

## MIDTERM LIST - PEOPLE, EVENTS, TERMS

Person

Place

Thing

Idea

Time Period

Event

### 1. Three Kingdoms and Unified Silla

#### Ko Chosŏn - Means "Old" Choson

- **Time Period:** Unknown-108BC
- **Culture:** iron/bronze culture which advanced agricultural technology and in turn increased food production. Pottery culture was also prominent in the Ko Choson period.
- **Social:** The increased food production widened the social gap between the rich and the poor
- **Political:** fell to the yen domain, then the Ch'in empire, then to the Han dynasty of China
- **Founding:** Ko Choson was founded in 2308 BC by Tangun according to the Samguk Yusa.

#### Wiman Chosŏn

- **Time Period:** 194-108 B.C
- **Role:** King of Old Choson
- **Major Contribution:** dominated international trade and expanded territory which eventually provoked the Han invasion

#### Kija Chosŏn

- **Time Period:** 1120–194 BC
- Chi Tzu
- He composed 8 articles to instruct the people
- Significance: Choson sought to establish the kingdom's legitimacy by tracing their lineage back to Kija Chosn

#### Tan'gun

- The first ruler of the age of theocracy
- Chose Asadal as the capital & founded Choson

#### Tan'gun myth - The Korean foundation Myth

- Hwanung came to human world and married a she-bear who bore Tangun.
- Mount Taebaek was the City of God
- During the colonial times, the myth was dismissed as nonsensical in an effort to facilitate the Japanese colonial rule over Korea, and in response a nationalist religion centered around Tan'gun thrived during colonial rule.
- The myth appears in Samguk Yusa (1281) but not in Samguk Sagi (1145).

#### King Kwangaet'o - his name means "expanding land"

- **Time Period:** 374 - 412 (r. 391-413)
- **Role:** King of Koguryo
- **Major Contribution:** expanded his kingdom over 2/3 of Korean Peninsula: Liao-tung region, parts of Paekche, parts of Manchuria, and crushed Wa + attacked Silla.

- Largely forgotten until his tomb inscription was discovered in 1876, which was predominantly used by Japan to argue that they formerly had a Korean outpost
- One of the two “great kings” - the other being King Sejong (r. 1418-1450) of Choson.

### **Koguryŏ and Chinese invasions**

- Koguryo vs the Sui dynasty: tried to capture capital, P'yongyang and Liao Tung Fortress but failed
- Koguryo vs. the Tang dynasty:
  - Koguryo fortified itself a wall of a thousand li
  - Internal conflicts among the aristocracy and coup
  - But still defeated the Tangs
- Represented the resistance of Korean people against foreign invasions

### **Kaya/Gaya**

- Developed in the middle of 3rd century and located between Paekche & Silla
- Close relationship with Japan
- Important iron producing center
- Later in 562 was absorbed by Silla
- Kim Pusik did not include Kaya in the Samguk Sagi
- Nihon Shoki (Chronicles of Japan) says that Kaya was an outpost of Japan during the Yamato period (300-710). While there is no evidence to support this, the claim has nonetheless been advocated at various times by Japanese imperialists, nationalists and press to justify the Japanese colonial rule of Korea between 19th and 20th centuries. (Wikipedia)

### **Mimana Nihon-fu (Japanese outpost in Kaya)**

- Not supported, but is used to justify the Japanese Colonization of Korea in the 20th century
- Kwanggaet'o inscription (a memorial stele for the tomb of King Gwanggaeto of Goguryeo) cannot confirm anything about the Japanese outpost at Kaya – doesn't prove the existence of this outpost. This inscription never mentions mimana nihon
- “Wa” was not strong enough at the time to conquer
- No remains found
- Both Korean and Japanese scholars have concluded that this outpost never existed.

### **Samguk yusa**

- Other historical work, Memorabilia of the 3 Kingdoms
- Written by monk Iryon (1206-1289) during the Mongol invasions
- Includes many Buddhist, shaman, and other indigenous religious themes, including the Tangun tale
- A collection of legends, folktales and historical accounts relating to the Three Kingdoms of Korea (Goguryeo, Baekje and Silla), as well as to other periods and states before,

during and after the Three Kingdoms period. It is the earliest extant record of the Dangun

- legend, which records the founding of Gojoseon as the first Korean nation. (Wikipedia)

### **Samguk sagi**

- Oldest extant history, Historical Record of The 3 Kingdoms Compiled by Kim Pusik during Injong's reign ( 1122-1146)
- Written from a Silla-centric and Confucian perspective
- Argued that Silla had the most advanced Confucian culture of the Three Kingdoms, which is why they were able to unify the three kingdoms.
- Also argued that Koryo succeeded Silla, not Koguryo

### **Buddhism in the period of the three kingdoms**

- Buddhist temples and sutras expressed state protection was widely supported
- Advanced Chinese culture + monks served as political advisors
- Gave national spiritual identity + direct state control
- Silla
  - Include monks in Hwarang
  - The most affiliated w/ royal authority and emphasized national protection
  - Silla used Buddhism to enhance the privilege and status of the ruling house and to foster enthusiasm for unification.
- Koguryo
  - Buddhist teachings
- Paekche
  - Disciplinary texts
- During its dissemination to the Three Kingdoms, Buddhism absorbed the myths, legends, and shaman beliefs of the tribes and forged a more systematized religion and philosophy
- Buddhism provided the social and spiritual basis for each of the Three Kingdoms to develop into a state.

### **Parhae/Balhae**

- Founded in Manchuria
- Part of the North–South States Period (698–926 CE), which is the period in Korean history when Later Silla and Balhae coexisted in the south and north of the peninsula, respectively
- Established by refugees from Koguryo
- Founder: former Koguryo general Tae-Cho yong
- Ruling class: Koguryo people: represent the revival of Koguryo
- Some believe that a volcano eruption ended the Parhae dynasty while others believe that ethnic conflicts between the Koreans and lower-class Manchurians led to its downfall.

- The population was composed of a ruling elite of Koguryo descent and a subject class of native Malgal (Manchurian) people

### Unification of the three kingdoms

- **How did it happen?:**
  - Silla allied with Tang to conquer Paekche
  - Koguryo power was weakened and fell to Silla
  - Tang then took control over the entire Peninsula, but Silla was able to force the Tang armies to retreat.
- **Culture:** Rise of Confucianism
- **Social:** Increasing impoverishment and slave status
  - In contrast to the fortunes of the aristocracy, the years of warfare that marked the Silla unification were accompanied by increasing impoverishment of the lives of the common people.
  - Every effort was made to extract as much as possible from the peasant population, primarily for the benefit of the capital aristocracy.
- **Political:** controlled by the head rank 6, the creation of the Chancellery Office
  - An exam for selection of government officials was established in 788. The establishment of this exam reflected a desire to emphasize Confucian learning, rather than merely bone-rank lineage, as the basis for selecting government officials.
- **Religion:** Buddhism + Pure Land of Buddhism
  - Hwaom was a Buddhist doctrine that taught that the one contains the multitude and that the multitude is as one, a concept that sought to embrace the myriad of sentient beings within the single Buddha mind. Such a doctrine was well suited to a state with a centralized power structure under an authoritarian monarchy, and this is why this doctrine was so welcomed by the ruling elite of Silla.
  - Pure Land Buddhism was extremely popular among the common people because everyone could understand it (because people didn't need to read). It offered hope of an escape from the despair of lives filled with day to day suffering, a condition brought about by the gross inequities in Silla society under authoritarian rule.

### Kim Yusin

- 595-673
- Most famous hwarang general who led the unification of Silla
- He was identified as Maitreya (buddha of the future)
- It was believed that the Maitreya Buddha would appear to teach Buddhism when Buddhism became forgotten. He was meditating in the heavens until the time was right to come down to Earth.

## Wonhyo

- **Time Period:** Late 600's A.D.
- **Role:** Famed Buddhist Monk (along with Uisang)
- **Major Contribution:** Converted 80% of Silla commoners to Pure Land Buddhism.
- Although Wonhyo went to China to study Buddhism, he realized that anyone could study Buddhism in Korea, because Korea had the cultural capacity to teach it.
- He contributed greatly to the development of a distinctively Korean style of Buddhist philosophy

## Five Venerable Rules of Hwarang

- 1) serve the king w/ loyalty
- 2) Serve parent w/ filiality
- 3) practice fidelity in friendship
- 4) Never retreat in battle
- 5) refrain from wanton killing
  - These five rules are argued by scholars to be made by Buddhism. However, all five rules are related to Confucian ethics

## Bone rank system:

- **Meaning:** Silla caste system that restricted political, social, and economic advantages to those with approved hereditary bloodline.
- **Significance:** establishment of the true hereditary bloodline
- At the top were the Sacred Bone (Songol), then the True Bone (Jingol), then the Head-ranks - starting with 6 as the highest.
- Sacred Bone system died out in the 7th century because the required incest within the royal family was producing kids with lots of physical/mental abnormalities
- In Silla, if you were head rank 6, it was impossible for you to get a higher position in the central government.
- It was head rank 6 people who studied Confucianism.
- Head rank 6 contention against the Silla government grew because no matter how knowledgeable and competent Confucian scholars were, they couldn't rise the ranks.
- From the end of the 8th century on, the Silla court had been beset by contention between the rising aristocracy and the authoritarian monarchy based on the bone rank system.

## Chang Pogo / Jang Bogo

- **Time Period:** 787-846
- **Role:** A renown Silla Naval Officer
- **Major Contribution:** Chong hae Garrison on Wando Island. Patrolled Silla Waters, controlled flourishing trade w/ China and Japan.

- Ended Chinese piracy, controlled maritime trade with China and Japan
- 'Master of the Yellow Sea'
- Assassinated while attempting to make his daughter the second queen of Silla

Later three kingdoms (780 to 935, with 20 kings) - Silla, Later Paekche, and Later Koguryo

- Later Paekche and Later Koguryo claimed heirs to the earlier Three Kingdoms of Korea, which had been unified by Silla.
- As central Silla government loses power to countryside castle lords, government unable to collect taxes from peasants
- Silla attempts forced collection of taxes and this dual collection of taxes (castle lords + Silla) drives destabilization of social order and eventual peasant rebellions beginning in 889
- Two rebel leaders, Kyonhwon and Kungye, create two new states after Paekche and Koguryo, marking beginning of later three kingdoms

Ŭisang

- **Time Period:** 625-702
- **Role:** Buddhist monk of Silla
- **Major Contribution:** Founded the Flower Garland school that stressed practice and monastic life.
- He was Wonhyo's friend
- He was the founder of the Korean Hwaeom School - this was the Buddhist doctrine that Silla rulers used to strengthen their power

## 2. Koryŏ (918 - 1392)

Wang Kŏn - Also known as Taejo

- **Time Period:** 877-943
- **Role:** Founder of Koryo (r. 918-943)
- **Major Contribution:**
  - Broke the bone rank system
  - Expanded to the north
  - Married and brought Silla lineage
  - Arranged marriages with local gentry families

King Kwangjong

- **Time Period:** 949-975
- **Role:** King of Koryo after Wang Kon
- **Major Contribution:**
  - Slave Review Act: restore free status to many commoners
  - Created the Civil service exam

- King Kwangjong gave appointments to scholars without distinguished lineage background who had passed the state examination.
- He persecuted aristocrats who disagreed with him; he freed slaves to weaken aristocratic power; he was an ardent supporter of Buddhism

### King Songjong (King Kwangjong's nephew)

- He reversed many of Kwangjong's policies: He restored aristocratic families whom who were purged by Kwangjong; he re-instated those freed slaves as slaves again; he supported Confucianism over Buddhism
- According to Professor Kim, King Songjong might've done the opposite of King Kwangjong because he had a grudge (idk why)

### Ch'oi Sŭng-no

- A (previously) head-rank 6 Confucian scholar who advocated for the centralization of the government
- **Time Period:** 927-989
- **Role:** Confucian scholar
- **Major Contribution:** created an aristocratic society with centralized power
  - Ch'oe Sung-no (927-989) was a Confucian scholar who was a close advisor of King Songjong (981-997)
  - Ch'oe wanted to construct an aristocratic society in which the political process would operate with the aristocracy at the center (Eckert, 68)
  - He spread confucianism widely in Korea and set up the basic political structure of Goryeo at the era of Seongjong. (Wikipedia)
  - This new political structure was organized around the Three Chancelleries and was designed to prevent autocratic exercise of royal power (Eckert, 70-71)
  - Ch'oe believed that Buddhism should be fostered to meet the spiritual needs of the people and Confucian ideology should hold sway in affairs of state. (Traditions Vol. I, 157)

### ŭmsŏ (protected appointment system)

- **Time period:** 980's
- **Meaning:** Policy of direct appointment of sons of high officials, allowing them to bypass the civil service examination.
- **Significance:** Those appointed through ŭmsŏ began their careers at a much younger age than those appointed through the civil service examinations, which gave those appointed through ŭmsŏ a much greater chance of advancing to high rankings. This policy allowed those at the top of the hierarchy to retain their positions.

- Songjong established umso to appease the aristocracy, which was annoyed that they had to take the civil service exam to become officials

### Ch'oi Ch'ung and Private Confucian academy

- Choe Chung (984-1068), was a Confucian scholar who established the Twelve Assemblies - the first private academies - in the mid-11th century.
- The rise of private academies served as the principal agencies for the education of aristocratic youth in Koryo.
- Private Confucian academies were established for aristocratic youth to give them both a superior education and provide enduring connections. This was an effort to give the aristocracy advantages over the common people. (Eckert, 79)

### Water-Moon Avalokiteśvara (Bodhisattva Sound Observer)

- The Sound Observer is a religious figure in Buddhism who was depicted through a famous painting in the Koryo dynasty
- This painting contains unique characteristics (e.g., the sheer size of the Sound Observer compared to his subjects) that are unique to Koryo art (Kim's Jan. 29th Powerpoint - 16th Slide)

### The relationship between Buddhism and Confucianism during Koryŏ

- Unlike Choson Confucians, Koryo Confucians by no means rejected Buddhism - they believed it could coexist with Confucianism.
- Buddhism was regarded as the doctrine for achieving spiritual tranquility and salvation, and people felt it complemented and could coexist with Confucianism.
- Accordingly, many men were versed in both, and in this respect, they differed from the Confucian scholars of late Koryo and the Choson dynasty. (Eckert, 80)

### Hangma kun (demon subduing army)

- **Time Period:** 1104
- **Role:** Koryo soldiers comprised of Buddhist monks. They fought against Jurchen attacks.
- **Significance:** Imbuing religious meaning into the army shows the extent to which the Buddhist religion influenced Koryo politics and military

### Myoch'ŏng's rebellion



- Myocheong was a Buddhist monk who was opposed to the growing influence of Confucian ideals, arguing it was making Korea weaker
- Also wanted the capital to be moved to Pyongyang

Kim Pusik

- **Time Period:** 1075-1151 A.D.
- **Role:** Scholar and official, author of Samguk Sagi.
- **Major Contribution:** Wrote the Samguk Sagi, descended from Silla and so argued that Koryo represented a continuation of Silla. The book was supervised under Textual Buddhist School and adopts a Confucian perspective of assessing actors and events based on moral standards

Ch'oe Ch'ung-hŏn and Military rule

- **Time Period:** 1170-1216 A.D.
- **Role:** Dictator of Koryo under military rule.
- **Major Contribution:** In the turmoil following the 1170 coup of military leaders against civil officials, took power and set up his Ch'oe dynasty as dictators, but his descendants fell to the Mongols during the invasions. He brought an end to the military turmoil by asserting himself as the supreme military leader

The tripitaka Koreana (Koryŏ Buddhist canon) and Mongol invasions

- **Time Period:** Early 1200's A.D.
- **Meaning:** Series of woodblocks that has original Buddhist teachings engraved in them. Through this, people sought for spiritual protection against the Mongol invaders.
- **Significance:** Following the destruction of the original Buddhist canon at the hands of the Mongols, the government made the tripitaka in hopes of repelling the Yuan dynasty of Mongols, but eventually the government had to make peace with the Mongols and make the king take on Yuan queens.

Sambyŏlch'o

- **Time Period:** Early 1170-1216 A.D.
- **Setting:** Koryo under military rule.
- **Meaning:** The private armies of the Ch'oe clan of military dictators.
- **Significance:** Helped the Ch'oe dictators take and keep their rule, did a lot of the fighting against the Mongols, and continued fighting against the Mongols and the new government in Koryo years after the end of the invasions.

### 3. Chosŏn

Chŏng To-jŏn

- **Time Period:** 1342 - 1398
- **Role:** Scholar, key figure in laying foundations of Choson
- **Major Contribution:** Chŏng To-jŏn was Yi Sŏng-gye's right-hand official at the inception of Choson. He laid the institutional foundation and established the government structure for the new dynasty. Chŏng To-jŏn heavily criticized Buddhism and promoted Confucianism as the ideological base for the new government.

### Yi Sŏng-gye

- **Time Period:** 1335 - 1408 (reign 1392-1398)
- **Role:** Founder and first king of Choson
- **Major Contribution:** After having established himself as a Koryo general from warding off Japanese attacks, he led a military coup to establish a new kingdom. His kingdom was based on Neo-Confucianism and sought for radical land reforms

### King T'aejong

- **Time Period:** 1367 - 1422 (reign 1400 - 1418)
- **Role:** Third king of Choson
- **Major Contribution:** Taejong strengthened the throne's power by eliminating private armies and political rivals. He pursued an anti-Buddhist policy by eliminating temples and strengthened Confucianism as the state ideology.

### King Sejong

- **Time Period:** 1397-1450 (reign 1418-1450)
- **Role:** Fourth king of Choson, one of the two "great kings" - the other being King Kwangaet'o of Koryo
- **Major Contribution:**
  - Creation of Hunmin chŏngŭm
  - Establishing the foundations of a Confucian government
  - Promoted scientific research and advancement
  - Sponsored compilations on a variety of subjects such as agriculture, medicine, and history.
  - He was considered one of the Great Kings because of the cultural boom during his reign.

### Hunmin chŏngŭm (Correct sounds to instruct people)

- **Time Period:** Completed in 1443, promulgated in 1446
- **Significance:** Created by King Sejong as a means for commoners to properly express themselves; Hunmin chŏngŭm is regarded as the crowning achievement of King Sejong. There are numerous debates surrounding its development process (did King Sejong create it by himself or did he have help from other scholars) and the motivation for its creation (to spread Buddhism rather than for use by commoners).
- [Abby note: specifically refers to the creation of Hangul, a script made specifically for the Korean language and which was more accessible to the population than Chinese characters, especially amongst women and commoners]

### Kyŏngguk taejŏn

- **Time Period:** 1466 (first draft completed), 1471 (first promulgated)
- **Meaning:** Complete compilation of the code of law of Choson. Motivated by need for consistent standard and enforcement of laws, King Sejo (reign 1455 - 1468) initiated the compilation efforts. The compilation went through revision and review under King Yejong (reign 1468 - 1469) and King Seongjong (reign 1469 - 1494).

## Munkwa

- The Literary Exam - It's the name of the Civil Service Exam during Choson
- The other two exams were the Military Exam and the Miscellaneous Exam

## Toyotomi Hideyoshi

- **Time Period:** 1537-1598
- **Role:** Japanese feudal lord, one of the unifiers of Japan
- **Major Contribution:** Launched the Japanese invasions of Korea to grant his generals extra land
  - King Sonjo - the most pathetic king of Choson - was the king at the time

## Ŭibyŏng (Righteous armies)

- The righteous armies were an irregular military that fought the Japanese army that twice invaded Korea during the Japanese invasions of Korea (1592–1598).
- Righteous armies included peasants, scholars, former government officials, and Buddhist warrior monks as well.
- Righteous armies were important during the war because a significant portion of the expected government organized resistance had been destroyed by the force of Japanese arms at the outset.

## Hyujŏng (1520-1604) and Yujŏng (1544-1610)

- Hyujong advocated that Confucianism could coexist, and Yujong was his prodige
- Hyujong and Yujong were the two most popular leaders of the Monks' militia during the Japanese invasions

## Yi Sunsin

- **Time Period:** 1545-1598 A.D.
- **Role:** Savior of Choson during Japanese invasions, brilliant naval admiral.
- **Major Contribution:** Cut off Japanese naval supplies when the Japanese first invaded, got imprisoned by the pathetic king for being so popular, then saved Korea again when the Japanese invaded again by taking out 130 Japanese ships with just 13 of his own.

## Kōbuk sŏn (turtle ship)

- **Time Period:** 1545-1598 A.D.
- **Setting:** First Japanese invasions.
- **Meaning:** Special ships with spikes on the outside.
- **Significance:** Yi Sunsin designed these ships to have spikes on the outside to ward off the traditional Japanese naval attack of ramming into ships and jumping on them.

## Influences of Japanese invasions on East Asian countries, China, Korea, and Japan

- Ming China:
  - They had to spend 9 million coins of silver for military expenses
  - Control over Manchuria weakened, which gave the Jurchens an opportunity to strengthen

- Japan:
  - They took a lot of Korean ceramic artisans and type-casting craftsmen to Japan, whom contributed to Japan's cultural development,
- Korea:
  - Korea was in ruins from the Japanese invasions
  - King Sonjo and his officials didn't talk about their mistakes during the war or Yi Sinsun's contributions. Instead, They emphasized Ming's military help – they said the Ming dynasty saved the Choson dynasty

Manchurian invasions under the Qing Dynasty:

- The Manchurians first invaded Korea in 1627, kicked their asses, made a truce with them so they could focus their efforts on invading Ming China, and withdrew
- This second (official) Manchurian invasion in 1636 occurred because the Koreans refused to recognize them as a legitimate dynasty, so they went in and kicked their asses and made them sever ties with Ming China
- Ming China fell to Qing in 1644. – which was shocking because their Confucian “father” had fallen to barbarians. This will have an impact on Choson politics later on.

## 4. Chosŏn 2

Yangban (social and legal)

- **Time period:** Choson.
- **Setting:** Class hierarchy of people in Choson
- **Meaning:** “Two Branches”: *muban* (martial officers) and *munban* (civil administrators) who were government officers, and their family as a wholes
- **Significance:** A demonstration of how Choson started off as a meritocratic system but eventually ended up in a hereditary aristocracy as the Yangban families solidified. The high social benefits that the Yangban enjoyed gave them too much advantage in the civil service exams.
  - Exempted from taxes and military service
  - Often called “Confucian literati” in Choson, although the two are not perfect equals
  - Two important criteria for being recognized as a yangbang: family prestige and having a government position.

Yangban and civil service exam (lower and higher level exams)

- **Time period:** Choson before 1894
- **Setting:** Civil service exams were the route to maintaining Yangban status
- **Meaning:** Yangban status was lost if nobody passed the civil service exam for four generations.

- **Significance:** Creation of a strong Confucian literacy in Choson leadership; a strong focus in education among the Yangban, with people starting to learn Chinese characters even before they turn 7 years old.

chokpo (family genealogy)

- **Time period:** Choson (and even today)
- **Setting:** Importance of lineage in Choson
- **Meaning:** First son of original family keeps a copy of the genealogy book (chokpo), so that all records of the ancestry are preserved.
- **Significance:** Later used as a proof of Yangban family status; some people bought fake Chokbos to pretend to be a Yangban.

Factionalism in court politics

- **Time period:** Choson, mainly
- **Setting:** Confucian power dynamics/hierarchy
- **Significance:** different kings would take different strategies towards the opposing factions in court (each faction centered around a certain family clan, like the Min in Later Choson), some of them trying to equalize the factions, some of them installing certain factions, and some of them attempting to ignore the system entirely
  - King Sukchong's reign (r. 1674-1720) – he used the factionalism among the yangban to strengthen his power
  - Kings like Yeongjo attempted to pursue “tangpyeongchaek”, trying to balance the factions
  - Factions often killed off their opponents

Sŏwŏn (private Confucian academies in local areas)

- **Time period:** Mid 16th century and after
- **Setting:** Education of Confucian texts
- **Meaning:** Privately run academies that taught Confucian texts, spread out throughout the peninsula
- **Significance:** Educating people even in remote areas, and a rise of a debate culture in Confucian studies. However, later Sowons became politicized and produced scholars that work with certain factions

Secondary groups

- **Time period:** Choson
- **Setting:** Hierarchy of people in Choson
- **Meaning:** The people with status between commoner and Yangban, including Chungin (middle people -- professionals and specialists) hyangni, sool, military officials, Northerners
- **Significance:** well educated people. They were not Yangbans yet they were essential to the state's administration.
  - They had a sense of community; they felt inferior to yangban, but also had a strong desire to become like yangban.
  - They tried to distinguish themselves from the commoners

Hyangni (local clerks)

- **Time period:** Choson
- **Setting:** lower classes/government hierarchy
- **Meaning:** the local officials (usually lower class) who worked with the magistrates (yangban)
  - Their main task was text collection and bookkeeping. The Choson government didn't pay Hyangi anything.
  - The hyangi began to take control of the local regions/governments

## Sŏl

- **Time Period:** Choson (~1400~1900)
- **Setting:** civil service examinations.
- **Meaning:** The secondary class of citizens who had yangban fathers and commoner mothers. [Abby note: As I recall, these were the children of yangban and secondary wives or concubines; as such, they were not given yangban status and were barred from taking the civil service examinations or holding a government position]
- **Significance:** These citizens could not hold government positions as prestigious as those occupied by yangban and some could not even take the civil service examinations.

ch'ulga woein (one who left the household and became a stranger)

- Time Period: Choson
- Meaning: One who left the household and became a stranger [Abby note: specifically referring to married women; they would leave their homes and join their husbands' households, thus becoming "strangers" to their parents and siblings]
- Significance: Returning to her natal home meant shame and disgrace to the woman's family because women were expected to endure any situation in marriage and perform their duties as a wife faithfully.

yŏllyŏ (a faithful woman)

- Time Period: Choson
- Meaning: A woman who sacrificed her life to protect her chastity. An example was Ch'unhyang. Although she did not end up dying, she was willing to give up her life, but was eventually rescued by her husband, as he became the secret royal inspector.
- Significance: [Abby note: this emphasis on womanly virtue and chastity led many women to kill themselves upon their husbands' deaths and led to both societal stigma and chastisement for those women who remarried, as can be seen by laws barring the children of second marriages (by the mother) from taking the civil service exam, thus effectively guaranteeing that women would not remarry]

ch'unhyang ka (Song of Ch'unhyang) and Chosŏn society

- Time Period: Throughout Choson
- Meaning: Famous Korean pansori about Ch'unhyang(daughter of a state kisaeng), who was in love with Mongnyong, a Yangban boy (new Namwon magistrate's son)

- Significance: By refusing to the local magistrate to be his concubine, Ch'unhyang protects her chastity until the very end, declaring that she will stay loyal to her husband, Mongnyong. This famous pansori not only tells a story of a woman who keeps her duties as a faithful wife, but also depicts resistance to the aristocracy.

#### Persecution of Buddhism during Chosŏn

- **Time Period:** Throughout Choson (~1400~1900)
- **Meaning:** The laws and attitudes that the Confucian government officials took against Buddhists and Buddhism in Choson.
- **Significance:** The Confucian government officials criticized the tax breaks that Buddhist temples received, the "unproductivity" of monastic life, and the idea that Buddhist rituals contradicted the Confucian filial piety.

#### Northern Learning (pukhakhp'a)

- Confucian officials who visited the Qing (Manchurian Dynasty) China argued that Choson should learn from Qing because they weren't barbaric. In fact, Korea was not the only bastion of Confucianism as they thought after the Manchurians overtook China.

#### Sirhak (Practical Learning)

- Focused on bringing socio-political changes.
- Argued for land reforms, technological advancement, and international trade.
- Also called Bukhak (Northern Learning)
- Time Period: Choson

#### Western Learning

##### Sohak (Western Learning)

- At first closely tied to Catholicism and Catholic texts.
- Came under extensive criticism and legal persecution from Confucian government officials.
- Time Period: Choson

#### Reform Confucianism (Sirhak, alt. Practical Learning)

- **Time Period:** Mid 1700s to early 1900s
- **Significance:** Emerged in response to social ills and socio-economic disturbances in mid-1700 Choson. Sirhak placed emphasis on pragmatic scholarship resulting in practical benefits to people. Sirhak thinkers proposed a variety reforms on land system, education, bureaucratic structure, etc. and emphasized the importance of the expansion of manufacturing activity and production. Some prominent sirhak thinkers include Yi Ik, Pak Chuga, Chung Yag-yong.

#### Persecution of Catholicism during Chosŏn

- **Time Period:** Late 1700's to Late 1800's A.D.
- **Setting:** Confucian repression of religion.
- **Significance:** Commoners and women latched onto the equality preached in Catholicism. When the Church disallowed ancestral rituals, the Confucian government persecuted and killed at least 8,000 catholics in the late 1800's. Prompted French attack on Choson.

## P'ansori

- **Time Period:** Choson
- **Setting:** Cultural
- **Meaning:** genre of musical storytelling
- **Significance:** Embraced by yangban in the 1800's/1900's, but began with audiences of lower-classes and shaman performers
  - Most famous one is the Chunhyang song about a sool girl who falls in love with a yangban, a commentary on the Confucian hierarchy

## Hüngsön taewön'gun

- **Time Period:** Late 1800's A.D.
- **Role:** Isolationist regent of Choson.
- **Major Contribution:** Cut off foreign economic and military interests, repelling half-hearted attacks from the French and Americans. Attempted to strengthen royal power by rebuilding palaces and appointing people from all factions to government positions to weaken yangban power.
  - He also imposed the military tax on the yanban

## The Treaty of Kanghwa

- Signed in 1876 with Japan, after Japan applied "gunboat diplomacy" tactics to open the ports
- The treaty was the first of multiple such international treaties and signaled the opening of Korean ports to international trade
- It was an unequal treaty heavily in Japan's favor

## Enlightenment thinkers

- 2 predominant positions in arguing for manner of Korean modernization
- Moderate position: moderate reform, modeled after Qing China, and emphasized maintaining Confucian social order; moderate position advocated for issuing larger bills that would result in inflation to give government immediate capital
  - Retain Confucian/Korean culture and slowly adapt to Western technology
- Radical position: criticized moderate position as being too slow, advocated cutting off tribute to China, favored Japan-style modernization; radical position advocated for borrowing money from Japan

## Kapsin coup

- Led by members of the Enlightenment Party in 1884 and was a significant factor in the lead-up to the Sino-Japanese War.
- The Pro-Japanese Enlightenment Party sought to initiate rapid changes within Korea to open its borders. They sought to eliminate social distinctions, including eliminating the legal privileges of the yangban class.
- Qing soldiers had left to fight French in Vietnam; radicals took advantage of situation and attacked officials
- Qing soldiers returned 3 days later and Japan reneged on promised help, leading to the end of the coup and the deaths of the major leaders



- This event increased Qing influence and control in the Korean peninsula between 1885-1894; moreover, the Japanese legation was destroyed and many people were killed.

#### Tonghak (Eastern Learning) movement

- Founded by Ch'oe Che-u in 1860
- Based upon combined Confucian, Buddhist, and Taoist concepts, the movement was opposed to Western learning and Western interference in Korea, yet also promoted equality and the breakdown of social stratification; however, there was no unified agenda amongst Tonghak groups
- Raised rebellions throughout Korea, especially in Cholla Province; the Choson government appealed to Japan to aid with quelling Tonghak rebellion in 1894, which may have expedited colonisation

#### Sino-Japanese war

- 1894-1895, fought between Japan and China over which country had the right to influence the Korean Peninsula, with Japan being the victor
- In Shimonoseki Treaty, China recognized Korean independence, thus ending its suzerain relationship. It also ceded the Liaodong Peninsula to Japan, which was a significant factor in the Russo-Japan War after Russia forced Japan out.
  - Triple Intervention took place six days after this treaty was signed.

#### Kabo reform

- The Kabo Reform was a period during which Japan dominated Korean politics between 1894 and 1896 as the victor in the Sino-Japanese War
- Major reforms established from 1894-1896 in response to Tonghak movement
- Reform articles were highly modern and proclaimed Korea's sovereignty (against China, but not necessarily Japan), abolished the social status system as well as the civil service exam and permitted widows to remarry
- Instituted by Kim Hongjip, Choson prime minister; ultimately unsuccessful

#### Independence club

- Established in 1896 in connection with the Tongnip Sinmun (first all Hangul newspaper)
- goals: "self-independence, self-reformation, self-reliance, human rights"
- Became increasingly pro-Japan, anti-Russia over time
- In 1898, the club submitted a reform proposal for a senate; King Kojong initially accepted but then ultimately disbanded the Independence Club in 1899

#### Annexation of Korea

- Initiated via the Second Korea-Japan Agreement (protectorate treaty/Ulsa treaty) in 1905 following Korea's having been granted to Japan as a protectorate following the Russo-Japanese War

#### Russo-Japanese war

- 1904-1905, between Russia and Japan in response to Russia forcing Japan off the Liaodong Peninsula in the Triple Intervention following the Sino-Japanese War
- War concluded in Treaty of Portsmouth, but land grants to Japan (Korea and Sakhalin) were insufficient to make up for extreme cost and loss of life, leading to some anti-US sentiment in Japan

- Led to Japanese annexation of Korea

*As you read and after the lectures, please add those terms that strike you as being most relevant and significant. Discussion leaders are especially encouraged to add terms during their reading prep. Be careful not to add everything!*

## PEOPLE

Wiman (ca. 200 cent. BCE): pushed out Old Chosŏn king and established Wiman Chosŏn  
King Kwanggaet'o (r. cir. 391-412): Greatly expanded Koguryŏ into Manchuria (first Puyŏ, later Yan and Mongols, Paekche, Silla) → pushed Koguryŏ's southern border down the peninsula; one of only two Korean "great" kings, along with King Sejong

- **Wonhyŏ**: perhaps the greatest monk of the Unified Silla period (seventh century).  
Converted 80% of commoners to Pure Land Buddhism and fathered a son with one of Silla's princesses.
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## PLACES

## TEXTS

- Samguk sagi
- Samguk yusa

-King Kwanggaet'o's tomb inscription

## DATES

## TERMS

Bone-rank: Silla system that restricted political, social, and economic advantages to those with approved hereditary bloodline.

\*Hallowed-bone - members of royal house with qualification to become king

\*True-bone - members of royal house but lacked qualification to become king (later, two merged into single "true bone")

\*Six grades of bone-rank: (6 = just below true-bone, 3-1 = commoners)

Hwarang: Silla "flower boys"; elite military youths who held to "5 secular injunctions" and were tied with Maitreya worship; also renowned for artistic skills

## TIMELINE

- I. Prehistory: animistic, sun focused; independent clan communities with some evidence of exchange; art forms appear tied to religious practices
  - A. Bronze Age: from 8th/9th century BCE until 4th century BCE
    1. Tools: stone hoes and weapons; bronze knives and mirrors
    2. Dwellings: shallow pits and dolmen tombs
    3. Groups: separate communities with some evidence of exchange
- II. Old Chosŏn [aka **Ko Chosŏn**]
  - A. Location: Liao and Taedong Rivers
  - B. Leader: *tan'gun wanggŏm* (title)- said to be descendant of sun god; did not have absolute power
  - C. Origin Myth: Tan'gun (as seen in Samguk yusa)
  - D. Time: by 4th century BCE, created single large confederation with king at head
  - E. Fall: king kicked out by Wiman Chosŏn
- III. Wiman Chosŏn
  - A. Leader: **Wiman**, refugee from Yan State; kicked out Old Chosŏn king
  - B. Style: some Chinese political, economic, and cultural influences but maintained Chosŏn government and name
  - C. Fall: invaded by Han Chinese in 108 BCE
- IV. Han China control: established Four Commanderies
- V. Confederated Kingdoms:
  - A. Puyŏ - in Manchuria; used term "wang" for king; friendly with China because hoped for aid with Koguryŏ to south and nomadic peoples to north; ultimately fell to Koguryŏ
  - B. Koguryŏ - founded 37 BCE by Chumong (from Puyŏ); not many resources, so relied upon warfare and expansion
  - C. State of Chin - existed during Wiman Chosŏn; refugees from Old Chosŏn helped advance territory

## VI. Three Kingdoms

### A. Koguryō (37 BCE-668 CE)

1. Origin myth: Daughter of river guardian cast out b/c spent night with god's son; finally taken in by king of Puyō; impregnated by a beam of son and gave birth to an egg, who hatched into the baby Chumong. Chumong was super awesome and Puyō's prince became jealous and tried to kill him. Chumong left with 10,000 followers and founded Koguryō.
2. Major king: **King Kwanggaet'o** (r. cir. 391-412)
3. Location: northern part of peninsula and Manchuria
4. Relations: main antagonist on peninsula until defeated by Tang and Silla
5. Religion: Buddhist embraced by King Sosurim (r. 371-384), who also established National Confucian Academy in 372
6. Fall: conquered by Silla and Tang forces

### B. Paekche (18 BCE-660 CE)

1. Location: southwestern edge of peninsula, under Koguryō and adjoining Silla
2. Religion: adopted and promoted state Buddhism very early on; transmitted to Japan
3. Relations: fought with Koguryō, very friendly with Japan; occasional allies with Silla against Koguryō but then conquered by Silla and Tang

### C. Silla (57 BCE - 935 CE)

1. Relations: developed later than other kingdoms, although unified the 3 in 676
2. Major kings: Pōphŭng (r. 514-540) - instituted "**bone-rank**" **system** and adopted Buddhism as state religion
3. Relations: King Chinhung (r. 540-576) allied with Paekche against Koguryō, then Silla betrayed Paekche and attacked, expanding territory. Koguryō and Paekche allied and attacked Silla, but were defeated when Silla allied with Tang

## VII. Unified Silla & Parhae

### A.