtue". A year later Cheu comprehended and wrote out the incantation as a means of inducing the descent of the spirit or the mindfulness of God within. The incantation was to be chanted aloud, repeated through twenty-one rounds of a one-hundred-and-five bead rosary. The chant read, in one interpretation: "The supreme ki (matter/energy or pneuma) now imminent, I pray for its great descent [into me]. I will serve/worship the Lord of Heaven (shich'ŏnju) and creation will be established. I will never forget [God], and all things will be known". Cheu explained that "supreme ki a formless numen so vast it affects and orders everything and yet is difficult to describe....is the unitary ki of primal chaos (the energy/matter that is the building block of the universe). Now imminent means one realises contact with that ki by embarking on this Way....The great descent is the prayer of the transformation of the ki...Serve means that internally there is a divine spirit and externally a transformation of the ki....Creation means [God] does not act and yet transforms. To establish means to unite with [God's] virtue and establish [God's] mind [in oneself....To know means to know His Way and receive His knowledge"

The obscurity of the incantation and problems of transmission, especially of the explanation, given that Cheu's heir, Ch'oe Shihyŏng (1827-1898) was illiterate, has produced variant incantations and invited differing explications, such as "Worship God and creation will be established, remember God and all things will be realised", i.e. all one's hopes will come true via devotion.
Fundamental divergences in explanations of Tonghak motives and doctrines abound. Some detect its early origins in shamanism and folk magic which were later rationalised under the influence of the communistic Neo-Confucianism of Sŏ Kyŏngdŏk (1489-1546) as a means of attracting the educated. Others suggest an origin in Confucianism (especially the Yijing) and that the incantation and talisman were only expedients to seduce the credulous masses who desired miracle cures. One school describes the Hanullim Cheu worshipped as a personal, volitional God who was later made more abstract under Neo-Confucian influence, while another thinks Hanullim was an immanent, pantheistic God from the start. Tonghak has also been interpreted less as a religion and more as a social movement to remove societal inequities via doctrines of egalitarian morality and as a nationalist teaching instituted to preserve Korea. Some even consider Cheu attempted to reinstate Confucian ethics.

Ch'oe Cheu, while denying that his teachings were those of the exhausted Confucianism, Buddhism and Daoism, synthesised elements from each of them. Although he acknowledged his teachings seemed similar to Christianity, he asserted they were more rational, natural and effective. Of prime importance was to worship God by maintaining mental awareness of God within and to correct one's ki or physical behaviour and the world, thereby curing all ills. People, as the most spiritual beings, can realise God's creation, which is a magical power crystallised in the chant and talisman. Faith in these teachings and the subsequent total sincerity and reverence, awakens the mind of God within one and makes one's actions coincide with God's creation, transforming the believer into a kunja (gentleman) or a sŏn (divinity) and the world into a utopia in which state and people are salved. Thus one should serve people like the Lord of Heaven (sa in yŏ ch'ŏn). Worshipping God (shi ch'ŏn) places humans into a direct, immediate relationship with God, whereas other religions need a mediator. By eliminating ego, contact with our true mind, which is the immanent God, is made possible. This is the descent of supreme keynote believers occasioned by the incantation that makes the believers mindful of this. The immanent mind of God performs miracles, as were expected of Ch'oe Cheu by the faithful, for it is the foundation of the universe. Followers believed that through its power they could attain indestructible souls or become immortals living in a utopia. Hence, the Spirit (in both a Neo-Confucian sense as ki, and as an object of folk belief) is an absolute, monastic god within people who was revealed to Ch'oe Cheu because the universe was in a transition period between a past age of 50,000 years duration and a new age of regeneration, a phase that would be ravaged by major catastrophes from which the faithful alone would be saved.

To be saved, followers were advised to set out a bowl of clear water, symbolising the origins of the universe, in front of which they vowed to keep the Way and chanted the incantation. They were to practice a mental announcement (shin'go) of all their actions, as a prayer, confession or saying of grace, giving thanks to God, in order to maintain firmness or awareness of mind and to rectify the ki. This was an expression of faith and the basis of the reverence of the God within who was to be venerated like the ancestors, and was an encouragement of moral conduct.

Ch'oe Cheu, after initial difficulties in spreading his message from 1861, cured diseases with his talisman, chanted the incantation to ward off evil spirits, performed a sword dance and song, and made offerings. The authorities charged him with deluding the people. He was captured in December 1863, and taken to Taegu where he was interrogated and executed as a heretic in 1864, becoming a willing martyr.

His scriptures, the Tonggyŏng taejŏn in Classical Chinese prose and verse, and the Yongdam yusa in Korean verse, were written down by an amanuensis or translator from the memory of the illiterate Ch'oe Shihyŏng (religious style Haewŏl), his successor, and were published in 1880 and 1881. Ch'oe Shihyŏng further organised believers into parishes and the movement spread among the peasants and the marginalised in the southern half of
Korea. Although illiterate and operating in secret, Ch'oe Shihyöng successfully systematised the doctrine, according to some reinterpreting the folk-belief elements of his master's teaching, making it more egalitarian and pantheistic. He formulated the practice of venerating oneself or the God within, unlike the Confucians who worshipped their ancestors in an external ancestral tablet. The mind of God in people he compared to a seed that must be nurtured by worshipping Heaven (shi ch'ôn). Respect for God/Heaven is respect to one's own mind and is not worship of a God in Heaven. This respect was extended to all humans, which enables one to unite with the transformations of the ki of the entire universe or merge with God's will. Further, the voice of God is that of all beings, not just humans, for all bear God/Heaven (shi ch'ôn). As all things are raised by Heaven, they must assist each other. They differ merely in their transformation of the ki, are interdependent, and so "Heaven feeds on Heaven" (ch'ôn shik ch'ôn). This also implies that one must worship through ki or physically also.

These teachings were further developed by the next leader, Son Pyönghüii (1861-1922; religious style Ùiam), who succeeded after Ch'oe Shihyöng was executed in 1898, but this phase belongs rather with the doctrines of Ch'öndogyo such as "humans are God" (in nae ch'ôn), "nature (propagation of the teaching) and body (or welfare of the people) are perfected together" in supreme ki, "the religious teaching and morality and governance or politics should be in agreement", "oneness of the spirits (of Tonghak leaders and believers)" and "exchange of the physical world for the Truth" etc..

Despite Ch'oe Shihyöng's warnings, an abortive petition movement to exonerate Ch'oe Cheu of heresy in 1892 and 1893, grew into a rebellion, even though Tonghak expressed loyalty to the king. Regarded as treacherous because it threatened the status quo, Tonghaks were increasingly persecuted, especially by rapacious officials who used their "heresy" as a pretext. In 1894, a Tonghak-led peasant erupted in Cholla Province, Korea's granary, where official avarice was at its worst. The rebels hoped for an earthly utopia, and although their forces defeated the government army, Ch'oe Shihyöng refused to support this rebellion led by Chön Pongjun because it used violence and was not exclusively Tonghak. However, tarred with the same brush as the rebels and not wishing to be accused of betrayal, Ch'oe Shihyöng eventually cooperated. However, it was too late for the rebellion was soon crushed with the aid of foreign military intervention. Later, Son Pyönghüii began to rebuild the Tonghak religion, retreated to Japan from 1901 to 1906, and proclaimed Ch'öndogyo in 1905.

The Tonghak religion and rebellion has attracted many interpretations because it was vital to modern Korean history, having played a part in the eventual overthrow of the Chosön Dynasty, provided a faith that championed egalitarianism and the value of all humans, promoted patriotism, and formed the foundation stone for most of the new indigenous religions of Korea. Leftists view Tonghak as part of a revolutionary tradition and romanticised Tonghaks as democratic rebels. Nationalists considered the Tonghaks pioneer patriots, especially since later Ch'öndogyo led the 1919 Independence Movement.

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Tonghwa Temple

Situated on the edge of Taegu at the base of Mt. P'algong, Tonghwa Temple is one of the main temples of the Chogyo Order. According to legend, the monastery, then called Yuga Temple, was first founded by Kuktal in 493. Since Shilla had not yet officially sanctioned Buddhism at this time, this early date is suspect. Although records state that Shimji 'reconstructed' the temple in 832, many scholars believe that the monastery was actually founded at this time. Legend has it that when Shimji built the temple, the paulownia trees were in full bloom in spite of the cold winter weather. Shimji is said to have therefore called the temple ‘Tonghwa’ (Paulownia Flowers) in order to commemorate the miraculous event. The temple was reconstructed by Yongjo in 934, by Chinul in 1190 and by Hongjin in 1298. In the Choson Period, it was reconstructed by Yujong in 1606, by Sangsung in 1677, and by Ch'ongwol, Kwanho, Nakpin and Un'gu in 1732. Most of the present buildings date from Yongjo's restoration.

The temple houses a great number of important artefacts. At the entrance, there are two stone banner-holders thought to date from the Greater Shilla Period. In ancient times, the holders supported poles which, in turn, supported large banners painted with Buddhist motifs. Near the entrance, there is also a line-drawing of a seated Buddhist figure (Treasure No. 243) on a stone face. Due to its general lack of vitality, the figure is thought to date from the late Greater Shilla. Outside the temple, there is a three-storey stone pagoda (Treasure No. 831) that is believed to date from the late Greater Shilla or early Koryo, and in Sumaje Hall, there is a seated Buddha figure cast in 1702. The figure is made of gilt-bronze or gilt-iron.

In the vicinity of the temple, there are a number of affiliated hermitages, including Kumdang, Naewon, Piro, Pudo, Yangji and Yombul Hermitages. Many of these also contain important historical artefacts. At Piro Hermitage, there is a stone Vairocana statue (Treasure No. 244). Carved in 863, the statue is said to have been erected by Shimji in order to pray for the well-being of his deceased cousin, King Minae (r. 838-839). In front of the hermitage, there is a three-storey pagoda (Treasure No. 247) dating from Greater Shilla. A sarira reliquary was discovered inside this pagoda. On the outer section of the reliquary, there were four gilt-bronze panels inscribed with images of Buddhist triads. The panels are now kept in the national museum. Another three-storey stone pagoda (Treasure No. 248) from the same period can be seen in the grounds of Kumdang Hermitage. At Yombul Hermitage there are line-drawings of a buddha and bodhisattva figure on two rock faces. The buddha figure is a representation of Amitabha Buddha, while the bodhisattva figure is the Goddess of Mercy (Kwanseum Posal). Both date from early Koryo. With such
a rich historical heritage, Tonghwasa Temple and its affiliated hermitages are popular destinations for tourists from across the nation.

**Tongin (Easterners)**

**Tongin shihwa**

**Tongin shiron chŏlgu**

**Tongji Munyegwan**

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**Tongjin River**

Tongjin River flows some 45 kms. from the western slopes of the Noryŏng Mountain Range through the central part of North Cholla Province before discharging into the Yellow Sea. The source of the river is largely by run-off from Mt. Sangdu (575m) in Chŏngūp's Shinoe Township. This forms Towŏn Stream which widens to about fifty metres in Ch'ilbo Township to become the Tongjin River. Just west of the town of Shint'aein, the river joins Chŏngūp Stream, which flows from the south.

The Tongjin is associated with the Kobu Peasant Uprising, a key event in the Tonghak Rebellion. In 1893, Cho Pyŏnggap, the unpopular magistrate of Kobu County, conscripted local peasants to build a new reservoir just below the site of the old Mansŏk Reservoir. After the project was completed, he charged the same peasants an exorbitant tax for use of the reservoir's water. On 16 February 1894, the peasants gathered under the leadership of Chŏn Pongjun, occupied the county office, seized weapons and destroyed the reservoir.

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**Tongmaeng**

**Tongmunsŏn (Anthology of Korean Writing)**

*Tongmunsŏn* is a massive literary compilation of Korean literature from Shilla to the middle Chosŏn period that was compiled by a team of scholars headed by Sŏ Kŏjong (1420-1488). This work is composed of 130 volumes and three volumes of catalogues in a total of forty-five fascicles. There are both woodblock print and movable metal type versions of this work. In this collection there are works ranging from the Shilla literary men such as Kim Inmun (629-694), Sŏl Ch’ong (660-730) and Ch’oe Chiwon (857-?) to those of the early Chosŏn period. In all, the work contains over five-hundred different authors with some 4,300 works recorded in chronological order.

This work is an extensive record of hanmun (Sino-Korean) literature to the early Chosŏn period, and the work naturally contains some of the greatest literary men in Korean history. Aside from the three Shilla era literati mentioned above, the works of Yi Kyubo (1168-1241), Kim Pushik (1074-1151), Yi Chehyŏn (1287-1367), Yi Kok (1289-1351), Yi Saek (1328-1396), Yi Ch’ŏm (1345-1405) and Kwŏn Kŭn (1354-1409) are well represented in this work. Of the five-hundred writers represented, some 220 have but one work in this collection. Through this it is clear that the compilers of this anthology concentrated their efforts on the luminaries in Korean literary history.

Many editions and reprints of this work have survived to the present. The 1478 version, which was printed with ŭlhae cha type print, is extant as is a 1482 reprint using kabin
typeface. The Kyujanggak Library has a woodblock print edition, which may be from the original publishing, but this has not been determined for certain at present. In 1915 this work was reissued by the Kosŏ Khankaehoe, and a copy of the work was issued in 1966 by Kyŏnghŭi Ch’ulp’ansa. In 1968 a han’gul version was published by Minjok Munhwa Ch’ujinhoe.

Tongmyŏng, King

King Tongmyŏng (58-19 BCE) was the founding king of Koguryŏ and reigned from 37 to 19 BCE. Various other names by which Tongmyŏng was known can be found in historical records, including Chumong (most commonly used); Ch’umo; Chungmo; Sanghae; Ch’umong; and Tomo. It is also recorded in histories, such as in the section relating to Koguryŏ in the Chinese Guoshi (National History), the Samguk yusa (Memorabilia of the Three Kingdoms) and the Samguk sagi (History of the Three Kingdoms) that his family name was Ko and that his given name was Chumong. The Samguk sagi does, however, refer to Tongmyŏng by the names of Ch’umo and Sanghae, and the inscription on the Stele of King Kwanggaet’o names him as King Ch’umo.

An examination of various Chinese historical documents on Koguryŏ reveals two basic lines; histories such as the Puyo section of the Weilue (Chronicles of the Wei Kingdom) and Hou hanshu (History of the Latter Han Dynasty), and the Koguryŏ section of the Liangshu (History of Liang) name the founder of Puyo as Tongmyŏng, while the Koguryŏ sections of the Weishu (History of the Wei Kingdom), Zhoushu (History of the Zhou Dynasty), Nanshi (History of the Southern Dynasties), Suishu (History of the Sui) and the Beishi (History of the Northern Dynasties) all record that the founder of Koguryŏ was Chumong. It is commonly accepted that Tongmyŏng came from Puyo and then founded Koguryŏ. However, the reality is that King Tongmyŏng and the founder of Koguryŏ, Chumong, are different personages. Nonetheless, the framework of the Tongmyŏng and Chumong legend is identical, and in this aspect is remarkably similar to the Tan’ gun shinhwa (Tan’ gun Myth). The common base of these legendary happenings is the descent of a heavenly-being which assumes political control of an early kingdom, and which also has the divine authority to direct the forces that control agriculture. Thus, it is evident that these myths were perpetuated by a new ruling power as a means to legitimize its political domination, and to mark the coming of a new stage of social development.

The Samguk yusa and Samguk sagi relate that the father of Chumong, Haemosu, was the son of the heavenly emperor, and the king of Puyo. Chumong’s mother was Yuhwa, the daughter of Habaek, who threw his daughter out when she became pregnant. The Samguk yusa records the following story.

King Kûmwa of the Eastern Puyo Kingdom was out hunting when he encountered a beautiful woman on the banks of the Ubalsu Stream. She told him that she was the daughter of Habaek and that while she had been out with her two sisters, a strong man named Haemosu had introduced himself and then enjoyed her before leaving. After her father learned of this incident, he exiled her to the banks of the Ubalsu. King Kûmwa did not know what to make of the woman’s story, so he brought her back to his kingdom and confined her in a darkened room. However, the strong light of the sun entered the room and caressed the body of Yuhwa and she became pregnant, eventually delivering a large egg. King Kûmwa did not know what to think of the egg and threw it into the animal compound, but the animals there would not eat it. Next, he ordered the egg to be put on the roadway, but the passing horses and oxen would not tread on it. Finally, he had the egg thrown into a field, but there the birds and beasts protected it. Only after the king himself tried to break the egg did he return it to its mother, and shortly afterwards the shell cracked and a handsome and noble boy emerged.

By the time the youth had reached the age of seven he held a man’s strength and was highly
skilled in marksmanship; thus he was called ‘Chumong,’ a name given to a skilled archer. King Kùmwa had seven sons, but none the equal of Chumong. The eldest son, Taeso, told his father that since Chumong was not the son of a mortal, the sooner he was killed the better the kingdom would be. The king, however, did not heed his son and instead charged Chumong with caring for the horses in the royal stable. Chumong, knowing much about horses, selected a fast steed for himself and fed it only lightly, thereby making it gaunt, but he overfed the packhorses, making them plump. The King selected the well-fed horses for himself and his sons, and gave Chumong the lean mount. This strategy enabled the youth to be an even more effective hunter on his lightning-fast horse.

Chumong’s mother had learned of a plot to kill her son, and told him to flee far from King Kùmwa. He and three trusted friends, Oi, Mari and Hyoppo, mounted their horses and fled from the kingdom, until they reached the formidable Ômch’esus River. Chumong reached the river-bank and cried: “I am the son of the Heavenly Emperor and the grandson of the Dragon King Habaek. My enemies now draw near, what shall I do?” At once the fish and turtles in the river formed a bridge that enabled Chumong and his friends to cross, and then swam away, leaving the pursuing soldiers without passage. The group than continued on to Cholbu, where they stayed, and where a city grew on the banks of the Piryusu Stream. Thus, in the year 37 BCE, the kingdom of Koguryô was established.

While there are variations of this legend in different records, the basic narrative is consistent. Tongmyông is said to have consolidated Koguryô’s position among its neighbours and his son, King Yuri (r. 19 BCE-18 CE), was his successor. The legend surrounding King Tongmyông represents the attempt of the ruling-class of Koguryô to establish a lineage with divine origins, and thereby elevate their position and right to rule the common people. Moreover, the fact that Chumong is vested with qualities such as equestrian and archery skills further reveals that these attainments, so necessary for hunters and warriors in this period, were held to be indispensable also to the ruling-class of early Koguryô.

Tongmyông wang p’yôn

Tongnìp Hyophoe (The Independence Club)

Tongnip hyophoe undong

Tongnip hyophoe yôn’gu (A Study of the Independence Club)

Tongnìp shinmun (The Independent)

Tongsa kangmok (Annotated Account of Korean History)

Tongsa kangmok is a comprehensive history written by An Ch’ôngbok (1712-1791). This twenty-volume work in a like number of fascicles covers Korean history from the time of...
Tan’gun Chosŏn to the end of the Koryô Kingdom in the late fourteenth century. This hand-written work was completed in 1778 after an over twenty-year effort on the part of the author. This history is modelled after the Chinese historical work *Tongjian gangmu* written by Zhu Xi (1130-1200) of Sung China. It is heavily influenced by the neo-Confucian ideology of Zhu Xi and this can be witnessed in many of the interpretations of history that An Ch’ŏngbok makes. One contention of the author that is highly controversial today is his assertion that the history of Korea began with the formation of Kija Chosŏn by Kija, a refugee from the Chinese Yin nation, in 1122 BCE. An dismisses the Tan’gun Chosŏn state as little more than a Buddhist fabrication; this aspect of his work is contradictory to the other great historical work of the Chosŏn period, *Tongguk t’onggam* (Comprehensive Mirror of the Eastern Kingdom), which supported the existence of Tan’gun Chosŏn.

*Tongsa kangmok* is notable in several aspects including many modern methods used in the compilation of the work. One such aspect is the inclusion of a list of reference books in a supplemental volume of this work. In this precursor to a modern bibliography, the author lists over fifty works that he used in the assembling of this work. The author also included a supplemental volume of maps of the various periods throughout Korean history, and other supplemental items that detailed the structure of the government of the different periods. This presents the modern researcher a wealth of valuable material for gaining a greater understanding of the governmental institutions of the ages covered in this work. Other noteworthy features of this historical work include the inclusion of the genealogies of the various royal families for each of the Three Kingdoms, and Puyŏ, Parhae and Koryŏ. The author also is conspicuous in his harsh criticism of usurpers and traitors, and clearly denotes what he views as just and unjust activities. Moreover, the author praises loyal actions highly. Finally, An closely scrutinizes the particulars of the legal systems of each period, which provides further insight into the structure of the government and social systems of the different periods.

*Tongsa kangmok* presents a new interpretation of Korean history that is more than just a regurgitation of past works. The author’s opinions and interpretation of Korean history are heavily biased by his neo-Confucian ideological viewpoint, but nonetheless are well argued. This work was also greatly affected by the *shirhak* ideology that was prevalent during this period of Chosŏn. These attributes all add to its scholastic value.

*Tongshin che* [Customs and Traditions]

*Tongŭi pogam* [Medicine, Food and eating]

*Tongyo* [Music]

*Tosan Sŏwŏn* [Architecture]

**Tosŏn** (827-898)

Tosŏn, whose family name was Kim, entered the monastic order around the age of fourteen. He spent his early years at Mt. Wŏryu’s Hwaŏm Temple where he studied sutras. In 850, he received higher ordination at Ch’ŏndo Temple. After residing at several other temples, Tosŏn went to Mt. Chiri where he set to work building a hermitage. According to legend, one day a visitor told him, 'I have special knowledge that I would like to pass on to you tomorrow on the southern coast.' When Tosŏn went to the designated spot, the visitor appeared and started to make miniature diagrams in the sand, showing Tosŏn how some landscapes blocked, while others enhanced, the beneficial influences of nature.
Although this philosophy, called geomancy, had previously existed in Korea, Tosôn strengthened its appeal by combining it with Buddhist ideas of karmic reward, as well as Taoist yin-yang and Five Elements theory. According to Tosôn, the layout of terrain features deeply affected those who resided in the area. The selection of a propitious site for a building or a tomb could thus bring good fortune to a person's descendants, or in some cases, to the entire nation. On the other hand, one could repair inauspicious sites by setting up stupas or temples in the area.

Tosôn wrote a work known as Tosôn pigi (Esoteric Record of Tosôn), but the original is no longer extant. He is also credited with writing Songak myŏngdang ki, Tosôn tapsan ka, Samgaksan myŏngdang ki and other works. According to one source, Tosôn travelled to China where he learned geomancy. However, since the dates given are inconsistent with other sources, this source is thought to be unreliable. Tosôn was styled Sŏn (Jap. Zen) Master Yogong; yet, his ideas show little influence from the Korean Sŏn School. Indeed, it is his geomancy theories that were to be his lasting legacy. These theories were not only popular with the local gentry, who used them to enhance the status of their particular region, but even influenced Wang Kŏn's choice of Kaesŏng as the capital of the new Koryŏ dynasty. Since Tosôn's ideas could be used to justify the founding of the new dynasty, the early Koryŏ kings were especially attracted to his theories.

Bibliography


Toûn chip

Toûn was the pen name of Yi Sungin (1349-1392), the author of this collection of poems and other writings. The original size of the collection is not known, but it is believed to have been first published before the author's death. A new edition, known to have been in two volumes, was published in 1406 by order of King T’aejong. Later an expanded collection of three volumes of poems and two volumes of other writings was published. These five volumes are reproduced in the Yŏgye myŏnghyŏn chip (Collection of noted Koryŏ scholars) published by the Taedong Cultural Research Institute of Sŏnggyun’gwan University in 1961.

Tourism

History

Tourism has a long history in Korea and records of travel and associated activities can be traced to the Three Kingdoms (BCE 1st-CE 7th c.). The Samguk yusa (Memorabilia of the Three Kingdoms) and Samguk sagi (History of the Three Kingdoms) give accounts of travel to famous mountains and rivers throughout the country by officials and members of the aristocracy. The hwarang (youth corps) of Shilla underwent periodic pilgrimages to famous locales to cultivate their minds and bodies. Travellers in these early periods stayed at yŏkch’am (post stations) and inns that were built along main roads throughout the peninsula. In addition to travel inside the country, Koreans of this period also travelled to neighbouring countries, such as China and Japan. For the most part, travel can be viewed as being of a religious nature and was generally aimed at either gaining knowledge of certain religious systems, in the case of China, or in propagating religion, in the instance of Japan. This sort of religiously inspired travel resulted in the founding of Buddhism and its
propagation in Korea. Many monks travelled to China, including Wŏngwang (542-640) and some like Hyech’o (704-787) journeyed to distant India. Hyech’o’s record of his travels, Wang Och’ŏnch’uk chŏn (Memoirs of the pilgrimage to the five regions of India), is the oldest extant travel record of a Korean writer.

By the time of Greater Shilla and the subsequent Koryŏ Kingdom, the people travelled more frequently. One common motive for undertaking a journey was the quest for knowledge and a great number of Koreans during late Shilla travelled to Tang China in order to study Confucianism. Perhaps the best known of the Shilla scholars who studied in China is Ch’oe Chiwon (857-?) who became famous (even in China) for his literary abilities. Ch’oe’s Kyewŏn p’ilgyŏng (Ploughing the Cassia Grove with a Writing Brush) records his impressions on social, political and cultural aspects of the Tang court. The many Koreans who studied in China helped to establish Confucianism as the dominant ideology of the intellectual class of this time. By late Koryŏ, travel to and from Mongolia and China was very common, necessitated by the subservient relationship with the Mongols.

During Chosŏn, travel had the capital as its hub, but also reached outwards into the provinces. There were yearly scheduled events in the provinces that enabled government officials to travel to the regions. Key features of the regional events were folk games such as ssirim (a type of wrestling) and tug-of-war. In addition, there were seasonal activities such as boating, fishing and sightseeing among the autumn foliage in the mountains that were very popular among the upper class. The travel of those of the commoner classes generally focused on seasonal activities such as folk games and regional festivals. Travel during Chosŏn formed the foundation for present-day travel, with many of the customs having been handed down.

Literary works having travel as their theme include Pak Chiwon’s Yŏrha ilgi (Jehol Diary) which provides a detailed account of his journey to China as a part of an official entourage in 1780; Kim In’gyŏn’s Il tong changyu ka (Grand Trip to Japan) which was written about Kim’s experiences in Japan as a member of a diplomatic mission; and P’youhae rok (Record of Drifting Across the Sea) written by Ch’oe Pu while adrift in the southern seas. They gave Korean readers a fascinating glimpse of the outside world in their record of different places and customs, and their popularity bespeaks the increased interest of the people to learn about places and customs outside their own land.

In the latter part of the nineteenth c., Korea began to emerge from the isolationist policies that had dominated Chosŏn for nearly five hundred years. As Koreans sought to learn more about the West through Japan, sightseeing tours were organised. Most notable among these is the 1881 ‘gentlemen’s sightseeing group’ (shinsa yuratan) which spent over two months travelling in Japan on a mission to observe political, social and technical transformations. A similar mission to China at about the same time also sought to gain knowledge of Western institutions through Korea’s traditional conduit for culture. Almost concurrently, accounts of those who had travelled to America and Europe generated further interest in the West. Representative of these works is Yu Kilchun’s Sŏyu kyŏmnum (Observations on a Journey to the West) which describes many of the institutions of America and Europe.

After the advent of Japanese colonial rule over Korea, travel for Koreans was greatly restricted, as were all other liberties. Many Koreans did travel to Japan or Manchuria, but not for pleasure, as they went to these locations as labourers or as conscripts for military service. A considerable number of Koreans travelled to Japan for study in this period and some of the more notable individuals include Sŏ Chaep’il, Ch’oe Namsŏn, Yi Injik and Yi Kwangsu, each making his mark on the development of modern Korean society.

The Japanese established the foundations of modern tourism during their rule in Korea, although the benefits of these improvements were largely directed at Japanese living in
Korea. Among the improvements were the railways, facilitating easier and faster travel throughout Korea and the hotels. The first of the hotels was opened in Pusan in 1912, then the Choson Hotel in 1914 and the Kumgangsan Hotel a year later. The Pando Hotel, which opened in 1930, is generally acknowledged as the first truly Western-style hotel in Korea. These new travel destinations were, however, principally for the Japanese.

Modern Tourism

After liberation in 1945, travel in Korea became more accessible through the construction of new railways and highways which made for faster travel throughout the country. However, the confusion of the times directly after liberation, the outbreak of the Korean War in 1950 and the economic plight of Korea prevented most Koreans from travelling any distance. This period did, however, see the establishment of government organisations designed to promote tourism, such as the Ministry of Transportation (Kyot'ongbu) and Korean National Airlines (Taehan min'guk hanggong). In addition, many modern hotels were opened, including some in popular tourist destinations such as Onyang, Sogwipo, Mt. Sorak and Haeundae Beach. At this time, the former railway hotels were renamed as tourist hotels.

After the armistice that brought the hostilities of the Korean War to an end in 1953, other measures were taken that helped the tourism industry. Chief among these is the Labour Standards Law (Nodong kijun pŏp) in 1953 that required twelve paid holidays annually for all workers. Other measures taken include the establishment of a Tourism Department within the Ministry of Transportation in 1954; the Tourism Industry Law (Kwangwang saŏp pŏp) in 1961; the Cultural Properties Protection Law (Munhwa chaepoho pŏp) in 1962; and in the same year the International Tourism Company Law (Kukche kwangwang kongsa pŏp). Along with these legislative measures that aided tourism, the government also established national parks throughout the ROK, beginning with Mount Chiri National Park in December 1967.

Throughout the 1970s and 1980s, the Korean government continued to establish national parks and develop other tourist attractions. The tourism industry continued to grow as it reflected the demands of Korean consumers. Korea promoted travel by joining international tourism organisations such as the Asia Travel Association and the East Asia Travel Association. As the Korean economy expanded so did the ability of Koreans to devote more of their time to travel. The number of foreign travellers to Korea soared, as did the number of Koreans who travelled abroad. The liberalisation of travel laws, visa requirements, and other measures greatly facilitated the number of tourists both to and from Korea.

The dramatic growth of tourism in Korea, from a low 84,216 foreign visitors in 1967 to 3.2 million in 1992, was matched by a proportional increase in revenues from tourism, to almost US $3.3 billion in 1992. In 1969, tourists accounted for 30.2 per cent of all visitors to Korea, but by 1992 over 57 per cent were tourists. Of those visiting Korea, the Japanese form the single largest group. Overall, in 1992 visitors from Asian countries accounted for 70.7 per cent of the total, followed by those from North and South America at 11.2 per cent. The mix of tourists has changed markedly over the past twenty-five years, when tourists from the USA composed the largest number of visitors to Korea.

Traffic Broadcasting System (TBS) [Broadcasting companies]

Transport (see also Korea)

History

Transport developments in Korea have reflected the changing nature of the state over time.
Historically, three significant Korean states can be recognized: (a) the Early Monarchies (to 1910); the Japanese Colonial Period (1910-1945); and (c) the Post-Korean War Period (to 1990).

Early Monarchies (1392-1910)

The self-sufficient agrarian economy of Chosŏn was served by a thousand-year-old systems of roads and waterways. The network of arterial roads radiated from the royal capital of Seoul. Transport was critical for administration as reflected in procedures for road maintenance, postal services (yŏk), and public inns (wŏn). The yoks and wons were concentrated in the populated central and southern provinces — a reflection of the quantity of agricultural production which provided tax grain and tribute. These roads were complemented by a relatively sparse network of rivers which provided connections to Seoul and, in turn, to the ports of China and Japan. This settlement pattern did not survive the introduction of modern transport systems by the Japanese.

Japanese Colonial Period (1910-1945)

The basic features of the contemporary rail and road networks and associated urban structure were established during Japanese control. The first railway lines between Seoul and Inch'on, the capital's port-of-entry, (1889) and Seoul and Pusan (1905) pre-dated formal Japanese occupation. After Japan's suzerainty was recognized, a cross-shaped rail network pivoted on Seoul was constructed (Figure 1). The Pusan-Sinjju axis linked Japan and China, and the Mokpo-Ch'ŏngjin axis connected the agricultural southwest and the mining areas of the northeast. Subsequent infilling of the network underlined the importance of Seoul as the national hub — its imposing terminal providing a counter-magnet to the old downtown administrative centre. The railway also generated a new set of cities, including the junction towns of Taejŏn and Iri, and linked inland centres with major ports, notably Pusan, Masan, and Kunsan in the south and Namp'o and Wŏnsan in the north. After 1907 a set of new roads built by the Japanese matched railway developments. Although unpaved, the roads provided the base for the contemporary national system. In 1929 an air cargo service was established between Taegu and Tokyo — seven years before the first domestic passenger service between Seoul and Kwangju was opened.

(A bring in Figure 1)

A series of national surveys of Korea by the Japanese between 1910 and 1944 showed that the paramount political function of the transport system was to provide the colonial power access to areas of prime interest. There were the southwest's foodstuffs and the northeast's minerals which were shipped to Japan for further processing and consumption. Besides meeting military needs, the Korean Peninsula also supplied a bridge between the Japanese archipelago and the puppet state of Manchuria (Manzhuguo). During the 1940s trial borings were made preliminary to constructing a rail tunnel between Shiminoseki and Pusan. Japan's debacle in the Great Pacific War not only resulted in the abandonment of the proposed tunnel but in the loss of Korea. The Korean War (1950-1953) and the subsequent division of the peninsula led to transport connections being severed. The domestic, passenger and freight movements in South Korea had to be reorganized to adapt to the truncated network, the loss of trade with China, and increased interaction with Japan and North America.

Post-war Period (1953-2000):

1960s. During the early 1960s the provision of transport infrastructure under the military government of Park Chung Hee was conditioned by the need for South Korea to protect its borders against incursions from the north, and to shrug off the imprint of colonial rule and poor resource base. Korean National Railways (nationalized 1948) was rehabilitated and
expanded, particularly into the Taebaek Mountain region bordering North Korea. As the economy changed from a wet rice agriculture to agribusiness and an industrial base the workload of the railways increased. Much of its business came from: enterprises on the main trunk line between Seoul and Pusan; a string of embryonic port-industrial bases located conveniently for interaction with Japan, notably Ulsan (1962), Yŏsu (1967) and Pohang (1968); and local industrial estates. Road transport was relatively undeveloped and played a complementary role in providing short-haul feeder services to the long-distance rail network. In 1968 the four-lane, limited access, 35 km Kyŏngin Expressway was completed between Seoul and its port at Inch’ŏn. Then in 1969 the Korean Highway Corporation was established to construct and maintain an 'Expressway' system, linking key urban centres and industrial areas, and the secondary arterials referred to as 'National Roads'.

1970s. In the 1970s transport improvements proceeded apace with the rapid development of expressways and the electrification of the railways. In 1972 railway electrification was commenced on the Chongang Line between Seoul and the Taebaek Mountain Ranges. While this boosted railway capacity, spectacular expansion of the expressway network was occurring (Figure 2). In 1970 the 450 km Kyŏngbu Expressway between Seoul and Pusan was completed using Japanese-aid money. Three years later the Honam Expressway (Chŏnju-Sunch’ŏn) and the Namhae Expressway (Pusan-Sunch’ŏn) routes were opened. In 1977 the Yŏngdong (Suwŏn-Kangnung) and Tonghae (Kangnŭng-Tonghae) Expressways were finished. In the process, the road transport industry — truck and bus — had changed from being complementary to the railway system to being a long-distance competitor.

(Bring in Figure 2)

Since 1970 Pusan has been developed as the major container port. Its purpose-built terminal (Busan Container Terminal Operation Co.) was opened in 1978 — four years after a specialized container berth had been built at Inch’ŏn. These developments at Pusan resulted in the replacement of Korea’s feeder links with Kobe and Hong Kong by the mainline container services of major liner shipping companies. Inch’ŏn’s dock facilities lacked the convenience afforded by the Port of Pusan as they were located one day’s steaming time from the main shipping routes.

1980s. During the early 1980s further improvements were made to inter-city transport connections. As most investment was directed to road transport, the railways position in long-distance road transport was eroded (only 14 per cent of the railway track had been electrified). By 1981 the length of expressway was 1225 km. It was not until 1984 that the 88 Olympic Expressway was completed between Taegŏn and Kwangju. Traffic was still concentrated between Seoul and Pusan.

In 1987 congestion between Seoul and Taegŏn was so severe that the parallel Chungbu Expressway was completed via Inch’ŏn and Ch’ŏngju. National Roads were expanded to complement the expressway networks. These expressways permitted the government to pursue a multi-centred development plan based on twenty-eight service delivery areas. One of them included the expanding Port of Pusan, which accounted for over 90 per cent of the containers handled in Korea.

During the late 1980s attention was also focused on overcoming the West Coast’s poor infrastructure. A West Coast Expressway from Inch’ŏn to Kwangyang was developed and the railways double tracked. Other capital works included a promised international airport at Kwangju and a domestic airport at Mokp’o. These projects were part of a concerted effort to improve accessibility between the West Coast and other parts of South Korea and the East Asia region.
On the eve of the 1990s South Korea's domestic transport system still had inherent weaknesses in its infrastructure. Despite heavy investment since 1960, inadequacies were apparent in both its slow-speed transport network designed for moving resources and goods, and its high-speed transport network for effecting face-to-face contact between business people.

1990s. During the 1990s road transport dominated domestic transport in South Korea by rail and sea in tonnes moved. These positions are reversed in tonne-kilometres with sea leading rail and road. On both counts air transport makes a negligible contribution. These raw statistics highlight the manifest difficulties in moving goods and people.

An examination of container transport highlights the inadequacies of moving goods inland, the problems of road-rail competition and the low-priority afforded port development by government. Over 90 per cent of containers are handled by Pusan but more than 40 per cent originated or terminated in Seoul. Problems of handling containers stem from the shortfall of port capacity and consequent distribution from off-port container yards around Pusan and the inadequacy of the railways. Although the main Seoul intermodal container terminal at Pugok is connected by rail, most containers arrive by road. This aggravates congestion on the Seoul-Pusan Expressway and within the City of Pusan. In 1995 the throughput of containers at Pusan was 2 million TEUs and was expected to increase to over 7 million by 2001 (container movements are measured in terms of twenty-foot equivalent units). As Pusan had limited space for expansion a new port has been built at Kwangyang Bay (Figure 3). By year 2001 it should be handling 1 million TEUs. The reluctance of major shipowners to move their traffic to Kwangyang Bay has led to further expansion at Pusan.

The rationale for improving high-speed transport is prompted by congested highways and limited domestic airports to facilitate face-to-face business contacts. Producers have difficulty in taking overseas business people to dispersed industrial sites. Most attention has been focused on providing high-speed rail but plans are in-hand for a new international airport.

Progress on the proposed 409 km high-speed railway between Seoul and Pusan is behind its original schedule (Figure 4). When completed during the early twenty-first c. the return trip by the 200 kph train between Seoul and Pusan would be possible within one day. Meanwhile, there is continued reliance on the existing saturated railway system and the congested road network. Seoul's subways (commenced 1971) and electrified commuter railways have been expanded and a subway completed in Pusan (1985). Other subways are planned for Inch'ŏn, Kwangju, Taejŏn, and Taegu.

There are three international airports in Korea — Kimp'o (Seoul), Kimhae (Pusan) and Cheju Island (the promised additional one at Kwangju has yet to materialise). Kimp'o is the dominant airport. Opened in 1953, Kimp'o was expanded between 1976 and 1980, and between 1983 and 1987 (prior to the 1986 Asian Games and 1988 Summer Olympic Games). The number of landings and take-offs at Kim'po are restricted because the distance between runways is 400m not the recommended 1300m and a curfew is in force between 2200 and 0600 hours because it is close to built-up areas. Further problems stem from its closeness to military facilities and the mountains.

Consequently, a new international airport is being constructed at Yŏngjong Island, 50 km west of Seoul. New airport facilities are vital to accommodate South Korea's passenger and air freight growth. With a new airport South Korea would be a major hub in the inter
continental passenger and air express market between Asia, Europe and North America. Already Seoul serves as a hub for some passengers from China and Japan. The first phase of Yongjong-do Airport will be completed in year 2002. Looking ahead, there is a need to tie Korea’s slow-speed and high-speed transport networks into regional East Asian and trans-continental networks.

International networks

South Korea is in a pivotal position with respect to the heavily populated East Asia region (Figure 5). Within two hours flying time of Seoul there are 400 million people. During the Cold War political and ideological differences had prevented economic cooperation between South Korea and its neighbours. Following the thaw, South Korea has entered into economic relations with both China and Russia.

Within East Asia international shipping and air agreements have been established with both Russia and China. Much emphasis has been placed on trade with China, particularly as South Korean businesses have established joint ventures using local raw materials and labour, and South Korean technology, capital and management expertise. Already South Korean transport interests have targeted Shandong and other provinces bordering the Gulf of Bohai. An accommodation between the two Koreas and the reunification of the rail and road networks would produce a transport pattern not unremarkable of late Chosŏn when Korea provided a bridge from Japan to China (see Fig. 5 inset).

Looking further afield, there has been renewed interest in Eurasian routes, particularly following the opening-up of Eastern Europe (Figure 6). In the past the Trans-Siberian Railway has been seen as an alternative to sea transport. Now attention has been given to connections to the Trans-Siberian Railway through North Korea or the Trans-China Railway from Lianyungang. Studies have also been made to remove missing links in the Eurasian road network. Much will depend on the unification of North and South Korea.

Korea’s mainstream route is to North America. Leading South Korean shipping companies, notably Hanjin (the country’s largest container carrier), Hyundai Merchant Marine and Cho Yang, are engaged in offering minimum cost, port-to-port or round-the-world services between Asia and North America, and between Asia and Europe. In North America the Korean companies have been active in the double-stack rail transfer of containers from the West Coast to the Mid-West. As Seoul is located on a Great Circle route to the United States (i.e. the shortest route possible) it has great potential as a hub for Korea’s two privately-owned international airlines — Korean Air and Asiana.

Marine transportation

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

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

Air transportation

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

Bibliography