· LINGUISTICS


Each title is divided into clauses; each clause, into articles; each article into paragraphs with respective sub-themes. The main points are presented at first, followed by elucidations and examples. Plenty of examples will help readers easily comprehend general linguistic facts. Saegim and dôtpuri at the end of each article will facilitate readers’ understanding of grammar and linguistics, as well as the content of the article. Saegim is an equivalent to note and dôtpuri, to additional elucidation. For instance, Clause 1, 1. Speech, Sentence and grammar consists of 1.1-2 Language, 1. Linguistic Characteristics of Language, 2. Function of Language. Linguistic Characteristics of Language is followed by saegim which explains the idea of language by noting that ‘a national tongue is a group of all
sentences that may be used by the nationals', as first said by Chomsky, and by 
*ditpuri* on the creativity of language.

In addition, an extensive bibliography (60 pp.) and index (30 pp.) at the end of the 
body will help both majors and non-majors in grammatical theory, linguistics, and 
Korean grammatical theory.

Shin-ku Munhwasa (Seoul, Korea).343 pp. (In Korean)

This book is a collection of revised and expanded articles by the author, published 
between 1976 and 1990 The title and theme of each chapter are as follows. The 
Global Rule of Phonology: this chapter argues that there are cases in medieval 
Korean data whose phonological derivation is unexplainable by Markovian 
Standard Theory and explainable only by the global rule. The palatalization Rule of 
Modern Korean and Its Theoretic Implication: this chapter examines theoretical 
issues in an attempt to explain the palatalization rule of modern Korean in a natural 
and general way. The so-called Counterfeeding Order: this chapter proves that the 
so-called counterfeeding order does not exist and argues to replace it with a 
disjunctive order based on modern Korean data and the universal principle that rules 
are always applicable on the condition that structural description are correct

Phonologic Change in Korean: this chapter maintains that the *ㄹ-, ㄹ* -irregular 
paradigm in Korean and syV- > sV- are changes that proceed from the unnatural to 
the natural and from the opaque to the transparent A Restraint on Phoneme 
Arrangement in Medieval Korean: this chapter tries a new approach to a problem in 
medieval Korean with metric or prosodic theory. Characteristics of Vocal Harmony 
this chapter describes the vocal harmony phenomena in medieval and modern 
Korean, proves the inadequacy of the autosegmental analysis of vocal harmony 
proposed by Clements' *Vocal Harmony in Nonlinear Generative Phonology: An 
Autosegmental Model* (1980) based on identical evidence found in the historical 
changes in Korean and Turkish vocal harmony and suggests an alternative.

Tone of Korean: this chapter argues that phonological marking structures 
including tonal autosegment should be different from the suggestions of Goldsmith 
in *Autosegmental Phonology* and that a tone system has a tone-bearing unit but has 
an empty slot when a tone is yet to be bestowed. Korean Vocal Harmony: this 
chapter redescribes the vocal harmony in medieval and modern Korean in 
Characteristics of Vocal Harmony, adapting it to Lexical Phonology and 
Underspecification Theory.

Kugŏ-ŭi Maegaebyonin Munbŏp (Korean Intermediative Variables Grammar).

This book is a revision of the author’s PhD thesis of the same title with four related papers added. The author attempts to comprehend Korean’s grammatical characteristics within universal grammar, developing his argument within the theoretic frame presented in Chomsky’s “Some Notes on Economy and Derivation and Representation (ms.)”.

The content of the book consists of 5 chapters as follows: 1. Introduction, 2. Sentence Structure, 3. Case, 4. Agreement, 5. Conclusion. More specifically the main contents are as follows: Chap 2 is about paradigmatic vowels, sentence structure, negative and specification; Chap 3, about marking, alteration and recitation of case in Korean; Chap 4, about agreements in Korean such as interrogative pronouns-interrogative agreement, honorific vowel agreement, subject-verb agreement and object-verb agreement.

The four papers in the appendix are: 1) The Relations between Honorification of a Listener and Vocative Case 2) A Historical Approach to Honorification of a Listener 3) A Syntactic Approach to Object Honorification in Medieval Korean 4) Subject-Verb Agreement in Medieval Korean.


This book has two purposes: the study and the explanation of Korean grammar. It consists of 6 chapters. Their titles are

1. Comprehension of Morphosyntax: this chapter sums up the developments and issues of modern Korean grammar and seeks a future direction by examining the direction and tasks of morphosyntax. 2. Comprehension of sentence structure: this chapter is an explanatory approach to Korean sentence structures through interpretation of the Korean sentence’s component units and structure. 3. Morphosyntactic composition and the middle category. this chapter attempts to find an interpretation of morphosyntactic phenomena in Korean grammar through syntactic and semantic structure, syntactic phenomena and semantic relations of adjective clauses and morphosyntactic composition and the middle category. 4. Multiple Phases of Verb Connection: a study of verb connection through syntactic construction, the creation of composite verbs, syntactic semantics of the V + A structure and Korean auxiliaries 5. Interpretation of Case in Korean Grammar: a preliminary study to show the relation between case and sentence components by examining the continuity and discontinuity of morphemes. 6. Interpretation of Morpheme: this chapter explains synchronic and diachronic phenomena in the
analysis and interpretation of morphemes through historical interpretation of contemporary phenomena and the continuity of ending and pre-ending vowels in Korean


This is a collection of the author's articles on pronouns published over the last several years. The author studies Korean pronouns in two ways. One way is to give a historical conceptus of the pronoun formation process and the other way is a contemporary analytic description of grammatic, semantic and pragmatic characteristics of pronouns.

This book is composed of 10 chapters. Chapter titles are as follows: I. Introduction II. The system of Korean Pronouns III. The Development of Korean Pronouns IV. Characteristics of Korean Personal Pronoun and its Contraposition V. Characteristics of the Korean Reflexive Pronoun VI. Pronunciation of Korean VII. Deletion and Information Structure VIII. Category of Korean Person IX. The Negative Pronoun and Non-definitive Pronoun X. Conclusion.

(Choi Myung-ok, Professor of Korean Linguistics, S.N.U., translated by Park Seon-young, Korea Foreign Language University)

• LITERATURE


This book is a study of Tomun’gwan, a critical literary theory in the late medieval period of Korean literary history when the literati started to play a pivotal role in the literary scene. The basic principle of Tomun’gwan is the unity of doctrine and literature. The author deduces a theoretical frame of Tomun’gwan by examining the related theorists. Yi Saek’s Kwanakchigiron, the first of its kind, insists that the aura enclosed the whole world so that there was no qualitative difference between the center and the borders. After him came Kwon Kŭn’s Munjangseoron, Sŏ Kö-jŏng’s Munjanggisangron and Sŏng Hyŏn’s Kukkaginaekron. They all assert that the actual world is the incarnation of the eternal truth and the literary model should be based on the doctrine. The theoretical discussion is followed by a concrete analysis of Yi’s song of the frozen land, Kwon’s song of royal duty, Sŏ’s song of beautiful scenery and Sŏng’s pastoral song. The author proceeds to examine newly the basic trend of unting theory with practice, studying their philosophic ideas, their style of
expression and the literary theory of Doctrine of Things and Doctrine of Mind. While developing his arguments, the author proves the time conception useful in accounting for the contemporary literature and makes the best of it. In conclusion, he maintains that the literary theory in late middle ages can be largely divided into two viewpoints. One is a realistic view which described things in conflict and the other is an expressionistic view which pictured a serene mind in harmony immune to outside conflicts. The appendix at the end of the book deals with Ch’oe Hae’s theory of National Literature and Tong’insihwa’s idea on history in Ohodoshi.

Main Headings of Content: Revision of Research orientation; Theory, Works; A Fundamental Tendency of unifying Theory and Practice


This is a collection of articles by a group of researchers on the nature of those social groups that played crucial roles in the historic development of Korean literature and their literary world. Examining the relations between Hwarang, an young elite group of Silla, and Hyangga, Silla’s representative poetry, in their buddhistic, shamanistic and symbolic aspects, Kim Hak-sŏng demonstrates that Hyangga bears the mysticism and nationalism of P’ungwoldo, Shilla’s unique profound ideology theorized by Unsang’in (People on the Clouds), a group of Hwarang. Ho Sŏng-hŭi traces the development of Sino-Korean poems in the first half of Koryŏ and Park Kyŏng-ju, the changes in Kyŏnggich’ega through the changes in the nature of authors. Woo Ŭng-sun analyses the inner division of Sarimp’a, Neo-Confucian literati in the 16th Century, and shows how their literary idea integrated literature with learning and evolved administration-oriented literature. Characterizing the Outsiders’ literature as isolated and collective, Yun Chu-p’ŭl probes into the variation of Korean literature in the Seven Hermits and the stream of outsiders’ literary tradition in Chukrimkohwoe (The Noble Gathering in the Bamboo Forest) with Yi Kyu-bo, Chamryŏngch’ilhyŏn (The Seven Wise Men on the Sericultural Hill) with Kim Shi-sŭp and Kangbyŏnh’ilu (The Seven Friends on the Riverside) with Hŏ Kyun. Na Chŏng-sun studies the subject-object corresponding structure and the idea of space and time of Shijo by female poets. Later she compares the works with those by male poets, which makes the characteristic and meaning of the female pieces more conspicuous. Kim Ŝŏn-p’ung surveys the authors of Kyubanggas, Kasa by feudal ladies, dividing them according to their time, social condition and personal environment. Shin Ŭn-ŭng-dŏng digs into the historical meaning of P’ungryubang and their arts. P’ungryubang is an
elegant poetical group. Chin Chae-gyŏ examines the aesthetic idea and literary theory of Shithakp’a (the Pragmatists) and in its light divides the flow of their poetry into four categories. An Tae-hŭi chooses the poets of illegitimate birth to see a new poetic trend of the 18th C. Kim Mi-ran revises the social activities and poetic tendency of professional beauty entertainers and female poets born out-of-wedlock in the first half of the 19th C. Pak Yong-hŭi takes a new approach to the readers of long family novels through the inherited record of the Kwon clan in Andong. Kim Hŏn-sŏn delves into the regional distribution, function and historical meaning of Hwaraengi, a shamanistic group.


This volume is a systematical collection of the author’s works on the creation and development of Korean novels. Part I deals with Buddhist novels such as Anrakkukt’aejaŏn and Wangrangbanhonjŏn, tracing their origins, analyzing them and examining the transmission process. Part II delves into the development and progress of Buddhist Korean novels, demonstrating Buddhism’s influence on Sŏlgonch’anjŏn, Anrakkukt’aejaŏn, Kŭmsongajŏn (The Gold Calf Story), Kuunmŏng (Nine Clouds’ Dream), Sassinamjonjŏ, Shimbongjŏn The author concludes Korean Buddhism remained popular and powerful despite the Chosŏn dynasty’s policy to admire Confucianism and despise Buddhism, developing Korean literature as an effective means to religious propagation. He specially emphasizes that it successfully inherited the tradition of Buddhist epics in creating Korean novels.

Main Headings of Content: The Creation of Korean Novels; The Transmittal Process of Korean Novels; A Few Problems of Sŏlgonch’anjŏn; The Foramtion of Pakssaŏn


The author renames Shiyo Kagokch’angsa and examines its status in literary history with his focus on words rather than melody. He probes into the relation between two genres, Kasa and Kagokch’angsa, thus classifying aesthetic ideas.
Based on the generic study, he examines songs of Chu Se-bung, Yi Hwang, Kwon Ho-mun, Chŏng Ch’ŏl, Yun Sŏn-do, Kim Chŏn-t’aek, Kim Su-jang, Pak Hyo-kwan and An Min-yŏng in terms of ideas on literature and genre, the concepts of song, the theme and the semantic structure. He also argues, while examining the research history, that future study should explore the nature of Kaugokch’angsa with due considerations given to the social circumstance and context in which it was written and sung.

Main Headings of Content. The Formation of the Genre and Its Literary Prestige, Yi Hwang’s songs; Chŏng Ch’ŏl’s songs; Yun Sŏn-do’s songs; Kim Su-jang’s Songs, An Min-yŏng’s Songs; The Conspectus of Research History and the List of Important Dissertations.


This is an overall study of Kim In-hu’s literary world. The author studies the relationship between his Taoist view of the world and his poems. First, Cho probes into Kim’s poetic idea, the unity of poetry and emotion, and the harmony of the actual view and sentiment. He proceeds to analyse Kim’s idea of nature and integration of it. It includes the pleasure in nature, the internal harmony with natural things and the admiration of transcendental ideal paradise. On the other hand, the author probes into Kim’s respect for the conventions, the reflection of his philosophy in his poetry and his perception of reality. The author discusses the figuration and rhetorical characteristics of Kim In-hu’s elaborate phrases, descriptive words and poetic ideas that unite emotions with actual objects.

As a result, Cho concludes Kim In-hu built up his unique poetic world in conventional poetic style, which expressed his emotion, thought and experience in a justifiable manner. It enabled him to be accepted by his contemporary poets and indeed so welcomed by Sarimp’a that he was given prestige for his originality.

Main Headings of Content: View of the World and Poetic Categories, Figuration and Rhetorical Characteristics.


This book is a collection of papers presented in a symposium sponsored by KCLA to celebrate the 600th anniversary of the selection of Seoul as the capital. It shows the images of Seoul across various literary genres from different angles. Yi Hye-sun traces the changes in Seoul’s images in Sino-Korean poetry. According to
her paper, Seoul was acclaimed as a heaven-chosen royal capital with unworldly natural beauty in the 15th century, was criticized for many problems in the 16th C and became a center of patriotism of Sŏnbi (learned men) in the late 19th C and early 20th C. Kim Shi-ŏp and Yun Kwang-bong respectively examines Seoul’s images in the 18th C. reflected in Hŏsaengŏn and Sandaenori (a medieval masked drama) played in and around the capital. Kim Chong-ch’ŏl surveys the urbanization and social conditions of Seoul in the late 19th C. and the 20th C. in Sino-Korean short novels, P’anson’i novels and the new-style fictions. The list of Korean Classic Literature books added at the end of this volume will help readers with their further study.

Main Headings of Content: The Images of Seoul in Sino-Korean Poetry; Seoul in the late 18th C in Hŏsaengŏn; The Characteristics of Shamanism in Seoul.


With a goal of restructuring the history of the Korean novel, this book deals with a wide range of modern works. The author covers almost 40 years of literary history from Kim Tong-in and Yŏm Sang-sŏp in the early 1920s to post-war writers in the 1950s. All the analyses of individual works are linked together into a new history of the novel. The author believes the links between individual works constitute the history of the Korean modern novel. The book mainly centers on realistic literature. Realism, along with Modernism, was a mainstream of the colonial literature. Works based on the trend are closely related to life in their time. Therefore, the author examines the connection between the reality reflected in novels and the social reality itself.

This book is noteworthy especially for its inclusion of the writers who defected to North Korea. The academic sphere has developed increasing interest in those writers since 1988’s lifting of the ban on their works. Among them, the author takes in Yi Ki-yŏng, Kim Nam-ch’ŏn, Han Sŏl-ya and Hong Myŏng-hŭn. They were representative writers of the realism movement in the 1930s and, after the liberation, were active in either South or North Korea. Consequently, research on them will help the study of colonial literature and that of North Korean post-liberation literature, both of which have a long way to go.

This book, an important study of Korean modern realism, deserves special attention because of its wide coverage of novels from both Koreas.

Main Headings of Content: Realism in Korean Literature; Colonial Nihilism and Structure of Destruction; A New Style of the Peasants’ Novel; Establishing the
Subject and Realism, 1950s Theories of the Novel.

**Han'guk Munhak-kwa Realism** (Korean Literature and Realism). The Society of Korean Modern Literature. 1995. Hanyang Publishing House (Seoul, Korea) 265pp. (In English)

This book, written by members of the Society of Korean Modern Literature in the Dept. of Korean in Seoul National Univ., is the fourth of its kind. The titles of previous publications such as *A Study on Korean Modern Long Novels*, *The History of Modern Korean Poetry*, and *Korean Literature and Modernism* tell the nature of them, an intensive study on a specific theme. This book also consists of 10 articles all related to the theme pronounced in the title.

In the 1990s, studies of Modernism have been on the increase while those on Realism, on the decrease. However, Realism is clearly a main axis of Korean literature and should be treated as such. This is why this book concentrates on realistic novels in the 1930s. Those works include Shim Hun’s *Sangroksu* (Evergreen), Yi Ki-yŏng’s *Kohyang* (Hometown), Yŏm Sang-sŏp’s *Samdae* (Three Generations) and Ch’ae Man-shik’s *T’angryu* (Turbid Stream), Proletarian dramas and Kim Ki-rim’s theory of imagism. All of them have frequently attracted scholars’ interests. Therefore, the goal of this book is not to dig out new data but to bring back into the academic limelight what was once the theme of numerous studies but is now put aside.

The journal always includes an appendix of the doctoral dissertations of those who received their degree in the year. In this fourth edition, they are Yi Ik-sŏng’s *A Study on 1930s Emotional Short Novels* and Kwon Sŏng-u’s *A Study of Otherness in the Literary Critics of the 1920s and 1930s*. The former analyzes Yi Hyo-sŏk, Yi T’ae-ju and Kim Yu-yŏng. The latter is based on the idea that the study of modern Korean literary criticism has shifted from empiricism to historical systematization and then to hermeneutics in its progress. The thesis focuses on how other critical currents are embraced or fought against by Kim Hwan-t’ae, Im Hwa, Ch’oe Chae-sŏ and Pak Yŏng-hŭi, each representing Artistic Impressionism, Marxism, Modernism and Conversion Theory.

**Main Headings of Content:** Poetic Speakers in Emotional Poetry and Realism; Realism in Ch’ae Man-shik; The Cause of 1930s Capitalist’s Fall in *Samdae*; A Study on the Aesthetic Characteristics of Yi Ki-yŏng’s *Kohyang*; A Study of *Sangroksu*.

This is one of a series of studies by Kim Yun-shik on prominent writers. So far, he has worked on Yi Kwang-su, Yŏm Sang-sŏp, Kim Tong-ri, Yi Sang, Im Hwa, An Sú-gil and Pak Yŏng-hŭi. This book, the first of three volumes, deals with Kim Tong-ri’s initial activities during the colonial age. It defines the writer to be the most representative literary figure who criticized modern literature without pursuing pre-modern or post-modern literature. Prof. Kim explains that the writer’s unique idea of literature is influenced by his first brother, Kim Ki-bong, a scholar of Buddhism and Sŏ Chŏng-ju, a famous poet. Especially his relationship with the latter is described at large from the two men’s first encounter to their gathering as members of Shinbulak (The Poets’ Village).

The climax of Kim Tong-ri’s initial stage, however, is the famous debate on generation with Yu Chŏn-o. Prof Kim views the debate in its historical context waning Marxism and looming Fascism. As a result, he regards Yu as a typical modernist who adored Western Rationalism such as Marxism. According to Prof. Kim, Kim Tong-ri’s challenging idea of ‘fatal’ literature is an attempt to surpass the modern. He judges Kim’s critical essay, The Spirit of New Generation to be active and positive in a historical sense. Prof. Kim also highly estimates the writers of the new generation such as Ch’oe Myŏng-ik’s Pjonŭn Kil (Raining Road) and Hŏ Chun’s Yahan’gi (An Account of Nightly Cold) that embodied the essence of Kim’s idea, ‘An Ultimate Life Style’. Eventually, he concludes that the literature of Kim Tong-ri, apart from the mainstream of modern literature in Korea, has an independent and absolute value.

In addition, it has three appendices: The Tragic Quality of Kim Tong-ri’s Literature, A Study on Ŭlhwa and A Bibliography of studies on Kim Tong-ri. The last will be a big help for future research with its broad coverage including contemporary critics, pro-liberation research papers and each university’s monographs on the writer.

Main Headings of Content: The Fatal Encounter with Sŏ Chŏng-ju; The Status of Modern Literature, The Overcoming of the Modern Age; Analysis of the Literary Spirit of New Generation; Tragic Quality of Kim Tong-ri’s Literature, The Ethical Sense of Fatal Literary Idea.


This is the third collection of papers by members of the Society of Literary History and Criticism. The academic group has already published A Study of 1950s Literature, a collection of dissertations on post-war literature and A Study of 1960s
Literature composed of articles on literature produced after the pro-democracy movement on April 19, 1960. This book deals with poems, novels, dramas and critics of the 1970s. With only two decades of time lapse, it is questionable whether a study on the 1970s can be fair and objective. The authors, however, state that their purpose is to make a challenging attempt at one.

The first section of all three parts consists of introductory papers on each genre of 1970s literature. In detail, special attention is given to the characteristics of popular poetry, the dramas of Ch’oe In-hun and Yi Kang-baek and the role of critical intelligence in the light of the relationship between politics and novels. The first part also includes monographs on Minjungmunhak-ron (the Theory of the People’s Literature) and its possible future. Though this paper does not limit its objects to the 1970s, it sheds light on the historical status of the theory championed by Pak Nak-ch’ong. The second part is composed of research on four prominent writers and an eminent poet: Pak Kyŏng-ri, Cho Se-hŭi, Yi Mun-gu, Mun Sun-t’ae and Hwang Tong-gyu, all of whom represent the tumultuous decade. These studies are not just a general summary of their life and works but also cover their characteristics in style and their views of the world. Three Sides of Post-war Criticism’s Sensibility by Kim Yun-shik in the last part categorizes post-war criticism into three kinds. This does not deal with the 1970s but is crucial for the study of the decade because of its analysis of the sensibility in the previous period. In the appendix is a chronicle that juxtaposes literary history with social history.

Main Headings of Content: Novels during the time of Yushin (the Revitalizing Reform by President Pak Chŏng-hŭi); Modern Poetry and People; A Reflection on and Vision of the Theory of the People’s Literature; The Possibility of Narrative Novels; Three Sides of Post-war Criticism’s Sensibility.


This book by Prof. Cho Nam-hyŏn, who has continued his study of modern Korean novels including Companion Literature (works of those writers who sympathized with Communism), has two parts: one is a theory of modern Korean literary thoughts and the other of modern Korean novels. In Part I, he criticizes a tendency to mistake a writer’s theme for a literary idea and to make a direct link between literary ideas and concepts such as ideology, history of spirit and literary trend. Following this argument, he proceeds to examine the ideas in modern Korean literature. The first paper, “Intellectuals and People in Modern Korean Literature”
digs into the literary thoughts of early modern times through the images of intellectuals and people in works of the 1910s and 1920s. The author then takes up Anarchism, the Neo-Tendency group and the Companion Literature, studies of which have accumulated but not to the level of a systematic summary. Part I also includes issues such as Critical Realism, epics, criticism on shijo and Yöm Sangsŏp's novels.

Part II mainly deals, with the novels from the 1920s and the 1930s. It consists of chapters on individual long novels and those analysing multiple works of a specific motif. The works analysed in the first category are Kang Kyŏng-ae's In'g'anmunje (Human Problem) and Kim Nam-ch'ŏn's Taeha (Big River) I, II. The second group deals with such topics as female factory laborors and floods. The novels with a heroine working in a factory are Song Yŏng's O Su-hyang, Yu Chin-o's Yŏjikkong (Female Factory Laboror), Yi Puk-myŏng's Yŏgong (Female Factory Laboror) and Han Sŏl-ya's Hwangkon (Twilight). The author explores their similarities and differences. On the other hand, there are ten works with a flood motif including Yi Kwang-su's Muŏng (Apathy), Ch'oe So-hae's K'ŭn Muljin Dui (After a Big Flood), Yi Ki-yŏng's Hongsu (Flood) and Han Sŏl-ya's of the same title. Part II has two more chapters: one on the Korean writers' process of perceiving capitalism and the other, the undercurrent of the modern Korean novel.


(Park Jong-Seong, M.A., S.N.U., Kim Oe-kon, Ph. D., S.N.U., translated by Park Seon-young, Korea Foreign Language University)

• HISTORY


Among the many ways of reading history, reading the history of historical science itself is the best way to get a proper historical awareness. By reading the very history of historical science, one can understand how history develops from very ancient times to the present. It was in the 1960s when Korean academics began to arrange the history of Korean historical science. Korea's Historical Awareness (Changjakkwa Pip'yŏngsa, Seoul) edited by Kang Man-gil and Yi U-sŏng in 1976,
collecting the major articles about the history of historical science at that time, played a major role in the first steps towards making the history of Korea’s historical science. After that, studies of the history of historical science became more active and several books were published which generally arranged the history of Korean historical science in the 1980s.

But coming into the 1990s new voices are being heard that say the history of historical science should be rearranged based on a new view of reality. This is because the research results of modern historical science had been greatly enlarged and there was a need to view the future of Korea’s historical science anew in historical reality. This book was planned to address of these problems.

In order to enable the public, as well as students of the history department, to read this book, the form of a serious article was avoided. This book is rather a simple outline of the major topics brought up by historians or history books. The modern era is emphasized due to the importance of modern history of historical science. There are two volumes—one on ancient times to the middle ages and one on modern times to the present—each including an overlook of the historical science of that period. At the end of each volume, distinctive historical theories of that time are listed to help the reader feel and understand directly the character of past historical science.

Main Headings of Content: Historical recognition in ancient times; Historical recognition in the Middle Ages; Historical recognition in the early modern times; Historical recognition in the anti-Japanese movement period; Historical recognition in the period of establishing a national state; Historical recognition in the North-South partition period.


Tan’gun, known as the founder of the Korean nation, gives us the identity of the Korean race and helps us to sympathize with its homogeneity. This book consists of every bit of data on the historical functions of Tan’gun with a summary of all the previous studies and understandings of Tan’gun. It also explains previous authors’ various attitudes and arguments.

Basically this book is divided into three parts. In Part 1, historical research is mentioned. Here various studies of Tan’gun are classified according to fields and periods Part 2 is not only concerned with Tan’gun as the nation’s founder but also recognizes him as a subject of religious movements. Thus, it deals with historical
research on religious movements centering on Tan’gun. It provides an overall view of the historical changes in the way Tan’gun was understood, including studies going on in North Korea. And in Part 3, every bit of data known about Tan’gun is included. Especially, it includes such data as the problem concerning the Tan’gun Era, which was noted as a primary factor in Korea’s present history. The establishment of the Tan’gun Sanctuary brought troubles between the Christian religion and the national camp. In Part 4, a debate is recorded in which a rostrum of historians from different camps, some taking extreme views, debated with each other. This debate is recorded in order to show all the assertions about Tan’gun in South Korea.

This book, which shows every bit of data about Tan’gun and presents various thoughts about it, will definitely provide sources and guidance to other researchers who study Tan’gun. It is also expected to be a very convenient guide for a general understanding about Tan’gun and nationalism.


In this book, the author has tried to establish a proper model of Korea’s ancient history as a response to social demands. This book has been published as a collection of texts published at various places. The author published a book with the same title in 1975, collecting similar texts, but this time he has added articles from the past 20 years to make an enlarged edition.

This book is divided into 6 chapters. In Chapter 1, he deals with the origin of Korean history. The origin of our history, the Tan’gun myth and Old Chosŏn, is easily explained so that readers can understand it without much difficulty. Chapter 2 discusses the formation of the 3 nations. Specifically he talks about the social organization and social status system during the 3 nations period: Silla’s Kolp’um Chedo, the clans of the late 3 nations period, and so on. The author maintains his own ideas on the basis of existing research. Ancient political ideology is explained with the reception of Buddhism, the thoughts of monk Won’gwang, the characteristics of Confucianism of unified Silla and the life and writings of Ch’oe Ch’i-won, here. In Chapters 4 and 6, impressions of historical scenes the author has surveyed are given, and newly discovered ancient monuments, data and their meanings are listed as a brief report joined by prospects and reviews of historical research on ancient Korea. Finally Chapter 5 is concerned with the relationship between Japan and Korea.

Chosŏn Chŏn’gi Ŭiryе Yŏn’gu (A Study of Ceremonies in Early Chosŏn -

The main ideology in the Chosŏn period was sŏngnihak (Neo-Confucianism), which continued to change as the period progressed. Sŏngnihak from late Koryŏ to early Chosŏn (King Sŏngjo’s period when Sŏngnihak was considered to be a foreign ideology) is called Chu Hsi Sŏngnihak, then in the 17th and 18th century, Sŏngnihak (started by Yulgok Yi I who compiled the Chu Hsi Sŏngnihak when the adoptive process was going on with the appearance of the Sarim Party until when the Pukhak Party began to make its mark) is called Chosŏn Sŏngnihak. This book reviews the character of the early Chosŏn Chu Hsi Sŏngnihak as a process of maintaining the ceremonial etiquette. The author defines and shows the essence and the ways of Chu Hsi Sŏngnihak, and its settlement in Chosŏn society. And the author sees that understanding the process of maintaining national ceremonies is the most effective way to approach the subject. The author, therefore examines how the Chu Hsi sŏngnihak became embedded in early Chosŏn as a social ideology by focusing on the relationships between king and servant, teacher and disciple, and father and son.

There are 4 parts in this book. In Part 1, it explains the process of establishing the traditional theory based on the maintenance of the Chongbop system. Part 2 explains how the theory is based on the Theory of the will of Honor, which defined one of the five moral codes of Samgang oryu, that is the code for the relationship between king and servant. This is explained through the maintenance of the royal line representing Royal Ancestral Shrine and Wonmyo. Part 3 explains that the establishment of Tot'ongron based on the Ŭiri myŏngbunnon which propounds the ‘king-teacher-father is one’ ethic, was observed through the maintenance of Munmyo sajan, which represents the relationship between teacher and disciple Tot'ong. Finally, in Part 4, the establishment of the traditional theory, based on the Ŭiri myŏngbunnon, is discussed through the maintenance of the mourning etiquette. This etiquette is the ‘two-year mourning’ which represents the heritage of the relationship between father and son. This relationship is the basis of all morals.

The author makes it clear that the maintenance of ceremonial etiquette in early Chosŏn was not only based on the Ŭiri myŏngbunnon but was also intended to break down the social status system on personal lineage theory. Thus Taedong society was established based on public traditional theory. It claims that this was actualized precisely through Ceremonialism. Furthermore, the author tells us that as the Sŏngnihak system became established and deepened in Korea, social customs respecting public order began to put down roots and afterwards solidified into Korea, when it became a part of world history in late Chosŏn.

The political change in the 16th century was brought about by the Sarim. In the early Sŏngjong years, the Sarim began to seek for changes in political structures which could accommodate their interests and as a result they could form a new political organization. This book concentrates on the changes in political structures effected by the appearance of the Sarim, especially the change in the political power structure. The author hopes to overcome the limitations of previous historical descriptions focusing on incidents, and developing an understanding of the political forces and the ideologies that may further our recognition of the aims of our political administration.

Since the changes in political structures were due to certain political problems at a certain time and the political structure eventually changed by solving these problems one by one, the author divides the book into several chapters according to certain incidents in a certain period. First, in Chapter 1, the background of political structure in which the Confucianists appeared in the Sŏngjong years is examined. Here, the author points out that the Yangsa press alone had structural limitations in making the appearance of Sarim possible and these limitations were overcome when the Hongmun’gwan became an organ of public opinion. Chapter 2 describes changes in the process of selecting men, focusing on the recommendation system. It explains here how people pointed out the limitations of the selection system and then insisted on recommendation into the political arena, giving themselves political power. In Chapter 3, the exchange of political powers at that time is observed by focusing on the formation of the Nanggwan’s political power. The speech activity of Samsa could only regulate personal management or political plans after they were already settled; thus, it could not participate in decisions. The author says that the limitations were overcome when Sarim arranged a political structure for the Nanggwan, which comprised the working levels of administration, so that it might participate in electing a political plan. In Chapter 4, the changes of forms of the political management are examined, focusing on the formation of public opinion. At the beginning of the King Sŏnjo years, politics settled down and the political status of the Ŭn’gwan and the Nanggwan went upward, developing into coterie as a new method of political management. The importance of these points is explained here. Finally, in Chapter 5, the process of building a consensus administration is shown by widening the view of the class of people participating in politics. Sarim made a
consensus atmosphere which led to the formation of public opinions, and then tried to apply these opinions to politics in several ways. These efforts continued until King Sŏnjo’s years when the consensus administration was established. Having given a systematic account of the political changes in mid-Chosŏn, the author remarks that the political changes enabled the Sam to interfere in politics directly and indirectly, which became an occasion for them to form a political structure to reflect their interests.

**Chosŏn Chunggi Yehak Sasangsa** (Yehak Ideological History in the Mid-Chosŏn Period). Ko Yŏng-jin. 1995 (Seoul, Korea) Han’gilsa. 398pp. (In Korean)

This book is the first attempt to give an account of Yehak history in the mid-Chosŏn period by observing the operation and understanding of manners and etiquette, the changes in Yesŏl and the formation of Yehak forced by examining Yesŏl, according to etiquette theory and etiquette books from the 16th century until the early 17th century. The author divides the research topic into four periods—early to mid-16C., late 16C., the end of the 16C., and the early 17C. According to the character of each period, he examines the historical background, Yesŏl, etiquette theories, and etiquette books from each period. The development of and change in etiquette is divided into a theoretical (Yeron) side and a Yesŏl side. The theoretical side (Yeron) deals with the connections between Sŏngnihak cultivation, and the Yesŏl side deals with such Chongbŏp problems as traditional theory and the difference of opinions on or criticism of the Chinese classics. Through this, the author demonstrates the fact that etiquette is closely connected to Sŏngnihak cultivation and traditional theories, which are based on understanding Chongbŏp. The author points out that Churye and Yegi (in the 15th century), Ŭiryŏ and Chuja garye (in the 16th century), and again Yegi (in the 17th century) were regarded as important and stood out in each stated period in the criticisms of the Chinese classics. The author also examines the character of and changes in Yesŏl by focusing on the changes that occured in etiquette books. As a result, the author demonstrates that etiquette books has been developed due to a deepening of etiquette in terms of its system and contents. This development took place from Cheryeso to Sangje ryesŏ to Saryesŏ, and etiquette books other than Chuja garye appeared such as Wangsa ryesŏ and Yegi jusŏksŏ in the early 17th century. In this book, not only does the author examine the ideological side of etiquette, but he also examines and explains how generally it systemized reality, how it combined with or confronted political and social factors and how it actually functioned in normal life customs. To reveal the history of Yehak more positively and systematically people
who were not authors of etiquette books but who had a profound knowledge of
etiquette are all included with the list of authors of etiquette books.

Main Headings of Content: Confucianist ceremony and Cheryesŏ in the early and
mid-16th century; the appearance of etiquette books and Sangle ryesŏ in late 16th
century; the recovery of etiquette systems and Saryesŏ at the end of 16th century;
the deepening of Yesŏl and Wangsa ryesŏ, Yeji jusŏksŏ in the early 17th century.

Chosŏn Hugi Gongin Yŏng'gu (A Study of Tribute men in late Chosŏn). Kim

The previous studies about tribute men in late Chosŏn assumed an historical stasis
which kept us from seeing that the character of tribute men changed according to
the system of the distribution of merchandise. By proving that the character of
tribute men changed according to the changes in tribute merchandise policies of the
Chosŏn Royal Family and in the developments of merchandise and currency
economy, the author criticizes the attitudes of previous researches. Then the author
studies tribute men through case studies. This book is a published collection of
previous individual articles written by the author, corrected and supplemented.

In this book, the author points out that the Pyŏlmu gongin were established by
rich merchants and other people and that they invested in ownership such as
Kyŏngju'n'gu and Yŏngju'n'gu. He also shows that the character of
government service merchants was changed from privilege license merchants to
something little different from private merchants by the yangban bureaucrats. On
the other hand, Kyŏnggang merchants and Tongnae merchants, who were
considered to be the most distinctive private dealers in late Chosŏn, made tribute
men contract together in kye such as Oedogo gong-kye and Kunggak-kye. It is
shown that the tribute merchandise policy of Chosŏn's Royal Family changed from
Won'gong to Pyŏlha to Saha. Won'gong tribute men were repressed and tribute men
contracts began to dwindle down. Especially, in the case of Pyŏlmu gongin, the fact
that they participated in this use of the various privileges in commercial activity
rather than restricting themselves to the tribute values, is important for
understanding the character of late Chosŏn's tribute men. These studies are very
important in that the previous studies of commercial history, which had divided into
two classes: privilege merchants called government merchants and liberal dealers
called private merchants, did not properly reflect the development of merchandise
and currency economy into studies about merchants, and thus turned out to be
inadequate.

Main Headings of Content: Suugak trade and Kunggak-kye gongin: the formation
and organization of Òedogo gong-kye; the changes in village work systems; the formation of Makyè and Togo activities; the Togo activities of Òyongjuins; Chòch'ae problems and Togo activities of Òyongjuin.


This book is a study of how the Amitabha faith worked in Silla society and the trace it left in the history of ideology. It does this by analyzing the Amrtabha faith which contributed much to the popularization of Buddhism in the Unified Silla period. Besides the changes in ideological history after the reception of Buddhism, the author concentrates on the Buddhist thought before and after the unification. He does this because discussions about Buddha-nature first arose in this period and people began to seek for the ultimate goal of Mahayana Buddhism—becoming a Buddha. The author understands that the fact that the Buddha-nature theory was widely accepted among Silla people at that time reflects their recognition of the essential equality of human beings. After the study of Kyohak was in progress, Buddhism became popularized and the Buddhist aim of becoming a Buddha was widely understood through religions faiths such as Amrtabha and Bodhisattva faiths. On this ideological basis, the author explains how Namjong Zen, who emphasized 'the man in reality' himself is Buddha, could be accepted in late Silla. In addition, the rise of Amrtabha faith resulted in dominating the ways of thinking of secular buddhist believers. The rise of this faith resulted from Samsara thought and national views which were additionally explained by the Amrtabha faith. In this faith they thought that one's independent will and accomplishments were the things that determine one's life. It was pointed out that practicing asceticism in order to become a Buddha for an easy passage into eternity had been solely emphasized. Henceforth, the attitude that reality was a system of classes under the laws of the king was recognized.

Main Headings of Content: The Amrtabha faith of China; the Buddhism in old to mid-Silla, the reception of Amrtabha faith in Silla and the Silla people's view of reality; Yôraejang thought and the Chungsaenggwan of Wonhyo; the human view and social recognition of Chungdae Ch'ogi, Silla monks.


This book is about Paekche's development as a nation, and about the formation of a centralized nation which is usually referred as an ancient nation. In this book, the author avoids applying western anthropological theories and instead, uses the
Samgukchi Tongjŏn as a basis for understanding the formation of the nation of Paekche. The process is divided into 4 stages: Umnok stage, Kugûp stage, Kugûp federation stage, Pu stage, centralized nation stage.

The major topic that the author deals with is the origin of Paekche and the establishment of the centralized nation system. He looks for the origin of Paekche not in Koguryŏ but in Puyŏ. Paekche was located in Manchuria and then headed as far south as the Han river basin, where on two occasions the people settled down. The first was in the 1st century which is explained by reference to the T’ogwang moggwak-myo of Puyŏ, and the second was after the mid 4th century, which is explained by reference to the tomb constructing groups such as the Kidan style Sŏksul joksokch’ong of Koguryŏ. According to the author’s assertions, the transfer of Buy forces after the mid 4th century is an extraordinary incident in the development of Paekche. This is when the Royal household of Paekche was replaced and the conquest nation was established. This assertion is quite different from the previous common opinion. So in order to prove his thoughts, he re-examines the Samguk sagi, Paekje-bon’gi’s primary records, by applying documents and archaeological methods while at the same time rearranging the history as constructed in previous research. He also examines the establishment of the centralized nation by looking at the control and production of salt producing districts, the grasping of water rights, the control of the international trading network and the foundation of the system: changing the Cheon system, conquering the Mahan forces, and maintaining the district administration system.

Main Headings of Content: The enclosing method applied to early Paekche history; the origin of Paekche and the nation’s development; expanding forces and the hardening of the political force in power; establishment of the centralized nation; the district administration system and its transitions before and after the conquering of Mahan


Silla reformed the system of government of the ancient nation approximately in the 6th century. Therefore, if the national system of the government of Silla is reconstructed, it will not only contribute to the understanding of the government of the ancient nation in Korean history but also help us understand how the nation was founded. This book reconstructs the political system of Silla, after the 6th century when Silla reached the state level, by regarding it as an administrative system of a nation. The author did his best to avoid western anthropology and the application of
other such theories, but instead used the investigation of historical documents as the basis of his research.

The government system of Silla after the 6th century is classified into a central and a district ruling system. The relationship between the government system and the military system is discussed in terms of how the supporting military system functioned. First, the administrative section, the Naejŏng gwanbu, then the central management system, all-vassals meetings, ministers of state systems and management problems of bureaucracy are discussed. The district administration was examined by dividing the periods into the old to mid- and united periods. The village problems were handled by using the distinctions between each period. In particular, the administration of villages were studied, based on the village problem documents possessed by Japan’s Todai Temple Chŏngch’angwon. The assertions of the author who claims that the amount of land owned determined the Hodŏng in Silla caught the attention of academic circles at this point. Finally, after the author examines Silla’s military system, he focuses on the military units and Pŏptang gundan which were set up at that time, the maintenance and breakdown of Silla’s system of government, and the roles of private and public military organizations.

Main Headings of Content: The organization and management of Silla’s central administration; the organization and management of Silla’s Naejŏng gwanbu, all-vassals meetings and ministers of state systems of Silla; The management of Silla’s statute system. The district government system of old to mid-Silla; The district government system of Unified Silla; The village governing and gyeŏn of Unified Silla; Silla’s Pŏptang gundan and its character, The formation of Silla’s military government positions and military organizations; The breakdown of Silla’s system of government and military organizations.


The first work the author did was to explain Korean’s modern nationalist movements and its ideologies after the opening of its ports, the book discusses the political ideology during the Korean Empire focusing on ‘the National Rights Recovery Movement’. The National Rights Recovery Movement and thoughts before and after the year 1905 were brought forward by several groups, which came into being in the forms of the patriotism education movements and loyal army wars. These two movements differ in the degree of forceful resistance they used and in class and ideological orientations. Everybody was allied together in the education
movement and the loyal army movement—i.e., land lords, merchants, and yoho bumun who tried to accept modern western ideas, government officials, new intellectuals, and progressive Confucianists, and even land lords who denied modern western thoughts; oppositional Confucianists, government officials who spoke of the reconstruction of the Korean Empire and peasants who rapidly collapsed after the opening of the ports—against the invasion of Japan. Thus, in this book, the culture movement of enlightenment civilizationists, the loyal army wars of wijŏng ch'ŏksaronja, the loyal army wars and the resistance of peasants, the loyal army wars and the pro-peasant activities of the Positive School successors are all observed. Also, in this book, the meaning behind the roles of each movement in constructing a modern nation is examined.

The cultural movement of the enlightenment civilizationists was propelled by the landlords. They tried to become politically and economically recognized in their own right. They took a position which showed that the recovery of national rights can be achieved by developing abilities rather than fighting with forces and they believed the administration of the imperialist government worked for civilization and modernization. However, there were some intellectuals who looked at the establishment of a modern nation from the position of the peasants, following the land renovation theory of Sirhakp'a (the pragmatists). From this standpoint, the experiences of the loyal army wars were an extension of the experiences of past peasant wars. These wars were fought on the basis of anti-feudalism during the late Chosŏn period, creating a new independent class of yoho and merchants. This new class, not yet an independent class, sometimes participated in the cultural movements of the enlightenment civilizationists or movements of the peasants.

As we have seen above, this book classifies the national rights recovery movement during the Korean Empire and its ideologies into two streams—the stream of the landlords and the stream of the peasants. And the two streams are looked upon as eventually forming one, both in line with the establishment of Korea's modern national state.

Main Headings of Content: The cultural educational movement and the thought of enlightenment civilizationists; The activities and thought of the Pragmatic School successors; The activities and thought of wijŏng ch'ŏksaronja; The resistance of peasants and the ideology of the loyal army wars; The reorganization and tendency of the national rights recovery movement before and after the compulsory occupation.

Han'guk Kündae Gyŏngjesa Yŏn'gu (A Study of the History of Korea's

This book is the author’s posthumous work on Korea’s modern economic history, focussing on the worldwide spread of capitalism, which was encountered in Korea in the port-opening period, and Korea’s response to it. Since his doctoral dissertation, *Researches on the History of the Modern Relationships between Chosŏn and Japan*, the author has rigorously studied Korea’s independence movements. For example, he has studied the unfair contract and rice trading system forced on Korea by Japan, the structure and character of the Rice Discharge incident originating from the system, the tariff rights recovery movements, and the commercial independent rights recovery movements which tried to overcome the restraining system. Furthermore, according to the research plan memorandum which he left, studies intended to track Korean efforts to guard and expand its own circulation area in spite of the reorganization of circulation areas, had been prepared, continuing the studies listed above. This book is a comprehensive survey of the research results of the author’s modern Korean economic history studies shown above.

In Part 1, the author writes about rice trading and rice discharge problems. In the opening-of-ports period, Japanese merchants dealt with the discharging and trading of our rice by abnormal methods under the name of ‘free trade’. Consequently, the accumulation of their capital caused serious social problems in this country. Therefore, negotiating this unequal discharge of our rice became the most desperate subject for statesmen.

In Part 2, the book focuses on the recovery of our commercial rights. Due to the unequal treaty after opening the ports, independent tariff rights were lost and Chosŏn’s commerce was at the mercy of foreign merchants. In this situation, the government and merchants of Chosŏn tried to retrieve their commercial rights. The government tried to recover the independent tariff rights and minimize the opening of ports. Merchants made an effort to protect their commercial rights by closing the markets several times. Focusing on these independent efforts, this book recounts the modern economic history of Korea.

Main Headings of Content: The structure of the opening of ports and unequal treaty relationships, the structure of the opening of ports and rice problems, the Rice Discharge incident before Kabo and Japan’s unfair reparation demands; the rice trading structure of the Korean Empire; tariff rights recovery problems in the Kapsin and Kabo period.

This book is the result of joint research on the land survey project of the Korean Empire, undertaken by the cadastre research section of The Organization of Korean Historians from 1991 to 1994. The Korean Empire government reinforced the power of the Emperor under the *Kubon shinch’am* ideology in 1897-1904, and with this, the political forces and structure of political power were reorganized, implementing renovation in socio-economic, military and judicial systems. Land renovation which was the root of the social economy renovation, was executed in 1898-1904 as the ‘Land Survey Official Certificate Project’. This book observes the historical character of the Korean Empire’s land survey project, focusing on the facts that the Land Survey Official Certificate Project was a part of the landlord bourgeois renovation and that it was implemented at that time due to the gradual expansion of Japan’s land disseizin.

Differing from the previous land survey, the Land Survey Official Certificate Project which this book examines, investigated everything that had to do with land and determined the ownership of the land by the amount calculated by the land survey. As a result, it intended to issue a confirmation of official certificates of ownership of the land. The issuing of the official certificates was carried on in a hurry to stop the Japanese land disseizin which was getting even worse. Nevertheless, this project was entirely disrupted by the Japanese political and military invasion.

Through these studies, this book defines the historical character of the land survey project of the Korean Empire as an establishment of the modern land system and land tax system. That is to say, the previous land ownership structure which was administrated in a limited way through the land tax system was changed to the structure administrated by the complete management of the nation.

Main Headings of Content: The meaning of the Land Survey Project of the Korean Empire; The characteristics of the Land Survey Official Certificate Project and terrier; Kwangmu terrier and the land ownership structure; State land investigations of the Korean Empire and Japan’s land survey project afterwards.

This book covers the fierce loyal army movements in Honam region in 1908 and 1909. The study is focused on the geological and economic characteristics of Honam region at that time, the historical structure and character of the loyal army movements in Honam region, and the connection with the loyal army movements around the country.

The Honam area was the harshest region economically invaded by the Japanese. Having rice and cotton as its axis, this region functioned as a major source of Japan’s economic dissection. The agricultural production of this area served as a structural colonial trading connection between the two nations. Thus, on this economic basis, the Honam region became the major core of the loyal army movements. The party of the renowned Confucianists was the main forces in early loyal army movements in Honam region but afterwards it was replaced by the local anonymous Confucianists and common sergeants. The expanding aspects of the movement changed from demonstration to a more long-term, more belligerent movement.

The loyal army of Honam region attacked pro-Japanese forces such as Japan’s security and military facilities, low-level local administrative and financial units such as myŏngjang, Iljinhoe and chawidan. The pro-Japanese merchants and agricultural administrators were their major targets. Through these activities the loyal army restrained Japan’s political and economic invasions. In response, the Japanese executed an unparalleled military project against the Honam region known as ‘the Southern Suppression Project’. As a result, severe damage was done to Honam’s loyal army movements, which found it almost impossible to rise again. Thus the overall movement of the loyal armies went into a retreat.

If we take a closer look at the loyal army of Honam region, we will find that the leaders of the movement were mainly local Confucianists who were mostly the low-level intellectuals in the country, being in a similar economic state as the peasants. The major participants in the movement were peasants, mainly poor farmers. The movement’s ideological basis was affected by previous ch’ŏksa theories, but, as the movements progressed, attention to national, historical, and racial pride grew. It is hard to say that it developed to the level of modern consciousness, but it can be assumed to be a transitional state that was to reach that level.

Main Headings of Content: The socioeconomic background of the loyal army movements; The expanding course of the loyal army wars; The structure and ideology of the loyal army movements.

Ilbon-ui Tachan cheguk Kangjom—Poho choyak-esŏ Happyŏng joyak-kkaji

The year 1995 marks the 50th year after the liberation of Korea from the Japanese rule. But to our shame, during those 50 years, there has been no research report that shows us how Korea lost its nationhood to Japan. This book is published in order to redress from that embarrassing oversight. The editor focuses on how Japan was able to grasp the national rights of the Korean Empire 90 years ago. That is, he tries to reveal the force, the fraud and illegal acts committed from protection to annexation. While in office as the library management chief of Seoul National University’s Kyujanggak, in 1992 the editor revealed the fact that the documents involved in Úlsa boho joyak did not meet every necessary condition. For instance, the approval signature of Emperor Sunjong was forged in 1907 during the process of establishing key statutes. After that, the editor published many articles which focused on the oppression of Korea, forced agreements, forged signatures and other related facts. This book summarizes all those research results and adds researches by other people on the subject.

The book is divided into 2 parts and has 4 articles in each part. In Part 1, articles which deals with agreements forced by Japan and their problems are listed. In Part 2, the first article is about the nullity movement led by Emperor Kojong against the forced agreements. The next two articles are about the problems of forced agreements in terms of international law. And finally, one article is written about the problems caused by the early 20th-century agreements which applied to the Japan-Korean negotiations held from 8.15 liberation to the Korean-Japan Convention in 1965. Chapter 1 is an anatomy of the convention conclusion or the reality of force, fraud and violence against law. Chapter 2 is concerned with the legal problems and future plans affected by matters.


This book begins with recognizing the problems with a black-and-white approach to the modern history of ideology—nationalism versus socialism. It tries to avoid that kind of thinking by redefining how one views the confrontation between the left and right wings, and uncovering the intellectuals who tried to find a third way to connect the two ideologies. For example, Pae Sŏng-ryong is qualified as one who
could find this connection through his intellectual efforts and understand what form and character Korea's modern and present social ideologies should take. He is qualified because he was a participant in the socialist movement, an economic critic of the Japanese colonial period, and the propounder of an economic independence theory, the 'new' democratic theory, after liberation.

First, this book tries to examine the historical character and the precise course of the changes of Pae Sŏng-ryong's thoughts and activities. If we look at Pae Sŏng-ryong's life and activities, we can see that he was always a critical intellectual who kept his position within national cooperation lines and controlled the connection between the left and the right wings. During the Japanese colonial period, he had a realistic and full understanding of the national and class problems which became the basis of his national cooperation theory.

After liberation, he presented his 'new' democratic theory by critically summarizing the assertions of the right wing's nationalism and the left wing's socialism. This was an extension of his national cooperation theory in the Japanese colonial period but gradually developed into an independent political ideology. The 'new' democratic theory that he presented criticized the tendencies of the left and right wings. Thus, he played a role as a spokesman for the political position of the newly risen middle-of-the-road forces while at the same time moving into an ideology in a social democratic direction.

Through these studies of Pae Sŏng-ryong's political thought, the author promotes unification which overcomes the confrontation of the left and the right in the establishment of the modern Korean nation. And he claims that this ideological flow created the ideological basis for the unification movements in the partitioned period.

Main Headings of Content. Modern and present Korean ideological history and Pae Sŏng-ryong; the life and actions of Pae Sŏng-ryong; Pae Sŏng-ryong's recognition of the economic reality under the Japanese colonization; Pae Sŏng-ryong's social the ideology and socialism under the Japanese rule, Pae Sŏng-ryong's perception of internal and external situations after the 8.15; Pae Sŏng-ryong's left-right union theory and the 'new' democratic theory after 8.15; the historical position of Pae Sŏng-ryong's social ideology.

Korean youth movements have always been a major factor in every turning point of the modern Korean history. Consequently, studies of the history of modern Korean youth movements will be of much benefit in establishing modern Korean ideological history. The Organization of Korean Historians concentrated on this point through joint research and the results are collected in this book.

This book divides youth-movement history during the period from 1919 to late 1945 into three major parts. It includes 15 articles written in the form of chapters of an introductory book which reconstructs the history of Korean modern youth movements. Also using case studies, it tries to establish both the universality and the speciality of youth movements.

Part 1 describes the 1920s as the period of the first appearance and sudden rise of youth movements. Then it shows at the overall development process of the youth movements, the organizations and the actions of each party, and the aspects of youth movements in each area. Part 2 describes the 1930s as the turning point in the nature of youth movements. That is, as the Choson Youth Alliance was disorganized and the Communist Youth Party became more and more ideological, the ideas of the National Union Front, along with the organization of the Student Alliance for the Anti-Imperialistic Movement, appeared. In Part 3, the role of youth movements in the foundation period is examined. The youth were preparing for the new world during the Wartime Fascist Mobilization period (1937-1945). On this basis, after the liberation, they eagerly participated in nation-forming activities. Moreover, they formed the Choson Youth Union under the liberal state and led the Unification Front Movement.

These studies of youth-movement history, enable us to take one step closer to defining modern Korean history.

Main headings of Content: Toward new understandings of Korea’s Youth Movement History; the appearance and sudden rise of youth movements; the change of the character in youth movements; foundation and exaltation of youth movements.


There is no one who gets more praise and blame in modern Korean history than Yŏ Un-hyŏng. The debates over his political thought and position leave us with a sense of ambiguity. But no matter what his political position was, Yŏ Un-hyŏng can be safely listed in the ranks of the great patriots.

This book is written to discover what he did to build the foundations of the
nation, by reviewing his life—a life that is both mysterious and hard to estimate. First, this book handles Yŏ Un-hyŏng’s birth, childhood and his role in the independence movement during the colonial period. Here, the author emphasizes the importance of the process of organizing the Chosŏn Foundation Union examining its members, organizations and actions. This is followed by the Chosŏn Foundation Preparatory Committee which was very active before American troops came in after liberation; The Chosŏn People’s Republic was a maneuver to establish liberalized political power; the movement which intended to achieve national political power focusing on the Chosŏn’s People’s Party. A trusteeship was agreed on by the 3 Heads of state Conference at Moscow, and the national political powers split into two sides. These two sides started fighting against each other and at this point Yŏ Un-hyŏng tried to unite the left and the right wings and also tried to control the ideological confrontation to establish a united nation-state. His efforts for national unification include not only the union between the left and the right wings but also the unification of North and South Korea as we can see through his five visits to North Korea. This book is focuses on these unification efforts. Finally, this book concludes that the forces that terrorized and assassinated Yŏ Un-hyŏng were anti-national and secessionist forces.

This book concludes that Yŏ Un-hyŏng’s life was one of changes and developments devoted single-mindedly to the unification and freedom for his people. He never seems to have taken a side step. Considering that the problem of unification is still left unsolved, the life and death of Yŏ Un-hyŏng must have a grave meaning to us.

Main Headings of Content: The man who dreamed of the sun—Yŏ Un-hyŏng; raising high the torch to establish the nation against Japan; I will strive for nationhood the fate of the nation at the crossroads, only to the road of Union between the left and the right wings, visiting the North five times despite being 60 years old; three shots - the fall of the unification flag


The Institute of Historical Science is an organization formed by young scholars whose goals are to study history from a new point of view, scientifically and systematically, and eventually to distribute the results to the public. Within this view, which recognizes the subject as the popularization of history, we also see the importance of a proper understanding of contemporary history and thus they release
this book as a public text book of modern history. Because the military dictatorship and anti-communist ideology after the partition of Korea created a distorted view of history, it is very important to narrate a modern history from a new point of view.

The year 1945 is the dividing line between Part 1, modern and Part 2, contemporary. In Part 1 the book describes the opening of ports, modern innovation movements, and the colony system as a result of the failure of the movements against it. The distinct point of this book is that the protest movement, namely the national-freedom movement against colonization is examined from the viewpoint of the people. That is, the way the people tried to solve the national problem and the class problem is the main issue addressed in this book.

Part 2 covers the historical evolution, after the liberation and the partition of Korea, of both the North and the South. Specifically, concerning South Korea, the author talks about the rapid industrialization pushed forward by dictatorships and its characteristics. Moreover, he talks about the labor movements and the national democratic movements which were against the dictatorship. Concerning North Korea, the process toward a socialist system is discussed. Then he ends with the problems of the North and South Korean unification.

This book generally studies modern history, but some lectures focus on and describe certain topics of history. At the beginning of every lecture, there is a summary of the whole chapter which helps us to understand the overall flow of the history. The book also enhances its objectivity by using abundant data, and it includes references and discussions for further study at the very end of each chapter.

Main headings of content: The opening of ports and the birth of modern innovation movements, the crisis of the nation and the protest movements against Japan; Japan’s military rule and the March First movement; the evolution of the national freedom movement in the 1920s; the Japanese wartime system and the development of national freedom movement; the liberation and the formation of the partitioned nation; the political power of Rhee Seungman and the April Revolution; the political power of Park Jong-hee and the development of Korean capitalism; the development of the national populace movement and the collapse of the Cold War situation; the evolution of North Korea’s socialism; the unification plans and problems of North and South Korea

The basic feature of the world’s modern history is that an ethnic group in a certain region forms a nation of independent citizens and these nations compete with each other to lead their own lives. To do this, it is essential to unite the inside and to rise independently against the outside. It is the same in the case of Korea’s reformation. However, in Korea, nationalism which was a common goal of the people was divided into many branches because of colonial experiences and the advancement of capitalism which made social relations very complicated. Also, differences in historical experiences made it difficult to apply a western theory of nationalism to Korea. Thus, to interpret the history of Korea correctly, it is necessary to make a deeper theoretical examination of national problems.

Recognizing these subjects, the Association for Korean Historical Studies held a conference on the topic ‘The Modern People’s Nation and National Problems’ at the 36th National History Conference. In order to interpret correctly the diversity of Korean nationalism and its inter-relationships, and furthermore to understand the specificity of Korean nationalism, we need to compare the people’s nations of Western and Eastern Europe and China with Korea’s case. This book is a collection of articles presented at the afore-mentioned conference, plus other articles about periods of nation-state formation.

Ultimately this book tries to handle the subjects of globalization, national reality, and national union by explaining these subjects scientifically and historically.

Main Headings of Content: Nation formation and nationalism in the modern western world; the structure and logic of East European National Movements; the people’s nation and the national problems of China; the national problem of Korea and the formation of a one race-nation and the unification of Silla and Koryŏ; the changes of hwaigwan in the late Chosŏn period; the civilization party’s plans for and practice of the modern nation; An Jae-hong’s Shin’ganhoe movement’s ideology under the Japanese administration; the ideology of national foundation of Kim Ku and Kim Kyu-sik right after the liberation and its political meaning.

(Chŏn Tŏk-Chae, Ph.D., S.N.U., Chŏng Sung-gyo, M.A., S.N.U , translated by Ch’oe Ki-suk, S.N.U.)

• PHILOSOPHY


In his newest book on Korean Confucianism, the author attempts to explicate the
history of Korean Neo-Confucianism from a broader perspective, by dealing also with the process of the modern transformation of Confucian thought. This book includes sections on the movement for "opening up to the West", the Confucian reform movement, and the patriotic modernization movement, as well as current information on the state of the various Confucian organizations since the liberation from Japanese occupation in 1945. Such studies have allowed the inclusion of hitherto neglected modern Confucian thought within the scope of the history of Korean philosophy. The author also approaches the formation of various schools of Korean Confucianism and their relationships to one another from a new perspective. In the case of the inquiry into Neo-Confucian "Nature and Principle Learning" (sŏngnhak), the emphasis placed on "nature" and "principle" gives way to a wide-ranging treatment of diverse topics, including views on rites, practically-oriented theories on statecraft, treatises attacking heterodox doctrines, etc.

The author thus avoids regarding the history of Confucianism simply as the history of various schools of thought within it, seeking to view it in its dynamic totality. Confucianism is no longer seen merely as a philosophical doctrine, but rather as a way of life that deals with the principles underlying the socio-political institutions, that seeks to solve problems of economic management, production and technology, and that encompasses the many modes of thought and action that make up a moral, religious belief system. Following along in this vein, the author draws our attention in particular to the religious beliefs inherent in orthodox Neo-Confucianism and the Korean Shilhak movement, and to the religious reform movements within modern Confucianism.


Even those without a background in the classical studies of East Asia will be able to understand the content of this book easily due to its clear and simple explanations of the philosophical significance of East Asian or Korean thought, and their meaning in the modern world. The author’s overall summary of East Asian philosophy is connected with his new perspectives on Korean thought. The author presents new methodologies for the correct understanding of Korean philosophy, upon the basis of which he then sets out to discuss the philosophical and traditional classical literary characteristics of the Shilhak movement. Here the author repeats his argument that the Shirhak movement is not a new system of thought, it is neither cut off from, nor a denial of orthodox Neo-Confucianism but rather one that is invariably connected to the ch’i-monistic sŏngnhak of mid-Chosŏn dynasty.
The author also deals with the issue of the practical relevance of Confucianism—how it can make our lives richer and more meaningful. The random philosophical essays in the latter part of this book approach philosophical thought from the level of everyday experiences, and allow the reader to feel familiarity with a subject that often appears and is felt remote and out of touch with the reality of ordinary people.


As one can see from the title of this book, the author focuses on the religious elements inherent in Confucianism. The author feels strongly that research tendencies that seek to explain Confucianism only in social, theoretical, or philosophical terms has impeded a total and balanced understanding of the Confucian tradition. As a result, the author has long strived to rediscover the vital religious character within Confucianism. He argues that interpretations of Confucianism can find its bearing only through the recovery of the religious elements within the tradition.

In the first part of the book, the author reconfirms the existence of Confucian forms of religious sensibility within Korean history, and emphasizes his belief that the history of Korean philosophy also has its basis in the history of religion, thus underlining the importance of the religious foundations of Korean culture.

In the second part, the author analyzes various categories of sacrificial rites in ancient China, thus attempting an all-encompassing understanding of the religious dimension of Confucianism.

The book's third part is an appendix that seeks to account for East Asian religions by adopting methodologies of inquiry from the history of religion and the psychology of religion.


It is a well-known fact that Ŭisang's Hwaöm (Huayan) thought exerted a deep influence over the subsequent course of development of Korean Buddhism. But it is also true that due to a lack of sufficient material, not much is actually known about it in its specific details. The author engages in an analysis of Ŭisang's only surviving work, the Pöpkyeðo, and explicates the philosophical significance of his theory of nature-orgination. Though not without controversy, in the section on the relationship between Ŭisang’s Hwaöm thought and the Sôn philosophy of Pojokuksa Chinül, the author attempts to bring to light the salient characteristics of Korean.
Buddhism, especially in its Sōn manifestations.


The thought contained in the Buddhist _Awakening of Faith in the Mahayana_ has exerted an immeasurable influence on Korean Buddhism through Wonhyo's expositions in his _Taesŏng kishillon Pyölgī_ and his _Taesŏng kishillon-so_. The author makes use of several important commentaries to give a detailed account of the essence of Mahayana Buddhist philosophy contained in the _Taesŏng Kishillon_. The author first presents his views on the philological issues connected with the work and then goes on to discuss the various commentaries of Wonhyo, Fa-tsang and others in a comparative light.

(Huh Nam-jin, Assistant Professor of Korean Philosophy, S.N.U, translated by Hansang F.A. Kim, S.N.U.)

• ART and ARCHAEOLOGY


This book is based on a Ph.D dissertation submitted to Seoul National University in 1995. In this work, the author, a curator in the National Museum, examines ceramic manufacturing during the 15th-16th centuries in the Chosŏn dynasty. Citing a number of literary sources, she particularly focuses on the role of _Punwon_, a branch office of the Royal Cuisine, which was in charge of manufacturing royal receptacles, in the development of early Chosŏn ceramics. The first two centuries of Chosŏn ceramics are divided into four phases. 1) 1392-1417, 2) 1417-1468 (the year when the Punwon was founded), 3) 1468-1544, 4) 1544-1592 (the year of the Hideyoshi invasion).

Main Headings of Content. Introduction; the Periodization; the Foundation of Punwon, the Ceramics before the Foundation of Punwon; the Ceramics after the Foundation of Punwon; Conclusion.

This is an introductory book on Korean Buddhist sculpture up to the Unified Silla period. The author is the chief curator of the National Museum in Seoul and a well-known authority on the subject. The book is divided into three parts. In the first part, the author explains the basic principles of Buddhist sculpture based on his own interpretation. The second part examines important images in Korean Buddhist sculpture. Each image is dealt with in a separate entry and is accompanied by wonderful color photographs. In the third part, the author discusses various important issues concerning Buddhist sculpture of the Three Kingdoms and the Unified Silla periods. This book is a comprehensive introduction to the subject, although one should be aware that certain issues still controversial among scholars are treated in a rather subjective way.

Main Headings of Content: Part 1, Aesthetics of Buddhist images and the view of the Buddha's body; Part 2, development of Korean Buddhist sculpture; Part 3, issues in Buddhist sculpture of the Three Kingdoms and the Unified Silla periods.


This book is the first systematic approach on a monumental scale to the kamnot'aeng (Nectar ritual painting) Kamnot'aeng, a subject peculiar to Korean Buddhist painting, is an illustration of Buddhist hells and the evil deeds that led living beings to those hells, and was popularly painted during the late Chosŏn dynasty in relation to an ancestral ritual held on the fifteenth day of the seventh month. Forty-four paintings of this subject are presented in this book in gorgeous reproductions in color with detailed descriptions. There are also three articles: 1) the satirical nature of kamnot'aeng by Kang U-bang, 2) the stylistic discussion and the iconological interpretation by Kang, 3) the iconography and rituals by Kim Sŏng-hŭi (assistant curator in the National Museum in Seoul). At the end, the inscriptions on the compiled works are included.


This is a catalogue of an exhibition on the art of the Koryŏ dynasty held at Ho-am Art Gallery in July-October 1995. The exhibition displayed magnificent artistic relics of the period in a single view, and included such rarely-seen objects as Buddhist paintings, lacquer boxes inlaid with mother-of-pearl design and celadon wares from collections in Japan and England. All the works in the show are
presented in this catalogue with descriptions and several articles. The articles are: "The Culture of Koryŏ" by Yi Ki-bae, "Mother-of-Pearl Design in Koryŏ" by Kawada Sadamu, "Metal Craft of Koryŏ" by Yi Nan-yŏng, "Transmission of Paper and Printing in Koryŏ" by Im Chae-wan.


This book is based on a Ph.D. dissertation submitted to Seoul National University in 1995. In this work, the author, who has spent many years on Cheju Island teaching at Cheju National University, explores various aspects of the prehistoric culture of the island from the archaeological standpoint.

Main Headings of Content: Introduction; Methodology; Geographical Environment, the Classification of Pottery Types and their Development; Culture of the Period of Pottery without Design; Culture of the Period of Pottery of Kwakchi I Type; Culture of the Period of Pottery of Kwakchi II Type; Conclusion.


This book examines fifteen sites of city wall and fortress which remain in the region along the South Sea from the archaeological viewpoint. Each city wall or fortress is discussed in terms of its present state and construction techniques. At the end there is a long appendix of 100 pages, which treats twenty-four sites on Koje island separately.

(Rhi Ju-hyung, Assistant professor of art history, S.N.U.)

• ANTHROPOLOGY


This book is a part of the Korean Culture series focusing on ancient history and archaeological issues in Korea. The author confronts historians and archaeologists with some questions from an anthropological perspective. Six articles are collected.

Main Headings of Content: Preface; Introduction; Methodological Consideration of the Origin of the Korean Culture: A Critical Approach; Prehistoric Cultural Change and Ethnoarchaeology of Salt; Neo-Evolutionism and Theory of State
Formation; Age Grade System and the *Hwarang* Institution in Ancient Silla Society; Structure and Transition of the Ancient *T'amna* Society (Cheju Island); Cultural Tradition and Do-Traditionalization of the *Ulla* Myth. References; Appendix.


The author has collected his own articles on various aspects of Korean traditional cultures based on ethnographic research. He especially focuses on the issue of death in the Korean context.


These collected essays raise the question of the recent environmental issues in rural areas as well as waste problems in urban settings. Some articles tell us about the phenomenon of cultural collision in modern Korean culture.

Main Headings of Content: Preface; Introduction; Household Economy of the Urban Middle Class in Seoul; People Eating Wastes: An Urban Ethnography; New Phases of Change in Rural Korean Villages; Regional Development with Alienation of People and the Lack of SOC: the Case of Cheju Islands; Tourism Development and Local Cultural Preservation in Cheju; A Short History and the Contemporary Situation of the Leisure Boat Industry: the Case of Ch'ungmu City; Ecological Disequilibrium and the Crisis of the Traditional Community; Mass-Communication and Anthropology: A Trial Model; Pioneer Korean Businessmen in the Middle East; Indigenous Modernization of the Traditional Culture in Korea; References; Appendix.

Oversea Koreans are viewed by a native anthropologist. The main question focuses on how they have adapted in different cultural settings and furthermore on how contemporary Koreans are seeing the oversea Koreans.

Main Headings of Content: Preface; Introduction; Korean Minority in Northeastern China: An Ethnographic Sketch; Korean Immigrants in Argentina: Process and Distribution; Political Association of the Korean Immigrants in Brazil; A View of the Oversea Koreans: A Case of Brazil; Korean Minority Group Dominated Kolhoz in Uzbekistan, USSR, Process and Problems in Intercultural Adoption: Case Study from the Korean Adoptees in Minnesota, USA; Causes and Process of the Korean Workers Moving Toward Foreign Job Markets; References; Appendix.

(Chun Kyung-soo, Professor of Anthropology, S.N.U., Kim Chang-min, Communicatopia Research Institute)