

While officials in the five provinces focused their efforts on eradicating the robbers, the people were thrown into a panic. Supplies and commodities were appropriated for use by armies, and commoners who complained were executed. In September of 1561, a message was sent to the king from P'yŏngan Province claiming that Yi Such'öl, a priest from Ŭiju, had captured the robbers Im Kkŏkchŏng and Hanon. They were exposed by Sŏrim as fakes, and Yi Such'öl was relieved of his position. In October, a band of Im's robbers moved into P'yŏngsan in broad daylight, setting thirty or so local granaries on fire, and killing many people. Following this event, the king took desperate measures. He appointed Kim Sehan leader of a select military unit. Kim raided Kaesŏng and P'yŏngyang and, on a predetermined date, his forces secured the gates of Seoul and scoured the city from dawn to dusk. The people were terrified. Those who were guilty of even the smallest misdemeanor fled the intruding forces, and were captured and jailed on the slightest suspicion. Many of Im's band were discovered and arrested.

In the first month of 1562, the hunt finally came to an end. News came of Im's capture by two officers from Sŏhŭng. According to the report, Im was spotted at Mt. Kuwŏl after the rest of his band was killed. Sŏrim identified him on the spot, and he was finally apprehended and brought to the capitol. It had taken the government three years to find him. He was executed fifteen days later. The dynastic Annals (*Yijo shillok*, *Myŏngjŏng shillok*) makes the following observation: "When there is no good government, then culture and morality cannot thrive. The ministers fulfil their greedy desires as they please, and the magistrates torture the people, rending their flesh and bones and exhausting their blood and tears. There is nowhere to turn for help. He became a thief as a means of survival, after months of starvation and cold. If anyone is to blame, it is the royal court, and not these individuals." After his death, he became revered by outlaws as a bandit and champion of the common people, and inspired numerous tales and novels. He and Chang Kilsan were two great robbers of the Chosŏn period.

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Im Kŏjŏng (see **Im Kkŏkchŏn**)

Imha p'ilgi (Notes on Imha)

Imha p'ilgi was written by the civil official Yi Yuwŏn (1814-1888) of the late Chosŏn period. This calligraphed work consists of thirty-nine volumes in thirty-three fascicles. Yi compiled it while living in a temporary abode at the foot of Mt. Ch'ŏnma in Yangju County about forty kilometers to the east of Seoul. *Imha p'ilgi* contains writings on the Confucian Classics, history, biographies, customs, geography, poetry and many other topics recorded in the refined calligraphy of Yu.

The first volume of this work is entitled 'Sashi hyangch'un kwan' and discusses the Four Books and Five Classics of China. The second volume, 'Kyŏngjŏn hwashi' covers the poetry of ancient China, and the third and fourth volumes designated 'Kŭmsŏk haesŏngmuk' deal with inscriptions on monuments and tombstones in China. The fifth and sixth volumes are entitled 'Kwaegŏm yŏhwa' and contain discussions on the military strategies of ancient China, and the seventh, 'Kŭnyŏl' introduces personages from Chinese

history. Volume eight, 'Inil', contains the stories and teachings of the ancient sages of Korea, and the ninth and tenth volumes designated 'Chŏnmo' contain writings about the proper conduct for a lord and a vassal. The eleventh to twenty-fourth volumes, which are named 'Munhŏn chijang', cover a vast array of topics ranging from the histories of ancient Korean states during the Koryŏ period, politics, economics, geography, climate, astronomy, customs and many other topics. Volumes twenty-five to thirty are entitled 'Ch'unmyŏng ilsa' and are supplementary volumes that cover a wide range of topics. Volumes thirty-one and thirty-two are named 'Sunil' and are also supplements as are the remaining volumes in this work.

Imha p'ilgi provides much insight into the situation towards the end of the Chosŏn period. A copy is now kept at the Kyujanggak Library at Seoul National University.

Imjin River

With its source around Mashik Ridge to the north of Mt. Paegam, the Imjin River flows to the southwest through Kangwŏn Province where it joins with Komit'an Stream and P'yŏngan Stream. In Kyŏnggi Province's Yŏnch'ŏn County, it merges with the Hant'an River. Near Munsan, it joins Munsan Stream and then the Han River before entering the Yellow Sea near Kanghwa Island. From Yŏnch'ŏn to the coast, the river is flanked by fertile plains which grow rice, wheat, millet, corn, red pepper and tobacco. Before the division of the Korean peninsula, vessels could navigate upstream as far as Korangp'o and smaller boats even as far as Anhyŏp. In ancient times, this area served as the border between the Three Kingdoms. As a result, the river, then known as the Ch'ilchung-ha, was the scene of many battles. In the Korean War, the Imjin was a line of defence for United Nations forces -- the British contingent (the Gloucestershire Regiment) was heavily engaged at this point, in April 1951. Nowadays, the river staddles the contentious border between North and South Korea.

Imjin waeran (see Japanese Invasions, 1592-1598) [Japan and Korea; History of Korea]

Imo kullan, 1882

[Japan and Korea]

Imshil County

Situated in North Chŏlla Province, Imshil County has the town of Imshil and the townships of Kangjin, Kwanch'on, Tunnam, Tŏkch'i, Samgye, Sŏngsu, Shindŏk, Unam, Chisa and Ch'ŏngung. The county has a total area of 599.16 sq. kms. and as given by 1989 statistics, a population of 53 081. Most of the county lies on the eastern slopes of the Noryŏng Mountain Range. In the southeastern area, there is a basin at about 250 metres elevation that extends downwards into Namwŏn.

Roughly one-fifth of the county consists of arable land. Of this, some two-thirds is used as rice paddy and much of the remainder for dry-field crops and dairy-farming, the latter on the area's extensive pasture land found in Shinp'yŏng. Strawberries are grown commercially in Sŏngsu Township and alpine vegetables in Kangjin and Unam. There is a large dairy-products processing plant in Tae Village. Sericulture is another source of income for local residents.

The county offers a number of scenic areas and historical sites. Okchŏng Lake in Kangjin Township's Yongsu Village has been developed as a fishing resort since the 1970s. Covering 16 sq.kms., the lake has a wide variety of fish including carp, catfish, mandarin, perch and snakehead mullet. Popular tourist destinations include Sasŏndae (a spectacular bluff that overlooks Owŏl Stream in Kwanch'on Township) and Mt. Sŏngsu in Sŏngsu Township.

Buddhist sites exist at Shinhŭng Temple in Kwanch'on Township, Tot'ong Temple and Unsu Temple. Established in 529, Shinhŭng Temple's Main Buddha Hall has been designated North Chŏlla Province Tangible Cultural Asset No. 112. A number of Confucian schools exist in this area, including Imshil Hyanggyo founded in Imshil's Ido Village in 1413; Yŏngch'ŏn Sŏwŏn founded in Chisa Township's Yŏngch'ŏn Village in 1619; Chuam Sŏwŏn in Chisa Township's Panggye Village; Kwan'gok Sŏwŏn in Chisa Township east of Ongnyŏ Peak; Shinan Sŏwŏn in Imshil's Shinan Village; and Hakjŏng Sŏwŏn in Ch'ŏngung Township's Kugo Village.

In order to promote the area's cultural traditions, festivals and celebrations are held on a regular basis. The Soch'ung Festival, held on the 9th day of the 9th lunar month, is the county's most important celebration. One of the more interesting festivals in the area is the Uigyŏn (Loyal Dog) Festival. Held since 1984 on Mt. Wŏndong in Tunnam Township, the festival commemorates a faithful dog that died while trying to save his master's life.

Imsul nok (Record of the Year Imsul)

Imsul nok is an account of the peasant uprisings that sprang up throughout Korea in 1862 and 1863. The title of this one-volume work was taken from both the fact that the year in which the uprisings began was known as Imsul in the sexagenary calendar of traditional Korea, and that *Imsul nok* is the work in this collection that is considered most representative. This work includes a total of six documents, 'Imsul nok', 'Cheju mok anhaeksa changgye tŭngnok', 'Chongsan chip ch'orok', 'Ijŏng ch'ŏng tŭngnok', 'Samjŏngch'aek' and 'Yŏnbuk samjon ch'orok'.

The writer of 'Imsul nok' is unknown and the work covers the peasant uprisings in areas such as the Kyŏngsang, Chŏlla and Hamgyŏng Provinces. The work includes reports by government officials such as special inspectors (*anhaeksa*), temporary officials (*sŏnmusa*) and governors (*kwanch'alsa*). This work uses much *idu* in its composition. 'Cheju mok anhaeksa changgye tŭngnok' was written by Yi Kŏnp'il who was a special inspector dispatched to Cheju Island after the outbreak of riots and contains records of his investigation of the chief culprits in the uprising. 'Chongsan chip ch'orok' is a collection of writings by Yi Samhyŏn who was charged with putting down the insurrections in Kyŏngsang Province in the first half of 1862 and then later with quelling the uprisings in Hamhŭng Province. This work is in the form of a diary. 'Ijŏng ch'ŏng tŭngnok' is a record of special measures that were taken to reform the *samjŏng* system of taxation and thereby ease the tax burden on the peasantry. 'Samjŏngch'aek' was written by Hŏ Chŏn who was Deputy Commander (*puhogun*) and includes the author's counter-measures to pacify the uprisings. Of all the works that deal with the reforms of the *samjŏng* system of taxation, this is the most famous. 'Yŏnbuk samjon ch'orok' was written by Yun Chongŭi and is his opinions on reforms for the *samjŏng* system.

Imsul nok as a collection of these six documents was published by the National History Compilation Committee (Kuksa P'yŏnch'an Wiwŏnhoe) in 1958 in the eighth volume of *Han'guk saryo ch'ongsŏ*. The original documents of this collection are now in the possession of private collectors or various educational institutions. *Imsul nok* is a valuable document for research into the turbulent times at the close of the Chosŏn period and the rise of various popular movements against excessive taxation and governmental corruption.

Imun chimnam

Imun chimnam is a work that explains how to use the *imun* writing style of the Chosŏn government. It was written by Ch'oe Sejin (1473? -1542) in 1539 and is of four volumes and one fascicle. Ch'oe explained the need for this book in that it would aid in understanding the difficult language and writing styles that were used in diplomatic

documents that involved the government's relations with China. The first volume of this work was omitted by the author at the time of compilation since it only contained the King's order (Chungjong) and did not contain any explanation of the *imun* or *idu* system of writing Chinese characters.

This work was published several times during the Chosŏn period, but the original version has not been transmitted to the present age. There is, however, a late sixteenth century edition that has survived to the present and is now stored at Dongguk University Library in Seoul. Along with the explanation of the Chinese character writing systems used by the Chosŏn court, this work also includes about eighty examples of slang written in either *han'gŭl* or Chinese characters. These inclusions are of great value to linguists studying the changes in colloquial Korean from the middle period. This work was issued as a supplement to *Hundok imun* which was published in 1942.

Imundang

Imundang was a book store and publishing firm established in 1916 in Seoul's Chongno Ward. Its publications included Korean folktales, poetry and Yi Kyubang's noteworthy book on the Korean language *Shinch'an Chosŏn Ŏbŏp* (New Korean Grammar)

Imwŏn shimnyuk chi (Sixteen Treatises upon Retirement)

Imwŏn shimnyuk chi is the work of the late Chosŏn period *shirhak* (practical learning) scholar Sŏ Yugu (1764-1845). It is also known by the title of *Imwŏn kyŏngje chi* and is a calligraphed work consisting of 113 volumes in fifty-two fascicles. In the preface of this work, the author reveals that he wishes to pass on to the country gentlemen the essential knowledge and technology needed for life in the countryside. Therefore this work is quite characteristic of an encyclopaedia of pastimes and handicrafts of life in the rural areas.

The 113 volumes of this work are divided into roughly sixteen major categories. The first section is 'Polli chi' which covers the first thirteen volumes of the collection and deals mainly with farming methodology. Irrigation and field management techniques are outlined in this section along with the use of fertilizer, the cultivation of certain crops and climatic data of various regions. The second section is 'Kwanhyu chi' and covers the fourteenth to seventeenth volumes of this work. This section covers edible and medicinal plants including wild greens, herbs, seaweeds and medicinal plants. Following this is 'Yewŏn chi' which includes the eighteenth to twenty-second volumes and covers mainly flower cultivation methods. The fourth section is 'Manhak chi' which is composed of volumes twenty-three to twenty-seven. This portion of the work covers the cultivation of thirty-one types of fruit trees, fifteen types of cucumbers and twenty-five varieties of trees. The fifth section, 'Chŏn'gong chi' (volumes twenty-eight to thirty-two) explains how to foster mulberry trees along with how to produce silk and make this into silk thread. The sixth section is 'Wisŏn chi', volumes thirty-three to thirty-six, which details various astronomical phenomena concerning agriculture. The seventh is 'Chŏno chi' which includes volumes thirty-seven to forty and explains stockbreeding, hunting and fishing techniques. The eighth section is 'Chŏngjo chi' (volumes forty-one to forty-seven) which explains how to make all kinds of food and drink. In the ninth section 'Sŏmyong chi', which entails volumes forty-eight to fifty-one, such items as housing construction, furniture, modes of transport and clothing are clarified. 'Poyang chi', the tenth section, includes volumes fifty-two to fifty-nine and explains various aspects of health care such as the care of the elderly and the young. The eleventh section 'Inje chi' (volumes sixty to eighty-seven) explains Korean medicine. The twelfth section entitled 'Hyangnye chi' covers volumes eighty-eight to ninety and deals with local rituals and observations. The thirteenth section contains volumes ninety-one to ninety-eight and is entitled 'Yuye chi'. This section explains the art and leisure time activities of the countryside gentry such as calligraphy and painting. 'Iun chi' (volumes ninety-nine to 106) is the fourteenth section and covers other hobbies of the rural intellectuals. The

fifteenth section, 'Sangt'aek chi' (volumes 107-108) explains the geography and topography of Korea. The final and sixteenth section of this work is entitled 'Yegyu chi' and covers volumes 109 to 113. This section explains the economic theory of the author and puts forth suggestions for the nation as a whole.

This work contains a great number of documents relating to agriculture and rural lifestyles. It is representative of the works of the *shirhak* scholars of the late Chosŏn period who advocated knowledge that could be practically applied to real-life situations. It provides valuable data for research into the lives of those who lived in rural areas during the Chosŏn period. In 1966 it was republished by Seoul National University as part of their series on classical documents entitled *Kojŏn ch'ongso*.

Inch'ŏn Metropolitan City

Inch'ŏn is a port city located to the west of Seoul. The city covers an area of 955 square kilometres and as of 31 December 1996, had a population of 2 390 000. Several islands in the area, including Yŏngjong, Yongyu, and Muŭi Island, are also included in the city limits. Located across from China's Shandong peninsula, the port has historically served as an important sea-link between China and Korea. Even now, the city has a small Chinatown, which is inhabited by approximately 3 000 Chinese. Up to the nineteenth century, however, Inch'ŏn, then called Chemulp'o, was merely a small fishing village at the mouth of the Han River.

As Western powers attempted to force open Korean ports in the late nineteenth century, the area took on strategic importance. In 1871, American ships launched two attacks on the harbour to avenge the General Sherman incident of 1866. A few years later, after the signing of the Korean-American Treaty of Amity and Commerce, Westerners began to enter Korea through the port, which was officially opened under the name of Inch'ŏn. During the 1890s, there was also a large presence of Japanese entrepreneurs working in the city. Several years later, these Japanese residents served as a justification for the landing of 8 000 Japanese troops during the Tonghak rebellion.

During the Korean War, Inch'ŏn was the site of a daring amphibious assault by American forces under the leadership of General MacArthur. Since the harbour's tides are some of the highest in the world, the landing had to be meticulously planned. On September 15, 1950, MacArthur's troops made a successful landing. By cutting off the supply lines to North Korean troops fighting in the south, the invasion led to an abrupt turn-around in the war.

In modern times, Inch'ŏn, located in close proximity to the heavily populated Seoul area, has served as one of Korea's leading ports. With two tide locks and eight dolphins for mooring, the harbour has an annual cargo handling capacity of 25 million tons. The city, with its large iron and steel mill, is also an important industrial centre. Inch'ŏn's industries also produce flour, plywood, sheet glass, boats and autoparts. Due to its economic and strategic importance, Inch'ŏn is a directly administered municipality.

The city's role as a transportation hub is being further enhanced by the construction of the Inch'ŏn International Airport. Urgently required due to the continuously increasing demand for more international flights to and from Korea, the new airport is scheduled for operation in the year 2000 with two runways. For the final phase in 2020, four 4 000 metre runways will be constructed.

The city has a number of popular tourist destinations. There is Wŏlmi Island, which has actually been reconnected to the mainland through land reclamation projects. On Wŏlmi, one finds the popular 'Culture Street' which is clustered with cafes and raw fish restaurants. Chayu (Liberty) Park on Ungbong Mountain contains a statue of General MacArthur and a monument commemorating one hundred years of friendship between Korea and the United

States. The area offers a view of downtown Inch'ŏn and the sea. Subong Park, located in Sungŭi-dong contains an amusement park for children and a monument to the soldiers who died during the war.

Inch'ŏn has several important educational institutions. In previous times, the Inch'ŏn Hyanggyo (Confucian Academy), located in Kwan'gyo-dong, taught about thirty students. The Hyanggyo contains the mortuary tablets of eighteen Korean scholars renowned for their learning. During the Chosŏn period, the academy received an allotment of land and servants, but it ceased to function as an educational institution after the Kabo reforms of 1894. In modern times, numerous educational institutions, such as Inha University, Incheon National University of Education and Incheon Catholic University have been founded in the city.

Inch'ŏn Municipal Library

Situated in Yulmok-dong in Inch'ŏn, the Inch'ŏn Municipal Library (Inch'ŏn Chikhal Shirip Tosŏgwan) was established in November 1921 under the name Inch'ŏn Purip Tosŏgwan at what is now the site of Chayu (Liberty) Park. The library was moved to its present location in November 1946. Over time, its collection has expanded from the original holding of nine-hundred volumes to more than seventy-thousand. More than two-hundred and sixty-thousand people are estimated to use the library's facilities every year. .

Inch'ŏn Municipal Museum

Situated in Songhak-dong in Inch'ŏn, the Inch'ŏn Municipal Museum (Inch'ŏn Shirip Pangmulgwan) was established in April 1946. Its collection includes stone and earthenware from the Inch'ŏn area; handicrafts; paintings; calligraphy and ancient texts; as well as bronze bells; Buddhist images; and canons from China. Of note are remnants of Japanese armaments and other items from the Sino-Japanese War (1894) and the Russo-Japanese War (1904-1905). In addition to its exhibitions, the museum conducts archaeological surveys of local historical sites and records local folklore. Through regular publications, it makes the results of its research available to specialists in the field.

Independence Club, The (see Tongnip Hyŏphoe)

Independence Hall of Korea

Situated in the city of Ch'ŏnan in South Ch'ungch'ŏng Province, the Independence Hall of Korea (Tongnip Kinyŏmgwan) is an exhibition hall for articles related to the independence movement against the Japanese annexation of Korea (1910-1945). The facility opened on 15 August 1987 in commemoration of the forty-second anniversary of Korea's liberation. Situated on a 3 993 936-square-metre site, the facility houses over 8 000 items which were shown in seven halls. Progressing from the ancient past to the present, the exhibitions in these halls represent: the Prehistorical period to Chosŏn period, the nation's struggle with Western imperialism at the end of the nineteenth century, the Japanese occupation from 1894 to 1945, the March First Movement of 1919, independence fighters against the occupation, governments in exile and Korea since independence. In the plaza in front of the museum stands a towering 51.2-metre-high stone structure symbolising the Korean people's dream of reunification.

Independent, The (see *Tongnip shinmun*)

India and Korea

India's relations with Korea commenced in the late fourth century when Buddhism was introduced to Koguryō. Korean Buddhism grew, particularly, in its formative phase under the shadow of Chinese influence. However, not content with the knowledge of Buddhism acquired in China, a number of Korean monks travelled to India in search of scriptures. The list of Korean pilgrims who negotiated the hazardous journey to India is long -- Hyōnyu from Koguryō, and Hyōnjo, Hyōn'gak Hyeryun, Chōllyun, Hyeyōp, Taebōm, Hyōnt'ae and Hyech'o from Shilla. Hyeryun, Chōllyun, Hyeyōp and Hyōnt'ae studied in the renowned monastery of Nalanda in North India, the last named monk being so erudite that he was given a Sanskrit name Sarvajna deva (an all-knowing god). The Paekche monk Kyōmik is also believed to have visited India in the early sixth century, but the singular record *Mirūk pulkwang-sa sajōk* which records his pilgrimage in an Indian monastery appears to be of doubtful provenance.

Though numerous Korean monks visited India during the Three Kingdoms and Unified Shilla era, names of only a few of them have survived the ravages of time. The only Korean monk whose career in India emerges clearly from the shadows of the past is Hyecho. A fragment of his travelogue named *Wangoch'ōn ch'ukuk chōn* (translated in English as the Hyecho's Diary) was discovered by Paul Pelliot in the Dunhuang grotto early this century. Hyecho studied esoteric Buddhism in Tang China under Indian masters, Subhakarasiṃha and Vajrabodhi. Vajrabodhi praised him as 'one of the six living persons, well-trained in the five sections of the Buddhist canons'. On the advice of his Indian teachers in China, he set out for India, to drink deep of the teachings of Buddha. Like travelogues of *Xuancang* and *Yijing*, Hyecho's work is an invaluable source for the study of the social and religious history of early medieval India. The extant copy of Hyecho's travelogue starts with the account of a place in North India where Buddhism was no longer a living faith and where people went barefoot and naked. Subsequently Hyecho visited Kusinagara, a place where Buddha attained Nirvana. His description of the city as desolate and without any human habitation attests to the decline of Buddhism in India at the time. He visited all the major Buddhist sites, including Deer Park near Varanasi where Buddha gave his first Sermon, Rajgriha, where Buddha spent many years preaching his doctrines and Bodhgaya where Buddha attained enlightenment under the Bodhi tree. Hyecho also visited many important cities in Central India and West India, including Kanyakubja, presently Kannauj and Jalandhara.

Many Indian monks, too, took their monastic staffs and embarked on an assiduous journey to Korea. An Indian monk, Marananda (perhaps a corruption of Kumarananda), reached Paekche from Eastern Jin in south China, bringing incense and Buddhist Scriptures along. Mukhoja (literally, Dark Barbarian) who visited Shilla and cured a Shilla princess during the reign of Nulchi Maripkan (417-458), the nineteenth ruler of Shilla is also believed to be from India or the Western Region. According to the *Samguk yusa* (Memorabilia of the Three Kingdoms) he lived stealthily in the house of Morye, and later when a Chinese envoy presented incense to the court of Shilla, Mukhoja was the only person in the kingdom to know its name and use. It is also mentioned that Mukhoja cured a Shilla princess by praying and the burning of incense.

In the heyday of Buddhism, invocation of paradigmatic India and the related Buddhist elements became a common phenomenon, apparently because it reaffirmed sacrality of the land as the Buddhist realm (*pulgukt'o*) and its rulers as moral exemplars of the Buddhist kingship. The rulers of sixth and early seventh century Shilla proclaimed their faith in the Buddhist concept of cakravartin (Universal Ruler) and employed Asokan symbolism in order to legitimate and reinforce the centralised political structure of the kingdom which faced relentless challenge at the time from the powerful aristocratic class. King Chinhŭng (r. 540-576) demonstrated his allegiance to the concept of cakravartin by naming his sons *Tongnyun* (Bronze Wheel) and *Saryun/ Kumryun* (Iron Wheel / Gold Wheel), two of the four categories of cakravartin described in the Buddhist sutras. When monk Hyeryang escaped from Koguryō, he was asked to recite *Inwang kyōng* (*Benevolent King Sutra*)

which contains references to the glory and magnificence of a cakravartin king. Additionally, *Samguk yusa* and *Haedong kosung chŏnn* (Lives of Eminent Korean Monks) record that a shipload of gold and iron sent by King Asoka drifted to a number of kingdoms and several kings sought to mould the metal into statues of Buddha, but failed. It was the Shilla king Chinhŭng who succeeded in casting the metal into a Buddha triad (statues of Buddha flanked by two Bodhisattvas). He is said to have installed the 'Asokan' statues in the Hwangyong temple, the palladium of Buddhist culture in Shilla.

King Chinp'yŏng (570-632) revived the tradition of King Chinhŭng and used Buddhist rhetoric to articulate his political concern and strengthen his hold over power. He named himself Chŏngban (Suddhodana) and called his wife Maya puin (Lady Maya), and the king's two brothers, also, were named after the two brothers of Suddhodana. Symbolism of the names of Buddha's parents which Chinp'yŏng adopted had an obvious political implication. It signified the sacred character of Shilla kingship and complete unity between Buddhism and royalty.

During the reign of Queen Söndök (r. 632-646), the twenty-seventh monarch of Shilla, Buddhist myth was invoked once again. She faced threat to her power from a faction of powerful aristocracy which used Confucian values to question her right to rule. And externally, she was perceived by the rival kingdoms on the peninsula as weak, and they plotted to attack Shilla. Monk Chajang proclaimed her as a queen of the Ksatriya caste, the warrior caste of India to which Buddha belonged and thus accorded her a status crowned with virtue and valour. Chajang described Shilla as the Buddhist realm, an abode of the Past Buddhas to give spiritual comfort to his countrymen and to instil in their mind confidence and a sense of pride. Indeed, so heavily undergirded was the age with Buddhist lores that Kim Ch'ölchun called it, 'an age of Buddhist royal names'.

It appears that the legend of Hŏ Hwangok, an Indian princess from Ayodhya sailing to the shore of Kaya to marry King Suro (r.42-199) in 51 C.E., was manufactured in the seventh century. When Kaya was absorbed by Shilla in the sixth century, its ruling house was integrated into the social and political structure of Shilla and given the *chin'gol* (true-bone) status. Later, King Muyŏl (r. 654-661) took a Kaya woman as his queen, and it appears that at the time clan of the former Kaya royalty borrowed several myths and motif of Shilla in order to retroactively sacralise its geneology. It could well have been intended to maintain its privileges which accrued from its status as a clan of royal consort. The theme of birth from an egg that we find in the origin myths of both Shilla and Kaya royalty may not be an example of Kaya's borrowed motif. However, appearance of the symbolism of Ayodhya in the career of Queen Chindök (r. 647-654) as well as the consort of Kaya's legendary founding ancestor appears to suggest Shilla's influence on Kaya. It is to be recalled that the maiden name of Queen Chindök was Sungman (Srimala), a queen of Ayodhya according to Buddhist scriptures. It is quite likely that the former royalty of Kaya, which was known in Shilla as the New House of Kim, learnt about the significance of Ayodhya symbolism in the seventh century during the reign of Queen Chindök and employed it adroitly to acquire greater political legitimacy in the Shilla court. Apparently, the apocryphal tale was accepted by later generations as an authentic historical reality and marriage between the Kimhae Kim clan and the Kimhae Hŏ clan became a taboo. The legend of Hŏ Hwangok together with several other mythological accounts which connect Korea with India may not have much historical value, but they are important as sources of romantic imagination of the Korean people about India, the land of Buddha.

India's cultural dialogue with Korea continued during Koryŏ. According to the *Koryŏsa*, Srivajra from Magadha in India reached the court of Koryŏ and was accorded a warm reception by the Koryŏ royalty. *Koryŏsa* also records that the famous Monk Ŭich'ŏn met an Indian monk Chŏngil Sang during his sojourn in Song China, and later, when a portrait of the Indian monk was brought to Koryŏ by royal command, he was overcome with nostalgic feelings and composed a poem on the occasion. The last recorded monk to visit

Korea was Dhyānbhadra (Buddhist name Sunyadīśya: Chigong in Korean) who reached Koryŏ in 1326 and returned to Yuan China two years later. Chigong was a dharma master of several Korean monks including Naong, Baegun and Muhak. At the time of Chigong's visit, Koryŏ Buddhism had lost its spiritual purity and ideological strength because of its close collusive links with power struggles amongst the aristocracy, and its engagement in profitable commercial enterprises. Chigong was distressed at the degeneration of the glorious Buddhist tradition of Korea and emphasised the need to understand and recover the true spirit of *Dhyana* (Sŏn) Buddhism. The fact that a stupa monument was constructed in his memory and an account of his life and activities engraved at Hoeam temple illustrates the extent of Chigong's influence on the world of Koryŏ Buddhism.

With the adoption of neo-Confucianism as a guiding ideology by the Chosŏn dynasty founded in 1392, along with the decline of Buddhism in India, the rhythm of vibrant interaction between the two countries ceased and India lingered in the Korean consciousness as a distant and fading memory. Chosŏn's lingering nostalgia for India found its articulation in such Buddhist works as *Sŏkpo sangjŏl* and *Worin sŏkpo*, and in the dreamland of fiction written by Kim Manjung, while the confucian literati would read works like *Tongmun Kwanggo* (A Broad Survey in Sino-Korean Writing) to quench their intellectual curiosity about Indian society. *Tongmun Kwanggo*, written by Yi Tongjung, has a section on history, geography and society of India and it represented the first major attempt to overcome the limitations of its Sinocentric channel of information and form an independent perspective of the various Asian countries. The situation of mutual indifference between Korea and India during Chosŏn changed in the twentieth century when the common colonial experiences served as a major reference-point and fanned the dying embers of mutual interest. The credit for revitalising the bilateral relations in the twentieth century goes to Mahatma Gandhi, Jawaharlal Nehru and Rabindranath Tagore.

In the early twentieth century, the world knew little about the Korean reality, and even Western writers described Japan as a harbinger of modernisation and progress in Korea. India could not really understand or appreciate the legitimate nationalist aspirations of the Korean people. The Korean question was not raised in any of the meetings of the Indian National Congress, nor did any political leader engaged at the time in India's freedom movement write about it. Gandhi was the only Indian to pen his thoughts (random though they were) on the developments on the Korean peninsula. During the initial years of the twentieth century Gandhi was in South Africa, engaged in what he himself described as 'experiments with truth'. And it seems that some political events of the Korean peninsula confirmed his belief that truth and non-violence were the most effective instruments of resistance against a mighty imperialist power.

In a short note which Gandhi originally wrote in Gujarati on 25 April 1908, he pointed out that the Chinese in Korea resorted to a boycott of Japanese goods to protest against Japanese atrocities, and that Japan was frightened, because it knew that it needed their support in order to stay on in Korea or anywhere in China. Gandhi concluded, 'Such is the power of boycott, and boycott is the only one aspect of Satyagraha. If by itself it can be so much stronger than hundreds of guns, what may we not expect of Satyagraha ?'

Again in an article dated 26 October 1909, Gandhi pondered over another event on the Korean peninsula--the assassination of Japan's leading statesman of the times, Itō Hirobumi, at the hands of a Korean patriot, An Chunggŭn. Itō Hirobumi was instrumental in imposing on Korea the Protectorate Treaty of 1905, which reduced the Korean sovereign to the status of a Japanese marionette, and paved the way for the annihilation of the Korean national identity.

It is not known how knowledgeable Gandhi was about Korea. However, he was politically shrewd enough to see through the Japanese propaganda about the history of Korea-Japan relations. He felt that Itō was a brave Japanese soldier, but unfortunately his patriotic zeal

was misguided. He wrote that, 'in subjugating Korea, Itō used his courage to a wrong end.' Gandhi further observed, 'They (the Korean people) have always regarded Japan with hatred. Itō had been attacked twice before this. But Japan, having once tasted Russian blood, was certainly not likely to pull out of Korea so easily. Such is always the intoxication of power.'

The Korean people too took note of the Gandhian strategy of political agitation and explored ways of adapting it to their own struggle for national liberation. In its editorial dated 13 November 1922, Korea's leading newspaper, the *Donga ilbo*, admired Gandhi for his 'sagacity in pointing out the way towards the eternal welfare and happiness of the Indian people', and underlined the 'necessity of devising a means of self-production' in Korea as well. In the 1920's the ideals and ideas of Gandhi gained so much momentum in Korea that many organisations emphasising self-production mushroomed, causing immense damage to the colonial industry of Japan. Apparently, Gandhi's influence seems to have played the role of a catalyst to the promotion of native industries in Korea in the twenties.

Gandhi was held in such high esteem in Korea that he struck some Korean intellectuals as an emblem of Christian values, and an attempt was made to understand the Gandhian philosophy in a Christian framework in the same way that Romain Rollands did in the West. In Korea, Yi Kwangsu, a celebrated nationalist thinker, argued that Gandhi emulated the ideas and ideals of Jesus. In post-liberation Korea when the military junta unleashed a reign of terror on the champions of democracy and justice, Korean Christians once again recalled Gandhi as the embodiment of Christian values, and turned to his principles and precepts for the salvation of the nation, as is evident in the writings of Ham Sōkhōn and Kim Dae Jung. The Christian philosopher Ham Sōkhōn based his thoughts in such close parallel to Gandhi that he was given the sobriquet, 'Gandhi of Korea'. Ham translated into Korean the *Bhagavadgita*, Gandhi's favourite Hindu scripture, and discussed its influence on the life and thought of Gandhi in an informed introduction to his translation. Like Gandhi, Ham also established an *asrama* (hermitage) for moral regeneration of the Korean youth, and used his pen as an instrument for the spiritual uplift of the nation. When Park Chung Hee seized power in the *coup d'état* of 1961, Ham criticised him for using the wrong means to achieve his stated objective. Apparently, Ham drew his ideological sustenance in his unyielding opposition to military rulers of Korea from Gandhian thought. Gandhi believed that it was impossible to define a just and noble goal, and employ unjust and ignoble means to achieve it, because 'ends do not justify means !'. In one of his essays *Gandhi and Christ*, Kim Dae Jung, Korea's intrepid champion of democracy, acknowledged his ideological and spiritual debt to Gandhi. He compared Gandhi with Jesus Christ and praised him for using non-violence to instil 'a sense of righteous wrath in the masses who were watching and in arousing sympathy in world opinion'.

While Gandhi built a political bridge of understanding between the two countries, the voice of Tagore appealed to the Korean people as an echo of India's rich spiritual civilization. Tagore's first Korean experience can be traced to 1916 when during his first trip to Japan he met several Korean students and learnt about Japan's harsh colonial policies in Korea. During his sojourn in Japan he wrote a poem entitled *The Song of the Defeated*. He gave this poem to Chin Hangmun, a Korean student in Japan who visited him at his Yokohama residence on 11 July 1916. The poem reads :

My master has bid me while I stand at the roadside, to sing the
Song of defeat, for that is the bride whom he woos in secret.....
She is silent with eyes downcast; she has left her home behind her.
From her home has come wailing in the wind.
But the stars are singing the love-song of the eternal
To a face sweet with shame and suffering.

By giving the poem to a Korean student the poet wished to underscore the common destiny of India and Korea. He also intended to provide moral fortitude to the Korean people,

suffering under the yoke of Japan's repressive colonial rule. The poem is a testament of the Tagore's belief that it is not defeat and humility but conquest by swords that calls for shame. Chin published Tagore's original (English) poem together with its Korean translation and an introductory note in the magazine *Ch'ŏngch'un*.

Tagore visited Japan twice more, once in 1924 on his way back from China and finally in 1929. During his last trip to Japan Tagore made a vitriolic attack on Japan's imperialist rule in Korea. Some Korean students visited Tagore soon after he reached Japan, and apprised him of the exploitation and suffering to which his countrymen were subjected by the colonial rulers. As 1929 marked the tenth anniversary of the famous March First Movement, some Korean students requested Tagore to contribute a poem to commemorate the greatest expression of protest in the colonial history of Korea. Tagore quickly composed the quatrain;

In the golden age of Asia
Korea was one of the lamp-bearers
That lamp waits to be lighted once again
For the illumination of the East

In the 1930s, when Japanese imperialism reached its most vigorous stage, Tagore gave a stern warning to Japan, and in a letter to his poet-friend Noguchi Yonejirō he stridently criticised the Japanese slogan, 'Asia for Asia'. He wrote, 'You are building your conception of an Asia which would be raised on a tower of skulls.'

During the 1920's many of Tagore's works were translated into Korean. However, his poetry represented to the Korean mind 'a glowing warmth, not a boiling turmoil', as Yi Kwangsu once observed. It is generally believed that Tagore's influence found its best expression in the poetry of Han Yongun (1879-1944). Indeed, Han Yongun adopted the motif and the metaphorical implications of Tagore's verse and produced *Nim ŭi Ch'immuk* (The Silence of Love) which is considered a milestone in modern Korean poetry for its departure from the traditional poetic conventions. Like Tagore, Han made an effort in his poetry to transmute human passion into a yearning for an eternal and divine bliss, but Han Yongun was much more particularistic and practical in his enunciation of political views than Tagore. Han imitated the motifs of Tagore -- separation, sighs, silent tears -- but there is a manifest attempt in his verse to ignite the dormant Tagorean sparks into fervent flame. 'Do not wash fallen flowers with tears, wet instead the dust beneath the flower-tree', a line from Han Yongun's poem, *After Reading Tagore's Poem 'Gardinesto'*, attests to Han's ambivalent attitude to Tagore.

Jawaharlal Nehru seems to have closely followed the flow of the Korean nationalist movement. In a letter to his daughter Indira, (30 December 1932), Nehru lauded the patriotic spirit which the Korean youth displayed during the patriotic Korean nationalist uprising of 1 March 1919. He noted that, 'the people of Korea, and particularly the youth, struggled gallantly against tremendous odds', and described the suppression as 'very sad and dark chapter in history'. Nehru met some nationalist leaders from Korea at the Brussels Congress of the League against Imperialism which he attended as a representative of the Indian National Congress. He was instrumental in appointing a committee of four with its seat in Paris to cooperate with the League against Imperialism, and especially to look after the interests of small countries like Korea and Persia, which had no special organisations to watch over their interests. He noted that delegates from Korea along with some other Asian countries like Syria and Indonesia, wished to form an Asiatic federation which represented a unity amongst Asian countries; the idea, however, did not find favour with the western organisers of the Conference. Nehru also noted that the international community did not take a firm stance on Korea, and that delegates from Korea were considerably put off.

On 15 October 1945, exactly two months after the Japanese war machine had collapsed on

the Korean peninsula, Nehru handed a statement to the press in which he mounted a strident criticism on Japanese imperialism for depriving Korea of its freedom and subsequently wreaking havoc on a number of weaker nations of Asia. As the prime minister of an independent India in 1947, Nehru continued to take a keen interest in Korean affairs and played an active role in the resolution of Korean crises at different stages.

India got involved in the Korean affairs soon after it achieved its own independence in 1947. After the conclusion of the Second World War Korea was arbitrarily divided across the 38th Parallel and negotiations between the USA. and the USSR. broke down over plans for a Korean trusteeship. At that time, K. P. S. Menon, an Indian diplomat, was voted chair of the United Nations Temporary Commission on Korea (UNTOK), which was charged with the responsibility of supervising and conducting elections throughout Korea, and setting up a unified national government. The prevailing political chaos and social upheaval made the task of the commission singularly difficult, a situation which was further complicated by the Soviet refusal to cooperate with the United Nations (UN) with the result that the Commission could not follow its mandate in Soviet-occupied North Korea. When the proposal was made before the UN Interim Committee to hold elections in those areas accessible to the Commission, Menon voted in favour. He originally believed that the UN-supervised elections only in the southern part of the peninsula would lead to chaos and instability and perpetuate national division across ideological lines. However, he compromised his conviction and 'allowed his heart to rule his head', because he did not wish to disappoint the Korean poet, Marion Moh (Madame Mo Yunsuk) . India's vote clinched the issue in favour of the electoral process..

In June 1950, when the Korean War broke out India condemned North Korean aggression and voted in favour of the Security Council resolution at the UN. It sent an ambulance unit as a token of its support to the UN action, but did not commit itself militarily. During the difficult years of the Korean war India made concerted efforts to mediate a negotiated settlement. The major provisions of the Indian peace initiatives which its ambassadors unfolded in Washington, Moscow and Beijing were seating the Peoples Republic of China in the UN; ending the UN Security Council boycott by the Soviet Union; and a coordinated effort by these powers to bring about a ceasefire in Korea. The Indian proposals evoked irate reactions in both Seoul and Washington and in the end nothing substantial came of the overtures. Nevertheless, India's experience of unsuccessful diplomacy in Korea prepared her for a more meaningful role in international relations in future years. After conclusion of an Armistice Agreement in July 1953 India was chosen Chair and Executive Agent of the Neutral Nations Repatriation Commission to solve the issue of the prisoners of war, perhaps a belated recognition of the Indian insistence on positive neutrality during the war years.

Diplomatic ties between India and Korea commenced in April 1962 when Korea established its consulate in India. The relationship was elevated to ambassadorial level in 1973 and since then it has expanded slowly but steadily to new horizons. A number of positive and concrete measures taken by both governments, which include the exchange of numerous high level visits, academic and cultural exchange programs, and the establishment of a joint commission and joint business councils have doubtless strengthened mutual understanding between the two countries. The major underpinning of the current bilateral ties is, however, trade and investment.

Korea Economic Relations fall into three broad categories :Trade, Investment and Aid. Trade relationship has grown significantly over the years, from a modest \$US301 million in 1981 to a massive \$US2.32 billion in 1996. During the period, Korea's export to India consisted mainly of plant and machinery equipment, and India's exports to Korea comprised mostly raw materials, such as iron ore, cotton, and animal feed. The changing composition of India's exports to Korea in the recent years is, indeed, a cause of satisfaction; however, the present level of total turnover is hardly commensurate to the size

of the two economies.

In the investment arena, Korea's recognition of India's vast potential is becoming increasingly manifest. Until June 1996, the aggregate value of Korean investments in India amounted to \$US700 million. By the end of 1997, however, the amount of Korea's direct foreign investment in India had soared to \$US1.5 billion. The major Korean conglomerates (*chaebŏl*), including Hyundai, Daewoo, Samsung, LG, are represented in India. Aid represents a new facet of India-Korea economic ties. With the recognition of its developmental strategy, Korea initiated a number of modest programmes to share its experiences with and render assistance to the developing nations. Though India benefitted from some of the Korean scheme of grants-in-aid and technical assistance, aid *per se* has not been an important component of the bilateral economic ties.

An official visit by India's Prime Minister Sri P. V. Narasimha Rao to South Korea in September 1993 was the first ever by an Indian prime minister and it was reciprocated six months later by President Kim Young-sam who visited India in March 1997. These summit meetings cemented bilateral ties and created a momentum for closer collaboration for the mutual benefit of both countries in various areas. The climate of political understanding, together with phenomenal growth in economic linkages has led in recent years to the realisation of the need to forge cooperation in other fields such as science, technology, culture and education.

Because of the flourishing Buddhist civilization of Korea, the study of Indian philosophy was always present on Korea's academic landscape. Donguk and Wonkwang universities have offered courses in Sanskrit, Pali and Indian philosophy for several decades. The study of Hindi and Modern Indian culture in Korea started in the early 1970s, when a department of Hindi was opened at Hanguk University of Foreign Studies, Seoul. The Hindi department at the Pusan University of Foreign Studies, opened in the mid-1980s. Koreans have published several original works of research in various fields of Indology and their achievement in the field of translation of Indian texts is also impressive. Many works of fiction and non-fiction written in classical and modern Indian languages, as well as works by Indian scholars are available in their Korean translation. Tagore, Gandhi, Nehru, Radhakrishnan, Premchand Bhisma Sahni and R. S. Sharma are only some of the many writers whose works have been translated into Korean. Such India-related journals as *Hanin yŏn'gu*, published by the Tagore Society of Korea; *Indohak pulgyohak Yŏn'gu*, published by Dongguk University; and *Sŏnama Yŏn'gu* (Journal of West Asian Studies) published by Hanguk University of Foreign Studies have also made significant contributions towards the dissemination of knowledge and the attendant enhancement of awareness about India in Korea. Compared to the Korean enthusiasm for India, India's academic interest in Korea is rather abject. Courses in Korean studies are offered only at Jawaharlal Nehru University, New Delhi.

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Indigenous religion

Besides native shamanism, the majority of new religions in Korea are classifiable as indigenous, for although they have borrowed from the imported Buddhism, Daoism, Confucianism and Christianity, their syncretism reveals native interpretations and predilections. The four main indigenous religions now are Ch'öndogyo, Taejonggyo, Chöngsan'gyo and Wön Pulgyo.

Ch'öndogyo is the direct successor to Tonghak, a religion founded in 1860 by Ch'oe Cheu after a revelation from *Sangje* (Emperor on High). A marginalised intellectual, trained in Confucianism, Ch'oe practiced Buddhistic austerities. Suffering a shaman's sickness, he was unexpectedly spoken to by an immortal and given a mandate of Heaven with the words, "I have a numinous talisman called the medicine of the immortals, shaped like the Supreme Ultimate (*t'aegŭk*) ...Accept the talisman and heal people. If you receive my incantation and teach it to people, you will have long life." Eaten, the talisman cured Ch'oe and those who believed in *Hananim* (God - usually written *Hanullim* by Ch'öndogyo). The twenty-one character incantation, 'The supreme *ki* (energy /pneuma) now imminent, I pray for its great descent. I will serve the Lord of Heaven and creation will be established. I will never forget (God) and all things will be known', contains many of the fundamentals of Ch'öndogyo doctrine.

Ch'oe called his teaching the Heavenly Way (*ch'öndo*) or Tonghak (Eastern Learning) to contrast with Christianity (*söhak*, Western Learning). The Supreme *Ki* and the emphasis on sincerity and respect derive from Neo-Confucianism. The long life, talisman and promised utopia originate in folk immortals' Daoism. Ch'oe's experience was then rationalized via borrowings from Confucianism, Buddhism, Daoism and Christianity, which he had been studying previously. Having attracted followers by populist faith-healing and by selecting elements from known doctrines, the authorities executed him for heresy in 1866.

One only required, he claimed, faith in *Hanullim* (Lord of Heaven), sincerity and reverence. As the Lord of Heaven is all creation, which is manifested via the Supreme *Ki* or the oscillations of *yin* and *yang*, the most spiritual beings, humans, need only constantly serve Heaven, and an immortals' paradise will eventuate. 'The mind of Heaven is the human mind, and so the mind is innately pure, and all the phenomena of the universe are an evolution of the Supreme *Ki*, with which unity humans can identify...and become immortal.'

The successor, Ch'oe Shihyöng, expanded these unsystematic doctrines, creating an organization, ethical code and scriptures. He taught reverence for Heaven was reverence for one's mind, which leads to respect for others and finally for all creation. Thus, pantheistically, Nature serves Heaven, the inner meaning of the 'great descent'.

Initially, Ch'oe Shihyöng tried to avoid politics, but Tonghak resentment over the execution of their founder and the increasing exploitation of the farmers exploded into the Tonghak Uprising (1893-1894) led by Chön Pongjun. Ch'oe Shihyöng was captured and executed in 1898.

Son Pyönghui succeeded as leader, and fearing for his life, spent most of 1901-1906 in Japan. Son reacted to the pro-Japanese political activities of Yi Yonggu and the Iljinhoe, proclaimed Tonghak purely a religion, renaming it Ch'öndogyo. He expelled Yi Yonggu's group, who formed Sich'ön'gyo. Son consolidated doctrine and practice, a process still continuing. He announced that humans are Heaven (God) - *innaech'ön* - that humans bear divinity, the purpose of which is the creation of a divine paradise on earth. Cultivation of

the mind leads to communion with *Hanullim*, and by serving humans like Heaven, mind and body are perfected. Thus are the people aided and saved. Similarly, one is neither mired in the mystical idealism of the impersonal and formless Heaven nor in the materialism of the Supreme *Ki*.

Sunday was made the day of observance, daily prayer was worship before a bowl of water symbolizing awareness of the foundations of the universe. Believers chant the incantation, and daily offer a spoonful of rice for religious works. This organization enabled Ch'öndogyo to play a pivotal role in the March First Movement, overcoming the pro-Japanese taint. Son read the independence proclamation, was arrested and died in prison in 1922. The Japanese repression produced factions and new 'sects'. Despite Japanese and then communist suppression, Ch'öndogyo survives in South Korea, where it had an estimated 2 000 000 followers in 1950, and in 1995 had 29 623 believers.

Taejonggyo was founded in 1909 by Na Ch'öl, a former bureaucrat, under the name Tan'gun'gyo. Faith in Tan'gun, the mythical divine founder of Korea, had been revived by Kim Yömbaek in 1893. Kim claimed Tan'gun was the god behind all religions, and salvation was thus through belief in Tan'gun. Na Ch'öl, on a voyage to Japan in a bid to save Korea in 1908, supposedly received a book written on Mt Paekdu. Through this re-illumination of the ancient holy teaching and other revealed texts, Na Ch'öl and sympathizers hoped to revive Korea by worshipping Tan'gun and Heaven, for Koreans were the descendants of Heaven via Tan'gun. To avoid offending the imperial Shintoist beliefs of the Japanese who had annexed Korea, the religion's name was changed to Taejonggyo. The religious headquarters shifted in 1914 from Seoul to near Mt Paekdu, the mountain of Tan'gun's advent. Their 30 000 membership seemed a threat to the Japanese, who began repression. Na Ch'öl suicided, and his successor and many believers fled to Manchuria from where they led a military resistance to Japan until 1945, being almost annihilated. But membership in 1973 reached 145 000.

The faith's three gods are *Hwan'in* (*Sangje*), *Hwan'ung* (*Shinshi*) and *Hwan'gö'm* (Tan'gun) who function as creator, teacher and ruler, and are united in substance as *Han'öllim* or *Hanbae'gö'm*. *Han* means universal, the one, primal originator of the chosen people, the Koreans or Han. All humans at birth receive the three truths of human nature, life and vitality from *Han'öllim*. But the three truths are overcome by mind, energy (*ki*) and the body, producing evil. The three truths can be restored by suppressing the three errors via ascetic practices (halting emotion is the Buddhist seeing of the nature; regulation of the breath or *ki* is the Daoist immortality technique; the restriction of sensation is Confucian cultivation of the self/body, or divine assistance. Humans, situated between the good gods and evil demons can gravitate to either. The triune principle is applied to this cosmology, to the gods and the three teachings of Confucianism, Buddhism and Daoism. Ceremonies are performed with symbolic utensils (round=Heaven, square=earth, triangle=humans) in which dew, grain, silk and money are offered to *Han'öllim*. Believers numbered 11,047 in 1995.

Chöngsan'gyo is a general name for approximately sixty current new religions that claim Kang Il-sun (1871-1909) as their founder. *Chöngsan* was Kang's style. He claimed he was an incarnation of *Kuch'ön Sangje* (Emperor on High of the Ninth or highest Heaven) come to found an earthly paradise by reordering the relations between the human and spirit worlds via ritual magic, and that after death he would return as the future buddha, *Maitreya*.. Disillusioned with Confucianism, Daoism and Buddhism, and disappointed at the failure of the Tonghak Uprising, Kang sought other remedies, such as the *t'aeölju* - (Incantation of the Great Primal), Kim Hang's *Chöng yök* theories of the order of the imminent universe, and traditional medicine. Through prayer at Taewön Monastery on Mt. Mo'ak, he realized he was humanity's saviour. Perceiving that the gods, spirits and demons influenced the human world, and vice versa, because the souls of the dead become gods, spirits, demons or immortals according to their circumstances in life, he asserted that a future world order of

immortals could be created by transforming the spirit and human worlds.

The past world had now reached nadir due to disputes within the spirit and human realms. Aided by the leading god (*Sangje* / Kang Il-sun), the regulation of the universe can be achieved via cosmic magic ritual (*ch'ŏnji kongsa*) incantations reordering the spirit world. This changes human behaviour, for the spirit realm is basically a projection of human mentalities. As humans are the highest existence, the human action of expunging accumulated grievances, especially primal resentment, and replacing mutual conquest with mutual aid, will reform the universe. So gods and humans develop together, and the spirit and human realms will be harmonized. In the new cosmos humans are mentally deified via humaneness and righteousness, which remove grievances and disease. As Kang manifested *Sangje*, the utopia would commence in Korea.

The magic rituals involve offerings to gods, incantations and prayers. The common scripture is the *Taesun ch'ŏn'gyŏng*, and incantations the *T'aedŏlju*, Tonghak *Shich'ŏnju* or the Buddhist spell to expel the disease demons, which contains the Sanskrit-derived word *humch'i* that was used derogatively for the religion, *Humchi'gyo* (Thieving Religion).

Because Kang died without any nominated heirs, or institutions, or set doctrines or name for his teaching, his widow and many pupils established their own religions; some Buddhistic (using the name Maitreya), some Daoistic, some stressing Tan'gun worship. Spreading initially from areas once supportive of the Tonghak Rebellion, one sect, *Poch'ŏn'gyo*, gained a reported following of 6 million in the 1920s. It was suppressed because its leader, Ch'a Kyŏngsŏk was rumoured to be an emperor. Most Chŭngsan'gyo religions were suppressed by the Japanese, but many survived. The largest is the *Taesun chillihoe* with 67 6322 believers in 1995.

Wŏn Pulgyo or Wŏn Buddhism is a reformist Buddhism directed at the laity, with a Buddhist metaphysic and a practice and morality with Confucian nuances. The founder, Pak Chungbin (1891-1943), the son of a peasant, after failing to meet a mountain god or an enlightened master, fell into a shaman's sickness. In 1916, sitting quietly at dawn, he suddenly found his mind cleared of doubts and felt refreshed. Hearing the lines of the mandate given to Ch'oe Cheu, and lines from the Zhou Yi, he understood them instantly, unlike before. Realizing he was enlightened, he announced, "All existence is of one essence and all *dharma*s are of one source. In this the Way which lacks origination or cessation and the principle of cause and effect (karma) are mutually grounded, forming a clear framework." According to personal testimony, after he studied Confucian, Buddhist, Christian and Tonghak texts, he understood that his realization was Buddhist.

This independent enlightenment is used as evidence that Wŏn Buddhism is indigenous, but some observers claim Pak had been a child monk or had assistance from an eminent monk in compiling his scriptures. The language encapsulating his enlightenment experience is Buddhist, and Mahayana Buddhist scriptures and sayings of Chan/Sŏn monks are included in the Wŏn Buddhist canon. Pak practiced contemplation and meditation at Wŏlmyŏng Hermitage in 1919, called his original thrift association *Pulbŏp yŏn'guhoe* (Buddha-Dharma Study Society) and published a *Chosŏn pulgyo hyŏksshinnon* (Thesis on the Reform of Korean Buddhism) in 1935, criticizing established Buddhism for being unproductive, monastic-centred, and deliberately abstruse in doctrine and ritual.

Through religiously-inspired labour, Pak built an economic base for religious ends, welfare, education and improving women's rights. Believers were free to marry, but had to be diligent, thrifty and moral. Establishing a base at Iri in 1924, the membership has grown to a reported 1000 000 believers and 5 000 religious functionaries. It has adopted Christian organizational practices (set scripture, hymns, Sunday observance and sermons) and welfare activities (old-people's homes, orphanages, pharmacies, agricultural extension agencies, schools and a university). Some of this may also have been modelled on the

active Japanese Buddhist denominations or on Tonghak.

The name *Wŏn Pulgyo* was adopted in 1946, *wŏn* meaning circle or perfection. Wŏn is used to symbolize the Dharmakṛaya Buddha (*pŏpshin pul*), the corpus of the enlightened Law, which is essentially the source of the phenomenal or dharmic universe and the original nature of all sentient beings that is realized by the buddhas, wherein karmic retribution has ended, but which manifests itself in the particulars of phenomena and karmically under the influence of Awareness. This circle (*ilwŏnsang*) symbolizes the noumena within phenomena, both of which are empty. The formula, 'Everywhere is a Buddha image, every event an offering to Buddha', shows that the practice of the 'Buddha-Dharma is life' itself, in which meditation (*sŏn*) is timeless and unrestricted by place, a legacy of the Korean Sŏn tradition of Pojo Chinul (1158-1210).

As quotidian phenomena are enlightenment or noumena, there are means to that enlightenment. Four graces (*saŏn*) emanate from Dharmakṛaya Buddha: the grace of heaven and earth which provide the basis of existence; the grace of parents to whom one owes one's life; the grace of brethren who provide mutual aid; and the grace of legal regulations which facilitate peace and justice. In this Buddho-Confucian morality, one should know and requite these kindnesses via the four essentials (*sayo*): cultivating one's nature, acting morally and identifying with heaven and earth; filial respect and repaying parents by achieving wisdom, and treating everyone as parents and helping the helpless: educating the brethren, cooperating with others and not needlessly harming animals or vegetation; and respecting public laws and acting fairly. These articles of faith are the selfless service to the public.

This is put into practice and achieved in gradual stages. Practice begins with calming the mind by meditation, the study of events and principle by learning about karma, and by proper conduct. Resentment is converted to gratitude by these means, true awareness is realized through correct conduct, which activates the Buddha-Dharma as a timeless and placeless meditation in daily life. The sorrows of the current materialistic civilization will be overcome by the creation of a new spirituality appropriate to the modern scientific age, in which body and spirit are both perfected through labour and morality.

Wŏn Buddhism is currently the best organized and most active of these indigenous religions, with 84 918 believers in 1995.

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Industrial Bank of Korea

[Banks

Industry (see also Korea)

Introduction

Basic to Korea's rapid growth has been the change in the sectoral composition of output. It has quickly shifted from an agricultural base to an industrial one. Implicit in this as well was the associated growth of service industries - electricity, gas, and water; construction; transport; distribution; government; and so on. Mining output, which never accounted for much of the total has actually fallen in recent years. These changes are presented in Table 1.

Within the manufacturing sector (and some of the most closely related sectors like trade, construction, and electricity), there have also been significant shifts, as Korea had gone through the stage in which it produced labour-intensive, low-value-added, low-wage, low-technology products like textiles, footwear, stuffed toys, and wigs. It has gone on to a higher stage, in chemicals and heavy industry like steel, autos, and shipbuilding. These changes are clearly brought out in Table 2, which shows the current composition of manufacturing by product type.

Table 3 and 4 communicate much the same message at a level of greater detail for example, showing the decline of mining and textiles and the growth of motor vehicles from 1981 to 1992

Table 1 Composition of Korean Output in Value Added Terms, 1957 and 1992 (%)

	1957	1992
Agriculture, forests, fisheries	45.2	7.6
Mining, quarrying	1.5	0.4
Manufacturing	11.2	27.3
Electricity, gas, water	4.2	2.1
Construction		15.2
Wholesale & retail trade, restaurants, hotels		10.1
Transport, storage, communication		7.2
Finance, insurance, real estate, business services		16.6
Community, social, personal services		4.6
Government services	37.9	8.2
Private, non-profit services to households		2.6
Other		
Import duties		1.7
less Imputed bank service charges	-	(3.6)
Gross domestic product	100.0	100.0

Table 2 Industrial Composition of Value Added in Manufacturing, 1991 (%)

Food, beverages, & tobacco	15
Textiles, wearing apparel & leather industries	10
Wood & paper products, including furniture	1
Paper, paper products, printing & publishing	4
Chemicals & chemical, petroleum, coal, rubber, plastic products	20
Non-metallic mineral products (except petroleum & coal)	5
Basic metal industries	8
Fabricated metal products, machinery & equipment	36
Other	1
Total	100

Banking system (See Financial Institutions)

Industrial estates and free export zones

Korea has both industrial estates and free export zones. The former continue to play an

important role in the economy. The latter, however, have diminished to insignificance because the reason for their attractiveness, low wages, has disappeared over the last 15 years, causing tenants to move their operations elsewhere. The free export zones were largely established to attract foreign investors in labour-intensive assembly industries. The most important is at Masan, near Pusan on the southern coast. The zones offered the usual amenities - existing facilities, power, water, tax exemptions, and simplified procedures for importing and exporting.

Industrial estates were established primarily to induce domestic investment in areas distant from Seoul which has become overcrowded and currently accounts for more than a quarter of the population and perhaps half of the investment in physical plant and equipment. By establishing industrial activity remote from the capital it was hoped to reduce the rate of growth there.

The industrial estates offer many of the same amenities as the free export zones, as well as tax and financial advantages. They are specialised in that, for example, the one at Iri is devoted to electrical and electronic products while that at Changwŏn is dedicated to machinery and heavy industry products. By specialising, it was expected that linkages would emerge close by and that synergy would develop.

The industrial estates must be considered at least a partial success. Although Seoul remains the centre of industry and population, a considerable amount of industry is located outside the capital area. The development of specialised regional centres has proved attractive, inducing the location of related plants nearby.

Industrial organisation

Distinctive in Korea, as in Japan, has been the emergence of the large company groups, the *chaebŏl* (akin to the pre-World War II Japanese *zaibatsu*, but lacking a bank in the group). These are under the control of a single family, usually led by the senior member. The component companies are held together through cross holdings of stock, in which Company A holds stock in B, which holds stock in C, which holds stock in A. The effect of this arrangement is that control is retained but after netting out the cross holdings, little equity investment is actually required. They serve the same purpose, elsewhere in the world, as holding companies, which employ considerable equity, but whose structure often permits the controlling interest to be exerted by a minority owner.

While Korea has laws now which require the *chaebŏl* to eliminate their cross holdings (as well as their total stock holdings in other companies) the per cent of equity in cross holdings had only declined from 46 per cent in 1987 to 32 per cent in 1990, and the original families have been able to retain control. The government had two motives - to get the *chaebŏl* to sell stock to the public, thus giving a broad group a stake in the success of the conglomerate and to get the companies to depend less on bank loans and debt. The issue of family control remains, and the government is seeking ways to make senior management professional.

In early 1994, the government announced that the top thirty *chaebŏl* would be required to focus their efforts on core sectors. The ten largest would be required to declare three and the next 20 largest, to opt for two. They have all now announced their choices. Presumably, they intend to spin off the others, though how this is to be done remains unclear. The top ten would be required to divest themselves of their operations in an average of eight sectors, and the next twenty, an average of five - a major shift in Korea's industrial structure. The ten largest had been required to declare their intended core businesses several years earlier if they were to continue to get access to bank credit, but this condition was not enforced. There is some question whether it will be enforced on this occasion. The government's intention is to make the *chaebŏl* more efficient and competitive

and to give a boost to small business, but business conditions will probably have to improve before it strictly enforces the rule.

The *chaeböl* emerged during the 1970s when they proved the most cooperative and successful in working with the government in carrying out its industrial policy, as well as in exporting and selling in the domestic market. The groups are highly competitive among themselves, moving into many of the same product sectors. For example, Hyundai, Daewoo, and Ssangyong all produce diesel engines. The government, however, became concerned about excessive competition. It therefore established limits on the size of engines each could produce and barred other entrants to the industry. The companies, however, continue to try to move into their competitors' product range. (See also the sections on construction and vehicle manufacture below.)

The *chaeböl* have organised their own association, the Federation of Korean Industry. For many years, its chairman was a retired senior government official. The FKI spoke quietly and appeared to be dominated by the government. Since the advent of real democracy in the presidential election of 1987, however, it has voiced an increasingly independent and critical view of government policy. The emergence of Hyundai-founder Chung Ju Young as a presidential candidate in 1993 constituted another step in freeing the *chaeböl* from government control although it did provoke a government reaction in which Chung was indicted for tax evasion, seemingly as a consequence, but has yet to be convicted.

While the government favoured the *chaeböl* in the 1970s, it also adopted policies to assist small business, including the ear-marking of bank funds for them, preferred terms for credit, and the provision of information on markets and technology. It has also intervened to prevent their being taken over by a large company when that threatened to diminish competition. Despite these measures, the *chaeböl* retained relative advantages so that they grew proportionately faster.

Small business has its own organisation (the Federation of Small Business) which also participates in industry associations, such as the Spinners and Weavers Association of Korea (SWAK), or the Korea Toy Industry Cooperative which speak for the industry as a whole in dealing with the government and foreign entities.

In the 1970s, the *chaeböl* and industry associations were regularly consulted by the government, both at the working level (e.g., by the industry bureaus in the Ministry of Commerce and Industry) and at the highest level in the monthly meeting of the Export Promotion Conference presided over by the President. The title was subsequently changed to Trade Promotion Conference and the meeting schedule has become somewhat irregular, but frequent, high-level as well as constant low-level attention continues.

In any case, the proliferation of business organisations has permitted Korea to develop a well-used and effective means of consultation with the government and of cooperation among companies that nevertheless preserves a high level of competition in the market place. It has allowed the government to monitor economic developments almost as they happened, to consult on remedies for problems, and to take rapid and effective action.

It has also become an integral part of the national economic planning procedure. This uses an interactive process of proposal and comment between the private sector and the government. The plans themselves are more indicative than compulsory but establish a common assessment of the situation and a consistent vision of the future, against which the government tracks actual experience and makes changes where called for. For example, the Five-Year Plans are built up from discussions with industry and checked for adequacy measured by whether they create enough jobs to absorb new entrants to the labour force and keep those currently employed after taking account of their growing productivity.

Industrial structure (See also Introduction above)

In addition to the information given in Tables 1 and 2, which examine the total economy, Tables 3 and 4 provide a somewhat more detailed account of industry. Table 3 shows which sectors expanded in the last 11 years and which contracted. The weights used for calculating the industrial production index, based on the value of output in 1990, offer a measure of relative importance of different industry sectors. One point it clearly makes is that the manufacturing sector is highly diversified, particularly considering the small size of the country.

Table 3 Relative Size of Different Industrial Sectors, Measured by their Output in 1990 (%)

	1990
Mining	1.8
Electricity	4.2
Manufacturing	93.9
Food products, beverages	7.1
Tobacco products	0.9
Textiles	6.3
Wearing apparel & fur articles	3.4
Tanning, dressing of leather	3.8
Wood & products of wood & cork	1.0
Publishing, printing & reproduction of record media	2.2
Coke, refined petroleum products & nuclear fuel	3.8
Chemicals & chemical products	8.2
Rubber, plastic products	4.5
Non-metallic mineral products	5.0
Basic metals	5.6
Fabricated metal products	4.2
Machinery & equipment not elsewhere counted	9.2
Office, accounting & computing machinery	1.5
Electrical machinery & apparatus not elsewhere listed	2.8
Radio, TV & communication equipment	7.7
Medical, precision & optical instruments, watches	1.2
Motor vehicles & trailers	8.1
Other transport equipment	2.1
Furniture not elsewhere counted	2.9

Table 4 Industrial Production Indexes 1981 and 1982 (1990=100)

	1981	1992
Mining	101	86
Electricity	37	124
Manufacturing	36	115
Food products, beverages	45	110
Tobacco products	80	105
Textiles	67	94
Wearing apparel & fur articles	5	86
Tanning, dressing of leather	86	
Wood & products of wood & cork	73	103
Pulp, paper & paper products	44	111
Publishing, printing & reproduction of record media	50	103
Coke, refined petroleum products & nuclear fuel	51	164
Chemicals & chemical products	32	136
Rubber, plastic products	38	114
Non-metallic mineral products	38	122
Basic metals	42	116
Fabricated metal products	44	103
Machinery & equipment not elsewhere counted	21	107
Office, accounting & computing machinery	3	111

Electrical machinery & apparatus not elsewhere counted	20	114
Radio, TV & communication equipment	16	117
Medical, precision & optical instruments, watches	52	106
Motor vehicles & trailers	13	133
Other transport equipment	46	141
Furniture not elsewhere counted	47	92

Industrial waste and the environment

Pollution has become much more serious as a result of Korea's growth. More democratic practices have made protest over pollution more frequent as well. Finally, growing household wealth has made the public more willing to pay the cost of improving the environment.

Twenty years ago when Korea had just begun its industrialisation and was still poor, pollution of rivers and coastal waters created problems for farmers and fishermen. Little, however, was done at the time, despite periodic protests. It is no longer possible, however, to ignore such complaints.

Seoul itself sits in a bowl of mountains which trap air pollution. The city was severely affected by the burning of soft coal for heating and cooking. It has largely switched to natural gas in recent years. Air pollution is now mainly created by vehicles and by industry. The country is switching to unleaded gasoline and controls on industrial pollutants are increasing.

Growing concern over water pollution both in the Seoul area and in other industrial centres like Taegu has been highlighted in recent years by cases in which spills or dumping of chemicals has occurred, making the city water supply unhealthy or undrinkable.

Environmental awareness has made nuclear generating plants, on which Korea depends heavily for electricity, controversial. Both the plants themselves and storage of the nuclear waste they produce have been the objects of demonstrations and mass protests. The government, nevertheless, continues to plan further expansion (see Energy generation below).

Environmental awareness in Korea increased greatly as a result of the Environmental Summit in Rio de Janeiro in 1992. Korea participated and the associated publicity has raised the level of public concern greatly.

Industries

Construction

The construction industry has grown rapidly since the early 1970s. That growth got an additional spurt from a government housing program in the late 1980s, so that the compound annual rate of increase in real value added was 11 percent from 1987 to 1992.

In 1991 there were 19 477 establishments (11 731 of which were self-employed individuals) employing more than a million people, producing value-added of \$27 billion. Domestic work accounted for 54 percent of total orders received. The balance overseas is handled by a group of large firms, most of which are members of the large company groups, like Daewoo and Hyundai.

The large companies got started overseas in the 1960s and expanded quickly, particularly during the Vietnam War. Their next great period of growth began after the first oil shock, when high oil earnings started the middle east off on an investment boom. The overseas business hit a peak in 1980 when the industry contracted for \$13 billion in new overseas

orders.

The industry became very attractive and more and more companies began to bid for overseas work. Competing against the early arrivals, they drove down contract prices, eliminating profit. The Korean government then intervened, limiting the amount of contracts that each company could undertake, both to firm up prices and to assure buyers like Saudi Arabia that commitments would be fulfilled. Government controls remain in effect on the overseas industry.

The overseas industry has changed since the 1970s. Few Korean tradesmen or labourers are willing any longer to go overseas to work in difficult and demanding conditions, as they can do as well at home. The overseas industry has come to depend on labourers from poorer countries, like Pakistan, India, and the Philippines. However, Korean engineers and construction managers have continued to be willing to work overseas, increasingly building more complex and remunerative structures and plants.

Energy generation

Electricity generation has grown with industry and to a lesser extent, with household consumption, as Koreans have become wealthier and wish to live better. Total power generated by the government owned monopoly, the Korea Electric Power Company (KEPCO), rose from 9.2 billion kilowatt-hours in 1970 to 131 billion in 1992, a 14-fold increase and an annual compound rate of growth of 25 percent.

In 1992, 19 percent of total generation was consumed by households, 58 percent by manufacturing, 17 percent by service activities, and the remaining 6 percent by agriculture, mining, and government. In the same year, 11 percent of total generation was produced by hydro plants, 53 per cent by thermal (mostly oil), and 43 per cent by nuclear plants.

Because it was able to expand output at lower capital cost and because additional capacity could be added relatively quickly, Korea opted to use oil-based generating facilities until the 1970s when it shifted to nuclear generation. It had previously largely exhausted the potential for hydro power. Its own small output of low quality coal was devoted to space heating.

In the 1970s, nuclear generation seemed the most attractive, and Korea planned to become the most heavily dependent on it of any country in the world. However, its heavy use of capital, the high rate of return on capital invested in competing uses like manufacturing, and ceilings imposed by foreign lenders led Korea to diversify to other fuels. It has, for example, built thermal generating facilities using imported coal, driven in part by its relative cost, uncertainty about future oil prices and the high capital costs of nuclear facilities. Environmental and safety concerns and growing doubts about how low the generating cost of nuclear power really is subsequently raised new questions about devoting so much to nuclear capacity.

Current government plans call for tripling generating capacity by 2006 from the current 18 million kw. to 54 million kw.. It would come with the addition of 14 nuclear units (12.8 million kw.); 25 soft-coal thermal units (13.17 million kw.); 12 liquified-natural-gas units (6.3 million kw.); 19 hydro units (3 million kw.); 4 oil-based units (0.44 million kw) and one hard-coal thermal unit (0.2 million kw).

Fisheries

Fishing contributes a smaller and smaller proportion of Korean output, while the absolute level of output has remained roughly constant over a decade. In the same period, the population of households classified as dependent on fishing has declined 40 percent.

Most of the fish are produced from the ocean. By comparison, inland fishing is insignificant. Korean ships participate in the major fisheries around the world.

Fish processing is dominated by the frozen sector. Large processing ships, for example in the pollack fishery, account for most of this. Much of the frozen product is exported.

The total value of output from the fisheries sector was \$3 billion in 1988, and in the fish processing sector, \$2 billion. The industry lost money in 1990 and 1991.

The low incomes earned in fishing and the demands of being at sea for months at a time are increasingly unacceptable to Koreans who have more attractive alternatives. In addition, the extension of exclusive fishing zones has placed limits on Korean catches.

Manufacturing

Mining and exploration

Mining has clearly fallen to insignificance, adding only 0.4 percent to the GDP. The sector has been losing money since 1989.

The major product is low grade anthracite. Output in 1992 was 12 million metric tons, less than half the output in the peak years of 1985-88.

The other major mineral product is limestone, used in the manufacture of cement and steel. Small amounts of iron ore, tungsten ore, gold, silver, silica sand and stone, etc. are also produced.

In 1991, 37 824 (0.2 percent of the those working) were employed in coal mining, 2 063 in metal mining, and 21 096 in other mining. A total of 307 establishments were reported in coal mining, 20 in metal mining, and 1 461 in other mining. Many of the establishments, 1 306, were proprietorships employing an average of 17, while 482 were companies with an average of 80 on the payroll. The sector was thus composed primarily of small enterprises.

Korean companies have engaged in considerable mineral and petroleum exploration overseas. Exploration and development has occurred in Indonesia and the middle east. Much of this was done in the 1970s when importing countries became concerned about assuring themselves of raw material supplies.

Primary industry (see Agriculture)

Service industry

The structure and relative contribution of different service sectors is portrayed in Table 1. Financial services are the most important, followed by wholesale and retail trade. Government is next but is disproportionately large because of the importance of defence and security which account for about 4 per cent of GDP by themselves. Transport and communication is the smallest of the service sectors. All of the service sectors have been growing rapidly.

In the transportation sector, motor vehicles in service have grown by 22 times between 1975 and 1991. Most of this is private cars (25 million), followed by trucks (948 470) and vans/buses (373 187). Commercial trucks were up a modest 3.3 times and commercial buses, 2.6 times between 1975 and 1991. Road transportation currently suffers from an inadequate road network.

Transport on the government-owned national railway has also grown. Passenger-

kilometers increased 60 per cent from 1983 to 1992. Tonne kilometres of freight were up 24 per cent in the same period.

While the tonnage of registered vessels of all types has grown by a modest 13 percent from 1983 to 1992, the tonnage of cargo carried has risen 44 percent. Shipping has been a troubled industry, partly because of intense competition and partly because the Korean industry had bought a lot of second-hand, energy-inefficient ships when they were cheap. The industry has been distressed for some years and kept alive in some measure by government guaranteed credits extended through the banking system.

Overall the transport sector (including storage) has been profitable since 1985, before which it suffered from over-capacity and the recession that began in 1980.

The growth in telecommunications is indicated by the increase in the number of telephones which have increased by a factor of 25 between 1985 and 1992. Korea now has 36 telephones for each 100 people.

Wholesale and retail trade has grown in constant-price terms by 66 percent between 1986 and 1992. The sector has been consistently profitable.

Shipbuilding

In 1993, Korea became the world's largest shipbuilder, measured in terms of new orders, finally overtaking Japan, primarily because of the rise in the yen. It was also the best year ever for the Korean industry. At the end of 1993, the government announced that it would remove the embargo on expanding shipbuilding capacity which it had imposed in 1989 when the industry became troubled. Another reason for the change may be that Japanese yards can no longer keep up.

Three companies, Hyundai, Daewoo, and Samsung dominate the industry. Chosen by the government as one of the priority heavy industries in the 1970s, it received favoured tax and financing treatment. Hyundai is the largest of the three, operating ship-breaking, repair, and new construction facilities. Daewoo follows and has one of the largest dry docks in the world, built both to construct very large crude carriers and floating manufacturing plants that can be towed and installed anywhere in the world that has deep water access. Samsung has the smallest yard and is reportedly eager to expand as its existing facility is too small to be really profitable, while Hyundai and Daewoo are more cautious.

Although shipbuilding is considered capital intensive, it is in fact labour intensive; although the total investment in a world class yard is large, the number employed per unit of capital is high. In the late 1960s, Korea's planners saw the industry's decline in Europe, potential trouble for Japan's industry as wages rose, and the superiority of their yards which would be new and state-of-the-art. Nevertheless, the industry experiences large swings in demand and in prices which has put the Korean companies on a roller-coaster and threatened the survival of the financially weakest.

Textiles

Rising wages have made this, one of Korea's most labour intensive industries, look for alternatives. The number of firms has declined 40 per cent from the peak, though most of those that disappeared were small. Many, mostly the labour-intensive apparel companies, have moved to Southeast Asia, where salaries have kept them competitive.

The industry is classified two ways, based on material (cotton, wool and synthetic), and process (spinning, weaving and knitting, dyeing, and sewing). Most of the firms are small but the large company groups like Daewoo and Samsung are also important in the industry.

While portions of the industry have been shrinking, others have been growing. Yarn and fabric, which are less labour-intensive, have expanded, while apparel has contracted. The industry remains predominantly dependent on exports which take almost 70 per cent of output and which are expected to continue to grow. Industry advocates note that while it has lost first place as an exporter, net of imports it remains Korea's most important exporter.

The key to the industry's future remains improved technology and investment, as well as moving labour-intensive operations overseas. In part this is related to developments in the chemical industry which supplies the raw material for synthetic fibre and fabrics. But even the apparel sub sector has partially adapted by going into high fashion.

In some measure, the industry's prospects have been dominated by access to foreign markets as determined by the Multilateral Fibre Agreement which determines access to Korea's major foreign markets - the US and Europe. Korea has done particularly well in the American market over the long run, but with the shift in consumer demand away from synthetics, where Korea's quotas have been large, to natural fibres, in which it is weaker, the industry has not done so well recently. With agreement on the Uruguay Round, which will phase out the Multilateral Fibre Agreement, apparel exports are likely to decline further.

Overall, the industry has nevertheless continued to be profitable, though at sharply lower rates of return. Much of this is apparently due to continued strength in the production of yarn and fabrics as contrasted with finished apparel. Exports of apparel reached a peak of \$9.1 billion in 1989 and have declined by 26 per cent by 1992. In contrast, yarn and fabrics of all kinds continued to grow rapidly, reaching \$6.7 billion that year.

Iron and Steel

Iron and steel are the principal products in the basic metal category in Tables 3 and 4. They constitute a major part of the manufacturing sector and have quadrupled between 1981 and 1992.

The Pohang Steel Company (POSCO) is Korea's only integrated steel company. It has become one of the largest primary producers in the world. With plants in P'ohang and more recently at Kwangyang built on green fields or filled land with ocean access, they used the latest technology and have very low costs. Ore and coking coal are imported, while limestone is available from domestic sources. POSCO has the capacity to produce 20 million tons of steel a year in its eight blast furnaces.

In addition, a score of small producers smelt from scrap using electric furnaces. Their capacity is 10 million tons. This group is currently planning further expansion. A large number of fabricators of steel shapes and semi-finished products compete with and supplement POSCO in the production of sheet, plate, and cast and forged products.

The industry has expanded based on domestic demand, exporting the excess part of its output while balancing the need for those products it could not produce competitively with imports. Its dependence on exports, however, has made it subject to restraints in its major foreign markets, the US and Europe. It is currently finding an expanding market in mainland China.

Chemicals

Chemicals (including petroleum refining and coke manufacture) is the largest sector in manufacturing as Korean companies have made a major commitment to it. Its growth has been explosive (see Table 3 and 4) and today it is the largest manufacturing sector.

Korea entered the chemicals industry in the 1960s, with major investments in the production of fertiliser and petroleum refining. Subsequently, it expanded into synthetics for fibre production. Since the heavy and chemical industry program of the 1970s, it has branched out to produce plastics and such major components for other chemicals as naphtha, mostly in joint ventures with foreign companies that had the necessary technology. It has become a major supplier to world markets.

Petroleum refining is in the hands of five companies, of which Yukong and Honam (in the Goldstar group) are the major players, but also includes Ssangyong, Kyung In (a Hanwha group member) and Hyundai. In mid 1993, the government approved a major refinery expansion program for four of the companies which will add 48 percent to total capacity by 1997, in anticipation mainly of growing gasoline consumption, making it possible for the domestic industry to supply 90 per cent of estimated demand by 1997.

The chemical industry is dominated by the *chaebŏl* because of the high investment requirements and scale required by the industry. Some concern has been expressed at the possibility of an over commitment, particularly since Korea depends on imported crude oil as the base for the industry and the amount of capacity available elsewhere in the world. This fear seemed warranted when one of the ten petrochemical makers declared bankruptcy in 1993. The others reportedly began organising a 'depression cartel' (authorised under the Fair Trade Law) to allocate domestic market quotas (but not exports) and put a floor under prices.

Motor Vehicles

Counting transport equipment with it, motor vehicles are the second largest sector in manufacturing. It has also experienced one of the most rapid rates of growth from 1981 to 1992. Another of Korea's chosen industries, the industry is dominated by four *chaebŏl* companies Hyundai, Daewoo, Kia, and Ssangyong. For many years, Samsung, another *chaebol*, has also wanted to enter the business, but the government has refused to approve. Samsung recently tried to buy Kia, but the government again barred it.

Korea has set out to be a major producer of motor vehicles. It produced 1.26 million cars, 122 000 buses and 286 000 trucks in 1992. Preliminary figures suggest it built 2 million cars in 1993 and would build 2.6 million in 1994, which would make it the fifth biggest maker in the world. In any case, it currently plans to expand capacity substantially, despite the seeming excess facilities around the world.

A substantial parts and components industry has grown up with the industry, particularly in the last 15 years when it became apparent that Hyundai would succeed in the US market.

General Motors was the joint venture partner with Daewoo until 1992 when it decided to sell its share of the assembly operation to its partner. GM maintains joint venture relationships in the manufacture of parts and components.

Kia, which had marketed its cars in the US through Ford, now intends to establish its own network of dealers.

Electronics

The electronics industry consists of three sub sectors: parts and components, consumer products, and industrial products. For many years, Korea produced parts, then moved into assembly of house brand consumer products, later became a major producer of its own brands of consumer products, and finally, with the computer age, has become a significant producer of chips and monitors.

Production of parts and components made it the largest sub sector, with output totalling \$16.7 billion in 1993, more than half of which was semiconductors, and most of the rest, colour picture tubes and magnetic tape.

It was followed by the consumer products sub sector (including appliances like refrigerators and microwaves), with output of \$11.3 billion. In last place was industrial products, whose output was valued at \$8.2 billion. Most of this, more than \$2 billion, was computer monitors. Computer output was recovering, after faltering because Korean makers failed to keep up in the shift in demand for computers using upscale central processing units as 286-class machines were replaced by 386- and then 486 class units.

The chip industry is dominated by Samsung, said to be the largest producer in the world. Hyundai, Goldstar, and Anam are producers as well. For the most part, they produce memory chips. Capital intensive, production is only feasible by the largest firms. Korea has become the number three producer in the world, after the US and Japan.

The large companies are also the major producer of branded consumer electronics--again, Samsung and Goldstar are the outstanding names, closely followed by Daewoo and Hyundai. All four have chosen this sector to which to make a major commitment.

The industry has grown very rapidly in the last decade, as demonstrated in the radio, TV and communication category in Table 4. It is one of the largest sectors in manufacturing, as shown in Table 3.

John T Bennett

Information and Communication, Ministry of [Government and Legislature]

Inhwamun ware [Ceramics]

Inje County

Situated in eastern Kangwŏn Province, Inje County is comprised of the town of Inje and the townships of Kirin, Nam, Puk, Sangnam and Sŏhwa. The demilitarised zone which divides North and South Korea runs through the northern tip of the county. Mt. Mu (1 320 metres), Hyangno Peak (1 296 metres), Mt. Sŏrak (1 708 metres), Mt. Chŏmbong (1 424 metres) and Kalchŏn'gok Peak (1 204 metres) run along the county's eastern border, while Mt. Taeam (1 304 metres) and other peaks of the Tosol Mountain Range mark the western border. Streams flowing down from these peaks form the Soyang River to the southwest of Inje. Geologically, the area consists of gneiss layers of rock that formed prior to the Paleozoic Period along with layers of granite that intruded during the Mesozoic Period. As a result, the terrain is characterised by oddly-shaped granite formations and exposed crags.

Highways number 46, 44 and 31 link the area with Ch'unch'ŏn and Seoul while Highway 46 and 44 connect the area with Sŏrak National Park and the east coast. Road access is hindered by the Soyang Reservoir and rugged terrain to the west and the high Mishiryŏng and Han'gyeryŏng passes to the east. In addition to these overland routes, it is also possible to travel all the way to Ch'unch'ŏn from the Kunch'unngnyŏng Ferry terminal in Inje.

Only about three per cent of the county's area is cultivated. Most of this farmland is dedicated to dry field crops such as corn, beans, potatoes, garlic and hot peppers. Alpine vegetables are also grown here. In the thick forest, local residents supplement their income by gathering medicinal herbs and mushrooms, and by keeping bees. Inje honey, in particular, is famous throughout the country for its quality.

Inje County's tourism is primarily centred around Mt. Sörak National Park (See Mt. Sörak). The park's picturesque Paektam Valley, Sosŭng Waterfall and Twelve Fairy Pools (Shibi Sönnŏ t'ang) all lie within the county's borders. Soyang River is also popular with both sightseers and sport fishermen who use either fishing poles or nets to catch pond smelt and other cold water fish. Some pond smelt fish farms have also been set up in the area in an effort to maintain the pond smelt population in the lake.

There are several historical sites in the area. Prehistoric relics discovered in Puk Township's Wörhak Village indicate that human beings were living here as early as the Bronze Age (c.1000 B.C.- 4th century B.C.E.) In addition, three dolmen have been discovered in the area around Wönt'ong Village. There are also a number of Buddhist artefacts. Besides those found in Mt. Sörak National Park, there are a three-story pagoda and a seated Buddha image near Paengnyön-jöng Temple. These artefacts were moved from their original location when the Soyang Reservoir was constructed. There is also a three-storey stone pagoda at Wöldae Village in Inje.

There are several stone fortifications in the area, including remnants of a fortress at Inje's Hapkang Village and in Söhwä Township's Söhwä Village. The Han'gye Fortress, situated just south of Mt. An in Puk Township, was originally built during the reign of Greater Shilla's King Kyöngsun (r. 927-935) and was later repaired during the Koryö and Chosön periods.

Several examples of Chosön period architecture can be seen here. The Inje Hyanggyo (Confucian school) was originally founded in 1610 but was moved several times before it was brought to its present location in Inje Town. Everything but the main hall was destroyed during the Korean War. In the decades after the war, new halls were built and the main hall was repaired. In Inje's Hapkang Village, there is also the Hapkangjöng. Large official ceremonies were held in this pavilion during the Chosön period.

Injo, King (r. 1623-1649)

King Injo (1595-1649) was the sixteenth king of Chosön and reigned from 1623 to 1649. His rule began with the usurpation of the throne from Prince Kwanghae (r. 1608-1623) and was cursed throughout with domestic upheaval and foreign invasion. Injo, personal name Yi Chong was a grandson of Sönjo, the fourteenth king of Chosön. After Sönjo's death in 1607, Kwanghae, his son by a concubine, became the new king, but Kwanghae's legitimacy was seen as being somewhat dubious. Fierce rivalry of the court factions increased and this undermined political stability. Kwanghae relied to a large extent on the Big Northern (Taebuk) faction, while other groupings, notably the Western and Southern factions, were out of power, and their adherents had few if any chances to gain high official positions. Moreover, Kwanghae executed or exiled some members of the upper echelon whom he viewed as potential rivals and thus alienated members of the royal family and the ruling elite.

The discontented literati of the Western and other factions now conspired to remove Kwanghae from the throne. They contacted Yi Chong (the future Injo) who agreed to become king. In 1623, their *coup d'état* moved with lightning speed to capture Kwanghae and his supporters, and proclaim Injo the new king. Injo's ascension, therefore, was less than legitimate and it heralded a lingering period of political instability, so typical for the Chosön court in the seventeenth c. This unrest came to a head in a fresh rebellion. In 1624, Yi Kwal, a military leader and one of the conspirators in the initial move against Kwanghae, was so dissatisfied with the relatively minor position he was given after the *coup*, that he instigated an uprising. His troops were initially successful and even managed to occupy Seoul, which caused Injo to flee to the south. Within a short while, however, the more powerful government forces routed Yi Kwal's army. Though later, Injo sought to avoid major clashes between political groups, his reign was to remain a time of lingering

political instability.

The last years of Injo's life were full of court intrigue, clashes in his immediate family and increasing hostility and alienation between factions. Although Injo continued to favour the Westerner faction, adherents of other groups were not totally denied career opportunities in official circles. Chosŏn's domestic strife was followed by incursion from without. In 1627 the peninsula was invaded by Manchu tribes who by then had proclaimed the Later Jin dynasty and were preparing an expedition against ailing Ming China. Their task was to provide safe flanks during the impending war against China. Kwanghae was prudent enough to keep Korea out of Manchu-Chinese conflict, but Injo's diplomacy proved to be less successful. After the invasion started, the government withdrew to Kanghwa Island, but soon had to bow to pressure and sign a treaty with the invaders, promising to break the union with the Ming and to establish friendly relations with the Manchu. It was a compromise, since the Confucian public opinion despised the Manchu as 'savage barbarians'.

In 1636 another invasion followed. This time the Court could not escape to Kanghwa Island and Injo, together with his dignitaries, was surrounded by Manchu troops in a fortress near Seoul. After difficult negotiations, the Korean court had to reluctantly recognise its dependency on the new Manchu state, which by then had been renamed Qing and which was soon to establish its dominance in China. The Manchu dominance was seen by the Korean Confucian-educated elite as both repugnant and humiliating, but Korea obviously lacked means to overcome it and had to adjust to the new situation. Though Injo and his government tried to stabilise the Korean economy which had not recovered from the Japanese invasions (1592-1598), the rebellion of Yi Kwŏl and these new invasions considerably undermined their economic policy. Moreover, the political infighting among various factions further weakened Chosŏn and resulted in an extended period of decline for the nation.

A Lankov

Ink Painting (see **Painting**)

Insam (see **Ginseng**)

Institute of Advanced Engineering

Located in Seoul, the IAE (*Kodŭng kisul yŏn'guwŏn*) is a research and training Institute founded in July 1992 by Kun Mo Chung, a former Minister of Science and Technology and NSF program director, and Woo-Choong Kim, chairman and founder of the industrial giant Daewoo. The Institute is supported by a substantial funding through a consortium of Daewoo companies. Daewoo is committed to providing up to ten per cent of its research and development budget to IAE.

In general, the IAE serves two functions. It is an engineering research laboratory aided by member companies which provide guidance and priorities for research projects. In particular, the Institute accepts specific research that its member companies are not prepared to undertake themselves. By doing so, IAE aims to foster new technologies for use by Korean industry. IAE's facilities include laboratories for Electronic Signal Processing; Automotive Technology; Manufacturing Technology; Electric Power Systems; Technology Management; Environmental Engineering; Bio-medical Engineering; and Electronic Materials.

The Institute, in its role as an academic institution associated with Ajou University's Systems Engineering Department, provides doctoral courses in systems engineering and master's degree courses in technology management. Doctoral students receive a stipend

and other benefits from Daewoo for the duration of their courses. Through its academic curriculum, IAE aims to train engineers who are also qualified to work as research development managers and as leaders in various social and political fields. The Institute is primarily focused on systems engineering, but also seeks to integrate skills from traditional engineering and science.

To assist in developing IAE into an internationally recognised research institution, its researchers are required to be fluent in a second language (with English preferred). Some courses are run in English.

Institute of Archaeology and Ethnology

[Archaeology]

Intermediary class (see *Chungin*)

International Relations (see also under each county)

Australia and Korea
 China and Korea
 France and Korea
 Germany and Korea
 India and Korea
 Japan and Korea
 Russia and Korea
 United Kingdom and Korea
 United States and Korea

Introduction

Ancient States

Since the earliest Korean states developed, international relations have been a factor in Korean societies and their development. The early Korean states encompassed a much larger area than the present Korean peninsula, and ranged far into Manchuria and the Liaodong Peninsula, thus inviting contact with Chinese states from an early point in history. Most of the records concerning the early association between Korean and Chinese states are of territorial battles, suggesting that there were ongoing struggles over territory. The first recorded invasion by a Chinese state is the Yen invasion of around 300 BCE, and from this point forward there was an almost continual penetration of Chinese military, political and economic influence to the northern reaches of the Korean states. The state of Wiman Chosŏn was formed as a result of Chinese pressure on Ko Chosŏn, which allowed Wiman (r. 194 BCE-?) to usurp Ko Chosŏn and form his own kingdom. Moreover, the advanced culture that Wiman had command of, such as iron culture, allowed him to subjugate the less advanced states to the north, east and south. Hence, it was through the contacts with China that early Korean states were able to develop into a higher-level civilisation and to grow in strength.

There were also early attempts by the Chinese states to incorporate the territory of the Korean states into China, as is evidenced by the establishment of the Four Han Commanderies. This was an attempt by the Han dynasty to establish her hegemony over the Korean peninsula. The reaction of the indigenous Korean people was openly hostile to the Chinese presence and caused two of the Commanderies to be abandoned within twenty-five years. The Lolang Commandery in the Taedong River basin did, however, survive for over two-hundred years, and had a substantial impact on the indigenous Korean societies that adopted many of the administrative systems of the Chinese compound. Thus, the cultural influence of the Chinese outposts is significant in its having the greatest impact on the early Korean societies. The adoption of Chinese cultural systems allowed the early

Korean states such as Koguryŏ and Puyŏ to expand their own domains, and by the early third c., Koguryŏ had become strong enough to defeat Lolang and end the Chinese presence on Korean soil.

Three Kingdoms

Contacts with China were the most important foreign interactions during the Three Kingdoms era, and these ranged from cultural exchange to outright war. Koguryŏ, by virtue of its proximity to China, was engaged in constant territorial conflict with her northern neighbour, while at the same time importing much of the higher Chinese civilisation. Koguryŏ's domain took in much of modern day Manchuria and the Liaodong Peninsula and at its peak in the fourth, fifth and sixth centuries rivalled the Chinese states in power and development of its civilisation. Koguryŏ adopted Chinese writing, administrative systems, and even Buddhism, Confucianism and Daoism from China. However, due to its location at the border with China, Koguryŏ was perceived by the Chinese states as a threat, and when Sui had managed to unify China in the late sixth c., she turned to deal with the danger at her northern boundary. But Koguryŏ proved her worth against the Sui divisions and the major battle fought at Salsu left the Sui army devastated and forced to withdraw from Koguryŏ territory.

Paekche also imported many aspects of Chinese civilisation in building its territory. Specifically, it developed relations with the Eastern Jin Kingdom located across the Yellow Sea as a balance to the power of Koguryŏ in the north. It imported Chinese writing and administrative method, along with Confucian and Buddhist belief systems. Paekche also established contacts with the Japanese Wa Kingdom, which gave it a military edge against the Shilla Kingdom that was developing to her east. It also represented an important conduit for the flow of higher civilisation to Japan. In much the same way that Chinese culture had flowed to Paekche, this was now further transmitted to Japan, through the latter's cultural contacts with Paekche.

Shilla developed at the slowest rate of the Three Kingdoms, in part due to her cultural isolation in the southeast corner of the Korean peninsula. Nevertheless, by the early sixth c., many aspects of Chinese civilisation had been incorporated into Shilla, including the Chinese writing system and the adoption of Buddhist and Confucian ideology. Shilla further cultivated close contacts with Tang China as a means of survival, with the powerful Koguryŏ Kingdom to her north and Paekche to the west. The Shilla-Tang alliance allowed first the defeat of Paekche in 660 and then the subsequent subjugation of Koguryŏ in 668. This alliance with Shilla served the Tang as well, as it allowed the Chinese to remove the onerous presence of Koguryŏ. Moreover, Tang sought to use the occasion of eliminating Paekche and Koguryŏ as a way to incorporating the whole of the Korean peninsula into her domain.

The intentions of Tang became evident after the defeat of Paekche as she established five commanderies in the area of the former kingdom and also created additional commanderies to administer the Koguryŏ domain and that of Shilla. Thus, as soon as Koguryŏ had been defeated, Shilla launched a campaign against her former ally to drive it from the territories that Shilla considered her own. Through a series of battles over a ten-year period, Shilla was able to establish hegemony over most of the Korean peninsula and force the Tang to retreat, and by such means preserve her independence. Moreover, to the north the refugees from the former Koguryŏ kingdom, under the leadership of Tae Choyŏng, formed the Parhae kingdom that occupied much of the former domain of Koguryŏ. Hence, despite the Tang intentions of incorporating the Korean peninsula into her territory, she was foiled by the sovereign desires of the Korean people.

Greater Shilla and Parhae

Shilla culture benefited greatly from her contacts with Tang, and many aspect of Tang civilisation were brought into Shilla such as literature, religion and administrative systems. Shilla entered a somewhat tributary status with Tang through the exchange of diplomatic missions and gifts, and this was solidly in place by the late eighth c. There was also informal exchange between the two nations that often occurred through either merchants or scholars travelling to China. In the sphere of education, Chinese literature in the form of the Confucian classics became firmly entrenched as the *locus standi* of education in Shilla, and what is more, a great number of Shilla scholars travelled to China for further study. The Shilla education system, with the Kukhak (National Academy) at its core, was based upon similar Tang institutions and there was even a civil service examination developed in Shilla that stressed proficiency in Chinese literature (*toksŏ samp'umgwa*). The frequent journeys by Korean monks to China to study Buddhist scriptures, which led to the establishment of various Chinese Buddhist sects in Shilla such as the Pure Land sect, were no less important. Merchants are best represented with the Ch'ŏnghae Garrison established by Chang Pogo (? -846) on the Yellow Sea that came to control the sea-lanes between Tang, Japan and Shilla. Records also reveal a sizeable community of Koreans living on the east coast of China at this time, providing yet another means for the transmission of Chinese civilisation to Korea.

Parhae, by virtue of its precarious international position, had a strong need for developing its contacts outside its borders in order to ensure its survival. The kingdom itself was governed by a numerically small Koguryŏ refugee population with the majority of its subjects being the indigenous Malgal people -- members of semi-nomadic Tungusic tribes scattered over a wide expanse of Manchuria, southern Siberia, and north-east Korea. Many aspects of Parhae society were modelled after those of Tang, including its administrative *apparatus* and educational system. Parhae developed international relations with Japan and the Tuque (Eastern Turks) people to the north of China as a means to create a balance of power with the Tang-Shilla alliance. This enabled Parhae to flourish and survive until 926 when it was destroyed by the Khitan (Khitan Tartars).

Koryŏ

Koryŏ was born of a period of internal conflicts within the decaying Shilla kingdom and thus the importance of military strength was substantial. After the defeat of Shilla and the unification of the Korean peninsula, Koryŏ was immediately threatened by the peoples to its north. The Khitan, who had earlier destroyed Parhae, posed the first threat to Koryŏ, and this situation was magnified by the northern expansion policies that were prominent under King Chŏngjong (r. 945-949). The Khitan had initial success in their battles with Koryŏ, but were forced to sue for peace after being crushed in a battle at Kuju by Koryŏ forces led by General Kang Kamch'an (948-1031). Koryŏ experienced difficulties also with the Jurchen (a proto-Manchu people of Eastern Manchuria) to their north, and these were finally resolved by Koryŏ entering into a tributary relationship.

The relationship that Koryŏ maintained with the Chinese Song dynasty sought to reap benefits from the highly developed civilisation of the Chinese. Koryŏ modelled her administrative, educational and cultural systems after those of Song. The most important may have been the adoption of a true civil service examination system by Koryŏ in 958 that firmly established Confucian ideology as the dominant force in governmental matters. Thus, the study of the Chinese classics became increasingly important and the status of the class of Confucian scholars increased to levels heretofore not experienced in Korea. Other cultural aspects of China were transmitted to Koryŏ, such as porcelain, medicine and even spices, contributing to the overall development of the recipient society. The relationship between Song and Koryŏ can be viewed as one of peaceful economic and cultural exchange and this too, greatly contributed to the vigour of Koryŏ society.

The rise of the Mongol people in the early thirteenth c. created many crises for the Koryŏ

rulers. The Mongols desired that Koryŏ enter a tributary relationship with them, but Koryŏ resisted since they believed the Mongols to be little more than barbarians. The result was a number of disastrous incursions by the Mongols that saw the eventual surrender of sovereignty to the invaders. The result of the Koryŏ capitulation was the complete domination of Koryŏ society by their Mongol masters. For example, Koryŏ kings were appointed by the Mongols and required to take Mongol queens, the royal family resided mostly in Manchuria, Mongol military headquarters were established in Koryŏ, and heavy tributes were levied in the form of gold, silver and young women. Koryŏ also served as the base for the ill-fated Mongol invasions of Japan, which not only cost Koryŏ dearly in monetary terms and loss of life, but also served to sour relations with Japan. The subsequent attacks on the Korean coast by Japanese marauders contributed to the social instability that led to the downfall of Koryŏ.

With the weakening of the Mongol Yuan dynasty at the end of the fourteenth c., some forces in Koryŏ sought to establish a relationship with the newly-rising Ming dynasty in place of the humiliating subservience to the Yuan. Thus, with the kingship of Kongmin (r. 1351-1374), Koryŏ adopted pro-Ming policies and exchanged embassies with the Chinese state. This was opposed by many in Koryŏ, who had a self-interest in preserving the relationship with the Yuan, since this was the basis for much personal power in Koryŏ. Resultant from the conflict in personal and national interests was a great deal of political turmoil that led to the downfall of Koryŏ. In fact, it was the dispatch of Yi Sŏnggye (King T'aejo, r. 1392-1398) on the command of the Koryŏ king, to launch an attack against the Ming, that led to the general turning on the throne and seizing power for himself, thereby establishing the Chosŏn dynasty.

Chosŏn Period

The foreign relations of Chosŏn can be characterised through the term *sadae* (serving the great), used to describe its relationship with Ming. The pro-Ming policy of the founder of Chosŏn was evident from his reluctance to attack the Chinese state and this remained as the foremost pillar of Chosŏn foreign policy until the downfall of the Ming in the early seventeenth c. The tributary status of Chosŏn to Ming was formalised through the dispatch of three tribute missions each year on the occasions of the New Year, the emperor's birthday and the crown prince's birthday. These missions provided an opportunity for both cultural and economic exchange between the two nations. From its subservient relationship with Ming, Chosŏn was granted access to Ming culture and security from encroachment by the Chinese on Korean territory.

As in the prior Koryŏ era, Chosŏn experienced problems in the settlement of its northern regions due to the presence of nomadic peoples such as the Jurchen, as well as coastal attacks from Japanese pirates. Chosŏn fortresses were established along the Yalu River to secure this area and to defend against possible northern attacks. Aside from occasional uprisings, the northern areas were kept under control during early Chosŏn. To discourage the raids of Japanese marauders, Chosŏn attacked their base on Tsushima in 1419, thus largely ending the threat. After this time, the Chosŏn government established three ports on the south-eastern coast for trade with the Japanese. Chosŏn's aims for this economic exchange were principally to maintain peaceful relations with Japan and control pirate raids.

Perhaps the most devastating event during the five-hundred year Chosŏn dynasty was the 1592 Japanese Invasion that affected every aspect of Korean society. The war continued until 1598, although it was largely contained to the southeastern regions of Korea after the early stages. In the end, Chosŏn required assistance from Ming to overcome the Japanese forces, but this was not accomplished until great losses were inflicted upon the land and people of Chosŏn. Moreover, thirty years after the conclusion of the Japanese invasion, there followed a series of invasions from the north by the Manchu people as they sought to force Chosŏn to submit to their state. Hence, the massive invasions of Chosŏn in this

period marked her decline and the beginning of a long era of hardships for her people.

The rise of the Manchu nation in the early seventeenth c. created problems for Chosŏn much like the rise of the Yuan had four hundred years earlier for Koryŏ. Chosŏn considered itself fundamentally superior to the Manchu people, and its unyielding allegiance to Ming resulted in another series of disastrous invasions before its capitulation to the Manchu emperor by King Injo (r. 1623-1649) in 1636. The Manchu dynasty, the Qing, sought with Chosŏn the same type of suzerain-subject relationship that the Ming had enjoyed, but those in the Chosŏn government still looked on the Manchu with disdain. Nonetheless, Chosŏn was compelled to honour Qing as it had the previous Ming, and the two nations co-existed on peaceful terms until the late nineteenth c.

The relationship with China continued to be one in which Korea benefited to a great degree through the importation of knowledge. Unlike in previous ages, when it was primarily the higher Chinese culture that the Koreans sought, by the seventeenth and eighteenth centuries it was knowledge from the West that had entered China that most interested Korean scholars. Thus, intellectual movements such as *shirhak* (practical learning) came to the fore in late Chosŏn through the international contacts that Korea enjoyed with China. On the other hand, relations with Japan diminished as the nineteenth c. drew near. Insofar as contacts with other nations are concerned, Chosŏn maintained a strict isolationist, China-centred foreign policy, and visits from the ships of other nations were discouraged.

The end of the nineteenth c. proved to be a tumultuous period for Chosŏn's international relations. With her nearest neighbours, Japan and China, having already been compelled to enter trade and diplomatic treaties with Western nations, it was simply a matter of time before Chosŏn would undergo a similar fate. Ironically, the first nation to force the so-called Hermit Nation to open its trade barriers was Japan, which had rapidly accepted Western culture and systems in the twenty or so years since she herself had to let in the Western ships. The 1876 Treaty of Kanghwa (Kanghwa-do Choyak) marked the beginning of a series of diplomatic measures that allowed access to Korea by American, French, Russian and British merchants and diplomats among others, and would fundamentally change Korea.

The close of the nineteenth c. in Korea witnessed the struggles of several nations for hegemony over the weak Korean State. Initially, it was China and Japan who sought to control Korea, and consequently the Sino-Japanese War of 1894 occurred. This skirmish, fought on Korean soil, revealed that Japan had become the new power in Asia as she easily defeated the Chinese. When Japan attempted to assert her will on Korea, however, the Chosŏn rulers sought the protection of Russia. Russia also had designs on Korea as it would give Siberia access to ice-free ports, and thus it entered the struggle for supremacy in Korea. After Japan defeated Russia in the Russo-Japanese War of 1904-05 for control of Korea, however, no force could prevail over the colonisation of Korea by Japan. Predictably in 1910, Japan annexed Korea as her colony, thereby ending the five-hundred year long Chosŏn dynasty.

Modern International Relations

International relations for Korea directly after liberation from Japan in 1945 are characterised by the polarisation of Korea into the two camps of the pro-United States right, and the pro-Soviet Union communist left. National division was essentially guaranteed with the Soviet occupation of the north and the American presence in the South, and the political development in each sphere followed the ideology of its occupying army. Accordingly, the Republic of Korea (ROK) that emerged in the south in 1948 had a political ideology that closely adhered to that of the United States, while the Democratic People's Republic of Korea (DPRK) in the north adopted a communist ideology that matched that of its benefactor, the Soviet Union. Diplomatic issues from the time of the national division

have been distinguished by the various attempts to bring about national reunification through either diplomatic or military means.

The outbreak of the Korean War in June 1950 revealed the desire of the DPRK to bring about a forcible unification of the peninsula. The War quickly divided much of the world into either the camp of the ROK, which was backed by the United Nations (UN), and that of the DPRK, supported by the Communist Bloc. The Korean War represented a manifestation of the Cold War that dominated international politics throughout the 1950s and 1960s, and the stalemate that eventually resulted from the conflict was also highly reminiscent of the Cold War confrontations. In the aftermath of the Korean War, both the ROK and the DPRK sought to increase their international standing by engaging in diplomatic intercourse with the nations of the world. Predictably, the ROK concentrated on expanding its contacts within the Western powers led by the United States, and the DPRK largely maintained contacts in the Communist Bloc led by the Soviet Union. Relations between South and North were non-existent, except for occasional border skirmishes.

The 1960s were a time of important diplomatic milestones for both the ROK and the DPRK. In the ROK, the normalisation of relations with Japan in 1965, which provided the South with the capital and technology that would enable it to become a regional economic power in the space of two decades, was a major diplomatic achievement by President Park Chung Hee (Pak Chŏnghŭi). The ROK also remained committed to participation in American foreign policy in Asia, and sent troops to Vietnam to support the American forces fighting there. This was the first time that Korean troops had fought in a war or battle not waged on or concerned with Korean territory. At the same time, the DPRK was attempting to expand its international prestige by increasing its influence among the non-aligned nations as a counter to the ROK's diplomatic success on the international stage. An essential factor in DPRK policy was the establishment of Juche (*chuch'e*) Institutes, which sought to propagate the unique doctrines of self-reliance advocated by the North, throughout the world as a means of increasing its international standing.

By the late 1980s and the early 1990s the international situation had changed with the conclusion of the Cold War, and thus the respective foreign policies of both the ROK and the DPRK reflected this. Foreign policy in the ROK was characterised by the 'Northern Policy' of President Roh Tae Woo (No T'aeu), which focused on the establishment of diplomatic relations with both the Soviet Union and China. Moreover, the hosting of the 24th Olympiad in 1988 allowed the ROK to entertain nations and their ideologies from across the world, and thus concurrently increase its international prestige. The ROK and the DPRK were admitted to membership of the United Nations in 1991, which allowed both full participation in the international arena. Also, the two countries entered into a series of agreements concerning the future of the Korean peninsula, most notably the Joint Declaration for the Denuclearisation of the Korean Peninsula. The early part of the 1990s represented a time of significant improvement in inter-Korean relations that were a direct result of the increased international contacts of both the ROK and the DPRK.

The government of the ROK under the leadership of Roh Tae Woo and his successor Kim Young Sam (Kim Yŏngsam), embarked on a program to increase the international prestige of the nation through expanded international contacts. This also was a part of the economic policy of the ROK that often used economic relations as a first step in building international ties. As a result, by the end of 1995 the ROK maintained diplomatic relations with a total of 176 nations and had joined international organisations such as the World Trade Organization (WTO) and the Asia Pacific Economic Cooperation (APEC) summit. Moreover, the ROK participated in UN peacekeeping missions in various global trouble spots. The increased diplomatic activity along with a powerful economy resulted in the ROK gaining a great amount of international prestige.

The DPRK, on the other hand, saw its traditional allies enter into relations with the ROK

after the collapse of the Soviet Union and thus entered a period of decline, both domestically and internationally. The situation was complicated by the sudden death of Kim Il-Sung (Kim Il-sŏng), the long time leader of the North, in 1994 and the economic turmoil resultant in the loss of aid from the Soviet Union. Nonetheless, the DPRK strove to establish new international contacts and by the end of 1995 had relations with 133 nations, with 125 of these nations also maintaining contacts with the ROK. The major allies of the DPRK remain China and other nations of the former Communist Bloc such as Cuba and some Southeast Asian nations. However, the economic and physical hardships that the north continued to suffer in the mid and late 1990s, caused the nation to become a chief recipient of international aid to provide food and medical supplies to its impoverished population.

Inwang Mountain

Mt. Inwang (338 metres), a low mountain made up of exposed granite, is situated in Seoul, just south of Mt. Pukhan. According to the science of geomancy, the mountain is an important feature of the Seoul landscape. When Seoul was chosen as the capital at the beginning of the Chosŏn Period, geomancy experts claimed that the mountain served as the 'white tiger' (*paekho*) ridge coming down to the west of the city's main protective mountain (*chusan*), Mt. Pukhan. Mt. Nak, on the other hand, formed the corresponding blue dragon (*ch'ŏngnyong*) ridge to the east. Situated to south, Mt. Nam served as the opposing mountain, or the '*an-san*.' Considered by many to be a sacred area, the mountain is popular with shamans who go there to perform *kuts*. With numerous springs and striking scenery, the mountain is also a favourite hiking spot for residents of Seoul.

Irkutsk Communist Party

[History of Korea]

Iryŏn (1206-1289)

Iryŏn Sŏnsa, the compiler of the *Samguk yusa* (Memorabilia of the Three Kingdoms), whose appellation was Haeyŏn, given name Kyŏnmyŏng, was of the Kim clan of Changsan county in Kyŏngju. He joined the priesthood at the age of nine and was eventually promoted to *Kukchon* (National Preceptor), the highest degree conferred by the state on the priesthood. He was invited to court as royal priest, a position he resigned from to care for his mother when she was over ninety. After her death, in 1284, the government reconstructed In'gak-sa, a temple in Iryŏn Sŏnsa's native province (presently Hwasu-dong, Kojae-myŏn, Kunwi County, North Kyŏngsang Province), and appointed him as Chief Priest of the temple.

His works include *Hwarok*, 2 fascicule; *Kesong chapchŏ*, 3 fascicule; *Chungp'yŏn chodong owi*, 2 fascicule; *Chop'a to*, 2 fascicule; *Taejang suji rok*, 3 fascicule; *Chesŭng pŏpsu*, 7 fascicule; *Chojŏng sawŏn*, 30 fascicule; *Sŏnmun yŏmsŏng sawŏn* 30 fascicule; and *Samguk yusa* (Memorabilia of the Three Kingdoms) 5 fascicule.

Ishibil to hoego shi (Poetic Reminiscence of Twenty-one Capitals, A) [Literature]

Islands (South Korea: 3,201 Islands; North Korea: 518 Islands)

Aphae-do
Ch'ŏngsan-do
Chaŭn-do
Chi-do
Chin-do
Cho-do

Hansan-do
 Hong-do
 Ka-do
 Kadök-do
 Kasji-do (see **Tok-do**)
 Kanghwa-do
 Kasa-do
 Köje-do
 Kögüm-do
 Kömun-do
 Kumdang Island
 Kwanmae-do
 Kyehwa-do
 Kyodong-do
 Mayang-do
 Mo-do
 Naro-do
 Odong-do
 Paengryöng-do
 Pogil-do
 Söngnam-do
 Sönyu-do
 Taehüksan-do
 Taenanji-do
 Tok-do
 Ullüng-do
 Wan-do
 Wi-do
 Wönsan-do
 Yöngp'yöng-do
 Yongyu-do

Itō Hirobumi

[History of Korea]

Japan and Korea

Prehistory - 1875

Prehistoric Relations

As neighboring countries separated by the Straits of Korea, Japan and Korea have had a close relationship which can be traced back to prehistoric times. According to remains unearthed in Japan, one can assume there were some exchanges between the two countries beginning at least from the Jiflfiomon period of Japan in the Neolithic age. However more extensive cultural exchanges started in the Yayoi period, 3rd century B.C. At the time, manufacturing techniques in pottery, bronze ware and iron ware as well as agricultural technologies were transmitted to Japan. Yayoi culture enjoyed rapid development through these exchanges. Around the beginning of the Christian era, the kingdoms of Koguryō, Paekche, Shilla and Kaya were established on the Korean peninsula and political society was developed in Japan. The Kaya kingdom of Korea had the most active exchanges with

Japan at the time. This is well supported by archaeological remains as well as myths. The founding myth of Japan is very similar to those of Tan'gun Chosŏn, Puyo, Koguryŏ and Kaya. The King Kim Suro myth of Kaya is strikingly similar to the descent of heavenly children myth of Japan in their style, motif and names of holy places. Other Japanese founding myths mostly include the story of the heavenly deities defeating native deities in conflict with each other. This is the symbolic representation of the historical fact that emigrants from the continent conquered indigenous powers and established ancient kingdoms. The distribution of remains excavated in both countries corresponds with the route of heavenly deities. Ancient Japanese myths are also dubbed as "emigration of gods" in the sense that most of them are related to the Korean peninsula. According to the "horserider theory" of professor Egami of Japan, horseriding nomads from Puyo origin advanced into northern Kyushu by way of the Korean peninsula, conquered the Kinai area subsequently and established the Yamato government. On the other hand, emigrants from Silla origin moved to the Izumo area adjacent to the East Sea and established a kingdom in rivalry with Yamato court.

Ancient Relations

Relations between Korea and Japan became bilateral with the emergence of ancient kingdoms in Japan in the fourth and fifth centuries. The framework of international relations in East Asia at the time consisted of two blocs: the Northern bloc comprised of the Northern Dynasties of China, Koguryŏ and Silla and the Southern bloc comprised of the Southern Dynasties in China, Paekche and Wa in Japan. Paekche tried to overcome the crisis incurred by the external expansion policy of Koguryŏ by forming a military alliance with Wa. Paekche-Wa relations further strengthened after Shilla conquered Kaya around the mid-sixth century. Wa provided military assistance to Paekche during Shilla's unification process in the mid-seventh century. The Paekche-Wa alliance, however, was defeated by the Shilla-Tang alliance.

The 'culture flowing eastward' phenomenon continued throughout ancient times. Paekche maintained the most amicable relations with Japan and transmitted its culture there from the fourth century. Near the end of that century under the reign of King Kŭn Ch'ogo, Ajikki and Wangin brought the Thousand Character Text and Analects of Confucius to Japan thereby introducing Confucianism and Chinese ideographs there for the first time. Experts in Chinese scriptures from Paekche were dispatched to Japan at the beginning of the sixth century. Buddhist scriptures and Buddha images were transmitted to Japan by the middle part of the sixth century during the reign of King Sŏng. This event marks the historical introduction of Buddhism to Japan.

Confucianism and Buddhism played a pivotal role in the development of the ancient states in Japan. Confucianism contributed to the establishment of ruling system such as its legal code. The universalism of Buddhism functioned as an ideology to form a unified government, breaking down the centrifugal tendencies of local gentries. Paekche also dispatched experts in calendar making, healing, and herb collection who transmitted their skills to the Japanese. In the Records of Japan, there are references to the dispatch of skilled artisans in temple construction and the creation of Buddha statues and roof tiles, painting, music, weaving, dress making, and the transmission of embankment building skills. It is quite clear then that there was a transmission of the features of Korean civilization to Japan in wide-ranging fields such as Buddhist art, architecture, music, handicrafts, and engineering skills. Besides technical specialists and artisans whom the states dispatched, there was also an extensive migration of the populace. This was especially notable at the end of seventh century with the fall of Paekche and Koguryŏ. People who were subjects of the two former kingdoms emigrated en masse. The numbers were surprisingly high. According to the New Compilation of the Register of Families compiled in 814 A.D. in Japan, one-third of the tribal groups that lived in Kinai area were emigrants originating from the Korean peninsula. These people played an important role in

Medieval relations

Even though there were no formal relations between the two governments, Koryŏ and Japan maintained amicable exchanges until Koryŏ and Yuan allied to invade Japan twice, in 1274 and in 1281. The allies failed both times near Kyushu because of typhoons. Due to the heavy burden imposed on Koryŏ during the two wars, Koryŏ became weak and suffered from peasant uprisings internally and raids of Japanese marauders (waegu) externally. In Japan, the wars contributed to the collapse of the Kamakura Shogunate. Hostility toward Yuan and Koryŏ followed and the Japanese notion of being a nation favored by the gods (*shin'guk ūisik*) was reinforced.

At the end of Koryŏ, the most important issue between Korea and Japan was the Japanese marauders. Japan was in a chaotic state called the Period of the Southern and Northern Courts (1331-1392). Amid political chaos, ruined warriors and the poor from the western area of Japan resorted to piracy. Koryŏ's limit on trade was also a source of dissatisfaction. From the mid-eleventh century, raids of Japanese marauders became rampant and caused much damage to Koryŏ. Koryŏ's three-fold policy toward the marauders consisted of military measures, diplomatic negotiation and economic conciliation. These various efforts were successful in holding off the Japanese but they contributed to the Koryŏ kingdom's exhaustion and eventual overthrow. Yi Sŏng-gye, who distinguished himself in the struggle against the Japanese marauders, established a new dynasty.

Relations Between 1392-1868

The international situation in East Asia changed significantly around the end of fourteenth century. The Ming Dynasty replaced the Tang in China and the Yi Dynasty was established in Korea in 1392. In the same year, Japan was unified ending the Southern and Northern Courts Period. Amid these changes, a new international order led by Ming China was formed in East Asia. As for Korea-Japan relations negotiations resumed concerning the waegu issue and progressed rapidly after Ashikaga shogunate and Chosŏn were conferred legitimacy by the Ming emperor in 1401. Yoshimitsu, the third shogun of the Ashikaga shogunate, sent a message to Chosŏn which was accepted in 1404 and, as a consequence, formal diplomatic relations were established. It had been 625 years since relations between the two countries were severed. The intent of Chosŏn policy toward Japan was to keep peace in the south by curtailing Japanese marauders. To this end, Chosŏn used military confrontation like the Tsushima Attack in 1419. However the basic policy of Chosŏn toward Japan was to employ economic conciliation measures in order to transform the marauders into peaceful traders. Through these activities, Chosŏn government accepted the demand for trade by various factions as well as the shogunate generals. Commercial and living quarters for the Japanese (*waegwan*) were established for trading. Diplomatic relations with Japan in early Chosŏn period was not unitary at the governmental level but pluralistic by means of negotiations with various partners in Japan. The Chosŏn government interacted with the shogunate on an equal basis but had tributary relations with others.

The two countries actively exchanged envoys after opening diplomatic ties. Over two hundred years, Chosŏn dispatched sixty envoys in all. Korea received sixty royal envoys from Japan (envoys from the shogunate) and 4,000 envoys others. Japan sought relations with Chosŏn for profitable trade but Chosŏn's prime motive was political: to deter marauders and maintain peace. After relations between Korea and Japan stabilized, Chosŏn reinforced a limited trade policy with Japan. Chosŏn's early relations with Japan were smooth and peaceful except for a few disturbances by Japanese from Tsushima who were dissatisfied with the limited trade policy. Items exported to Japan were cotton, fabrics and cultural items like Buddhist scriptures, books, and stationery while imports from Japan were produce from the south such as dyes, spices and medicines, and minerals and handicraft products. There were technical and cultural exchanges as well. Buddhist cultural assets like the Tripitaka and Confucian writings were brought to Japan. Japan had great interest in the Tripitaka and sent envoys requesting grants of the Tripitaka eighty two times and, as a consequence, about 3,800 volumes were sent to Japan. As for technical exchanges, metal workers accompanied Chosŏn envoys to Japan and manufacturing methods to construct water mills and ships and manufacture swords were offered to Korea in turn.

Peaceful relations between the two countries were disturbed by Japan at the end of the sixteenth century. Toyotomi Hideyoshi ended the Age of Warring States in Japan which had lasted over one hundred years, unified the country in 1590, and began to eye the continent for expansion. The Japanese army invaded Chosŏn with 160,000 soldiers on April 1592 and initially won the battle on land. But before long they retreated repeatedly due to military assistance offered by Ming China, great defeats inflicted by the Chosŏn naval forces, and the uprising of guerilla forces called "righteous armies" (*ŭibyeong*) throughout the country. The war lasted for seven years including peace negotiations and yet another invasion by the Japanese. Finally Hideyoshi's death in 1598 led the Japanese to completely withdraw from the peninsula. Besides Chosŏn, Japan and Ming China, southeast Asians like Thais and Ryukyus also participated in the war with Ming troops. The war might well be called a "world war within East Asia." Its impact was tremendous. Nearly all of Korea suffered severe damage including the destruction of land, lives and the loss of cultural assets. Korean animosity toward Japan became extreme. It took a long time for Chosŏn to recover from the war. The Ming who had assisted Chosŏn during the war

were soon conquered by the Ch'ing and the Toyotomi regime which brought about the war in Japan collapsed. Japan did not achieve its original ambition in the war but it reaped some benefits from it.

The Japanese Invasion of 1592-1598 (*Imjin waeran*) is referred to as 'Japanese marauder attacks on a national scale' or 'a war of pillage' because the Japanese systematically looted Chosŏn of many of its cultural assets and treasures on a massive scale. The study of Zhu Xi, metal printing type and skill in the ceramic arts taken from Korea contributed significantly to the development of modern Japanese civilization. The study of Zhu Xi was originally introduced to Japan by a Korean Confucian scholar named Kang Hang who was taken as a prisoner of war. Followed by Fujiwara and Hayashi, Confucian studies developed as a discipline in Japan and was consequently recognized as an official college of the shogunate. More than 200,000 letters of very advanced metal printing type, which had been devised and manufactured in Chosŏn for the first time in the world, were pillaged by Japan. This along with books greatly influenced the development of modern typography and publication in Japan. The way of tea was becoming popular among the Japanese at the time and their interest in Chosŏn ceramics led to the abduction of skilled Korea potters who advanced the ceramic art of Japan tremendously. This eventually became the biggest export trade item with Europeans.

Tokugawa who established a new shogunate in 1600 after defeating Toyotomi forces sought normalization with Chosŏn. After more than ten years of negotiation, the two countries resumed diplomatic ties again with some changes in their mode of diplomacy (*woegyo ch'eje*). The Chosŏn government allowed trade with the lord of Tsushima after the Ulyu Treaty (*Ulyu choyak*) in 1609. But the trade volume was strictly controlled in order to call Japan to account for the war. Dispatch of embassies from Japan stopped due to a Chosŏn prohibition against Japanese envoys. Envoys visited Japan. Practical diplomatic issues were expedited by the lord of Tsushima and a Chosŏn official from Pusan (magistrate of Tongnae). Diplomatic missions (*t'ongshinsa*) from the Chosŏn government were dispatched twelve times by the invitation of the shogunate general. The political intent of Japan's mission diplomacy (*t'ongshinsa woegyo*) was to project a grander image of the shogunate general internationally than the feudal lords. Meanwhile the Chosŏn government justified its relations with the Japanese as a way to educate them through the introduction of Confucian culture. As a result, envoys of more than five hundred people included a number of people in charge of cultural exchanges such as the literati, painters, calligraphers, doctors, and military bands. These personnel interacted with people from various parts of Japan. Japanese scholars and the general populace of Japan under the government's isolationist policy had abnormally high cultural regard for the Chosŏn envoys, and their influence was considerable as a consequence. Japanese civilization was also introduced to Chosŏn by the envoys who provided new information about Japan.

Peaceful relations between Korea and Japan lasted about two hundred years after the Imjin War. The situation changed as Western forces advanced into Asia in the nineteenth century. Japan delayed the invitation of official envoys from Chosŏn by claiming financial restraints as the importance of relations with that country dwindled. The last official envoy was sent to Japan in 1811. The Korea-Japan relations afterwards became estranged and cold. As the Meiji Restoration took place in Japan in 1868 and changed its domestic administration, relations between Korea and Japan entered a new phase.

Early Modern Relations (1876-1909)

The new government of Japan after the Meiji Restoration sent a sovereign's message (*kuksŏ*) to Chosŏn announcing the establishment of a new administration in Japan and requesting a new diplomatic relationship with the Chosŏn government. Chosŏn refused to accept the message however because it employed an expression which subordinated the king of Chosŏn to Japanese emperor. Since Chosŏn had established the relationship on an

equal basis with Japanese sovereignty in the international arena, it did not matter whether it was the emperor or the shogun. The message from Japan was considered detrimental to the existing friendly relationship between the two countries. When success in establishing diplomatic ties with Chosŏn as it dictated did not materialize, the idea of subjugating Chosŏn to its will was raised in Japan. Japan finally brought about the Unyo Incident in 1875 in order to force Chosŏn to open its doors. Using the incident as a pretext, Japan dispatched Minister Plenipotentiary Kuroda to Korea on February 4, 1876 along with six warships and began negotiations with Chosŏn on Kanghwa Island. Japan demanded reconciliation amid intimidations and a show of armed force. The Chosŏn government, after vehement argument, finally decided to open its ports on February 18. The conclusion of the treaty was influenced by the need for amicable trade relations by the enlightenment faction in Chosŏn and a recommendation by Ch'ing China. Important elements of the twelve articles in the Kanghwa Treaty (Korean-Japan Treaty of Friendship) concluded on February 26 were the mutual dispatch of diplomatic missions, the opening of the ports of Pusan, Inch'ŏn and Wŏnsan, the acknowledgement of a Japanese consul to Korea and consular jurisdiction, the establishment of a leased territory, and freedom to survey the coastline. Article 1 of the treaty read "as an independent nation, Chosŏn has equal rights with Japan" and was intended to eliminate Ch'ing influence on Chosŏn. In August of the same year, the Trade Regulations (*T'ongsang changjŏng*) was signed as an addendum to the treaty. This allowed the circulation of Japanese currency in Korea and tariff-free trade, thereby legalizing Japan's economic invasion. The Korea-Japan Treaty of 1876 which copied the U.S.-Japan Treaty of 1854 and the England-Japan Treaty of 1859 was a forced, unequal treaty unfavourable to Korea. The Kanghwa Treaty however was an impetus for Chosŏn to enter the new modern international order by breaking away from traditional relations in East Asia centering around China. Korea concluded treaties with the US (1882), England (1883), Germany (1883), Russia (1884), Italy (1884), France (1887) and other western nations and as a result, modern culture from the West was introduced. On the other hand, opening ports was a prelude to invasion by the imperial powers including Japan.

After opening its ports, the Korean government was divided into two factions, a conservative faction which insisted on isolation, and an enlightenment faction which advocated modernization. In the 1880's, the enlightenment policy was pursued with King Kojong's support. The Soldiers' Riot (*Imo Kullan*) of 1882 was a military mutiny by conservative forces and soldiers against the enlightenment policy. During the rebellion, one Japanese training officer was killed, the legation office was burned, and Qing entered Korea reinforcing its influence on Korea. The enlightenment faction, meantime, split into two factions. The progressive party favored rapid changes with Japan as its model. The moderate party advocated gradual enlightenment with aid from Qing China. Japan tried to strengthen its influence on Korea by supporting the pro-Japanese progressive party, Pak Yŏnghyo, Kim Ok-kyun and others. They brought about the Coup d' Etat of 1884 (*Kapshin chŏngbyŏn*) but failed due to their mistaken judgement of the situation at the time and Chinese intervention. China and Japan maintained peaceful relations after the Convention of Tientsin of 1885 but Qing's influence on Korea grew. When the Uprising of the Tonghak Peasant Army (*Tonghak nongmin undong*) arose on February 1894 and extended to Chŏnju, King Kojong requested military assistance from Qing to quell the uprising. Chinese troops were dispatched to Korea and, in accordance with the Convention of Tientsin, Japan which had been looking for an opportunity to advance into Korea, also sent troops. Japan suggested that the two powers jointly undertake to reform Korea's internal administration but this proposal was rejected by China. At this, Japan independently demanded Korea to reform and started the Sino-Japanese War on August 1 which ended in a Japanese victory in 1895. The Treaty of Shimonoseki of 1895 successfully eliminated China's influence in Korea though Japan's advance was restrained by the intervention of Russia, Germany and France. Japan was forced to return the Liaotung Peninsula due to international containment. A new faction within the Korean government arose at this juncture which sought reliance on Russia which seemed to be

more powerful than Japan at the time. Anxious Japan abetted the Japanese minister Miura to perpetrate the murder of Queen Min who supported the pro-Russian faction. Japan's attempt to expand its influence on the Korean peninsula failed due to the brutal suppression of the Tonghak peasant army and the Queen Min Incident (*≤Ulmī sabyōn*). The atmosphere of hostility toward Japan peaked and 'righteous armies' rose up throughout the country to wage an armed struggle against Japan.

The Anglo-Japanese Alliance was signed in 1902 in an effort to curb the growth of Russia's influence in China and Korea after its military occupation of Manchuria in 1900. The Russo-Japanese War broke out after negotiations between Russia and Japan over Manchuria and Korea failed in 1904. In August of the same year and still in war, Korea and Japan signed a new agreement stipulating the employment of Japanese financial and foreign advisers in the Korean government and advance approval from Japan regarding diplomatic matters. In 1905, Japan signed a secret agreement between the US Secretary of the Army Taft and the Japanese prime minister Katsura recognizing Japan's suzerainty over Korea. The second Anglo-Japanese Alliance in August of 1905 acknowledged Japan's exclusive authority over Korea. The Treaty of Portsmouth was concluded between Japan and Russia in September with Japan winning Russia's concession not to interfere with the internal affairs of Korea. Through victories in the Sino-Japanese and Russo-Japanese wars, Japan removed its rival from Korea and won approval from the world powers for the colonization of the peninsula. Japan divested Korea of sovereignty in foreign relations and appointed a Japanese resident-general in charge of foreign affairs after signing the Protectorate Treaty in November 1905. King Kojong sent secret envoys to the Hague Peace Conference held in the Netherlands to appeal the injustice and the validity of this treaty but they failed to get a hearing from the world powers represented there because of Japan's interference. Japan instead used this incident to force King Kojong to abdicate. The first Resident-General, Ito, and the Korean prime minister, Yi Wanyong, signed a new agreement which gave complete authority over Korea to the resident-general and dissolved the Korean army which was the biggest obstacle to annexation.

Koreans rose against Japan in response to their loss of national sovereignty. After the opening of the ports, there were three political forces in Korea; conservatives, Confucian scholars who were out of office, and populists which comprised enlightenment faction, intellectuals and Tonghak. They had repeated confrontations over ways to modernize the nation and protect national sovereignty. However, they did collaborate with each other to instigate and propel the independence movement at this time. After failing in the Kabo Reform (*Kabo kyōngjang*) and the Independence Club Movement (*Tongnip hyōphoe undong*), the enlightenment faction instead took up an enlightenment campaign (*kyemong undong*) through political societies, education, the press and national religions. The most intense resistance against Japan was the armed struggle joined by the peasant army and Confucian scholars. With the signing of the Protectorate Treaty, the resistance of the Righteous Armies spread nationwide, and was strengthened when joined by disbanded Korean army troops in 1907. The Righteous Armies even advanced to Seoul with the union of thirteen provincial units in 1909. However their major force was defeated by a massive Japanese punitive military action which obliged them to relocate to Chientao, the Russian maritime territory and Manchuria to continue their battle for independence. Their last act of defiance was the assassination of Resident-General Ito by a Righteous Army chief, An Chunggun in October 1909 at the Harbin train station in Manchuria when Ito was visiting Russia to prepare the annexation treaty. The Resident-General Terauchi and Prime Minister Yi Wanyong finally signed the annexation treaty on August 22, 1910. As a result, king of Korea yielded sovereign power to the Japanese emperor. Thus Korea's independent modernization efforts over thirty five years beginning with the opening of ports failed and Korea became a colonial subject to another nation for the first time in its history.

The Japanese Colonial Period (1910-1945)

Japan established a Government-General to rule Korea and appointed General Terauchi to be the first governor-general. As a direct appointee of the emperor, the governor-general commanded all legislative, executive, and judicial powers and directed the Korean army and navy. He implemented a military police administration through a gendarmerie system to quell resistance against annexation. At the same time various measures were taken to disband political organizations, ban public political assembly, and shut down the Korean press. A harsh economic policy was also implemented. Japan's purpose in the management of Korea was in line with classical colonial strategy to make Korea not only a supplier of food grains and raw materials but also a market for Japanese products in order to develop its capitalist economy. The Government-General promulgated two important laws to this end, a Land Survey Law and a Company Law. Korean farming villages throughout the country collapsed in a few years after the Land Survey Law of 1912 was implemented. The Government-General became the largest landowner possessing forty per cent of the total land area of the country. This property in turn was distributed to Japanese agricultural companies and farmers in Korea almost free. Korean farmers whose land was confiscated found their way to Manchuria, Siberia, and Japan. The heart of the Company Law promulgated in December 1910 was that all the companies in Korea should obtain permission for their establishment and managerial supervision from Government-General. Its purpose was to restrain Japanese investment in Korea and suppress capital investment in industries by Koreans as well. The Government-General had a firm grip on the industry and economy of Korea through the establishment of the Oriental Development Company and various monopolies. Education and academic research on national culture were banned through the promulgation of the Education Ordinance.

Resistance by Koreans to the cruel colonial policy persisted from the beginning. The movement of underground organizations within Korea persisted and Koreans in exile continued their struggle after annexation. There were armed anti-Japanese activities in Manchuria and the Russian Maritime Territory, joint activities with Chinese revolutionaries in Shanghai, and the formation of national movement organizations and diplomatic activities in the U.S. The largest independence movement at the time was the March First Movement which began in Seoul in 1919. The March First Movement was originally a peaceful petitioning for national independence but changed into popular demonstrations crying "long live independent Korea" led by students and youthful forces. Confronted with brutal suppression by the Japanese police and army, demonstrations erupted nationwide which lasted for over two months. More than two million Koreans participated in more than 1,500 protest meetings which occurred in 211 out of the 218 counties (*kun*) within the country. The March First Movement has great historical significance in that it united all the existing independence factions throughout the country, provided a foundation for nationalist movements afterwards such as the Korean Provisional Government and heralded an anti-imperialist movement in Asia. The March First demonstration took place during the Paris Peace Conference. It influenced international opinion and was a great shock to Japan. As a consequence, Japan changed its colonial rule from a military administration to a so-called 'enlightened' cultural administration. Cultural administration implemented a divide and rule policy through conciliation, the abolition of the gendarmerie police system, some freedom of speech, press and publications, and an easing of restrictions on educational and cultural activities.

The Korean national movement entered a new, expanded phase in the 1920s. Relaxed legal restrictions allowed, first, a nationalist enlightenment movement in the press and education, second, a civil rights movement within the general populace including the farmers' movement, labor organizations and a social equality movement. The main force in all these movements was the Korean public itself and the prime motive was economic.

Japan's colonial policy in the 1920s entailed a plan to increase rice production that lasted from 1920 to 1934. Rice production increased as planned and Korea was forced to become a supplier of food grains to Japan whilst the land lost its ability to replenish itself due to

repeated mono-crop cultivation. Japan, caught up in the worldwide depression of 1929, incited the Manchurian Incident in September 1931 as its military secured political influence. This eventually led to the Sino-Japanese War of 1937 and the Pacific War of 1941.

Japan, in a state of war for fifteen years, used Korea as its supply base to advance onto the 'cultural administration' and resumed its policy of cruel suppression with the expansion of the war. Japan forcibly mobilized Korean labor to fill its urgent manpower needs through the promulgation of the National General Mobilization Law in 1938 and forced Koreans to perform dangerous work in mines and military facilities. As the Pacific War progressed, Japan drafted 210,000 Koreans through its National Government Service Ordinance (1942) and Student Enlistment (1943). Japan even mobilized 370,000 Korean women under the name of the Comfort Corps (*chōngshindae*) to work and serve the sexual needs of Japanese soldiers. They also enforced an assimilation policy to obliterate Korean identity as well as forced mobilization campaigns. Accordingly, Japan forcibly enforced emperor and Shinto shrine worship, a ban on Korean language, obligatory Japanese language education, and the Name Order forcing Koreans to change their names to Japanese style. Japan's cruel and primitive colonial policy can be safely characterized as 'land exploitation in the 1920s, rice exploitation in the 1920s, labor force exploitation in the 1930s, and life exploitation in the 1940s.'

Korean resistance to Japan was as intense as the Japanese suppression. The centripetal point of the Korean national movement was the Provisional Government. The Shanghai Provisional Government was established by national leaders in exile in April, 1919. As a government-in-exile, it led the Korean people both within and outside Korea to struggle against Japanese militarism for the next twenty five years. Independence fighter organizations in Manchuria combined under the Korean Provisional Government to form the Restoration Army in 1941. These forces continued their struggle against Japan in cooperation with the Chinese army and fought against Japan with the Allied forces during the Second World War. In February 1945, the Provisional Government declared war against Japan and Germany, the Restoration Army engaged in India and Burma and made preparations to join the landing operation on the Japanese mainland in cooperation with American troops. In 1941, an overseas Koreans gathering was held in the US. Some joined the OSS and participated in battles against Japan.

There were also various resistance movements in Korea. The two largest demonstrations since the March First Movement were the June 10 Independence Demonstration in 1926 and the Kwangju Student Movement in 1929. Sin'ganhoe and Kunuhoe which were created in 1927 as a national unification front of left and right factions, led the nationalist movement. Since 1930s, these nationalist activities continued through the activities of national movement organizations like the Hungsadan, the Korean Language Society, and the struggle against Shinto shrine worship.

Korean Residents in Japan

By 'Korean residents in Japan' we here refer to Koreans who migrated to Japan during the colonial period and remained there after the war. There were 790 Koreans in Japan in 1909 before the annexation of Korea, but by 1945 the figure had swollen to 2.1 million. In short, the Korean population in Japan was resulted from Japan's colonial rule. The influx of Koreans to Japan occurred in two stages. The first stage between 1910 and 1938 was the emigration of impoverished Korean farmers. Japan was in need of cheap labor due to the development of capitalism. Korean farmers who were ruined as a result of the land survey were obliged to migrate from their homeland to Manchuria and Japan. In the 1920s, 300,000 Koreans migrated to Japan and in 1938, 800,000. The second stage was forced migration from 1939 to 1945. Japan, embroiled in the Pacific War soon following the Sino-Japanese War, had to mobilize many laborers for the war industry. It passed the National

General Mobilization Law of 1938 and the Labor Mobilization Plan of 1939 and took Korean laborers by force. The number of Koreans who were forced to migrate to Japan was no less than one million. They were unskilled workers who performed manual labor, and they were paid one third their Japanese counterparts. They maintained a very minimal standard of living, and resided mostly in the industrial and mining areas or in slums near cities. More than 6,000 innocent Koreans were slaughtered at the time of the great Tokyo earthquake of 1923.

The liberation of Korea brought major changes in the standing and attitude of Korean residents in Japan. Naturally they wasted no time to return to Korea. The number of Koreans who returned to Korea in the eight months after liberation to March 1946 exceeded 1.4 million. 600,000 Korean residents in Japan registered in accordance with the Alien Registration Ordinance Japan promulgated on May 1947. They can be considered the 'first' Korean residents of Japan. They remained in Japan for two reasons: the political and economic situation of Korea was chaotic and the Japanese government placed restrictions on the amount of money and goods they could take with them. The Japanese government revoked the Japanese nationality of Koreans in Japan unilaterally in April 1952. The legal status of Korean residents in Japan was guaranteed by the Korea-Japan Basic Treaty in 1965. The Agreement on the Legal Status and Treatment of Korean Nationals Residing in Japan, the accessory agreement to the Basic Treaty, stipulates that the Japanese government should assist them to lead a stable life in consideration of their special relationship with Japanese society. The Ministers of Foreign Affairs of the two countries exchanged a note on January 1991 in order to supplement sections of the Basic Treaty. According to the note, Koreans from the third generation and after shall obtain the right of permanent residence, be exempted from fingerprinting, and be allowed to be employed as teachers and local public officials. National education is also allowed on the decision of local government authorities. This is some improvement on the Basic Treaty. The Japanese government, however, still places restrictions on national education and keeps more than 200 discriminatory clauses in social security and welfare.

Korean society in Japan has experienced significant changes in the forty years since the war. Distinctive trends are the shift in generations, the increase in naturalization, and permanent settlement. Second and third generation Koreans constitute the majority of Korean residents in Japan now. As of 1974, 80% of Koreans in Japan were born after the war. Unlike the first generation, they set 'living in Japan' as a premise. International marriage has also become popular. As of 1992 more than 80% of Korean residents in Japan marry Japanese. According to the Japanese Nationality Act revised and enforced in 1985, children with at least one Japanese parent can acquire Japanese nationality. Due to these changes, the number of Korean residents in Japan is decreasing. The figure for naturalization is larger than the rate of natural population growth since 1985. The figure for naturalization has increased every year since it began in April 1952 and reached 168,000 by 1992. However, the naturalization policy of Japan is to Japanize naturalized citizens under the ideology of 'a unitary nation-state.' There is a fundamental difference between the Japanese system and obtaining citizenship in multi-ethnic America.

Policies regarding Korean residents in Japan serve as a test of desirable Korea-Japan relations. Korean residents have been treated as foreigners or as Japanese according to the arbitrary judgement of the Japanese government. They fulfil 100% of the duties of Japanese citizens but enjoy only 50% of their rights. As the generation of Koreans in Japan shifts, they wish to continue living in Japan. Yet they also want to preserve the national characteristics. The International Human Rights Covenant (Kukje ingwon kyuyak) which Japan joined in 1979 recognizes equal principles for natives and foreigners, the securing of the right to work and livelihood, and cultural self-determination of minorities. However it is yet to be determined to what extent the Japanese government abides by the agreement. The Japanese government should abolish discrimination and discard an assimilation policy that obliterates national identity based on the fabricated theory of a unitary nation-state.

Contemporary Relations (1945-present)

The liberation of Korea was a direct result of the victory of the Allied Forces and the defeat of Japan in the Second World War. At the same time, it was also the result of the persistent Korean national movement for independence. As the prospect of the Allied Forces' victory became certain, a summit conference was held in Cairo, Egypt in November 1943 among the leaders of the US, Great Britain and China. The independence of Korea was declared among the postwar matters which were discussed. The leaders of the US, Great Britain, China and the Soviet Union who met in Potsdam, Germany in July 1945 recommended the unconditional surrender of Japan and reaffirmed Korea's independence as agreed to in the Cairo Declaration. When Japan ignored this recommendation, the United States dropped an atomic bomb on Hiroshima on August 6. The Soviet Union declared war against Japan and attacked Manchuria and the Korean peninsula at the same time. Japan finally announced unconditional surrender to the Allies on August 15, 1945. With this, the fifteen year long Japanese war of aggression beginning with the Manchurian Incident came to an end with 2.6 million war casualties.

On August 15, 1945 when Japan unconditionally surrendered, the Committee for the Preparation of Korean Independence was immediately organized. The Committee comprised of both left and right wing forces guaranteed the safe repatriation of 700,000 Japanese in mutual agreement with the Government-General and maintained peace and order during the transitional period. Korea went through great confusion after liberation. The United States and the Soviet forces occupied the southern and northern halves of the Korean peninsula respectively divided at the 38th parallel. Koreans were torn by the ideological confrontation. The Committee for the Preparation of Korean Independence weakened because of the confrontation between its right and left wings and finally dissolved as the US started its military administration in the South. Eventually the Republic of Korea in the south and the Democratic People's Republic of Korea in the north were established in 1948, and thus the division of Korea began. In June 1950 the Korean War began with an attack launched by North Korea. The war became an international war when sixteen countries led by the US entered the war under the flag of the United Nations. Communist China supported North Korea. Warfare came to an end with a truce in 1953 but Korea remained frozen in division while Japan, under US occupation, overcame its postwar crisis and laid a foundation for economic revival owing to the war in Korea.

With the Korean peninsula becoming an outpost of the international cold war, the United States strongly recommended reconciliation between Korea and Japan to form a united front against the communist bloc in northeast Asia. A preliminary meeting was held in Tokyo in October under the direction of General Headquarters of the Supreme Commander for the Allied Powers (GHQ/SCAP) shortly after the San Francisco meeting and the signing of the US-Japan Security Treaty in September 1951. This was the first of meetings to reopen diplomatic relations between the two countries. Formal negotiations for the normalization of diplomatic relations between Korea and Japan was held in February 1952 but mutual agreement did not occur because of disputes over unresolved issues such as property claim rights. The meetings were discontinued because of a remark rationalizing Japan's colonial rule by Kubata, a Japanese representative to the third meeting in October 1953. A fourth meeting was held in April 1958 four years later but again failed due to differences regarding the repatriation to North Korea of Korean residents in Japan. Park Chung Hee (Pak Chŏnghŭi) who seized power through a military coup d'etat actively pursued results in Korea-Japan talks while putting economic development as the first priority of his government administration. Thus there was rapid progress from the sixth talk resumed in October 1961. Agreements on major pending issues like property claims against Japan, the Lee line, the legal status of Korean residents in Japan, and the return of cultural assets transpired and a basic treaty was provisionally signed in Seoul in February 1965. A strong anti-normalization movement arose in Korea, followed by a declaration of martial law.

There were demonstrations in Japan against the normalization as well. But the governments of the two countries officially concluded the Korea-Japan Agreement which was composed of one basic treaty with four auxiliary agreements on June 22, 1965. The general agreement stipulates the opening of diplomatic and consular relations between the two countries, reaffirmation of the invalidity of the annexation treaty and all other agreements and treaties signed prior to the annexation, and the acknowledgement of the Republic of Korea as a sole legitimate government on the Korean peninsula. In accordance with the Claims Agreement, Japan provided Korea with \$300 million in grants, \$200 million in public loans, and \$300 million in commercial credits over a ten year period. The amount of money was meager compensation for its long colonial rule but it helped to rebuild the Korean economy. Korea has pursued intensive economic development and in the process has received economic cooperation from Japan. At present, Korea and Japan are major trading partners but there is a serious trade imbalance. As of 1993, the total trade deficit with Japan was \$8 billion, equivalent to twice the total foreign trade deficit of Korea after the war. Upon restoring diplomatic ties, Korea and Japan have consulted on pending diplomatic matters at the Korea-Japan Ministerial meeting which has been held as a courtesy visit every year since 1967. A Trade Agreement, an Aviation Agreement and a Korea-Japan Agreement on Joint Continental Shelf Development were concluded respectively in 1966, 1967, and 1974. President Chun Doo Hwan (Chŏn Tu-hwan) visited Japan in 1984. He was the first Korean head of state to do so. At the time, the Japanese emperor apologized for past affairs and Korea received \$4 billion in security cooperation funds. Korea-Japan relations have progressed smoothly centering around economic exchanges.

North Korea-Japan relations have been restricted since Japan acknowledges the Republic of Korea as the sole legitimate government on the Korean peninsula in accordance with the Korea-Japan Basic Treaty. However Japan has maintained economic and technical exchanges with the North through a policy of separating political and economic matters. Exchanges between the North and Japan began as the North-South dialogue began on the peninsula and as the international order became more complex in the 1970s. North Korea and Japan concluded a treaty regarding trade in August 1965 and a fisheries agreement in November 1984. Broadcasting Commissions of the two countries also signed an agreement on the exchange of broadcasting materials. Efforts to normalize diplomatic relations between North Korea and Japan are progressing as the Cold War subsides in the 1990s. The Pro-North Korean Residents' League in Japan mediates trade and joint enterprises in the North. Trade volume however is no more than one-fiftieth of that between South Korea and Japan.

Korea and Japan have had a peaceful relationship over most of their long history with only relatively short periods of conflict and confrontation. Relations in modern times have often been distorted and uncomfortable, however, especially in the early 20th century with the blight of Japanese colonial rule and Korea's inevitable resistance. Japan maintains a cooperative relationship with South Korea but it has not yet established diplomatic relations with North Korea in the latter half of the 20th century. Relations between Korea and Japan have often been dubbed "close and yet distant." Bitterness over responsibility for the war, postwar settlement, and other differences are shared by citizens in both countries. Korea and Japan must learn how to restore amicable mutual understanding while maintaining equal and friendly relations in the global era of the 21st century.

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[History of Korea]

Jo Jung-rae (see **Cho Chǒngnae**)

Joong-ang ilbo

The *Joong-ang ilbo* (*Chungang ilbo*) is a nationwide daily newspaper that is published in Seoul. It was launched on 22 September 1965, with Yi Pyǒngch'ŏl as president; Hong Chin'gi as vice-president; and Yi Wǒn'gyo as editor-in-chief. The newspaper strongly reflected the convictions of its first president as it sought to establish itself as a pundit for social welfare and social justice. These high ideals were met through neutral editorial policies, new-style columns, rigid political neutrality, and the unwavering cultivation of moral culture. Initially, the newspaper was an eight page edition and provided coverage on national news, world news, sports, weather, culture and fashion, together with topical editorials and columns, thus offering the Korean public a somewhat differently formatted newspaper than others published at that time.

The management of the *Joong-ang ilbo* was reorganised in 1968 with Yi Pyǒngch'ŏl assuming the chairmanship; Hong Chin'gi as president and Yi Kyuhyŏn taking over as editor-in-chief. By early 1970, the size of the publication had increased substantially to forty-eight pages. Another major development was the December 1974 merger with Tongyang Broadcasting Company to form the first print-broadcasting mass media company in Korea. The size of the newspaper continued to grow and was further increased to seventy-two pages in 1981. A further expansion in the early 1990s denoted it as among the first of the so-called 'section' newspapers in Korea. The *Joong-ang ilbo* has maintained its growth and has increased its activities, establishing a research centre (Tongsŏ Munje Yŏn'guso). The newspaper has been at the forefront in its reporting of the many domestic events, incidents and scandals of recent years, and it is widely respected for its journalistic integrity.

Juche Ideology

The juche (*chuch'e*; self-reliance) ideology is the cornerstone of the Democratic People's Republic of Korea (North Korea -- DPRK) society and is manifested in many aspects of its politics, society and philosophy. Juche is said to be a new philosophical thought that centres on man, and in which man is the master of all and decides on everything. The juche philosophy promulgated by Kim Il Sung (Kim Ilsŏng) states that man is a social being with Chajusong (autonomy), creativity and consciousness. Juche is claimed to be a truly revolutionary philosophy that will enable men to transform the world and shape their destiny independently, creatively and consciously, with a high degree of awareness that they are both masters of the world and their own destiny. Insofar as DPRK literature is concerned, juche is viewed as the paramount ideology on which the foundations of society are built.

Formation of the Juche Ideology

Some scholars hold that the beginnings of juche ideology are found in the shift from a Soviet-orientated policy to one that was focused on self-reliance, which occurred in the late 1950s. After the formation of a five-year economic development plan in April 1956, a North Korean delegation, headed by Kim Il Sung, travelled to the Soviet Union and countries in Eastern Europe to secure the necessary aid for the implementation of the grand plan. The mission was not successful, however, and consequently the focus of the DPRK development shifted to one of self-reliance, or juche, a measure necessitated by a dearth of economic resources. Initially the policies of the DPRK were somewhat similar to the Maoist

ideology of self-reliance, and simply stated, they were aimed at the mass mobilisation of domestic human and natural resources to meet the needs of economic development. Along with this shift from foreign dependence to self-reliance, there was an accompanying purge of the ranks of the North Korean government, of those who opposed this new direction of the state. Hence, as a co-product of the shift, the political position of Kim Il Sung was further consolidated, as he seized the opportunity to eliminate all factions in the Korean Workers' Party (KWP) that were not completely loyal to him.

The process of creating the ideology of self-reliance required mass indoctrination of the people to the new direction of the state, and this was the genesis of *juche* ideology. The brain-washing of the people for their acceptance of the *juche* concept commenced in speeches and in propaganda issued by the KWP and its organs. Its first mention was in a speech by Kim Il Sung in December 1955, in which he espoused *juche* as a means of creating a national identity. *Juche* was to function as an ideology by which both international obligations and national goals were to be integrated in external affairs, and by which the leadership and the masses would be closely linked in domestic matters. Kim insisted that *juche* was not a self-aggrandisement policy, but was rather a general policy to determine how best to apply the principles of Marxism-Leninism to North Korea, and how to avoid the basic mechanical duplication of foreign systems and ideologies.

The result of the adoption of *juche* ideology as the main tenet of the state, was a decided shift from the former policy of 'learning from the Soviet experience', to one of the promotion of every virtue of Kim Il Sung, and by extension, the North Korean state. Hence, the writings that had formerly praised the 'great liberating Soviet Army' disappeared and were replaced with those that praised the 'revolutionary tradition of the guerrilla armies in Manchuria' led by Kim. The shift from a pro-Soviet policy in North Korea was remarkably similar to the one in China in the mid 1950s, and both movements served the same fundamental purpose of mobilising the nation for economic development. The process of shifting the focus of DPRK ideology away from the Soviet Union was not an easy task, however, as the people and ruling elite had been thoroughly indoctrinated in accepting the Soviets as both their liberators and as their models for development. Thus, as an outgrowth of the self-reliance policies, the process of glorifying the revolutionary accomplishments of the Manchurian guerrillas, led by Kim, was intensified. In the *juche* ideology, then, are the beginnings of the creation of the Kim Il Sung cult and the deification of the North Korean leader.

Developments in the *Juche* Ideology

The *juche* ideology underwent transformation as circumstances in the international arena demanded that North Korea adapt. Namely, as relations became strained with first the Soviet Union and then China, the North was forced to become even more self-reliant, and so the *juche* ideology became even more prominently manifested. The international events of the 1960s and 1970s, such as the Cultural Revolution in China, the Vietnam War, the establishment of relations between China and the United States, and the policy of *détente* between the Soviet Union and the United States, all served to force North Korea to become increasingly isolated and even more reliant on *juche* ideology. Therefore, the party line of 'avoiding the mechanical imitation of foreign systems' was escalated, and moreover, North Korean society became even more inward-looking and more concentrated on Kim Il Sung.

The international political activities of the DPRK became more focused on the so-called non-aligned movement of the 1970s. The North sponsored the establishment of *Juche* Centres in many nations around the world in an attempt to establish itself as a leader of the non-aligned movement. This shift in North Korean philosophy reflected the changing international situation, as global politics at this time were moving away from the polarised world of the Cold War, and shifting to a multi-faceted world in which many diverse interests and relationships were being formed among nations. The *juche* ideology of the

North prevented it from aligning with any one country or group, and this resulted in even greater isolation internationally.

The collapse of the Soviet Union and the Communist Bloc in the late 1980s and early 1990s, created even more international isolation for the North. Compounding this was the loss of almost all foreign aid, and of necessity, this brought a corresponding increased emphasis on self-reliance.

Today, the focus of the North Korean state is directed almost completely inward, with Kim Jong Il (Kim Chǒngil) now leader of North Korean society in place of his father. While DPRK propaganda continues to promote the virtues of *juche* and the benefits it brings to the people, the fact is that this introverted ideology has doomed its own economy and resulted in the state not being able to deal adequately with national emergencies, such as the nationwide famine of the mid-late 1990s. While North Korea promotes its society as a 'proletariat eldorado' that has resulted from the *juche* ideology (in which man is his own master), the truth of the matter is that the North's economy is moribund and the country must now rely upon international aid in order for the common people to subsist.

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Jungeumsa

Jungeumsa (Chǒngŭmsa) is a publishing company situated in the Chongno Ward of Seoul. Its origin was in a small publishing house established in Seoul in July 1928 by Ch'oe Hyǒnbae, a professor at the junior college Yǒnhŭi Chǒnmun Taehakkyo. The company did not take on the vestiges of a modern publishing company until May 1941. It was shut down by the Japanese colonial government, but reopened after Korea's liberation, with Ch'oe Yǒnghae as president. From this time on, it published numerous works on the Korean language, literature, poetry, history and other subjects, as well as textbooks. From 1946, it also published the monthly magazine *Hyangt'o* (The Country). The company's operations were disrupted during the Korean War, but later it continued to publish works ranging from Korean literature, poetry, and music, to doctoral theses and literary criticism. Jungeumsa has received many awards for the high standard of its publications.

Justice, Ministry of

[Government and Legislature]

Ka Island

Ka Island is part of Ch'ŏlsan Paengnyang Township in North P'yŏngan Province's Ch'ŏlsan County. The island, also known as P'i Island, covers an area of 19.2 sq. kms. and has a 35km.-long coastline. Geologically, the island is at the extremity of the submerged Kangnam Mountain Range. Most of the residents work in both fishing and agriculture. Off-shore fishing brings in catches of yellow corbina, bream, croaker and shrimp. Crops grown in the area include bean, corn and rice. At times during Chosŏn the island was used to breed horses.

Kabo kyŏngjang (see Reforms of 1894)

Kadŏk Island

Located to the immediate west of the Naktong River estuary, Kadŏk Island is part of the

port city of Pusan. The island has an area of 20.7 sq. kms. Kadŏk has a number of large peaks, including Yŏndae (459m) and Ungju (330m). Except for the northern coast, the island's coastline consists of cliffs which have been eroded by the sea. Kadŏk's southern location makes for a temperate climate, with an average yearly temperature of 13.7c. and an average yearly rainfall of 1 250mm.

The island's main agricultural crops are garlic, barley and onion. Fishing is an important part of the local economy, as is oyster farming. However, both fishing and oyster farming have been adversely affected by the industrial waste coming out of Chinae Bay.

There are four primary schools and one junior high school on the island.

Kaebyŏk (see **Magazines**)

Kaebyŏksa

Kaebyŏksa was a publishing company founded by the Ch'ŏndogyo religious organisation during the Japanese occupation. The company published numerous books, as well as the monthly magazine *Kaebyŏk*. (The Genesis). Because of its anti-Japanese sentiments, the company was severely suppressed by the colonial authorities.

Kaech'ŏn

Kaech'ŏn is situated to the north of Sunch'ŏn in South P'yŏngan Province. The Ch'ŏngch'ŏn River marks the city's border with North P'yŏngan Province while Mt. Wŏlbong (1 033m), Karin Peak (1 088m), Mt. Kosa (1 011m) and other peaks of the Myohyang Mountain Range rise in the east. The city's weather is characterised by extremes between summer and winter temperatures and an average yearly rainfall of 1 148mm.

Approximately 21 per cent of the city is arable land. Although the western plains are not particularly fertile, a ready supply of irrigation water and a moderately heavy rainfall makes the area suitable for rice growing. Other grains are grown, as well as legumes, tobacco, cotton, and Chile pepper. Orchards grow apple and peach in marketable quantities and cattle and pigs are farmed. Others engage in sericulture. Outside the rural sector, there are chemical product factories, and north of Mt. Piho, there are graphite mines. High quality anthracite is mined at Yongdam, and in the western part of the city there are iron ore mines.

Several important historical sites exist in the area. Northwest of Mt. Kosa (1 011m), one finds Kosa Fortress. Once an extensive stone fortification, only a section of the wall now remains. Next to the fortress in Pongha Village is Kwanŭm Temple. Other sites include a nine-storey stone pagoda to the south of Mt. Piho and remains of the Choyangjin Fortress in Mijang Village.

During the twentieth c., the indigenous Ch'ŏndogyo religion was prominent here with a large church in Pongmyŏng Village in the centre of the city and missionary centres in each of the city's townships. The Presbyterian church also carried out missionary activities here. In 1935, a church elder by the name of Pak Kwanjun openly opposed worship at the Japanese Shinto shrines. After sending an official letter of protest, he was arrested and sent to a P'yŏngyang prison, where he died.

Kaech'ŏn chŏl

[Customs and Traditions]

Kaehwa Tang (see Enlightenment Party)

Kaesŏng

Located to the northwest of Seoul in North Korea, Kaesŏng was previously part of Kyŏnggi Province. In 1955, the city limits were expanded to include the counties of Kaep'ung, Changp'ung and P'anmun. From this time, the city was directly administered by the central government. Kaesŏng's population is about 380 000.

Kaesŏng's climate is characterised by sharp seasonal fluctuations with January temperatures averaging minus 6.2 deg. C., and August 25.3 deg. C. The city area averages 1 253mm of rainfall annually.

Factories in Kaesŏng produce textiles; leather goods; food stuffs; household products; timber products; metalwork; shoes; electronics; pottery; and handicrafts. The city is particularly well-known for its plaited articles such as rugs; mats; mesh bags; cushions; baskets; and fans. It is also a leading producer of ginseng and ginseng products.

Archaeological artefacts indicate that people first lived in the Kaesŏng locality during the Neolithic era. The area was known as Pusogap during Koguryŏ, but Shilla renamed it Songak County, and built a fortress, in 694. About 899, Kungye, the founder of Later Koguryŏ, used the area as his capital before changing it to Ch'ŏrwŏn. After Wang Kŏn succeeded Kungye, he switched the capital of the new Koryŏ kingdom back to Songak, his local power base. After several alterations to administrative boundaries, the capital's name was changed to Kaesŏng-bu in 995. During Koryŏ, Kaesŏng developed into the prosperous (and overcrowded) cultural and political centre of the new kingdom.

A number of historical artefacts and sites attest to Kaesŏng's rich history. About one kilometre north of Sŏnjuk Bridge, lies Kaesŏng's Sŏnggyun'gwan. Originally founded as Kukchagam (National Academy) in 992, the Confucian academy's name was changed to Sŏnggyun'gwan during the reign of King Ch'ungnyŏl (1274-1308). The academy was expanded in 1367, the school's instructors included the renowned Yi Saek (1328-1396) and Chŏng Mongju (1337-1392). The complex was rebuilt after its destruction by fire during the first Hideyoshi Invasion (1592). Today, the school contains the Koryŏ Museum, which displays pottery, pagodas and a number of Buddhist relics. Confucian ceremonies are occasionally re-enacted at the school.

One of the most important of the city's relics is Nam (South) Gate at the Panwŏl (Half Moon) Fortress site. Constructed in 1393 and restored in 1955, the structure is the only gate of the seven gates that made up Kaesŏng's inner fortress to have retained its upper storey. The Yŏnbok Temple bell, which was moved to the gate when Yŏnbok Temple was razed in 1563, is contained in the upper storey. Cast from copper alloy, the bell is 3.3 metres high, 1.9 metres in diameter at its mouth, and is 23 centimetres thick. It weighs about 14 tonnes. It is decorated with fish, dragons, phoenix, giraffes, crabs and wave designs.

South of Mt. Songak lie the foundation stones of Mangwŏldae, a Koryŏ palace. A short distance to the west of the site are the remains of an observatory -- four stone pillars holding up a square stone slab. The structure is surrounded by small pillar-shaped stones spaced evenly apart. Other important artefacts include Sŏnjuk Bridge (built in 1216); the tomb of King Kongmin (r. 1351-1374) and his queen; and Sungyang Sŏwŏn (private school) founded by Nam Ungun on the slope of Mt. Namja in 1573. Modern monuments include a statue of Kim Il Sung (Kim Ilsŏng) on Mt. Chanam.

Kagok

[Music]

Kagok wŏllyu (Headwaters of *Kagok*)

Kagok wŏllyu is a collection of *kasa* compiled by Pak Hyogwan and An Minyŏng in 1876. This work was originally hand written and is composed of one volume and one fascicle. *Kagok wŏllyu* along with *Ch'ŏnggu yŏngŏn* (Eternal Words of Green Hills) and *Haedong kayo* (Songs East of the Sea) are considered as the three great *shijo* collections of Korea. There are some ten editions of this work extant, with the one in possession of the Korean Traditional Performing Arts Center (Kungip Kugagwŏn) considered to be closest to the original.

The content of *Kagok wŏllyu* (Kungnip Kugagwŏn edition) is divided into 665 songs for men and 191 songs for women making a total of 856 works. These are arranged into thirty categories depending upon their musical style. Other factors such as the writer's social status or class were not taken into consideration in the compilation of this work. At the end of those items which are not anonymous, there is a brief biography of the writer. The works in this collection range from Ŭlp'aso (? —203 CE) of Koguryŏ to An Minyŏng of the late Chosŏn period. With but a few minor differences, the other editions of *Kagok wŏllyu* are quite similar to the Kungnip Kugagwŏn edition. All of the works pay close attention to both the melody and singing technique of the songs. There are thirty musical categories used to arrange the melodies of these works, which is remarkable considering that there are but ten in *Ch'ŏnggu yŏngŏn* and fourteen in *Haedong kayo*.

Kagok wŏllyu is a valuable resource for the study of *shijo* and musical styles in Korea from early times through the final years of Chosŏn. When this work is examined in conjunction with *Ch'ŏnggu yŏngwŏn* and *Haedong kayo*, the development and progression of the *shijo* form can be traced throughout the Chosŏn period. In particular, *Kagok wŏllyu* provides valuable data for the study of traditional musical styles of Korea.

Kaji Island (see Tok Island)

Kanbaek Mountain

As part of the Mach'ŏnnyŏng Ridge, Mt. Kanbaek (2,164 metres) is a subsidiary peak of Mt. Paektu. Connected with Taeyŏnji Peak (2,360 metres) and Soyŏnji Peak (2,123 metres) to the north and Mt. Sobaek (2,174 metres) to the south-east, Mt. Kanbaek is one of the mountains that make up the border between North and South Hamgyŏng Province. The mountain's steep and rugged terrain accounts for the linguistic and cultural differences between the people living in these two provinces.

Kang Ilsun

[New religions]

Kang Kamch'an (948-1031)

Kang Kamch'an was a famous military commander of the Koryŏ period. His ancestral home was in Kŭmju (present day Shihŭng) and his given name was Unch'ŏn. In 983 after passing the government service examination (*kwagŏ*) with the highest mark, Kang was appointed to the position of *shirang*, the second highest position, on the Board of Rites (*yejo*). In 1010 after the military 'strongman' Kang Cho (?-1010) had disposed of King Mokchong (r. 997-1009) and replaced him with King Hyŏnjong (r. 1009-1031) the Khitan invaded from the north led by their emperor Shenzong and took advantage of the political disarray in Koryŏ to sack Sŏgyŏng (present day P'yŏngyang) forcing the Koryŏ court to flee south to Naju. After the Khitan retreated, Kang continued his political career and was appointed to various offices before being commissioned as the Commandant of Sŏgyŏng (*yusu*) in 1018 in addition to duties in the central government. As Commandant of Sŏgyŏng, Kang was charged with the command of the northern forces and for making preparations against another Khitan invasion. Subsequently, later in the same year the

Khitan again attacked Koryŏ, this time led by Xiao Paiya, with a force of 100,000 men. This time Kang's troops, along with those of the northwestern command and the general command, harassed the Khitan at every turn causing them to retreat. Then at Kuju, Kang executed a massive attack on the retreating Khitan and annihilated their forces in such a devastating manner that only a few thousand Khitan troops survived. At the conclusion of this disastrous invasion, the Khitan sued Koryŏ for a peace treaty.

After leading the Koryŏ forces to the brilliant victory over the Khitan, Kang received many honors from the King and continued to serve the state in various official capacities. Kang is not only remembered for his military brilliance, but also for matters such as building Nasŏng Fortress at Kaegyŏng (present day Kaesŏng) and greatly improving the border defense systems of Koryŏ. Presently Kang's grave is located in North Ch'ungch'ŏng Province in Kuksa Village. In addition to his military exploits, Kang was also an accomplished literary man writing works such as *Naktogyogŏ chip* and *Kusŏn chip*. However, these works are not now extant.

Kang Sehwang (1713-1791)

Kang Sehwang is a representative literary man, painter and critic of the Chosŏn period. His family's ancestral home is in Chinju and his courtesy name was Kwangji. Kang also had many pen names including Ch'ŏmjae, Sanhyangjae, Pagam, Ŭisangja, Kyŏnam. Nojuk, P'yoam and Haesanjŏng among others. He was born in Seoul, the youngest of ten siblings and he received much of his education under the affectionate tutelage of his father and his elder sister's husband. His wife's brother Yu Kyŏngjong, and friends such as Hŏ P'il and Yi Subong were his closest companions, while other acquaintances included Yi Ik, Shim Sajŏng and Kang Hŭiŏn. Notably, future painting masters that learned from Kang include Kim Hongdo and Shin Wi.

At eight years of age, Kang began to write poetry and his writing style was so skilled that by the age of thirteen or fourteen his writings were put on decorative folding screens. At thirty-two he moved to Ansan in poverty and for a long period concentrated on cultivating his scholarship, writings and painting skills. Through the good offices of King Yŏngjo (r. 1724-1776), Kang started on the road towards an official position at the age of sixty-one; at sixty-four he took the *kigugwa* (special government service examination for those over sixty) and at sixty-six he had the highest score on the *munshin chŏngshi* (a special civil service examination held by order of the king). Kang then held official positions such as Assistant Curator (*ch'ambong*), Third Minister (*ch'amŭi*, 3A rank) of the Board of War (*Pyŏngjo*) and as Mayor (*p'anyun*) of Seoul among others. At the age of seventy-two he was appointed as envoy to Beijing and the travel account and drawings from his sightseeing trip to the Kŭmgang (Diamond) Mountains at age seventy-six are extant. Kang's official and artistic activities were greatly influenced by the good favour that he received from both King Yŏngjo and King Chŏngjo (r. 1776-1800).

Kang is praised chiefly for his excellence as a painter and there are a number of his works presently extant. His paintings include both landscapes and portraits and display his excellent ability and keen eye for detail. Kang was also a renowned art critic and influenced the work of future generations through his insight. In his autobiographical work, *P'yoong chaji*, he included several scrolls of his artwork including two self-portraits, which was quite unusual. Kang's grave is located in Toha Village of North Ch'ungch'ŏng Province and an annotated collection of his literary works was published by the Academy of Korean Studies in 1979.

Kang Sŏkhŭi

Kang Sehwang (1713-1791)

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Kanggang suwŏllae

[Customs and Traditions]

Kanggye

Kanggye is located on the Tongno River in the area previously known as North P'yŏngan Province and has a population of 217 000 (1986). Serving as the capital of Chagang Province, an administrative region created in 1949, the city is comprised of the townships of Oroe, Kokha, Chongsŏ, Chongnam, Kongbuk, Kanggye and Tongmun.

As a recently formed industrial city, Kanggye manufactures electronics, machinery and military supplies. In addition, the city has a pencil-making factory and a winery. The Manyp'o and Kanggye railways link the area with other cities in the region, and of roads connects the area with Hŭich'ŏn and Chagang County. As well as being an industrial city, Kanggye serves as the educational centre for the region, with Kanggye Industrial College, Kanggye Educational College and Kanggye Medical College.

Rice is cultivated in the low areas on the banks of the Tongno River and Nam Stream; but most of the city's agriculture is devoted to potato, legumes, and grains. With over 80 per cent of the city's environs covered by forest, the area also produces timber, firewood, charcoal, pine nut, mushroom, edible fern, and wild walnut.

There are several historical sites in the area. Pavilions include Kōyōnjōng (built in 1890 by Yi Yongik), Mangmijōng and Inp'ungnu. Mangmijōng sits on a cliff overlooking the Tongno River, while Inp'ungnu is sited on a bluff where the Tongno River and Puk Stream meet. The Kanggye Fortress is nearby.

Kanghwa County

Administratively part of the Inch'ōn Metropolitan Area, Kanghwa County is comprised of 24 islands totalling 358 square kilometres and has a population slightly under 100 000 (1994). The main island of Kanghwa accounts for 75 per cent of the county's territory. Several low mountains rise on the Kanghwa Island, including Mt. Mani (469m), Mt. Hyōlgu (466m), Mt. Chin'gang (443m), Mt. Pyōllip (400m) and Mt. Kilsang (336m). The county was once connected with the mainland, but became islands as a result of continuous erosion by the sea. Since 1970, the county has been linked to the mainland by Kimp'o Bridge.

Originally, Kanghwa Island primarily consisted of mountainous terrain, but extensive reclamation projects have created level areas suitable for rice cultivation. In addition to rice, dry field crops such as barley, beans, potatoes and lettuce are grown in the region. Since the Korean War when many ginseng farmers from nearby Kaesōng moved here, the area has produced ginseng famous for its fine quality. In addition, local farmers grow a special variety of radish called *sunmu* which has reddish skin on its upper section. As for specialty products, the area produces colourful sedge mats known as *hwamunsōk* (flower-pattern mats) which are sold in a local market every five days. During the Chosōn period, both *sunmu* and *hwamunsōk* were given in tribute to the king. Fishing also makes an important contribution to the local economy. Boats operating out of the island's small ports bring in catches of sea bream, croakers, spanish mackerel, yellow corbinas and shrimp.

Situated in close proximity to Seoul, the county attracts a large number of tourists who come to witness the area's scenic beauty and vast array of historical sites. There are several hiking courses here. Mt. Mani (See Mani Mountain) is popular since it offers a panoramic view of the surrounding area. On top of the mountain, there is an altar dedicated to Tan'gun, the mythological founder of Korea.

The area's historical sites range from the prehistoric era to the late nineteenth century. A dolmen in Hajōm Township provides evidence of the island's prehistory. The largest megalith in all of Korea, the dolmen is 2.6 metres high and has a capstone 7.1 metres long and 5.5 metres wide.

There are also several Buddhist temples on the island. In Kilsang Township, one finds Chōndung Temple. According to legend, the stone fortress that surrounds the temple grounds was built in one day by Tan'gun's three sons. The temple's Main Buddha Hall, Yaksa (Medicine Buddha) Hall and large bronze bell have been designated Treasures No. 178, No. 179 and No. 393 respectively. Cast in 1097 in China, the bronze bell is a good example of Northern Sung style bells. On Sōngmo Island, a seventh century carving in relief of a Buddha looks over Pomun Temple. About ten minutes by boat from Kanghwa Island, this picturesque temple receives large numbers of visitors throughout the year.

In addition to Buddhist sites, many celadon and *punch'ōng* kiln sites have been discovered around the island, especially in the Hajōm and Hwado Townships. These kilns indicate that regional potters played an important role in the development of celadon and *punch'ōng* pottery styles.

Many sites on the island are associated with the invasions and foreign intervention that Korea has had to deal with throughout its history. When the Mongols launched their first invasion of the peninsula in 1231, the Koryō court fled to the island, taking advantage of

the Mongols' fear of the sea. The court selected the island since it was situated in close proximity with the capital Kaesŏng and was strategically well placed, offering ready access to the Yesŏng, Imjin and Han Rivers. During the 39 years that the court stayed on the island, it built various stone fortifications including the one on Mt. Munsu, remnants of which can still be seen today. From 1236 to 1251, a wood block edition of the Buddhist canon was carved in order to replace the one burnt by the Mongols in 1231. This massive work (National Treasure No. 32), consisting of 80 000 printing blocks, can now be seen at Haein Temple.

During the Manchurian Invasion of 1636, the island was again used as a refuge. At this time, the Chosŏn court built stone fortifications and cannon batteries to reinforce the island's natural defences. Legend has it that when the Manchu soldiers swarmed through the South Gate after a long siege, Kim Sangyong gave his life when he blew up the gunpowder stored in the gate's roof. His memorial tablet can now be found near the city bell (Treasure No. 11). This bell was cast during the reign of King Sukchong (1674-1720). When the French attacked and burned the city in 1866, they attempted to steal this 3 864 kilogram bell, but finding it too heavy, abandoned it at the edge of the city. In 1876, Japan sent a battleship called the *Unyō* to the island on the pretext of surveying sea routes, but was fired upon and thus forced to withdraw. The 'Unyō incident' resulted in the signing of an unequal Kanghwa Treaty with Japan in 1876.

There are several old buildings on the island. The Kanghwa Hyanggyo (county public school) was originally founded in 1127. It was moved several times before being reconstructed at its present location in Kwanch'ŏng Village. The Episcopal Church on the island is one of the oldest churches in Korea. This interesting church, built here in 1900, incorporates Daoist, Buddhist and Confucian elements into its design. A bodhi tree (a Buddhist symbol) was planted in the southwestern corner of the compound at the time of the church's dedication.

Kanghwa-do choyak, 1876 (see Treaty of Kanghwa, 1876)

Kangjin County

Situated in the southern part of South Chŏlla Province, Kangjin County includes the town of Kangjin and the townships of Kundong, Toam, Taegu, Maryŏng, Pyŏngyŏng, Sŏngjŏn, Shinjŏn, Omch'ŏn, Chakch'ŏn and Ch'illyang. The county occupies 460.56 sq. kms. and 1986 statistics give a population of 78 357. The tail-end of the Sobaek and Noryŏng Mountain Ranges runs through the north, west and eastern areas of the county with Kangjin Bay to the south. Mt. Wŏlch'ul (809m), the county's highest peak, rises in the northwest.

About 31 per cent of the county is arable land. Rice, the area's principal crop, is grown along the Kŭm and T'amjin Rivers. Pear and grape are also grown in commercial quantities. Kangjin strawberries, said to be superior to those of many other areas, command a high price in provincial markets. Fishing boasts operating out of Kangjin Bay bring in catches of anchovy, eel and shellfish, and laver is gathered along the shoreline. Ch'illyang Township has a number of cockle-farms. In Ponghwang Village, the 30-hectare cockle farm produces almost two tonnes of cockles daily, which are processed at the site's refrigeration plant and then transported to both domestic and foreign markets. Mining/quarrying in the county consists of silica and clay excavation.

With an interesting combination of ocean and mountain scenery, the county offers a number of tourist attractions. On the southern slopes of Mt. Wŏlch'ul in Sŏngjŏn Township's Wŏllam Village, is Kŭmnŭng Kyŏngp'odae, a scenic area that includes waterfalls, sparkling streams and rock-pools of crystal-clear water. The name 'Kŭmnŭng' comes from one of the old names for Kangjin County.

The county contains a number of important historical sites. In Taegu Township's Sadang Village, excavations have revealed twelfth c. kilns and in nearby Yongun Village, remains of kilns from the tenth-eleventh c. have been found. The latter site is significant since finds at the site provide proof that Korean celadon was directly influenced by the celadon of Tang China.

In Söngjön Township's Wörha Village on the southeastern slopes of Mt. Wölch'ul stands Muwi Temple, a branch of Taehüŋ Temple. When the temple was founded by Wönhyo, it was called Kwanüm Temple, and its name was changed to Karok Temple when it was reconstructed by Tosön in 875. After its third reconstruction by Sön'gak in 946, it was known as Pangok Temple. Its present name comes from T'aegam's reconstruction in 1550. The temple houses a number of artefacts including a stele commemorating Grand Master Sön'gak (Treasure No. 507) and a standing Buddha figure thought to date from late Koryö. In front of this stone statue there is a stupa set up by Tosön in 875. The stone structure is said to hold the sarira from Sakyamuni Buddha. In addition, within the temple complex stands Künŋnakjön (Paradise Hall), which has been designated National Treasure No. 13.

In Toam Township just east of Highway 18 stands Paengnyön Temple. The area around the temple is famous as the place where the distinguished *shirhak* philosopher Chöng Yagyong (styled Tasan, 1762-1836) lived in exile. Here, on Mt. Mandök, is Tasan *Ch'odang*, the old house where Tasan lived for more than ten years from 1808.

Kangnŋng

Situated on the east coast of Kangwön Province, Kangnŋng is comprised of the town of Chumunjin, and the townships of Kangdong, Kujöŋg, Sach'ön, Söŋsan, Okkye, Yön'gok and Wangsan. With the Yöŋdong Expressway and Tonghae Expressway passing through the city, and a railway line and domestic airport, Kangnŋng serves as a regional transportation hub. The area's farmers produce rice, potatoes, beans, barley, corn and persimmons. Less than one per cent of the population is employed in the fishing industry. In the winter, commercial fishing boats catch cod and walleye pollack; in the summer, warm current marine life such as cuttle fish are caught.

Kangnŋng is best known as a popular tourist destination. In the summer, crowds of tourists come to enjoy Kyöŋgp'odae Beach. The area also has a number of annual festivals. On the fifth day of the fifth lunar month, the Tano Festival (Important Intangible Cultural Relic No. 13) is held. This festival was the most important yearly celebration during Koryö times, but is now almost exclusively associated with the Kangnŋng area. The entire festival takes about fifty days, beginning with the brewing of the sacred wine to be used in the rite (begun on the twentieth day of the third lunar month) and ending with the burning of the ritual tree (sixth day of the fifth lunar month). Most of the festivities take place beginning from the first of the fifth lunar month. At this time, the Tano *kut* (shaman ritual) is performed and traditional contests such as wrestling, tug-of-war, and *yut* (a Korean stick throwing game) are held.

Kangnŋng has a large number of important historical sites and relics, including comb-pattern pottery from the Neolithic Age. In Ch'odang-dong, plain style pottery from the Bronze Age has also been unearthed. Dolmen as well as early stone tools have also been discovered here as well.

There are also a great number of Buddhist relics in the area. Two pairs of ancient stone banner pole supports have been found in the area, one in Taech'öŋg Village (Treasure No. 82) and one in Sumun Village (Treasure No. 83). At the Shinbok Temple site, there is a seated stone Buddha (Treasure No. 84) and a three-storey stone pagoda (Treasure No. 87).

At the Hansong Temple site, there is another seated stone Buddha (Treasure No. 81), but the statue's head and right arm have unfortunately been broken off.

The city also contains a number of important historical buildings. Next to Kyŏngp'o Lake, there is the pavilion known as Kyŏngp'o-dae (Kangwŏn Province Tangible Cultural Asset No. 6) and in Unjŏng-dong, one finds Haeun-jŏng (Sea and Clouds Pavilion, Treasure No. 183), a small complex built in 1530 when Shim Ŏn'gwang served as Kangwŏn Province's governor. In Nan'gok-dong, there is Hwangsŏn-sa (Kangwŏn Province Tangible Cultural Asset No. 58). Built in 1936, this shrine commemorates the Kangnŭng Ch'oe family. There are a number of other important buildings and pavilions in the area, including the extensive Sŏn'gyo-jang complex and the Kangnŭng Guest House Gate (National Treasure No. 51), an extant building from the Koryŏ period.

In both the past and present, Kangnŭng has been a regional educational centre. In the centre of the city next to the train station, there is the Kangnŭng Hyanggyo (Treasure No. 99). This Confucian school is believed to have originally been founded in the late Koryŏ period. In modern times, Kangnŭng National University has served as the area's largest school of higher education, teaching over 1 500 students and in Naegok-dong, there is Kwandong University

Kangnung National University

Kangnung National University (Kangnŭng Taehakkyo) is situated in Kangnŭng in Kangwŏn Province. The university was preceded by Kangnŭng Sabŏm Hakkyo, a teachers' college which was in being from 1946 to 1963. In 1969, Kangnŭng Kyoyuk Taehak was founded with Yu Sŏngnyŏl as its first president. In 1978, the school was reorganised as the junior college Kangnŭng Ch'ogŭp Taehak and in the following year, it became the four-year Kangnung College (Kangnŭng Taehak) with Kang Yŏngsŏn as its president. In 1983, the campus was moved to its present location in Chibyŏn-dong. In the ensuing years, the college's undergraduate curriculum was expanded and a post-graduate program instituted.

The university now consists of the Colleges of Arts & Physical Education; Dentistry; Engineering; Humanities; Life Science; and Social Science. For post-graduate studies, there is the Graduate School, and the Graduate Schools of Education; Industrial Technology; and Management & Policy Science.

Kangsŏng Art Museum

The Kansŏng Art Museum (Kangsŏng Misulgwan) was established by Chon Hyong P'il, a private art collector, in 1938. The museum's collection contains approximately twelve-thousand items, with over ten-thousand books, five-hundred paintings and drawings, and two-hundred ceramic works. National treasures in the collection include two gilt-bronze Buddhist figures, *Hunmin chŏngŭm* (Correct Sounds for the Instruction of the Korean People).

Kangweon National University

Kangweon National University (Kangwŏn National University) is situated in Ch'unch'ŏn in Kangwŏn Province. Founded as Kangwŏn Torip Ch'unch'ŏn Nongŏp Taehak in June 1947, the name was changed to Kangwŏn Torip Ch'unch'ŏn Nonggwa Taehak in December 1951. In 1953, it became a national college, and underwent a further name change to Kungnip (National) Nonggwa Taehak. A graduate school was established in 1968, and in 1970 there was a merger with the private college Ch'unch'ŏn Taehak. It then became Kangweon College (Kangwŏn Taehak). In 1978, the college was given university status. At that time it consisted of four colleges, with Ham Insŏp as the first president.

In the years that followed, the university continued to expand. It now consists of thirteen colleges : the Colleges of Agriculture & Life Sciences; Animal Sciences; Arts; Business Administration; Education; Engineering; Forest Sciences; Humanities; Law; Medicine; Natural Sciences; Pharmacology; and Social Sciences. For post-graduate studies, there is the Graduate School as well as the Graduate Schools of Business & Public Administration; Education; Industry; and Information Sciences.

Kangwŏn Province

Overview

Province located in the east-central part of the Korean Peninsula, bounded to the north by South Hamgyŏng and Hwanghae provinces, to the west by Kyŏnggi Province, to the south by North Ch'ungch'ŏng and North Kyŏngsang Provinces and to the west by the East Sea (Sea of Japan). The division of the peninsula in the aftermath of the Korean War (1950-53) left the province divided into two sections, the northern third and the southern two-thirds administered by the North and South Korean governments respectively. Although the largest province in South Korea, accounting for almost one-fifth of the total land area, Kangwŏn Province has the lowest population density in the nation. Part of Yemaek territory in ancient times, the area occupied by present-day Kangwŏn Province became a vassal state of the Koguryŏ Kingdom during the reign of T'aejo, and was later annexed during the reign of Kwanggaet'o. Incorporated into Shilla territory in 551AD, this area came under the administration of the Later Koguryŏ monarchy during its brief existence in the early tenth century before becoming part of the Koryŏ Kingdom in 918AD.

Geography and Climate

The topography of Kangwŏn Province is dominated by the T'aebaek Range which forms the backbone of the Korean Peninsula, following the East Sea coastline in a roughly northwest-southeasterly direction. With an average elevation of approximately 1 000 meters (rising to 1 708m at Mount Sŏrak), this range has constituted a major obstacle to transportation between the narrow coastal plain in the east and the rugged hinterland which occupies the bulk of the western part of the province. The majority of this hinterland falls within the catchment areas of the North and South Han Rivers and their tributaries, and although steep, winding gullies formed by these waterways pose difficulties for transportation in many areas, regional development has been aided by the construction of a series of dams along the North Han in the vicinities of Hwach'ŏn and Ch'unch'ŏn. The northeastern corner of the province lies within the catchment area of the Imjin River, however Ch'ŏlwŏn is the only major center in this region. Gentler terrain along the western borders of the province has permitted the development of regional centers at Ch'unch'ŏn, Wŏnju and Hongch'ŏn. The East Sea coastline is relatively smooth, although local topography ranges from rocky headlands south of the port city of Kangnŭng to small alluvial plains and lagoons at various points along the northern coast.

There are significant differences in seasonal climatic conditions between the coastal plain and the mountainous hinterland. Cool, humid northeasterly winds keep temperatures relatively low throughout coastal districts during early summer, while the same winds become warmer and drier as they pass over the T'aebaek Range and further inland. Conversely, temperatures plummet in inland districts during the winter months due to the effects of prevailing northwesterly winds, while coastal districts experience comparatively mild conditions due to the blocking effect of this range. Almost half of annual precipitation is recorded during the two months of July and August, and upper regions of the Imjin and North Han River catchment areas rank among the wettest parts of the peninsula with average annual precipitation of 1 300mm. Coastal districts and inland areas adjoining the T'aebaek Range typically experience heavy snowfall, which is generally concentrated during the months of February and March.

Agriculture and Industry

Agriculture, forestry and fishing have traditionally played a dominant role in the provincial economy, and the industrial sector is comparatively small, however prospects for future development in the secondary and tertiary sectors are bright due to the existence of numerous mineral deposits, an abundance of natural resources, and a wide variety of tourist attractions. The province's rugged terrain imposes major limitations on agricultural activities, and the proportion of cultivated land (10%) is the lowest in South Korea. Rice cultivation is largely restricted to terraced paddies, and rice production is second-lowest in the nation following Cheju Province. However, although the province accounts for only 5% of national crop production, Kangwŏn produces approximately half of the nation's cereals, and major crops include potatoes, corn and millet. In addition, flax, tobacco, ginseng, mountain vegetables, hops and tobacco are among specialized crops which combine to make the province's agricultural sector the most varied in the country. Approximately 80% of the province's land area is forested, and forestry therefore constitutes an important element of the local economy. Reforestation projects are gradually restoring the province's resources following severe depletion during the period of Japanese colonial rule and in the turmoil of the Korean War (1950-53), and forest products now include timber, pine nuts, acorns, mushrooms, resin, oriental oak bark, edible mountain herbs and medicinal herbs. Although the East Sea coastline is relatively unindented with few natural ports, the nearby convergence of cold northern and warm eastern currents creates rich fishing grounds. Annual catches of Alaska pollack and squid together account for half of the nation's total annual fish catch, while other common varieties include codfish, pike and mackerel. Seaweed production also constitutes an important element of the local coastal economy. The nation's richest mineral deposits are concentrated in the T'aebaek Range in the southern part of the province, and include anthracite coal, iron ore, tungsten, graphite and limestone. The development of a coastal industrial zone in the vicinity of Samch'ŏk and Tonghae producing cement, slate, carbide and lime has been greatly facilitated by easy access to mineral deposits and transportation links, while electricity production in the province has been greatly aided by the ready availability of coal and the construction of a series of dams throughout the upper Han catchment area. Further industrial zones have been developed at Wŏnju, Ch'unch'ŏn and Kangnŭng, while the principal ports are also home to small-scale seafood processing plants.

Tourism

An abundance of natural beauty makes Kangwŏn Province a popular tourist destination, and major attractions include Mount Sŏrak and Mount Odae National Parks, Wŏlchŏng Temple, Yongp'yŏng and Chinburyŏng skifields, beach resorts along the East Sea coast (notably Kyŏngp'odae located near Kangnŭng), in addition to Mount Ch'iaek and the East Sea Provincial Parks. Traditionally ranked among the nation's most beautiful peaks, Mount Kŭmgang is now located north of the Demilitarized Zone dividing North and South Korea.

General Information

Area: 16 784 square kilometers; population: 1 421 000 (1995 est.); provincial headquarters: Ch'unch'ŏn. Other major centers include Wŏnju, Kangnŭng and T'aebaek.

Kap'yŏng County

Situated in Kyŏnggi Province, Kap'yŏng County is comprised of the town of Kap'yŏng and the townships of Puk, Sang, Sŏrak and Oesŏ. The Kwangju Mountain Range runs through the county from the north to the southwest, while the northern branch of the Han River flows past the town of Kap'yŏng on its way to Seoul. Mt. Hwaak (1 468m), Kyŏnggi Province's highest peak rises to the north along with Ŭng Peak (1 436m) and Mt. Myŏngji (1 267m). As a result of the area's rugged topography, it has a relatively low population of around 80 000 (1993). Both Highway 46 and a railway line connect the

county with Seoul to the southeast and Ch'unch'ŏn to the east.

Less than 10% per cent of the land is arable and even this land does not give high yields. In addition to rice and vegetables, a number of specialty crops such as pinenuts, shitake mushrooms, ginseng, jujube, araila shoots, balloonflower roots and *tōdōk* (*Codonopsis lanceolata*) are grown here. The area's rivers and lakes also serve as an important source of income. Located on the road from Taesŏng Village to Sŏrak Township, the Ch'ŏngp'yŏng Dam houses the second hydro-electric plant to be built in Korea. The plant is an important energy source for Seoul. Ch'ŏngp'yŏng Dam creates Ch'ŏngp'yŏng Lake, which is used for water-skiing and boating. Several of Korea's largest fish farms are located here.

With scenic mountains and rivers and easy access to Seoul, tourism is the county's most important industry. In particular, the area surrounding Lake Ch'ŏngp'yŏng, designated as a National Tourist Compound in 1969, has been developed as a popular resort with bungalows, vacation homes and swimming pools. In the summer, large groups of students take the train here to camp out by the river. The area's specialty dish is *maeunt'ang*, a spicy stew cooked with carp or mandarin fish from the lake.

At the upper reaches of Chojong Stream, one finds Mt. Unak. With picturesque gorges and magnificent rock formations, the area is known as the Diamond Mountains of Kyŏnggi Province. Part way up the mountain lies Hyŏndŭng Temple, an ancient monastery founded during the Shilla period in honour of the Indian monk Maraharni. At the temple, there is a three-storey stone pagoda (Kyŏnggi Province Tangible Cultural Asset No. 63) from the Koryŏ period, which houses the remains of Chinul (National Master Pojo, 1158-1210). On the temple grounds, one also finds stupas commemorating Grand Master Hamhŏ and Pugak. The temple's large bronze bell, cast in 1619, is an important source of information on bells of the Chosŏn period.

Kapshin chŏngbyŏn (coup d'Etat of 1884)

[Communications; Japan and Korea]

Kariwang Mountain

Mt. Kariwang is situated in southern Kangwŏn Province, between Chŏngsŏng, Sugam Village and P'yŏngch'ang County's Changjŏn Village. At 1,560 metres, the rounded peak of Mt. Kariwang rises above Mt. Chungwang (1,377 metres) to the west, Mt. Paeksŏk to the north-west and Mt. Ch'ŏng'ok to the south-west. Odae Stream flows past the northern slopes of the mountain before joining with the Choyang River at Namjŏn Village.

The mountain is believed to be named after a 'King Kari' (*Kari-wang*) who supposedly ruled over the ancient 'Maek people.' According to some scholars, the Maek people lived along the middle reaches of the Yalu. According to the legend, when the Maek were attacked, King Kari fled to Mt. Kariwang and established a fortress, traces of which can still be seen in one of the mountain's northern valleys.

Although Mt. Kariwang does not have any famous temples or tourist sites, its forests and valleys have a serene beauty, as well as a relatively large amount of wildlife. At different seasons of the year, herb gatherers frequent the area. Bee keepers also come to the mountain. The abundant wild-flowers that grow on the slopes are ideally suited for the cultivation of high-quality honey.

Kasa

[Literature; Music]

Kasa Island

Located 20.5 km. northwest of Hajo Island, Kasa Island is part of Chodo Township in

South Chŏlla Province's Chindo County. The island covers a total area of 5.64 sq. kms. and has an 18.5-km.-long coastline. The northwest coast consists of steep cliffs, while the southwest has sandy beaches. An embankment has been built across a bay in the northeast to create extensive salt flats.

The islanders' employment is mainly in agriculture, but this is often supplemented by income from fishing. Only 0.15 sq kms. of land is used for rice cultivation, whereas 1.08 sq. kms. grows dry-field crops such as sweet potato, barley, bean, garlic and rape. Local marine products include anchovy, eel and seaweed. For transportation, residents rely on ferries that regularly stop at the two landings on the east coast. Educational facilities are limited to Kasa Primary School located in the centre of the island next to Kasa Reservoir. At the southern end of the island there is a mine and a lighthouse.

Kawi (Festival)

[Society]

Kashiri (Would you go)

[Literature]

Kaya Mountain

Mt. Kaya, also known as Mt. Udu (Ox-head), is situated in Kaya-san National Park west of Taegu, on the border of North and South Kyŏngsang Province. The mountain's highest point, Sangwang Peak (1,430 metres) is surrounded by numerous other peaks and ridges that reach around 1,000 metres. Nestled amidst the rugged slopes lies Haein Temple, one of the three main monastic training centers in Korea. The temple is famous for its thirteenth century copy of the Tripitaka Koreana, a set of woodblocks for printing the Buddhist canon. Numerous hermitages are found within walking distance of Haein Temple. On the Ch'ain Village route to the summit, there is also a nine-meter high, ninth-century carving of a Buddha on the face of a cliff.

With numerous maples and oaks, the mountain is particularly beautiful in autumn when the leaves change colour. Over 300 varieties of trees, including various pines and firs, make up the dense forest leading up to the 1,000 meter level. Above this level, there is a diverse assortment of shrubs and bushes. Small springs flow around the large granite boulders found throughout the area, descending into streams running through the mountain valleys.

The most famous valley in the park is called Hongnyu-dong. Munŭng Bridge, which once lay at the valley entrance, has been eulogised in Korean poetry for its great beauty. The entire area has important links to traditional Korean literature. Poets and writers have left their names inscribed on many of the large boulders that line the valleys. The area even has connections with Ch'oe Ch'iwŏn, one of Korea's greatest poets and writers. Ch'oe, who lived during the late Shilla Period, was disgusted with the political climate of the time. Wandering throughout the mountains of Korea, Ch'oe is last mentioned residing on Mt. Kaya.

There are two theories concerning the mountain's name. Some believe that it comes from the ancient Kaya Kingdom which existed in the area until the first century C.E.. After Tae Kaya fell to Shilla, the area surrounding the mountain was called Tae Kaya County, and the mountain, as the most representative peak in the area, was called 'Mt. Kaya.' Others claim that the mountain was considered to be a sacred place where the mountain spirit (*sanshin*) was worshipped. Later, with the introduction of Buddhism, the mountain took on the name 'Kaya' from the Sanskrit word 'Buddha Gaya' -- the holy site where the Buddha preached his most important sermons.

Kaya states, The (see **History of Korea**)

Kyemyung University

Kyemyung University (Kyemyŏng Taehakkyo) is a private university with two sites, both situated in Taegu. The original school was founded by the Presbyterian Church in March 1954 as Kyemyŏng Kidok Hakkwan (Kyemyung Christian School). In 1956 the school became Kyemyŏng Kidok Taehak (Kyemyung Christian College). The name was changed to Kyemyŏng Taehak (Kyemyung College) in 1965. In 1966, a graduate school was created and in 1973, a doctoral program commenced. The college became a university with Shin Ilhŭi as its first president, in 1978.

At the school's Shindang-dong campus are the Graduate School and the Graduate Schools of Arts; Business Administration; Education; Industrial Design; Policy Development; and Women's Studies, as well as the Colleges of Business Administration; Fine Arts; Home Economics; Medicine; Music; the Teacher's College; and the Evening College. The Songso Campus in Taemyŏng-dong has the Graduate Schools of Industrial Sports; Industrial Technology; International Studies; and Pastoral Theology, as well as the Colleges of Engineering; Environmental Science and Technology; Humanities; International Studies and Commerce; Law; Natural Science; Physical Education and Social Sciences.

The university's newspaper *Kyedaek hakpo* (Kyemyung University Gazette) is published in Korean once a semester.

Kido-wŏn

[Christianity]

Kijang County

Situated in South Kyŏngsang Province, Kijang County is a coastal region surrounded by Ulsan to the north, Yangsan to the west and Pusan to the south. In the centre of the county, run-off from Mt. Ch'ŏlma (605 metres) and Mt. Yongch'ŏn (543 metres) forms the Chwangwang Stream, which runs past Panggok Village into the East Sea.

Fishing makes a significant contribution to the local economy. Boats operating out of Kijang or Changan catch anchovies and other fish varieties. Kijang seaweed, with its thick, wide leaves, is famous throughout the nation for its delicious flavour and quality. In addition to fishing, the area has a large number of factories and service industries. To meet the needs of these industries and the expanding population, a nuclear power plant was built in the northern area of the county in 1977.

In close proximity to the large population centre of Pusan, the county also has an important tourist industry. During the summer, crowds of visitors come to Ilgwang Beach. Other popular destinations include Changan Temple, Paegyŏn Hermitage, Kwanŭm Temple and the Kijang Hyanggyo.

Kil Chae (1353-1419)

Kil Chae was a scholar of the late Koryŏ and early Chosŏn periods. His family's ancestral home is in Haep'yŏng, his courtesy name was Chaebo, and his pen names Yaŭn and Kŭmosanin. At eleven years of age, Kil went to Mt. Naengsan where he learned Chinese characters at Tori Temple. At eighteen he went to Kaegyŏng, the capital of Koryŏ, where he learned the neo-Confucian ideology from such masters as Yi Saek (1328-1396), Chŏng Mongju (1337-1392) and Kwŏn Kŭn (1352-1409). In 1374 he entered the Kukchagam (National College) and first passed the Classics Licentiate Examination (*seangwŏn shi*) and then in 1383 he passed the *samagam shi*. In 1387 Kil was appointed First Proctor (*Hakchŏng*) at the Kukchagam and then in the following year he was promoted to *sunyu*

paksa (reference consultant) also at the Kukchagam. During the period of his long studies, Kil became close friends with Yi Pangwŏn who lived in the same village. Yi would later become the crown prince of the Chosŏn dynasty and eventually become king (T'aejong, r. 1400-1418). Kil sensed that the Koryŏ dynasty was about to fall and in 1389 under the pretext of caring for his aged mother he retired from official life and returned to his hometown. He refused appointment to several positions after his retirement and when Yi Pangwŏn assumed the throne in 1400 Kil also declined an appointment offered by his long time friend out of loyalty to the fallen Koryŏ.

Kil is an important scholar in the lineage of neo-Confucianism in Korea. He was a student of Chŏng Mongju and passed his knowledge on to disciples such as Kim Sukcha who later passed on these teachings to others. Therefore, in the assimilation and adaptation of the neo-Confucian ideology to Korea, Kil played a very important role. After his death at age sixty-seven, Kil was honoured by his disciples with the establishment of the Sŏnggok Sŏwŏn (Private Academy), the Kŭmo Sŏwŏn and the Osan Sŏwŏn. He is also remembered as one of the three great neo-Confucianists of Koryŏ along with Chŏng Mongju and Yi Saek. His literary works, *Yaŭn chip* (Collected Works of Yaŭn), *Yaŭn sok chip* (Supplementa to the Collected Works of Yaŭn) and *Yaŭn ŏnhaeng sŭbyu* (The Teachings and Deeds of Yaŭn) are all extant.

Kim Ch'angjip (1648-1722)

Kim Ch'angjip was a scholar-official of the Chosŏn period. His family's ancestral home was Andong, his courtesy name was Yŏsŏng and his pen name Mongwa. He was the great grandson of Kim Sanghŏn who was the Second State Councillor (*chwa ŭijŏng*, 1A rank) and the son of Kim Suhang who held the position of Chief State Councillor (*yŏngŭijŏng*, 1A rank), and his older brothers were Ch'anghyŏp and Ch'anghŭp. In 1672 Kim passed the Literary Licentiate Examination (*chinsa shi*). In 1681 he was appointed as instructor for the palace eunuchs (*naeshi kyogwan*) and in 1684 while serving as Assistant Section Chief (*chwarang*) of the Board of Works (*Kongjo*) he passed the Garden The Final Civil Service Examination in the Palace (*chŏngshi mun'gwa*). After this Kim held successive posts as Fourth Censor (*chŏngŏn*) and as Fourth Minister (*ch'amŭi*) of the Board of War (*Pyŏngjo*). In 1689 when his father was exiled to Chindo Island, Kim accompanied him and studied with him. After that Kim held various official positions, including Third Minister (*ch'amŭi*) of the Board of Rites (*Yejo*) and served as an envoy to Qing China in 1716 before being appointed as Chief State Councillor in 1717.

Kim was a key player in the factional struggles that marred the politics of the late Chosŏn period. He was a member of the Noron, or the Old Doctrine Faction that was in constant skirmishes with the Soron (Young Doctrine) for political power. In the end, Kim was exiled during one of the power shifts that frequently occurred, and retired from political life in Sŏngju. However, when King Yŏngjo (r. 1724-1776) acceded to the throne, Kim's rank and title were restored. After Kim's death, the Pan'gok Sŏwŏn (private academy) was established in his honour and sacrificial rites were held for him there. He was posthumously granted the name of Ch'unghŏn by King Yŏngjo. Extant writings of Kim's include *Kukcho chagyŏng p'yŏn* and *Mongwa chip* (Collected Works of Mongwa).

Kim Ch'ŏnt'aek

Kim Ch'ŏntaek was an active *shijo* and song writer of the King Yŏngjo (r. 1724-1776) era. His courtesy names were Paekham and Isuk, and his pen name Namp'a. It is not known for certain where his family's ancestral home was or his date of birth. However, based on historical records and the ages of his contemporaries, it is thought that he was born sometime in the late 1680s. Kim's lineage and social status are also not known for certain, but it is thought that he was probably of the middle class and entered the service of the government as a singer or musician at an early age.

Kim is well remembered for his prolific composing of *shijo*, many of which have been transmitted to the present time. In the 'Chin pon' of the *Ch'önggu yöngön* (Enduring Poetry of Green Hills) there are thirty of his works, and in the 'Chussi pon' of *Haedong kayo* (Songs of Korea) there are fifty-seven of his poems. In the various versions of *Haedong kayo* Kim is the second most often represented poet after Kim Sujang (1690-?). Most of Kim's *shijo* praise the beauty and splendour of nature and are valued for their excellence in the use of language and imagery.

Kim Chebong

[Communism]

Kim Chaegyü

[History of Korea]

Kim Chiha (1941-)

Kim Chiha is a writer who was born in Mokp'o of South Chölla Province and educated at Seoul National University. Kim's given name is Yöngil. He has received numerous literary awards including the Lotus Special Award of the Asian and African Writers in 1975, the Great Poet Award by Poetry International in 1981, the Bruno Chriski Human Rights Award in 1981 and the Isan Literature Prize in 1993. Kim made his début in the magazine *Shiin* (Poets) with the publication of 'Seoul Street'. Kim was at the vanguard of the democracy movements in Korea during the 1970s and this led to his arrest in 1970 after the publication of an anti-government work, 'Ojök' ('Five Traitors') in the literary magazine *Sasanggye*. He was released after one month but did not abandon his participation in movements that opposed the government. His subsequent anti-government activities led to his arrest under the anti-Communism laws of Korea and to his ensuing life prison sentence. He was the subject of an international movement for his release, and eventually in 1980 his sentence was suspended.

Kim is known not only for his political activities, but also for his excellent poetry and essays. His poetry collections include *Hwangt'o* (Yellow Earth, 1970), *T'anün mongmarümüro* (With a Burning Thirst, 1982), and *Pyölpät'ül urörümyö* (Looking up at the Field of Stars, 1989). He also has published collections of his essays including *Pap* (Meal, 1984), *T'anün mongmarüm esö seangmyöng üi padaro* (Towards the Sea of life With a Burning Throat, 1991) and *Saengmyöng* (Life, 1992). Kim has also written a play, *Nap'olleong K'onyak* (Napoleon Cognac, 1972).

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Kim Chönghui (1786-1856)

Kim Chönghui was a painter, calligrapher, literary man and a *shirhak* (practical learning) scholar of the late Chosön period. His family's ancestral home is in Kyöngju and his courtesy name was Wöñch'un. Kim had many pen names including Ch'usa, Wandang, Yedang, Shiam, Nogwa, Nongjangin, and Ch'öñch'ukko sönsaeng among others. Kim is best remembered as not only one of the most talented calligraphers in Korean history, but also as a scholar of epigraphy and an innovator in a new calligraphy style of the late Chosön period. Kim's ancestors had long held powerful positions in the Chosön government and he entered government service after passing the civil service examination (*mungwa*) in 1819. Kim held positions such as Secret Inspector (*amhaeng ösa*), Third Minister (*ch'amü*) of the Board of Rites (*Yejo*), and various positions in the Crown

Prince's Tutorial Office (*Seja Shigangwŏn*) including First Tutor (*podŏk*). Kim had several falls from power as he was the subject of various scandals and purges related to the factional politics of the late Chosŏn period, most notably the period from 1840 to 1848 when he was exiled to Cheju Island. However, he was resilient and was reinstated only to be again involved in a political scandal and exiled to Hamgyŏng Province. After two years he was reinstated but chose to retire to private life in Kwach'ŏn where he could concentrate on literary and other pursuits.

From an early age Kim was marked as a prodigy and he was given many opportunities for study. One major moment in Kim's life came when he was twenty-four and accompanied his father on an embassy to Qing China. At this time Kim came into contact with the great Confucian scholars of the day in China such as Weng Fanggang and Ruan Yuan. In particular under Weng's tutelage, Kim was introduced to the Confucian classics, epigraphy, history, phonology, geography and many other fields of scholarship. Among all of these areas, Kim took particular interest in epigraphy and ardently researched and pursued this discipline. In addition his adherence to the *shirhak* ideology resulted in new theoretical foundations for scholarship in epigraphy in Korea. His work *Yedang kŭmsŏk kwaan rok*, which was an analysis of ancient Korean inscriptions, was the first of its kind in Korea.

In the spheres of painting and calligraphy, Kim is also renowned as a visionary and innovator who had lasting impact in both realms. In calligraphy he developed his own style, *ch'usach'e*, which he perfected while exiled to Cheju Island. By studying the works of past great calligraphers, Kim was able to fuse their styles and create a unique style that exploded with a boldness of spirit. Kim's artistic excellence is also manifested in his paintings, which are the first ventures into an abstract style in Chosŏn. His most acclaimed work is *Sehan to* (Winter Scene) which not only is a landscape painting of Chosŏn, but also reveals an abstract portrayal of an idealised world of another dimension. Kim's works had great influence on subsequent generations of artists and are still praised today.

Kim is remembered by the present generation as a man who raised the level of art and by doing so increased the breadth of the art audience in Korea. His calligraphy style is still emulated today which reveals the strength and power of his work. Kim's literary collections are also extant such as *Wandang ch'ŏktŏk* (Collection of Letters by Wandang), *Wandang sŏnsaeng* (Master Wandang) and *Wandang sŏnsaeng chŏnjip* (The Complete Works of Master Wandang).

Kim Chongjik (1431-1492)

Kim Chongjik was a literatus of the early Chosŏn period. His family's ancestral home is Sŏnsan, his courtesy names were Hyogwan and Kyeon, and his pen name was Chŏmp'iljae. Kim was born in Miryang and his father, Kim Sukcha, was the Second Assistant Master (*saye*) at the Sŏnggyun'gwan (National Confucian Academy). In 1453 Kim became a *chinsa* (literary licentiate) and in 1459 he passed the Triennial Literary Examination (*shignyŏn mungwa*). In 1462 he held positions as Reference Consultant (*paksa*) at the Office of Diplomatic Correspondence (*Sŭngmunwŏn*) and as First Diarist (*ponggyo*) at the Office of Royal Decrees (*Yemunghan*). In the following years he held various positions such as Inspector (*kamch'al*), Army Aide (*pyŏngma pyŏngsa*) in Kyŏngsang Province, Assistant Section Chief (*chwarang*) at the Board of Personnel (*Ijo*) and as the Prefect (*kunsu*) of Hamyang.

In 1476 Kim was appointed as Magistrate (*pusa*) of Sŏnsan and in 1483 he was appointed to the Royal Secretariat (*Sŭngjŏngwŏn*). At the Royal Secretariat he served as Fourth Royal Secretary (*chwabu sŭngji*) and then at the Board of Personnel he was nominated as Second Minister (*ch'amp'an*). Other positions that he held include Deputy Director (*chehak*) of the Office of the Special Counsellors (*Hongmungwan*), Deputy Director of the

Office of Royal Decrees and as Second Minister at the Board of Works (*Kongjo*).

Kim represents a link in the neo-Confucian literati that began with the late Koryŏ scholars Chŏng Mongju (1337-1392) and Kil Chae (1353-1419). From an early age Kim wrote a great deal including poetry and various essays, and a notable example of his work is the *Tongguk yŏji sŭngnam* (Augmented Survey of the Geography of Korea) that he compiled along with Shin Chongho. Kim's devotion to scholarship is evident in the large number of dedicated disciples that studied under him including Kim Koengp'il (1454-1504), Chŏng Yŏch'ang (1450-1504) and Kim Ilson (1464-1498), who became prominent scholars in their own right. However, Kim is best remembered for being at the centre of the Purge of 1498 (*muo sahwa*) that was carried out under Prince Yŏnsan (r. 1494-1506) even though he had been dead for some years when this occurred. This event erupted during the compilation of the official records of the reign of King Sŏngjong (r. 1469-1494) in which Kim Ilson incorporated into the draft Kim Chongjik's *Choŭi chemun* (Lament for the Righteous Emperor). In this work Kim had used the metaphor of mourning the death of a young Chinese emperor as a way to criticise 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). When the meritorious elite discovered this inclusion, they induced Yŏnsan to order Kim Ilson and the other disciples of Kim Chongjik to be either executed or imprisoned. Kim, although he had been dead for six years, was exhumed and posthumously executed.

Kim's literary remains include *Chŏmp'ilchae chip* (Collected Works of Chŏmp'ilchae) which includes not only his literary works, but also a chronology of his life and an interpretation of the events that surrounded his life and the Purge of 1498 which came after his death. Sacrificial rites were held for Kim at such *sŏwŏn* (private schools) as the Yerim Sŏwŏn in Miryang, the Kŭmo Sŏwŏn in Sŏnsan and the Paegyŏ Sŏwŏn in Hamyang among others. Kim was also honoured with the posthumous name of Munch'ung.

Kim Chongp'il

[History of Korea; Politics]

Kim Chŏngshik (see **Kim Sowŏl**)

Kim Chun'gŭn

Kim Chun'gŭn, styled Kisan, was a painter of the late Chosŏn period. Many details of Kim's life are unknown such as the date of his birth, his family background and from whom he learned his painting skills from. While Kim was living in Pusan in 1886, he was summoned by King Kojong (r. 1863-1907) to draw sketches of Korean folk customs for the daughter of R. W. Shufledt. Kim also befriended the missionary Gale while he was in Pusan and eventually followed him to Wŏnsan and entrusted him with a painting. From this time Kim became quite close to a number of Westerners and presented them with numerous drawings and paintings that reflected the indigenous customs and practices of Korea. Of his extant works, there are over sixty sketches that he made for the Netherlands official Rhein which were shipped to Germany and are now in possession of the Hamburg Cultural Museum in Hamburg, Germany, and also those collected by P.G. von Molendorf. There are over three hundred drawings, sketches and paintings by Kim that reflect the lives of the common people at the end of the Chosŏn period. These works are a great aid in trying to understand the modes of living at this time.

Kim Dae Jung (1924 -)

The eighth president of the Republic of Korea, Kim Dae Jung (Kim Taejung) was born on Haui Island off the Chŏlla coast. His family moved to the port city of Mokp'o when Kim was young and he attended school there, graduating with first-place in his high school class

in 1943. He received his Master's degree in Economics from Kyunghee University in 1970.

On completing high school, Kim worked for a freight company and did so well that before long he was able to form his own business with a fleet of nine small ships operating out of Mokp'o. He also served as president of the *Mokp'o ilbo* newspaper in 1948. With the outbreak of the Korean War in 1950, Kim left Seoul to walk to his home in Mokp'o, and was apprehended by North Korean troops, but was able to escape.

After the Korean War ended, Kim began his political career. He made several unsuccessful attempts for election to the National Assembly before being appointed as spokesman for the Democratic Party, which had come to power following the 19 April 1960 student revolt that deposed Syngman Rhee's regime. Kim won his seat in the National Assembly in early 1961, but this was short-lived as Park Chung Hee (Pak Chŏnghŭi) dissolved the Assembly after seizing control of the country power in the *coup d'état* of May 1961. Kim was among the many opposition members arrested as a result of by Park's military junta. In 1963 when Park reinstated the Assembly, Kim was again elected as the representative from the Mokp'o district. He was re-elected in 1967 with a substantial majority and he emerged as one of the leading opposition figures to Park's government. In 1971, he was the presidential candidate for the New Democratic Party and almost defeated Park by winning forty-five per cent of the vote. Kim had a substantial following in the Chŏlla region as well as in the Seoul-Kyŏnggi area. However, he suffered from the regional antagonism that divided the Chŏlla and Kyŏngsang areas, thus he did not perform well in the heavily populated areas of Southeastern Korea, which certainly cost him the election.

After his unsuccessful presidential campaign, Kim remained an outspoken critic of Park's regime. This opposition to the authoritarian president almost cost him his life when he was abducted from Japan to Korea by agents of the Korean Central Intelligence Agency (KCIA), in August 1973. He was sentenced to an eight-year prison term for conspiring to overthrow the government, but was released in December 1978 because of failing health. After Park's assassination in 1979, Kim returned to the political arena and announced his candidature for the presidency. At this time, massive demonstrations were taking place among the supporters of Kim, Kim Young Sam (Kim Yŏngsam) and Kim Jong Pil (Kim Chongp'il), the so-called 'three Kims.' After the May 1980 Kwangju Uprising, which resulted in the death of hundreds of students and citizens at the hands of the ROK armed forces, Kim was arrested, tried and sentenced to death for his complicity in the incident, by the new regime of Chun Doo Hwan (Chŏn Tuhwan). His sentence was later commuted to a twenty-year gaol term, but he was released in December 1982 under an agreement that he leave Korea. He then travelled to the United States for medical treatment and to accept a fellowship at Harvard University. Kim remained in the USA until 1985, then returning to Korea and to house arrest once again.

By 1987, the ROK was undergoing a phase of liberalisation and democratisation, and at this time, Kim again entered national politics as presidential candidate. With the first true democratic presidential elections in almost two decades, the choice of the people lay between Kim Dae Jung, Kim Young Sam and the ruling party nominee, Roh Tae Woo (No T'aeu). But the two opposition leaders were unable to form a coalition and so split the vote, thereby paving the way for Roh's victory. Roh had about thirty-seven per cent of the vote while Kim Young Sam and Kim Dae Jung received about twenty-eight and twenty-seven per cent respectively. Thus, factionalism had prevented Korea from having a true opposition-party president for the first time. Kim continued to be active in politics and served as leader of the opposition in the National Assembly, along with his rival Kim Young Sam. Prior to the 1992 presidential elections, however, Kim Young Sam merged with the ruling party in a bid to secure the presidency. Kim Dae Jung opposed him in the elections, but the combination of the support of the conservative ruling faction and Kim Young Sam's Kyŏngsang region power base proved too great an obstacle, and so Kim Dae

Jung was defeated.

After the 1992 election, Kim retired from active politics, but maintained a powerful voice as a leading critic of President Kim Young Sam's policies. As the country began to falter under Kim's leadership, Kim Dae Jung again emerged as the principal opposition candidate for the 1997 presidential elections. Ironically, the ruling party saw its ranks break as the election drew near and as a result, the vote for the ruling party was split among Lee Hoi-chang and Rhee In-je, allowing Kim to win the presidency with a vote of marginally more than forty per cent. Kim Dae Jung's success marks the first time in Korean history of an opposition candidate being elected to the nation's highest office.

Kim's initial tasks on being conformed as president 25 February 1998 were daunting, the country being in the grip of its worst economic crisis since the Korean War. He formed a steering team, took personal charge of the country's financial management as president-elect from December 1997, and worked unceasingly to put Korea on the right path for economic recovery. He extended a conciliatory hand towards the former ruling party and his past oppressors -- Chun Doo Hwan and Roh Tae Woo, arranging for both former presidents to be granted presidential pardons for their past crimes.

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Kim Hang

[New religions]

Kim Hongdo (1745-?)

Kim Hongdo was a foremost genre painter of late Chosŏn. His family's ancestral home is in Kimhae, his courtesy name was Sanŭng, and his numerous pen names include Tanwŏn, Tan'gu, Sŏho, Komyŏn-kosa, Ch'wihwasa, and Ch'ŏpch'wiong. At twenty-nine years of age, Kim painted a portrait of King Yŏngjo (r. 1724-1776) and also the crown prince. He was then assigned to the Kammok kwan (Office of Horse Breeding) and began his official duties. Kim's talent as a painter spread and in 1788 he and Kim Unghwan were sent by King Chŏngjo (r. 1776-1800) to Kŭmgang Mountain to paint landscapes. In 1791 Kim was involved with the completion of the royal portrait of Chŏngjo and was then in government service until 1795 when he retired from his official duties. His last years were plagued by illness and poverty.

Kim's paintings are considered among the best of Chosŏn, and he was adept in landscapes. His other subjects included Daoist immortals, common folk going about their daily business, and the branches of trees. Among his best known works are *Muak* (Dancer and Musicians) and *Ssirŭm* (Wrestling), which display the festive activities of the commoners. Other acclaimed paintings are *Masang ch'ŏngaeng to* (Hearing an Oriole on Horseback) and *Tanwŏn to* (Tanwŏn's Paintings). Kim is known as one of the three great masters of Chosŏn painting, along with An Kyŏn and Kim Chŏnghŭi (1786-1856).

Kim Hongjip (1842-1896)

Kim Hongjip was a late Chosŏn period bureaucrat and politician. His family's ancestral home is in Kyŏngju, his given name was Koengjip, courtesy name Kyŏngnŭng, and pen names Towŏn and Yijŏnghakchae. His father, Kim Yŏngjak, was the Commandant (*yusu*) of Kaesŏng City. In 1867 he passed the literary section of the *Kyŏnggwa chŏngshi* (a special government service examination held on national celebratory occasions), and in the next year he was appointed to a position in the Royal Secretariat (*Sŭngjŏngwŏn*). After a

few months his father died. Kim went into mourning and then in 1870 his mother died, so Kim retired from his official position and was in mourning for a total of about five years. In 1873 Kim resumed his official career and was simultaneously appointed as Reference Consultant (*paksa*) in the Office of Diplomatic Correspondence (*Sŭngmunwŏn*) and as Supernumerary Third Copyist (*kwŏnji pujŏngja*). In 1875 he was appointed as Junior Sixth Rank Military Officer (*pusagwa*) among other military positions and was then appointed as County Magistrate (*hyŏngam*) of Hŭngyang where he won acclaim from both his superiors in the government and from the people. As a result of this, Kim was promoted to a higher position in the central government, first as Sixth Rank Military Officer (*sagwa*) and then in the next year as Instructor (*kyosu*) at the Southern School in Seoul. After this he held various positions on the Board of Taxation (*Hojo*), Board of Works (*Kongjo*), Board of War (*Pyŏngjo*) and the Board of Rites (*Yejo*). In 1879 he was appointed as First Secretary (*tojŏng*) of Royal House Administration (*Tollyŏngbu*).

In 1880 Kim embarked upon a mission to Japan as Ambassador (*sushinsa*) with an entourage of fifty-eight government officials in an attempt to solve the problems between the two nations concerning trade and other matters. However, no agreement could be reached. Before returning to Korea, Kim met Huang Zunxian, a counsellor to the Chinese delegation in Japan, who gave him two treatises on Korea that were to have considerable impact on Chosŏn. One of these works, entitled *Chaoxian celüe* (*A Policy For Korea*) was written by Huang himself, and stressed that Korea should adopt Western institutions to strengthen herself from foreign aggression and form treaties with China, Japan and even America to keep Russian imperialism at bay. After returning to Korea, Kim was appointed as Second Minister (*ch'amp'an*) of the Board of Rites. Kim continued to play an important role in negotiations between Japan and Chosŏn concerning the opening of Inch'ŏn as the third port stipulated in the 1876 Treaty of Friendship (*Pyŏngja suho choyak*), and eventually Inch'ŏn was opened to foreign trade. Kim also figured prominently in the 1882 Treaty of Chemulp'o (*Chemulp'o choyak*) that served to open this port to foreign trade. In 1884 Kim served as Minister (*p'anso*) of the Board of Rites and at the same time as Supervisor (*tokp'an*) in the Office of Foreign Affairs (*Oemu*). Kim had become at this point the foremost shaper of Chosŏn foreign policy.

After the failed Coup d'État of 1884 (*Kapshin Chŏngbyŏn*) Kim took further control of the Chosŏn government and was appointed as Second State Councillor (*chwaŭijŏng*) in addition to his duties as Supervisor of the Office of Foreign Affairs. It was in these capacities that he negotiated the 1885 Treaty of Hansŏng (*Hansŏng choyak*) with Japan. In the next year, Kim retreated to the less demanding post of Minister-without-Portfolio (*chungch'ubu*). In 1887, however, Kim was again appointed as Second State Councillor but shortly resigned this post. With the outbreak of the Tonghak Rebellion in 1894 and the intervention on Korean soil by Qing, Japanese and British troops, Kim was again brought back into the Chosŏn government. Japan refused to withdraw its troops after putting down the Tonghak Rebellion and instead used this opportunity to gain more control in Chosŏn. The Japanese removed King Kojong (r. 1863-1907) from power and instead restored his father, Hŭngsŏn Taewŏn'gun (1820-1888) to power. Next a new government composed of pro-Japanese elements was formed, and it was this cabinet headed by Kim Hongjip that pushed through the Reforms of 1894 (*Kabo kyŏngjang*).

The Reforms of 1894 were carried out by the Deliberative Council (*Kun'guk kimuch'o*) which was headed by Kim. This group had authority over all matters of government, and carrying out sweeping reforms and actually operated outside the reach of King Kojong and Queen Min (1851-1895). It also defied the power of the Taewŏn'gun to whom the King had delegated authority. However, when this was realised, the council was abolished, but not before major changes to the face of the Chosŏn government were executed. The Taewŏn'gun attempted at this juncture to seize control of Chosŏn's destiny and tried to bring the Qing in to supplant the Japanese. This was discovered and the Japanese Prime Minister Inoue Kaoru forced the Taewŏn'gun to retire. He then appointed Kim's

cabinet Pak Yŏngho (1861-1939) who had been in exile in Japan, creating a coalition government between the two men. This government was blatantly pro-Japanese in its actions, which caused Queen Min to seek Russian assistance, at which time the pro-Japanese elements were purged from the government by those supporting increased ties with Russia. However, this was short-lived as the Japanese brutally carried out the assassination of Queen Min, which again returned Kim Hongjip to power as the head of a new cabinet. Kim then proceeded to then carry out many more reforms that brought Chosŏn ever closer to Japan. The barbaric slaying of Queen Min created public outrage and also caused King Kojong to fear for his life. He fled to the Russian delegation to seek refuge and with this reversed the political situation in Chosŏn to one that favoured the pro-Russian elements. Accordingly, Kim and other pro-Japanese elements were ousted. At this time in front of the Kwangha Gate to Kyŏngbok Palace, Kim, along with his cronies, was executed for treason.

Kim Hongjip, while a great advocate of reform and modernisation for Chosŏn, will chiefly be remembered as a traitor to Korea whose actions allowed Japan to make major inroads in their colonial designs on Korea. Kim did carry out many beneficial reforms for Korea, but in the end his pro-Japanese policies resulted in the murder of the Korean Queen and the weakening of the Korean state.

Kim Hwallan (1899-1970)

Kim Hwallan was an educator and woman's rights advocate of this century. Kim's given name was Kidŭk, pen name Uwŏl and baptismal name Helen. Kim was born in Inch'ŏn and with the opening of the port at Chemulp'o her family moved there and her father, an ardent Christian, operated a warehouse. Kim was the last of six daughters in her family and also had two brothers. When Kim was eight she entered Yŏnghwaso School, but a year later when her father's business failed and the family moved she entered Ehwa School in Seoul. Kim finished elementary, middle and high school at Ehwa and then graduated from college in 1918, making her the first Korean woman to do so. After graduating, she taught at Ehwa and while doing so met the Methodist missionary H. Welch, whose recommendation allowed her to travel to the United States and attend Wesleyan College in Ohio where she studied philosophy and education among other subjects. In 1924 after graduating from Wesleyan, she entered Boston College where she received a Master's degree in literature. Kim returned to Korea in 1925 where she assumed duties as both an instructor and as a dean at the present Ehwa Women's University. In 1930 she again returned to the United States and entered Columbia University where in October of 1931 she received her doctorate of philosophy. In doing so Kim became the first woman to hold a Ph.D. in Korea. Kim's dissertation, *Rural Education for the Regeneration of Korea*, outlined the problems in Korean agriculture under the Japanese policies and revealed a thesis stressing that the education and mental rehabilitation of Koreans was required to realise improved results in agriculture.

Kim was also very influential in spheres outside academia in Korea. In 1923 along with Kim P'illye and Yu Kakkyŏng she helped found the Young Women's Christian Association (YWCA) and through this organisation she helped promote women's rights in Korea and sought to overturn the systematic societal discrimination continued from the Chosŏn period. In 1939 when she assumed the position of director of Ehwa Women's College and Ehwa Kindergarten, she became the first woman to hold such a high position in Korean history. In her role as the head of these institutions, she helped shape the educational structure of Korea. She also represented Korea in many international forums such as at various United Nations conferences. Another of Kim's many accomplishments is the publishing of Korea's first English language daily newspaper, the *Korea Times*. In September of 1961 she retired as head of Ehwa Women's University and then acted as an ambassador-at-large for the Republic of Korea until her death in 1970.

Kim is praised as a pioneer in many fields and particularly for helping to advocate equality among the sexes. Her contributions to Ehwa Women's University are innumerable, as they are to numerous other fields.

Kim Il Sung (1912-1994)

Kim Il Sung (Kim Ilsŏng) was anti-Japanese guerrilla and North Korean statesman. Leader of the Communist regime in North Korea in 1946-1994.

Born in Man'gyŏndae near P'yŏngyang on 15 April 1912. KIl Sung's real name was Kim Sŏngju. His father Kim Hyŏngjik (1894-1926) was graduated from a missionary school and earned a livelihood by teaching and, sometimes, herbal healing. The D.P.R.K. official history insisted that Kim's father played an active role of anti-Japanese movement. This is an exaggeration, but Kim's family definitely was sympathetic toward the nationalist movement. Around 1920, Kim's parents moved to Manchuria where he studied at a Chinese school. As a student Kim established first contacts with the communist underground. In 1929 he was arrested by Japanese police as a member of an illegal communist youth organization and spent 6 months in jail.

Soon after his discharge from prison, Kim, a young man who was inspired by both patriotic ideas of national independence and communist dreams of social justice, joined the communist guerrillas fighting the Japanese in Manchuria. Around 1932 he entered the Chinese Communist party. Throughout the 1930s Kim made a distinguished career in the Northeast China Anti-Japanese Allied Army (Tongbuk Hang-Il Yŏnhapkun). In 1936 he became a commander of the 6th division of the 2 d Army. In 1937 Kim led the famous attack on Poch'ŏnbo, a small Korean town near the Chinese border. This raid had a good publicity since it was a rare large-scale operation of the guerillas inside Korea.

In the late 30s the Japanese launched a large-scale offensive against Manchurian guerrillas. It proved to be successful. The guerrillas suffered great losses and in the winter of 1940/41 Kim with a few of his guerrillas had to cross the Soviet border to find an asylum there. After some military training, in 1942 he was promoted to a captain of the Soviet Army and assigned as a battalion commander to the 88th Brigade, a specific unit, consisted entirely of former Manchurian guerrillas, both Chinese and Korean. It was stationed near Khabarovsk where Kim lived until 1945 with his wife Kim Chŏngsuk (1917-1949), whom he married in the late 1930s when she also fought with Anti-Japanese guerillas. There his 2 sons were born. Both sons were initially given Russian names: Yura (the elder, Kim Jong Il, b.1942) and Shura. It indicates that perspectives of return to Korea at that time were not considered to be very likely by Kim himself.

In 1945, after the Japanese surrender, the 88th Brigade was disbanded and Kim, who was the most senior Korean officer, was sent to Pyongyang where the Headquarters of occupational forces was stationed. Initially Kim was to become a deputy of a local Soviet military commander (komendant), but soon after his return to Korea (September, 1945) he was trapped into politics. By that time the Soviets had been disappointed by behavior of Cho Manshik and other nationalists and began to search for another possible leader of the future North Korean authorities. They were interested in Kim whose Korean background, guerrilla experience and, first of all, close association with the Soviet military made him a better candidate than a local communist (like Pak Hŏnyŏng) or a Soviet -Korean. Kim himself seemed not very enthusiastic about a political career, but on 13 October he took a part in a meeting of local communists when the North Korean Bureau of the Korean Communist Party was established. On 14 October Kim addressed a mass rally in P'yŏngyang where he was introduced by the Soviet military as a "Korean national hero". As of 17 December Kim became the Secretary of the North Korean Bureau of the Communist Party and during the few next months gradually transformed this body into an

independent party which was free from control of Pak Hŏnyŏng's group in Seoul.

By the spring of 1946 Kim had been openly favored by the Soviet authorities as a future North Korean leader. On 8 February 1946 he became a Chairman of the Provisional People's committee of North Korea, an embryonic government of the Soviet occupational zone. After the merging of the Communist Party of the North Korea and the New People's Party into the North Korean Workers' Party (Puk-Chosŏn Nodongdang, NKWP), Kim became Deputy Chairman of NKWP. He exercised the supreme power in the Party, however, due to the passivity of its formal leader Kim Tu-bong. On 9 September 1948, when the Democratic People's Republic of Korea (Chosŏn Minjujuŭi Inmin Konghwaguk), a separate communist state, came into being in North Korea, he was appointed a Premier of the D.P.R.K.'s government. In 1949 the Workers' Parties of the North and South merged and Kim became a Chairman of the united Korean Workers Party. Thus, by the beginning of the Korean War Kim held key posts both in the Party and executive government.

Shortly before the Korean war personal life of Kim was struck by 2 tragedies. In 1949 his wife died. Not shortly before his younger son drowned in a pool near his house. Kim was greatly shocked by both incidents. Not until the late 50s did he marry again (his second wife was Kim Sŏngae, b.1924).

As a leader of North Korea Kim took an active part in preparations for invasion to the South on 25 June 1950. Though this invasion failed to achieve the main goal - to unify the country under the tutelage of the communists - the political positions of Kim considerably strengthened due to the inevitable war time concentration of power.

The 50s were a period of gradual consolidation of Kim's power. After the Korean war, the D.P.R.K. leadership consisted of 4 rival groupings of which Kim's "Guerrilla" faction then was the weakest one. The existence of these groups checked the supreme power of Kim. The greatest challenge for him was also the USSR's de-Stalinization which could undermine his own Stalin-type system. However, Kim managed to survive attacks of his opponents. During the 50s Kim, who had been transformed to a ruthless and calculating politician, skillfully used frictions between his rivalries to eliminate all kinds of opposition inside the KWP and establish his own ultimate power. By 1960 rivaling factions had ceased to exist, their leaders exiled, imprisoned or executed. Simultaneously, Kim also succeeded at solving even the more formidable task - checking foreign (Soviet and Chinese) influence (for further detail see **History of North Korea**).

In search for more independence, Kim needed a kind of national ideology which would not be in open conflict with Marxism-Leninism, but, nevertheless, would be nationalist enough to justify the North Korean independent policy. Kim's own ambitions, probably, also played a certain role in the formation of such an ideology which was called *chuch'e* (developed after 1955). It was an eclectic mixture of Marxism-Leninism (with strong Stalinist overtones) and Korean nationalism, ornamented with ideas about "the absolute role of the leader" and praising "independent spirit". Since the 60s *chuch'e* ideas were considered the state ideology of the D.P.R.K. and became the foundation of Kim's personality cult which, probably, had few parallels in world's history. He was usually referred to as "Great Leader, the Sun of Our Nation, Ever-Victorious General" and so on. His portraits became objects of worship and every Korean was to bow before his statues at least a few times a year and during national holidays, the biggest of which was Kim's own birthday.

Since the late 50s and until his death in 1994, Kim had been an unchallenged ruler of the D.P.R.K. In 1994 he held the posts of KWP General Secretary, President of the D.P.R.K. and Chairman of Military Affairs Committee of the KWP. Kim's power was ultimate and uncontrolled. Even Party Congresses, which are supposed to

convene every 5 years, were rare events (in 1956-1995 the Congresses took place only in 1961, 1970 and 1980). To ensure the political control, Kim moved a number of his relatives as well as former Manchurian guerrillas up to high party and government offices. His eldest son, Kim Jong-il, had been groomed to succeed his father since the early 70s and in 1980 the 6th Congress of the KWP acknowledged him as Kim's heir apparent. For winning loyalty of the officials, Kim granted them numerous privileges and they could enjoy a range of material benefits which contrasted greatly with both the very moderate living standards of common people and the egalitarianism of official ideology.

In practical politics Kim was a skillful manipulator who often broke previous promises, and could incite his enemies to attack one another. He lacked systematic education, but had a certain amount of practical good sense. In the early 60s, Kim and his entourage became enthusiastic about Maoist China, but he had enough pragmatism to stop the Chinese-style experiments as soon as they proved to be devastatingly ineffective. In his foreign and domestic policy Kim pursued not only the establishment of his own unrestricted power, but also the emergence of his D.P.R. K. as an absolutely independent state, even often at the expense of people's living standards. He wasted huge sum of money in overseas activity, sometimes contradictory, like support of left-wing or nationalist guerrilla movements or extensive propaganda of his own chuch'e ideas in developing countries. These actions usually were fruitless or even ruinous economically, but were considered necessary to increase the international influence of the D.P.R.K. as well as of Kim himself.

After 1985 the economic situation of North Korea began to deteriorate, but Kim did not attempt any serious changes (like Soviet perestroika or Chinese openness), probably, because he was well aware that such changes could destroy carefully arranged systems of political control inside North Korean society and undermine his personal power and his goal of dynastic transition. The fall of socialism in Eastern Europe and the USSR proved him to be correct. Kim could manage to politically survive in an unfriendly environment again, but did not find any alternative solutions to difficult economic problems and by 1994 the D.P.R.K.'s economy was on the verge of collapse. Only strong political surveillance and the absolute isolation of people from unauthorised information saved the country from turmoil.

On 8 July 1994, Kim Il Sung, who by that time had been the world's longest ruling Communist leader, suddenly died of heart attack in his luxurious palace near Pyongyang.

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A Lankov

Kim Inhu (1510-1560)

Kim Inhu was a middle Chosŏn period neo-Confucian scholar and civil official. His family's ancestral home is in Ulsan, his courtesy name was Huji, and his pen names Hasŏ and Tamjae. His father, Kim Yŏng, was an assistant curator (*ch'ambong*, 9B rank) and his mother was of the Okch'ŏn Cho family. When Kim was ten, he studied the *Sohak* (Small Learning) from Kim An'guk and in 1531 after passing the entrance examination he entered Sŏnggyun'gwan (National Confucian Academy). It was at this time that he became a close friend of Yi Hwang (1501-1570) among others. In 1540 after passing the military portion of the Special Examination (*pyŏlshŏ*), he was appointed as Supernumerary Third Copyist (*kwŏn'ji pujŏngja*). In the next year he entered the Hodang, an institute for the further studies of young scholars of merit and then took a position as Seventh Counsellor (*paksa*)

at the Office of Special Counsellors (*Hongmun'gwan*). In 1543, along with his duties at the Office of Special Counsellors, he assumed the positions of Fifth Tutor (*sŏlsŏ*) in the Crown Prince's Tutorial Office (*Seja shigangwŏn*) and also Junior Sixth Counsellor (*pusach'an*) at the Office of Special Counsellors. It was at this time that he became a close associate of the Crown Prince Podo. Particularly after the Purge of 1519 (*Kimyo sahwa*) and witnessing the deaths and suffering of many men, Kim endeavoured to cultivate his scholarly abilities. In the same year in order to be closer to his aged parents, Kim took a position as County Magistrate (*hyŏn'gam*) of Okkwa. With the death of King Chungjong (r. 1506-1544) he returned to Seoul and assumed a position in the Office of Diplomatic Correspondence (*Sŭngmunwŏn*), but within a year King Injo (r. 1544-1545) died and the Purge of 1545 (*Ulsa sahwa*) occurred. Under the pretence of illness, Kim returned to his hometown. From 1554 onwards Kim was appointed to positions as the Fifth Counsellor (*kyori*) at the Office of Special Counsellors, as a Lecturer (*chikkang*) and Librarian (*chŏnjŏk*) at the Sŏnggyun'gwan and as Section Chief (*chŏngnang*) at the Board of Works (*Kongjo*).

Kim's extant literary works come to a total of about ten volumes and chiefly deal with neo-Confucian ideology. Despite their small number, these works are considered important in the study of neo-Confucian ideology of the Chosŏn period. Kim's writings differed somewhat from those of his friend Yi Hwang in the view the two scholars as to the interaction of *ying* and *yang* upon matters of the universe. Writings of Kim that have been passed on to this age include *Hasŏ chip* (Collected Works of Hasŏ) among other works.

Kim Inshik (1885-1963)

Kim Inshik was a musical educator and is acclaimed as the first Korean to teach Western music in Korea. Kim was born in P'yŏngyang and in 1896 entered the Methodist Sungdŏk School in P'yŏngyang. After this he entered Sungshil Middle School where under the wife of the missionary, Hunt, and Snook, an instructor from Chŏngŭi Women's School, he studied singing, the organ and musical techniques. After this Kim also learned the violin and cornet. Kim revealed particular skill in playing the organ and by his third year at Sungshil, he was given charge of teaching first year students this instrument. At this time Kim planned to go to the United States to study and he went to Seoul to prepare for the trip. However, while in Seoul many private music schools asked him to teach and eventually he gave up his plans to study abroad and began to teach music on a full-time basis. He began at the Sangdong Youth Academy as the head of the Western music instruction and subsequently taught Western music at various other private schools such as Chinmyŏng, Osŏng, Kyŏngshin and Paejae among others. In 1910 when the first music institution in Korea, Choyanggu Akpu, was underway, Kim was appointed as music instructor. Two of his more famous students at this time included Hong Nanp'a (1897-1941), who learned violin from Kim, and Yi Sangjun. After this Kim directed the YMCA choir and formed the first independent choir in Korea, the Kyŏngsŏng Choir. In addition, he later formed the Honsŏng Choir. Kim also translated many Western hymns into Korean such as Schubert's *Ava Maria* and Handel's *Hallelujah*. Moreover, he contributed to the recording of musical scores of traditional Korean music in Western notation.

Kim is largely remembered for his activities in propagating Western music through education and performances. He also wrote many notable works including *Hakto ka* (Student's Song), *P'yomo ka* (Wash Woman) and *Kukki ka* (Song of the National Flag).

Kim Jong Il (Kim Chŏngil)

[History of Korea:North Korea]

Kim Koengp'il (1454-1504)

Kim Koengp'il was an early Chosŏn period scholar and civil official. His family's

ancestral home is in Söhhung, his courtesy name was Taeyu, and his pen names Saong and Hanhwöndang. His father Kim Yu was a *sayong* (military official of 9A rank) in the *Ch'ungjwawi* (one of the five military commands) and his mother was of the Ch'öngju Han family. Kim began his studies in earnest under the neo-Confucian literatus Kim Chongjik (1431-1492) from whom he learned the *Sohak* (Small Learning). In 1480 Kim passed the Classics Licentiate Examination (*saengwönshi*) and entered the Sönggyun'gwan for further study. He began his official life in 1494 with an appointment as Assistant Curator (*ch'ambong*) and held various other official position up until the time of the Purge of 1498 (*muo sahwa*). This purge was sparked by the inclusion of Kim Chongjik's essay *Choüichemun* (Lament for the Righteous Emperor) in the official records of the reign of King Söngjong (r. 1469-1494) which Kim's disciple Kim Ilson (1464-1498) had compiled. In this work Kim used the metaphor of mourning the death of a young Chinese emperor as a way to criticise 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). When the meritorious elite discovered this inclusion, they induced Prince Yönsan (r. 1494-1506) to have Kim Ilson and the other disciples of Kim Chongjik to be either executed or imprisoned. Accordingly, since Kim Koengp'il was a disciple of Kim Chongjik also, he was exiled to P'yöngan Province for two years. During his exile Kim concentrated on his studies and passed on his teachings to his disciple Cho Kwangjo (1482-1519) who would continue the lineage of neo-Confucian scholarship in Chosön from the late Koryö period literati Chöng Mongju (1337-1392) and Kil Chae (1353-1419). After returning to official life from his exile, Kim was again caught up in the factional politics of his day. The Purge of 1504 (*kapcha sahwa*) was aimed at those literati who had survived the 1498 purge, and this time Kim was among those who were executed on the orders of Prince Yönsan.

Kim is remembered for his neo-Confucian scholarship and as being a link in the transmission of the neo-Confucian teachings from the late Koryö period. His extant literary works include *Kyönghyön rok*, *Hanhwöndang chip* (Collected Works of Hanhwöndang) and *Kaböm* (Domestic Rule).

Kim Koo (see **Kim Ku**)

Kim Ku (1876-1949)

Kim Ku was a freedom fighter and politician. His family's ancestral home is in Andong, his childhood name was Ch'angam and his given name Ch'angsu. He was renamed as Ku, his Buddhist name was Wönjong, his courtesy names included Yönsang and Ch'oho among others, and his pen name was Paekpöm. He was born in Heju of Hwanghae Province to a middle class family. At the age of four he had a serious bout of smallpox and barely survived. By nine he began formal schooling and learned both Chinese characters and *han'gül*. From the age of fifteen Kim devoted himself to his studies ardently and at the age of seventeen he sat for the last government service examination held in the Chosön period. However, he failed the examination and could not take a government position; this he blamed on the corrupt system that allowed wealthy students to bribe their way to official positions. Spurred on by his frustration with the corrupt Chosön government, Kim joined the Tonghak army at the age of eighteen and was quite active in this organisation. He assumed a position at the vanguard of the Tonghak military and led an assault on Haeju Fortress at the age of nineteen. After the Japanese crushed the Tonghak Rebellion, Kim spent his time with others that shared his feelings of disdain for the Japanese. Eventually when he could bear his hostility towards the Japanese no longer, he crossed the Yalu River and joined the Righteous Army (*üibyöng*) under the command of Kim Iön.

After the assassination of Queen Min by the Japanese in October of 1895, Kim's anger seethed and he exacted his revenge by killing a Japanese Army lieutenant in Ch'ihap'o in February of the following year. For this he was arrested and sent to a prison in In'chön where he remained until his escape in 1897. Kim continued to participate in many anti-

Japanese activities in Korea after his escape, and also contributed to the nationalistic movements that had sprung up throughout the country to educate and enlighten Koreans. In 1909 when An Chunggŭn (1879-1910) assassinated the Japanese Prime Minister Ito Hirobumi, Kim was arrested as a part of the conspiracy and again sent to prison. This time Kim remained incarcerated until July of 1914 when he was released two years before the end of his sentence.

Directly after the March First Independence Movement in 1919, Kim travelled to Shanghai to take part in the formation of the Korean Provisional Government (Taehan Min'guk Imshi Chŏngbu) and was appointed as the first head of the Bureau of Police (*Kyŏngmuguk*). Subsequently he was appointed as secretary of the Home Ministry (*Naemu*) in 1923, as Assistant Prime Minister of State (*Kungmu ch'ongni taeri*) in 1924, and in 1927 he was appointed as the leader of this government. In 1928 Kim, along with Yi Tongnyŏng and Yi Shiyŏng, formed the Korean Independence Party (Han'guk Tongnip Tang). He also formed the guerrilla organisation, the Aeguktan, that carried out many terrorist activities against the Japanese. Most notable were the 1932 attempt to kill the Japanese emperor by Yi Pongch'ang (1900-1932) and the bomb that was set off in a Shanghai park by Yun Ponggil (1908-1932) in 1932 that killed a number of high-ranking Japanese military and civil officials. In 1933 Kim met with the Chinese leader Chiang Kai-shek and this discussion is believed to have led to the Cairo Declaration of 1943 that was adopted by the United States, China and Britain that in effect stated that Korea would in due course become an independent state.

After Korea was liberated from Japan on August 15, 1945 there were many political parties vying for power in the South. Kim strongly opposed the partition of Korea and sought to reach a compromise with the North Korean Government. Accordingly, in 1948 Kim, along with Kim Kyushik (1881-1950) travelled to North Korea for a summit with Kim Il-sung (Kim Ilsŏng) and Kim Tubong. However, no agreement was reached and the talks were branded a failure by Kim's ultra-right opponent Syngman Rhee (Yi Sŭngman). Kim nonetheless returned to Seoul with the intent of boycotting the United Nations-sponsored elections that were to be held later in the same year. Kim Ku continued his battle for control of South Korea with Rhee, but was assassinated by army lieutenant An Tuhŭi on June 26, 1948. The assassination of Kim is widely believed to have been carried out by the Syngman Rhee government as a way to consolidate its power.

Kim Ku is praised not only for his zealous guerrilla activities against the Japanese imperialists, but also for the foundations that he helped establish for democracy in post-liberation Korea. He was also an adept statesman as his relations with Chiang Kai-shek and his willingness to reach a conciliatory agreement with the communists in North Korea after liberation reveal. Kim left behind his literary collection, *Paekpŏm ilji*.

Kim Kyushik (1881-1950)

Kim Kyushik was a freedom fighter and politician. His family's ancestral home is in Ch'ŏngp'ung, his school name was Johann and his pen name Usa. Kim was born in Tongnae and was the second son of Kim Chisŏng. At about this time, the Qing government sent Yuan Shikai to Korea in order to regulate and assist in the managing of domestic affairs and to counter the Japanese presence in Korea. Kim's father had the unfortunate task of presenting a memorial to the throne at this time for the establishment of better relations with the Japanese. As a result of this, he was exiled, and at about the same time Kim's mother died and Kim thus became an orphan. He was sent to Seoul where he was taken care of by the American Methodist missionary Horace Underwood and received his English name Johann. In 1906 he married the daughter of Cho Sunhwan, Ŭnsu who bore him two sons. In 1917 his wife died and in 1919 Kim remarried to Kim Suae who had one daughter by him.

From 1897 to 1903 Kim studied at Roanoke University in Virginia, USA, and in 1904 entered Princeton Academy where he received his Master's Degree before returning to Korea. From 1904 to 1913 he performed duties as Underwood's private secretary and at the same time as an instructor at the YMCA and the Kyöngshin School. In addition, Kim also served as an instructor at Yönhüi College from 1910 to 1912. In 1910 he joined the Presbyterian Church and served on the staff of the church in the Kyönggi and Ch'ungch'öng provinces. However, in 1911 the Japanese oppression of religious freedoms began in Korea and as a result Kim fled to Huabei in Mongolia. In 1916 he joined the Anderson & Meyer Company as an office manager in their Ulan Bator branch.

Kim's political activities began in 1918 at a conference for oppressed nations in Moscow and then in the following year he was nominated by the New Korea Youth Association (Shin-Han Ch'öngnyöndang) to serve as the Korean representative to the Paris peace conference where he made an appeal for Korean independence. While in Paris Kim established the Chosön Public Information Bureau (Chosön Kongboguk) and among its other activities it published manifestos such as *Han'guk minjok üi chujang* (The Doctrine of the Korean Nation) and *Han'guk üi tongnip kwa p'yöngghwa* (Independence and Peace of Korea). Kim also served as chairman of the Korean Provisional Government's (Taehan Min'guk Imshi Chöngbu) board of the Western Nation Committee and in 1935 was elected president of the newly formed Korean National Revolutionary Party (Minjok Hyöngmyöng Tan). Moreover, in 1942 he was appointed as a committee member of the Korean Provisional Government's State Department.

After liberation in August 1945, Kim returned to Korea and was selected to represent Korea at the Moscow Conference in December 1945, in which the United States, Soviet Union and Britain put forth a plan of a trusteeship to rectify the Korean problem. This began the Anti-Trusteeship Movement in Korea. At the time directly after Korea's liberation, the politics in the South were largely divided between the Korean Democratic Party (KDP), headed by Syngman Rhee (Yi Süngman) and the Korean Independence Party (KIP) headed by Kim Ku. The KDP opposed any reconciliation with the communist forces and sought the immediate establishment of an independent transitional government for Korea, while the KIP was also opposed to the trusteeship, but sought to bring about some type of accord between the North and South and thereby unify the peninsula. In this political mix, Kim represented the moderate right and he worked with the moderate left headed by Yö Unhyöng to promote unity of action between the right and left. It was these forces which won the initial backing of the US Military Government and compromised the membership of the South Korean Interim Legislative Assembly established by the US in 1947. Even after the United Nations declared elections to be held in South Korea in the spring of 1948, Kim continued his efforts to unify the right and left, and thereby the Korean peninsula. In April of 1948, Kim along with Kim Ku travelled to North Korea and met with Kim Il-sung (Kim Ilsöng) and Kim Tubong in an attempt to reach a compromise. This attempt, however, failed and Korea was divided at the conclusion of independent elections in both the South and North later the same year.

Kim Kyushik is not only remembered for his political activities and opposition to the Japanese colonial occupation of Korea, but also as an educator who helped in the enlightenment of the Korean people. He served as an educator in various capacities in both Korea and China during the colonial period. In 1950 after the outbreak of the Korean War, Kim was kidnapped by the North Koreans and it is known that he died on December 10 of the same year in the Manp'ojin area of North P'yöngan Province.

Kim Manjung (1637-1692)

Although Kim Manjung (Söp'o) was an accomplished poet, a scholar of varied interests, and an astute social critic, his commanding position as a man of letters in Korean history is largely due to a single novel, the *Kuunmong* (*A Nine Cloud Dream*), and it is fitting that

this novel has been translated into English twice: in 1922 by James S. Gale under the title *The Cloud Dream of the Nine* and again in 1974 by Richard Rutt under the title "A Nine Cloud Dream" in *Virtuous Women: Three Masterpieces of Traditional Korean Fiction*. Although each translation reflects the different styles of the translators, and no less the English of the time of translation, both are in themselves superb pieces of English literature.

From our modern viewpoint Kim's fame seems a little ironic insofar as the *Kuunmong* was never intended for a public audience. Rather, according to the traditional account of its authorship, it was written as a private gift to give solace to his grief-stricken mother. This irony is further compounded by the fact that most men of Kim Manjung's *yangban* (ruling class) status would have considered the writing of a novel to be a disreputable undertaking on a par with the creation and performance of oral stories by the lower classes. The sober minds of the male *yangban* engaged in philosophy and manifested their literary talents through the rigorous and complex art of composing Chinese poetry, both of which were requisite talents for the scholar-official. Conversely, the exercise of imagination needed to create a convincing fictional world was not valued, and the *Kuunmong* would have been considered even more unseemly for its varied romantic interludes, focus on distinct female personalities, and liberal references to Taoist magic all set within an overarching Buddhist conceptual structure. The very fact that this novel still proves compelling suggests the care with which it was written, and Kim Manjung's choice to write a story for his mother in which female personalities sparkle with individuality is apposite the crucial features of his life.

Between 1592 and 1636 Korea underwent a series of military attacks by the Japanese and the Manchus, and in 1636, the year of the final Manchu invasion, Kim's father escaped to Kanghwa Island with other members of the royal court. Upon the fall of the island to the Manchus he committed suicide, and Kim was born not long thereafter. His mother, Lady Yun, came from an esteemed aristocratic family, and following the death of her husband she raised Kim and his older brother at her parent's home. She was an extremely well-educated woman, noted for her calligraphy and fond of Chinese poetry, and it was she who educated her sons. One of the many consequences of the destructive military invasions was that books were scarce, but despite this hardship Lady Yun managed to obtain texts for her sons' education.

Her efforts were successful, and at the age of 28, in 1665, Kim passed the civil service examination with honours. Like his brother, who had successfully sat for the exam in 1663, Kim's career began with few problems since he was associated with the dominant political faction. Nevertheless, by 1676 the balance of political power had shifted, and he was removed from office. He spent the next few years in scholarly pursuits and by 1680 found himself once again in a high official post. During the next several years he managed to hold several respected positions with few problems apart from the recurring factional struggles at the court. In 1687, however, he so infuriated King Sukchong that he was sent into exile in Sŏnch'ŏn. In the following year he was allowed to return to the capital, but no sooner had he returned than he became involved in a dispute regarding the queen and one of the king's concubines. Contrary to the king's wishes, Kim's faction supported the priority of the queen, and Kim was subsequently exiled to the island of Namhae in 1689. His mother died not long after this, and it seems that her death was a crushing blow. His health deteriorated, and he died in exile at the age of fifty-five.

The importance of Kim's relationship with his mother cannot be overestimated. She was a woman of strong character, and he seemed to regard her as an embodiment of ideal Confucian virtues of femininity: self-sacrifice to her children and faithfulness to her dead husband. However, what is most intriguing is that she had the skills to educate two boys so well that they could enter government service. That his education, albeit a Confucian one, was directed by a woman largely explains why his writings dwelt on women and their world. He was raised in a woman's world and thus was able to develop a perspective

different than most men of his class. This is not to say, however, that he was a radical reformist; he wrote of the upper class, and his criticisms of the upper class came from his position as a member of the ruling class. His other novel, *Sassi Namjŏnggi* (*The Story of Lady Hsieh's Dismissal*), was a pointed attack on the inequities of polygyny, and despite its literary inferiority in comparison to the *Kuunmong*, it clearly showed that he was sensitive to the difficulties which had to be endured by *yangban* women. His *Sŏp'ojip* (*Collected Writings of Sŏp'o*), published a decade after his death, contained a variety of poems celebrating women and provides support for the suggestion that he was something of a womanizer. Whether his reputation as a ladies' man was deserved is impossible to answer, but we can be quite certain that his apparent admiration of women was related to the fact that he was brought up by a talented, strong woman. His somewhat non-conformist attitudes also come into view in the posthumously circulated *Sŏp'omanp'il* (*The Random Jottings of Sŏp'o*). While this book contains his thoughts on a variety of themes from the sciences to aesthetics, it also includes his sympathetic views towards Buddhism and Taoism: two religions which were generally condemned by the male *yangban* of his era and whose popularity was largely confined to women. Although it is likely that his renowned impeccable manners and filial piety can be traced to his strict Confucian upbringing under his mother, we can only wonder whether his sympathies for Buddhism and Taoism also might have been derived through her.

The *Kuunmong* appears, then, to be a culmination of the essential attributes of his life: his filial piety towards his mother, his interest in religion, his poetic skill, his love of women, and his intimate knowledge of the joys and dangers of court life. It was most likely written during his first exile to Sŏnch'ŏn (1687-8), and it is assumed to have been a gift meant to comfort and entertain his mother during his absence. Despite the discovery of various editions written in the Korean vernacular script (*han'gŭl*), Dr. Chŏng Kyubok has concluded that the *Kuunmong* was originally composed in Chinese and subsequently translated into the vernacular. As Richard Rutt has noted, it would have been odd for Kim to write such a book in the vernacular, especially in light of the fact that his mother had refined literary tastes. The setting of the story is T'ang China, and the novel is filled poems, letters, and official documents which, in Korea as well, would only have been written in Chinese. Furthermore, the names of the different characters are in themselves brief, yet significant, allusions to Chinese literature or Buddhist philosophy, and the brevity and clarity of these references rely on Chinese.

As its name implies, the *Kuunmong* is structured as a dream, and nine refers to the male protagonist and the eight women whom he marries. The story begins with Sŏngjin (Chinese, Hsing-chen), the ablest disciple of a great Buddhist master, dispatched to pay a visit to the Dragon King on his master's behalf. While there, the Dragon King convinces Sŏngjin to have a glass of wine, and after leaving the Dragon King's Palace he crosses a bridge where he meets eight beautiful fairies. Upon returning to his room in the monastery he is unable to quiet his passions stirred by the wine and the image of the fairies. He begins to question the worth of his Buddhist vows to transcend worldly pleasures when suddenly he is summoned to an audience with his master. Rebuked for breaking the vows of a monk, Sŏngjin and the complicitous fairies are arrested and sent to hell where the king, Yama, sentences them to be re-born. This punishment is, in fact, exactly what Buddhists intend to avoid, and Sŏngjin is extremely ashamed because he had been his master's finest student. He is re-born as Yang Shao-yu, and while still a child, his father, a hermit, departs this world on the back of a white crane. The youngster, endowed with a magnificent intellect and superior martial skills, is devoted to his mother and decides at the age of thirteen to take the civil service examination in the hopes of saving his mother from their difficult economic circumstances. No sooner does he begin his journey to the capital than he meets a beautiful girl whom he promises to wed eventually, and this sets the pattern for much of the story.

He resumes his journey and meets a variety of women in different locations. He is intelligent and handsome, and these two qualities make him irresistible to the ladies. In the

various episodes Yang and any given woman in question engage in conversations or exchange poems which are filled with romantic overtones. He is a confident fellow and much the womanizer, and yet he maintains a certain degree of propriety: he does not seduce the women, but rather promises to marry each of them. He eventually reaches the capital where he gets the highest score on the examination, and the emperor is so impressed by his services that he decides that Yang should marry his daughter, the princess. Despite certain minor complications related to the priority of the wives, Yang marries the princess as well as the other seven beauties to whom he has pledged his affections. Furthermore, with his fortunes secured, he is able to send for his mother and express his filial devotion. Yang has several beautiful children, all destined for success, and the family lives together in complete harmony. He lives to an old-age, full of health, having enjoyed an ideal Confucian life: a loving family, wealth, and the respect of those around him.

Despite this prosperity and untroubled life, Yang grows sad. Following his splendid birthday banquet he plays a sad song on the flute, and his wives all know immediately that something is amiss. He looks out into the distance and explains that even the greatest kings of antiquity are but memories and that he and his wives too will perish forever: "just think of it--man's life is no more than a moment of time." (throughout all translations from Rutt) He then gives a speech comparing Confucianism, Buddhism, and Taoism and decides that Buddhism is the superior of the three for only it provides relief against the endless cycle of birth and re-birth in this veil of tears: "I must put off the trammels of worldly life and obtain the way that has no birth or death. But because this means I must now say farewell to all of you, with whom I have spent such long and happy years, I feel sad. My sadness showed in my flute-playing." The eight women all comply with his decision, and they then decide to celebrate with some wine when suddenly an old monk pays a visit. Yang admits that he has some vague memory of having seen the monk's face before, and the monk replies, "so you still have not woken from your dream." He strikes his staff against the balustrade and a thick mist arises. Yang, somewhat perplexed, begins to ask a question, but the mists disappear, and he finds himself alone, seated on a prayer mat in a small room with a shaven head: he is Söngjin, a youthful monk and disciple of a great Buddhist master. He is summoned to the assembly hall where the master asks, "did you enjoy the pleasures of the world?" Söngjin is confused whether "the dream was not true, or the truth was not a dream." The Buddhist master promises profound instruction but says that he must wait for the arrival of some new students. The eight fairies suddenly arrive, repentant of their sins and begging to be enlightened. After shaving their heads and removing their make-up, they sit with Söngjin and listen to the Buddhist master's teaching of the Diamond Sutra: "All is dharma, illusion/ A dream, a phantasm, bubble, shadow/ Evanescent as dew, transient as lightning/ And must be seen as such." This profound teaching awakens Söngjin and the eight nuns to the truth through which one may escape transmigration. The Buddhist master leaves the care of the monastery to Söngjin whose teaching impresses the world of men and ethereal beings, and eventually he and the eight nuns enter Paradise together.

Although the *Kuunmong* contains elements of Confucianism and Taoism, the underlying philosophical attitude is Buddhist as ultimately made explicit by the Buddhist master's recitation from the Diamond Sutra. Confucianism provides the structure for the development of the novel's Buddhist point of view, and Taoism offers the narrative a certain liveliness with its references to fairies, phoenixes, and old hermits ascending to the heavens astride white cranes. Simply put, it would be difficult to create a compelling narrative without reference to something besides "all is illusion," and this variety of religious references is significant not merely for literary reasons. In a very substantial way, the essential Buddhist idea would be weakened if Yang did not have a splendid life and still find it wanting.

Like Yang Shao-yu, Kim lost his father, went on to make top marks on the civil service examination, and rose in the ranks of officialdom; but unlike Yang, Kim's life was anything but idyllic. That someone as blessed as Yang would turn to the path that has no

birth or death crystallizes the story's claim that even the luckiest must suffer; that Sŏngjin's religious awakening required the illusion of life's pleasures affirms the worth of illusion itself.

Through placing both strife and joy within this Buddhist perspective, Kim managed to weave a story at once exciting and philosophical, and without a trace of self-pity, it showed that he was in empathy with himself. Doubtless, this is something which his mother's refined literary and moral tastes would have appreciated.

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G N Evon

Kim Maria (1891-1944)

Kim Maria was a freedom fighter and educator of the colonial period. Her family's ancestral home is Kwangsan and she was born in Changyŏn of Hwanghae Province. Her father was a devout Christian and established a church and school in their village. In 1895 Kim entered Sorae Elementary School, which her father had founded, and after four years graduated. After this she returned home where while weaving she zealously studied Chinese characters. Her father died in 1895 and her mother in 1904. As her mother's last wish was that her daughter complete college, Kim left for Seoul where she lived at an uncle's house. During this time she became associated with such patriots as No Paengnin (1875-1926), Kim Kyushik (1881-1950) and Yu Tongyŏl among others. In 1906 she entered Ehwa School but due to connections with others of her faith, she transferred to Yŏndong Woman's School shortly afterwards and subsequently graduated in 1910. After this she spent three years as an instructor at Sup'i Women's School in Kwangju and then in 1913 transferred to her alma mater, now named Chŏngshin Women's School. In the next year Kim travelled to Japan to continue her studies. She entered Kinjō Women's School in Hiroshima and studied English and then in the following year entered Tokyo Women's Academy in the College Preparatory Department.

In 1918 she became involved in the Tokyo Foreign Students' Independence Party (Tonggyŏng Yuhaksaeng Tongnip Tan) and at this time became immersed in the national salvation movement along with others such as Hwang Esŭt'ŏ. Kim was involved in the February Eighth 1919 Independence Movement and as a result was detained and investigated by the Japanese police. Giving up her own dreams of graduating, Kim then devoted herself wholeheartedly to the restoration of her country's sovereignty and with ten or so hand-written copies of the *Tongnip Sŏnŏnsŏ* (Independence Manifesto) which she concealed in her clothes, she returned to Korea on February 15, 1919. Back in Korea, Kim travelled about the country and made preparations for the upcoming March First 1919 Independence Movement. In particular, she tried to involve women in the activities. On March 5 she was arrested by the Japanese police and as the result of being subjected to repeated tortures she suffered for the remainder of her life from empyema of her upper jawbone. Kim was imprisoned for five months for her activities and after her release returned to teaching at Chŏngshin Women's School where she covertly directed the

women's anti-Japanese movement. In this same year Kim helped establish patriotic women's groups such as the Korean Patriotic Wives Association (Taehan Min'guk Aeguk Puin Hoe) of which she was president. However, as a result of these activities she was again arrested by the Japanese and received a three-year prison sentence. In the midst of her sentence, Kim was released to receive treatment for an illness and she then took this chance to disguise herself and flee from Korea.

In June of 1923 she entered the United States and in the following year entered the Park College literature department where she studied for two years. In 1928 she entered the Sociology Department at the University of Chicago and subsequently received her Master's Degree. While in America Kim met with her comrades from the independence movement in Korea and Japan and helped organise the Kŭnhwa Hoe (The Korean-American Patriotic Wives Association) and was elected as president of this organisation.

Kim continued her educational and patriotic efforts for her homeland throughout her life. She died in 1944 as a result of the horrendous torture that she had suffered at the hands of the Japanese that had ruined her health. In 1962 she was posthumously awarded the Order of Merit for National Foundation by the government of the Republic of Korea.

Kim Okkyun (1851-1894)

Kim Okkyun was a politician and a member of the Enlightenment Movement of the late Chosŏn period. His family's ancestral home is Andong and he was born in Kongju. Kim's courtesy name was Paegon, and his pen names were Kogyun and Kou. At age seven he was adopted by his father's second cousin, Kim Pyŏnggi who raised him in Seoul. When Kim was eleven, his adoptive father was appointed as Magistrate (*pusa*) of Kangnŭng and Kim then studied at the *Sodang* (village school) where the memorial tablet of Yulgok is kept. Where he quickly learned composition, poetry, music, painting and many other skills.

At this time the ideology of modernisation as espoused by modern thinkers such as O Kyŏngsŏk (1837-1879) and Yu Honggi was sweeping through Chosŏn. In 1870 Kim, along with other youths, was introduced to this ideology of enlightenment in the *sarang pang* (man's quarters) of Pak Kyusu (1807-1876). In 1872 Kim passed the Royal Visitation Civil Service Examination (*alsŏng mungwa*) with the highest score and was subsequently appointed as Fifth Counsellor (*kyori*) in the Office of Special Counsellors (*Hongmun'gwan*) in 1874. From this time forward Kim strove to create an association of like-minded scholars, and the Progressive Party (Kaehwa Tang) began to take shape with Kim at its head. In 1879 Yi Tongin, who also advocated enlightened policies, was dispatched to Japan and witnessed first hand Japan's modernisation and actual conditions. Through his good offices, the so-called gentlemen's sightseeing group (*shinsa yuramdan*) was organised and went to Japan in 1882.

During Kim's trip to Japan in 1882 he was greatly influenced by the progress and modernisation that he witnessed. Kim and those who shared his views of the necessity for drastic reforms to Chosŏn sought to implement life reforms in Korea. However, they were blocked from positions of true power within the government by the faction of Queen Min (1851-1895) and the Min clan, which controlled the government. Accordingly, the few reforms these individuals could bring about were minor and left the group of reformers looking for other ways to effect change. In 1883 Kim approached the Japanese for a three-million yen loan to finance a new government in Korea, but the Japanese the key to Kim's plan, he was forced to wait for his chance to overthrow the Chosŏn government.

In 1884 when hostilities between the French and Chinese occurred, Kim and his fellow Progressive Party members saw this as the chance to carry out a coup. At this time they also succeeded in enlisting the help of the Japanese who had a change of mind on the

prospects of the coup. The Japanese minister, Takezoe Shinchiro, committed the 140 or so Japanese legation guards in Seoul to assist in the coup, and this completed the plans of the progressives. The coup, known as the Coup d'Etat of 1884 (*Kapshin chŏngbyŏn*), took place on the seventeenth day of the tenth lunar month. The conspirators took advantage of a banquet held for diplomats and high-ranking officials to carry out their plans. Kim and his cohorts did succeed in seizing King Kojong (r. 1863-1907) and establishing a new government. However, before the lengthy list of reforms that the progressives proposed was made public, the Chinese troops in the capital took action and crushed the coup. Many of the progressives were killed, but Kim along with nine of the conspirators managed to escape with the retreating Japanese and fled to Japan.

After coming to Japan Kim was not well-treated by the Japanese and was exiled by the Meiji Government. Eventually he travelled to Shanghai where he was assassinated in March 1894. The coup that Kim and others plotted hastened the fall of the Chosŏn government and in the end resulted in the colonial occupation of Korea by Japan.

Kim Pushik (1075-1151)

Kim Pushik was a politician, historian, Confucianist and literary man of the Koryŏ period. His courtesy name was Ipchi and his pen name Noech'ŏn. Kim was a descendant of the royal family of Shilla and his great-grandfather, for his meritorious service to the founder of the Koryŏ dynasty, T'aejo (r. 918-943), was appointed as *chujang* (Chief Magistrate of the Region) in the Kyŏngju area. Kim's father died when he was about thirteen years of age, and from this time his mother alone raised him. Kim and his four brothers all sat for and passed the government service examination and had entered the central government's ruling bureaucracy. Since this reflected the excellence of their mother, she was sent an allowance of grain every year by the king.

Kim himself passed the civil service examination in 1096 and was appointed as an official of the Ansŏ grand prefecture (*taedohobu*). Subsequently he was selected for a position at the Hallimwŏn (Academy of Letters). Over the next twenty or so years, Kim devoted himself to his literary work and helped to develop scholarship to a higher level. Moreover, he was charged with lecturing King Yejong (r. 1105-1122) and King Injong (r. 1122-1146) on the Confucian classics. Kim not only expounded the teachings by Confucius and Mencius, but endeavoured to practise the tenets of Confucianism and was devoted to Confucian ideology. Kim's dedication to Confucianism can be witnessed in not only the earnest lectures that he delivered to the Koryŏ kings, but also in the structure and ideological views presented in his most famous work, the *Samguk sagi* (History of the Three Kingdoms).

Kim's political career spanned many years and saw him hold various positions. Directly after the treason of Yi Chagyŏm (?-1126), Kim travelled to Song China as an ambassador on a mission to congratulate the Emperor Gaozung on his ascension to the throne, and at the same time to ascertain the true situation between Song and the rising Jin nation. After the Yi Chagyŏm faction was expelled from the political scene, Kim was promoted to several high positions in the government. When the Myoch'ŏng faction emerged in the aftermath of the Yi Chagyŏm treason Kim stood at the head of the opposition. Myoch'ŏng schemed to convince King Injong to move the capital of Koryŏ to P'yŏngyang on the premise that it possessed better geomantic qualities than the present capital Kaesŏng. However, once the seat of Koryŏ power was transferred, Myoch'ŏng and his followers sought to seize power for themselves. Kim Pushik represented the Confucianist, China-centred faction that was based in Kaesŏng and strongly resisted the manoeuvres of Myoch'ŏng. In the end, Injong allowed the capital to remain in Kaesŏng and Myoch'ŏng rose up in rebellion declaring his own state in P'yŏngyang. However, in early 1136 forces led by Kim Pushik sacked P'yŏngyang and crushed the rebellion of Myoch'ŏng.

Although Kim had various successes and failures in the political world, these pale in comparison to his literary accomplishments. His representative work is the *Samguk sagi*, which was compiled by a team headed by Kim upon order from King Injong. Directly before the death of Injong, Kim presented the King with this fifty-volume work. Kim was heavily influenced by both Chinese historiography and his Confucian ideology in the compilation of this work. Other works that Kim compiled include *Yejong shillok* (Veritable Records of King Yejong) and *Injong shillok* (Veritable Records of King Injong). He is remembered as an eminent scholar and also as an adept statesman.

Kim Shisŭp (1435-1493)

Kim Shisŭp (styled Maewŏltang), was a renowned philosopher and writer. He was a founder of the Korean dualist school and a philosopher antagonist to neo-Confucian orthodoxy. He was well known also as a Buddhist and a Daoist and the mixture of his beliefs and experience is well preserved in his writings. Principally, he was an eminent writer and one of four outstanding scholars of *Sŏn* (Ch.*Hsien*) Daoism. Legend has it that Kim eventually found immortality after learning and teaching alchemy and Daoist yoga. He is also counted among the *saeng yukshin* (the six loyal subjects).

Kim's family ancestral home is in Kangnŭng, his courtesy name was Yŏlgyŏng, and his many pen names include Maewŏltang and Ch'ŏnghanja. Through various records such as Kim's own literary collection *Maewŏltang chip* (Collected Works of Maewŏltang) and writings by his contemporaries, such as Yi I (1536-1584), it is revealed that Kim was a descendent of the royal family of Shilla. Kim's great-grandfather was the Magistrate (*moksa*) of Anju and his grandfather a battalion commander (*pujang*) of the Five Military Commands (*Owi*). Kim's father Ilsŏng was appointed to an official position in the Ch'ungmuwi (one of the Five Military Commands) through the *ŭmbo* system that conferred appointments on the descendants of meritorious retainers. His mother was of the Sŏnsa Chang family.

Kim was born in Seoul and there he studied the Four Books and Three Classics under Kim Pan, Yi Kyejŏn and other scholars. When Kim was fifteen his mother died and Kim is said to have stayed by her graveside in mourning for three years. However, before the three-year mourning period was completed, Kim's maternal aunt who had been caring for him also died. At this time his father remarried and Kim continued his studies. At the age of twenty-one, Kim heard the rumour that Grand Prince Suyang (King Sejo) was plotting to usurp the throne, so he burnt all of his books, cut his hair and began to roam about the country visiting temples. From then Kim did not sit for the national examination or enter government service as he realised the futility of public service.

While Kim led a life of wandering, he also wrote. At the age of twenty-four (1458) he wrote *T'anyu kwansŏ rok* in which he included among his reasons for fleeing the world of officialdom, as the usurpation of the throne by King Sejo (r. 1455-1468) - an action which caused him to grasp the lack of virtue in the world. Kim continued his wandering and writing, and by 1465 had found his way to Mount Kŭmo where he stayed for six years. It was there that he acquired his pen name Maewŏltang and also where he wrote his acclaimed *Kŭmo shinhwa* (New Tales from Mount Kŭmo). Though the work is a rather straightfoward adaption of its Chinese model, *Jiandeng xinhua* by Zhu You, with some changes in settings, person and place names, it is of undeniable value to Korean literary history, for the important reason that it was the first recognized attempt by a Korean at writing a novel.

Kim continued to wander about the countryside throughout his life, eventually winding up at Muryang Temple in Ch'ungch'ŏng Province where he died from an unspecified illness at age fifty-nine. Kim's body was cremated, his remains were then gathered and a stupa erected over them. Kim is praised for his writings which contain many Buddhist and

Daoist influences. His best known work, *Kŭmo shinhwa* is a thinly-veiled criticism of Sejo's usurpation of the throne. In addition to this work, others transmitted to the present time include *Maewŏltang chip* and *Tongbongjahwa chinsang*.

Kim Sŏngsu (1891-1955)

Kim Sŏngsu was an educator, entrepreneur and politician. His family's ancestral home is in Ulsan and his pen name was Inch'on. He was born in North Chŏlla Province to a wealthy family and when he was three years old his father's elder brother adopted him. When Kim reached thirteen years of age he was married to Ko Kwangsŏk. In 1906 he began studying English and in 1908 he attended Kŭmho School in Kumsan. In October of the same year Kim travelled to Japan for study, beginning at an English Academy and eventually entering Waseda University in 1910. He then graduated in 1914 from the Political Economics Department. Believing that before Korea could achieve independence her people needed educational enlightenment, Kim began work as a teacher upon returning to Korea. He also participated in the March First Independence Movement (1919) and saw the seeds of Korean independence planted at this time.

Kim was also a major industrialist in colonial Korea. In 1919 he founded the Kyŏngsŏng Textile Company (Kyŏngsŏng Pangjik Chushik Hoesa) which is notable in that it was formed with Korean capital and only hired Korean employees, which was in stark contrast with those companies operated by the Japanese industrialists. In the following year, Kim founded the *Dong-A ilbo* Newspaper and in 1922 through this organ promoted the 'Korean Products Promotion Campaign' (*mulsan changnyŏ undong*) that aimed at supporting Korean enterprises through the nationalistic sentiments of the Korean people. Kim was also involved in the drive to establish the private Korean universities (*minnip taehak sŏllip undong*) that blossomed in 1924. In 1929 Kim provided the endowment that allowed the establishment of Chungang School and in 1932 after it had suffered a series of financial difficulties he was entrusted with the management of Posŏng College. Kim made numerous contributions to the independence movements of Korea both directly and indirectly through his economic activities and the opinions expressed in the *Dong-A ilbo* before its forced closure by the Japanese.

After liberation in 1945, Kim was appointed as chairman of the Korean Advisory Board to the American Military Government, and in January of the following year again assumed his duties as president of the *Dong-A ilbo* which had resumed publication after having been closed by the Japanese. Also in 1946, Kim helped finance and found the Korea Democratic Party (Han'guk Minju Tang; KDP) and served as its leader. In addition, in August of the same year, Kim, using Posŏng College as the foundation, established Korea University (Koryŏ Taehakkyo) in Seoul. Kim also participated in the many political activities and movements that opposed the trusteeship that had been forced upon Korea by the United Nations. In 1949, Kim merged his KDP with the Korean People's Party (Taehan Kungmin Tang) to form the Democratic Nationalist Party (Minju Kungmin Tang; DNP) and served as a member of this Party's supreme council. In May 1951 he was appointed as vice-president of the Republic of Korea, but resigned in the next year in protest over the arrest of opposition party legislators by the Syngman Rhee (Yi Sŭngman) government.

After Kim's departure from the political world, his health began to deteriorate and he subsequently died in 1955. He is remembered not only for his nationalistic economic activities, but also for his attempts to enlighten the Korean people through education. Korea University, which is at the forefront of Korean institutions for higher education, remains as a lasting legacy to the work of Kim. In 1962 he was posthumously awarded the Order of Merit for National Foundation by the government of the Republic of Korea.

Kim Sowŏl (1902-1934)

Kim Sowŏl was a poet. His family's ancestral home is in Kongju, his given name was Chŏngshik and he was born in Kusŏng of North P'yŏngan Province. When Kim was just two years of age his father became mentally ill and the infant was raised by his grandfather. Kim attended various schools before graduating from Paejae High Normal School in Seoul in 1923. He then entered college in Japan, but quit after a short while and returned to his homeland. Upon his return, he began a serious study of poetry, in which he had a special aptitude, and in this he was encouraged through his association with Kim Ŏk. It was through Kim Ŏk that the poetry of Kim was introduced to the literary sphere in 1920. Other events of this time greatly influenced Kim, such as the failure of his grandfather's mining company, which incident had a major bearing on Kim's living standard! Kim then moved to Kusŏng County where he found a position as manager of the local *Tonga ilbo* newspaper office. His poetry was published in the *Tonga ilbo*, but the quality of his work had deteriorated considerably. It is thought that he had become a heavy drinker by this stage of his life, and was despondent in regard to his limited future prospects. In 1934, he returned to Kusŏng, where he took a lethal dose of opium.

Kim's literary debut was in the magazine *Ch'angjo* in 1920, with the publication of poems such as *Nangin ŭi pom* (Spring of the Drifter) and *Ya ŭi ujŏk* (Night Rains). His reputation grew with the publication of his poems in the literary magazine *Kyebyŏk* in 1922 including *Kŭm chandi* (Golden Grass), *Chindallae kkot* (Azalea) and *Kangch'on* (Riverside Village). In 1923, also in *Kyebyŏk*, Kim published further poems, such as *Kanŭn kil* (The Travelling Road) and this marked the high-point of his career. Kim is perhaps best known, however, for his collection *Chindallae kkot*, which was published in 1925 by Maemunsa. This work is divided into sixteen parts and is composed of one-hundred and twenty-seven poems. While most of these poems had already been published elsewhere, Kim had reworked and embellished a number of them. *Chindallae kkot* is said to be the most widely-read poetry collection in modern Korea. It contains Kim's representative works such as *Chindallae kkot*, *Kŭm chandi* and *Ch'ohon* (First Marriage).

The poetry of Kim is romantic and reveals his love of his lost family and childhood. His poetry is permeated with a sense of helplessness and despair, thus adding to the feeling of loneliness in his works. Kim's work is often identified with the emotion of *han*, or a sense of resentment and bitterness at some loss. Hence, reading his poetry leaves the reader conscious of the author's despondency concerning his life and the state of the world.

Kim Sujang (1690-?)

Kim Sujang was a late Chosŏn period songwriter. He was born in Wansan, present day Chŏnju, his courtesy name was Chap'yŏng, and his pen names included Shipchu and Nagajae. During the reign of King Sukchong (r. 1674-1720) he served as a petty clerk (*sŏri*) at a military post station, and aside from this fact little is known for certain of his background. Kim is acclaimed, along with Kim Ch'ŏnt'aek (1725-?), as a representative songwriter of the late Chosŏn period. It is not known when Kim Sujang died, but there is a record of his still being alive at the age of eighty in 1769.

Kim's literary activities can largely be divided into three areas. The first is his work in compiling the *Haedong kayo* (Songs of Korea) in 1755. This work is widely acclaimed as one of the three great *shijo* collections of the Chosŏn period. The first compilation of this work is the Pak family-edition, which Kim also used as the basis for the subsequent 1763 Chu family-edition. Kim continued to revise this work into his eighties, and it reveals the time and care that he devoted to it. Secondly, Kim is known for his leading activities in forming musical organisations in the capital. In 1760 he is said to have formed one such group in Hwagae-dong. Third, Kim is known for his prolific production of *shijo*, which helped bring this literary form to its maturity. In the Pak family edition of the *Haedong*

kayo there are sixteen *shijo* by Kim, in the Chu family-edition there are 117, and in another *shijo* collection, *Ch'onggu kayo* (Enduring Songs of Green Hills) there are an additional three *shijo* by Kim. In addition, there are works by him in other collections and also those in the preface and epilogue of *Haedong kayo* that have been either removed or lost over time. Therefore, all of the *shijo* by Kim have not been transmitted to the present time.

Kim's *shijo* can be characterised in three main categories. The first group is those works which reflect the ideology and worldview of the dominant *yangban* culture of Chosŏn. Therefore, themes that revolve around loyalty and sincerity are common. Second, there are many works that reflect the lives and emotions of the common people. In particular, Kim helped bring love songs to a new stage in their development through his works with this theme. Third, there are many works that reveal a relationship between singers and those who write songs.

Kim's many contributions to the development and preservation of *shijo* has made him one of the representative songwriters of his day. His works are presently extant in *Haedong kayo* among other works.

Kim Sŭngok (1941-)

Kim Sŭngok is a novelist of the contemporary period. He was born in Osaka, Japan and graduated from the College of Liberal Arts, Department of French Literature, at Seoul National University. Kim is generally regarded as being at the van of the so-called 'April 19 Generation' that is used to refer to those writers who were in college during the April 19 Revolution that brought down the corrupt Syngman Rhee (Yi Sŭngman) government. These writers are characterised by their acute social awareness brought about by the experiences of the Korean War and the authoritarian regime of Rhee. Moreover, since their education was given primarily in *han'gŭl*, as opposed to their fathers who were educated in Japanese and their grandfathers who received formal education in Chinese characters, these writers have complete mastery and confidence in vernacular Korean, and this is an earmark of their works.

Kim appeared on the literary scene in 1962 with the publication of his first work *Saengmyŏng yŏnsŭp* (Life Practice) which won the Shinch'un Literary Contest sponsored by the *Hanguk ilbo* Newspaper. Subsequently, in 1965 Kim's talent was again recognised as he was awarded the Tongin Literary Award for his short story *Sŏul, 1964 nyŏn kyŏl* (Seoul, Winter 1964) which captured the passions of a changing Korea and the disenfranchised with its bleak and poignant descriptions.

Kim was a very prolific writer throughout the 1960s and early 1970s, but after this time his output began to wane. Nonetheless, his 1977 work *Sŏul ŭi tal pit 0 chang* (Moonlight of Seoul, Chapter 0) did receive the first Yi Sang Literary Prize. Kim is still remembered as a voice of his generation and his most notable works focus upon the turmoil and changes that mark the April 19 Generation.

Kim Suyŏng (1921-1968)

Kim Suyŏng was a poet. His family's ancestral home is in Kimhae and he was born in Seoul. In 1941 he graduated from Sŏllin Vocational School and travelled to Japan where he entered Tokyo Commercial College. In 1941 in order to flee from conscription into the army Kim returned to Korea, and in 1944, he and his family moved to Manchuria. In Manchuria Kim began activities as an educator and also in dramatic movements. After liberation, he returned to Korea and entered the English Department at Yŏnhŭi College, but dropped out before completing his degree. When the Korean War broke out in 1950, Kim did not flee south and consequently was conscripted by the North Korean army and was eventually captured and detained as a prisoner of war at a camp on Kŏche Island off the

coast of South Kyöngsang Province. After he was released, Kim took a position as a translator with the American Army and at the same time managed the duties as a deputy editor of the cultural section of the *P'yöngghwa shinmun* Newspaper. It was at this time that he devoted his undivided attention to translations and writing poetry that would continue until his death as the result of a traffic accident in 1968.

Kim's debut work was published in *Yesul purak* (Art Community) entitled 'Myojöng üi norae' (Song of the Altar). However, it was not until the publication of a joint poetry collection with Kim Kyöngnin, Pak Inhwon and others, entitled *Saeroun toshi wa shimindül üi hapch'ang* (The New City and the Chorus of Citizens), that Kim became well-known. He is considered to be a pioneering modernist and this is revealed in the unpoetic elements and solecisms in his poetry, which made him the foremost poet after the introduction of modernism to Korean poetry. Kim's poetry is said to be born of the deep-seated emotions resulting from his experiences during the Korean War, and this was the hallmark of his poems before the 1960s.

After the April 19 Revolution of 1960, Kim's works entered into a new phase. He was disillusioned with the political process in Korea and this was reflected in his works. The subjects of his poems were often everyday implements, but Kim imbued these with symbolic meaning in order to convey his message to the reader. His work is fairly representative of the poetry of the 1960s, an age of intellectual awakening in Korea.

Kim's works still are well read by Koreans of the present day and his best known works are his poetry collections that were published after his death. *Ködaehan ppuri* (The Enormous Root, 1974), *Chumöni sok üi shi* (The Poem in my Pocket, 1977) and *Kim Suyöng chönjip* (Collected Works of Kim Suyöng) are all collections that contain his most representative works.

Kim Taegöñ (1822-1846)

Kim Taegöñ was Korea's first Roman Catholic priest and is one of the 103 saints of the Korean Catholic Church. His family's ancestral home was in Kimhae, his given name was Chaebok and he was born in Tangjin. When his great-grandfather, Chinha, who was a Catholic, was martyred after ten years of imprisonment, his grandfather, T'aekhyön, moved to Namgok Village of Kyönggi Province, and Taegöñ grew up there. His father was also a dedicated Catholic and was martyred outside Sösomon Gate in Seoul in 1839.

After the Korean diocese was established in 1831, Kim was selected by Father P. Maubant and attended a Catholic seminary in Macao at the age of fifteen along with Ch'oe Pangje and Ch'oe Yangöp. After finishing a middle school level of education in Macao, he further studied philosophy and theology. When the Opium War started in China, he went on a French warship to Manchuria where he continued his theological studies and became an associate priest in 1844. After crossing the northwestern border, he arrived in Korea in January 1845, ten years after he had left to study in Macao. Settling in Seoul, he restored the Catholic Church, which had been persecuted by the Chosön government. Then, he went to Shanghai and received holy relics and was ordained as the first Korean priest at the church in the Wantang Seminary. In August of the same year, he returned to Seoul by sea with Bishop Ferreol and Father Daveluy, and began active evangelistic works. In May 1846 Kim was arrested at Sunwi Island, after he had traveled to the West Coast on the instructions of the Bishop to find a new way to bring in Western clergy to Korea. The government executed him after applying the law of ideological corruption and the anti-government act. He was martyred on September 16 at Saenam'tö.

Kim was the first Korean priest in the history of the Korean Catholic Church, the first student who went abroad for Western studies and also a pioneer who mastered several foreign languages. However, his activity as a clergyman lasted only about one year.

Nonetheless he revealed admirable qualities such as unwavering faith. Today, Kim is regarded as a great saint in the Korean Catholic Church. In 1925 he was made a blessed one and in 1984 a saint.

Kim Taejung (see **Kim Dae Jung**)

Kim Tongin (1900-1951)

Kim Tongin, born in P'yŏngyang, is regarded as the founder of the Korean short story. He was the second son of a family of five children and came from a well-to-do family. His father, a church elder, was very strict and outside the family circle Kim had a rather lonely childhood, with few close friends. In 1914, at only fourteen years of age, he withdrew from the Sungshil Middle School, a Christian establishment, and went to Japan. There, he studied first at the Tokyo Gakuin and then at the Meiji Gakuin, where he met Chu Yohan (later to become a distinguished poet). Out of friendly rivalry, as much as anything else, the two young men set their hearts on literary careers. In 1918, Kim enrolled at the Kawabata Art School and also visited Korea to marry Kim Hyein. In 1919, relying on family funds, he began to publish *Ch'angjo* (Creation), the first Korean literary journal. The same year he returned to Korea in the wake of the March First Independence Movement and was sent to gaol for three months, resulting from his authorship of a declaration on Korean independence. *Ch'angjo* ceased in 1921 for financial reasons and Kim, disregarding his marriage, embarked on a life of irresponsible pleasure-seeking. He made some further attempts to write and publish and even dabbled in film production, but by 1928 with a broken marriage, he faced financial ruin. However, in 1930, he re-married to Kim Kyŏng, and his life-style changed. He began to write prolifically, with historical novels predominating. But in 1942 he spent a further three months in prison, charged with disrespect for the Japanese emperor. He died in Seoul on 5 January 1951.

Kim Tongin was undoubtedly the first master of the modern short story in Korea. Korean critics spend much time trying to label him, but as different stories are said to be realistic, naturalistic, aestheticist, or romantic, he seems to defy categorization. However, his general attitude towards literature was that of art for art's sake, an attitude which developed in direct reaction against his contemporary, Yi Kwangsu, and his didactic novels. For this, Kim has often been an object for criticism, particularly from those scholars who see such an attitude as an insufficient response to the oppressive reality of Japanese colonial rule in Korea.

Kim Tongin is also accredited with playing a major role in the completion of the merging of the spoken and written style of language as begun by early modern writer Yi Injik. From his first story, *Yak han cha <ui s<ulp'<u<m* (Sorrow of the Wea'), published in the first and second issues of *Ch'angjo* in 1919, we can see his innovative use of the third person singular pronoun *k<u*, and the past narrative tense, where previously stories had been told without conscious use of tense.

Possibly, Kim Tongin's most famous story is *Kamja* ('Potatoes'); 1925), about a young Korean woman who, faced with extreme poverty and a husband who refuses to work, starts to sell her favours and discovers a hidden bestiality in her own sexuality. Other stories of particular note are the early *Paettaragi*; (The Seaman's Chant, 1921); the fin-de-siècle-style, *Kwangyŏm Sonat'a* (Sonata Appassionata, 1930); *Kwanghwasa* (The Mad Artist, 1935); and *Palgaragi t'almatta* (His Toes Look the Same, 1932). *Pulgŭn san* (Bare Hills, 1932) is an example of a story which has a more political content. His historical novels are known for their infusion of individual character into historical figures, for example, *Chŏlmun k<ud<ul* (The Young Ones', 1929). Kim Tongin also published two significant pieces of literary criticism; *Chosŏn k<undae sos<ol ko* (A Study of early modern Korean

literature, 1929), and *Ch'unw<on y<ongu* (Research on Yi Kwangsu, 1934).

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J Poole

Kim Tongni (1913-1995)

Kim Tongni was a writer, born in Kyöngju. He attended Kyöngshin High School and later served as Professor of Creative Writing at Chungang University in Seoul. He was president of the Korea Literature Association and the Korea Art Academy. Kim's literary debut was in 1934 when his poem *Paengno* (White Heron) was published in the *Chosön ilbo* newspaper.

Kim's work written during the colonial period reveals his discontent with the transformation of Korea under the subjugation of Japan, and this is revealed by his use of rural settings which depict lives plagued with hardship, poverty and superstition. Kim had a deep understanding of rural culture and thus his works such as *Pawi* (The Rock, 1936), *Munyö to* (Portrait of a Shaman, 1936) and *Hwangt'ogi* (Tale of the Yellow Earth, 1939) provide a valuable insight into the superstition and beliefs that dominated the lives of the impoverished rural people in this era. *Pawi*, in particular, focuses on a protagonist who seeks to reverse her illness and misfortune by summoning assistance from a rock renowned for its supernatural qualities. The desperateness and cruelty that Kim invests his characters with has given his readers a lasting impression of conditions in the period of which he writes.

After liberation, Kim's works changed to reflect the ideological conflicts that abounded between the Right and the Left in the political turmoil that characterises that time. Some of his representative works include *Yöngma* (Post Horse, 1948), *Hüngnam ch'ölsu* (Retreat from Hüngnam, 1955) and *Saban üi shipchaga* (The Cross of Shaphan, 1955). While Kim's writing reveals the influence of the Korean War and the commotion experienced by the Korean people, they also manifest an attempt by Kim to endow a universality to the Korean people, their folklore and way of life. Kim was heavily influenced by his comprehension of traditional Korean folk culture and this is exhibited in the many facets of his works.

◇ Kim Tubong (1889- ?)

- ◇ Kim Tubong was a scholar, educator, nationalist, communist leader and North Korean statesman.

Kim Tubong was born in South Kyöngsang Province, on 17 March 1890 and received both a traditional and contemporary education. From 1910, while teaching at schools in Seoul, he began to study Korean linguistics and eventually became a leading exponent of *Han'gul*, the Korean language. Following the First of March Movement activities, Kim, who took part in these events, had to flee to Shanghai, where he continued both teaching and studies. During the 1920/30s Kim published several books on the Korean language, was active in

emigration politics and served as principal of a school for Korean children in Shanghai.

In 1929, Kim was a founding member and secretary of the nationalist Korean Independence Party. His political views during the 1930s were changing gradually towards left-wing and Marxist ideas, though this evolution was slow and he still kept close to conservative nationalists who respected his scholarship and academic achievement. At this time he was more of a left-wing nationalist than a communist. He was an active supporter of the United Front of leftists and rightists against the Japanese occupation. In 1937 he was one of the founding members of the Korean National Revolutionary Party, which unified many groups of left-wing nationalists. However, his shift to communism was boosted from the beginning of Japanese aggression in China. In 1942, Kim moved to Yanan, then the principal base of the Chinese Communist Party. There he founded and led the Korean Independence League, which was to become the leading organisation of Korean communists in China.

In December 1945, Kim and some other leading members of the Korean Independence League returned to Korea. They preferred not to join the Korean Communist Party, but instead stabilised the New People's Party. A year later, though, they merged with the communists to form the Korean Workers' Party. Kim was elected its Chairman, his election probably reflecting his wide popularity among the nationalists and intellectuals. In 1948, he was appointed Chairman of the Supreme People's Assembly, and to all intents and purposes he was the supreme leader of both party (between 1946-49) and state (1948-56). However, he was not motivated by practical politics and remained more as a symbolic figure.

The purges of other factions, launched by Kim Il Sung's group in the early 1950s, set the course for the ousting of Kim Tubong. His influence gradually waned and in August 1956, he was associated with the abortive attempt by some prominent Yanan faction leaders to replace Kim Il Sung - although he played no direct part in it. Nevertheless, he was accused of anti-Party activity and dismissed from office. Later, this accusation was embellished by the usual charges of spying and subversive actions. In 1958, he was expelled from the Korean Workers' Party, exiled and, according to certain data, later assassinated, but the exact circumstances of his death are uncertain.

A Lankov

Kim Tūkshin (1604-1684)

Kim Tūkshin was a poet of the middle Chosŏn period. His family's ancestral home is in Andong, his courtesy name was Chagong and his pen name was Paekkok. His father was the Governor (*kwanch'alsa*) of Kyŏngsang Province, and it was his father's patient teaching that enabled Kim to overcome the slowness that resulted from his childhood bout with smallpox and eventually become a stellar poet. Kim read the works of the ancient sages and literary men and from this gained his perception of poetry and his worldview.

Due to the devastation that accompanied the 1636 Manchu Invasion, much of Kim's work has been destroyed. However, there are many of his works transmitted to the present in the literary collection *Paekkop chip* (Collected Works of Paekkop) which reveal his skill in writing poetry, particularly the *oŏn chŏlgu* (five-syllable quatrain) and *ch'ilŏn chŏlgu* (seven-syllable quatrain) forms. In his works 'Yongho' (Dragon Lake), 'Kujŏng' (Turtle Arbour) and 'Chŏn'ga' (Family Plot), Kim paints a gripping picture of life in a fishing or mountain village.

Kim was not only a talented poet himself, but he also had an appreciative eye for the poetry of others and provided critical commentary in *Chongnam ch'ongji*. Some of the poets that he appraised in this work include Yi Haeng, Chŏng Saryong, Chŏng Ch'ŏl and Kwŏn P'il among other famous poets.

Kim Wŏnyŏng (1869-1936)

Kim Wŏnyŏn was a Roman Catholic priest. His baptismal name was Augustino and he was born in Kongju of Ch'ungch'ŏng Province. In 1882 in order to begin his religious studies, Kim travelled to the Malay Peninsula where he entered the Penang Seminary and remained as a student through 1891. In the next year Kim returned to Korea and entered the Yongsan Sacred Heart Seminary (Yongsan Yesu Sŏngshim Shinhakkyo) where he completed his studies. In 1899 at the Chonghyŏn Cathedral (present day Myŏngdong Cathedral) he was ordained by G. Mutel. In the same year he travelled to Cheju Island with the priest Peynet and established the first Catholic Church on the island in Sŏgwip'o. After this time, Kim also established churches in Pongsan of Hwanghae Province and in Anbyŏn of Hamgyŏng Province. In 1904 he was invited by the parish priest to the Haengju Catholic Church in Kyŏnggi Province. In 1914 Kim was made responsible for the church in Suwŏn and there he organised and managed the Samdŏk School to provide religious education. In 1917 he was in full charge of the operation of the Suwŏn parish, and in 1927 he invited nuns to his parish to take charge of the educational responsibilities at the parish school. In 1933 he moved to Shin'gye in Hwanghae Province and devoted his full energies to propagating his faith. In 1936 he travelled to Seoul on church business but became quite ill and could not return to his post in Shin'gye. In October of the same year while receiving medical treatment at the Bishop's Office in Seoul he died.

Kim's activities helped propagate the Catholic faith to wide areas of Korea. He is remembered for both his religious and educational activities during the colonial period when Catholics were subject to harsh persecution by the Japanese.

Kim Yaksu (1892-?)

Kim Yaksu was a politician and labour activist in colonial and post-liberation Korea. His given names were Tujŏn and Tuhŭi and he was born in Kijang Township of South Kyŏngsang Province. Kim attended both Hwimun School and Kyŏngsŏng Vocational School in Seoul, and after graduating in 1918 in order to be better prepared for his domestic activities he traveled to Nanjing where he entered college. However, after hearing of the March First Movement (1919) in Korea, Kim and his friend Yi Yŏsŏng returned to Korea. In September of 1920 Kim, Pak Chunghwa and Pak Igyu formed the first labour movement organisation in Korea, Chosŏn Labour Mutual Aid Association (Chosŏn Nodong Kongje Hoe). After this Kim traveled to Japan where he entered the Sociology Department at Nihon University and there he formed the Hŭktohoe (Black Wave Association) with anarchists such as Pak Yŏl and Chang Sangjung. However, Kim had ideological conflicts with this group and soon formed Puksŏnghoe (North Star Association) and developed this organization's organs *Ch'okhuda* and *Taejung shibo*. In 1922 Kim returned to Korea where he joined with Yi Hŏn, Kim Chongbŏm and Ma Myŏng to form the Pukp'unghoe (North Wind Association) which became one of the leading factions in the socialist movement in Korea. In 1924 Kim along with Kim Saguk, Shin Paegu, Yi Yŏng and Chŏng Paek formed the Korean Workers Alliance (Chosŏn Nodong Yŏnmaenghoe), and with Cho Tongu, Chŏng Unhae, Kim Chongbŏm and Shin Ch'ŏl, founded the Chosŏn Communist Party (Chosŏn Kongsan Tang) after receiving approval from the Comintern. However, for this Kim was arrested and remained incarcerated from 1926 until 1931. After the Manchurian Incident in 1937, Kim published a magazine *Taejung* (The Masses) but after being imprisoned and otherwise harassed by the authorities he ceased publication of the magazine shortly thereafter. Kim steadfastly refused to comply with the demands of the pro-Japanese organizations, and for this he was imprisoned many times during the Japanese occupation.

After Liberation Kim was involved in the political turmoil that was rampant in South Korea. While his ideology was to the left, he worked in cooperation with those on both the right

and the left. Kim was affiliated with the People's League (Minjung Tongmaeng) but after a dispute with Na Sŭnggyu he broke ranks and formed the Chosŏn Republic Party (Chosŏn Konghwa Tang) of which he was appointed secretary. Kim continued his political activities and was elected as deputy speaker of the first session of the National Assembly after the May 1948 general elections in South Korea. However, in the disorder that continued after the elections and in particular as the Syngman Rhee (Yi Sŭngman) government consolidated its power, Kim was implicated in a scandal and as a result was jailed in June 1949. With the outbreak of the Korean War a year later, Kim was freed from jail and took refuge in North Korea. Kim did not cease his political activities after moving to the North, and this proved to be the cause of his demise, as the last record of his whereabouts is in 1959 when he was exiled to North P'yŏngan Province in the aftermath of a political purge by the North Korean Leader Kim Il Sung (Kim Ilsŏng).

Kim Yŏngsam (see **Kim Young Sam**)

Kim Young Sam (1927-)

Kim Young Sam (Kim Yŏngsam) was the seventh president of the Republic of Korea (1992-96). He was born on an island off the Pusan coast, the son of a fisherman, and grew up during the colonial period, graduating from Kyŏngnam High School in 1947. He then entered Seoul National University and received his Bachelor's degree in Philosophy in 1952, during the Korean War. On graduation, he married Son Myŏngsun. His interest in national politics saw him elected to the National Assembly in 1954, at the age of twenty-seven. During the administration of President Syngman Rhee (Yi Sŭngman), Kim worked to develop a strong power base in the Kyŏngsang region, and this would prove to serve him well. After the fall of Rhee's government and the subsequent rise to power of Major-General Park Chung Hee (Pak Chŏnghŭi), Kim became a stalwart member of the parliamentary opposition, which occasioned him considerable problems throughout the Park regime.

Kim served as president of the New Democratic Party (NDP) throughout the 1970s and led his Party in trying to overturn the Yusin Constitution of Park. Eventually, his persistent opposition to Park led to his expulsion from the National Assembly in October 1979. Shortly afterwards, Park was assassinated and another military junta, led by Major-General Chun Doo Hwan (Chŏn Tuhwan), seized power. After the Kwangju Uprising in May 1980, Kim was detained, along with other opposition leaders, and banned from all political activities. By 1983, however, his political rights had been restored and in the National Assembly he ran counter to the ruling party of Chun. As the ROK became increasingly democratised, towards the end of the 1980s, Kim emerged as a strong presidential candidate, along with his fellow opposition leader Kim Dae Jung (Kim Taejung), in 1987. The opposition parties, however, could not compromise and field a single candidate, and this clearly led to the 1987 election as president of another general, Roh Tae Woo (No T'aeu), of the ruling party. Roh carried the election with only 37 per cent of the vote; the divided opposition candidates, Kim Young Sam and Kim Dae Jung gaining 28 and 27 per cent respectively. Thus, the inability of the opposition to put forward a single candidate led directly to the ruling party retaining its grip on the nation's highest office.

Kim continued to serve as a National Assemblyman and as head of his party. In January 1990, however, he merged his party with the ruling party of Roh to form the Democratic Liberal Party (DLP), in a move designed to enhance his bid for the presidency. But he was widely criticised in many opposition circles for selling out to the ruling party and the entrenched powers of the government. The move, however, placed him in a prime position for the presidency in the forthcoming 1992 elections. This time the election came down to Kim and his long time rival, Kim Dae Jung, and was decided largely by regional preferences, with Kim Young Sam easily carrying the populous Kyŏngsang regions. It was his much earlier investment in the Kyŏngsang electorate that enabled him to win the

presidency with a vote of 42 per cent, compared to Kim Dae Jung's 34 per cent.

Kim began his administration with campaigns to eliminate government, financial and business-sector corruption and he implemented sweeping reforms such as the 'real-name financial transaction law', which sought to do away with illicitly-acquired and untraceable wealth. Kim also lashed out at the so-called 'Korean disease', which he interpreted as, 'greed, conspicuous consumption and lack of concern for one's fellow man'. In his attempts to be seen as a dynamic and just leader, Kim first pressed for the prosecution of former president Chun and then Roh on grounds of bribery and corruption and for their involvement in the *coup d'état* that brought Chun to power in 1980. The two ex-presidents were eventually convicted and gaoled, as were a large number of their cohorts from former governments. On the international stage, Kim tirelessly promoted South Korea and greatly expanded the nation's prestige both economically and politically. He also strengthened ties with the republics of the former USSR and also with the People's Republic of China. The economy prospered and by 1996 the ROK had become the world's eleventh largest economy with a per capita GNP which had climbed above \$US10 000. The country appeared to be entering a stage of great prosperity and national affluence under Kim's leadership.

As the end of Kim's term approached in 1996, a series of events occurred that greatly undermined the accomplishments of the president. Kim's ruling party came under siege from the opposition parties concerning financial irregularities and illicit connections with business groups. By the end of the year, Kim's son had been indicted on charges of influence peddling with a major business group and members of the ruling party were also indicted for other violations. As the allegations escalated, Kim's popularity plummeted and the ruling New Korea Party (NKP) suffered major losses in the local elections, further reducing Kim's status. 1997 was a catastrophic year for Kim and his country fared no better. By year's end, the ROK was suffering from its worst economic crisis since the Korean War and the nation teetered on the brink of insolvency. Kim handled this crisis badly, and merely observed the events taking place, without providing his nation with the strong leadership it required. The December 1997 presidential elections saw Kim's rival, Kim Dae Jung, elected and the nation turned to its new president for guidance even before his term of office commenced.

Kim Young Sam had taken the highest office, declaring himself the first 'opposition' leader to lead South Korea and his intention of bringing the nation to a new level of international prestige. In reality, Kim, who in the early days of his term was so positive in his intentions for the ROK and enjoyed unprecedented popularity, left office in disgrace and was blamed by many for his country's economic woes. He had proved to be no better than his predecessors in enforcing anti-corruption measures, and it was under his watch that the economic underpinnings of Korea unravelled due to lack of governmental regulation and corrupt financial practices. Thus, Kim's presidential rule diminished considerably the international prestige of the ROK, and the rebuilding of this and the nation's economy had to be left to his political rival, Kim Dae Jung.

Kim Yun'gyōng (1894-1969)

Kim Yun'gyōng was a Korean linguist and educator. His family's ancestral home is in Kyōngju, his pen name was Hangyōl and he was born in Kwangju of Kyōnggi Province. When Kim was fourteen he left his hometown and entered Usan School in Seoul, then transferred to Ŭibōp School and eventually finished his studies at Ch'ōngnyōn School in 1913. While at Ch'ōngnyōn School he received instruction in Korean linguistics from Chu Shigyōng which was to have a major influence on his future. From 1913 Kim began teaching subjects such as Korean, history and mathematics at Ch'angshin School in Masan, and in 1917 he enrolled in the Literature Department at Yōnhŭi College. At this time Yōnhŭi College was at the forefront of the student movement in Korea, which was united in

the Chosŏn Haksaeng Taehoe (General Meeting of Chosŏn Students) of which Kim was president. Kim was also a founding member of the Chosŏnŏ Yŏn'guhoe (Society for Research in the Korean Language) in 1921 and of the Suyang Tongmaeng Hoe (Moral Cultivation League) in 1922. From 1922 Kim was an instructor in Korean and history at Paehwa Women's School. At this time, Kim received funds from Paehwa Women's School to study abroad and entered the Literature and Asian History Department at the Ritkkyŏ College in Tokyo where he graduated in 1929. Upon graduation, Kim returned to his teaching duties at Paehwa.

From January 1931 Kim began the publication of *Tonggwang* which published graduation theses, but this publication was suspended after eighteen instalments. After this for a period of about four years, Kim completed his manuscript on many facets of his research in Korean linguistics entitled *Chosŏn muntcha kŭp ōhaksa*. He had problems with the Japanese authorities and was arrested for a violation of the Public Security Maintenance Law (Ch'ian Yuji pŏp). He then resigned from his teaching duties and was subsequently imprisoned in June 1937. In January of 1938 after his release from prison, Kim published his work *Chosŏn muntcha kŭp ōhaksa*. However, due to his activities with anti-Japanese groups, Kim was unemployed for five years until 1942 when he received a teaching position at another girl's school. In the following year he was again arrested and imprisoned for his activities in the Korean language movement.

After liberation Kim took a position as head of the literature department at Yŏnhŭi College, and later served as president of the college. In 1948 he published *Nara malbon* (Korean Grammar) and *Chungdŭng malbon* (Secondary School Grammar). He continued to be active in many academic organisations after liberation and received honours for his previous publications and activities. He further published *Kodŭng nara malbon* (High School Korean Grammar) and *Chungdŭng nara malbon* (Secondary School Korean Grammar) in 1957 and in 1962 retired from Yŏnse (Yonsei) University after reaching the mandatory retirement age. Even after retirement, Kim continued to be active in academic circles publishing *Saero chiŭn kugŏhaksa* (New Writings on Korean Linguistic History) in 1963, and *Hang'yŏl kugŏhak nonjip* (Collected Papers on Korean Linguistics by Han'gyŏl). In December 1977 he was posthumously honoured with the Medal of Merit for Nation Founding by the government of the Republic of Korea.

Kim Yushin (595-673)

Kim Yushin is known as the greatest general of the Shilla Kingdom and is also remembered for his statesmanship. His great-grandfather was the King Kuhae of Kŭmgwan Kaya who had surrendered to Shilla in 532. In order to distinguish the descendants of the royal family of Kŭmgwan Kaya from the royal family of Shilla that both had the surname of Kim, the descendants of the former Kaya State were designated as 'new' Kims. Kim Yushin's mother was also of royal blood being the great-granddaughter of King Chijŭng (r. 500-514). Kim's family was of the *chingol* (true bone) status in Shilla which was the second highest rank of the Kingdom, and in actuality became the highest rank after the death of Queen Chindŏk (r. 547-654) who was the last of the *sŏnggol* (sacred bone) line. The union of the ruling family from the former Kaya State and the Shilla Kingdom continued to be solidified and with the marriage of the future King T'aejong Muyŏl (r. 654-661) to the sister of Kim Yushin, we can see the formation of the ruling class in the middle Shilla period. Kim's eldest son was to become King Munmu (r. 661-681) who unified the Three Kingdoms with his father's help.

Kim was born in present day Chinch'ŏn of North Ch'ungch'ŏng Province and at the age of fifteen he entered the *hwarang* (youth corps) for the sons of the aristocratic class of Shilla. It is while Kim was in the *hwarang* that he learned the leadership skills and essential military training that would enable him to become a great military leader in the future. Kim's first military appointment came in 629 when he was thirty-four. At this time Kim