

Calligraphy

Until modern times, classical Chinese, much like Latin in Europe, has been the preferred language of scholarly discourse throughout north-east Asia. In Korea, Chinese writing has been in use since the Three Kingdoms Period. Although Korean and Chinese are distinctly different languages from different language families, Korean scholars throughout history have attained great mastery of classical Chinese. However, in traditional Korea, it was not enough merely to be familiar with the language and ideas of the Chinese classics: a true gentleman also had to be adept at the art of calligraphy.

Calligraphy has been a highly prized art from early times in Korea. Even today, originals and prints of calligraphy can be seen hanging in frames in both homes and businesses throughout the country. Although some Korean calligraphers copy long passages (such as from Buddhist sutras), most examples consist of terse phrases from Confucian or Buddhist texts.

Korean calligraphy is traditionally done with a brush, the brush size depending on the width of the writing required. Ink is made on the spot using an ink stone, and the ink is applied to traditional Korean paper or (more rarely) to silk. Unlike painting, characters are written spontaneously, without any retouching. Great attention is paid to the spacing between the strokes of each character. Indeed, calligraphy primers often show the exact proportions that should exist between each of the character's elements. As with composition in Western painting, the strokes of each character must be balanced. The art form allows for a great deal of freedom of artistic expression, and a great number of distinct styles have developed.

Three Kingdoms and Greater Shilla Period

Due to frequent wars and invasions, very few examples of early Korean calligraphy on paper have survived to the present. Knowledge of early writing styles has come from examining steles and memorial tablets, such as the Stele (located in Tonggou, Manchuria) of King Kwanggaet'o (r. 391-413), the Paekche stele in Puyŏ and the Stele of Inspection by King Chinhŭng (540-576) on Mt. Pukhan.

With its proximity to China, Koguryŏ was the earliest of Korea's Three Kingdoms to adopt Chinese writing. Relatively few examples of Koguryŏ calligraphy are extant, but the existing steles show the influence of China's Northern Dynasties. A great variety of styles have been found, including the simplified square style (*yesŏ*), square printed style (*haengsŏ*) and the cursive style (*haesŏ*). The Koguryŏ steles show a writing style that is both vibrant and forceful.

Paekche had access to China via the Yellow Sea, and was therefore initially influenced by the elegant calligraphy styles of China's Southern Dynasties. Later writings, however, show influence from both the Southern and Northern Dynasties. As with the Koguryŏ Kingdom, scholars must rely on steles and monuments for information about Paekche calligraphy.

Shilla was the last of the Three Kingdoms to accept Chinese cultural influences, thus Buddhism and Chinese writing did not take root until some time around the early sixth century C.E. After Shilla unified the three kingdoms, there was a major effort to import Chinese culture. Large numbers of scholars and Buddhist monks went to China to study and witness the glorious period of Tang Chinese art. It was during this period that the cursive style (*haesŏ*) of calligraphy became firmly established in Korea.

Early Koryŏ Period

In the Koryŏ Period, King Kwangjong (r. 949-975) established a civil service examination

system in 958. Unlike the Shilla examinations, which had tested on knowledge of the classics, the Koryŏ examinations also tested on composition. In addition, there were specialist examination subjects (*chapkwa*) that included a calligraphy test. Inclusion of calligraphy as a subject in the civil service exams helped to spark interest in the art. Calligraphy was also important to those students taking the composition examination, since an elegant writing style tended to enhance the evaluation of a composition. In fact, composition was the most valued of the three examination subjects, an indication of how composition, and the related art of calligraphy, were highly esteemed by the Koryŏ upper class. The calligraphy of early Koryŏ, like that of the Shilla Period, is mostly in the style of the famous Chinese calligrapher Ou Yangxun. However, during the mid-Koryŏ Period, the monk T'anŏn, breaking with the Ou Yangxun tradition, started an innovative style based on the Chinese calligrapher Wang Xizhi (307-365).

Late Koryŏ Period

Calligraphy went into a period of stagnation during the early twelfth c. In the late Koryŏ Period, the calligraphic style of the Chinese Zhao Mengfu began to assert an influence on Korean calligraphers such as Yi Kunhae and Yi Chehyŏn (1287-1367). In fact, Zhao's influence continued through the first two-hundred years of the Chosŏn Period. As a result, a compilation of Zhao's calligraphy became a favorite primer during this time. Koryŏ's Yi Kunhae, in particular, mastered Zhao's 'pine-snow' (*songsŏl*) style. During the Chosŏn Period, the talented painter and calligrapher Yi Yong also developed an original interpretation of this style.

Early Chosŏn Period

In spite of these new movements, the Chosŏn Period was characterized by a general decline in calligraphy in both China and Korea. By the mid-Chosŏn Period, the 'pine-snow' style had definitely lost vitality. A new impetus was clearly needed. At the time, neo-Confucian literati were calling for a return to classics. Attempting to keep in tune with the spirit of the times, writers searched for examples of the oldest extant writing styles. The calligraphy of Wang Xizhi, the famous calligrapher from Eastern Jin, was thus chosen as the preferred style. Scholars began studying calligraphy collections showing Wang's writing style. However, these collections were either forgeries showing inferior work, or were from printing blocks that had been copied so many times that they were no longer accurate.

Han Ho (1543-1604), styled Sŏkpong, developed a style based on one of these forgeries. His calligraphy, known as the *Sŏkpong* style, was studied as the new standard. Highly skilled in the different calligraphy forms, Han Ho's spread as far as China. However, many felt that in spite of its technical excellence, this new style lacked vitality.

Late Chosŏn Period

During the late eighteenth century, Confucian scholars took a more critical attitude towards the classics in order to ascertain the original meanings of terms. In a similar fashion, scholars discovered earlier Chinese examples of the cursive style (*haesŏ*) or square printed style (*haengsŏ*). During this period, Kim Chŏnghŭi (1786-1856), the greatest calligrapher of the Chosŏn Period, shocked the calligraphy world with his original style. Kim was a member of the *Shirhak* (Practical Learning) movement. Kim felt that calligraphy should be based on the simplified square style (*yesŏ*) of China's Former Han dynasty. Despite initial reservations, the world of Korean calligraphy gradually embraced this daring new style, known as the *ch'usa* style.

Modern Period

In the late nineteenth c., Korean schools began to adopt Western education. This resulted in

less emphasis on the classics, which had been written in classical Chinese, and it also led to the use of pens or pencils instead of brushes. With these changes, many scholars no longer possessed the classical background required for traditional calligraphy; hence, there arose a need for professional calligraphers. As a result, the fields of scholarship and calligraphy were distinctly separated for the first time in Korean history.

During the Japanese occupation, Korean schools were forced to teach in the Japanese language, and a number of Korean scholars studied in Japan. As a result, Korean calligraphy was heavily influenced by Japanese calligraphy during this period. On the other hand, numerous Korean educators, voicing nationalist sentiments, began to promote the extensive use of the Korean phonetic script (*han'gŭl*) because of its uniquely Korean origins.

After liberation, educators searched for examples of writing to be used as the basis for *han'gŭl* calligraphy. *Han'gŭl*, traditionally looked down on by scholars, had been used by ladies in the ruling class. As a result, the new movement in *han'gŭl* calligraphy was based on letters written by ladies of the court. This 'palace style' (*kungch'e*) was elegant but neat, had clear lines and was often cursive or semi-cursive. However, early *han'gŭl* calligraphy lacked stylistic diversity. From the 1950s, Korean calligraphers have therefore coined many new styles in order to allow for greater freedom of artistic expression.

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Case of the One Hundred Five (*paegoin sagŏn*)

[History of Korea]

Catholic University of Taegu-Hyosung

Situated in Kyŏngsan in North Kyŏngsang Province, the Catholic University of Taegu-Hyosung (Taegu Hyosŏng Kat'ollik Taehakkyo) was founded in December 1994, when the Juridical Foundation of the Taegu District Church and the Sun Mok Educational Foundation agreed to a merger of Hyosung Women's University (Hyosŏng Yŏja Taehakkyo) and Taegu Catholic University (Taegu Kat'ollik Taehakkyo).

Of these two universities, Hyosung Women's University (Hyosŏng Yŏja Taehakkyo) has a longer history having been founded in April 1952 as the two-year Hyosung Women's Junior College (Hyosŏng Yŏja Ch'ogŭp Taehak), with Reverend Cheon Suk Jae (Chŏn Sŏkchae) as its first chancellor. In February 1953, The college was upgraded to a four-year college and in 1956, it was moved from Taegu's Taemyŏng-dong to a newly-built campus in Pongdŏk-dong. In January 1972, the Graduate School was established, and a doctoral program began in December 1979. The college became a university in 1980, with six colleges and thirty-five departments. The Reverend Chen Suk Jae served as the university's first president. In 1984, four of the university's colleges were transferred to the Hayang Campus and by 1987, the university had been completely relocated to the new site. The Graduate School of Education opened in 1989.

Taegu Catholic College was founded as Sun Kok Theological College in December 1981 with Reverend Lee Jong Heung as its first head. In October 1984, it was renamed Taegu Catholic College. In 1990, a pre-medicine school opened, followed by a medical department in 1992. The college gained university status in 1993, with Kim Young Hwan as its first president.

In 1994, Hyosung Women's University and Taegu Catholic University were merged, to become the Catholic University of Taegu-Hyosung, with Reverend Kim Kyung Hwan as president. In 1995, the university signed an agreement of cooperation with Samsung Commercial Motors and in the same year the Graduate Schools of Business Administration and Health and Environmental Science were established.

Today, the university has three separate locations. At the Hayang campus in Kyöngsang, are twelve colleges (the Colleges of Economics and Commerce; Education; Engineering; Fine Arts; Foreign Studies; Home Economics; Humanities; Law and Politics; Music; Natural Sciences; Pharmacology; and Social Sciences), and five graduate schools (the Graduate School; and the Graduate Schools of Design; Health Environment; Small Business Administration; and Social Welfare). At the Namsan-dong campus in Taegu are the Graduate School and the College of Theology, and at the Taemyöng-dong campus in Taegu, the Graduate School and the School of Medicine are located. Research institutes at the university include the Catholic Education Institute (Kat'ollik Kyoyuk Yö'n'guso); Korean Women's Problem Institute (Han'guk Yösöng Munje Yö'n'guso); and the Modern Thought Institute (Hyöndae Sasang Yö'n'guso).

Central Bank

[Banks]

Central Cultural Properties Office

[Archaeology]

Central National Library

Located in Seoul, the Central National Library (Kungnip Chungang Tosögwän) was founded by the Japanese in November 1923 as the Chosön Ch'ongdokpu Tosögwän (The Chōsen Government-General Library). It operated exclusively for the Japanese. In addition to Korean books, the library's collection included numerous works on Manchuria, Mongolia and Siberia, such material being a ready aid to Japanese military expansion in northeast Asia.

With Korea's liberation in 1945, the library was renamed Kungnip Tosögwän, and Yi Chaeuk was appointed as chief librarian. However, the early administration and development of the library was hindered by post-liberation political turmoil, followed by the Korean War.

In 1963, the library acquired its present name and in the following decade its collection expanded as the number of users increased. In order to meet space demands, the library was moved from Sogong-dong (the present site of the Lotte Hotel) to its current location in Söch'o-dong. In May 1988, it opened in a newly-built facility at the Söch'o-dong site. Today, the collection contains over 1.3 million volumes. As part of its modernisation program, the Central National Library maintains a comprehensive internet site with general information on its collection, as well as abstracts from theses and journals.

Central National Museum (see **National Museum of Korea**)

Centre for Korean Women and Politics

[Politics]

Ceramics (see also **Science and Technology**)

Prehistoric Era

In Korea, the manufacture of bowls from clay dates back to the neolithic era (6000 - 1000 B.C.) Comb-pattern (*chūlmun*) pottery dating from around 5000 B.C. has been excavated from sites in Seoul's Amsa-dong, Pusan's Tongsam-dong, etc. After this early period,

pottery was often made without the use of designs. Further developments in kilns and calcination techniques led to the manufacture of stoneware around the third century B.C. The high firing temperatures (around 1300 degrees centigrade), made these pieces extremely hard while creating an ash-blue or dark grey finish.

Along these early styles, which continued to be produced up through the Greater Shilla Period, stamped pattern pottery (*inhwa-mun*) and other simple decorative styles were also manufactured. In addition, the high bottoms of the early vessels gave way to various new pottery shapes.

Greater Shilla Period

Prior to the Greater Shilla Period, ceramics were not used by the common people. Archeological finds at Kyŏngju's Anap Pond and the Mirŭk Temple site indicate that commoners used only earthen or metal bowls. Ceramics were reserved for royalty, aristocrats and Buddhist monasteries.

During the Greater Shilla Period, a number of pottery and glaze techniques were in use. In addition to the high-temperature glazes such as grey glaze and feldspathic glaze, there was ware utilizing a low-temperature lead glaze. Around the end of the Greater Shilla Period, increased trade with China led to the introduction of advanced ceramic manufacturing techniques from China and the manufacture of celadon and white porcelain in Korea.

Koryŏ Period

During the Koryŏ Period, exquisite metal work and ceramic ware were treasured by the royal family and monasteries. In early Koryŏ, various reforms were instated in order to strengthen the power of the monarchy. The resultant political and social stability set the stage for an increase in both the output and quality of celadon (*ch'ŏngja*).

Manufacturing Sites

As mentioned above, celadon manufacture in Korea began around the end of the Greater Shilla and the beginning of the Koryŏ Period. From this time, celadon was primarily manufactured in the south-western coastal areas.

During the Koryŏ Period, special administrative districts were established for the manufacture of pottery. Kangjin in South Chŏlla Province and Puan in North Chŏlla Province were representative of this new trend. Large concentrations of celadon kilns existed in both of these areas. The exquisitely formed celadon crafted in this area is covered with a beautiful jade-green glaze. In terms of artistic style, this celadon shows Chinese influence. It was used by the royalty and aristocrats living around the capital.

In Inch'ŏn's Kyŏngsŏ-dong or in Haenam in South Chŏlla province, on the other hand, coarser celadon was manufactured with green-brown or green glazes. This "green celadon" is thought to have been used by regional officials and aristocrats. As before, the common people mostly used clay and bronze ware.

Celadon (*Ch'ŏngja*)

Types of Celadon

There are many types of celadon, i.e. inlaid celadon, celadon in relief, incised celadon, celadon with openwork decorations, and celadon with white slip designs. Iron or copper glazes are also used for either the background or designs on some celadon.

Early celadon was usually plain, in relief, incised or with openwork. There were also pieces with white slip designs or with iron glaze. After the advent of inlaid celadon, this inlaid style became the most common along with the occasional copper-glaze celadon.

Jade-green Celadon and Representational Celadon

In China, jade-coloured celadon had been created in imitation of jade bowls. Koryŏ craftsmen took the craft one step further, producing celadon with an even subtler and deeper jade hue. This jade-green celadon, as representative of the plain style, is typical of early Koryŏ, while inlaid celadon, popular from the twelfth century on, is the characteristic style of the late Koryŏ Period.

The jade colour of jade-green celadon comes from the 1 - 3% iron content in the glaze. When celadon is fired, ferric oxide transforms into ferrous oxide. As the ferric oxide deoxidises, the piece takes on a jade hue. Archaeological finds suggest exquisite jade-green celadon was produced in Korea from around the eleventh century.

As Korean craftsmen developed elegant jade-green pottery, they started to make a large number of representational pieces in the shape of humans (i.e. bodhisattvas, monks, Taoist hermits, and acolytes) and plants (i.e. gourds, bamboo, lotus flowers, melons, peaches, ducks, lions, dragons, tortoises, fish, pheonixes, and other mythical beasts). In addition, there were incense burners, pitchers, vases and kundikas (water droppers used in Buddhist rituals), along with implements for every day use such as bowls, plates and jars.

Korean celadon had, by this point, developed a style distinctive for its use of soft lines. Jade-coloured celadon reached its apex around the twelfth century, but then began to disappear as inlaid celadon, with its thin, clear glaze, grew in popularity.

Popularity of Inlaid Celadon Ware

Inlaid celadon was made by hollowing out a design and then filling it in with red ochre containing white clay (to make white inlay) or iron (to make black inlay). Initially, inlaid celadon was made with black inlay designs over a limited area. The design motifs chiefly consisted of clouds and cranes, lotuses, peonies, willows, reeds and ducks. The inlay process had originally been used on lacquer ware and metal crafts. Koryŏ craftsmen were the first in the world to apply this process to celadon.

Archeological finds suggest that inlaid celadon originated around the tenth century. It is believed that after inlaid celadon's jade colour was standardized (from the eleventh century onward), the form became more and more refined. The move from plain celadon to inlaid celadon was probably driven by changes in the tastes of the royal house and aristocracy. King Ŭijong (r. 1146-1170), in particular, is said to have had much more extravagant tastes than the more austere King Injong who proceeded him; hence, he naturally preferred the decorative inlaid celadon.

As inlaid celadon gained in popularity, the content and structure of the designs changed. The line separating the main motif from the secondary decorations was clearly demarcated. Moreover, the main design and the external decorations were clearly differentiated in terms of content. Unlike the standardized motifs popular in the contemporary Northern Sung Dynasty of China, the Koryŏ inlaid celadon was decorated with pictorial scenes reminiscent of oriental brush paintings. This is perhaps the most distinctive feature of Koryŏ inlaid celadon. Archeological relics suggest that inlaid celadon reached its highest degree of refinement during the reign of King Ŭijong.

Decline of Celadon

The Mongol invasion of 1231 led to the decline of inlaid celadon as the designs no longer resembled leisurely pastoral scenes, but were instead reduced to standardized motifs. Especially during the last half of the thirteenth century, there was a great increase in the number of bowls and plates with inlay or white slip inscriptions of calendaric signs. In addition, patterns were increasingly imprinted on the ware in a repetitive and mechanical manner by means of a stamp.

On bowls, the soft, delicate lines became rigid and blunt, as the walls became thicker and seemed to lack vitality. The glaze became dull and turbid becoming greenish-grey or even brown as pottery skills declined.

At this time, Korean ceramics were also influenced by those cultures at the western end of the Mongol empire. As a result, flattened vases, foreign arabesques and pheonix motifs began to appear. In addition, a new type of gilded celadon was produced.

Celadon's most drastic decline occurred in the late fourteenth century. During King Kongmin's reign (1351-1374), factional disputes led to a weakening of the monarchy. Coastal raids by Japanese marauders further exacerbated the problem. The celadon from this era, with its half-finished designs, uneven surfaces and poor glaze work, reflects the troubled times. During this period, Korean ceramic ware lost its flowing lines, while the spouts on the pitchers became more exaggerated like those of China. Although inlaid celadon declined as an art, it served as the stepping stone to the *punch'öng* of the Chosön Period.

White Porcelain (*Paekcha*)

Koryŏ's white porcelain style first appeared around the ninth century, during the Greater Shilla Period. White porcelain was produced in the plain style, in relief, incised or inlaid with iron-rich red ochre.

White porcelain kilns existed at Idong Township in Yongin County of Kyŏnggi Province (the Sŏ Village kilns), and in Poan Township in Puan County of Northern Cholla Province (the Yuch'ŏn Village kilns). Unlike the Yuch'ŏn Village kilns, which only produced a small amount of white porcelain, the Sŏ Village kilns produced white porcelain exclusively.

Iron-brown Underglaze, Iron Glaze and Marble Pattern Porcelain

In addition to celadon, which was the main ceramic style of the Koryŏ Period, white porcelain, iron glaze and marble pattern porcelain were also manufactured. Iron glaze ware gets its name from the heavy iron content of its glaze. On this style of ware, the glaze itself turns dark brown or black. For this reason, it is also known as ash glaze or ash-brown glaze.

Around the thirteenth century, Korea became influenced (via the Mongols) by the pottery styles of northern China. In particular, Koryŏ artists learned to make porcelain painted in iron-brown underglaze or ash glaze. In addition to these two new glaze styles, the Koryŏ Period saw the introduction of marble pattern porcelain. To create the marble-like appearance, white clay, celadon clay and red clay were mixed and shaped, and clear celadon-glaze was applied. The marble pattern style was chiefly used to make glasses. Very few examples are extant.

Porcelain Craftsmen

During the Koryŏ Period, craftsmen attached to central or government departments or specially designated zones were in charge of pottery manufacture. These craftsmen were of the slave, lowborn or freeborn classes. However, the management of these craft centers proved difficult. From the twelfth century to the early Chosön Period (fifteenth century),

there was an exodus of commoners from the special manufacturing zones. As a result, fewer skilled potters were available to work the kilns.

Chosŏn Period

During the Chosŏn Period, the Koryŏ tradition of simple and inlaid celadon was continued. In addition, the poorly-made celadon ware of the late Koryŏ developed into stamped and inlaid *punch'ŏng*. White porcelain was also actively produced becoming the diverse and innovative style of the new dynasty.

Proliferation of Pottery Workshops Further Inland

At the end of the Koryŏ Period, frequent coastal raids by Japanese pirates disrupted pottery manufacture. In addition, a weakening central authority made it possible for many commoners to desert the special craft zones. At the start of the Chosŏn Period, the formation of a new dynasty led to an increase in the consumption of pottery for both ritual and everyday use. For these reasons, during the Chosŏn Period, many new pottery centers for *punch'ŏng* and white porcelain were established further inland. These new manufacturing centers were especially concentrated in the Chŏlla, Kyŏngsang and Ch'ungch'ŏng Provinces.

Celadon

The transitional period between the late Koryŏ and early Chosŏn Periods was characterized by the coexistence of conservative and creative trends. On the one hand, Koryŏ celadon continued into the new dynasty. On the other hand, craftsmen were experimenting with a new style that came to be known as "*punch'ŏng*."

Archeological evidence of pure and inlaid celadon during the Chosŏn Period indicates that these older styles continued to exist along with the newer *punch'ŏng* style. Chosŏn celadon belongs to three categories: plain celadon, inlaid celadon, and celadon and white porcelain hybrid styles. As with Koryŏ pottery, pure celadon was made in a plain style (without designs), with incised patterns, etc.

Punch'ŏng Porcelain

Punch'ŏng marks the transition from the poor quality inlaid celadon of the late Koryŏ period to the distinctive ceramics styles of the Chosŏn Period. "*Punch'ŏng*" (powder-blue) is an abbreviation of "*punjang hoech'ŏng sagi*" (powder-decorated grey-blue porcelain).

Types of *Punch'ŏng*

Punch'ŏng is made with an extra process by which a layer of white slip is applied between the clay vessel and the glaze. There are many design techniques used with *punch'ŏng* such as: inlay, stamped pattern, *chohwa-mun*, *pakchi-mun*, iron pigment, brushmark and slip-covered. In addition to these, a unique style called grey-blue ware has also been discovered. Unlike typical *punch'ŏng*, grey-blue ware is not painted with white slip. It is thought to have been manufactured in the early fifteenth century.

As the successor to Koryŏ celadon inlay, *punch'ŏng* inlay initially consisted of lines of inlay portraying lotuses, willows, fish, etc. Eventually, advances in technique allowed for fluid depictions made up of inlay covering the entire surface of the design. During the late Koryŏ Period, a pottery tool resembling a seal had been used on some celadon. The Chosŏn Period saw the development of a *punch'ŏng* style by which the entire surface of a piece was covered with stamped designs.

Chohwa-mun and *pakchi-mun*, on the other hand, allowed for more freedom in terms of form and composition. *Chohwa-mun* pieces were covered with white slip. The design was etched in lines. On *pakchi-mun* pieces, an additional process was added whereby the slip in the background area outside of the design was scraped off. On these pieces, a clear grey-green glaze was used to bring out the contrast between the background and the design. Iron pigment *punch'ŏng*, on the other hand, was made by applying iron pigment on top of white slip. The process was ideally suited for both simple abstract designs and realistic designs. In addition, there were slip-covered *punch'ŏng* with the entire surface covered with white slip, and brushmark *punch'ŏng* made by leaving distinct brushmarks on the surface of the slip.

Chohwa-mun, *pakchi-mun*, iron pigment, brushmark and slip-covered *punch'ŏng* allowed for a great deal of artistic freedom and abstraction in contrast with stamp pattern *punch'ŏng*'s relatively fixed form.

Origin and Development: Early Fifteenth Century

Archeological artifacts for late Koryŏ and early Chosŏn indicate that there were two distinct styles of *punch'ŏng*: lotus pond inlay style and stamped chrysanthemum style. Both of these styles were based on the inferior celadon of the late Koryŏ. From the late fourteenth to early fifteenth centuries, pieces of these styles tended to be disorganized in terms of composition and the glaze-work was crude; however, both styles underwent refinement during the reign of King Sejong (r. 1418-1450). As mentioned before, grey-green ceramic ware was also made until the beginning of the Chosŏn Period, but with the advent of *punch'ŏng*, this transitional style disappeared.

Unlike inlaid *punch'ŏng*, stamped *punch'ŏng*, with its standard patterns, was often used in the palace or in government offices. As a result, this style of *punch'ŏng* was often stamped with seals bearing an office title. During Sejong's reign, the name of the craftsman was also written on the bottom of ceramic ware -- an innovation aimed at improving the quality of Chosŏn ceramics.

Refinement: Mid-fifteenth Century

Based on refinements during Sejong's reign, *punch'ŏng* reached its highest development during the reign of King Sejo (r. 1455-1468). Stamped *punch'ŏng*, in particular, underwent a great deal of refinement. On both the stamped celadon of the late Koryŏ Period and the stamped chrysanthemum *punch'ŏng* of the early Chosŏn, the patterns had been spaced widely apart; however, in King Sejo's reign, the patterns were stamped closely together, at times overlapping so as to obscure one another.

In the 1470s, the Chosŏn royalty became fascinated by the blue and white ceramic style transmitted from China. As interest in *punch'ŏng* waned, the government set up official kilns devoted to blue and white ware and white porcelain. Lacking royal support, *punch'ŏng* went into sharp decline.

Potter Seals

Potter seals were more frequently used on *punch'ŏng* than on celadon or white porcelain. The content of the seals can be classified as follows:

1. name of craftsman
2. name of government department
3. region of manufacture
4. date of manufacture
5. place of use, quality rating, etc.

The name of the government department was stamped on pieces to guard against theft of

official property. Inscriptions bearing the name of the craftsman were an innovation of King Sejong's, although such inscriptions are in fact more common on pieces from the subsequent reign of King Sejo. Seals showing the region of manufacture are most common on pieces from Kyongsang Province. These were often combined with the name of the affiliated government department.

Establishment of *Punwŏn* : Decline of *Punch'ŏng* and Popularity of White Porcelain

Around 1467 and 1468, official kilns were established in Kwangju in Kyŏnggi Province. Overseen by the *Saongwŏn* (the government office in charge of tribute and meals for the royalty), these kilns, called *punwŏn*, were exclusively charged with the production of white porcelain for the royalty. Kwangju was selected for several reasons. First of all, it was near the capital (present Seoul) and thus in close proximity to the royal palaces. In addition, the site was already famous for the production of high quality white porcelain. Moreover, the site had an abundant supply of fuel woods as well as high quality clay.

Regional kilns around the nation continued to make *punch'ŏng*, but the quality was declining. An interesting innovation at this time was the iron pigment *punch'ŏng*. This style used a crude glaze and clay with a rough finish. In order to conceal the rough surface of the clay, a thick layer of slip was applied. The craftwork was so rough, marks from the sand firing supports were sometimes visible on the bottom of the pieces. Since many kilns at the base of Kyeryong Mountain manufactured iron pigment *punch'ŏng*, the style is also known as "Kyeryong Mountain *punch'ŏng*."

From the late fifteenth to the mid-sixteenth century, brushmark and slip-covered *punch'ŏng* came into vogue; however, from the mid-sixteenth century, these styles disappeared entirely. Regional kilns also existed, providing the common people with white porcelain for every day use, but the quality of the work tended to be poor.

White Porcelain

Types of White Porcelain

Chosŏn's craftsmen, influenced by the hard white porcelain being produced in China's Jiang-xi Province around the end of the Koryŏ and the beginning of the Chosŏn Period, began making their own white porcelain. During the Koryŏ Period, white porcelain was usually an ivory-coloured, soft ceramic ware. In the Chosŏn Period, on the other hand, the high quality pieces were made of white clay covered with a bluish, clear glaze. However, depending on the era and place of manufacture, the glaze could also be greyish white, snow-white, bluish-white, etc.

During the Chosŏn Period, pure white celadon was produced in relief, incised, using openwork or plain (without designs). In addition, Koryŏ design styles such as inlay, iron pigment, copper glaze or in rare cases, stamped pattern were also utilized on white porcelain. In addition, craftsmen, influenced by the Mongols and the Ming, began to make blue and white porcelain using blue cobalt pigment. Potters also used red ochre to produce iron pigment designs or under-glaze brown designs, by which part or all of the surface was covered. Iron pigment glazes were also used to create iron glazes that turned dark brown or reddish-brown.

White Porcelain Styles During the Fifteenth and Sixteenth Centuries

The Koryŏ style of white porcelain was manufactured until the fifteenth century. Chosŏn style white porcelain begins with a crudely-crafted sarira container made for Yi Sŏnggye in 1391. However, the general Ming style white porcelain characteristic of the Chosŏn style probably was not produced until the reign of Sejong.

During the reign of King Sejo, the increased use of white, and blue and white porcelain throughout the palace necessitated increased production of these pottery styles for both ritual and everyday use. Eventually, white porcelain came into use by even the common people.

Although some of the Chosŏn blue and white ware utilized the standard arabesque of Ming China, most pieces were decorated with imaginative scenes and designs unique to Korea. From the reign of King Sŏngjong, production of exquisite white porcelain and blue and white ware continued to increase, driven by the tremendous demand for luxury goods by all sectors of society. From the sixteenth century, amidst a weak monarchy and frequent power struggles, Chosŏn's policies and laws dealing with pottery production and restrictions on consumption were in complete disarray. As a result, white porcelain production increased in quantity from the late fifteenth or sixteenth century; nevertheless, it stagnated as an art form.

White Porcelain Styles From Seventeenth to Mid-eighteenth Centuries

In the devastating Hideyoshi invasions beginning in 1592, many kilns throughout the country were damaged or destroyed. Craftsmen found it impossible to make quality pottery during the chaotic period. Records from the era indicate a dramatic drop in both quantity and quality of ceramic ware.

During the seventeenth century, the cobalt used in blue and white ware was unavailable due to destruction of kilns and the general climate of disorder. As a result, kilns produced a large amount of white porcelain using iron pigment, which was more readily acquired. The iron pigment pieces from this era often have crude decorations depicting comic dragons with bodies that fade into the background, or clearly defined, abstract floral patterns. Beginning with the late seventeenth century, faint blue pigment was used to depict orchids on pieces of blue and white ware. In the eighteenth century, on the other hand, there was an increase in white porcelain decorated with copper pigment. On these pieces, the abstract red designs, painted over the white background, produced a striking effect. During the mid-Chosŏn Period, there was an increase in pottery kilns through Korea. These kilns mass-produced white porcelain for everyday use by the common people. Needless to say, these articles show cruder craftsmanship.

White Porcelain Styles From Mid-Eighteenth to Nineteenth Centuries

In 1752, the official kilns were moved to Punwŏn Village in Kwangju. These kilns, representative of the late Chosŏn Period, produced white porcelain in the Kŭmsa Village tradition. As time went by, the quality of this ware declined. From the mid-nineteenth century, the site produced crude, ill-formed white porcelain. In 1884, with the privatization of the site, official kilns could no longer serve as the guiding force behind Chosŏn ceramics.

During the late Chosŏn Period, a great number of pottery techniques were employed. At the same time, the shapes of pots and vessels became more diverse. Both square bottles and round, flattened bottles were produced. Porcelain was made using iron glaze, or with blue cobalt (sometimes combined with copper pigment). In addition, a great number of innovative designs came into use. Yet, the majority of pieces were much like those commonly used today.

In addition, water droppers (used with ink stones) were crafted in the shape of numerous animals and plants, i.e. frogs, toads, turtles, rabbits, mythological beasts, peaches and so on. Pen and paper holders, along with various ritual vessels were also common. Pieces were also decorated with motifs from folk art, such as the magpie and tiger. In addition, pieces decorated with red ochre came into everyday use at this time.

Special Characteristics of Kwangju's White Porcelain Kilns and Excavated Artifacts

Judging from geographical names of the Kwangju kilns, the sites seem to have straddled the Han River. The early Chosŏn kilns produced mostly hard white porcelain, but they also seem to have produced some of the softer variety. According to excavations, inlaid and pure white porcelain were produced along with smaller quantities of blue and white ware, celadon, etc. Bowls, bottles and vases were made, and the characters for, "heaven," "earth," "purple," and "yellow" were inscribed by scraping the glaze on the bottom of white porcelain bowls and plates. At sites such as the sixteenth century Kwanŭm Village or Chŏngji Village kilns, shards of white porcelain decorated with iron pigment have been discovered. Characters such as "left" or "right" (denoting rank) are incised on the bottom of some of these pieces.

Designs on the blue and white ware from the Kwangju kilns can generally be divided into Korean and Chinese styles. The former employs many forest motifs such as pine and bamboo, or twisted branches with the moon and stars. On pieces of the latter style, the surface was filled with detailed dragon motifs or fairly crude arabesques. Glaze work on the former was elegantly done compared to the latter pieces. The latter style works show that Korean craftsmen were in the process of mastering the Chinese blue and white ware style, but had not yet fully transformed it into an indigenous art form.

During the seventeenth century, the Sŏndong Village kilns produced white porcelain with a greyish or light-blue hue. In addition to plain white porcelain, the kilns also made pieces decorated with iron pigment or blue cobalt. Some of this blue and white ware had the character "ceremony" inscribed on the inside, and the pieces were decorated with dragons, bamboo, orchids, grapes, plum flowers, etc.

The Kŭmsa Village kilns, on the other hand, manufactured the snow-white porcelain typical of the mid-Chosŏn Period. High bottoms on the ritual vessels are the characteristic feature of pottery from this site. The official kilns were eventually moved from Kŭmsa Village to Punwŏn Village. White porcelain from Punwŏn Village tends to be of poor quality. The character such as "ceremony," "longevity," or "good fortune" appear on the inside of the ritual vessels, along with special characters used as designs.

Porcelain Craftsmen

In the early Chosŏn Period, craftsmen were generally of the lowborn class, but from the reign of King Sŏngjong (r. 1469-1494), there was a gradual increase in freeborn craftsmen. Some of these were government craftsmen working under the jurisdiction of public offices, while others were privately employed. From the reign of King Sŏngjong, government craftsmen gradually started to desert their posts. By the reign of Yŏnsan, there were not enough government craftsmen for even the manufacture of pottery for the royal house; hence, private craftsmen had to be employed. There were a number of reasons for this exodus of official craftsmen, i.e. a lack of government funds, the weakening of the monarchy under King Sŏngjong and government neglect. Moreover, pottery manufacture had become a large-scale operation no longer manageable by the current government structure.

As a result, even the remaining government craftsmen took private orders in order to supplement their meagre incomes -- a practice that was tacitly accepted by the government. By the late Chosŏn Period, the exodus of government craftsmen had become such a common occurrence that the official kilns were no longer under *de facto* control of the Saongwŏn, but were instead managed by merchants on a profit basis. Finally in 1884, with the official privatization of the kilns, Chosŏn pottery entered a state of decline.

Social Class of Consumers

The history of Korean ceramics is characterized by a gradual increase in the availability of pottery to people of lower social standing. Celadon had been available to only the privileged classes during the Koryŏ Period. During the reign of Chosŏn's King T'aejo (r. 1392) and T'aejong (r. 1400-1418), ceramics were primarily utilized by the royalty and officials of the central government. During Sejong and Sejo's reign, white porcelain, white and blue ware, as well as the top quality *punch'ŏng* were used by the king, the aristocrats affiliated with the royal house, and throughout the palace complex. Thus, *punch'ŏng* was already in use by everyone from the king to the common people during the early Chosŏn Period.

After the establishment of the official kilns in Kwangju, these kilns concentrated on the mass production of high-quality white porcelain. Legally, the white ware from these kilns was solely for use by the royal house, but frequent proclamations to this effect during the reigns of King Sejo and Sŏngjong suggest that a significant portion of this ware made it into other hands. In support of this supposition, archeological finds show that the official kilns also produced crude white porcelain that was intended for use by central government officials or private citizens. Moreover, there is evidence that even officials and even commoners were illegally using white porcelain and blue and white ware during the reigns of King Sejo and Sejong -- an indication that royal statutes were being ignored and government control of official kilns was already weakening. This turn of events also shows how a preference for white porcelain was evident throughout Chosŏn society from early on.

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Kim, Y.W.

Ch'a Ch'ŏllo (1556-1615)

Ch'a Ch'ŏllo was a scholar official of mid Chosŏn. His family's ancestral home is in Yŏnan, his courtesy name was Pogwŏn and his pen names include Osan, Kyulshil and Ch'ŏngmyo kŏsa. Ch'a was born in Songdo and was the disciple of Sŏ Kyŏngdŏk (1489-1546). In 1577 he passed the military section of the Royal Visitation Examination (Alsŏng shi) and was appointed as Education Officer (*kyosu*) of Kaesŏng. In 1583 he was successful in the civil service examination, but in 1586 while serving as a regulator for the civil service examinations he was exiled to Myŏngch'ŏn as a result of improprieties concerning the examination of an acquaintance from his hometown. He was reinstated in 1588 and in the following year was dispatched on an embassy to Japan along with Hwang Yun'gil (1536-?). During his time in Japan, and to the delight of Japanese literary men, Ch'a composed some four to five thousand pieces of poetry. His literary fame even reached to Ming China where he was honoured with the title of 'Literary Man of the Eastern Country' (*tongbang munsŏ*). Ch'a continued to serve Chosŏn in various official positions and during the reign of Prince Kwanghae (r. 1608-1623) he served in the Office of Sacrificial Rites (Pongsangshi).

Ch'a is highly praised for his fine skills in poetry and is counted among the premier literary men of his age. His *kasa* and other writings have been transmitted to the present day in his literary collections *Osan chip* (Collected Works of Osan) and *Osan sŏllim* (Literary

Collection of Osan).

Ch'adae, King

[Mythology]

Ch'ae Manshik (1902-1950)

Born in Okku, North Cholla Province; Attended Waseda University in Tokyo, Japan; Worked as a reporter for *Dong-a Ilbo* (Tonga Daily), *Chosun Ilbo* (Choson Daily), and Kaebyok Publisher.

Ch'ae Manshik (styled Paengn<ung) made his literary debut by publishing a short story, "Toward the Three Paths~" in 1924. But it was after the publication of the two superb stories, "An Intellectual and a Flat Rice Cake" and "A Ready-made Life" that he attracted critical attention and became famous. Ch'ae was by no means a prolific writer, but nearly all of his fiction is marked by a satirical vein.

In "A Ready-made Life," for instance, Ch'ae relentlessly portrays the defeat and despair of an alienated intellectual in a colonial society, who could not find the meaning of his own existence. But "A Ready-made Life" is not a simply gloomy story, but a hilarious one saturated with black humor and satire. The protagonist of "A Ready-made Life" is a surplus man situated in the margin of a colonial society. Once an ambitious intellectual, he is now reduced to a helpless lumpen proletariat, a failure not being able to get a job. It is an account of a social misfit who agonises in frustration and despair, victimised by hostile environment. It is a sad story, to be sure, and yet, it invites cheerful laughter, though nihilistic to a certain extent. Ch'ae's novel, *The Muddy Current*, delineates various types of people in a seaport as well as in urban ghettos in the 1930's. The novel, dealing with Japanese exploitation of Korean agriculture, is a powerful indictment of the Korean society during that period based on gross injustice and corruption. The Muddy Current is certainly a representative novel of Ch'ae but it was *Peaceful Reign* that helped Ch'ae establish himself as a prominent novelist. *Peaceful Reign* is a family Saga a chronology of the Yun family. This novel dealing with four generations of the Yun family explores the conflict between the generations and traces the social history of Korea from the 1900's to the 1930's.

Yun Yonggyu who belongs to the first generation is a man who manages to make himself a millionaire somehow during the chaotic eared in late Choson Dynasty. Although he succeeds in making his family ascend to a higher social class he is killed by a bandit during the ptocess - another outcome of the chaotic period. The second generation is represented by Yun Chikgw<On who aspires to have not only fortune but also fame. He abhors the chaotic period that has caused the death of his father completely forgetting the fact that the very chaos has enabled his family to be rich and desires stability and serenity. That's why he is so pleased to live under the Japanese occupation which he calls the "peaceful reign." Thus social change is the last thing he wants. In order to maintain the stability for his family, he even wants his grandsons to become either a mayor or a police commissioner. Meanwhile he buys out the "Yangban" (aristocracy) title so that he can marry off his children to Yangban class.

Yun Changshik who represents the third generation is a prodigal indulged in dissipation and degradation-a typically spoiled son who has rich father. Ann Chong-su too who belongs to the fourth generation squanders his family's fortune. However Yun Chonghak who also belongs to the fourth generation participates in the socialist movement and as a result is arrested. At last the Yun family disintegrate. Portraying the rise and fall of the four generations of the Yun Family Ch'ae Manshik explores the social political and historical changes and landscapes of Korea in the early twentieth century.

Around the Liberation Ch'ae published such stories as "A Story of Rice Field " "Mr. Pang " "Officer Maeng " and "A Sinner before His People." "A Story of Rice Field" deal with the history of land in Korea which immediately intertwined with the lives of the Korean people. It was in "Mr. Pang" and "Officer Maeng" that Ch'ae's brilliant sense of satire and parody luminates. "Mr. Pang" is an account of an ignorant country man named Pang Sambok who happens to learn English a little and thus becomes an interpreter for the U.S. military government in Korea right after the Liberation. As the pro-Japanese recede, the pro-American gain the power now. Pang savers the power and audaciously tries to grab all the opportunities to make the money it entails. Making an unexpected mistake, however, he falls down and eventually loses everything. Reading this story, the reader chuckles at the author's poignant satire and admires Ch'ae's profound insight into and powerful criticism of the chaotic change in Korean society occurred immediately after the Liberation. "Officer Maeng," too, satirises the chaotic period in Korea right after the Liberation. His works include *The Muddy Current (T'angnyu)*, 1986; *The Complete Works of Ch'ae Manshik*, 1989.

Lee Chaesun

Ch'ae P'aengnyun (1669-1731)

Ch'ae P'aengnyun was a late Chosŏn scholar-official. His family's ancestral home is in P'yŏnggang, his courtesy name was Chunggi and his pen names were Hŭiam and Ŭnwa. His father Ch'ae Shisang was a magistrate (small county, *hyŏn'gam*). In 1687 Ch'ae P'aengnyun became a literary licentiate (*chinsa*) and in 1689 was successful in the Augmented Examination (*chunggwang shi*). He was then appointed as Third Diarist (*kŏmyŏl*) in the Office of Royal Decrees (Yemun'gwan). At this time, Ch'ae received an order from King Sukchong (r. 1674-1720) to compose five and seven syllable regulated verse form (*yulshi*) poems, which brought him fame for his compositional abilities. In 1691 he was appointed to the Crown Prince Tutorial Office (Seja Shigangwŏn) and in 1694 served as Fourth Censor (*chŏngŏn*). After this time, Ch'ae retired from official life and concentrated on lecturing his disciples. However, in 1724 when Yŏngjo (r. 1724-1776) became king, Ch'ae returned to officialdom and served as Royal Secretary (*sŭngji*), in addition to holding other offices. By 1730, he held the concurrent appointments of Second Minister (*ch'amp'an*) of the Board of War (Pyŏngjo), Third Magistrate (*tongjisa*) of the State Tribunal (Uigumbu) and First Counsellor (*pujehak*) of the Office of the Special Counsellors (Hongmun'gwan). Ch'ae's literary collection *Hŭiam chip* (Collected Works of Hŭiam) is extant, and contains many examples of his poetic skills, as well as other pieces.

Ch'angdŏk Palace

[Architecture]

Ch'angjak kwa pip'yŏng

[Literature]

Ch'angjo

[Magazines]

Ch'angnyŏng County

Situated in the northern part of South Kyŏngsang Province, Ch'angnyŏng county includes the towns of Namji and Ch'angnyŏng, and the townships of Kilgok, Kyesŏng, Koam, Toch'ŏn, Taeji, Taehap, Pugok, Sŏnsan, Yŏngsan, Yuŏ and Ibang. The county covers a total area of 532 sq. kms., and 1989 statistics show that its population was 89 653. Mt. Subong (593m), Mt. Chŏnwang (619), Mt. Kwannyong (740m) and other peaks of the Pisŭl Mountain Range rise up in the northeast, while the Naktong River runs along the county's western and southern borders.

In former times, the county's western plains frequently suffered flood damage. In 1925, however, an extensive project was undertaken to repair the area's waterways. This was

followed by another project in 1976 during which marshland and flood plains were reclaimed for agricultural use. The success of these projects increased the county's arable to 30 per cent. Of this, about 98 sq. kms. grows rice and about 64 sq. kms. is used for dry-field crops.

With a long stretch of the Nakdong River as well as numerous mountains and reservoirs, the county offers a large number of scenic attractions. The Pugok Hot Springs, in Pugok Township just south of Mt. Tögam, are one of the county's top tourist destinations. With water temperatures from 58c to 78c, these springs are among the hottest in Korea. Discovered by Shin Hyönt'aek in 1973, these sulphureous springs release 6 000 tons of water daily. In addition to sulphur, the springs contain chlorine, calcium and iron. The water is said to cure both respiratory ailments and skin diseases. Situated in a picturesque natural setting, the springs have been developed extensively as a tourist attraction. Located here is 'Pugok Hawaii', an extensive complex containing indoor and outdoor swimming pools, a huge bath house, a theatre, a botanical garden, a zoo and golf links.

In nearby Yöngsan Township near Mt. Hambak, is the Yöngsan Mineral Spring. The water here is said to be efficacious in treating such diverse ailments as chronic stomach disease and ringworm. Records show that the spring was discovered by a woodcutter during the reign of Shilla King Kyöngdök (742-765).

As well as its scenic attractions, the county contains a number of ancient sites and relics. Historically, the most important temples are Kwannyong Temple at the foot of Mt. Kwanggyong in Ch'angnyöng, and Kwanüm Temple between Highway 5 and the Kuma Expressway in Toch'ön Township. Confucian schools in the area include Ch'angnyöng Hyanggyo (county public school) in Ch'angnyöng's Kyo Village, Yöngsan Hyanggyo in Yöngsan Township, Kwansan Söwön (private school) and Sogok Söwön in Koam Township, Kwansan Söwön west of Mt. Söngji (200m) in Yuö Township, and Tökpong Söwön east of the Pugok Hot Springs. In Yuö Township's Migu Village, is P'allakchöng (Eight Pleasures Pavilion), which was originally built as a lecture hall in 1580 by Chöng Ku, a famous scholar of the late 16th and early 17th centuries. In 1852, the dilapidated structure was repaired to become the building seen today. The pavilion gets its name from 'eight scenic wonders' found in nearby locations.

In order to promote and preserve the area's traditional culture, a number of festivals and rites are held here every year. On 1 March (Independence Movement Day), the Yöngsan Cultural Festival takes place. The festival commemorates the active role that local people played in the 1919 movement for independence from Japanese colonial rule. During the festival, visitors can witness a number of traditional folk events and ceremonies as well as traditional games. Many cultural and art performances, competitions and exhibitions are also held at this time.

Ch'angwön

Situated in the southern part of South Kyöngsang Province between Masan and Kimhae, Ch'angwön is a planned city, which was modelled after Canberra, Australia's capital. As part of the city's development, 15 sq. kms. have been set aside for the creation of parks and there is an continuing effort to plant trees throughout the city. Unlike most Korean cities, Ch'angwön has wide roads and its lanes and alleyways are not clogged with street vendors. Ch'angwön-daero, a 50-metre wide road running through the city centre, has a 12.5 km. straight stretch, denoting it as one of the longest in Korea.

Ch'angwön was created in the 1970s as part of a government plan to promote the development of heavy industry, including chemical and defence. The site for the city was chosen because of its proximity to the industrial cities of Masan and Pusan. It was also felt

that since the city was situated in a basin surrounded by mountains, the area would be relatively safe from a North Korean attack.

South of Ch'angwŏn-daero road lies the Ch'angwŏn Industrial Complex, which houses 330 companies. Factories here produce a wide variety of machines for various industries as well as machine parts and spares. Conglomerates located here include Korea Heavy Industry, Samsung Heavy Industries, Daewoo Heavy Industries, Hyosung Heavy Industries, Lucky-Goldstar and Hyundai. On the southern side of the Chungang-dong rotary lies the Industrial Complex Management Corporation. Established in 1974, this provides general management for the plants within the complex. During the 1980s, Ch'angwŏn's population burgeoned as people came to work in the city's numerous factories. With numerous employment opportunities, Ch'angwŏn has attracted many young workers, so that today almost half of the population is aged between twenty and thirty years.

In addition to its factories, the city is home to a number of research centres and schools. Within the Ch'angwŏn Industrial Complex, is the Korea Institute of Metal and Machinery, the Korea Electricity Research Institute, the Korea-Belgium Vocational Institute and Ch'angwon Mechanical High School. In 1976, the Korea Electrotechnology Research Institute (KERI) was also established here. This R and D centre helps manufacturers upgrade productivity of heavy electronic appliances. In addition to research, the institute performs quality assurance tests of electronic apparatus as a government authorised inspection centre. Colleges in the city include Ch'angwon Industrial Masters College, Ch'angwon College, Ch'angwon Junior College and Ch'angwon National University in Sarim-dong. Ch'angwŏn has also benefited from the influx of government agencies. In 1983, the South Kyŏngsang provincial government was moved to Sarim-dong, and in the years since, over fifty provincial organisations have moved into the city.

There are a number of important historical sites in the area. Ancient tombs and dolmens have been found to the south of Yongsan Reservoir. Buddhist artefacts in the area include a three-storey pagoda (South Kyŏngsang Province Tangible Cultural Asset No. 26) on the grounds of Chigwi Primary School in Chigwi-dong, a stone Vairocana statue (Treasure No. 436) in Taebang-dong, Ilchumun (one-pillar gate) at Pulgok Temple, Sŏngju Temple's three-storey pagoda and Main Buddha Hall (South Kyŏngsang Province Tangible Cultural Assets No. 25 and 134), a Shilla-era carving in relief of a seated Buddha (South Kyŏngsang Province Tangible Cultural Asset No. 98) at Samjŏngja-dong and a Koryŏ-era seated Buddha figure near Yonggang Tunnel. Old Confucian schools in the area include Ch'angwŏn Hyanggyo, which was moved to its present location east of Yonghwa Temple in 1749, Sahwa-dong's Unam Sŏwŏn founded in 1702 and Tobong Sŏwŏn to the west of Yongsan Reservoir.

The Mt. Magŭm Hot Spring is just south of the Naktong River in Shinch'on Village.

Ch'ansongga

[Music]

Ch'egwan (?-971)

Ch'egwan (also pronounced Chegwan) was a Koryŏ monk best known for his study of Ch'ŏnt'ae (Ch. Tiantai, Jap. Tendai), an influential school of Buddhist thought founded by the Chinese monk Zhiyi (538-597). Prior to Ch'egwan, originals of the early Tiantai teachings had disappeared from China as a result of the Anlu and Shisi Rebellion (755-761), the Huichang Persecution (845-847) and waning royal support. As a result, King Zhongyi of Wuyueh invited Ch'egwan to China to reintroduce the Tiantai scriptures. While in China, Ch'egwan wrote the *Ch'ŏnt'ae sagyo ūi* (Chin. *Tiantai siqiao yi*, Outline of the Tiantai Fourfold Teachings). In this terse work, Ch'egwan provides a systematic summary of the Tiantai teachings. The work is structured on Ch'egwan's system of sutra

classification by which he divides the various Buddhist teachings into the Five Periods and Eight Teachings, a classification based on that of Zhanran (711-782), the Sixth Patriarch of Tiantai.

Although this work was not disseminated during Ch'egwan's lifetime, it later went on to have a tremendous influence throughout East Asia. In particular, it had a major impact on developments within the Japanese Tendai Sect. From the time of Ennin (792-862), the development of esoteric transmissions of Tendai beliefs in Japan had made it increasingly difficult to ascertain the fundamental teachings of the school. As a result, Japanese came to rely on Ch'egwan's text as an authoritative summary of Tendai beliefs. As evidence of its continuous influence over the years, more than two-hundred commentaries and sub-commentaries have been written on the text and the entire work has been translated into English.

Ch'ilbo Mountain

Mt. Ch'ilbo (906 metres) is situated in North Hamgyŏng Province, east of Kilchu. Where the mountain meets the East Sea, waves pound against cliffs several hundred metres high. According to legend, seven mountains once stood together here, like seven gems (*ch'ilbo*), but six of the mountains sunk down into the sea leaving only Mt. Ch'ilbo behind. With spectacular pinnacles of rock, numerous caves and crystal clear streams, the mountain is considered one of the eight wonders of North Hamgyŏng Province. In particular, the valleys and peaks around Kaeshim Temple are renowned for their spectacular beauty.

Ch'ilch'ul (seven grounds for expulsion of a wife)

[Society]

Ch'ilgŏ chi ak

[Women]

Ch'ilgok County

Situated northwest of Taegu in North Kyŏngsang Province, Ch'ilgok County has the town of Waegwan and the townships of Kasan, Kisan, Tongmyŏng, Puksam, Sŏkchŏk, Yangmok and Chich'ŏn. Mt. Ka (902m), Mt. Todŏk (660m), Mt. Paegun (713m) and Mt. Yuhak (839m) rise in the eastern half of the county, while Mt. Yŏngam (782m), Mt. Piryong (576m) and Mt. Ponghwa (468m) stand near the western border. The Naktong River flows through the county's western sector.

Rice is cultivated in the fertile lowlands along the Naktong River. In addition, green vegetable, apples, and garden plants are grown for sale in the Taegu and Kumi markets. Stock breeding and sericulture are other commercial activities. In recent times, small factories have been established to do subcontracting work for the textile and electronics factories in Taegu and Kumi.

The county's tourist industry is primarily centred around the area's scenic mountains, the Naktong River and the historical sites. Located in Tongmyŏng Township's Kudŏk Village, Songnim Temple is one of the county's top tourist attractions. This ancient monastery is believed to have been founded during the reign of Shilla's King Naemul (r. 356-402). The five-storey pagoda found here, unlike most ancient pagodas, is in excellent condition with even the finial portion intact. Sarira and reliquaries have been discovered inside the pagoda. Other ancient monasteries include Yonghwa Temple in Yangmok Township and Hŭngguk Temple in Waegwan.

There are a number of Confucian schools in the area, including Sayang Sŏwŏn in Chich'ŏn Township; Soam Sŏwŏn in Kisan Township; and Pongyang Sŏwŏn in Sŏkchŏk Township. In Yangmok Township's Namgye Village is Sungmusa. Built in December,

1980, this shrine commemorates General Shinyu who lived during the reign of King Sukchong (r. 1674-1720).

The county's location northwest of Taegu and on the Naktong River, has made it the hub of the many important battles fought during both Chosŏn and in modern times. In Kasan Township on the rugged Mt. Ch'ŏnsaeng, there is a fortress where Kwak Chaeu and a group of guerilla fighters successfully repelled Hideyoshi's forces in a pitched battle. In Mt. Ka Provincial Park, there is another stone fortress that was built after the Hideyoshi Invasions (1592-1598). The area is also famous for battles fought during the Korean War. In Kasan Township's Tabu Village, there is a monument commemorating a southern victory in a decisive battle against invading North Korean forces.

Ch'ilgung Shrine

[Architecture]

Ch'ilsŏ ŏnhae

Ch'ilsŏ ŏnhae is a *han'gŭl* rendering of the Three Classics and Four Books of Confucianism, which was ordered by King Sŏnjo (r. 1567-1608). This work was begun in 1586 and completed in 1588. The Four Books of Confucianism represented are *Taehak ŏnhae* (Great Learning-Korean Annotation) which is one volume and one fascicle, *Chungyong ŏnhae* (Doctrine of the Mean-Korean Annotation) which is also one volume and one fascicle, *Nonŏ ŏnhae* (Analects-Korean Annotation) which is four volumes and four fascicles, and *Maengja* (Mencius-Korean Annotation) of fourteen volumes and seven fascicles. The Three Classics are the *Chuyŏk ŏnhae* (Book of Changes-Korean Annotation) composed of nine volumes and five fascicles, *Shigyŏng ŏnhae* (Book of Songs-Korean Annotation) of twenty volumes and ten fascicles, and *Sŏjŏn ŏnhae* (Book of Documents Annotated Version-Korean Annotation) of five volumes and five fascicles.

The original version of this wood-block print work was destroyed in the Japanese Invasion of 1592 and is not extant. However, after the Invasion, Sŏnjo again ordered the work to be published, in 1601. Subsequently, it was republished under King Kwanghae (r. 1608-1623) in 1611 and in 1631 a wood block edition was published. There were also many other printings of this work throughout Chosŏn. *Ch'ilsŏ ŏnhae* now serves as a valuable source for examining the changes in the Korean language throughout the last half of the Chosŏn Kingdom.

Ch'ima

[Clothing]

Ch'odong (Woodcutters)

[Literature]

Ch'oe Ch'iwŏn (857- ?),

Ch'oe Ch'iwŏn (styled Koun) a scholar of the late Shilla period, was from the Saryang district of Kyŏngju, the Shilla capital. He is said to have shown an early aptitude for learning, and at the age of twelve (868) he was sent to study in China. His father is reported to have said to him, "If you cannot pass the examination in ten years, you are not a worthy son of mine. Go and study hard!" It seems clear that he was an apt and diligent student, as he succeeded in passing the Tang dynasty civil service examinations at the early age of seventeen.

In the same year (874) Ch'oe was appointed Chief of Personnel (or Comptroller) in Piao Shui District, Xuan Zhou County. Five years later he was made Secretary and Censor in the same district and received "a purple pouch with a golden fish tally". At that time the Huang Chao rebellion broke out and Kao Pien (d.887) was made Circuit Field Commander and dispatched to quell the uprising. Kao appointed Ch'oe as his secretary, and the

memorials, letters and Manifesto that Ch'oe wrote at that time are still extant. His writings in Chinese were well-known, and reference is made in the *New History of the Tang Dynasty* to a collection of twenty of his literary works entitled *Kyewŏn P'ilgyŏng chip*.

At the age of twenty-eight Ch'oe made known his wish to return home. On hearing of this, Emperor Hui Zong (873-888) sent him to Korea as his envoy with an imperial edict in 885. He was then appointed Royal Lecturer, Hallim Academician and Deputy Minister of Military Affairs in the Shilla court. Ch'oe had profited greatly from his studies and experience in China and, upon returning to Korea, was anxious to put his knowledge into practice. He and two other influential scholars, Ch'oe Sungu and Ch'oe Shinji, were active in the reform movement during this period, and Ch'oe Ch'iwŏn had some specific ideas as to how to correct problems in the bureaucracy. In particular, he wished to see the old Bone Rank System (*kolp'um chedo*), which rewarded bloodline rather than merit, changed to enable men of ability to prosper. He wrote a letter to Queen Chinsŏng entitled "Ten Issues of the Day" describing what he considered the most important matters for the government to address.

However, his suggestions were not taken seriously, possibly due to the fact that he was regarded with suspicion and envy in the court, and also because of the general decline and turmoil of the Shilla dynasty in the late ninth century. By 887, during the reign of Queen Chinsŏng, rebellion had broken out in several areas due to the ineffectiveness of the government in dealing with problems in the countryside. These uprisings led to the formation of the Later Paekche Kingdom in the southwest and the Later Koguryŏ Kingdom in the north central region, and were said to have been either started or supported by prominent men returning from training in China. Ch'oe was regarded as one of this group, but unlike many of his contemporaries, he did not take part in violent revolution in order to bring about change. He became magistrate of Taesan county (present T'aein, North Chŏlla Province) for a time, but eventually left the government service and retired to Haein Temple northwest of the Shilla capital of Kyŏngju. In retirement he taught a growing number of disciples who became the well-trained nucleus of government service in the new Koryŏ court. It is believed that Wang Kŏn, the founder of the Koryŏ dynasty, corresponded with Ch'oe, who refused to serve the court himself, but many of whose students brought Confucian ideas into the new administration. The last part of Ch'oe's life is shrouded in mystery and it is not known when, where or how he died. He was the second man to be enshrined in the Confucian Hall of Worthies at the National Academy, and is also considered the founder of the Kyŏngju Ch'oe lineage, which includes almost everyone named Ch'oe in Korea today. Official records state that in 1023 King Hyŏnjong (r. 1009-1031) granted him the posthumous title of Marquis of Literature.

Ch'oe Ch'ung (984-1068)

Ch'oe Ch'ung (styled Munhŏn kong) was a Confucian scholar and administrator during the Koryŏ Dynasty. A descendant of the Haeju lineage of the Ch'oe family, he was responsible for the establishment of a new system of private education.

Achieving first ranking in the civil service examination of 1005, he commenced service as a government official, and among his first duties was the recompilation of books which had been destroyed during war with the Khitans. These works included the *Ch'ildae Shillok* (Annals of the Seven Kings) and the *Hyŏnjŏng Shillok* (Annals of King Hyŏnjong). As Chief Minister of State Affairs, he established a new criminal law system. Serving in numerous government posts, he also made contributions to the defence of the country (and in particular, the north-east border area) as head of the Supreme Council of Defence Matters.

However, his most important contribution lay in his establishment of a private education system. During this period, the introduction of the civil service examination had made it

necessary for those seeking positions as government officials to possess a sound knowledge of Confucianism and Chinese history and literature. However, a stable national education system was not yet in place, and Ch'oe, as the grand preceptor and secretary-general of the Royal Secretariat, sought to partially rectify this problem through the opening of his own private school in the capital city, Kaesŏng. The school quickly gained popularity, and Ch'oe himself came to be called Haedong Kongja (the 'Confucius of Korea'), his enthusiasm for expanding the education system being likened to that displayed earlier by Confucius in China.

Divided into nine academies, his school was known as *Kujae Haktang* (Nine Academy School). In preparation for the civil service examinations, students were educated in literature and in the nine Confucian classics and the three histories, *Shiji* (Records of Grand Historian), *Han shu* (History of the Former Han) and *Hou Han shu* (History of the Later Han). The institution played a significant role in the development of Chinese classical studies in the Kōryo Dynasty. Due to his reputation and influence, Ch'oe was able to invite certain prominent scholars and high-ranking officials to come and teach his students, and competitions were even arranged between the visiting teachers and the students. His students were able to pass the civil service examination and gain government posts with relative ease, and they retained their distinct identity as *Munhŏn Kongdo* (Lord Chancellor Ch'oe's Disciples) even after moving on to public life.

The success of the Nine Academy School led to the establishment of a private education system, and eleven other distinguished Confucian scholars founded their own schools following Ch'oe's model, the twelve schools coming to be known as the *Sahak Shibido* (Twelve Assemblies).

Ch'oe Ch'unghŏn (1149-1219)

Ch'oe Ch'unghŏn was a prominent general during the Koryŏ Dynasty. Ch'oe established military rule under the Ch'oe House and consolidated his power through the suppression of peasant and slave revolts, notably those led by Man'gi (1170) and Manjŏk (1198). During his life, Ch'oe was responsible for the dethroning of three kings (Myŏngjong, Shinjong and Hŭijong) and the enthroning of four others (Shinjong, Hŭijong, Kangjong and Kjong).

The 1170 coup, masterminded by Chŏng Chungbu, brought about a radical change in the Koryŏ power structure, and military officers gained control of government from civilian officials. However, disputes among generals led to a deterioration in political and social conditions, and it was in this atmosphere that Ch'oe revolted and established a new order through which he dominated the kingdom. The Ch'oe family's domination of Koryŏ government continued with his son U, grandson Hang and great-grandson Ŭi, ending with the latter's death in 1258.

Shortly after gaining power, Ch'oe presented a document known as the Ten Injunctions to King Myŏnjong (r.1170-1197). This document contained a series of recommendations aimed at eliminating corruption among government officials and reducing the power of Buddhist monks. Ch'oe also called for the return of unrightfully seized land to its rightful owners and the fair collection of land rent, however he later used the traditional land system to gain revenue to pay his personnel and thereby increase his authority. In effect, the Ten Injunctions encapsulated Ch'oe's broader goal of creating a revitalized dynasty centered on the Ch'oe House's authority.

The following year, Ch'oe imprisoned the king for his failure to implement the reforms contained in the Ten Injunctions, and further consolidated his power. However, he had to deal with a dispute within his own family which seriously threatened his power base. This dispute originated from the attempt by his younger brother Ch'ungsu to have his daughter

marry the crown prince, a plan strongly opposed by the elder brother. The older Ch'oe argued that Ch'ungu's plans would break up the crown prince's existing marriage and that such a marriage would not be suitable, given the original humble lineage of the Ch'oe family. Although initially convinced by his elder brother's argument, the younger Ch'oe later changed his mind once again, and this dispute eventually led to a fight between forces led by the two brothers. As all of the generals had sided with the elder Ch'oe, Ch'ungu had little chance of victory, and he was finally pursued and killed by the former's troops.

Ch'oe's power structure was centered on two private organizations which effectively overshadowed the authority of the existing Koryŏ court. These were the *Kyojŏng Togam* (Directorate General of Policy Formation) and the *Chŏngbang* (Personnel Authority). The former body was concerned with the coordination of the enactment of decrees for the Ch'oe house, while the latter body, which included numerous scholars who had passed the civil service examination, was concerned with civil personnel matters. The core of Ch'oe's military organization was the *Tobang* (Personal Security Force), a corps which had been originally established by another strongman, Kyŏng Taesŭng, and which was further strengthened by Ch'oe. This corps effectively acted as Ch'oe's bodyguard, however he also built up a large private army, further expanded by son U, which later replaced the regular dynastic force.

Ch'oe Chaesŏ (1908-1964)

Ch'oe Chaesŏ (Choe Jaisou) was an outstanding literary critic and English literature scholar. He was born in Haeju of Hwanghae Province and his pen name was Sŏkkyŏng. Ch'oe received his undergraduate and graduate degrees with high honours from Keijŏ (Seoul) Imperial University, acquiring the graduate degree in 1933. He served as lecturer at Keijŏ Imperial University, Posŏng College and Pŏphak College, until Korea's liberation in 1945. He was then appointed professor at Yonsei (Yŏnse) University, a post he held from 1949 to 1960. Ch'oe was Dean of the Graduate School of Dongguk (Tongguk) University in 1960 and 1961, and following that, professor at Hanyang University.

During his academic life, and until his death in 1964, Ch'oe added a multi-faceted and voluminous amount to the literature of his day. Whatever doubts contemporary Korean readers are left with about his loyalty to his country, there is no denying the important pioneer role that he played in the development of modern Korean literary criticism. His critical mind and perfectionism helped to launch the first school of systematic literary criticism in the modern period. In this he was greatly influenced by the modernist movements in both Europe and America.

Ch'oe started his career in literary criticism with his article, 'Misukhan munhak' (Immature literature) in which he introduced *Gog Magog* by A.C. Bradley, in the fifth issue of the magazine *Shinhŭng* (New Arising). He followed this with many works including 'Kumi hyŏndae munhak kaegwan: Yŏn'guk p'yŏn' (An Outline of Modern European and American Literature: England; Yŏn'guk hyŏndae sosŏl ŭi tonghyang' (The Trend of Modern English Novels); Hyŏndae chujijuŭi munhak iron ŭi kŏnsŏl' (The Founding of Intellectualism as a Mode of Literary Theory); and 'Pip'yŏng kwa kwahak' (Criticism and Science) all of which were published in editions of the *Chosŏn ilbo* newspaper in 1933-34.

Through these expositions he introduced modernism as a literary mode based on the works of writers such as T.E. Hulme; T.S. Eliot; Herbert Read; and I.A. Richards, in which he established an informed, essentially anti-Romantic, 'analytical criticism,' that focused attention on the work of art itself. From its origin in 1914 through to 1965, modernism developed and became predominant as a literary mode. Disparate as many of the writers and movements of the period were, in hindsight, they seem to have shared most of the fundamental assumptions about art, humanity, and life itself that are embraced in the term 'Modern'.

Of particular note is the literary journal that Ch'oe founded in 1939, *Immun p'yŏngnon* (Criticism of Culture). This journal served to introduce diverse literary critics to Korea. Ch'oe also presided over the establishment of the literary magazine, *Kungmin munhak* (National Literature) which was founded in 1941.

As well as his literary criticism, Ch'oe wrote extensively on themes designed to introduce English literature to Korea. His linguistic ability enabled him also to produce some very high quality translations. He was a profound student of English literature and particularly in his later years maintained a keen interest in William Shakespeare's works. *Chuhong kulssi* (The Scarlet Letter, 1953); *Haemlit* (Hamlet, 1954); *Yŏngmunhak sa* (History of English Literature, 1959); and *A.E. P'ou tanp'yŏnjip* (Prose Tales of Edgar Allan Poe, 1961); are only a few of the many English works Ch'oe translated into Korean. *Shakespeare's Art as Order of Life* was published in the United States in 1965, a year after Choe died. His works also include *Munhak kwa chisŏng* (Intellectualism in Literature, 1938), *Chŏnhwan'gi ŭi chosŏn munhak* (The Turning Point of Korean Literature, 1943), *Munhak wŏllon* (Literary Theory, 1960) and *Ch'oe Chaesŏ p'yŏngnon chip* (Literary Criticism Collection of Ch'oe Chaesŏ, 1961). Ch'oe's contribution to the field of literary criticism and its development in Korea is highly acclaimed by modern scholars.

Ch'oe Cheu (1824-1864)

Ch'oe Cheu (styled Suun) was the founder of the movement called *Tonghak* (Eastern Learning), in 1860. This emerged as the largest indigenous religion in late Chosŏ Korea and was succeeded by Ch'ŏndogyo. (see **Indigenous Religion**)

Ch'oe carried the social stigma of being the son of a concubine, although his ancestor of some six generations, Ch'oe Chillip had been the Minister of War, and his line could be traced through many centuries to the famous Shilla scholar, Ch'oe Ch'iwŏn (857-?) Ch'oe Cheu was married at the age of thirteen to a girl of the Pak family from Ulsan, and following his father's death four years later, he began to rove around the countryside, interesting himself in the medical arts, divination and witchcraft.

In his early thirties and suffering a shaman's sickness, Ch'oe began to implore the supernatural and was eventually, so it is said, spoken to by an immortal and given a mandate from Heaven. He was offered a numinous talisman and after a revelation from *Sangje* (Emperor on High) on 5 April 1860, *Tonghak* was born. He called his teaching Heavenly Way (*ch'ŏndo*) or *Tonghak* (Eastern Learning) to contrast with Christianity (Western Learning) and its spiritual message contains many of the fundamentals of the *Ch'ŏndogyo* religion which was to succeed it. Previously devoting time to the study of Confucianism, Buddhism, Taoism and Christianity, Ch'oe borrowed from their dogma to rationalize his experience.

Ch'oe was acutely aware that Korea's domestic and international situation had become very precarious. The Arrow War (1856-58), a trade-related conflict involving Britain, France and China, had revealed the weakness of the Asian nations, as demonstrated by the Treaty of Tientsin which China was forced by Britain and France to sign. Ch'oe committed himself to following his 'Heavenly Way' and his broad-brush principles were to free the rural people from poverty and the country from political and social instability. In 1861, Ch'oe's doctrine gained a following among country-dwellers, but not without the criticism of Confucian scholars. The withdrawal of foreign powers from the region went some way to meeting the *Tonghak* ideal for realistic national stability and security. But it was now time for the Chosŏn government to suppress *Tonghak* and by the end of the year Ch'oe was forced into hiding.

However, *Tonghak* continued to grow and by 1863 there were over 3 000 followers of

Ch'oe's doctrines and thirteen established gathering places. Ch'oe knew that the government wanted to detain him, so in July 1853 he met Ch'oe Shihyŏng his disciple and passed all his knowledge to him. Ch'oe and thirty followers were apprehended on 20 November 1863 and he was charged with heresy. He was executed in March 1864 in his forty-first year.

While in isolation towards the end of 1861, Ch'oe wrote his treatise on *Tonghak*. His beliefs were expressed partly in Chinese prose, like the 'Bible of *Tonghak* Doctrine' (*Tonggyŏng taejŏn*), and also in Korean *kasa* verse such as 'Hymns from Dragon Pool' (*Yongdam yusa*). It was around these writings that his followers shaped their religion.

The popularity of *Tonghak* resulted from a mixture of traditional Eastern philosophies with some Western precepts (Catholicism) and native religious beliefs and deities. Ch'oe believed in the unity of man and God - that the spirit of man was a replica of God, so that by serving man one was also serving God. But *Tonghak* was more than a religious movement, for it also stressed heavily the need for social improvement. It was this millenarian aspect of *Tonghak* that caused the government alarm and Ch'oe his death. Many of the tenets that Ch'oe stressed can be found today in *Ch'ŏndogyo*, the modern successor to *Tonghak*.

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Ch'oe Han'gi (1803-1879)

Ch'oe Han'gi (styled Hyegang) was a scholar of *Shirhak* (Practical Learning) during the late Chosŏn Dynasty. Ch'oe passed the civil service examination in 1825, and his eldest son Pyŏngdae also entered the government through success in the examination. However, little is known of the former's official career, except that he held a low government position for a while.

Throughout his entire life, Ch'oe devoted himself to writing books which aimed to introduce Western scientific knowledge to Korea. He seems not to have maintained strong relations with other *Shirhak* scholars, and his only friend among this group was Kim Chŏnggho. However, another prominent Korean *Shirhak* scholar, Yi Kyugyŏng records Ch'oe as being a great scholar and prolific writer. During his life, Ch'oe wrote approximately one thousand treatises on a variety of subjects, including astronomy, geography, agriculture, medical science and mathematics, however only eighty now remain. These were collected and published (photo-reproduction) under the title of *Myŏngnamnu ch'ongsŏ* (The Collected works of Ch'oe Han'gi) in 5 volumes in 1971.

Ch'oe's ideology is considered to be unique among *Shirhak* scholars in that, while recognizing the importance of certain Confucian concepts such as *ki* (material force) and *li* (principle), it explores them from a novel perspective. The neo-Confucian Zhu Xi, a Chinese scholar who had greatly influenced *Shirhak* philosophy, had argued that these two forces should be regarded as separate entities. However, in common with his predecessor Yu Hyŏngwŏn, Ch'oe diverged from Zhu Xi's philosophy in proposing that principle be regarded simply as the pattern of material force. Although holding respect for Confucius and his teachings, Ch'oe's personal philosophy was based on an extremely rigorous experiential approach termed 'evidential learning', and he even argued that Mencius' four virtues (humanity, integrity, propriety and wisdom) were not innate properties of human beings, but could only be obtained through prior sensory experience. He proposed that all knowledge is gained through experience, and that such experience is only possible through

the sensory organs which connect experience itself with its subject, the human mind.

Ch'oe further proposed that all living things contain the same *ki* (material force) and that they contain different *shin'gi* (vital force), but that it is the fundamentally common nature of this spiritual force which allows people to communicate with each other. Arguing that such convergences of *shin'gi* are also possible between man and nature, he proposed that it is the sensory organs which allow the transfer of *shin'gi* from one person to another. He also claimed that one's *shin'gi* becomes increasingly clearly defined as one accumulates experiences using the sensory organs. In such cases, the greater number of sensory experiences by which knowledge is gained, the more certain that knowledge will become.

Ch'oe argued that people broaden their range of thinking using the memories built up through experience, and further proposed that knowledge can be expanded by inference from past experiences. Ch'oe's methods of inductive and deductive reasoning can be divided into the following categories:

- (i) estimation of *ki*
- (ii) inference of individual nature from emotion
- (iii) inference of the nature of fixed states by observing movement
- (iv) making inferences about others based on examination of oneself
- (v) estimation of the nature of objects using water

It is not yet clear to what extent Ch'oe's experientialist methodology was influenced by Western thought, however he strongly supported the introduction of Western scientific technology to Korea. In addition, the works in which he explained his academic methodology, *Ch'uch'ŭngnon* (Record of Inferential Thinking) and *Shin'git'ong* (Operations of Vital Force) include numerous examples from Western science.

Ch'oe developed a progressive view of history and an active reformist philosophy, and was confident that mankind would enjoy a better life in an enlightened world. He was critical of the present situation, and advocated structural reform. His practical philosophy is reflected in the voluminous work completed near the end of his career, *Injŏng* (Government). This book dealt with four sectors of professional life, 'assessing people', 'educating people', 'selecting people' and 'employing people', and emphasized his philosophy of inferential reasoning based on experience. He further argued against the influence of class in the Korean social system despite his own origins in the gentry class and the fact that the national examination which he had passed tended to favor this class, insisting that good government could be achieved through the recruitment of officials from various social backgrounds (gentry, peasants, artisans and merchants) without discrimination.

He also insisted on the establishment of active social relationships with Westerners, with the proviso that such relationships be based on equality. His 1857 publication, "World Almanac", urged Korea to abandon its policy of isolation, a policy which had been maintained throughout the Chosŏn Dynasty and continued to be enforced by the present-day government.

Although many of his books were translations or revisions of books published in China, Ch'oe was responsible for the introduction of much Western knowledge to Korea. The above-mentioned 1857 publication presented detailed information about the history, culture, people, science and industries of Western nations, and also included the theory of Copernicus. His later (1866) work introduced Western medical science, including anatomical concepts, and astronomy was explained in his 1867 book.

Although Ch'oe was relatively isolated among his *Shirhak* contemporaries, his ideas hold a distinct place among the group's works, and were inherited by proponents of the *Kaehwa* (enlightenment) movement during the late nineteenth century.

Ch'oe Hyŏnbae (1894-1970)

Ch'oe Hyŏnbae (styled Woesol) was a scholar who developed the modern Korean language system. After receiving an education in the Chinese classics at a *sŏdang* (elementary school), Ch'oe moved to a monotheist school in his native Ulsan, where he was taught according to the new education system introduced by the Japanese colonial government. Graduating from Hansŏng High School in Seoul, he crossed to Japan in 1915, where he enrolled at Hiroshima Teachers' College. He later majored in Education at Kyōto Imperial University, graduating in 1926. Ch'oe returned to Korea that year, and commenced duties among the academic staff at Yŏnhŭi College (later Yŏnsei University). During his period at the college, he participated in the development of the Korean Language Society, which was established for the purpose of promoting the Korean language in response to threats posed by Japanese language policies. He continued working at the college until the time of his dismissal in 1938 in relation to the Hŭngŏp Club incident. Reinstated at the same college in the position of librarian worker in April 1941, he was again dismissed in October of the same year, this time in relation to the Chosŏn Hakhoe (Korean Research Society). He subsequently spent four years in prison until Liberation in 1945. Ch'oe was invited by the US Army military government to assist in the development of Korean language education, and served twice (1945-48, 1951-54) as chief of the P'yŏnsu Kuk (Textbook Compilation Bureau) in the Ministry of Education. In 1954, he took up duties as professor at Yŏnhŭi University, serving as Dean of the School of Humanities and as Vice-President of the University. Upon his retirement in 1961, he became an Emeritus Professor of Yŏnhŭi University, and was a professor at Dong'a University in Pusan for two years from March 1964.

Ch'oe was engaged in the study of the Korean language and in developing Korean language policy throughout his life, and served as chairman of the Hangŭl Hakhoe (Korean Language Society) for twenty years from 1949. His passion for his native tongue may be ascribed to the influence of Chu Shigyŏng, a pioneering scholar of the Korean language who gave periodic lectures on this subject in 1910. Ch'oe's two most significant works were *Urimalbon* (Our Grammar, 1937) and *Hangŭlgal* (The Study of the Korean Language, 1941). The former was a vast study of Korean grammar studied from the time of Chu Shigyŏng. The latter was divided into two parts, the first relating to the history of the Korean writing system in the fifteenth century and the second including a glossary of Korean words which had fallen into disuse since that time.

Throughout the process of establishing Korean language policy, Ch'oe insisted on using only native Korean letters, as opposed to a system using a combination of these and Chinese characters. His efforts resulted in the introduction of textbooks with horizontal text using exclusively Korean script, and this policy remains controversial to this day. Aimed at purifying the language from the strong influence of the Japanese language and Chinese characters, his initiative was based on his nationalist spirit. From the period of Japanese occupation, he urged fellow Koreans to develop their own national identity in opposition to Japanese rule, and he was responsible for a series of nationalist works, *Chosŏn minjok kaengsaeng ūi to* (Path to the Revival of the Korean People, 1930), *Nara sarang ūi kil* (The Way to Patriotism, 1958) and *Nara kŏnji nŭn kyoyuk* (Education as the Foundation of Nation-Building, 1963).

Ch'oe Ikhyŏn

[History of Korea]

Ch'oe Inho (1945-?)

Ch'oe Inho is a novelist, born in Seoul and with a bachelors degree in English from Yonsei (Yŏnse) University. He has received numerous awards, including the Sasanggye Prize for New Writers in 1967, the Hyundai Munhak New Writer's Prize in 1972, and the Yi Sang

Literary Award in 1982. His literary debut was in 1967 with the short work *Kyönsüp hwanja* (The Apprentice Patient) that was published in the *Chosön ilbo* newspaper.

Ch'oe has been an extremely prolific writer from the late 1960s, and his work, always of high quality, enjoys widespread popularity among Korean readers. Much of it has a serious thread in which Ch'oe broaches issues of the social problems that have been resulted from Korea's industrialisation. Works such as *Sul kkun* (The Boozer) and *Moböm tong hwa* (The Tale of the Model Children) features child protagonists who have discovered the chaos and apostasy of society and thus can look only to an abject future. In particular, in *Sul kkun*, Ch'oe reveals the plight of a child with no family, who has been roughly shoved aside by an uncaring society, and whose solace is found only in alcohol. This work exposes the uncaring face of a Korean society concerned only with personal fulfilment. Other works by Ch'oe such as *Kyönsüp hwanjai* and *T'ain üi pang* (The Other's Room) have pitiable themes that centre on alienation in an industrial society.

There are other works by Ch'oe, however, that have lighter and more humorous themes. Noteworthy in this regard is his novel *Pabo tül üi haengjin* (March of the Fools) that revolves around the problems of two college students who have to contend with various societal issues during their adolescence. The author's approach in this novel is quite light-hearted, although he still manages to present a serious side. Thus, Ch'oe's works cover a wide range of subject matter and themes, and this undoubtedly accounts for his lasting popularity among his readers..

Ch'oe Inhun (1936-?)

Ch'oe Inhun is a writer of the contemporary period, born in Hoeryöng of North Hamgyöng Province, who was once a student at the Law School of Seoul National University. Ch'oe has received numerous literary awards for his work, including the Dongin Literary Award in 1966, the Korea Cinema Art Award in 1977, and the 1979 Seoul City Cultural Award. His works include novels, dramas, short stories, and critical essays.

Ch'oe's often employs literary devices such as dreams and fantasies to reveal the inner world of intellectuals. Many of his works, such as *Ch'ongdok üi sori* (Messages of the Governor-General), utilise surrealism to portray the innermost desires of the protagonists. Ch'oe uses literary techniques such as dreams to expand his fictional world, and his thorough exploration of the intrinsic nature of his characters. Moreover, his works often use allegory and metaphor to address issues in Korean history. Notable among his publications are *Kwangjang* (The Square) and *Sosöl ka Kupossi üi iril* (A Day in the Life of the Novelist Mr. Po). In particular, *Kwangjang* addresses topics surrounding the partition of the Korean peninsula.

Ch'oe's works can be largely categorised by three major features. First, he rejects techniques of traditional realism and instead opts to use 'fantastic realism' in his writing. Thus, the combination of dream-like sequences and life itself are often incorporated in his novels to create a rational understanding of Korean society. A second feature of his works is the protagonist's sense of alienation that is often manifested. Third, Ch'oe uses past traditions of Korea to criticise the empty acceptance of foreign customs in contemporary Korean society. He shows that modern Korean culture is striving to set its course in a transitional period, and in the process creating turmoil in the ideals and goals of the Korean people.

Ch'oe Kinam (1586-?)

Ch'oe Kinam (styled Kugok) was a poet of the middle Chosön Dynasty. He was the palace slave, and during periods spent under the tutelage of Shin Iksöng, his poetic talents were noted by Shin's father, Shin

Hŭm. Word of his talent spread among the gentry, and in 1648, he followed Yun Sunji to Japan, where he achieved literary fame. Possessing an honest character, he lived a modest life, seeking neither fame nor fortune. He was also an avid reader of the sutras, using copies he had directly transcribed himself.

Little is known of his official career, however he assisted in the compilation of *Hyŏnjong Shillok* (Annals of King Hyŏnjong) when he was around seventy years old. In 1660, at the age of 75, he edited *Yukka chabyŏng* (Miscellaneous Songs of Six Poets), which include works by several of his *wihang* (Literature of the townsmen) poet contemporaries. He commanded great respect among the members of this school of poetry, and was responsible for teaching many of them. His verse is often compared to that of Tang poet Tu Fu.

Ch'oe's sons, Sŭngdae and Sŭngju, were also renowned poets, and Ch'oe's influence in the development of *wihang* literature during the latter part of the Chosŏn Dynasty was considerable. His published works include the two-volume *Kugok chip* (Collected Works of Kugok), which contains the only example of his prose in one semi-autobiographical chapter and 440 of his poems in the remainder of the work.

Ch'oe Kyŏngch'ang (1539-1583)

Ch'oe Kyŏngch'ang was a mid-Chosŏn poet. His family's ancestral home is in Haeju, his courtesy name was Kaun and his pen name Kojuk. He was born in Yŏmam of Chŏlla Province; he was the student of Pak Sun, and also studied under Yang Ŭngjŏng along with Paek Kwanghun (1537-1582) and Yi Hubaek (1520-1578). There is a story told about Ch'oe that during a Japanese pirate raid (*ŭlmyo waebyŏn*) in 1555 he encountered a group of Japanese marauders and played such a melancholy tune on his flute that the pirates became overwhelmingly homesick, stopped their plundering and sailed away.

In 1568, Ch'oe passed the literary portion of the Augmented Examination (*chŭnggwang shi*) and was appointed to an official position. Subsequently, he held positions on the Board of Rites (Yejo) and the Board of War (Pyŏngjo), before promotion to the post of Fourth Censor (*chŏngŏn*) at the Office of the Censor-General (Saganwŏn) in 1575. In 1576 Ch'oe was appointed to an office in Yŏnggwang County of Chŏlla Province, but the pangs of living away from the capital were too much for him and he resigned from official life. However, the hardships of leading a life with no means of support were even more heartrending, and in the following year he returned to officialdom. At the age of fifty-three, in 1582, he was about to take a post as Magistrate (*pusa*) of Chongsŏng, but because of unfounded charges laid against him, there were problems with his appointment. Instead, he became a lecturer (*Chikkang*) at the National Academy (Sŏnggyun'gwan).

Ch'oe was highly praised for his compositional ability. He is perhaps best known as one of the 'Three Tang Talents of Korea', along with Yi Tal and Paek Kwanghun. This was indeed attribute to his skill in composing the Tang-style poetry that was popular among literati during early and mid-Chosŏn. Moreover, he was a skilled prose writer, and along with Yi I (1536-1584) and Song Ikp'il (1534-1599), was known as one of the eight best prose writers of the time. Ch'oe's literary collection, *Kojuk yugo* (Posthumous Collection of Kojuk), is extant.

Ch'oe Kyuha (see Choi Kyu-hah)

Ch'oe Myŏnggil (1586-1647)

Ch'oe Myŏnggil was a mid-Chosŏn scholar-official. His family's ancestral home is in Chŏnju, his courtesy name was Chagyŏm and his pen names Chich'ŏn and Ch'angnang. His father, Ch'oe Kinam, was the Magistrate (*pusa*) of Yŏnghŭng and his mother was the

daughter of the Second Minister (*ch'amp'an*) Yu Yŏngnip. From an early age, Ch'oe studied under the tutelage of Yi Hangbok along with others such as Yi Shibaek and Chang Yu. In 1605 he passed the Classics Licentiate Examination (*saengwŏn shi*) with the highest mark and in the same year successfully sat for the literary portion of the Augmented Examination (*chŭnggwang shi*). Ch'oe then commenced his career in officialdom, serving as Librarian (*chŏnjŏk*) at the National Academy (Sŏnggyun'gwan), as well as in some other positions. In 1614, he became Assistant Section Chief (*chwarang*) at the Board of War (Pyŏngjo), but his work was criticised, arising from particular circumstances in the relations between Ming China and Chosŏn, and he was removed from office and exiled. The period of his exile was a tumultuous one in national affairs, with the deposition of the mother of Prince Kwanghae (r. 1608-1623) and then, in 1623, the monarch himself. However, with the ascension of King Injo (r. 1623-1649) the personal political fortunes of Ch'oe were restored.

As Ch'oe had assisted with Injo's accession, he was rewarded by the sovereign with a special appointment. He re-entered government service, concurrently holding the position of Second Minister (*ch'amp'an*) of the Board of Personnel (Ijo) and as a member of the Border Defence Council (Pibyŏnsa). Ch'oe held other official positions until the 1627 Manchu Invasion (*chŏngmyo horan*), when he was removed from office because of controversy over the defences of Kanghwa Island and the transfer of the royal family to the island. However, he was reinstated and by 1632 became Minister (*p'ansŏ*) of the Board of Personnel, and concurrently Director (*taejehak*) of both the Office of Special Counsellors (Hongmun'gwan) and the Office of Royal Decrees (Yemun'gwan).

The period surrounding the fall of Ming and the rise of the Qing dynasty not only created turmoil in China, but also in Chosŏn. Chosŏn officialdom was largely divided into two camps: one faction supported the Ming and felt that Chosŏn should heed her requests for military assistance against the barbarous Qing, and the other realised that the power base in China had moved and that Chosŏn should now submit to Qing or face another invasion. The prevailing force in Chosŏn of the mid-1630s, however, supported Ming, and thus, as a consequence, the second Manchu Invasion (*pyŏngja horan*) occurred, in 1636. Ch'oe had consistently advocated the commencement of peace negotiations with the Qing, but his plea was initially ignored by King Injo. The royal family was sent to Kanghwa Island for sanctuary, but when Injo went to join them his passage was blocked by the Manchu army. Hence, the royal party retreated to Namhansan Fortress, to the south of Seoul. Meanwhile, the invaders had captured the royal family members who had sought refuge on Kanghwa Island, thereby forcing Injo to surrender to the Qing army. The terms of surrender were harsh, requiring that Crown Prince Sohyŏn and his younger brother, the future King Hyojong (r. 1649-1659), be held hostage in China, that the Chosŏn army support the Qing in its war against Ming and most distasteful of all, that Chosŏn pay homage to Qing as the suzerain power.

Ch'oe had foreseen the rise of Qing and thus understood the implications of resisting this militarily-superior power. However, the common sentiment among those in the ruling hierarchy of Chosŏn was one of disdain for the Qing, who they felt were no more than northern barbarians. The result of the defeat and forced submission to the Qing created a great deal of hatred among the Chosŏn people and this in turn gave rise to plans for an attack, in concert with the remaining Ming forces, against the Qing. Notable among these plans was that of General Im Kyŏngŏp (1594-1646), which had the widespread support of many segments of Chosŏn society.

After the invasion, Ch'oe served in various capacities, including that of Chief State Councillor (*yŏngŭijŏng*) and as envoy to Qing. However, when the Qing became aware of the plot of Im Kyŏngŏp to join the Ming against them, Ch'oe and another high-ranking Chosŏn official, Kim Sanghŏn (1570-1652) were held hostage to ensure Chosŏn's compliance. Upon Ch'oe's return to Chosŏn in 1645, he continued to serve as an advisor to

Injo until his death in 1647. There are two extant collections of Ch'oe's writings, the nineteen-volumes of *Chich'ŏn chip* (Collected Works of Chich'ŏn) and *Chich'ŏn chuch'a* (Official Papers of Chich'ŏn).

Ch'oe Namsŏn (1890-1957)

Ch'oe Namsŏn (styled Yuktang) was a renowned poet, historian, and cultural nationalist. He was born in Seoul, the second son of a prototypical *chungin*, Hyŏn'gyu. After a spell at gyŏngsŏng School, in October 1904 he was in a group chosen by King Kojong (r.1864-1907) to study in Japan. There, Ch'oe entered the Second Tokyo Prefectural Middle School. However, he returned to Korea within four months. In March 1906 he again went to Japan, this time financing himself. He studied at Waseda University in the department of geography and history of the high school education division (Kōtō Shihang-bu). In June 1906 he joined a group of Korean students who gave up their studies and returned to Korea in protest because of the argument they had listened to in a mock legislature of the annexation of Korea. The following year at the age of seventeen he established a publishing company called Shinmun'gwan, whose aim was the enlightenment and education of the Korean people. In 1908 Ch'oe published the magazine *Sonyŏn* (Youth) projected at the mobilisation of Korean youth, whom he believed had the task of revitalising the nation. Appearing in the magazine was his famous poem, 'Hae egesŏ sonyŏn ege' ('From the sea to the youth'), which is generally held as the first modern poem in Korean literary history. The other event for which Ch'oe is most remembered is his composition of the proclamation of independence read out on 1 March 1919, from which a full-scale independence movement was launched. Ch'oe was imprisoned and even after his release subjected to constant surveillance and pressure to collaborate with the Japanese authorities. In a complete change of political direction, he became associated with the pro-Japanese Korean history group, the 'Korean History Compilation Committee', and held a teaching post at the Manchuria National Foundation University. Towards the end of the Second World War he gave speeches in support of the Japanese war campaign. After liberation he was imprisoned for his crimes of collaboration. He died in Seoul in 1957.

Apart from his participation in the Independence Movement, Ch'oe is well-known for his literary and scholarly activities. He published many magazines in addition to *Sonyŏn*. At first he concentrated on poetry. Previously only Yi Kwangsu had written a so-called new-style poem but Ch'oe soon surpassed him in both quantity and quality. He is credited with a major role in the reform of the written language to correspond with spoken speech. Finally, as a historian, geographer, and folklorist, Ch'oe was at the vanguard of the cultural nationalist movement and its attempts to rediscover Korean tradition and identity. Through various organizations he was instrumental in republishing traditional Korean works. Later he undertook the compilation of a Korean language dictionary, which was later completed through his collaboration with the linguist Pak S<un>gbin. On the geographical side he researched not only the peninsula itself, but the Korean people's roots in Manchuria and Mongolia. Although he began his literary career writing new-style poetry he later turned to *shijo*, believing it to be at the heart of a native Korean tradition. He started a *shijo* revival movement, publishing collections and theoretical writings. His research on Korean folklore focused on the mythic founder Tan'gun, understanding him as a religious figure in the East Asian shamanistic tradition, rather than a mere ancestor.

In 1975 his collected works were published, comprising an exhaustive fifteen volumes. They are a tribute to his monumental achievements in the study of Korean culture.

J Poole

Ch'oe Rin (1878-?)

Ch'oe Rin was an independence activist and one of the thirty-three national representatives that planned the March First 1919 Independence Movement. His pen names were Kou and

Toho, and he was born in Hamhŭng of Hamgyŏng Province. He was the son of Ch'oe Tŏgŏn, a Privy Councillor (*ŭigwan*) of the Privy Council (Chungch'ubu) of the Great Han Empire (1897-1910), which represented the final years of the Chosŏn dynasty. Ch'oe learned the Chinese classics as a boy and at the age of eighteen travelled to Seoul. Shortly thereafter, he converted to Buddhism, going to Changan Temple in the Kŭmgang Mountains where he studied. As a result of his conversion to Buddhist beliefs, he could no longer return to his home. By 1902, Ch'oe had journeyed to Japan where he entered military school and at this time he joined the Ilshin Hoe, a Korean organisation that sought to bring about reform to the Korean government. However, Ch'oe was forced to leave Japan and return to Korea where he served as a clerk at the Ministry of Foreign Affairs (Oebu). In 1904, Ch'oe again travelled to Japan as a student and this time he organised and led a Korean students' association. By 1906, he had entered the Law Department of Meiji University and on graduating, returned to Korea in 1909. Upon his return, Ch'oe converted to the Ch'ŏndogyo Religion, under the influence of Son Pyŏnghŭi (1861-1921), and at that time was appointed director of Posŏng Normal High School.

Ch'oe now became more deeply involved in Korean political issues. At the urging of An Ch'angho (1878-1938) he joined a clandestine political organisation, the New People's Organisation (Shinmin Hoe), thereby becoming part of the anti-Japanese movement. In 1918, the conclusion of World War One saw many European colonised states gain their independence, following the proclamation of President Woodrow Wilson's tenet on the right of nations for democratic self-determination. This fuelled the desire of Korean patriots for their own independence. The members of the Ch'ŏndogyo religion, led by Son Pyŏnghŭi, saw the Paris Peace Conference as a chance to establish the Korean case for independence. Accordingly, in February 1919, Ch'oe Rin and others, such as Song Chinu (1889-1945), Hyŏn Sangyun (1893-?) and Ch'oe Namsŏn (1890-1957), met at the Chungang School and planned activities for an independence movement. These leaders realised the need for unity among the various religions in Korea and with Son Pyŏnghŭi at the head of the Ch'ŏndogyo group, Yi Sŭnghun (1864-1930) representing the Christian contingent and the Buddhists led by Han Yongun (1879-1944), achieved their aims. Ch'oe Rin, along with Ch'oe Namsŏn, Song Chinu and Hyŏn Sangyun played important roles in strengthening this unity among the religious organisations and in securing their aid in the independence movement.

The leaders of the independence movement, Ch'oe among them, decided upon a plan of action that called for non-violent demonstration, a declaration of independence, and petitions to Tokyo and the American President. The declaration itself was drafted by Ch'oe Namsŏn and was signed by twenty-nine of the thirty-three national representatives who had gathered at a restaurant in central Seoul for that purpose. A copy of the declaration was sent to the Japanese Governor-General and the police were notified of the forthcoming demonstration in Pagoda Park. From these actions, the March First Independence Movement unfurled with more than one million Koreans throughout the peninsula taking part in this appeal for independence.

Ch'oe was arrested shortly afterwards, along with other signatories of the declaration, and was sent to prison for three years. However, on his release he maintained his links with Ch'ŏndogyo. He also travelled to the United States and Europe, visiting some thirty countries in 1927. In 1934, in a complete about-face, he betrayed his commitment to the independence of Korea and joined the Central Council (Chungch'uwŏn) of the Japanese Governor-General as a minister. In 1937, he was appointed president of the Governor-General's propaganda mouthpiece, the *Maeil shinbo* newspaper, and continued his pro-Japanese activities until Korea's liberation in 1945. Thus, the former patriot and supporter of Korean independence became a traitor to his country through his collaboration with the Japanese authorities. Ch'oe is known to have been kidnapped by the North Korean Army during the Korean War and it may be presumed he was later executed for his ties with the Japanese and his disloyalty to Korea during the colonial period.

Ch'oe Rip (1539-1612)

Ch'oe Rip (Kani) was a literati official of the middle Chosŏn Dynasty. Born into a poor household, he nevertheless demonstrated academic potential from an early age, passing the civil service examination (the licentiae level) at his first attempt at the age of seventeen and achieving first ranking in the triennial examination. After serving in several provincial government posts, he travelled to Ming China in 1577 as a member of the Embassy of Occasional Reports. In 1581, as magistrate of Chaeryŏng county, he was awarded a royal gift after helping to alleviate starvation, and in the same year again traveled to Ming China in a diplomatic role. Further trips to Ming China as a diplomat were made in 1592 and 1594. Later becoming a judge, he rose to the position of *hyŏngjoch'amp'an* (Second Minister of the Board of Punishments), from which he retired to P'yŏngyang.

Ch'oe's skills in composition were widely recognized, and he was responsible for the wording of many diplomatic documents related to Sino-Korean relations. While visiting China, he met Wang Shi-zhen, the most prominent figure in the Chinese literary world of that time, with whom he discussed matters relating to composition. Ch'oe also received praise from Chinese scholars for his composition skills. He produced a work of prose based on the theme of forty types of grass, wood, flowers and stone, and two volumes on divination, including *Chuyŏkbonŭi Kugyŏlbusŏl* (Additional Commentary on the Original Meaning of the Book of Changes). His writing, together with the poetry of Ch'a Ch'ŏllo and the prose of Han Ho, were collectively known as the *Songdo samjŏl* (Three Greatest in Songdo). His compositions leaned towards the style of the Wang Shi-zhen school in being both elegant and concise, and his work was highly praised as being appropriate for legal purposes. However, as he was highly skilled in neo-Classical writing which imitated the Han style in poetry and that of Chin in prose, his compositions were far from simple, and he was criticized for it.

Also an accomplished calligrapher, Ch'oe established a school of calligraphy in the *songsŏlch'e* (*sung-hsueh*) style originated by Chao Meng-fu. Among Ch'oe's publications are the book of writings *Kan'i chip* (Collected Works of Kan'i) and the poetic works *Shipka kŭnch'eshi* (Modern-style Verses of Ten Poets) and *Hansa yŏljŏn ch'o* (Extracts from *Lie zhuan* in *Han shu* [Biographies, the History of the Former Han]).

Ch'oe Shihyŏng (1827-1898)

Ch'oe Shihyŏng (Haewŏl) was successor to the leadership of the *Tonghak* religious movement founded in 1860 by Ch'oe Cheu. Ch'oe was responsible for the creation of a formal organization and its ethical code and scriptures, and the systematization of the religion's doctrines. With Chŏn Pongjun, he led peasant uprisings against the government and foreigners.

Born to a poor family in Kyŏngju, both of Ch'oe's parents died during his childhood. After working at a paper mill, he spent several years farming. In 1861, he converted to *Tonghak*, and learnt its doctrine directly from its founder, Ch'oe Cheu. Following several years spent training and propagating *Tonghak* beliefs, he became second-in-charge of the movement. The execution of leader Ch'oe Cheu in 1864 meant that the movement could not operate in the open for some time, and Ch'oe went into hiding and continued the propagation of his group's philosophy in Kyŏngsang province.

The two volumes, *Tonggyŏng Taejŏn* (*Tonghak* Scriptures) and *Yongdam Yusa* (Anthology of Ch'oe Cheu's Hymns) were compiled under his leadership, and he organized his followers more efficiently as government suppression weakened in the aftermath of the Kapshin political disturbance of 1884. Commencing in 1892, he launched a campaign to clear the name of executed *Tonghak* founder, Ch'oe Cheu, and several

thousand members gathered at Samnye station in Chŏnju, Chŏlla Province to demand to the governors of the province and of neighboring Ch'ungch'ŏng Province that he be posthumously exonerated, and that the suppression of the movement be ended.

The following year, Ch'oe launched his second campaign in the capital. As the government subsequently moved again to suppress the movement, the third campaign was organized at Poŭn in Ch'ungch'ŏng Province. Members erected barricades, hoisted banners and called for a "crusade to punish venal officials in the government and expel the Japanese and Westerners". The *Tonghak* crowds were later dispersed when the government dismissed corrupt officials. At this stage, Ch'oe opposed the calls for insurrection among his colleagues, as he believed that the time was not yet ripe. When Chŏn Pongjun instigated armed struggle in Kobu, Chŏlla Province, Ch'oe persuaded him to abandon the policy of using armed force.

However, as the situation worsened, he came to agree with Chŏn's plan, and ordered general insurrection, his 100 000 soldiers uniting with Chŏn's army at Nonsan in Ch'ungch'ŏng Province in 1894. Despite early successes, the *Tonghak* forces were eventually defeated in a series of battles in Kongju and Changsu against government forces and the Japanese army. After this military failure, Ch'oe continued to propagate *Tonghak* ideology underground. In 1897, Son Pyŏnghŭi succeeded Ch'oe as leader of the movement. The following year, Ch'oe was arrested in Wŏnju, Kangwŏn Province, and was brought to Seoul to be hanged. In 1907, he was posthumously exonerated by a special royal order.

Ch'oe Such'ŏl (1958-?)

Ch'oe Such'ŏl is a contemporary novelist. He was born in Ch'unch'ŏn of Kangwŏn Province and graduated from Seoul National University with his B.A. in 1981 and his M.A. in 1984, both in French literature. He was awarded the Yun Tongju Literary Award in 1989 and the Yi Sang Literary Award in 1993.

The works of Ch'oe focus upon experimentalism and thereby make common things appear strange. He projects his unrealistic views through disclosing the inner side of reality by deliberately lengthening and extending reality before dissecting it and reassembling it in his own vision. A notable work in the use of this technique is the 1985 *Paegwang kwa yun'gwak* (Background and Outline), which tells the story of a novelist while dissolving the boundary between fiction and non-fiction. Ch'oe achieves this effect by projecting the narrator of the novel as being the writer of the novel; thus the author creates a new relationship between the characters in a work, the reader and the writer. Innovative techniques such as this have resulted in widespread critical acclaim for Ch'oe's works. Other works of Ch'oe include *Malch'ŏrŏm ttwinŭn mal* (Words Galloping Like a Horse, 1990) and *Pyŏkhwa kŭrinŭn namja* (A Man Painting a Mural, 1992).

Ch'oe Sŭngno (927-989)

Ch'oe Sŭngno was a Confucian scholar, literati official and reformist during the early Koryŏ Dynasty. The son of a Shilla aristocrat, Ch'oe moved to the Koryŏ court with his father upon the accession to the throne of King T'aejo. Ch'oe so impressed the king with his knowledge of the *Analects of Confucius* at the age of twelve that he was given an academic appointment, and rose to become one of the kingdom's most prominent statesmen by the time of King Sŏngjong's reign (r.981-997). It was during the latter part of this king's reign that Ch'oe consolidated his status as an active reformist, his goal being the creation of an aristocratic society with a centralized power structure. In 982, King Sŏngjong ordered all of his officials above the fifth ranking to submit discussion papers relating to government administration. Ch'oe's memorial was most prominent among these. It consisted of a chronology of the first five reigns of the Koryŏ Dynasty and a

twenty-eight point reform package. The chronology praises the achievements of King T'aejo, however contains various criticisms of his four successors. Ch'oe argues that King Sōngjong should grasp the opportunity for dynastic restoration through learning from the mistakes of the past and strengthening central government. His reform package includes both a discussion of the contemporary abuses of power to which Ch'oe urged the new monarch to give special attention and a critique of Buddhism. A committed Confucianist, Ch'oe recommended adherence to Confucian norms of frugality and social responsibility, the maintenance of a strict social hierarchy, and further emphasized the central role of Confucianism as state ideology. He also suggested restricting the role of superstitions and limiting the practice of shamanism, and included a proposal for a defence strategy against China.

Following the submission of his memorial, Ch'oe was selected as a counselor to King Sōngjong, and his suggestions formed the basis of widespread reforms in the fields of administration, defence, education and finance. In 988, he was promoted to a high-ranking position in the Chancellery for State Affairs, and the following year was accorded the title of Lord of Ch'ōngha, overseeing a seven-hundred household property. Following his death in 989, he was posthumously conferred the title of *t'aesa* (Grand Tutor), and enshrined in the same shrine as King Sōngjong.

Ch'oe U (? -1249)

Ch'oe U was a military strongman of Koryō. His family's ancestral home is in Ubong and he was also known by the name of Ch'oe I. His father was Ch'oe Ch'unghōn (1149-1219), the soldier hero who had helped to put down the rebel Cho Wi-ch'ōng and who then eliminated all competitors in his successful bid for personal military rule of Koryō. Ch'oe U followed in his father's footsteps and even more strongly consolidated the structuring of military rule of the Ch'oe house over Koryō.

When his father died in 1219, Ch'oe took the headship of the Directorate of Decree Enactment (Kyojōng Togam), the ruling apparatus of the Ch'oe military dictatorship. He moved to consolidate his somewhat tenuous position by presenting gifts of precious metals and jewels to King Kojong (r.1213 -1259), returning to farmers lands that his father had plundered, and by appointing impoverished scholars to official posts. In 1221, after consolidating his domestic power, Ch'oe took appropriate measures against a possible invasion by the Mongols from the north. He provisioned his forces, erected fortresses on the northern border, repaired Nasōng Castle in Kaesōng, mobilised his personal army and even built a thirteen-storey pagoda at Hūngwang Temple to invoke Buddha's protection. Ch'oe also improved the military units that his father had relied upon for his personal power. These units, which amounted to a private army, were known as the Three Elite Patrols (*sambyōlch'o*), and though they were originally created to protect Ch'oe, they eventually replaced the Koryō regular army and functioned both as police and combat forces. The Three Elite Patrols were maintained with public funds, yet served as the private army of Ch'oe.

The Ch'oe regime also controlled matters relating to civil appointments and the accompanying bureaucratic structure. For this purpose, the Personnel Authority (Chōngbang) was created by Ch'oe in 1225 to handle such matters. Moreover, in 1227 he further established the Household Secretariat (Sōbang), formed of scholars who acted as the personal retainers of Ch'oe. Thus, Ch'oe had not only surrounded himself with the military power of the Three Elite Patrols, but also with two bodies to control administrative functions. From this, it is clear that the Ch'oe family was more than just a military dictatorship, but also a motive force behind civil matters. Consequently the Ch'oe house can be viewed as having strong control of both military and civil affairs in thirteenth c. Koryō.

Relations with the Mongols to the north had been poor since the early part of the thirteenth c. The Mongols considered themselves as the benefactors of the Koryŏ State since 1219, when they had helped Koryŏ defeat a Khitan army near P'yŏngyang, and demanded a yearly tribute. This tribute, however, proved difficult for Koryŏ to meet and was often neglected, angering the Mongols. In 1225, when their envoy was killed on his return to Mongolia, the Mongols used the incident as a pretext to invade Koryŏ in 1231. Ch'oe had no intention of surrendering to the Mongol invaders and instead moved his capital from Kaesŏng to Kanghwa Island, in which he hoped he would be secure, because of the Mongol aversion to crossing stretches of sea. Therefore, while the Mongols pillaged the Koryŏ mainland, the ruling elite continued to lead lives untouched by the ravages of war, on Kanghwa Island -- separated from their Mongolian foes by only a few hundred metres of shallow sea.

Ch'oe continued his defiance in staying on Kanghwa Island until his death in 1249. Even after his death, his kinsmen continued to resist the Mongols until they were overthrown in 1258. At this time, Koryŏ sued for peace, and after a few brief attempts by new military strongmen to take over the power structure that the Ch'oe family had built, completely abandoned the struggle in 1270. Ch'oe is a good example of the contempt that the military men of Koryŏ had for the Mongols and their desire to maintain a state independent of Mongol domination. This determination for independence, however, completely disregarded the plight of the common people.

Ch'oe Yŏng (1316 - 1389)

One of the many famous generals of the Koryŏ Dynasty, Ch'oe Yŏng was a talented leader and respected by the Korean people. He engineered and led military expeditions into China to help quell rebellion, while at home he controlled piratical attacks around the country's seaboard. Through his efforts many northern territories were returned to Korean control. His fierce loyalty to the declining Koryŏ Dynasty would ultimately cost him his head when the Chosŏn Dynasty, under the leadership of his former subordinate, Yi Sŏnggye, displaced the Koryŏ Dynasty at the end of the fourteenth century.

Ch'oe hailed from Ch'ŏrwŏn in Kangwŏn Province. His beginnings were humble and his lifestyle can be best described as spartan. Of exceptional physical strength, strong willed, honourable and untainted, he gave little heed to his own clothes and meals and eschewed fine garments or other comforts, even when he became famous and could have easily enjoyed them. He disliked men who relished expensive articles and he viewed simplicity as a virtue. Such a man was well-endowed for a commander's role and Ch'oe quickly gained the confidence of his men and the accolade of his king during numerous skirmishes with Japanese pirates who began seriously raiding the Korean coast around 1350.

At thirty-six years old he became a national hero when he successfully put down a rebellion by Cho Ilshin who had surrounded the palace, killed many officials, and proclaimed himself premier. Just a few years later, in 1355, a rebellion erupted in Yuan Dynasty China (1279-1368), which was already experiencing great internal turmoil itself. Ch'oe was sent to help the Mongols quell that rebellion and his success in twenty-seven battles helped him win even more favour and fame at home. Upon returning to Korea, he dutifully reported the internal problems of the dying Yuan Dynasty which gave Koryŏ King Kongmin (r.1351-74) the notion that the time was right to recover some of the northern territories previously lost to the Mongols. Again, Ch'oe fought to recover various towns west of the Yalu River to the delight of the king. For the next few years, Ch'oe turned his attention again to the marauding Japanese pirates against whom he fought unceasingly. He served a brief stint as the Mayor of P'yŏngyang where his efforts at increasing crop production and decreasing hunger won him even more attention as a national hero. He was made chief secretary of the Supreme Council (*Ch'ansŏngsa*), and was in that office when in 1363, a high ranking government official named Kim Yong tried to take control of the government.

Ch'oe was forced to battle a Mongol force of 10 000 which attacked Koryŏ in conjunction with the rebellion. Just a year after he defeated the Mongol force, fate took a strange turn for Ch'oe, which almost completely ruined his life.

King Kongmin had a terrible dream, one night in 1365, that someone would try to stab him and a Buddhist monk would intervene to save his life. The king awoke relieved but could not forget the face of the monk. Astonishingly, some time later he met a monk named Shin Ton, who closely resembled the monk in his dream. The king promoted the monk to high position and allowed him considerable influence. Shin Ton was ruthless and corrupt, however, and Ch'oe, who relentlessly exposed corruption in the kingdom, became at odds with him. Shin Ton engineered accusations of misconduct against Ch'oe that brought the great general uncomfortably close to the death penalty and secured him a punishment of six years in exile. When Shin Ton died, Ch'oe was restored to his former position of *Ch'ansŏngsa* and commanded to prepare a fleet to fight the Japanese pirates and eliminate the remaining Mongol forces on Cheju Island. He first engaged the Mongols, who fought tenaciously, but his forces eventually freed the island. Ch'oe continued to fight the Japanese pirates who would unfortunately remain a menace, long after Ch'oe's death, to the end of the century. In 1375, King Kongmin died and was succeeded by King U (r.1374-88) who many believe was actually a son of the monk Shin Ton. In that year, Ch'oe was appointed Minister of Finance (*P'an Samsa sa*).

Another great general, Yi Sŏng-gye, was rising through the ranks during this period. Like Ch'oe, Yi's relentless warring with the Japanese pirates, especially during the late 1370's and early 1380's, also brought him great fame and favour. Ch'oe remained the senior officer throughout both their careers but he and Yi were in frequent disagreement over the direction of national policy and the use of military force. Their disagreements finally came to a head over how to deal with Ming Dynasty (1368-1644) China's move into Koryŏ's northern territories.

Ming China had risen out of the old Mongol Yuan Dynasty (1279-1368). The Mongols were basically down but not out, and for some time Koryŏ Korea vacillated between the two forces taking advantage where they could. When the Ming encroached on Koryŏ's northern territories however, King U ordered an expedition in 1388, to drive them out. At seventy-two years of age Ch'oe was made commander-in-chief, but the younger Yi Sŏnggye was put in command of the actual force. Yi argued against the plan claiming it was suicidal to attack the much stronger Ming forces and to attempt it in the worst season for military operations. The king would tolerate no disagreement, however, and Yi initially set out with his force but, after encountering heavy rains, made the daring decision to turn around and take control of his own country instead of warring with the Chinese. When Yi returned Ch'oe put up a gallant fight at the palace but was overwhelmed. Subsequent events are unclear. Ch'oe was arrested by Yi Sŏnggye, exiled to Kobong County (present Koyang) but later was imprisoned in Kaesŏng and finally beheaded.

R Saccone

Ch'ogo, King (? -214)

King Ch'ogo was the fifth king of Paekche and ruled from 166 to 214. He was also known by the titles of King Sogo and King Sokko, and was the eldest son of King Kaeru (r. 128-166). At the end of Kaeru's reign several retainers in Shilla planned a revolt, but were discovered and fled to Paekche. As a result, the relations between the two states became strained over the question of returning these men to Shilla for punishment. Thus, by the time of Ch'ogo's accession, there were on-going struggles between Shilla and Paekche. In 188, Paekche troops attacked Shilla's Mosan Fortress, but in the following year the Paekche army was defeated by Shilla troops in battle at Kuyang (present day Okch'ŏn in North Ch'ungch'ŏng Province). Again, in 190, Paekche attacked Wŏnsanhyang (present Yonggung Township of North Kyŏngsang Province) on the southern border of Shilla and this was followed closely by a series of bloody battles. Thus,

Ch'ogo's reign is marked by the continuing warfare between the two kingdoms, that raged along the Sobaek mountain range dividing the Honam and Yŏngnam regions. As a consequence of these struggles, Paekche reinforced her defences to the north along the Han River to prevent invasions by the Shilla cavalry.

Ch'ölchong, King (r.1849-1863)

Ch'ölchong (1831-1863) was the twenty-fifth king of Chosŏn . His personal name was Pyŏn, courtesy name Tosŭng and pen name Taeyongjae. His grandfather, Prince Ŭnŏn, was the younger brother of King Chŏngjo (r. 1776-1800). When King Hŏnjong (r. 1834-1849) died without an heir, Ch'ölchong was acclaimed king at the age of nineteen. Because of his youth, Dowager Queen Sunwŏn acted as regent at the commencement of his reign. Ch'ölchong represented the last of a series of kings dominated by their royal in-laws (*sedo chŏngch'i*), which had begun with the reign of King Sunjo (r.1800-1834). Like Sunjo, Ch'ölchong's queen was from the Andong Kim clan and thus his reign marked a return to power for this clan. Ch'ölchong began to take his own decisions in 1852 and soon instituted a series of reforms to the Three Administrations (*samjŏng*) which controlled land allocation, military service and the grain loan system. However, local official corruption and the unchecked greed of the royal in-laws made these reforms ineffective. What followed was a tide of dynastic decay that Chosŏn could not stem.

As the economic burden on the peasantry increased, so did the frequency of peasant uprisings. During the reign of Ch'ölchong the most severe was the Chinju Uprising of 1862, which was led by Yu Kyech'un in reaction to the excesses of the local military commander. Important to this period, as the number of peasant insurrections increased, was the rise of Ch'oe Cheu (1824-1864) and the Tonghak religion. Many were drawn to this millenarian movement, which advocated betterment of social and economic conditions. Ch'oe's activities resulted in his arrest and eventual execution. Hence, the reign of Ch'ölchong was one of political and social turbulence that typifies the twilight years of Chosŏn. After a fourteen year rule, Ch'ölchong died at the age of thirty-three, leaving Chosŏn in a state of disarray, similar to the situation when he became king in 1849..

Ch'öllima Campaign

[History of Korea]

Ch'ŏn Kaesomun (see Yŏn Kaesomun)

Ch'ŏnan

Situated in the northeast corner of South Ch'ungch'ŏng Province, Ch'ŏnan consists of the towns of Sŏnggŏ and Sŏnghwan, and the townships of Kwangdŏk, Tong, Mokch'ŏn, Puk, Pyŏngchŏn, Sŏngnam, Sushin, Ipchang, Kwangdŏk, Chiksan and P'ungse. Recently expanded to include the areas formerly known as Ch'ŏnan County, the city now covers an area of 636.68 square kilometres. Mt. Kwangdŏk (699m) and Mt. Manggyŏng (600m) in the southwest are the area's highest peaks, followed by Mt. Sŏnggŏ (579m) near the centre of the city.

Almost 20 000 hectares of the city area are arable, of which about three-fifths grow rice and the remainder dry-field crops. In addition to being the leading producer of red pepper in the province, the city accounts for forty per cent of South Ch'ungch'ŏng's tobacco farm acreage. Various fruit crops are grown, including apple, pear, melon and grape. In Kwangdŏk, walnuts are produced on a commercial scale. Taking advantage of Ch'ŏnan's proximity to Ch'ŏngju and Seoul, numerous dairy farms have developed, especially in the hilly areas of Sŏnghwan. Gold is mined in the area, and Chiksan, in particular, was famous for its alluvial gold. However, its deposits are now almost exhausted. Factories in the city produce textiles, chemical products, ceramics, farm machinery, dairy products,

electronics, fabricated metal, aluminium and paper.

Ch'ōnan's tourism is centred around its historical sites and monuments. Buddhist sites include the old site of Ch'ōnhŭng Temple in Sōnggō, nearby Manil Temple just west of Mt. Sōnggō and Kwangdōk Temple east of Mt. Kwangdōk. The latter was founded by Chajang during the reign of Shilla's Queen Chindōk (r. 647-654). In addition to the artefacts found at these sites, there is a rock carving of a Buddha in P'ungse's Samt'ae Village and a standing Buddha figure at Yonghwa Temple in Mokch'ōn's Tong Village.

Confucian schools include Chiksan Hyanggyo in Chiksan's Kunsō Village, Mokch'ōn Hyanggyo in Mokch'ōn's Kyoch'ōn Village and Ch'ōnan Hyanggyo in Yuryang-dong just east of the downtown area. The former was founded in 1398 and was moved to its present location in 1588. Both Chiksan and Mokch'ōn Hyanggyo were reconstructed after being destroyed during the Hideyoshi Invasions (1592-1598). Modern educational institutions in Ch'ōnan include Chonan University in Ansō-dong. Korea University of Technology and Education in Pyōngch'ōn and Nazarene University in Ssangyong-dong.

Every year, a ritual is held on the twelfth day of the tenth lunar month to commemorate the death of Yu Kwansun (1904-1920). A native of Ch'ōnan, Yu took an active role in the 1 March Movement (1919) against the Japanese occupation. Arrested as one of the leading 'conspirators' in the local protest, she died in prison, becoming a martyr in Korea's independence movement. The house where she was born can still be seen in Pyōngch'ōn's Pyōngch'ōn Village. Other important monuments in the area include Independence Hall in Mokch'ōn's Hamhwa Village and Manghyang Tower in Sōnggō's Yobang Village.

Ch'ōndogyo (see **New religions**)

Ch'ōndogyo kyōngjōn (Scriptures of the Ch'ōndogyo)

Ch'ōndogyo kyōngjōn is a collection of the scriptures, hymns and doctrines of the Ch'ōndogyo religion and is chiefly composed of the two mid-nineteenth c. works *Tonggyōng taejōn* (Bible of the Tonghak Doctrine) and *Yongdam yusa* (Hymns from the Dragon Pool). In 1952 Paek Semyōng first combined these two works and published the collection under the name of *Ch'ōndogyo kyōngjōn*, and likewise the Ch'ōndogyo Church also combined the two works with various hymns used in Ch'ōndogyo services and published this in 1956. Enlarged and supplemented in 1961, by 1984 it had been further expanded to its present form. This work is notable in that both of its two main components, i.e., *Tonggyōng taejōn* and *Yongdam yusa*, were written by the founder of the Tonghak Religion, Ch'oe Cheu (1824-1864), which is the antecedent to the Ch'ōndogyo Religion.

Ch'ong Wa Dae (Ch'ōngwadae)

Ch'ong Wa Dae is the office and residential complex of the President of the Republic of Korea. It is popularly called 'Ch'ong Wa Dae' or 'The Blue House' because the main building has a blue-tile roof. The location of Ch'ong Wa Dae was first used as the site of a royal villa in what was then Namgyōng (the southern capital). It was built by King Sukchong (r. 1095-1105) of Koryō in 1104, the ninth year of his reign. In addition to the capital city of Kaesōng, Koryō maintained a western capital, Sōgyōng, in P'yōngyang; an eastern capital, Tonggyōng, in Kyōngju; and the southern capital, Namgyōng, in Hanyang, which is now Seoul.

After Chosōn moved its capital to Hanyang, Kyōngbok Palace was built in 1395, the fourth year of the reign of King Taejo (r. 1392-98) as the main palace, and the land on which the royal villa stood became the back garden of the palace.

Following Japan's annexation of Korea in 1910, the Japanese colonialists used the Kyōngbok Palace grounds for the government-general building. In 1939, Japan built an official residence-office for the governor-general on the site of Ch'ong Wa Dae. Rhee Syngman, the inaugural president of the Republic of Korea, in 1948, called the building 'Kyōngmudae', which was the name of one of the few old buildings there. He used it as his office and residence. President Yun Posŏn of the Second republic changed the name to Ch'ong Wa Dae in 1960. Presidents Park Chung Hee (Pak Chōnghŭi), Choi Kyu-hah (Ch'oe Kyuha) and Chun Doo Hwan (Chōn Tuhwan) occupied Chong Wa Dae both as their office and official residence. While Roh Tae Woo (No T'aeu) was president, a new official residence and office building, as well as a press centre, called Ch'unch'gwan, were built.

In 1993, President Kim Young Sam's (Kim Yōngsam) government ordered the demolition of the Japanese governor-general's residence and office in the Ch'ong Wa Dae compound, so as to remove a major symbol of the Japanese colonial occupation. Geomancers have long considered the area in which Ch'ong Wa Dae is located as fortuitous, a view supported by an inscription on a stone wall found behind the official presidential residence during the construction of a new building in 1989, which reads, 'The Most Blessed Place on Earth'.

To the north of Ch'ong Wa Dae is Mt. Pugak, flanked by two mountains, Nak-san, symbolizing the Blue Dragon, on the left and Inwang-san, symbolizing the White Tiger, on the right. To the south is Nam-san the protective mountain of the capital and in front flows the Ch'ōnggye stream and the Han river. Today, Ch'ong Wa Dae consists of the official presidential residence, the Yōngbin'gwan or guest house, the main office building, the Ch'unch'ugwan press hall, and the secretariat buildings. The land area of the complex is twenty-two and three-quarter hectares (fifty six acres).

Ch'ōngbunshil sŏmok (Catalogue of Books at Ch'ōngbunshil)

Ch'ōngbunshil sŏmok marks the first attempt to evaluate and catalogue the old books in various parts of the Kyōngsang provinces. Yi Inyōng undertook this monumental work which lasted from 1937 until 1944. The original publication consisted of nine fascicles in one volume and was published in 1944. The sources evaluated date from 1222 until the beginning of the twentieth century, and in all total some 3 097 fascicles and 1 444 volumes. Since Yi evaluated each book's historical value, *Ch'ōngbunshil sŏmok* is of great value to scholars in traditional Korean studies for assessing the worth of historical documents. The work was reissued in 1968 by Poryōn'gak as a 543-page single volume.

Ch'ōngdo County

Situated in the southern part of North Kyōngsang Province, Ch'ōngdo County comprises the towns of Ch'ōngdo and Hwayang and the townships of Kangnam; Kakpuk; Kūmch'ōn; Maejōn; Unmun; Isō and P'unggak. The county is enclosed by mountains, with Mt. Munbok (1 014m), Mt. Kaji (1 240m), and Mt. Unmun (1 188m) rising on the eastern border; Mt. Pisul (1 084m) to the west, Mt. Sōnui (756m) and Mt. Sangwōn (670m) to the north and Mt. Ch'ōlma (630m) to the south.

Only about seventeen per cent of the county can be farmed, because of the rugged terrain. Rice cultivation is generally limited to the low-lying land around Tongch'ang Stream and Ch'ōngdo Stream. Apples and pears are grown, and Ch'ōngdo persimmons are the area's speciality crop.

With spectacular mountain scenery and numerous historical sites, the county offers a number of tourist attractions. As the most southerly peak of the T'aebaek Mountain Range, Mt. Unmun is a popular hiking destination. In addition to the mountain's temples and

hermitages, there is the picturesque Unmun Valley through which flows Tongch'ang Stream. The region is also famous for its waterfalls and mineral springs. On Mt. Hwaak, there is the 36-metre long Yaksu Waterfall, which is also a popular source of mineral water (*yaksu*), and on Mt. Kaji, one finds the 40-metre long Haksodae Waterfall.

Historically, the county's most important monastery is Unmun Temple, located in Unmun Township. Originally founded in 557, the temple houses a stone lamp (Treasure No. 193), a three-storey pagoda, a stone pillar engraved with the images of the Four Heavenly Kings (Treasure No. 318) and a stele commemorating National Master Wŏnŭng (Treasure No. 316). At nearby Naewŏn Hermitage, there is a famous mineral spring.

In addition to Buddhist sites, there are a number of Confucian schools, including Ch'ŏngdo Hyanggyo founded in 1568 in Hwayang, Chagye Sŏwŏn in Isŏ Township, Sŏnam Sŏwŏn in Kŭmch'ŏn Township, Kŭmho Sŏwŏn in Kŭmch'ŏn Village, Namgang Sŏwŏn in Kakpuk Township, Hwanggang Sŏwŏn in Kŭmch'ŏn Township, Pongyang Sŏwŏn in P'unggak Township and Ch'asan Sŏwŏn in Ch'asan Village.

Several old houses in the region have been preserved, among them the Un'gang residence, located in Kŭmch'ŏn Township's Shinji Village. This was built in 1726 by Pak Suk. It was expanded by Pak's great-great-grandson Un'gang in 1824 and brought to a standard of good repair in 1905. In Hwayang's Tongch'ŏn Village, there is a stone ice-storage cellar (Treasure No. 323). Built in 1713, the building is 14.75 metres long, 5 metres wide and has substantial stone arches to block-out the sun's warmth. The cellar (up to the arches) was covered with earth after its construction. The sloping floor runs off water from the melting ice.

Ch'ŏnggang chip (Collected Works of Ch'ŏnggang)

Ch'ŏnggang chip is an anthology of Chosŏn scholar-official Yi Cheshin (1536-1584). It is composed of six volumes and two fascicles, and is a woodblock-printed work. Yi's son Myŏngjun published it posthumously in 1610. The title of the work is taken from Yi's pen name, Ch'ŏnggang. The first four volumes of this work contain many different style poems written by the author and the last two volumes contain writings of others that pertain to Yi.

This work contains valuable historical data in that its contents serve as a record of the mid-Chosŏn period, from the view of the author who was a government official. Notable in the work are the accounts of how troops under the command of Yi managed to repel the armies of Nit'anggae who was attacking Chosŏn from the north.

Ch'ŏnggu yŏngŏn (Enduring Poetry of Korea)

Ch'ŏnggu yŏngŏn is a *shijo* collection that was compiled by Kim Ch'ŏnt'aek in 1728. It is a calligraphed work that consists of one volume and one fascicle. This work along with *Haedong kayo* (Songs of Korea) and *Kagok wŏllyu* (Sourcebook of Songs) are considered as the most important song collections of Korea. In the title of this collection 'ch'ŏnggu' refers to Korea, 'yŏng' means everlasting and ŏn' denotes words. Since this is a transcribed work, many different versions of it have come into being through the processes of adding and subtracting from the original. At present there are six different versions, and among these it is the 'Chin-pon' (original version) edition of 1728 that is oldest.

The work is arranged as follows: In the beginning there is a preface written by Chŏng Yun'gyŏng and this is followed by the original text that is divided into thirteen sections. The first section lists various musical styles and provides an example of each category. The second, which is entitled 'Yŏmal' contains six works from the end of the Koryŏ

period. The third, 'Ponjo' contains 203 works that were composed by forty-one different writers. 'Yölsöngöje', the fourth section, contains five songs that were composed by three kings. The fifth section, 'Yöhang yugin' is composed of sixty-five works by six composers, while the sixth, 'Kususamin', has just five works by three writers. 'Yöndae kyölgo', the seventh section has three compositions by three writers, and the eighth, 'Mumyöngssi' has a total of 104 works included in it. The ninth section, 'Samsaktaeyöp', has fifty-five works, the tenth, 'Nak shijo', ten works and the eleventh, 'Chanjinju', has but one work in it. 'Maengsanggun ka', the twelfth section also has one work only and the thirteenth section, 'Manhwoeng ch'öngnyu', has a total of 116 works.

Of the various versions of this work the 'Hongssi-pon' displays highly skilled calligraphy and contains 310 works in its seventy-four pages. Its contents are divided into those works by known and unknown authors. The 'Karam-pon I' edition is quite similar to the 'Chin-pon' edition except that it has no preface or epilogue and that it has an additional section entitled 'P'ayang' that holds nine works. 'Karam-pon II' is also very close to the 'Chin-pon' edition. The 'Yuktang-pon' is titled *Haedong kayo rok* (Record of the Songs of Korea) and contains 999 *shijo* and 17 *kasa*. This edition has many composers and works that are not included in the other editions. However, there are also a considerable number of errors by the compiler. The 'Yönssi-pon' contains 257 works and at the end the *kasa*, *Sok öbusa* (Songs of the Fishermen Continued), is recorded. This edition also is marred by many errors.

Ch'önggu yöngön is valued as a tremendous collection of *shijo* that displays some of the most beautiful verse and melodies of Korean literati, kings and even *kisaeng* (female entertainers). It is highly valued as both a historical record of the thoughts and emotions of the writers contained in it, as well as for its aesthetic qualities.

Ch'öngja ware

[Ceramics]

Ch'öngjin

Located in the northwest region of North Hamgyöng Province, the city of Ch'öngjin covers a total area of 275 sq. kms. Ch'öldan Peak (571m) is the highest point on the city's northeast border and Mt. Samjöl (410m) is its counterpart in the southwest. Ch'öngjin has a maritime climate, with an average January temperature of -5.3c., and an average August temperature of 14.9c.

Throughout the Russo-Japanese War the Japanese used the city's port to transport soldiers and military supplies and in 1908, Ch'öngjin was recognised as an international trading port. During the Japanese occupation of Korea, the Hamgyöng and Ch'önghoe railways were built, linking the city with points to the north. Once the improved transport and communication facilities were in place, Ch'öngjin's port was used to import and export goods to and from the Qiandao region in Manchuria. To meet the city's burgeoning commercial needs, the port facilities were modernised, beginning in 1921. In the 1930s, Ch'öngjin was transformed into an industrial city, with the construction of manufacturing, canning, and fish-oil plants, as well as three steel mills. In this period, the port facilities were again expanded to include special docks for the local fishing fleet and the steel industry. By 1943, Ch'öngjin had become one of the four largest cities in Korea.

Several historical artefacts of importance have been found in the area. In 1956, archaeological excavations revealed a shell mound dating from prehistoric times. Within the mound, researchers discovered animal bones as well as tools carved of bone. In Nongp'odong and Sammae village, stone-built graves dating from the Bronze Age have been discovered.

Ch'öngju

Ch'ŏngju is located in the western part of North Ch'ungch'ŏng Province. The city covers a total area of 153.62 sq. kms. and as of 1990 had a population of 463 944. Sangbong Ridge (404m) rises in the east of the city and Miho Stream runs along the northwestern border. As an inland region, the area's climate is denoted by sharp fluctuations in temperature. Ch'ŏngju has an average temperature of 11.4 deg. C. and receives 1 171mm of rainfall annually, about sixty per cent of which falls in summer.

About thirty-seven per cent of the city area is arable land. Of this, some twenty-seven sq. kms. is used for rice cultivation and about seventeen sq. kms. for fruit growing and a variety of vegetables. Beef and dairy farming are major undertakings here which, together with poultry and pig farming, are important income producers for the city. Ch'ŏngju's manufacturing sector is in the Songjŏng-dong and Poktae-dong.

Famous as an educational and cultural haven, Ch'ŏngju attracts tourists throughout the year. One of the most popular local sites is the picturesque Myŏngam Reservoir in Myŏngam-dong. Built in 1921, the reservoir has recently been reduced in size, in order to build apartment complexes in Kŭmch'ŏn-dong and Yongam-dong. Ch'ŏngju's best known dish is *olgaengi* (a kind of marsh snail) soup, a piquant dish seasoned with soy bean paste, hot peppers and garlic.

The city abounds in Buddhist sites. At Posal Temple in Yongam-dong, is a five-storey pagoda; a pair of Buddha statues; a scroll painting of a Buddha; and a stele with an account of the temple's reconstruction. In Uam-dong, is Yongam Temple, a monastery belonging to the T'aego Sect. Although the temple's history is clouded, it is thought to date from Greater Shilla. At the temple there is a seated Vairocana figure (North Ch'ungch'ŏng Province Tangible Cultural Asset No. 23) which was carved during the ninth century. The seated Buddha in the Main Buddha Hall was brought to the temple from Pŏpchu Temple in 1952. It was carved during Chosŏn from a single block of granite.

In Unch'ŏn-dong can be seen the old site of Hŭngdŏk Temple, where the *Chikchishim kyŏng* (Directly Pointing to the Mind Sutra) was made. Printed in 1377, this Buddhist text is the world's oldest work printed with metal type. The original copy is held in a museum in France, but a copy can be seen at the Ch'ŏngju Early Printing Museum. This museum also safe-keeps the *Mugu chŏnggwang taedarani kyŏng*. Printed in 751, this Buddhist scripture is the world's oldest book printed with woodblocks. There are also displays of mannequins re-enacting the carving of the Tripitika Koreana, and in the museum's Chosŏn hall, mannequins demonstrate how wooden printing blocks and metal type were made.

Confucian schools found in the city include Ch'ŏngju Hyanggyo established in the Chosŏn in Taesŏng-dong; Ch'ŏngan Hyanggyo, Shinhang Sŏwŏn (founded in 1570) in Yongjŏng-dong; Songgye Sŏwŏn at the juncture of the Chungbu Expressway and the Ch'ungbuk rail line; and Kugye Sŏwŏn just east of Highway 17. Near Kugye Sŏwŏn in Moch'ung-dong is Moch'ungsa, a shrine commemorating over seventy officers and enlisted men who died while trying to suppress the Tonghak Rebellion. Modern educational institutions include Chung Buk National University in Hŭngdŏk District; Chongju University in Sangdang District; Seowon University in Hŭngdŏk District; and Chongju National University of Education in Hŭngdŏk District.

Ch'ŏngju National Museum

Ch'ŏngju National Museum (Kungnip Ch'ŏngju Pangmulgwan) is located in Ch'ŏngju in North Ch'ungch'ŏng Province. Construction, which began in 1982, took five years and the museum opened its doors in October 1987. Since the Ch'ŏngju area comprised the strategic border region of the Koguryŏ, Paekche and Shilla kingdoms during the Three Kingdoms era, the museum's collection contains numerous artefacts from each of these

domains. The museum also exhibits prehistoric artefacts, Koryŏ printing and Chosŏn handicrafts. In addition to managing its exhibitions, the museum conducts research on items in its collection.

Ch'ŏngsan Island

Located twenty kms. S.E. of Wan Island, Ch'ŏngsan Island is part of Ch'ŏngsan Township in South Chŏlla Province's Wando County. The island covers an area of 33.28 sq. kms. and has a 42-km.-long coastline. Mt. Taebong (379m) rises in the north of the island and Maebong Peak (385m) stands in the southeast. The island has a tolerable winter climate, with an average January temperature of 1.0c., and a hot summer, with August temperatures averaging 27c. Ch'ŏngsan has an average annual rainfall of 1 322mm.

About one-quarter of the island is tillable, with about 3.7 sq. kms. used for rice and about 4.5 sq. kms. for dry-field crops such as barley, sweet potato, bean, garlic and sesame. Local marine products include Spanish mackerel, anchovy, bream, croaker, hairtail, filefish, eel, octopus, oyster, clam and laver. Most of the villages are situated in the relatively flat central and western areas.

There are four primary schools and two junior high schools on the island. There is a passenger ferry service to both Wan Island and Mokp'o. With its picturesque scenery, Ch'ŏngsan attracts large numbers of tourists. In order to protect the area's natural resources, the island has been included in Tadohae National Marine Park.

Ch'ŏngsan pyŏlgok (Song of the green hills)

[Literature]

Ch'ŏngsong County

Situated in the eastern part of North Kyŏngsang Province, Ch'ŏngsong County includes the town of Ch'ŏngsong and the townships of Punam, Pudong, Andŏk, Chinbo, P'ach'ŏn, Hyŏndong and Hyŏnsŏ. The Sando Mountain Range, an offshoot of the Pohyŏn Mountain Range, runs through the centre of the county. With only 940mm of rainfall annually, the county is relatively dry, but it has sharp fluctuations between summer and winter temperatures.

Approximately 83 per cent of the county is forest and under 12 per cent is arable land. Due to the area's rugged terrain, most farms cultivate dry-field crops including grain, tobacco, red pepper, garlic and a variety of herbs. Red-pepper production, centred in Chinbo Township, is the highest in the province. Some land is set aside for cattle raising. During Chosŏn, white porcelain for everyday use was produced in Ch'ŏngsong, but the tradition has not survived. The county's industrial sector is mainly limited to traditional cottage industries producing silk, hemp, rice-paper and pottery, although there is some mining and quarrying in the area, for fluorspar and clay.

Ch'ŏngsong County's tourism is centred around Mt. Chuwang National Park in the northeast (See **Chuwang Mountain**), Talgi Valley's spa attracts many, as does the Ch'ŏngsong Cultural Festival held every year in October. Located east of central Ch'ŏngsong, the Talgi spring is famous for its bubbly water that is both odourless and colourless. When sugar is added to the water, it becomes almost like a proprietary soft drink, and when it is used to cook rice, the rice takes on a bluish hue due to the water's high iron content. The spa water is said to cure anaemia, stomach ailments, rheumatism, nervous disorders, heart disease and female disorders.

Most of the area's historical sites are concentrated in the area around the town of Ch'ŏngsong. There are several temples, including Pogwang Temple in Ch'ŏngsong, Taejŏn Temple in Pudong Township and Sujŏng Temple in P'ach'ŏn Township. In Chinbo

Township's Ich'on Village, there is a five-storey pagoda. Confucian sites in the county include several pavilions -- Ch'an'gyöngnu in Ch'öngsong, Manseru in Tök Village and Panghojōng in Andök Township. In Chinbo Township's Kwangdök Village is Chinbo Hyanggyo (county public school), which has been designated North Kyöngsang Province Tangible Cultural Asset No. 201.

Ch'öngwadae (see Ch'ong Wa Dae)

Ch'öngwön County

Located in North Ch'ungch'öng Province, Ch'öngwön County consists of the townships of Kadök, Kangnae, Kangoe, Nami, Namil, Namsöng, Munüi, Puyong, Pugi, Pugil, Och'ang, Oksan and Hyöndo. The county covers a total area of 817 sq. kms. and as of 1990, had a population of 116 779. Mt. Midong (558m), Mt. Söndu (527m) and other peaks of the Sobaek Mountain Range rise in the eastern part of the county, Miho Stream run through the east and Taech'öng Lake lies in the south. The Chungbu Expressway links Ch'öngju in the centre of the county with Taejön to the south. As an inland area, the county's climate is characterised by sharp fluctuations with an average yearly temperature of 11.5 deg. c. and an average yearly rainfall of 1 246mm.

Approximately 245 sq. kms. of the county area are tilled, both for rice (144 sq. kms.) and dry-field crops (101 sq. kms.) such as barley, bean, potato, ginseng, mint and tobacco. The rice crop, which is grown mainly in the plains along Miho stream, accounts for twenty-five per cent of the province's total production. Stock breeding and sericulture also contribute to the local economy. Mineral resources exist, with fluospar from Pugil and zircon from Och'ang. Naturally-carbonated water (used in soft drink manufacture) is found in both Pugil and Puyong.

On Kuryong Mountain in Munüi's Kuryong Village lies Yong (Dragon) Cave. About two kms. from the entrance, the cave branches off into a maze of passageways and beyond this point, there is a cavern. A tunnel has been excavated, connecting this cavern with the surface. Speleologists have also located a water-filled cave which feeds a large pond, at a depth of about one hundred and fifty metres. Stalactites can be seen here and there around the cave. Residents of the Kamul area come to the cave to perform *kiuje* (ritual of praying for rain).

The area offers some historical sites of importance. In Hyöndo's Hasök Village near Taech'öng Dam is Hyönam Temple, founded by Grand Master Sugyöng during the reign of Shilla's Queen Söndök (r. 632-647) In Nami's Sadong Village is Anshim Temple, founded by Vinaya Master Chinp'yo in 775. The Main Buddha Hall (Treasure No. 664) of Anshim has remained in good repair since its overhaul in 1672. Within the hall are several altar paintings that date from the late nineteenth c. and a hanging scroll painting from 1652. Other artefacts include a seated Buddha from Shilla, a stupa from late Chosön which purportedly contains the sarira of the Buddha, and a stele which gives an account of the stupa.

Confucian schools in the area include Munüi Hyanggyo founded by Yi Ön'gi in 1683 in Munüi's Mich'ön Village; Tökch'ön Söwön in Kadök's Nodong Village; Ch'ehwa Söwön in Namil's Kasan Village; Chukkye Söwön founded in 1738 in Pugi's Yonggye Village; Kömam Söwön founded during the reign of King Sukchong (r.1674-1720) in Kadök's Pyöngam Village; Songch'ön Söwön in Oksan's Yangji Village; nearby Kiam Söwön just west of the Chungbu Expressway; Sögye Söwön founded in 1717 in Miwön's Okhwa Village; Kukkye Söwön founded in 1701 in Pugil's Kuktong Village; Kūmdan Söwön next to the Kūm River in Puyong; Nobong Söwön west of Taech'öng Dam, and the recently reconstructed Ponggye Söwön founded in 1760 in Oksan's Hwanhüi Village. In Kadök's Inch'a Village lies Kubong Yöngdang, a shrine built in honour of Shin Sukchu, a

famous government minister during the reign of King Sejo (r.1455-1468). The shrine houses a memorial portrait of Shin, made around the time the shrine was built. Rites are performed at the shrine every spring and autumn by the Koryŏng Shin clan. Modern educational institutions include Han'guk Kyoyuk Taehakkyo (Han'guk University of Education) just east of Miho stream in Kangnae.

Ch'ŏngyang County

Located in the central area of South Ch'ungch'ŏng Province, Ch'ŏngyang County consists of the town of Ch'ŏngyang, and the townships of Taech'i, Mok, Pibong, Un'gok, Changp'yŏng, Chŏngsan, Ch'ŏngna and Hwasŏng. The county covers a total area of 469.35 square kilometres and as shown by 1989 statistics, a population of 53 999. Mt. Ch'ilgap (561m) and other mountains of the Ch'aryŏng Mountain Range run through the centre of the county, while the Kŭm River flows along the southeastern border. As an inland mountainous area, the county's climate is characterised by sharp fluctuations in temperature with an average yearly temperature of 12.0c. and an annual rainfall of 1 196mm.

Almost three quarters of the population is employed in agriculture. Of the county area, 11 780 hectares comprise arable land, with about 7 700 hectares devoted to rice and over 4 000 hectares to dry-field crops, such as barley and tobacco. Mineral resources are limited to small amounts of tungsten, silica and talc. Gold was also found here, but the economically-viable reserves are now extinguished, with the celebrated Kubong Gold Mine closing down in 1971.

Local tourism is centred around the picturesque Mt. Ch'ilgap Provincial Park. Several hiking trails ascend the mountain to its peak and to nearby Samhyŏngje (Three Brothers) peak. At the western foot of the mountain lies Changgok Temple, one of the county's most important Buddhist sites. Founded by Sŏn Master Pojo during the reign of King Munsŏng (r. 839-857), the temple houses two seated Bhaisajyaguru figures, one made of iron (National Treasure No. 58) and one made of gilt-bronze (Treasure No. 337), as well as a number of old buildings.

Confucian sites found in the area include Ch'ŏngyang Hyanggyo (county public school) in Ch'ŏngyang's Kyowŏl Village and Chŏngsan Hyanggyo in Chŏngsan's Sŏjŏng Village. Both of these schools are said to have been founded during early Chosŏn. Shrines include P'yochŏlsa in Un'gok's Mogok Village, built in honour of four military leaders who died trying to retake Seoul during the first Hideyoshi Invasion (1592), and Modŏksa in Mok Township's Songam Village, built in honour of the scholar and patriot Ch'oe Ikhyŏn (1833-1906).

Each year on 13 April, the Myŏnam Ch'unch'u Taeŭi Festival is held at Modoksa to commemorate Ch'oe Ikhyŏn, who was styled Myŏnam. Ch'oe raised a guerilla army to protest the Protectorate Treaty of 1905 (*Ŭlsa poho choyak*) which Japan forced upon Korea. The ritual is accompanied by various events, including a procession of men dressed in the style of Ch'oe's guerilla band and a writing contest. Another popular event is the Ch'ilgap Cultural Festival, which was started in 1984 by local residents. Held each year in October, the festival includes a *sanshinje* (Shaman ritual to worship the deity of the mountain) as well as traditional games and sports.

On the night of the fourteenth day of the first lunar month in Chŏngsan's Songhak Village, a *tonghwaje* (village fire ritual) is held. During the ritual, a piece of firewood is brought from each of the participant's houses and put in a bundle on a platform to burn. It is said that the direction that the burned-out bundle falls foretells which villagers will have good fortune. The ritual is believed to ensure the village's peace as well as an abundant harvest for the coming year.

Ch'ŏnin

In former times, the Korean population was composed largely of the *ch'ŏnin* (low-born) class and the *yangin* class (free-born commoners). Collectively, they are sometimes referred to as the *yangch'ŏn*, and the formation of these social divisions emerged with the consolidation of a strong central governing authority and the formation of a privileged ruling class.

Slaves formed the largest component of the *ch'ŏnin*, which had existed in Korean society since the earliest state, Ko Chosŏn. The first historical record of the *ch'ŏnin* is found in the *Samguk sagi* (History of the Three Kingdoms), which recounts the command of King Munmu (r. 661-681), to the effect that the families of insurgents were to be reduced to members of the *ch'ŏnin* class as slaves. Nevertheless, it is highly speculative that there existed clear distinctions between the *yangin* and *ch'ŏnin* classes at this point in Korean history. Most likely, the strict *kolp'um chedo* (bone-rank system) that dominated Shilla society drew one clear social boundary, which demarcated the ruling, hereditary aristocratic classes and the low classes, all of which were grouped together.

By Koryŏ, the class distinctions in society had become much clearer. Early legislation clearly delineated the *yangin* and *ch'ŏnin* classes, and various laws, including those concerning marriage prohibitions among members of these groups appeared. Largely, the peasant population of Koryŏ was designated as the *paekchŏng*, which was composed of those who were not eligible to enter Koryŏ officialdom. Below the *paekchŏng* were the *ch'ŏnin*, constituted mostly of slaves. There were further different rights and duties attributed to the *ch'ŏnin* and *yangin* and these differences were substantial. With the *ch'ŏnin* slaves were those peasants attached to special administrative districts such as *hyang*, *pugok*, *so*, *yŏk*, *chin*, and *kwan*. The *hyang* and *pugok* were farming communities comprised of lowborn people assigned to farm labour; the *so* were concentrations of labourers directed to mining operations, or the making of silk, paper, or pottery; while the *chin* (ferry) and *yŏk* (post stations) were the transportation facilities established on various routes throughout the country. The *kwan* were inns, with those who were allocated to these facilities having a very low social standing indeed.

Below the lowborn were the slaves who served in the special administrative districts, and these were largely divided into privately-owned and government slaves. The latter performed various duties at official offices and facilities, as well as being assigned to civilian and military officials. Private slaves belonged to members of the royal family, the ruling class and the temples, and they carried out many different functions for their masters.

The status of all slaves was hereditary, and they could be bought or sold at their master's will. There were also 'out-resident' slaves, who worked their owner's lands, retaining a portion of the harvest as reward for their labour. In some respects these slaves resembled freeborn tenant farmers, and in mid to late Koryŏ many of them amassed large personal fortunes and were able to buy their freedom, thereby joining the *yangin* class. A further component of the *ch'ŏnin* were the social outcasts, such as butchers, wicker-workers and travelling entertainers. Although the individuals in these occupations were freeborn, they were scorned by society because of their occupations and thereby, were afforded the same treatment as slaves.

The one avenue that did offer some *ch'ŏnin* a chance to elevate their social standing was military service. Early in Koryŏ, *paekchŏng* and *ch'ŏnin* men filled the ranks of the army. The end result of *ch'ŏnin* service, however, was a decline in the social status of the military. While the *paekchŏng* were technically eligible to sit for the government service examinations during Koryŏ, the *ch'ŏnin* were denied this right, one also denied the offspring of apostate monks. Hence, it is clear that the status of the *ch'ŏnin* was hereditary

and as such not easy to divest.

The situation of the *ch'ŏnin* did not change a great deal in Chosŏn. The majority remained as slaves, divided largely into government and private slaves, as was the case during Koryŏ. Government slaves were further distinguished between those who performed labour services and those who paid a tax in lieu of service. Private slaves were also, by and large, classified along these same lines, with household slaves performing duties in the master's house or on his adjacent lands, and out-resident slaves who paid an annual fee to their masters. A person's status was determined by that of his mother, and thus any children born to a slave woman became the property of her master. While few household slaves formed their own households, out-resident slaves did, and led lives that were comparable to those of freeborn tenant farmers.

The social outcasts of the *ch'ŏnin* during Chosŏn included the previously-mentioned butchers, wicker-workers and travelling entertainers, plus tanners, shamans, *kisaeng* (female entertainers), and monks. The individuals engaged in these largely hereditary occupations, lived in isolated villages and were in general despised by society. In an attempt to assimilate the members of these occupations into mainstream Chosŏn society, King Sejong (r. 1418-1450) granted them land and they were taught how to work it, with the aim of converting them to the lifestyle of peasant farmers. Therefore, from early Chosŏn, this class became known as the *paekchŏng*, a term heretofore reserved for the freeborn peasantry. However, despite the attempts of King Sejong to eliminate these lowborn occupations by turning them into farmers, they continued their hereditary occupations on the fringes of Chosŏn society as *ch'ŏnin*.

The position of the *ch'ŏnin* during Chosŏn, while still depressed, was an improvement over the previous Koryŏ era. Slaves had better economic opportunities in Chosŏn and in 1801 the government freed all of its slaves, thus making them members of the *yangin* class. Those engaged in lowborn occupations, while still disdained by society, had at least been legally defined as commoners, and the special administrative districts of Koryŏ were abolished during Chosŏn. While these processes were carried out over hundreds of years, and real change was therefore extremely gradual, the situation in Chosŏn does represent a marked improvement over that prevailing during Koryŏ.

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Ch'ŏnma Mountain

Mt. Chŏnma is situated in Kyŏnggi Province in the northern area of Kaesŏng. Its highest peak (762 metres) is called Manggyŏngdae. The mountain is closely associated with the founding of the Koryŏ Dynasty. In fact, the Taehŭng Fortress, built during the Koryŏ Period, still stands. The ancient Buddhist monasteries on the mountain, such as Kwanŭm, Kaesŏng, Unhŭng and Taehŭng Temple, are also imbued with historical significance. In addition to its ancient sites, the mountain, in spite of its small size, is full of spectacular scenery. Due to its rock formations, the area has also been called 'the Diamond Mountains of Kaesŏng' or 'the Lesser Diamond Mountains' (Sogŭmgang). Numerous tourists visit the mountain to see the beautiful Pagyŏn Waterfall, or Kudam and Yongdam Lake.

Ch'ŏnt'ae Sect

[Buddhism]

Ch'op'a-il

[Buddhism]

Ch'ŏrwŏn County

Situated in northwest Kangwŏn Province, Ch'ŏrwŏn County is comprised of the towns of Kalmal, Kimhwa, Tongsong and Ch'ŏrwŏn and the townships of Kŭnnam and Sŏ. The area has been known as Ch'ŏrwŏn County since the reign of King Kyŏngdŏk (742-765). The DMZ runs across the centre of this mountainous county, and the Hant'an River flows down to the west of Kimhwa. A lava plateau, about 200 to 500 metres in elevation, stretches across the northwest portion of the county. As an inland mountainous region, the area's weather is characterised by sharp differences in summer and winter temperatures and heavy rainfall.

Agriculture plays a leading role in the county's economy. Rice is cultivated on the relatively flat lava plateau in the northwest, and several dry field crops, such as corn, beans and leafy vegetables are also grown here. Mining also contributes to the local economy. Diatomite and feldspar are excavated in Kalmal, while silica is mined in Kimhwa.

Ch'ŏrwŏn County boasts great natural beauty. In particular, the granite cliffs that line the Hant'an River gorge are known for their majestic splendour. Other sites include the picturesque Sambuyŏn Waterfall near Kalmal's Shinch'ŏl Village and a pond built by Kim Kwanju during the reign of King Yŏngjo (1724-1776) in Kunt'an Village. Kim, who cured his sickness by eating the Water Shieled (*Brasenia schreberi*) that grew here, named the site 'Sundam' (Water Shieled Pond).

In addition to its natural beauty, a number of important historical relics and sites are scattered around the western half of the county. Excavated relics from both the Neolithic Period and the Bronze Age indicate that humans have inhabited this area since prehistoric times. Dolmens have been found in Kalmal, Shinch'ŏrwŏn Village, Chip'o Village and Munye Village.

In addition to these prehistoric sites, there are a number of important Buddhist relics in the area. At Top'ian Temple in Tongsong, there is a seated Buddha figure made of iron (National Treasure No. 63) and a three-storey stone pagoda (Treasure No. 223). South of the Hak Reservoir in Tongsong Village, there is a Buddha figure carved in relief. Extant temples in the area include the Top'ian, Anyang, Pokhye, Shimwŏn, Changan, Puyŏn, Ilgwang and Poyŏn temples.

In spite of its natural beauty and numerous sites of historical interest, the county's tourist industry is relatively underdeveloped, due to its inaccessible location. In addition, since the county is situated in close proximity to the demilitarised zone, some areas are off limits to civilians. Many of the small towns in the area cater to the needs of the military personnel and their dependants.

Ch'ŏyong

Ch'ŏyong is a legendary figure from the reign of the Shilla king Hŏn'gang (r. 875-886) who appears in 'Ch'ŏyong ka' (Song of Ch'ŏyong) recorded in the *Samguk yusa* (Memorabilia of the Three Kingdoms). As well the record in the *Samguk yusa*, there is an account of Ch'ŏyong in the *Koryŏsa* (History of Koryŏ). The legend regarding Ch'ŏyong provided in the *Samguk yusa* is as follows.

King Hŏngang was returning home from Kaeunp'o (present day Ulsan) when he became lost in heavy fog created by a dragon. At the suggestion of his adviser, he commanded that a temple be erected in honour of the dragon, and soon afterwards the fog dissipated. The dragon of the East Sea then appeared, accompanied by his seven sons, playing music and dancing. The dragon was pleased with the offering of the king and in his pleasure presented one of his sons, Ch'ŏyong, to the king as adviser. The king was well-satisfied with the service of Ch'ŏyong and gave him a beautiful wife, as well as a high government position.

However, the God of Pestilence coveted Ch'öyong's wife and transformed his image so that he could spend the night with her in Ch'öyong's house. When the master of the house returned he was shocked to see two people in his bed. Quickly, he left the room singing 'Ch'öyong ka' (Song of Ch'öyong) and dancing. This in turn caused the God of Pestilence to reveal his identity, whereupon he prostrated himself in front of Ch'öyong and begged forgiveness. The spirit pledged to never enter a home that bore the likeness of Ch'öyong, since he was greatly impressed by the husband's unruffled demeanor. As a result of this confrontation, the people are said to have drawn the likeness of Ch'öyong and placed it on their doors. By so doing they were able to drive away misfortune.

Although there are various theories on Ch'öyong and his role in the Shilla Kingdom, the one most prevalent is that he was a shaman who was naturally well-versed in shaman song and dance. Since one of the duties of Ch'öyong was to assist the king in controlling rain, it is thought also that Ch'öyong may have been a shaman who donned a dragon costume while performing incantatory rain rituals. However *Ch'öyong ka* is not a rain dance, but one imbued with properties to expel the baneful presence of the God of Pestilence. Moreover, the fact that the image of Ch'öyong was used as a talisman reveals that he was believed to be a supernatural force, capable of repelling injurious spirits. The belief in Ch'öyong's power of good was reinforced with the expansion of the lyrics of 'Ch'öyong ka' during Koryö and a ritual dance performance that was held in the women's quarters of the palace at the end of the first lunar month. This ceremony ceased with the coming of Chosön.

The myth surrounding Ch'öyong and the protective powers that he possessed did not, however, disappear after Koryö. Instead, these beliefs moved to the sphere of the shamanistic religion of the common people. Although records of the religious practices among the commoners are scant until the twentieth c., there are accounts of 'Ch'öyong ka' recorded in Chosön historical documents such as *Sejong shillok* (Veritable Records of King Sejong). Also, in surveys of Korean shamanism conducted in the early years of the twentieth c. there are manifestations of legends surrounding Ch'öyong. Perhaps the most notable of these accounts is of *Öbi taewang* that recounts the history of a founding deity of shamanism in Korea. This record reveals that the name of Ch'öyong was also pronounced 'Öbi' or 'Ebi' in regional dialects, and that the people would call out his name in the belief that their cries would drive away baleful spirits. The wife of Ch'öyong, who had slept with the God of Pestilence, was also a shamanistic deity, *Pari kongju* (Princess Pari), who had the power to transverse the realms of the sacred and profane. Thus, these two deities were seen as the founders of Korean shamanism, since Ch'öyong was skilled in incantatory dance and song, and Princess Pari was vested with the powers of the gods. Accordingly, the legend surrounding Ch'öyong is closely linked to the narrative shaman song (*muga*) *Pari kongju*, and continues to play an important role in Korean shamanistic practices to the present day.

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Ch'unch'ön

Situated in the western part of Kangwön Province, Ch'unch'ön is comprised of the town of Shinbuk, and the townships of Nam, Namsan, Tongnae, Tong, Tongsan, Puksan, Sabuk, Sö and Shindong. The area is famous for the large reservoirs which have been created by three dams. Ch'unch'ön Dam is situated to the north of the city on the north fork of the Han

River. Soyang Dam is located to the east of Ch'unch'ŏn on the Soyang River. The north fork of the Han River and Soyang River meet and flow past the city. The Ŭiam Dam, situated to the southwest of the city, blocks the expanded north fork of the Han, creating Ŭiam Lake. With three large dams, Ch'unch'ŏn has the highest output of hydro-electric power in the nation.

In addition to its lakes, the city is surrounded by numerous mountains such Mt. Odae, Mt. Taeryŏng, Mt. Samak and Mt. Kubong. Mt. Pongŭi (302 metres) rises prominently near the downtown area, across from Mt. Hyangno (315 metres) on the city's southwest end. Due to the surrounding mountains and large bodies of water, the city has a distinct climate, characterised by sharp fluctuations in temperature, heavy fog and frequent rain. Its yearly average temperature is 10.5 C.

Ch'unch'ŏn has a long history of human habitation. Archaeological finds on Mt. Pongŭi indicate that human beings have lived in the area since Neolithic times. Prior to the Three Kingdom's period, the area is believed to have been occupied by the Maek people. In the fifth century, the area became part of Koguryŏ territory before falling into Shilla's hands during the early seventh century. In 637, Queen Sŏndŏk called the area Usu-ju or Udu-ju (both meaning 'Ox-head State') and assigned a military overlord to the area. After Shilla unified the Three Kingdoms, the name was changed several more times. In 940, the area was called Ch'un-ju. In 1413, after the rise of the Chosŏn Kingdom, the area was known as Ch'unch'ŏn County. Ch'unch'ŏn County and the municipal area were combined to become the present Ch'unch'ŏn City in 1995.

Many of the area's artefacts were destroyed during the Korean War, but, a few remain intact. Dolmen dating from the Bronze Age have been discovered in Sŏksa-dong, Chungdo-dong and other areas. As for Buddhist relics, there is a seven-storey stone pagoda (Treasure No. 77) on Soyang Street, and a pair of banner-pole support pillars (Treasure No. 76) in Kŭnhwa-dong. There are also a number of Buddhist monasteries in the area, including the Pongŭi, Ch'ŏnŭn, Yŏngch'ŏn, Myŏngbul, Soyang, Taewŏn and Pongdŏk temples. In addition, Ch'unch'ŏn Hyanggyo (Confucian academy) in Kyo-dong has been designated Kangwŏn Province Tangible Cultural Asset No. 98. On Soyang Street, there is the Soyang Pavilion (Kangwŏn Province Cultural Property No. 1), and in Udo-dong, there is Choyang Pavilion.

With one of the highest ratios of students to population in Korea, Ch'unch'ŏn is an important educational centre. Kangwon National University, Hallym University and Chunchon National University of Education are all located in the city, along with several smaller junior colleges. In addition to its role as an educational hub, the city draws large numbers of weekend visitors from Seoul. These visitors come by train or car to hike on nearby Mt. Odae or Mt. Samak, or to see the picturesque Kugok Waterfall. Special fishing docks have also been set up on many of Ch'unch'ŏn's reservoirs. In order to meet the demands of tourists and students, Ch'unch'ŏn has a large number of restaurants. The area's culinary specialty is *makkusu* (buckwheat noodles) and *takkalbi* (chopped chicken fried in hot sauce).

Since the Han River, which flows through Ch'unch'ŏn, is a major source of Seoul's water supply, there has been little industrial development in the area in order to protect the water from pollutants. On the outskirts of the city, rice and dry field crops are cultivated. There are also a number of livestock farms which raise pigs, dairy cattle and chicken. However, agricultural land has been reduced recently as the city has expanded.

Ch'ungch'ŏng Province, North

Overview

Province located in the south-central part of the Korean Peninsula, bounded to the east by

Kangwŏn and North Kyŏngsang Provinces, to the west by South Ch'ungch'ŏng Province and Taejŏn Special City, to the south by North Chŏlla Province, and to the north by Kangwŏn and Kyŏnggi Provinces. North Ch'ungch'ŏng Province is the only landlocked province on the Korean Peninsula, and ranks second-smallest in area after Cheju. Occupying a strategic location near major transportation routes, this territory changed hands between several times during the Three Kingdoms Period, coming under the administration of Koguryŏ and then Shilla monarchies before being assimilated into the Koryŏ Kingdom in the tenth century.

Geography and Climate

With the exception of the extreme western section of the province, North Ch'ungch'ŏng contains relatively few lowlying areas, although numerous basins are found throughout upland regions in the east. The Sobaek Range in the southeast and the Ch'aryŏng Range in the northwest of the province form natural barriers with neighboring provinces, while terrain characterized by alternating plains and low hills in the west of the province facilitates transportation links with South Ch'ungch'ŏng Province. The former range contains several peaks with elevations greater than 1 000 meters, including the highest in the province, Mount Sobaek (1 440m), which straddles the boundary with North Kyŏngsang Province in the far northeast. A spur of the Sobaek Range in the center of the province divides the catchment areas of the River Kŭm to the southwest and the Han River to the north, forming a geographic boundary between the two principal economic regions of the province centered on Ch'ŏngju and Ch'ungju respectively. Forests account for approximately half of the province's total land area, and are home to a variety of unique species of flora and fauna. North Ch'ungch'ŏng Province experiences a typical continental climate, characterized by long, cold, dry winters and hot, humid, wet summers, while average temperatures exhibit seasonal variations of thirty degrees. Southern districts generally experience higher average temperatures and higher precipitation than northern districts, and suffer occasional flood damage due to the fact that over half of precipitation is concentrated during the summer months.

Agriculture and Industry

Although much of the province is mountainous, and cultivated land accounts for only one-fifth of the total land area, agriculture has traditionally played a dominant role in the local economy, however secondary and tertiary sectors have undergone significant growth during the past two decades. Approximately equal proportions of the total cultivated land area are devoted respectively to the cultivation of rice and grains, and rice is the dominant crop in lowland areas of the province. Principal grains and cereals include barley, wheat, millet, corn and buckwheat, while nut cultivation is concentrated around Ch'ŏngwŏn, Chewŏn and Tanyang. Improvements in transportation and growth in urban markets have led to the rapid development of horticultural activities, and the province is a major producer of apples and pears, in addition to garlic, ginseng, peppers and yellow tobacco. Recent years have also witnessed significant developments in livestock raising and dairy farming in certain parts of the province. As North Ch'ungch'ŏng Province is landlocked, fishing plays a comparatively minor role in the local economy, and activity is restricted to freshwater fishing in the province's rivers and lakes. Gold, iron ore, tungsten, molybdenum, talc, fluorite, limestone and coal are the most common minerals; limestone production is centered on Tanyang, while iron ore production is centered on Ch'ungju. Industrial development is concentrated on the Ch'ungju region in the north of the province and the Ch'ŏngju region in the south. The former is characterized by heavy industries producing fertilizers, talc, cement, carbide, lime and nitrolime, while the latter is home to a variety of light industrial enterprises producing textiles, machinery, electronic goods, leather, clothing, pharmaceuticals, alcohol, tobacco, foodstuffs and plastics.

Tourism

North Ch'ungch'ŏng Province has a complex cultural legacy, having been administered by several rulers during its history, and is host to a wide variety of cultural events, of which

the annual North Ch'ungch'ŏng Arts Festival is the most prominent. Further tourist attractions include Mount Sobaek, Mount Wŏl'ak and Mount Songni National Parks (the latter including historic Pŏbchu Temple), the Eight Scenic Wonders of Tanyang and Suanbo Hot Springs.

General Information

Area: 7 438 square kilometers; population: 1 372 000 (1995 est.); provincial headquarters: Ch'ŏngju. Other major centers include Ch'ungju and Chech'ŏn.

Ch'ungch'ŏng Province, South

Overview

Province located in the central west part of the Korean Peninsula, bounded to the east by North Ch'ungch'ŏng Province and Taejŏn Special City, to the west by the Yellow Sea, to the south by North Chŏlla Province and to the north by Kyŏnggi Province. Part of Mahan territory in ancient times, this region later became the cradle of the Paekche Kingdom (18BC-660AD), its capital located at Puyŏ and briefly at Ungjin (present-day Kongju). Following the fall of Paekche, this territory was annexed by the Shilla Kingdom, and came under the administration of the Later Paekche and Later Koguryŏ monarchies before being annexed by the Koryŏ Kingdom in 931AD.

Geography and Climate

South Ch'ungch'ŏng Province is comprised of three lowland regions aligned in a northeast-southwest direction, separated from each other by three upland regions in the south-east, center and west. The central part of the province is dominated by the Ch'aryŏng Range, which rises to 699m at Mount Kwangdŏk, however the higher elevations are found in the southeastern corner at the province, notably at Mount Taedun (878m), which straddles the border with North Chŏlla Province. Much of the province's population is concentrated on the plains between the central and southeastern highlands in the catchment area of the River Kŭm and around the major transport junctions of Ch'ŏnan and Onyang in the north. The coastline is highly indented, particularly in the case of the expansive T'aean Peninsula in the far west, and marked tidal variations are experienced. The province also includes 155 islands.

South Ch'ungch'ŏng Province experiences a generally warm climate, although continental influences on weather patterns are strong. There are few natural barriers to block the northwesterly winds prevalent in winter, and consequently temperatures during this season tend to be lower than those on the East Sea coast, while northern coastal areas generally experience high snowfall. Coastal areas tend to experience milder winters and cooler summers than mountainous inland regions, and most regions receive average annual precipitation of between 1 150 and 1 350mm. Occasional flooding occurs during the late summer typhoon season.

Agriculture and Industry

Although the past two decades have witnessed a growth in the secondary and tertiary sectors of the local economy, industrial development has been relatively slow. Agriculture continues to play a dominant role in the province, although there has been a gradual decline in the farming population in recent decades. Although rice is the principal crop, cultivation of grains, fruit and vegetables is also widespread; other agricultural activities include cultivation of tobacco, cotton, flax and sesame, and livestock raising. The province is comparatively well-endowed with forests, and forestry products include timber (mainly processed in Taejŏn), firewood, charcoal, compost material, medicinal herbs and *p'yogo* mushrooms. The province has a 993-kilometer coastline and contains 258 islands, and adjoining waters offer favorable conditions for a variety of fishing activities, however operations are curtailed during the winter months due to the effects of prevailing northwesterly winds during this season. Common fish varieties include croaker, pike, hair-tail and cod, and fish farming is relatively well-developed. The province's waters are also

home to oysters, clams and other shellfish, while seaweed production and salt manufacturing constitute other important elements of the coastal economy. South Ch'ungch'ŏng Province contains deposits of coal, tungsten, limestone, talc, silica and asbestos, and boasts the nation's largest gold mine at Ch'ŏngyang. Industrial development in the province is concentrated in the districts adjoining Taejŏn Special City and in the centers of Kongju, Nonsan, Ch'ŏn'an, Shint'anjin, Changhang and Yŏngi, and major products include ferrous and non-ferrous metal goods, heavy equipment textiles, chemical products, tires, fertilizer, ceramics, clothing, leather, foodstuffs, beverages and tobacco.

Tourism

South Ch'ungch'ŏng Province contains numerous historical sites connected to the ancient Paekche Kingdom, concentrated in the vicinities of its former capitals at Puyŏ and Kongju. Other tourist attractions include Mount Kyeryong National Park, T'ae'an Peninsula Maritime National Park, Mount Taedun and Mount Sudŏk Provincial Parks, Taech'ŏn Beach, hot springs at Puyŏ, Togo, Yusŏng and Onyang, the mountain fortress at Kongju, Independence Hall at Ch'ŏn'an, Onyang Folk Museum, and numerous temples.

General Information

Area: 8 368 square kilometers; population: 1 847 000; provincial headquarters: Taejŏn. Important cities include Ch'ŏn'an, Kongju and Onyang.

Ch'ungju

Situated in North Ch'ungju Province, Ch'ungju consists of the town of Chudŏk, and the townships of Kagŭm, Kŭmga, Noŭn, Tongnyang, Sanch'ŏk, Salmi, Sangmo, Sot'ae, Shinni, Yangsŏng, Ōmjŏng and Iryu. Recently expanded to include the area formerly known as Chungwŏn County, the city now covers an area of almost 997 sq.kms. Ch'ungju lies in a basin which is surrounded by the Ch'aryŏng Mountain Range in the northwest and the Sobaek Mountain Range in the southeast. The extensive Ch'ungju Lake lies in the southeast and the Namhan River extends from the lake to the northwest border with Kangwŏn Province.

Nearly half of the city area's arable land is used for rice cultivation. Rice growing is common in the areas along Yodo Stream and Tal Stream. Other crops grown include barley, beans, sesame and red pepper. In addition, the city is one of South Korea's leading producers of apples and tobacco. Minerals, including iron, talcum, gold, copper, tungsten, lime and fluorspar are mined and quarried commercially here. Talc from Salmi accounts for over eighty per cent of Korea's total output. With its location along the Namhan River, the Ch'ungju area was historically a key commercial centre, but its importance waned after Korea acquired a modern transport system.

One of the most popular scenic areas is Choryŏng Valley, often called the Alps of North Ch'ungch'ŏng Province. Near the valley in Sangmo's Onch'ŏn Village lie the Suanbo Hot Springs. This popular resort offers a number of recreational facilities, including a golf course and ski slopes. Other famous scenic attractions include nearby Songgye Valley, Mansu Valley and Suok Waterfall. In Sanch'ŏk's Myŏngsŏ Village, there is the Samt'an Resort, an area renowned for spectacular rock formations and the picturesque Chup'o Stream.

In 557, the Ch'ungju area became one of Shilla's *sogyŏng* (secondary capital). Shilla Buddhism flourished from this time and the area continued to be a Buddhist mecca during Koryŏ, as can be seen from the countless Buddhist artefacts throughout the city. In Sangmo's Mirŭk Village are the remains of a temple in a stone grotto. The temple, which was the subject of excavations in 1977, 1978 and 1982, dates from early Koryŏ. Outside the grotto are a number of artefacts, including a Koryŏ three-storey pagoda, a five-storey pagoda, a standing Buddha figure and a stone turtle which served as support for a stele. In

Sot'ae's Oryang Village lies Ch'öngnyong Temple, a monastery of the Ch'önt'ae Sect. Legend has it that the temple was founded during Koryö. Upon the death of National Master Pogak in this location in 1392, King T'aejo ordered a massive reconstruction of the monastery. The present temple stands to the north of the old temple site. Artefacts at the old site include a pagoda (National Treasure No. 197), a stele (Treasure No. 658) and a stone lantern with a lion motif (Treasure No. 656) commemorating National Master Pogak. In Chik-dong, lies Ch'ungju Fortress. This stone fortification was the scene of a successful battle against the Mongols in the middle of the thirteenth c.

Chosön sites include Nuam Söwön (private school) founded in 1695 in Kagüm's Ch'angdong Village, Hagang Söwön built in 1786 in Kümga's Hadam village and Ch'unghunsa in Kümga's Osök village. The latter is a shrine commemorating Yi Suil, a scholar-official from the time of King Injo (r. 1623-1649). In Chudök's Töngnyön village stands the picturesque Samnyönjōng, a pavilion built around 1930 in honour of the Chosön scholar Yi Yönn.

<i>Ch'unhyang chön</i>	[Literature]
<i>Ch'unhyang ka</i>	[Literature]
<i>Ch'usök</i>	[Agricultural rites]
<i>Ch'wibari</i>	[Literature]
<i>Ch'wit'a</i>	[Music]

Chach'o (1327-1405)

Chach'o (styled Muhak) was an eminent fourteenth c. monk. Born into the Pak clan in Samgi (presently Samga Township in South Kyöngsang Province's Hapch'ön County), Chach'o entered the Buddhist monastic order in 1344 under the auspices of Soji. Residing at Pudo Hermitage, he studied Buddhism under National Master Hyemyōng. In 1346, he had an awakening experience while reading the *Suramgama sutra* (Kor. *Nūngöm kyōng*).

In 1353, Chach'o travelled to Yuan China. There he met the Indian monk, Dhyānabhadra (Chigong, ?-1363), who recognised his spiritual attainment. In the following year, Chach'o went to Faquan Temple where he met the famous Korean monk Naong (1320-1376), who was also in China at that time. Naong also recognised Chach'o as someone with great spiritual capacity. Chach'o later spent several years studying under Naong, who subsequently acknowledged Chach'o's awakening.

In 1356, Chach'o returned to Korea, as did Naong two years later. When they met in 1359, Naong gave Chach'o a staff as a symbolic endorsement of his former pupil as a spiritual heir. In 1371, Naong reconfirmed this recognition by bestowing upon Chach'o a robe and alms bowl. Five years later, Naong offered Chach'o the position of head monk at Hwaam Temple, but Chach'o was unyielding in his refusal, preferring to maintain the life-style of a recluse. Likewise, he refused attempts by King Kongyang (r. 1389-1392) to appoint him as royal preceptor (*wangsa*).

In 1392, Chach'o finally buckled under the pressure and accepted an appointment as royal preceptor to King T'aejo (1392-1398). Attempting to ward off the deepening ideological rift which threatened society, Chach'o stressed agreement between Confucianism and Buddhism. In his instructions to the king, he taught T'aejo that *ren* (Kor. *in*; benevolence), Confucianism's basic virtue, and compassion, the Buddhist principle, are actually identical

when seen in terms of function (*yong*). He also advised the king to watch over his subjects as a father watches over his children. As a practical measure, Chach'o successfully persuaded the king to grant a general amnesty, giving those who were incarcerated an opportunity to start a new life. In the following decade, Chach'o (as one of the most respected monks of his time) presided over the country's key Buddhist functions. In his last years, he resided at the Yongmun and Hwaam Temples and Chinbul Hermitage before his death at Kūmgang Hermitage in 1405.

To a large extent, Chach'o's renown stems from his close relationship to Yi Sōnggye (King T'aejo), the founder of Chosŏn. Chach'o is said to have interpreted a dream presaging Yi's accession, and he was also influential in persuading the king to move the capital to Hanyang (present Seoul). Writings attributed to Chach'o include *Pulcho chongp'a ch'i do*, *Muhak pigyŏl*, *In'gongŭm* and *Muhak taesa ōrok*. The first two works are extant, but the *Muhak pigyŏl* is believed by some to be an apocryphal text. Chach'o's most illustrious disciple was Kihwa (1376-1433), an important Buddhist thinker who also advocated reconciliation between Confucianism and Buddhism.

Chaebŏl

[Industry; Politics]

Chaejo taejanggyŏng (see **Buddhist Canon, Korean**)

Chaeryŏng River

Beginning around Mt. Chinam (623m) in Hwanghae Province, the 129-km.-long Chaeryŏng River flows through the Chaeryŏng Plain before merging with the Taedong River. With Ŭnp'a Stream, Sŏhŭng River and Sŏ River as tributaries, the river is able to maintain high water levels throughout the year. This water is utilised for irrigation on the Chaeryŏng Plain, the largest plain in Korea. Crops grown on the plain include wheat, bean, cotton and tobacco. According to historical record, rice from this fertile region was traditionally used as a local tribute to the king. About 38.0 kms. of the river is navigable, allowing vessels of up to 300 tons to transport ore from the Chaeryŏng Mine.

Chamsang

[Agriculture]

Chang, Dr John M. (see **Chang Myŏn**)

Chajang (590?-658)

Chajang, surnamed Kim, was an influential Buddhist monk of the Shilla dynasty. He was a native of Chinhan, and was the son of Murim, an official classified as Rank 3 of the True Bone class, who had held many positions in government service. At his birth Chajang was named Sŏnjongnang, and in his early years his father encouraged him to study and practise Buddhism. As a young man, he renounced his wife and family, donated his property to a monastery, and withdrew to a mountain retreat to live an ascetic life. Although repeatedly summoned to take office at court, he refused, and was eventually permitted to be ordained as a monk.

He then retired deep into the forests for a time, later returning to preach in villages and towns. In 636 he received royal permission to travel with ten of his disciples to Tang China. After arriving in China he is believed to have received a vision of Manjusri in Chingliang Mountain. He spent three years at Yunji Monastery on Zhongnan Mountain and then returned to the Tang capital where he received imperial favours. In 643 Queen Sŏndŏk requested Chajang's repatriation. The emperor Taizong gave his consent and Chajang returned to Shilla bearing gifts. He was sent to Punhwang Monastery where he

was generously provided for. He continued to teach and earned the respect of both the court and the people as a spiritual leader. By royal order Chajang was appointed Great National Overseer (*taeukto'ong*), with the responsibility of regulating the practices of all monks and nuns, and he used this opportunity to propagate Buddhism in the capital and beyond. He was also influential in having the Chinese calendar and Chinese dress adopted by the Shilla court.

In his later years, he moved to Kangnung prefecture and founded the Suda Monastery, where he lived, and during his lifetime he established monasteries and stupas at ten different sites. He had many followers who willingly worked on these buildings, the most notable of which was the nine-storey stupa at Hwangnyong Monastery, which was believed to have supernatural powers in repelling enemies of the state. Chajang contributed significantly to the institutional development of Buddhism and the consolidation of Buddhist thought in the Shilla period. He also systematised the belief that Shilla was the land of the Buddha, a land supposedly chosen and blessed by former Buddhas.

Chang Myŏn (1899-1966)

Educator turned politician, Chang Myŏn (Dr John M. Chang) was Prime Minister in the Second Republic (1960-61) after the overthrow of President Rhee (1960) and up until his removal from office in the coup d'état of then general Park Chung-hee (1961).

Chang Myŏn was born in the port city of Inch'ŏn, and graduated from high school in 1917 in Suwŏn, south of Seoul. He then spent two years studying English in Seoul, until 1919, when he travelled to the U.S. and attended Manhattan College in New York, graduating in 1925. Back in Korea he lived in P'yŏngyang and became involved in the Catholic church there. He returned to Seoul in 1931, as principal of a boys' school and remained there until the Liberation in 1945.

After the war, the U.S. military government in Korea was looking for capable people to serve in government. In 1946, Chang was appointed to the Interim Legislative Assembly established by the U.S. military authorities to start the self-governing process in Korea. This body was composed of forty-five elected and forty-five appointed members. Chang was selected as a man who had been educated in America and who could make a positive contribution to the political process. The expectations were realised and he soon became a prominent member of the Assembly. This was emphasised when he was appointed to head the three man committee that appeared before the United Nations general assembly to address the problem of Korea. As a result, the United Nations later formed a temporary commission to observe and facilitate elections in Korea, which were held on 10 May 1948. The National Assembly which resulted and in which Chang was an elected member wrote the Constitution and made Rhee Syng-man the first president of the new Republic.

Rhee's administration saw Chang appointed to one of the most important positions, that of Ambassador to the United States. He served his country well and also received his Ph.D. from Fordham University during his tenure in Washington D.C. Shortly after the Korean War began (June 1950), Chang returned to Korea and by November 1951, was appointed Prime Minister by President Rhee, joining the displaced government in Pusan during the war years. However, Chang resigned in April 1952 when he perceived a real chance to be nominated as a presidential candidate in the forthcoming elections.

Although not nominated in 1952 he did appear as an opposition party vice-presidential candidate against President Rhee and his candidate for vice-president, Yi Ki-bung. Rhee won the presidential election but Chang beat Yi in the vice presidential race. Rhee, feeling betrayed by Chang's decision to challenge his former sponsor, moved to limit Chang's power. The ill-feeling materialised publicly a few years later when, on 28 September 1956, a Rhee supporter tried to assassinate Chang, but succeeded only in superficially wounding

him. Chang was defeated by a Rhee and Yi ticket in 1960, after some very suspect election results. Soon afterwards, countrywide student demonstrations against the elections forced Rhee from office, and an interim government was formed. Yun Posŏn became president of the Second Republic from 15 August 1960 and Chang was elected Prime Minister. In this new government the power of the president had been reduced almost to ceremonial terms and the Prime Minister held most of the power and responsibility. Chang's administration was plagued by factionalism between New Democrats (Chang) and Old Democrats (Rhee), indecision and weak leadership, in stark contrast to the twelve years of Rhee's autocratic rule. Between September 1960 and May 1961 Chang modified his cabinet three times still without significant gains in effectiveness or popularity. He held his last Cabinet meeting on 18 May 1961, formally resigning to hand over government to Lt. General Chang Toyŏng, the head of the Military Revolution Committee (Kunsa Hyŏngmyŏng Wiwŏnhoe), and acknowledging his moral and political responsibility for the situation which had led to the military revolution. Chang was detained and banned from all political activity, spending most of the remainder of his life in seclusion in his home.

Chang's health deteriorated from a chronic liver complaint and he died in June 1966, at his home in Myŏngnyun-dong, Seoul. He was buried at a Catholic cemetery in P'och'ŏn-gun, some fifty kilometres north of Seoul after a large funeral service at Seoul Stadium followed by a procession through the streets of the capital, attended by thousands of mourners.

Chang Myŏn left a legacy of integrity in politics. He was respected for his contribution to democracy and his service to Korea. Under his counsel plans were initiated for the investigation and prosecution of illicitly accumulated wealth of the previous regime, as well as long-term economic development plans. But it was the military regime which had ejected Chang that implemented these two measures.

Chang Pogo (?-846)

Adventurer and trade baron, Chang Pogo (Kunp'a) was the prominent force in Korean maritime dominance in East Asian commerce from his combination garrison and trading base on Ch'ŏnghae, now Wan Island (on the extreme south-west of the peninsula), to Chinese and Japanese ports. The son of a Wan Island fisherman, Chang went to Tang in his youth, and there acquired military skills. His prowess advanced him to the rank of captain during his military service in Xuzhou in the lower Huai River region.

During this period, many Koreans living along the East coast of China were conducting trade with regions as far-flung as the Middle-East and Japan. The trade routes across the Yellow Sea were bedevilled with pirates, compounding the hard economic times in both Tang and Shilla. Pirates not only kidnapped the Shilla coastal people to sell as slaves in China, but also targeted the trade vessels crossing the Yellow Sea.

In 828, Chang returned to Shilla and appealed to King Hŭngdŏk (r.826-36) to place Ch'ŏnghae under arms in order to control the Chinese pirates. This was sanctioned and the Ch'ŏnghae-jin (garrison and trading base) was established there. The king bestowed on Chang the special title, Ambassador of Ch'ŏnghae-jin, which goes to confirm that Chang ran his independent unit of 10 000 men more like a personal force than a national one. The western seaboard (Yellow Sea) was now free of pirate raids and Chang's force kept open the sea lanes.

The trading ships were under the direct control of Chang and he soon established himself as the conduit for international trade between Tang, Shilla and Japan. Not satisfied with economic power *per se* Chang tried to move into the political arena by sending delegations to both Tang and Japan. His name and power were celebrated, for the eminent Japanese monk Ennin asked him to safeguard his return journey to his homeland. Chang built several temples and supported the monks who worshipped in them. Furthermore, he

marketed a large quantity of rice, grown on his extensive lands.

Since his power was to a degree independent of the Shilla government in Kwangju (South Chōlla Province), Chang held a unique role in court politics of the time. When Kim Ujing, King Shinmu (r.839), was displaced in a power struggle for the throne, he fled to Chang on Wan Island. A short while later, with Chang's backing, Kim was able to attack Kwangju and recover the throne. From this, Chang continued his bid for power in the Shilla court, an extraordinary feat for someone born a commoner. When he tried to marry his daughter to Shinmu's son, King Munsōng (r. 839-857), he caught the wrath of the Shilla aristocracy. The marriage alliance had probably been cast during the king's exile, and on his untimely death in 839, Chang aimed to force King Munsōng himself to honour the bargain made with his father. This proved to be Chang's downfall and he is said to have died by the hand of an assassin in 846, although there is thought that his death may have occurred a few years earlier.

In 851, Ch'ōnghae-jin was shut down, thus ending the maritime 'kingdom' of Chang Pogo, and with it Shilla's brief dominance of the East Asia sea lanes. The following is the brief obituary record of Chang in the *Samguk Sagi* (History of the Three Kingdoms):
'Chang Pogo (or Kungbok or Kungp'a) was a man of Shilla whose clan site and ancestors were unknown. He fought a good battle. He went to Tang, where he became Wu Ning-chun hsiao-chang, and he was peerless in horsemanship and wielding a spear.'

Chang Tōksu (1895-1947)

Chang Tōksu was an independence activist and a politician of colonial Korea. His pen name was Sōlsan and he was born in Chaeryōng of Hwanghae Province. His close associates included Kim Sōngsu (1891-1955) and Song Chinu (1889-1945). Chang was born into a poor farming family and when he was ten his father died so he lived with his mother and struggled to obtain an education. However, Chang was persistent and eventually travelled to Japan where he graduated from Waseda College with a degree in political economy. Although his teacher advised him to take a position in the bureaucracy of the Japanese colonial government, Chang rejected this, holding that he did not struggle to acquire an education merely to serve a foreign master. Thus he fled to Shanghai and became an integral part of the movement which aimed at regaining Korea's lost independence.

Around the time of the March First Independence movement in 1919, Chang returned to Korea but was apprehended by the Japanese and sent to live on Haūi Island of the coast of Chōlla Province. After this in 1920 he founded the *Tonga ilbo* newspaper and additionally served as the first editor-in-chief of the paper. In 1923 Chang travelled to the United States where he attended Columbia University and subsequently graduated with a doctorate in economics. He returned to Korea where he assumed a position as instructor at Posōng College. In 1936 he returned to the *Tonga ilbo* as a vice-president, and when the Japanese closed the paper he quietly waited until liberation.

After liberation he, along with Song Chinu and Kim Pyōngno (1887-1964) founded the Korean Democratic Party (Han'guk Minju Tang) and he served in various capacities of this standard bearer for the conservative faction in post-liberation Korea. However, in 1947 he was assassinated for his political views.

Chang Yu (1587-1638)

Chang Yu was a scholar-official of mid Chosōn. His family's ancestral home is in Tōksu, his courtesy name was Chiguk and his pen names included Kyegok and Mukso. His father, Chang Unik was a minister (*p'ansō*) in the Chosōn government, and his daughter became the queen of King Hyojong (1649-1659).

After passing the civil service examination, Chang entered Chosŏn officialdom. However in 1612 he was implicated in slanderous charge against Kim Chikchae and dismissed from his post. After the dethronement of Prince Kwanghae (r. 1608-1623) and King Injo's (r. 1623-1649) accession he was reinstated and held various posts on the Board of Rites (Yejo), Board of Personnel (Ijo) and in the Office of the Inspector-General (Sahŏnbu). In 1624 when the Yi Kwal (1587-1624) Rebellion broke out he personally attended to the King and princess and thus was enfeoffed as Duke of Shinp'ung in the following year. He also served as Second Minister (*ch'amp'an*) of the Board of Personnel and as Inspector General (*taesahŏn*) among other positions. In 1627 with the outbreak of the Manchu Invasion he accompanied the king to Kanghwa Island. The years after the first Manchu Invasion and the second (1636) proved to be turbulent not only for the nation but also in court politics. Chang was demoted in 1629 to Magistrate (*moksa*) of Naju, but in the next year was reinstated and held several high offices simultaneously including Minister (*p'ansŏ*) of the Board of Personnel and the Board of Rites, and also Inspector General. By 1636 Chang had been appointed as Third State Councillor (*uŏijŏng*), but his mother died shortly thereafter and he left office to handle funeral matters. In only a matter of months he himself succumbed to illness and died in 1638.

Early in his life Chang came in contact with the so-called *yang-ming* scholarship, based on the teachings of the Ming scholar Wang Yangming, that moved away from the narrow confines of neo-Confucian ideology. The *yang-ming* ideology criticised neo-Confucianism as being burdened with a fall into moral obligations without a true heart, and thus drawing one into the pursuit of false teachings. Conversely, *yang-ming* ideology centred on the unity of knowledge and action. By advocating this philosophy, Chang was not always at the centre of Chosŏn scholarship, but nonetheless was respected as a moral and astute scholar. He is known as one of the Four Great Men (*sadaega*) in Chosŏn ideology along with Yi Ik (1681-1763), Yi Chŏnggu (1564-1635) and Shin Hŭm (1566-1628). There are additionally extant literary works of Chang including *Kyegok manp'il* (Jottings of Kyegok) and *Kyegok chip* (Collected Works of Kyegok).

Changhŏn, Crown Prince (Crown Prince Sado)

Changhŭng County

Situated in South Chŏlla Province, Changhŭng County is comprised of the towns of Kwansan, Taedŏk and Changhŭng, and the townships of Pusan, Annyang, Yongsan, Yuch'i, Changdong, Changp'yŏng and Hoejin. The county covers an area of 613.99 square kilometres and as of 1989, had a population of 77 745. Mt. Cheam (807m) and Mt. Saja (666m) rise in the eastern part of the county; Kuksa Peak (613m) and Mt. Puyong (609m) are to the west; Mt. Ch'ŏn'gwan (723m) is in the south; Mt. Pongmi (506m) is in the north and Mt. Yongdu (551m) stands in the centre.

The county is surrounded by Yŏngam County and Hwasun County to the north; Kangjin County to the west; Posŏng County to the east and a seaboard to the south. Due to the warm coastal currents, the weather is mild, with an average yearly temperature of 0.11c and an annual rainfall of 1 552 mm. In a severe monsoon season, however, the annual rainfall can exceed 2 000mm, often causing considerable damage to the area's crops.

Changhŭng County provides 14 909 hectares of arable land, of which about two-thirds is used for rice cultivation and one-third for dry-field crops. Rice is grown mainly in the fertile plains along the county's rivers and streams, and on reclaimed land along the coast. Speciality crops include tobacco, mushrooms, ginseng, cotton and rape. Along the coast are shellfish farms laver (*kim*) is gathered off-shore. Changhŭng laver is particularly well-known for its delicious flavour. Commercial fishing boats bring in catches of anchovy, gizzard shad and grey mullet.

With numerous mountains and a picturesque coastline, the county offers visitors many scenic attractions. Sumunp'o Beach in Annyang is a popular vacation spot in the summer, and is easily accessible via Highway 18. For those who prefer mountains, Mt. Ch'ŏn'wan (723 m) in the south offers a number of hiking holidays. One popular trail begins in Kwansan and leads past the small village of Tangdong to the summit. On the way down, the trail goes past Ch'ŏn'gwan Temple to Yongjŏn Village. Hikers allow about four hours to complete the 11.8-kilometre walk.

Ch'ŏn'gwan Temple, initially built by the monk Yŏngt'ong, is one of the most famous monasteries in the area. On the temple grounds, one finds an old three-storey pagoda, a five-storey pagoda and a stone lantern. At the other end of the county to the southwest of Mt. Kaji (510m) stands Porim Temple. Artefacts found here include a three-storey pagoda, a stone lamp, a seated Vairocana figure, a pair of stupas, a pagoda and stele commemorating Sŏn Master Pojo and a number of old buildings.

In addition to Buddhist sites, there are some Confucian schools in the county. Changhŭng Hyanggyo, established in 1398, was the first educational institution in the region. Along the road from Changhŭng Hyanggyo is Yeyang Sŏwŏn, which was built in honour of Shin Cham in 1610. In Changhŭng's Wŏndo Village is Yŏn'gok Sŏwŏn. Established in 1698 in honour of the brothers Min Chŏngjung and Min Yujung, the complex houses a piece of calligraphy and wooden printing blocks that Min Chŏngjung received as a gift while in China in 1669. In Yuch'i Township's Wŏlch'ŏn Village can be seen Kangsŏng Sŏwŏn, which was founded in 1643 in memory of Mun Ikchŏm. Rites are performed at the school every year on the 9th day of the 9th lunar month.

The county's cultural heritage is being preserved by a number of festivals and celebrations held on a regular basis. One of the most important local events is the Porim Cultural Festival, which takes place on 9 May each year. The festival includes a lantern parade, fireworks, a traditional poetry exhibition, a *kugak* (traditional music) contest and various traditional contests.

Changot

[Clothing]

Changsŏgak

[Libraries]

Changsŏng County

Situated in the northern part of South Chŏlla Province, Changsŏng County includes the town of Changsŏng and the townships of Nam, Tonghwa, Pugi, Pugil, Pukha, Samgye, Samsŏ, Sŏsam, Chinwŏn and Hwangnyong. The county covers a total area of 513.55 square kilometres and as of 1989, had a population of 71 169. High mountains rise up on the county's western, northern and eastern borders. In the northern part of the county lies Changsŏng Lake, an artificial reservoir created by the 36-metre-high and 603-metre-long Changsŏng Dam.

Most of the county's residents are employed in agriculture. With numerous rivers and streams as well as several large reservoirs, the area has an ample supply of water for irrigation. Of the county's 14 hectares or thereabouts of cultivated land, about 10 are used for rice cultivation and about 4 for dry field crops. Strawberries and cut-flowers are also grown commercially. The region is famous for its dried persimmon. With numerous sericulture operations in the mountainous areas, Changsŏng County enjoys the distinction of being South Chŏlla Province's leading producer of silk. Approximately 90 per cent of local silk is exported. With an abundance of mulberry trees and clean water, the area has been a longstanding manufacturer of *hanji*, and this traditional paper is still produced in small cottage industries in the area. Also, there are several quarries in the area. In

particular, limestone is excavated by the Kusan Mine in Yŏngch'ŏn Village, the Yut'ang Mine in Yut'ang Village and the Tŏkchin Mine in Tŏkchin Village. The limestone found here is locally-processed to make cement. As well as processed silk, the area produces processed silk, gelatine and alcohol

The county's tourism is centred around Mt. Naejang National Park in the north. Here stands Mt. Paegam (730m), which is famous for its spectacular views and its numerous hiking trails. At the southern base of the mountain lies Paegyŏng Temple, founded by Yŏhwan in 632 (See **Paegyŏng Temple**). Mt. Paegam is also home to the Kukki Festival. During the festival, a rite is performed to the spirits residing in nature in order to ensure the peace and prosperity of the nation and people. Since the festival was revived in 1983, it has been held each year on 1 November.

There are several Confucian schools in the area, including Changsŏng Hyanggyo just east of the Honam Expressway in Changsŏng, Pongam Sŏwŏn just west of the Honam Expressway in Changsŏng, P'iram Sŏwŏn in Hwangnyong, Chungnim Sŏwŏn and Songgye Sŏwŏn in Pugi. First constructed in 1590, P'iram Sŏwŏn houses the memorial tablets of Kim Inhu (1510-1560), an official of the Office of Special Counsellors. A collection of various old manuscripts (Treasure No. 587), more than 60 books and some wooden blocks for printing are housed in Changp'an'gak, an old building just outside the northeast gate.

Changsu County

Situated in the eastern part of North Chŏlla Province, Changsu County consists of the town of Changsu and the townships of Kyenam, Changgye, Kyebuk, Pŏnam, Sansŏ and Ch'ŏnch'ŏn. The county is surrounded by Muju County to the north, Hamyang and Kŏch'ang to the east, Chinan and Imshil to the west and northwest and Namwŏn to the south. Covering a total area of 530.56 square kilometres, the county's population was 37 123 in 1989. With the Sobaek Mountain Range running through the eastern part and the Noryŏng Mountain Range in the west, the county is made up of rugged terrain. The area has mild summers and an annual rainfall of 1 300mm. With its high elevation, the county receives heavy snow falls during the winter months.

Most of the region consists of steep slopes and dense forests. As a result, only 16 per cent is arable land. Although some rice is grown, most of the local agriculture is devoted to barley, tobacco, mushrooms, medicinal herbs, ginseng, alpine vegetables and persimmon. As for industry, Changsu is famous for its stone cookware made of pagodite.

The area has a number of scenic attractions. Mt. Changan (1237m), located near the county's eastern border, is frequented by tourists throughout the year who come to see its interesting rock formations, lush forests, waterfalls and clear streams. Here one finds the picturesque Tŏksan Valley and Yongso (Dragon Pond), a deep pool of water along the stream that winds through the valley. In order to preserve the area's natural beauty, the mountain was designated a regional park in 1986. Other scenic areas in the county include T'ook-dong Valley in Mt. Tŏgyu National Park; Piak Waterfall in Changsu's Nogok village, and Ponghwadae (Phoenix Heights), in Ch'ŏnch'ŏn's Yŏnp'yŏng village. Ponghwadae is a series of spectacular cliffs that run along Chŏn Stream.

In addition to natural scenery, the area contains a number of important historical sites. Confucian schools found here include Changgye Sŏwŏn established in 1789 in Changsu's Sŏnch'ang village, Apkye Sŏwŏn in Sansŏ's Haksŏn village and Changsu Hyanggyo which was founded in 1407 and moved to its present location in 1686.

The area's traditions are upheld by festivals and rituals held throughout the year. On the 9th day of the 9th lunar month, the Non'gae Festival takes place in commemoration of

Non'gae, a female entertainer who was born in this county and who jumped to her death from a cliff-top into a river, with her arms locked around a Japanese admiral. Since the establishment of Üiam Temple in 1954, local residents have also conducted a large-scale memorial service on 7 July, the day Non'gae died.

Changsu Mountain

Situated in Chaeryŏng County of Hwanghae Province, Mt. Changsu forms part of the Myŏrak Mountain Range. Pojŏk Peak, at 747 metres the mountain's highest point, is connected with the subsidiary Pojang and Kwan Peak. With interesting rock formations, deep gorges and picturesque waterfalls, the mountain is sometimes referred to as 'the Diamond Mountains of Hwanghae Province.' In particular, the gorge on the mountain's west side is famous for its spectacular scenery. Consisting of twelve bends, this granite gorge is lined with numerous, oddly-shaped boulders and pinnacles of rock. At the entrance to the gorge, steps have been carved out of the granite leading up to Hyŏn (Suspended) Hermitage, which was founded by Master Iam. To the west of the hermitage lie Shimp'ok and Yaksu (Medicinal Water) Waterfall. Made up of spring water from the Yaksu Cave, water from the 10-metre high Yaksu Waterfall is famous for its restorative powers. In addition to Hyŏn Hermitage, the famous Myoŭm Temple is located on the mountain. The temple, destroyed during the Tonghak Uprising (1894), has since been rebuilt. Due to the large number of pheasant that lived in the area, the mountain used to be called Mt. Chiak (Pheasant Peak). During the Hideyoshi Invasions (1592-1598), many refugees survived by fleeing to the area; hence, the mountain's name was changed to Mt. Changsu (Long Life).

Chapchŏ kisŏllyu kisa saegin

(Index to Categories of Miscellaneous Writngs, memoirs and Collected Essays)

Chapchŏ kisŏllyu kisa saegin is an index of nearly six-thousand sets of collected works compiled by Yun Namhan and published by the Academy of Korean Studies in 1982.

The work's two-thousand four hundred and eighteen pages contain about one million items classified by author, title of work, period and subject, thus making it indispensable for research in the category of *munjip* (collected works) in Korean literature.

Chapka

[Music]

Chaŭn Isalnd

Situated 41.3 kilometres northwest of Mokp'o, Chaŭn Island is part of Chaŭn Township in South Chŏlla Province's Shinan County. The island has an area of 52.02 sq.kms. and as shown by 1985 statistics, had a population of 7 123. Chaŭn has a relatively mild climate, due to its southern location, with January temperatures averaging 0.8c. and August 26c; an annual rainfall of 1 320mm and only a light snowfall. As a partially submerged ridge of the Noryŏng Mountain Range, the island consists of hilly terrain with plains in the south, where the shallow tidal flats have been reclaimed.

About 34.0 per cent of the island area is arable land. Of this, about 9.0sq. kms. grows rice and an equal amount for the cultivation of dry-field crops such as barley, garlic, bean and peanut. Local marine products include eel, shrimp, octopus, oyster, clam, seaweed and sea-salt. In addition, high quality silica is quarried.

There are four primary schools and one junior high school on Chaŭn Island. Two passenger ferries run daily between the island and Mokp'o.

During Koryŏ the island was used as a naval base. Remnants of stone fortifications can be

seen on Mt. Tubong (364m). During Chosŏn, Chaŭn was used to breed horses and during the Japanese occupation it served as a naval base.

Cultural sites include Pongnyong and Tomyŏng temples, both located at the foot of Mt. Tubong.

Che Chŏnsa

[Literature]

Chech'ŏn

[Agricultural rites]

Chech'ŏn

Located in North Ch'ungch'ŏng Province, Chech'ŏn city incorporates the town of Pongyang, and the townships of Kŭmsŏng, Tŏksan, Paegun, Songhak, Susan, Ch'ŏngp'ung and Hansu. With its boundaries recently extended to include the area formerly known as Chewŏn County, the city now covers an area of 867 sq. kms.. The terrain of Chech'ŏn is hilly to mountainous, with Munsu Peak (1 162m) rising in the southeast, Mt. Kŭmsu (1 016m) in the east and Mt. Paegun (1 087m) in the northwest. The extensive Ch'ungju Lake is in the city's central area.

Of the city's arable land, about one-third is used for rice cultivation and the remainder for dry-field crops such as bean, barley, millet, hot pepper and garlic. Tobacco and medicinal herbs are also cultivated. Mineral resources include tin, gold, silver, copper, lead, lime, silica and molybdenum and fluorspar. Cement and silk production also make significant contributions to the local economy.

With part of Mt. Wŏrak National Park in the south (See **Wŏrak Mountain**) and the scenic Ch'ungju Lake, the city offers a large number of scenic attractions. In Susan's Sangch'ŏn Village is Paegun Valley's Yongdam Waterfall, with its thirty-metre-high, triple cascade of water. Other popular attractions include the winding Nŭng River Valley on the southern slopes of Mt. Kŭmsu in Susan, the Tohwa Village area in Ch'ŏngp'ung, and Chŏmmal Cave in Songhak's P'ojŏn Village. Just north of the city centre lies Ŭirim Pond. In picturesque scenery, the man-made pond is said to have been built during the reign of Shilla's King Chinhŭng (r. 540-576). Two pavilions, Yŏnghojŏng (built 1807) and Kyŏnghoru (built 1948), stand next to the pond.

When the Ch'ungju Dam and Ch'ungju Lake was formed, many artefacts were moved to the safety of the Ch'ŏngp'ung Cultural Assets Area or to local museums. There are a number of old Buddhist temples in the city, such as Muam Temple southwest of Mt. Chaksŏng (820m) in Kŭmsŏng; Paengnyŏn Temple on Mt. Kamak (886m) in Pongyang; and Tŏkchu Temple and Shinnŭk Temple in Mt. Wŏrak National Park. Confucian sites in the area include Ch'ŏngp'ung Hyanggyo (county public school) and Chech'ŏn Hyanggyo. The former was established during the reign of King Ch'ungsuk (r. 1313-1330, 1332-1339) and was moved to its present location east of Ch'ŏngp'ung's Mt. Pibong (531m) in 1779. The latter was built by Kim Sujŏn in 1389 and was moved to its present location in Kyodong in 1590.

Modern educational institutions include Semyŏng Taehakkyo in Shinwŏl-dong.

Cheju

Situated on the northern coast of Cheju Island, Cheju City serves as the main port of entry for most of the island's visitors., Numerous streams run down from Mt. Halla (1 950 metres), which marks the city's southern boundary, through the city into the sea. The area is characterised by mild weather and frequent rainfall.

According to legend, in ancient times three demigods named Ko Ŭlla, Yang Ŭllu and Pu Ŭlla sprang out of three holes in the ground at the site of present-day Cheju City. They then met three princesses from the kingdom of Pyŏngnang who gave them cows, horses and seeds and taught them how to farm. The demigods and women got married and their descendants became the Ko, Yang and Pu clans. The three holes (Historical Site No. 134) associated with the legend can be seen in Ido-dong. Early prehistoric artefacts discovered between Cheju City and Hallim indicate that this area is indeed one of the earliest sites of human habitation on the island.

Agriculture, tourism and fishing are mainstays of the local economy. The area grows a number of crops, including sweet potatoes, barley and mandarin oranges. In order to protect the island's abundant natural resources, strict limits have been put on industrial development. Even so, there are some factories producing such items as textiles, leather goods, wood products and local products for sale in the island's booming tourism industry.

There are a number of tourist sites in the city. Approximately 2.5 kilometres from the central city area lies Moksuk Garden. Here, strangely-formed driftwood and weathered basalt stand in unique arrangements. Yongdu (Dragon Head) Rock is located on the coast in Yongam-dong. This ten-metre high rock formation resembles a dragon emerging from the sea. Women divers (*haenyŏ*) can often be seen working in this area.

There are also several centres for the study of Cheju history. In particular, Cheju Folklore and Natural History Museum, opened in 1984, consists of a Natural History room, two Folk History rooms, a special exhibition hall and an outdoor exhibition ground. Items on display demonstrate the unique customs and religion of the island.

During the Chosŏn period, there were a number of educational institutions in the area. The Cheju Hyanggyo (Confucian school) was founded in 1392 in modern-day Yongdam-dong. The Kyullim Sŏwŏn (private school), founded by Ch'oe Chinnam in 1665, was another well-known school. In 1534, the magistrate Shim Yŏnwŏn founded the Hyang Haktang (school) along with several other schools. Two centuries later in 1736, Kim Chŏng founded a number of sŏdang, including the Samch'ŏn Sŏdang. As the first modern schools on the island, the Cheju Public Common School and Ŭishin School were founded as an elementary and middle school respectively. In modern times, Cheju National University in Ara-dong and Cheju National University of Education in Hwabok-dong serve the needs of higher education for people living on or near the island.

Cheju Folklore and Natural History Museum

Located in Cheju City, the Cheju Folklore and Natural History Museum (Chejudo Minsok Chayŏnsa Pangmulgwan) preserves, exhibits and studies the cultural heritage and folklore of Cheju Island. Opened in 1984, the museum covers over 39 000 sq. metres. The inner display area (2 205 sq. m.) consists of a natural history room, two folk art rooms and a special exhibition hall. There is also an outdoor exhibition area. Items on display demonstrate the unique folk customs, religious practices and the natural wonders of Cheju Island.

Cheju Folk Museum

The Cheju Folk Museum (Cheju Minsok Pangmulgwan) is situated in the city of Cheju on Cheju Island. Founded in June 1964, the museum displays over 3 000 pieces, including clothing, articles related to food and liquor, agricultural, fishing, woodwork and stonework implements, weapons, toys, musical instruments and various ritual articles used in wedding ceremonies and Buddhist and Confucian rites. A research institute known as the Cheju Minsok Yŏn'guso has been established in connection with the museum.

Cheju National University

Cheju National University (Cheju Taehakkyo) is located in the city of Cheju on Cheju Island. Its beginnings are found in the Cheju Taehagwŏn, an institute established in 1951 with the lecture hall of Cheju Hyanggyo (county public school) as its classroom. Within a year, it became Cheju Provincial Junior College (Cheju Ch'ogŭp Taehak) with four departments: Korean Language and Literature, English Language and Literature, Law and Animal Science.

In 1955, the college was upgraded to a four-year college, and in March 1962 it became Cheju National College with two divisions: Law and Science and Agriculture. The latter division was transferred to Sŏgwip'o in 1964. In 1971, the Division of Fisheries was added. In order to allow for the school's expanding academic program, construction of a new campus began in 1977. The Graduate School and the Graduate School of Education opened in 1979..

In 1982, the college became Cheju National University, with five colleges, thirty-nine departments, and two graduate schools. Dr. Pyong-Hyo Hyun was its first president. Three years later, the College of Science and Technology opened for enrolments. In March 1988, the College of Social Sciences was reformed as the College of Law and Political Science and the College of Economics and Commerce. This was followed by reorganisation of the College of Science and Technology into the College of Natural Sciences and College of Engineering.

In the 1990s, the university continued its expansion, and academic exchange programs were commenced with a number of foreign universities -- Purdue; Nebraska-Lincoln; Ryukyus; Bonn and Tübingen. As of 1996, Cheju University consisted of eight colleges, four graduate schools and sixteen research institutes, including the Tamla Culture Research Institute.

University publications include the Chedae *shinmun* (newspaper) in Korean and *The Islander* in English.

Cheju pangŏn yŏn'gu (A Study of the Cheju Dialect)

Cheju pang'ŏn yŏn'gu is a collection of fifteen studies by Hyŏn P'yŏnghyo on the dialect of Cheju Island. The work includes six articles on morphology, three on vocabulary, four on phonology, and a general introduction of the distinctive dialect of Cheju Island. It was published by both T'aehaksa and Iu Ch'ulp'ansa in 1985.

Cheju Province

Overview

Southernmost province in Korea, consisting of the main island of Cheju-do and approximately fifty small islands (including U-do, Sangch'uja-do and Hach'uja-do) located in the East China Sea approximately 75 kilometers south of the mainland. Cheju is the nation's smallest and least populous province. Settled since prehistoric times and until 1211AD known as T'amna, this territory served as a vassal state to the Paekche and Shilla Kingdoms before becoming incorporated into the Koryŏ Kingdom during the twelfth century. Conquered by the Mongols in the late thirteenth century, the island also experienced periods of rule by the Chinese Yuan administration, and its tradition of horse-breeding and characteristic stone walls date from this period. The island formed part of South Chŏlla Province between 1864 and liberation from Japanese colonial rule at the end of the Second World War, formally achieving provincial status in its own right in 1946.

Geography and Climate

Cheju Island was formed in five stages by volcanic activity during the late third and fourth Pleistocene Eras, and its landscape is dominated by the cone of the dormant Mount Halla (1 950m) at the center of the island, the highest peak in South Korea. Basalt rock dating from its last eruption in 1007AD covers 90% of the island's surface, which contains numerous caves formed from cracks in solidifying lava. Most of the island's population is concentrated in coastal districts, largely due to the relatively plentiful supply of artesian water in these areas and the absence of significant water sources in the hinterland.

Coastal districts of Cheju Island enjoy the mildest climate of any region in Korea, however the shielding effect of Mount Halla creates notable differences in seasonal temperature and precipitation levels between northern and southern parts of the island, and conditions also vary markedly according to altitude. Average winter and summer temperatures (6C, 26.9C) are approximately 1C higher and annual average precipitation (1 688mm) is approximately 250mm higher at Sŏgwip'o on the southern coast than at Cheju City in the north, and the former center lies within the warmest and wettest region of Korea.

Climatic conditions on the island are highly favourable for the cultivation of a variety of crops, and land use patterns are relatively clearly delineated according to altitude. While cereal growing is predominant on the relatively flat lower slopes (below 200m), the upper slopes (200-600m) are largely devoted to pastureland. Forested areas are found at higher elevations (600-1 700m), while the steeply-sloping zone around the peak of Mount Halla is largely devoid of vegetation, except for occasional shrubs.

Agriculture and Industry

The provincial economy has traditionally been largely dependent upon agriculture, however tourism development during the past three decades has led to rapid growth in the tertiary sector. A decline in the cereal and livestock farming has paralleled steady growth in the cultivation of cash crops, especially mandarin oranges, due to favorable climatic conditions, government subsidies and improvements in facilities, farming techniques and transportation links. Extensive livestock farming is practiced on the mid-level slopes of Mount Halla, although the traditional Korean beef cattle and Cheju horses have been replaced by beef and dairy cattle, pigs and chickens. Forested areas account for approximately half of the total land area of the island, and forest products include *p'yogo* mushrooms, timber, manure and wild edible greens. A branch of the warm Kuroshio Current divides into the weak Yellow Sea Current and the stronger East Korean Current just south of Cheju Island, and the effects of these currents and the existence of a relatively high continental shelf combine to create bountiful fishing grounds in adjacent waters. Common varieties include hairtail, red snapper and mackerel, while seaweed production also plays an important part in the local marine economy. Its land formations dating from the relatively recent late third and fourth Pleistocene Eras, Cheju Island contains no local mining industry. General industrial development is severely limited by regulations protecting its scenic environment, although food processing plants are found in coastal centers

Tourism

Cheju Island is one of Korea's most famous tourist destinations, and has enjoyed particular popularity among honeymooners during the postwar era. The central part of the island is occupied by Mount Halla National Park, which includes several hiking trails to the edge of the volcanic crater at the summit containing Paengnŏktam Lake. Other attractions include the annual Halla Cultural Festival, the Sunrise Peak at Sŏngsan, Sŏngŭp Folk Village, diverse flora and medieval ruins on the island of Ko-do, the female divers (for shellfish, seaweeds, pearls, etc) known as *haenyŏ*, Chŏngbang and Ch'ŏnjjiyŏn Falls at Sŏgwip'o, Manjang Caves (measuring almost seven kilometers and the longest of their kind in the world) and Chungmun beach resort.

General Information

Area: 1 827 square kilometers; population: 519 000 (1995 est.); provincial headquarters:

Cheju. The only other major center is Sŏgwip'o.

Chemulp'o Choyak (see Shufeldt Treaty)

Chesa

[Confucianism]

Chesŭng pangryak

The *Chesŭng pangryak*, authored by Kim Chongsŏ (1390-1453) in the early Chosŏn dynasty, is a compilation of the strategies used by the dynasty to defend itself against the Nüchen Tartars living along its boundaries.

The most important national policy of the Chosŏn dynasty was the reclamation of the remote northern regions. By subjugating the Nüchen Tartars, the kingdom intended to expand its borders, and to achieve this it established the Yukchin (Six Garrisons).

Some villages of the Nüchen Tartars living in Manchuria established diplomatic relations with Korea, but others encroached upon the northern parts of the kingdom and plundered Korean villages. It was for the campaigns against these incursions that the dynasty, in its early years, compiled the original book of military strategies.

Later, in the reign of King Sŏnjo in 1588, the book was properly edited and supplemented by Yi Il (1538-1601), the military commander in North Hamgyŏng province. It came out as a two-volume work in one fascicle. The supplement is the *Yŏlchin pangŏ* and is larger than the original *Chesŭng pangryak* itself. In the *Yŏlchin pangŏ* each garrison is described in detail as to geographical position, signal torches, defences, ambushes, scouts, etc. Also described are the villages of the Nüchen Tartars who surrendered, their chiefs and the number of houses. In the last half of the work tactics and plans are described. These strategies and operational plans were prepared by Yi Il and given to each unit.

The work was later published by Yi Sŏn, a descendant of King Sejong and a devoted student of Song Shiyŏl, in 1670. Yi Sŏn was a military officer in Hamgyŏng Province. He had been banished to North Hamgyŏng Province because of an error he made in compiling a history book, but was later called back to the Office of Historical Compilation. The preface of the reproduced edition describes how the work was compiled and how the reproduction was carried out.

Only two copies of the *Chesŭng pangryak* are extant. They are in the Central Library of Seoul National University as part of the Kyujanggak collection. In 1936 the work was photographed and published by the Compilation Committee for Korean History as No.12 of the *Series of Korean Historical Materials*.

Chewang un'gi (Rhymed Record of Emperors and Kings)

This two-volume work by Yi Sŭnghyu (1224-1300), a well-known scholar of the Koryŏ dynasty, is written in poetic forms of the type first used in China in the Tang dynasty. The first volume which relates to Chinese history is written in the form of seven character poems, and the second on Korean history is in five and seven character poems. These poems were designed to be chanted, and due to the brevity of the style, many explanatory footnotes were added. Much detailed historical information can be derived from these footnotes.

The second volume deals with Korean history from earliest times up to the reign of King Ch'ungyŏl of the Koryŏ dynasty, and is notable for the system of chronology which it applies to Korean history. It begins with the geographic position of Korea in relation to China, followed by sections on Chon-Chosŏn, or Former Korea, Hu-Chosŏn, or Later

Korea, Wiman Chosŏn (Wei Man's State), Hansa-gun (Four Chinese Commanderies), the Three Han States, Shilla, Koguryŏ, Hu-Koguryŏ, Paekche, Hu-Paekche (Later Paekche), Parhae-guk, and Koryŏ up to King Ch'ungyŏl.

The *Chewang un'gi* provides some interesting comparisons with other works as, for example, in the story of Tan'gun, which shows some variation from the version given in the *Samguk yusa*. The second part of the second volume contains what is regarded as a distorted account of the ancestry of the Koryŏ imperial household by relating imperial descent to King Su Zong of the Tang dynasty and General Shen Gu. This account was based on earlier works now regarded as fabrications.

The first edition of the *Chewang un'gi* was published by royal order in 1295-1296, the second by An Kŭgin, governor of Kyŏngsang province, and the third was issued in 1417. A photographic reproduction of this third edition was produced in 1939 by the Kosŏ Kanhaenhoe, together with the anthology of the author, under the title *Tongan kŏsa munjip*. A second edition of the *Tongan kŏsa munjip* was also published in 1939. This work is valued as one of the few poetic anthologies of the Koryŏ period to have survived.

Chi Ch'ŏngch'ŏn (1888-1959)

Chi Ch'ŏngch'ŏn was an independence activist and politician of colonial and modern Korea. His pen name was Paeksan and Taehyŏng was his given name. He was born in Seoul and was educated in Korea and Japan. On graduation from Tōkyō Rikugun Yōnen Gakkō (Tokyo Military Preparatory School) Chi was commissioned first lieutenant. However, six years later (in 1919) he deserted to Manchuria and began to lead the anti-Japanese activities among the Korean refugees there. He also oversaw the training of the Independence Army in Manchuria, and later became the executive member of the Manchurian Military Government, within the Provisional Korean Government. The Korean forces carried on an unceasing struggle against the Japanese in Manchuria and in 1920 Chi, along with Sŏ Il and Kim Chwajin, organised the Korean Independence Army Corps (Taehan Tongnip Kundan) in which he took personal command of a battalion. At this time he began using the name Chi Ch'ŏngch'ŏn. In June 1921 the Korean Independence Army Corps clashed with the Soviet Red Army (*Hŭkha sabyŏn*) and Chi was taken prisoner. He escaped from his captivity in northern Manchuria and then organised the Koryŏ Revolutionary Army (Koryŏ Hyŏngmyŏng Kun). Chi continued his guerrilla activities against the Japanese in Manchuria until liberation in 1945 and was involved in the constant merging and reshaping of the Korean forces in this region.

After liberation in 1945, Chi returned to Korea and established the Taedong Youth Party (Taedong Ch'ŏngnyŏn Tan), serving as head of this group. He was also a member of the National Assembly of the new Republic of Korea. Chi is well-remembered for his

unceasing commitment to regaining Korean independence from Japan, and in 1962 was honoured by the government of the Republic of Korea with the Order of Merit for National Foundation.

Chi Island

Chi Island is situated about 4 kms. north of the bridge connecting Kōje Island with the mainland. Administratively, the island is part Yongnam Township in South Kyŏngsang Province's T'ongyŏng City. The island covers a total area of 1.43 sq. kms. and has a coastline of 5.5-km. The entire island is comprised of a crescent-shaped hill with an apex of 139 metres. Its southern location and the warm currents of the southern sea guarantee Chi a temperate climate, with an average January temperature of 2.3c. and an average August temperature of 26 deg. c. The average annual rainfall is 1 500mm and the island receives only a light snowfall.

Almost half of the island is arable land. Of this, 0.194 sq. kms. grow rice and 0.439 sq. kms. dry-field crops such as barley, garlic, red pepper, sesame and semi-tropical plants. Commercial fishing vessels operating off the island's coast bring in catches of anchovy, pollack and other fish. Oyster farming also makes a significant contribution to island income.

There is one elementary school on Chi Island. A daily ferry service connects to the mainland.

Chi Sögyöng (1855 - 1935)

Scholar, medical doctor, and philanthropist, Chi was a man dedicated to improving the health and welfare of Korean people through his knowledge of medicine and his belief in the value of education. He was most famous for his efforts to eradicate smallpox in Korea.

Born in Nagwön-dong, in central Seoul, little is written about his youth, growing up in the capital. He was influenced by an educated man, Pak Yöngsön, who became Chi's teacher and mentor. Pak was the translator to Kim Kisu, who led an official Korean mission to Japan in 1876 to learn as much as possible about Japan's modernisation. Pak's stories of Japan, especially their advances in Western medicine, must have interested young Chi as he decided to travel to Pusan and study medicine at the Japanese Naval Hospital in 1879. There he learned the benefits of vaccination to the overall health of people and prevention of disease.

In December of 1879, Chi returned to his wife's hometown of Töksan-myön, Ch'ungju, North Ch'ungch'ön Province, to provide vaccinations and medical treatment to local villagers. In 1880, he expanded his services to include Seoul and continued to apply Japanese knowledge, of how to manufacture and administer vaccinations, to the medical problems in Korea.

The spread of Japanese influence in Korea, in the late 1800s, was troubling for many citizens and by 1882, a military revolt erupted, known as *Imo Kullan* (the Soldiers' Riot of 1882), which ultimately resulted in the Taewön'gun (Prince Regent Yi Haüng) taking power. The Taewön'gun took advantage of the revolt to encourage a wave of anti-Japanese agitation which resulted in the persecution of many pro-Japanese thinkers including Chi. Because of this environment, and the threat of arrest, Chi fled south to the countryside. By September of 1882, the governor of Chölla Province requested Chi help initiate vaccination programmes in Chönju and other cities. Chi set up a vaccination bureau in Chölla Province and was active in teaching vaccination theory and instructing methods of administering vaccinations to the needy. The following year he set up a similar programme in Kongju, South Ch'ungchöng Province.

In 1883, Chi passed the government civil service examinations and continued his work and research in medicine. Two years later, he finished his book, *Udu shinsöl* (New Theories About Vaccination, 1885), and was well on his way to becoming recognized for his extensive work in this field. Tragedy struck his career, however, when in 1887 he was identified with a pro-Japanese, anti-government political party and exiled to Shinjido, an island in Chölla Province. He remained there until his release in 1891. In that year, he returned to Seoul and established a small school, teaching about vaccination. Because of his talent and reputation, and the fact that he had previously passed the civil service examinations, he was eligible for government service. He received an appointment as magistrate of Tongnae Magistracy (*Tongnae pusa*) near the port city of Pusan on the south-east coast of Korea.

In 1899, Chi returned to Seoul and became the Foundation Dean of the Medical School (Ŭi Hakkyo) for some ten years. From this post he became interested in the spread of literacy

and was a proponent of using the Korean alphabet (*han'gŭl*) over Chinese characters. Chi believed in a wider use of *han'gŭl* in official documents that had traditionally been prepared in Chinese characters. He went on to establish a *han'gŭl* institute, Kungmun Yŏn'guso, in Seoul, in 1908, for study of the Korean language. Within a year, he wrote the *Chajŏn Sŏgyo*, which is a dictionary of the Korean language, much needed at that time. Chi continued his work until his death in 1935.

He is remembered as a man who gave much of himself in devotion to others. His tireless dedication to the health and education of needy Koreans improved the lives of many fortunate individuals and made him one of the most well-known figures in modern Korean history.

R Saccone

Chibong chip (Collected Works of Chibong)

Chibong chip is the anthology of the Chosŏn scholar-official Yi Sugwang (1563-1628). The work, which takes its title from the pen name of Yi, is composed of thirty-one volumes and a supplement of three volumes. It is a wood-block printed work and was published posthumously by Yi's sons, Sŏnggu and Min'gu in 1634. The content of the work is as follows:

The first seven volumes of this collection contain the poetry of Yi, which was widely acclaimed among the critics of the day for its subtle description and appropriate usage of words. The eighth volume is entitled 'Annam sashin ch'anghwa rok' and relates the conversations that Yi had with an envoy of the Annam Kingdom (present day Vietnam) in Beijing during his trip as an envoy of Chosŏn in 1598. The ninth volume contains similar conversations with the envoys of the Ryukyu Kingdom whom Yi also met in Beijing as part of an official mission in 1611. The tenth volume describes Yi's journey to and from Ming China in 1598, the eleventh contains verse he wrote while travelling to greet a Chinese envoy in ũiju in 1602, and the twelfth and thirteenth volumes contain prose he wrote while serving as magistrate in Anbyŏn and Hongju. The fourteenth to twentieth volumes of this collection contain verse that Yi wrote. The twenty-first to twenty-third volumes are filled with miscellaneous writings such as royal messages, memorials to the throne, epitaphs and private letters. The twenty-fourth to thirty-first volume cover various aspects of Neo-Confucian philosophy such as the theories of the ancient sages and Confucians of the Sung and Ming Dynasties, and Yi's own thoughts on the principles of heaven and the cosmic forces. The three supplemental volumes contain the author's biography, memorial compositions to the author and poetry composed to mark the passing of Yi.

This work, along with Yi's *Chibong yusŏl* (Topical Discourses of Chibong), is valued in the history of Korean literature since it served as a forerunner to the later *shirhak* (practical learning) writings that helped change the fundamental way of scholarship in the Chosŏn Kingdom. Moreover, this work serves as a record of the turbulent period in which Yi lived and provides insight into the workings of the Chosŏn government during this age of invasions, factional politics and the deposing of King Kwanghae (r. 1608-1623). In 1964 this work was republished by the Taedong Munhwa Yŏn'guwŏn of Sŏnggyun'gwan University with a preface written by Kim Sanggi.

Chibong yusŏl (Topical Discourses of Chibong)

Chibong yusŏl is an encyclopaedic collection of literary works compiled by the scholar-official Yi Sugwang (1563-1628). It is composed of twenty volumes and is a wood-block printed book. The work was published after Yi's death in 1634 by his sons Sŏnggu and Min'gu. At the beginning of the first volume there is a funeral ode written by Kim