Hyŏnsŏng for Yi, and Yi's own preface to the work. The final volume contains an epilogue written by Yi Shik. There had been other literary collections before *Chibong yusŏl* that contained writings on various topics such as science, government and literature, but none were as extensive as this work. The contents of each volume are as follows:

Volume one contains information regarding astronomy, the seasons and calendar, and natural disasters. Volume two details the geography of Chosŏn and of other countries. The third volume discusses the kingship, and military organisation and strategy. Volume four is devoted to descriptions and duties of various government positions. The fifth to seventh volumes deliberate the qualities of Confucianism, the Chinese classics and Chinese characters. Volumes eight to fourteen are devoted to various literary writings. Volume fifteen discusses various personages, upright moral behaviour and physical appearance. The sixteenth volume is devoted to language, and the seventeenth to human and miscellaneous affairs. In volume eighteen the arts and moral affairs are presented, and in volume nineteen palaces, dress customs and food are discussed. The twentieth and final volume relays information concerning plants, animals and insects.

The work contains a total of 3 435 articles divided into twenty-five main categories and further sub-divided into 182 headings. As outlined above, the works covers a broad number of topics that heretofore had not been accomplished in a single work. Moreover, *Chibong yusŏl* marks a trend in Chosŏn academics towards practical study as opposed to empty theoretical works that dominated this time. The structure of this work served as the foundation for later works that continued the practical approach to scholarship such as *Sŏngho sasŏl* (Insignificant Explanations) written by Yi Ik (1682-1764), *Sunoji* of Hong Manjong (1643-1725), *Kogŭm sŏngnim* (Past and Present Glossaries) by Yi Ŭibong (1733-1801) and *Mulmyŏng yugo* (Categorical Explanations of Names and Things) written by Yu Hŭi (1773-1837).

Chikchi Temple

Situated on Mt. Hwangak in North Kyŏngsang Province, Chikchi Temple, a monastery of the Chogye sect, was originally founded in 418 by Ado. 'Chikchi' means 'directly pointing.' There are several theories on how the temple acquired this name. According to one legend, the monk Ado pointed directly at Mt. Hwangak and declared that it was a suitable site to build a large monastery. Another legend states that when the monk Nŭngyŏ reconstructed the temple at the beginning of the Koryŏ Period, he did not use any measuring devises, but instead directly pointed out where the buildings were to be constructed. Others claim that the name comes from the popular motto describing Zen as the teaching that, 'does not establish words or letters, but *directly points* to man's mind so that one sees one's nature and achieves Buddhahood.'

In 645, the temple was reconstructed by Chajang, and in 930, repairs were made by Ch'ŏnmuk. Six years later, Nŭngyŏ, with support from King T'aejo (r. 918-943) made a major restoration. Further construction and repairs were undertaken in 1399 and 1488. In 1596, Hideyoshi's armies set fire to the temple, destroying most of the buildings as well as a large, five-storey wooden pagoda. During the 17th century, the temple was slowly rebuilt. However, in the 19th century, the temple suffered from neglect that continued until 1966 when a fifteen year restoration project was undertaken.

The temple houses several important artefacts. There is a seated Medicine Buddha figure carved in relief. Designated Treasure No. 319, the 161-cm. high figure is shown in the 'touching the earth' mudra. In front of the Main Buddha Hall, there is a pair of three-storey, stone pagodas which have been designated Treasure No. 606. In front of the Piro (Vairocana) Hall, there is a similar three-storey pagoda (Treasure no. 607). The nearby Unsu and Paengnyŏn Hermitage are affiliated with the temple.

Chin Island

Chin Island is situated in the southwest corner of the Korean peninsula. Administratively, the island is part of Chindo County in South Chŏlla Province (See **Chindo County**). With an area of 319 square kilometres, it is Korea's third largest island after Cheju and Kŏje. A bridge crosses a narrow strait to connect the island with Haenam County on the mainland. As part of the Hwawŏn Mountain Range, a branch of the Sobaek Range, the area contains a number of peaks, including Mt. Ch'ŏmch'al (485m) in the east, Mt. Yŏgwi (457m) in the south, Mt. Chiryŏk in the west and the rocky Mt. Kŭmgol in the north. Most of the area's residents are employed in either farming or the fishing industry. Due to the area's rugged terrain, most of the area's agriculture is devoted to dry field crops.

The island is famous for the Chindo dog, a breed native to Korea. The dog has a strong hunting instinct and is known for its good behaviour and intelligence. Also famous for its unswerving loyalty to its owner, the dog makes an excellent pet. Chindo dogs are classified according to the colour of their coats, which can be white, ash, ochre yellow, or black and grey with spots. A purebred has a triangular face, sharp slanting eyes and ears that are slightly pointed forward. Adult males are approximately 50 to 55 centimetres tall and weigh between 20 and 32 kilograms. In 1982, the International Kennel Club officially recognised the Chindo as an authentic purebred.

Chikchŏn (office-land taxes) [Taxes]

China and Korea

Introduction

Throughout recorded history, China has influenced Korea on many levels. As Korea's closest neighbour and erstwhile protector and patron, China has been the source of much of Korea's higher culture and has provided patterns for many of Korea's systems and institutions. The two countries have always had a steady, if sometimes troubled, relationship, but for the most part it has served the interests of both sides.

The institution that best embodies the spirit of the Sino–Korean relationship over time is the tributary relationship, whereby Korean kings paid tribute to the Chinese emperor in exchange for protection, non-interference, and material gifts. The tributary relationship required Korea to assume an inferior position *vis a vis* China, but having done that, the Koreans then were essentially autonomous within their own territory. Their pledge to China, in return, was to enter into no alliances with China's enemies, real or potential, and to refuse relations with other large states.

Korea's acceptance of Chinese suzerainty, a tradition known as *sadae juŭi* ('serving the greater') in Korean, was not particularly shameful in the context of the Confucian world order, where it was assumed that there was a hierarchy of states, and that China was the centre of civilization and qualified to serve as patron and protector of lesser states, whose loyalty it commanded and deserved. The system required Korea to submit anew to new Chinese dynasties as they rose to power and to seek their recognition in return. The system created obligations on the Chinese side to defend Korea from invaders, as in the war with Japan in the 1590s. It also required the Koreans to refuse overtures from outsiders such as the nineteenth-century European and American traders who sought trading opportunities. The international isolation created by these arrangements prompted Westerners to call Korea a 'Hermit Kingdom' before the country was finally 'opened' in the 1870s.

When China lost the Sino-Japanese War in 1895 and acknowledged its loss of suzerainty over Korea, Japan was quick to assert its hegemony over the Korean peninsula,

culminating in the annexation of Korea as an outright colony in 1910. Although many Chinese continued to reside in Korea and Koreans migrated and travelled into China, Japan's colonial domination eclipsed the old Sino-Korean relationship. After Korea's liberation in 1945, the Cold War division of Korea put the northern zone in close proximity to the emerging People's Republic of China. The division and the ensuing civil war, however, created two dramatically different zones of Chinese influence in Korea. North Korea, many of whose leaders had served with Chinese Communist armies during World War II and which received direct military aid from China during and after the Korean War, remained 'as close as lips and teeth' to China (in Kim Il Sung's memorable phrase), while South Korea's isolation from the mainland was nearly total. South Korea, however, shared anti-communist ideology with the exiled Guomindang regime on Taiwan and maintained close ties. In 1992, when diplomatic relations were established between Seoul and Beijing, these relationships were revised somewhat. In the 1990s, however, South Korea has become a major player in the economic development of the mainland even while the Communist regime in P'yŏngyang continues to rely on the People's Republic of China for essential economic and diplomatic support.

Sino-Korean Relations: The Early Phase

Since early times, China has influenced Korea through travellers and migrants, beginning with the Chinese nobleman Jizi (Kor. Kija) who came to Korea in the year 1122 B.C.E. and founded a state called Ko-Chosŏn with its capital at P'yŏngyang. Elements of the Kija story are no doubt apocryphal, but historians agree that it signifies at least a major wave of Chinese migration and influence during the Bronze Age. Later, during the Han dynasty in China, a Han commandery was established at P'yŏngyang and a colony established that was named Luolang (Kor.Nangnang), and through this colony there was another wave of Chinese cultural influence. Remnants of Ko Chosŏn include Kija's tomb, near P'yŏngyang, and art work and artifacts from tombs of the Lolang colony, which lasted until 313 C.E. The early Chinese colonies in Korea and the steady migration of Chinese over the centuries, have been the main conduits of Chinese influence in Korean life, and to this day many Koreans trace their ancestries back to China.

A second arena for early Sino–Korean contact was border relations. The Korean state of Puyŏ in Manchuria, sent embassies to the Han capital in the first century C.E. Friction in Manchuria between ancestors of the Korean people and frontier elements of the Chinese empire is a constant theme. Yet the *Hou Han shu*, or 'History of the Later Han Dynasty', assesses the Koreans as better and more civilized than other, wilder neighbours. The establishment of the Luolang colony, in essence, was the integration of the northern part of the Korean peninsula into the Han imperial system despite resistance by local peoples. It signifies a phase of Sino-Korean relations during which the Chinese actually tried to integrate the Koreans into their civilization.

The Korean state of Koguryŏ, in territory both north and south of the Yalu River, was shaped by the constant need to defend against Chinese pressure. The tributary system that eventually defined Korea's relationship with China was shaped in the frontier conflicts of this period, as Koguryŏ sought to protect itself from Chinese dominance and China sought to maintain hegemony in the Liaotung region of southern Manchuria and northern Korea. China lost control of this area during the Period of Division (trad. 220–581 C.E.); but with the reunification under the Sui, it tried to reclaim it. At that point it encountered a much more highly developed Korean civilization which was capable of much more effective resistance.

In the mid–seventh c., however, the course of Sino–Korean relations was continually plagued by warfare. The Chinese continued to claim Liaodong and the emperor Daicong continued to dream of a hegemonic empire that would include non-Chinese around the borders. To help him defeat Koguryŏ, he made alliances with Paekche and Shilla and

period the ideals of good government were Confucian ideals, and Confucian officials formed a powerful reform element in the government. Numerous academies were founded for the study of the classics and preparation for the examinations.Song–style woodblock printing spread the use of printed literature in Korea and extended the influence of reform ideas. A National Academy promoted Confucian scholarship. Confucian scholars, disgusted by the inordinate influence of Buddhism at court, promoted Confucian thought as an alternative state philosophy.Confucian writers of history sought moral lessons in the chronicles of the past. Confucian scholars travelled to China to study at the source. The Mongol invasions of the thirteenth c. slowed the momentum for change, but the gradual Confucianization of Korea continued nevertheless.

The rise of the Mongols in East Asia was a disaster for the Koreans just as it was for so many others. The first Mongol invasion of Koryŏ took place in 1231; and although the Koreans put up a determined resistance during which the royal court retreated to Kanghwa Island in the Han-Imjin estuary where the Mongol cavalry was unable to follow, Mongol cruelties on the peninsula eventually broke the people's resistance. A second invasion in 1254 led to Korea's complete subjugation to Mongol rule. There followed a century during which the state of Koryŏ served as a vassal to the Mongol Yuan empire in China and suffered a major loss of the autonomy that was normal under the Chinese tributary system. The Mongols forced Korea to join in their ill-starred invasions of Japan by using the forests of Cheju Island for wood to build ships and turning the island into pastureland for cavalry horses. They reduced the Koryŏ monarchy in several ways: by investing Korean kings with submissive titles; by maintaining a collateral lineage of the Koryŏ royal family in Manchuria as a threat, in case it became necessary to punish a Koryŏ king by making a substitution; and by marrying Mongol princesses to Korean kings. Raising Koryŏ princes at the Mongol court instead of in Korea meant that new kings ascended the Koryŏ throne as Mongol agents, the Beijing–raised grandsons of Yuan emperors. Mongol forces established a field headquarters in Korea, ostensibly to oversee the invasions of Japan but afterward to oversee the subjugation of Koryŏ. The Yuan court looted the Korean economy through levies for tribute items including gold, silver, cloth, grain, and other commodities, and most degrading of all, for virgins and eunuchs.

Despite this intimidation, when the Yuan state began to falter in China, Mongol control also began unravelling in Korea. In the 1350s, King Kongmin ordered an end to the wearing of Yuan-style costumes and hair styles at court, abandoned use of the Yuan calendar, and set out to recapture Korean territory near the Yalu River which the Mongols had allowed to fall to Jurchen control. When the Mongols were expelled from China in 1368, however, they retreated into Manchuria, maintaining sufficient strength to punish Koryŏ if it should attempt to open relations with the newly–established Ming court in China. The Ming court demanded submission, however, and for a time Koryŏ attempted to keep up good relations with both. The emperor Taizu, founder of Ming, demanded single-minded loyalty, however, and applied irresistible pressure to force the Koreans to submit to the Ming and break all ties with the Mongols. When Ming garrisons were established on the Korean border and it appeared that the Chinese might be planning to reassert control south of the Yalu, the Koryŏ court ordered its armies to attack Ming forces in Liaodong. The commanding general of the Koryŏ army, General Yi Sŏnggye, mutinied while enroute to engage the Ming forces, turned his army around, and took control of the Korean capital. For four years he ruled through puppet kings and then, in 1392, took the throne for himself and founded the Chosŏn dynasty (1392-1910).

Sino-Korean relations were only one element of the political situation that led to Yi Sŏnggye's usurpation of the throne in 1392. Indeed, the usurpation itself proved to be a problem when the Ming emperor refused to invest General Yi as king and thereby undermined his claim to the throne. Ming-Korean relations were only stabilized through the investiture of the third Chosŏn dynasty king, T'aejong, by the Yung-lo emperor in 1403. Even then there remained a difficult security issue to solve: the Koreans' need to maintain

attempted to create a unified military command under Chinese generals. Tang armies fought Koguryŏ repeatedly during the 640s. During these engagements, Paekche took the opportunity to threaten Shilla, driving Shilla into an ever–closer alliance with the Chinese. This alliance ultimately proved decisive on the Korean peninsula. It enabled a combined Tang-Shilla force to destroy Paekche in 660 and then to destroy Koguryŏ in 668, creating a united Korean state of Shilla centred, not in the north in P'yŏngyang or on the Yalu River, but in the southeast, on the Shilla royal capital of Kyŏngju.

Although China intended to use the Tang-Shilla alliance to reassert control over the Korean peninsula, Shilla managed to escape Chinese domination by deft combinations of diplomacy and non-cooperation. A short-lived Tang outpost in P'yŏngyang was withdrawn to Liaodong, leaving Korea under Shilla control. The rise of a new Korean kingdom, Parhae, further complicated the situation in Manchuria and frustrated Tang designs on the region.Though it also thwarted the possibility of northward expansion by Shilla, the region south of P'yŏnyang in Korea was successfully defended from further Tang attempts at control and the Chinese settled for accepting Shilla as a tributary state. The pattern of Korean tribute missions to China but autonomy within its own borders was firmly established by the end of the eighth c. China meanwhile invested the ruler of Parhae and maintained tributary relations with it for the remainder of the Tang period.

Many Koreans from the kingdom of Shilla visited Tang China, trading and returning with information. Korean monks studied Buddhism at Tang monasteries and planted Korean branches of Chinese Buddhist sects in their homeland, among them the Pure Land and Hua-yen (Kor. Hwaŏm) sects. Confucian classical learning also became popular in Shilla, along with other kinds of Chinese literature. A lively maritime trade grew up between southwestern Korea and the Shantung Peninsula, notably under the Korean merchant Chang Pogo from his combination garrison and trading base on Wan Island.

Development of Tributary Relations

While Korea and China were communicating across the Yellow Sea, the Liaotung region saw the rise of a new power, the Khitan, in the tenth c. The Khitan succeeded in conquering Parhae in 926, just as Shilla was succumbing to the emerging Koryŏ kingdom in Korea. Koryŏ, based in west-central Korea at Kaegyŏng (modern Kaesŏng), immediately came into conflict with the Khitan state in southern Manchuria, which demanded tribute. Armed conflict included Khitan invasions in 993 and again in 1018, when the Koreans won a decisive victory. Koryŏ then built a wall across the Korean peninsula running from the mouth of the Yalu River south-east to the vicinity of modern Hamhŭng on the east coast. The wall was meant as a defence against the Khitan and a new enemy, the Jurchen tribes, who rose in place of Parhae to harry north-eastern Korea from their homeland in eastern Manchuria. Like the Khitan, the Jurchen preceded their thrust into China by putting pressure on Korea: and as they were founding the Chin state in north China, forcing the Sung empire to retreat southward, they forced Koryŏ into tributary relations. Koryŏ then had to walk a tightrope between pleasing the Southern Sung court and mollifying the Chin emperor in north China. Political relations were strained. However, merchants continued to trade across the Yellow Sea, and it was during this period that Koreans developed the beautiful celadon pottery that was inspired by Sung craftsmen but for which Koryŏ potters are so well known.

Celadon pottery was just one of the Chinese cultural imports during the Koryŏ period. Confucianism, which spread when Shilla reformers used it as a weapon against the hereditary social caste system, achieved an institutional foothold in Koryŏ when King Kwangjong adopted the civil service examination system in the year 958. Tang and Song government institutions were used as models for the central government offices and ministries of the Koryŏ state. Bureaucratic recruitment by examination started slowly and took many years to overcome the tradition of hereditary aristocracy; but by the late Koryŏ

contact with the Jurchen tribes of Manchuria who were potential invaders of the Korean northeast. The Ming court adamantly demanded that the Koreans cease contact with the Jurchen, and their refusal to do so was a calculated effort to maintain their own border security. Concern over the Jurchen was well founded, for it was the Jurchen, ultimately, who rose to invade Korea and shortly thereafter to overthrow the Ming in the seventeenth c.

The fact that Ming concern over possible Korean disloyalty was misplaced may be seen from the policies adopted by the early Chosŏn kings in pressing the Confucian transformation of Korea that had begun before the Mongol invasions. In addition to promoting the examination system and the emphasis on Confucian classical learning, the state of Chosŏn adopted the Ming legal code, Ming–style administrative and judicial procedures, dynastic history writing (the *Koryŏsa* (History of Koryŏ), and the publication of handbooks of correct family behaviour and proper official conduct. Princes in the palace were tutored in Confucian principles and kings sponsored Confucian studies in special institutes such as King Sejong's *Chiphyŏnjŏn* (Hall of Worthies), whose pragmatic studies in the Korean language led to the invention of the Korean alphabet *han'gŭl* in 1446.

In the fifteenth c., under the Chosŏn dynasty, Sino-Korean tributary relations assumed their most complete form. In a typical year, Korea would send three tribute main missions to Beijing: on New Year's Day, on the emperor's birthday, and on the birthday of the heir-apparent. These were congratulatory missions, but there were others as well, to offer thanks, condolences, special gifts, and to present special communications to the emperor. Some of the embassies went only as far as Liaoyang, to deal with border matters. All conveyed gifts, and the types of tribute desired by the Ming were specified in the Ming code, the *Da Ming huidian*: (Collected Statutes of the Ming) gold, silver, woven mats, animal skins, various kinds of cloth, decorative objects, paper, calligraphy brushes, ginseng, and horses. Early in the Ming period the Chinese continued the practice of requisitioning young women and men for the court that had been so resented by the Koreans under the Yuan, a practice that was abandoned by 1450.

Korean embassies were comprised of high officials as envoys and retinues which sometimes numbered several scores of individuals including junior officials, secretaries, guards, and porters. Often they carried privately-owned commodities for to trade along the way or in the Beijing market. The opportunities for enrichment helped compensate for the rigours of the trip, which often took several months. The land route went through P'yŏngyang and across the Yalu to Liaoyang and Shenyang and then turned south towards Beijing through Shanhaikuan. An alternate route employed a sea crossing from Ch'ŏlsan, near the Yalu, via the island of Kado across the Yellow Sea to Tengchou and then by land to Beijing. In Beijing the Koreans stayed at hostelries maintained for visiting tribute envoys, and all their expenses were covered by the Chinese side. They were subjected to training in how to behave during an imperial audience, and on the appointed day they prostrated themselves before the dragon throne in the ritual kowtow in the tribute–presentation ceremony itself.

In return, the Ming emperor gifted the Korean envoys with gifts for their king: luxury items, for the most part, including court costumes and jewelry, musical instruments, jade ornaments, and fine brocade. Korean embassies normally returned with books also, and medicines from the Beijing market. The gifts for the king went to the court. The entourage kept some of the trade items. Apart

from the general benefits of Chinese suzerainty over Korea as a whole, very little benefit from the tribute trade ever trickled back to the actual providers of the goods that were sent to Beijing.

Between 1392 and 1450 there were 95 Ming embassies to Korea, far fewer than the 391 Korean embassies that journeyed to the Ming court during the same period, reflecting the

fact that the most important business in the relationship was transacted in Beijing. The visit of a Ming ambassador was a great occasion in Korea, necessitating special communications, an elaborate greeting at the 'Welcoming Grace Gate' outside the city, feasts and ceremonies, and often considerable dread, since Chinese envoys sometimes came on unpleasant errands, such as the early ambassadors who came to recruit the young women who were to be offered as potential concubines to the emperor or young men to be offered as eunuchs.

The iron test of the Ming-Korean tributary relationship came in the 1590s with the Japanese invasions that were launched by Toyotomi Hideyoshi against the mainland via Korea, after Hideyoshi's unification of Japan. The Japanese objective was China, and the Koreans were aghast at Hideyoshi's audacity in thinking of an attack on the centre of civilization. In the fifth month of 1592, a Japanese force of 150 000 men invaded Korea at a point near Pusan and advanced northward along three routes toward Seoul, overcoming the best defences the Koreans could muster and forcing King S<ŏnjo (r.1567-1608) to abandon his palace for the safety of the Chinese border. Bad weather, strained supply lines, inadequate communications, and rearguard actions by Korean militia and naval forces then combined to halt the Japanese advance at P'yŏngyang, while King Sŏnjo's court appealed to the Ming for intervention.

The Ming-Korean resistance to the Japanese invasion was an awkward effort hampered by Chinese attitudes toward the Koreans, whom they accused of incompetence, and egregious mistakes on the part of both the Chinese and Koreans on the land. The Chinese were mauled in their first encounter with the Japanese near P'yŏngyang in the eighth month of 1592. Thereafter, the Chinese launched a counter-attack with a much larger force under Li Ju-sung, which was effective in forcing the retreat of the main Japanese commander, Konishi Yukinaga. By the summer of 1593 the Japanese had pulled back to the southeast corner of the peninsula and King Sŏnjo had returned to his capital. There followed many months of fruitless negotiations between Ming representatives and Japanese commanders. In the meantime, disaffected Korean peasants and Korean local militia constantly skirmished with the Japanese, bringing terrible reprisals. In one of the bloodiest episodes of the war, the Japanese capture of the city of Chinju on the south coast, 60 000 Korean soldiers and townspeople reportedly lost their lives.

In 1597, Hideyoshi launched a second invasion of Korea with an army slightly smaller than the first. This assault made little progress up the peninsula but it secured control of many counties, ports, and inlets across the southern provinces and created a presence that was very difficult to dislodge. Bitter fighting under Ming command finally forced a final Japanese evacuation from the southern coast in the face of superior Ming Korean naval forces, notably the *kŏbuksŏn* (metal–clad 'turtle ships') of the great Korean admiral Yi Sunshin. The most important naval engagement took place when Konishi tried to rescue his troops at Sunch'ŏn with the protection of his Pusan-based Japanese fleet. Allied ships under the Ming Admiral Chen Lin met the Japanese ships in the Battle of Noryang Straits, during which Chen's vessels became trapped. Admiral Yi, seeing Chen's predicament, sailed in to effect a successful rescue but was killed by a Japanese arrow. Though he gave his life in the battle and his men went on to inflict devastating losses on the retreating Japanese the episode created bitterness in the Ming-Korean relationship because Chen Lin took credit for the victory.

Hideyoshi died in 1598 and all Japanese forces were withdrawn, defeated, by the following year. The Ming–Korean victory, however, came at a terrible cost. The war drained the Ming treasury which was already depleted by the Wan-li emperor's palace and tomb constructions. It also diverted Ming forces assigned to control the Jurchen in Manchuria, creating an opportunity for the Jurchen chieftain Nurhachi to organize his forces and preparations for the conquest of China which was to follow in the 1640s.

The costs to Korea were of a different kind. The war humiliated King Sŏnjo and the Korean government and brought about the loss of much of Korea's priceless heritage of people and property. A significant part of Korea's intellectual heritage was also lost in the form of skilled craftsmen and artists who were taken to Japan. The nation's economic system suffered simultaneous disruptions of farming, trade, and the tax and land tenure systems. Koreans lost their families and homes. And in terms of their relations with China, Koreans endured a war in which it was sometimes difficult to tell the difference between their Chinese allies and their Japanese enemies. Both armies conscripted Koreans, killed them with abandon, and looted their property. Ultimately the only winners were non–participants who rose to power in the aftermath: Nurhachi in Manchuria and Tokugawa Ieyasu in Japan, whose political position was strengthened by the weakening of the *daimyō* of western Japan who bore the brunt of Hideyoshi's Korean campaign.

The debt created by Korea's need for Ming defence against Hideyoshi obliged Korea to assist the Ming in an ill–conceived attempt to reassert hegemony on China's frontier with the Manchus in Manchuria. To eliminate Korea as a threat on their southern flank, the Manchus answered by invading Korea twice, in 1627 and 1636, reducing it to vassal status. When the Manchus ousted the Ming and occupied China later in the seventeenth c., they demanded and got Korean tribute on the old pattern, notwithstanding Korean shame at serving usurpers whom they considered barbarians. Koreans resisted in small symbolic ways, such as perpetuating use of the Ming calendar and wearing Ming–style clothing long after the fall of the Ming. In fact, however, they were obliged to maintain the tributary relationship with the Manchus in China for reasons of realpolitik and also because, by doing so, they protected themselves from Manchu interference.

Sino–Korean Relations in Modern Times

Toward the end of the nineteenth c., Korea's ancient relationship with China underwent a revolutionary change. With the signing of the Kanghwa Treaty with Japan in 1876, there began a period of competition between Japan and China for influence in Korea. China stationed resident advisors in Korea in an effort to keep the Korean court on the traditional path. Japanese military power and direct political interference, however, swayed the court and Korean reformers with ties to Japan further undermined Chinese policy. In 1894–95, the Sino–Japanese War ended China's suzerainty over Korea and Japan eclipsed China, not as suzerain but as hegemony.

During the Japanese colonial period, 1910–1945, Chinese political influence in Korea was non-existent except in the way China hosted exiled Koreans and gave them shelter in Shanghai and later, in Zhongjing. Koreans migrated by the hundreds of thousands to Manchuria to settle and farm. Korean leftists developed a major following in this Manchurian Korean community and joined the Chinese Communists in their struggle against Japan and the Guomindang. Further south, Chinese Nationalists helped organize the Korean Kwangbok (Independence) Army in hopes of using it to fight the common enemy. On a cultural level, there was considerable travel and communication between Korea and China, and modern Chinese literature influenced Korean writers during the Japanese occupation. There was also conflict between Koreans and Chinese. For example, when Chinese farmers at Wanpaoshan in Manchuria attacked Koreans for diverting scarce water resources in 1931, Chinese residents in Korea were subjected to violent reprisals. The Japanese were using Koreans to extend their control in Manchuria at the time, and the Wanpaoshan affair turned out to be a way for them to diminish an unwanted Chinese minority in Korea as well.

China remained preoccupied with its own civil war after Japan's surrender and Korea's occupationby the allied powers. The anti- Communist regime of Syngman Rhee in South Korea briefly flirted with the idea of an alliance with the defeated Guomindang in exile on Taiwan in 1950. However, the outbreak of armed hostilities between North and South

Korea in June 1950 and the intervention of the United Nations on South Korea's behalf opened a significant new chapter in the relationship between Korea and China. First, in the days following the North Korean invasion of the South, United States naval forces moved into the Taiwan Strait to block the Chinese Communists from moving on Taiwan as they had been expected to do, interrupting what many thought was a natural process of final victory for the regime of Mao Zedong. Second, in the winter of 1950, with United Nations forces approaching the Manchurian border, the Chinese Communists entered the war on North Korea's side, fighting until the armistice more than two years later. The sacrifices endured by Chinese forces in Korea (including the death of one of Mao Zedong's sons) created a Chinese stake in the survival of the Democratic People's Republic of Korea no less important than the stakes created for the West by the sacrifices of United Nations troops in defence of the South. Chinese representatives were a party to the 1953 armistice, along with the U.N. (represented by the United States) and the North Koreans. Though Chinese forces withdrew from North Korea by 1958, their support of the Kim Il Sung regime from positions just over the border has always been an important factor in North Korean defence.

South Korea, for its part, maintained close relations with the Republic of China on Taiwan for decades. By the early 1980s, however, a clandestine trade had sprung up between South Korea and the PRC. By the end of the decade, South Korean industrialists were openly arranging trade deals with firms in mainland China, pursuing a de facto two–China policy. As relations between Seoul and Beijing warmed, Kim Il Sung sought Chinese reassurance. However, in 1991 China dropped its opposition to the admission of South Korea (and then North Korea as well, as a separate state) to the United Nations. South Korea and the PRC opened diplomatic relations in 1992, causing the rupture of relations between Seoul and Taipei but forcing North Korea to accept China's two–Korea policy. At the same time China announced that it would no longer accept barter as payment for exports to North Korea, further stressing a North Korean economy already hard-pressed by the loss of economic support from the former socialist bloc in Europe.

As China emerges as a major world power, Korea will have to make accommodations. No doubt relations between China and Korea, whether united or still divided, will grow closer but not necessarily warmer. The history of Korean submission to China will not repeat. More likely is a strong Korean defence based on a strong modern economy and an economic and cultural relationship based on modern international practice.

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D Clark

Chinan County

Situated in the northeast area of North Chŏlla Province, Chinan County consists of the town of Chinan and the townships of Tonghyang, Maryŏng, Pugwi, Paegun, Sangjŏn, Sŏngsu, Anch'ŏn, Yongdam, Chŏngch'ŏn and Chuch'ŏn. The county covers a total area of 788.78 sq. kms. and in 1989, had a population of 50 680. In the northeast lies the Chinan Plateau with an elevation greater than 300 metres. Mt. Unjang (1 126m), Mt. Mandŏk (762m), Mt. Kubong (919m) and other peaks of the Noryŏng Mountain Range rise in the northwest, while Mt. P'algong stands in the southeast corner of the county. Chinan receives 1 300 to 1 400mm of rain annually and has an average temperature of 12 to 13C. The county's mountainous areas receive heavy snowfalls during the winter.

Due to the rugged terrain and thick forests, only 15 per cent of the county's land is arable. Of this, 56 per cent is used for rice cultivation. Tobacco is grown in the townships of Tonghyang, Sŏngsu and Anch'ŏn and alpine vegetables and mushrooms are cultivated in Maryŏng, Paegun and Yongdam. In Pugwi and Chinan, land is used for a number of stock breeding operations. Ginseng is grown in the northern part of the county.

The county's key tourist attraction is Mt. Mai (See **Mai Mountain**), which consists of two solid mounds of granite that resemble a horse's ears (*mai*). Next to the mountain is the fascinating T'ap Temple with its numerous cairns. Mt. Unjang in the northwestern part of the county, is another popular tourist destination. This 1 126 metre peak is the highest of the Noryŏng Mountain Range in the Chŏlla area. Here can be seen the picturesque Taebulch'ŏn Valley. Several hiking trails traverse the area, one of the most popular being that at Kallyong Village in Chŏngch'ŏn, which passes through Ch'ŏnhwang Temple Valley via the Ch'ŏnhwang Peak and on to Mt. Kubong.

As well as its natural attraction, the area has a number of important historical sites and relics. During Greater Shilla, scores of Buddhist monasteries were built here. Chŏnghwang Temple in Chŏngch'ŏn Township and Kŭmdang Temple in Maryŏng Township are two of the most famous Shilla-era temples in the area. In addition to the artefacts at these temples, there is a three- storey pagoda at Chinan's Unsan Village, another stone pagoda at Sangjŏn Township's Chup'yŏng Village and a five-storey pagoda at Maryŏng Township's Kangjŏng Village (North Chŏlla Province Tangible Cultural Assets No. 10, 72 and 73 respectively).

Confucian schools found here include the picturesque Yongdam Hyanggyo which was established in Yongdam's Okkŏ village in 1391; Chinan Hyanggyo established in 1414 in Chinan's Kunsang village and Yŏnggye Sŏwŏn founded in Maryŏng's Kangjŏng village in 1649. Near Yŏnggye Sŏwŏn lies Susŏnnu, a pavilion built during the reign of King Sukchong (1674-1720) by Song Chinyu and his three brothers for their father and his friends.

A number celebrations and rituals are held on a regular basis, which assist in preserving the county's cultural heritage. Since 1984, the Mai Festival has been held in Chinan every year on 12 October. The date is significant as the day that King T'aejong (r. 1400-1418) visited the mountain in 1413. On the eve of the festival's main ritual, a *sanje* (mountain ritual) is held on Mt. Mai, to pray for peace and an abundant harvest. The main ceremony is conducted the next day, followed by the Miss Ginseng Pageant; a 'farmer's music' (*nongak*) competition; sporting events, and a performance of the *Mong kŭmch'ŏngmu*, a dance peculiar to this region and which is said to have originated from a dream of King T'aejo (r. 1392-1398). In the dream, the king received a golden ruler (*kŭmch'ŏk*) from an old man on a horse-ear (*mai*) shaped mountain.

Chinch'ŏn County

Located in the northwestern part of North Ch'ungch'ŏng Province, Chinch'ŏn County consists of the town of Chinch'ŏn, and the townships of Tŏksan, Mansŭng, Munbaek, Paekkol, Iwŏl and Ch'op'yŏng. The county area is 406 sq. kms. and as shown by 1989 statistics, had a population of 52 324. The Charyŏng Mountain Range traverses the western part of the county and Mt. Tut'a (598m) rises on the eastern border. The county has an average temperature of 10.9c. and an annual rainfall of 900 to 1 300mm.

Of the county's 12 000 hectares of arable land, two-thirds grow rice and one-third dry-field crops, such as barley, bean, tobacco and ginseng. The most common orchard crops are apple, persimmon and pear. Stock breeding and sericulture are other sources of income. In Ch'op'yŏng's Kŭmgok Village, stone is quarried to make the area's famous ink-stones and small amounts of gold and silver are excavated from Chinch'ŏn Mine in Munbaek. Industrial estates have been established in Chinch'ŏn and Mansŭng.

The county's scenic attractions include the picturesque Ch'op'yŏng Reservoir in the southeast and Chinch'ŏn Reservoir near Mt. Sang. These are popular holiday resorts and fishing spots. Another well-liked tourist destination is the 10km.-long Yŏn'gok Valley that begins in Chinch'ŏn's Sasŏk Village and winds its way to Mt. Mannoe (612m). Here are two historic sites --Kyeyang Village, the birthplace of the famous Shilla general Kim Yushin (595-673) and Ch'imadae (Dashing Horse Heights) where Kim is said to have ridden his horse. Remnants of an old stone fortification can also be seen in the locality.

Buddhist artefacts in the area include a three-storey pagoda; a stele (Treasure No. 404) and a Vairocana figure in Chinch'ŏn's Yŏn'gok Village; a Koryŏ-era rock carving of a seated Buddha and a three-storey pagoda in Munbaek's Oksŏng Village; a weathered rock carving of a standing Buddha in Chinch'ŏn's Sagok Village; a seated Buddha statue and a stone carving of a standing Buddha in Ch'op'yŏng's Yongjŏng Village; a wooden Avalokitesvara figure in Chinch'ŏn's Yŏngsu Hermitage, and a standing Buddha figure (North Ch'ungch'ŏng Province Tangible Cultural Asset No. 138) at Yonghwa Temple.

Confucian sites include Kilsangsa (a shrine commemorating Kim Yushin) in Chinch'ŏn's Pyŏgam Village, and Chinch'ŏn Hyanggyo (county public school) in Chinch'ŏn's Kyosŏng Village. Near the Hyanggyo stands the picturesque Sungnyŏlsa, a shrine built in 1972 to commemorate Yi Sangsŏl (1871-1917). In 1907, Yi went as King Kojong's envoy to the Hague convention to express Korea's opposition to the Japanese occupation.

Chindallae kkot [Literature]

Chindo County

Situated in the southwest corner of South Chŏlla Province, Chindo County is comprised of

the town of Chindo, and the townships of Kogun, Kunnae, Ŭishin, Imhoe and Chisan. The county, which consists of 42 occupied and 184 unoccupied islands, covers an area of 414.03 square kilometres and as of 1989, had a population of 70 582. The warm sea currents temper local weather conditions, but even so, the county has slightly colder winters then neighbouring Wan Island since it is exposed to northwesterly winds. The average yearly temperature is 13.8c and the county receives an average yearly rainfall of 1 350mm. In the spring, the region is often subject to heavy fog.

Since over 70 per cent of the county is mountainous, there is relatively little arable land. However, cultivated land has steadily expanded as land has been reclaimed along the county's shallow coastal waters. Irrigation water is provided by the Tunjŏn and Sach'ŏn reservoirs. About half of the cultivated land grows rice, the other being used for a variety of dry-field crops. The county is also well-known as a leading producer of *kugija* (*Lycium chinense*), the fruit of which is used in a traditional tea drink known as *kugijach'a*. Fishing is another important source of local income. Boats operating out of the area bring in catches of yellow corbina, hairtail, croaker and anchovy. Most of the catch is sold through the port of Mokp'o. In addition, laver, brown seaweed, crab, oyster and salt are marketed. There are also several mining operations here which excavate limestone, pagodite, clay and alumite. The area's industry is generally limited to hulling, milling and brewing operations centred around the town of Chindo.

The county boasts a large number of tourist attractions. Southwest of Chin Island lie Hajo Island and a number of smaller islands which are known for their picturesque scenery. In order to preserve the area's natural environment, these islands along with the southern tip of Chin Island have been included in the Tadohae National Marine Park. Tourists come to see the island's interesting historical sites. In Kunnae's Yongjang Village, one finds Yongjang Fortress, which was used by the Three Elite Patrols (*Sambyŏlch'o*) in their struggle against the Mongols. The Three Elite Patrols held out against the Mongol invaders for some time, but were eventually overcome by a combined Koryŏ-Mongol assault in mid-1271.Most of the central figureswho resisted the Mongols were killed at this time. Those who survived fled to Cheju Island, which fell to the Mongols two years later.

Historically, the area's most important Buddhist site is Ssanggye Temple on the western slopes of Mt. Ch'ŏmch'al (485m). The temple houses several ancient stupas and the Main Buddha Hall has been designated South Chŏlla Province Tangible Cultural Asset No. 121. Other Buddhist relics in the area include the five-storey pagoda (Treasure No. 529) in Kunnae's Tunjŏn Village and a seated stone Maitreya figure with attendants (South Chŏlla Province Tangible Cultural Asset No. 17) at Yongjang Temple in Kunnae's Yongjang Village. See also **Chin Island** and **Mo Island**.

Chingbi rok (Record of a Timely Warning)

Chingbi rok is a record of the Japanese Invasion of 1592 that was written by Yu Sŏngnyong (1542-1607). It consists of sixteen volumes and seven fascicles, and this wood-block print work has been designated as National Treasure No. 132. *Chingbi rok* was published in 1647 by the Yu's grandson Cho Suik. The work is divided into the first two volumes that comprise the main text of 'Chingbi rok', the third to fifth volumes which are 'Kŭnp'o chip', the sixth to fourteenth volumes which are known as 'Chinsa rok' and the final two volumes which are entitled 'Kunmun tŭngnok'.

The first two sections of this work detail the 1592 Japanese Invasion and thereby provide excellent data for the study of the actual circumstances in Korea during this event. In 'Kŭnp'o chip' there are various memorials to King Sŏnjo (r. 1567-1608), and in 'Chinsa rok' the conditions of the people are recorded for the years 1592-1594. The final section of this work holds royal decrees and official letters. This work is valuable in the study of the actual conditions of the country and the people during the tumultuous years of the Japanese Invasion and also in that it records the author's own experiences during this time. This work has been republished in recent times first as a part of Yi Minsu's Hyŏndae munhak (Modern Korean Literature) in the late 1950s, and then a translated version by Yi Tonghwan was published under its original name of *Chingbi rok* in 1975.

Chindŏk,Queen [Women]

Chinhae

Chinhae is a coastal city situated in the southern part of South Kyŏngsang Province. The city covers a total of 110.53 square kilometres and as of 1989 its population stood at 122 102. Mt. Yong (703m), Mt. Pulmo (802m) and Mt. Kuram (662m) rise on the city's northern border. Rainwater run-off from these peaks forms the Taejang, Sosa and Tong streams. The relatively flat central area consists of reclaimed land.

Kŏje Island, located off the city's coast, calms incoming waves, thus creating Chinhae Bay's placid waters. In addition to being well-protected, the bay is deep and it provides Korea's largest naval base As part of the southern coastal region, the city's weather is characterised by warm temperatures and high precipitation. Chinhae's forests consist of both deciduous trees and pines. In particular, there is a large number of cherry trees here, which were planted in 1930 when the central city was built.

Because of the rugged terrain, Chinhae's agricultural sector is relatively underdeveloped. The area's fishing industry, on the other hand, makes an important contribution to the local economy. Anchovy, flatfish, cod and other fish are caught in the warm currents off the coast. However, the fishing industry has been adversely affected by pollution from the city's large chemical factories and by the over-fishing of the coastal waters. Further indsutrial development in Chinhae is inhibited by the government's plan to turn the city into a major tourist destination. The large naval presence involves an estimated seventy per cent of the workforce, either in public service operations or in service industries catering to the military forces.

In addition to Such'i Beach and other scenic spots along the coast, Chinhae offers many more scenic attractions. At the end of Ch'angbok Tunnel which connects Masan and Chinhae lies Mt. Changbok Park. From here, there is a panoramic view of central Chinhae and the placid Chinhae Bay. The park was established in 1979 as part of a restoration project after a landslide occurred in the area. The Taewang and Chinhŭng temples are situated near the park and thick pine tree forests and more than 10 000 cherry trees surround the area. Within the park, one finds Chinhae Park Land, an amusement park and Citizens'

Hall.

Mt. Chehwang Park, next to city hall, is another popular destination. From the top of Mt. Chehwang, there is a panoramic view of the southern coast, the surrounding mountains and the city centre. The mountain is particularly popular with spectators who come to see the city's colourful festivals. Yongch'u Waterfall in Mach'ŏn-dong is another famous tourist attraction in the area.

The Kunhangje Festival (Naval Base festival) is held here in April each year to honour Admiral Yi Sunshin. At this time tourists flock to the area to see the city's famous cherry blossoms. Other cultural traditions that can be seen here include a mock navy parade of the Chosŏn Dynasty, the Sungjŏnmu (Dance of Victory) and the Kŏmmu (Sword Dance). In addition, more than fifty folk activities, such as the Cherry-blossom Princess Pageant, fireworks, Lantern Parade and *Kanggangsuwollae* (a country circle dance) can be seen at the Cherry-blossom Carnival, which is held at night. Tourists also come to Chinhae to listen to the local *nongak* (farmer's music).

The most famous rituals held here are the *sŏnghwangje* (Shaman ritual to worship the deity of the soil) of Chedŏk village and the *tangsanje* (Shaman ritual to worship the deity of the.mountains) of Sudo village. At Chedok village, services for the local spirits are held every lunar New Year's Eve. The host and hostess of the service are chosen from among the village's model couples, and the selected couple must be celibate and remain so for three months after the service.

Many of the area's historical sites are associated with the Hideyoshi Invasions (1592-1598). In Nammun-dong is the Ung Stream Japanese Fortress and the Ung Stream An'gol Village Fortress, both built by the Japanese. This area is known as the site of a famous naval battle in which Yi Sunshin's forces routed the Japanese armada.

Chinhŭng, King (r. 540-576)

King Chinhŭng (534-576) was the twenty-fourth monarch of Shilla and reigned from 540 to 576. He was of the Kim family and his names included Sammaekchong and Shimmaekpu. He was the grandson of King Chijŭng (r. 500-514) and the son of the younger brother of King Pŏphŭng (r. 540-576). His mother was the daughter of King Pŏphŭng and his queen was Lady Sado of the Pak family. When he was only seven years old he ascended to the throne with the Dowager Queen Kim acting as his regent. Chinhŭng is remembered as the king who greatly expanded the territory of Shilla.

In the twelfth year of his reign, Chinhŭng ended the period of his regency and began to rule independently. At this time he established a new name for his reign and began to pursue his policies of increasing the territorial size of Shilla. In 551 Shilla attacked the Koguryŏ stronghold in the Han River basin in concert with King Sŏng (r. 523-554) of the Paekche Kingdom. Shortly afterwards the large area of land in the upper Han River basin came into Shilla's possession, and soon thereafter the Paekche forces were driven from the lower Han River basin, thus securing the entire area for Shilla. The Paekche monarch King Sŏng then launched an assault on Shilla but was killed in battle at Kwansan Fortress (present day Okch'ŏn) and this event marked the end of the 120-year long Shilla-Paekche alliance. The possession of the Han River basin provided Shilla with much needed human and material resources in addition to providing a passageway through which to conduct communications with China to the west.
Chinhŭng continued his expansionist activities and in 562 defeated Greater Kaya (Tae-Kaya; the modern day Koryŏng area), thus taking the whole of the Naktong River basin for Shilla. He also expanded Shilla's territory to the northeast, taking much of the Hamhŭng plain of present day North Korea. To commemorate the territorial expansion of Shilla, Chinhŭng personally toured the newly conquered areas, and to mark the new boundaries of

Shilla, monument stones were erected. A stele at Ch'angnyŏn (Koryŏng area) marked the southern expansion against Paekche and Greater Kaya, a marker at Pukhan Mountain (present day Seoul) designated the western augmentation, and the monuments at Hwangch'o and Maun passes indicated the Shilla expansion into the present day Hamhŭng area of northern Korea.

King Chinhŭng is not only known for his territorial ambitions and his conquests, but also for his domestic political activities that assisted the consolidation of the political and governing apparatus of Shilla. First of all he ordered Kŏch'ilbu to compile the *Kuksa* (National History) in 545, which provided a record of the events of Shilla. Chinhŭng also accelerated the advance of the Confucian governing ideology in Shilla and safeguarded the position of Buddhism that had been formally adopted by Shilla during the reign of King Pŏphŭng. Buddhism greatly expanded during the reign of Chinhŭng with the construction of temples and the importation of Buddhist scriptures. Perhaps one of the most important domestic activities of Chinhŭng was the founding of the *Hwarang* (Flower of Youth) that is thought to have occurred at an early point in his reign. The *Hwarang*, aristocratic youths trained in the military arts, became an important element in the eventual unification of the Three Kingdoms by Shilla.

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Chinju

Situated in the southwestern part of South Kyŏngsang Province, Chinju is comprised of the town of Munsan and the townships of Kŭmgok, Kŭmsan, Nadong, Taegok, Taep'yŏng, Myŏngsŏk, Mich'ŏn, Sabong, Sugok, Ibansŏng, Ilbansŏng, Chŏngch'on, Chisu, Chinsŏng and Chiphyŏn. The present city was formed when Chinju expanded to include those areas previously known as Chinyang County. Geographically, the city consists of low hills, with the Nam River flowing east to west through it. To the west of Chinju stands Namgang Dam. Built in the 1960s, the dam has created Chinyang Lake, a popular resort. As for transportation, the Namhae Expressway and Kyŏngjŏn railway line link Chinju to other cities in the region, and an expressway connecting Chinju with Taejŏn is presently under construction. In addition, there is an airport with flights to Seoul and Cheju Island.

Historically, Chinju has had a productive agricultural sector. Although rice is cultivated in the level areas adjacent to the Nam River, most of the area's farming is devoted to dry field crops. Orchards here grow persimmons, pears, peaches and chestnuts, and green houses are used to produce melons and pineapples. In the Nam River Basin, there are numerous bamboo thickets. Traditionally, local residents produced bamboo handicrafts as a means of supplementing their income from farming. In the city centre, there is a large industrial park. Here Taedong Industries, Korea's largest producer of farming machinery, produces tractors, engines and mechanised ploughs.

Tourism is an important part of the local economy. With numerous reservoirs, the city attracts sports fishermen and tourists from the nearby area. Chinju's culinary speciality is a raw fish dish made from *Kkŏkchŏgi* (*Coreoperca kawamebari*), a fresh-water fish of the perch family. Anglers catch the fish in the clear water of the Tŏkch'ŏn River. The city is also famous for Chinju *pibim pap*, a dish of rice mixed with fresh vegetable greens, shredded and grilled beef etc.

Chinju boasts a large number of historical sites. At the beginning of the Three Kingdoms period, the Chinju area was part of Kaya, a tribal federation that was eventually annexed by the Shilla kingdom. Near the CBD, a number of large tombs have been discovered, indicating that this area was politically powerful during the Three Kingdoms period.

Judging from rare Kaya artefacts excavated from the Okpong-dong tombs, scholars believe that this area belonged to Koryŏng Kaya.

In Kŭmsan Township's Yonga Village, one finds Kŭmhoji, a small man-made lake built during the Shilla period. Southeast of the temple lies a picturesque valley that cuts through a dense forest. At the top of the valley stands Changgok Temple, an ancient monastery founded by Tosŏn during the Shilla period. Here one finds a three-storey stone pagoda, a bronze incense holder created in 1397 and a holder for the large scroll paintings that were hung outside Korean temples during ceremonies. The temple's Main Buddha Hall, rebuilt in 1612, has been designated South Kyŏngsang Province Tangible Cultural Asset No. 51.

In Ibansŏng Township's Yongam Village one finds the old site of Yongam Temple. Artefacts at the site include a Koryŏ-era stupa (Treasure No. 372), a stone Buddha figure (South Kyŏngsang Province Tangible Cultural Asset No. 4) and a stele commemorating Hongja, who served as National Overseer of Monks (*kukt'ong*). At Kosan Hermitage in Sugok Township, there is an exquisitely carved Buddha statue from the Koryŏ period. Unlike most statues from this period, the stone backdrop, depicting the Buddha's aura, is still extant. At Samsŏn Hermitage in Sangbong-dong, there is a large bronze bell which has been designated South Kyŏngsang Province Tangible Cultural Asset No. 55.

Chinju also contains numerous relics and shrines associated with the Hideyoshi Invasions (1592-1598) In Namsŏng-dong, one can see the remains of Chinju Fortress. The walled fortification that once stood here is believed to have been originally built during the Koryŏ period, but was partially destroyed during the first Hideyoshi Invasions (1592-1593). It is believed that approximately 70 000 Korean soldiers and civilians lost their lives in the battles fought here at that time. In 1605, the provincial commander-in-chief Yi Suil rebuilt the fortress. Chinju Fortress underwent further restoration in 1970. Within the fortress walls, one finds Chinju National Museum, which houses a good collection of Kaya artefacts.

Overlooking the Nam River stands Ch'oksŏngnu, a pavilion originally built in 1368. Known as one of the three great pavilions of Korea, the structure, burnt down during the Korean War, has recently been rebuilt. Below the pavilion on the river bank lies Ŭi (Righteousness) Rock. The site is associated with Non'gae, a *kisaeng* (female entertainer) famous for her patriotism during the Hideyoshi Invasions. When Japanese troops attacked the area, they fought a particularly bloody battle over Chinju Fortress. After their victory, Non'gae lured the Japanese commander to the bank of the Kŭm River. With her arms around the commander's neck, Non'gae is said to have jumped into the water, drowning both herself and the general. Upriver from the rock stands Ch'ungnyŏlsa, a shrine commemorating the Korean soldiers who gave their lives in the battle for Chinju Fortress.

In addition to historical sites, there are a number of Confucian schools in the area including Namak Sŏwŏn on the north slopes of Mt. Pongdae (409m), Yonggang Sŏwŏn in Chisu Township and Chinju Hyanggyo in Okpong-dong. There are also numerous modern schools in the area, such as Gyeong Sang National University in Kajwa-dong, Gyeong Sang Medical College in Ch'iram-dong, Chinju National University of Education in Shinan-dong, Chinju Nursing College and Chinju Technical College.

Chinju National Museum

Chinju National Museum (Kungnip Chinju Pangmulgwan) is located in Namsŏng-dong in Chinju. Opened in November 1984, the museum is home to Kaya artefacts recovered from the lower and middle reaches of the Naktong River. Items in the collection include earthenware, jade jewellery, metalware, carved bone, weapons, lacquerware, woven goods, calligraphy and paintings. Most of the Neolithic and Bronze Age items in the collection are from the southern part of South Kyŏngsang Province. In addition to

managing exhibitions, the museum participates in archaeological excavations in the local area.

Chinjung ilgi (Front Line Diary)

Chinjung ilgi is a late Chosŏn work that records the suppression of the 1811 Honggyŏngnae Rebellion. It is composed of two volumes and two fascicles and is a calligraphed work. The author of this work is not known.

The Honggyŏngnae Rebellion started when Hong Kyŏngnae, a *yangban* who had failed the civil service examination and could not begin an official career, conspired with others in the region against the government. They wanted to ensure that the discrimination that plagued those from P'yŏngan Province would end and gathered discontented farmers, merchants and others from the area and rose up against the government forces. They soon controlled the entire area north of the Ch'ŏngch'ŏn River, but were subsequently defeated by government forces that crushed the rebellion. Hong was eventually killed in a battle for control of Chŏngju City.

Of the historical records of the Honggyŏngnae Rebellion, *Chinjung ilgi* is widely acclaimed as providing the most extensive and thorough account of the struggle. In recent years the work has been included in various collections of historical records including the 1986 *Han'guk minjung undongsa charyo chip* (Historical Records of the Korean People's Movement) published by Yŏgang Ch'ulp'ansa. The *Chinjung ilgi* provides a valuable record of both the turmoil that occurred in the waning days of the Chosŏn Kingdom and also of the social discrimination that those in the northern provinces of Korea faced in this period.

Chinnanp'o (Namp'o)

Commonly known as Namp'o in North Korea, and as Chinnanp'o in South Korea, this seaport is located in the southwest corner of South P'yŏngan Province.

Originally a small fishing village, Chinnanp'o held strategic importance during the Sino-Japanese War (1894), with the Japanese navy making full use of the port. After the war, the Japanese called for the opening of the port to foreign merchants, but their diplomatic initiatives were blocked for a while by Karl Waeber, the Minister of the Russian Legation in Seoul. The port was first opened to foreign traders in October 1897. From this time, Japanese and Chinese merchants competed for influence in the area. When the Russo-Japanese War commenced, Namp'o became a major supply base for Japanese naval operations.

Chinnanp'o was given city status in 1945, and later changes to the administrative boundaries resulted in an expansion to eventually include the former counties of Kangsŏ and Yonggang. The city is administered by the central government. Covering an area of 1 000 sq.kms., Chinnanp'o has a population of about 750 000.

The area consists mostly of low hills with a great deal of level land. It is ideally suited to rice growing and slightly less than half of the total arable land is used for this purpose.The remainder grows dry-field crops including corn; varieties of bean; wheat; sorghum; Chinese cabbage; turnips; eggplant; garlic; and red pepper. Apples, peaches, pears and grapes are also grown here. Local fish catches include yellow corbina; hairtail; flatfish. Clam and brown seaweed (*miyŏk*) are harvested The city's main industries are glass making; machinery and machine parts manufacture; and shipbuilding.

The city's climatic range is from an average low of minus 6.8 deg.C. in January, to an

average high of 25.1 deg.C in August. Annual average rainfall is 702 mm.

Chinŏn Sect [Buddhism]

Chinsa [Confucianism; Education]

Chinsŏng, Queen (r. 887-897)

Queen Chinsŏng (? –897), the fifty-first monarch of Shilla, ruled from 887 to 897 and was the last of the three female rulers of the kingdom. Her family name was Kim and given name Man. Chinsŏng's father was King Kyŏngmun (r. 861-875), and her brothers were King Hŏn'gang (r. 875-886) and King Chŏnggang (r. 886-887).

Directly after her accession, Chinsŏng gave her subjects tax exemptions for a period of one year, as well as decreeing other measures designed to gain popular support. In 888, however, after her husband and chief retainer Kim Wihong (? –888) died, the political situation quickly deteriorated. Coupled with the political problems then prevalent, the loss of other key men in the government, (such as Wang Kŏin, arrested for alleged anti-government writings), and the lack of tax revenues which put undue pressure on the treasury, the situation became critical. The Shilla government sought to overcome its financial problems by the forced collection of taxes in 889, but this resulted in even greater unrest and uprisings by the peasants. (The peasant class was saddled with double taxes since they already had to pay their dues to the local gentry families that controlled the countryside.) At this time, the government was unable to subdue an uprising in Saběl (present Sangju), and seizing the opportunity, brigand bands roved unchecked and pillaged at will. Many rebellions took place across the country, one (in 891), led by Yanggil erupted at Pugwŏn (present Wŏnju), who then sent his lieutenant Kungye (? –918) to sack Myŏngju (present Kangnûng). After this, Kyŏnhwŏn (? –936) led an insurgency in present Chŏnju that resulted in him forming the Later Paekche Kingdom. Further, as well as the rebellions which swept Shilla's diminishing territory, in 896 the so-called 'Red Trousered Banditti (*chŏkkojŏk*), a large and powerful force of brigands, took control of the area southwest of the capital.

Into this turbulent situation, Ch'oe Ch'iwŏn (b. 857) returned from Tang China and presented his proposals to Queen Chinsŏng for reforms of government that would help to quell the uprisings. His reforms for strengthening the monarchy, however, were not accepted by the *chingol* aristocracy-dominated court, and Ch'oe therefore retired from public service. In the sixth month of 897, as Queen Chinsŏng saw the situation further deteriorate, she abdicated her throne to the son of her brother, King Hŏn'gang, thus ending her reign. Shilla's demise, at this point, was inevitable as the Later Paekche and Later Koguryŏ kingdoms gained strength. However, Queen Chinsŏng did not see the fall of Shilla as she died at the end of 897.

Chinul (1158-1210)

Chinul styled Moguja, was born in Sŏhŭng in Hwanghae Province. As a young boy, Chinul had a weak constitution and was continually ill. His father prayed to the Buddha that if his son were cured, he would send him to a Buddhist temple. When the young Chinul suddenly recovered, the parents had him ordained. Thus, Chinul took the monastic precepts under Master Chonghwi of the Sagul branch of Sŏn.

At the age of twenty-five, Chinul called on his peers to join in the creation of the Samadhi and Prajna Community (Chŏnghye Kyŏlsa), a group that would reject fame and gain in order to focus on spiritual cultivation involving textual studies, worship and manual labour. Chinul was disillusioned with the ceremonial Buddhism of his day. He sought to create a

reform movement emphasising the basic message of Buddhism. In spite of a positive initial response, the community was not formed immediately.

Deciding to leave the secular concerns of the capital behind, Chinul went to southern Chŏlla Province where he spent the next three years focusing on his own cultivation. His first religious breakthrough occurred while reading the *Platform Sutra of the Sixth Patriarch*. Chinul became ecstatic when he read the passage, 'The Self-nature of Suchness gives rise to thought. Although the six organs see, hear, perceive and know, [you are] not stained by the myriad images and the True Nature is always free.' Notably, Chinul's sudden-enlightenment did not occur as a result of meeting a living Sŏn master. The catalyst for the experience was a text. Perhaps for this reason, the positive role of the written teachings came to be a characteristic feature of Chinul's subsequent thought.

In 1185, Chinul continued his self-cultivation in Kyŏngsang Province. At this time, he became concerned with the conflict between Sŏn (Meditation) and Kyo (Doctrine). Chinul perused the vast body of Buddhist literature looking for a solution. While reading the *Avatamsaka Sutra*, Chinul had his second illumination as he realised that there was a basic unity underlying the teachings of Sŏn and Hwaŏm (Chin. Huayan). Yet, Chinul still had questions about the 'initial gate of entrance in faith' discussed in the Hwaŏm teachings. These doubts were answered, however, when Chinul read Huayan thinker Li Tongxuan's interpretation of faith. According to Li, one realised Buddhahood at the very beginning of one's cultivation, with the arousal of faith.

After this realisation, Chinul devoted his energies once more to the establishment of the Samadhi and Prajna Community. The community was initially based at Kŏjo Hermitage, but as it grew, the burgeoning movement was moved to Mt. Songgwang. On his way to the new site, Chinul stopped at Sangmuju Hermitage on Mt. Chiri to do a retreat. At this time, Chinul had his final religious breakthrough while reading the writings of Dahui Zonggao (1089-1163), a Chinese Chan (Zen) master of the Linji lineage. Chinul was particularly impressed with Zonggao's *kanhwa* method of meditation.

As a theoretic basis for the unity of the Sŏn and Kyo schools, Chinul advocated sudden-enlightenment gradual-cultivation (*tono-chŏmsu*). This approach was primarily derived from the Sŏn thought of Zongmi (780-841) and the Huayan thought of Li Tongxuan. Chinul felt that sudden-enlightenment ensured that the practitioner perceived the underlying unity of Buddhas and sentient beings at the beginning of practice. However, even after sudden-enlightenment, the practitioner had to undergo a gradual course of training aimed at eliminating the habit-energies (*sŭpki*) - latent defilements that still obscured consciousness.

Chinul's vision of the natural correspondence between Sŏn and Kyo (the practical and theoretical orientations to practice, respectively) has had a pervasive influence on virtually all subsequent Korean Buddhist thinkers. He trained hundreds of disciples, including Ch'ŏnjin, Hwagyŏn, Suu, Inmin, Kahye and Hyeshim. In addition, Chinul wrote: *Sushimgyŏl* (*Secrets on Cultivating the Mind*), *Wŏndon sŏngbul non* (*The Complete and Sudden Attainment of Buddhahood*), *Kanhwa kyŏrŭi non* (*Resolving Doubts About Observing the Hwadu*), *Chinshim chiksŏl* (*Straight Talk on the True Mind*), *Pŏpchip pyŏrhaeng nok chŏryo pyŏngip sagi* (*Special Practice Record with Personal Notes*) and *Hwaŏm non chŏryo* (*Excerpts from the Exposition of the Avatamsaka Sutra*). Chinul was posthumously named National Master Puril Pojo.

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Chiri Mountain

Mt. Chiri is actually the name for an extensive, mountainous area situated on the border of North Chŏlla, South Chŏlla and South Kyŏngsang Province. Designated Chiri-san National Park, this area is the largest park in Korea covering approximately 450 square kilometres. Ch'ŏnwang Peak, the mountains highest point, rises 1,915 metres above sea-level, giving Mt. Chiri the added distinction of being the highest mountain on the South Korean mainland. To the west of Ch'ŏnwang Peak, there is Ch'ilsŏng Peak (1,576 metres), Tŏkp'yŏng Peak (1,522 metres), Myŏngsŏn Peak (1,586 metres), T'okki Peak (1,534 metres), Panya Peak (1,732 metres) and Nogodan (1,507 metres). To the east lie Chung Peak (1,875 metres), Ha Peak (1,781 metres) and Ssŏri Peak (1,640 metres). The main ridge is almost vertical to the Kaji Ridge. Both ridges are between 700 to 1,300 metres high, providing excellent views to visitors who hike up the mountain's numerous trails. The main ridge splits Mt. Chiri into two sectors: the area south of the ridge being known as Outer Chiri and the area to the north as Inner Chiri. The source waters of the Naktong and Sŏmjin River flow down from Mt. Chiri, carving out deep valleys.

Abundant plant life is found in the park, with variations depending on elevation. Up to 500 metres, there are Japanese oaks (*Quercus serrata*), hornbeams (*Carpinus laxiflora*) and chestnut trees. The forests from 500 to 1000 metres are characterised by dogwoods (*Cornus contraversa*), pines, Japanese oaks and hornbeams. From 1000 to 1,400 metres, one finds silver firs (*Picea jezoensis*), Korean firs (*Abies koreana*), Mongolian oaks (*Quercus mongolica*) and rhododendrons (*Rhododendron Schlippenbachii*), whereas the area from 1,400 to 1,900 metres contains *Sasŭre* Trees (*Eurya japonica*) and birches (*Betula Ermanii*). Mt. Chiri is also a haven for wildlife with 165 bird species and 41 mammal species. In fact, the rare Korean bear is believed to inhabit this area.

The mountain has been known by a number of names. Most of these are ultimately derived from the pure-Korean word '*turae,*' which simply means 'mountain.' According to the *Shiji* (*Historical Records*), there were three sacred mountains to the east of the Yellow Sea: Mt. P'eng-lai, Mt. Ying-chou and Mt. Fang-chang. These three mountains are thought to be Mt. Kŭmgang, Mt. Halla and Mt. Chiri, respectively. Sometimes, Mt. Myohyang was added to this list, which thus became the four sacred mountains, or Mt. Kuwŏl was added, bringing the number to five.

Traditionally thought of as a holy place, Mt. Chiri contains a large number of religious sites. The artifacts of Inner Chiri tend to be associated with Shamanism or Taoism, while those of Outer Chiri are usually connected with Buddhism. In Kurye County lies Hwaŏm Temple, the area's most famous Buddhist site. The original temple was built in 544 by the monk Yŏn'gi. The temple houses a great number of national treasures. Over ten other temples are found at the foot of the mountain, many containing important historical artifacts.

The mountain is also important for its natural resources. Kaolin, silica, gold, silver, nickel and molybdenum are mined in this area. In addition, this area contains about one-fifth of South Korea's total forest cover. Mt. Chiri's mineral wealth, combined with its rich historical and religious heritage, make it one of Korea's most important park areas.

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Cho Chŏngnae (1943-)

Cho Chŏngnae is a novelist. He was born in Seoul and attended Dongguk University with a major in Korean literature, graduating in 1966. Cho worked as a high school teacher from 1970 to 1972 and then on the editorial staff of the magazine *Wŏlgan munhak* (Monthly Literature) for the next three years. Subsequently he served as chief editor of *Han'guk munhak* (Korean Literature) from 1984 to 1989. Cho has received numerous literary awards including the Hyundai Munhak Literary Prize in 1982, the Korean Literature Prize in 1982, and the Best Novel Award in 1984.

Cho's works have largely dealt with themes surrounding the partition of Korea and the Korean War and describe the social and ideological conflicts that have resulted from the breakdown of the traditional class and social systems. Perhaps his two best known novels are *Yuhyŏng ŭi ttang* (The Land of Exiles) and *T'aebaek sanmaek* (T'aebaek Mountains), which were both written in the 1980s.

Yuhyŏng ŭi ttang is set during the Korean War and depicts the tragedy of people enmeshed in the social agitation caused by the War, which is presented by Cho as a synthesis of inhumane barbarity, false political ideologies, social discord and historical inconsistencies. The death of the protagonist of this work is the result of class prejudice and poverty that were magnified by the War.

T'aebaek sanmaek is considered to be the most representative work of Cho. This ten-volume work centres on Korean history and ideological conflicts. Although the novel is set in the period from liberation in 1945 until the outbreak of the Korean War in June 1950, Cho retreats to the end of the Chosŏn period and wends his way through the colonial period, in order to explain the historical precedents that led to the Communist Yŏsu Rebellion (*Yŏsu pallan*) of 1948. This work is thoroughly researched and thus enables the author to recreate the activities of the partisan refugees who sought sanctuary in the Chiri Mountains from government forces. In addition, Cho describes the ideological confrontations that eventually led to the partition of Korea.

Cho is widely acclaimed as one of the finest modern Korean novelists for his vivid descriptions and the development of his characters. A further multi-volume work - *Arirang* - is under way.

Cho Chun (1346-1405)

Cho Chun was a civil official of the late Koryŏ and early Chosŏn periods. His family's ancestral home is in P'yŏngyang, his courtesy name was Myŏngjun and his pen names included Ujae and Songdang. His father, Cho Tŏkyu, was a high-ranking official in the Koryŏ government. His son, Cho Taerim, married Princess Kyŏngjŏng, the second daughter of King T'aejong (r. 1400-1418), thus revealing the close position that Cho enjoyed with the royal family of Chosŏn.

Since none of Cho's five brothers passed the civil service examination his mother was greatly saddened. As a result, Cho studied diligently from an early age and in 1374 he passed the higher civil service examination (*kwagŏ shi*) and was appointed Third Deputy Commander (*hogun*) in the Division of the Left and Right (Chwauwi) in addition to other official duties. Subsequently he was appointed as Naval Deputy Commander (*allyŏmsa*) of the Kangnŭng area and his leadership qualities were recognised by both the people and his superiors in the Koryŏ officialdom. He continued his rise in the Koryŏ government but

retired from government life in 1388. It was at this time that he became acquainted with Hŏ Kŭm, Chŏng Chi and others of that ilk.

The final years of Koryŏ proved to be increasingly filled with turmoil and political infighting as those around the throne fought for a share of power. King U (r. 1374-1388) was able to take the throne due to the backing of General Yi Inim (? -1388). However, Yi was the true power in Koryŏ and abandoned the pro-Ming policy of King Kongmin (r. 1351-1374), in its stead adopting a pro-Yüan foreign policy. Many in the Koryŏ government opposed this including Yi Sŏnggye (King T'aejo, r. 1392-1398) and Chŏng Mongju (1337-1392). Cho was among this faction that contested the pro-Yüan policies. The situation was not resolved and in 1388 the Ming announced their intention to establish a commandery in the southern part of Hamgyŏng Province, which would have been tantamount to annexing the whole of northeastern Korea. It was at this time that the Yi Inim faction was driven from power and Yi Sŏnggye and Ch'oe Yŏng (1316-1388) seized power. Ch'oe was determined to attack the Ming and gained the approval of King U. An army was raised and an expedition was launched to the north. Yi Sŏnggye, however, had other plans and marched his army back from Wihwa Island on the Yalu River and attacked Ch'oe and King U, thus seizing power for himself.

Cho was a major supporter of Yi Sŏnggye and helped the new power behind the Koryŏ throne consolidate his political base. Cho and Chŏng Tojŏn (1342-1398) assisted in the process of deposing King Ch'ang (r. 1388-1389) and installing King Kongyang (r. 1389-1392) on the throne. Cho was instrumental in carrying out sweeping land reforms in 1389 and was accordingly promoted to higher positions. In 1391 he travelled to Ming China on an embassy marking the emperor's birthday. However, in the following year he, along with Chŏng Tojŏn, was the object of denunciation by the Chŏng Mongju faction and was arrested. Yet shortly after this in 1392, Chŏng was driven from power by Yi Sŏnggye and Cho was appointed to a position in the Council of State (Ch'ŏmŭibu) and the Finance Office (Samsa).

After the founding of the Chosŏn dynasty in 1392, the true political power centred on Chŏng Tojŏn, with whom Cho had differences of opinion. In matters surrounding the nomination of the crown prince, Chŏng favoured Yi Pangsŏk, the youngest son of King T'aejo, while Cho supported Yi Pangwŏn (King T'aejong, r. 1400-1418) who had contributed mightily to the founding of Chosŏn. Yi Pangwŏn proved to be superior to his brothers in contesting for the throne as he had Pangsŏk assassinated and held true power even after his brother Yi Panggwa (King Chŏngjong, r. 1398-1400) ascended to the throne. Two years later Pangwŏn took the throne and the political fortunes of Cho likewise escalated. Cho was appointed as Second State Councillor (*chwaŭijŏng*) and then as Chief State Councillor (*yŏngŭijŏng*), in addition to his position as the royal in-law.

Cho was important in the establishment of the governmental structures of the fledgling Chosŏn State. In collaboration with Chŏng Tojŏn he compiled *Kyŏngje yukchŏn* (Six Codes of Governance) the administrative code that would guide the early years of Chosŏn and serve as the basis for the subsequent *Kyŏngguk taejŏn* (National Code) promulgated in 1471. Another accomplishment of Cho was his role in the establishment of the Rank Land Law (*kwajŏn pŏp*) which helped to secure a financial basis for the official class that would come to dominate the government. The Rank Land Law provided the foundation that would enable the neo-Confucian literati to come to the forefront of Chosŏn society, and thus pave the way for the many changes that this period brought about. Cho was also known for his literary talents, which are revealed in his collected works, *Songdang chip* (Collected Works of Songdang).He is further remembered as one of the meritorious elite that were instrumental in helping T'aejo found Chosŏn, and additionally in stabilising the dynastic succession after his death.

Cho Hŏn (1544-1592)

Cho Hŏn was a middle Chosŏn period scholar, Confucianist and leader of volunteer forces in the 1592 Japanese Invasion. His family's ancestral home is in Paech'ŏn, his courtesy name was Yŏshik and his pen names included Chungbong, Towŏn and Huyul. Cho was born in Kimp'o of Kyŏnggi Province and was the son of Cho Ŭngji. He was also the disciple of Yi I (1536-1584) and Sŏng Hon (1535-1598).

Cho's family was quite poor and thus he was plagued with hardship while growing up, but still managed both to serve his parents and pursue his studies. In 1565 he entered the National Academy (Sŏnggyun'gwan) and two years later passed the military section of the Triennial Examination (*Shingnyŏn shi*). The following year he entered Chosŏn officialdom and by 1572 had been elevated to a position at the Office of Editorial Review (Kyosŏgwan). Cho continued his climb in the Chosŏn bureaucracy, although at times he was beset with problems stemming from his opposition to certain policies. He was appointed to an embassy to Ming China to mark the emperor's birthday (*sŏngjŏlsa*) and from 1575 served as Assistant Section Chief (*chwarang*) of the Board of Taxation (Hojo) and the Board of Rites (Yejo), and as Librarian (*chŏnjŏk*) of the National Academy. However, while he was serving as Magistrate (small county, *hyŏngam*) of T'ongjin in Kyŏnggi Province he was censured for not properly controlling the slave population and suffered exile to Pup'yŏng for three years. When he returned to government service he served as Assistant Section Chief of the Board of Works (Kongjo) and as Inspector (*tosa*) of Chŏlla Province among other positions. Cho continued to have a somewhat chequered career as a government official; he was recognised as an excellent official and was appointed to various positions; however, he was also exiled several times for diverse offences and for political reasons. Nonetheless, Cho did play an important role in the negotiations with Japan and Ming China before the outbreak of the 1592 Japanese Invasion.

In the fourth month of 1592 after the Japanese forces had invaded Chosŏn, Cho and fellow- *yangban* Yi U, Kim Kyŏngbaek and Chŏn Sŭngŏp gathered a volunteer force of about
1 600 men in Okch'ŏn of Ch'ungch'ŏng Province. In the eighth month of the same year Cho combined his volunteer forces with those of Yŏng Kyu and routed the Japanese forces at Ch'ŏngju Fortress. However, due to interference from the military officials in Ch'ungch'ŏng Province the volunteer forces were dispersed and primarily as a result of his weakened force, Cho was killed when his troops launched an assault on the Japanese at Kŭmsan. Cho was posthumously honoured by the Chosŏn government several times for his loyal and courageous leadership of volunteer forces during the crisis resultant from the Japanese invasion. In 1734 he was posthumously awarded the title of Chief State Councillor (*yŏngŭijŏng*) and memorial services were held to commemorate him at various *sŏwŏn* (private Confucian academies) including the Ujŏ Academy in Kimp'o and the Songgok Academy in Kŭmsan.

Cho Island

The area formerly known as Cho Island has now been connected, through land reclamation projects, to Mijo Township in South Kyŏngsang Province's Namhae County. The island covered a total area of 0.32 square kilometres and as of 1985, had a population of 231. It was mountainous with a maximum elevation of 96 metres and had a rugged coastline. Due to its southern location, the area's climate is mild, with an average January temperature of 1.2 deg. c. and an average August temperature of 25.8 deg. c. The area annually receives an average of 1 100mm of rainfall and 20mm of snowfall. Most of this area's farming land is used to grow sweet potatoes, beans and garlic. Local marine products include eel, crab and seaweed.

Cho Kwangjo (1482-1519)

Cho Kwangjo was an early Chosŏn scholar official. His family's ancestral home is in Hanyang, his courtesy name was Hyojik and his pen name Chŏngam. He was born in Hansŏng, the capital of Chosŏn, which is now present-day Seoul. He was a fifth-generation descendent of Cho On, who was one of the meritorious subjects that assisted in the founding of Chosŏn, and the son of Cho Wŏnggang a Bailiff (*kamch'al*) of the Office of the Inspector-General (Sahŏnbu). With the Purge of 1498 (*muo sahwa*) Cho's father was exiled to Hŭich'ŏn, and while domiciled there Cho studied under the eminent neo-Confucian scholar, Kim Koengp'il (1454-1504). Cho studied the neo-Confucian doctrines with vigour, and eventually succeeded Kim, (who had carried on the teachings of Kim Chongjik (1431-1492)), in assuming leadership of the Sarim Faction. Cho passed the Literary Licentiate Examination in 1510 and then entered the National Academy (Sŏnggyun'gwan).

With the accession of King Chungjong (r. 1506-1544), the situation of the neo-Confucian literati improved considerably. The new monarch, unlike his deposed half-brother Prince Yŏnsan (r. 1494-1506), was receptive to the input of the literati in the administration of the state and so the literati came to play a major role during his reign. Cho was particularly favoured by the king and rose rapidly through the hierarchy of Chosŏn officialdom. He held the political aim of establishing a government guided by strong moral ethics, and was especially imbued with Confucian ethics and social mores. His major contribution to the administration of the Chosŏn governing apparatus was the implementation of the Village Code (*hyangyak*), which established a type of self-government in the villages, supplemented with a commitment to justice and mutual assistance in times of need. Moreover, Cho advocated the translation into *han'gŭl* and publication of the basic Confucian doctrines, in order to spread the ethical content of these works among the common people, and as a way of eliminating the injurious effects of the shamanistic and Buddhist beliefs that prevailed outside the sphere of the literati. Another change Cho made to the Chosŏn administration was in advocating the so-called 'examination for the learned and virtuous' (*hyŏllankkwa*), which allowed the recruitment of capable men into the bureaucracy by means of a simplified examination. Thus, increasing numbers of neo-Confucian literati were able to enter the Chosŏn government and of course, this greatly increased their power.

As the standing of the faction led by Cho increased, so he concentrated his efforts on eliminating the influence of those who had helped Chungjong assume power, and in particular sought to reduce the rewards they were then enjoying. He was successful in removing seventy-six of the recipients, which represented almost three-quarters of the list of merit subjects compiled thirteen years earlier. This, however, was Cho's downfall, as the wrathful merit subjects now convinced Chungjong that his own position was jeopardised and induced him to purge Cho and his faction. Consequently, Cho was executed in the ensuing Purge of 1519 (*kimyo sahwa*) and this brought about a temporary abatement of the growing power of the neo-Confucian literati.

Cho received a series of posthumous accolades, including titles bestowed by the king and the establishment of *sŏwŏn* (private academies). Cho represents an important link in the establishment of the neo-Confucian tradition that stemmed from late Koryŏ literati Chŏng Mongju (1337-1392) and Kil Chae (1353-1419). His writings are preserved in *Chŏngam chip* (Collected Works of Chŏngam).

Cho Manshik (1882-1950)

Cho Manshik was an independence activist and politician of the colonial period. His family's ancestral home is in Ch'angnyôn, his pen name was Kodang and he was born in Kangsô of South P'yôngan Province. When Cho was young he learned the Chinese classics from his father and by the age of fifteen had begun to work, and thus his childhood

passed quickly. At the age of twenty-three he entered Sungshil Middle School in P'yôngyang and at the same time embraced Christianity. In 1908 he travelled to Japan for study and learned English, among other subjects. In 1910 he entered the Law Department of Meiji University and while attending he founded the combined Presbyterian and Methodist Chosôn People's Church (Chosônin Kyohoe) together with Paek Namhun and Kim Chôngshik. Cho also formed a nationalist movement that was modelled after the principles of non-resistance that were advocated by Mahatma Ghandi (1869-1948). In 1913 he returned to Korea after graduation and began work at Osan School, which had been founded by a former classmate Yi Sûnghun. After two years he was appointed as principal of the school, but in 1919 resigned from his position to join the March First Movement. Shortly thereafter he was arrested by the Japanese police and incarcerated for one year.

On being released from prison, Cho resumed his duties as principal at Osan School, but due to harassment from Japanese officials soon resigned. He then returned to P'yôngyang where he held a position as director of general affairs for the P'yôngyang Christian Youth Association (P'yôngyang Kidokkyo Ch'ôngnyôn Hoe) and concurrently served as an elder of the Sanjônghyôn Church. At about this same time Cho and his lifelong acquaintances Shim U and O Yunsôn, founded the Korean Products Promotion Campaign (Chosôn Mulsan Changnyô Hoe). It was through this organisation that Cho carried out a nationwide promotion of buying Korean products in collaboration with Yi Kwangsu (1892-?), Yôm T'aejin, et al. This nationwide movement for buying Korean products formed an unusual coalition of businessmen, students, journalists and independence activists, and thus was important in the independence movement. Others who played notable roles in this movement include Kim Sôngsu (1891-1955) the publisher of the *Donga ilbo* newspaper and Kim Tongwôn who owned a textile company.

Cho was also active in other aspects of the independence movement such as the one promulgated to form a Korean college. This, however, was a failed attempt due to its oppression by the Japanese He continued his educational activities and served as principal of the Sungin Middle School, as well as forming other educational groups. In 1927 Cho participated in the activities of the New Korea Society (Shin'gan Hoe), a nationalist organisation that sought to present a united front of both communists and nationalists, but this group failed too, due to Japanese persecution. By 1932 Cho was serving as vice-president of the *Chosôn ilbo* newspaper and through this organ carried out his nationalist activities. Throughout the colonial period Cho carried on pro-Korean activities in the P'yôngan region based upon the Ghandian ideology of peaceful resistance and this resulted in his both gaining respect from his countrymen and suspicion from the Japanese.

After liberation in 1945 Cho remained active in the politics of the northern part of Korea, which was now dominated by the Soviet Union. Cho advocated a middle line in his approach to the political turmoil that surrounded the post-liberation period. The Soviets soon made it clear that they intended the Communist Party to be the predominant political organisation, but since the organisation was so weak in Korea they were forced to co-operate with the nationalists. In particular, no Korean communist could command the popularity and respect that Cho had with the people of the region. The Soviets recognised Cho's popular appeal and asked him to support their plans for Korea. Cho even gave an introductory speech to present Kim Il Sung (Kim Ilsông) to the Koreans after he returned from the Soviet Union. However, Cho was not a communist. He would not accept Soviet demands for Korea and thus was seen as a threat by Kim Il Sung and the Soviets. Shortly after Kim Il Sung delivered a speech attacking the past works of Cho, Cho disappeared from public view. Although it is not certain when or how he met his end, there are rumours that he was killed by the Communist authorities just before or during the Korean War.

Cho is widely praised for his peaceful resistance to the Japanese colonial occupation and his attempts to form a united front of all political ideologies in the struggle against the

Japanese. He is highly acclaimed as the 'Korean Ghandi' for his support of the ideologies of non-violence and peaceful resistance. He is further remembered as a devout Christian who sought to help post-liberation Korea find a middle path that was free of foreign intervention.

Cho Manyŏng [History of Korea]

Cho Pongam (1898-1959)

Cho Pongam was a politician and independence activist of this century. His family's ancestral home is in Ch'angnyŏng, his pen name was Chuksan and he was born in Kanghwa of Kyŏnggi Province to a poor farming family. Cho was a student at the YMCA (Young Men's Christian Association) at the time of the March First 1919 Independence movement, but he left school to join the movement. As a result of his participation therein, the Japanese imprisoned him for one year. After being released, Cho travelled to Japan where he enrolled in the political and economic department of Chūō University. While in Japan, Cho organised a Korean students' association in Tokyo for socialists, anarchists, and the like and carried out activities with this group. Eventually he left school in Japan and returned to Korea where he joined the labor movement. During this time he became closely involved in the formation of the Korean Communist Party and by 1925 was selected as a deputy delegate to travel to Moscow and ask the Comintern for official recognition of the Korean communist groups. The Soviets conferred approval on the Korean groups, thus officially sanctioning the Koreans. Moreover, Cho was charged with the responsibility of arranging a Korean student-training program in Moscow, which had heretofore not been conducted in a systematic manner. Cho additionally helped organise communist groups such as the Chosŏn Kongsandang (Chosŏn Communist Party), and was also active in Manchuria and China.

The communist movement in colonial Korea can be characterised by the manifold factions that emerged, but with the late 1920s policy of the Comintern of 'one nation, one party', this was to some extent changed. At this time Cho joined the Chinese Communist Party and carried out anti-Japanese activities with this organisation. By 1932 Cho had been apprehended by the Japanese consular police in Shanghai, following which he was cinvicted and sentenced to seven years gaol. After being released from prison, Cho returned to his hometown where he married Kim Choi. The couple moved to Inch'ŏn where Cho went into seclusion. Since he was on the Japanese police's surveillance list, it was difficult and dangerous for him to conduct political activities. Nonetheless he did, and as a result was arrested by the Japanese military police in February 1945, and again imprisoned for his anti-Japanese activities. Cho remained in prison until the liberation of Korea in August 1945.

After liberation Cho once again became involved in political activities, and in particular with the communist parties in the southern half of Korea. At this time the United States-Soviet Joint Commission was established to bring about a Korean unification and the various political elements, left, right and moderate all struggled for supremacy. The leader of the communist movement in the south at this time was Pak Hŏnyŏng, and he was the target of Cho's anger at being excluded from the decision making circles due to his denunciation of communism while in prison. Thus, Cho wrote a lengthy letter to Pak that voiced his complaints. This letter, however, was obtained by the *Donga ilbo* newspaper and published in May 1946, much to the chagrin of the communists. In it, Cho asserted that the tactics of the Korean communists were turning the popular masses of the south against them and that this was due to Pak's mismanagement of the Party. Additionally, he warned against accepting the leadership of Kim Il Sung (Kim Ilsŏng) or Mu Chŏng of the north Korean communist groups. Finally, he accused Pak of splitting the nation by pursuing destructive factionalist policies. This letter marked the end of Cho's association with the communist groups.

Cho's political career did not end at this point, as he became a leading figure in the South after the partition of the Korean peninsula. He now entered the politics of the 'right' and was elected to the National Assembly in 1948. After this, President Syngman Rhee (Yi Sŭngman) appointed him as Minister of Agriculture and in 1950 he was re-elected to the National Assembly and served as Speaker of the legislative body. In 1952 he ran against Rhee for the presidency but was defeated soundly by the incumbent. In the subsequent 1956 election, however, Cho fared considerably better as he garnered more than thirty per cent of the vote and ran second to Rhee. The results in 1956 were most likely aided by the sudden death of the major opposition candidate, Shin Ikhi, shortly before the election. Later in the same year Cho began organising the Progressive Party (Chinbo Tang), which advocated as one of its main policies peaceful reunification with the North. Subsequently, Cho and a number of his associates were charged with violation of the National Security Law and of conspiring with the communists. Cho was convicted of the charges and executed on July 31, 1959.

Cho Pyŏngok (1894-1960)

Cho Pyŏngok was an independence activist and politician. His given name was Pyŏnggap, his pen name Yusŏk and he was born in Mokch'ŏn (present-day Ch'ŏnan) of South Ch'ungch'ŏng Province. He graduated from Sungshil Middle School in 1909 and in 1914 graduated from Yŏnhŭi College. In 1918 Cho graduated from Wyoming University and in 1925 received his doctorate in economics from Columbia University. He then returned to Korea and began teaching at Yŏnhŭi, while at the same time becoming deeply involved with the nationalist organisation -- the New Korea Society (Shin'gan Hoe). Because of his involvement with the New Korea Society; the Kwangju Student's Uprising of 1926 (Kwangju Haksaeng Undong) and other anti-Japanese organisations, he was imprisoned for five years. Upon his release in 1931 he took a position with the *Chosŏn ilbo* newspaper as managing director. From this time until liberation in 1945, Cho led a much quieter life.

In 1948 with the formation of the Republic of Korea, Cho served as a special envoy for the nation and visited friendly nations in rapid succession. With the outbreak of the Korean War in June 1950, Cho distinguished himself in the defence activities around the Taegu perimeter. After the War, Cho pleaded with the increasingly dictatorial President Syngman Rhee (Yi Sŭngman) for reforms that would lead to a true democracy being founded in the South. As a result of opposing the release of the anti-Communist prisoners of war by the south in 1953, Cho was subjected to hardships and a prison sentence by the Rhee government. Nonetheless, after his release he was elected to the Third National Assembly, and in 1955 he organised the Democratic Party (Minju Tang) and was appointed its leader. In 1958 Cho led the struggle of the Democratic Party against the corrupt political machine of Rhee, but saw the incumbent elected to his third term as President. In 1960 Cho was nominated as the presidential candidate for the Democratic Party to oppose Rhee in his bid for a fourth term. However, one month prior to the election, Cho died following a heart attack.

Cho is remembered and praised for his righteous attitude in politics. He strongly opposed the dictatorship of Rhee Syngman and sought to establish a true democracy in Korea. His writings *Minju juŭi wa na* (Democracy and Me) and *Na ŭi hoegorok* (My Reminisces) reveal the upright character of Cho. He was honoured by the government of the Republic of Korea in 1962 with the Order of Merit for National Foundation.

Cho Sehŭi (1942-)

Cho Sehŭi is a novelist of the contemporary period. He was born in Kap'yŏng of Kyŏnggi Province and graduated from the Korean Literature Department of Kyŏnghŭi University. Cho is counted as one of the foremost protest writers of the 1970s who portrayed the

injustice resultant from a rapidly industrialising Korea.

Cho is best known for his 1978 collection of short stories entitled *Nanjangiga ssoa ollin chagŭn kong* (A Small Ball Tossed By A Dwarf). This work centres on the short story by the same title that features the struggles of a dwarf and his family that live on the periphery of Korean society. The Korea depicted in this work is one of tremendous contradictions between those who are in the mainstream of society and those who are struggling to eke out an existence on the dregs left for them. *Nanjangiga ssoa ollin chagŭn kong* had an immense impact on Koreans of the late 1970s as it revealed the small and marginalized people that had been excluded from the advancement of Korean society. Moreover, in a period of military dictatorships it was a strong protest against the injustices and malignancies of a government that seemingly did not care about the lives it destroyed in its attempt to create a 'modern' state. The impact of *Nanjangiga ssoa ollin chagŭn kong* is heightened by the cohesion of the stories in the collection with characters reappearing in subsequent stories, thereby revealing the hopelessness of an entire community of societal misfits.

Cho subsequently published a novel *Shigan yŏhaeng* (Time Travel) in 1983 that featured a fantasy-like escape from poverty and hardships via space travel. This work, while displaying the creativity of the author, had nothing of the impact of Cho's previous work. However, Cho's *Nanjangiga ssoa ollin chagŭn kong* continues to provide a graphic view of the lives of those who built modern Korea with their labour in the process of industrialisation.

Cho Sŏk [Painting]

Cho-heung (Chohŭng) Bank [Banks]

Cho Wi (1454-1503)

Cho Wi was a scholar-official of the early Chosŏn period. His family's ancestral home is in Ch'angnyŏng, his courtesy name was T'aehŏ and his pen name was Maegye. His father, Cho Kyemun, was the Magistrate (*hyŏllyŏng*) of Uljin County. In 1472 Cho Wi passed both the Literary Licentiate Examination (*chinsa shi*) and the Classics Licentiate Examination (*saengwŏn shi*) and in 1474 after success in the Triennial Examination (*shingnyŏn shi*) he held official positions as Second Copyist (*chŏngja*) at the Office of Diplomatic Correspondence (Sŭngmun'gwan) and Third Diarist (*kŏmyŏl*) at the Office of Royal Decrees (Yemun'gwan). When King Sŏngjong (r. 1469-1494) reconstituted the Sagadoksŏ, an institution for the development of talented young scholars, Cho was the first appointed. From then on Cho continued his rise in Chosŏn officialdom and served as Fourth Counsellor (*ŭnggyo*) in the Office of the Special Counsellors (Hongmun'gwan); Third Tutor (*munhak*) in the Crown Prince's Tutorial Office (Seja Sigang'wŏn) and as Fourth Inspector (*chip'yŏng*) at the Office of the Inspector-General (Sahŏnbu). However, to support and care for his aged mother he then accepted a position outside of the central government as Magistrate (large county, *kunsu*) of Hamyang. Later, Cho returned to the central government and served in a succession of positionsincluding, Second Minister (*ch'amp'an*) of the Board of Taxation (Hojo) and as Governor (*kwanch'alsa*) of Ch'ungch'ŏng Province.

In 1498 Cho was appointed to an embassy to Ming China to mark the emperor's birthday (*sŏngjŏlsa*). At this time, however, the purge of 1498 (*muo sahwa*) occurred, when Kim Ilson (1464-1498) included an essay (written by his teacher Kim Chongjik (1431-1492)) in the official records of King Sŏngjong, which was deemed to be critical of King Sejo's (r. 1455-1468) usurpation of the throne, Thus, Prince Yŏnsan (r. 1496-1506) was incited by his retainers to punish the literati of Chosŏn officialdom. Although Cho's life was

spared, he was sent into exile where he eventually died.

Cho was quite close to Kim Chongjik and is also considered to be a representative member of the early neo-Confucian literati whose rise to power enabled the early Chosŏn period to prosper. While Cho served as Magistrate of Hamyang, he prepared the *Hamyang chido chi* (Geography of Hamyang) which is extant. Moreover, while in exile he compiled *Maegye chip* (Collected Works of Maegye) which is also extant.

Cho Yŏngsŏk (1686-1761)

Cho Yŏngsŏk was a scholar-official and painter of late Chosŏn. His family's ancestral home is in Haman, his courtesy name was Chongbo and his pen names were Kwanajae and Sŏkkye sanin. He was the disciple of Yi Hŭijo. In 1713 he passed the Literary Licentiate Examination (*chinsa shi*) and entered into officialdom holding various positions such as Second Minister (*ch'amp'an*) of the Board of Personnel (Ijo). In 1742 he revised *Ŏgye chip* (Collected Works of Ŏgye), the literary collection of Cho Rya (1420-1489) one of the so-called 'six loyal subjects' (*saeng yukshin*). Cho also has left behind his literary work, *Kwanajae ko* (Treatise of Kwanajae).

Cho was recognised by his contemporaries as a painter of unusual talent who dedicated himself to not only the pursuit of artistic excellence, but also to literary theory. Cho was talented in both the painting of landscapes and in the portrayal of people in their everyday activities. Among his extant paintings, *Kangsang choŏ to* (Angling on the River) -- a work hung in the National Central Museum, reveals his artistic excellence and ability to capture the essence of his subject.

Cho-heung (Chohŭng) Bank [Banks]

Chobo [Newspapers]

Choe Jaisou (see **Ch'oe Chaesŏ**)

Chŏgori [Clothing]

Chogye Mountain

Mt. Chogye (884 metres), originally called Mt. Songgwang, is situated in Sŭngju County of South Chŏlla Province, next to the famous Songgwang Temple. The name Chogye comes from Mt. Cao-qi in China. As the famous mountain where Hui-neng, the Sixth Patriarch of the Chinese Chan (Kor. *Sŏn*, Jap. *Zen*) tradition resided, Mt. Cao-qi was associated with the orthodox Chan transmission from earliest times. Just as Cao-qi became a byword for Hui-neng - China's leading Chan master, Mt. Chogye has been associated with Chinul (National Master Pojo, 1158-1210) - the leading thinker of the Korean Sŏn tradition. Even Korea's largest Buddhist order has adopted the name Chogye.

As one of the biggest monasteries in Korea, Songgwang Temple has been home to sixteen National Masters. Even today, the temple serves as an important training centre for young monks. There are numerous affiliated hermitages up the mountain from the temple, including Kwangwŏn, Kamno and Ch'ŏnja Hermitage. On the eastern base of the mountain lies the picturesque Sŏnam Temple. The gentle trail between Sŏnam and Songgwang Temple is popular with hikers and Buddhist devotees who visit the area. In order to preserve the area's important religious sites and natural environment, the mountain was designated Chogye-san Provincial Park in 1979.

Chogye Order [Buddhism]

Chogye Temple [Architecture]

Chokpo [Confucianism]

Chŏkpyŏk ka [Music]

Chokturi [Clothing]

Chŏlla Province, North

Overview

Province located in the southwest of the Korean Peninsula, bounded to the west by the Yellow Sea and separated from South Kyŏngsang Province to the east by the Sobaek Range, from South Ch'ungch'ŏng Province to the north by the Kŭm River, and from South Chŏlla Province to the south by the Noryŏng Range. The province formed the heartland of the ancient Paekche Kingdom (18BC-660AD), which was incorporated into the Unified Shilla Kingdom in the seventh century and the Koryŏ Kingdom in the tenth century.

Geography and Climate

The province can be broadly divided into two geographical regions, the coastal plain in the west centered on the lower reaches of the Mangyŏng and Tongjin Rivers, where most of the province's population is concentrated, and the relatively sparsely-populated mountainous area in the east including parts of the Noryŏng and Sobaek Ranges. Apart from the relatively hilly Pyŏnsan Peninsula in the far west, the former region is largely low-lying, while the latter region contains numerous peaks of elevations greater than 1 000m interspersed with basins and tablelands. Coastal districts experience tidal variations of up to six meters, and numerous land reclamation projects have been undertaken, while the construction of a dam on the upper reaches of the Sŏmjin River has improved irrigation throughout the western plain.

North Chŏlla Province experiences a relatively warm climate with high precipitation, although there are marked differences in conditions within each of the two major geographical regions noted above, and mountainous eastern districts experience greater seasonal temperature variations and higher annual precipitation than the coastal plain. Approximately two-thirds of annual precipitation in both regions is recorded during the four months from June to September inclusive.

Agriculture and Industry

Economic development in North Chŏlla Province has tended to be concentrated along the axis formed by Kunsan, Iri and Chŏnju, and these three centers together are home to almost half of the province's population. Although the industrial sector has developed significantly since the 1960s, the pace of growth has been much slower than in other regions of the country, and agriculture continues to form the mainstay of the local economy. Rice cultivation is dominant throughout the coastal plain, while cereals predominate in hilly eastern districts. Fishing operations are concentrated on the ports of Kunsan and Ch'ulp'o, however the fishing population is relatively small. Coastal waters are home to hair-tail, shrimp and numerous other varieties of fish and shellfish, and cultivation of clams and other shellfish is found on the islands of Wi-do and Kogunsan yŏltto, however environmental factors such as shallow water, extreme tidal variation, and a high accumulation of sandy sediment present numerous obstacles to further development of this sector of the economy. North Chŏlla Province contains numerous mineral deposits, although limestone and silica dominate local production, and the majority of mines are

concentrated in mountainous northern and eastern districts. The province's industrial sector is largely dominated by small and medium-scale operations, including production of foodstuffs, beverages, tobacco, textiles and clothing, however the development of a coastal industrial zone centered on Kunsan and the nearby port of Changhang (in South Ch'ungch'ŏng Province) should lead to a further diversification of the local economy.

Tourism

North Chŏlla province is home to a wide variety of cultural events, of which the Chŏlla Arts Festival, Chŏnju Folk Festival and Ch'unhyang Festival (in the southern town of Namwŏn) are particularly popular. The province's tourist attractions include Mount Naejang, Mount Tŏkkyu, Mount Chiri and Pyŏnsan Peninsula National Parks, the uniquely-shaped peaks of Mount Mai Provincial Park, and numerous historical sites connected to the Paekche Kingdom.

General Information

Area: 8 042 square kilometers; population: 1 884 000 (1995 est.); provincial headquarters: Chŏnju.
Other major centers include Iri and Kunsan.

Chŏlla Province, South

Overview

Province located in the southwestern corner of the Korean Peninsula, separated from South Kyŏngsang Province to the east by the Sŏmjin River and the Sobaek Range, from North Chŏlla Province to the north by the Noryŏng Range, and bounded to the south and west respectively by the East China and Yellow Seas. The province also completely surrounds Kwangju Special City, location of the provincial headquarters. Originally part of the Paekche Kingdom, this region was incorporated into the Unified Shilla Kingdom in the seventh century, becoming part of the Koryŏ Kingdom in the early tenth century following the brief rule of the Latter Paekche monarchy.

Geography and Climate

While western districts are relatively low-lying, northern and eastern parts of the province are dominated by spurs of the Noryŏng and Sobaek Ranges respectively, the latter including the western slopes of Mount Chiri
(1 1915m), the highest mountain in mainland South Korea. Submerged coastal ranges account for the province's highly-indented coastline and numerous islands, the largest of which is Chindo. Due to its complex topography, the province contains only two major waterways, the Yŏngsan and Sŏmjin Rivers, and the catchment area of the former is particularly prone to drought and flooding, a problem which has been partially alleviated in recent years by the construction of numerous dams and embankments. Coastal districts along the Yellow Sea experience marked tidal variation, and land reclamation projects have been undertaken in several areas.

Summer conditions in South Chŏlla Province are largely influenced by its proximity to the ocean, while continental high pressure systems dominate winter weather patterns. Although average annual precipitation throughout the province is high, the relatively mild climate of western and southern coastal districts contrasts with the marked seasonal temperature variations found in inland mountainous areas. Southern coastal regions experience typhoons up to five times per year between July and September, and suffer severe damage every three or four years.

Agriculture and Industry

Agriculture has traditionally played a dominant role in the provincial economy, however the industrial sector has experienced rapid growth during the past two decades. Although initiatives such as the Yŏngsan River Development Project have led to improvements in

farming conditions in recent years, agricultural activities in the province continue to be hindered by a relatively rugged terrain, frequent flooding and droughts and a rapid decline in the farming population. Principal agricultural products include rice, beans, grains and cereals, although there is a tendency towards a decline in cultivation of these traditional crops and an increase in production of horticultural products such as fruit and vegetables, and in livestock raising. Measuring 6 379 kilometers, South Chŏlla Province's coastline represents 36.9% of the national total, and the province contains approximately two thousand islands, or almost two-thirds of the national total. Home to anchovies, hair-tail, mackerel and numerous other varieties of marine life, the waters of the Yellow and East China Seas provide ideal conditions for various kinds of fishing operations. Oysters and other shellfish are plentiful on the wide tidal flats which characterise coastal districts, and farming operations have also been developed in many areas, while the province accounts for approximately 80% of the nation's laver production. South Chŏlla Province contains deposits of gold, silver, kaoline and feldspar, and its deposits of non-ferrous metals (including agalmatolite and silica) account for half of the national total. Although the province has traditionally suffered from an imbalance between the agricultural and industrial sectors in favor of the former, the development of an industrial zone in Kwangju in 1969 marked the beginning of a period of rapid growth, during which additional complexes were established in regional centers such as Mokp'o, Yŏch'ŏn and Sunch'ŏn.

Tourism

South Chŏlla Province is renowned as one of the most picturesque districts of Korea, and its mountains and scenic coastline offer numerous attractions to tourists. Popular destinations include Mount Chiri, Mount Wŏlch'ul and Mount Naejang National Parks, the Hallyŏ and Tadohae (Sea of Many Islands) Maritime National Parks (notably the remote islands of Hong-do and Hŭksan-do), and the Wan-do land-bridge, and numerous relics and sites connected to the Japanese invasions of the sixteenth centiry can be found in the town of Yŏsu and in other coastal districts.

General Information

Area: 11 858 square kilometers; population: 2 189 000 (1995 est.); provincial headquarters: Kwangju.
Major centers include Mokp'o, Yŏsu and Yŏch'ŏn.

Chŏmp'iljae chip (Collected Works of Chŏmp'iljae)

Chŏmp'iljae chip (Collected Works of Chŏmp'iljae) is the collected works of the early Chosŏn scholar Kim Chongjik (1431-1492), and is composed of twenty-five volumes in seven fascicles. The work was compiled a year after Kim's death by his disciple Cho Wi (1454-1503) under orders from King Sŏngjong (1469-1494), but with the monarch's death it was subsequently not permitted to be published due to political circumstances arising during the reign of Prince Yŏnsan (r. 1494-1506). Kim was posthumously blamed for the inclusion of an inflammatory piece by another of his disciples Kim Ilson (1464-1498) in the official records of Sŏngjong that was interpreted as being critical of the usurpation of the throne by King Sejo (r. 1455-1468) and his subsequent execution of his nephew, the boy King Tanjong (r. 1452-1455). This event brought on the Purge of 1498 (*muo sahwa*), which not only resulted in Kim's writing being banned but also the death of many of the literati. The work was preserved in manuscript form and eventually published by a thirteenth generation descendent of Kim, Kim Shik, in 1869, and the balance was then compiled and published in 1892 by a fourteenth generation descendent of the author.

Chŏmp'iljae chip contains some 1 200 poems of Kim and many other writings such as memorials to the throne, letters and compositions honouring previous kings and queens. Additionally, the work is supplemented with other writings that describe the author's life and the political circumstances that resulted in the purge of 1498 (*muo sahwa*) and then the purge of 1504 (*kapcha sahwa*). Thus, the work is highly valued not only for its literary

content, but also for its historical value as a record of the turbulent times surrounding the reign of Prince Yŏnsan.

Chŏn Pongjun (1855-1895)

Chŏn Pongjun was a late- Chosŏn leader of the Tonghak Uprising. His family's ancestral home is in Ch'ŏnan, his courtesy names were Ch'omyŏng and Myŏngsuk, and his pen name Haemong. Of diminutive stature, he was also called Noktu (mung bean), and in his later life, General Noktu. His father was a minor government official who was put to death by flogging, for voicing his opposition to the corrupt and tyrannical Cho Pyŏnggap, the Magistrate (*kunsu*) of Kobu County. This event in itself was to have a major influence on Chŏn's vision for social reform. The family became impoverished, and Chŏn began to sell medicine to maintain the household. At this time he learned various Daoist arts. Eventually, he moved to Tonggok Village and farmed a small area of land. In his spare time, he taught the village children to read and write.

In 1890. Chŏn entered the Tonghak (Eastern Learning) faith and became closely linked to Ch'oe Shihyŏng (1827-1898) who was the second leader of the Tonghak Movement. Chŏn was appointed as District Head (*chŏpchu*) of the Kobu area by Ch'oe. Chŏn was faithful to Tonghak principles and spread the faith to many others. The social reforms of the Movement were closely linked to the desires of the peasant farmers of this period and thus the interests of each were easily combined. The source of much of the hardship that plagued farmers in Kobu County was none other than Cho Pyŏnggap, who had executed Chŏng's father. This corrupt magistrate was notorious for his exploitation of the peasants and extorted heavy taxes from them for a variety of purposes outside the law, such as erecting a cover for his father's grave. Perhaps his worst impost was that of charging farmers for water drawn from the Mansŏkpo Reservoir, which had been built with peasant labour. This proved too much for the farmers and they rose up against Cho, under the leadership of Chŏn, in the twelfth month of 1893. At first, the peasants petitioned Cho to remove the taxation injustices, but their pleas were ignored. So, in the first month of 1894, over one thousand peasants occupied the county office, seized weapons, distributed the illegally collected rice and breached the Mansŏkpo Reservoir. When the news of this incident reached the central government a special inspector was dispatched to investigate. This, however, further enraged the peasants as the inspector held the Tonghak members responsible and had a number of them arrested and executed. He provoked further animosity by burning a number of peasant dwellings. Denied even simple justice, the peasants rallied around Tonghak leaders such as Chŏn, Kim Kaenam (? –1894) and Son Hwajung (? –1896) and began a full-scale uprising.

The Tonghak issued a proclamation of their demands and pushed northwards as far as Paeksan, where regrouping took place. The ranks of the Tonghak were now greatly swelled, and it was at this point that Chŏn took overall command. His army was led by a banner with the motto: 'Sustain the nation and provide for the people' (*poguk anmin*) and this became the battle cry of the Tonghak. The Tonghak army, now with over ten thousand troops, soon overwhelmed the numerically inferior government force sent to confront it. Soon the Tonghak had taken control of the country as far north as Chŏnju. The Tonghak army's success, however, was to bring dire consequences, as Chinese and Japanese troops were now despatched to Korea to quell the uprising. But the Chosŏn government wanted to resolve this matter without outside help, and thus sought to negotiate with Chŏn. The Tonghak leader saw this as a way to achieve his aims without further bloodshed and agreed to negotiate with government officials. Essentially, Chŏn demanded that government misrule be halted and that the *yangban* cease their exploitation of the peasants. If these conditions were met, hostilities would also end.

After reaching a settlement with the Chosŏn government, the Tonghak army withdrew from Chŏnju and its soldiers returned to their homes. Local Tonghak offices charged with

correcting the abuses of government were established throughout the Chŏlla and Ch'ungch'ŏng regions, and a headquarters was established in Chŏnju, with Chŏn in command. The Tonghak offices sought to rectify the oppressive treatment of the peasantry and also demanded an end to the discriminatory treatment based on social status and punishment for those who had abetted the Japanese in their encroachments in Chosŏn. The Tonghak program was well received and supported by the peasantry in increasing numbers. Offices were established throughout the nation as reforms were planned.

The cessation of hostilities had, however, allowed the government forces to regroup and this soon led to fighting between Chinese and Japanese forces then in Korea. Thus, the Sino-Japanese War of 1894 was a direct consequence of the Tonghak Rebellion, and Japan's victory in this struggle gave her a virtual monopoly over all domestic security matters in Chosŏn. By late 1894, the Tonghak had again taken up arms and begun their march to the north with the intent of expelling the unwholesome Japanese presence. However, by this time the government troops, supported by a Japanese contingent, crushed the Tonghak army at T'aein. This loss resulted in the capture and execution of many Tonghak leaders including Chŏn, and thus greatly weakened the Tonghak Movement.

In essence, The Tonghak Movement was a mass revolutionary movement of the peasantry against the oppressive *yangban* dominated Chosŏn society. The movement sought to overturn the many injustices systematically imposed upon the peasantry by the corrupt upper classes. It was centred on the Tonghak faith, although the armed struggle led by Chŏn was against the wishes of Ch'oe Shihyŏng, the Tonghak leader who advocated non-violence. A further goal of the Tonghak was the elimination of the Japanese presence in Chosŏn, which it saw as exploitative. The Tonghak movement, however, was not equipped to handle the modern weaponry of the Chosŏn government and Japanese forces and thus was doomed to failure in battle. Moreover, the uprising itself brought additional Japanese and Chinese troops on Chosŏn soil, and thereby hastened the loss of Korean sovereignty.

Chŏn Tuhwan (see **Chun Doo Hwan)**

Chŏn'gol [Food and Eating]

Chŏn'guk Kyŏngjein Yŏnhap Hoe (see The Federation of Korean Industries) [Economy]

Chonbuk National University

Situated in Chŏnju in South Chŏlla Province, Chonbuk National University (Chŏnbuk Taehakkyo) evolved in October 1947 from the provincial college, Iri Nonggwa Taehak. In 1951, the college became Chonbuk National University with five colleges and sixteen departments. Kim Tuhŏn was the school's first president. In November 1952, a graduate school was opened and a doctoral program was established in 1958.

Today, the university is made up of a separate Graduate School, together with Graduate Schools of Agricultural Development; Business Administration; Education; Environmental Studies; Public Administration; Industrial Technology; Information Science; and Occupational Health; and thirteen colleges (Agriculture; Arts; Commerce; Dentistry; Education; Engineering; Home Economics; Humanities; Law; Natural Sciences; Social Sciences; Medicine; and Veterinary Medicine). In all, there are ninety-four departments staffed by about 750 academics. Student enrolment exceeds 20 000.

The university has a total of twenty-nine research institutes, thirteen of which are government sanctioned. The school's Institute of Semiconductor Physics (Pandoch'e Yŏn'guso) has been recognised for its degree of excellence by the Korea Science and Engineering Foundation (KOSEF). The SPRI works to promote semiconductor physics

research by forming links between facilities and personnel. At the Institute of Bio-Safety Studies, researchers look for ways to avoid the harmful effects of industrialisation. The institute's work is divided between six departments: General Toxicology; Special Toxicology; Environmental Contamination; Soil and Water Contamination; Pathogenic Organism Infection; and Laboratory-Animal Control.

The university also administers a hospital and a museum. Situated in Kŭmam-dong in Chŏnju, the Chonbuk University Hospital was established in 1951 and was officially attached to the university's College of Medicine in February 1975. The university's museum specialises in folk-art objects of late Chosŏn. University publications include the weekly *Chŏnbuktae Shinmun* in Korean and *The Chonbuk University Herald* in English.

Chŏng Ch'ŏl (1536-1593)

Chŏng Ch'ŏl was a middle Chosŏn period civil-official and literary man. His family's ancestral home is in Yŏnil, his courtesy name was Kyeham, his pen name Songgang, and he was born in Seoul. When he was young, due to his eldest sister being a concubine of King Injong (r. 1544-1545) and another elder sister becoming the wife of Yu, the Duke of Kyerim, he frequented the palace and became friendly with Prince Kyŏngwŏn, the future King Myŏngjong (r. 1545-1567). When Chŏng was ten in 1545, the Duke of Kyerim was involved in the Purge of 1545 (*ŭlsa sahwa*), and as a result of Chŏng's family being related to the Duke, his elder brother was flogged to death and his father was exiled. Therefore, Chŏng followed his father to his places of banishment. In 1551, his father was reinstated and they moved an area below Tangji Mountain in Chŏlla Province. Here Chŏng remained for ten years until he successfully passed the civil service examination in 1561.

While living around Tangji Mountain, Chŏng learned poetry from Im Ŏkryŏng, studied under Kim Inhu, Song Sun and Ki Taesŭng, and he further developed close relationships with Confucianists such as Yi I (1536-1584), Sŏng Hon (1535-1598) and Song Ikp'il (1534-1599). When he reached seventeen years of age, he married the daughter of Yu Kanghang and had four sons and two daughters with her. In 1561 when he was twenty-six, he passed the Literary Licentiate Examination (*chinsa shi*) with the highest score and in the next year he also placed first in the literary section of the Special Examination (*pyŏlshi*). Chŏng then entered into Chosŏn officialdom as a Fourth Inspector (*chip'yŏng*) in the Office of the Inspector-General (Sahŏnbu) and subsequently served in a variety of other positions. Chŏng continued his rise in the bureaucracy of Chosŏn serving in such positions as Secret Inspector (*amhaeng ŏsa*) of Hamgyŏng Province. When Chŏng reached thirty-two years he began studies with Yi I, while continuously holding various official positions. In 1575 he retired from officialdom and returned to his hometown, but three years later he was appointed to the Bureau of Music (Changag'wŏn) and returned to government service. After this Chŏng continued to rise in the Chosŏn government, but due to a bribery incident concerning Yi Su, who was Magistrate (*kunsu*) of Chindo County, he was impeached by the rival Easterners (*Tongin*) faction and again returned to his hometown. By 1580 he had been reinstated and was appointed Governor (*kwanch'alsa*) of Kangwŏn Province and at this time displayed his literary talent in both *shijo* and *kasa* literature with the composition of sixteen pieces including *Kwandong pyŏlgok* (Song of Kwandong) and *Hunmin ka* (Song of Instructing the People). After this time, Chŏng also served as Governor of Chŏlla Province and then of Hamgyŏng Province, Second Minister (*ch'amp'an*) of the Board of Rites (Yejo) and in a variety of other positions. By 1583 he was promoted to the position of Minister (*p'ansŏ*) of the Board of Rites and in the next year he was appointed as Inspector-General (*taesahŏn*). However, he was again impeached by the Easterner faction and thus returned to his hometown where he remained for four years.

After returning to his hometown in exile, Chŏng composed many *kasa* such as *Samiin kok* (Mindful of my Seemly Lord), *Sokmiin kok* (Again Mindful of my Seemly Lord) and *Sŏngsan pyŏlgok* (Little Odes on Mount Star), which are counted among the finest

examples of this literary form of the Chosŏn period. In 1589 in the aftermath of the Chŏng Yŏrip (? –1589) insurrection, he was appointed as Second State Councilor (*chwaŭijŏng*) and as the leader of the Westerner (*Sŏin*) faction he extracted some revenge on members of the Easterner faction, expelling many from their official positions. In the following year he was promoted to Chief State Councilor (*yŏngŭijŏng*). In 1591 there arose a question of whom to nominate as the Crown Prince, and Chŏng along with the head of the rival Easterner faction, The Chief State Councilor Yi Sanhae, planned to put forth Prince Kwanghae. However, Yi reneged on this plan at the last minute leaving Chŏng to alone propose Kwanghae. King Sŏnjo (r. 1567-1608), who favored Prince Sinsŏng for the position, was greatly angered at Chŏng and stated: "Since he gives himself up to wine and women as a minister, it is only natural that he should spoil national affairs," and then dismissed Chŏng from his post. However with the 1592 Japanese Invasion he was reinstated, met the King in P'yŏngyang and escorted the King to Ŭiju. While the Japanese enemy occupied the areas below P'yŏngyang, he served as commander of the forces in Kyŏnggi, Chŏlla and Ch'ungch'ŏng provinces and in the following year he traveled to Ming China as an envoy to express gratitude for their help. However, he once again was force to resign due to a slanderous plot of the Easterner faction and temporarily stayed in Songjŏng Village on Kanghwa-do Island where he died at the age of fifty-eight.

As far as Chŏng's literary works are concerned, there are the four *kasa* of *Kwandong pyŏlgok, Samiin kok, Sokmiin kok* and *Sŏngsan pyŏlgok*, and 107 *shijo* poems transmitted to the present time. Of his *shijo*, the three pieces of *Chumundap*, sixteen of *Hunmin ka*, thirty-two of *Tan'gajap p'yŏn* and others are recorded in the second volume of *Songgang pyŏljip ch'urok yusa* (Collected Works of Songgang with Addendum). Although there are many works that overlap, there are also quite a few *shijo* that were written for another work, *Songgang kasa* (Kasa of Songgang). Other writings of Chŏng's are found in *Songgang chip* (Collected Works of Songgang). Along with Yun Sŏndo (1587-1671) and Pak Illo (1561-1642), Chŏng is considered as one of the three great composers of *shiga* (poem-songs) of the Chosŏn period.

Chŏng Chisang (? –1135)

Chŏng Chisang was a Koryŏ scholar-official. He was born in Sŏgyŏng (the Western Capital, present day P'yŏngyang), his childhood name was Chiwŏn and his pen name Namho. In 1114, he passed the government service examination. He was appointed to a position in the Chancellery for State Affairs (Munhasŏng) in 1127 and is credited with assisting Ch'ŏk Chun'gyŏng (? –1144) in the removal of Yi Chagyŏm (? –1126), who had sought to usurp the Koryŏ throne. However, Chŏng soon fell out of favour and was exiled. He held a deep interest in both politics and the Daoistic Yi-Yang and Fire Elements theories. He, along with the monk Myoch'ŏng (? –1135) and Paek Suhan (? –1135) were known as the 'three sages' of Koryŏ.

Since Chŏng's birthplace was Sŏgyŏng, he faced discrimination in the ruling circles of Kaesŏng. In particular, he had a confrontational relationship with Kim Pushik (1074-1151) and the Confucian-centred, China-orientated faction that revolved around him. Thus, Chŏng sought to overcome this bias against him in Kaesŏng by convincing King Injong (r. 1122-1146) to move the capital to Sŏgyŏng. In particular, Chŏng, Myoch'ŏng and Paek tried to convince Injong that the auspicious geomantic qualities of Kaesŏng had been depleted and the only way to restore the lustre and vigour of the kingdom was to relocate the capital to Sŏgyŏng, where the geomantic energies were abundant. However, the three conspirators truly sought to move the capital to Sŏgyŏng where they would be able to assume power. Following the lead of Myoch'ŏng, the trio convinced Injong to build a palace in Sŏgyŏng and further tried to persuade him to take the title of emperor, thus asserting the equality of Koryŏ with the Sung and Chin Chinese states. However, the king balked at this and Myoch'ŏng and his followers then declared their own kingdom in Sŏgyŏng. This move was answered by an attack from government forces led by Kim

Pushik, who crushed the rebellion, killing the three co-conspirators.

Chŏng is also remembered for his literary accomplishments, particularly his poetry. His works also reflect his belief in Buddhism as well as his interest in the *I Ching* (Book of Changes). One of his best known poems is 'Taedong kang' ('Taedong River') that is composed of quatrains of seven characters. Other works of Chŏng that have been transmitted to the present include 'Shinsŏl' ('New Snow') in *Tongmunsŏn* (Anthology of Korean Literature) and 'Western Pavilion' contained in *Tonggyŏng chapki* (Eastern Capital Miscellany).

Chŏng Chungbu (1106-1179)

Chŏng Chungbu was a military commander of Koryŏ and a leader of the successful military insurrection in 1170 that wrested power from the monarch and civil officials. Chŏng's family's ancestral home was in Haeju.

The reign of King Ŭijong (1146-1170) was a period in which official disdain for the military reached its zenith. Ŭijong was far more concerned with his pursuit of aesthetic pleasures and enjoying a sumptuous lifestyle than governing the kingdom. The civil officials who administered the kingdom seldom missed an opportunity to slight the military. One such incident occurred when Kim Tonjung, the son of Kim Pushik (1074-1151), set Chŏng's beard afire. The situation was becoming untenable for the military and it was only a matter of time before they would revolt.

In 1170, King Ŭijong was travelling to Pohyŏn Temple, when Chŏng, Yi Ŭibang (? –1174) and Yi Ko (? -1171), the commanders assigned to escort the royal retinue rebelled. Other officers and soldiers accompanying the party united around these leaders and with astonishing speed and took control of the kingdom. Ŭijong was deposed and replaced with his younger brother Myŏngjong (1170-1197). The military then carried out a bloody purge of those civil officials who had wronged them. Kim Tonjung, of course, was singled out by Chong and met his fate in this massacre, along with many other literati. Subsequently, the civil official Kim Podang (? –1173) attempted to restore Ŭijong to the throne, but this attempt ended in failure and as a result set off another round of executions of civil officials.

Political power among the military was initially shared by the trio that had instigated the uprising, and they ruled through a Council of Generals (Chungbang). These military leaders, however, were too hungry for personal power and began to struggle among themselves for complete control of the state. Before long, Yi Ŭibang had assassinated Yi Ko, and attempted to consolidate his power base by marrying his daughter to the crown prince. Yi was then killed by Chŏng who took complete power for himself in 1174. Chŏng's rule became increasingly tyrannical and in 1179 he also was assassinated, by a young military officer, Kyŏng Taesŭng (1154-1183). This means of increasing personal power among the military leaders continued until 1196, when the brothers Ch'oe Ch'unghŏn (1149-1219) and Ch'oe Ch'ungsa (? –1197) seized power and thus established the long period of rule of the house of Ch'oe.

Chŏng Chuyŏng (see **Chung Ju-yung**)

Chŏng Hyŏnjong (1939-)

Chŏng Hyŏnjong is a contemporary poet, born in Seoul He holds a degree in philosophy from Yonsei university (Yŏnse) University (1965). Chŏng has received many literary awards, including the 1978 Literature Award for Korean Writers; the 1990 Yonam Literary Award; and the 1992 Isan Literature Prize. He worked as a journalist for the *Seoul shinmun* and *Chosŏn ilbo* newspapers, and has held a professorship at Yonsei. He made his literary

debut in 1964, writing in the magazine *Hyŏndae munhak* (Modern Literature).

Chŏng's poetry can be divided into two main periods : one that continued through the late 1970s and early 1980s, when Korea was embroiled in rapid industrial and economic growth and repressive political regimes; and the other being the years that followed, up to the present-day. In reading his early anthologies, such as *Samul ŭi kkum* (Dreams of Inanimate Objects), 1972, and *Nanŭn pyŏl ajŏssi* (I am Mr. Star),1978, it is apparent that Chŏng is exploring some difficult concepts. He is considered, along with Hwang Tonggye and others, as a 'metaphorical dissenter' and his early work can be allied with that of the 'protest poets' Ko Un, Kim Chiha et al.

Chŏng's first period poetry is particularly etched with a philosophical slant, possibly by attachment to his studies at Yonsei. However, in his later works, such as *Ttŏrŏjyŏdo t'winŭn kong ch'ŏrŏm* (Like a Bouncing Ball), 1984, he uses simpler, direct language to express his feelings, and so his work is much easier to comprehend and enjoy. His poems reveal a maturity of outlook on life and a positive attitude towards the relationship existent between all beings. More recent works include, *Saram tŭls saie sŏmi itta* (There is an Island Between People), 1991, and *Han kkossongi* (A Single Flower), 1992.

Chŏng Inbo (1892-?)

Chŏng Inbo was a scholar and educator. His family's ancestral home is in Tongnae, his childhood name was Kyŏngshi, his courtesy name Kyŏngŏp and his pen names include Tamwŏn, Miso-sanin and Widang. Chŏng was born in Seoul and was from a long lineage of Chosŏn civil officials. At a very young age his father instructed him in the Chinese classics and when he became thirteen he studied under Yi Kŏnbang. In 1910, with the Japanese annexation of Korea, Chŏng went to Shanghai, where he became acutely aware of the international situation. After visiting Korea and returning to Shanghai in 1912, he helped to organise the Mutual Assistance Society (Tongjesa) along with Shin Ch'aeho (1830-1936), Pak Ŭnshik (1859-1926), Kim Kyushik (1881-1950) and others. This society worked towards providing educational enlightenment for the Koreans living in China, in such spheres as politics and culture. However, Chŏng's wife died suddenly and so he was compelled to return to Korea to care for his aged mother.

After returning to Korea, Chŏng witnessed the unfolding of the independence movement and was among those arrested by the Japanese police. After his release, he worked as an instructor of history and the Chinese classics in various schools in the Seoul area. He strove to provide his students with the best possible education, albeit with a nationalistic flavour, and he also contributed articles to the *Tonga ilbo* and *Shidae ilbo* newspapers that sought to awake in Koreans the spirit of nationalism. Chŏng served as an instructor at various educational institutions, such as Ehwa Women's College throughout the 1920s and 1930s, and did not let-up on his writing. He published on topics that sought to preserve the traditions and history of Korea, and thereby to infuse the people with a sense of Korean pride and import. His noteworthy contributions are, 'Chosŏn kojŏn haeje' (Annotated Bibliography of Korean Classics), 1935), and 'Yangmyŏnghak yŏllon' (The Teachings of Wang Yangmin, 1933), both of which appeared in the *Tonga ilbo*.. With the outbreak of the Second World War and the then totally-oppressive assimilation policies of the Japanese, Chŏng was prohibited from teaching subjects which expounded even a slight degree of national pride. He went into retirement and lived in Chunggi Village in North Chŏlla Province.

With liberation in 1945, Chŏng returned to Seoul and resumed his teaching duties, with a renewed vigour for propagating Korean culture. In 1946, he published *Chosŏnsa yŏn'gu* (Research of Korean History). This work is particularly notable in that it presents Korean history from a nationalistic perspective and was dedicated to preserving Korea's unique cultural heritage. In this aspect, it resembles the works of Chŏng's old associate, Shin

Ch'aeho. In 1947, Chŏng was appointed as dean of Kukhak College and there he sought to resurrect Korean studies that had been driven underground by the Japanese colonial policies of assimilation and cultural obliteration. With the foundation of the Republic of Korea in 1948, Chŏng was appointed to the government of President Syngman Rhee (Yi Sŭngman, 1875-1965). However, he found himself at odds with government policy and resigned in the following year, returning to his studies. After the outbreak of the Korean War in 1950 and the battles for Seoul, Chŏng was kidnapped by the communist forces and taken to North Korea, where it is presumed he died.

Chŏng is praised as a scholar who sought to assert the Korean national identity during the Japanese colonisation of his country. His works such as *Chosŏn kojŏn yŏn'gu* cast the history of Korea in a new and nationalistic light that invited the considerable interest of scholars of the post-liberation generation.

Chŏng Inji (1396-1478)

Chŏng Inji was an early Chosŏn scholar-official. His family's ancestral home is in Hadong, his courtesy name was Paekchŏ and his pen name Hagyŏkchae. In 1411 he passed the Classics Licentiate Examination (*saengwŏn shi*) and after three years he was successful in the Triennial Examination (*shingnyŏn shi*), passing with the highest marks. He then entered the Chosŏn government bureaucracy. In the early years, his official positions included, Assistant Section Chief (*chwarang*) of the Board of Rites (Yejo) and of the Board of War (Pyŏngjo). Chŏng continued his rise in the Chosŏn bureaucracy and by the time of King Sejong's accession (r. 1418-1450) he was Section Chief (*chŏngnang*) of the Board of Rites and the Board of Personnel (Ijo). In 1424, King Sejong appointed him to the Hall of Worthies (Chiphyŏnjŏn) where he was again promoted. By 1427, after he had passed the literary portion of the Special Erudite Examination (*mun'gwa chungshi*) with the highest score, he was further promoted to the position of Second Deputy Director (*chikchehak*).

Among Chŏng's duties at the Hall of Worthies was the development of the new *han'gŭl* alphabet that he contributed to, along with fellow scholars Sŏng Sammun (1418-1456) and Shin Sukchu (1417-1475), under orders from Sejong. The first publication of a work in *han'gŭl* was in 1443, and was entitled *Hunmin chŏngŭm* (Correct Sounds for the Instruction of the People). Chŏng wrote the preface for this work. He also contributed to the first poetical work written in the *han'gŭl* script, *Yongbi ŏch'ŏn ka* (Songs of Flying Dragons), which was published in 1447. Further, together with Kim Chongsŏ (1390-1453) Chŏng compiled the one hundred and thirty-seven volume *Koryŏsa* (History of Koryŏ), the dynasty replaced by Chosŏn. From these works, it is apparent that Chŏng and other scholars of the Hall of Worthies had gained considerable prestige during the reign of King Sejong.

Chŏng continued his rise in Chosŏn government and even after the usurpation of the throne by King Sejo (r. 1455-1468) held important positions. The meritorious elite holding political power at that time included, Chŏng, Ch'oe Hang (1409-1474), Shin Sukchu and Sŏ Kŏjŏng (1420-1488). These scholar-officials had loyally served their rulers and they themselves had now come into high office, possessed large landholdings and held considerable personal power. Therefore, much of the successful policy and innovation of early Chosŏn must be attributed to the contributions of these men. Chŏng is noteworthy among them, for his part in the development of *han'gŭl* and and for his acclaimed work on Koryŏ. The afore-mentioned works of Chŏng are extant, as are his collected works, *Hagyŏkchae chip* (Collected Works of Hagyŏkchae).

Chŏng Monju (1337-1392)

A prominent member of the literati, statesman and Neo-Confucian scholar of late Koryŏ,

Chŏng Monju (styled P'oŭn) is considered as the first great Neo-Confucian metaphysician. There is scant record of his early life, but at the age of twenty-three he passed the civil service examination. He served in the Ministry of Rites as a bureau chief and concurrently held appointment as professor in the *Songgyun'gwan* (National Confucian Academy) from the sixteenth year of King Kongmin (r. 1351-74]).

Chŏng was acclaimed by the sages for his deep knowledge and interpretative skills of the only classics to have reached Korea from China at that time - the *Collected Commentaries of Zhu Xi* and Hu Pin-wen's (1250-1333) *Ssu-shu t'ung* (Encyclopaedia of Four Classics). The famous scholar Yi Saek (1328-1396) extolled Chŏng's prowess and exalted him as the founder of Neo-Confucianism in Korea. He was instrumental, along with Yi Saek and other scholars, in establishing Chinese classics and the core curriculum, placing an emphasis on the work of Zhu Xi. It was to be expected that his scholarship would bring him to the notice of the court, but it also won him its respect, too.

The Neo-Confucian ideas inspired both scholars and government officials of late Koryŏ with reforming zeal. They could see the violation of Confucian principles on every hand and were concerned that the king was being mesmerised by Buddhism, which ran contrary to Confucian ideals. At this time immense problems assailed the dynasty. Internally, the economy was weak and bankruptcy was clearly seen on the horizon. From the sea, incursions

by Japanese pirates became increasingly menacing. On land, to Koryŏ's west, the Mongol Yuan dynasty in China had been overturned, but the Mongols still maintained forces strong enough to attempt a return to power. This caused a division in the Koryŏ court between the pro-Ming and the pro-Mongol factions. On the death of King Kongmin (r.1351-74), the new king, U (r.1374-88)) was not immediately recognized by Ming China, but the Mongols were quick to do so, in the hopes of strengthening their own cause by enlisting Koryŏ assistance. It followed that anti-Ming forces within the Koryŏ government quickly gained force, while pro-Ming officials such as Chŏng Mongju were removed from office.

With this anti-Ming backlash in Koryŏ increasing, and the added complication of the murder of a Ming emissary on his way back to China, diplomatic relations were strained to the limit. Eventually, Chŏng was recruited to head a delegation and this time the attempt at reconciliation succeeded. It was, however, the most troubled of times, with Koryŏ being called upon by the Ming to render assistance as a countermeasure to the mobilization of Mongol forces in the north. The commitment of a Koryŏ force in 1376 depleted the internal defences and the Japanese pirates became bolder, advancing inland to capture the city of Kongju.

Again, it was Chŏng who was called upon, this time travelling to Japan to appeal to the Shogun for help in eliminating the pirates. He succeeded where no one else could, making a favourable impression on the Japanese, and receiving a promise of assistance. Unfortunately, the support given to Koryŏ was not very effective and it fell to two famous Koryŏ generals, Ch'oe Yŏng and Yi Sŏnggye to rid their country of the invaders.

In 1386, after further overtures by Chŏng on behalf of Koryŏ, the Ming Emperor formally recognized King U. This was a short-lived peace, however, for in 1388 the Ming moved to acquire some northern Koryŏ territories. King U ordered a military expedition against the Ming, but the commanding general, Yi Sŏnggae, en route to the north, decided to turn his forces around and use them to oust the Koryŏ government. Chŏng did not convert his loyalties to the new regime, his allegiance remaining strongly with the displaced dynasty. Seen by Yi Sŏnggye as a hindrance to progress, in 1392 Chŏng was attacked and killed by five men on the Sŏnjukkyo Bridge in Kaesŏng, following a party held in his honour by Yi Sŏnggye. This bridge has become a memorial to Chŏng, and legend has it that a brown stain on one of the stones which pave the bridge turns blood-red when it rains.

Thus ended the life of a great personage in late Koryŏ, unfailing in his support of the dynasty to its demise. Chong was not only recognized as the foremost Neo-Confucian scholar of his day; he was a statesman and an accomplishedd mediator - one whose fidelity to the Koryŏ rulers never wavered.

Chŏng Pyŏnguk (1922-1982)

Chŏng Pyŏnguk was a scholar of Korean classical literature. His pen name was Paegyŏng and he was born in Namhae of South Kyŏngsang Province. He graduated from the Department of Liberal Arts of Yŏnhŭi College and then from the department of Korean Language and Literature of Seoul National University. He received his doctorate in Korean literature from Seoul National University and then held professorships at Pusan and Yonsei (Yŏnse) universities. Following these appointments, he served for twenty-seven years in the Korean Classical Literature section of the Department of Korean Language and Literature, Seoul National University His works cover a wide range of Korean classical literature, including ancient poetry and novels, *p'ansori*, and Sino-Korean literature.

Chŏng's many works include, *Han'guk kojŏn shiga ron* (Theories of Classical Korean Poetry), 1976, *Han'guk kojŏn ŭi chaeinshik* (Re-appraisal of Korean Classics), 1979 and *Han'guk ŭi p'ansori* (The *P'ansori* of Korea), 1981. In addition, he compiled some 2 376 *shijo* poems, with annotations, which were published in *Shijo munhak sajŏn* (Encyclopaedia of *Shijo* Literature),1966. He wrote an annotated version of *Kuunmong* (Nine Cloud Dream), and a combined annotated edition of *Paebijang chŏn – Onggojip chŏn* (The Story of the Attendant Pae) -- Story of the Stubborn, 1974). As well classical novels and poetry, Chŏng published a translated and annotated version of the travel record *P'yohae rok* (A Record of Drifting Across the Sea), in 1979.

His impressive scholarship brought him high acclaim, including invitations from universities such as Harvard, and an invitation to write the Korean literature section for the *Encyclopaedia Britannica*. He was instrumental in promoting Korean literature in the United States, France, Japan, and other countries.

Chŏng received many literary awards, including the Writer's Award (Chŏjak Sang) in 1967 and the Samil Culture Award (Samil Munhwa Sang) in 1980. He is praised and well-remembered for his contribution to the development of studies in Korean classical literature.

Chŏng Sain (1881-1958)

Chŏng Sain was a musician and composer. He was born in Seoul and in 1902 became the first Korean to join a Western-style military orchestra. Chŏng received his training from the German composer, Franz Echert (1852-1916), who had arrived in 1901
to direct a court band modelled on German-Japanese practice, and who trained a number of early composers, including Chŏng, to whom he also taught the flute. One of Chŏng's compositions is *Nae kohyang* (My Hometown), and he wrote a great number of other songs, both before and after liberation, He was also a talented singer.

Chŏng was the wind instrument instructor at Songdo Normal High School from 1916 until 1930. His musical style was greatly influenced by Eckert, and he in turn played a role in the modernisation of Korean music and in trying to popularise Western music.

Chŏng Tojŏn (1337-1398)

Chŏng Tojŏn was a statesman and scholar of late Koryŏ and early Chosŏn. His family's ancestral home is in Ponghwa, his courtesy name was Chongji and his pen name Sambong. Chŏng came from a family with a history of excellence in government service. Some of his

contemporaries include Chŏng Mongju (1337-1392), Pak Sangch'ung (1332-1375), and Yi Sungin (1349-1392). In 1360 Chŏng passed the examination for the National Academy (*sŏnggyun shi)* and after two years was also successful in the Literary Licentiate Examination (*chinsa shi*). He then entered government service and in 1370 was appointed Reference Consultant (*paksa*) at the National Academy. There, he continued his Confucian studies with Chŏng Mongju and others. In 1375, he joined a group led by the powerful courtier Yi Inim (? –1388), to oppose the pro-Yuan, anti-Ming policy of Koryŏ, a move which resulted in his exile. In 1377, he was able to return to his home, where he served as a teacher. In 1383, he met Yi Sŏnggye, the future King T'aejo (r. 1392-1398); a fortuitous meeting which decided his destiny. In the following year, he served as an envoy to Ming, along with Chŏng Mongju, and held a variety of official positions. After this, through the good offices of Yi Sŏnggye, he was appointed headmaster (*taesasŏng*) of the National Academy.

The end of Koryŏ featured the struggles of different factions vying for power over the crumbling kingdom. Chŏng was closely allied with Yi Sŏnggye and provided support for the future founder of Chosŏn in his attempts to consolidate his power base. In 1389, Yi, together with Chŏng Tojŏn, Chŏng Mongju, Shim Tŏkpu, Sŏl Changsu and others overthrew King U (r. 1375-1388) and seized power, placing King Kongyang (r. 1389-1392) on the throne. At this time, the literati of Koryŏ, led by Chŏng Tojŏn, carried out the sweeping reforms they had long advocated. Land reform was crucial to their plans in order to remove the power base of the powerful families and Buddhist temples, and this, of course, did much to assist the rise of the new literati class that would come to dominate Chosŏn. However, the rise to power of Yi Sŏnggye was not without its difficulties, not least because of the longing of other groups for power. In 1391, with Yi temporarily disabled from injuries received in a hunting accident, Chŏng Mongju and his supporters attempted to eliminate the Yi faction and as a result Chŏng Tojŏn was gaoled for conspiracy. This situation was short-lived though, as Yi Pangwŏn (King T'aejong; r. 1400-1418) assassinated Chŏng Mongju, thus striking down the last adversary to the Yi Sŏnggye faction. Yi then forced Kongyang to abdicate and thus the Chosŏn dynasty was founded.

After the founding of the new dynasty, Yi Sŏnggye moved the capital to the location of present-day Seoul and named his new state Chosŏn. This was sanctioned by the Ming and the new state embarked on a series of reforms led by the neo-Confucian literati, of which Chŏng was in the vanguard. The state was now immersed in neo-Confucian ideology, and Chŏng and many others completely rejected Buddhism as being destructive to the foundations of the nation. Thus, the roots of Chosŏn policy suppressing Buddhism and supporting Confucianism can be found in this period, and in particular in Chŏng's work, *Pulssi chappyŏn* (Miscellany of Mister Buddha) that criticised Buddhist doctrines from a Confucian perspective. Chŏng established a nascent legal code with his compilation of *Chosŏn kyŏngguk chŏn* (Administrative Code of Chosŏn). This work formed the basis for the subsequent legal code of Chosŏn.

Another feature of early Chosŏn was the establishment of the Privy Council (Top'yŏngŭisasa), a deliberative body that held the political power of the new state. The Privy Council was primarily composed of the so-called 'Dynastic Foundation Merit Subjects' (*kaeguk kongshin*) comprised mostly of the literati that had assisted Yi Sŏnggye in his rise to power. Chŏng was among the leaders of this group and thus had a strong influence in establishing the course Chosŏn would take. This arrangement proved satisfactory to the founding king, but with his death in 1398 and the struggle among his sons for the throne, the Privy Council exerted an undesirable influence. In particular, Chŏng supported Prince Pangsŏk, the youngest son of T'aejo, who had been designated by his father as his successor, as the next king of Chosŏn. This, however, did not please Yi Pangwŏn, T'aejo's fifth son, who sought the crown for himself. Accordingly, he assassinated his younger brother and Chŏng too. He then placed his elder brother, Yi

Panggan (King Chŏngjong; r. 1398-1400), on the throne *pro trempore*, prior to his own accession.

Chŏng Tojŏn is remembered as being one of Yi Sŏnggye's most loyal supporters and also as one of the literati that helped build the foundations of Chosŏn policy. His scholarship is unquestionable, as the compilation of *Koryŏ kuksa* (National History of Koryŏ) shows.This was the groundwork for his *Koryŏsa* (History of Koryŏ). Chŏng was also an accomplished poet and his lyrical poem (*akchang*) *Shindo ka* (Song of the New Capital) represented a link in the establishment of new literary traditions in Chosŏn. Chŏng's collected works are preserved in *Sambong chip* (Collected Works of Sambong).

Chŏng Yagyong (1762-1836)

Chŏng Yagyong was a late Chosŏn period scholar-official and *shirhak* (practical learning) scholar. His name as a child was Soja, his courtesy name was Miyong and his numerous pen names included Saam, T'agong, T'aesu and Tasan. He was born in Kwangju of Kyŏnggi Province and his father was Magistrate (*moksa*) of Chinju. Chŏng married at the age of fifteen and had a total of nine children with his wife. His life can largely be divided into three broad divisions: first his life in Chosŏn officialdom, second his long years in exile, and finally his life of leisure while in retirement.

Chŏng began his studies as a child learning not only the Confucian classics but additionally Chinese literature and history. Moreover, he also read and became enamoured with the works of Yi Ik (1681-1763) who served to institutionalise the *shirhak* ideology. Chŏng had a great interest in Western learning and institutions and thus sought out books on Christianity, astronomy, mathematics, maps and Western ideology. He became well versed in various Western customs also. As he acquired this Western knowledge he became acutely aware that the neo-Confucian ideology that had dominated Chosŏn since it inception was inadequate for the actual management of the state and of people's lives. Thus, he desired to bring about major changes in the ideological approach of Chosŏn. Chŏng applied his knowledge constructively such as in the design a floating bridge over the Han River in 1789 and fashioning a crane-like apparatus that he employed in the building of Suwŏn Castle in 1793.

Chŏng's talents were recognised by King Chŏngjo (r. 1776-1800) and he served in a variety of official positions. He served with righteousness and would not tolerate the abuse of power among his fellow officials. This trait resulted in him becoming very much respected by the people, but conversely created a great number of enemies for Chŏng within the Chosŏn bureaucratic hierarchy. As a result he soon was relegated to posts in the provinces where he was far from the ruling powers of the day. One such posts was as Town Magistrate (*pusa*) of Koksan in Hamgyŏng Province where he served for two years. Despite the conscientious service that Chŏng provided to the government he soon fell into deep trouble. Chŏng, who had converted to Catholicism as a young man, was a target of the Catholic Persecution of 1801, which resulted to him being sent into exile for a period of nearly two decades.

During his long exile, Chŏng devoted his full efforts to the development of the *shirhak* ideology. Particularly during this period Chŏng wrote many works that expounded on his interpretation of *shirhak* doctrines. In *Kyŏngse yup'yo* (Design for Good Government) he detailed his views on government structure, *Mongmin shimsŏ* (Admonitions on Governing the People) is concerned with local government reform, and in *Hŭmhŭm shinsŏ* (Towards a New Jurisprudence) Chŏng applies his views to reform of the penal administration. Other works by Chŏng deal with his further proposals for reforming the government and social systems of his day. A primary consideration of Chŏng's was the reform of the land and cultivation systems of Chosŏn. He advocated a system of land use that would grant each farmer a portion of the total harvest based upon the actual labour that they contributed to the

production of the crops. This would in effect create an ideal society of independent farmers who worked their own lands. Of course this idealistic view was in tremendous contrast from the actualities of Chosŏn, and moreover greatly opposed to the interests of the ruling class.

Chŏng further contributed other writings to the development of *shirhak* scientific thought in Chosŏn society. His *Makwa hoet'ong* (Comprehensive Treatise on Smallpox) approaches the control of smallpox from a scientific viewpoint and analyses numerous Chinese writings on the subject in an attempt to thoroughly understand this disease and its symptoms. He also compiled *Kangyŏk ko*, which was a historical geography of Korea. In addition to his works that introduced Western scientific thought to Korea, Chŏng also re-examined the Confucian classics such as those works by Confucius and Mencius in a new an innovative manner. Thus his writings during his exile and subsequent retirement helped create a remarkable body of scholarship for subsequent *shirhak* scholars such as Yi Kyugyŏng (1788-1856) and Kim Chŏnghŭi (1786-1856).

After being released from his lengthy exile, Chŏng returned to his hometown of Kwangju and led a life of scholarly leisure. He refused all government positions offered to him and instead remained in retirement. The tremendous breadth of the scholarship of Chŏng can be realized in his immense collected works, *Tasan chŏnjip* (Complete Works of Tasan) that was originally composed of some 250 volumes and covered a vast array of topics. Chŏng is praised as bringing the *shirhak* movement to its maturity in Korea and creating the foundation for reforms. The *shirhak* movement, however, never realized its potential due to the onslaught of Western culture at the close of the nineteenth century.

Chŏng Yŏch'ang (1450-1504)

Chŏng Yŏch'ang was an early- Chosŏn scholar official. His family's ancestral home is in Hadong, his courtesy name was Paeguk and his pen name Ildu. His father, a government official, died when Chŏng was young, so for a time he had to conduct his own studies. Then, with Kim Koengp'il (1454-1504), he studied under Kim Chongjik (1431-1492), thereby becoming a link in the neo-Confucian tradition of early Chosŏn. Chŏng did not have a particularly distinguished civil career, concentrating instead on his studies of neo-Confucianism. He did however, serve in positions such as magistrate (small county, *hyŏngam*) of Anŭm county, where he was known for his benevolence.

In 1498, an incident occurred regarding the compilation of the *Sŏngjong shillok* (Veritable Records of Sŏngjong) in which Kim Ilson (1464-1498), also a disciple of Kim Chongjik, included a passage by his mentor that was perceived by some to be critical of King Sejo's (r. 1455-1468) usurpation of the throne, in the records of King Sŏngjong (r. 1469-1494). This disturbed the meritorious elite, who were already at odds with the neo-Confucian literati, to the extent that they provoked Yŏnsan (r. 1494-1506) to carry out a major purge of the literati. This event, known as the Purge of 1498 (*muo sahwa*), resulted in a great number of the literati being executed and others exiled. Chŏng was among the more fortunate as he kept his life, but was banished to Kyŏngsang Province. However, a second purge, the Purge of 1504 (*kapcha sahwa*), resulted in an even greater number of literati being executed or banished. This time Chŏng did not escape the carnage and was executed. Chŏng was pardoned posthumously and given the title of Third State Councillor (*uŭijŏng*) during the reign of King Chungjong (r. 1504-1544). In addition, several *sŏwŏn* (private academies), including Tosan Sŏwŏn and Nam'gye Sŏwŏn, offered rites to Chŏng. His literary collection, *Ildu yujip* (Posthumous Collection of Ildu) is extant.

Chŏngak [Music]

Chŏngdok Library

Chŏngdok Library (Sŏul Shirip Chŏngdok Tosŏgwan) is situated in Sogyŏk-dong in Seoul's Chongno Ward. Easily accessible by bus or via the An'guk subway stop, the library is popular with students and researchers. For these, the library maintains nine study halls with over 1 700 seats. In October 1996, a multi-media facility was opened, offering on-line access as well information on computers and the internet. In addition, there is a room devoted to works on Korean genealogy, which has 5 000 volumes. One room is dedicated to children's books and magazines. The library also runs reading programs for adults and special reading groups for fourth to sixth-grade primary school children. It also conducts classes on a wide range of subjects, including calligraphy and English.

Chŏngjo, King (r. 1776-1800)

King Chŏngjo (1752-1800) was the twenty-second king of Chosŏn and ruled from 1776 to 1800. His given name was San, courtesy name Hyŏngun and pen name Hongjae. His father was the second son of King Yŏngjo (r. 1724-1776), Crown Prince Changhŏn, his mother was Lady Hong of Hyegyŏng Palace, and his queen, Hyoŭi, was the daughter of Kim Shimok. In 1759, he was named heir to the crown prince, and with the combined tragedies of his father's death in 1762 and the untimely death of Yŏngjo's other son, he became next in line for the throne. With the death of Yŏngjo in 1776, Chŏngjo became king at the age of twenty-five.

Soon after his accession, Chŏngjo commenced national reform, and *inter alia* established the Kyujanggak Library at the palace, which served not only as a library, but as a research institute also. Chŏngjo's reign marks the zenith of *shirhak* (practical learning) scholarship, whereby the influx of Western knowledge had a substantial impact on Chosŏn society. The popularity of *shirhak* is seen an extension of the reign of Yŏngjo, when a great number of works influenced by this philosophy were published. In the hundred years or so which spanned the reigns of these two kings, major works such as *Sok oryeŭi* (Supplement to the Five Rites), *Chŭngbo munhŏn pigo* (Reference to the Old Books, Enlarged with Supplements), *Taejŏn t'ongp'yŏn* (Comprehensive National Code), *Munwŏn pobul* (Exemplar of Documents and Letters of State), *Tongmun hwigo* (Documents on Foreign Relations), and *Oryun haengshil to* (Illustrations of Stories Exemplifying the Five Confucian Virtues) were all published. These works, and many others, helped in the revision of previous legal codes and rituals, and moreover, established new fields of scholarship in their day.

Along with the *shirhak* ideology that entered the peninsula via China, came Catholicism which was to create many problems for Chosŏn society. Catholicism initially found its support in Chosŏn mostly among the disaffected scholars who were long out of political power, such as members of the Namin (Southerner) Faction. The religion offered an alternative to those who were oppressed by the rigid Chosŏn society, which was dominated by a handful of powerful lineages, and thus it attracted support from not only out of power *yangban*, but also from members of the lower classes. Chŏngjo realised the danger of the Catholic ideology and had it branded as heresy, proscribing it in 1785, by banning the importation of books from China relating to Western religion. Chŏngjo was, however, moderate in his persecution of Catholicism, since his court had members of the Namin Faction that supported the religion, such as Ch'ae Chegong. After the king's death, persecution of Catholics commenced in earnest and there were several bloody purges during the reign of his son, King Sunjo (r. 1800-1834).

Chŏngjo also continued his grandfather's policy of impartiality (*t'angp'yŏng ch'aek*) in regard to the appointment of officials without regard to their faction, and this policy allowed the political scene during his reign to remain relatively stable. Hence, during the reigns of Chŏngjo and Yŏngjo, the power of the monarchy increased and was largely able to rise above the factional politics that had previously dominated the Chosŏn court. Further, Chŏngjo helped to create a more equal society by appointing men of talent from illegitimate

lineages to positions in the Kyunjanggak Library, and this was to have a continuing impact on Chosŏn society, in not only introducing talented men to the state bureaucracy, but also in helping to breakdown the distinction between legitimate and illegitimate lines of descent. Consequently, it is not surprising to find men of illegitimate descent at the fore of the *shirhak* movement and the Catholic faith, since these ideologies both stressed ability over lineage. The disintegration of distinctions between legitimate and illegitimate lineages did, however, led to increasing social turmoil in the nineteenth c., as the rise of heretofore lower-class men in the Chosŏn government resulted in the entrenched *yangban* class becoming increasingly conservative and defensive in their philosophy of government.

Chŏngjo is praised as an enlightened monarch whose patronage of the scholars at the Kyujanggak Library allowed many changes in Chosŏn society. His adoption of Yŏngjo's policy of impartiality also allowed for continuation of an era of stable politics, and thus one of relative prosperity. Upon his death at the age of forty-nine in 1800, and the accession to the throne by his ten-year old son Sunjo, Chosŏn entered a period dominated by factional politics and governance by powerful in-law families, all of which hastened the decline of the kingdom.

Chŏnggamnok [New religions]

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Chŏngjŏn (Equity Land System) [Economy]

Chongjŏng yŏnp'yo

Chongjŏng yŏnp'yo is a chronology of Ŏ Yunjung, a statesman of the late Chosŏn period, and covers twenty-six years of his life in Chosŏn officialdom. In 1930 a kinsman of Ŏ's, Ŏ Iksŏn, provided an original manuscript to the Chosŏnsa P'yŏnsuhoe (Korean History Compilation Committee) where it was reproduced. The work has also been more recently published as a part of a collection in 1958, and under its own title in 1971.

The content of this work covers Ŏ's life during the turbulent final years of Chosŏn. Specifically, it covers the period from the seventh month of 1868 to the third month of 1893. Ŏ entered government service after passing the civil service examination in 1869. He served in both Japan and China and his career mainly revolved around his efforts to conclude trade agreements with China in an attempt to help Chosŏn modernise. *Chongjŏng yŏnp'yo* contains records of historically important events such as the Military Mutiny of 1882 (*Imo kullan*) and the Coup d'État of 1884 (*Kapshin chŏngbyŏn*) along with other records that provide many details of Ŏ's service as Sŏbuk Kyŏngnyaksa (Diplomatic Commissioner of the Northwest Region). Therefore, this work is considered as a valuable source of firsthand information for many of the major events that surrounded the end of Chosŏn.

Chongju University

Chongju University (Ch'ŏngju Taehakkyo) is a private university situated in Ch'ŏngju in North Ch'ungch'ŏng Province. The college was initially established as Ch'ŏngju Sanggwa Taehak in November 1946 by two brothers Kim Wŏn'gŭn and Kim Yŏng'gŭn. Kim

Hyŏndae served as the college's first president. In 1951, the name was changed to Ch'ŏngju Taehak (Chongju College). A graduate school was added in 1954 and three years later, the college was moved to its present location in Naedŏk-dong.

In October 1980, Chongju College became a university, with six colleges and a graduate school offering both master's and doctoral programs. Kim Myŏnghŭi served as the university's first president. Today, Chongju consists of seven colleges: the Colleges of Arts; Education; Humanities; Law; Social Studies; Science; and Engineering. Post-graduate students are enrolled in the Graduate School, as well as in the Graduate Schools of Education; Industrial Engineering; Business and Public Administration. University publications include the *Ch'ŏngdae Shinmun* in Korean and the *Chong Dae Times* in English.

Chongmyo Shrine [Architecture]

Chŏngnim Temple Site

Situated in Puyŏ County in South Ch'ungch'ŏng Province, Chŏngnim Temple was a Paekche monastery. Nearly all remnants of the ancient temple have disappeared; however, a tile with an inscription bearing the temple's name has been discovered. At present, a five-storey pagoda (National Treasure No. 9) stands at the site. Archaeological excavations have also turned up fragments of statues.

Chongno Library

Located at the foot of Mt. Inwang in Seoul's Chongno District, Chongno Library is accessible via Sajik Road or the Kyŏngbuk Palace subway stop.The library has a varied general collection.There are five reading rooms and a theatre where both domestic and foreign films are shown.

Chŏngshindae [Japan and Korea]

Chŏngsŏn County

Situated in southeast Kangwŏn Province, Chŏngsŏn County includes the towns of Chŏngsŏn, Kohan, Sabuk and Shindo, and the townships of Imgye, Nam, Puk, Pukp'yŏng and Tong. Approximately 100 000 people live in this area which is surrounded by the high peaks of the T'aebaek Mountain Range. Mt. Noch'u (1 322m) rises in the north, Kojŏktae (1 254m) in the northeast, Mt. Hambaek (1 573m) in the southeast and Mt. Kariwang (1 561m) in the northwest. Due to the area's high elevation, the winters tend to be long and the crop-growing season short.

Only about twenty per cent of the county is arable land. Due to the rugged terrain and cool climate, mostly dry-field crops such as alpine vegetables and medicinal herbs are grown here. Sericulture, cattle breeding and bee-keeping are important sources of local income. Sabuk and Kohan contain some of Korea's largest mines. Kohan's Samch'ŏk Mining Company produces one and a half million tonnes of coal annually and Sabuk's Tongwŏn Mining Company two million In addition, lime is mined in Shindong and Nam Township, gold and silver in Imgye Township, iron in Nam Township, zinc in Shindong, and clay is quarried in both Shindong and Chŏngsŏn. Although a railway line links the county with Chech'ŏn and T'aebaek, no major roads traverse this remote area.

Because of the county's relative isolation and lack of industrial development, the area's natural sites have been well-preserved. Much of the local tourism is centred around the four-kilometre long valley connecting the Hwaam and Murŭn villages. Here, just east of

Mt. Kunŭi, is the Hwaam mineral spring. Discovered in 1910, the spring is said to be good for gastroentric ailments as well as eye and skin diseases. Hwaam Cave, located just north of the spring, is one of the county's top tourist attractions. Discovered by coal miners in 1934, the cave has a 2 800-square metre chamber, making it the largest limestone cave chamber in Korea. Fascinating stalagmite and stalactite formations are to be seen here, including a giant eight-metre high stalagmite. The cave is believed to be 400 to 500 million years old, and artefacts found here show that it was occupied by human beings during the stone age. Other scenic spots in the area include Kwangdae Valley and Sŏmi Waterfall.

In addition to its picturesque scenery, the area boasts a number of important historical artefacts and sites. Chŏngam Temple, located in Kohan, is one of the most important Buddhist sites in the area. Founded by Vinaya Master Chajang during the Shilla period, the temple houses the beautiful Sumano Pagoda (Treasure No. 410). This nine-metre high structure with an intact finial was built during the Koryŏ period. Confucian sites in the area include Chŏngsŏn Hyanggyo (county public school) which was founded in 1110 and Kumijŏng, a pavilion built on the bank of Imgye stream by Yi Cha during Chosŏn.

The county is also famous for the Chŏngsŏng Arirang, a famous folk song that is said to have originated in Puk Township. Legend has it that a maiden from Yŏryang Village fell in love with a man from Auraji across the river. Saying that she was going out to pick camellia flowers, the maiden secretly slipped-away one However, there was a flood that prevented the ferry from cross the river. The maiden expresses her longing for her lover in a song which has become known as Chŏngsŏn Arirang. Since 1976, the Chŏngsŏn Arirang Festival has been held for three days each autumn in commemoration of the legend.

Chŏngŭp

Situated in the southwestern part of North Chŏlla Province, Chŏngŭp comprises the town of Shint'aein and the townships of Kamgok, Kobu, Tŏkch'ŏn, Puk, Sannae, Sanoe, Sosŏng, Yangwŏn, Ongdong, Ip'yŏng, Ibam, Chŏngu, Ch'ilbo and T'aein. Chŏngŭp covers a total area of 692 square kilometres and in 1989 its population was 155 920. Kuksa Peak (655m), Yongdu Peak (552m), Changgun Peak (780m) and other peaks of the Noryŏng Mountain Range rise in the southeastern part of the city while Mt. Sangdu (575m) and Kuksa Peak (543m) run along the northeastern border. The rest of the city consists of relatively flat terrain. The Tongjin River traverses the city, and the level areas adjacent to the river form part of the Honam Plain, one of Korea's key rice producing regions.

With fertile plains and ample water supply, the city grows large quantities of rice. Other crops, such as barley, bean, sweet potato, radish and Chinese cabbage, are also cultivated here. In the hilly areas, orchards produce apples, peaches and persimmons. Although thought of as a secondary means of income, there is a sericulture industry, especially in the Ibam and Sosŏng townships. Ibam has most of the city's factories, while the city's electricity generating plant is located in Ch'ilbo In Ongdong, *sukchihwang*, an important medicinal herb, is grown.

The city offers the visitor a number of attractions. On Mt. Yongdu, in Sanoe Township's Chŏngnyang Village, is Yonggul (Dragon Cave). This limestone cave got its name from the legend that a dragon once lived in Yongso (Dragon Pond) at the far end of the cave. Previously, the cave's entrance was blocked by A 4-metre-high boulder, which hindered entrance to the cave, was removed in 1973. The cave has some interesting stalactite formations and the constantly dripping water has created lines on the walls. Unfortunately, over the years, the cave has suffered significant damage.

In addition to lovely scenery, there are a number of important historical sites in the city. Buddhist temples found here include the Porim, Tusŭng, Yonghwa, Chŏngt'o, Okch'ŏn

and Sŏkt'an temples, and there are standing Buddha figures in Kobu Township's Yonghŭng Village (North Chŏlla Province Tangible Cultural Asset No. 97) and Sosŏng Township's Pohwa Village (Treasure No. 914). Old Confucian schools in the area include Kobu Hyanggyo (moved to its present site in Kobu Township's Kobu Village in 1597), T'aein Hyanggyo (established in T'aein Township's Taesŏng Village in 1421), Namgo Sŏwŏn (established in Puk Township's Porim Village in 1577 in honour of Yi Hang and Kim Ch'ŏnil), Togye Sŏwŏn (established in Tŏkch'ŏn Township's Togye Village in 1673) and Musŏng Sŏwŏn in Ch'ilbo Township's Musŏng Village. This latter school was one of the 47 sŏwŏn to survive Taewŏn'gun's reforms of 1871.

In 1894, the Chŏngŭp area, then known as Kobu County, became the focal point of the famous Tonghak Uprising. At this time, local peasants were outraged by the tyrannical actions of Cho Pyŏnggap, the county magistrate. After appeals to the government failed to resolve the issue, the peasants took up weapons under the leadership of Chŏn Pongjun, head of the county's Tonghak parish. After a number of daring victories against government forces, the Chosŏn government, with backing from Chinese military forces that had been sent in to help, managed to defuse the crisis through negotiations.

To commemorate the area's leading role in the rebellion, the Kabo Tonghak Festival is held in Tŏkch'ŏn Township's Shinwŏl Village each year on 28 March. Begun in 1968, the festival features a marathon for the General Noktu (Nickname of Chŏn Pongjun) championship flag, visits to the Hwangt'ohyŏn Monument, a folk music festival, an archery championship, and an essay contest.

Chŏngyŏk [New religions]

Chŏnju

Situated in the centre of North Chŏlla Province, Chŏnju is surrounded by Wanju County, Kimje and Iksan. The city covers a total area of 187.08 square kilometres, and as of 1989, it had a population of 514 000. Mt. Moak (794m) rises in the south. This provides a catchment for Chŏnju Stream which flows through the centre of the city. Soyang Stream is on the northeast border and joins Kosan Stream which then, along with Chŏnju Stream, flow into the Man'gyŏng River.

With flat terrain and irrigation water from the Paeksŏk and Ajung reservoirs, the area is well-suited for rice growing. About 18 per cent of the city's land is used for housing and only 3 per cent for industry. Unlike most Korean cities, Chŏnju's industry was slow to develop, and as a result, the city did not experience the population boom of many other Korean cities. The area's factories produce foodstuffs, cigarettes, timber and furniture products, and there are processing plants for non-metallic minerals. In the late 1960s, Chŏnju Industrial Park was set up in P'albok-dong. More than 10 000 people are employed in this 58-acre complex, in about one hundred and twenty factories, producing paper, textiles, machinery and foodstuffs. Hansol Paper Company, one of the first companies to move into the complex, has become a major industry that accounts for 60 per cent of the domestic market. Chosun Brewery is another large company located in the city.

As for traditional handicrafts, the city is famous for its *hanji* (Korean paper), *hwasŏnji* (paper used in calligraphy), sedge products, *kayagŭm* (Kaya zither) and stoneware. The area is famous for its hand-held fans, which were formerly sent in tribute to the royal palace and were included in gifts sent to China. Along Highway 17, there is a folk-craft village where traditional handicrafts are made and sold.

Chŏnju boasts a number of tourist attractions. In Tŏkchin Ward is the scenic Tŏkchin Park. In addition to a large lotus pond, Chŏnju Zoo and various recreational facilities, the park contains the tomb of Yi Han, the progenitor of the Chŏnju Yi clan. Yi Han was the

twentieth generation ancestor of Yi Sŏnggye, the founder of the Chosŏn kingdom. Chungnim Hot Spring, located on the road between Chŏnju and Namwŏn, is another popular tourist attraction. Opened in October 1993, the facility features a sodium carbonate/sulphur hot spring with a measured alkalinity pH 9.43. The spring is said to be remedial for skin disease and neuralgia. Exploratory drilling located the spring based on its mention in the diary of Yi Samman, one of the leading calligraphers of Chosŏn. In his diary, Yi mentions stories he had heard about women washing their hair in the hot waters which flowed from streams in the Chungnim Village area.

Chŏnju cuisine is renowned because of the generous number of side dishes thatare served with each meal. The most well-known food here is *pibim pap* (mixed rice and vegetables served with an egg) and *k'ongnamul kuk* (bean-sprout soup) served with rice. The city is a haven for artists, especially musicians. Chŏnju Taesasŭp, a performing arts festival started in 1784, is still held around October every year. Many famous *p'ansori* singers have made their debut at this festival. The Provincial Classical Music Institute in Tŏkchin Ward also actively promotes traditional Korean music.The institute also offers classes in traditional music.

Most of the city's historical sites are located near the city centre. Buddhist temples include Hakso Hermitage (founded by Kwanghye in 1786) and Tonggo Temple. In the southern part of the city just west of Highway 17 lies the old site of Namgo Temple which was established by the monk Myŏngdŏk in 668.

Since Koryŏ times, Chŏnju has been famous for its tile-roof houses. The Kyo-dong area, which has many of these, is designated as a protected zone. In Chungang-dong can be seen the Chŏnju *Kaeksa* (guest house, Treasure No. 583). Built during Chosŏn, the building was used in times of official mourning and celebration, and for services in honour of reigning monarchs on the first and fifteenth day of each lunar month. It was also used by local administrators to host important visitors.

Old Confucian schools in the area include Chŏnju *Hyanggyo* (founded during the Koryŏ period and moved to its present location in Kyo-dong in 1603), Hwanggang *Sŏwŏn* in Hyoja-dong, Pan'gok *Sŏwŏn* in Tongsŏhak-dong, Ch'ŏngha *Sŏwŏn* in Chungin-dong, Hwasan *Sŏwŏn* (founded in 1658), Yŏbong *Sŏwŏn* (founded in 1649), Han'gye *Sŏwŏn* (founded in 1695) and Sŏsan *Sŏwŏn* (founded in 1586). Modern educational institutions found here include Chonbuk National University in Tŏkchin Ward, Chonju National University of Education in Wansan District and Jeonju University in Wansan District.

Chŏnju Municipal Museum

Located in P'ungnam-dong in Chŏnju, the Chŏnju Municipal Museum (Chŏnju Shirip Pangmulgwan) opened in October 1963. The museum primarily houses Paekche artefacts from the Chŏnju area. Important items in the collection include twenty-six Chinese-style bronze swords (excavated from Sangnim Village in Wanju), a stone dagger and various items excavated from tombs in the region. In addition to managing exhibitions, the museum conducts archaeological surveys and publishes research data.

Chonnam National University

Chonnam National University (Chŏnnam Taehakkyo) is located in Yongbong-dong in Kwangju. The university was founded in January 1952 as the amalgamation of four colleges: Torip Kwangju Ŭigwa Taehak (Kwangju Provincial Medical College); Torip Kwangju Nonggwa Taehak (Kwangju Provincial Agricultural College); Torip Mokp'o Sanggwa Taehak (Mokp'o Provincial Commercial College) and Taesŏng Taehak (Taesŏng College). Ch'oe Sangjae was the first president. At first the university consisted of six colleges : agriculture; commerce; industry; liberal arts and science; medicine; andt he

graduate school. It has expanded into fourteen colleges with ninety-two departments and over seventeen-thousand full-time students. University publications include *Chŏndae shinmun* (The CNU Newspaper) in Korean and *The Chonnam Tribune* in English.

Chordophones [Musical instruments]

Choryŏng Mountain

Situated west of Mun'gyŏng on the border of North Ch'ungch'ŏng and North Kyŏngsang Province, Mt. Choryŏng (1 017 metres) is connected with the Sobaek Mountain Range. The mountain is characterised by rugged terrain. In order to take advantage of the area's rocky landscape, a long stone fortress was built on the mountain in 1708; however, only 200 metres of the wall now remain. Many tourists are attracted to the mountain because of its historical sites and its close proximity with the Suanbo hot springs and Wŏrak-san National Park.

Chōsen tosho kaidai (Annotated Bibliography of Korean Books)

Chōsen tosho kaidai (Kor.*Chosŏn tosŏh haeje*, *Annotated Bibliography of Korean Books*) is a 578-page work compiled by the Japanese Government General in 1932. It is an annotated bibliography of the Korean books that were in the possession of the Japanese Government General and is classified according to the traditional Chinese system of Confucian Classics (*kyŏng*), histories (*sa*), writings of various authors (*cha*) and collected works (*chip*). There are also biographical notes provided on the authors in this collection.

Chosŏn (see **History of Korea**)

Chosŏn ch'ogi sahoe kujo yŏn'gu (A Study of the Social Structure in Early Chosŏn)

Chosŏn ch'ogi kujo yŏn'gu is a collection of studies on the official posts, military duties and the land system in early Chosŏn. This work was written by Yi Chaeil and published by Ilchogak Publishers in 1984. It is 288 pages in length.

Chosŏn ch'ogi sahoe kujo yŏn'gu (Social Structure in the Early Chosŏn Period)

Chosŏn ch'ogi sahoe kujo yŏn'gu (Social Structure in the Early Chosŏn Period) is a 288-page work written by Yi Chaeil and published by Ilchogak Publishers in 1984. This work is a collection of studies on the structure of the governing *apparat*, military system and land systems of early Chosŏn.

Chosŏn cho'gi yangban yŏn'gu (Research of the Yangban Class in Early Chosŏn)

Chosŏn cho'gi yangban yŏn'gu is a 424 page book written by Yi Sŏngmu. This work examines the status of the *yangban* class during early Chosŏn in connection with their official positions, military duties and the land allocation policies that affected them. Ilchogak Publishers published this work in 1980.

Chosŏn chŏn'gi kiho sarimp'a yŏngu (A Study of the Kiho School of Literati in Early Chosŏn)

Chosŏn chŏn'gi kiho sarimp'a yŏngu is a work that investigates the members and characteristics of the literati of the Kiho School in early Chosŏn. In particular, this work

places an emphasis on the reform policies that these literati advocated for the civil service examination system. This 302-page book was written by Yi Pyŏnghyo and published in 1984 by Ilchogak Publishers.

Chosŏn hanmunhaksa (History of Sino-Korean Literature)

Chosŏn hanmunhaksa is the first comprehensive study of Sino-Korean literary activities in Korea, and was written by Kim T'aejun. The foundation of this work was taken from the graduation thesis of the author from Keijō Imperial University, and an enlarged version was first published by the Korean Language and Literature Society (Chosŏn Ŏmunhak Hoe) in 1931. The work is largely divided into three major divisions of the Three Kingdoms, Koryŏ and Chosŏn, and each period discusses the influence of Chinese literature, renowned writers, and literary styles, among other topics It covers each of the various forms of Sino-Korean literature used in Korea, such as poetry, composition and novels, and is acclaimed for bringing about the formal study of this important aspect of Korean literary history.

Chosŏn hugi nonghaksa yŏn'gu (A Study of the History of Agriculture Studies in the Late Chosŏn Period)

Chosŏn hugi nonghaksa yŏn'gu is an examination of the studies of agriculture in late Chosŏn. This 472-page work was written by Kim Yongsŏp and published by Ilchogak Publishers in 1988.

Chosŏn hugi sahoe pyŏndong yŏn'gu (A Study of Social Changes in the Late Chosŏn Period)

Chosŏn hugi sahoe pyŏndong yŏn'gu is a study on the social changes in the latter half of Chosŏn, written by Chŏng Sŏkchong. The data in this work is based upon investigation of the trial records in criminal proceedings, the spread of belief in the Maitreya Buddha among the common people, the Purge of 1694, the social status of the middle class (*chungin*) and merchants, slave records and other documents from this period. This work is in 342 pages and was published by Ilchogak Publishers in 1983.

Chosŏn hugi sang'ŏp chabon ŭi paltal (The Development of Commercial Capital during Late Chosŏn)

Chosŏn hugi sang'ŏp chabon ŭi paltal is a 220 page work written by Kang Man'gil and published by Korea University Press in 1973. This work analyses the economic situation in Korea immediately before the country was opened to foreigners. The author focuses on the activities of those merchants who dominated production activities, the processing problems of the Kaesŏng merchants, and the commercial activities of the Kyŏnggang merchants who controlled trade on the Han River.

Chosŏn ilbo

The *Chosŏn ilbo* (Korea Daily) is a widely-circulated newspaper printed in Seoul and has the earliest established date of newspapers currently published in the ROK. The first issue was dated 5 March 1920 and consisted of only four pages. The second issue, which was a special edition commemorating the foundation of the paper, was eight pages. Its first president was Cho Chint'ae, and he relied on financial support from the Taishō Industrial Friendship Society (Taishō Jitsugyō Shinbokukai). Other members of staff included Ch'oe Kang, who served as chief editor; Sŏ Mansun; Ch'oe Wŏnshik; Ch'oe Nam; Pang Hanmin; and Ch'oe Kukhyŏn. The*Chosŏn ilbo* was initially launched with the self-proclaimed goal of 'advancing new culture.'

The early years of the newspaper were marked by restrictive publication measures enforced by the Japanese, but nonetheless,it still sought to establish itself as a mouthpiece of the Korean people. From its earliest days, the *Chosŏn ilbo* was closed for varying periods by the Japanese Government General for publishing material perceived as anti-Japanese. Regardless of such setbacks, the staff of the newspaper continued to fulfil their stated mission by keeping the content of the newspaper both frank and educational.

The management and publication of the newspaper underwent various changes, with Namgung Hun, Yi Sangjae, An Chaehong and Yi Sanghyŏp serving in various management capacities in the early and mid-1920s. In the 1930s, An Chaehong, Yu Chint'ae and Cho Manshik were among those who served as its president, thus bringing the greatest talent available to the newspaper. However, shutdowns of the newspaper's production continued by the Japanese authorities, some lasting for up to one year, and this,*inter alia*, led to serious financial difficulties. The *Chosŏn ilbo* did regain it standing, however, when Cho Manshik handed the presidency to Pang Ŭngmo. Under Pang the *Chosŏn ilbo* was transformed to a modern-style newspaper, aided by the construction of a new building and the purchase of modern equipment, such as a high-speed rotary press and communication apparatus. Despite unceasing oppression by the Japanese, the *Chosŏn ilbo* still managed to let the voice of the Korean people be heard.

The *Chosŏn ilbo* continued to undergo changes from the liberation of Korea in 1945, with repeated modernisation of its facilities and production techniques. It journalists have covered a myriad of major events of the past fifty or so years, including the Korean War; the April 1960 students' rebellion that brought down Syngman Rhee (Yi Sŭngman); the 16 May 1961 *coup d'état* of Park Chung Hee (Pak Chŏnghŭi); Park's assassination in October 1979; and more recently, the presidential elections of Kim Young Sam (Kim Yŏngsam) and Kim Dae Jung (Kim Taejung). The outlook of the newspaper has changed from the anti-Japanese and nationalistic ideology of the colonial period to the more conservative and mainstream newspaper that is published today. The *Chosŏn ilbo* remains a strong manifestation of the power of the freedom of the press in the ROK, and is highly respected for its journalistic integrity.

Chosŏn kajok chedo yŏn'gu (A Study of Chosŏn Family Structure)

Chosŏn kajok chedo yŏn'gu (A Study of Chosŏn Family Structure) explores the structure of families during Chosŏn, and was written by Kim Tuhŏn and published by Eul Yoo Publishing Company in 1949. This work is considered the starting point for Korean research into the organisation of the family. The first publication consisted of 772 pages in nine chapters. It was published also by Seoul National University Press in 1970 using modern typeface and horizontal printing techniques, thus ensuring that a new generation of scholars would be able to use this groundbreaking work.

Among the many topics that *Chosŏn kajok chedo yŏn'gu* encompasses are family names, ancestral rites, marriage, divorce and remarriage, family composition, terminology for various relations, and mourning practices, as well as other related matters. The work has received accolades for its analysis of the historical structure of the Korean family and the diverse social structures that were created to preserve the Confucian model of the family. Moreover, the work is quite useful in comparative studies since it does not simply concentrate on the Korean family, but further incorporates models from elsewhere in the world that enable comparison.

Chosŏn kojŏk tobo (see ***Chōsen koseki zufu***)

Chosŏn Kongsan Tang [Communism, Korea]

Chosŏn kŭmsŏkko (see *Chōsen kinsekikō)*

Chosŏn kŭmsŏkko ch'ongnam (see ***Chōsen kinsekikō sōran)***

Chosŏn kwahaksa (History of Korean Science)

Chosŏn kwahaksa is a summary of Korean scientific history written by Hong Isŏp and published by Chŏngŭmsa in 1946. This work represents the first comprehensive history of both scientific thought and technological developments in modern Korean research, and is thus highly acclaimed as establishing a foundation for scholarship in this field. The author initially had this work serialised in the magazine *Chogwang* (Morning Light) in 1942 and then subsequently published in the Japanese language in 1944. After liberation, Hong translated the work into Korean and it was republished in Korea.

Chosŏn kwahaksa covers a great number of topics concerning Korean science and technology, ranging from ancient times until the end of Chosŏn in 1910. It not only discusses scientific theory, but also the application of technology, for example, in such categories as the history of how the people lived and and under what conditions and how technological advance has affected the Korean people. Thus, this work enables the reader to gain a clear understanding of the evolutionary processes that occurred in the technological developments in Korea, making it essential for any research of Korean scientific history.

Chosŏn kyŏngguk chŏn (Administrative Code of Chosŏn) [Literature]

Chosŏn Mulsan Changryŏ Hoe [History of Korea]

Chosŏn munjŏn (Korean Grammar)

Chosŏn munjon is the first grammar of the Korean language produced in Korea, and was written by Yu Kilchun (1856-1914) between 1897 and 1902. (There is doubt as to the actual date). The book is modelled after Latin-style grammar texts and five different versions are in existence. It is thought to have served as the foundation for *Taehan munjŏn* (Grammar of the Greater Han Empire), published in 1909.

Chosŏn munjŏn has two major sections, covering speech and syntax, and an appendix that discusses various phenomena in the Korean language, such as voice change and lateralisation. The parts of speech are divided into the eight categories of nouns, pronouns, verbs, adjectives, adverbs, suffixes, connectives and exclamations, and syntax is composed of subject, explanative, objective and modifier. The work appears to have been heavily influenced by the Japanese *Nihon bunten* (Japanese Grammar) written by Nakane in 1874, itself based upon Western grammars. *Chosŏn munjŏn* is worthy of note since it is the first Korean grammar.

Chosŏn muntcha kŭp ŏhaksa (History of Korean Script and Studies on Korean)

Chosŏn muntcha kŭp ŏhaksa is a vast collection of information related to the Korean language, which was written by Kim Yun'gyŏng and first published in 1938. The work has been republished on four occasions, the last being in 1954. The contents cover a wide range of topics, from theories on the connection between the Korean language and the Ural-Altaic language family, fragmentary records of the languages and scripts used in ancient Korean kingdoms found in historical sources, and commentaries on the Korean grammar books written at the beginning of the twentieth c. While the work is now outdated, it is still valuable for its historical import.

Chosŏn musokko

Chosŏn musokko, written by Yi Nŭnghwa, is a thesis on Korean shamanism that was published in 1927 in the nineteenth volume of the magazine *Kyemyŏng*. This work covers the history of the shamanistic religious and ideological beliefs of the Korean people in a detailed and thorough manner. Historical documents such as the *Samguk sagi* (History of the Three Kingdoms), *Samguk yusa* (Memorabilia of the Three Kingdoms) and the *Chosŏn wangjo shillok* (Veritable Records of the Chosŏn Dynasty) are consulted along with various other literary documents.

In all, the work is divided into twenty sections as follows: The first section explains the origins of Korean shamanism, the second to fourth sections discuss shamanism during the Three Kingdoms, the fifth section Koryŏ and the sixth section covers Chosŏn. In particular, the section on Chosŏn is minutely detailed. The seventh section covers the demeanour of Korean shamanism and the eighth records the state of activities of *mudang* (shamans) as registered at government offices. The ninth section explains the taxes levied on *mudang*, the tenth the organisation of *mudang* and the eleventh records the rules and regulations prohibiting the shrines and altars of the shamanistic religion. The twelfth section describes the expulsion of *mudang* from the capital in the Chosŏn period. In the thirteenth to eighteenth sections the organisation of shamanistic deities is described along with their various attributes and roles. In the nineteenth section the variations seen in regional shamanistic practices is described and in the twentieth characteristic traits of Chinese shamanism are discussed.

This work is appraised as very important in the study of Korean shamanism and represents one of the first comprehensive works on shamanism in Korea. In particular it is of great value for studies concerning the shamanistic practices in the Seoul area of this period. In 1986 it was included in the second volume of *Munhwa illyuhak charyoch'ongsŏ*.

Chosŏn pokshikko (A Survey of Korean Costume)

Chosŏn pokshikko was written by Yi Yŏsŏng and published by Paegyang Tang in 1946. It is a work that examines the traditional costumes of Korea and includes nine plates and forty-five drawings, illustrating the costumes discussed. First written in Japanese, after Korea's liberation in 1945 it was translated into Korean. Changes in Korean costume from the ancient kingdoms to the end of Chosŏn are examined, using a variety of sources, including historical documents and extant artefacts. *Chosŏn pokshikko* helped to establish a foundation for studies into the traditional costumes of Korea, but the author did not produce supplemental studies as he crossed to North Korea shortly after Korea's liberation

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Chosŏn sahoe kyŏngjesa (A Socio-Economic History of Korea)

Chosŏn sahoe kyŏngjesa is a 353-page study of the Korean economy written from a Marxist perspective. It was originally written in Japanese by Paek Namun in 1933, translated into Korean by Pak Kwangsun and republished by Bumwoo Publishing Company in 1989. The author examines the socio-economic structure of Korea during the ancient and medieval periods and is critical of the colonial view of history held by many Japanese scholars who argued that Korea was incapable of sustaining economic development without external assistance.

Chosŏn Sahoe Tang [Communism, Korea]

Chosŏn sanggosa (Ancient History of Korea)

Chosŏn sanggosa was written by Shin Ch'aeho and is an account of Korean history from the time of Tan'gun to the fall of the Paekche Kingdom. Thework was serialised in the *Chosŏn ilbo* (Korea Daily), beginning in 1931, and later was published as a single book by Chongno Sŏwŏn in 1948. Originally this was a part of Shin's *Chosŏn sa* (History of Korea), but when this portion of the work was completed it was referred to by the title *Chosŏn sanggosa*.

The contents of the book are as follows: The first chapter provided a general outline of the work, and the second chapter that discusses the tribal states of the ancient Korean peninsula follows this. The third chapter covers the three Chosŏns (Tan'gun, Kija and Wiman) and the fourth details the contention and battles of the small states as they strove for supremacy. The fifth chapter is devoted to the age of flourishing Koguryŏ, while the sixth details the conflicts between Koguryŏ and Paekche. The seventh chapter covers both the offensive and defensive struggles of Koguryŏ, the eighth the struggles among the Three Kingdoms, the ninth Koguryŏ's battles with Sui China, and the tenth the battles of Koguryŏ with Tang China. The eleventh chapter details the flourishing of Paekche and the machinations of Shilla.

This work is notable in the study of Korean history for several aspects. Firstly, it raised among the Korean people an increased consciousness of their history during the colonial period when Korean history had been oppressed by the Japanese. The work sought to establish a lineage from Tan'gun, Kija, Wiman, the Samhan and the Three Kingdoms to those in the present era. Moreover, it established a succession from Tan'gun Chosŏn to the subsequent Kija Chosŏn and Wiman Chosŏn states, and then to Puyŏ and finally to Koguryŏ that revealed the links between these ancient states. Secondly, the work showed the extent of the ancient Korean states that reached far into Manchuria. Shin sought to change the conception of Korea that had been established from the time of Kim Pushik's *Samguk sagi* (History of the Three Kingdoms) which essentially ignored the accomplishments of the ancient Korean states. Thirdly, Shin demonstrated that Koguryŏ had been the dominant kingdom in Korea for over seven centuries and that only through the external power of Tang was Shilla able to unify the Three Kingdoms. The result of the outside intervention was the loss of much of Koguryŏ's territory, which was never to be regained by the subsequent Korean kingdoms.

Chosŏn sanggosa reveals a different interpretation of ancient Korean history and places a great deal of stress on nationalistic themes in Korean history. Moreover, there are efforts on the part of Shin to stress certain points in Korean history at the expense of others, which leaves the book open to criticism in places. However, in light of the age in which this book was written,it must be seen as having great value in establishing a strong national consciousness among Koreans.

Chosŏn sanggosagam (Examination of Ancient Korean History)

The *Chosŏn sanggosagam* is a two-volume study of ancient Korean history written by An Chaehong. The author projects his analysis of Korean history from a nationalistic viewpoint, a study which he completed during the colonial period. His dedication to the cause of Korean nationalism occasioned frequent arrest and incarceration by the Japanese authorities for his participation in various independence activities, such as the March First Independence Movement in 1919 and the New Korea Society (Shin'ganhoe). Although An began this work in the 1930s, it was not published until after liberation because of the fear of Japanese censorship. The first volume was published in July 1947, and the second in the following April.

The contents include An's examination of the Kija Chosŏn Kingdom; ancient Korean capitals such as Asadal and P'yŏngyang; the circumstances surrounding the foundation of

Koguryŏ and its government structures; the foundation of Shilla and its governance; and the Samhan; all in the first volume. The second volume covers topics such as the history of Puyŏ, the history of Paekche, and the geography and cultural systems of the ancient Korean kingdoms, among other entries. *Chosŏn sanggosagam* is quite similar to *Chosŏn sanggosa* (Ancient History of Korea) by Shin Ch'aeho (1880-1936). and also*Chosŏnsa yŏn'gu* (A Study of Korean History) written by Chŏng Inbo. This even extends to an incorporation of the same citations and the frequent use of linguistical methodology in An's research. It does, however, exhibit the author's individuality in respect to modern social science methodology used in the analysis of historical data. It is also notable in introducing a theory of the developmental processes that ancient Korean society underwent, and this served as a starting point from which later scholars developed their own research.

Chosŏn sangshik (General Knowledge on Korea)

Chosŏn sangshik is a 1948 work by Ch'oe Namsŏn that seeks to explain Korean history and traditional culture from a practical, 'commonsense' viewpoint. It is in three volumes, and was published by Tongmyŏngsa. *Chosŏn sangshik* first appeared in serial form on the literary page of the *Maeil shinbo* newspaper.

The volume dealing with traditional customs includes sections on seasonal customs; rituals; costumes; traditional food (and other entries). The second volume, on cultural geography, analyses the physical features of Korea -- its mountains and waterways Korea's civilisation; and the names of the various Korean kingdoms. The third volume is dedicated to social systems and encompasses discussions on household duties; duties outside the home; military organisation; and the civil service examination, among other topics. *Chosŏn sangshik* remains as an excellent reference source and as an aid to understanding traditional Korean society. It was published in a single volume by Kungmunsa in 1953.

Chosŏn sangshik mundap (General Knowledge On Korea)

Chosŏn sangshik mundap is a 1946 study by Ch'oe Namsŏn dealing with Korean customs and social systems. Originally, it was serialised in the *Maeil shinbo* newspaper in some one-hundred and sixty instalments, beginning on 30 January 1937. The serialised version covered four-hundred and fifty-six topics under sixteen main headings. National territory; seasonal customs and folk customs were included, and there were many other tropics. It was not until after the liberation of Korea that the serialised articles were condensed into the *Chosŏn sangshik mundap* The book contains one-hundred and seventy-five topics, arranged in ten sections.

The main headings are : Confucianism; cultural geography; folk customs; history; language and literature; the national name; national holidays, organised religions; products of Korea; and religious beliefs. Ch'oe sought to elevate national consciousness among the common people by promoting Korean traditional culture. From the viewpoint of seeking to a further understanding of the fact that the culture of Korea had traditionally centred on the common people, Ch'oe's work is of significance.

Chosŏn sosŏlsa (The History of the Korean Novel)

Chosŏn sosŏlsa was written by Kim T'aejun and represents the first systematic study of the history of the Korean novel (*sosŏl*). It was published in 1933 by Ch'ŏngji Sŏgwan as a 206-page work. Quite extensive in its coverage of the subject, it begins with an analysis of the historical precedents for the novel in Korean legend. From this point it progresses to the development of the novel as a literary genre in Korea and cites early major works such as *Kŭmo shinhwa* (New Tales from Mount Kŭmo) and *Hong Kildong chŏn* (The Tale of Hong Kiltong). Kim also includes an inquiry into the novels written during the turbulent

period from the 1592 Japanese Invasion through the Manchu invasions of 1627 and 1636, and the works of Kim Manjung (1637-1692). The author also examines late Chosŏn novels such as *Ch'unhyang chŏn* (The Tale of Ch'unhyang) and *Changhwa hongnyŏn chŏn* (Rose Flower and Pink Lotus) -- works that represented the evolution of the novel into a more complex form of literature. Finally, Kim discusses the novels of the enlightenment period at the end of the nineteenth century.

Chosŏn sosŏlsa was republished in 1939 by Hagyesa, but without any substantial differences. The work is praised for providing a foundation for the scholarly study of the Korean novel, and has thus served as a starting point for many later scholars.

Chosŏn susukkekki sajŏn (Korean Riddle Dictionary) [Literature]

Chosŏn tosŏ haeje (see **Chōsen tosho kaidai**)

Chosŏn wangjo shillok (Annals of the Dynasty of Chosŏn)

From the beginning of the Koryŏ dynasty until the end of Chosŏn there were two established institutions to which historians and scholars were assigned to keep records of daily events. They were the Office of Annals Compilation (*Ch'unch'ugwan*) and the *Yemun'gwan*. The records kept were called *Shijŏnggi*. When a King passed away, a temporary office called *Shillok ch'ŏng* was instituted, at which the *Shijŏnggi* of the deceased King's reign and other government documents were assembled for the compilation of the Annals and these were kept in a *Sago* (archive). The Annals compiled during Chosŏn comprise 1 893 volumes of 888 fascicles, covering the twenty-five reigns between King T'aejo and King Ch'ŏlchong. Their compilation was begun in 1413, in the thirteenth year of King T'aejong's reign (1400-1418).

The following are the contents of the Annals:

Title	Period covered (in years)	Vols.	Fascicles	Date compiled
T'aejo shillok	6.50	15	3	1413
Chŏngjong shillok	2.00	6	1	1426
T'aejong shillok	17.66	36	16	1431
Sejong shillok	31.50	163	67	1454
Munjong shillok	2.25	12	6	1455
Tanjong shillok	3.00	14	6	1469
Sejo shillok	13.25	49	18	1471
Yejong shillok	1.17	8	3	1472
Sŏngjong shillok	25.08	297	47	1499
Yŏnsangun ilgi	11.75	63	17	1509
Chungjong shillok	38.25	105	53	1550
Injong shillok	7.00	2	2	1550
Myŏngjong shillok	21.17	34	21	1571
Sŏnjo shillok	40.58	221	116	1616
Sŏnjo sujŏng shillok	40.58	42	8	1657
Kwanghaegun ilgi t'aebaeksan bon	15.17	187	64	1633
Kwanghaegun ilgi chŏngjoksan bon	15.17	187	39	1653
Injo shillok	26.17	50	50	1653
Hyojong shillok	10.00	21	22	1661
Hyŏnjong sillik	15.25	22	23	1667

Hyŏnjong kaesu shillok	15.25	28	29	1683
Sukchong shillok	45.83	65	73	1728
Kyŏngjong shillok	4.17	15	7	1732
Kyŏngjong kaesu shillok	4. 17	5	3	1781
Yŏngjo shillok	51.58	127	83	1781
Chŏngjo shillok	24.25	54	56	1805
Sunjo shillok	34.42	34	36	1838
Hŏnjong shillok	14.58	16	9	1851
Ch'ŏlchong shillok	14.50	15	9	1865
Total		1893	888	

Additional copies of the Annals have been made during the course of history in an attempt to preserve this rich collection of Korean culture but over the centuries some copies of the records have been destroyed as a result of war or natural disaster. For example, the Annals kept in the archives of Ch'ungju and in the *Ch'unch'ugwan* were completely destroyed during the Hideyoshi Invasions of 1592-1598. A reprinting was completed in 1606. In an attempt to secure their preservation, four copies were secreted in remote mountain repositories. During the Japanese occupation copies were moved again. A draft set from the Odaesan Archives was taken to Tokyo University Library but was destroyed in the devastating earthquake of 1923. Another set was moved to the Royal Kyujanggak Library where it remained until the outbreak of the Korean War. It was taken to the temporary capital, Pusan, only to be lost in the great fire of 1953. Two sets, the T'aebaek Mountain and the Chŏngjok Mountain copies were moved finally to the Central Library of Keijō Imperial University, now Seoul National University. These are the only two copies of the Annals of the Chosŏn dynasty which remain today.

These chronological records of daily life and historical events covering a 472 year period are the basic materials not only for the study of the Chosŏn period of Korean history, but also for research on Asian history in general. Many consider they exceed the Annals of the Ming and Qing dynasties of China in terms of scope and content.

Keijō Imperial University, during the period 1929-1932, undertook the publication of the Annals in photostat form. Thirty copies were printed, most of them being distributed to Japanese institutions. Because few copies remained in Korea, the Compilation Committee for Korean History (Kuksa P'yŏnch'an Wiwŏnhoe), Republic of Korea, published the *Chosŏn wangjo shillok* in forty-eight volumes of photostat between 1955 and 1958.

Chosŏn yŏn'gŭksa (The History of Korean Drama)

Chosŏn yŏn'gŭksa was written by Kim Chaech'ŏl and covers the history of drama in Korea. It was first published by the Korean Language and Literature Society (Chosŏn Ŏmunhak Hoe) as a part of the three-volume *Chosŏn ŏmunhak ch'ongsŏ* (Collection of Language and Literature), in 1933. There is a preface by Kim T'aejun, which is followed by Kim Chaech'ŏl's biography; the main text; and an appendix containing transcripts from *kkoktugakshi* (puppet drama) performances. It is based largely on Kim's graduation thesis from Keijo Imperial University. The main body of the work is divided into three main sections, with the first concentrating on the history of masked drama (*kamyŏn kŭk*); the second on puppet drama (*inhyŏng kŭk*); and the third section covering classical drama (*ku kŭk*) and new drama (*shin kŭk*). *Chosŏn yŏn'gŭksa* is notable for its treatment of *kkoktugakshi*, and reveals the author's deep interest in this area.

Chosŏnŏ Hakhoe (see **Korean Language Society**)

Chosŏnŏ Yŏn'guhoe(see **Society for Research in the Korean Language)**

Chosun University

Chosun University (Chosŏn Taehakkyo) is a private university situated in Sŏsŏk-dong in Kwangju. Founded as a night school (Kwangju Yagan Taehagwŏn) by Pak Chŏrung in September 1946, the school initially consisted of twelve departments. In November of that year, the school's name was changed to Chosŏn Taehagwŏn. In May 1948, the school became Chosun College with seven departments. By 1950, the college had expanded to twelve departments and over 1 800 students. In 1953, the college gained university status, with three colleges and fourteen departments. In 1955, a doctoral program was inaugurated.The university continued to expand, with the addition of further colleges and departments.

Today, Chosun University consists of the Colleges of Business; Computer and Information Sciences; Dentistry; Education; Engineering; Fine Arts; Foreign Studies; Humanities; Law; Medicine; Natural Science; Pharmacology; Physical Education; and Social Sciences; the Graduate School; and the Graduate Schools of Education; Environment and Health; Industry; Medium; and Small Industries and Policies. University publications include the *Chosŏndae hakpo* in Korean and *The Chosun Academy* in English.

Christian Broadcasting System (CBS) [Broadcasting companies]

Christianity in Korea

1. The Roman Catholic Church

Although there had been a significant Nestorian presence in China and Central Asia since the middle of the seventh century, and in spite of medieval Roman Catholic contacts with China, there would not appear to be any evidence to confirm Christian contact with Korea prior to the middle of the Chosŏn Dynasty (1392-1910). With the initiation of Jesuit missions in China from the end of the 16th C., Roman Catholics tracts and other materials explaining Christian doctrines began to circulate throughout China. From the 17th c. on the collected works of various Korean Confucian literati indicate that they were aware of Roman Catholic Christianity, its teachings, and of general knowledge about Europe itself. This information was obtained in one of two ways, either from travels to China or through the reading of some of the literature produced by the early Catholic missionaries. In spite of this awareness, there is no evidence that there existed a gathered community of Christian believers in Korea before the last quarter of the 18th c.

a) The Early Church

In 1777, a group of young scholars who belonged to the circle of Yi Ik (1681-1763), a leading member of the so-called *Shirhak* School, gathered to discuss the teachings of the Jesuit religious tracts. This group maintained their interest in the subiect and in 1784 were able to send one of their number, Yi Sŭnghun (1756-1801) as part of a diplomatic mission to China where he was able to meet with one of the missionaries in Beijing. He was baptized and returned to Korea to propagate the faith amongst his fellow scholars and their families. Based upon what Yi Sŭnghun had seen in Beijing, in 1787 these young aristocrats began to build an ecclesiastical structure complete with a bishop, and priests. Advice from the Bishop of Peking in 1789 made them desist from this practice. Further advice received in 1790 that Christians were to be discouraged from participating in the Confucian ancestral rituals because of their perceived idolatrous nature led to the defection of a number of the early converts.

When Father Zhou Wenmu (1752-1801) was sent as the first Catholic missionary to Korea in 1795, he was amazed to learn that there was a gathered community of 4 000 Christians already waiting for him. The political establishment was gravely concerned not only by the great growth in the church largely amongst the members of a Confucian political faction currently out of power, but also by their refusal to perform the ancestral ritual. Not only was there an implied political threat by the faith of the early adherents, but their refusal to perform the ancestor rites was seen to undermine a pillar of Confucian morality.

Although there was conflict between Catholics and the Confucian establishment which resulted in a few deaths, the generally moderate views of King Chŏngjo (r.1777-1800) held off the possibility of a full-scale persecution of the fledgling church. With the king's early death in 1800, a massive persecution of the church began which was to continue on and off for the next three-quarters of a century. There were five large-scale persecutions of the church, in 1801, 1815, 1827, 1839, and 1866-1871. These persecutions had two effects, to drive the church underground and to change the class character of the church. Early members of the church who escaped execution, sought refuge in remote areas of the country and hid themselves amongst the members of the lowest and most outcaste members of late Ch§oson society. The Catholic Church changed from being the church of a certain section of the aristocratic class to the church of the outcaste class. In addition to these major persecutions, throughout the first three-quarters of the nineteenth century, there were minor local persecutions. During the final Great Persecution of 1866-1871 alone when the Prince Regent attempted to wipe out Christianity once and for all, 8 000 Koreans and 9 French missionaries were killed. The severity of the persecutions of the 19th c. created a ghetto mentality within the Catholic community from which it did not emerge until the 1960s.

Although the first missionary to Korea was Chinese, the principal missionary organization in Korea during the early period was the Societe des Missions Etrangeres de Paris. The church in Korea was under the authority of a missionary bishop who held a papal appointment and was a member of the missionary society. The theological character of the Catholic Church was coloured by its experience of suffering. Evidence shows that much emphasis in prayer was placed on the Passion of Christ and the Sorrows of Mary. Although there were materials printed on the Mass and Catholic doctrine, there was no translation of the Bible available in Korean.

b) The recent century

In the last quarter of the19th c., the condition of the Roman Catholic Church improved considerably with the signing of Western-style diplomatic treaties with Japan and various Western powers. It was now no longer possible to conduct a full-scale persecution of the Church and maintain significant diplomatic relations with the Western world. In the generation between 1876 and the annexation of Korea by Japan in 1910, the Catholic Church grew institutionally, and in terms of numbers. The first church was erected in the capital in 1893, and the cathedral was completed and dedicated in 1898. Additional clergy and an order of nuns arrived and began work. By 1910, there were 73 000 Catholic adherents. Unlike their Protestant counterparts, Catholic missionaries did not have the same degree of interest in social outreach and did not found schools and hospitals.

During the Japanese colonial period, the church continued to grow numerically, but not in per centage terms within the national population. New organizations, especially lay organizations were founded. The most surprising event of the colonial period was the position of the Catholic church on the attendance of Catholic Christians at Shinto shrine worship. Permission was granted on the basis of its nature as a patriotic act, which was not only offensive to Korean nationalism, but ran counter to the position on idolatrous worship taken by the Catholic church in the late 18th and 19th centuries. It is possible that because of the severity of the persecutions, the leadership of the church wished to protect the

community from further persecution. By the end of the colonial period there were 183 000 adherents.

Following Liberation in 1945 from Japanese colonial rule, the church was split in two due to the creation of Soviet and American zones to take the surrender of the Japanese forces. The situation of the Church in the two halves of Korea has been very different. Since the establishment of the North Korean state in 1948, the church has been very rigidly controlled. As all associations free of government or party control have been eliminated, there is very little information available about the life of the church. In 1988, and undoubtedly as a result of the need to have wider commercial contacts with the Western world, the first Catholic church since the late 1940s was opened.

In the south, on the other hand, there has been significant institutional growth and remarkable growth in the size of the church's membership. In 1962, the first Korean hierarchy with its own archbishop was created. Catholic institutional social outreach has increased and the political involvement of the church has become a prominent feature of the institutional church's activities as well. The church now numbers over two million members, representing perhaps five per-cent of the Korean population.

There are two reasons for the emergence of an evangelical movement within Catholicism which has resulted in the dramatic increase in church membership since the end of the Korean War. These are, the rapid growth of the Protestant churches which had the effect of destroying the ghetto mentality of the Catholic church; and the Second Vatican Council of the 1960s which enunciated a more open attitude towards other Christian denominations and provided an impetetus towards greater evangelism.

The significance of the church and its history of suffering was recognized by Pope John-Paul II when he visited Korea in 1984 to celebrate the church's bicentenary. A million people attended the ceremony when he canonized 103 of the Korean martyrs, the largest number of persons canonized at one time, and the first canonization ceremony ever held outside Rome.

2. The Protestant Churches

Like the Catholic church before it, the development of Protestantism in Korea antedates the appearance of foreign missionaries in the peninsula. In 1882, John Ross (1842-1915), a missionary of the United Presbyterian Church of Scotland based in Shenyang, Manchuria, translated the New Testament into Korean.

The circulation of the New Testament throughout the Korean communities on the Manchurian side of the Yalu River and in the northwestern part of the peninsula resulted in the formation of numerous Christian communities before the arrival of the first Protestant missionaries in Korea in 1884/1885. Since the earliest period, the Protestant churches have been characterized by a spirit of self-evangelisation, and self-support. Ross's translation also had a tremendous effect on the church after the arrival of the first missionaries as, (a) it was the only complete translation of the New Testament available until 1900, (b) because it introduced key theological terms, including the word for God, *Hananim*, which are still in use today, and (c) because it was written exclusively in the Korean alphabet, *Han'gŭl*.

The first Protestant missionaries to come Korea were Horace N. Allen (1858-1932) and Horace G. Underwood (1859-1916), representing the northern Presbyterian church in the USA, and Henry G. Appenzeller (1858-1902) representing the northern Methodist church of the USA. Although these missionaries were quickly joined by representatives from other denominations and countries, Protestant missions in Korea were largely American and Presbyterian. Because of restrictions which were initially in force about direct

evangelisation, and because of the missionaries' own social concerns, the foundation of schools and hospitals were among the very first works which the missionaries undertook. These institutions became the foundation of Korea's modern educational and medical systems. Three of the five most prestigious universities in Korea have a Christian foundation.

Korean church growth from the first proved to be extraordinarily rapid. By the time of the annexation of Korea by Japan, one per-cent of the population was Protestant. There are three reasons for this rapid church growth. First, Korea had been dominated for five hundred years by Zhu Xi's form of Neo-Confucian philosophy which had reached such a state of rigid orthodoxy that it had become intellectually and spiritually moribund. This spiritual vacuum joined with the obvious economic and political decline in the Korean state led many young intellectuals to reject Confucianism and to search for a new Truth. This attitude predisposed them towards accepting Christianity. The social concerns and firm moral code of the missionaries would also have commended Christianity to the young elite as it resonated with their own Confucian ethical code, however different. Second, from the beginning the missionaries from the first pursued a policy of creating a self-evangelizing, self-supporting, self-governing church a policy which became enshrined in the so-called *Nevius Method* named after John Nevius (1829-1893), a missionary to China. The burden of developing the church was placed on the Korean Christians themselves, a feature which began with the distribution of the Ross translation. A third reason for the growth of Protestantism may be found in the use of the Korean alphabet, rather than Chinese characters, in the Ross translation. This made the Christian message accessible to anyone, and did not limit Christian knowledge only to the elite who had mastered the Chinese script.

Following the Japanese annexation of Korea, the church was singled out as a potential threat to Japanese rule. In 1912, 124 persons were accused of involvement with an attempt to assassinate the Japanese Governor-General Terauchi Masatake (1852-1919). Of these men, 98 were Christians. Because the church was a well-organized group not directly under Japanese control, it appeared to be a challenge to Japanese rule. Also by this time, it was apparent that many young patriotic Koreans had become members of the churches and that their influence could hinder the Japanese attempt to control Korea. Although the charges were dismissed against all but six of the accused, the aura of nationalism has enveloped Protestantism ever since.

Two events, in particular, have reinforced this association between Korean patriotism and Protestantism. First, on 1 March 1919, the Declaration of Independence from Japanese rule was read out. Of the 33 persons signing the Declaration, 16 were either Methodists or Presbyterians. The course of the nation-wide uprising against Japanese rule was moulded by the Christians' insistence that the movement must be non-violent. The role of the Christians in the organization of the movement and its brutal suppression by the Japanese reinforced the patriotic image of Protestantism. It is an important distinction between the Protestant churches in Korea and in other parts of the world that the Korean Protestant churches have never had to answer the question of their relationship to imperialism, because the imperial power was Japan.

The effect of the Japanese suppression of the 1 March 1919 uprising for Korean independence was to split the Protestant churches into two supra-denominational camps, one camp which was socially active, and one camp which was conservative and stressed evangelism without relation to the social context. During the 1920s and 1930s, the churches still continued to grow numerically, but failed to increase their per-centage within the population, remaining steadily at about 3 per-cent of the population.

A second event which reinforced the patriotic image of Protestantism was the controversy during the 1930s over the Shinto Shrine Question. In 1925, the Governor-General of Chflosen had a erected a central shrine for Korea in Seoul. With the rise of a militaristic,

highly nationalistic regime in Japan, there was a greater demand for Koreans to conform to metropolitan Japanese practice with regard to attendance at Shintflo rites. Consequently, in the 1930s, school-children and many mature Koreans were required to attend these Shintflo ceremonies which were classified by the government as 'patriotic' but not 'religious' rituals. Many ministers and ordinary Christians went to jail and a few were killed over their refusal to participate in these Shinto rites. Several missionaries were jailed or deported over this issue. The Presbyterian missions closed their schools rather than have their students forced to attend the rites at the Shinto shrines.

Before Japan's defeat in 1945, attempts were made to 'Japanize' the churches by bringing in a Japanese church leadership or to amalgamate the churches with their Japanese counterparts. Finally, the Governor-General forced a merger of all the churches in Korea into a single unified denomination on 25 June 1945. This merger came apart following Japan's defeat on 15 August.

The church lived in turbulent times following the defeat of Japan. The next decade saw the imposition of American military rule in the south and Soviet indirect rule in the north until 1948, then the formal division of the nation, followed by a terrible civil war. Following Liberation in 1945, the churches were rent by dissension over the question of who had or who had not succumbed to pressure over the Shintflo Shrine Question. During and following the Korean War in the 1950s, the church was concerned with helping to rebuild the nation by dealing with the problems of refugees and displaced persons.

From the 1960s, Korean Protestantism began the process of rapid growth which has become its best known characteristic to the outside world. By the early 1990s, there were over eight million Protestants accounting for about a fifth of the Korean population. These statistics mean that the Republic of Korea is, apart from the Philippines, the most Christian country of East Asia. There are several reasons which may be given to explain this development. The first explanation for this growth is that Protestant Christianity had a sound foundation which had been established before and during the Japanese colonial period. In a period of national spiritual crisis, the church was strong and available.

Second, from the 1960s onwards - in less than a generation, Korea underwent the most thorough and rapid industrialization of any nation in history. Now easily ranking within the top ten industrial nations, the Republic of Korea has shifted from being principally a rural, agrarian nation to being principally an urban, industrial nation. The social and cultural dislocation caused by this process of rapid industrialization created a great spiritual need, a need to explain the meaning of what was happening around them. Buddhism had been thoroughly suppressed during the Chos§on dynasty; Confucianism had been well-nigh discredited; Catholicism was too weak. Therefore, the Protestant churches alone were available for people to turn to.

A third reason for the appeal of Protestantism since the 1960s is the re-emergence of a tradition of social critique which had lain dormant since the suppression by the Japanese of the March First Movement of 1919. The re-emergence of social criticism within the church coincided with the rise of the new urban industrial state and the emergence of a conservative dictatorial policy by the government. The various movements for economic justice for the working class and for the construction of an equitable, democratic political system have come from Christian, largely Protestant, circles. This trend has reinforced the patriotic and nationalistic aura of the Protestant churches in Korea.

3. Characteristics of the Church Today

The number of church buildings in modern Korea is a remarkable feature of the rural or urban landscape giving eloquent evidence to the widespread character of Protestantism. Christians in Europe are surprised not only by the number of churches, but also by their

size, and by the size of the congregations. This phenomenon stems from the fact that the Korean church is largely conservative in theological outlook and strongly evangelical. However, rapid growth has also brought many problems, not the least of which is the emphasis on the virtue of large congregations. Two particular theological problem areas have emerged, *kibok sinang* , and the *kido-won* . *Kibok sinang* is a belief in the power of prayer to obtain blessings. It has taken root amongst many Christians who believe that God will provide material blessings upon request and that riches or material success are likewise signs of God's favour. The *Kido-won* , originally retreat centres for spiritual refreshment, have become centres for the performance of faith healings. Revival meetings likewise are often used to perform acts of spiritual healing. This appropriation of foreign institutions for faith healing ceremonies represents an amalgamation of Christian practice with the shamanistic folk religion,an important element of which was the curing of disease.

Since the late 1970s, an indigenous Korean form of Liberation theology has emerged called *Minjung shinhak* (Theology of the Masses). This theology was originally articulated by foreign-trained Korean theologians who had been active in the movement for political reform and democracy. More conservative Christians felt that because of their background and political activities, the *Minjung* theologians got rather too much coverage in the foreign press. *Minjung*_theology has now become very popular amongst theological students in Korea and has established a genuine place for itself in Korean Christianity. A radical theology, *Minjung* theology takes the part of the oppressed members of society, the *minung* , whose lives are said to be full of *han* or anger and resentment. This theology argues that God's Salvation History is a working out of his commitment to the poor and the oppressed.

Although Protestantism has been highly successful numerically, it is still true to say that it has had very little cultural impact on Korean society. Buddhism at a similar stage in its development had a far greater impact on ancient Korean culture. There has been very little indigenization of hymns, styles of worship, and ecclesiastical buildings. The next stage of Christian development will have to be the emergence of a truly Korean Christian culture.

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J H Grayson

Chu Shigyŏng (1876-1914)

Chu Shigyŏng was a member of the movement which expounded the use of the Korean language during the Japanese encroachment. His family's ancestral home is in Sangju, his childhood name was Sangho and he also used aliases such as Hanhinsaem and Paekch'ŏn. Chu was born in Pongsan of Hwanghae Province, and studied the Chinese classics under both his father and his adoptive father from an early age. In 1887, he went to Seoul where he continued his studies until his eyes were opened to Western-style education. In 1894 he entered Paejae School where he remained until he was selected by Sŏ Chaep'il (1866-1951) to join the clerical staff of the *Tongnip shinmun* newspaper. Chu devoted his full efforts to the production of this first exclusively Korean (*han'gŭl)* newspaper and in order to provide it with a standardised orthography, founded the Society for the Standardisation of Korean

Writing (Kungmun Tongshik Hoe). Concurrently, he was involved with Sŏ Chaep'il's Independence Club (Tongnip Hyŏphoe). Chu continued his education and graduated from Paejae Normal School in 1900, but since his appetite for modern education was already whetted, he pursued his studies until he was thirty-four years of age. As well as being a student, Chu instructed at many schools, including Ehwa (Ihwa) School and Paejae Academy. He was also a votary of the enlightenment, Korean language and Korean language research movements that existed in the early twentieth c.

Chu was indeed a pioneering scholar in the Korean language field and published works such as *Kugŏ munpŏp* (A Korean Grammar, 1905) and *Mal ŭi sori* (A Phonology of Korean, 1914), which had tremendous influence on the scholarship of the Korean language. His other works of note include, *Mal* (Speech, 1908) and *Kungmun yŏng'u* (Research of the Korean Language, 1909). The effect of his works on the subsequent generation of Korean language scholars can be seen in the establishment of the Society for Research in the Korean Language (Chosŏnŏ Yŏn'gu Hoe) founded by his disciples in 1921. This society changed its name to the Korean Language Society (Chosŏnŏ Hakhoe) in 1931 and to the Han'gŭl Society (Han'gŭl Hakhoe) after the liberation of Korea. It continued the work of Chu in creating a standardised orthography for modern Korean.

Chu Yohan (1900-1979)

Chu Yohan was a poet, essayist and politician of this century. His numerous pen names included Songa, Pŏlkkot and Nagyang. He was born in P'yŏngyang and his father was a minister. Chu was educated in P'yŏngyang before travelling to Japan where he entered Meiji Academy in 1918. He continued his studies until 1925 when he graduated from Hujiang College in Shanghai. After returning to Korea he worked on the staff of both the *Tonga ilbo* and *Chosŏn ilbo* newspapers. After liberation Chu served in a variety of roles up until his death in 1979. He was a member of the National Assembly, president of the *Taehan ilbo* newspaper, Minister of Commerce, Minister of Reconstruction and president of the Korea Maritime Transportation Corporation.

Chu is best known for his role in introducing modern, free-style poetry to Korean audiences. His poem 'Pul nori' (Fire Play), which was published in the first issue of the literary magazine *Ch'angjo* (Creation) in 1919, represents arguably the first free-style poem by a Korean writer. Chu was not, however, only a modern-style poet as he also contributed to the revival of the *shijo* form that came to prominence in the 1920s. Chu's works also promoted the elevation of the nationalistic spirit of the Korean people during the oppressive Japanese colonial period, and is thus counted with other patriotic literary men such as Kim Sowŏl (1902-1934), Ch'oe Namsŏn (1890-1957) and Kim Tonghwan (1901-?) in this aspect. Chu has two major poetry collections, *Arŭmdaun saebyŏk* (Beautiful Dawn, 1924) and *Pongsa kkot* (Flowers of the Blind, 1930), along with other collections of critical essays including *Chayu ŭi kurŭm tari* (Bridge of Freedom, 1959) and *Puhŭng nonŭi* (Treatise on Reconstruction, 1963).

Chuch'e sasang (see **Juch'e Ideology**)

Chuhŭl Mountain

Mt. Chuhŭl (1 106 metres) is situated in Mun'gyŏng in North Kyŏngsang Province. Together with Mt. Sobaek (1 440 metres), Munsu Peak (1 162 metres), Mt. Songni (1 058 metres) and Mt. Hwangak (1 111 metres), it makes up the border between North Ch'ungch'ŏng and North Kyŏngsang Province. During the Three Kingdoms Period, it marked the border between Shilla and Koguryŏ. At the foot of the mountain lies Hyejuk Temple, which was founded by National Master Pojo (1158-1210).

Chŭlmun ware [Ceramics]

Chumong [Mythology]

Chun Doo Hwan (1931-)

Chun Doo Hwan (Chŏn Tuhwan) was a former general of the armed forces, a politician and the fifth president of the Republic of Korea. He grew up as the sixth of nine children in a farming family in South Kyŏngsang Province. As a boy, Chun was tutored by his father in the Chinese classics, but when the family moved to Taegu he attended elementary school there. By 1951, Chun had graduated from technical high school and with the Korean War then raging, he entered the Korean Military Academy in Chinhae. He was part of the notorious eleventh class of the institution, which was the first to complete a four-year program. After graduation, Chun began a long military career that saw him rise through the ranks of the Korean Army and eventually gain the presidency ofthe ROK.

Chun's first military duties were on a junior officer level as platoon leader, and he went to the United States for further training. After Park Chung Hee (Pak Chŏnghŭi) took control of the ROK in 1961, Chun was given the opportunity to serve in government positions. He met with Park frequently and from his association with the president was appointed Capital Garrison Commander in 1967. In 1968, when thirty-one North Korean commandos infiltrated South Korea in an attempt to assassinate the president, Chun's troops undertook a highly-successful search and destroy mission, thus earning him credit. After serving as the senior aide to the Korean Army Chief of Staff in the following year, Chun was promoted colonel and given command of an ROK unit in Vietnam.He distinguished himself on active service and was awarded a Bronze Star by the United States Army. On his return to Korea, Chun served as a senior staff officer on the Presidential Security Force and by 1978 had been promoted to brigadier. His command again performed admirably as it discovered the North Korean infiltration tunnels being prepared under the Demilitarized Zone (DMZ), and on this occasion Chun received a presidential citation. Subsequently, he was promoted to a two-star general and assigned as commander of the Defence Security Command, in March 1979. This command proved to be of great importance to Chun's future as it placed him in a position of power at the time of Park's assassination in October 1979.

After the death of Park and the resultant turmoil, the new government under Choi Kyu Hah (Ch'oe Kyuha) became increasingly unstable. In these circumstances, Chun began to consolidate his power in the military sphere and then launched a coup *d'état*. Essentially, there were two steps to his thrust for power. The first occurred in the evening and early morning of 12-13 December. The ROK army mutinied as Chun ordered the arrest of the Army Chief of Staff and head of the Martial Law Command, General Chŏng Sŭnghwa, on the grounds of his involvement in Park's assassination. Concurrently, Major General Roh Tae Woo (No T'aeu) brought his Ninth Division, which had been guarding the approaches to Seoul, into the capital and seized strategic points. Then a bloody struggle took place at the ROK Army Headquarters and the neighbouring Ministry of Defence which resulted in the army being placed under Chun's control.. Chun appointed Lieutenant General Yi Hŭisŏng as Army Chief of Staff and Martial Law Commander; Roh was given command of the capital garrison and another conspirator, Major General Chŏng Hoyong, was made Special Forces Commander. Thus, Chun had direct control of the South Korean military machine.

The second step in Chun's seizure of power was to take control of the civilian power structure. In April 1980, acting President Choi Kyu Hah appointed Chun as head of the Korean Central Intelligence Agency (KCIA), an unconstitutional appointment that now allowed Chun to control not only the military but also the most powerful civilian organisation, and this appointment touched off massive protests by students and others.

The student demonstrations in Seoul alone involved upwards of one-hundred thousand students, causing opposition leaders Kim Dae Jung (Kim Taejung) and Kim Young Sam (Kim Yŏngsam) to fear the intervention of the military, a situation which prompted their calls for a halt to the protests. This was too late, however, as Chun had already brought into existence the puppet government of Choi. The Martial Law Decree No. 10, closed down the National Assembly, all colleges and universities, banned labour actions, and prohibited all political activities nationwide. This mandate was followed by a wave of arrests of political opponents.

At this point, students in Kwangju of South Chŏlla Province began demonstrating for the release of their local leader, Kim Dae Jung, who had been arrested in the purge. On 18 May, the student demonstrations were confronted by a regiment of paratroopers who used extreme physical force in an attempt to gain control. After two days of indiscriminate violence by the troops, the citizens of Kwangju supported the students and began their own concentrated opposition to the paratroopers. This unison of students and citizens drove out the airborne regiment beyond the city limits. After a one-week or so stand-off between the military outside Kwangju and the citizens and students within, reinforcements from the army's Twentieth Division were sent to the city to impose martial law. What followed was the massacre known as the Kwangju Incident, as the regular army took control of the city. Official reports gave the number of deaths as being about two-hundred. However, human rights organisations record a significantly higher number, in the order of two-thousand. Chun had thus demonstrated to the Korean populace that he would not allow any group, political or otherwise, to stand in the way of his personal struggle for power. .

After Kwangju, Chun moved quickly to consolidate his gains. Within three months, Choi had resigned as president and Chun had replaced him. A fter a few months Chun was formally installed as President, bringing with him a new Constitution and National Assembly. Thus, the Fifth Republic of the ROK came into being. Chun's government was similar to that of Park's in many respects, as the ROK's armed forces played a significant role in guaranteeing the stability of the nation. Moreover, political opponents were detained, and so Chun and his political party enjoyed unfair advantage that saw his decrees 'rubber-stamped' by the legislative body. While Chun continued to employ a system much like Park's Yushin (Revitalisation) system, he did permit some basic rights to the people, such as the abolition of the curfew and a relaxation of student-uniform policies. These gave the impression of greater civil liberty, but. underneath the facade of liberalisation, Chun continued to exert oppressive force on his political opponents and did not permit challenge to his dictatorial rule.

While Chun strove to emulate his forerunner Park, he fell far short of the latter's attainments in the office of president. Despite the fact that Park had come to power in a military *coup d'état* and exercised authoritarian control over the Korean state, he was widely recognised as a man who had the economic insight which saw South Korea's rise from an impoverished country to one of relative affluence. Moreover, Park was seen as being receptive of expert opinion and as a personally honest and upright individual. Chun, on the other hand, was seen as a dull, arrogant and corrupt leader, and by the end of his rule in 1987, was probably detested by most Koreans. As well as his arrogance and other personality traits that made him unattractive to the people he ruled, was the barbarous way in which he had seized power. Unlike Park's almost bloodless take-over, Chun used a degree of savagery without precedence in modern Korean history. He had without hesitation, set the military against the Korean people, and further, had refused to acknowledge responsibility for the Kwangju Incident, which had been officially labelled a 'communist revolt'. Thus, questions of legitimacy surrounded Chun for the duration of his presidency.

It is accepted that South Korea did make some notable advances under Chun's control, such as further economic growth and securing the rights to host the 1988 Summer

Olympics. However, the 1980s in Korea were a time underlined by serious social unrest as the people sought to free themselves from their president's oppressive regime. Chun's fundamental mistake was in assuming that the Korean people would continue to accept him as a virtual dictator. By 1987, public distaste for Chun's regime peaked and when he announced that all discussion of revising the nation's Constitution and electing a new president would have to wait until after the Summer Olympics, widespread demonstrations took place. The situation deteriorated with the death of a student at the hands of the National Police, and the appointment of Roh Tae Woo as head of the ruling political party. Roh, however, stunned the nation and outwitted Chun by announcing a series of reforms that included direct presidential elections, reinstatement of political rights and other liberalisation measures, and further stated that he would resign from public life if Chun did not accept these measures. After two days, Chun accepted the proposals that paved the way for the election of Roh Tae Woo as president in December 1987, thereby ending his bloody and unpopular rule.

After Chun left presidential office he continued to be plagued by questions of impropriety in financial matters and for his part in the Kwangju Incident. In November 1988, Chun made a public apology for misdeeds during his presidency and removed himself from public gaze for two years to a remote Buddhist monastery in Kangwŏn province. On his return to Seoul in December 1990, he kept a low profile amidst calls by student and other movements for investigations into his wrongdoings. During the presidency of Roh, Chun remained largely out of reach of the public's anxiety for justice, but when Roh handed over the reigns of the presidency to Kim Young Sam in 1993, public outcry reached new heights. By late 1994, Chun was arrested for corruption on charges that while president he had taken two-hundred and seventy six million US dollars or thereabouts in bribes. He was placed on trial not only for his corruption, but also for his part in the Kwangju Incident. In August 1996, he was fined an amount which corresponded to the proceeds of his corruption and sentenced to death for his direction of the bloody *coup d'état* and the Kwangju Incident. Impeached with Chun was Roh Tae Woo, who was also fined heavily for bribe-taking and sentenced to twenty-two years in prison for aiding Chun to snatch power. The once arrogant Chun now humbly accepted the sentence of the court. However, in 1997 with the presidential election of Kim Dae Jung, an opponent Chun had once sentenced to death, a wave of compassion swept Korea. As a result, both Chun and Roh were pardoned by the special edicts of president-elect Kim Dae Jung and the outgoing Kim Young Sam. Thus, with the election of arguably his greatest enemy, Chun was able to return in safety to his home and family in Seoul.

Chung Buk National University

Situated in Ch'ŏngju in North Ch'ungch'ŏng Province, Chung Buk (Ch'ungbuk) National University was founded in September 1951 as the junior college Torip Ch'ŏngju Ch'ogŭp Nonggwa Taehak. In January 1953, it became the four-year Ch'ŏngju Nonggwa Taehak with Cho Hyŏnha as its first president. Several years late, in April 1956, a name-change gave it the title, Torip Ch'ungbuk Taehak.

In 1962, a merger took place with Ch'ungnam Taehakkyo in Taejŏn and a national university was formed, known as Kungnip Ch'ungch'ŏng Taehakkyo. The university's Taejŏn campus consisted of the Colleges of Engineering and Physics while the Ch'ŏngju campus contained the College of Agriculture. Management problems arose from the location of the two campuses in separate provinces and as a result, the colleges reverted to their former status as separate institutions in March 1963.

The college's undergraduate curriculum was expanded and in 1968, a master's degree course commenced. This was followed by a doctoral program in 1973. In December 1977, the college gained university status, consisting of the Colleges of Engineering; Agriculture; Social Sciences; and Education. In the following March, Chŏng Pŏmmo was appointed as

the university's first president. Since that time, new colleges, graduate schools and research centres have been added.

Today, the university consists of twelve colleges and six graduate schools: the Colleges of Agriculture; Commerce & Business Administration; Education; Engineering; Home Economics; Humanities; Law; Medicine; Natural Sciences; Pharmacology; Social Science; and Veterinary Medicine; as well as the Graduate School and the Graduate Schools of Business Administration; Education; Industry; Legal Affairs; and Public Administration. Chung Buk has a museum with over three-thousand artefacts, including bone carvings, metal work and jade jewellery.

Chung Ju-yung (1915-)

Chung Ju-yung (Chŏng Chuyŏng) is the founder of the Hyundai business group. He was born in Ansan of Kangwŏn Province to a farming family. His father taught him Chinese characters when he was young and then Chung underwent a normal primary school education of about five years. This constituted the extent of his formal education. As a young man he held numerous temporary jobs before opening an auto repair business in Seoul, at the age of twenty-five. He continued developing this business after the liberation of Korea and renamed it the Hyundai Auto Repair Company. He also wanted to diversify into the construction industry and in 1950 founded the Hyundai Construction Company. The construction side grew rapidly, Chung having earned the trust of President Syngman Rhee (Yi Sŭngman). His company completed several major projects, including a bridge over the Han River in Seoul. The presidency of Park Chung Hee (Pak Chŏnghŭi), saw Chung increase further the range of his business, and he built dams, highways and major power plants. Notable among these projects is the Seoul-Pusan Expressway that links the two major industrial and population centres of South Korea. He then sought construction contracts in the Middle East, where Hyundai Construction soon gained international stature.

Chung also launched companies in shipbuilding, automobile manufacture and electronics, which saw Hyundai established as one of the world's largest industrial firms. He established, in 1977, the Asan Foundation, which provides funds for health care in underprivileged areas. Holding political aspirations, Chung founded the National Unification Party. and ran as a candidate in the 1992 presidential elections, but was an also-ran to Kim Young Sam (Kim Yŏngsam). In the years following, Chung handed over the reigns of the Hyundai Group to his son and retired from public life.

Chung Nam National University

Situated in Kung-dong in Taejŏn, Chung Nam University (Ch'ungnam Taehakkyo) was accredited in May 1952. The campus dates from June 1953 and initially it consisted of three colleges and seven departments. It lies at the foot of Mt. Pomun. The undergraduate curriculum was expanded over a few years, and in 1957 a master's degree program was established.

In 1962, a merger with Torip Ch'ungbuk Taehak in Ch'ŏngju established a national university called Kungnip Ch'ungch'ŏng Taehakkyo. The newly-formed Taejŏn campus had the Colleges of Engineering and Physics, while the Ch'ŏngju campus contained the College of Agriculture. However, the location of the two campuses in separate provinces led to serious management problems. The solution lay in the merged schools reverting to their former status as separate institutions in March 1963. In that year, Chung Nam University instituted its doctoral program.

The university continued to grow with the opening of new colleges and research institutions. Today, it consists of twelve colleges: the Colleges of Agriculture; Arts & Music; Economics & Management; Engineering; Humanities; Home Economics; Law;

Medicine; Natural Science; Pharmacology; Social Science; and Veterinary Medicine. For post-graduate studies, Chung Nam has the Graduate School as well as the Graduate Schools of Business Management; Education; Industry; Public Administration; and Public Health. University publications include the *Ch'ungdae Shinmun* in Korean and the *Chungdae Post* in English.

One of the school's more prominent research centres is the Paekche Yŏn'guso, which is affiliated with the College of Humanities. Founded in 1971, this research institutie undertakes studies of Paekche history as well as the traditional culture of South Ch'ungch'ŏng Province. In addition to its research, field work and publications, the institute holds an international conference on Paekche history every other year.

Chung-ang University

Chung-ang University (Chungang Taehakkyo) is a private university located in Hŭksŏk-dong in Seoul. Its beginnings are found in the Kindergarten Teacher Certificate Program established at Chung-Ang kindergarten in 1922. This was followed, in 1928, by the opening of Chung-Ang Normal School (Chungan Poyuk Hakkyo), a technical school for girls. In 1932, Dr. Louise Yim (Im Yŏngshin) became principal of the school and transferred it to its present location. The school became co-educational when it was accredited as Chung-Ang College in 1947. By 1953, it had become a university, with four colleges and a graduate school. In 1955, a branch was opened in Iri, only to be shut down in 1960.

In 1965, the College of Liberal Arts and Sciences was reorganised into the Colleges of Liberal Arts, Sciences and Education. At the same time, a demonstration kindergarten, a primary school, middle school and high school; and a girls' middle school and high school were established in association with the College of Education. In 1967, the Graduate School of Social Development opened its doors, followed by the College of Agriculture and College of Business Administration a year later.

In 1974, Seorabol Art College merged with the university, becoming the College of Arts. In 1979, a second campus was founded in Ansŏng in Kyŏnggi Province, along with the Graduate School of International Management, and in December of that year, the Graduate School of Education was established. The university continued to expand in the 1980s, with the creation of the Graduate School of Mass Communication in 1980; the College of Foreign Languages, College of social Science and College of Home Economics in 1981; the College of Music in 1982; the Graduate School of Construction Engineering in 1984; the reorganisation of the College of Liberal Arts and Science into the College of Liberal Arts and College of Sciences in 1987; and the Graduate School of Industrial Management in 1989. By 1995, the University consisted of ten graduate schools and sixteen undergraduate colleges encompassing five faculties and seventy departments. School publications include the *Chungdae shinmun* in Korean and *Chungang Herald* in English.

Chungang Chŏngbo Pu [Government and Legislature]

Chŭngbo munhŏn pigo (Enlarged Bibliography of Korean Materials)

Chŭngbo munhŏn pigo is an encyclopaedic collection that was compiled by royal decree from 1903 to 1908. This work consists of 250 volumes in sixteen categories and was printed with movable metal type. Originally, a royal decree in 1769 ordered this work to be compiled and it was published in 1770 under the title of *Tongguk munhŏn pigo*. (Bibliography of Korean Materials) The original collection contained thirteen categories including astronomy, rites, geography, music, military affairs, law, land-taxes, population, civil service structure, and education among others, and totalled one-hundred volumes. Shortly thereafter, in 1782, Yi Manun was appointed by King Chŏngjo (r. 1776-1800) to

revise the work and this was completed for the time in 1790. However, there were many omitted items and as a result the work of revising and expanding this collection continued until the time of Yi Manun's death in 1797. At this time the work included seven additional categories of unusual phenomena, palaces, the genealogy of the royal family, clan names, foreign affairs, arts and literature, and posthumous titles, and now was composed of 146 volumes. However, the work was never published. In 1903 the work was ordered to be revised by royal decree and a group of over thirty scholars contributed to the effort. The work was reorganised into sixteen categories and 250 volumes and published in 1908.

The categories of the work are astronomy (12 volumes), geography (27 volumes), imperial lineage (14 volumes), rites (36 volumes), music (19 volumes), military affairs (10 volumes), law (14 volumes), land-taxes (13 volumes, national expenditures (7 volumes), population (2 volumes), market affairs (8 volumes), selection of officials (18 volumes), official envoys (13 volumes), education (12 volumes), governmental hierarchy (28 volumes), and literature and arts (9 volumes). *Chŭngbo munhŏn pigo* is an important document for historical research on the Chosŏn Kingdom as it contains a wide spectrum of data that covers many aspects of life during this period. In addition the work is valuable to track changes in the Chosŏn Kingdom after its original publication in 1770 since all of the materials added after that time are denoted by the Chinese character *po* (supplement), thereby enabling changes to be readily observed.

Chunggyŏng chi

Chunggyŏng chi is an anthology of regional history, geography and customs of the Koryŏ and early Chosŏn periods that was compiled by Kim Ijae in 1824 and enlarged and published by Cho Pyŏnggi in 1855. It is a total of eleven volumes and six fascicles, and is a woodblock-printed book. Kim desired to create an anthology of *ŭpchi*, a collection of regional history, geography and customs, and at this time renamed this genre of literary works as '*chunggyŏng chi*'. This work centres on the so-called three capitals of Kaesŏng, Hanyang and P'yŏngyang and details the important qualities of each in turn. This work is based upon the *Songdo chi* of the Koryŏ period and incorporates this prior work into its contents.

The first volume of *Chunggyŏng chi* contains a record of the origins of the Koryŏ Kingdom and the second volume records information concerning the boundaries of the country, county names, dimensions of the fortresses, names of the people and population figures among other items. The third volume lists famous mountains and rivers and other scenic spots and the fourth volume covers palaces and royal gravesites. The fifth volume lists schools, shrines and altars, while the sixth volume includes military organisation and duty stations. In the seventh volume ancient remains are discussed, and the eighth volume presents examples of loyal vassals, filial sons, virtuous women and other historic personages. The ninth volume is a supplement and the tenth volume discusses the literary and military arts among other topics. The eleventh volume discusses various official positions.

This work is a valuable source of information for the Koryŏ and early Chosŏn periods, with most of the material being from the Koryŏ period. The extant portion contains some fifty categories of data from these periods and covers a wide spectrum of issues. It should be noted, however, that the data concerning Kaesŏng is simply reproduced from the earlier works. The work is now stored at the Kyujanggak Library at Seoul National University.

Chungin

The appelation *chung'in* class, or the 'intermediary class,' refers to the social class in Chosŏn which lay between the ruling *yangban* class and the *yangin* (freeborn commoners) class. The term also applied to the official positions held by members of this class, being

mostly medical officials, technicians in the offices of astronomy and meteorology, accountants, translators and law clerks. The *chungin* class is a Chosŏn phenomena, and there are no records from Koryŏ that reveal such a class. In the *Koryŏsa* (History of Koryŏ) there are records that reveal social classes such as *yangban*, *yangin* and *chonin* (lowborn), but none relating to *chungin*.

There are two cases for the use of *chungin* . First, it is used to indicate the various officials who filled professional positions in the Chosŏn officialdom in central Seoul, such as medical officials (*ŭigwan*), interpreters (*yŏkkwan*), accountants (*san'gwan*), legal clerks (*yulgwan*), official scribes (*sajagwan*), court painters (*hwawŏn*) and officials at the office of the calendar (*yŏkkwan*) among other professional positions which were filled by the many illegitimate offspring of *yangban* (*sŏŏl*) Second, it is used to indicate those who filled positions such as local functionaries (*hyangni*), petty clerks (*sŏri*), local civilian officials (*t'ogwan*), military officers (*changgyo*), officials of post stations (*yŏngni*) and the supervisors of government stockbreeding establishments (*mokcha*), among others, Examining the origins of the narrow sense of the term *chungin*, it is thought that it came into use since those that filled the professional positions in the Chosŏn bureaucracy lived in the central districts of the capital, hence the term 'middle people.'

The structure of the *chungin* class, when compared to the other social classes of Chosŏn, is quite complex. Of the *chungin* class, part reflected the social status of the *yangban* class that was above them, while the other part was quite similar in social status to the *ch'ŏnin* class below them. This is due to the innumerable variety of occupations they occupied, giving them different social standing which, assessed with their remuneration, accorded them varying social status. In Chosŏn, although social position was determined under the premise of a person's occupation, conversely it was the regulations attaching to such occupation that determined social position. Thus, the organisation of the *chungin* class was quite involved, as the differences in social position among its members were substantial. For example, there were various limits on how high a position the different occupations could reach in officialdom, with some professionals being able to achieve the fifth official rank and local civilian officials able only to reach the seventh grade. Moreover, positions such as local functionaries, officials of post stations and the supervisors of government stockbreeding establishments did not have any civil rank whatsoever. Therefore, it is clear that a wide range of sub-classes existed within the overall composition of the *chungin* class.

The higher positions among the *chungin* class were those in the central area of the Chosŏn bureaucracy, obtainable by passing the Miscellaneous Examinations (*chapkwa*) for technical specialists, foreign languages, medicine, astronomy (that included both geomancy and meteorology), and law. Those successful in their examinations could then take positions in government offices such as the Bureau of Interpreters of Foreign Languages (Sayŏgwŏn); Palace Medical Office (Chŏnŭigam); Office for the Observance of Natural Phenomena (Kwansangso); and the Ministry of Punishments (Hyŏngjo). Further, the training of specialists was also managed by these agencies. The literati of Chosŏn regarded the foregoing positions as being undisciplined and as such, unworthy of members of the *yangban* class. Thus, it fell to the *chungin* class to perform these functions and as a result, they became largely hereditary occupations.

By the late eighteenth c. the social position of the *chungin* class began to improve, as they encroached upon the domain of the *yangban*. The key to their improved situation was the contacts they enjoyed with Qing China, which enabled them to become exposed to advanced Western culture and to also amass large personal fortunes through trade. So the increased economic power of this group resulted in an increase in social prestige, particularly in contrast to the so-called 'fallen' *yangban*, who had effectively lost their social status. The *chungin* class readily embraced ideologies such as *shirhak* (practical learning) and Catholicism, both of which offered equality and the promise of change in the *yangban*-

dominated social structure of Chosŏn. As well, their mastery of technical skills made them indispensable to Chosŏn society, and further elevated their position. It is not surprising, therefore, to find many members of the *chungin* class not only at the head of the reform movements which emerged during the late nineteenth c., but often the motive force for implementing reformation.

While the *chungin* class as such had ceased to exist by the end of Chosŏn, the legacy of its members remains in extant writings. Since they were not of the *yangban* class, it proved difficult for their literary works to be published, but this was overcome with several collections by *chungin* class writers, such as the 1857 compilation *P'ungyo samsŏn* (Third Selection of Poems of the People).Also, there were various literary circles founded among members of the *chung'in* and the lower classes that sought to provide members with outlets for their works. Chief among these was the Jade Bridge Poetry Association (Okkyo Shisa), which was centred on the medical officials of the central Seoul area.

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Chŭngjŏng kyorin chi

Chŭngjŏng kyorin chi is a Chosŏn period book that covers the foreign policy of Chosŏn. It is composed of six volumes and two fascicles and was printed with movable type. Kim Kŏnsŏ along with Yi Ŭnhyo and Im Sŏmu compiled the book in 1802. It details the foreign policies of Chosŏn with Japan and other neighbouring countries, with the exception of China. The compilers undertook the work at their own expense and on completion it was presented to King Sunjo (r.1800-1834). *T'ongmun'gwan chi,* a similar book, but focusing chiefly on China, had been compiled in 1720 by Kim Kŏnsŏ's grandfather, Kim Kyŏngmun. *Chŭngjŏng kyorin chi* greatly enlarged on the treatment given to neighbouring countries in the earlier work and also included details of new treaties and official protocol towards these countries.

The foreign policy of Chosŏn was centred on the principle of *sadae* (serving the great) towards China and of equal relationships with other friendly nations. The friendly nations that surrounded Korea at this time included the nations of Japan, Jurchen and Ryukyu, among others. Most important in these relations was the Japanese Island of Tsushima, which served as point of entry for Japanese envoys and trade missions to Korea. Tsushima acted as the central point from which relations between Korea and Japan were conducted. *Chŭngjŏng kyorin chi* contains much information concerning the protocol, treaties and diplomatic affairs between Korea and Japan, particularly as to the role of Tsushima in this exchange. The manner in which to greet envoys from Japan, the types of goods brought to Korea from Japan and other details of the diplomatic intercourse between the two countries are included in this work.

Chŭngjŏng kyorin chi was again updated and published in 1865 after new trade treaties were formalised between Japan and Korea. The new edition is composed of six volumes and three fascicles. *Chŭngjŏng kyorin chi* is a highly-valued record of how diplomatic relations were conducted between Korea and Japan in the late Chosŏn period. Moreover, it details the unique role of Tsushima in the regulation of trade and diplomatic exchange between the two nations. The original copy of the *Chŭngjŏng kyorin chi* is now kept at the Kyujanggak Library of Seoul National University.

Chŭngsan'gyo (see **New religions; Indigenous religions**)

Chuŭl Hot Spring

Chuŭl Onch'ŏn (hot spring) is situated in North Hamgyŏng Province's Kyŏngsŏng County. The first syllable of *onch'ŏn* actually comes from Chuŭron, the Jurchen name for the site. Chuŭron Township, the old administrative name for the area, reflects the original Jurchen name. Chuŭl Hot Spring is located about thirteen kms. northwest of the Chuŭl Railway Station at the village of Chuŭlonbo which lies between Yŏndu Peak (952m) and Ch'ŏnggye Peak (551m). With a daily flow of eight thousand litres and a temperature of 58c., the spring is one of Korea's hottest and largest. Records indicate that the spring was discovered during mid-Chosŏn. Close-by stands Chuŭron Fortification, which was built during Chosŏn to resist the Jurchen invaders.

Chuwang Mountain

Situated to the east of Ch'ŏngsong in North Kyŏngsang Province, Mt. Chuwang (721 metres) is part of Chuwang-san National Park. With massive granite pinnacles and clear streams, the mountain is sometimes called the 'Lessor Diamond Mountains of North Kyŏngsang Province.' The mountain is made up of volcanic rock which has been shaped into spectacular cliffs and gorges. The picturesque Chubang Stream runs to the south-west just north of the peak. A popular trail follows the stream up to three waterfalls. Several Buddhist temples are located in the area, including Paengnyŏn Hermitage, Chuwang Hermitage and Taejŏn Temple. Numerous famous figures underwent spiritual training at Taejŏn Temple, including Ch'oe Ch'iwŏn, Naong, Tosŏn, Pojo, Muhak, Sŏ Kŏjŏng and Kim Chongjik. The temple is also famous as the place where the monk Samyŏng trained an army to fight against the Japanese during the Hideyoshi Invasions (1592-1598).

Cities and Counties (see under each city and county)

Andong
Ansan
Ansŏng county
Anyang
Asan
Changhŭng county
Changsŏng county
Changsu county
Ch'angwŏn
Ch'angyŏng county
Chech'ŏn
Cheju
Ch'ilgok
Chinan county
Chinch'ŏn county
Chindo county
Chinhae
Chinju
Chinnamp'o
Ch'ŏnan
Ch'ŏngdo county
Ch'ŏngjin
Ch'ŏngju
Chŏngsŏn County
Ch'ŏngsong county
Chŏngŭp
Ch'ŏngwŏn county
Ch'ŏngyang county
Chŏnju

Ch'ŏrwŏn county
Ch'unch'ŏn
Ch'ungju
Hadong county
Haeju
Haenam county
Haman county
Hamhŭng
Hamp'yŏng county
Hamyang
Hanam
Hapch'ŏn county
Hoengsŏng county
Hongch'ŏn county
Hŭngnam
Hwach'ŏ county
Hwasŏng county
Hwasun county
Ich'ŏn
Iksan
Imshil county
Inch'ŏn Metropolitan City (kwangyŏkshi)
Inje county
Kaech'ŏn
Kaesŏng
Kanggye
Kanghwa county
Kangjin county
Kangnŭng
Kap'yŏng county
Kijang county
Kimch'aek
Kimch'ŏn
Kimhae
Kimje
Kimp'o county
Koch'ang County
Kŏch'ang.County
Koesan county
Kohŭng county
Kŏje
Koksŏng county
Kongju
Koryŏng county
kosŏng county (Kangwŏn Province)
Kosŏng county (S. Kyŏngsang Prov.)
Koyang
Kumi
Kŭmsan county
Kunp'o
Kunsan
kunwi county
Kuri
Kuurye county
Kwach'ŏn
Kwangju Metropolitan City (kwangyŏkshi)

Kwangju county
Kwangmyŏng
Kwangyang
Kyŏngju
Kyŏngsan
Masan
Miryang
Mokp'o
Muan county
Muju county
Mun'gyŏng
Myŏngch'ŏn county
Najin
Naju
Nam Cheju county
Nam yangju
Namhae county
Namwŏn
Nonsan
Okch'ŏn county
Ongjin county
Osan
P'aju
P'och'ŏn county
P'ohang
Ponghwa county
Poryŏng
Posŏng County
Poŭn county
Puan county
Puch'ŏn
Puk cheju county
Pusan Metropolitan City (kwangyŏkshi)
Puyo county
P'yŏngch'ang county
P'yŏngt'aek
P'yŏngyang
Sach'ŏn
Samch'ŏk
Sanch'ŏng county
Sangju
Sariwŏn
Seoul Special City (Sŏul t'ŭkpyŏlshi)
Shihŭng
Shinan county
Shinŭiju
Sŏch'ŏn county
Sŏgwip'o
Sokch'o
Sŏngju county
Sŏngnam
Sŏsan
Sunch'ang county
Sunch'ŏn
Suwŏn
T'aean county

T'aebaek
Taegu Metropolitan City (kwangyŏkshi)
Taejŏn Metropolitan City (kwangyŏkshi)
Talsŏng county
Tamyang county
Tangjin county
Tanyang county
Tongduchŏn
Tonghae
T'ongyŏng
Ŭijŏngbu
Ŭiryŏng county
Ŭisŏng county
Ŭiwang
Ulchin county
Ullung county
Ulsan Metropolitan City (kwangyŏkshi)
ŬmsŎng county
Wando county
Wanju county
Wŏnju
Wŏnsan
Yanggu county
Yangju county
Yangp'yŏng county
Yangsan
Yangyang county
Yech'ŏn county
Yesan county
Yŏch'ŏn
Yŏch'ŏn county
Yŏju county
Yŏnch'ŏn county
Yŏngam county
Yŏngch'ŏn
Yŏngdŏk county
Yŏngdong county
Yŏnggwang county
T'ongyŏng
Yŏn'gi County
Yongin
Yŏngju
Yŏngwŏl county
Yŏngyang county
Yŏsu

Cities and Counties (South Kore) by Provinces (see under each City and County)

Cheju Province
    Cheju-shi
    Nam Cheju-gun
    Puk Cheju-gun
    Sŏgwip'o-shi
Chŏlla, South and North Provinces (Chŏlla Namdo and Chŏlla Pukto)
    Changhŭng-gun

Changsŏng-gun
Changsu-gun
Chinan-gun
Chindo-gun
Chŏngju-shi
Chŏngŭp-shi
Chŏnju-shi
Ch'unch'ŏn-shi
Haenam-gun
Hamp'yŏng-gun
Hwasun-gun
Iksan-shi
Imshil-kun
Iri-shi
Kangjin-gun
Kimje-shi
Koch'ang-gun
Kohŭng-gun
Kunsan-shi
Kurye-gun
Kwangju-kwangyŏkshi
Kwangyang-gun
Mokp'o-shi
Muan-gun
Muju-gun
Naju-shi
Namwŏn-shi
Posŏng-gun
Puan-gun
Shinan-gun
Sunch'ang-gun
Sunch'ŏn-shi
Tamyang-gun
Wando-gun
Wanju-gun
Yŏch'ŏn-gun
Yŏch'ŏn-shi
Yŏngam-gun
Yŏnggwang-gun
Yŏsu-shi

Ch'ungch'ŏng, South and North Provinces (Ch'ungch'ŏng Namdo and Ch'ungch'ŏn Pukto)
Asan-shi
Chech'ŏn-gun
Chech'ŏn-shi
Chinch'ŏn-gun
Ch'ŏnan-shi
Ch'ŏngju-shi
Ch'ŏngwŏn-gun
Ch'ŏngyang-gun
Ch'ungju-shi
Hongsŏng-gun
Koesan-gun
Kongju-shi
Kŭmsan-gun
Nonsan-shi

Okch'ŏn-gun
Onyang-shi
Poryŏng-gum
Poŭn-gun
Puyŏ-gun
Sŏch'ŏn-gun
Sŏsan-shi
T'aean-gun
Taejŏn-kwangyŏkshi
Tangjin-gun
Tanyang-gun
Ŭmsŏng-gun
Yesan-gun
Yŏngdong-gun
Yŏn'gi-gun

Kangwŏn Province
Ch'ŏllwŏn-gun
Chŏngsŏn-gun
Ch'unch'ŏn-shi
Hoengsŏng-gun
Hongch'n-gun
Hwach'ŏn-gun
Inje-gun
Kangnŭng-shi
Kosŏng-gun
P'yŏngch'ang-gun
Samch'ŏk-shi
Sokch'o-shi
T'aebaek-shi
Tonghae-shi
Wŏnju-shi
Yanggu-gun
Yangyang-gun
Yŏngwŏl-gun

Kyŏnggi Province
Ansan-shi
Ansŏng-gun
Anyang-shi
Hwasŏng-gun
Ich'ŏn-gun
Inch'ŏn-kwangyŏkshi
Kaesŏng-shi
Kanghwa-gun
Kap'yŏng-gun
Kimp'o-gun
Koyang-shi
Kunp'o-shi
Kuri-shi
Kwach'ŏn-shi
Kwangju-gun
Kwangmyŏng-shi
Nam Yangju-gun
Ongjin-gun
Osan-shi
P'aju-shi
P'och'ŏn-gun

Puch'ŏn-shi
P'yŏngt'aek-shi
Shihŭng-shi
Sŏngnam-shi
Sŏul-t'ŭkpyŏlshi (Seoul)
Suwŏn-shi
Tongduch'ŏn-shi
Ŭijŏngbu-shi
Ŭiwang-shi
Yangju-gun
Yangp'yŏng-gun
Yŏju-gun
Yŏnch'ŏn-gun
Yongin-shi

Kyŏngsang, South and North Provinces (Kyŏngsang Namdo and Kyŏngsang Pukto)

Andong-shi
Ch'angnyŏn-gun
Ch'angwŏn-shi
Ch'ilgok-shi
Chinhae-shi
Chinju-shi
Ch'ŏngdo-gun
Ch'ŏngsong-gun
Ch'ungmu-shi
Hadong-gun
Haman-gun
Hamyang-shi
Haypch'ŏn-gun
Kijang-gun
Kimch'ŏn-shi
Kimhae-shi
Kŏch'ang-shi
Kŏje-shi
Koryŏng-gun
Kosŏng-gun
Kumi-shi
Kunwi-gun
Kyŏngju-shi
Kyŏngsan-shi
Masan-shi
Miryang-shi
Mun'gyŏng-shi
Namhae-gun
P'ohang-shi
Ponghwa-gun
Pusan-kwangyŏkshi
Sach'ŏn-shi
Sanch'ŏng-gun
Sangju-gun
Sangju-shi
Taegu-kwangyŏkshi
Talsŏng-gun
T'ongyŏng-shi
Ŭryŏng-gun
Ŭisŏng-gun
Ulchin-gun

Ullŭng-gun
Ulsan-kwangyŏkshi
Yangsan-shi
Yech'ŏn-gun
Yŏngch'ŏn-shi
Yŏngdŏk-gun
Yŏngju-shi
Yŏngyang-gun

Citizens National Bank [Banks]

Civil Service Examination system (see ***Kwagŏ***)

Clothing

Pokshik, the Sino-Korean word for costume is a combination of two characters *pok* and *shik*.. *Pok* stands for garment, and *shik* represents headgear, footwear, belts and other decorative accoutrements. Throughout Korea's long history the basic form of Korean costume has remained intact. For instance, the triple combination of trousers (*paji*), vest (*chŏgori*) , and overcoat (*turumagi*), has constituted the core of Korean dress, and changes have been confined to modification of their incidental features.

The combination of separate vest and trousers has been the characteristic feature of the costume of the Altai race. In the beginning women did not have gender-specific trousers. However, later they began wearing skirts which distinguished their costume from that of men. Korean people are known as the white-clad race, because from ancient time to the late Chosŏn dynasty, white was the everyday colour of the common people. The officials, of course had their robes of diverse colours which were emblematic of their postion and power in the society. The charm of Korean dress lies chiefly in the beauty of its natural curve, its flowing supple lines. For instance,*Tangŭi* jacket with sharp angles at each corner emphasizes the beauty of undulating curves. It was modelled after Chinese jacket of Ming dynasty, and worn by court ladies during the Chosŏn period. Besides, the Korean costume beautifully articulates aesthetic points of colour by not just painting colourful pictures on clothes, but by spinning fabrics of various natural colours into the texture of costumes.

Ancient Costume

Fragmentary records of ancient Korean costume can be found in the Chinese historical text *Sanguozhi* which relates that in such places as Sukshin and Okcho people wore clothes made of leather. In addition the people of the areas around present-day Cheju Island wore leather apparel, however they only had vests - the lower part of the body being naked. This is the only definitive record of Korean costumes in ancient times. Nonetheless, it appears that the Korean men wore an upper garment called *yu* above a pair of trousers. It is also surmised that they produced such fibres as hemp, silk and ramie. From the wall paintings of the Koguryŏ tombs of the 5th and 6th centuries we learn that early Korean costumes comprised two separate items, the vest and the trousers. From these murals it can be seen that the cuffs, collars and hems of the clothing of the people of Koguryŏ were laced with fabric of different colours.

The gold crown of the traditional Korean costume appears to be the most representative illustration of the Korean character. It is believed that because its resemblence to the headgear of shamans, the crown symbolised the shamanic prerogative of Korean kingship, a tradition which presumably came to Korea from the Skitai area. Belts were once made of either leather or hempen cloth, and were essential for tying long overflowing vests at the waist. Additionally, the royal clan wore such ornaments as necklaces, bracelets and rings, as well as padded socks (*pŏsŏn*), and even leather shoes. In later centuries, influenced by

China, the Korean costume underwent profound changes. The basic form, nonetheless, remained unchanged.

Koguryŏ period

The costume of Koguryŏ lent itself to a wide spectrum of diversity depending on the social status of the wearer or user. Headgear was a clear marker of social stratification, and decorations and material used in it distinguished the aristocrats from the commoners. Similarly, in dress a person's place in the hierarchy was recognisable by such aspects as length and width of sleeves of vests, width of trouser-legs and length of skirts. Color and decorative variations were also used as a means to show one's designated status in the stratified society of the times. Based on the Chinese records and the Koguryŏ wall paintings one can delineate the following picture of the costume of Koguryŏ.

Crown and caps: Officials and commoners wore *chŏlp'ung*, a peaked hat, while the aristocracy wore crowns decorated with precious stones. People generally inserted birds' feathers in their peaked hats. Women covered their hair with scarves (*kŏn'gwik*).

Dress: Men and women both wore vests which reached down to their hips. Beneath these vests they wore trousers or skirts. It is assumed that the higher the status of a person the wider the legs of their trousers (which were called *taegugo*). They also wore *p'o*, a coat, the cuffs, collars and hems of which were laced with fabric of multi-coloured stripes. Since neither the vest nor the coat had strings to tie them, people used a belt to fasten their clothes at the waist. Commoners used belts made of hemp, while the belts of the social elite were made of various materials including gold, silver and leather.

Shoes: The people wore shoes which resembled boots. Shoes were made of various materials such as leather, straw and hemp.

Women's dress: Basic components of the normal female attire were similar to those of men--trousers, vest and coat. However, on ceremonial occasions they would wear skirts. There were skirts with stripes of different colours as well as those with fine lines. It seems that people's social status was reflected in the length of their skirt.

Paekche period

Paekche developed its costume by integrating elements of the costume of Mahan and Chinhan with those of Koguryŏ, and in Paekche emphasis on costume as a definite index of social stratification was more pronounced than in the neighbouring kingdoms. However, unlike Koguryŏ whose tomb murals throw valuable light on its culture of dress, and its ancient records are also forthcoming on the subject, data available about Paekche costume is woefuly meagre. According to the contemporary Chinese accounts, the Paekche king wore a coat or *p'o* with big sleeves of violet, his shoes were black, and his silk crown was embroidered with flowers of gold. This distinct decorative feature of the Paekche crown is corroborated by the archaeological evidence of the tomb of King Muryŏng which was excavated in 1971. Again, we have on the evidence of *Zhigungtu* (Portrait of Tributary Envoys) of the Liang dynasty that an envoy of Paekche had his headgear decorated with a feather, his robes full at the hem laced with fabric of different colour, and his trousers were not tied at the ankles--perhaps because of the weather. It is said that in the 27th year of the reign of King Koyi (260 A. D.) Paekche established a system of dress and colour. Nonetheless, the record seems to be of dubious provenance. The status of a person appears to have found expression in Paekche through the colours of the clothes and belt. We possess very little data on women's clothes, but it seems that their costumes were similar to those of Koguryŏ. In daily life they wore a vest and trousers, whilst on ceremonial occasions a skirt was worn over trousers. It is said that the coiffure of unmarried women of Paekche was plaited at the back and dressed in a ponytail. Married women, on the other

hand, put up their hair in two braids and rolled and rounded them up into a hood.

Shilla period

It is said that in the beginning, the costume of Shilla did not possess any distinctive features and was similar to that of Koguryŏ and Paekche. In the 7th year of his reign King Pŏphŭng promulgated dress code with the attendant colour regulations to denote the rank of the wearer. The colours of official robes were violet, red, blue and yellow in order of seniority, while the dress of the common people is assumed to have been either white or black. According to the *Tangshu* (Records of the Tang Dynasty) the people of Shilla covered their heads with black scarves known as *poktu*. It is apparent that Shilla emulated the colour regulations of China, but its system of costumes remained anchored in its indigenous traditions. Later in 648 A. D. the Chinese system of dress requirements for officials was adopted and enforced with effect from the following year which in fact inaugurated a period of continued co-existence of the Chinese system of official robes and the indigenous Korean system. The costumes of Shilla can be reconstructed along the following lines:

Men's Clothes: It seems that ushering in the middle period of the Shilla dynasty the headgear *poktu* was unicolour. People wore an upper garment or *yu* , then draped themselves with a jacket called a *p'oŭi* which was tied with a belt at the waist. As a lower garment they wore trousers. They also wore socks and shoes of various kinds. These shoes were invested with symbolic meanings to reveal one's wealth or status. The shoes of the aristocracy reached up to the ankle, and were quite ostentatious.

Women's clothes: Trousers and a vest formed the core female garb. Above these they wore an inner and an outer skirt. A blouse was also worn beneath the long upper garment (*yu*). Under the influence of Tang China, the practice of wearing a short-sleeved garment (*panbi*)
and a sleeveless garment called *paedang*, which resembled the modern-day vest, was introduced. They also wore neckscarves (*p'o*) which dangled to the breast. They wore floral bands on their heads, as well as peaked hats decorated with jade, gold, silver, bronze or iron. Their coiffures were adorned with hairpins made of jade, sea-turtle shell or horns of animals, and they wore necklaces, earrings, bracelets and rings. This traditional Shilla costume was inherited by the Koryŏ with features surviving in the contemporary styles of Korean dress.

Koryŏ period

The costumes of Koryŏ can be divided into four periods. The first period is represented by the initial few decades of the unalloyed adoption of the Shilla tradition. The second period is marked by the span of three centuries of the influence of Shilla costumes, a phase which ended with the surrender of the court to the Mongols. The third period is represented by a century of Mongol influence when people imitated Mongolian hairstyles and adopted the Mongolian dress *chilson*. The fourth phase commenced when the Chinese Ming dynasty costumes were imported in 1386, a tradition which continued until the beginning of the Chosŏn dynasty. Such a classification is premised on the enforcement of official dress codes during these periods. The common people continued to dress as their forefathers in the Shilla period. An upper garment or *yu* and trousers remained in vogue. Only in the third period did the common people start using Mongol dress, a practice which apparently filtered down to the ranks of the commoners.
Nevertheless, the Mongolian costume was not radically different from the Korean costume in its essentials. The Mongolian influence was confined to hairstyle and headgear.

The first Phase: This period can be called a transitional phase and lasted for no more than twenty years after the founding of the Koryŏ dynasty. It emulated all aspects of the Shilla costume.

The second phase: This period commenced with the decree of four colours for official robes along with a new dress code. Emulating the system of Song China the court of Koryŏ established a mourning robe, court robes, an official robe, a sacrificial robe and a general robe. The four types of royal dress corresponded to the following chart:

Type of dress	Crown	Belt	Jacket	Comment
Mourning robe	Black silk cap	Violet colour silk sash	deep gold colored jacket	
Court robe	*Poktu*	*soktae*		Worn when granting audience to officials and common people
Official robe	*Poktu*	jade belt		Worn when meeting Chinese envoys
Sacrificial robe	Myŏllyugwan			
general wear	*Chogon*	white jacket made of ramie cloth		Same as that of the common people

A distinct feature of the royal robe was that kings wore golden-coloured overcoats. This differentiated the Korean royal costume from the robes of the Song and Ming emperors as well as appearing more majestic than the violet-coloured robes of the Chosŏn royalty.

Headgear: The sacrificial robe, court robe, official robe and mourning robe of the royalty were each of the respective officially designated colors. We do not have detailed information about the sacrificial robe or court robe. The scant record which is available about official royal dress reveals that during the reign of king Ŭijong, the colour of officials' robes differed according to their rank. Civil officials of the fourth rank and above wore maroon robes with golden *ŏdae* (official markers of rank) as fasteners. Those of the fifth and sixth ranks wore a red robe and silver *ŏdae*, while those between the seventh and ninth ranks wore yellow robes. The *ŏdae* was a fish-shaped mark of identification which was broken into two. One was held at court and the other was carried by officials on their person. Officials were required to show their *ŏdae* on entering the royal palace, and were allowed inside only when the two broken halves fitted to make a genuine marker. Since traditional Korea accorded respect to literati and looked down on military officials, military uniforms declined in significance in the course of time. Provincial officials had their own official robes. Their overcoats or *sam* were of violet, red and green.

Women's clothes: The traditional combination of trousers, skirt, and *p'o* was retained during the period with one innovation: women started wearing a black hood. The hood was called a *mongsu* and was made of three strips which were draped over the head and trailed to the ground. This costume remained prevalent amongst the elite of Korean society until the 18th century. The shirt or *hansam* reached to the hip and was fastened with a belt at the waist. An outer skirt made of eight strips was also worn over an inner skirt. Unlike the ancient period, trousers were not worn as underwear but were worn on many occasions as a replacement for the skirt as a lower garment. Trousers of the period were beautifully lined with silk.

The Third Phase:
This phase represents a span of over a century commencing from the reign of King Ch'ungnyŏl to that of King Kongmin when the structure of Korean dress was revolutionised under the influence of the Mongols. During this period every male member of Korean society from King down to commoner adopted the Mongolian hairstyle by shaving the frontal hair and wearing a pigtail. The practice of shaving the frontal hair lasted for a century while the pigtail survived until the beginning of the twentieth century. Korea was introduced during this period to the Mongolian coat *chilson*. The *chilson* had a straight collar and narrow sleeves, tailored as it was to the needs of a predominantly horse-riding

population. Korea was introduced at the time to the Mongol-style headgear *pallip*, as well as the *chokturi* (a black crown-like headpiece), which people started tying on their heads, and the *chobawi* which was used to protect oneself from the cold. These are all illustrations of the Mongolian influence. The fact that the word *chŏgori* is derived from the Mongolian word *Chŏgŏtŏkch'i*, and that the words for overcoat (*turumagi*) in provincial dialects *humae* and *hurigae* can be traced to the Mongolian *hurumakch'i* further confirm the immense influence of the Mongols on Korean costumes of the Koryŏ period.

Fourth Phase: This phase comprises a period of a few decades commencing with the reign of King Kongmin and ending with the establishment of the Chosŏn dynasty. As this period witnessed a decline of the power of Yuan China established by the Mongols, Korea was moved to revive its lost customs and reform its system of dress. The tradition of shaving the front hair and wearing pigtails was reformed, and a new institution was introduced whereby people wore hats with decorations on the top with such precious stones as crystal and jade which were commensurate with the wearers' official positions. In the twelfth year of the reign of King U (1386) an embassy was dispatched to Ming China, petitioning the Ming emperor to issue dress for the king and officials of Koryŏ. The following year, when Envoy Sŏl Changsu returned to Koryŏ wearing the headgear *samo* and the coat *tallyŏng* , the dress code was re-formulated in accordance with the Ming (Chinese) system. According to this code officials holding first to ninth ranks wore *samo* and *tallyŏng*. Their belts, however, differed in accordance with their rank. Samo and *tallyŏng* featured in the official robes of the Song dynasty, and their revival during the Ming can be attributed to the ideological affinity between the two dynasties ruled by the Han race.

Chosŏn period

Costumes of the Chosŏn dynasty can be classified into three phases. The first phase is marked by the inheritance of the Koryŏ lineage of dress. This gave way to the second phase when Korea was faced with the major national crises of the Hideyoshi invasion of 1592 and the Qing invasion of 1636. The third phase started in the era of reforms of the late nineteenth century. There are three remarkable features which characterise the Chosŏn dynasty costume. First, no major change in the structure of the costumes was introduced during the entire period of the Chosŏn dynasty rule. Second, a typically Korean system of costume (though exclusive of official robes) seems to have crystallised during the period - most commoners wore the traditional coat, trousers and vest. As has been pointed out earlier, tenacious adherence to the basic structure of costumes from the dawn of history is one of the most remarkable attributes of the culture of dress on the Korean peninsula. The third feature of the period which needs to be noted is that while China changed its system of dress when the Manchus established the Qing dynasty, Chosŏn Korea was unaffected and continued to abide by the Ming-style system. The system of dress during the Chosŏn dynasty can be summarised as follows.

Royal robes: There were three categories of royal robe--the *konbok* to be worn with the crown *myŏllyu kwan*, the *kangsa p'o* which was worn with the *wŏnyu kwan* and the *kollyong p'o* with the *iksŏn kwan*. The first was a ceremonial and sacrificial robe bearing the royal insignia. The *Konbok* comprised of an *i* (black coat), a *sang*, consisting of seven strips and resembling a screen, exhibiting innumerable folds at the waist, a *chungdan*, a white garment to be worn on the upper body, a p'esul, which the king wore on his knees, belts (*taetdae* and *p'aebae*) to be tied at the waist, a ceremonial decorative article called *su*, a padded sock *(mal*), a shoe (*sŏn*) and a jade baton (*okkyu*) which the king wielded in his hands. The Chosŏn dynasty kings wore *wŏnyu'gwan* and *kangsap'o* when they received the ceremonial obeisances of their ministers. *iksŏn' kwan* and *kollyong p'o* were every-day wear for royalty . Kings wore coat-like garments known as *tapho* or *ch'ŏmni* , beneath which were worn the traditional trousers and vests. It appears that the robes of the Chosŏn rulers were imported from Ming China. Nevertheless, the fundamentals of the royal costume were not much different from those of the early Koryŏ

period. Every time a king ascended the throne, Ming China sent royal robes. With the fall of the Ming, however, the practice ceased and the Korean costume style differed from that of China under the Qing.

Dress of the Crown prince: The early Chosŏn dynasty rulers unsuccessfully petitioned the Chinese court for official robes for the crown prince. As every-day wear, the crown prince of the Chos≤ŏn court wore *iksŏn' kwan* headgear and a dragon-embossed robe or *kollyong p'o*. In his study he wore *hongjingnyong* and *ch'ŏmni*, red coats with a straight collar.

Officials' Dress: Although the uniform of Chosŏn officials was basically patterned on that worn by officials of Ming China, there were certain subtle differences in detail. The Ming model of the Chosŏn dynasty costumes was a ceremonial outfit which officials wore over the traditional Korean trousers, *chŏgori*, *chungdan,* t*apho*, *ch'angŭi*, and overcoat (*turumagi*).

Court Dress: Official dress of the Chosŏn dynasty comprised embroidered black hats known as *yang kwan* or *kŭm kwan* with ornamental hairpins known as *mokch'am*. Numbers of vertical lines called *yang* on the garments denoted the rank held by the official. Officials wore vests(*chŏgori*), trousers and *tapho* covered by a blue coat (*ch'ŏngsam*.). Two additional layers of clothes, namely *sang* and a red coat called *hongsam* were also worn.

Sacrificial Robe: This comprised the *yang kwan* headgear and the same robe as for court dress; the only difference was that the *hongsam* was replaced by a *ch'ŏngsam*.

Mourning Robe: People wore *tallyŏng* over the traditional Korean trousers, vest and coat , and the *samo* headgear. Perhaps due to the neo-Confucian emphasis on ancestral rites and ritual mourning dress was accorded supreme significance during the Chosŏn dynasty. In the second year of the reign of King Tanjong (1454) the state decided to adopt the *hyungbae* system already in use in Ming China. *Hyungbae* is an embroidered emblem that was attached to the front and back of officials' dress to signify their rank and position. Designated colouring of the *tallyŏng* was another mode of demarcation between officers of different ranks.

Every-day wear of the literati: The Chosŏn literati wore every-day wear below their official uniforms which were of various kinds. The *turumagi* or overcoat represents a uniquely Korean style of outer garment, and has been transmitted from Koguryŏ, Shilla and Koryŏ down to the present day. *Chingnyŏng*: was one of the various styles of jacket, and was popular with both the literati and commoners during the early Chosŏn dynasty. The style emerged during the Koryŏ period as a consequence of the Mongol influence. Before the Hideyoshi invasion it was pleated at the armpits and worn by both men and women. The *Ch'ŏmni* was a common wear shaped on the top like a vest, and below like a skirt. This was commonly covered by a *tapho* . *Chungdan* was a garment worn with official dress, which later appears to have developed into the *top'o*. The *Top'o* emerged during the reign of King Chungjong (1506-1544) and continued to be in vogue amongst the literati as an every-day outer garment until the end of the Chosŏn dynasty. The *Samŭi* seems to have derived its initial impulse from the prevalence of the Confucian code of ethics during the Chosŏn dynasty and developed as a garment of the gentry. It was a connected piece with vest at the top and a skirt-like undergarment below. The *Ch'angŭi* was designed in the era prior to the sixteenth century as an intermediary form of garment between the *turumagi* and the *top'o* . *Ch'angŭi* were worn with both long sleeves and short sleeves. They consisted three strips, and if sewn on both sides, they resembled a *turumagi*. .

Common people's dress: The common people always wore the basic traditional Korean dress, namely *paji* (trousers) and *chŏgori* (vest). However, the government

imposed various restrictions on commoners whereby they were forbidden to wear silken, coloured or embroidereed dress. As a result , white became the most predominant common attire, and as noted above, the Korean people became widely known as the 'white-clad people'. Commoners wore a headgear called *p'yŏngnamja* , as well as such clothes as *chin'gyŏng* and *ch'ŏmni*

Women's dress: Women of the Chosŏn period preserved the basic structure of vest, trouser and skirt which was handed down from the Shilla times. While men's clothes demonstrated the transmission of a parallel tradition in the form of official robes imported from China, women's clothes exemplified mostly indigenous tradition. The queen was the only exception. In daily life she wore traditional Korean dress, but on ritual occasions in the palace she wore officially sanctioned dress imported from Ming China. In general the vest and skirt formed the core of the feminine ensemble, and though changes in different periods of history affected their length, width or other marginal features, this basic structure remained almost intact. Worthy of note in a discussion of women's appearance and dress are various accessories which were used for decoration of the head. On outings, women would wear such veil-like clothes on their heads as the *nŏul* , the *ssŭgaechi'ma* and the *changot* for covering the face. In the early Chosŏn period a wig named *k'ŭnmŏri* was in vogue. However, this was banned by a royal edict during the reign of King Yŏngjo (1724-1776), and all traces of it were erased from history. Another garment, the *Tangŭi* , similar to modern-day vest was devised after the Qing invasion. Additionally, there was a ceremonial garment called *malgun* which ladies of the aristocratic families wore over their skirts when riding horses. It disappeared during or before the twilight years of the Chosŏn dynasty.
Notwithstanding their low social status, female entertainers of the Chosŏn dynasty were allowed to lead a life of luxury. They were permitted to wear silken clothes and have them gilded or silver plated.

Modern development, 1876-

The era of reform in Korean history refers to the the period between 1876 when Japan forced the Kanghwado treaty on Korea and 1910 when the nation was colonised.During this period Korea shed off its isolationist policy and opened its doors to embrace western civilization. At the time the influence of egalitarian ideals led to the simplification of dress styles. The dress reform initiated in 1884 stipulated black for officials, and it was no longer the dress but *hyungbae* which signified official rank. The sleeves of official dress were also narrowed and according to the reform of 1895, use of *tapho* was proscribed, and both officials and commoners were instructed to wear black *turumagi* (overcoats). The 1895 reform was an unprecedented and epoch-making event in the history of Korean costume whose inspiration can be traced to the conciousness of equality between officials and commoners, as well as to a quest for a convenient lifestyle unencumbered by ceremonial paraphernalia. A 'Dress code for Civil officials' was proclaimed in April 1904 and stipulated adoption of the Western-style suit as the formal attire of officials. The western-style dress of Korea was modelled on that of Japan which in turn had appropriated the dress of the British court for its officials. On major formal occasions officials were required to wear a frock coat and trouser of the same colour with a bicorne hat. Dress for lesser occasions was a frock coat, trousers of a different colour and a silk hat. After 1910 there was a shift in emphasis away from the dress culture of the court to that of the common people. An explanation of the rapid Westernisation of the Korean culture of dress can be found in the contemporary historical reality, for it was closely related to the imperialist agenda of Japan which had westernised its institutions much earlier than Korea. By enforcing westernisation of Korean costume Japan sought to achieve its political objective of the annihilation of traditional Korean culture and its economic goal of the transformation of Korea into a supplier of textile goods.

After the liberation of Korea in 1945 when the American forces were deployed in Korea

and many Koreans who lived in exile in the U. S. A.returned the use of Western dress became increasingly widespread. The growth of the popularity of western dress in the post-liberation era stemmed from the realisation amongst the Korean people of its functionality in a working environment. The mechanism involved in the spread of western-style dress at the time was based on voluntary adoption, and therefore it was essentially different from the previous era of Japanese imperialism when it was not grounded in popular consensus. In this era the younger generation demonstrated warm enthusiasm for western-style dress compared to the older generation which showed an inclination for the traditional Korean dress. The last five decades of liberation have witnessed some variations and modifications in the dress of both men and women which involved, for men, shortening and lengthening of coat collars and trouser cuffs, and for women, diversification of form and style in line with the latest trends in the world of fabric.

Bibliography

HMMTS. vol. 10.