Kyongsang Province, near Pusan. He was a Buddhist monk who became a central figure in the *Kaehwap’a* (Enlightenment Party) which developed in the late 1870's around nascent political luminaries such as Kim Okkyun, Sō Chaep’il (Dr Philip Jaisohn), and Pak Yonghyo. The intellectual centre of the group seems to have been a doctor of Chinese medicine, Yu Honggi (styled Taech'i), who was an exponent of Buddhism and an advocate of modern, scientific learning, and it was probably he who introduced Yi to the other members. Although Yi’s involvement lasted only three years, he had a marked influence on both the *Kaehwap’a* and the tumultuous final years of the Chosŏn dynasty.

In the aftermath of the military/naval actions by France (1866) and America (1871) on Korean soil, the conservative faction of the royal court instituted a strict policy of national isolation, but in 1876 Japan compelled Korea to sign the *Treaty of Kanghwa* which stipulated that Korean ports be opened to Japanese trade. In short order Japanese residents came to Korea, and while they lived within their own enclaves, the conservative policies of the Korean government no longer could be enforced so easily.

Okumura Enshin, a Japanese Buddhist monk and missionary of the *Jōdo Shinshū* (True Pure Land Sect) *Higashi Honganji* (Eastern Temple of the True Vow) arrived in Pusan in 1877 where he quickly established a branch temple. He attracted considerable attention from Korean monks and lay-believers alike, and in mid-1878 Yi came to the Honganji headquarters in Pusan. He visited sporadically over the next several months, and the diary which Enshin kept suggests that Yi was intelligent and concerned with both Korea’s fate and that of Korean Buddhism. In December 1878, Yi spent four days with Enshin, two of which were spent in discussing the ‘national protection’ of Korea and the ‘promotion of Buddhism’. The two men also exchanged gifts, and Yi was allowed on board a Japanese battleship.

Yi subsequently went to Seoul where he encountered the other members of the *Kaehwap’a*. Sō’s biography records that Yi was well-spoken and that he gave the impression of being extremely learned. He had a copy of a Japanese text on world history, the *Bankoku shiki*, which especially caught Kim Okkyun’s attention.

Sensing the opportunities which Yi could provide, Kim Okkyun supported him with funds, and some two months later Yi returned to Pongwŏn temple with photographs and many Japanese books on physics, chemistry, geography and history. They met at the temple to study these 'heretical' texts in secret, and later, for fear of being discovered, they moved to another temple. Nevertheless, it was the time at Pongwŏn temple which Sō Chaep’il regarded most highly; "The monk Yi Tongin read us those books and brought us those thoughts. The days spent at Pongwŏn temple were indeed the 'nursery' of the *Kaehwap’a*.”

In August 1879 Enshin returned to Pusan and found Yi waiting with four round bars of gold given to him by Pak Yonghyo. With Enshin’s help he arrived about one month later at the main temple of the Higashi Honganji in Kyoto where he devoted himself to studying Buddhism and Japanese. Several months later, in 1880, he became a *Shinshū* monk.

In mid-1880 Yi went to Tokyo, where he continued his study of Japanese and forwarded a wide variety of books and materials to Kim through Enshin. At this time he was introduced to Fukuzawa Yukichi (1835-1901), the prominent intellectual who championed Japan’s modernization during the Meiji period, and spent time at Fukuzawa’s private academy, the Keiō Gijuku. He also attended the *Kōa-kai* (Asia Development Meeting) in which means of Asian resistance to the Western Powers were discussed, and thereby met a wide variety of people who had influence in Korean political and economic affairs. Through these contacts he learned much about the political situations of Japan, Korea, and the rest of the world.

In August 1880 Yi’s life reached a turning-point, when he was introduced to Kim Hongjip,
the second Korean Diplomatic Envoy to Japan. Yi came to meet Kim wearing Japanese clothes, and speaking at length in both Japanese and Korean, he gave detailed analyses of Japanese, Korean, and world affairs which surprised Kim with their precision and insight. Kim was under the impression that Yi was a Japanese, and it is said that upon learning that Yi was indeed Korean, that he was friends with Kim Okkyun and Pak Yonghyo, and had secretly left Korea to study in Japan, Kim nearly wept as he took Yi’s hand and roared, “Korea still has such a fine man!”

After one year in Japan, Yi returned to Korea in September 1880 where he was quickly introduced by Kim Hongjip to the queen’s nephew, Min Yongik, who was so impressed that he invited him to stay at his home. Yi was also given an audience with King Kojong, and upon the urgings of Kim Okkyun and Pak Yonghyo, the king decided to despatch Yi to Japan as a ‘secret envoy’.

Out of fear of the conservative faction, all arrangements were made secretly by Enshin from his newly-built temple in Wonsan. He secured Yi’s passage on a Japanese warship, and Yi embarked on 4 November 1880, a little over a month since he had returned from Japan. He stayed in Japan just over a month, and it seems that the purpose of his visit was to meet with the Chinese Diplomatic Minister residing in Japan and to begin preliminary talks related to a treaty between Korea and America.

He returned to Korea on 18 December and with money borrowed from the Honganji, he sent ceramics, textiles, and other new-style, industrially-manufactured products to the imperial household. He was also arrested by a local magistrate on the plea of the conservative faction, but Yu Taech’i quickly came to his aid and the two arrived in Seoul at the beginning of January 1881.

Based on his consultations in Japan, Yi completed a draft which became the basis for the Core an-American Treaty of Amity and Commerce which was later signed in 1882. He was also immediately appointed to the Pyolsogun’gwan, a military office of elite soldiers, and in this capacity he was shortly thereafter made an adviser in King Kojong’s newly-established T’ongni kimu amun (Office for the Management of State Affairs).

Yi’s position in the military office gave him direct access to the king who was planning the Shinsa yuram tan (Gentlemen’s Sightseeing Mission) which was to leave in April 1881 for an inspection of modern Japanese institutions. Although the plans surrounding the mission were made in secret, it is clear that sometime in early to mid-February the king ordered Yi to lead the group and to make the relevant preparations. Furthermore, he charged Yi with carrying-out a secret mission during the trip: to purchase guns including artillery pieces, and warships with public bonds to be issued in Japan by the Korean government.

It seems that Yi was given full authority over these matters, and on 20 February he met the Japanese minister Hanabusa and reaffirmed his plans. A Japanese Consul document dated 21 February stated that, ‘Yi Tongin, seven other gentlemen, and a retinue of thirty-five servants left [Seoul]’. The document was well wide of the mark..

That same evening Yi appeared at the Japanese Consul and said that, as he had some last minute business to finish in Seoul, he would leave the following day and meet the other seven gentlemen in Pusan. Their wait was pointless, however, Yi simply vanished without trace.

Based on Japanese records, it is known that Yi disappeared sometime between 21 February and 15 March 1881. Judging by a photograph taken early in 1881, we can guess that he was then in his thirties. It is assumed he was assassinated, and although there are many theories, none of them is any more credible than the other.
Nevertheless, the connections which Yi created between the *Kaehwap’a*, the Higashi Honganji, and Fukuzawa Yukichi proved durable and remained intact for some nineteen years. With Fukuzawa’s assistance, Kim laid the basis for the attempt at overthrowing the government in 1884 (Kapsihn chôngbyŏn), and during his subsequent decade-long exile in Japan, he was given considerable help by Fukuzawa. Pak Yŏnghyo, who underwent several political exiles to Japan, was cared for until 1897 by Okumura Ioko, a Honganji nun, missionary and political activist, who was the younger sister of Enshin.

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Yi Tŏngmu (1741-1793)

Yi Tŏngmu was a *shirhak* (Practical Learning) scholar of late Chosŏn. His family’s ancestral home is in Chŏnju, his courtesy name was Mugwan and his many pen names included Hyŏnggam, Ajŏng, Ch’ŏnghanggwan, Yŏngch’ŏ and Tongbang ilda. Since Yi was the son of a concubine, he was not able to secure a good position in Chosŏn officialdom despite his erudite scholarship. He was educated mainly at home and displayed unusual talent in his boyhood. By the age of six he could compose prose in classical Chinese and from his early twenties his poetry, along with the work of Pak Chega (1750-1805), Yu Tûkkong (1749-?) and Yi Sŏgu (1754-1825), was published in *Kŏnyŏn chip*, which resulted in him gaining widespread fame as a poet. In addition, he was closely associated with the School of Northern Learning and the scholars Pak Chega, Yu Tûkkong, Pak Chiwŏn (1737-1805) and Hong Taeyong (1731-1783) et al. However, in his opinions on economic reform, his views differed from School of Northern Learning opinion. He favoured more philosophical inquiry into reform rather than a desire to hasten reform. Thus, he continued his research into the Chinese classics, thereby seeking a solution to the needed economic reform for Korea.

In 1779 Yi, along with Pak Chega, Yu Tûkkong and others, was appointed to an official position in the Kyujanggak Library by King Chŏngjo (r. 1776-1800). For fourteen years he conducted research in this position and became well acquainted with many of the scholars of Chosŏn. Additionally, he worked on the compilation of numerous works while at the Kyujanggak Library including *Kukcho pogam* (Precious Mirror for Succeeding Reigns), *Kyujanggak chi* (Record of the Kyujanggak) and *Hongmun’gwan chi* (Record of the Office of the Special Counselors) among many others. Yi continued to be active in his scholarship up until his death in 1793 and had a major influence on the development of the *shirhak* thought of his day. His extant literary works are numerous and include *Kwandok ilgi*, *Yŏngch’ŏ shigo* (Poetry Collection of Yŏngch’ŏ) and *Yŏngch’ŏ mun’go* (Literary Works of Yŏngch’ŏ).

Yi Ên (1897-1970)

Yi Ên was a member of the Chosŏn royal family and the last crown prince of the Great Han Empire (1897-1910). He is of the Chŏnju Yi family and was the seventh son of King Kojong (r. 1863-1907) and the half brother of King Sunjong (r. 1907-1910). He is also called by the titles of King Yŏngch’ŭn and King Yŏng. In 1900 he was given the title of Yŏngwang and in 1907 was enfeoffed as crown prince. In the same year he was taken hostage to Japan, with the Japanese pretending to the Koreans that he was there to study at the behest of the Resident General Ito Hirobumi. With the loss of sovereignty to Japan in
1910 and Sunjong’s dethronement, Yi became the de facto king of Korea. In 1920 under the Japanese plan to assimilate the Chosŏn royal family into the Japanese one, Yi married the youngest daughter of Nishimoto, Masako. When his elder half-brother Sunjong died in 1926, Yi formally became the king of Chosŏn and thus he was taken to Japan and not allowed to return to Korea. While in Japan Yi received a Japanese education and attended the Japanese Military Academy.

After liberation in 1945 Yi desired to returned to Korea, but faced with the Korean political situation and diplomatic relations between Korea and Japan he was not able to do so. On one hand, Yi was viewed as a member of the defeated royal family of Japan by Koreans, and on the other he was seen as a Korean-Japanese by the Japanese and thereby subjected to hardship in Japan. In 1965 with the normalisation of Korea-Japan relations, Yi was able to return to Korea. However, he suffered a cerebral thrombosis and lost the ability to speak. He died in 1970 and his wife, who had the Korean name of Yi Pangja, died in 1989. The couple is buried together in Migiik City of Kyŏnggi Province.

Yi Wanyong (1858-1926)

Yi Wanyong was a government official, pro-Japanese politician and traitor to Korea of late Chosŏn. His family’s ancestral home is in Ubong, his courtesy name was Kyŏngdŏk and his pen name was Ildang. He was born in Kwangju City of Kyŏnggi Province. In 1882 he successfully sat for the Augmented Examination (ch'inggwan pyŏlshi) and held various official positions such as Sixth Counsellor (such'an) at the Office of Special Counsellors (Hongmun'gwan) and Legal Secretary (kŏmsang) of the State Council. In 1886 he entered an academy to study English and received a Western-style education. Following this, in 1887, he accompanied Pak Chŏngyang, an envoy, to the United States and after he returned to Korea in the following year held a succession of official positions such as Sixth Royal Secretary (tongbusingji) of the Royal Secretariat and Third Minister (ch'amŭi) of the Board of Personnel (Ijo). He again travelled to the United States at the end of 1888 and was appointed as charge d'affaires of the Chosŏn legation before his return to Korea in 1890. Back in Korea, Yi continued his rise through the Chosŏn officialdom holding such positions as Second Minister (ch'amp'an) of the Board of Punishment (Hyŏngjo) before being appointed to the cabinet of Kim Hongjip (1842-1896) in the aftermath of the Reforms of 1894 (Kabo kyŏngjang).

As the political situation in Chosŏn continued to degenerate, Yi became primarily attached to the pro-Russian faction while still remaining in favour with those that supported Japan. After the assassination of Queen Min (1851-1895) Yi served on the pro-Russian cabinet that arose after King Kojong (r. 1863-1907) fled to the Russian legation. Russia’s influence in Korea, however, did not last long and after being defeated by Japan in the 1904-5 Russo-Japanese War, disappeared altogether. Nonetheless, Yi continued to hold powerful positions and in 1905 was appointed Minister (taeshin) of the Ministry of Education (Hakpu). At this time Yi struck a deal with the Japanese Resident General Ito Hirobumi and with the treaty-making powers that he had concluded the Protectorate Treaty of 1905 (Ŭlsa poho choyak) that in essence ceded the sovereign power of Korea to Japan in matters of foreign affairs. For this traitorous act, Yi is remembered as one of the ‘Five Traitors’ (ŭlsa ojŏk). However, Yi was to commit an even greater crime against Korea as he continued to rise in the pro-Japanese government of this period. By 1907, he had assumed responsibilities as Prime Minister of the Greater Han Empire, and was in office when King Kojong (r. 1863-1907) abdicated the throne to his son Sunjong (r. 1907-1910). Japan continued to solidify her position in Korea and with the appointment of General Terauchi Masatake as Resident General in 1910, her intent to annex Korea was patently clear. Yi had long been the target for the outrage of the Korean nationalists, with his house razed by an enraged mob after the abdication by Kojong and the attempted assassination of Yi Chaemyŏng in December 1909. Yet, through Korean eyes, no punishment could suffice his betrayal of the Korean nation when he signed the annexation agreement in 1910. Yi is by far
one of the most despised traitors in the history of the Korean nation for his action in the selling out of Korea to Japan. His only concern in signing the treaty was to protect the positions of the royal household and his fellow conspirators, and this is the legacy he has left to subsequent generations of Koreans.

**Yi Yangha (1904-1963)**

Yi Yangha was a scholar of the English language and an essayist. He was born in South P'yŏngan Province and in 1923 graduated from P'yŏngyang High School. He then travelled to Japan for further study and eventually graduated from the English Literature Department of Tokyo Imperial University in 1930. He then attended graduate school in Japan before returning to Korea and taking-up a position as lecturer at Yŏnhŭi College in 1934. From 1942 he was appointed as professor in the Literature Department of the same where he also published various papers on English literature. In 1945 he took a position as professor at Kyŏngsŏng University and in 1950 was appointed as professor at the College of Arts and Sciences of Seoul National University. In 1951 he travelled to the United States for research at Harvard University and in 1953 collaborated with Samuel Martin of Yale University to publish *Hanmi sajon* (Korean-American Dictionary). After returning to Korea, he was appointed as acting Dean of the College of Arts and Sciences of Seoul National University in 1958.

Yi's writings are varied and range from those that display his creative talents to translations and academic works. His essay collections, *Yi Yangha sup'il chip* (Essay Collection of Yi Yangha, 1947) and *Namu* (Tree, 1964), reveal the range of his writings and creative genius. The former work in particular is considered as one of the most important in the history of the modern essay in Korea. Yi was also a prolific translator and thus introduced many English titles to Korean audiences.

**Yi Yongik (1854-1907)**

Yi Yongik was a politician of the late Chosŏn and Han periods. He was born in Myŏngch'ŏn of North Hamgyŏng Province. Since he was the son of a commoner he educated as only in the local sŏdang (village school). Yi left home and worked as a peddler and through his hard work was able to accumulate an amount of capital, which he invested in a gold mining operation that made him quite wealthy. At the time of the outbreak of the Military Mutiny of 1882 (Imo kullan), Yi was entrusted with secretly contacting members of the Min family (the relatives of Queen Min (1851-1895)), who were the objects of the mutiny. With the recommendation of Min Yongik he met King Kojong (r. 1863-1907) and thus began his rise in Chosŏn politics. By 1897 he was selected as High Minister (kyŏng) of the Crown Property Office (Naejang'wŏn). In this position Yi was charged with managing the royal family's ginseng fields and mines, and through his effective administration the royal family's wealth was increased. Yi also was head of the Mint (Chŏnhwangan'guk), but in the end his efforts to create a new coinage and monetary reform failed.

Yi's humble birth had denied him the traditional Confucian education and this left him unacquainted with the workings of the political sphere. However, he was honest and sagacious; qualities which helped him to succeed in politics. Yi was in the vanguard of the modernisation efforts of this age, and he became the head the government agency charged with the construction of the Seoul-Ŭiju railway. He also contributed to the reforms in the operation of the royal household and palace. Other innovations that Yi was responsible for include the establishment of local enterprise offices in the provinces and the foundation of a munitions factory. Moreover, in 1898 he introduced a modern lithographic printing press to the government for printing stamps. In short, Yi was a visionary who tried to implement a wide range of innovations to the floundering Korean State.
Yi was associated with the pro-Russia anti-Japan political faction of the Han government. With the outbreak of the Russo-Japanese War of 1904-1905, Yi was seized by the Japanese and taken to Japan and forced to proclaim an appeasement line. He returned to Korea in 1905 to oversee the construction and operation of the various railways in Korea, now controlled by Japan. While in Japan Yi had been exposed to a modern and advanced culture, which he desired this for his own country. One result of this was his establishment of the Posōng School in Seoul, which he hoped would help bring about the enlightenment of his countrymen. However, with the signing of the Protectorate Treaty of 1905 (Ulsapo hochoh choyak), which enabled Japan to effectively wrest Korea’s sovereignty from her, Yi fled his homeland. He wandered to Europe and back to Asia while continually working for the salvation of the nation. He never returned to Korea and died in Vladivostok in 1907.

**Yijo hugi üi sahoe wa yön’gu (A Study of Society in the Late Chosön Dynasty)**

*Yijo hugi üi sahoe wa yön’gu* is a 412-page work written by Han Ugun and published in the sixteenth volume of *Han’guk munhwach’ongsŏ* (Korean Culture Series) in 1961. This work centres on the ideology of the early eighteenth century scholar Yi Ik (1681-1763) against the backdrop of his age. The contents are a series of previously published theses that address the social economy of Chosŏn, the ideology of Yi Ik, the impact and repercussions of the introduction of Catholicism into Korea, the shirhak (practical learning) ideology and a study of the ideology of Yu Hyŏngwŏn (1622-1673). This work provides a thorough explanation of the ideology and resultant social conditions that dominated the late Chosŏn period.

**Yijo kön’guk üi yön’gu (A Study of the Foundation of the Chosŏn Dynasty)**

*Yijo kön’guk üi yön’gu* is a 240-page work that was written by Yi Sangbaek and was published in 1949 by Eul Yoo Publishing Company. The contents are divided into six chapters and nineteen separate headings. Many aspects of the fall of Koryŏ and the rise of Chosŏn are covered by the author such as the role of political strife in Koryŏ, the part of land reform in the fall of Koryŏ and the actions of Yi Songgye’s political faction at the end of the Koryŏ period. Particularly notable among the contentions of the author is that the land reform at the end of the Koryŏ period provided the most important basis for the foundation of Chosŏn.

**Yŏ Unhyŏng (1886-1947)**

Yŏ Unhyŏng was a politician and independence fighter of colonial Korea. His family’s ancestral home is in Hamyang, his childhood name was Mongyang and he was born in Yangp’yŏng of Kyŏnggi Province. Yŏ was married at the age of fourteen but his wife died just four years later. After her death he was remarried to a daughter of the Chin family. When he was fifteen he entered the Paejæ Academy and after one year transferred to the private Hŭngwa School, and again in 1903 transferred to the public Uch’e School. However, one month before his scheduled graduation he stopped attending school. In 1907 he studied the Bible and became a Christian, and in the following year became acquainted with the American missionary C.A. Clark. It was with Clark’s assistance that Yŏ was able to establish the Christian Kwandong School in 1909. Yŏ continued his studies and entered the P’yŏngyang Presbyterian Theology School in 1911, but he did not complete his studies once again and withdrew from school. In 1914 he travelled to Nanjing China where he entered Jinling University and took a major in English literature. However, as had become common for Yŏ he transferred to another school in Shanghai in 1917 and then for the most part stopped attending school.

In 1918 he rallied his fellow Koreans in Shanghai and formed the People’s Party (Min Tang) and began to make preparations to join the movement to regain Korea’s sovereignty. With the formation of the Korean Provisional Government (Taehan Min’guk Imshi
Chŏngbu) in Shanghai in March 1919, Yŏ entered the next stage of his political life as he was appointed to this government as a representative. Yŏ was also active in other political bodies and joined the Soviet Communist Party in 1920 and attended a large conference organised by this body in Moscow in the following year. He likewise organised the Korea-China Mutual Aid Society (Han-Chung Hŏjo Sa) and in 1922 he planned and co-ordinated the Labour-Military Conference (Nobyŏng Hŏe). In 1924 he joined the Chinese Citizen’s Party (Chungguk Kungmin Tang) and to further the Korean independence movement he conducted guerrilla activities as a member of the Southern Region Revolutionary Army (Nambang Hyŏnmyŏng Army). Due to his activities against British colonial policy in China he was arrested by the British and conscripted in their army in 1929, and was finally discharged in 1932. The following year he took office as president of the Chosŏn Chungang Ilbo Sa, which published the Chosŏn chungang ilbo newspaper, and carried out his anti-Japanese activities through the newspaper. However, in 1936 the Japanese government closed the newspaper. In the final years of the colonial period, Yŏ helped form two organisations that sought to make preparations for Korea’s impending independence. In September 1944 the Chosŏn Foundation Alliance (Chosŏn Kŏn’guk Tongmaeng) was founded and in October the Farmer’s League (Nogmin Tongmaeng) was established.

After liberation in 1945 he helped found the Committee for the Preparation of Korean Independence (Chosŏn Kŏn’guk Chunbi Wiwon) and served as its leader. Yŏ felt it was necessary to form an alliance of political groups of all ideologies. However, the political groups from the right withdrew from this organisation and thus in September of the same year the group was renamed as the Korean People’s Republic (Chosŏn Inmin Konghwaguk) that was composed almost entirely of left-wing elements. Yŏ served as vice-president of this organisation which was in actuality an opposition group to the Korean Provisional Government in China. Whether Yŏ was actually a communist in his ideological beliefs is a matter subject to much controversy. What is known is that he was an ardent nationalist and strongly opposed the Japanese occupation of Korea. Moreover, after liberation he sought a politically unified Korean State that was independent of foreign interference. Thus he not only sought unity from the Left, but also with those figures on the Right. In the end he was not fully accepted by either group as the communists did not consider him to be devoted to their cause and those on the Right, including the Americans, did not trust him due to his contacts with the Soviets and communists. Thus, although Yŏ was very influential immediately after liberation, he could not solidify a power base that would enable him to construct a lasting power base.

Despite being a controversial figure, Yŏ’s allegiance was sought after by both the communists and those on the Right. The reason for this is that he represented the non-communist left that included many supporters. The American leaders, including General Hodge who was at the top of the American Military Government, exerted much effort to gain the support of Yŏ and Kim Kyushik (1881-1950), who represented the moderate Right. However, in the end it was the hard line approach of Syngman Rhee (Yi Sŭngmian) that won the support of the people and the American government. Yŏ’s political career and life came to an end on July 19, 1947 when an assassin shot him.

Bibliography


Yŏch’ŏn

Yŏch’ŏn is situated in the southeastern part of South Cholla Province. The city is surrounded by Yŏsu to the east, Yŏch’ŏn County to the west, Yŏsu Bay to the south and Kwangyang Bay on the north. Comprised of a strip of land at the end of the Yŏsu Peninsula together with Myo Island and several smaller islands, Yŏch’ŏn has a total area of 106 sq. kms. and a population of 63 055 (1989 statistics). Mt. Yongch’wi (510m) rises in
central Yŏch’ŏn and Mt. Horang (460m) stands on the border with Yŏsu. The area’s transportation links include both roads and rail. In 1936, the Chŏlla Line between Iksan and Yŏsu was opened, followed by the Yŏch’ŏn Line in 1969.

Rice and barley are grown in the level areas on the western side of the city, while other grains and sweet potato are cultivated on the higher elevations. Fishing is another important source of income for local residents. Commercial boats operating in the warm waters off the coast bring in catches of grey mullet, gizzard shad, eels sea bream, anchovy and octopus. Edible seaweed (laver) is also gathered on the shoreline. The area was formerly Korea’s leading producer of cockles (Tegillarca granosa), but this has declined as a result of industrial pollution. In 1966, the Yŏch’ŏn Petro Chemical Industrial Complex was set up here. The complex is home to a number of large factories, including Honam Oil Refinery, Taesŏng Methanol and Namhae Chemicals.

Tourists are attracted by Shindŏk Beach in Shindŏk-dong and the area’s historical sites. Historically, Hŭngguk Temple in the centre of the city is the area’s most important Buddhist temple. An arched stone bridge (Treasure No. 563) can be seen, as well as a pagoda commemorating Grand Master Pŏpsu, and a Buddhist scroll painting (South Cholla Province Tangible Cultural Asset No. 26). Within the Main Buddha Hall (Treasure No. 396), there is an old altar painting (Treasure No. 578).

In Ungch’ŏn-dong stands Och’ungsa, a shrine commemorating Chŏng Ch’ŏl, Chŏng Ch’un, Chŏng Taeyŏng and Chŏng Rin. These four members of the Chŏng clan fought valiantly under Yi Sunshin against the Japanese during the Hideyoshi Invasions (1592-1598). In Shijŏn-dong, not far from the shrine, lies Sŏnso Village, another famous site associated with Yi Sunshin. This village is where Yi constructed his kŏbukson (turtle ships) which aided the defeat of a Japanese armada. Yi’s cavalrymen trained on Mt. Mangma (142m) behind the village. In order to preserve this important historical area, Mt. Mangma has been made into a park.

Yŏch’ŏn County

Situated in the southeastern corner of South Chŏlla Province, Yŏch’ŏn County comprises the town of Tolsan, and the townships of Nam, Samsan, Sora, Yulch’ŏn, Hwayang and Hwajŏng. With a total area of 344 square kilometres, the county consists of a narrow strip of land on the western side of the Yŏsu Peninsula, Tolsan Island, 45 other inhabited islands and 166 uninhabited islands. Highway 17 connects the mainland portion of the county with Sunch’ŏn to the north and Yŏch’ŏn, Yŏsu and Tolsan Island to the south. The warm currents of the southern coast provide the region with a clement weather pattern. The average yearly temperature is 13.6c. and the average annual rainfall 1 185mm. As of 1989, the population was 79,802.

With a number of level areas, including the Sora Plain on the Yŏsu Peninsula, the county is able to produce large quantities of rice. Other crops grown are barley, wheat, bean and sweet potato. Fishing plays a vital role in the local economy. Boats operating in waters off the coast bring in catches of anchovy, filefish, eel, yellow corbina, hairtail, flatfish and gizzard shad. Laver is also produced here. Since the early 1970s, oyster farming has burgeoned, transforming hamlets such as Kŭmch’ŏn into some of the most prosperous villages in the province. The county now has over 1 000 hectares of oyster farms, making it, along with Ch’ungmu, the leading oyster producing area in Korea. Most of the oysters grown here are exported to Europe and Japan.

With its numerous islands and picturesque scenery, the county attracts large numbers of tourists, especially during the summer months. Popular beaches include Pangjukp’o on the east side of Tolsan Island, Ando on An Island, Yurim on Sŏ Island and Sado on Sa Island. Opened to the public in 1987, Sado Beach is known for its magnificent views and its clear
water. Tourists flock to the beach during the ebb tides around the 2nd and 15th of each lunar month to see the 'miracle of Moses.' At this time, a sand bar is exposed, forming a link between five islands.

Visitors also come to see the area’s temples and historical sites. At the base of spectacular rocky bluffs in Tolsan’s Kunnae Village, can be seen Ünjök Hermitage. This small monastery is said to have been founded by Chinul (National Master Pojo) in 1172. Within walking distance of the temple lies Tolsan Hyanggyo, an old Confucian school established in 1897. There are also numerous sites in the area associated with the Hideyoshi Invasions (1592-1598). In Tolsan’s P’yōngsa Village there is a stele commemorating the 1598 Musulmok Battle, during which Yi Sunshin’s forces routed a force of invading Japanese.

Yōju County

Situated in southeastern Kyōnggi Province, Yōju County is comprised of the town of Yōju and the townships of Kanam, Kangch’ŏn, Kūmsa, Nŭngsŏ, Taeshin, Pungnae, Sanbuk, Chŏmdong and Hŭngch’ŏn. Low mountains run along the county’s eastern border, while Mt. Ogap (609m) rises in the south and Mt. Yangji and there are other high peaks in the northwest. The county primarily consists of low hills and plains, while the Namhan River flows through the county from the southeast to the northwest.

Most of the local population is employed in agriculture. Rice is the leading crop, but other grains and beans are also common here. In the area around the Namhan River, there are commercial sand and gravel operations, and pottery clay is also excavated. Numerous factories near Mt. Ssari in Pungnae Township use this clay to make pottery and ceramics. Taking advantage of the county’s close proximity to Seoul and Inch’ŏn, a large number of manufacturing and export businesses have been set up here, especially in the town of Yōju.

Tourists come to the area to see the various temples and historical sites. Excavations in Chŏmdong Township’s Hŭnam Village have unearthed prehistorical settlements. Carbonised grains found here suggest that agriculture was practiced in Korea as early as the 7th century B.C.E. Early relics from the historical period include numerous old tombs in the townships of Taeshin and Nŭngsŏ, and P’asa Fortress, which was built in 1592 in Taeshin Township’s Ch’ŏnsŏ Village.

There are several important Buddhist sites in the area. Kodal Temple, in Pungnae Township’s Sanggyo Village, was founded in 764. Although the temple is no longer extant, artefacts at the site attest to the monastery’s former brilliance. The temple’s exquisitely carved, 3.4-metre high stupa (National Treasure No. 4) is from the Koryŏ period. Other artefacts found here include a stone lantern (Treasure No. 281) with a pair of lions at the base, a 1.57-metre high statue pedestal, the stupa of Grand Master Wonjong (869-958) and a Koryŏ stele holder with a tortoise base (Treasure No. 6). Grand Master Wonjong’s stele, erected here in 975, is now housed in Kyŏngbuk Palace. Situated on the bank of the Namhan River in Pungnae Township, Shilliik Temple is another famous Buddhist site in the area, housing a large number of artefacts.

Other historical sites include the Tanjongŏ Well in Taeshin Township’s Sanggu Village. Legend has it that this is a natural spring created by the forces of Heaven. The well gets its name from Tanjong who purportedly stopped by the spring in 1456 to quench his thirst on his way to banishment in Yongwŏl. There are also a couple of old Confucian schools in the area, such as Yŏju Hyanggyo (county public school) founded in the early Chosŏn period and Maesan Sŏwŏn (private academy) in Nŭngsŏ Township’s Pŏndo Village.

As for modern education institutes, Yŏju Self-Management High School has been especially founded here to provide practical training in the newest farming technology. Students, recruited from Kyŏnggi and other provinces, receive government subsidies for both tuition
and accommodation fees.

Yŏkch'am [Communications; Tourism]
Yŏlb'an Sect [Buddhism]

Yŏllyŏshil kisul (Narratives of Yŏllyŏshil)

Yŏllyŏshil kisul is an unofficial history written by Yi Kŭngik (1736-1806), styled Yŏllyŏ. This is a hand written work and there are many versions presently extant. However, the original version has not been transmitted to the present time. Moreover, of the many extant versions of this work the content is quite varied due to the author’s leaving blank spaces in the manuscript for the reader to fill in with personal comments or observations. Two works presently extant that appear to be the closest to the original are the one that was published by the Chosŏn Kosŏ Kanhaenghoe in 1913 and the other by the Kwangmunhoe of Ch’oe Namsŏn in 1911. The former consists of thirty-three volumes covering the period of King T’aejo (1392-1398) to King Hyŏnjong (1659-1674) with a seven volume supplement that covered the reign of King Sukchong (r. 1674-1720) and a nineteen volume appendix, for a total of fifty-nine volumes. The latter collection contains twenty-four volumes covering the period from King T’aejo to King Injo (r. 1623-1649) with a ten volume appendix. Therefore the later work does not cover the period from the reign of King Hyojong (r. 1649-1659) to the reign of Sukchong.

The contents of this work are manifold and cover a wide spectrum of affairs during the Chosŏn period. Some of the items recorded include the founding of Chosŏn, religious rites, the ideology of subservience to China (sadae), governmental structure and organizations, religions, literature, astronomy and geography among other topics. This work is therefore very useful in understanding the politics, society and culture of the Chosŏn period.

Yŏllyŏshil kisul provides a wealth of data and is considered to be one of the best models of an unofficial history of the Chosŏn period. As an unofficial history, the work includes many elements that are not present in the official histories of Chosŏn such as the Chosŏn wangjo shillok (Veritable Records of the Chosŏn Dynasty). In 1934 this work was published as Chosŏn yasa chonjip (Complete Unofficial History of the Chosŏn Dynasty) by Kyeyu Ch’ulp’ansa Publishers in han’gul, and again published in the Korean script in 1966 by Minjok Munhwa Ch’ujinhoe in the twelfth volume of Kojon kugyok ch’ongso.

Yŏm Sangsŏp (1897-1963)

Yŏm Sangsŏp is best known for his writings of the colonial period, which attempted to depict the reality of colonial society. He was born in Seoul, the third son of eight children of a distinguished family: his grandfather had been a member of the Privy Council, and his father a county magistrate. He learned classical Chinese from his grandfather before briefly entering the Elementary School attached to the National College of Education in 1907. He graduated from Posŏng Elementary and Middle School before going to Japan in 1912. After drifting through many schools as he struggled to pay his tuition fees, Yŏm finally settled at the Second Kyoto Prefecture Middle School. Upon graduation in 1917 he entered Keio University Art department.

Yŏm was in Osaka in 1919 at the time of the March First Independence Movement demonstrations. He was arrested and spent three months in prison. The following year, he returned to Korea and worked initially as a political reporter for the Tonga ilbo newspaper, followed by spells of teaching and writing for various journals. In 1921 he published the short story "The Frog in the Specimen Room" (Pyobonshil <ui ch’ŏng kaeguri), which
launched his literary career. From 1925 to 1936, apart from a short interlude spent in Japan, Yŏm worked first for the Shidae ilbo newspaper and then as head of the arts section of the Chosŏn ilbo. During this period, when he began writing novels, he married Kim Yongok, who gave birth to their first son and daughter. In 1936 the family moved to Manchuria, where Yŏm took up the post of chief editor of the Mansŏn ilbo. He left this post after a clash with his Japanese managing editor but remained in Manchuria until Liberation. Upon his return to Seoul Yŏm dedicated himself to the rebirth of his country's literature and to the anti-communist movement, volunteering to fight in the navy during the Korean War. In his twilight years he continued to write, receiving countless literary awards including the Culture Medal from the President before his death from cancer in 1963.

'The Frog in the Specimen Room' is considered a landmark in early modern Korean fiction. However, it is an immature work by Yŏm's standards and reveals much European literary influence. From a cursory reading it would be hard to tell that the story is set in Korea, as it concentrates on the angst of a young intellectual. Just two years later Yŏm wrote 'Before the March First Movement' (Manse chon), which is acclaimed for its realistic portrayal of Korean society prior to the huge independence demonstrations. The narrator, a young student in Japan, receives a telegram informing him that his wife is seriously ill back home in Korea. He travels back through the Korean peninsula describing the scene as he himself is awakened to the situation in his home country. Yŏm's masterpiece, however, is the long novel Samdae (Three Generations, 1931). This represents contemporary Korean society by the three generations of one family: the grandfather, a Confucian patriarch who bought yangban status during the old Chosŏn period; his spoilt and incapable son, exposed to Western learning during the enlightenment period but unable and unwilling to do anything concrete with it; and the grandson, born during the colonial period with the responsibility for bridging the gap between his father and grandfather, and solving the problems they left him. This novel is acclaimed by some critics as Korea's greatest literary achievement of the colonial period.

Janet Poole

Yŏn Kaesomun  [History of Korea; Daoism]

Yŏn'gi County

Yŏn'gi County, situated in South Ch'ungch'ong Province, is comprised of the town of Choch'iwŏn and the townships of Kūmnam, Nam, Sŏ, Chŏndong and Chŏnŭi. The county has an area of 356.41 sq. kms and (1989 statistics) a population of 88 489. Mt. Unju (459m), Mt. Kûmsŏng (424m) and other peaks of the Ch'aryŏng Mountain Range run through the northern part of the county, while the Kūmgang River flows through the south. Because of its inland location, the county experiences sharp fluctuations between summer and winter temperatures, with an average yearly temperature of 11.7c. and an annual rainfall of 1 193mm.

About thirty per cent of the county is arable land. Rice paddies occupy almost 7 000 hectares. Many different dry-field crops are cultivated, for example, in close proximity to Taejŏn to the south, Ch'ŏnjan to the north, Kongju to the west and Ch'ŏngju to the east, cucumber, tomato, red pepper, scallion, peach and strawberry are harvested for regional markets. With acidic soil and abundant sunshine, over 800 orchards are established, which produce more than twenty-five per cent of the province's entire peach crop. Cotton and sericulture were once important, but these have been eclipsed by vegetable farming.

Located on the ancient border between the Paekche and Shilla kingdoms, Yŏn'gi is where Paekche fought its last battles against Shilla. As a result, over thirty stone fortifications can be found scattered throughout the area. The county also contains numerous Buddhist sites.
In Chŏnŭi Township is Piam Temple. According to one source, this was built by Hyeomyŏng during the reign of King Munmu (r. 661-681) for Paekche refugees who lost their friends and families during the bitter war against Shilla, whereas another source claims that the temple was founded much later by Tosŏn (827-898). In its grounds stands a three-metre-high pagoda. In 1960, a forty-three centimetre-high Amitabha triad was discovered within the top of the structure. Designated National Treasure No. 106, this exquisitely detailed carving is now to be seen in the National Museum of Korea.

In addition to Buddhist sites, the county contains several Confucian schools. Both Yŏng'gi Hyanggyo just west of Highway 1 in Nam Township and Chŏnŭi Hyanggyo just north of Highway 1 in Chŏnŭi were founded here in 1416. Hapho Sŏwon in Tong Township’s Hapkang Village was first built during the reign of King Sukchong (r. 1674-1720) in honour of the neo-Confucian scholar An Hyang (1243-1306). Rites are held at the Sŏwon each year on the 12th day of the 9th lunar month. Modern higher education institutes include Daejon Catholic University in Chŏnŭi Township.

**Yŏnam chip** (Collected Works of Yŏnam)

*Yŏnam chip* is the literary collection of Pak Chiwŏn (1737-1805). This work, titled after the pen name of Pak, consists of seventeen volumes in six fascicles and was printed with new type after being compiled by Pak Yongch'ol in 1932. The original edition has not been transmitted to the present time. It contains a wide variety of writings by Pak including official memorials and documents, poetry and short stories. In addition there are writings that expound the ideology of the author including his treatise against the discrimination of the sŏdol class (illegitimate sons of yangban) and various other topics. This work is perhaps best known for the inclusion of the author’s satirical works such as *Yangban ch'ŏn* (Story of a Yangban) and *Yedŏk sŏnsaeng ch'ŏn* (The Story of Master Yedŏk) which are highly critical of the hypocritical Chosŏn society based upon the superiority of the yangban ruling class.

*Yŏnam chip* reveals many aspects of Pak who was not only an astute scholar with a keen interest in such Western sciences as astronomy and geography, but also was a social critic who saw the need to reform the stagnant Chosŏn society which excluded many men of talent simply on the basis of their birth. The author’s satirical writings are perhaps his greatest legacy as these continue to be enjoyed by present day audiences.

**Yŏnam sosŏl yŏng'gu** (A Study of Yŏnam’s Novels)

*Yŏnam sosŏl yŏng'gu* is a 795-page work written by Yi Kawaŏn and first published by Eul Yoo Publishing Company in 1965. It explores the literature of the late Chosŏn period scholar Pak Chiwŏn (1737-1805), styled Yŏnam. The work is divided into sections that cover the personal history of Pak and his ideological background, and literary analyses of Pak’s short stories such as *Yangban chŏn* (The Tale of a Yangban), *Hŏsaeng chŏn* (The Tale of Mr. Hŏ), and *Yŏllyŏ Hamyang Pak ssi* (The Virtuous Wife of Mr. Pak of Hamyang). This work is valued for providing insight into one of the greatest literary men of the Chosŏn period. It has subsequently been republished in 1985.

**Yŏnch’ŏn County**

Situated in northern Kyŏnggi Province, Yŏnch’ŏn County is comprised of the towns of Yŏnch’ŏn and Chŏn’gok, and the townships of Kunnam, Misan, Paekhak, Shinsŏ, Wangjing, Changnam, Chung and Ch’ŏngsan. The border between North and South Korea cuts through the county from northeast to southwest. Mt. Kodaе (832m), Chijang Peak (877m), Mt. Pogae (724m) and other peaks of the Kwangju Mountain Range run along the county’s eastern border, while peaks of the Mashingnyŏng Mountain Range rise along the northwestern border. The Hant’an and Imjin rivers flow across the Ch’ŏrwŏn
lava plateau cutting deep gorges. Located on the Hant’an River near Ch’ŏng’ok Village, Yŏnch’ŏn Hydro-electric Plant was completed in 1985.

About 22 per cent of the county is arable, and the majority of this land is used for rice farming. On the lava plateau in the northeast, ginseng is grown along with apples, pears and peaches. Mines in the area excavate a wide range of minerals, including silica, lime and clay. Although Highway 3 and an adjacent railway line connects the area with Tongduch’ŏn and Seoul, much of the county is not readily accessible. The area’s remote location and the large number of military bases along the DMZ has stifled the development of the area’s industry.

Traditionally, visitors frequented the scenic area around Korangp’o Village in Changnam Township; however, this area is no longer popular as it is located just south of the DMZ. Currently, local tourism is centred around the Hant’an River Resort near Ch’ŏng’ok Village. Designated a resort in 1977, recreational facilities were built here in 1983. The area is popular in the hot summer months, especially in August. Fishing is also common here, and maeunt’ang (a pepperpot soup) made with mandarin fish is the area’s specialty.

There are a number of historical sites in the area. At Ch’ŏng’ok Village, stone hammers and hand-axes from 50 000 to 100 000 years ago have been discovered. Stone graves from the bronze age have also been found here. As for relics from the historical period, there are several ancient tombs, including the tomb of Shilla’s King Kyŏngsun (r. 927-935) in Changnam Township’s Korangp’o Village.

Buddhist sites include a stupa, statue and other artefacts on Mt. Pogae in Shinso Township. Shimwŏn Temple, which was built during the Three Kingdoms period, originally stood here, but was destroyed during the Korean War. At the Obong Temple site in Yŏnch’ŏn’s Komun Village, there is another stupa, which has been designated Kyŏnggi Province Tangible Cultural Asset No. 131. As for Confucian sites, there is Yŏnch’ŏn Hyanggyo (County public school) in Umnae Village. Founded in 1407, this school was burnt down in 1950 at the beginning of the Korean War but was rebuilt by local Confucian scholars in 1965.

**Yŏndŭnghoe**

**Yŏngam County**

Situated on the coast in South Cholla Province, Yŏngam County includes the town of Yŏngam, and the townships of Kunsŏ, Kumjong, Tŏkch’in, Top’o, Miam, Samho, Sŏho, Shijŏng, Shinbuk and Haksan. The county covers a total area of 501 sq. kms. with a population of 76 842 (1989 statistics). Kuksa Peak (613m) and Mt. Wŏlch’ul (809m) lie along the eastern border and the Yŏngsan River flows along the northwestern border into the Yellow Sea. The county has an average temperature of 13c. and a high annual rainfall averaging 1 539mm.

In spite of the rugged terrain along the eastern border, 37 per cent (18 220 hectares) of the county is arable land. Of this, about two-thirds grows rice and one-third is devoted to dry-field crops, orchards and several large dairy-farms. Fishing is another important source of local income, and the area is renowned for its octopus and edible seaweed (laver).

Local tourism is centred around Mt. Wŏlch’ul, a spectacular set of granite peaks that rise abruptly from the plains. On the mountain, the Yongch’u, Ch’ilch’i and Hwangch’i waterfalls can be viewed. In order to protect this picturesque area, the mountain has been designated Mt. Wŏlch’ul National Park (See Wŏlch’ul Mountain).

Tourists also come to see the area’s historical sites and relics. There are a few Confucian
schools here, including the beautiful Yongam Hyanggyo and Noktong Sŏwŏn just west of Highway 13 in Yongam. Established in 1420, Yongam Hyanggyo was destroyed during the Hideyoshi Invasions (1592-1598) before being rebuilt at its present location. In 1918, it was used as a public school. After its destruction by fire, the complex was rebuilt several times. Most of the present buildings date from the 1960s.

Pavilions found in the area include Yongbojong and Chonyangnu in Tŏkchin’s Yongbo Village. The latter was first built by Ch’oe Tŏkchi in 1420 and was last reconstructed in 1970. In Yongam’s Mangho Village, is Yonghosa, a shrine commemorating the Koryŏ scholar Yi Chehyŏn (1287-1367). This small structure is said to have been constructed in 1547.

The area’s unique cultural traditions are perpetuated by a number of celebrations and rituals, which are carried out on a regular basis. On 5 May of each year, the P'unghang Festival is held. At this time, a concert is given for the older residents. The concert honours those who took part in a demonstration for independence on Hyŏngje Peak in 1931.

**Yongbi och'on ka** (Songs of flying dragons)

The Yongbi och'on ka is the first work of poetry written in han'gul. It was compiled by order of King Sejong in 1445 and is an epic work consisting of 125 sections. The title is derived from the Chinese work Zhou yi, and refers to the two kings, the founder of the Chosŏn dynasty King T'aejo, his successor King T'aejong and four generations of their grandfathers, Mokcho, Ikcho, Tojo, and Hwanjo. It was jointly written in Chinese by Kwŏn Che, Chŏng Inji and An Chi, and then translated into Korean and annotated by another group of scholars chosen by King Sejong. It was first published in 1447 in ten fascicles in five volumes printed from woodblocks. As a project it was foreshadowed in 1442, according to the Sejong shillok (Veritable records of King Sejong), indicating that its compilation and production probably took some five years to complete.

It is generally accepted that the Yongbi och'on ka had a political purpose in that it was intended to inform the people of the divine mandate and the past achievements of the Chosŏn dynasty and thus engender their loyalty, and to admonish future kings to fulfil their imperial mission. By using the Korean script, King Sejong no doubt expected to gain a much wider readership for this work. The text comprises 125 sections of two stanzas each, with the exception of the first and the last which are only one. The two stanzas of each section contrast a Chinese historical event with a similar event of the Chosŏn dynasty. This form of poetry, known as akchang, is the same as that of the Wŏrin ch'on'gang chi kok composed by King Sejong.

As the first work written and published in han'gul, the Yongbi och'on ka is of paramount importance in the study of the history of the Korean language. It is also regarded as a literary work of excellence, as well as providing valuable source material on the history, geography, government and social institutions of the period.

Several wood-block editions of this work of the early Koryo dynasty are extant, and these are held in the Karan, Ilsa and Kyujanggak collections. They are the Mannyŏk edition which was published in 1612, the Sunch'i edition published in 1659 (reproduced from the Mannyŏk edition with many corrections to the text and also held at the Kyujanggak Library of Seoul National University), and the Könnyung edition (the last known wood-block edition, published in 1765). The Könnyung is a reproduction of the Sunch'i pon and many copies of it have survived.

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Yǒngch'ang  Sŏgwan

Yǒngch'ang Sŏgwan was a book store and publishing company established in Seoul in 1916 by Kang Úiyŏng. The company initially published texts on letter-writing and song collections, but its activities soon expanded to include Korean novels as well as translated foreign novels. Focusing on popular works, the company continued to diversify, publishing books on a wide range of subjects. In the 1960s, it moved to Seoul’s Kwanhun-dong. At this new location, its publishing activities were discontinued, and eventually the company went out of business.

Yǒngch’in, King  (see Yi ŭn)

Yǒngch’ŏn

Situated to the east of Taegu in North Kyŏngsang Province, Yǒngch’ŏn is comprised of the town of Kūmho and the townships of Kogyŏng, Taech’ang, Pūgan, Shinnyŏng, Imgo, Ch’’yang, Ch’ŏngt’ong, Hwanam, Hwabuk and Hwasan. The southern end of the T’aebaek Mountain Range runs along the city’s eastern border, while Mt. P’algong (1 193m) rises to the west, Mt. Pohyŏn (1 124m) and other high peaks are to the north, and Mt. Kuryŏng (675m) and Mt. Saryŏng (685m) stand in the south. Chaho Stream, Hoenggye Stream, Kohyŏng Stream, Shinnyŏng Stream, Kūmho River and Pūgan Stream traverse the area. In addition to the large number of reservoirs found throughout the area, there is Yǒngch’ŏn Lake in the northwest. The Kyŏngbu Expressway along with other highways and railway lines link the city with other large cities in the region.

Traditionally, the area’s agriculture was hindered by low rainfall and periodic droughts, but the problem was alleviated with the construction of a dam on the Kūmho River in 1980. The dam provides drinking water to P’ohang residents and water for industrial use at the P’ohang Steel Company. The city’s agriculture is primarily devoted to rice cultivation, but apples and peaches are also grown here. Other crops include red peppers and tomatoes in Hwabuk Township, onions in Shinnyŏng Township and strawberries in Imgo Township. In the Kogyŏng and Pūgan townships, there are a number of sericulture operations.

Located next to Taegu, the city attracts tourists from the Taegu area who come to enjoy the region’s natural scenery. Fishermen catch carp in the city’s lakes and reservoirs. Popular tourist destinations in the city include the picturesque Sudo Temple Waterfall on Mt. Ch’i in Shinnyŏng Township and the Shinan mineral spring in Hwanam Township. The water from this natural spring is said to cure stomach ailments.

Tourists also come to visit the area’s historical sites. Situated on the eastern slopes of Mt. P’algong, Ŭnhae Temple is the most famous monastery in the city. Founded by National Master Hyech’ŏl in 809, the temple houses a number of important artefacts including several old altar paintings. Other important Buddhist sites include Paekhŭng Hermitage, a nunnery founded in 861 by National Master Hyech’ŏl, and Sudo Temple in Shinnyŏng Township. In Imgo Township’s Sŏnwŏn Village, there is a 151cm high bronze Buddha statue (Treasure No. 513) from the Koryŏ period.

There are a number of old Confucian schools in the area, including Imgo Sŏwŏn (private school) in Imgo Township’s Yanghang Village, Koch’ŏn Sŏwŏn south of Imgo stream, Yǒngch’ŏn Hyanggyo (county public school) in Kyoch’on-dong, Shinnyŏng Hyanggyo in Shinnyŏng Township’s Hwasŏng Village, Yonggye Sŏwŏn on the north bank of
Yôngch’ŏn Lake, Tojam Sŏwŏn northwest of Mt. Kuryong and Songgok Sŏwŏn near Unhae Temple. In Yôngch’ŏn’s Kyoch’ŏn-dong, there is a folk museum where many local artefacts are on display.

Yongdam yusa (Hymns from the Dragon Pool) [Ch’ŏndogyo kyŏngjŏn]

 Yöndŏk County

Situated on the east coast in North Kyongsang Province, Yöndŏk County is comprised of the town of Yöndŏk and the townships of Kanggu, Namjong, Talsan, Pyŏnggok, Yŏnggae, Chip’um, Ch’angsu and Ch’uksan. The T’aebaek Mountain Range runs along the western part of the county and a section of Mt. Chuwang National Park crosses the border in the southwest. Historically, the T’aebaek Mountain Range in the west made the county difficult to access, but a coastal highway was built in 1979 connecting the northern and southern coastal regions.

Most of the county’s residents are employed in either agriculture or fishing. Only 11.3 per cent of the county is arable, and most of this is in the Yöndŏk and Yŏnggae plains. Constructed in 1963, Myogok Reservoir, along with other reservoirs in the region, provides irrigation to these plains. Rice is grown in the area, as well as dry-field crops such as barley, garlic, tobacco and beans. In addition, the area produces about 10 per cent of the nation’s peaches, most of which are sold to canneries.

Local fishermen, operating out of the ports of Kanggu, Ch’uksan and Taejin, catch a wide variety of fish, but most need to supplement their income through other means such as mushroom cultivation or fertiliser production. In Ch’uksan Township, seaweed gathering and abalone farming are common. Storage pots are produced in Chip’um Township’s Samhwa Village and in Och’ŏn Village, an over 300-year old tradition of rice paper production is being maintained, but these operations are small due to a decline in demand.

With high mountains and beautiful beaches, the county boasts a number of tourist attractions. In the summer, crowds of tourists can be found at the Taejin and Changsa beaches. The area is also famous for its mineral springs, especially the Ch’osugok mineral springs southwest of Myogok Reservoir. The bubbly water found here is said to cure stomach ailments.

Most of the county’s historical sites are located between Myogok Reservoir and the coast. Buddhist artefacts include Yugum Temple’s three-storey pagoda (Treasure No. 674), Changnyuk Temple’s Main Buddha Hall (North Kyongsang Province Tangible Cultural Asset No. 138), and a two-storey pagoda and a seated Buddha statue in Namho Village. There are also a number of Confucian sites in the area, such as Yŏnggae Hyanggyo (county public school), founded in 1346 in Yŏnggae Township’s Sŏngnae Village and Hwasaru, a pavilion erected in 1693.

Yŏngdong County

Yŏngdong County, situated on the southern tip of North Ch’ungch’ŏng Province, consists of the town of Yŏngdong, and the townships of Maegok, Sangch’ŏn, Shimch’ŏn, Yanggang, Yangsan, Yonggsan, Yongsan, Haksan, Hwanggan, and Hwanggŏm. The county covers an area of 846 sq. kms. and as 1989 statistics show, had a population of 80,638. The Sobaek Mountain Range runs from the northeast to the southern part of the county, and Mt. Mani (640m), Mt. Sŏngju (624m) and other peaks of the Noryŏng Mountain Range rise in the west. As an inland mountainous region, the local climate is subject to sharp fluctuations. The county has an average temperature of 11.8c. and a yearly rainfall of 1,012mm.
Arable land forms about 12,100 hectares of the county area and this is used for rice growing (6,800 hectares) and for dry-field crops (about 5,300 hectares) such as barley, wheat, potato, red pepper, ginseng and tobacco. Orchard produce includes pear, apple and walnut. In the mountainous areas there is dairy-farming as well as goat and pig farms. Many of the county’s farms include apiculture and sericulture in their operations. From the county’s extensive forests, workers cut and process timber, cork and tree-barks for tannin. Local residents gather fuel for domestic use and medicinal herbs. Mineral resources include gold, coal and limestone.

With its picturesque mountains and streams, the county has a large number of scenic attractions. One of the most popular sights is the twenty-metre-high Okkye Waterfall in Shimch’ön’s Kodang Village. Legend has it that two lovers fell to their death while playing together on a swing above the falls. Later, two beautiful birds, believed to be incarnations of the deceased couple, were seen fluttering around the waterfall singing a woeful tune. The Wônh’ on Village area in Hwanggan is also well-liked by tourists, who come to see Yongyôndae (Dragon Pool Heights), a spectacular series of bare granite cliffs rising above the Ch’ô River. Other favourite tourist attractions include the Murhang Valley in Sangch’ôn and Mt. Hwanghak (1,111m) in Maegok.

In addition to its natural beauty, the county has some important historical sites. There are several old Buddhist temples, such as Yongguk Temple in Yangsan’s Nugu kö Village and Panya Temple in Hwanggan’s Umae Village. At the former, are two three-storey pagodas (Treasures No. 533 and 535), a stupa (Treasure No. 532) and a stele (Treasure No. 534) commemorating National Master Wôn’ gak. At the latter, there is a three-storey pagoda.

Confucian schools include Hwanggan Hyanggyo in Hwanggan’s Namsôn Village; Yongdong Hyanggyo in Yongdong’s Puoyong Village; Ch’ogang Sôwôn (founded in 1611) north of Highway 4 in Shimch’ôn, and Songgye Sôwôn (founded in 1725) to the south of Och’on Stream in Maegok. Hwanggan Hyanggyo was founded in 1394 and was repaired in 1901, while Yongdong Hyanggyo was founded during the reign of King Sonjo (r. 1567-1608) and was moved three times before reaching its present location in 1754. Modern schools include Youngdong Institute of Technology in the town of Yongdong.

In Shimch’ôn’s Kodang Village stands the picturesque Nan’ gyesa, a shrine commemorating Pak Yôn (1378-1458). Styled Nan’ gye, Pak is considered to be one of Korea’s three most important musicians. Built in 1973, the shrine is used during the Nan’ gye Arts Festival which is held in the county each year. The festival features traditional music performances, parades, contests and various art and literature exhibitions.

Yônggo

[Yônggwan County]

Yônggwan County

Situated in the northwest corner of South Chôlla Province, Yônggwan County embraces the towns of Paeksu, Yônggwan and Hongnong, and the townships of Kunnam, Kunso, Nagwôl, Taema, Myoryang, Pôpsông, Pulgap and Yômsan. The county covers a total area of 469 sq kms. with a population of 103,931 (1989 statistics). Mt. Kosông (546m), Mt. T’aech’ông (593m), Mt. Pulgap (516m) and other peaks of the Noryông Mountain Range run along the county’s eastern border. To the west of these peaks, the elevation gradually declines, giving way to narrow plains punctuated by low hills. The effect of seasonal winds from the northwest makes the area cooler than the area at the same latitude on Korea’s east coast. The county has an average annual temperature of 13.1c. notwithstanding the January average of minus 0.5c. The area receives a moderately heavy snowfall and a substantial average annual rainfall (1,441mm).
The county’s main crop is rice, but dry-field crops, including grains, legumes, tobacco, cotton and ginseng are also grown. Stock breeding and apiculture are other sources of rural income. A number of mines are found in the area, some concerned with the extraction of large deposits of silica on the islands of Nagwol Township. There are salt flats along the coast as well as shellfish farms and laver gathering operations. Fishing and marine products provide the farming community with a supplementary income.

Local tourism is centred around the mountains to the east and the seashore to the west. Kyema Village Beach, located in Hongnong, attracts throngs of visitors from nearby Kwangju during the summer months. Surrounded by more than two-hundred mature pine trees, this four kilometre-long beach is considered to be one of the most beautiful in the region. In close proximity to the beach lie Mt. Kŭmjŏng (264m) and the Kŭmjŏng Hermitage.

In addition to scenic attractions, a number of historical sites are located in the area. The most important monastery is Pulgap Temple, which contains several ancient buildings as well as a stele commemorating National Master Chin’gak (Hyeshim, 1178-1234). Other Buddhist relics here include a three-storey pagoda (Treasure No. 504) in Myorang’s Shinch’ŏn Village and a three-storey pagoda in Yonggwang’s Wŏlp’ŏng Village. A number of old Confucian schools are in the area such as Yonggwang Hyanggyo just north of Noin Peak (257m), Mujŏng Sŏwŏn to the west of the peak and Naesan Sŏwŏn to the south of Pulgap Reservoir. The modern educational institution is Youngsan Won Buddhist University in Paeksu.

Rituals and festivals are held in the region on a regular basis. One of the most important is the Oktang Festival which has been held in October every year since 1977. In addition, a number of village rituals (tongje) can still be seen. Of these, the best known are the Tangsanje (Mountain Spirit Rite) held at Ansu Village in Yŏmsan and the Sanshinje (Mountain Spirit Rite) held in Yonggwang’s Muryŏng Village. During the Ansu Village rite, held on the 15th day of the first lunar month, villagers worship guardian deity. In most areas, such rites are held before a sacred tree which is thought to contain the spirits, but in Ansu Village, the spirits are believed to inhabit a carved granite rock. The ritual is thought to be antidotal against cholera. It is also said that if a woman sincerely prepares food offerings and offers prayers on the eve of the ritual she will be blessed with a male child after three years.

**Yonhŭng River**

Having its source to the south of Mt. Kakko (1 038m) in South Hamgyŏng Province’s Kowŏn County, the Yonhŭng River flows through Yŏnhŭng on its way to Ŝŏngjŏn Bay just north of Wŏnsan. On its 135.0 km-long journey, it merges with Ipsŏk Stream, Tansŏk Stream and Tŏkchi River. Sedimentary deposits from the Yonhŭng have formed Yonhŭng Plain, the key grain-producing region of South Hamgyŏng Province. The river provides irrigation water to the plain and is of sufficient depth to enable the stretch between Sŏnhŭng Township and the town of Kowŏn to be used for transport. The mountainous terrain surrounding the upper reaches of the river protect the adjacent areas from flooding, but the Yonhŭng Plain is usually flooded several times each year. It is on record that extensive flooding occurred in 1186, 1729, 1739, 1829, 1860 and 1919. In the 1919 flood, 215 people drowned. Between 1926 and 1936, flood dikes were built on the Yonhŭng Plain section of the river. In ancient times, the river was known as Hoeng River and Yorakchi. The current name is said to have been coined by the pongsa (curator) Haryun during the reign of King T’aejong (r. 1400-1418).

**Yongin**

Situated in Kyŏnggi Province, Yongin is comprised of the towns of Yongin and Kihŭng,
and the townships of Kusŏng, Namsa, Naesa, Mohyŏn, Suji, Idong, Oesa, Wŏnsam and P’ogok. With the Kwangju Mountain Range running through the northeast and the Ch’aryŏng Mountain Range cutting through the southeast, the city’s topography is characterised by rugged mountains and hills. Streams from these mountains flow into two reservoirs in Idong Township and Kihŭng.

Due to the area’s mountainous terrain, only about 32 per cent of the land is arable. The main crop is rice, but barley, beans and millet are also grown here along with various fruit crops. As the local specialty crop, ginseng is grown in the southeast. In addition, there are numerous livestock breeding operations.

The Kyŏngbu and Yŏngdong Expressways link the city with Seoul, Taejŏn and Wŏnju. Taking advantage of the area’s good infrastructure, industrial complexes were built in Kihŭng, Yongin and Suji Township in the 1970s. At present, the city’s factories produce textiles, chemicals, food stuffs, machinery and other manufactured goods.

There are a number of popular tourist attractions here that cater to both domestic and foreign tourists. The Korean Folk Village, located in Kihŭng, is one of the most popular tourist destinations in the country. In this 250-acre complex, one finds 132 tile-roofed houses and 143 thatched cottages. More than 20 000 artefacts are displayed in and around the houses. Visitors can watch craftsmen, using the traditional methods, produce objects such as fans, straw shoes and hats. Traditional ceremonies and entertainment are also re-enacted here.

As one of the few race tracks in the country, Yongin Motor Park has a 2.125-kilometre track that is recognised by the FIA. The 1995 Korean Motor Championship series was held at the track. Other local attractions include the Caribbean Bay, which was recently opened in Yongin as one of Korea’s newest theme parks. Built on the theme of 17th century Spain, this giant resort includes an artificial beach with a wave machine.

Tourists also come to see the area’s historical relics. There are northern-style dolmens from the prehistoric period in the villages of Wangsan, Chubuk and Sangha, while southern-style dolmens can be seen in the villages of Maeng and Kŭnsam. Buddhist artefacts include two rock-carvings of Bodhisattvas on Mt. Munsu in Wŏnsam Township, a five-storey pagoda in Yongin’s Kongse Village, a three-storey pagoda in Ŭbi Village and a five-storey pagoda in Yongch’ŏn Village. In Yongin’s Mokshin and Ch’on Villages, there are standing Buddha figures that are believed to date from the Greater Shilla period. The seated figure in Kongse Village and the standing figure in Mip’yŏng Village, on the other hand, are from the Koryŏ period. At Sŏbong Temple in Suji Township, there is a stele commemorating National Master Hyŏno.

There are several old Confucian schools here, including Yongin Hyanggyo (county public school) founded around 1400, Yangji Hyanggyo founded in 1523, Ch’ungnyŏl Sŏwŏn (private school) founded in 1576 and Shimgo Sŏwŏn founded in 1650. In addition, there is a Koryŏ white porcelain (paekcha) kiln site in Idong Township’s Sŏ Village, and a punch’ŏng kiln site in Oesa Township’s Koan Village.

Yongjae ch’onghwa (Assorted Writings of Yongjae)

Yongjae ch’onghwa is a literary miscellany of the early Chosŏn period scholar, Sŏng Hyŏn (1439-1504). This work was published in 1525 as a three-volume, three-fascicle work that has been transmitted to the present time, and also in 1909 the Chosŏn Kosŏ Kanhaenghoe included this work in Taedong yasiing (Official History of Korea).

In this work the author covers a wide variety of topics from the end of the Koryŏ period to the reign of King Sŏngjong (r.1469-1494). Some of the notable items included are the changing popular customs among the common people, literature, geography, history,
religion, music and society in general. Sŏng Hyŏn wrote this book based upon his wide scholarship and experience as a government official and he notes the changes from the Koryŏ period to the reign of Sŏngjong of the Chosŏn period. Thus, this work provides an opportunity to understand the general culture of that time.

First, *Yongiae ch'onghwa* discusses the Confucianism of Korea. In particular it details the scholarly characteristics in the fine writings of the great masters of the Chinese classics such as Ch'ŏng Mongju (1337-1392) and Kwŏn Kŭn (1352-1409), the noted luminaries of Shilla and Koryŏ such as Ch'oe Ch'iwŏn (857-?) and Chŏng Chisang (?-1135), and the literary men of early Chosŏn including Sŏ K'ojong (1420-1488) and Sŏng Im (1421-1484). Also this work discusses the skills of calligraphers, commenting in particular on the special traits of Kim Saeng and Yi Yong. Moreover, the landscape paintings from King Kongmin (r. 1351-1374) of Koryŏ to An Kyŏn of Chosŏn are appraised. Concerning music, Sŏng writes of the *hyŏng'gŭm* (a type of zither) of the Shilla period, the *kayagŭm* (a twelve-stringed zither) of Kaya, and of court musicians such as Song T'aep'yŏng and To Sŏngil.

In addition to the above, this work also includes much other information such as the decorum involved in accepting Chinese envoys, character sketches of the various Chinese ambassadors and comments on the state examination system. Sŏng also includes information on sacrificial rites and stories about Buddhism and Buddhist monks. The author does not limit his stories to the upper classes of these periods but also includes those who were shunned by society such as widows, monks, fortunetellers, *kisaeng* (female entertainers) and even ribald women. Since this book contains various stories and humorous episodes concerning both famous and common people, it provides valuable data for studies of the society and social mores of the late Koryŏ and early Chosŏn periods.

**Yŏngjo, King** (r. 1725-1776)

Yŏngjo (1694-1776), was the twenty-first king of Chosŏn and reigned from 1725 to 1776. He was one of the most outstanding Korean rulers, his reign marked by political stabilisation, remarkable progress in the economy and successful reforms.

Yŏngjo (personal name Yi Kiim) was a son by a concubine of Sukjong (r. 1674-1720), the nineteenth king of Chosŏn. Sukjong was initially succeeded by another son, Kyŏngjong (ruled 1720-1724), who was in poor health and had no children. Under pressure of the Old Doctrine faction (Noron) which allied itself with Yŏngjo, Yŏngjo was made heir to the throne in 1721 and acceded in 1725, after his half-brother’s death.

The principal task confronting the young king was that of political stabilisation. At this time the ruling elite was split by the fierce rivalry of court factions. These factions, which were rather stable and cohesive, strove to place their members in all-important and lucrative administrative positions and were engaged in endless intrigue and schemes against their rivals. In 1728, disgruntled literati from disgraced factions even started an armed rebellion to overthrow Yŏngjo. While the uprising was promptly suppressed, it revealed the danger that these factional feuds posed to the internal stability of Chosŏn. Though Yŏngjo had the backing of the powerful Old Doctrine faction, he tried to be impartial and used all possible means to calm the strife and to break down the inner cohesion of the factions. He even forbade marriages within the same faction. Paramount during his reign was the policy of impartiality (*t'angp'yŏng ch'aeok*) which accorded equal favour in official appointments to men of all four major factions, i.e., the Old Doctrine, Young Doctrine (Sorŏn), Southerner (Namin) and the Northerner (Pugin) factions. His policy of neutrality and candour, exercised over many years, proved successful, and the factional strife which had plagued Chosŏn politics since the late sixteenth c, eventually died out or, rather, eased considerably. Moreover, as a result of the equilibrium between the factions, the crown's authority authority was considerably enhanced.
Even so, Yongjo’s reign was troubled by political incidents and feuds, the most remarkable being the death of his son and heir Sado in 1762. Growing angry at Sado’s increasingly erratic behaviour and excesses, Yongjo ordered the crown prince to be locked in a rice chest and starved to death. Understandably, this tragic incident led to numerous clashes in the court, and even more so since Changhôn’s son was designated as the new heir to the throne. However, in spite of this and other incidents, Yongjo’s reign was largely a time of political stability and economic prosperity.

During Yongjo’s reign there were many technological and economic advances brought about by the development of the shirhak (practical learning) ideology. Shirhak, which was founded in empirical inquiry, stood in opposition to the neo-Confucian ideology that heretofore had been dominant in Chosôn. The shirhak scholars sought to bring about economic betterment through land reforms, which would result in a lessening of the hardships of the Chosôn peasantry. A major exponent of the shirhak movement during Yongjo’s reign was Yi Ik (1681-1763) who outlined his proposals for governmental and economic reforms in his works Sŏngho sasŏl (Insignificant Explanations of Songho and Kwagu rok (Record of Concern for the Underprivileged). Other works of this period by shirak scholars include Usŏ (Idle Jottings) written by Yu Suwŏn (1695-1755) and Yŏrha ilgi (Jehol Diary) by Pak Chiwŏn (1737-1805). These and other works introduced new ideas and views of society, social institutions and the ramifications of history. Moreover, the shirhak ideology served to introduce many facets of Western society, and thus was of major importance to the subsequent societal developments.

Internationally, the reign of Yongjo was an uneventful period and free from major challenge and danger. During this period the Qing dynasty of China ruled supreme over eastern Asia, and although Chosôn was technically a vassal kingdom of Qing, she was free from direct interference. Thus, the strength of China provided a stable international environment for Chosôn. The Qing served as an important conduit for knowledge to flow into Korea from the West, and thus the relationship between the two states provided the opportunity for many Chosôn scholars to travel and observe various Qing institutions.

Yongjo was an active and intellectually inquisitive monarch, well educated, but pragmatic and not confined by Confucian scholastics. He strove to change the country’s situation for better, and initiated numerous reforms. During his reign the legal code of Chosôn was revised with the promulgation of Sok taejŏn (Supplement to the National Code) in 1746, the further prohibition of some exceptionally cruel means of torture, and an improved justice system. During Yongjo’s reign the use of new tools was encouraged, new crops were introduced, and the government supported the inventors of novel tools and weapons. Yongjo is praised as one of the most economy-oriented monarchs of Chosôn, who devoted a great amount of attention to the development of agriculture and the handicrafts industry. An important accomplishment of Yongjo was the launching of an ambitious and generally successful tax reform. The Equalised Tax law (Kyunyŏpŏp) led to a more egalitarian redistribution of taxes, to a certain degree reduced the various tax exemptions of the upper classes, and alliviated the tax burden of the peasantry with a considerable reduction of tax rates. Consequently, these measures facilitated economic growth during this period. Yongjo’s reign was a time of burgeoning trade, and the development of literature, publishing and education.

King Yongjo, whose reign was the longest in the five hundred-year history of Chosôn, died in 1776 and he was succeeded by his grandson Chŏngjo (r. 1776-1800). He is highly acclaimed for the stability present during his reign and the attempts he made to bring about an end to factional politics. Moreover, his reign is notable in that it marked the flourishing of the shirak ideology, which served to invigorate the intelligentsia of Chosôn which had been long stifled by the oppressive neo-Confucian ideology.

Yŏngju
Situated in North Kyongsang Province, Yongju was recently formed when Yongju City was expanded to include Yongp'ung County. The city is comprised of the town of P'unggi and the townships of Tansan, Munsu, Ponghyön, Pusök, Sunhung, Anjong, Isan, Changsu and P'yöngün. Most of the city is in a basin with the T'aebaek Mountain Range to the east and the Sobaek Mountain Range to the north. Sö Stream flows through the city's central area.

Nearly a quarter of the city area is arable land. Over half of this is used for rice cultivation, and the remaining land for dry-field crops such as barley, radishes, Chinese cabbage, green vegetables, and tobacco, as well as fruits such as apples and pears. In P'unggi, ginseng is an important specialty crop. The town holds ginseng exhibitions every October. Sericulture is another important source of income in the region.

Taking advantage of the city's central location, timber mills and wood-pulp plants have been set up in the area. There are also a number of small factories that produce foodstuffs and textiles, and in Changsu Township's Sônggök Village, high quality granite is quarried and dressed.

Local tourism is centred around the area's picturesque mountains and valleys. Throughout the year, tourists visit Mt. Sobaek National Park, which is split between Yongju and Tanyang County (See Sobaek Mountain). The Kumsön Valley, which winds down from Mt. Sobaek's Piro Peak, is particular well known for its interesting rock formations and clear streams. Another popular destination is the Chukkye Valley, which descends from Kungmang Peak.

Visitors also come to see the ancient temples and other historical sites found here. At the foot of Mt. Ponghwa (819m) in Pusök Township, one finds the ancient Pusök Temple. Originally founded by Úisang in 676, the monastery contains the Muryangsûjon (Hall of Everlasting Life). This beautiful building was constructed during the mid-Koryo period, making it one of the oldest wooden structures in Korea. Other artefacts at the temple include a stone lamp, a seated Buddha statue made of clay, a seated Buddha statue made of stone, a three-storey pagoda and stone banner-pole supports. In the temple's Chosadang (Patriarchs Hall), there is an old wall painting.

Below Mt. Sobaek's Yônhwa Peak, one finds Hûibang Temple, another ancient monastery, which is frequented by tourists many of whom also visit the area's beautiful waterfalls. Other important monasteries in the area include Ch'ôam Temple and Sôngnyun Temple in Sunhung Township, Piro Temple in P'unggi, Yongmyông Temple at the foot of Mt. Taema (376m), Ponghyön Temple in Ponghyön Township and Chinwol Temple in P'yöngün Township.

In addition to ancient Buddhist temples, there are a number of important Confucian sites in the city. Located about 20 kilometres from downtown Yongju in Sunhung Township, Sosu Sôwôn (private academy) is famous as Korea's first sôwôn. The school's beginnings go back to 1542 when P'unggi county magistrate Chu Sebong founded a shrine here and then moved a school to the site calling it Paegundong Sôwôn. In 1550, when Yi Hwang (T'oegye) was acting as P'unggi's county magistrate, the institution was officially recognised as the Sosu Sôwôn. When Hûngsôn Taewôn 'gun ordered the closing of sôwôn across the nation, this was one of the 47 schools allowed to remain open. Inside the school, there is a screen on which Yi Hwang personally inscribed his famous work Sônghak shipto (The Ten Diagrams of the Sages' Learning).

**Yongju Temple**

Located in Hwasöng County in Kyônggi Province, Yongju Temple is one of the main
temples of the Chogye Order. Founded in 854 C.E., the monastery was reconstructed in 952 on the old site of Kiryang Temple, which had burnt down. The temple was again reconstructed in 1790 by Saim in order to provide spiritual protection for the tomb of Prince Changhŏn (1735-1762), the second son of King Yŏngjo (r. 1724-1776). The temple was repaired by Yonghae in 1900, and by Kang Taeryŏn in 1931. In 1955, Kwan'ing built a seminary at the temple. In 1966, the abbot Hüissŏp founded the Tongguk Yŏkkyŏngwŏn (Tongguk Sutra Translation Centre), and in 1969, Chŏn'gang established the Chungang Meditation Hall.

In addition to the Main Buddha Hall, which was built in 1790, the temple houses several important artefacts. The temple’s bronze bell (National Treasure No. 120) is one of the few large bells dating from the early Koryŏ Period. Unlike most Koryŏ bells, it is made in the Shilla style. There is also a gilt-bronze incense holder and a bronze incense holder (Kyŏnggi Province Tangible Cultural Assets No. 11 and No. 12 respectively). In the Main Buddha Hall, there is an altar painting of a bodhisattva triad which was painted in 1791. At the temple, there is also an old screen from the Chosŏn Period (Kyŏnggi Province Tangible Cultural Asset No. 15). In addition, there are sets of stone, wood and bronze printing blocks of a sutra and a corresponding illustration.

Yongmun Mountain

Situated north of Yangp'yŏng in Kyŏnggi Province, Mt. Yongmun (1,157 metres) is part of the Kwangju Mountain Range. The mountain is surrounded by Mt. Pongmi (856 metres) to the north, Mt. Chungwŏn (800 metres) to the east and Mt. Taebu (743 metres) to the west. There are several temples on the mountain, including Yŏnp'il Hermitage, Sangwŏn Temple and the well-known Yongmun Temple which was founded by Wŏnhyo in 649 C.E. Yongmun Temple was burnt down by Japanese occupational forces during a battle with anti-Japanese guerrillas in 1907. The temple was reconstructed, only to be damaged again during the Korean War. The renovated temple presently houses a number of important historical relics. Numerous tourists visit Mt. Yongmun’s temples, hike the trails and fill jugs with medicinal water from the famous Changgun springs.

Yŏngnam kan'gosang (Wretched Sight of Yŏngnam, The) [Literature]

Yongsan Ilgi (Diary of Yongsan)

Yongsan Ilgi is the diary of Yi Ro that describes the activities of the volunteer forces who fought the invaders under the command of Kim Sŏngil during the 1592 Japanese Invasion. This diary was published in 1762. Yi was a staff member of Kim Sŏngil and accompanied him on an official mission to Japan in 1590. This is the beginning of the diary. It records the events from this point until the fourth lunar month of 1593 when Kim was buried in his hometown of Andong.

The accounts in the diary are detailed in chronological style and it records many of the events that took place in the defence of Kyŏngsang Province. It also includes many of the royal mandates issued to the region, statements that Kim Sŏngil released to the populace and appeals made by members of the volunteer forces to the throne. The work also covers the activities of Kim, the movements of the volunteer army and the situation and problems of the common people during this period. The data in this diary are useful for the study of the 1592 Japanese Invasion as they provides not only a military account of the struggle, but also a view of the common people’s plight at this time.

Yŏngsan River

From its beginning at Yongch'u Peak (560m) in South Cholla Province’s Tamyang County,
the Yongsan River flows 122 kms. through Kwangju, Naju and Yongam County on its way to the Yellow Sea. The river is navigable for 48 kms, from Mokp’o to Yongsanp’o. Dolmens and plain pottery have been discovered along the river in Naju County, indicating that people have lived near the river since prehistoric times. Burial urns from Paekche, have also been discovered near the river. During Koryŏ, the river was used to transport rice from the public granary at Yongsanp’o to other areas in the region. Before the construction of modern transportation networks, small steamboats plied the river and there was a lighthouse at Yongsanp’o. In ancient times, the river was known both as Kŭm Stream and Kŭm River. Its present name comes from the residents of Yongsan Island. Harassed by Japanese marauders, the islanders fled to the Yongsanp’o area where they created a port.

The river’s main tributaries are the Orye River, Chungam River, Kwangju Stream, Hangnyong River, P’yŏngnim Stream, Chisŏk Stream, Umagwŏn Stream, Kŭmch’ŏn Stream and Hamp’yŏng Stream. The upper stretch of the Yongsan between Tamyang Dam and Kwangju is known as the Kŭngnak (Paradise) River. The terrain surrounding the Yongsan River system is generally hilly but plains are found around the Kŭngnak River, Hwangnyong River, at the point where it meets Chisŏk Stream and in the Kwangju area. In order to prevent flooding, Naju Lake, Changsŏng Lake, Kwangju Lake and Tamyang Lake were formed and a dike was built at Mokp’o. Dams in the area include Changsŏng Dam on the Hangnyong River and Tamyang Dam on the upper reach of the Kŭngnak River.

Yŏngwŏl County

Situated on the southern tip of Kangwŏn Province, Yŏngwŏl County is comprised of the towns of Sangdong and Yŏngwŏl, and the townships of Nam, Puk, Sŏ, Suju, Chuch’ŏn, Chongdong and Hadong. Yŏngwŏl Town lies in a low hilly area between the Ch’aryŏng Mountain Range to the northwest and the T’aebaek Range to the southeast. Mt. Paegun, at 1 426 metres, is the county’s highest peak. As part of an inland mountainous region, the region’s weather is characterised by sharp fluctuations in both daily and yearly temperatures.

Although some rice is grown here, the area’s agriculture is centred on dry field crops such as corn, potatoes, peanuts and tobacco. Due to the abundance of pasture, the area has traditionally raised cattle. The county’s agricultural revenues are supplemented by the area’s coal and limestone mines.

The area contains a number of historical relics. In particular, there are a number of sites associated with King Tanjong (r. 1452-1455). Tanjong briefly became king at the young age of 11, but was soon forced to go into exile to Ch’ŏngnyangp’o by Sejo (r. 1455-1468). According to the local legend, in 1457 when Sejo had Tanjong killed, one of the palace women and ten of the palace slaves committed suicide at Nakhwa Rock. Tanjong’s grave mound can now be seen at Yonghung Village in Yongwŏl. In spring during the Tanjong Festival, elaborate ceremonies are held at a number of shrines in the area in commemoration of Tanjong and his retainers’ loyalty.

In Yŏngwŏl Town, there is the Yŏngwŏl Hyanggyo (County public school). Built in 1398, everything but the Taesŏng Hall was destroyed during the Korean War. In 1973, the hall was repaired. There are also a number of Buddhist sites in the area, including Kŭmmons Hermitage, founded by Úisang during the Shilla period, and a seated Buddha in relief (Kangwŏn Province Tangible Asset No. 74) at Murŭng Village in Suju Township.

In addition to the area’s historical relics, there are several natural caves in the region. East of Mt. T’aehwa, there is the cave of the Yŏngwŏl Ko clan. Within the cave, which is open to tourists, there are a number of stalactites and other interesting formations.

Yŏngyang County
Situated in the northwest part of North Kyongsang Province, Yongyang County is comprised of the town of Yongyang and the townships of Sokpo, Subi, Irwol, Ibam and Ch'onggi. The Taebaek Mountain Range runs through the county, making this the highest region in the province. Mt. Irwol (1,219m) rises in the north, Mt. Paegam (1,004m) in the east, Mt. Myongdong (812m) in the south and Mt. Huingnim (767m) in the west. As an inland mountainous region, the local weather is characterised by sharp daily fluctuations in temperatures.

The area’s rugged terrain brings low temperatures and meagre rainfall, so that only about 10% of the county is arable. About three quarters of the cultivated land is used for dry-field crops. The county is particularly famous for its red peppers and tobacco. In mountainous areas, there are numerous cattle and sheep breeding operations, as well as bee-keeping. As for mining, there is a lead mine on Mt. Irwol, and fluorite mines are found in Irwol Township near Chugok Village.

Due to its remote location, the county’s tourism is relatively underdeveloped. However, with high mountains and numerous interesting rock formations along Panbyon stream, the area has many potential tourist attractions. Mt. Irwol, Mt. Ullyon (939m) and Oship Peak (827m) are popular with hikers. In Ibam Township, there is Ibam (Standing Rock), a giant pillar of granite that stands above Panbyon Stream. Across from the rock is a picturesque stretch of white sand. The area is popular with fishermen and local tourists. In Yongyang’s Hawon Village, one finds Sonyu Cave and Yanghodae, an impressive cliff over 30 metres high.

Most of the county’s historical sites are located in the south. In Ibam Township’s Sanhae Village, there is an interesting five-storey pagoda (National Treasure No. 187). The pagoda has been built of small cut stones so as to resemble a brick pagoda. Another ‘imitation-brick’ five-storey pagoda can be see in Yongyang’s Samji Village. In addition to the Koryo-era three-storey pagoda (Treasure No. 609) in Yongyang’s Hwach’on Village, there are three-storey pagodas in Irwol Township’s Yonhwa Village (North Kyongsang Province Tangible Cultural Asset No. 8), Yongyang’s Hyon Village (Treasure No. 610), Yongyang’s Shin’gu Village, and in S6bu-dong. As for Buddhist statues, there is a Bhaisajyaguru (Medicine Buddha) statue (North Kyongsang Province Tangible Cultural Asset No. 111) in Yongyang’s Yondang-dong, and there are seated Buddha statues in Togok-dong and Shin’gu-dong.

There are several old Confucian schools in the area, such as Pongnam Sowon, Yongam Kangdang (Lecture Hall), Myeonggo Sowon in Irwol Township’s Kagok Village, and Yongyang Hyanggyo to the east of Mt. Huingnim in Irwol Township. Founded in 1679, the Yongyang Hyanggyo was last reconstructed in 1974. The writing on the signboard of Myongnyun Hall is from the famous Koryo calligrapher Han Su (1333-1384).

Yongyu Island

Yongyu Island is in the Yellow Sea between the islands of Kanghwa and Taemununi. Originally attached to Ongjin County, it became part of the city of Inch’on in 1989. The island has a total area of 13.61 sq. kms. and a coastline of 31.0km. Except for Mt. Osong in the east, the terrain is undulating, with plains along the southwestern coast. As indicated by 1985 statistics, the population was 2,311. Yongyu has an average temperature of -3.7c. in January and 25.5c. in August. Annual rainfall averages 940mm. and the island’s snowfall averages 250mm.

Over one-quarter of the island area is arable land. Of this, almost 2.0 sq. kms grows rice and about 1.5sq.kms. dry-field crops such as barley, bean peanut, garlic, red pepper and sesame. Local marine products include yellow corbina, croaker, shrimp, oyster and laver.
There are two primary schools and one junior high school on Yongyu. A daily ferry runs from the island to the mainland. Órwang Village Beach is the island's most popular tourist destination. The beach is renowned for its picturesque setting in dense pine forest and sweet briar (*Rosa rugosa*).

**Yŏnp'yŏng Island**

Yŏnp'yŏng Island is situated eighty-three kms. northeast of Inch'on and about five kms. north of So (Lesser) Yŏnp'yŏng Island. Administratively, the island belongs to Ongjin County in the Inch'on Metropolitan Area. The island has an area of 6.95 sq. k.ms. and a 24.3 km coastline. 1985 statistics give a population of 1,925. Yŏnp'yŏng has an average January temperature of -4.0c. and an average August temperature of 25.0c. The average annual rainfall is 937mm and the average snowfall is 255mm.

About one-sixth of the island is arable land. Rice is grown (0.53 sq.kms.) and barley, bean, sweet potato, peanut, garlic and red pepper make up the bulk of the dry-field crops. Shrimp, oyster, crab and laver are the island's marine products, but the seas surrounding Yŏnp'yŏng are rich in yellow corbina (*Kor. chogi*), making the island a national leader for catches of this particular fish. During the short season when yellow corbina are caught, over one and a half thousand fishing vessels work the area, and about one-thousand four hundred temporary workers are employed to land and process the catch. Due to its proximity to North Korea, the island is of great strategic importance.

Local transportation is limited to a ferry that arrives once every three days. There is a primary school, a junior high school and a high school on the island. Numerous shell mounds dating from the prehistoric period are scattered around the island. These mounds contain both patternless and comb-pattern pottery, in addition to shells.

**Yŏnsan, Prince (r. 1494-1506)**

Prince Yŏnsan-gun (1476-1506) was the tenth king of Chosŏn and ruled from 1494 to 1506. His given name was Yong, his father was King Sŏngjong (r. 1469-1494) and his mother was Queen Chŏnghyŏn. He was also the half brother of the King Chungjong (r. 1506-1544) who would succeed him on the throne. In 1483 he was named as crown prince and in the twelfth lunar month of 1494 he assumed the throne upon the death of his father. He would rule Chosŏn for a turbulent and bloody twelve years before he was dethroned in 1506. Yŏnsan-gun, along with the fifteenth king Kwanghae-gun (r. 1608-1623) were the only two kings to be deposed in the over five hundred years of the Chosŏn Kingdom. Accordingly, these two monarchs are not designated as 'king' in Korean historical records, including the *Son won kyebo* (The Genealogy of the Chosŏn Royal Family).

The official record of Yŏnsan's reign is entitled *Yŏnsan-gun ilgi* (Record of Yŏnsan-gun) and includes the following comments on the monarch: "In all of history there has not been one that indulged in carnal desires and wickedness with the murderous heart like Yŏnsan, his vassals and officials were killed throughout his reign and none remain...". This displays the official contempt for Yŏnsan and his actions, particularly against the literati whom he felt had betrayed him. The Purge of 1498 (Muo Sahwa) was the result of a writing that criticised the usurpation of the throne by King Sejo (1455-1468) through an analogous story by Kim Chongjik (1431-1492) that was incorporated by his disciple Kim Ilson (1464-1498) into the official records of the reign of King Sŏngjong. When this was discovered by the meritorious elite they incited Yŏnsan to punish those responsible and thus a number of literati were either executed or sent into exile. This served to greatly diminish the power of the neo-Confucian literati and allow Yŏnsan to begin his abuse of power.

Following the Purge of 1498 Yŏnsan became intoxicated with his power and led a life filled
with pleasure seeking and excesses, thereby depleting the government’s resources. To compensate for his misappropriation of the government’s funds, Yŏnsan attempted to confiscate the property of the meritorious elite and thus incurred their wrath also. Yŏnsan’s reaction to their resistance was an attempt to purge the government of all sources that ventured to resist his kingly authority. At this same time some courtiers that were connected to the throne by marriage brought up the issue that surrounded the death of his mother. Lady Yun who had been the consort of King Sŏngjong had been stripped of her title and executed by her husband the king. Yŏnsan had been unaware of the particulars of this situation and thus was seized with a murderous rage. This marked the beginning of the Purge of 1504 (Kapcha Sahwa) in which many neo-Confucian literati, whom Yŏnsan held responsible for the death of his mother, that had survived the previous purge were either executed or exiled. The scale of this purge was unparalleled in the history of Chosŏn and continued for two years.

In 1506 the situation in Chosŏn had reached a crisis point and the same forces that had abetted him in his bloody purges dethroned Yŏnsan. Behind the leadership of Sŏng Huian, Pak Wŏnjong and Yu Sunjŏng, Yŏnsan was replaced on the throne by his half-brother, King Chungjong, and executed. Yŏnsan’s reign of terror exceeded all bounds and he is remembered as a monarch that had no compassion for the people or the nation. His burial tomb is located in present day Paktong-dong of Seoul and bears the simple inscription of ‘Yŏnsan’s Tomb’, with no further ornamentation.

Yonsei University

Yonsei (Yŏnse) University is situated in Shinch’ŏn-dong in western Seoul. The university was founded when Yŏnhi (Yŏnhūi) University and Severance Medical College merged in 1957. Both Yŏnhi and Severance were inter-denominational institutions founded by Protestant missionaries to Korea. In 1915, Reverend Horace Grant Underwood established the former as Chosun Christian College (Chosŏn Kidokkyo Taehak). This consisted initially of four departments (literature; commerce; science; and agriculture). On 1 March 1919, students of the college were involved in the nationwide demonstrations then taking place, and as a result, the first graduating class of twenty-two students had to forego their commencement ceremonies. In 1948, the college, with Dr. L. George Paik (Paek Nakchun, 1895-1985) as its head, became a university, consisting of the Colleges of Liberal Arts; Commerce and Economics; Science; and Theology. A College of Political Science and Law and a Graduate School were soon added.

Severance Medical College has its origins in a hospital founded by Dr. H. N. Allen in 1895, under the royal decree of King Kojong (r. 1863-1907). At the hospital, Dr. Allen, who was part of the Korea Mission of the Presbyterian Church in the USA, taught Western medicine to Korean students.

Yonhi University and Severance Medical College maintained a close relationship from their inception. Dr. O.R. Avison, president of Severance, also served as president of Yonhi, and many of the directors also held appointment to both boards. In 1949, Yonhi assumed responsibility for pre-medical training for Severance, and in 1955 the decision was made to grant part of the Yonhi campus for the relocation of Severance Hospital and the medical college. Finally, in 1957, the two institutions were formally united and the first syllable of each name, Yon and Sei, were used to designate the new institution, Yonsei University. Dr. L. George Paik was Yonsei’s first president.

The Yonsei Medical Centre opened in 1962 and this was followed by the United Graduate School of Theology and the Graduate School of Business Administration in 1964; the University Museum in 1965; the Graduate School of Education in 1967; and the College of Dentistry in 1968.
In the 1970s, Graduate Schools of Public Administration; Engineering; Health Science and Management were opened. Also, in 1976, the Wonju Christian Union Hospital became a part of Yonsei and after two years, a Wonju branch of the College of Medicine was established. During the 1980s, the university’s undergraduate and postgraduate curriculum developed at a rapid pace, coinciding with the growth of the university’s Wonju campus.

Today, the university has seventeen colleges and twelve graduate schools. At the Seoul campus are the Colleges of Business & Economics; Dentistry; Engineering; Human Ecology; Law; Liberal Arts; Medicine; Music; Nursing; Science; Social Science; Theology; and the College of Sciences in Education. For post-graduate studies, the Seoul campus has the Graduate School; the United Graduate School of Theology; and the Graduate Schools of Administrative Sciences; Business Administration; Education; Engineering; Health Science and Management; Intellectual Property and Law; International Studies; Mass Communication; and Public Administration. At the Wonju campus are located the colleges of Commerce & Law; Health Sciences; Liberal Arts and Sciences; the Wonju College of Medicine; and the Graduate School of Administration Science.

As part of its international focus, Yonsei Graduate School also offers a two-year Masters of Art in Korean Studies for foreigners, while the Graduate School of International Studies, established in 1987, gives students an opportunity to earn a master's degree in six areas, viz, Business Administration; East-Asian Studies; Economics; Korean Studies; Political Science; and Public Administration, through the teaching medium of English. Yonsei also contains the Korean Language Institute for foreigners studying Korean and the Foreign Language Institute, for Korean students learning English and other languages. In addition, the school offers a summer program for international students. Yonsei has 'one-to-one' exchange agreements with some 178 universities in a dozen or so countries -- Australia; Canada; China; Finland; France; Germany; Israel; Japan; Russia; United Kingdom; USA; and Vietnam.

_Yörha ilgi_ (Jehol Diary)

_Yörha ilgi_ is a travel diary written by the noted scholar Pak Chiwon (1737-1805) of the late Choson period. This work consists of twenty-six volumes in ten fascicles. It was included in _Yonam chip_ (Collected Works of Yŏnam) that Kim Taekyŏng published in 1901, and was again published with movable type technology in 1911. In 1956 Taiwan University reprinted the collection from its own copies of the work.

The contents are a travel record of the author from when he visited the summer palace of the Emperor of Qing China along with his brother Pak Myŏngwŏn in order to celebrate the seventieth birthday of the Chinese scholar Kan Longdi in 1708. During this time, Pak observed the whole of northern China and the southern part of Manchuria, and he was also able to experience scholarly discourse with the literary men and luminaries of China.

This work describes many of the sights and events that Pak encountered on his journey. Some of the items that are commented on include the writer’s interest in the Qing governmental systems and the building techniques that he witnessed. Other notable sections include the discussions that Pak had with the scholars at the Taixue (an academic institute of Qing) about heliocentric theories and the moon. In this work the author also introduces the story of ‘Hosaeng’ which in later times was the subject of an independent work entitled _Hosaeng chŏn_ (Tale of Mr. Hŏ). Other topics broached by Pak include his commentary on the policy of Qing towards Choson, a drama performed at a longevity celebration for the Qing Emperor, criticism of songs, poetry and prose, and further discussions with Chinese scholars.

This book along with Pak Chega's _Pukhakāi_ (Discourse on Northern Learning), notably advocate Northern Learning (_pukhak_), and for this reason were criticized by King Chŏngjo.
(r. 1777-1800) of Chosŏn, but nonetheless seem to have been well known to many of the intelligentsia. This book marked a departure from the usual travel records and it is considered a masterpiece that satirized many of the social problems of the time. Pak’s writing style is very distinct and well represents the literature and ideology of the late Chosŏn period.

Yŏsu

Located in the southeastern part of South Cholla Province, Yŏsu covers an area of 45.19 square kilometres and as of 1989, had a population of 180,226. Mt. Ch’ŏnsŏng (460m) and Mt. Ponghwa (422m) rise to the north of the city, with Mt. Changgun (325m) and Mt. Kubong (389m) to the south. Yŏsu borders the city of Yŏch’ŏn to the north and west, and Tolsan Bridge connects it with Yŏch’ŏn County to the southeast. With Tolsan and other islands off the coast acting as a natural barrier, the sea is usually placid. The city’s southern location, touched by warm currents of the Southern Sea, makes for mild weather, with an average annual temperature of 13.7°C and an average yearly rainfall of 1,313.7mm.

Approximately a quarter of the city’s land is under cultivation, but urban encroachment is decreasing this. Commercial fishing is a mainstay of the local economy. Catches include filefish, sardine and anchovy, but hairtail, gizzard shad, mackerel, sea bream, clam and octopus are also caught here. Gizzard shad and shellfish were once found in abundance on the coast of Shinwŏl-dong and around the islands of Kyŏngho-dong, but these have been wiped out by chemical pollution of the sea from refineries in Shinwŏl-dong. The city’s wholesale fish market is the second largest in Korea after that of Pusan. Much of the catch from the outlying islands in the region comes through Yŏso on its way to other mainland markets. To serve the local commercial fishing fleet, there are ice making plants, fish processing plants, a shipyard and net factories in the area. In order to promote better management of the area’s resources, the Yosu National Fisheries University has been set up in Kuk-dong.

Yŏsu’s downtown area is located between the railway station and the passenger ship terminal. There is a bus terminal about 3.5 kilometres from the city centre, and further out a domestic airport. Relatively easy to access from major cities across the country, the area has become a popular tourist destination. Situated on the rugged southern coast, Yŏsu is a particularly beautiful area. One of the city’s most popular excursions is the hydrofoil ride between Yŏsu and Pusan via Namhae, T’ongyŏng and Sŏngp’o. In order to preserve the area’s picturesque coast and islands, much of the area between Yŏsu and Pusan has been designated as Hallyŏ Haesang Kungnip Kongwon.

On the coast near Sujŏng-dong, is a 730 metre-long causeway linking the mainland to Odong Island. Covered with pines and bamboo, this rugged island has a lighthouse, walking trails and picnic areas. It is especially popular in spring when the camellia flowers are in bloom. On the mainland just south of the causeway, lies Chasan Park. From a high-point in the park, there is a good view of Yŏsu City and Odong Island. The high land within the park is covered with thousands of evergreen trees, and flowering shrubs. Other attractions in the park include a fifteen meter-high statue of Admiral Yi Sunshin, Chasan Pavilion, Chasan Temple and an archery range.

Another popular attraction is Changgun Island. Situated just north of Tolsan Bridge, this small, uninhabited island is famous for its cherry trees. To the north of the city’s central district, in Manhong-dong, is Mansŏng Village beach. Unlike most Korean beaches, this 300-metre-long strand consists of black sand. The beach attracts large crowds of tourists throughout the summer months.

In addition to scenic attractions, the area has some interesting historical sites. In Kunjadong is Yŏsu Hyanggyo, a Confucian school founded in 1897 and reconstructed in 1950.
Within walking distance from the school, is Chinnamgwan, one of the longest pavilions in Korea. This stately building was originally built for receiving and greeting officials and holding ceremonies but was later used as a military headquarters. To the north, in Tōkch’ung-dong, is Ch’ungminsa, a shrine built in 1601 by Yi Shion, a naval commander, in memory of Admiral Yi Sunshin.

Yŏwŏn  (see Magazines)

Yu Chŏng

Yu Hyŏngwŏn (1622-1673)

Yu Hyŏngwŏn was a late Chosŏn period shirhak (practical learning) scholar. His family’s ancestral home is in Munhwa, his courtesy name was Tŏkpu and his pen name was Pan’gye. He was born in Seoul to a family that had many high-ranking government officials in its past. During this period directly after the 1592 Japanese Invasion, Chosŏn society was in complete chaos and the inconsistencies between the yangban, or ruling class, and the common people had reached new peaks. Yu is said to have been an extremely talented youth and began his study of classical Chinese at the age of five. When he was fifteen the Manchu Invasion of 1636 (pyŏngja horan) broke out and his family fled to Wŏnju in Kangwŏn Province and subsequently moved several more times. As Yu reached the age at which he should have sat for the civil service examination his family was plagued by a series of deaths. He had already lost his father, who had died when Yu was but two years old, and shortly lost his grandmother, mother and grandfather by 1651. Thus after he had completed mourning for his grandfather he retired to Puan in Cholla Province at the young age of thirty-two. For the balance of his life he stayed in Puan and conducted his studies, and when he died in 1673 he left behind one son and six daughters.

Yu is best known for his empirical study Pan’gye surok (Pan’gye’s Treatises), which discussed the land systems and bureaucratic structure of Chosŏn. While he lived out his life in retirement in Puan, he became very much aware of the problems that the farmers of Chosŏn were burdened with. The shirhak ideology stressed the examination of actual conditions as a starting point and thus, agriculture, which was the basis of the Chosŏn economy, was seen as the area in need of fundamental reform. Yu saw that the only way to improve the situation of Chosŏn was to ease the tax burden on farmers, and thereby help them from their poverty stricken existence. However, his ideas were not well received by the government since the country was in dire need of all the taxes it could collect. The fact that Pan’gye surok was not even published for almost one hundred years after Yu’s death bespeaks of the unpopularity of the ideas that it espoused. Yet Yu did establish the shirhak school of thought in Korea and his work paved the way for future scholars who would have a greater say in the Chosŏn government. Notably, Yi Ik (1681-1673) built upon the scholarship of Yu and attracted many disciples, thus allowing the shirhak school to flourish in Chosŏn.

Yu Kilchun (1856-1914)

Yu Kilchun was a politician and advocator of the enlightenment ideology of the late Chosŏn and early colonial periods. His family’s ancestral home is in Kigye, his courtesy name was Sŏngmu and his pen name was Kudang. He was born in Seoul and his father, Yu Chinsu was a literary licentiate (chinsa). From an early age he was tutored in the Chinese classics by his father and grandfather on his mother’s side. In 1870 he learned the shirhak ideology from Pak Kyusu (1807-1876) along with other youths such as Kim Okkyun (1851-1894), Pak Yonghyo (1861-1939) and Kim Yunshik (1835-1922). At this time he also pursued knowledge of foreign countries and institutions through works such as Haeguk toji (Illustrated Treatise of Nations across the Sea). In 1881 through the help of Pak Kyusu he
was able to travel to Japan on the so-called ‘gentlemen’s sightseeing tour’ (shinsa yuram tan) that was a type of fact finding mission to observe the modernisation of Japan. It was a result of this visit to Japan that Yu saw the urgency of reform for Korea, and he remained in Japan and studied under Japanese scholars at this time.

As a result of the Military Mutiny of 1882 (Imo Kullan) Yu was compelled to return to Korea and at this time he along with Pak Yônghyo began operation of the Hansŏng sunbo newspaper, which was the first newspaper in Korea. The newspaper and the reforms that Yu hoped to implement did not occur due to the opposition from the faction of Queen Min (1851-1895), but nonetheless Yu was able to continue his studies and eventually travelled to the United State where he attended the Governor Dummer Academy in 1884. This made Yu the first Korean to study abroad in the United States. Shortly after this he heard accounts of the Coup d’État of 1884 (Kapshin Chôngbyŏn) and decided to return to Korea. First, however, he visited many of the European nations before eventually returning to Korea in December 1885. Upon his return to Korea he was arrested for he was a close acquaintance of those that had engineered the coup such as Kim Okkyun and Pak Yônghyo, and moreover he was a member of the enlightenment faction. He was released from prison through the help of Han Kyusŏl (1856-1930) and retired to his home where he wrote his account of his travels abroad, Sŏyu kyŏnmun (Observations on a Journey to the West) in 1895.

Yu’s view for the process enlightenment envisioned two possible courses, with one being fruitful and resulting in a national renaissance and the other being a waste of time. The process that he saw as wasteful was the mechanical imitation of the ways of other nations without first gaining an understanding of the context in which these ways had developed. In order for enlightenment to be successful, Yu felt that first a fundamental cognition of the core principles of Western culture was necessary, only then did he feel that Korea could adapt these core principles to her particular situation. Yu’s ultimate goal was the establishment of a constitutional democracy with a free enterprise system for Korea, but he realised that as a transitional stage Korea would first need a government that was jointly managed by the sovereign and his subjects. Accordingly Yu sought reforms that would help bring about this transitional constitutional monarchy that would allow Korea to eventually take the next step towards a true democracy.

In the aftermath of the Reforms of 1894 (Kapo Kyŏngjang) Yu served as the Minister of Home Affairs in the new government headed by Kim Hongjip (1842-1896). However shortly after the reforms were enacted, the assassination of Queen Min by the Japanese created a powerful backlash against the pro-Japanese elements in the Korean government and thus the pro-Russian faction took control. In this situation Yu was among those who faced possible execution and thus he fled to Japan where he remained for the next twelve years. He was eventually pardoned by King Sunjong (r. 1907-1910) and allowed to return to Korea where he continued his enlightenment activities. Upon his return he established the Kyesan School and an educational society, and also participated in public work projects such as the management of railways. He also continued his academic endeavours most notably compiling Chosŏn munjŏn (The Grammar of Chosŏn), which was the first work on han’gŭl grammatical rules ever made in Korea.

Yu continued his contributions to Korean society up until the time of his death in 1914. He has left a wealth of literary resources behind including the aforementioned Sŏyu kyŏnmun and his poetry collection Kudang shieh’o. In addition in 1971 a collection of his works, Yu Kilchun chŏnsŏ (Collected Works of Yu Kilchun), was published in four volumes.

**Yu Kwansun** (1904-1920)

Yu Kwansun was a freedom fighter. Her family’s ancestral home is in Kohŏng and she was born in Ch’ŏnan of South Ch’ungch’ŏng Province. In 1916 through the help of an
American female missionary, Yu was able to enter Ehwa School with the Methodist Church providing expenses for her. When the March First Independence Movement took place in 1919 she was a first year high school student at Ehwa but she left school to participate in the movement. In the aftermath of the Independence Movement, the Japanese authorities closed Ehwa and Yu intended to return to her hometown to further her education and religious beliefs. However, as she was about to leave Seoul she met some of those who had been active in the Independence Movement and they invited her to join the cause. Thus she rallied others to join the cause such as Kim Kuung and Cho Inwon along with village leaders and church members and led demonstrations for Korea’s independence in places such as Ch’ongju, Yon’gi and Chinch’ön.

On the first day of the third lunar month in 1919 she pushed for an independence demonstration to be held on the market day for the Aonae area. On that day several thousand demonstrators gathered, and with Yu at the lead began an energetic rally for independence. The response of the Japanese military police was brutal as they shot and killed Yu’s mother and father and arrested Yu as a leader of the Aonae movement. She was subjected to tortures of all varieties before being sentenced to three years imprisonment. This decision was appealed and when Yu faced a judicial review board her condemnation of the imperialist actions of the Japanese and rejection of their authority resulted in her being sentenced to seven years incarceration. She was transported to Sôdaemun Prison in Seoul where she cried out for the independence of Korea at every opportunity. However, she was continually subjected to every imaginable torture and atrocity by the Japanese and despite her resolute will to overcome these adversities died as a result of her treatment in 1920 at the young age of twenty. Her barbarous murder caused outrage among her teachers at Ehwa and others involved in the independence movement. Yu is remembered as a devoted patriot who willingly sacrificed herself to the cause of Korean independence. She was honoured by the Republic of Korea with the Order of Merit for National Foundation in 1962.

Yu Mongin (1559-1623)

Yu Mongin was a civil official and literary man of the middle Chosŏn period. His family’s ancestral home is in Kohŭng, his courtesy name was Ùngmun, and his numerous pen names include Ùdang, Kanjae and Mukhoja. His father was a literary licentiate (chinsa) and he was born in Seoul. In 1582 he became a literary licentiate and in 1589 passed the Augmented Literary Examination (chŏnggwan mun’gwa) with the highest score. He travelled to Ming China in 1592 as the Sixth Counsellor (such’an) of the Office of the Special Counsellors (Hongmun’gwan).

During the time he was away the 1592 Japanese Invasion began and he joined King Sŏnjo (r. 1567-1608) in exile in P’yŏngyang. While Chosŏn was under siege from the Japanese invasion, Yu acted as envoy to Ming among other official capacities. After this time he served as Third Minister (ch’amŭi) of the Board of War (Pyŏngjo), Governor (kamsa) of Hwanghae Province and as First Royal Secretary (tosŏngji) of the Royal Secretariat (Sŭngjŏngwŏn). He also travelled to Ming for the third time in 1609 as part of an official embassy. Yu attempted to retire from officialdom when he returned from China, but at the king’s insistence served in other official capacities including Town Magistrate (pusa) of Namwŏn and Censor-General (taesagan) of the Office of the Censor-General (Saganwŏn). However, it was at about this time that the dethronement of the Queen Mother (the mother of Kwanghae) occurred and Yu retired from public life. When King Injo (r. 1623-1649) replaced the deposed Prince Kwanghae (r. 1608-1623) on the throne, Yu was among those who faced the new king’s wrath and thus he was sentenced to a life of wandering. In the end, Yu was executed by King Injo for suspicion of mounting a plot to overthrow the monarch.

Yu is best known for his unofficial history Ou yadam (Ou’s Unofficial History), which is a collection of tales recorded in the form of ‘town talk’ and ‘street words’ from which many
different angles of human life are recorded. In a simple and distinct literary style, the
situation of the people both before and after the Japanese Invasion of 1592 is recorded in
this work. This collection of prose and tales marked the beginning of a historical-romance
type story that would become prevalent in the late Choson period, and is considered to be
bold in its descriptions and as being as epoch work. Yu also left behind a literary collection
"Yu chip" (Collected Works of Yu).

Yu Sŏngnyong (1542-1607)

Yu Sŏngnyong was a civil official of the middle Choson period. His family’s ancestral
home is in P’ungsan, his courtesy name was Igyŏn and his pen name was Soae. He was
born in Uisŏng and was the son of the Hwanghae Province Governor (kwanch’alsa), Yu
Chungyŏng. He was a disciple of Yi Hwang (1501-1570). In 1564 he became both a
literary licentiate (chinsa) and a classics licentiate (saengwŏn) and in the next year entered
the National Academy (Sŏnggyun’gwan) for further study. In 1566 he passed the Special
Literary Examination (pyŏlshi mungwa) and served as the Third Copyist (pujŏngja) at the
Office of Diplomatic Correspondence (Sŏngmunwŏn) and thus began his career in Choson
officialdom. In the following year he served as Third Diarist (komyol) in the Office of
Royal Decrees (Yemun’gwan) and at the same time as Copyist (kisagwan) at the Bureau of
State Records (Ch’unch’ugwan). Subsequently he continued his rise in the Choson
bureaucracy and served in a variety of positions such as Second Diarist (taegyo) in the
Office of Royal Decrees in 1568, Assistant Section Chief (chwarang) of the Board of War
(Pyŏngjo) and by 1578 was appointed as Second Censor (sagan) at the Office of the
Censor-General (Saganwŏn). In 1580 he was promoted to Third Minister (ch’ amid) at the
Board of Personnel (ljo) and by 1590 he had achieved the position of Third State Councillor
(utijŏng) of the State Council.

At the time of the outbreak of the 1592 Japan Invasion, Yu had been promoted to the Chief
State Councillor (yŏngŭijŏng) of the State Council and was thus instrumental in the Korean
efforts against the Japanese invaders. It was in this capacity that he directed the nation’s
war efforts and moreover, the diplomatic exchanges with Ming China. Yu also carried out
direct battle activities against the Japanese and was instrumental in the retaking of
P’yŏngyang Fortress along with the Ming General Li Rusong (kor. Yi Yŏsŏng). In
addition he served as Military Commander (toch’ech’alsa) over the three provinces of
Ch’ungch’ŏng, Chŏlla and Kyŏngsang. It was during his efforts against the Japanese that
he wrote Chingbi rok (Record of a Timely Warning) that recorded many of the happenings
of this period, and thus supplies the modern scholar valuable data for study of this period.

Yu proved himself to not only be a competent official, but also a skilled military commander
who served Choson in her most precarious moments. Moreover, his writings from this
period, including the aforementioned Chingbi rok, provide important records of this period.
Other works of Yu include Sŏsae sŏnsaeng munjip (Collected Works of Master Sŏsae) and
Kwanhwa rok (Record of Kwanhwa), which both display the literary talents of Yu and
provide insight into the workings of the Choson government during his lifetime.

Yu Tükkong (1749-1?)

Yu Tükkong was a late Choson period shirhak (practical learning) scholar. His family’s
ancestral home is in Munhwa, his courtesy name was Hyep’ung and his numerous pen
names included Yŏngjae, Yŏngnam and Koundang. After becoming a literary licentiate
(chinsa) Yu was appointed as a Librarian (kŏmsŏ) in the Kyujanggak Library where he
served along with other scholars such as Yi Tŏkmu (1741-1793) and Pak Chega (1750-
1805). Yu was associated with the Northern Faction (Pukhap’ a) that advocated the
modernisation of Choson based upon the reforms present in Qing China.

Yu produced many works that outlined his vision for reform in Choson and among these
Kyŏngdo chapki (Seoul Miscellany), Yŏngjae chip (Collected Works of Yŏngjae) and Koundang p'ilgi (Jottings of Koundang) are notable. However, the most well known work of Yu is his Parhaego (Treatise on Parhae), which led to a new view of the ‘unification’ by Shilla and provided a review of the oft-overlooked Parhae Kingdom. Yu, typical of shirhak scholars, thought that the Korean historical experience should be extended beyond the Korean peninsula into Manchuria and this gave rise to many new theories concerning the origin of ancient Korean states.

Yudu [Agricultural rites]
Yugong [Industry]
Yuhaengga [Music]
Yuhyŏng ūi ttang (Land of Exile) [Literature]

Yujuŏng (1544-1610)

Yujuŏng was born Im ŭnggyu, in Miryang in South Kyŏngsang Province. In 1558, his mother passed away, followed by his father a year later. As a result, the young Yujuŏng entered Chikchi Temple as Shinmuk’s disciple. Three years later, he passed the monk’s examination (sănggwa). After this, he began to associate with a number of young Confucian scholars including Pak Sun and Im Che. He also studied the Confucian and Taoist classics under No Sushin, who was the Minister of State. After serving as the abbot of Chikchi Temple, he was recommended as the abbot of Pongŭn Temple, the head monastery of the Sŏn (Zen) Sect. He declined, however, and instead went to Pohyon Temple on Mt. Myohyang where he studied Sŏn under Hyujong (Grand Master Sŏsan). After undergoing additional training at Haein Temple and other meditation centres throughout the country, he went to Sangdong Hermitage on Mt. Okch’ŏn where he achieve awakening. He then went to live at Yŏnggām Temple on Mt. Odæ.

In 1589, he was accused of complicity with Chŏng Yŏrip (?-1589), a scholar who had conspired to seize the throne from King Sŏnjo. As a result, he was imprisoned in the Kangnŭng area. However, he was later released, after Confucian scholars based in Kangnŭng pleaded on his behalf. When Hideyoshi’s armies invaded in 1592, Yujuŏng, responding to a call to arms from both the court and Hyujong, established a monk’s army which he led to Sunan where they joined up with forces led by Hyujong. From here, he led the combined army of 2,000 monks to the corridor between P’yŏngyang and Chunghwa in preparation for the retaking of P’yŏngyang fortress. In the early part of 1593, he joined the allied Ming forces in recapturing the capital, and then continued to engage the Japanese in battles around present-day Seoul.

During the next four years, Yujuŏng participated in negotiations with the Japanese, who were attempting to force an unequal treaty on Korea. He also presented the king with a written proposal urging the king to use all means possible to drive away the Japanese forces. At the same time, he offered advice on ways to strengthen the national defence and improve agriculture. In addition, he urged the king to cease discriminatory policies toward monks. Through Yujuŏng’s efforts, an number of stone fortifications were built throughout the nation, and reserves of grain were stored for use during military crises.

In 1604, King Sŏnjo appointed Yujuŏng as envoy for peace talks with Japan. He therefore went to Japan, where he engaged in eight months of negotiations which ended successfully. When he returned to Korea in 1605, he brought with him over 3,000 Korean prisoners of war. After a trip to Mt. Myohyang to pay respects to the deceased Hyujong, he returned to Haein Temple where he died of an illness in 1610. Yujuŏng was styled Samyŏng-dang,
Songun and Chongbong. He wrote several treatises, including the seven-volume work *Samyŏng-tang taesa chip* and the single-volume work *Punch'ung sŏnan nok*.

**Yuk Yŏngsu** (1925-1974)

Yuk Yŏngsu was the wife of the president of the Third and Fourth Republics, Park Chung Hee (Pak Chŏnghŭi). She was born in Okch'on of North Ch'ungch'ŏng Province and was the daughter of Yuk Chonggwan and Yi Kyŏngnyŏng. In Okch'on she attended Chukhyang Elementary School and then attended Paehwa Girl's High School where she graduated. After graduation she served as an instructor at Okch'on Girl's Middle School. In 1950 she met and married the young military officer Park Chung Hee and the couple had one son, Chiman, and two daughters, Kŭnhye and Kŭnyŏng. In 1961 Park assumed the presidency of Korea through a military coup and then later in 1963 was directly elected by the Korean people. From 1963 until her death in 1974, she served as the first lady of Korea.

During her tenure as first lady of the nation, Yuk Yŏngsu carried out many charitable acts that were mostly focused on children. She helped establish a children's association in Seoul, Children's Park (Orini Taegongwon) in Seoul, and even a children's magazine entitled *Ôkkae tongmu*. Additionally, she was the driving force behind the construction of the Chŏngyŏngsa Dormitory at Seoul National University and many other projects throughout the nation. In August 1974 she was standing beside her husband who was making a speech at the National Theatre in Seoul when an assassin's bullet aimed at her husband struck and killed her. Her funeral was attended by thousands, which attests to her great popularity and humanitarian actions. She is still remembered for providing the softer side to her husband's authoritarian rule, and the great tragedy the nation suffered with her grievous death.

**Yukka chabyŏng**

[Literature]

**Yulgok chŏnsŏ** (Collected Works of Yulgok)

*Yulgok chŏnsŏ* is the literary collection of the middle Chosŏn period scholar Yi I (1536-1584). The author of this collection is considered one of the two greatest neo-Confucian scholars of the Chosŏn period along with Yi Hwang (1501-1570). It was compiled by his fifth generation descendent and consists of a total of twenty-three volumes and thirty-eight fascicles. It is titled after the pen name of Yi, and was published in 1749. In more recent times, Sŏngyu'n'gwan University published an annotated version in 1958, and it has also been included in works such as *Yulgok sŏngnihak chŏnsŏ* (The Complete Collection of the Neo-Confucian Thought of Yulgok) published by the Han'guk Kojŏn Kugyŏk Wiwŏnhoe in 1961 among others.

This collection contains various literary works of Yi, including his poetry, inscriptions, memorials, epitaphs and other writings. However, it is most noted for Yi's ideological discussions on his interpretation of the neo-Confucian doctrines. Yi's writings are heavily influenced by his belief in the fundamental supremacy of *ki* (life force) over that of *i* (principle) which was in marked contrast to the ideology of Yi's contemporary Yi Hwang who advocated the opposite. Yi I, however, stressed the primacy of *ki*, the energizing force, as the fundamental factor in the existence of the universe rather than the formative power of *i*. The ultimate view of *i* was that it was no more than the law of motion or activity that was inherent in *ki*. Hence, those who emphasized the primacy of *ki* were in a better position to understand the law that governed the objects of the material world.

This work is essential for understanding the neo-Confucian philosophy that dominated the Chosŏn period. Yi's school of *ki* supremacy had a major impact on later writings and
scholarship of the Choson period in many aspects beyond philosophy. Therefore, the data
contained in this work are highly valued.

Yullyŏng

Yun Ch’iho (1865-1945)

Yun Ch’iho was a politician and nationalist activist of late Choson, the Han Empire and the
colonial period. His family’s ancestral home is in Haep’yŏng and his pen name was
Chwaong. Born in Ansan of South Ch’ungch’ŏng Province, he received a traditional
Confucian education, but in an enlightened atmosphere. In 1881 he was a part of the
‘gentlemen’s sightseeing group’ (shinsa yuramdan) that was dispatched to Japan to witness
the effects of modernisation on Japan’s social and political institutions. Yun remained in
Japan, enrolling in a modern school where, among other subjects, he studied English. This
denotes him as one of the first Koreans to study in modern Japan. At this time Yun became
acquainted with members of Korea’s modernisation faction, including Kim Okkun (1851-
1894), Sŏ Kwangbŏm (1859-?) and Pak Yonghyo (1861-1939), as well as pioneers of the
movement in Japan. Upon returning to Korea, Yun served as an official on the Board for
General Control of Diplomatic and Commercial Matters (T’ongni Kyosop T’ongsang Samu
Amun) and worked to establish Korean political autonomy. However, as a result of the
failed coup d’etat of 1884 (Kapshin Chŏngbyŏn), which was carried out by members of the
modernisation faction, Yun was forced to flee from Korea to Shanghai.

While in Shanghai Yun got to know the American Consul, Mr G. Stahl, and entered the
Zhongxi Shuyuan (school) where his studies proceeded along modern lines, for three and a
half years. While still a student of Zhongxi Shuyuan, Yun embraced Christianity through the
tutelage of the missionary Mr A.J. Allen and the headmaster of the school Mr W.B. Bonnel.
After completing his studies at Zhongxi Shuyuan and with the assistance of Allen and
Bonnel, Yun travelled to the United States where he entered Vanderbilt College (now
Vanderbilt College, Nashville, Tennessee). While at Vanderbilt, Yun studied theology and English
and after three years graduated with high grades. He then entered Emory College (now
Emory University, Atlanta, Georgia) where he studied the humanities and sciences, being
greatly influenced by his instructor Mr W. A. Candler. During his studies in the United
States, Yun attended a variety of on- and off-campus events and engaged in many useful
activities. During his study in Japan, Yun had witnessed the effects of the Meiji reforms
and modernisation, and was able to compare this with his own first-hand assessment of the
backwardness of China and Choson. His period of study in America had consolidated his
Christian beliefs, while at the same time letting him see how a democracy worked.

By 1895 Yun had completed his studies in America and returned to Korea by way of
Shanghai. In 1896 he accompanied Min Yonghwan (1861-1905) to the coronation
ceremony of the Russian Czar Nicolas II. The following year he concentrated his efforts on
supporting the Independence Club (Tongnip Hyophoe) and undertook various activities
with Sŏ Chaep’il (1866-1951) and Yi Sangjae (1850-1927) among others. The
Independence Club’s activities centred on modernisation and the establishment of a strong
and politically neutral Korean foreign policy. Thus, it did not favour any one of the major
powers that were then vying for supremacy in Korea. However, the operations of the
Club were viewed with distrust by the government, which felt that its ultimate goal was to
replace the monarchy, which King Kojong (r. 1863-1907) eventually dissolved.

Yun continued his political activities in various official capacities and after the 1905
Protectorate Treaty (Ulsa poho choyak) with Japan, concentrated on the new education
movement, where he was active in the Young Men’s Christian Association (YMCA) and
the Korean nationalist movement. His involvement in the New People’s Association
(Shinminhoe), a nationalist organisation, led to his arrest in the Case of the One Hundred
and Five (paegoin sakkŏn) in 1912 and his subsequent incarceration by the Japanese. He
was released from prison in 1915 then resuming his interests in the YMCA. Yun was also active in educational circles during this period and served as director at Yŏnhūi College, Severance Medical College and Ehwā Women’s College. Additionally, he served as director of Yŏnhūi College and Songdo Normal High School. From the 1920s onward Yun was involved in several pro-Japanese factions that sought to create co-operation between the Japanese and the Korean nationalists. His literary works include Usūn sori (Amusing Sounds) and Yun Ch’iho ilgi (Diary of Yun Ch’iho).

Yun Ponggil (1908-1932)

Yun Ponggil was an independence activist and a martyr of the colonial period. His family’s ancestral home is in P’ap’yŏng, his given name was Uūi and his pen name was Maehŏn. He was born in Yesan of South Ch’ungch’ŏng Province. In 1918 he entered the Tōksan Normal School, but after the outbreak of the March First Independence Movement in 1919, he withdrew from school as a protest to Japanese educational policies. He continued his education in the Chinese classics under Ch’oe Pyŏngdae and then began to engage in various enlightenment movements for farmers and those living in the rural areas. Yun provided many services to the farmers, particularly through the Woljinhoe organisation that he created to assist in their education. However, his activities were inviting scrutiny from the Japanese authorities and as a result he moved to Manchuria in 1930. It seems that he had already decided his fate when he left his native land, as the entry in his diary the day prior to his departure reveals -- ‘It is impossible for a fully- grown man who has left his home to return alive’.

In China, Yun became even more active in the independence movement and became associated with such leaders of the movement as Kim Ku (1876-1949). Yun moved to Shanghai and began to search for a way to strike at the Japanese. It was announced in the local newspaper that there would be a birthday celebration for the Japanese emperor at a park in Shanghai and Yun, along with other leaders of the Korean independence movement, began to devise a resistance action to coincide with the celebration. Yun proposed the setting off of an explosive device, which met the complete approval of the movement’s leaders. Under the direction of Kim Ku, on 29 April 1932 Yun stood close to the grandstand and immediately after the Japanese national anthem threw a grenade, which killed the commander of the Japanese troops in Shanghai and the head of the Japanese residents’ association. Many others were also injured in the explosion. Yun was placed under arrest and taken to Osaka, Japan on 20 June. He was executed there on 19 December 1932.

Yun is honoured as a martyr to the Korean independence movement as one who willingly sacrificed his own life for the good of the movement. He is remembered in many memorials throughout Korea, most notably at the Independence Hall that has a special display detailing the bombing. He was posthumously awarded the Order of Merit for National Foundation by the government of the Republic of Korea in 1962.

Yun Posŏn (1897-1990)

Yun Posŏn was a politician and the second president of the Republic of Korea. He was born in Asan of South Ch’ungch’ŏng Province. He received his university education at Edinburgh university and graduated from there in 1930. After Korea’s liberation in 1945 Yun became active in politics, serving a term as mayor of Seoul after the formation of the Republic of Korea in 1948 and then in the administration of Syngman Rhee (Yi Siingman) as Minister of Commerce. He was a member of the National Assembly from 1954 to 1960, becoming leader of the Democratic Party in 1957. This was a stepping stone to his election as President of the ROK in 1960.

With the 19 April 1960 Student Uprising, Rhee stepped down as president. A new Constitution was adopted under the interim government of Hŏ Chŏng, which stipulated an
indirect election for the presidency, by the National Assembly. The position of president was to be a figurehead, except for the important duty of nominating the prime minister. Thus after the new constitution was adopted, elections were held on 29 July 1960, with the Democratic Party gaining a clear majority in both houses. The assembly then elected Yun as president and additionally approved his nomination of Chang Myŏn (1899-1966) as prime minister. Later in December of the same year, provincial elections were held and Korea seemed well on the way to establishing a true democracy. However, Yun and Chang failed to provide decisive leadership and as a result many factions sprang up, which led to a chaotic period. The end result of this turmoil was the May 1961 Military Coup by Park Chung Hee (Pak Chŏnghŭi) that ushered in an authoritarian regime for the next eighteen years.

Yun continued to be active in politics after the coup d'etat by Park and assumed the role of leader of the opposition party. When presidential elections were held in 1963, Park narrowly defeated Yun, his main opponent, with 47 per cent of the total vote. The election seemed fair and Yun publicly congratulated Park on his victory. Yun again ran against Park in the 1967 election but did not come as close to victory as he had four years earlier. The 1967 election was the last for Yun but he still remained active in the opposition political parties of the day. He died in 1990 at his home in Seoul at the age of ninety-three.

Yun Sŏndo (1587-1671)

Yun Sŏndo was a civil official and shijo composer of mid Chosŏn. His family’s ancestral home is in Haenam, his courtesy name was Yagi and his pen names were Kosan and Haeong. He was the son of Yun Yushim who followed a career as a government official and the adopted son of Yun Yugi who was the provincial governor of Kangwŏn Province. Although Yun was born in Seoul, his father’s elder brother adopted him when he was eight years of age and moved to Haenam.

After reading Sohak (Small Learning) he was deeply impressed with it and took it as his standard. In 1616 as a student of the National Confucian Academy, he presented a memorial to the King bitterly criticizing the political heavyweights of the time, including Yi Ich’ŏm (1560-1623), Pak Săngjong and Yu Hŭibun. As a result, he was the victim of a cunning scheme of the Yi Ich’ŏm faction and was exiled to Kyŏngwŏn in Hamgyŏng Province. While in exile he composed six shijo style poems, five pieces for Kyŏnhoeyo (Dispelling Gloom) and Uhuyo (After Rain). One year later he was moved to Kijang in South Kyŏngsang Province. In 1623 after the members of the Yi Ich’ŏm faction were purged in the aftermath of the dethronement of Prince Kwanghae (r. 1608-1623) by the Westerner faction, he was released and appointed to an official position. However, after three months he resigned his post and returned to Haenam. In 1628 he passed the special (pyŏlshi) and preliminary (ch’oshi) examinations with the highest score and was appointed as tutor of Prince Pongnim and Prince Inp’yŏng. Moreover, despite the fact that as tutor he was debarred from concurrently holding another official position, he served as Section Chief (chwarang) on the Board of Works (Kongjo), Section Chief (chŏngnang) on the Board of Punishments (Hyŏngjo) and as the Deputy Magistrate (pusŏyun) of Seoul for five years by special order of King Injo (r. 1623-1649). In 1633 he passed yet another government service examination and took positions with the Board of Rites (Yejo) as a Section Chief and as Fourth Inspector (chip’yŏng) with the Office of the Inspector-General (Sahŏnbu). However, due to the political scheming of Kang Sŏkki he was relegated to Magistrate (hyŏngam) of Sŏngsan and in the next year relieved of even this position.

After this episode, Yun returned again to Haenam where he heard that the Manchu Invasion of 1636 had occurred and that the King had surrendered. He considered this a great dishonour and headed for Cheju Island. On his way there he was enamoured by the exquisite scenery of Pogil Island and under Kyŏkcha Peak he built a
1458

house which he called Naksojae. In this serene locality he fully enjoyed many refinements, and with the substantial possessions that he inherited, he built many fine buildings and pavilions.

However, for the misdeed of not paying court on the King when he returned to Seoul after the Invasion, he was again exiled to Yongdok in North Kyongsang Province in 1638. But on this occasion, he was pardoned after one year. For the following ten years, he enjoyed a casual lifestyle in the natural surroundings of Kumswoedong and Puyongdong on Pogil Island, without any regard for the political scene. At this time, against the backdrop of Kumswoedong, he composed Sanjuung shin'gok (New Songs in the Mountain) and Sanjuung sok-shin'gok (More New Songs in the Mountain) among other works. Then in 1651, in a greatly relaxed mental state, he wrote Ōbu sashisa (Fishermen's Songs of the Four Seasons) -- widely acclaimed as one of the finest shijo cycles.

In 1652, King Hyojong (r. 1649-1659) commanded Yun to take up the position of Third Minister (ch'amul) of the Board of Rites, but he soon resigned due to the political manoeuvres of the Westerner faction and lived in retirement in Kosan in Kyonggi Province. His last work, Mongch'ŏnyo (The Dream Journey to Skyland), was written here. In 1657 when he was seventy-one years old, Yun was again appointed to an official position as Sixth Royal Secretary (tongbusangji) of the Royal Secretariat. However, he was prevented from taking this office by the political schemes of the Song Shiyol (1607-1689) faction. At about this time he presented two memorials to the King in which he strongly emphasised the need for the establishment of greater power for the monarchy. In 1659 when King Hyojong died, he was once more confronted by the Westerner Faction concerning the doctrine of propriety. Once more, he was sent into exile, this time to Samsu and was released in 1667. He lived out his life mainly in Puyongdong, and died at Naksojae when he was eighty-five.

Yun's devotion was to the Southern Faction, which was politically weak and constantly confronted by the powerful Western Faction. Yun constantly advocated the strengthening of the monarchy, a platform which had calamitous results for him, resulting in over twenty years of exile and banishment and retirement from active political life for another nineteen years. Despite this, he enjoyed a splendid life in retirement with the property he had inherited from his ancestors, and his outstanding literary skills were revealed in this lifestyle. He is praised as the one who displayed the most excellent literary ability among the shijo poets, who chose nature as their theme.

A special characteristic of Yun's writing is that he expresses nature, his main subject, in the common language of society, and he chooses nature in order to represent certain conceptions. Moreover, in most instances, nature appeared to him to have a strict relationship with the Confucian ethical world. However, neither a direct confrontation with nature nor the animation of nature as a living entity is seen in his works. This is probably due to the fact that he lived a life of plenty and did not experience the degree of suffering or hardship that nature could deal the common man.

His collection Kosan sŏnsaeng yugo (Posthumous Works of Master Kosan) contains Sino-Korean poetry, and in another collection more Sino-Korean poems, thirty-five shijo, and forty pieces of the short songs of Ōbu sashisa are included. There are also two books, Sanjuung shin'gok and Kumswoedong chipko (Collection of Kumswoedong), written in his own hand. Together with Chŏng Ch'ol (1537-1594) and Pak Illo (1561-1642), Yun is considered as one of the three great poets of Chosŏn. He wrote seventy-five pieces of lyrics and shijo, many of which are famous.

**Yun Tusŏ (1668-1715)**

Yun Tusŏ was a gentleman painter. His family's ancestral home is in Haenam, his courtesy
name was Hyoŏn and his pen name was Kongjae. Yun's family was renowned for producing painters of high calibre and he is accepted as one of the three great painters of the period, together with Chŏng Sŏn (1676-1759) and Shim Sajŏng (1707-1769). In 1693 he became a literary licentiate (chinsa) but due to the intensifying factional politics Yun gave up his pursuit of an official post and instead dedicated his life to his studies. In 1712 he returned to Haenam, where he retired. In 1774 he was posthumously honoured with the position of Second Minister (ch'amp'an) of the Board of Taxation (Hojo).

Yun is praised as a painter who well represents the change in the style which occurred between middle and late Chosŏn. His subject material was often a personage who displays the artist's perception of their inner and innate qualities. He was also influenced by the shirhak (Practical Learning) of the time that further influenced his artistic style. There are extant many representative paintings by Yun including Nosŏng to (Portrait of the Old Monk), Paengma to (Painting of a White Horse) and Chahwasang (Self-Portrait). Yun also left literary works, including Kijol and Hwadan.

**Yushim** (see Magazines)

- **Yushin Constitution** [History of Korea]
- **Yushin system** [Politics]
- **Zappe, E.** [Germany and Korea]
- **Zhou Wenmu** [History of Korea]