

## Ko Choson, Three Kingdoms

- Ko Choson beginning of Korean state
- located in Yao Shi in Yaodong (NW of NK today)
- another theory, Ko Choson was in Pyongyang
- others say they moved to Pyongyang
- Some texts say Ko Choson founded 2333 BCE
- Samguk Yusa says 2308 BCE, but they were written in Koryo (918-1392)
- Bronze Age 10th century BCE, violin-shaped daggers in Yao Shi Yao Dong area
- Ko Choson must've been founded around this time
- Zanguoce, compiled ~3rd century BCE, text says Ko Choson located east of Yan, ruler called himself king
- Guanzi book, 4th BCE, maybe in Qi state of China (1046-221 BCE)
- centralized political system
- Siji, Weilue, Ko Choson invaded by Chinese (Yan)
- Qin unified China (221-206 BCE), then Han (202-9 BCE, 25-220 CE)
- Wiman of Yan state went to Ko Choson with ~1000 followers, became king himself
- huge profit through transit trade w/ China and southern part of Korea
- not much is known about Wiman Choson
- Another Choson, the Kija Choson
- Shangshu text compiled, Kija was royal member of Yin dynasty, one of oldest dynasties (~1500 BCE) controlling part of China
- Kija was appointed
- No materials or relics related to Yin were found... did not exist!!
- Kija Choson must've been a product of imagination of Chinese people ...
- Shangshu is a Confucian classic text
- Ko Choson society
  - Eight laws:
    - if you kill, you are sentenced to death.
    - if steal, slave or 500,000 coins compensation (how much? dunno)
    - if injure, compensate
    - agricultural, and hierarchal.
    - but Ko Choson not sure if care about human ethics... just human labor and grains
    - King of Ko Choson probably called Tan'gun, but didn't have absolute power
    - Ko Choson collapsed when Han unified China again, and Chinese commanderies attacked Ko Choson in 108 BCE
    - Nangnang established, destroyed 32 BC by Kokuro
    - Tan'gun myth -- read about it in the readings
- Tan'gun Myth - Samguk Yusa books doesn't have this myth
- Tan'gun related to mountain god worship in the northern part of KP
- object of the local worship around Pyongyang region
- Tan'gun said to be the father of the people
- During colonial times, it was dismissed as nonsensical.. as an effort to facilitate the Japanese colonial rule over Korea
- Tan'gun myth ignored, said started in Wiman Choson, China's colony, and now Japan's colony
- After Ko Choson, a lot of city states with Iron Age:
- After Ko Choson, Puyo, Koguryo, Tongye, Okcho, and Samhan. Samhan: Paekche, Silla, and Kaya
- Koguryo became one of "The Three Kingdoms"
  - Origin myth: Chumong, founder of Koguryo
  - Stated in many materials: Kwanggaet'o Inscription (5th century), Weishu, Samguk Sagi (hereafter SS), Samguk Yusa (hereafter SY)
    - Story: heavenly god's son came to earth, met woman. man went back to heaven alone. she was kicked out of her place since without permission. accepted into Buyeo, another city state. sunlight began to start chasing her. she got pregnant and gave birth to egg. Inside, Chumong, strong, good looking guy
    - Buyeo King's Prince became jealous of Chumong, tried to kill him. Chumong and 10k followers left and built his own kingdom.
    - King Sosurim created T'aehak, a school, and issued laws (371-394)

- Then, King Kwanggaet'o under rule (name means "expanding land greatly")
- During his son's reign, Koguryo reached peak size
- Kwanggaet'o almost forgotten after Koguryo, one of the only two Korean "Great" kings (monarchs) along with King Sejong

- Almost never mentioned later in Korean classical texts
- Paekche (18 BCE - 660 CE)
  - founded by one of sons of Chumong, named Onjo (18 BCE - 28 CE)
  - King Kunch'ogo (346-375) conquered western, southern KP
  - pushed northern border above Han River
  - easy to get to China and Japan
  - mostly fighting with Koguryo and other states
  - After him, King Mu (600-641)
  - Then, King Ulja, but collapse came.
  - Very intricate relics from this time period
  - also transmitted Buddhism to Japan: scriptures, sculptures to Japan
  - worked to build religious philosophers towards Japan
  - in 2000, Akihiito said: recorded in Chronicles of Japan said mother of Emperor Kammu was in line of King Muryong.

- Silla (57 BCE - 935 CE)
  - unified the three kingdoms in 676
  - King Pophung, new laws (r. 514-540)
  - successor, King Chinhung (r. 540-576)
  - betrayed Paekche and expanded territory so Paekche became shrunk SW of KP peninsula
  - Paekche, Koguryo allied to attack Silla, with Japan help
  - Dan dynasty asked by Silla for help, reunification war began
  - Koguryo was a buffer state of China to help develop
  - Koguryo was attacked by Chinese dynasties quite a lot
  - Sui (581-619) attacked Koguryo four times, 300,000 soldiers attacked by Wendi, 281-604, almost 250k killed
  - Then son, Yangdi, 604-617, several million attacked, failed again.
  - The 2nd attempt, several hundred thousand attacked Pyongyang. "Sweeping Victory at Salsu"
  - That was Koguryo's strategy: attacked 1km line straight through heart of Korea, but they were surrounded and

had to retreat

- Only 2700 survived of 300,000
- "Salsu Taech'op", the name of the river they made dam. Ulchi Mundok, the name of the Koguryo general
- Attacked two more times but they failed
- Tang dynasty tried (618-907), but failed. Yaizong (r. 626-549): 1st attempt. Terrible injury that made him die.
- Then, Gaozong (r. 649-683): 2nd, 3rd attempts.

- Kaya
  - Mimana Nihon-fu, Kaya area name.
  - During three kingdoms period, Kaya existed between Paekche and Silla.
  - Group of 12 small kingdoms
  - Kaya not recorded in Samguk Sagi, compiled by Kim Pusik (1075-1151), descendant of Silla. Ignored existence

of Kaya

- Plenty of Iron in Kaya. Developed a great trade system, but conquered by Silla in late 6th century
- late 20th century, Japanese scholars said Yamato regime (250-710) colonized the area from late 4th century to 6th century.
  - Japanese colony established "Mimana Nihon-fu"
  - Japan apparently colonized parts of Korea at this time
  - Scholars presented some evidence, "Nihon shoki" compiled ~680-720
  - Credibility of Nihon shoki about early history has shaky credibility, all names completely wrong
  - Term "Nihon" not used even in Japan until 7th century, date of when it was compiled
  - Kwanggaet'o inscription became important -- discovered again in late 19th century
  - Japanese first cited this to prove existence of Mimana Nihon-fu
- P25 of Sources 1: "Paekche and Silla had long been our Koguryo subject peoples and as such had brought tribute to our court. But the Wa ... and subjected its people"

- Japanese translated it as "The Wa (a Japanese people and state in Koshu) had, since the sinmyo year (391), come across the sea, defeated Paekche, Kaya, and Silla, and subjected their people."
- but Kwanggaet'o inscription can't confirm anything
- "Wa" was not strong enough
- no remains found
- Keyhole-shaped tombs in Japan: 3rd century Japan
  - In Korea, similar keyhole-shaped tombs also were found
  - Korean keyhole tombs were much later created, making Japanese scholars excited
  - Mimana Nihon-fu history seemed to maybe make sense in 19th century
  - in 1996, in Paekche Silla area, a keyhole-shaped original tomb was found .. at least century earlier than Japanese tomb
- twist and shock to Japanese scholars
- In 2010, Japanese and Japanese scholars agreed not to talk about these keyhole tombs and Mimana Nihon
- Japanese text books for high school students talk about Mimana Nihon
- Another controversy among Chinese scholars
  - Chinese North East Project
  - research project from 2002-2007
  - Involved Ko Choson, Koguryo, and Parhae
  - argued that Koguryo, Ko Choson, and Parhae is actually part of Chinese history
  - many said this project is more politically oriented than academic in nature
  - to provide rationale for what Chinese government will do if it had to advance to North Korea
  - as, if Kim Jong Un were to be killed
  - one of big issues surrounding ancient Korea

#### 1/24/18 Unified Silla

- 6th, 7th century Silla is strong, Koguryo tension
  - Gokturks (Turkic) in central Asia, relationship with Koguryo
  - influence Korean people perception in modern times
  - King Mu of Paekche tried to restore Paekche's past glory
  - his son, King Uija (641-660) kept attacking Silla
  - T'ang dynasty defense Koguryo is busy
  - Yon'gae Somun set up a coup in 641 in Koguryo, gained all powers
  - Koguryo internal chaos, did not want to be involved in Paekche war w/ Silla
  - Koguryo rejected Silla's request
  - Silla asks T'ang for help to defeat Paekche, but Silla at the time not that much closer to T'ang than Paekche
  - Silla became desperate, sent rural family member Kim Ch'un-ch'u (604-661, r. 654-661)
  - T'ang said OK to Silla in request, that they help when attacking Koguryo
  - T'ang wanted to use Silla to conquer entire KP
  - Silla still pretty strong, Silla and allies attack Paekche 660 by sea,
  - Paekche's capital captured
  - Kyebaek (660) led 5000 soldiers
  - Why did Paekche fall? King Uija was very corrupt, in his palace 3000 beautiful ladies
  - Paekche was too corrupt and collapsed. Ladies to keep chastity killed themselves on a cliff, the Nakhwa'am

#### (Falling Flower Cliff)

- Samguk Sagi says King Uija actually called Zengzi of Korea, one of Confucius's students.. Uija might not seem like that corrupt of a king
  - Appears in a Korean novel in 1940s, many Koreans believe this is what happened
  - Paekche king and aristocrats had a lot of tensions
  - At least T'ang wouldn't attack Paekche first before Koguryo... sent invoice to them
  - But navy attacked Paekche, couldn't defend themselves
  - Biggest battle between Paekche-Japan, Silla-Tang in 663
  - Paekche Prince who stayed in Japan 20 years came to battlefield with 40,000 Japanese soldiers
  - Silla, T'ang armies and navies completely crush Paekche and Japanese
  - Many Paekche intellectuals, aristocrats move to Japan after defeat
  - Shows how Paekche people felt that they were closer to Japan, not to Silla or Koguryo
  - Silla immigrants related to Prince Shotoku in Japan (574-622)

- a cultural hero in Japan

- After crushing Paekche, Silla turned attention to Koguryo
- T'ang had been attacking Koguryo in small scale, and Silla attacks together
- Timing of T'ang, Silla couldn't have been worse for Koguryo
- Yon'gae Somun, charismatic Koguryo leader, died in 666
- Sons betrayed each other
- Koguryo endured attacks for almost 2 years, but Koguryo eventually fell in 668 to Silla, T'ang
- Koguryo people in Manchuria launches revival movement against T'ang armies
- Taejoyong, old Koguryo general, founded new kingdom in Manchuria based on Koguryo in 698 called Parhae

(698-926)

- Haidong Shengguo (Flourishing Country east of the sea)
- This term Haidong Shengguo was always used to refer to Korea in Chinese texts, doesn't really make sense
- Why did Parhae suddenly collapse? probably constant invasions, or the volcano - Mount Baekdu
- Silla, Paekche, Koguryo fell against T'ang army, but later in 676 they kicked them out
- Silla reunification of Paekche, Koguryo limited Korean territory into small KP
- Silla people are said to be "traitors" since they allied w/ T'ang and attacked fellow Korean brothers
- Until 935 Silla led the KP, 'Unified Silla'
- Some liberal scholars call this "Period of the Southern and Northern Kingdoms" 668-935 because Parhae in

North, Silla in the south

- Parhae is in some sense not really part of Korean history
- Buddhism came from China around 4th century
- Scholars agree that Buddhism was already there in the three kingdoms before this time
- Samguk Sagi, Buddhism played role in China, Japan, Korea relationship
- Koguryo, Paekche learned Buddhism in Chinese diplomatic relations according to this text
- In 372, the second year of the King Sosurim (r. 371-384), the emperor of former Qin China sent a monk to

Koguryo

- First official transmission of Buddhism to Korea
- period of Sixteen Kingdoms (304-439)
- Former Yan, Former Qin
- Maitreya Buddha
- according to Buddhism, Buddhism will disappear someday, it will be totally forgotten, Buddha will arise and

teach Buddhism

- "future Buddha"/bodhisattva
- before he becomes Buddha he is bodhisattva
- Maitreya Buddha will be born to a country where a wheel-turning king is born
- King Mu (r. 600-641) tried to restore Paekche, he built Miruksa (temple of Maitreya), as a prize for Maitreya

Buddha when he comes down to us

- He also identifies himself with wheel-turning king
- Identifies Paekche as world of Maitreya Buddha. you have to behave.
- In Silla, you have Hwarang (flower boys)
- elite group of male youth supported by Silla govt. west point sort of thing
- Many Hwarang contributed to reunification
- Kim Yu-sin (595-673) great military leader during the reunification war
- Two important monks of Unified Silla: Wonhyo (617-686) and Uisang (625-702)
- friends that decided to go to China together
- On their way to China, there was a severe thunderstorm, and nighttime
- they had nowhere to stay, but fortunately found a small cave, and fell asleep because tired
- in middle of the night, Wonhyo wakes up because thirsty, finds bowl of water, drank it, really sweet
- Wonhyo falls asleep again. wakes up and finds bowl he found last night was human skull, and water he drank

was rotten brains

- Wonhyo, this monk, finds that evil, good, these are just projections of our mind
- Realization prompts him to give up his aspiration to travel to China
- everything is just projection of our mind
- story implies cultural self-sufficiency of Korea
- for most profound experience you don't need to go to China, it can be found in KP
- Wonhyo stayed in Silla, became one of the most important Buddhist monks in KP

- Uisang still went to China, studied and came back to establish Hwaom school
- Confucianism
- probably came around time of Buddhism
- emphasis on filial piety and loyalty in SS and SY
- Government actively promoted Confucian ethics
- Hwarang, they had their own rules and regulations called Sesok ogye (five venerable rules of hwarang)
  - to serve the king with loyalty
  - to serve one's parents with filial piety
  - to be faithful to one's friends
  - not to retreat in battle
  - not to kill indiscriminately
- a lot of people think these are buddhist rules, but the first three directly relate to confucian ethics
- unified silla is strict ranked society: "bone rank system"
- classified people into different ranks based on worth
- Songgol (holy or sacred bone)
- Jingol (True Bone)
- Then, Head-rank 6 through head-rank 1
- Jingol, Songgol are blood-related members, head-rank 6-4 are aristocrats, 3-1 are commoners
- both parents silla family members, then Songgol, else, one family member, Jingol
- a female songgol became leader of silla after sacred-bone died out in 7th century
  - queen sondok (r. 632, 647), and queen jindok (r. 647-654)
  - then, Jinggol member became King as all Songgol died out
- developed in the process of silla becoming a full-blown kingdom
- soon, only 5 classes - jingol, head rank 6 5 4, commoners
- In modern korean society, connections are still important
- in the process, in the way of classifying people that are conquered, this rank system was developed
- Koguryo highest people head rank 6, Paekche head rank 5 highest. Hatred between Paekche, Silla is apparent
- Only three cases where non-kim members became Jinggol
  - Kim Yu-sin, a great general in Silla reunification war
  - Kaya
- Silla was too strict in hierarchical structure
- in other societies, commoners became high ranking officials or even generals, but Silla, none
- highest rank you can get in society was already decided for you in Silla
- depending on ranks, you had to wear different clothes
- head rank 6 people studied Confucianism
- Silla established Kukhak, a Confucian academy, in 682
- ruling class felt they need to know more about political ideals of Confucianism
- Kukhak didn't work that well because Jinggol people
- Tokso samp'um kwa in 788, another academy, because Jinggol, it fell
- almost all famous confucian scholars belonged to head rank 6
- Ch'oi Ch'i-won (b. 857) studied in China Confucianism, still couldn't increase his rank past 6
- Sol Ch'ong (b. 658), son of that brains monk from earlier (b. 658)
- Idu language (similar with the Man'yoshu in japan)
- Head rank 6 people, however smart they were, couldn't follow their dream, and hatred for Silla government

developed over time

- silla traded not just with Japan, China, but also arabian countries
- Ibn Khurdadbeh's book of Routes and Realms (The Kitab al-Masalik wa I-mamalik) mid 9th century, Silla is described, "kingdom of gold"
- Kyong-ju, described to be full of tile-roof houses, which costs a lot of money, silla is rich
- Arabians, Persian people also lived in Kyong-ju, Silla is international city
- story of Choyong
  - had a beautiful wife, drank a lot. went to bedroom, found four legs under the same blanket.
  - instead of getting mad, he sang a song. an evil spirit appeared in front of choyong and said:
  - i am so sorry for what i did. and i feel grateful because you didn't attack me. so from now on even if there is just a painting of you on the door, i will not attack you
  - origins of korean talisman

- choyong doesnt really look like a korean person
  - Silla gained a lot of economic profits through international trade
  - Silla bang
  - Japanese monk Ennin, famous (794-864) in T'ang, got deportation order, then sneak into Silla bang
    - got permission with Silla bang back into T'ang (??)
  - Chang Pogo (787-846) one of the Silla people who led overseas trade
    - didnt come from higher social clas,s but he practiced martial arts and strong man
    - low social status so he went to T'ang because of his aspirations, frustrated w/ Silla
    - gained wealth and fame, came back to Silla, with help of Silla government he built an international port in southern part of KP and monopolized triangle trade in Korea, Japan, China
    - built temple Choksan pphwa won in Shandong for japanese monks to stay
    - Ennin: Nitto Guho Junrei Koki, explained how Chang Pogo helped him stay in this temple
    - Ennin built a temple inspired by this temple, and out of respect for Chang pogo
    - The record of a pilgrimage to china in search of lae
    - in 688, Sekizan Zenin
    - in 990, chinese govt restored another temple in Rongcheng, china
    - chang pogo got involved in political game and eventually assassinated
    - almost all people mentioned in this clcass are found in k-dramas
  - late silla, Jinggol people fought with each other to become king
  - for about 150 years from 780-935, there were 20 kings (from 850 years from its foundation to 780, 36 kings)
  - there was a lot of chaos -- king had no real power, central govt lost central power of local areas
  - head rank 6 people had grudge against silla government
  - Later three kingdoms: Kyonhwon (867-936), "Later Paekche", actually a silla person
    - not a high-bone rank, just served as low-rank soldier but had a charisma and went to Paekche and raised an army against Silla, later paekche kept attacking silla
    - Kungye (869-918) built later koguryo, member of silla family and was abandoned because political chaos. also just a low bone rank dude
    - Kungye was a violent, tyrannical person, kicked out by his own general Wangkon (877-943)
    - Wangkon finally founded Koryo
  - some people say silla people are traitors because silla betrayed KP people, what is your thought about this?
- also what is the meaning of silla reunification of the kingdoms?
- people of three kingdoms probably didnt feel like they belonged to same korean people
  - notion of unified state is a pretty modern notion

#### Koryo 1

- Two important texts: Koryosa (compiled 1392-1451), Koryosa Choryo (compiled 1452)
- Wang Kon unified later three kingdoms, established Koryo in 918, and Silla 935, and Paekche army defeated (later Paekche army, the Parhae) in 926; most moved down to South to Koryo
  - Khitans, Jurchens controlled Manchuria
  - Koryo, 34 kings
- Koryo ruled peninsula for almost 500 years until 1392, there were 34 kings
- Many say Koryo was successor of koguryo, during reign of King Changsu (412-491)
  - why was this new land called Koryo? ... just scholar convenience
  - changed during reign of King Changsu, son of great king Kwanggaetto, who greatly expanded lands
  - used Confucianism to legitimize their loyal power
  - Wang Kon received "mandate of heaven" to rule the country
  - why new name for dynasty? because many political rivals
  - also silla had been there for ~1000 years
  - just as many pro-silla people as anti-silla people
  - Koguryo, Silla had just equal amt of history - Silla vs Kogryeo in Koryo
  - Kim Yu Si (samguk sagi) actually silla guy
  - Wang Kon used Silla to strengthen royal power, also didnt attack Silla directly
  - just waited until Silla gave in
  - Wang Kon also advised descendants to keep Silla Buddhist ideas
  - Wang Kon used Buddhism, Confucianism to strengthen power
  - also he used marriage to achieve power

- 25 sons from 29 wives, 34 children
- caused inheritance issues: who is the next king of Koryo?
- Hyejong (943-945) was the first, but his mother's power wasn't that great in comparison to Wang Kong's other wives
- there were a lot of assassination attempts, some argue he was actually assassinated
- Third son, Chongjong (945-949) became king, purged all his political rivals
  - ~300 people died in just 4 years
  - some argue he was also assassinated
- Kwangjong (949-975), fourth brother of Wang Kon, became next king
  - any rejection to his policies, he just removed them from office
  - strengthening the royal power
  - civil service exams (kwango) in 958
  - Tokso sampum kwa in Silla -- failed because Jinggol family members
    - also limited to only low ranking officials
  - kwango played decisive role in finding centralized power
  - abolished in 1894, Choson (1392-1910)
  - released slaves (who used to be commoners but became slaves because political or economic reasons)
  - not necessarily humane action -- to weaken his political rivals
  - supported Buddhism financially and politically -- useful to strengthen royal power
- sixth king, Songjong (981-997)
  - Confucian aristocratic political system was established
  - almost opposite to what Kwangjong had done
  - strengthened govt official's power instead of king's power
  - why? songjong was ardent follower of confucianism so probably why
  - also only exception in that he hated buddhism
  - Choe Sung ro (927-989) a renowned confucian scholar, appointed
  - old silla rank 6, lived in Kaesong area, no ties with countryside
  - submitted policy proposal of 28 items
    - songjong accepted most proposals; 22 of 28
    - later foundation for Koryo to develop as centralized dynasty
  - Confucian Kingly Way
    - king should treat govt officials very well; let them do their job
  - stop King's lavish support for Buddhism
  - dispatch officials to local regions
  - ten injunctions of Wang Kon are ignored and other national scale buddhist things
  - established Kukchagam 992, a public confucian college
  - Songjong issued law: those who used to be slaves should be returned to masters
  - restored aristocratic families that were purged during Kwangjong
  - songjong did not abolish civil service exam; took pressure off of people who were smart but couldn't become govt official due to born status
    - high ranking official discontent; their children had to study!
    - Songjong, Choe Sung ro, to assuage the officials: umso (protected appointment system)
    - umso
    - straight up gave governmental positions to high ranking official's children
    - umso rights given to like rank 5ish officials
    - rank 5 is approximately GS 5 in US (?)
    - if father is govt official, you are automatically govt official
    - 15 year olds, even 10 year olds, got the job
    - more than 60% of high ranking officials through umso
    - Koryo expanded this later, even nephews could pass with no exam
    - to be really high ranking officials, they had to demonstrate their ability, but they received these still very high government positions
      - civil service exam was pretty difficult to pass, mid 20s pass at best
        - 10 years disparity
    - many thus enjoyed power from generation and generation in koryo
    - why did songjong do this? maybe he had a personal grudge against Kwangjong or something

- songjong was avid follower of confucianism
  - declared he would rule with filial piety, loyalty (which are very important parts of Confucianism)
- based on birth, not merit -- similar to bone rank system
- aristocrats thus continued to flourish throughout Koryo
- international trades
  - unlike josen, Koryo was pretty open country
  - encouraged international trade
  - port pyongnando at mouth of river leading to Kaesong
  - the center of international trade for Koryo
  - pyongnando always full of merchants who came from many diff countries
  - Kaesong also full of merchants
  - koryo traded with Song dynasty most often
  - Chinese song (960-1279)
  - came from china peninsula area across from KP
  - also jurchen, khitan people
  - arabian merchants, "corea" -> "korea", how the rest of the world knew KP
  - exchanged gold, silver, paper, hemp cloths exported by Koryo
  - also Koryo ginseng one of most famous exports
- Private Confucian academy
  - civil service exam good conduit for ambitious students to become officials
  - confucianism thus became really important
  - choe chung (984-1068), a scholar
  - in 1055 established private school near Kaesong, first time in history of korea
  - taught confucian classics and writing
  - expensive schools, commoners couldnt really go to these
  - students studied hard, even during summer, rented buddhist temple near capital and had summer intensive courses
  - alumni (people who passed service exams) taught courses
  - other confucian scholars followed Choe Chung's example and built other schools
  - 12 private confucian academies
  - closed in 1391!
  - the one school at the time was crap
  - helped each other within the network. choe chung school was the best
  - boom for confucian education
  - decline due to mongol invasion
  - govt tried to revive them but eventually had to close, 1391 right before Koryo collapse
- aristocratic culture
  - koryo's economy became great through int'l trade, aristocrats dominated society and created sophisticated culture
  - built really sophisticated cultures
  - porcelain, metalwork, lacquerware, paintings
  - koryo celadon - one of most famous koryo exports at time
  - parhe, silla, and Song dynasty techniques by artisans in 11th century
  - used celadon in everyday life -- candlestick, teapots, etc
  - koryo had a lot of money, mansions, built luxurious lives
  - always had horses, guards, wore silk from China (no technique in korea to make silk)
- aristocratic buddhism
  - most koryo aristocrats followed buddhism
  - many great buddhist works of art: aristocrats donated money to artists to make sculptures, art for rituals
  - about 160 paintings still survive! (most in japan because colonization)
  - water-moon avalokitesvara (really a copy of taitoku-ji)
  - these kinds of paintings not found in china, silla, choson
  - discrepancy in size of primary, secondary figures, reflected commoners aristocrats difference in power at the time
  - but why does painted this way? just a unique style of koryo painting
  - illustrated manuscripts of the lotus sutra



- painted in gold, display room really small in the Met
- super delicate, story of burning house and 3 carts (?)
- koryo the buddhist country
  - wang kon's ten injunctions, aristocrats greatly supported buddhism financially and politically
  - china, japan also buddhist countries, but koryo had way more buddhist rituals
  - more than 1,200 large-scale buddhist rituals
  - natural disaster - flood, drought -- then buddhist rituals
  - strange natural phenomena -- double rainbow, aurora -- let's ward off evil spirits
  - praying for rain, snow
  - royal funerals, ancestor worships
  - not just govt, but also aristocrats and commoners in all sorts of situations
  - more than 3,000 temples were built during koryo, monks lead society and culture of Koryo as a whole
  - royal and aristocratic family members because monks and nuns
  - such as wang kon's wives, etc
  - koryo high ranking monks close to high ranking royal family members
  - relationship between buddhism and confucianism great, just like silla
  - choe sung ro: "confucianism is an instrument to govern the country while buddhism is a doctrine for personal salvation"
  - choson confucian scholars believed confucianism is the only complete way of life
  - argued that everything abt human life should be regulated by confucianism
  - koryo scholars didn't believe this; confucianism is just a tool for development
  - many confucianist scholars called themselves "kosa", (lay practitioner of Buddhism)
  - Yun On-i (1090-1149) - diamond Kosa
  - Yi Kyu bo (1168-1241) - white cloud kosa
  - kim pu sik (1075-1151) - "snow house kosa", Su Shi (song dynasty poet) (1036-1101)
  - many confucian students went to temple to study for civil service exam
  - just like private school students
- foreign invasions
  - during koryo, in east asian, no strong country like t'ang dynasty
  - the strongest were khitan and jurchen, stronger than china
  - attacked china often
  - later, yuan dynasty conquered a ton of the asian continent
  - khitan liao (907-1125) occupied manchuria and some parts of china
  - parhae, last korean manchurian area, defeated by khitan
  - khitan liao attacked koryo three times: 933, 1010, 1019
  - in 1010, koryo carved wood blocks for the entire buddhist canon, relying on spiritual power of buddhism, the khitan army actually did retreat
  - in 1019, kang kam-chan defeated invading army in Kwiju Teach'op(sweeping victory at Kwiju) one of the three biggest victories along with the other one in Koguryo
  - Kang Kam chan actually a civil dude
  - jurchen also some small scale wars, but no real big war
  - attacked jin dynasty, occupied northern half of chinese mainland (1115-1234)
  - when koryo attacked jurchen in 1107 above koryo territory, there were special forces called Hangeum (demon subduing army)
    - consisting of buddhist monks
    - but were they actual buddhist monks?
    - similar to japanese sohei (warrior monks)
    - mobilized to fight, just regular ppl
- King Injoong (1122-1146)
  - two rebellions of aristocrats
  - Yi Cha Gyon rebellion in 1126
  - Myong chong rebellion from 1135-1136
  - pyongyang vs kaesong aristocrats
  - kaesong to pyongyang move capital, by the argument of geomancy
  - monk
  - raised coup in 1135 after this failed, but he was later killed by his own people

- Kim Pu-sik, belonged to kaesong faction, he was a civil official btw
- tensions, insecurities of the koryo aristocracy
- how did koryo kings use buddhism/confucianism/religion to legitimize their authority?
  - this will be an exam question
  - filial piety, loyalty of confucianism - be respectful to parents - also makes you respectful to officials
  - commoners devout followers of buddhism -- perhaps to ease their discontent

#### 1-31 Koryo 2

- Koryo tried to weaken power of military off.
  - Kwangjong exams, no military exams
  - 12th century military exams only lightly introduced
  - Koryo civil officials had power over civil officials
  - supreme commander taken by civil official
  - Kim Pu Sik, Kang Kamchan
  - Military officials originally had nothing against this
- rebellions
  - Yi Cha Gyon rebellion 1126, Myochong, rebellions 1135-1136
  - King Uijong reign
  - taught martial art for fun
  - intended to encourage military officials prize
  - all generals usually >60 years, Uijong lost to a young general
  - 20 yr civil official slapped Uijong in the face, military officials got mad
  - Chong Chong-bu
  - someone burned beard with a candle
  - Chong-bu raised a coup, killed all civil officials on the spot
    - killed Kim Pu Sik's son, dug up Pu Sik's corpse and beheaded him
    - killed Uijong and all high rank officials
  - Military Rule 1170-1270
  - 10 rulers
  - Koryo was super messy
- Military Rebellions
  - Yi Ui-bang, cut the power of civil off
  - Chong Chong bu quickly killed Ui-bang to rise to power
  - Then Kyong Tae-sung killed Chong bu...
  - Similar to Japanese rule at the time
  - but there were separate governments, while military stayed in Kaesong capital
  - Koryo warriors gave no real powers to the civil officials, it'd be difficult for them to maintain military rule the whole time if the royal family + aristocrats were against military rule
  - Had to bring some civil officials to their side
  - also useful for dealing with complex administrative jobs
  - Yi Ui-min was ex-slave, took his place, killed Yaesung, became ruler of Koryo
  - only person in history of korea to become ruler of korea as a slave
  - Choi Chung-hon killed Ui-min, for 4 generations his family ruled
- Choi Family rule
  - Choi Chung-hon assassination attempt, upset, so he established
  - Kyojong Togam, an office (became like japanese bakuru (?))
  - Closed in 1270 when military regime collapse
  - Ended when grand-grand son killed by slave, then a lot of other people killing ..
  - Mongol invasions are the reason for collapse of the military regime
  - military, civil officials used each other for their benefits
  - some aristocrats gave up their govt jobs to mess around, while other aristocrats helped military regime
  - so there was some aristocrats shuffling around
  - slaves saw what happened in military coup, knew civil officials still above military, so they wanted to attack too.
- slave rebellions
  - 30 rebellions during military rule! 1172, 76, 82, 90, 93, 98, 99, 1200, 1202

- Manjok (Choi Chung hon's slave) in 1998, "abolition movement"
- how could those generals and ministers be different from us in origin? if one has an opportunity, anybody can make it.
- some scholars argue manjok rebellion, first abolition movement
- of course other rebellions like in Koryo, 3 kingdoms; but leader had a clear goal of freeing slaves for the first time
- monks in Kaekong (now Kaesong in North Korea)
- close to aristocrats, Buddhist monks had huge economic/political/social benefits
- but monks' power was threatened due to military
- there were manual laborers in temples, sent them as rebellion against military officials in 1174 and 1271, unfortunately due to their Khitan, Jurchen battle experience, immediately failed
- Kyojong (scholastic school) temples, studying Buddhist doctrines philosophically
- Hwaom (C. Huayan, J. Kegon), Popsang (C. Faxiang, J. Hosso)
- interestingly popular with Silla aristocrats, too
- Hwaom (Huayan/Kegon)
  - Pan East Asian Buddhist school
  - major patriarch developing doctrine:
  - Uisang, Korean (rotten brains guy)
    - succeeded Zhiyan
    - went to China to study Hwaom, ended up studying under Zhiyan
    - due to national security issues he had to come back, but established a school
  - Zhiyan, Chinese
  - Fazang, Sogdian - Chinese
    - succeeded Uisang
  - Simsang, decipherer of Fazang, 1st generation Korean immigrant in Japan
  - Japanese, Korean, Chinese influences in Buddhist doctrine
  - Hwaom philosophy was super complex
  - developed one of the most complex philosophical systems
  - in Buddhism, everything is in relationship with everything else in the world
  - everything is connected
  - Uisang says: in many, there is one; in one, there are many
  - Indra's net (Hwaom Sutra)
    - Indra was Indian god who had a net in sky
    - at each juncture of the net there is a jewel, each jewel has reflection of entire world of jewels on it
  - Hwaom school, one thing defines, but also, is defined by everything else
- Politically used in East Asia
  - aristocrats used this doctrine
  - king justifies power with this; "I am the one, power should be everywhere in the country."
- Popsang, which is actually more complex than Hwaom
  - direct Indian import
  - Chinese version of Yogacara Buddhism
  - five natures
  - a nature predetermined to be a Buddha ...
  - a nature predetermined to be unenlightened
  - you are predetermined to be low, and thus aristocrats like this philosophy, probably
  - what happens in the brain when we perceive something? how are objects created
  - understanding the world, consciousness; ultimately understand human suffering
  - popular in Silla, Koryo aristocrats
  - military officials didn't like Hwaom, Popsang schools because connected to aristocrats
- Son Jong (meditation school)
  - Zen
  - more popular amongst military officials
  - unique East Asian Buddhist school
  - language cannot express the ultimate truth!
  - truth can be secretly transferred from mind to mind

- from master to disciple
- appeared in china first but not know when
- 8th century really popular in china, and soon came to korea
- language distorts truth by reapplying that truth
- tension between kyo, son schools
- hwaom, popsang are kyo schools
- son jong is son school
- Chinul, a monk, one of two most important buddhist monks in korean history
- harmonize kyo, son schools buddhist strands into one unified system
- how? it's complex
- mongol invasion ends the military rule
  - mongolian yuan (1279-1368), largest domination of land in human history
  - Choe U moved capital to Kang hwado to defend from mongol invasion
  - mongols had 9 invasions
  - mongol attacked koryo so often because yuan would have trouble defending if koryo attacked
  - chinese dynasty, koryo both are scary
  - koryo fought against yuan dynasty for about 40 years
  - Jin (1115-1234), Song (960-1279)
  - kanghwado had a full capital on the island just like Kaesong
  - mongolians, many are not professional soldiers
  - had to go back from time to time
  - 6th invasion, mongols stayed in korean peninsula, determined to finish
  - koryo ruling class in kanghwado, commoner life in KP was bad
  - mongol were very cruel, killing a lot of people and a lot of places
  - korea's great cultural heritages were destroyed
  - first buddhist canon completely burnt in mongolian invasion
  - hwanggyongyosa (?) 9 level tall building
  - choi U carved entire buddhist cannon on wood blocks for koryo to defeat mongol army
- Koryo buddhist canon
  - first canon completed in 1087
  - kaibao zang ,chinese song from 972-983
  - buddhist wooden block canon carving was a real national project
  - second korean buddhist canon
  - palman daejang gyeong (The Scriptures of the Great Repository in Eighty Thousand Xylographs)
  - it is now in Changgyonggak, Temple Haeinsa: 1514 texts, 6815 rolls
- korean surrender
  - koryo moved the capital back to kaekyong in 1270
  - koryo surrender, military koryo rule ended
  - Sambyolcho, a special force, decided to fight againsts mongol army to the end
  - moved to Chindo, Chejudo
  - Eventually defeated by Monggo-Koryo joint forces in 1273
  - Koryo attacked Japan with Mongol in 1274 and 1281, kami kaze storms
  - "kami kaze" also known as "divine wind"
  - devastated a lot of navy ships
  - koryo was more of a satellite state, maintained its name Koryo, but had heavy political military social influence, and control, by Mongols
    - Under Yuan rule, all Koryo had "Chung" in their royal names -- means "loyalty"
    - Koryo became Yuan's son-in-law state
    - koryo prince had to marry yuan princesses
    - gold, silver, ginseng, and other materials
    - young boys, girls taken to cpaital of mongol, which is now beijing
    - mongolian style became popular in koryo ruling class
    - mongolian clothes, hairstyles, and even languages
    - "koryo yang": koryo style in yuan capital
- King Kongmin (1351-1374)
  - Mongols were getting weaker at this point

- enforced reform, adopting anti-yuan policy
- tried to purge pro-yuan people for good, banned mongol style
- obviously he had trouble
- japanese pirates rampant
- came to koryo and chinese coastal lines, plundered food and kidnapped people
- red turbans: chinese followers of the Teaching of the White Lotus
- against mongolian yuan dynasty
- invaded koryo a couple of times, even captured kaesong at one point temporarily
- headache for kongmin
- military officials became important in defeating these invaders
- choe yong, yi song-gye important generals at that time, political rivals
- song-gye killed choe yong!
- kongmin's wife, princess noguk died in 1365 in childbirth to son
- kongmin was devastated by her death, said he really loved her
- of course noguk was a yuan princess
- sin ton appointed (1322-1371), a monk
- surprisingly, supported confucianism, confucian academy Songgyungwan
  - buk ja gang earlier was re-established
- returned land that aristocrats took, to original owners
- restored slaves to original status
- all done to weaken aristocrats, of course aristocrats tried to kill him
- sin ton needed more power but was killed by kongmin due to power struggle
- but king kongmin killed in 1374
- song-gye 1389 puppet king, songgye later becomes king himself
- Song-gye now king of Choson
- Historical Texts compiled in Koryo
  - Kim Pu suk 1145, History of the Three Kingdoms (Samguk Sagi)
  - the oldest extant text of Korean history
  - silla-centric, confucian perspective
    - confucian = always implies chinese influence
    - filial piety, loyalty
  - only koguryo, paekche, and silla
  - silla was earliest, he says -- likely not true,
    - koguryo, paekche, silla more likely
  - koryo succeeded silla, not koguryo, apparently
  - ko choson, puryo, samhan before three kingdoms were intentionally omitted
    - as avid follower of confucianism, tried to minimize history of korea, and territory into KP, only focusing on KP, especially Silla, not koguryo
    - criticize by modern scholars, as serving china, not korea
  - says silla most strong confucian, justifying unifying the three kingdoms
- Compiled during Yuan's control
  - Samguk Yusa (memorabilia of the three kingdoms) 1281, and Chewang Ungi (Rhymed Chronicles of emperors and kings) of 1287
  - cultural and political independence
  - Tan'gun and Ko Choson records
  - Samguk Yusa compiled by monk iryon
  - buddhism, shamanism, and other indigenous religions in Korea

2-5-18

- Yi Song-gye founded Choson
  - why name choson? (1392)
  - three older chosons: Tan'gun, Wiman, and Kija Choson
  - chinese: wiman
  - imaginary choson: kija
  - kija choson thought to have been founded by 'kija', ancient chinese

- Yuan control: sanguk yusa, chewang un'gi
- chong tojon: choson kyongguk chon (political ideologies of choson), 1394
- says succeeded kija choson
- envoy to china in 1396 says choson started with mythical figure Tan'gun choson
- domestically, kija choson (cultural origin)
- internationally, tan'gun choson (historical origin)
- choson confucians did not believe tan'gun myth
  - promoted new dynasty as culturally, historically meaningful state
- chong tojon (1342-1398)
  - passed the civil exam, early 20s
  - smart man who was the architect of choson policy later
  - opposed choson policy against china
  - met Yi song-gye when he was a general on north border in 1383
  - decided they would be together
  - ideological basis for new choson dynasty
  - 2 years later after 1392, wrote choson kyongguk chon
  - kyongje mungam in 1395
  - set up govt structure and political systems
  - kyongguk taejon, the first (something ?)
  - tried to set confucianism as state ideology
  - samgiri pyon, pulssi chappyon
    - criticized buddhism
    - buddhism as nihilism
    - they adopted buddha name, monks were also unloyal, believed they were better than secular power
    - socially harmful elements that should be eradicated from society
    - unfilial, unloyal
  - hyonjong non debates against chong tojon: buddhism vs confucianism
  - also, kihwa, who used to be student of songgyungwan (national confucian academy)
  - buddhism guy
  - with hyonjong non, borrowed chinese and korean culture, history, literature as well as polemical tools: inductive reasoning, reductio ad absurdum
  - power struggles of the two groups
- prince's coup in 1398, 1400
  - chong tojon was one of the leaders
  - move capital from kaesong to seoul area, building a new palace
  - confiscating private soldiers to the country to strengthen military power and weaken power of political rivals who were other princes
- Yi Songgye had 8 sons
  - 6 from first wife (2 died early), Yi Pangwon
  - 2 from second wife, Yi Pangsok, supported by chong tojon
  - wives came from royal family or koryo; close tie with koryo
  - yi songgye issued edict to confiscate private soldiers, including chong tojon's
  - weaken power of princes
- Taejong Yi Pangwon, 3rd king of choson, did all the dirty work
  - chong mongju assassinated him, loyal to koryo, for his father
  - had the most private soldiers
  - threatened by chong tojon's action
  - everyone expected something to happen
  - chong tojon sent messages to all princes that he was in a serious condition, called everyone to the palace
  - yi pangwon knew this was probably a plot to kill him
  - raised a coup in 1398, killing chong tojon
  - chong tojon's text was banned because he was thought as a traitor
  - but confucian scholars adopted anti-buddhist policy and liked his text
  - quelled a coup in 1400
  - Taejong (yi pangwon)
  - tried to establish a confucian state

- abolished royal and national preceptors
  - instead of bowing to buddhist monks, taejong paid respect to confucian scholars
  - signal that he would promote confucianism over buddhism
- initiated anti-buddhism policy for the first time in choson
- reduced temples to 242, buddhist orders from 11 to 7
- sejong also was anti-buddhist
- strengthened the royal power
  - confiscated all private soldiers, purged several officials who were powerful
  - abdicated throne for one of his sons in 1418, supervised his son for 4 years until death, 1422
- almost lust for power, but more to protect his son sejong
  - royal authority was not firmly established, and sejong was too young to handle these difficult situations
    - once sejong became seasoned in complex politics, taejong told others 'don't even think about it.'
- Sejong (r. 1418-1450)
  - like king kwanggaetto (greatest from military point of view)
  - of koguryo, expanded and conquered entire of manchuria, regarded "great" king
  - sejong was "great" for the culture of korea; one of two only in history
  - chiphyonjon, office to study confucianism
  - established the boundary of korea just like today, pushed jurchen boundaries
  - scientific technology
  - astronomical instruments, including water clock, rain gauge
- official name for hangul: hunmin chongum (correct sounds to instruct people)
  - hangul for marginalized people: commoners, women, not much for aristocrats who had access to education
  - not much means to express themselves before
  - lawsuits for example, difficult to express themselves
  - hangul said to be really easy to learn, so people can learn it in 1 day
  - almost identical to korean language today
  - not all people enthusiastic about the idea
  - ability to write, read, meant power in premodern times
  - king sejong completed it in 1443
  - took approximately 10 years
  - promulgated in 1446
  - in the end, confucian scholars used it, too; useful for learning classical chinese, did not write pronunciation of the words and just had to memorize everything
    - communication with commoners and women; also very useful
    - classical chinese used when higher ranks communicated with each other
    - who exactly created hangul? why?
    - some scholars argue that hangul was created not for commoners; sejong created it to spread buddhist faith.
- sejong actually a devout buddhist to make buddhism more popular
  - we know because one of first two books in hangul was about buddhism
  - worin chongang chigok, yongbi ochonka
  - second praised choson royal family
  - sejong actually became devout buddhist in his later years, but hangul was created in earlier years;
- still a significant argument
  - how? sanskrit influence?
  - sanskrit is totally different from hangul, according to professor
  - perhaps some inspirations from sanskrit, but there is no evidence about this
  - who? Sinmi?
  - he knew sanskrit better than sejong... prof thinks it's a weak argument
    - also sanskrit perhaps had influence on japanese language?
  - did sejong create it alone?
    - by the way sejong died 4 years after promulgation
    - still, he was the leader of the hangul project
  - sejong <0>je hunmin jongum
- munjong, sejong's son, became king, but he was very sick, and young
  - his son tanjon became king at 11, he had ambitious uncle: suyong taegun

- taegun killed 14 year old taejon, became Sejo, killed some family members
- became a buddhist probably out of guilt?
- kyongguk taejon, enforced during songjong's reign, after king yejong died without a son
- established the military system strongly
- songjong
  - had 14 consorts and 3 official wives over his lifetime
- yonsangun
  - mother's death, didn't know much about her death
  - he was a good king, but found out about mother's death, he snapped
  - he killed people involved in mother's death, and a lot of confucian officials
  - ruled in a cruel way, raped a lot of women
  - 'totally destroying confucian morals', deserved to be kicked out of throne
  - dethroned by a coup in 1506
- relationship between kingship and bureaucracy
  - how to promote meritocracy in the context of a hereditary monarchy/kingship
  - kings wanted to have strong royal power so they naturally tend to appoint those close to him to very important positions, so king can maintain his power
  - kings thus could do what they wanted to
  - those becoming officials in his way had trouble
  - confucian scholar tried to create body to check arbitrary use of the royal power, and promote meritocracy
  - officials preferred a prime minister centered bureaucracy
  - chong tojon had come up with this; king did not actually have power
  - first 200 years of choson, king and officials struggle
  - yonsangun was royal power supremacist
  - did not respect shrine of confucius, he was an official, not a king
  - rejection of confucian ideals: officials, not king
  - officials crushed by king
  - sahwa, the purge of scholars (lit. disasters for scholars) in 1498, 1504
    - hundreds of officials executed or sent to exile
    - yonsan was dethroned by confucian officials to reestablish confucian ideals
    - yonsan lost mandate of heaven
  - sahwa happened two more times in the future
  - through trials and errors, the balance of power was achieved
  - state council: decision making power
  - subject to royal approval
  - king and bureaucrats check each other
- features of korean politics
  - china did not develop power strong enough to check king for extended period of time
  - how did korea develop this system to check king by officials for a long time?
  - civil service exam, by king kwangjong, continued in choson and 1894 stopped
  - miscellaneous exams
  - tests medication, engineering, accounting, law, and foreign languages; lowest level of language systems
  - a key channel to officialdom
  - unlike koryo, military exams
- munkwa (civil service exams)
  - social status system of choson
  - 1. confucian literati, yangban
    - didn't take most of taxes, including military service
  - 2. secondary status group, chungin
    - like loyalists, low-rank officials, doctors, translators
  - 3. commoners
  - 4. slaves
    - regular and irregular
    - regular exam held every 3 years, irregular: occurred when special event to celebrate
    - total 744 exams throughout choson: avg. 1.4 a year
    - two levels:



- sokwa (lower level): sub-levels (local, capital)
  - taekwa (higher level): 3 sub-levels (local, capital, palace)
  - sokwa (lower level)
    - composition exam
    - composing various genres of literature (rhyme prose, regulated verse, admonitions)
    - classics exam
    - knowledge of confucian classics
    - take one of two exams, both of which had two sub-levels (local, capital)
    - cap: 100 for composition exam, 100 for classics exam
    - tens of thousands of students took these sokwa exams throughout Choson
    - pass: become student at national confucian academy, or become a low-rank official
    - important for literati because descendants 4 generations legally recognized as confucian literati, don't have to pay taxes or military
    - so much pressure and stress
  - Taekwa (higher level)
    - cap: 33
    - 3 different sublevels (local, capital, palace)
    - total 14620 successful candidates throughout choson
    - approximately 20 a year passed
    - out of tens of thousands of students
  - just 1 person to take sokwa, taekwa, won first place 9 times: Yi Yulgok
    - mother sin saimdang was also famous
    - one of the most famous confucian scholars in korea
    - on the 5000 Won currency
    - mom on the 50000 won currency
  - even if you pass taekwa doesn't mean you get government official position higher than 6 rank
    - only 3 openings
  - more than 20-30% or even 50% passers were commoners
    - but when you take the exams you need you write all your ancestors
    - if any of them are in government currently, most likely you get a job
    - if no ancestry, most likely no job or low rank official
  - yangban exams were really important
    - had to pass at least sokwa to retain their minimum privileges
    - according to edward wagner, more than 40% of about 14600 successful candidates came only from 21 clans --
- that is, there was a system of power from generation to generation
- always around power
  - check the power of the king
  - factions
  - why confucian officials/scholars criticize buddhism in early choson?

## Choson 2, 2-7

- Japanese invasions
  - japan invaded two times, first in the year of imjin waeran (japanese disturbance of injin the dragon year)
  - second, chongyu chaeran (japanese disturbance of chongyu the rooster year)
  - total, 1592/4/14 to 1598/11/19
  - in japan, it's called bunroku keicho no eki, chinese wanli chaoxian zhi yi
- toyotomi hideyoshi, unified japan
  - granted land gifts to generals, but it was too small -- turned to korea
  - on april 13, 1592 with about 200,000 soldiers
  - defeated choson navy easily, and landed in southeast - busan
  - divided into three armies: jeongju, gwangju, ulsan areas
  - no fierce resistance from choson
  - northern border especially strong, south not very well prepared -- all wars came to north
  - choson had no standing army
  - peaceful time for 200 years with no big wars to other countries, so they mobilize commoners
  - but they were not trained well, japanese warriors seasoned well

- choson farmer soldiers probably have never seen or heard gunshots before, only arrows
- japanese army goes quickly to choson capital, government scared of course - 8,000 sent, including general Shinni
- he was too confident and looked down on japanese army, had some success but later failed and committed suicide
- choson full panic mode
- king escaped at night from the capital, on april 30th
- seoul became very chaotic, slaves used opportunity to burn government office where slave documents existed
- japanese army captured capital in just 20 days
- (european imported weapons, especially portuguese)
- seoul, busan distance is 250ish miles, so 20 days to capture all of this land is crazy -- 12 miles a day
- goal of japanese army was to capture choson king
- in japan, capturing king meant the war ended
- choson government was messy at the time; busy trying to get more power and didnt care about outside
- there was intelligence that japanese would attack choson, so they got ready just a little
- but they overestimated defense ability, and underestimated japan forces, especially guns
- yongsan
  - strategically important
  - next to han river, easy to get in and out of the country, close to middle of capital city
  - during colonial times, japanese headquarters was there
  - also us army had their HQ there, still under us control
  - japan move to yongsan and go north to conquer korea and capture king
  - captured pyongyang on june 14, 1592
  - king was in Uiju, trying to go to china; pathetic king
  - kwanghaegun (r. 1608-1623), crown prince, later became king
  - some of king's princesses were captured, but focused on capturing king
- uibyeong (riteous armies)
  - local confucian scholars became leaders, mobilized soldiers (literatis, commoners, some slaves join this 'guerilla' army to attack from behind)
  - as big as 1/4 of the korean regular army, worked with them
  - confucian scholars accused buddhist monks of being unloyal, as they violated Buddhist precept
  - monk's militia
  - ad-hoc fortress to defend capital area
  - hyujong (1520-1604), one of first leaders, gathering 5000 monks
  - yujong (1544-1610), another leader
    - received great trust from king sunjo, militia had been guards to the king
    - had a lot of trust from the government
    - later became japanese envoy to negotiate and get kidnapped soldiers
  - performed buddhist rituals for the dead
- yi sunsin (1545-1598)
  - turned the tide of the war
  - at first he was in charge of southwest area (jeollado)
  - yi sunsin's navy controlled the sea
  - japanese first wanted to send navy around yellow sea (SW) and through han river and through to capital
  - but yi sunsin blocked this move at the south, big naval battle
  - hansando taechop (sweeping victory near hansando island)
  - employed famous 'hagik chin' (crane's wing) formation
  - destroyed 60 of 70 japanese naval ships, crucial to choson government
  - one of three greatest victories in korea (know the other two)
  - japan was thus forced to change their plan
  - japan avoided naval battle as much as possible and focused on pyongsangdo
  - thus japanese could not go forward north because no military supplies
  - began to suffer, especially with cold
  - sunsin was also a great admiral, always planned excellent tactics
  - also better cannons, and very sturdy ships
  - made a kobuk son (turtle ship)

- metal spikes on outside stopped japanese boating tactics (to pirate ships)
- king songjo, the pathetic king
  - kept sending requests to ming china for military help
  - ming court did not believe the intelligence reports that japan had come
  - koryo was able to defend itself before choson, against mongolian army (no other country could do that)
  - history of military success, why can they easily be defeated by japanese army?
  - rumor going around in ming dynasty that korea was cooperating with japan to attack china
  - existence of choson was crucial for ming dynasty to defend chinese mainland
  - choson paid huge sums of money to ming dynasty for military expenses, and china could defend ming dynasty from jurchen in korean land -- that was good for them
- ming sent total 100,000 soldiers
  - remained in korea until september 1600
  - counter attacked pyongyang, got it back in january 1593
  - confident ming army rush south and were crushed
  - but ming got the choson capital back in april 1593
  - ming wanted to focus their defence against mongolians, manchurians
  - japanese army go to kyongsangdo area
  - there were some talks
  - totomi hide yoshi, demanded chinese princess to be japanese consult
  - could not reach a conclusion
- myongnyang battle, 1597
  - second japanese battle in 1597
  - yi sunsin was liked by king at first, songjo, and was appointed high official position but the king became jealous and hated sunsin because of popularity
    - sunsin seemed like a political threat to king
    - sunsin wrongly accused and sent to prison, almost executed, but other desperate officials defended his life
    - he was released on may 16, 1597, only as a private soldier, not a general
      - worried about his mother, but his mother also died, around this time
    - choson navy was entirely demolished without sunsin
    - ships only 12 existed
    - songjo appoints sunsin back to general, "i'm sorry, and please save us"
    - more than 130 battleships by japanese navy, japan was super confident because only 13 battleships by choson
    - sunsin was even told to give up by government, but he said "but I still have 13 ships"
    - and he actually defeated japanese navy, how did he do it?
    - some theories about using geographic features, current, used to defeat japanese navy
    - japanese navy had to change their plans again
    - japanese army also had some victories, but around chongchangdo area, defeated by korean army
    - choson army controlled sea, japan couldnt do anything about it. another deadlock
    - totomi hide yoshi actually dies of illness, august 1598, japanese army begins their retreat
    - yi sunsin dies, december 16 1598, fights retreating japanese navy and dies
    - why? popular theory: sunsin wanted an honorable death
    - songjo was such a pathetic king that many officials didnt even like
    - sunsin had avoided death luckily, and rather to be executed by king and disgraced, he wanted to die in the battlefield honorably
  - admiral yi sunsin, the most popular historical figure of korea
    - almost a mythical figure
  - sunsin stature right in front of choson palace next to korean government blue house
  - 7 year old finally ends december 1598
- east asian wara
  - ming, japan, korea all involved
  - ming spends 9 million coins of silver for military expenses
  - control over manchuria weakened
    - jurchen strengthens, qing appears from them, and they destroy ming
    - (not a direct reason why ming fell, but one contributing factor)
  - japan
  - tokugawa ieyasu after hidemi's death created tokugawa shogunate (1600-1868)

- took a lot of korean people to japan for manual labor
- ceramic artisans, and type-casting craftsmen
- choson government tried to take people back to korea
  - yujong involved in effort as negotiator
- korean artisans or women, they were kidnapped
  - not told of korean envoy yujong
  - but some didnt want to leave japan, lived very well in japan (the artissans)
  - korean artisans treated like aristocrats
  - sim yanggil, father of ceramics at arita, ceramic wares
  - sim sugwan, 5th generation descendant of yanggil, famous for satsuma yaki
- man in korean costume
  - by peter paul rubens (1577-1640), person who ended up in europe
  - almost no contact between europe and choson
  - man probably sold to europe
  - in getty museum
- damages in korea
  - hanyang, capital of choson (modern day seoul): 100,000 people to 30,000
  - farmland reduced to almost 50%
  - royal palaces (kyongbok, changdok, changgyong) all burned down
  - temples of art destoryed or art taken by japan
  - only 4 copies of the choson wangjo sillok, daily records of choson court, exist
  - all but jellado's copy existed. thanks to sunsin
  - choson saved with their people, and ming dynasty help
- choson government lost respect from choson people
  - for example, coup against government in middle of the japanese invasion
  - songjo and officials interestingly began to emphasize ming's military help
  - "ming saved choson from brink of destruction"
  - songjo and officials didnt talk at all about their wrongdoings
  - didnt talk about choson heroes
  - executed some military officials
  - politically motivated to strengthen teir power and check their possible political rivals
  - became obvious during manchurian invasions
  - only span of 10 months, total humiliation of Choson
  - choson could put up fights against japanese army
  - chaejo chiun (grace of restoration), grace of ming dynasty to resetore korea
- jurchen built jin. (new manchuria)
  - king kwanghae (r.1608-1625), crown prince during japanese invasions (see before)
  - tried to avoid big scale attacks from any sides
  - walked tight line between jurchen and ming really well
  - no big invasions during kwanghae's rule
  - but coup against him in 1623
  - confucian officials dethroned kwanghae in name of re-establishing confucian order and repaying debts to the ming dynasty
- new king injo (r. 1623-1649)
  - 1627 jurchen attack kanghwa island
  - later jin offered truce
  - december 1636, namhan fortress
  - jin change name to qing
  - in ten days, almost reaches seoul
  - injo tries to move to kanghwa but jurchens blocked route
  - they were forced to go to namhan fortress
  - malchuk kori (street of rice gruel on horse)
    - injo didnt have time to eat steam rice so he had to eat on horseback on his way
  - choson surrendered
  - qing emperor hong taiji
  - took 600,000 korean people to shenyang, including the royal princes

- ming china fell to qing in 1644
- buddhist monks had broken the principal buddhist precept: killing people. how can you justify this?
  - loyalty to both the country and the faith?
  - hoguk pulgyo (state protection buddhism)
  - mantra buddhism
  - but the idea actually came from japanese
  - japanese new government tried to promote shinto as state ideology
  - in doing, they persecuted buddhism
  - japanese buddhists and scholars argued that it was useful for government -- protected government
  - japanese scholars during colonial times argued that korean buddhism too, was state protection buddhism
    - now you have no country, you must be loyal to japanese empire
- idea again used during military dictatorship by park chung hee

2-12

#### Yangban

- Choson was a yangban society
  - first used to describe civil officials (munban) and military officials (muban)
  - first used by Songjong of Koryo, not really a social class at that point
  - Choson family members and family lines
  - yangban only refer to people eligible for govt officials and families
  - aka Confucian literati class
  - military officials have been demoted
- Yangban as legal status
  - kyongguk taejon, according to it, two legal classes -- yangin, chonin
  - yangin, free man, subject to taxation
  - chonon, slaves, regarded as property, no taxation but not able to take civil service exam
- social status
  - yangban
  - exempted from most taxes
  - also military service
  - secondary class
  - commoners
  - slaves
- privileges of yangban
  - yangin male have to serve military 16-60
  - yangban also did, except confucian students and govt officials
  - tax exemption
  - in 1627, military exemption
  - just before manchu invasion ..
  - king needed to please the yangban family
  - better treatment in legal penalties
  - yangban and commoners sentenced to flagging for same crime
    - flock on naked butt as commoner
    - yangban, you got lashed on calf, but even pretended to hit
  - good clothes
  - kat -- only yangban can wear this hat, but that wasnt true
  - robes
  - a certain tie around waist, and leather shoes, as by law
  - household register every third year
  - in the late 17th century, yangban 4-5%
  - in the early 19th century, yangban around 50%
  - not all recognized as yangban socially, but legally
- yangban as social status
  - chokpo (family genealogy)

- Frederick McKenzie in 1907
- came to Korea, 1907, happened to meet an old man, 60+ years old
- his house was all burned down
- he was sad that he lost his chokpo
- so his family may become commoners
- many richer commoners forged or bought yangban chokpo
- put names on the genealogy, become part of yangban family
- two important things to be yangban: government position and family prestige
- need to have money
- government position was the biggest source of income
- but also family inheritance of land was also source of income
- factionalism
  - every year thousands of yangban took civil service exam and 20 people passed
  - after passing you want to maintain your power as yangban
  - factions appeared in 16th century
  - King Sukjong's reign (r. 1674-1720)
  - faction strife grew tense
  - faction purged its opponents, killing leaders
  - hostility and hatred
  - distorted civil service exam system for their factions' sake
  - two factions: soin (westerners) and namin (southerners)
  - irregular exams
  - used this
  - Sukjong's reign, namin got power first
  - first year of reign they had irregular exams
  - 34 candidates passed exam, 30 were namin
  - 3 years later, another irregular exam, 20 of 25 namin
  - Sukjong felt they were too strong so he changed regime
  - and now the soin was too powerful
    - more than half of 30 was soin, same thing next year
  - Sukjong King Yongjo and son King Chongjo adopted policy
  - tangpyong policy (grand harmony policy)
  - harmony through the government by appointing similar numbers of soin, namin in govt
  - settled down a little, economy got better
- sowon
  - local yangban tried to keep status as yangban by building sowon
  - sowon are private Confucian academies in local area
  - first built in 1543
  - over 1700 sowon built
  - spread and popularization of neo-Confucian teachings
  - closed all sowon in 19th century except about 40
  - all students in sowon were exempt from military, so this was bad
  - academic level decreased in regard to military tax exemption
  - politicized in 1881
  - yangban signed petitions against formation of central govt
  - 'in the name of public opinion'
  - local sowon yangban worked together with like-minded govt officials to put pressure on govt abt certain issues
- note if your family did not pass civil service exam for 4 generations you lose yangban name
- impoverished yangban (chanban)
  - civil service exam, sokwa (lower level exam)
  - in 1850, Chonju Choe
  - 8 generations did not pass exam, and corvée labor and tax was put on him and he worked in farms
  - petition against government
    - but town commoners petitioned against his petition, saying he was commoner, not yangban
  - clan members wrote to help Choe

- 16 years after first petition, choe was finally recognized as yangban
  - his success of ancestor names helped him
  - around the same time, pawk pongsu in cholla province
  - fail exam for 9 generations, family was poor
  - took civil service exam for 20 years, finally passed sokwa at 43
  - threw a party in his village
  - got lucky, and got govt position, although low, but at 51 his son also passed civil service exam
  - were they recognized socially as yangban in their society? don't know, but his name was not listed in yangban
    - he was not recognized by other yangban as being a yangban
    - told his children to be a gentleman, live life with dignity like yangban
  - thus, tax exemption
  - but not all yangban were lucky; some became subject to taxation just like commoners
  - first case was due to family records, chokpo
  - social connections with other yangban members
  - yu taechi (1831-1884) enlightenment thinker from the secondary class
  - his ancestor passed civil service exam in the mid 18th century, but remained as the secondary class
  - yangban was both legal status, and also social status
  - just because legally a yangban doesn't mean you have social prestige
  - your family needs prestige
  - also needs to be confirmed and reconfirmed through relationships with other yangban family members
  - yangban is a really privileged class, that's why everyone wants to become yangban
  - but we as koreans use yangban term still
  - refers more to 'male adult', no real class distinction there anymore
  - do not use this term to a senior, because it has some derogatory implications
- king kwang who was dethroned during japanese invasion
    - movie "kwang he" (masquerade)

2-14-18

Women and other classes of Choson

- Secondary Class
  - well-educated, well-versed in the ruling confucian ideology
  - essential to the state administration
  - chungin (middle peoples): foreign languages, law, medicine, accounting specialists
  - hyangni: local clerks
  - sool: children of concubines
  - military officials
  - northerners: local elites of the northern provinces
- chungin (middle people)
  - koryo, miscellaneous exam
  - interpreting, medicine, law, astronomy, accounting, and painting
  - collective consciousness
  - could take civil service exam, but few became high ranking officials
  - yu taechi, from 2-7 lecture
- hyangni (local clerks)
  - the oldest origin
  - local strongmen in the early koryo
  - wang kon
  - in the late koryo
  - in early choson, late hyangni and central koryo elites who did not swear allegiance to choson
  - choson govt didn't take anything to local hyangni
  - several huge scale peasant rebellions
  - corruption of hyangni was counted as one of the main reasons
  - but who wrote those records? written by yangban
  - hyangni became scapegoat for local region problems

- their corruption was pretty limited
- they were just at end of a chain of commands
- hyangni had to live in that region for good
- yangban only lived 2 years
- who exploited them more? yangban
- hyangni had symbiotic relationship with peasant in local areas
- if peasant life was bad, hyangni life was also bad
- "inevitable corruption" was not that bad
- hyangni was regarded as intellectuals and well-regarded by peasants
- seen as mediator between yangban and peasant
- as central govt control in local areas got bigger
- hyangni started to get control of local regions
- during colonial times, became leading figures in local government
- sool
  - children of concubines
  - in 1471, could not take civil service exam
  - kyonguk taejun - first official law code of choson (from prev lectures)
  - nothing to their yangban family
  - yongjo, jung jo, sool they were hired, but after that and before, not really
  - increased in the late choson due to more concubines
  - in the late 19th century
  - could take civil service, military service exam
  - but chungin, hyangni also had concubines; sool looked down on
  - sool regarded themselves as equal to local yangban who had no position in govt
- northerners
  - victim of regionalism
  - in history of korea, lots of invasions from the north (jurchens, mongolians, khitans, manchurians)
  - happen to marry north people also
  - govt tried to move south people to north areas
  - perception of northerners is that they are uneducated, rough
  - local elite appeared in that area, acting like yangban
  - dedicated to confucian teachings, organized gentry, had lots of land
  - passed civil service exams
  - but still northerners regarded as inferior
  - northern yangban "not fully understanding confucianism" from perspective of southerners
  - regarded themselves as yangban, but south yangban did not
  - in the late 17th century
  - dedication to confucian teachings
  - merchant culture thrived
- military officials
  - through japanese, manchurian invasions, low class people passed military officials
  - yangban aristocrats naturally did not want to take military exams
  - military people could not achieve high rankings
  - secondary rank people could read and write, but they had grudge against yangban people
  - desire to be treated like yangban
  - similar to bone rank system
  - desire of upward mobility, but devotion to choson was not as strong
  - dedicated to new learning (including western learning)
  - 19th century, many secondary people became leaders in korean civilization
- commoners
  - farmers, merchants, and artisans
  - corvee labor and military tax
  - tax burden went to commoners
  - became worse in later choson
  - many commoners hid in mountains and acted as buddhists
  - some volunteered to become slaves as they didn't pay taxes



- in late 19th century, raised rebellions is quite common
- slaves
  - renowned yangban members had many slaves, some as much as 100 slaves
  - yangban naemd yi hwang (1502-1571)
  - one of the most famous confucian scholars (1000 won currency)
  - had 360 slaves, very rich man
  - in 17th, 18th century, slaves were more than 50% of the entire population
  - one-drop of blood policy for slaves
  - james palais called choson a "slave society"
  - they were property, being sold and bought
  - could live outside their master's house
  - yangban masters could do whatever they wanted to do to slaves
  - not punished at all
  - female slaves were raped
  - male slaves who raped mistresses were very slowly, torturously killed
    - even in cases of consensual sex
  - slaves could still buy houses
  - financial relationships between slaves, masters
  - rich slaves could buy their freedoms (~\$400,000)
  - later the increase in slaves costs the government a lot
  - less taxpayers since less commoners
  - thus \$40,000 to buy freedoms
  - later, taxes were imposed
- women
  - before choson, not too bad; even in early choson
  - had rights to divorce and remarry
  - chulga woein (one who left the household and became a stranger)
  - did not get any share of inheritance
  - name not recorded in chokpo, only as "first girl, second girl", etc
  - only last name was recorded, which is original family name
  - most important task in choson: produce a male heir, a son
  - if fails to give birth to a son, she was regarded as a failure
  - seven evils of women (chilgo chiak)
  - disobedience to parents-in-law
  - failure to bear son
  - adultery
  - jealousy
  - hereditary disease
  - talkativeness
  - larceny
  - could not divorce men, but of course men could divorce women
  - in late koryo, men could live in wives' houses
  - but in choson, wife live in men house
  - confucian scholars justified this with yin yang
  - yang follows yin
  - yin: negative material force
  - yang: positive material force
  - balance through counterbalance
  - valleys (yin) (uterus?) and mountains (yang) (phallic?)
  - cannot live without yin (women)
  - yang is the moving force behind society (men)
  - women could not return to their family's house
  - harassed quite often in the husband's house
  - yolnyo (a faithful woman)
  - late choson, kyonguk taejun, woman cant take civil service exam
  - women life dedicated to chastity

- wife killed themselves if husband suddenly died
- yolno mun (commemorating gate for the chaste woman)
- yolno family tax exemption
- eve female commoners later became yolno
- confucian, "a really beautiful custom of choson"
- kisaeng
  - female professional entertainer
  - intensive training in dancing and singing
  - state and private
  - kisaeng internal hierarchies
  - kisaeng chip (kisaeng salons)
  - kisaeng usually had first sexual relationship at 13
  - but in choson, 15 y/o got married
- chunhyang (lit. spring fragrance)
  - namwon, cholla province (SW part of KP)
  - chunhyang: a state kisaeng's daughter
  - mongnyong: a yangban boy (a new Namwon magistrate's son)

2-19-18

- Buddhism and Confucianism in Choson
- Sokguram Grotto (8th century) buddhist temple
- Common perception of korean buddhism
  - korean buddhism in choson, the last dynasty of korea, was in decline because of harsh persecution by the confucian ruling class
  - religion for marginalized people
  - significantly declined in quantity, quality
  - Takashi Toru
  - book: Richo Bukkyo
  - Argued that Choson buddhism was poor imitation of chinese buddhism, no innovation
  - popular thought among scholars
  - "Confucians ransaked temples and harassed monastics."
  - "On the whole Korean buddhists found themselves on the bottom rung of the social ladder w/ minimal financial, educational, social and political resources"
  - colonialist view / japanese view not necessarily wrong
- Choson government
  - buddhists persecuted by confucian ruling classes
  - ban against buddhist clerics from entering the capital
  - sejong announced this ban for first time, 1430
  - after that, 13 more times issued
  - imposition of various labor requirements on buddhist community
- Gyeongguk Daejeon
  - the first law book of choson, Grand Code for State Administration, 1471
  - did not have buddhist bans in this just yet
- Daejeon Husongnok, "Later Supplement to the Grand Code"
  - finally had buddhist ban, 1543, in paper
- buddhist monks were seen in capital because the ban law wasn't strongly enforced
- royal buddhist policy
  - king myongjong
  - when king, he was super young
  - mother Queen Dowager Munjeong, governed state as a woman, devout buddhist
  - adopted pro-buddhist policy
  - national defense, appointed a buddhist monk
  - hyujong, buddhist monk who got a lot of respect from the government
  - dispatched in japan as envoy
  - king sonjo

- son, king kwanghae, very close to a monk who stayed in capital palace for a while
- yujong, another buddhist monk, who could talk w/ king
- after ban was issued, was relatively strictly enforced at first, but later it was not as strict anymore. govt officials get mad, enforce laws, then weaken, etc. cycle
- monk services
  - military service
  - buddhist monks suffered from military service
  - most serious burden
  - choson government during japanese invasions (1592-1598) witnessed valor of buddhists
    - efficacy of buddhist monks for military purposes
    - 20 years after japanese invasions, govt mobilizes buddhist monks to build fortress in namhansan (1624), south of capital
      - wore military clothes, for capital defense
  - expanded after manchurian invasions (1636-1637)
    - built another fortress north of seoul, by buddhist monks
    - pukhansan (1711)
  - new policy, 700 buddhist monks must be replaced 6 times a year
  - government did not pay anything for military services
  - monks recruited from all over country, and their affiliated temples had to pay expenses
  - traveling, training services
  - finally in 1755, 1785, govt reduced the financial burden of the buddhist community
  - still at the time, more important fortresses on coastal lines, mobilized buddhist monks to repair and station the fortresses
- imposition of military and other labor services on the buddhist community did not come from ideological intentions
  - immense warfare expenses
  - government experiences huge financial difficulty and need for public construction was high
  - choson govt felt it was not right to mobilize commoners who barely made a living, doing this stuff
  - this would increase grudge of commoners to government and jeopardize the safety of govt
  - thus turned to buddhists
  - however buddhism was included in the choson system
  - buddhist monks replaced commoners in choson taxation system
  - choson govt realized they needed to keep buddhist monks, should not be eradicated from society of choson
  - thus, later they supported money to buddhists to rebuilt temples, donated money to destroyed temples
- social (and legal) status of buddhist monks
  - some say they belong to lowest class of choson society
  - likened to slaves
  - technically, slaves are not required to pay taxes and do labor
  - there is no evidence that buddhist monks belong to lowest class of choson society
  - perhaps takashi toru was the first to make this argument
  - some buddhist monks came from commoner class, or confucian literati class, or slave class
  - choson govt recorded the household record from 1675
  - diverse social classes and social rankings
  - yangsung (commoner monks)
  - sano (temple servants)
  - songgyungwanno (servants in confucian academy)
  - other rankings
  - commoner-monks
  - more than half of buddhist monk population
  - servants
  - duty- exempted monks
  - leaders of the buddhist order
  - commoner-monks did all labor and military requirements that the court imposed on the buddhist community.
- confucian literati and buddhism
  - many confucian intellectuals held a favorable attitude toward buddhism
- yi i

- supposedly he was buddhist when he was younger
- shaved head, clothes
- raised questions about enshrinement of yi i
- theory of cheng-zhu philosophy became one of the main-stream interpretations
- enshrinement of yi i
- 1635-1682
- controversy
- yi i did not deserve the honor of enshrinement
- it is natural for a confucian student to fall for buddhism
- financial support for buddhism
  - in the record of the temple kumsan: great donors
  - kim su-hang, chief councilor
  - nam kuman, left councilor
  - in several extant temple records, number of central and local officials were recorded as major donors for diverse buddhist projects
- ideological support for buddhism
  - che chegong: way of buddhism and that of confucianism are in concert. Why are we worried that buddhism is a heterodoxy?
  - kim chosun
  - a high ranking official as well as patriarch of the andong kim consort clan
  - "the buddhist way of training mind is not different from the confucian way"
  - kim chwa-gun
  - choui uisun
  - kim chong-hui
  - sent as exile to cheju island
  - paekpa kungson
  - ki chongjin
  - a record of paekpa's society for son and Kyo
  - debate with kim chong-hui about theories
- interaction between buddhist monks and confucian literati
- confucianization of buddhism
  - muyong suyon
  - asserted that if you are loyal to the king, and filial piety to parents, you will be reborn in the highest place in pure land, with a golden body
  - pure land = awakening
  - yongdam chogwan
  - emphasized filial piety
  - without it, there is no way that you can achieve buddist way
  - choui uisun
  - "bromance monk"
  - letter to confucian literati friend, said highest spiritual level of buddhism can be achieved through confucian ideals
  - from the four basi principles in confucian texts:
    - regulate the family, governing people, helping the state and pacifying the world
  - seems like buddhist monks made a compromise in choson
  - confucianization of buddhism indicated difficult situation of buddhism at the time as a survival tactic
  - true, but this is also one way to reach out to more people
  - reach out to confucian literati who have economic, political power in choson
  - also buddhism situation was not as bad as japanese scholars argue
  - buddhism existed in choson society as a viable religious, cultural force
  - paekpa kungson
  - during the reign of king honjong
  - paekkok chonung
  - kanpyesokyoso
  - petition against abolishing the teachings of buddhism
- throughout choson, there were active interactions between buddhist monks and confucian literati

- buddhism was not persecuted by ruling class of choson
- because we have a lot of confucian literati who were family members, supported buddhism financially and ideology
- (regardless of government positions)

## 2-21 religions and popular cultures

- ming 1644 collapse, shocking to korean confucian literati
  - fell to manchurian qing, that korean and chinese thought of as barbarians
  - a barbarian conquest of the center of the civilized world
- "the only bastion of Confucian civilization"
- chunghwa (lit. small china)
  - nickname to choson
  - choson was lesser, but legitimate center of confucian civilization
- (holy roman empire)
  - choson confucian scholars take pride in their own cultural prowess
  - comparing themselves to holy roman empire
- zhu xi (1130-1200)
  - his version of confucianism is only true form, as said by koreans
- choson thrived economically
  - new agricultural techniques
  - such new products: chili pepper, tobacco, sweet potato
- commercial development
  - small, large scale markets, not permanents, open 5 places different times
- some commoners became rich
  - enough to buy yangban status
- reform confucianism
  - sirhak - practical learning
  - intended to respond to various social, political, and economical issues
- yu hwong-won, yi ik, chong yag-yong, hong tae young
  - new interpretations of the confucian classics
  - administrative reforms regarding governmental organization and land system
  - technological reforms for the development of industry and commerce (a little more attention)
  - humanities, sciences (such as history, epigraphy, linguistics, geography)
- northern learning
  - ("pukhakup'a")
  - hong tae-young, and pak chi-won
  - confucian officials who visited the qing china
  - qing china market visited, qing is no longer thought of as barbaric
  - amazing technology
  - new instruments based on scientific techonlogy, imported from the west
  - choson should learn from qing
- Catholicism (western learning)
  - 18th century
  - attracted yangban at first, women too
  - jesuits: adaptationism
  - change christianity to adjust to country's culture
  - led east asia expeditions
  - matteo ricci (1552-1610)
  - was called a western confucian by chinese confucians
  - 1583
  - the tianzhu shiyi (the true meaning of the lord of heaven)
    - christianity from confucian perspective
    - memorial rights
  - new catholic orders
  - dominicans, franciscans, 17th century

- really critical of jesuits
  - memorial rights is adultery, should be banned
  - pope took side of dominicans, franciscans
- sense of crisis in china
- turned to chinese emperor, became a conversation between pope, china
- debates over memorial rituals
  - jesuits: respect
  - dominicans and franciscans: idolatry
  - pope clement XI officially codemned ancestral rites as Idolatry, issuing
- Western learning in choson
  - jesuit texts, as the chonju sirui, chilguk
  - fully fledged religious faith
  - first catholic community born
  - korean literati man went to learn, got baptized
  - came home and baptized his friends
- chinsan incident
  - yun chi chung (paul yun 1759-1791)
  - kwon sang-yon (jacob kwon, 1751-1791)
  - burned all their ancestral tablets
  - important in confucian ancestor rights
  - executed
  - brought about serious anti-catholic sentiment among confucian literati
  - many yangban catholics left the church
  - persecution in 1801, 1839, and 1866 to 1871, more than 8,000 martyred
  - 2nd vatican council from 1962 to 1965, allowed mix
  - so 8000 died for no reasons?
  - strong anti-christian sentiment among confucian literati
  - those who don't perform confucian rituals in right way are not human beings, more like animals
  - thus executed right away
  - many confucian catholics left church asap
  - after this, christianity only became a religion that serves the lower class
  - (late choson)
- jesuits vs dominicans and franciscans?
  - is there really such thing as a "pure" religion?
- popular religions
  - not allowed to enter the capital by law, ever since koryo
  - but law was not strictly enforced, in koryo and chosun too
  - there was a shaman hired by loyal family in choson
  - official rituals for the govt, and personal rituals for yangban families
  - some yangban literati wanted shaman rituals for their ancestors
  - shamanistic buddhist rituals were later replaced w/ confucian rituals
  - mid choson, almost all yangban family had memorial w/ confucian rituals
  - 1613
  - in early choson, official shaman rituals and personal rituals
  - popular among women and commoners
  - confucianism doesn't have any religious rituals to meet women's needs
- kut
  - one of the most important shamanistic rituals in korea
  - shamans summon deities
  - while dancing, possessed
  - act as a medium between human and deity world
  - ask god favors for their wives
  - shamanism influenced much by confucianism, somewhat by buddhism
  - the tale of Princess Pari (Pari Kongju)
  - daughter is unwanted by king, queen (wanted son)
  - but then she is saved by the buddha

- king, queen get diseased
- need to get antidote from world of the dead
- pari says she will go
- pari becomes shaman to help poor people
- she fulfills her duty to her parents, that's why she deserves to be a deity, and worshipped as spiritual model of all shaman
- filial piety
- shaman typically wear buddhist robes
- popular culture
  - commoner's life got a little better
  - choson getting richer
  - sodang, private educational institute
  - different from sowon (see before)
  - sodang was not required to get commission from govt!
  - almost everywhere throughout korean peninsula, in every village
  - not just yangban, but also commoners
    - receive confucian education
  - hangul
  - korean alphabet, widely used by commoners, women
  - women, commoners gradually created their own culture with elevation of their economic, academic level
  - for example: latae choson, novels written in hangul korean
  - hong kilton, sim chong, chunhyang, ku unmong (cloud dream of the nine)
  - satirized yangban
- hong kilton
  - he is a sool (mom slave, dad yangban)
  - written by confucian scholar ho kyun in 1612
  - yultoguk
  - hong kilton says he cannot call father 'father', brother 'brother' ...
  - runs away from home
  - learns daoist magics, punishes officials
- the cloud dream of the nine (ku um mong)
  - written by scholar official kim manjung (1687) translated from chinese to vernacular korean for his mother
  - dream story
  - protagonist lives whole life, wakes up and it's all a dream
  - like movie inception, dream in a dream, real and dream world mix together to create sophisticated philosophical ideas
  - best seller
- late choson, public story tellers
  - in stores, or temporary markets, or in streets, with many people
- or narrate a story
- or pansori (korean traditional narrative song)
  - single professional singer, and one professional drummer
  - singers train really hard, near a water fall for voice to perform louder than water fall
- talchum (mask drama)
  - performed in temporary markets
- minhwa (folk paintings)
  - portrays every day life of commoners and women
  - more accommodated to commoner's taste
  - kim hongdo, sin yunbok
- national consciousness
  - yangban develop sense of national consciousness
  - reform confucianism, learning - yi ik
  - originated from tan'gun, not kija
  - chinese yao emperor
  - so korean history is as long as chinese history
  - chinese-centric view of korea

- criticism of silla's unification
- han paekkyom:
  - korea territory is reduced, state became weaker
- an chongbok, yongsa kangmok
- yu tukkong: in his parhae korea
  - "the period of southern and northern dynasties"
  - challenging silla-centric view of history
- chingyong sansu (lit. true view of landscape)
  - paint real korean history, not something in their head
- kim chonghui, ch'usa style
  - calligraphy style
  - bromance guy
- 18th century was golden age for choson
  - kim yongjo, jongjo policy settles commoner life down
  - cultural golden age

## 2-26 Encounters with the West

- In-law politics
  - King Jongjo (fortress builder from previous lectures), died
  - King Sunjo (son) ruled, but too young, so queen took over
  - she died too, so sunjo reigned while just 15
  - Instead, Andong Kim clan took over
  - first patriarch of andong kim: Kim Chosun (from before)
  - Andong Kim clan created puppet king
  - King Cholchong takes over, but dies again
- Hungson Taewon Gun (1820-1898)
  - Kojong was another king too, too young
  - Queen Dowager took over, sworn to stop Andong Kim clan
  - But Hungson Taewon Gun took over who was part of Andong Kim clan
  - He didnt care about what happened outside of Korea; only maintain power
  - Military taxes for all yangban
  - All factions for military
  - Closed "sowon"
  - (sowon should get govt permission to build) (????)
  - "Sowon" became political means for local yangban to maintain power
  - Tried to strengthen the royal power
  - Reform policy not necessarily for the people
  - Led reconstruction projects to build Kyongbok palace
  - Force people to donate money to project, and mobilize people
  - Living expenses thus soared
  - In the name of establishing Confucian royal authority
  - Adopted Isolation policy
  - Westerners came to Korea
  - "If you make treaty with westerners you are betraying the country"
  - Pyongyang area, asked for food and water
    - Rejection of trading requests
  - Issued large bills
  - Chokhwa pi
    - "Stele for rejection of Appeasement" in 1871
  - General Sherman, July 1866
    - Pyongyang
    - Burned General Sherman, 23 sailors
    - Some escaped to the shore, but they were beaten to death
  - 1866 France attacked Kanghwa Island (that makeshift government capital place)
    - 12 french missionaries, 9 were executed, other 3 went to china and reported to the french government



- Related to Catholic persecution
- 1871 US attacked Kanghwa Island due to General Sherman incident
  - 5 years later they failed and went back
  - "we defeated the western power!"
  - but actually the US, 3 were killed, 10 were injured
  - in Korea, more than 300 were killed
  - The US retreated because Choson retreated more than expected
  - Choson not really worth the effort
- Shocking to officials that many died
  - Hungson Taewon Gun was questioned
  - many asked for modernization
- 2 years later, Hungson Taewon Gun lost his power
- Queen Myongson, political rivalry with Hungson Taewon Gun
- Choson lost only real chance to modernize itself
- Kanghwa Treaty
  - gunship diplomacy by Japan (1875)
  - requests to choson to open ports
  - in 1876, first modern korean treaty with another country
  - more favorable to japan; can survey and exercise extraterritorial ability
  - choson had treaty with other countries
  - us in 1882, british 1883, germany 1883, russia 1884, france 1886
- Enlightenment and modernization
  - moderate group
  - kim hongjip
  - kim yunsik
  - modeling after qing, maintaining confucian social order
  - radical group
  - kim okkyun, pak yonghyo, so kwangbom
  - favoring japanese modernization
  - choson should cut off tributary relationship with qing dynasty
- Wijong Choksa
  - ("establishing the right and rejecting the evil")
  - yi hangno, ki chongjin
  - righteous army
  - defend choson from imperial invasions
  - anachronistic
  - they think this all happened because of queen myongson
- imo military coup, 1882
  - old soldiers vs modern soldiers
  - in the name of hungson taewon gun
  - went to palace and tried to kill queen myongson
  - myongson requested qing's military help
  - qing control over choson
  - as a result, qing dynasty began to control choson directly
  - qing felt threatened that japan had increased control over choson
  - qing sent advisors to choson
  - choson almost became qing dynasty's colony
  - japan demanded compensation for damages to litigation
  - japan had another treaty with choson
- tension of moderate and radical groups
  - kapsin coup in 1884
  - govt need money for reformation policy
  - moderate group wanted to issue more bills
  - radical groups said that was bad, just like hyungson taewon gun, increases inflation
  - radical groups argue that they will have to borrow money from japan
  - at first radical group's ideas were taken

- kim okkyun and pak yonghyo went to japan, but failed
- radical groups lost their ground in choson politics
- qing dynasty had war with france over northern vietnam territory
- radical groups wanted to get rid of moderate groups for good
- expecting japan's help
- 1884 radical groups raised a coup against choson government
- there was an opening ceremony for modern post office
- high ranking officials were attacked
- qing soldiers came back really fast, 3 days after this coup
  - failed in 3 days
- to make matters worse, japan didn't help the radical groups
- so radical groups and their families faced a harsh fate
- choson government kept sending assassins to kim okkyun, pak yonghyo who ran away
  - in 1894, he was assassinated in shanghai
  - his dead body sent back to choson, and dismembered and hung up in public area
- qing control over choson
- in 1885, qing and japan made a treaty
- choson was a total mess
- leaders in capitals care only about how to maintain power
- not what was happening outside the kingdom
- lives of commoners became even worse
- tonghak (eastern learning) movement
  - choe che-u
  - human is heaven, human mind is heaven's mind
  - radical argument that every human being is equal
  - attracted a lot of people, especially commoners and peasants
  - charge of deceiving people, executed in 1864, just 3,4 years after his mission
  - idea spread to kobu, cholla province area
  - local magistrate exploited peasants
  - cho pyonggap
- changban went to cho pongjun to express issues
  - rebellion in 1894
  - tonghak people occupied cholla, chungchong provinces
  - govt tried to go against tonghak people, who crushed them
  - govt officials worried so they tried to have truce with tonghak people
  - to grant all they were requesting
  - more of a trick to buy some time
  - government had asked qing for military help
  - instead of going to seoul, they went back to their place, cholla area
  - in cholla area, tonghak carried out their own reform project
  - qing army came, but according to japan treaty w/ qing, japanese army also came to korea
  - so japanese and chinese soldiers in korea
  - japanese soldiers moved first and attacked the palace
  - japan had a master plan
  - hyungson taewon gun was set up as puppet king, got rid of queen myungson
  - then hyungson taewon gun was gotten rid of
- Kim Hongjip became prime minister of the government
  - carried out the kabo reform in 1894
  - 14 articles
  - abolish civil service exam, allow widows to remarry, rid of social status
  - japanese raised war against chinese
- sino-japanese war in 1894
  - august 1st in 1894
  - japan pushed qing out of the peninsula
  - lushun
  - tonghak protected hyungson taewon gun

- but queen myungson heard about this and wanted to stop it once and for all
- tonghak rebellion in 1894
  - yangban confucians
  - in kyongsang, righteous army against tonghak
  - asked japan for the military help
  - december 1894 tonghak ends
  - kongju in chungchong province
  - chon pongjun arrested in 1894
- end of tonghak
  - reform movement
  - kabo reform
  - failed to present more fundamental reformation of transforming choson in to a modern society
  - some of them planned to destroy choson and build an entirely new dynasty
  - others just wanted to maintain confucian social order
  - tonghak people had no unified agenda among themselves
  - nationalist movement against imperial invasions but beyond their ability, they were not a match for japan
  - in hindsight, choson government asked qing, japan for military help
  - qing and japan war over choson became strong
  - the colonization of korea came even sooner
- japan defeats qing in jan 1895
  - shimonoseki treaty
  - china recognizes the complete independence and autonomy of korea
  - china cedes to japan the liaodong peninsula, including the ports of dairen and port arthur (lushun)
  - 6 days after treaty, triple intervention
  - russia, france, germany all intervened in this matter
  - didnt like shimonoseki because japan was given liaodong peninsula
  - japan knew they werent strong enough to fight all european countries simultaneously, so they retreat from liaodong peninsula
- japan planned their revenge
- queen myongsong then began removing japan officials from government
- queen myongson
  - pak yonghyo
  - (tried to reform with help of japan govt)
  - was accused of treason, yonghyo ran away
  - he was son in law of king cholchong (who was king thanks to andol kim clan)
  - his family was sort of a changban (impoverished family)
  - he had become a royal man
  - but after this failure of coup he became a poor jobless man
  - removed all pro-japanese officials on octover 4 1895
  - pak yonghyo was japanese favorite but now kicked out
  - japan had to do something as soon as possible, crisis
  - october 8, japanese thugs sneaked into palace and began to kill palace guards and kill all women in the palace
  - stabbed queen several times, burned her, and threw her into pond in the palace
  - yamabe kentaro in 1966 argues that japanese official (ishizuka eizo) who was involved in this assassination, sent a report to japanese govt that the japanese assassins raped her after she was killed
  - very inhumane murder
  - humiliating incident in history of korea
- theory that hungson taewon gun was involved in the murder
  - before the incident, several guards helping japan were fired
  - theory says that hungson taewon gun involved in assassination project
  - around same time when myungsong was assassinated
  - (was 75) but hungson taewon gun had hatred for queen
  - giving guidance about how they should murder
  - others say hungson taewon gun was threatened by japan, to kill his grandson
  - but why was he there with japanese soldiers when she was assassinated? still don't know

- but he was there in the kyongbok palace, if he was involved, don't know
- japanese government at first claimed innocence, that choson people in a coup killed queen
- but of course there were witnesses of japanese killing women
- afanasii ivanovich seredin sabatin
  - military man to supervise choson military
- william mcentyre dye
- japanese govt tried to bribe them to be quiet but they refused
- but those 48 assassins had a trial in japan since they were japanese
- they were all released of course, "there is no evidence"
- choson righteous army rose to protest, but they were quelled
- japanese government not yet made official apology about this ..
- miura koro, japanese consul in korea, also involved in assassination but was released
- king kojong was scared for his life, believed japanese would poison him so he didnt eat
  - only food from russian legation, as he moved to russian legation in 1896
  - couldnt sleep very well at night
  - kojong made his move in feb 1896, sneaked out of palace and moved to russia legation
  - but hungson taewon gun retired
  - russia was strong enough to defent kojong, and him and myungsong was close with him and his wife
  - kojong ruled his own country not in his palace, but in russian legation
  - pro russian officials became strong at the time
  - kojong ordered that pro-japanese officials who were thought to be involved in assassinatnon, be killed
  - kim hongjip, leader of kabo reform, was killed
  - he was the one who drafted the 14 articles
  - king kojong brought about a tension with japan and russia
  - then, a war erupted between japan and russia
  - kojong came back to palace in 1897, and he proclaimed establishment of "empire of great korea"
  - one of the most pathetic kings
- what would you do if you were king kojong?
  - it was a somewhat inevitable situation
  - were there any real attempts to kill him?
  - rumor when he died that he was poisoned to death by the japanese government
  - righteous army, "uibyeong", by literati when he died

2-28

#### Korean Responses to Modernity and Patriotic Enlightenment

- Opening of ports created a lot of chaos
  - King to russian legation
  - all the movements went into one direction
- the independent (tingnip sinmun)
  - first newspaper ever written in hangul
  - first private newspaper ever
  - so chapil (1864-1951)
    - he had raised kapsin coup in 1884 with japanese help
    - escaped to japan in 1885
    - later came to the US
    - first US person who received US citizenship
    - also became a doctor for the first time with US medicine
    - later married an american woman and returned to korea to restart reformation
    - passion for education and enlightenment
    - japan didn't like this at all
    - pro-russian officials at the time had power, they supported so chapil
    - so chapil was written in govt buildings later
    - pro russian admins helped so chapil because wanted to let more people know about assassination of

king

- also so chapil was already a citizenship in US so pro russian govt wanted good relations w US
- note first newspaper ever was hansong sunbo in 1883, by govt (classical chinese)
- came out once every 10 days
- april 7. 1896 the first full page of newspaper printed, later three pages
- september 14 1899 the newspaper was closed
- printed in korean
- accessible to all koreans who can read korean (poorer communities too)
- printed 3 times a week, many times they were shared amongst people
- a lot of people had access to the newspaper
- 3000 copies sold
- advertising section to make money
- advocated liberation of korean people from all forms of oppression
- criticized social discrimination
- urge govt to have firm stance on all imperial western and japan interference in choson politics
- "So"
- also was strongly protestant
- criticized korean traditional religions
- praised western technologies
- the independence club
  - by so chapil
  - july 1896
  - self-independence, self-reformation, and self-reliance, and human rights
  - tongnip mun (independence gate) to be built with money raised
  - a different yongun mun (1895) was there, a place where choson govt welcomed chinese envoys
  - symbol of tributal relationship with chinese empire
  - tried to build an independence gate where the yongun mun was (which had been destroyed)
  - triumphal arch, paris
  - also an independence park near the gate
- king kojong
  - came back from russian legation
  - choson had 5 palaces for the king, he used to use kyongbok palace, but myungson was assassinated there
  - so instead he went to toksu palace
  - why toksu? at the time near toku, there were several foreign legations
  - US, british, etc
  - thought maybe if something happened, he could get help from legations as soon as possible
  - russia sent a military advisor
  - trained some 2000 soldiers to serve at palace to guard the king
  - kojong really trusted russia as a friend, protected him in this time
  - but there is no real true friend or enemy in international relations...
  - russia was talking with japan about korea
- nishi-rosen agreement in 1898
  - nishi tokuiro and roman romanovich rosen discussed matter of korea
  - russia agreed that they didnt care about what japan did to korea
  - russia said to japan, "korea is yours"
  - remember that king kojong proclaimed "great empire of korea" in 1897
  - performed official national funeral for queen myungson
  - king kojong probably wanted a new fresh start but it was not welcomed outside of korea
  - western powers of US france russia britain japan in play here
- independence club gets strong
  - pro-japanese people joined the independence club
  - anti-russian sentiment
  - within the newspaper, and in independence club
  - members became ~4000
  - open gathering called manmin kongdong hoe (people's assembly)
  - independence club harshly criticized russian expansion, etc
  - "manmin" meaning 10,000 people, gathering together

- it was hard to see this many people come together at once
- put political pressure on the government in late choson
- wanted independence from western powers, but they also favored japan at the same time
- russia took its military advisor from korea, and japan's military advisor put into choson government
- on oct 28 and 29, 1898, government officials
- a bill for the senate:
  - 25 should be elected from independence club by popular vote, and 25 by government
  - but of course this is hard; hard to get popular vote at the time
  - kojong accepted this idea, but a year later he couldnt maintain this agreement
  - govt arrested all of them
  - independence club took to the streets
  - govt organize ad hoc group to attack independence club
  - indep group and ad hoc group were both stopped by govt
  - disbanded in 1899
  - activities of indep club influenced a lot more newspapers to come out
  - maeil sinmun (First daily newspaper), taehan sinbo, hwangsong sinmun in 1898
  - hwangson sinmun
  - printed in both classical chinese and korean
  - targeted intellectuals
  - 1898-1910
  - there are several other newspapers that also came out at this time
- Russo Japanese War
  - there is triple intervention, japan lost liaodong peninsula to russia
  - revenge planned against russia
  - first anglo-japanese alliance in 1902, japan and britain
  - at the time, japan and britain both against russian expansion
  - in this alliance, britain recognized japan's control of korea
  - in exchange, japan recognized britain's efforts in china
  - declared neutrality
  - war took place in korea and china
  - japan attacked on russian battleships in feb 8, 1904 in inchun, liaxian
  - then russia declared war
  - war ended in may, 1905
  - japan attacked their enemy before declaring war
  - japan does this over and over again
  - "winning is everything"
  - they shouldve known it was coming... shouldve prepared
  - russia military power was #4 in the war
  - japan wanted to finish war as soon as possible
  - so they would demoralize russians in war with sudden attacks
  - then finish war with third party intervention: the US
  - but the war took more than a year, more than japan expected
  - but japan defeated russia in may 1905
  - russia was total mess, russian revolution 1905
  - uprisings against russian czar
  - so russia didnt really care about this russo japanese war
  - japan had agreement with US
  - war william howard taft and katsura taro
  - taft katsura agreement on july 27. 1905 (secret agreement), public in 1924
  - japan supported US control over philippines
  - US supported control of Japan over korea
  - also other japan agreement with britain
  - britain's myanmar control supported by japan
- treaty of portsmouth in sep 1905
  - theodore roosevelt
  - japan got only korea and sakhalin

- anti-american protest in japan
- damages that japan got by russo japanese war were pretty bad
- more than 90,000 japanese soldiers were killed
- japanese govt had to spend more than half yearly budget on war
- all cabinet members of katsura cabinet had to resign
- 1906 roosevelt won a nobel prize for peace... interesting ?
- november 1905: second korea japan agreement
  - famous Japan-Korea protectorate treaty
  - more known as ulsa treaty
  - the five traitors in the ulsa year (ulsa ojok) (five ministers who signed the ulsa treaty)
  - yi wangyong, yi kuntae, yi chiyong, pak chesun, kwon chunghyon
  - yi wangyong, almos all korea people know, a symbol as a national traitor
  - all these people during colonial times lived luxurious lives
  - ito hirobumi
  - a hero of modern japan
  - led amazing reformation when he was young
  - served as first prime minister of japan
  - instrumental to control of korea by japan
  - japan took all money from choson government
  - also took loans of 7 million dollars (avg daily salary was \$5)
  - "national debt repayment movement" in 1907
  - a lot of korean people joined this movement
  - women, even kisaeng
  - donated hair pins, gold jewelry
  - even govt helped
  - and thieves, robbers
  - raised \$400,000 dollars
  - japan didnt like this so they arrested leaders of movement with embezzlement
  - the movement in the end failed
  - uibyong (righteous army) appeared
  - korean people stood up for their own country
  - commoners, literati, peasants, disbanded soldiers joined the movement
  - guy named choi ikhyon was interesting
    - used to be govt official, led the uibyong army in his home town
    - he was 74 years old
    - he knew it would fail eventually, but there should be some people who fight for the country no matter what
  - should be helpful in the future
  - thought japanese army would quell the army, but instead the korean army did
  - after trying to persuade, choi ikhyon disbanded army, saying he wouldnt fight korean soldiers
  - then was arrested and taken to japan, starved himself to death
- guerilla war
- 3,500 battles between japanese army and righteous army from 1907-1909
- 140,000 righteous army soldiers
- full-scale assault on righteous army by japnese soldiers, randomly attacked even ordinary people and women
- especially in chola area, twice as many righteous army soldiers than all other areas combined
- 1909 all were arrested in chola
- 1907, some protestant leaders organized underground independence group: sinmin hoe (1907)
- sinmin hoe people focused on education, founding schools, educating students
- also secretly raised money to establish military school in manchuria
- year after 1910 annexation, founded sinhung mugwan hakkyo (new prosperity military school)
- kim hwajun graduated from this school (will see him later)
- first japan-korea agreement in august 1904
  - durham stevens came to korea as a diplomatic advisor for government
  - instrumental in treaties and agreements regarding colonization of korea
  - worked hard for japanese government even though he was advisor of choson govt

- spokesperson of japan govt
- came to the US, really justified japanese annexation of korea
  - held press conferences with US people
  - korea people should thank japan
  - japan colonization of korea is very helpful, korea is "so lucky"
- korea people told him to retract his remarks
- march 23, 1908, stevens was in san francisco, he was attacked by two koreans
- chang inhwan, chon myongun
- both fired guns at stevens, chang inhwan hit him twice, stevens was killed
- they didnt know each other, but they just happened to attack him at the same time
  - chon myongun had missed his shot so he was released
  - chang inhwan had to be defended, needed a korean translator
  - rhee syngman (later first south korean president) asked to translate, studying at harvard, knew

english

- but he refused, saying that the murder was callous
- but chang inhwan was defended successfully anyways and 10 years later he was released
- he couldnt adjust himself to completely different korean society, so he returned to US and committed

suicide

- an chunggun
  - toma (Vernacular korean) to refer to "thomas"
  - after protectorate treaty, had money so he founded schools to teach
  - decided to go to primorsky krai, russia (NE russia), organized korean independence army, became a general
  - all vowed to fight to death for korean independence
  - ito hirobumi went to harbin, china (near russia) to discuss some matters with russian finance
  - then an chunggun shot ito three times, to death
  - an chunggun shouted "long live korea", arrested, executed
  - an chunggun was seen as a terrorist in japanese eyes, killed a japanese hero
  - really depends on the point of view
  - is there an ethical standpoint in the time of war?
  - can we have a universal ethic standpoint in this war?
- december of same year, attempt to kill yi wanyong
  - yi chaemyong, a christian man
  - yi chaemyong stabbed yi wanyong three times
  - yelled "taehan tongnip manse!" (long live korean independence)
  - couldnt get away either
  - he was hawaiian immigrant
  - unfortunately yi wanyong was still alive
- other aspects of korea and culture
  - koreans love coffee
  - in late 1880s probably came to korea
  - kim kojong really liked drinking coffee
  - in 1898, attempt to assassinate kojong, nothing to do with japan
  - palace translator was fired and he had grudge, poisoned the coffee, kojong did not drink it
  - choson imported a tram
  - electricity company established for the first time by choson govt in 1898
    - with american businessman, built rails
    - kojong had visited queen myungson's grave
    - it would be more convenient to get there with a tram, it was expensive to go there and costed govt
  - one end of seoul to the other end
  - people were fascinated by the tram, going back and forth several times
  - local people came to seoul just to see the tram
  - symbol of modernization
  - railroad from incheon to seoul in 1899
  - bicycle
    - so chapil rode bikes, people were like "whoa!"
- protestantism



- grew really fast in korea
- sociopolitical appeal
- sought for psychological comfort in religions
- confucianism didnt have spiritual comfort
- buddhism was at a decline at the time also
- buddhism, confucianism were pretty traditional religions, choson collapsing, not appealing to modern people
- christian missionary, horace newton allen, came to korea in 1884
- used to be a medical missionary in china
- built first modern hospital in korea (che chung won, kdrama about this)
- nephew of myungson was stabbed three times, allen saved him, kojong trusted him
- but allen was more of a businessman, worked hard for US
- US consol general in korea in 1897
- gold mining rights, rail road construction rights, tram line construction rights in US
- allen hired korean workers
- many more american missionaries came to korea, graduated medical school, intellectuals
- other US missionaries in their 20s or 30s